

Prayers

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Prayer

The prayer is a type of worship consisting of specific statements and actions. It is begun by pronouncing the greatness of Allah, and is concluded with salutations of peace. As prayer is the essence of Islam, we will discuss it here in detail.

To state it simply, prayer must exist, for without it Islam can not stand. The Prophet, upon whom be peace, said, "The head of the matter is Islam, its pillar is the prayer, and the top of its hump is jihad in the way of Allah." It was the first act of worship that was made obligatory by Allah. Its obligation was revealed directly to the Prophet, during his ascension to heaven. Said Anas, "The prayers were made obligatory on the Prophet, upon whom be peace, the night of his ascension to heaven. At first, they were fifty in number, but were reduced several times until they were five. Then it was proclaimed, 'O Muhammad, the order is not changed. These five are (equivalent) to the fifty.'" As to the authenticity of the report, it is related by Ahmad, an-Nasa'i and at-Tirmizhi, who said it is sahih.

Salah is the first act that the person will be held accountable for. 'Abdullah ibn Qart related that the Messenger of Allah, upon whom be peace, said "The first act that the slave will be accountable for on the Day of Judgement will be prayer. If it is good, then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil." (Related by at-Tabarani.) It is the last thing that the Prophet, upon whom be peace, recommended to his nation before he died, saying, "Prayer, prayer and what your right hand possesses." It will be the last thing taken away from the religion. When it perishes, Islam will perish. The Messenger of Allah, upon whom be peace, said, "If Islam were stripped away, piece by piece, people would hold tight to the next one. The first thing taken would be ruling and governance, and the last thing would be prayer." (Related by Ibn Hibban from the hadith of Abu Umamah.) In many verses of the Qur'an, Allah follows up prayer with the remembrance of Allah. "Lo! Worship preserves (one) from lewdness and iniquity, but verily, remembrance of Allah is more important." (al-'Ankabut 45); "He is successful who grows and remembers the name of his Lord, so pray (al-A'la 14-15); "So serve Me and establish worship for My remembrance" (Taha 74). Sometimes He mentions prayer along with zakah: "Establish prayer and pay zakah" (al-Baqarah 110). And at times, with patience: "Seek help in patience and prayer" (al-Baqarah 45), and with hajj: "So pray unto your Lord and sacrifice" (al-Kauthar 2); "Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He has no partner. This am I commanded, and I am the first of those who surrender (unto Him)" (al-An'am 162-163). At other times, Allah begins the acts of piety with prayers and ends with them, as in the verses about the ma'arij (ascension to heaven): "Successful indeed are the believers who are humble in their prayers," and the verses, "And who pay heed to their prayers. These are the heirs who will inherit Paradise. There will they abide" (al-Mu'minun 1-29-11).

The importance of salah is so great that one is ordered to observe it while travelling or not, while one is safe or in fear: "Be guardians of your prayers, and of the mid-most prayer, and stand up with devotion to Allah. And if you go in fear, then (pray) standing or on horseback. When you are safe, remember Allah, as He has

taught you that which (heretofore) you knew not" (al-Baqarah 238-239). Allah explains how to pray during fear, safety or wartime "And when you are among them and arrange their prayers for them, let only a party of them stand with you (to worship) and let them take their arms. Then, when they have performed their prostrations, let them fall to the rear and let another party come to pray with you, and let them take their precautions and arms. They who disbelieve long for you to neglect your arms and your baggage, that they may attack. It is no sin for you to lay aside your arms, if rain impedes you or if you are sick. But take your precautions. Lo! Allah prepares for the disbelievers shameful punishment. When you have performed your prayer, remember Allah, standing, sitting and reclining. And when you are in safety, observe your prayer properly. Prayer at fixed hours has been enjoined on the believers" (an-Nisa' 102-103).

Allah also strongly warns those who tamper with their prayers or are heedless: Says Allah in the Qur'an, "Now there has succeeded them a later generation who have ruined their prayers and have followed lusts. But they will meet deception" (Maryam 59); "Ah, woe unto worshippers who are heedless of their prayers" (al-Ma'un 4-5). Prayer is one of the most important acts in Islam: Prayer is one of the most important acts in Islam, and thus it requires a special guidance Ibrahim asked his Lord to give him descendants who abided by their prayers: "My Lord! Cause me and (some) of my offspring to remain constant in prayer. And O our Lord! Accept my supplication" (Ibrahim 40).

One Who Ignores His Prayers

Not praying and denying its obligation is seen as disbelief and places the person outside the religion of Islam. All scholars agree on this point. They base their opinion on several hadith, some of which are:

- 1- Jabir reports that the Prophet, upon whom be peace, said, "Between a person and disbelief is discarding prayer." (Related by Ahmad, Muslim, Abu Dawud, at-Tirmizhi and Ibn Majah.)
- 2- Buraidah reported that the Prophet, upon whom be peace, said, "The pact between us and them is prayer. Whoever abandons it is a disbeliever." (Related by Ahmad, Abu Dawud, at-Tirmizhi, an-Nasa'i and Ibn Majah.)
- 3- 'Abdullah ibn 'Amr ibn al-'Aas reported that the Prophet, upon whom be peace, one day mentioned the prayer and said, "Whoever guards and observes his prayer, they will be a light and a proof and a saviour for him on the Day of Resurrection. Whoever does not guard and observe them, they will not be a light or a proof or a saviour for him. On the Day of Resurrection, he will be with Qarun, Fir'aun, Haman and Ubayy ibn Khalaf." (Related by Ahmad, at-Tabarani and Ibn Hibban. Its chain is excellent.) That one who does not pray will be with the leaders of the unbelievers in the Hereafter makes it evident that such a person is an unbeliever. Says Ibn al-Qayyim, "The one who does not pray may be preoccupied with his wealth, kingdom, position or business. If one is kept away from his prayers by his wealth, he will be with Qarun. One whose kingdom keeps him away from the prayers will be with Haman, and one whose business keeps him away from the prayers will be with Ubayy ibn Khalaf."

- 4- Says 'Abdullah ibn Shaqiq al-'Aqeely, "The companions of Muhammad, peace be upon him, did not consider the abandonment of any act, with the exception of prayer, as being disbelief." (Related by at-Tirmizhi and al-Hakim, who said it met al-Bukahri's and Muslim's conditions.)
- 5- Says Muhammad ibn Nasr al-Mirwazi, "I heard Ishaq say, 'It is authentic (that) the Prophet (said or ruled): One who does not pray is an unbeliever.'" It is from the Prophet himself that one who intentionally does not pray until the time for the prayer is over is an unbeliever."
- 6- Says Ibn Hazm, "It has come from 'Umar, 'Abdurahman ibn 'Auf, Mu'azh ibn Jabal, Abu Hurairah and other companions that anyone who skips one obligatory prayer until its time has finished becomes an apostate. We find no difference of opinion among them on this point." This was mentioned by al-Munzhiri in at-Targheeb wa atTarheeb. Then he comments, "A group of companions and those who came after them believed that an intentional decision to skip one prayer until its time is completely finished makes one an unbeliever. The people of this opinion include 'Umar ibn al-Khattab, 'Abdullah ibn Mas'ud, 'Abdullah ibn 'Abbas, Mu'azh ibn Jabal, Jabir ibn 'Abdullah and Abu ad-Darda'. Among the non-companions who shared this view were Ibn Hanbal, Ishaq ibn Rahwaih, 'Abdullah ibn al-Mubarak, an-Nakha'i, al-Hakim ibn 'Utaibah, Abu Ayyub as-Sakhtiyani, Abu Dawud at-Tayalisi, Abu Bakr ibn Abu Shaibah, Zuhair ibn Harb, and others.

Some hadith make it clear that such a person should be killed. For example:

- 1- Ibn 'Abbas reported that the Prophet, upon whom be peace, said, "The ties of Islam and the principles of the religion are three, and whoever leaves one of them becomes an unbeliever, and his blood becomes lawful: testifying that there is no god except Allah, the obligatory prayers, and the fast of Ramadan." (Related by Abu Ya'la with a hassan chain.) Another narration states, "If anyone leaves one of them, by Allah he becomes an unbeliever and no voluntary deeds or recompense will be accepted from him, and his blood and wealth become lawful." This is a clear indication that such a person is to be killed.
- 2- Ibn 'Umar related that the Messenger of Allah, upon whom be peace, said, "I have been ordered to kill the people until they testify that there is no god except Allah, and that Muhammad is the Messenger of Allah, and they establish prayer and pay the zakah. If they do that, their blood and wealth are protected from me save by the rights of Islam. Their reckoning will be with Allah." (Related by al-Bukhari and Muslim.)
- 3- Umm Salamah related that the Prophet, upon whom be peace, said, "There will be rulers over you who will do good and evil things. Whoever hates these (latter) acts will be innocent of them. Whoever denies them will be safe, but (not) one who accepts and follows them." They asked, "Should we kill them?" He said, "Not if they pray." (Related by Muslim.) Therefore, he made it unlawful to kill even an unjust ruler who observes his prayers.
- 4- Abu Sa'eed reported that 'Ali, while he was in Yemen, sent the Prophet some gold, which he then divided among four people. A man said, "O Messenger of Allah, beware of Allah." The Prophet said, "Woe to you. Of all the people of the earth, am I not the most dutiful in being aware of Allah?" Khalid ibn al-

Walid said, "O Messenger of Allah, shall I kill him?" He said, "Perhaps he is one of those who pray." Khalid said, "How many people say with their tongues what is not in their hearts?" The Prophet said, "I have not been ordered to look into the hearts of people, nor to rip open their bellies." (Abridged from al-Bukhari and Muslim.) In this hadith also, prayer is given as the reason for not killing a person. It is understood, therefore, that not praying would have resulted in the person's killing.

Even though the preceding hadith clearly rule that one who discards salah becomes an unbeliever and should be killed, many early and later scholars (excluding Abu Hanifah, Malik and ash-Shafi) believe that such people become evildoers who must repent. If such a person does not repent, he is to be killed, that being the prescribed punishment, according to Malik, ash-Shai'i and others. Abu Hanifah maintains that such a person is not to be killed, but must be given a minor punishment and confined until he prays. They say the hadith that calls such people unbelievers refer to those who deny the prayers, and so on. They say that any other interpretation is contradicted by other texts. For example, Allah says, "Lo! Allah does not pardon one who gives Him partners. He pardons all save whom He wills" (an-Nisa' 116). There is also a hadith related by Abu Hurairah and recorded by Ahmad and Muslim in which the Prophet, upon whom be peace, said, "Every prophet has a special supplication that is answered. Every prophet hastened to make his supplication, but I concealed mine and will use it for my nation on the Day of Resurrection. It will be granted--Allah willing--to whoever dies without associating any partners with Allah." Al-Bukhari also recorded that Abu Hurairah reported that the Prophet, upon whom be peace, said, "The person who will be the happiest due to my intercession is the one who says, 'There is no god but Allah' sincerely from his heart."

Says ash-Shaukani, "The truth of the matter is that he becomes an unbeliever who is to be killed for his unbelief. The hadith authenticates that Islamic law calls one who does not pray an unbeliever. It has also put the performance as the barrier between a believer and an unbeliever. Abandoning prayer means he may be called an unbeliever. We need not concern ourselves with arguments presented by those of the opposing opinion. We can say to them: It is not impossible that some types of unbelievers may obtain forgiveness or may have a right to intercession, such as the unbelief of those who pray to (our) qiblah. Nevertheless, the fact remains that they commit some sins which the Islamic law views as unbelief. To turn to the other narrow interpretations is just redundant."

Who Must Pray

P rayer is obligatory upon every sane, adult Muslim. 'Aishah related that the Messenger of Allah, upon whom be peace, said, "The pen is raised for three (meaning: there is no obligation upon three): one who is sleeping until he awakens, the child until he becomes an adult, and one who is insane until he becomes sane." As to the authenticity of this report, it is recorded by Ahmad, Abu Dawud, at-Tirmizhi, an-Nasa'i, Ibn Majah, and al-Hakim, who grades it sahih according to the criterion of al-Bukhari and Muslim. At-Tirmizhi classifies it as hassan.

Although it is not obligatory for a child to pray, it is a must that his guardian order him to do so when he is seven, and he should beat him if he does not pray after he reaches the age of ten. A minor should practice praying until he reaches puberty. 'Amr ibn Shu'aib related from his father on the authority of his grandfather that the Prophet, peace be upon him, said, "Order your children to pray when they reach the age of seven. Beat them (if they don't pray) when they reach the age of ten. And have them sleep separately." The hadith is related by Ahmad, Abu Dawud, and al-Hakim. The latter grades it sahih according to Muslim's criteria.

The Number of Obligatory Prayers

The number of prayers prescribed by Allah is five. Ibn Mahyraz narrated that al-Makhdaji, from the tribe of Kananah, heard Abu Muhammad--a man in ash-Shams--saying, "The witr prayer is obligatory." He said he went to 'Ubadah ibn as-Samit and informed him of this. 'Ubadah corrected him, saying, "Abu Muhammad is mistaken. I heard the Messenger of Allah, upon whom be peace, say 'Allah has laid five prayers upon His slaves. Whoever fulfils them and does not miss any of them will have a pact with Allah that He will let him enter Paradise. Whoever does not come with them will have no pact with Allah. If He wishes, He may punish him, and if He wishes, He may forgive him." (Related by Ahmad, Abu Dawud, an-Nasa'i and Ibn Majah.) In one version it states, "Or one who comes with a deficiency in them or who degrades their duties." Talhah ibn 'Ubaidullah narrated that a bedouin with unkempt hair came to the Messenger of Allah, upon whom be peace, and said, "O Messenger of Allah, inform me of what Allah has made obligatory on me as regards praying." He said, "Five prayers, unless you do others voluntarily." He asked the Prophet to inform him about fasting, and he said, "The fast of Ramadan, unless you do others voluntarily." Then he asked him about charity...and the Messenger of Allah informed him of the Islamic legislations. The bedouin then said, "By the One who has honoured you, I shall not voluntarily add anything to it, nor shall I be deficient in what Allah has ordered me to do." The Messenger of Allah, upon whom be peace, then said, "He will enter Paradise if he is truthful (to what he said)." (Related by al-Bukhari and Muslim.)

The Times of the Prayers

Each prayer has its own particular time at which it must be performed. Says Allah, "Prayer at fixed hours has been enjoined upon the believers" (an-Nisa' 103).

The Qur'an itself points to these different times Allah says, "Pray at the two ends of the day and in some watches of the night. Lo! Good deeds annul evil deeds. This is a reminder for the mindful" (Hud 114). Surah al-Isra' states, "Establish prayer at the setting of the sun until the dark of the night, and (the recital) of the Qur'an at dawn. Lo! The recital of the Qur'an at dawn is ever witnessed" (al-Isra' 78), and "Celebrate the praises of your Lord before the rising of the sun and before its setting. Glorify Him some hours of the night and at the two ends of the day, that you may find acceptance" (Taha 130). This verse specifically refers to the dawn prayer and the afternoon prayer, as it is recorded in the two Sahihs. Jarir ibn 'Abdullah al-Bajali reported, We were sitting with the Messenger of Allah and we looked at the moon on a clear night. The Prophet said, 'You will see your Lord as

you see this moon, and you will not be harmed by seeing Him. So, if you can, do not let yourselves be overpowered in the case of prayer before the rising of the sun and its setting,' and he recited the above verse."

Those are the times of the prayers that the Qur'an mentions. From the sunnah, we have the following:

- 1- 'Abdullah ibn 'Amr reported that the Messenger of Allah, upon whom be peace, said, "The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same length as his height. It lasts until the time of the afternoon prayer. The time of the afternoon prayer is until the yellowing of the sun (during its setting). The time of the evening prayer is as long as twilight. The time of the night prayer is to the middle of a night of medium duration. And the time of the morning prayer is from the appearance of the dawn until the time of sunrise. When the sun rises, abstain from praying, as it rises between the horns of Satan." (Related by Muslim.)
- 2- Jarir ibn 'Abdullah narrated that the angel Gabriel came to the Messenger of Allah and said to him, "Stand and pray," and they prayed the noon prayer when the sun had passed its meridian. He then came to him for the afternoon prayer and said, "Stand and pray," and they prayed the afternoon prayer while the length of a shadow of something was similar to the length of the object. Then he came at sunset and said, "Stand and pray," and they prayed the sunset prayer when the sun had just disappeared. Then he came at night and said, "Stand and pray," and they prayed the night prayer when the twilight had disappeared. He came again when dawn broke (and they prayed the morning prayer). Then Gabriel came on the next day at noon and said (to the Messenger of Allah), "Stand and pray," and they prayed the noon prayer when the length of the shadow of something was close to the length of the object. Then he came for the afternoon prayer and said, "Stand and pray," and they prayed when the shadow of something was twice as long as the length of the object. Then he came at the same time (as the previous day) for the sunset prayer, without any change. Then he came for the night prayer after half of the night had passed ("or," he said, "one-third of the night"). Then he came when the sky was very yellow and said, "Stand and pray," and they prayed the morning prayer. Then Gabriel said, "Between these times are the times for the prayers." As to the authenticity of the report, it is recorded by Ahmad, an-Nasa'i and at-Tirmizhi. Al-Bukhari observes, "It is the most authentic report concerning the prayer times meaning the imamate of Gabriel."

The Time for the Noon Prayer (Zuhr): The previous two hadith make it clear that the noon prayer begins when the sun passes its meridian and it continues until an object's shadow is approximately the same length as the object itself. If it is extremely hot, it is preferred to delay the noon prayer until it is cooler. This is done in order to retain the humility and awe of the prayer. If this is not the case, it should be prayed early in its time. This opinion is based on the following hadith:

1. Reported Anas, "If it was extremely cold, the Prophet, upon whom be peace, would pray early. If it was extremely hot, he would wait for it to cool down." (Related by al-Bukhari.)
2. Abu Zharr relates, "We were with the Prophet, upon whom be peace, on a journey. When the caller to prayer wanted to give the azhan, the Prophet said 'Let it cool down.' This happened two or three times, until we saw the shadows of the hills. Then the Prophet said, 'The extreme heat is from the fragrance of Hell. If the heat becomes extreme, delay the prayer until it becomes cool.'" (Related by al-Bukhari and Muslim.) However, this delay does have a limit. According to Ibn Hajr's Fath al-Bari, "The scholars differ over how long one may wait to let the temperature cool. Some say, 'Until the shadow of an object becomes an arm's length,' or 'Until the shadow becomes one-fourth of one's height.' Others say one-third or one-half, and so on. Its ruling is according to its basic principle, and it changes with different circumstances, provided that the prayer is not delayed until the end of its time."

The Time for the Afternoon Prayer ('Asr): This prayer begins in the afternoon when the shadow of an object is of the same length as the object itself, and continues until the sun sets. Abu Hurairah reported that the Prophet, upon whom be peace, said, "Whoever catches one rak'ah of the afternoon prayer before the sun sets and then prays the remainder of the prayer after the sun has set has not missed the afternoon prayer." The best and most preferred time to pray the afternoon prayer ends when the sun becomes yellowish on the horizon. This is implied by the preceding hadith of Jabir and 'Abdullah ibn 'Umar. To delay the prayer until the sun becomes yellowish, although it is permissible, is greatly disliked, unless there is some need to do so. Anas reported that he heard the Prophet, upon whom be peace, say, "The following is the prayer of the hypocrite: he waits until the sun is between the horns of Satan, then he gets up and prays four quick rak'ah, and he does not remember Allah therein save a little bit." (Related by "the group," except for al-Bukhari and Ibn Majah.) Says an-Nawawi in his commentary on Sahih Muslim, "Our companions (the Shafiyyah) hold that the afternoon prayer time can be divided into five categories:

1. the most virtuous time,
2. the preferred time,
3. the allowable time in which there is no disliked aspect,
4. the allowable time that contains some aspect of dislike,
5. and the time that is due to some excuse or necessity.

The most virtuous time is at the beginning of the permissible time. The preferred time is until the shadow of an object is twice the length of the object itself. The permissible time without any aspect of dislike is from the time the sun becomes yellowish. The permissible time with some aspect of dislike is from the time the sun becomes yellowish until the setting of the sun. The time of excuse or necessity begins, in fact, at the time of the noon prayer for one who is to combine the noon and afternoon prayers, due to travelling or rain. If the afternoon prayer is

made during any of those times, it has been fulfilled properly. If all of those times pass and the sun has set, then one must make up the prayer."

On a cloudy day, it should be prayed earlier in its time. Buraidah al-Aslami reported, "We were with the Messenger of Allah, upon whom be peace, during a battle and he said, "Hasten in praying on a cloudy day, for one who misses the afternoon prayer has destroyed all of his works." (Related by Ahmad and Ibn Majah.) Of the subject, Ibn al-Qayyim says, "Leaving the prayer is of two types: leaving it completely and never praying it (which destroys all of one's deeds), and leaving it during a particular day, which destroys all of the deeds of that day."

The Afternoon Prayer is the "Mid-most" Prayer: Says Allah in the Qur'an, "Observe and guard the prayers and the mid-most prayer, and stand with total submission to Allah. Authentic hadith have made it clear that the afternoon prayers is the "mid-most" prayer.

1. 'Ali reported that the Prophet, upon whom be peace, said on the day of al-Ahzab (the battle of the clans), "May Allah fill their graves and houses with fire, as they kept us preoccupied from the "mid-most" prayer until the sun had set." (Related by al-Bukhari and Muslim. Muslim, Abu Dawud and Ahmad have "the afternoon prayer" inserted after "the mid-most" prayer.") Explaining the context of this hadith.
2. Ibn Mas'ud said, "The idol-worshippers kept the Prophet from the afternoon prayer until the sun had become reddish and yellowish. The Messenger of Allah said, "They kept us preoccupied from the "mid-most" prayer, the afternoon prayer--may Allah fill their bellies and graves with fire." (Related by Ahmad, Muslim, and Ibn Majah.)

The Time for the Sunset Prayer (Maghrib): The time for the sunset prayer begins with the disappearance of the sun and lasts until the red twilight ends. 'Abdullah ibn 'Amr reported that the Prophet, upon whom be peace, said, "The time for the sunset prayer is when the sun has disappeared and the twilight has not gone." (Related by Muslim.) Abu Musa related that a man asked the Prophet about the prayer times, and he mentioned the hadith which states that he ordered the sunset prayer when the sun had set and, on the next day, he prayed it when the red twilight was ending and he said, "The time (for the sunset prayer) is between these two times."

