

Supererogatory Prayers

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The Supererogatory Prayers

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Their significance: Supererogatory Prayers have been legislated to make up any deficiencies in the performance of the Obligatory Prayers. In salah there are virtues that are not found in any other form of Worship. Abu Hurairah reports that the Prophet sallallahu alehi wasallam said: “ The first thing that the people will be called to account for on the Day of Resurrection will be the prayers.. Our Lord will say to the angles although He Knows better:: “ Look into the salah of my servant to see if he observed perfectly or been negligent in it . So if he observed it perfectly it will be recorded to his credit, but if he had been negligent in it in a way, Allah would say: “ See if My servant has any supererogatory prayers, Allah would say: “ Make up the deficiency in My servant Obligatory prayer with his supererogatory prayers.” Thereafter all his actions will be examined in like manner” Abu *Dawud*.

Offering Supererogatory Prayers in One’s House: ‘Abdullah Ibn ‘Umar reports that the Prophet sallallahu alehi wasallam said: “Make some of your prayers in your houses and do not turn your houses into graves. “This statement is related by Ahmed and Abu Dawud. Abu Dawud records from Zaid Ibn Thabit on sound authority that the Messenger of Allah said: “A person’s salah in his house is better than his salah in my mosque, except for the fard salah”. An - Nawawi says: “The prophet sallallahu alehi prayers are more private and will have less of a chance of being done for show and will be free from defects that vitiate good deeds. Furthermore, this will be a blessing for the house as mercy and angels will descend on it while Stan flees from it.”

Their Elongation: It is preferred to prolong the reciting by making many rakat. The group, except for Abu Dawud, reports that al - Mughirah Ibn Shu’bah said: “The prophet sallallahu alehi wasallam would stand and pray until his feet or shanks swelled. When he was asked about it, he said: ‘Should I not be a thankful slave? “.

It is allowed to make supererogatory prayers while in julus (sitting): It is acceptable for one to make nawafil while sitting even though he has the ability to stand. It is also acceptable for one to make part of such prayers sitting and part of them standing even if all of that is in one rakah, (i.e. one, sits for part of the first rakah and then stands for the rest of it, or vice versa). All of that is

acceptable without any dislike for it. One may sit in any manner one likes although it is preferable to sit cross - legged.

Different types of Nawafil: Nawafil may be divided into two types : general and specific prayers. The nawafil are said to be those prayers, which are in addition to the fard salah, as prayed by the prophet sallallahu alehi wasallam.

An-Nawawi says. "If one decides to make nawafil prayers and he does not make any intention concerning the number (of rak'at) he shall make, then he may end the prayer after one rakah or make it two rak'at or increase it to three or one hundred or one thousand, and so forth. If he prays a number of (rak'at), without knowing how many, and then ends the prayer his salah will still be valid. "There is no difference of opinion on this. The Shafiyyah are in agreement with it and there is a text attributed to ash - Shafi'i on this point. The specific nawafil prayers are referred to as al-sunan ar-ratibah, or the Sunnah prayers that have a specific order, number, and so on. These include the Sunnah prayers of fajr, zuhr, asr, Maghrib, and isha.

The Two rak'at of Fajr: "The two rak'at by Ahmed, Muslim, than this word and all it contains. This is reported by *Ahmed, Muslim, at - Tirmidhi, and an - Nasa.*

To Make Them Quickly: It is well - known that the Prophet would make a very short recital in the two rak'at before the dawn. Hafsah reports: The Prophet would pray the two rak'at fajr before the dawn in my house and he would make it very quickly. This is related by *Ahmad, al-Bukhari, and Muslim.* It is preferred to recite: " Say He is Allah the One." And "Say: He is Allah, the One." She also reports that the prophet said: "These are the two most blessed surahs," and he would recite them in the two rak'at before salatul fajr. "This is related by *Ahmed and Ibn Majah.* From the report of 'Aishah, mentioned earlier, it is concluded that it is permissible just to recite al-Fatha in each rakah.