An-Nawawi says in his commentary on Sahih Muslim, "It is the opinion of the research scholars of our companions (the Shaf'iyyah) that ... it is allowed to delay it as long as it is twilight. It is allowed to begin the prayer at any time during that period. There is no sin in delaying it from its earliest time." Concerning the earlier quoted hadith in which Gabriel led the prayers and prayed the sunset prayer at the same time on both days, it only shows that it is greatly preferred to perform the sunset prayer as early as possible. This point is made clear by some other hadith:

- 1- As-Sa'ib ibn Yazid related that the Messenger of Allah, upon whom be peace, said, "My nation will always be along the natural path as long as they pray the sunset prayer before the stars appear." (Related by Ahmad and at-Tabarani).

- 2- In Ahmad's Musnad it is related from Abu Ayyub al-Ansari that the Prophet said, "Pray the sunset prayer when the fasting person breaks his fast and when the stars are about to appear."
- 3- In Sahih Muslim it is related from Rafa' ibn Khadeej that "We prayed the sunset prayer with the Messenger of Allah, and one of us would leave (afterwards) and would still be able to see where he shot his arrow, (because there was still so much light left in the sky)."
- 4- In Sahih Muslim it is recorded from Salamah ibn al-Aku' that the Messenger of Allah, upon whom be peace, would pray the sunset prayer when the sun had set and disappeared (behind the horizon).

The Time of the Night Prayer ('Isha): This prayer begins when the red twilight disappears and continues up to half of the night. Reported 'Aishah, "They used to pray the night prayer between the disappearance of the twilight and the final third of the night's beginning." (Related by al-Bukhari.) Abu Hurairah reported that the Messenger of Allah, upon whom be peace, said, "If it were not to be a hardship upon my nation, I would order them to delay the night prayer until a third or a half of the night had passed." (Related by Ahmad, Ibn Majah and at-Tirmizhi, who said it is sahih.) Reported Abu Sa'eed, "Once, we waited for the Messenger of Allah to lead the night prayer until half the night had passed, at which time he came and prayed with us. He said, 'Stay in your places of sitting while the people have gone to their places of lying down (for sleep), for you are in prayer as long as you are waiting for the prayer. If it were not for the weakness of the weak, the illness of the ill and the need of those who have needs, I would have delayed the time of this prayer to a half of the night." As to the authenticity of this report, it is recorded by Ahmad, Abu Dawud, Ibn Majah, an-Nasa'i and Ibn Khuzaimah. Its chain is sahih). The hadith describes the best time to pray. As for the allowable time and the time due to need, it lasts until dawn. Abu Qatadah reported that the Messenger of Allah, upon whom be peace, said, "There is no negligence in sleeping, but the negligence lies in not praying a prayer until the time of the next prayer has come." (Related by Muslim.) This hadith shows that the time of every prayer continues until the beginning of the time for the next prayer, except for the morning prayer, as all scholars agree that its time lasts only until sunrise.

Delay is Preferred in the Isha Prayer: It is most virtuous to delay the night prayer until the end of the preferred time for it, which is half the night. Reported 'Aishah, "One night the Prophet, upon whom be peace, prayed the night prayer after most of the night had gone and most of the people in the mosque had fallen asleep. Then he came out, prayed, and said, "This would be the proper time if it were not a hardship on my nation.'" (Related by Muslim and an-Nasa'i.) The Prophet, upon whom be peace, did not do this on a regular basis, as he heard that it would be a hardship on his nation. He would take into consideration the situation of those in the mosque. Sometimes he would hasten in performing the prayer and at other times he would delay it. Said Jabir, "The Messenger of Allah would pray the noon prayer during the hottest time of noon, the afternoon prayer when the sun was clear, the sunset prayer when the sun had gone down, and the night prayer he would sometimes delay and sometimes hasten if he found people gathered (in the

mosque). If he noticed that they were lingering, he would delay it. He would pray the morning prayer while it was still dark." (Related by al-Bukhari and Muslim.)

Sleeping Before the Night Prayer Is Forbidden: One should not sleep before the night prayer, nor have discussions after it. Abu Barza al-Aslami related that the Prophet, upon whom be peace, loved to delay the night prayer (which was called darkness, al-'atmah) and he hated sleeping before it and talking or discussions after it." (Related by "the group.") In another saying by Ibn Mas'ud, it is reported, "The Messenger of Allah ordered us not to talk after the night prayer." (Related by Ibn Majah.) The reasons behind this are: sleep may make a person miss the night prayer in its best time, or it may cause him to miss the congregational prayer, and talking and socializing afterwards would cause one to misappropriate a time from which he could greatly benefit. If one wants to sleep and has someone to wake him up, or he is discussing a beneficial matter, then it is not disliked. Said Ibn 'Umar, "The Prophet would discuss with Abu Bakr some of the affairs of the Muslims during the night, and I was with him." (Related by Ahmad and at-Tirmizhi, who said it is hassan.) Reported Ibn 'Abbas, "I slept in the home of Maimunah one night when the Prophet, upon whom be peace, was there. I watched to see how the Prophet prayed during the night. He talked with his wife for a while and then slept." (Related by Muslim.)

The Time of the Morning Prayer (Fajr): The time of the morning prayer begins with the true dawn and lasts until sunrise. It is preferred to pray it early in its permissible time. Abu Mas'ud al-Ansari reported that the Messenger of Allah prayed the morning prayer in the darkness (of the dawn). Another time, he prayed it when the dawn was shining (or glowing). Then after that, he always prayed in the darkness (of the dawn) until he died." (Related by Abu Dawud and al-Baihaqi. Its chain is sahih.) Said 'Aishah, "Believing women would pray the morning prayer with the Prophet, upon whom be peace, being enveloped in their clothing. They would return to their homes after the prayer and no one could recognize them due to the darkness (of the dawn)." (Related by "the group.") Rifa' ibn Khadeej related a hadith in which the Prophet, upon whom be peace, said, "Make the morning prayer at daybreak, as your reward will be greater." In another version it states, "Make the morning prayer at the shining (time of the dawn), as your reward will be greater." (Related by "the five." At-Tirmizhi and Ibn Hibban grade it as sahih.) It refers to the time that one finishes the prayer, not the time when one begins it. That is, one should make the recital long so that one is in prayer until the dawn becomes "shiny." This is what the Prophet, upon whom be peace, used to do, for he would recite between 60 and 100 verses. It also means to make sure that the dawn has come.

Performing One Rak'ah During the Time of Prayer: Whoever catches a rak'ah of prayer before its time has expired has caught the entire prayer in its time. Abu Hurairah reported that the Prophet, upon whom be peace, said, "Whoever catches one rak'ah of the prayer has caught the prayer." (Related by "the group.") This refers to any of the prayers. Al-Bukhari has recorded, "Whoever of you catches one prostration of the afternoon prayer before the sun has set should complete his

prayer. If one of you catches one prostration of the morning prayer before the sun has risen, he should complete his prayer." Here the meaning of prostration is rak'ah. The clear meaning of the hadith is that one who catches one rak'ah of the morning or afternoon prayer should complete the prayer even if the sun is setting or rising, also those are times in which it is not liked to pray. If one rak'ah is performed, then the prayer is to be completed and the obligation of prayer will have been fulfilled, although it is not allowed to intentionally delay those prayers until such times.

Sleeping Through or Forgetting the Prayer: Whoever sleeps through or has forgotten to pray a certain prayer should pray it when he wakes up or remembers the prayer. Abu Qatadah related that sleeping through the prayer time was mentioned to the Prophet, upon whom be peace, and he said, "There is no negligence in sleep, but negligence occurs while one is awake. If one of you forgets a prayer or sleeps through its time, then he should pray it when he remembers it." As to the authenticity of the report, it is recorded by an-Nasa'i and at-Tirmizhi, who said it is sahih. Anas related that the Prophet, upon whom be peace, said, "Whoever forgets a prayer should pray it when he remembers it, and there is no expiation for it save that." (Related by al-Bukhari and Muslim.) Reported 'Imran ibn Husain, "We went with the Messenger of Allah during the night. When the last portion of the night came, we became tired and fell asleep. We did not wake until we felt the heat of the sun. Some of us tried hurriedly to purify ourselves. The Prophet ordered us to be calm. Then we rode on until the sun had risen and we made ablution. He ordered Bilal to make the call to prayer, and then prayed two rak'ah before the (obligatory) morning prayer. Then we stood and prayed. We said, 'O Messenger of Allah, should we not repeat it tomorrow in its proper time?' He said, 'Would your Lord the Most High forbid you from interest and accept it from you?'" (Related by Ahmed and others.)

The Times in Which the Prayers are Prohibited: It is forbidden to pray after the morning prayer until the sunrise and from the sunrise until the sun has completely risen to the length of a spear above the horizon, and when the sun is at its meridian until it moves slightly to the west, and after the afternoon prayer until the sun sets. Abu Sa'eed reported that the Prophet, upon whom be peace, said, "There is no prayer after the morning prayer until the sun rises." (Related by al-Bukhari and Muslim.) 'Amr ibn 'Abbas related that he said, "O Prophet of Allah, inform me about the prayers." He said, "Pray the morning prayer and then abstain from prayer until sunrise and the sun has completely risen, for it rises between the horns of Satan. That is when the unbelievers prostrate to it. Then pray, as your prayer will be witnessed and attended to until the shadow of a spear becomes less than its length. At that time stop praying, for at that time the hell-fire is fed with fuel. When the shade comes, you may pray, for your prayer will be witnessed and attended (to by angels) until you pray the afternoon prayer. Then abstain from praying until the sun sets, for it sets between the horns of Satan, and that is when the unbelievers make prostrations to it." (Related by Ahmad and Muslim.) Said 'Uqbah ibn 'Amr, "There are three times during which the Prophet prohibited us from praying or burying our deceased: sunrise until the sun has risen (some distance), when the

sun is at its meridian, and when the sun is setting until it has completely set." (Related by "the group," except for al-Bukhari.)

Opinions of the Jurists Concerning Prayer After the Morning and (Asr) afternoon Prayers: Most scholars agree that one can make up missed prayers after the morning or afternoon prayers. This is based on the Prophet's words, "If someone forgets the prayer, he should pray it when he remembers it." (Related by al-Bukhari and Muslim.) Concerning voluntary prayers, the following companions disliked such prayers during those times: 'Ali, Ibn Mas'ud, Abu Hurairah and Ibn 'Umar. 'Umar used to beat those who offered two rak'ah after the afternoon prayers (in the presence of other companions), and was not rebuked. Khalid ibn al-Waleed also used to do this. Those tabi'een who disliked such prayers were al-Hassan and Sa'eed ibn al-Musayyab. Abu Hanifah and Malik also hated such prayers. Ash-Sahf i reasoned that prayers at such times are allowable if the person has a reason for that prayer (the prayer of salutation to the mosque, or the prayers after one performs the ablution, and so on). He uses as a proof the fact that the Prophet, upon whom be peace, prayed the two noon sunnah rak'ah after the afternoon prayers. The Hanbaliyyah say that it is forbidden to pray during such times even if one has a reason to do so, except in the case of the two rak'ah for the circumambulation of the Ka'bah. This is based on the hadith from Jabir ibn Mut'am that the Prophet said, "O tribe of 'Abd Manat, do not prevent anyone from circumambulating this house (the Ka'bah) or from praying therein at any time they wish." As to the authenticity of this report, it is related by Abu Dawud, an-Nasa'i, at-Tirmizhi and Ibn Majah. At-Tirmizhi and Ibn Khuzaimah called it sahih.

About Praying at Sunrise, Sunset and While the Sun is at its Meridian: The Hanifiyyah are of the opinion that prayer during such times is not valid, regardless of whether the prayer was obligatory or voluntary, or if one was making up a prayer or fulfilling a requirement. But, they make an exception for the afternoon prayer of that particular day and the funeral prayer (if the funeral is at any of these times, the funeral prayer is still to be made). They also permit the prostration in response to Qur'anic recitation if the respective verses were recited at such times. Abu Yusuf also makes an exception for voluntary prayers on Friday while the sun is at its meridian. The Shariyyah say that voluntary prayers which are not offered for a particular reason are disliked at such times. Obligatory prayers, voluntary prayers because of some occasion, voluntary prayers on Friday when the sun is at its meridian and the prayer of the circumambulation of the Ka'bah are all permissible at such times without any disliked aspects. The Malikiyyah say that voluntary prayers during sunrise and sunset are forbidden, even if there is some occasion for them. The same applies to a prayer that was vowed, prostration owing to Qur'anic recitation, and the funeral prayer (unless they fear some decay or alteration in the deceased). But they always allow prayer, voluntary or obligatory, at the time when the sun is at its meridian. Al-Baji wrote in his commentary to alMuwatta, "In al-Mubsut it is related from Ibn Wahb that Malik was asked about praying at mid-day and he said, 'I found the people praying at mid-day of Friday. Some hadith do not consider it desirable (to pray at such times), but I do not stop the people from praying. I do not like to pray at that time because it is not desirable to do so.' The

Hanbaliyyah say that no voluntary prayers should be made during such times, regardless of whether or not there is a reason for such prayers, and regardless of whether it is Friday or not, save for the prayer of salutations to the mosque on Friday (they allow this without any dislike for it while the sun is at its meridian or while the imam is making his address). They also say that the funeral prayer is forbidden at that time, unless there is a fear of alteration or decay in the corpse. They allow the making up of missed prayers, the vowed prayers and the prayer of the circumambulation of the Ka'bah (even if it is voluntary) at any of these three times.

Voluntary Prayer at Dawn Before the Morning Prayer: Yasar, the client of Ibn 'Umar, said, "Ibn 'Umar saw me while I was praying after the dawn had begun, and he said, 'The Messenger of Allah came to us while we were praying at this time and he said, 'Let your witness reach those who are absent that there is no prayer after (the beginning of) the dawn except two rak'ah.'" As to its place in the corpus of hadith, it is recorded by Ahmad and Abu Dawud. Although the hadith is weak, its numerous chains strengthen each other. We can conclude from this that it is disliked to make voluntary prayers beyond the two sunnah rak'ah after the dawn has begun. This was stated by ash-Shaukani. Al-Hassan, ash-Shaifi, and Ibn Hazm say voluntary prayers are permissible at that time without any aspect of dislike. Malik openly allowed prayers during that time for those who missed the voluntary prayers during the night due to some excuse. It is mentioned that it reached him that 'Abdullah ibn 'Abbas, al-Qasim ibn Muhammad, and 'Abdullah ibn 'Aamar ibn Rabi'ah would pray the witr prayer after the dawn had begun. Said 'Abdullah ibn Mas'ud, "It does not bother me if they make the iqamah (the second call) to prayer while I am praying witr." Yahya ibn Sa'eed reported, " 'Ibadah ibn as-Samit was the imam for the people. One day he went to the morning prayer and the caller to prayer made the iqamah for the prayer. 'Ibadah kept quiet until he prayed the witr prayer and then he led them in the morning prayer." Sa'eed ibn Jubair reported that Ibn 'Abbas slept (one night), woke up and told his servant, "Look to see what the people are doing." (By that time he had lost his eyesight). The servant returned and told him that they were dispersing from the morning prayer. Ibn 'Abbas then stood, prayed witr and prayed the morning prayer.

Voluntary Prayers while the Iqamah Is Being Made: If the prayer has already started, it is disliked to preoccupy one's self with voluntary prayers. Abu Hurairah reported that the Prophet, upon whom be peace, said, "If the prayer is beginning, there is no prayer save the obligatory one." In another narration it states, "Save for the one for which iqamah has been made." (Related by Ahmad, Muslim, Abu Dawud, at-Tirmizhi, an-Nasa'i and Ibn Majah.) Reported 'Abdullah ibn Sarjis, "A man entered the mosque while the Prophet was leading the morning prayer. The man prayed two rak'ah at the side of the mosque and then entered (the congregation) behind the Messenger of Allah. When the Prophet had finished the prayer he said, 'O so and so, which of the two prayers do you count --the one you prayed by yourself or the one you prayed with us?" (Related by Muslim, Abu Dawud and an-Nasa'i.) The Messenger objected to this act, but he did not order him to repeat his prayer. This shows that such a prayer is valid but disliked. Reported Ibn

'Abbas, "I was praying while the caller to prayer was making the iqamah. The Messenger of Allah pulled me and said, 'Do you pray four rak'ah for the morning (obligatory) prayer?' The hadith is related by al-Baihaqi, at-Tabarani, Abu Dawud, at-Tayalisi and al-Hakim, who said it is sahih according to the criterion of al-Bukhari and Muslim. Abu Musa al-Ash'ari related that the Prophet saw a man praying two rak'ah of the morning prayer while the caller to prayer was making the (second) call. The Prophet touched his elbow and said, "Shouldn't this be before that?" (Related by at-Tabarani. Al-'Iraqi says it is good.)

Azhan, call to prayer

1- The azhan: is a call to inform others in specific words that the time for a prayer has begun. It is a call to the congregation, and is an expression of the Islamic practices. It is obligatory or highly preferred. Al-Qurtubi and others have said that the azhan, although it has very few words, covers all essentials of the faith. It begins by proclaiming the greatness of Allah, pointing to His existence and perfection. It mentions His oneness and the denial of polytheism, and it confers the messengership of Muhammad, upon whom be peace. It calls to specific acts of obedience after testifying to Muhammad's messengership, and it calls to a prosperity which is everlasting, pointing to the return to Allah. Then, in a manner of emphasis, it repeats some of what was already mentioned.

2- Azhan, its Virtues and Excellence: Many hadith describe the virtues of the azhan and the one who calls it. Such hadith include the following:

1. Abu Hurairah reported that the Prophet said, "If the people knew what was in the azhan and the first row (of the prayer in virtue), and that they could not get it save by drawing lots, they would draw lots. If they knew the reward for praying the noon prayer early in its time, they would race to it. And if they knew the reward for the night and the morning prayers in congregation, they would come to them even if they had to crawl." (Related by al-Bukhari and others.)
2. Mu'awiyah reported that the Prophet, upon whom be peace, said, "The callers to prayer will have the longest necks of all people on the Day of Resurrection." (Related by Ahmad, Muslim, and Ibn Majah.)
3. Al-Barra' ibn 'Aazib reported that the Prophet, upon whom be peace, said, "Allah and His angels pray upon those in the first rows. And the caller to prayer is forgiven, for as far as his voice reaches and whoever hears him will confirm what he says. He will get a reward similar to those who pray with him." This hadith is related by Ahmad and an-Nasa'i. Al-Munzhiri says its chain is good.
4. Abu ad-Darda' reported that he heard the Prophet, upon whom be peace, say, "If three people do not make the azhan and establish the prayer among themselves, Satan gains mastery over them." (Related by Ahmad.)
5. Abu Hurairah reported that the Prophet, upon whom be peace, said, "The imam is a guarantor, and the caller to prayer is one who is given the trust. O Allah, guide the imam and forgive the caller to prayer."

'Uqbah ibn 'Amar said he heard the Prophet, upon whom be peace, say, "Your Lord, the Exalted, is amazed (and pleased) by one who is watching sheep in his pasture, then goes to the mountain to make the call to prayer and pray. Allah, the Exalted, says, 'Look at my slave there who makes the call to prayer and establishes

the prayer out of fear of Me. I have forgiven my slave and have allowed him to enter Paradise.'" (Related by Ahmad, Abu Dawud and anNasa'i.)

3- The Event Behind Its Legislation: The azhan was made part of the shari'ah during the first year after the migration to Madinah. The hadith clarify what led up to its institution.

- 1- Nafa' related that Ibn 'Umar said, "The Muslims would gather and calculate the time of prayer, and no one would call them. They spoke about that one day. Some said, 'We should have a bell like the Christians.' Others said, 'We should have a horn like the Jews.' Suggested 'Umar, 'Why don't we have one person call the others to prayer?' The Messenger of Allah said, 'Stand, Bilal, and make the call to prayer.'" (Related by Ahmad and al-Bukhari.)
- 2- Reported 'Abdullah ibn (Zaid ibn) 'Abd Rabbih, "When the Prophet was to order the use of a bell to call the people to prayer, he disliked it because it resembled the Christian practice. While I was sleeping, a man came to me carrying a bell. I said to him, 'O slave of Allah, will you sell me that bell?' Said he, 'What would you do with it?' I replied, 'I would call the people to prayer with it.' Said he, 'Shall I not guide you to something better than that?' I said, 'Certainly.' Said he, 'You should say, Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar. Ashhadu alla ilaha illal-lah, ashhadu alla ilaha illallah, Ashhadu anna Muhammad ar-Rasool-lal-lah, ashhadu anna Muhammadar-Rasool-lal-lah. Hayya 'alas-salah, hayyah 'alassalah. Hayya 'alal-falah, hayya 'alal-falah. Allahu akbar, Allahu akbar. La ilaha illal-lah.' Then he went a short distance away and said, 'When you stand for the prayer, say, 'Allahu akbar, Allahu akbar. Ashhadu alla ilaha illal-lah, Ashhadu anna Muhammad ar-Rasool-lal-lah Hayya 'alas-salah, hayya 'alal-falah. Qad qaamatis-salah, qad qaamatis-salah. Allahu akbar, Allahu akbar. La ilaha illal-lah.' When the morning came, I went to the Messenger of Allah to tell him what I had seen. He said, 'Your dream is true, Allah willing. Go to Bilal, tell him what you have seen, and tell him to make the call to prayer, for he has the best voice among you.' I went to Bilal and told him what to do, and he made the call to prayer. 'Umar was in his house when he heard it. He came out with his cloak, saying 'By the One who has raised you with the truth, I saw similar to what he saw.' The Prophet, upon whom be peace, said, 'To Allah is the praise.'" The hadith is related by Ahmad, Abu Dawud, Ibn Majah, Ibn Khuzaimah and at-Tirmizhi, who called it hassan sahih.

4- Azhan, How It Is Made: There are three ways to make the azhan:

- 1- Make four takbir at the beginning and say the rest of the phrases twice, without any repetition, except for the last statement of la illaha illa-lah. So, the azhan would be made up of fifteen phrases, as in the preceding hadith of 'Abdullah.
- 2- Make four takbir and then repeat ashhadu an la ilaha illal-lah, twice, and ashhadu anna Muhammad ar-Rasool-lal-lah twice, in a low voice, then repeat them again in a louder voice. Abu Mahzhura reported that the Prophet, upon whom be peace, taught him an azhan consisting of

nineteen phrases. This hadith is related by "the five." At-Tirmizhi called it hassan sahih.

- 3- Make two takbir and repeat the "statements of witness," making the number of phrases seventeen. Muslim records that Abu Mahzhurah related that the Prophet, upon whom be peace, taught him the following azhan: Allahu akbar, Allahu akbar. Ashhadu alla ilaha illal-lah, ashhadu alla ilaha illal-lah. Ashhadu anna Muhammad ar-Rasool-lal-lah, ashhadu anna Muhammad ar-Rasool-lal-lah. Then repeat ashhadu alla ilaha illal-lah (twice), ashhadu anna Muhammad ar-Rasool-lal-lah (twice), hayya 'alas-salah (twice), hayya 'alal-falah (twice). Allahu akbar, Allahu akbar. La ilaha illal-lah. "

5- Azhan, At-Tathweeb: (Saying "Prayer is better than sleep" in the Morning Azhan). It is part of the shari'ah that the caller to prayer say, "as-salaatu khairun min an-naum (prayer is better than sleep) in the morning azhan. Abu Mahzhurah asked the Prophet, upon whom be peace, to teach him the azhan, and he told him, "If it is the morning azhan, say, as-salaatu khairun min an-naum, as-salaatu khariun min annaum. Allahu akbar, Allahu akbar. La illaha illal-lah." (Related by Ahmad and Abu Dawud.) It is to be said only in the morning azhan.

6- Iqamah

There are three ways to perform the iqamah:

- 1- Saying the first takbir four times and everything else twice, with the exception of the last statement of la ilaha illal-lah. Abu Mahzhura said that the Prophet, upon whom be peace, taught him the iqamah consisting of seventeen phrases: Allahu akbar (4 times), ashhadu alla ilaha illal-lah (twice), ashhadu anna Muhammad ar-Rasool-lal-lah (twice), hayya 'alas-salah (twice), hayya 'alal-falah (twice), qad qaamatis-salah (twice), Allahu akbar, Allahu akbar. La ilaha illal-lah. This is related by "the five." At-Tirmizhi grades it
- 2- To say the beginning and ending takbir, and the phrase qad qaamatus-salah twice. Everything else is to be said once, making eleven phrases. This is based on the preceding hadith of 'Abdullah ibn Zaid: "When you stand for the prayer, say "Allahu akbar, Allahu akbar. Ashhadu alla illaha illal-lah, ashhadu anna Muhammad ar-RasoolAllah. Hayya 'alas-salah, hayya 'alal-falah. Qad qaamat-issalah, qad qaamatis-salah. Allahu akbar, Allahu akbar. La illaha illal-lah.
- 3- The same as in the preceding, but Qad qaamatus-salah is said only once, making a total of ten phrases. Imam Malik chose this way, because he found the people of Madinah performing it thus. But says Ibn al-Qayyim, "It is not proven that the Messenger of Allah ever said 'Qad qaamatus-salah' only once." Ibn 'Abdul-Barr is of the view, "In every case, it is said twice."

7- What Is Said During the Azhan: It is preferred that whoever is listening to the azhan

- 1- repeat it with the caller, except for the two hayya 'alas-salah, hayya 'alal-falah phrases, after which he should say La haula wa la quwatah illa billah (there is no power or might save Allah). Says an-Nawawi, "Our companions hold that it

is preferable for the listener to repeat after the caller (to prayer), except when he comes to the two preceding phrases, for this shows that he approves of what the caller is saying. Those two statements are calls to the prayer, and it is only proper for the caller to prayer to say them. It is preferable for the listener to say something, such as *La haula wa la quwatah illa billah*. It is confirmed in the two Sahihs from Abu Musa al-Ash'ari that the Prophet, upon whom be peace, said, '*La haula wa la quwatah illa billah* is a treasure from the treasures of Paradise.' Our companions say that to repeat the call to prayer is preferred for everyone who hears the call, whether clean or unclean, in a state of post-sexual uncleanness or menstruating, and so on, as it is a remembrance and all of those people who can should make it. Those who can not do so are the ones who are praying, who are relieving themselves, or are having sexual intercourse. If one is reciting the Qur'an, or making remembrance of Allah (zikh'r) or studying and so on, he should stop what he is doing and repeat after the caller to prayer. He may then return to what he was doing, if he wishes, or he can pray a voluntary or obligatory prayer." Says ash-Shaf'i, "One should not repeat after the call to prayer, but when he finishes he should repeat what he has said." In al-Mughni, it says, "If one enters the mosque and hears the azhan, it is best that he wait until the caller finishes it before he begins to repeat it. This way he will catch both good deeds. If he does not repeat after the call but starts praying, there is no problem. This is what Ahmad says on the subject."

- 2- The Muslim should pray for the Prophet, peace be upon him, after the call is over in any of the manners that have been related, and ask Allah to give him the place of *wasilah*. 'Abdullah ibn 'Amr related that the Messenger of Allah, upon whom be peace, said, "If you hear the call to prayer, repeat after it. Then supplicate for me, for whoever makes one supplication for me, Allah makes ten for him. Then ask Allah to grant me the place of *wasilah*. It is a place in Paradise reserved for a slave from among the slaves of Allah. I hope to be him, and whoever asks Allah to grant me the place of *wasilah*, my intercession becomes permissible for him." (Related by Muslim.) Jabir reported that the Prophet said, "Whoever says (after) hearing the call to prayer, 'O Allah, Lord of this complete call and of the established prayers, grant Muhammad the place of *wasilah*, the most virtuous place and raise him to a praiseworthy position that you have promised him,' will have my intercession made permissible for him on the Day of Judgement. (Related by al-Bukhari.)

8- The Supplication After the Azhan: After the azhan, one should make individual supplications, as that is the time when they will most likely be accepted. Anas reported that the Prophet, upon whom be peace, said, "A supplication made between the azhan and the iqamah is not rejected." As to the authenticity of this report, it is related by Abu Dawud, an-Nasa'i, and at-Tirmizhi, who called it *hassan sahih*, and added "They asked, 'What should we say, O Messenger of Allah?' He responded, 'Ask Allah for forgiveness and well-being in this world and the Hereafter.'" 'Abdullah ibn 'Amr related that a man said, "O Messenger of Allah, the callers to prayer get more virtues than us." He said, "Say what they say and when they finish, ask and it shall be given." (Related by Abu Dawud with a *sahih* chain.)

On the same subject, reported Umm Salamah, "The Prophet, upon whom be peace, taught me to say (after) the sunset call to prayer, 'O Allah, this is the beginning of Your night and the end of Your day. I have supplicated to You, so forgive me.'"

9- Heeding during the Iqamah: It is preferred that one who hears the iqamah repeat the words, except when Qad qaamatus-salah is said, he should say, "Allah establishes it and makes it everlasting." Some of the companions reported that when Bilal said this phrase, the Prophet would say "Allah establishes it and makes it everlasting."

10- Conditions To Be Met By The Caller to Prayer

It is preferred that he meet the following conditions:

- 1- It is a must that he make the azhan for Allah's sake and not for wages. 'Uthman ibn Abu al-'Aas asked the Messenger of Allah, upon whom be peace, to appoint him as the imam of his people. He replied, "You are their imam. Be careful about the weak amongst them, and appoint a caller to prayer who does not accept wages for his azhan. This hadith is related by Abu Dawud, an-Nasa'i, Ibn Majah and at-Tirmizhi, with a slightly different wording, who called it hasan. He also said that the scholars agree with this, and that they hate to see the caller receive wages for the azhan.
- 2- He should be clean from major or minor impurities. Al-Muhajir ibn Qanfahz reported that the Prophet, upon whom be peace, said to him, "Nothing prevented me from returning (your salutations) except that I dislike to mention the name of Allah when I am not clean. This report has come from Ahmad, Abu Dawud, an-Nasa'i, Ibn Majah and Ibn Khuzaimah. The latter grades it sahih. According to the Shafiyah, making the call while one is not in a state of cleanliness is permissible although disliked. According to Ahmad, the Hanafiyah and others, it is permissible and is not disliked.
- 3- He should be standing and facing the qiblah (the direction of the Ka'bah). Said Ibn al-Munzhir, "There is agreement that it is sunnah for the caller to be standing, for then he can be heard far away. It is also sunnah that he face the qiblah while making the azhan. If he turns away from the qiblah, his azhan will be sound, but the act will be disliked.
- 4- He should turn with his head, neck and chest to the right upon saying "Hayya 'alas-salah" and to the left upon saying Hayya 'alalfalah." Says an-Nawawi, "It is the most authentic form." Reported Abu Juhaifah, "Bilal made the azhan, and I saw the movement of his mouth from this side to that side upon saying "Hayya 'alas-salah" and "Hayya 'alal-falah." (Related by Ahmad, al-Bukhari and Muslim.) According to al-Baihaqi, this turning is not documented through sound chains. In al-Mughni, it states from Ahmad that the caller should not turn to the left or to the right unless he is at the top of a minaret, so that the people on both sides can hear him.
- 5- He should insert his index fingers into his ears. Talking of his practice, Bilal said, "I put my index fingers into my ears and made the azhan. (Related by

Abu Dawud and Ibn Hibban.) Says at-Tirmizhi, "The scholars prefer the callers to put their index fingers into their ears while making the azhan."

- 6- He should raise his voice for the call, even if he is alone in the desert. 'Abdullah ibn 'Abdurahman related from his father that Abu Sa'eed al-Khudri said to him, "I see that you love the sheep and the desert. If you are with your sheep or in the desert, then raise your voice while making the call to prayer, for any jinn, human or thing within hearing distance of your voice will be a witness for you on the Day of Resurrection...I heard the Messenger of Allah say that." (Related by Ahmad, al-Bukhari, an-Nasa'i and Ibn Majah.)
- 7- He should pause between each phrase during the azhan and be quick in making the iqamah. Many narrations have reported that this act is preferred.
- 8- He should not speak during the iqamah. Some scholars dislike that he should even speak during the azhan, although al-Hasan, 'Ata and Qatadah permit it. Says Abu Dawud, "I asked Ahmad, 'May a man speak during his azhan?' He said, 'Yes.' 'May he speak during the iqamah?' He said, 'No,' and that is because it is preferred that he make it quickly."

11- The Azhan Before and at the Beginning of the Prayer Time: The azhan is to be made exactly at the beginning of the prayer time, except for the morning prayer, when it may be said before dawn (provided that the people are able to distinguish between the early azhan and that of the proper time). 'Abdullah ibn 'Umar related that the Prophet, upon whom be peace, said, "Bilal makes the azhan during the night, so eat and drink until you hear the azhan of Ibn Umm Maktum." (Related by al-Bukhari and Muslim.) The wisdom behind allowing the morning azhan a little earlier is made clear in a hadith recorded by Ahmad and others from Ibn Mas'ud: "None of you should let Bilal's azhan prevent you from the pre-dawn meal, as he is making the azhan for those who are praying to stop and for those who are sleeping to get up." But Bilal made his azhan in exactly the same way as the regular azhan. At-Tahawi and an-Nasa'i relate that the time difference between Bilal's azhan and that of Ibn Umm Maktum was the time it took for one to come down from the minaret and for the others to get up to it.

12- Enough time should be left between the azhan and iqamah for people to prepare themselves for prayer and get to the mosque. The hadith that state the time difference are weak. Al-Bukhari has a section entitled How Much Time Is There Between the Azhan and Iqamah?, but no specific length of time has been confirmed therein. Ibn Batal said, "There is no time limit set, except that of the time beginning and the people gathering for the prayer." Jabir ibn Sumra said, "The callers to prayer of the Prophet would make the azhan and then leave some time, making the iqamah only when they saw the Prophet, upon whom be peace, coming (to the place of prayer). (Related by Ahmad, Muslim, Abu Dawud, and at-Tirmizhi.)

13- Whoever Makes the Azhan May Make the Iqamah: This is so because the caller to prayer takes precedence in making the iqamah. Says Ash-Shaifi, "If a man made the azhan, he should follow it up with the iqamah." Of this, at-Tirmizhi says, "Most of the scholars agree with this opinion."

14- When One Should Stand for the Prayer: Malik states in al-Muwatta, "I have not heard anything concerning the specific time to stand for prayer. I have seen some people lagging and others being quick." Ibn al-Munzhir recorded that Anas would stand when Qad qaamtus-salah was said.

15- Leaving the Mosque After the Azhan (and Before the Prayer): It is not allowed to leave the call unanswered or to leave the mosque after it has been made, unless there is some excuse or one has the intention to return for the prayer. Abu Hurairah related that the Prophet, upon whom be peace, told them, "If one of you is in the mosque and the call is made, he should not leave the mosque until he prays." (Related by Ahmad with a sahih chain.)

16- Leaving the Mosque after the call had been made: It is also related that Abu Hurairah said about a man who left the mosque after the call had been made, "That man has disobeyed Abu al-Qasim (the Prophet, upon whom be peace)." This is related by Muslim and others. Mu'azh at-Jahni related that the Prophet said, "It is the utmost apathy and sign of disbelief and hypocrisy that one who hears the call of Allah to salvation does not respond." (Related by Ahmad and at-Tabarani.) Commenting upon this, at-Tirmizhi says, "It has been related from more than one of the companions that one who hears the call and does not respond will have no prayer. Some said that this is the maximum imposition, which shows that there is no excuse for one who does not attend the congregational prayer without a valid reason."

17- The Azhan and Iqamah for Those Who Missed the Proper Time of Prayer

One who sleeps through the time of a prayer or who forgets a prayer may make azhan and iqamah when he desires to pray. In a story recorded by Abu Dawud, when the Prophet, upon whom be peace, and his companions slept through the time of the morning prayer, he ordered Bilal to make the azhan and iqamah for the prayer. If one has missed many prayers, it is preferred to make one azhan at the beginning followed by an iqamah for each prayer. Says al-'Athram, "I heard Abu 'Abdullah (Ahmad) being asked what a man who had missed a prayer should do about the azhan. He mentioned the hadith of Hushaim from Abu az-Zubair...that the idol-worshippers kept the Prophet busy during four of his prayers during the Battle of the Clans. When part of the night had passed, he ordered Bilal to make the azhan and the iqamah and they prayed the afternoon, sunset, and night prayers in succession, each time followed by the iqamah.

18- The Azhan and Iqamah for Women: Said Ibn 'Umar, "There is no azhan or iqamah for women." (Related by al-Baihaqi with a sahih chain.) This was the opinion of Anas, al-Hassan, Ibn Sireen, an-Nakha'i, al-Thauri, Malik, Abu Thaur and the people of "juristic reasoning." Ash-Shaifi, Ishaq and Ahmad said if they make the iqamah and azhan, there is no problem. It is related from 'Aishah that she would make the azhan and iqamah and lead the women in prayer, standing in the middle of the row. (Related by al-Baihaqi.)

19- Entering the Mosque After the Prayer Is Finished: The author of al-Mughni states, "If one enters the mosque after the prayer is finished, he may make the azhan and iqamah. Ahmad's practice, based on what al-'Athram and Sa'eed ibn Mansur recorded from Anas, was to ask a person to make the azhan and iqamah, after which he would pray with (some people) in congregation. If a person wishes, he may pray without making the azhan and iqamah. Says 'Urwa, "If you reach a mosque wherein the people have already prayed, you may base your prayer on their azhan and iqamah, as theirs are sufficient for those who come after them." This was the opinion of al-Hassan, ash-Sha'bi and an-Nakha'i. Al-Hassan, however, said, "I prefer that he makes the iqamah. If he makes the azhan, he should do so in a low voice and not aloud, for some people may consider it out of place."

20-The Time Between the Iqamah and the Prayer: It is permitted to talk between the iqamah and the prayer. One need not repeat the iqamah, even if the interval is long. Reported Anas ibn Malik, "The iqamah was made while the Messenger of Allah was talking to a man in the corner of the mosque. He did not come to the prayer until the people had fallen asleep." (Related by al-Bukhari) One time, the Messenger of Allah, upon whom be peace, remembered that he was in post-sex impurity after the iqamah had been made, so he went to make ghusl and came back to lead the prayer without (a new) iqamah.

21-The Iqamah of One Who Is Not the Designated Caller: If someone other than the appointed caller wants to make the azhan, he must obtain the latter's permission. If the appointed or regular caller is late and they fear that they will miss the time of the azhan, another person may make the call.

22- Extraneous Additions to the azhan: The azhan is a form of worship. Muslims are not allowed to add or subtract anything from it. There is an authentic hadith which states, "Whoever introduces something to this affair of ours will have it rejected." We will discuss some of these acts here:

- 1- The caller saying, "I bear witness that our leader (Muhammad) is the Messenger of Allah." Ibn Hajr is of the opinion that the word 'leader' may not be added, although it is permissible on other occasions.
- 2- Shaikh Isma'il al-'Ajluni records in Kashfal-Khafa', "Wiping the eyes with the index fingers and then kissing them after hearing the caller say 'I bear witness that Muhammad is the messenger of Allah,' and with the listener saying, 'I bear witness that Muhammad is His slave and messenger. I am pleased with Allah as Lord, with Islam as religion, and with Muhammad as the Prophet," is based on ad-Dailami's report from Abu Bakr that when he heard the caller say, "I bear witness that Muhammad is the Messenger of Allah," he would say the same, kiss the inside of his index fingers and wipe his eyes. The Prophet then said, "Whoever does what my friend (Abu Bakr) did, then my intercession will be permissible for him." In al-Maqasid it says, "This is not true. And what Abu Bakr ar-Raddad al-Yamani al-Mutasawaf recorded in Mujibat ar-Rahmah wa Aza'im al-Maghfirah is not true. Its chain is of unknown narrators and, moreover, the chain is broken." There is another report of equally dubious import from al-Khidrs and mentioned in

the preceding book: "Whoever says, upon hearing the caller say, 'I bear witness that Muhammad is the Messenger of Allah,' 'Welcome O my love and the coolness of my eyes, Muhammad ibn 'Abdullah, upon whom be peace,' and then kisses his index fingers and wipes his eye with them, he will never go blind; nor will he never be afflicted with an eye infection.'" None of these practices can be attributed to the Prophet or his companions.

- 3- Singing the Azhan To "sing" the azhan or to state it in improper Arabic by adding a letter or lengthening the sound of a vowel, and so on, is disliked. If it changes or obscures the meaning of what is said, it becomes forbidden. Reported Yahya al-Baka', "I saw Ibn 'Umar say to a man, 'I am mad at you for the sake of Allah.' Then he said to his companions, 'He sings in making his azhan, and he takes wages for it.'"
- 4- Zhikr and azhan Making zhikr, supplications, and practices of a similar nature before the morning azhan are innovations to the sunnah. In al-Iqna and its commentary, a book of Hanbali fiqh, it is stated, "What some callers do before the morning azhan (i.e. zhikr, chanting, loud supplications and so on) are not part of the sunnah. No scholar has said that it is preferred to do such acts. In fact, they are hateful innovations introduced after the time of the Prophet and his companions. No one is to order such acts, and no one is to blame one who avoids such acts. If one has left money for such acts, it is not permissible to use it for those acts, as they contradict the sunnah. In Talbis Iblis by Ibn al-Jauzi, it states, "I have seen people staying up a part of the night on the minaret admonishing the people, making zhikr and reciting the Qur'an in a loud voice. They keep people from sleeping and disturb those who are making late-night prayers. These are rejected and evil actions." Ibn Hajr says in Fath al-Bari, "What is done in the way of zhikr before the morning azhan, the Friday prayers and the prayers for the Prophet is derived neither from the azhan nor from the Islamic law."
- 5- To say aloud "Peace and blessings upon the Messenger" after the azhan This is a hated innovation. Ibn Hajr says in al-Fatawa al-Kubra, "Our shaikhs and others have given a legal verdict about the prayers and salutations for the Prophet after the azhan and how the callers to prayer do it. Their verdict is that (the prayers for the Prophet) has its root in the sunnah, but the manner in which they perform it is an innovation." Muhammad 'Abduh was asked about saying the prayers and salutation for the Prophet subsequent to the azhan and he said, "The azhan, as mentioned in al-Khaniyyah, is only for the prescribed prayers. It consists of fifteen phrases, the last being La ilaha illal-lah. Whatever is mentioned before or after it is an innovation. It has been introduced for rhythm, and nothing else. There is hardly a scholar who has allowed it, nor does it make any sense to say that it is a good innovation, for every innovation in matters of worship is evil. Whoever claims that it is not for melody is lying."

Conditions of Prayers

The Conditions that must be fulfilled prior to prayers and must be adapted by the one who perform the prayers and if one or more were left his / her prayer is void.

1- Knowledge that the time for prayer has begun: If one is certain or fairly certain that the time has begun, he may pray. How he reached his decision is not important.

2- Purity From Major and Minor Impurities: Says Allah in the Qur'an, "O you who believe, when you rise for the prayer, wash your faces, your hands up to the elbows, and lightly rub your hands and (wash) your feet up to the ankles. If you are unclean, purify yourselves." Ibn 'Umar reported that the Prophet said, "Allah does not accept any prayer that was not performed while in a state of purity, nor does he accept charity from what has been stolen from booty." (Related by "the group.")