Supplication after Finishing the two Sunnah rakat before the fajr prayer:

An-Nawawi says in al - Adhkar. On the authority of his father that his father had prayed the two rak'at of the dawn (before salatul fajr) and the Prophet sallallahu alehi wasallam was praying the two rak'at close to him, and he heard the prophet say, while sitting: 'O Allah, Lord of Jibrail, Israfeel, Mikail, and Mohammed, the Prophet, I seek refuge in Thee from the Fire",Three times. He also records from Anas that the Prophet said: "Whoever says, on Friday morning before the salatul fajr, 'I seek the forgiveness from Allah, there is no

other god except Him, the Living, the Sustaining, and I repent unto him, three times, Allah will forgive his sins even if they were as abundant as the foam on the sea”.

Lying down after them: Aishah says: “After the Prophet had prayed the two (Sunnah) rak’at of the fajr, he would lie down on his right side.” This is related by the group. There is quite a difference of opinion over this point. Apparently, it is preferred for one to do so if one prays these Sunnah rak’at in one’s house and not in the mosque.

Their belated performance: Abu Hurairah reports that the Prophet said: “Whoever fails to pray the two (Sunnah) rak’at of the fajr until the sun rises, (he should then) pray them. “This is related by al-Baihaqi. About its chain an - Nawawi says it is good.

The Sunnah Prayer of Zuhr: It has been related that the Sunnah rak’at at zuhr are four, six, or eight.

Reports concerning four rak’at: Ibn ‘Umar said: “We observed and preserved from the Prophet ten rak’at (of Sunnah prayers) two before zuhr and two after it, two after Maghrib in his house, two after ‘isha in his house and two rak’at before the fajr.” This is related by al-Bukhari.

Reports concerning six rak’at: ‘Abdullah Ibn Shaqiq said: “I asked ‘Aishah about the prayer of the Prophet and she said: ‘He would pray four rak’at before zuhr and four after it, “This is related by Ahmed, Muslim, and others.

Reports concerning eight rak’at: Umm Habibah reports that the Prophet said: “Whoever prays four rak’at before zuhr and four after it, Allah will forbid that his flesh be in the fire.” This is related by Ahmed, Abu Dawud, an - Nasa’i, Ibn Majah, and at - Tirmidhi who class it sahih.

The merits of four rak’at before zuhr: ‘Aishah said: “The prophet never left praying four rak’at before zuhr and two rak’at before fajr under any circumstances. “This is related by Ahmed and al - Bukhari. It is also related from her that during those four rak’at, he would prolong the qiyam (the portion in which one recites the Qur’an) and perfect the ruk’ and sujud therein. If one prays four rak’at before or after the noon prayers, it is preferred to pray them in

two sets consisting of two rak'at each, although it is permissible to make them together with only one taslim at the end of the four rak'at, as the Prophet sallallahu alehi wasallam said: "The prayers of the night and day are (sets of) (rak'at). "This was related by Abu Dawud with a sahih chain.

Making up the missed Sunnah of zuhr: 'Aishah reports that if the Prophet missed the four rak'at before zuhr, he would pray them afterward. This is related by at-Tirmidhi who calls it hasan ghareeb. The proceeding is concerned with making up the Sunnah prayers that one is to pray before zuhr. Concerning making up the two rak'at after zuhr, we have the following reports as recorded by Ahmad. Umm Salamah says: "The Prophet prayed zuhr and then he received some wealth and he sat to distribute it (and continued to do so) until the mu'adhdhin made the adhan for 'asr. He prayed 'asr and came to me, as it was my day, and he prayed two quick rak'at. I said: 'What are those two rak'at. O Messenger of Allah? Have you been ordered to perform them? He said: 'No, they are the two rak'at that I perform after zuhr but I was busy distributing this wealth until the adhan was made for 'asr and I hated to miss them. " This is related by al-Bukhari, Muslim, and by Abu Dawud in somewhat different wording.

The Sunnah of Maghrib: It is Sunnah to pray two rak'at after Maghrib. Earlier we mentioned that Ibn 'Umar narrated that the Prophet would not miss them. As to their content, it is preferred to recite, after al-Fatihah: "Say: O Disbelievers," and "Say: He is Allah, the One," in the Sunnah prayer after salatul Maghrib. Ibn Mas'ud says: "I cannot count how many times I heard the Messenger of Allah recite, in the two rak'at Maghrib and in the two rak'at before fajr. Say: O disbelievers, and 'Say: He is Allah, the One. This is related by Ibn Majah and at-Tirmidhi. The later grades it hasan. It is preferred to pray this Sunnah prayer in one's house.