3- Purity of the Body, Clothes and Place: Such objects should be clean of physical impurities as much as possible. If one can not remove them, he may pray with the impurities present and does not have to repeat the prayer later. Concerning bodily purity, Anas related that the Prophet upon whom be peace, said, "Stay clean of urine, as the majority of punishment in the grave is due to it." This is related by ad-Daraqutni, who said it is hassan. Reported 'Ali, I used to have a great deal of prostatic fluid flowing, so I asked a man to ask the Prophet about it (as I was shy to ask him, due to my relationship with him through his daughter). He asked him and the Prophet, upon whom be peace, said, "Make ablution and wash your penis." (Related by al-Bukhari and others.) 'Aishah also related that the Messenger of Allah said to women with a prolonged flow of blood, "Wash the blood from yourself and pray ." Concerning purity of clothing, we have the following: Says Allah, "And purify your raiment" (al-Muddathir 4). Jabir ibn Sumrah reported that he heard a man ask the Prophet, "May I pray in the same clothes that I had on during intercourse with my wife?" He said, "Yes, but if you see some stains on it, you must wash it." This hadith is related by Ahmad and Ibn Majah. Its narrators are trustworthy. Reported Mu'awiyah, "I asked Umm Habibah, 'Did the Prophet pray in the same clothes that he wore when he had intercourse?' She said, 'Yes, if there were no stains on it.'" (Related by Ahmad, Abu Dawud, an-Nasa'i and Ibn Majah.) Abu Sa'eed reported that the Prophet removed his shoes and the people behind him did likewise. When he finished the prayer, he asked, "Why did you remove your shoes?" They said, "We saw you remove yours." He said, "Gabriel came to me and informed me that there was some filth on them. Therefore, when one of you comes to the mosque, he should turn his shoes over and examine them. If one finds any dirt on them, he should rub them against the ground and pray with them on." The hadith is related by Ahmad, Abu Dawud, al-Hakim, Ibn Hibban and Ibn Khuzaimah. The latter grades it as sahih. This hadith shows that if one enters the mosque (with his shoes on) and is unaware of some impurity or has forgotten it, and he suddenly remembers it during the prayer, he must try to remove it and proceed with the prayer. He does not have to repeat it later on. Concerning the purity of the place where one is praying, Abu Hurairah said, "A bedouin stood and urinated in the mosque. The people got up to grab him. The Prophet said, 'Leave him and pour a

container full of water over his urine. You have been raised to be easy on the people, not to be hard on them." (Related by "the group," except for Muslim.)

Commenting on this subject, ash-Shaukani says, "If what has been produced of proof is firmly established, then one would know that it is obligatory to have one's clothes free of impurities. Whoever prays and has impurities on his clothing has left one of the obligations of the prayer. But his prayer would not be voided." In ar-Rauzhat an-Nabiyyah it states, "The majority of scholars are of the opinion that it is obligatory to purify three things: the body, the clothes, and the place of prayer. Some are of the opinion that this is a condition for the soundness of the prayer, and others say that it is just a sunnah. The truth of the matter is that it is obligatory. Whoever intentionally prays with impurities on his clothing has left one of the obligations (of the prayer), but the prayer is still valid."

4- Covering the 'Aurah: Says Allah in the Qur'an, "O Children of Adam, take your adornment (by wearing proper clothing) for every mosque" (al-A'raf 31). The meaning of "adornment" here is the covering of the 'aurah. The meaning of "mosque" is "prayer." Therefore, it means "Cover your 'aurah for every prayer." Salamah ibn al-Aku' said to the Prophet, "O Messenger of Allah, may I pray in a long shirt?" He said, "Yes, but button it, even with just a thorn." (Related by al-Bukhari in his Tareekh.)

A man must cover the front and back of his pubic region

There is disagreement about the navel, thighs and knees. The reports seem to contradict each other. The following hadith are used to prove that such parts are not part of the man's 'aurah:

Evidences of those who see that it is not Aurah: Exposing a man's thigh, navel and knee is not Aurah they gave the following evidences:

- 1- Says 'Aishah, "The Prophet was sitting with his thigh exposed when Abu Bakr asked, and received, permission to enter. The same thing happened with 'Umar. However, when 'Uthman sought permission to enter, the Prophet covered himself with his clothes. When they left, I said, 'O Messenger of Allah, you permitted Abu Bakr and 'Umar to enter while your thigh was exposed. When 'Uthman asked permission to enter, you covered yourself with your clothes.' He said, 'O 'Aishah, should I not be shy of a man who, by Allah, even the angels are shy of?'" (Related by Ahmad and al-Bukhari in mu'allaq form.)
- 2- Says Anas, "During the battle of Khaibar, the Prophet's gown was withdrawn from his thigh until I could see its whiteness." (Related by Ahmad and al-Bukhari.) Says Ibn Hazm, "It is correct to say that the thigh is not part of the 'aurah. If it were so, why would Allah allow His Prophet, who is protected (from sin), to uncover his so that Anas and others could see it? Allah would have kept him from doing this. According to Jabir as recorded in the two Sahihs, when the Prophet was young (before his prophethood), he was one time carrying the stones of the Ka'bah, wearing only a loincloth. His uncle al-'Abbas said to him, 'O nephew, why don't you untie your waistcloth and put it on your shoulder for padding?' The Prophet did so and fell unconscious. He was never seen naked again after that."

- 3- Muslim records from Abu al-'Aliya that 'Abdullah ibn as-Samit struck his thigh and said, "I asked Abu Zharr, and he struck my thigh as I struck yours, and he said, 'I asked the Messenger of Allah, upon whom be peace, and he struck my thigh as I have struck yours and said, 'Perform the prayer in its time...' Ibn Hazm said, "If the thigh was 'aurah, why would the Messenger of Allah touch it?" If the thigh was 'aurah according to Abu Zharr, why would he have struck it with his hand? The same can be asked for 'Abdullah ibn as-Samit and Abu al-'Aliya. It is not allowed for a Muslim to strike with his hand another man's pubic area, or the clothes over the pubic area. Nor can a man touch the clothing over a woman's 'a urah.
- 4- Ibn Hazm mentions that Hubair ibn al-Huwairith looked at Abu Bakr's thigh when it was uncovered, and that Anas ibn Malik came to Qas ibn Shamas when his thigh was uncovered.

Evidences of those they do not see that they are Aurah: However, the following hadith are used to show that the thighs and so on are part of the 'aurah:

- 1- Reported Muhammad Jahsh, "The Messenger of Allah, upon whom be peace, passed by Ma'mar while his thighs were uncovered. He said, to him, 'O Ma'mar, cover your thighs, for they are (part of the) 'aurah.'" This is related by Ahmad, al-Hakim and al-Bukhari in Tareekh and in mu'allaq form in his Sahih.
- 2- Reported Jurhad, "The Messenger of Allah passed by me when the cloak I was wearing did not cover my thigh. He said, 'Cover your thigh, for it (is part of the) 'aurah.'" This is related by Ahmad, Abu Dawud and at-Tirmizhi, who called it hassan, and by al-Bukhari in mu'allaq form in the Sahih.

Woman's aurah & hijab: There is no such dispute over what constitutes a woman's 'aurah. It is stated that her entire body is 'aurah and must be covered, except her hands and face. Says Allah in the Qur'an, "And to display of their adornment only that which is apparent (do not expose any adornment or beauty save the hands and face)." It has been authentically related from Ibn 'Abbas, Ibn 'Umar and 'Aishah that the Prophet said, "Allah does not accept the prayer of an adult woman unless she is wearing a headcovering (khimar, hijab)." This is related by "the five," except for an-Nasa'i, and by Ibn Khuzaimah and al-Hakim. At-Tirmizhi grades it as hassan. It is related from Umm Salamah that she asked the Prophet, "Can a woman pray in a long shirt (like a night shirt) and headcovering without a loincloth?" He said, "If the shirt is long and flowing and covers the top of her feet." This is related by Abu Dawud. The scholars say it is sahih in mauqoof form (as a statement of Umm Salamah and not that of the Prophet.)

It is also related that 'Aishah was asked, "In how many garments is a woman to pray?" She answered, "Ask 'Ali ibn Abu Talib and then return to me and tell me what he said." 'Ali's answer was, "In a headcover and a long flowing shirt." This was told to 'Aishah and she said, "He has told the truth."

What is obligatory and preferable of clothes

The clothes worn must cover the 'aurah, even if they are tight enough to highlight those features. If the clothes are so thin that one's skin colour can be seen, they are not suitable for prayer. Preferred to wear two garments in salat It is preferred for

a person to wear at least two garments, but he can wear just one if that is all he has. Ibn 'Umar reported that the Prophet, upon whom be peace, said, "If one of you is going to pray, he should wear two garments, for Allah has the most right that you should look good for Him. If one does not have two garments, he should cover himself with a cloak when he prays, but not like the Jews do." (Related by at-Tabarani and al-Baihaqi.) 'Abdurazaq related that Ubayy ibn Ka'b and 'Abdullah ibn Mas'ud had an argument. Ubayy thought it was permissible to pray in one garment, while Ibn Mas'ud said that that was allowed only if one had no other clothes. 'Umar mounted the pulpit and said, "The correct position is: If Allah gives you more provisions, you should wear more clothes. A man can gather his clothes about him, or pray in a waist cloth and a cloak, or in a waist cloth and a shirt, or in a waist cloth and a caftan, or in trousers and a cloak, or in trousers and a shirt, or in trousers and a caftan, or in leather trousers and a caftan, or in leather trousers and a shirt.' And I (a narrator) think he said, 'Leather trousers and a cloak." Buraida reported that the Prophet forbade one to pray using an improperly-affixed sheet to cover his 'aurah, and to pray in trousers while not wearing a cloak. (Related by Abu Dawud and al-Baihaqi.) It is related that when al-Hassan ibn 'Ali prayed, he would wear his best clothes. He was asked about that and he said, "Verily, Allah is beautiful and He loves beauty, so I beautify myself for my Lord." Such a view is in accord with Allah's words, "And wear your adornment for every prayer."

Uncovering the Head During the Prayer

Ibn 'Asakir related that the Prophet would sometimes remove his cap and place it in front of him as a sutrah. According to the Hanifiyyah, one can pray with his head uncovered. In fact, they prefer this if it is done out of a sense of humility and awe.' There is no evidence whatsoever that it is preferred to cover one's head while praying.

5- Facing the Qiblah: All scholars agree that one must face the Masjid al-Haram (in Makkah) during every prayer. Says Allah in the Qur'an, "Direct your face to the Masjid al-Haram. Wherever you may be, turn your faces to it" (al-Baqarah 144). Reported al-Barra', "We prayed with the Messenger of Allah, upon whom be peace, for about sixteen or seventeen months towards Jerusalem, after which time he turned towards the Ka 'bah." (Related by Muslim.)

If one can see the Ka'bah, he must face that particular direction: If he can not see it, he must turn in its direction, as this is all that he is able to do. Abu Hurairah reported that the Prophet said, "The qiblah is between the East and the West." This is related by Ibn Majah and at-Tirmizhi. The latter considers it hassan sahih. This hadith refers to the people of Madinah and whoever has a position similar to them (i.e., the people of Syria, the Arabian Peninsula and Iraq. For the people of Egypt, the qiblah is between the East and the South.)

If one can not determine the direction of the qiblah: He should ask one who knows. If he finds no one to ask, he should try his best to determine it. In such a case, his prayer will be valid, and he need not repeat it even though he discovers later on that he had faced in the wrong direction. If it is made clear to him while he

is praying that he is facing the wrong direction, he need only turn in the proper direction without stopping his prayer. This is based on the following incident: Ibn 'Umar reported that the people were praying the morning prayer in the Quba' mosque when a person came to them and said, "Allah has revealed some of the Qur'an to the Prophet in which we have been ordered to face the Ka'bah, so face it." They immediately turned their faces from Syria to the Ka'bah." (Related by al-Bukhari and Muslim.) If one prays according to what he determined and then wants to make another prayer, he should again try to determine the qiblah's direction. If it turns out to be different from what he had determined earlier, he should pray in the new direction without repeating his earlier prayer.

Two cases in which one doesn't have to face the Ka'bah: The first one is performing voluntary prayers while riding (an animal, car and so on). The rider may bend his head slightly for the bowings and prostrations of the prayer, but he should bend a little bit lower for the prostrations. He may face in whatever direction his ride is going. Reported 'Amr ibn Rabi'ah, "I saw the Messenger of Allah, upon whom be peace, pray while riding, and he faced the direction in which he was going." This hadith is related by Muslim, at-Tirmizhi and al-Bukhari. The latter added that "he bent his head slightly." He did not, however, do this for the obligatory prayers. Ahmad, Muslim and at-Tirmizhi recorded that he would pray on his mount while travelling from Makkah to Madinah, facing away from Makkah. Upon this, Allah revealed, "Wherever you turn, you will find Allah's face." Says Ibrahim an-Nakha'i, "They would pray on their mounts and animals in the direction in which they were facing." Ibn Hazm comments, "This has been related from the companions and those of the following generation, during travel and residence. "

The second case is praying while having to deal with forced conditions, illness and fear. Under such circumstances, it is allowed to pray without facing the qiblah. The Prophet, upon whom be peace, said, "If I order you to do something, do what you are capable of doing." Says Allah, "If you go in fear, then (pray) standing or on your mounts..." (al-Baqarah 239). Ibn 'Umar added, "Facing the qiblah or not facing it." (Related by al-Bukhari.)

The state of prayer, salah

There are many prophetic hadith on this topic. Here, we will mention just two of them, one describing his actions and other quoting his statements.

- 1- 'Abdullah ibn Ghanam related that Abu Musa al-Ash'ari gathered together his people saying, " O Tribe of Ash'ari, gather together, and gather your women and children to teach them how the Messenger of Allah, upon whom be peace, prayed with us in Madinah." They all gathered to watch him perform ablution. After it, he waited until the sun had just passed the meridian and there was some shade, and then he made the azhan. He put the men in the row closest to him, the children in a row behind the men, and the women in a row behind the children. After the iqamah, he raised his hands and made the takbir, silently recited Surah al-Fatihah and another surah, repeated the takbir and bowed while saying, "Glory be to Allah and Praise be to Him" three times, after which he said, "Allah hears him who praises Him" and stood

straight. He then made the takbir and prostrated, made another takbir, raised his head (and sat), repeated the takbir and prostrated again, after which he said the final takbir and stood up. In the first rak'ah he made six takbir, and he made another one when he stood for the second rak'ah. When he finished the prayer, he turned to his people and said, "Guard the number of my takbir and learn my bowings and prostrations, for this is how the Prophet prayed with us during this part of the day." (Then he said) when the Prophet, upon whom be peace, finished the prayer, he turned toward the people and said, "O people, listen and understand. Allah has slaves who are neither prophets nor martyrs, but both the prophets and martyrs envy them for their closeness to Allah." A bedouin stepped forward, pointed to the Messenger of Allah and said, "O Messenger of Allah, tell us about these people." The Prophet was pleased with the bedouin's request and said, "They are from various peoples and tribes who have no ties of relationship between them. They love each other purely for the sake of Allah. On the Day of Resurrection, Allah will present them pulpits of light for them to sit on. Their faces will be light and their clothes will be light. The people will be scared on the Day of Resurrection, but they will not be scared. They are the friends of Allah who will not have any fear upon them nor will they grieve. As to the authenticity of this report, it is related by Ahmad and Abu Ya'la with a hassan chain. Al-Hakim says its chain is sahih.

- 2- Reported Abu Hurairah, "A man entered the mosque and, after praying, went to the Prophet, upon whom be peace. The Prophet, upon whom be peace, responded to his salutations and said, 'Return and pray, for you have not prayed.' This happened three times, and the man finally said, 'By the One who sent you with the Truth, I do not know any better than that, so teach me.' He said, 'When you stand for the prayer, make the takbir and then recite what you can from the Qur'an. Then bow until you attain calmness and then come up again until you are standing straight. Then prostrate until you attain calmness in your sitting, and prostrate until you attain calmness in your prostration. Do that during all of your prayer.'" (Related by Ahmad, Muslim and al-Bukhari.)

These are general hadith that describe how the Prophet, upon whom be peace, prayed or what he said about its performance. Now we shall discuss those acts of the prayer which are obligatory and those which are sunnah.

Obligatory acts of prayer

For it to be acceptable, the method of prayer must conform to the norms spelled out in the Islamic law.

1- Intention: Says Allah, "And We did not command them save to worship Allah, making the religion sincerely for Him" (al-Bayinah 5). The Prophet, upon whom be peace, said, "Every action is based upon intention. For everyone is what he intended. Whoever made the migration to Allah and His Prophet, then his migration is to Allah and His Prophet. Whoever's migration was for something of this world or for the purpose of marriage, then his migration was to what he migrated to." (Related by al-Bukhari.) In Ighatha al-Lufan, Ibn al-Qayyim states, "The intention is

the aim and purpose of something. It is a condition of the heart, and it does not come from the tongue. For that reason, the Prophet and his companions never spoke their intentions. What has been introduced into this matter during the actions of purity and the prayer comes from Satan and is a trap for those who are unsure about how to make it. You will find them repeating it over and over, but that is not part of the prayer at all."

2- Saying the Opening Takbir and Beginning the Prayer:

Ali reported that the Prophet, upon whom be peace, said, "The key to prayer is purity. What puts one into its inviolable state is the takbir, and the tasleem releases one from it." As to the authenticity of the report, it is related by ash-Shai'i, Ahmad, Abu Dawud, Ibn Majah and at-Tirmizhi, who called it the most authentic report on this topic. Al-Hakim and Ibn as-Sakin consider it as sahih. The takbir consists of saying Allahu akbar. Abu Hameed reported that when the Prophet stood for prayer, he would stand straight, raise his hands and say, "Allahu akbar."

This is related by Ibn Majah, and in the Sahih of Ibn Khuzaimah and Ibn Hibban. Al-Bazzar related something similar to it, but with a chain that is sahih according to Muslim's criterion. 'Ali and others also reported this.

3- Standing During the Obligatory Prayers: One must stand during the prayer, if at all possible. Says Allah, "Guard and preserve the prayers and the mid-most prayer, and stand for Allah with devotion." Reported 'Umar ibn Hussain, "I had some physical problem, so I asked the Prophet, upon whom be peace, about the prayer, and he said, 'Pray standing; if you are not able to; pray sitting, if you are not able to; pray (while lying) on your side.'" (Related by al-Bukhari.) Most scholars say that one should not put his feet together while standing in prayer. For voluntary prayers, one can pray sitting even if he can stand, but one who stands receives a larger reward than one who sits. 'Abdullah ibn 'Umar related that the Prophet, upon whom be peace, said, "The prayer of one who sits is half of the prayer." (Related by al-Bukhari and Muslim.) If one can not stand, he may pray according to what he is capable of doing, as Allah does not burden a soul beyond its ability. He will get a complete reward for the prayer. Abu Musa reported that the Prophet said, "If a slave (of Allah) is sick or travels, he will get a reward for those acts similar to what he would get if he was healthy and at home."

4- Reciting al-Fatihah in Every Rak'ah of the Prayer: There are many authentic hadith which state that it is obligatory to recite al-Fatihah in every rak'ah. Thus, there is no difference of opinion on this point. Some of these hadith are:

- 1- 'Ibadah ibn as-Samit related that the Prophet said, "There is no prayer for one who does not recite the opening of the Book al-Fatihah)." This is related by "the group."
- 2- Abu Hurairah reported that the Prophet said, "Whoever prays a prayer and does not recite the opening chapter of the Qur'an has not prayed correctly." (Related by Ahmad, al-Bukhari and Muslim.)
- 3- Ad-Daraqutni also recorded a hadith with a sahih chain with almost exactly the same wording.

- 4- Said Abu Sa'eed, "We were ordered to recite the opening chapter of the Qur'an and what (else) was easy (for us)." This is related by Abu Dawud. Al-Hafez and Ibn Sayyid an-Nass consider its chain as sahih.
- 5- In some of the narrations dealing with the prayer's incompleteness, it states, "And then recite the 'Mother of the Book' (al-Fatihah)," and he said, "And do that in every rak'ah."

It is confirmed that the Prophet, upon whom be peace, recited al-Fatihah in every rak'ah of every prayer, obligatory or supererogatory. Since this is an act of worship, we can only follow what he did. And the Prophet said, "Pray as you have seen me pray." (Related by al-Bukhari.)

Bismillah: The scholars are agreed that the bismillah (the words "In the name of Allah, the Compassionate, the Merciful") is a verse in Surah al-Naml, but they differ over whether or not it constitutes a verse of every surah. There are three opinions on this point:

- 1- It is a verse of al-Fatihah and of every surah of the Qur'an. Therefore, it is to be recited with al-Fatihah during those prayers that are said aloud or quietly. The strongest support of this opinion comes from the hadith of Na'em al-Mujammir who said, "I prayed behind Abu Hurairah and he recited, 'In the name of Allah...' and then he recited al-Fatihah." At the end of the hadith, he is quoted as saying, "By the One in whose Hand is my soul, I have done what resembles how we prayed with the Messenger of Allah."
- 2- It is a verse by itself and was revealed to demarcate different surahs. It is allowed to recite it with al-Fatihah (in fact it is preferred), but it is not sunnah to recite it aloud. Anas said, "I prayed behind the Messenger of Allah, Abu Bakr, 'Umar and 'Uthman, and they did not recite it aloud." This hadith is related by an-Nasa'i, Ibn Hibban and at-Tahawi with a sahih chain according to the criterion of the two Sahihs.
- 3- It is not a verse of al-Fatihah or of any other surah. It is disliked to recite it aloud or quietly during the obligatory prayers, but not for the supererogatory prayers. This opinion, however, is not strong.

Ibn al-Qayyim has reconciled the first and second opinions by saying, "Sometimes the Prophet would recite it aloud, but most of the time he would say it quietly and not aloud."

One Who Cannot Recite Properly: Says al-Khattabi, "Basically, one's prayer does not suffice if he does not recite al-Fatihah. If one can recite neither al-Fatihah nor other portions of the Qur'an, he should recite at least seven verses of a similar meaning from the Qur'an. If he can not learn any part of the Qur'an (due to some innate inability, poor memory, or because it's a foreign language), he should say the tasbeeh (Subhaan Allah - Glory be to Allah), the tamheed (al-Hamdu lillah - All praise is due to Allah), and tahleel (La ilaha illal-lah - There is no God except Allah). It is related that he said, "The best remembrance after the speech of Allah is Subhaan Allah, al-Hamdu lillah, La ilaha illal-lah and Allahu akbar." This is supported by Rafa'ah ibn Rafa', who narrated that the Prophet said, "If you have

something from the Qur'an, recite it. If not, then say the tamheed, takbir and the tahleel and then bow."

This hadith is related by Abu Dawud, at-Tirmizhi, an-Nasa'i and al-Baihaqi. The former considers it as hassan.

5- Ar-Ruku' (Bowling Down): There is a consensus on the obligatory nature of the ruku'. Says Allah, "O you who believe, bow down and prostrate yourselves.. ." The position of ruku' is established by bending over, putting one's hands on one's knees, and remaining in that position until he attains "calmness." In another hadith the Prophet said, "Then bow until you attain calmness while you are bowing." Abu Qatadah related that the Prophet, upon whom be peace, said, "The worst people are the thieves who steal part of the prayer." He was asked how this was done, and he replied, "He does not complete his bowings and prostrations," or he said, "He does not straighten his back during his bowings and prostrations." As to its authenticity, the report is related by Ahmad, at-Tabarani, Ibn Khuzaimah and al-Hakim, who consider its chain as sahih. Abu Mas'ud al-Badri reported that the Prophet, upon whom be peace, said, "The prayer of one who does not straighten his back in his bendings and prostrations is not accomplished." This hadith is related by "the five," and Ibn Khuzaimah, Ibn Hibban, at-Tabarani and al-Baihaqi, who consider its chain as sahih, while at-Tirmizhi grades it as hassan sahih. Knowledgeable companions act according to the principle that a person is to make his back straight during his bowings and prostrations. Huzhaifah saw someone who did not straighten his back during his bowings and prostrations, and told him, "You have not prayed. And if you were to die, you would not die in the way of Allah and His Messenger." (Related by al-Bukhari.)

6- Standing Erect After the Bowing: This is based on Abu Humaid's description of the Prophet's prayer: "He would raise his head from his bowing, then stand straight until all of his backbones returned to their places." (Related by al-Bukhari and Muslim.) 'Aishah related that when the Prophet raised his head from bowing, he would not prostrate until his back was straight. (Related by al-Bukhari and Muslim.) Abu Hurairah reported that the Prophet said, "Allah does not look at the prayer of a person who does not straighten his back between his bowings and his prostrations." (Related by Ahmad. al-Munzhiri considers its chain as good.)

7- Prostration: We have already stated the Qur'anic verse dealing with this obligatory act. The Prophet explained it in a hadith by saying, "Then prostrate until you attain calmness in your prostration, then rise (and sit) until you attain calmness in your sitting, and then prostrate until you gain calmness in your prostration. The first prostration, sitting afterwards, the second prostration and calmness during all of these acts are obligatory in every rak'ah of every obligatory or supererogatory prayer.

How to Attain Calmness: The "calmness" comes from sitting in the position until the bones are set and still. Some scholars say that, at a minimum, this would take as long as it takes to say one Subhaan Allah.

Bodily Parts That Touch the Ground During Prostration: These parts are: the face, hands, knees and feet. Al-'Abbas ibn 'Abdul-Mutallib reported that he heard the Prophet say, "When a slave (of Allah) prostrates, seven bodily parts prostrate with him: his face, his hands, his knees and his feet." (Related by "the group," except for al-Bukhari.) Said Ibn 'Abbas, "The Prophet ordered us to prostrate on seven bodily parts and not to fold back the hair or clothing: the forehead, the hands, the knees and the feet." In another wording, the Prophet said, "I have been ordered to prostrate on seven bodily parts: the forehead, and he pointed to his nose, the hands, the knees and the ends of the feet." (Related by al-Bukhari and Muslim.) In another narration, he said, "I have been ordered to prostrate on seven bodily parts and not to fold back the hair or clothing: the forehead, the nose, the hands, the knees and the feet." (Related by Muslim and an-Nasa'i.) Abu Humaid reported that when the Prophet, upon whom be peace, prostrated, he placed his nose and forehead on the ground. This hadith is related by Abu Dawud and at-Tirmizhi who said, "The scholars act according to this: a person prostrates on his nose and forehead." According to some scholars, if one prostrates on just the forehead without the nose touching the ground, it will still be sufficient. Others say that it would not be sufficient until his nose touches the ground.

8- The Final Sitting and Recital of the Tashahud: The Prophet's practice illustrates that when the final sitting of the prayer has been made, one must recite the tashahud at that time. In one hadith, he said, "When you raise your head from the last prostration and sit for the tashahud, you have completed your prayer." Says Ibn Qudamah, "It has been related that Ibn 'Abbas said, 'We used to say, before the tashahud was made obligatory upon us, 'Peace be upon Allah before His slaves, peace be upon Gabriel, peace be upon Mikhail.' The Prophet, upon whom be peace, said, 'Do not say, 'Peace be upon Allah,' but say, 'Salutations to Allah.' This proves that the tashahud was made obligatory, although before it was not." The most authentic report concerning the tashahud is Ibn Mas'ud's, who said, "When we would sit with the Prophet in the prayer, we would say, 'Peace be upon Allah before His slaves, peace be upon so and so.' The Prophet said, 'Do not say peace be upon Allah, for Allah is peace. When one of you sits, he should say salutations be to Allah, and the prayers, and the good deeds, peace be upon us and upon Allah's sincere slaves (if you say that, it applies to all of Allah's sincere slaves in the heavens and the earth). I bear witness that there is no god except Allah. I bear witness that Muhammad is His slave and Messenger.' Then you may choose whatever supplication you desire." (Related by "the group.") Says Muslim, "The people are in agreement over the tashahud of Ibn Mas'ud, and the companions do not differ over it." At-Tirmizhi, al-Khattabi, Ibn 'Abdul-Barr and Ibn al-Munzir all agree that Ibn Mas'ud's hadith is the most authentic one on this topic. Said Ibn 'Abbas, "The Messenger of Allah used to teach us the tashahud like he taught us the Qur'an. He would say, 'Salutations, blessings, prayers and good deeds for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and the sincere slaves of Allah. I bear witness that there is no god except Allah. I bear witness that Muhammad is His slave and messenger.'" (Related by ash-Shaifi, Muslim, Abu Dawud and an-Nasa'i.) Says ash-Shaifi, "Different hadith have been related about the tashahud, but that one is the

best in my opinion, for it is the most complete. Al-Hafez states, "Ash-Shaifi was asked about this choice and the tashahud of Ibn 'Abbas, and he replied, 'I have found it to be the most encompassing. I have heard it from Ibn 'Abbas (through) authentic (chains). To me, it is more complete...' There is another form of the tashahud that Malik chose. In al-Muwatta, it is stated that 'Abdurahman ibn 'Abdul-Qari heard 'Umar ibn al-Khattab teaching the people, from the pulpit, this tashahud: "Salutations to Allah, purifications to Allah, the good deeds and prayers be to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and Allah's sincere slaves. I testify that there is no god but Allah, and I testify that Muhammad is His slave and messenger." Commenting on the stature of such hadith, an-Nawawi says, "Those hadith concerning the tashahud are all sahih. Hadith scholars are agreed that the strongest of them is the hadith of Ibn Mas'ud, and then the hadith of Ibn 'Abbas. " Ash-Shaf'i said that any tashahud one uses will suffice, for the scholars agree that every one of them is permissible."

9- The Salaam (Peace Be Upon You and the Mercy of Allah) at the Prayer's

End: Saying the salaam at the end of the prayer is obligatory. 'Ali related that the Prophet said, "The key to prayer is purity. One enters into its inviolable state by the takbir and leaves it by the salaam." As to its authenticity, the report is related by Ahmad, ash-Shaf'i, Abu Dawud, Ibn Majah and at-Tirmizhi who said, "That is the most authentic report on this topic and the best." 'Amr ibn Sa'd related that his father said, "I saw the Prophet making the salaam on his right side and on his left side until I could see the whiteness of his cheeks." (Related by Ahmad, Muslim, an-Nasa'i and Ibn Majah.) Reported Wa'il ibn Hajr, "I prayed with the Messenger of Allah. He would make the salaam on his right side by saying, 'Peace be upon you and the mercy of Allah.'" In Bulugh al-Maram, Ibn Hajr says that Abu Dawud related it with a sahih chain.

It is obligatory to say one salaam, and it is preferred to say two: Ibn al-Munzhir comments that all scholars agree that making only one salaam is permissible. Ibn Qudamah writes in al-Mughni, "There is no clear text from Ahmad that states that two salaams are obligatory. He only said, 'Two salaams are the most authentic act from the Messenger of Allah.' It is permissible to say that this is the regulation, although it is not obligatory, and others have the same opinion. This is also pointed out in another of his statements where he said, 'Two salaams are more loved by me. But 'Aishah, Salamah ibn al-Aku' and Sahl ibn Sa'd narrated that the Prophet, upon whom be peace, made only one salaam." We can reconcile these differences by stating that it is sunnah to say two salaams, but it is obligatory to say one. This is the consensus that Ibn al-Munzhir mentioned, and we have no option to reject that. Says an-Nawawi, "It is the opinion of ash-Shaifi and most of the early and later scholars that it is sunnah to say two salaams." Malik and a group of scholars say that only one salaam is sunnah. They adduce this from a weak hadith that can not be used as a proof. If something of this nature had been confirmed from the Prophet, the act was probably done just to show that it is permissible to say only one salaam. Scholars are agreed that only one salaam is obligatory. If one makes only one salaam, he should turn to his right for the first one and to the left for the second one. He should turn until his cheeks can be seen from behind. That

is the most authentic form and it is said, "If one says the two salaams to the right or to the left while facing forward, or the first one on the left and the second one on the right, then his prayer would still be valid and he would have fulfilled the act of the two salaams. But, he would have lost the virtue of how they are to be performed."

Sunnah acts of prayer

The prayer also has certain acts which are sunnah. It is preferred that the person performs them to get their reward.

1- Raising the Hands: This must be done at the beginning of each prayer's takbir. Says Ibn al-Munzhir, "All scholars agree that the Prophet raised his hands at the beginning of his prayer." Commenting upon this report, Ibn Hajr says, "The Prophet's raising his hands at the beginning of his prayer has been narrated by fifty companions, including the ten who were given the tidings of Paradise." Al-Baihaqi related that al-Hakim said, "I do not know of any sunnah other than this one which is accepted by the four rightly-guided khalifahs, the ten companions who were given the tidings of Paradise, and other companions scattered across many lands." Summing up his evaluation of the report, al-Baihaqi says, "And it is as our teacher Abu 'Abdullah has said."

How to Raise the Hands: Many narrations have been recorded concerning this subject. Many scholars have chosen the following forms: the hands are raised to the shoulders with the fingertips parallel to the button of the ears. Says an-Nawawi, "This is how ash-Shaifi combined the hadith (on this question), and the people found it to be good." It is preferred that one extends the fingers while raising the hands. Abu Hurairah said, "When the Prophet, upon whom be peace, stood for prayer, he would raise his hands (with them being) open." (Related by "the five," except for Ibn Majah.)

When to Raise the Hands: One must raise the hands at about the same time he makes the takbir. Nafa' related that when Ibn 'Umar would begin his prayer he would say the takbir and raise his hands. The Prophet also did this. (Related by al-Bukhari, an-Nasa'i and Abu Dawud.) He also reported that the Prophet, upon whom be peace, would raise his hands upon making the takbir until they were parallel to his shoulders or close to that. (Related by Ahmad and others.) As for raising the hands just before the takbir, Ibn 'Umar reported, "When the Prophet, upon whom be peace, stood for prayer, he would raise his hands until they were parallel to his shoulders and would make the takbir. (Related by al-Bukhari and Muslim.) A hadith from Malik ibn al-Huwairith has the wording, "Make the takbir and then raise your hands." (Related by Muslim.) This implies that the takbir comes before the raising of the hands, but Ibn Hajr says, "I have not met anyone who holds that the takbir comes before the raising of the hands." It is preferred to raise one's hands while going to bow and upon coming up from the bow. Twenty-two companions narrated that the Prophet, upon whom be peace, did so. Reported Ibn 'Umar, "When the Prophet, upon whom be peace, stood to pray, he would raise his hands until they were the same height as his shoulders and then he would make the takbir. When he wanted to bow, he would again raise his hands in a similar fashion. When he

raised his head from the bowing, he did the same and said, 'Allah hears him who praises Him.' (Related by al-Bukhari, Muslim and al-Baihaqi.) Says al-Bukhari, "He would not do that when he was going to prostrate nor when he came up from his prostration." Al-Bukhari also says, "He would not raise his hands between the two prostrations." Al-Baihaqi has the addition, "He did not stop doing that until he met Allah." Ibn al-Madini said, "In my opinion, that hadith is a proof for the whole creation. Whoever hears it must act by it. There is nothing wrong with its chain." Al-Bukhari wrote a pamphlet on this topic, and related from al-Hassan and Humaid ibn Hilal that the companions used to (perform their prayers) in this manner. On the contrary, the Hanafiyyah say that one should only raise his hands at the beginning. This is based on the hadith of Ibn Mas'ud, who reported, "I prayed with the Prophet, upon whom be peace, and he raised his hands only once." This is a weak opinion, and many hadith scholars have criticized this report. Ibn Hibban, though, said that this is the best report. The people of Kufah narrated that the Prophet, upon whom be peace, did not raise his hands upon bowing or rising. But, in fact, this is a very weak statement, for it contains many defects and is therefore invalid. Even if we accept it, as at-Tirmizhi did, it does not invalidate the authentic and well-known hadith mentioned earlier. The author of at-Tanqih says that perhaps Ibn Mas'ud forgot that the Prophet, upon whom be peace, raised his hands. Az-Zaila'i writes in Nasb ar-Rayah, quoting the author of at-Tanqih, "It is not strange that Ibn Mas'ud may have forgotten that. Ibn Mas'ud forgot some things from the Qur'an that the Muslims after him never differed about, and those are the last two surahs of the Qur'an. He forgot how two people are to stand behind the imam, that the Prophet prayed the morning prayer on the Day of Sacrifice (during the hajj) at its proper time, how the Prophet, upon whom be peace, combined his prayers at 'Arafah, the position of the forearms and elbows during the prostration, and how the Prophet, upon whom be peace, recited, 'And Him who created the male and the female.' If it is possible that Ibn Mas'ud forgot all of these things concerning the prayer, is it not possible that he also forgot about raising the hands?" Nafa' related that when Ibn 'Umar stood for the third rak'ah, he would raise his hands, an action which he ascribed to the Prophet. (Related by al-Bukhari, Abu Dawud and an-Nasa'i.) While describing the Prophet's prayer, 'Ali said that when he stood from the two prostrations, he would raise his hands until they reached his shoulders and make the takbir.

Women have to do this the same way. Says Ash-Shaukani, "Know that this sunnah is to be done by men and women. There is no proof to show that there is any difference between them on this point. There is also no proof to show that they are to raise their hands to different levels."

2- Placing the Right Hand upon the Left: This is a preferred act of the prayer. There are twenty hadith from eighteen companions and their followers on this point. Said Sahl ibn Sa'd, "The people were ordered to place their right hand on their left forearm during prayers." Commenting on this, Abu Hazm says, "I do not know if he ascribed this to the Prophet." This hadith is related by al-Bukhari, Ahmad and Malik in his al-Muwatta. Al-Hafez maintains, "Its ruling is considered to be from the Prophet, upon whom be peace, as it is implied that the one who ordered them to do

so was the Prophet." He also related that the Prophet said, "All prophets have been ordered to hasten the breaking of the fast and to delay the (pre-fast dawn) meal, and to place our right hands on our left during prayer." There is also a hadith from Jabir which says, "The Prophet, upon whom be peace, passed by a man praying with his left hand over his right, and (the Prophet) pulled them away and put his right over his left." This is related by Ahmad and others. Evaluating its chain, an-Nawawi says, "Its chain is sahih. Ibn 'Abdul-Barr holds, "Nothing has reached me different from that. It is the opinion of most companions and their followers." Malik mentioned it in his al-Muwatta and states, "Malik never stopped doing it until he met Allah."

The Position of the Hands: Al-Kamal ibn al-Hamam is of the opinion, "There is no authentic hadith stating that one must place the hands under the chest or below the navel. According to the Hanifiyyah, the hands are to be placed below the navel, and the Shafiyyah say below the chest. Ahmad has two narrations corresponding to these two opinions. The correct position is somewhere in the middle - to be equal." Observes at-Tirmizhi, "Knowledgeable companions, their followers and those that came after them believed that one should put his right hand over the left during prayer, while some say above the navel and others say below the navel..." Nevertheless, there do exist hadith that the Prophet, upon whom be peace, placed his hands on his chest. Reported Hulb at-Ta'i, "I saw the Prophet, upon whom be peace, praying with his right hand over his left upon his chest above the elbow." This is related by Ahmad and at-Tirmizhi, who grades it as hassan. Reported Wa'il ibn Hajr, "Once when I prayed with the Prophet, upon whom be peace, he placed his right hand over his left upon his chest." The report is recorded by Ibn Khuzaimah, who considers it as sahih, and by Abu Dawud and an-Nasa'i with the wording, "Then he put his right hand over the back of his left wrist and forearm."

3- The Opening Supplication: It is preferred for the person to begin his prayer with one of the supplications that the Prophet, upon whom be peace, used to begin his prayers. This occurs after the opening takbir and before the recitation of al-Fatihah. Some of the supplications that have been related are:

- 1- Reported Abu Hurairah, "When the Prophet, upon whom be peace, made the opening takbir, he would be quiet for a little while before his recitation. I asked him, 'O Messenger of Allah, may my father and mother be sacrificed for you, why are you quiet between the (opening) takbir and your recitation? What do you say (at that time)?' He said, 'I say, O Allah, make the distance between me and my sins as far as you have made the distance between the East and the West. O Allah, cleanse me of my sins as a white garment is cleansed of dirt. O Allah, purify me from my sins by snow, rain and hail.'" (Related by al-Bukhari, Muslim, Abu Dawud, an-Nasa'i and Ibn Majah.)
- 2- Reported 'Ali, that when the Prophet stood for prayer, he would make the takbir and then say, "I have turned my face to the one who created the heavens and the earth as a sincere submissive (person), and I am not one of the polytheists. My prayers, my sacrifice, my life and my death are all for Allah, the Lord of the Worlds. He has no partner. That is what I have been ordered and I am of those who submit. O Allah, you are the King and there is no Lord

besides You. You are my Lord and I am Your slave. I have wronged my soul and You are aware of my sins, so forgive all of my sins. No one forgives sins save You. Guide me to the best character. No one can guide to the best of that save You. Turn me away from its evil, and no one can turn me from its evil save You. At your beck and call, all the good is in Your hands and evil is not to You. And I am for You and to You are the blessings and the exaltedness. I seek your forgiveness and return unto You." (Related by Ahmad, Muslim, at-Tirmizhi, Abu Dawud and others.)

- 3- It is related that 'Umar used to say, after the beginning takbir, "Glory be to You, O Allah, and to You is the praise. Blessed is Your name and most high is Your honour. There is no Lord besides You." This hadith is related by Muslim with a broken chain. Ad-Daraqutni traces it back to the Prophet and back to 'Umar. Commenting on it, Ibn al-Qayyim says, "It has been authenticated that 'Umar began with that in the place (of the preceding prayer) of the Prophet, upon whom be peace. He would recite it aloud and teach it to the people. And owing to that fact, it is considered to have its source with the Prophet, upon whom be peace. For that reason, Imam Ahmad says, "I act by what has been related from 'Umar. If a person begins with something that has been related, it is good."
- 4- 'Asim ibn Humaid asked 'Aishah how the Prophet, upon whom be peace, began his late-night prayers. She replied, "You have asked me about something that no one before you has asked. When he would stand for prayer, he would make the takbir ten times (after the opening takbir), and then say 'Al-hamdu lillah' ten times. He would then ask forgiveness ten times, and then would say, "O Allah, forgive me, guide me, provide for me, sustain me and give me refuge from a constraining place on the Day of Resurrection." (Related by Abu Dawud, an-Nasa'i and Ibn Majah.)
- 5- 'Abdurahman ibn 'Auf asked 'Aishah how the Prophet, upon whom be peace, began his prayer when he would pray during the night. She said, "When he would get up during the night, he would begin his prayer with, 'O Allah, Lord of Gabriel, Mikhail and Israfil, Creator of the heavens and the earth, Knower of the Unseen and the Seen. You will judge between Your slaves concerning matters wherein they differ. Guide me to the truth in those matters wherein they differ by Your permission, for You guide whom You will to the straight path." (Related by Muslim, Abu Dawud, at-Tirmizhi, an-Nasa'i and Ibn Majah.)
- 6- Nafa' ibn Jubair ibn Mut'am related from his father who said, "I heard the Messenger of Allah say in his voluntary prayer, 'Allahu akbar kabeera' three times, 'al-Hamdu lillah katheera' three times, 'Subhanallahi bukratan wa asila' three times, and then 'O Allah, I seek refuge in You from Satan the accursed and from his pricking, spittle and puffing.' I said, 'O Messenger of Allah, what are his pricking, spittle and puffing?' He said, 'His pricking is the insanity by which he takes the children of Adam. His spittle is arrogance, and his puffing is (evil) poetry." (Related by Ahmad, Abu Dawud, Ibn Majah and Ibn Hibban.)
- 7- Ibn 'Abbas related that when the Prophet, upon whom be peace, got up for the night prayer, he would say, "O Allah, to You is the praise. You are the support of the heavens and the earth and whatever is therein. To You is the praise. You are the light of the heavens and the earth and whatever is therein. To You is the praise. You are the Truth. Your promise is true. The meeting with You is

true. Your speech is true. Paradise is true. Hell-fire is true. Your prophets are true. Muhammad is true. The hour is true. O Allah, to You have I submitted, and in You have I believed. In You I put my trust, and to You do I come. For You do I dispute, and to You is the judgement. Forgive me my earlier and later sins, and what has been private and public. You are the predecessor and the successor. There is no god except You. There is no lord other than You. There is no power or might except in Allah." This hadith is related by al-Bukhari, Muslim, Abu Dawud, at-Tirmizhi, an-Nasa'i, Ibn Majah and Malik. In Abu Dawud's version, the Prophet, upon whom be peace, said that after the opening takbir.

- 8- It is a preferred act for the one in prayer to seek refuge from Satan between his opening supplication and his Qur'anic recitation. Allah says, "When you recite the Qur'an, seek refuge in Allah from the outcast Satan." In the preceding hadith of Nafa' ibn Jubair, the Prophet is reported to have said, "O Allah, I seek refuge in you from Satan, the outcast." Said Ibn al-Munzhir, "It has been related from the Prophet, upon whom be peace, that he would say, 'I seek refuge in Allah from Satan, the outcast' before reciting."

4- It is sunnah to say , "I seek refuge in..." silently. In al-Mughni, it states, "One should say the seeking of refuge silently and not aloud, and I do not know of any difference of opinion on that point." But ash-Shaf'i was of the opinion that one may choose between saying it silently or aloud in those prayers recited aloud. It has been related that Abu Hurairah recited aloud, but this report has a weak chain. The seeking of refuge is to be done in the first rak'ah only. Reported Abu Hurairah, "When the Prophet, upon whom be peace, would get up for the second rak'ah, he would begin with 'al-Hamdu lillahi, rabb ul-'aalimeen', without having any period of silence." (Related by Muslim.) Speaking of it, Ibn al-Qayyim says, "The jurists differ over whether or not that is a time to say, 'I seek refuge...'. But they agree that it is not a place to make the opening supplication. On the former point, there are two opinions, both of them related from Ahmad. Some of his companions concluded that either the prayer is only one recitation, so it is sufficient just to seek refuge once, or that each recital is a recital by itself that requires the seeking of refuge. They do not dispute the fact that the opening supplication is for the whole prayer. It is sufficient to seek refuge only once, as it is apparent from the authentic hadith." Then he mentions the preceding hadith of Abu Hurairah, and says, "It is sufficient just to make one opening supplication, since there is no real break between the recital of the prayer. The only thing that is between them is the remembrance of Allah, and so on. Therefore, it will be considered as one recital. Ash Shaukani has the final word, and says, 'It is best just to do what has been related from the sunnah, and that is to seek refuge in the first rak'ah only.'"

5- Saying 'Ameen: It is sunnah for everyone to say 'ameen after reciting al-Fatihah. The word ameen is not part of al-Fatihah, but rather a supplication meaning, "O Allah, respond (to or answer what we have said). It should be said aloud in the prayers where the recital is aloud, and quietly in the prayers where the recital is silent. Said Na'eem al-Mujamir, "I prayed behind Abu Hurairah and he said, 'In the name of Allah, the Compassionate, the Merciful,' then recited al-

Fatihah, and closed it with 'ameen. The people also said 'ameen. After the prayer, Abu Hurairah said, 'By the One in whose Hand is my soul, I have followed the prayer of the Prophet." Al-Bukhari mentioned this hadith in mu'allaq from while others, such as an-Nasa'i, Ibn Khuzaimah, Ibn Hibban and Ibn as-Siraj related it. Al-Bukhari records that Ibn Shihab (az-Zuhri) said, "The Messenger of Allah, upon whom be peace, would say, 'ameen." Says 'Ata, "'Ameen is a supplication." Ibn az-Zubair and those behind him would say 'ameen and the mosque would ring with their voices. Reported Nafa', "Ibn 'Umar did not encourage the people to say it aloud, nor did he discourage them. I have heard him report that." Reporting on this same subject, Abu Hurairah said, "When the Messenger of Allah, upon whom be peace, would recite, '...Not with those with whom You are displeased and not of those who have gone astray,' he would say, 'ameen such that those close to him could hear him." (Related by Abu Dawud.) Ibn Majah's version is, "Until the people in the first row would hear him, and the mosque would ring with the sound." Al-Hakim also relates this hadith, and says that it is sahih according to the criterion of al-Bukhari and Muslim. Al-Baihaqi calls it hassan sahih. Ad-Daraqutni considers it as hassan. A similar report from Wa'il ibn Jubair says, "I heard the Messenger of Allah, upon whom be peace, recite, '...and not of those who have gone astray,' and then say 'ameen, and make it long with his voice." This was related by Ahmad. Abu Dawud has it with the wording, "And he would raise his voice with it." At-Tirmizhi classifies it as hassan and states, "More than one knowledgeable companion and those who followed them have said that a person should raise his voice while saying 'ameen and not make it silent." Ibn Hajr holds that the chain of this hadith is sahih. Reported 'Ata, "I have found two hundred companions of the Prophet, upon whom be peace, in this mosque and when the imam recited, '...and not of those who have gone astray,' I heard them say 'ameen." "Aishah reported that the Prophet, upon whom be peace, said, 'The Jews do not envy you for anything more than they envy you for the salutations and the saying of 'ameen behind the imam." (Related by Ahmad and Ibn Majah) It is preferred to say 'ameen along with the imam, and not before or after him Abu Hurairah reported that the Prophet, upon whom be peace, said, When the imam recites, '... not of those with whom You are angered nor of those who have gone astray,' you should say 'ameen. If this corresponds to when the angels say it, he will have all of his previous sins forgiven." (Related by al-Bukhari.) He also reported that the Prophet said, "When the imam recites, '...not of those with whom you are angered nor of those who have gone astray,' then say 'ameen (along with the imam), for the angels say 'ameen and the imam says 'ameen. If his 'ameen corresponds to the 'ameen of the angels, he will have his previous sins forgiven." (Related by Ahmad, Abu Dawud and an-Nasa'i.)

6- Qur'anic Recitation after al-Fatihah: It is sunnah for the person to recite a section of the Qur'an after al-Fatihah during the two rak'ah of the morning prayer and the Friday prayer, and the first two rak'ah of the noon, afternoon, sunset and night prayers, and in all of the rak'ah of the supererogatory prayers. Abu Qatadah reported that the Prophet, upon whom be peace, would recite al-Fatihah and some surah in the first two rak'ah of the noon prayer, and only al-Fatihah in the last two rak'ah. Sometimes he would recite some verses. The first rak'ah's recital would be longer than the second. That was how it was done in the afternoon and morning

prayers. This is related by al-Bukhari, Muslim and by Abu Dawud, who adds, "We think he did that in order to allow people to catch the first rak'ah." Jabir ibn Sumrah reported that the people of Kufah complained about Sa'd to 'Umar, causing 'Umar to dismiss him and replace him with 'Ammar. They had many complaints about Sa'd, even claiming that he did not pray properly. 'Umar sent for him and said, "O Abu Ishaq (Sa'd), these people claim that you do not pray properly." Sa'd replied, "By Allah, I prayed with them in the same manner that the Messenger of Allah, upon whom be peace, prayed with us, and I never shortened it in any way. I would lengthen the first two rak'ah of the night prayer and shorten the last two." Said 'Umar, "This is what I expected of you." He sent him back to Kufah with one or two people to ask the people of Kufah about him. All of the people praised him until they went to the mosque of the tribe of 'Abs. A man named Usamah ibn Qatadah, also known as Abu Sa'da, stood and said, "Since I am under oath I must inform you that Sa'd never accompanied the army, did not distribute the booty justly, and was not just in his legal verdicts. Sa'd then said, "I pray to Allah for three things: O Allah, if this slave of Yours is lying and stood only for show, then give him a long life, increase his poverty and put him to trials." Years later, when Usamah was asked how he was doing, he would answer that he was an old man in trial due to Sa'd's supplication. 'Abdul-Malik (one of the narrators) said that he had seen the man afterwards with his eyebrows overhanging his eyes due to old age, and he would tease and assault the young girls along the paths. (Related by al-Bukhari.)

Said Abu Hurairah, "A recitation should be done in every prayer. What we heard from the Prophet, upon whom be peace, we let you hear. What he was silent about, we are silent about with you. If one does not add anything to al-Fatihah, it is sufficient. If one does add something, it is good." (Related by al-Bukhari.)

How to Perform the Recital after al-Fatihah: This may be done in any of the following manners: Said Al-Hussain, "In the fighting at Khorasan we had three hundred companions with us, and one of them would lead the prayer, recite some verses from the Qur'an and then bow." It is related that Ibn 'Abbas would recite al-Fatihah and some verses from al-Baqarah in every rak'ah. (Related by ad-Daraqutni with a strong chain.) Al-Baihaqi narrates from 'Abdullah ibn as-Sa'ib that the Prophet, upon whom be peace, recited al-Mu'minun in the morning prayer, and when he came to the part which refers to Moses, Aaron or Jesus, he would cough and bow." 'Umar read in the first rak'ah 120 verses from the seven long surahs (Mathnawi). Al-Ahnaf read al-Kahfin the first rak'ah and Yunus or Yusufin the second, and said that he prayed the morning prayer with 'Umar (and he recited them). Ibn Mas'ud read forty verses from al-Anfal in the first rak'ah and a surah from the ten short surahs (Mufasssil) in the second. Qatadah reported about a person who read one surah in two rak'ah or repeated the same surah twice, and then commented: 'It is all the Book of Allah.' 'Ubaidullah ibn Thabit related that Anas said, "One of the helpers (Ansar) led the people in prayer at (the mosque) of Quba'. Before he began his recitation he would always recite, 'Say: He is Allah, the One,' until he finished that surah, and then he would recite another surah. He did that in every rak'ah. They said to him, 'You begin with that surah, but we don't find it sufficient until you add another surah to it?' He said, 'I will not stop doing so. I like to lead you in the prayer with that. If you don't like it, I will leave (leading you in the

prayers).’ They thought that he was the best among them, so they didn’t want someone else to lead them. They referred the matter to the Prophet, upon whom be peace, and he said, ‘O so and so, what has kept you from doing what your companions have asked you? Why do you keep reciting that surah in every rak’ah?’ He said, ‘I love that surah.’ The Prophet, upon whom be peace, said, ‘Your love for that surah will cause you to enter Paradise.’” A man from the tribe of Juhinah reported that he heard the Prophet, upon whom be peace, recite, “When the earth quakes,” in the morning prayer in both rak’ah. And the man said, “I do not know if he forgot that he had recited it or if he did it on purpose.” This hadith is related by Abu Dawud. The chain has nothing in it that can be criticized.

Sunnah acts of Allah’s Messenger in Recitation after al-Fatihah: Here we shall mention what Ibn al-Qayyim learned about the Prophet’s recitation following al-Fatihah in different prayers. He commented, “When the Prophet finished al-Fatihah, he would sometimes make a lengthy recitation, and sometimes a short one if he was travelling or similarly engaged. But most of the time, he made a recitation of intermediate length.

The Recitation in the Morning Prayer: He would read from sixty to one hundred verses during the morning prayer. Sometimes he would read surah Qal; ar-Rum, at-Takwir, or az-Zilzal in the last two rak’ah. While travelling, he would sometimes read the last two surahs of the Qur’an. Sometimes he would read the first portion of al-Mu’minun until he would reach the story of Moses and Aaron in the first rak’ah, and then he would cough and bow. On Fridays he would read Alif; Lam, Mim, Tanzil as-Sajdah, or ad-Dahr in their complete forms. He did not do what many people do today, which is reciting part of this surah and part of another. Many ignorant people think that it is best to recite something with a prostration on Friday morning. But this is just plain ignorance. Some scholars dislike that one should read a surah with a prostration due to this ignorant thought. The Prophet, upon whom be peace, used to recite these two surahs because they contained reminders of man’s creation, the return unto Allah, the creation of Adam, the entry into Paradise and Hell-fire, and other matters that did or will specifically occur on a Friday. Therefore, he would recite them on Friday to remind his companions of the events of that day. He would recite Qaf, al-Qamr, al-A’la and al-Ghashiyah on days of great importance like Friday, the ‘Id days, and so on.:

The Recitation in the Noon Prayers: He would sometimes make this recitation lengthy. Abu Sa’eed even once said, “While he was standing in the noon prayer, one could go to al-Baqi’e and take care of some matter, return to his family, make ablution, return, and still find the Prophet, upon whom be peace, in the first rak’ah due to the length of his recital.” (Related by Muslim.) He would sometimes recite all of Alif, Lam, Mim, Tanzil, or al-A’la, or al-Lail, or sometimes al-Buruj or at-Tariq.

The Recitation in the Afternoon Prayer (Asr): This would be half the length of the noon prayer recitation if that recitation was long or the same length if it was short.

The Recitation in the Sunset Prayer: The Prophet would recite different surahs in the sunset prayer on different days. Sometimes he would recite al-A'raf in the two rak'ahs and sometimes at-Tur or al-Mursilat. Says Abu 'Umar ibn 'Abdul-Barr, "It is related that the Prophet, upon whom be peace, recited al-A'raf or as-Saffat or Ha-Mim Dukhan or al-A'la or at-Tin or the last two surahs of al-Mufassil. All of that is related through authentic chains. " Marwan ibn al-Hakim used to do this, and when Zaid ibn Thabit objected to it he said, "What is wrong with you that you always recite one of the short surahs from al-Mufassil during the sunset prayer? I have seen the Prophet, upon whom be peace, reciting a long chapter therein." Marwan asked, "And what is a long chapter?" He answered, "Al-A'raf." This hadith is sahih. Abu Dawud, an-Nasa'i, Ibn Majah and at-Tirmizhi related it. An-Nasa'i records that 'Aishah said, "The Prophet, upon whom be peace, read al-A'raf during the sunset prayer and he divided it between the two rak'ahs." To always recite a short surah from al-Mufassil is an act that differs from the sunnah, and this is what Marwan ibn al-Hakim did.

The Recitation in the Night Prayer: In the night prayer, the Prophet would recite at-Tin, and he taught Mu'azh to recite ash-Shams, al-A'la, al-Lail, and so on. He objected to Mu'azh reciting al-Baqarah at that time. After the prayer, he (Mu'azh) went to the tribe of 'Amr ibn 'Auf, and when part of the night had passed, he repeated his prayer, and recited al-Baqarah there. On being informed about him, the Prophet said to him, "Mu'azh, are you one who puts people to hardships?"

The Recitation in the Friday Prayer: He would recite alJumu'ah, al-Munafiqun or al-Ghashiyyah, in their complete forms, or al-A'la and al-Ghashiyyah. He never recited just the ending of some surahs which began with "O you who believe..." surah alJumu'ah). Those who insist on doing so every Friday are not following the sunnah.

The Recitation in the Two 'Ids: He would recite Qafor al-Qamar completely, and sometimes al-A'la and al-Ghashiyyah. The rightly guided caliphs did the same. Once Abu Bakr read al-Baqarah in the morning prayer until the sun was about to rise. They said, "O successor of the Messenger of Allah, the sun is about to rise." He said, "Had it risen, you would not have found us negligent." 'Umar would recite Yusuf, an-Nahl, Hud, al-Isra' and similar surahs. If reciting long surahs was abrogated, it would have been known to the khalifahs or to those who may have criticized them. Muslim records from Jabir ibn Sumrah that the Messenger of Allah, upon whom be peace, recited Qaf in the morning prayer, and that his subsequent prayers during that day would be shorter. Umm al-Fazhl heard Ibn 'Abbas recite al-Mursilat and she told him, "O my son, that recital reminded me of that surah. It was the last one that I heard the Prophet, upon whom be peace, recite, and he read it in the sunset prayer." That is one of the latest actions that we have from him. Given the above, we may now interpret the Prophet's hadith, "O you who lead the people in prayer, be easy on them," and Anas' statement, "The Prophet, upon whom be peace, conducted the prayer very lightly, though it was complete." 'Easiness' or 'lightness' is a relative term. We must return to how the Prophet behaved to understand and follow his example correctly. It is not to be determined by the

whims and desires of those who are present for prayer. The Prophet, upon whom be peace, did not order the people to differ from his practice, even though he knew that behind him were the aged, weak and people with needs to tend to. He performed his prayer in the same manner that he asked others to pray--'light' or 'easy'. If his prayers were somewhat long, they were still easy compared to how long he could have made them. The guidance that he came with and practiced is the one that decides our affairs and disputes for us. This is supported by the hadith recorded by an-Nasa'i and others in which Ibn 'Umar reported that the Prophet, upon whom be peace, ordered those who lead prayers to be 'easy' by reciting as-Saffat. Therefore, a surah the length of as-Saffat is part of what the Prophet, upon whom be peace, meant when he said that the imams should be easy on the people.

Reciting a Specific Surah: The Prophet, upon whom be peace, did not confine his recitation of the Qur'an in prayers to some specific surahs, (except for the Friday and 'Id prayers). Concerning the other prayers, Abu Dawud has recorded a hadith from 'Amr ibn Shu'aib from his father on the authority of his grandfather who said, "There is no separate surah, large or small, except the ones I heard the Prophet recite while leading the people in one of the obligatory prayers. He used to recite the entire surah in two rak'ahs, or just the initial part of the surah. It has not been recorded from him that he would recite from the middle or the end of the surah, nor that he would recite two surahs in one rak'ah during the obligatory prayers. He would, however, do so during voluntary prayers. Said Ibn Mas'ud, "I know the surahs the Prophet used to recite together in one rak'ah: ar-Rahman and an-Najm, al-Qamar and al-Haqqah, at-Tur and azh-Zhariyat, al-Waqi'ah and Noon, and so on." But this hadith does not tell us if this was during obligatory or voluntary prayers. The latter is more probable. He rarely recited one surah in two (both) rak'ahs. Abu Dawud records that a man from the tribe of Juhainah heard the Prophet, upon whom be peace, recite the complete surah az-Zil'al twice in both rak'ahs of the morning prayer. The man commented, "I do not know if he did this out of forgetfulness or if he recited it twice intentionally."

Lengthening the First Rak'ah of the Morning Prayer: The Prophet, upon whom be peace, would make the first rak'ah of the morning prayer longer than the second. At times, he would continue to prolong his recitation until he heard no more footsteps (of the people coming to catch the prayer). He made the morning prayer the longest of his (obligatory) prayers. This is because its recitation is witnessed by Allah and the angels. It is also stated that it is witnessed by both the angels who record the daytime deeds and those who record the night time deeds. Whether it is Allah and His angels or His angels alone who witness that time, or does it continue until the morning prayer is over or until the sun rises cannot be said with certainty, though both of the statements are correct. Furthermore, since the morning prayer has the least number of rak'ah, the recitation is prolonged to compensate for it. It is prayed right after sleep. As such, people are well rested. Also, it occurs before they have engaged themselves in their livelihood and other worldly affairs. The spirit as well as the body is responsive to the words of Allah. This makes the recital easier to ponder over and comprehend. Also, prayer is the basis and the first of all works. Therefore, it is preferred to prolong the recital of the morning prayer. This would be

recognized by one who is familiar with Islamic law and its aim, purpose and wisdom.

How The Prophet Would Recite the Qur'an: He would draw out his voice over the long vowels, pause at the end of every verse, and elongate his voice with the recital. This ends the section that has been taken from the writings of Ibn al-Qayyim.

What Is Preferred to be Done During the Recitation: It is sunnah to make one's voice beautiful and nice while reciting the Qur'an. The Prophet, upon whom be peace, said, "Beautify your voices with the Qur'an." He also said, "He is not one of us who does not chant the Qur'an," "The one with the best voice with the Qur'an is the one that when you hear him, you feel that he fears Allah," and "Allah never listened to anything like he listened to his Prophet chanting the Qur'an with a beautiful voice." Says an-Nawawi, "It is sunnah for anyone who is reciting the Qur'an, whether he is praying or not, to ask Allah for His blessings when he comes to a verse of mercy. When he comes to a verse (describing) punishment, he should seek refuge in Allah from Hellfire, punishment, evil, from what is hated, or he may say, "Allah, I ask You for well-being, etc." When he comes to a verse that glorifies or exalts Allah, he should say, "Glory be to Allah," or "Blessed be Allah, the Lord of the Worlds," and so on. Huzhaifah ibn al-Yaman is reported to have said, "I prayed with the Prophet, upon whom be peace, one night, and he started reading al-Baqarah. I said to myself, 'He will bow after one hundred verses,' but he continued. Then I said, 'He will complete it and bow,' but he moved to recite very slowly al-'Imran and then an-Nisa'. When he came to a verse glorifying Allah, he would glorify Him. If he came to a verse that mentioned a request, he would request it. If he came to something that (one should) seek refuge from, he would seek refuge." This was related by Muslim. Among the Shafiyyah, the glorifying, requesting and seeking refuge should be done during the prayer and at other times. The imam, followers and one praying by himself should all do so, for they are supplications that one should say, like 'ameen. It is preferred that when reading, "Is not Allah the most conclusive of all judges?" / at-Tin:8 / one should say, "Certainly, and I am one of the witnesses to that. When one reads, "Is not He (who does so) able to bring the dead to life? / al-Qiyamah:40 /, he should say, "Certainly, and I bear witness (to it)." When one reads, "Glorify the name of your Lord, the Most High," (al-A'la: 1), he should say, "Glory to my Lord, the Most High." That should be said during prayer and otherwise.

When The Prayer is to be Aloud or Subdued: It is sunnah to recite aloud in the two rak'ah of the morning and the Friday congregational prayer, in the first two rak'ah of the evening and the night prayer, in the two 'id prayers, the prayer for eclipses, and the prayer of asking for rain. The recital should be subdued during all of the noon and the afternoon prayer, during the last rak'ah of the evening prayer, and during the last two rak'ah of the night prayer. Concerning voluntary prayers, those made during the days should be subdued, while those made during the night can be either loud or subdued.

It is best to be moderate in one's recital: One night, the Prophet, upon whom be peace, passed by Abu Bakr when he was praying in a very low voice, and he passed by 'Umar who was praying with his voice raised. (Later), when they were together with him, he said, "O Abu Bakr, I passed by you and you were praying in a very low voice." He said, "O Messenger of Allah, the one who I was praying to could hear me." And he said to 'Umar, "O 'Umar, I passed by you and you were praying with a raised voice." He said, "O Messenger of Allah, this was to stop the drowsiness and to drive away Satan." The Prophet, upon whom be peace, said, "O Abu Bakr, raise your voice somewhat. And 'Umar, lower your voice somewhat." (Related by Abu Dawud and Ahmad.) If one forgets and recites aloud when he should be silent or vice-versa, there is no blame upon him. If one recalls the correction while he is doing the mistaken act, he may change to the correct way.

Reciting Behind an Imam: One's prayer is not accepted unless al-Fatihah is recited in every rak'ah. But, one who is praying behind an imam is to keep quiet while the imam is reciting aloud, as Allah says in the Qur'an, "When the Qur'an is recited, listen and remain silent that you may attain mercy." The Prophet, upon whom be peace, also said, "When the imam makes the takbir, (you too) make the takbir. When he recites, be silent." (Related by Muslim.) One hadith states, "Whoever is praying behind an imam, the imam's recital is his recital. If the imam reads quietly, then all of the followers must also make their own recital. If one cannot hear the imam's recital, he must make his own recital.

Commenting on this subject, Abu Bakr al-'Arabi says, "What we see as the strongest opinion is that one must recite during the prayers in which the imam's recital is subdued. But, during the prayers where the imam recites aloud, one may not recite. This is based on the following three proofs:

- 1- This was the practice of the people of Madinah,
- 2- it is the ruling of the Qur'an, as Allah says, "When the Qur'an is recited, listen and remain silent," and
- 3- this is supported by two hadith: one from 'Imran ibn Hussain states, 'I know that some of you compete with me (in my recital...),' and 'If it is recited, you should listen.' The preceding hadith is the weightiest position according to the following argument: If one cannot recite along with the imam, then when can one recite? If one says, 'While he is silent,' then we say, 'It is not necessary for him to be silent,'⁷ so how can something that is obligatory be dependent on something that is not obligatory? But we have found a way in which the person may 'recite' with the imam, and that is the recitation of the heart and of concentrating on what is being recited. This is the method of the Qur'an and the hadith, and the way the worship has been preserved. It is also part of following the sunnah. One is to act by what is the strongest (opinion). This was also the choice of az-Zuhri and Ibn al-Mubarak, and it is a statement from Malik, Ahmad and Ishaq. Ibn Taimiyyah supports it and shows it to be the strongest opinion.

7- Making the Takbir upon Moving from Position to Position: It is sunnah to make the takbir upon every rising, lowering, standing or sitting, except when one comes up from bowing, in which case one should say, "Allah hears him who praises

Him." Reported Ibn Mas'ud, "I saw the Messenger of Allah make the takbir upon every lowering, rising, standing and sitting." This is related by Ahmad, an-Nasa'i and at-Tirmizhi, who called it shaih. Says at-Tirmizhi, "The companions of the Prophet, upon whom be peace, including Abu Bakr, 'Umar, 'Uthman, 'Ali and others, acted according to this hadith, as did their followers and the majority of the jurists and scholars." Abu Bakr ibn 'Abdurahman ibn al-Harith reported that he heard Abu Hurairah say, "When the Prophet, upon whom be peace, stood for prayer, he would make the takbir while standing. Then he made the takbir while bowing. When coming up from the bowing, he would say, "Sami'Allahu liman hamidah (Allah hears him who praises Him). While standing, he would say, "Rabbana lakal-hamd (Our Lord, to You is the praise)." Then he would say, "Allahu akbar" when he would go down for the prostration, when he raised his head, and when he stood from his sitting after the two prostrations. He did that in every rak'ah until he finished the prayer. He prayed in that manner until he left this world." (Related by Ahmad, al-Bukhari, Muslim and Abu Dawud.) 'Ikrimah said to Ibn 'Abbas, "I prayed the noon prayer in al-Butha behind a foolish old man. He would make twelve takbirs by saying it when he prostrated and when he raised his head." Ibn 'Abbas said, "That is the prayer of Abu al-Qasim (the Prophet)." (Related by Ahmad and al-Bukhari.) It is preferable to start the takbir when one begins one's changing of position.

8- The Manners of Bowing: When one bows, one's hands must reach one's knees. It is sunnah to make the height of the head equal to that of the hips. The hands should be supported by the knees and should be apart from one's sides. The hands should be open upon one's knees and thighs, and the palms should be flat. It is reported that 'Uqbah ibn 'Amr would bow with his arms separated, his hands on his knees, and his fingers opened beyond his knees. He said, "This is how I saw the Messenger of Allah pray." (Related by Ahmad, Abu Dawud and an-Nasa'i.) Abu Humaid reported that when the Prophet, upon whom be peace, bowed, he would be straight, his head neither up nor down (with respect to his hips), and he would place his hands on his knees as if he was holding them." (Related by an-Nasa'i.) Muslim records 'Aishah reporting that when the Prophet bowed, his head would be neither risen nor lowered, but rather between those two positions. Said 'Ali, "If you put a cup of water on the back of the Prophet, upon whom be peace, while he was bowing, its contents would not spill." This is related by Ahmad. Abu Dawud recorded it in his Kitab al-Muraseel. Said Mus'ab ibn Sa'd, "I prayed next to my father. I joined both of my hands and put them between my thighs (while bowing). He stopped me and said, 'We used to do that, but were later ordered (by the Prophet) to put our hands on our knees.'" (Related by "the group.")

9- The Remembrance of Allah During the Bowing: It is preferred to remember Allah with the following words, "Subhana Rabiyy al-'Azheem (Glory to my Lord, the Great.)" Reported 'Uqbah ibn 'Amr, "When 'Glorify the name of your Lord, the Great,' was revealed, the Prophet told us, 'Do so in your bowings.'" This is related by Ahmad, Abu Dawud and others with a good chain. Reported Huzhaifah, "I prayed with the Messenger of Allah, upon whom be peace, and while bowing he would say, 'Subhana Rabiyy al-'Azheem.'" (Related by Muslim, Abu Dawud, an-

Nasa'i, at-Tirmizhi and Ibn Majah.) The phrase Subhana Rabiyy al-'Azheem wa bihamdihi has been related through a number of chains, but all of them are weak. Ash-Shaukani maintains, "The different chains support each other. It is perfectly acceptable for one who is praying to limit himself to Subhana Rabiyy al-'Azheem or to add one of the following:

- 1- 'Ali reported that while bowing, the Messenger of Allah, upon whom be peace, would say, "O Allah, for You have I bowed, and it is You that I have believed in and to You have I submitted. You are my Lord. My hearing, sight, marrow, bones and nerves and what is carried by my feet are for Allah, the Lord of the Worlds." (Related by Ahmad, Muslim, Abu Dawud and others.)
- 2- 'Aishah reported that while bowing and prostrating, the Messenger of Allah, upon whom be peace, would say, "Glorified and Holy are You, Lord of the angels and the souls."
- 3- Reported 'Auf ibn Malik, "I prayed with the Messenger of Allah one night. He recited al-Baqarah and while bowing said, 'Glory be to the One of Omnipotence, the Master of the dominions, of grandeur and of honour.'" (Related by Abu Dawud, at-Tirmizhi and an-Nasa'i .)
- 4- 'Aishah said that when the Prophet, upon whom be peace, bowed or prostrated, he would often say, "Glory and praise be to You, O Allah, our Lord. O Allah, forgive me." This was how he applied the Qur'an. (Related by Ahmad, al-Bukhari, Muslim and others.)

10- What Is Said Upon Rising From Bowing and Standing: It is preferred for the one who is praying, whether he be the imam, follower or praying by himself, to say, "Allah hears him who praises Him," upon coming up from the bowing. When he is standing straight, he should say, "Our Lord, and to You is the praise," or "O Allah, Our Lord, and to You is the praise." Abu Hurairah reported that when the Prophet, upon whom be peace, rose from bowing he would say, "Allah hears him who praises Him," and while standing (straight) he would say, "Our Lord, and to You is the praise." (Related by Ahmad, al-Bukhari and Muslim.) Al-Bukhari records in the hadith from Anas, "When he says, 'Allah hears him who praises Him,' you say, 'O Allah, our Lord, and to You is the praise.'" Ahmad and others record a hadith from Abu Hurairah in which the Prophet, upon whom be peace, is quoted as saying, "When the imam says, 'Allah hears him who praises Him,' you say, 'O Allah, our Lord, and to You is the praise.' If one's statement corresponds to that of the angels, all of his previous sins will be forgiven." The Prophet said, "Pray as you have seen me pray." This applies to all of his glorifying and praise statements, even if the person is following the imam. The answer to those who say, 'One should not combine both of these sayings' ('Allah hears him...' and 'O Allah, our Lord...') but only say the one of praise, has been given by an-Nawawi who said, "Our companions say that the mentioning of the command, 'And you should say, O Allah, our Lord...' is in conjunction with 'Allah hears him who praises him.' But the Prophet, upon whom be peace, only mentioned the statement, 'O Allah, Our Lord, to you is the praise,' because they had already heard the statement, 'Allah hears him who praises Him' aloud from him. It was his sunnah to say that phrase aloud, but they did not hear him say, 'Our Lord, to You is the praise' because he said it in a subdued voice. They knew the Prophet's words, 'Pray as you have seen me pray,'

and knew that it was to be taken in the general sense without any restrictions. They used to say, 'Allah hears him who praises Him,' and therefore there was no need for the Prophet, upon whom be peace, to order them to say it again. But they did not know, 'Our Lord, to You is the praise,' and therefore he ordered them to say it." The two phrases are the least that one should say while standing. But one may add any of the supplicatory words mentioned in the following hadith:

- 1- Said Raf ah ibn Rafa', "One day we prayed behind the Messenger of Allah, upon whom be peace. When he raised his head from bowing, he said, 'Allah hears him who praises Him,' and a man behind him said, 'Our Lord, to You is the praise, as much as it can be and as blessed as it can be.' When the Prophet, upon whom be peace, finished the prayer he said, 'Who said that phrase earlier?' A man said, 'I did, O Messenger of Allah.' The Prophet said, 'I saw more than thirty angels chasing after you to see who would record it first.'" (Related by Ahmad, al-Bukhari, Malik and Abu Dawud.)
- 2- 'Ali reported that when the Prophet raised his head from bowing he would say, "Allah hears him who praises Him, and to You is the praise filling up the heavens and the earth, what is between them and filling up whatever You wish in addition to that." (Related by Ahmad, Muslim, Abu Dawud and at-Tirmizhi.)
- 3- 'Abdullah ibn Abu 'Aufa reported that when the Prophet raised his head from bowing he would say, "O Allah, to You is the praise filling up the skies and the earth and filling up whatever You wish in addition to that. O Allah, purify me with snow, hail and cold water. O Allah, purify me from sins and cleanse me from them as one cleans a white garment from filth." (Related by Ahmad, Muslim, Abu Dawud and Ibn Majah.)
- 4- Said Abu Sa'eed al-Khudri, "When the Prophet, upon whom be peace, would say, 'Allah hears him who praises Him,' he would (also) say, 'O Allah, to You is the praise filling up the skies and the earth, and filling up what You wish in addition to that. You are the One who is worthy of praise and glory. This is the most correct statement that a slave could make. And we are all slaves unto You. There is no one who can prevent what You have given. And there is no one who can give what You have prevented. No one can benefit from fortune (in the face of) Your fortune.'" (Related by Muslim, Ahmad and Abu Dawud.)
- 5- It has also been authentically reported from the Prophet, upon whom be peace, that after saying "Allah hears him who praises Him," he would say, "To my Lord is the praise, to my Lord is the praise," until he would be standing for as long as he was bowing.

11- How To Prostrate: Most scholars prefer that one place his knees on the floor before his hands. Ibn al-Munzhir related this from 'Umar an-Nakha'i, Muslim ibn Yasar, Sufyan al-Thauri, Ahmad, Ishaq and other jurists including Ibn al-Munzhir himself. Abu at-Tayyeb said that most jurists agree with this. Ibn al-Qayyim said, "When the Prophet, upon whom be peace, prayed, he would place his knees (on the floor) before his hands, then his hands, his forehead and nose. This is what is authentic and has been related by Shuraik from 'Asim ibn Kaleeb on the authority of his father from Wa'il ibn Hajr who said, 'I saw the Messenger of Allah, upon whom be peace, while prostrating, placing his knees (on the floor) before his hands. Upon getting up, he would raise his hands before his knees. I never saw him do

otherwise." Malik, al-Auza'i, Ibn Hazm and Ahmad maintain that it is preferred to place the hands down first and then the knees. Says al-Auza'i, "I saw the people placing their hands on the floor before their knees." Ibn Abu Dawud comments, "That is the statement of the people of hadith." There is also a difference of opinion concerning how one should stand up from the prostration after the first (or third) rak'ah. Some say one should raise the hands from the floor first while others say that one should raise the knees first.

12- How to prostrate: It is preferred for the one who is prostrating to follow the following points:

- 1- One should place one's nose, forehead and hands upon the floor. They should be separated from the sides of the body. Wa'il ibn Hajr reported that when the Messenger of Allah prostrated, he would place his forehead between his palms and separate his arms from the sides of his body. (Related by Abu Dawud.) Abu Humaid reported that when the Prophet, upon whom be peace, prostrated, he would place his nose and forehead upon the floor, keep his arms away from his sides, and place his hands parallel to his shoulders. This is related by Ibn Khuzaimah and at-Tirmizhi, who called it hassan sahih.
- 2- One should place one's hands parallel to one's ears or shoulders. As both of these acts have been related. Some scholars combine these two acts by placing the ends of the thumbs parallel to the ears and the palms parallel to the shoulders.
- 3- One should have one's fingers together and stretched out. Al-Hakim and Ibn Hibban record that when the Prophet, upon whom be peace, bowed he would have his fingers separated and when he prostrated he would keep his fingers together.
- 4- One should have one's fingers facing the qiblah. Al-Bukhari recorded from Abu Humaid that when the Prophet, upon whom be peace, prostrated, his fingers would be neither spread out nor clasped together, and his toes would be directed toward the qiblah.

13- The length of time of the prostration and what is to be said therein: It is preferred for the one who is prostrating to say Subhana Rabiyy al-A'la (Glory to my Lord, the Most High). 'Uqbah ibn 'Aamr related that when, "Glorify the name of your Lord, the Most High" was revealed, the Prophet, upon whom be peace, said, "Do so in your prostrations." This is related by Ahmad, Abu Dawud, Ibn Majah and al-Hakim. Its chain is good. Huzhaifah reported that when the Prophet, upon whom be peace, prostrated, he would say "Subhana Rabiyy al-A'la." This is related by Ahmad, Muslim, Abu Dawud, an-Nasa'i, Ibn Majah and at-Tirmizhi, who called it hassan sahih. It is a must that one not repeat these sayings less than three times during the bowings and prostrations. Says at-Tirmizhi, "The scholars prefer the one bowing or prostrating to make the glorifications at least three times." According to the majority, the minimum that is sufficient for the prostrations or bowings is one glorification. We have already mentioned that "calmness" is obligatory, and this requires a time of at least one glorification. According to some scholars, the complete glorification is ten. This is based on the following hadith: Sa'eed ibn Jubair related that Anas said, "I have not seen anyone being more similar to the Prophet's

prayer than this boy ('Umar ibn 'Abdul-'Aziz). We estimated the number of the glorifications that he made during his bowing to be ten and in his prostrations also to be ten." This is related by Ahmad, Abu Dawud and an-Nasa'i with a good chain. Commenting on the subject, ash-Shaukani says, "Some hold that this proves that the complete (number of) glorifications is ten. The more sound opinion is that an individual who is praying may offer as many glorifications as he wishes. There are authentic hadith that state that the Prophet, upon whom be peace, elongated his glorifications during prostrations. The imam may also do so if he knows the followers will not get tired by making it longer." Says Ibn 'Abdul-Barr, "It is a must that every imam should be easy (by not making the prayers too long) as has been ordered by the Prophet, even if he knows that those behind him are strong, because he does not know what may have happened to them and what needs they may have to tend to." Ibn al-Mubarak maintains, "It is preferred for the imam to make five glorifications. Therefore, all the people behind him would be able to make (at least) three. It is preferred that one not limit his remembrance during the prostrations to just the glorifications, but he should add some supplications to it. In an authentic hadith, it is recorded that the Prophet said, 'The closest one of you comes to his Lord is while he is prostrating, (therefore) make many supplications therein.' And he also said, 'I have prohibited you from reciting while bowing or prostrating. During the bowing, glorify the Lord. During the prostrations, strive your hardest in making supplications. Most likely, you will be listened to.'" This was related by Ahmad and Muslim.

Many hadith are related on this topic, including:

- 1- 'Ali reported that when the Prophet prostrated he would say, "O Allah, to You have I prostrated, in You have I believed, and to You have I submitted. I have prostrated my face to the One who created me and formed me in the best of forms. He is the One who gave it hearing and sight. Blessed be Allah, the Best of Creators." (Related by Ahmad and Muslim.)
- 2- While describing the Prophet's late night prayers, Ibn 'Abbas said, "Then he would go to pray and during his prayer or prostration, he would say, 'O Allah, place light in my heart, in my hearing, in my sight, on my right, on my left, in front of me, behind me, above me, below me, and make me light.'" Reported Shu'bah, "Or he said, 'And make for me light.'" (Related by Muslim, Ahmad and others.)
Talking of light, an-Nawawi observes, "The scholars say that asking for light for all organs and sides means (asking) to have the truth and guidance made clear for one's self. He asked for this so that there would be no deviation or misguidance left in him."
- 3- Reported 'Aishah, "I once noticed the Prophet missing from his place of sleep. I felt over his place with my hand and found him prostrating. He was saying, 'O Lord, give my soul God-consciousness and purify it, for You are the best of those who purify. You are its Guardian and Protector.'" (Related by Ahmad.)
- 4- Abu Hurairah reported that the Prophet, upon whom be peace, would say while prostrating, "O Allah, forgive all of my sins, the small and large, the first and last, the public and private." (Related by Muslim, Abu Dawud and al-Hakim.)
- 5- Reported 'Aishah, "One night I missed the Prophet from his bed. I looked for him and found him praying. He was prostrating, his feet were in an upright

position and he was saying, 'O Allah, I seek refuge in Your pleasure from Your anger. I seek refuge in Your granting of well-being from Your punishment. I seek refuge in You from You. The praise cannot encompass You and You are as You have praised Yourself.' (Related by Muslim, Abu Dawud and an-Nasa'i.)

- 6- She also reported that one night he was missing and she suspected that he had gone to another one of his wives. She found him while he was bowing or prostrating, and he was saying, "Glory be to You, O Allah, and to You be praise. There is no god besides You." She said, "May my father and mother be sacrificed for you. I thought you were doing something and you were doing something else." (Related by Muslim, Ahmad and an-Nasa'i.)
- 7- While prostrating the Prophet, upon whom be peace, would say, "O Allah, forgive me (those things that I have been) mistaken in or ignorant, and the action that I have been extravagant in, for You are more knowledgeable of them than me. O Allah, forgive me my serious mistakes and my joking mistakes, my mistakes (that I was unaware of) and of my intentional mistakes, and everything of that which I have done. O Allah, forgive me my past sins and later sins and what was private and what was public. You are my God, and there is no god except You."

14- Sitting Between the Two Prostrations: It is sunnah to sit "spread out" between the two prostrations (to put the left foot down and to sit upon it and to keep the right foot upright with the toes pointing toward the qiblah). 'Aishah reported that the Prophet would lay out his left foot and keep his right foot upright. (Related by al-Bukhari and Muslim.) Ibn 'Umar reported that it is from the sunnah to keep the right foot upright, with its toes pointing toward the qiblah, and to sit upon the left foot. (Related by an-Nasa'i.) Reported Nafa', "When Ibn 'Umar prayed, he would face the qiblah, even his shoes." (Reported by al-Athram.) In the hadith of Abu Humaid, in which he described the prayer of the Prophet, he stated, "Then he would lay down his left foot and sit upon it until all of his bones were in place, and then he would go to make the prostration (again)." (Related by Ahmad, Abu Dawud, and at-Tirmizhi who classified it as sahih.) It has also been related that ifa'a (laying out both feet and sitting upon one's heels) is a preferred act. Comments Abu 'Ubaidah, "This is the statement of the people of hadith." Abu az-Zubair related that he heard Tawus say, "We asked Ibn 'Abbas about ifa'a, and he said, 'It is sunnah to do so.' We said, 'We think it to be too harsh for the man.' He said, 'It is a sunnah of your Prophet, upon whom be peace.'" (Related by Muslim.) Ibn 'Umar reported that when the Prophet rose from the first prostration, he would sit upon his toes. He used to say, "That is from the sunnah." Reported Tawus, "I saw the 'Abdullahs ('Abdullah ibn 'Abbas, 'Abdullah ibn 'Umar and 'Abdullah ibn az-Zubair) sitting with their feet laid flat." The last two reports were related by al-Baihaqi. Talking of its authenticity, Ibn Hajr says, "Its chain is sound." Concerning iqa'a--sitting with the buttocks on the ground and with the thighs straight on the ground--it is disliked by all scholars. Said Abu Hurairah, "The Prophet prohibited us from three things: pecking like a rooster (making the prostration very quickly), sitting like a dog (iqa 'a), and not turning one's whole head like a fox." This is related by Ahmad, al-Baihaqi, at-Tabarani and Abu Tala with a hassan chain. It is preferred for the one who is sitting between the two

prostrations to put his right hand on his right thigh and his left hand on his left thigh with the fingers stretched out and directed toward the qiblah. The fingers should be slightly separated and should not go beyond the knees.

Supplications Between the Two Prostrations: It is preferred to make one of the following supplications between the two prostrations. One may repeat them more than once if one wishes to do so. An-Nasa'i and Ibn Majah recorded that Huzhaifah reported that between the two prostrations, the Prophet would say, "O Lord, forgive me." Abu Dawud recorded from Ibn 'Abbas that while prostrating, the Prophet, upon whom be peace, would say, "O Allah, forgive me, have mercy on me, grant me well-being, guide me and provide for me."

15- The Sitting of "Rest" : This refers to a quick sitting that one makes after the second prostration of the first and third rak'ah. The scholars differ over this regulation due to the differing hadith. Says Ibn al-Qayyim, "The jurists differ over this act. Is it a sunnah of the prayer that one should perform, or is it only done due to some necessity? There are two statements on this question and two narrations from Ahmad. Said al-Khallal, 'Ahmad referred to the hadith of Malik ibn al-Huwairith regarding the intermediate position of rest (between the two prostrations). He said, 'Yusuf ibn Musa informed me that Abu Umamah was asked about standing up (in the prayer) and he said, 'It should be done on the tops of the feet according to the hadith of Rifa'.' In the hadith of Ibn 'Ajlan there is no proof that he would stand on the tips of his feet. Many of the companions and others who described the prayers of the Prophet did not mention this sitting, except in what is related by Abu Humaid and Malik ibn al-Huwairith. If it was part of his guidance, he would always do it, and those who described his prayers would have mentioned it. The fact that he may have done so does not necessarily make it one of the sunnahs of the prayer, unless he did it as a regular practice for the people to follow. Otherwise, he may have done it out of some need to do so, and this would not prove that it is a sunnah of the prayer."

16- Sitting for Tashahud: One should sit for the tashahud and place his hands in the following manner:

- 1- Ibn 'Umar reported that when the Prophet sat for the tashahud, he would place his left hand on his left knee and his right hand upon his right knee, and he would form a ring like (fifty-three) and point with his index finger. In another narration it is reported, "He would close his hand and point with his index finger." (Related by Muslim.)
- 2- Wa'il ibn Hajr reported that the Prophet would place his left palm on his left thigh and knee. He would place the end of his right elbow upon his right thigh and would then close his right hand, forming a circle. In another narration it states, "He would make a circle with his middle finger and thumb and point with his index finger. Then he would raise his finger, and (Wa'il) saw him moving it to make supplications." (Related by Ahmad.) Explaining the hadith, al-Baihaqi says, "The implication of 'he would move it' is that he would point with it, not that he would continue to move it." This would be in agreement with the narration of Ibn az-Zubair who reported, "The Prophet would point with his

finger while supplicating, and he would not move it." This is related by Abu Dawud with a sahih chain. An-Nawawi also mentioned it.

- 3- Reported az-Zubair, "When the Prophet sat for tashahud, he would place his right hand on his right thigh and his left hand on his left thigh. He would point with his middle finger, and would not look beyond his pointing." (Related by Ahmad, Muslim and an-Nasa'i.) This hadith shows that one is to place the right hand on the right thigh without closing the hand (making a fist), and that he is not to look beyond his pointing.

The preceding three hadith are all authentic, and one may act by any of them. One should point with one's right index finger, bending it a little, until one says the salaams at the end of the prayer. Reported Numair al-Khaza'i, "I saw the Messenger of Allah sitting in the prayer with his forearm along his right thigh. His index finger was raised, curved (or bent) a little, and he was supplicating." This is related by Ahmad, Abu Dawud, an-Nasa'i, Ibn Majah and Ibn Khuzaimah with a good chain. Said Anas ibn Malik, "The Messenger of Allah, upon whom be peace, passed by Sa'd while he was making supplications (and using) two fingers. The Prophet said to him, 'Just one, Sa'd'" This is related by Ahmed, Abu Dawud, an-Nasa'i and al-Hakim. Ibn 'Abbas was asked about a man who pointed with his finger while supplicating, and he said, "This is sincere devotion." Says Anas ibn Malik, "That is imploring." Mujahid maintains "Doing this hinders Satan." According to the Shai'iyah, one points with the finger only once, when saying "except Allah" in the statement bearing witness. The Hanifiyyah raise the finger in the denial part of the statement (there is no god) and put it back down during the confirmation part (except Allah). The Malikiyyah move the finger to the left and right until they finish the prayer. The Hanbaliyyah point with the finger every time they mention Allah, as a reflection of the oneness of Allah, and they do not move it.

17- Sitting for the First and Second Tashahud: When Abu Humaid described the prayer of the Prophet, upon whom be peace, he said, "When he sat after two rak'ah, he would sit upon his left leg and keep his right foot upright. When he sat for the last rak'ah, he would pull over his left foot and put his right foot upright (over the left foot) and sit upon his entire posterior." (Related by al-Bukhari.) Most scholars say that the first tashahud is sunnah This is based on the hadith of 'Abdullah ibn Buhainah who reported that once the Prophet stood during the noon prayer when he should have sat (for the first tashahud). When he finished the prayer, he made two prostrations. He made a takbir for each prostration (and it was) while he was sitting before he made the tasleem. He made those two prostrations because he had forgotten to sit (for the first tashahud). (Related by "the group.") In Subul as-Salaam, it is stated that this hadith proves that one who forgets the first tashahud must make the prostrations of forgetfulness. The Prophet is, however, reported to have said, "Pray as you have seen me pray." This would point to the first tashahud being obligatory, and one would have to do some act to make up for it. But, this also proves that it is not obligatory, for if one misses an act that is obligatory, the two prostrations of forgetfulness are not sufficient to make up for it. That is what Ibn Hajr says in Fath al-Bari.

Says Ibn Batal, "The proof is that the two prostrations due to forgetfulness cannot replace something that is obligatory. If one forgets the opening takbir, they will not replace it. In the case of the tashahud, it is a remembrance that is not said aloud and it is not obligatory." Some say otherwise, because the Prophet used to perform it and, as such, he let others follow him in performing it after he found out that they were leaving it intentionally. But there is some doubt about this argument. Those who say that it is obligatory include al-Laith Ibn Sa'd, Ishaq, ash-Shaf'i and the Hanafiyyah. At-Tabari argues that it is obligatory because originally only two rak'ah and the tashahud were obligatory. When they were made longer, the original obligations were not done away with. Therefore, it is still obligatory.

It is preferred to make the first tashahud quickly: Reported Ibn Mas'ud, "When the Prophet sat after the first two rak'ah, it seemed as if he was (sitting) on hot stones." This is related by Ahmad, Abu Dawud, an-Nasa'i, at-Tirmizhi and Ibn Majah. At-Tirmizhi grades it as hassan and says, 'Ubaidah (ibn 'Abdullah ibn Mas'ud) did not hear (hadith) from his father. He also says, "The scholars act according to this hadith. They prefer that one should not sit too long after the first two rak'ah, and that he should not add anything to the tashahud." Says Ibn al-Qayyim, "It is not reported from the Prophet that he would say prayers upon himself or his family during the first tashahud. Nor would he seek refuge from the torment of the grave or the Hell-fire, or from the test of life, death and of the false Messiah. Those who say such supplications are deducing their arguments from the general application (of the supplications and the word tashahud), but the correct position is that their proper place is in the last tashahud.

18- Prayers upon the Prophet, Upon Whom Be Peace: In the last tashahud, it is preferred for the person to say prayers upon the Prophet in one of the following manners:

- 1- Reported Mas'ud al-Badri, "Basheer ibn Sa'd said, 'O Messenger of Allah, we have been ordered to make prayers upon you. How are we to do it?' The Prophet was quiet and then said, 'Say, O Allah, shower blessings upon Muhammad and upon the family of Muhammad as you showered blessings upon the family of Abraham. And grant favours to Muhammad and to the family of Muhammad as you granted favours to the family of Abraham in this world. You are the Praiseworthy and Glorious.' And make the salutations as I have taught you." (Related by Muslim and Ahmad.)
- 2- Reported Ka'b ibn 'Ajazah, "We said, 'O Messenger of Allah, show us how we are to make salutations and prayers upon you.' He said, 'Say, O Allah, shower blessings upon Muhammad and upon the family of Muhammad as you have showered blessings upon the family of Abraham. You are the Praiseworthy, the Glorious. O Allah . grant favours to Muhammad and the family of Muhammad as you granted favours to the family of Abraham."

The salutations upon the Prophet, upon whom be peace, is a preferred act and is not obligatory. This contention is based on a hadith recorded by at-Tirmizhi (who said it is sahih), Ahmad and Abu Dawud from Fizhalah ibn 'Ubaid who said, "The Messenger of Allah heard a man supplicating in his prayer and he did not make the prayers on the Prophet. The Prophet said, 'He has hastened.'

Then he called him and said, 'When one of you prays, begin with the praise and lauding of Allah. Then make prayers upon the Prophet, and supplicate whatever you wish of Allah.' The author of al-Muntaqi says, "This is a proof for those who say that the prayers upon the Prophet are not obligatory, because he did not order the one who did not do it to repeat his prayer. This is supported by his statement to Ibn Mas'ud, after mentioning (only) the tashahud, 'Then choose whatever you wish to ask (of Allah).' In his comments on this hadith, ash-Shaukani observes, "In my opinion, there is no confirmed proof that it is obligatory."

19- Supplications After the Last Tashahud and Before the Tasleem: It is preferred for the person to supplicate after the final tashahud and before making the final salutations (that end the prayer). The person may ask for whatever he wishes of the good of this life and the hereafter. Ibn Mas'ud reported that the Prophet, upon whom be peace, taught him the tashahud and then said, "Then choose whatever you wish to ask (of Allah)." (Related by Muslim.) Supplications are preferred acts in general, regardless of whether they are reported from the Prophet or not, although supplications authenticated by the sunnah are better. Some of these are:

- 1- Abu Hurairah reported that the Messenger of Allah, upon whom be peace, said, "When one of you finishes the final tashahud, he should say, 'O Allah, I seek refuge in You from the torment of the Hell-fire and the grave, from the trials of life and death, and from the trials of the false Messiah.'" (Related by Muslim.)
- 2- 'Aishah reported that the Messenger of Allah would supplicate in his prayer, "O Allah, I seek refuge in You from the torment of the grave, from the trials of the anti-Christ, and from the trials of life and death. Allah, I seek refuge in You from sin and debt." (Related by Muslim and al-Bukhari.)
- 3- 'Ali reported that when the Prophet prayed, the last thing he would say between the tashahud and the tasleem was, "O Allah, forgive my past and later sins, what was in private and what was in public, and what I have been extravagant in. You are more knowledgeable of it than I. You are the Promoter and the Retarder. There is no god except You." (Related by Muslim.)
- 4- 'Abdullah ibn 'Amr reported that Abu Bakr said to the Messenger of Allah, "Teach me a supplication that I may use in my prayers." He told him, "Say, O Allah, I have wronged my soul a great wrong and no one forgives sins except You, so forgive me with such forgiveness that only comes from You and have mercy on me. Verily, You are the Oft-Forgiving, the Oft-Merciful." (Related by al-Bukhari and Muslim.)
- 5- Hanzhalah ibn 'Ali said that Muhjan ibn al-Adra' related to him that the Prophet entered the mosque while a man was just about to finish his prayer. The latter made the tashahud and said, "O Allah, I am asking You, O Allah, the One, the Only, the Absolute, who begets nor is begotten, nor is anyone like Him, to forgive my sins, for You are the Forgiving, the Merciful." The Prophet then said three times, "He has been forgiven." (Related by Ahmad and Abu Dawud.)
- 6- Shaddad ibn Aus reported that during his prayer, the Prophet would say, "O Allah, I ask You to confirm me in the affairs, to keep me on the correct path, to make me thankful for your blessings and excellent in Your worship. O Allah, I ask You for a tranquil heart and truthful tongue. O Allah, I ask You for the good

of what You know, and I seek refuge in You from the evil of which you are aware, and I ask Your forgiveness from what You know." (Related by an-Nasa'i.)

- 7- Said Abu Mijlaz, " 'Ammar ibn Yasar led us in the prayer and he made it very short. The people blamed him for that and he told them, 'Did I not complete my bowings and prostrations ... and did I not supplicate therein what the Prophet used to supplicate, saying, 'O Allah by Your knowledge of the unseen and Your power over the creation, let me live if You know that living is best for me, and let me die if You know that dying is better for me. I ask You (to forgive me) for fear of You in what is not seen and what is seen, to make my speech truthful while angry or pleased, and to have the same aim in poverty and riches. Grant me the pleasure of looking to Your face and of the longing to meet You. I seek refuge in You from a harmful loss and from the trials of a misguider. O Allah, embellish me with the beauty of faith, and make us of the guided of the guiders.'" This is related by Ahmad and an-Nasa'i with a good chain.
- 8- Abu Saleh related from one of the companions that the Prophet said to a man, "What do you say in your prayer?" He said, "I say the tashahud and then I say, 'O Allah, I ask of you Paradise and seek refuge in You from Hell-fire.' But I cannot murmur as good as you or Mu'azh (as eloquent as you are)." The Prophet said, "We ask concerning Paradise and the Hell-fire." (Related by Ahmad and Abu Dawud.)
- 9- Ibn Mas'ud reported that the Prophet taught him to say this supplication: "O Allah, bring our hearts together and make our relations good. Guide us to the paths of peace and bring us out of the darkness and into the light. Keep us away from lewdness, both hidden and open. O Allah, bless us in our hearing and our sight, in our hearts, our wives and our offspring. Turn unto us, for You are the Oft-Turning, the Oft-Merciful. Make us thankful for Your blessings and complete it upon us." (Related by Ahmad and Abu Dawud.)
- 10- Said Anas, "We were sitting with the Prophet and a man stood up and prayed. When he bowed and made the tashahud, he would supplicate, 'O Allah, I ask of You, for to You is the praise. There is no god except You, the Giver without question, the Creator of the heavens and the earth. O Sublime and Honourable One, O Living and Sustaining One, I ask of You.' The Prophet said to his companions, 'Do you know who he made his supplication with?' They said, 'Allah and His Messenger know best.' He said, 'By the One in whose hand is the soul of Muhammad, he supplicated Allah by His greatest name. If one supplicates by that name, it will be listened to. If he asks by it, it will be given.'" (Related by an-Nasa'i.)
- 11- 'Umair ibn Sa'd said, "Ibn Mas'ud used to teach us the tashahud of the prayer and then he would say, 'When one of you finishes the tashahud, he should say: O Allah, I ask you for all good, that which I am aware of and that which I am not. I seek refuge in You from all evil, that which I am aware of and that which I am not. O Allah, I ask you for the good that your devoted servants asked for. I seek refuge in You from all evil, that which I am aware of and that which I am not. O Allah, I ask you for the good that your devoted servants asked for. I seek refuge in You from the evil that your devoted servants sought refuge for. Our Lord, give us the good of this life and the good of the Hereafter.' He said, 'No prophet or righteous person supplicated for anything

except that it is contained therein." (Related by Ibn Abu Shaibah and Sa'eed ibn Mansur.)

20- Words of Remembrance and Supplications After the Tasleem: It is sunnah for the person to use a number of words of remembrance and supplications which have been related from the Prophet. The many reports include the following:

- 1- Reported Thauban, "When the Prophet would finish his prayer, he would seek Allah's forgiveness three times and then say, 'O Allah, You are the peace, and from You is peace. You are filled with good, O Sublime and Honourable One.'" This is related by "the group," except for al-Bukhari. Muslim has the addition, "Waleed said, 'I asked al-Auza'i, 'How did he seek Allah's forgiveness?' He said, 'By saying, 'I seek Allah's forgiveness, I seek Allah's forgiveness, I seek Allah's forgiveness.'"
- 2- One day the Prophet took Mu'azh ibn Jabal's hand and said to him, "O Mu'azh, I love you." Mu'azh responded, "May my father and mother be sacrificed for you, O Messenger of Allah, I love you." Then the Prophet said, "I advise you, O Mu'azh, say at the end of every prayer, 'O Allah, aid me in Your remembrance, Your thanks, and in perfecting Your worship.'" This is related by Ahmad, Abu Dawud, an-Nasa'i, Ibn Khuzaimah, Ibn Hibban and al-Hakim, who said it is sahih according to al-Bukhari's and Muslim's criterion. Abu Hurairah reported that the Messenger of Allah, upon whom be peace, said, "Do you strive your utmost in making a supplication? Then say, 'O Allah, aid us in making Your remembrance, in giving You thanks and in perfecting Your worship.'"
- 3- Reported 'Abdullah ibn Zubair, "When the Prophet made the tasleem at the end of the prayer, he would say, 'There is no god but Allah the One. There is no partner with Him, to Him belongs the sovereignty and to Him is the praise. He has power over all things.
There is no might or power save with Allah. We do not worship any but Him. To Him belongs the fortune, the grace and the best praise. There is no god except Allah, and religion is sincerely for Him even if the disbelievers abhor it.'" (Related by Ahmad, al-Bukhari and Muslim.)
- 4- Al-Mughirah ibn Shu'bah reported that the Prophet would say at the end of every obligatory prayer, "There is no god except Allah, the One. There is no partner with Him. To Him is the dominion and the praise. He has power over all things. O Allah, none can withhold what You have conferred, nor can one confer what You have withheld. A fortune does not benefit its owner against You." (Related by Ahmad, al-Bukhari and Muslim.)
- 5- Abu Umamah reported that the Prophet said, "For whoever recites the verse of the throne al-Baqarah:244 at the end of every prayer, nothing will prevent him from entering Paradise except that (he must) die (first)." (Related by an-Nasa'i and at-Tabarani.) 'Ali reported that the Prophet, upon whom be peace, said, "Whoever recites the verse of the throne at the end (after) of every obligatory prayer will be in Allah's protection until the next prayer." This is related by at-Tabarani with a hassan chain.
- 6- Abu Hurairah related that the Prophet said, "Whoever glorifies Allah after every prayer thirty-three times, and praises Allah thirty-three times and extols Allah's greatness thirty-three times and then says, 'There is no god except Allah, the

- One. There is no partner with Him. His is the dominion and His is the praise, and He has power over all things,' is forgiven, even if his sins are as abundant as the foam of the sea." (Related by Ahmad, al-Bukhari, Muslim and Abu Dawud.)
- 7- Ka'b ibn 'Ajjah related that the Prophet said, "There are certain statements which, if one were to utter or observe them at the end of every obligatory prayer, one would not be dismayed. (They are) glorifying Allah thirty-three times, praising Allah thirty-three times and extolling His greatness thirty-four times." (Related by Muslim.)
 - 8- Sumayy reported from Abu Saleh on the authority of Abu Hurairah that the poor emigrants went to the Messenger of Allah, upon whom be peace, and said, "The wealthy have gotten the high ranks and everlasting bounties." The Prophet said, "Why is that?" They said, "They pray as we pray and they fast as we fast. (But) they give in charity and we do not give in charity. They free the slaves and we do not free the slaves." The Messenger of Allah told them, "Shall I teach you something by which you may overtake those who surpass you, by which you will surpass those who will come after you, and none will then be better than you except if he does what you do?" They said, "Certainly, O Messenger of Allah." He told them, "Glorify Allah thirty-three times, praise Him thirty three times, and extol His greatness thirty-four times." So I returned to Abu Saleh and told him what they had said. He took my hand and said, "Allahu akbar, subhaan Allah, al-hamdu lillah, Allahu akbar, subhaan Allah, al-hamdu lillah..." until all of them reached thirty-three." (Related by al-Bukhari and Muslim.)
 - 9- The Prophet would say each of the following twenty-five times: Subhaan Allah, al-hamdu lillah, Allahu akbar and La ilaha illa Allah, wa ashadu anna la shareeka lahu. Lahu al-mulk wa lahu al-hamd wa huwa 'ala kulli shai'an qadeer (There is no god except Allah, the One. He has no partner. His is the dominion, His is the praise, and He has power over all things.)
 - 10- 'Abdullah ibn 'Amr reported that the Prophet, upon whom be peace, said, "There are two characteristics which, if one observes them, will cause him to enter Paradise. They are very easy actions, but very few perform them." The people said, "What are they, O Messenger of Allah?" He said, "To praise Allah, extol His greatness and glorify Him at the end of every obligatory prayer ten times each. When one goes to bed, he should glorify Allah, praise Him and extol His greatness one hundred times each. Those are, in total, only 250 actions of the tongue, yet they are equal to 2500 on the scale. Does any of you commit 2500 sins during one day and night?" They asked, "How come those easy actions are performed by so few?" He said, "Satan comes to one during his prayer and reminds him of such and such need, and he fails to say the (above). He comes to him in his bed and makes him sleep so that he can not say them." 'Abdullah said, "I have seen the Messenger of Allah counting them on his fingers." This is related by Abu Dawud and at-Tirmizhi, who called it hassan sahih.)
 - 11- It is related from 'Ali that he and Fatimah were seeking a servant to make their work easier. The Prophet refused and said to her, "Shall I tell you of something better than what you have asked for?" They said, "Certainly." He said, "These are words that were taught to me by Gabriel, peace be upon him. Glorify Allah

- at the end of every prayer ten times, praise Him ten times and extol His greatness ten times. When you go to bed, glorify Allah thirty-three times, praise Him thirty-three times and extol His greatness thirty-four times." Said 'Ali, "By Allah, I never neglected to do what the Messenger of Allah taught us."
- 12- 'Abdurahman ibn Ghanim reported that the Messenger of Allah said, "Whoever says, 'There is no god but Allah, the One. There is no partner with Him. His is the dominion and His is the praise. In his hand is all the good. He gives life and death, and He has power over all things,' ten times after the sunrise and dawn prayer, before turning away and lifting his leg, will have written for him for each repetition ten good deeds, and will have erased for him ten evil deeds. He will also be raised ten degrees, will be protected from every plot, and he will be protected from the outcast Satan. No sin will lead to his destruction except idolatry, and he will be the person with the best deeds, surpassed only by the one who does more and says more than what he has said." This is related by Ahmad and at-Tirmizhi, but without "In His hand is all the good."
- 13- Muslim ibn al-Harith reported that his father said, "The Messenger of Allah said to me, 'When you pray the morning prayer, before you talk to anyone say, 'O Allah, I seek your protection from the Hell-fire' seven times. If you should die on that day, Allah will record for you protection from the Hell-fire. When you pray the sunset prayer, say before you speak to anyone, 'O Allah, I ask Paradise of You. O Allah, I seek Your protection from the Hell-fire' seven times. If you die during that night, Allah will record for you protection from the Hell-fire.'" (Related by Ahmad and Abu Dawud.)
- 14- Al-Bukhari and at-Tirmizhi related that Sa'd ibn Abu Waqqas used to teach the following words to his children, "The Messenger of Allah would seek refuge at the end of every prayer (by saying), 'O Allah, I seek refuge in you from cowardice. I seek refuge in You from miserliness, I seek refuge in You from senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave."
- 15- Abu Hatim related that the Prophet would say, upon finishing his prayers, "O Allah, make my religion, which encompasses all of my affairs, good. O Allah, make this world of mine in which I live good. O Allah, I seek refuge in Your pleasure from Your anger. I seek refuge in Your pardoning from your vengeance. I seek refuge in You from You. None can withhold what You have conferred, no one can confer what You have withheld. No possessor of fortune can benefit from his fortune against you."
- 16- Abu Dawud and al-Hakim recorded that at the end of every prayer the Prophet would say, "O Allah, give me well-being in my body. O Allah, give me well-being in my hearing. O Allah, give me well-being in my seeing. O Allah, I seek refuge in You from disbelief and poverty. O Allah, I seek refuge in You from the torment of the grave. There is no god but You."
- 17- Ahmad, Abu Dawud and an-Nasa'i recorded, with a chain containing Dawud at-Tafawi who is a weak narrator, from Zaid ibn Arqam that the Prophet would say at the end of his prayers, "O Allah, our Lord, Lord of everything. I bear witness that You are the Lord, You are One, You have no partner. O Allah, Our Lord, Lord of everything. I bear witness that Muhammad is Your servant and Messenger. O Allah, our Lord, the Lord of everything. I bear witness that all of your worshippers are brethren. O Allah, our Lord, Lord of everything. Make me

and my family sincere to you during every moment of this life and the Hereafter. O Sublime and Honourable One, listen and respond. Allah is the greatest of the greatest, the light of the heavens and the earth. Allah is the greatest of the greatest, Allah is sufficient for me and He is the most blessed guardian. Allah is the greatest of the greatest."

- 18- Ahmad, Ibn Shaibah and Ibn Majah recorded, with a chain that contains an unknown narrator, from Umm Salamah, that the Prophet would say after the tasleem of the morning prayer, "O Allah, I ask of You beneficial knowledge, sufficient provisions, and acceptable deeds."

Prayers

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