The Sunnah of 'Isha: We have already mentioned the ahadith which record that the prophet sallallahu alehi wasallam prayed two rak'at after 'isha.

Non-stressed Sunnah prayers (as-sunan ghair al-mu' akkadah): We have been discussing the Sunnah prayers which were stressed by the Prophet and which he was careful not to miss. There are some other Sunnah prayers (al-Sunan ar-ratibah) which are commendable, but are not "stressed".

Two or four rak'at before 'asr: Ibn Umar reports that the Prophet said: "May Allah have mercy a person who prays four rak'at before 'asr prayer" This was related by Ahmed, Abu Dawud, at-Tirmidhi (who calls it hasan), Ibn Hibban, and Ibn Khuzaimah. As for Praying only two rak'at this time, this would fall under the generality of the Prophet's statement: "Between every adhan and iqamah there is a prayer".

Two rak'at before Maghrib: Al-Bukhari records, from 'Abdullah Ibn Mughaffal, that the prophet said: "Pray before Maghrib, pray before Maghrib," and after saying it a third time, he said: "For whoever wishes to do so", not wanting the people to take it as a Sunnah. Ibn Hajar says in Fath al-Bari:" All of the evidence points to the fact that its is preferred to say these two rak'at quickly like the two rak'at before the salatul fajr".

Two rak'at before salatul 'isha: Ibn Hibban records from Ibn az-Zubair that the Prophet said: "There exists no obligatory prayer without there being, immediately, preceding it, two rak'at".

Separating The Obligatory Prayer From The Supererogatory: It is preferred to make a separation between the fard and nawafil prayers after one finishes the fard prayer. One of the companions of the Prophet sallallahu alehi wasallam reports that the Prophet prayed the afternoon prayer and right afterward a man stood up to pray. 'Umar saw him and told him: "Sit, the People of the Book were destroyed because they did not differentiate between their prayers." The Prophet said: "Well said, Ibn al- Khattab (i.e. 'Umar). "This is related by Ahmad with a sahih chain.

The Witr Prayer: Its excellence and justification: The witr prayer is one that the Prophet sallallahu alehi wasallam practised and which he encouraged others to practice. As such, praying witr comes under as-Sunnah al-mu' akkadah. 'Ali says: "The witr prayer is not required like your obligatory prayers, but the Prophet would perform the witr prayer, and say: 'O you people (followers) of the Qur'an, perform the witr prayer, for Allah is one and He loves the witr. "This is related by Ahmad, an-Nasai, Abu Dawud, Ibn Majah. At-Tirmidhi who calls it hasan, and al-Hakim who grades it sahih. Ahmad, Abu Dawud, An - Nasai, and Ibn Majah record that Al-Mukhdaji (a person of the Kinana tribe) heard from one of the Ansar, nicknamed Abu Mohammed, that the witr prayer is obligatory. He went to 'Ibadah Ibn as-Samit and mentioned to him what Abu Mohammed had

said. 'Ibadah Ibn as-Samit and mentioned to him what Abu Mohammed had said. Ibadah observed: "Abu Mohammed is mistaken for I heard the Messenger of Allah say: 'Five prayers are ordained by Allah for his slaves. Whoever fulfils them properly without any shortcoming, he will have a pact with Allah that He will admit him into paradise. Whoever does not do them, he will have no pact with Allah, and if He will He may punish him and if He wills He may forgive him". Also al-Bukhari and Muslim record from Talhah Ibn 'Ubaidullah that the Prophet said: "Five prayers during the day and night have been prescribed by Allah. "Hearing this a Bedouin asked the Prophet: "Is there anything else upon me (in the way of prayer)? "The Prophet said: "No, unless you want to do more voluntarily".

Its time: All the scholars agree that the time for the witr prayer does not begin until after salat al 'isha and it continues until the time of salat al fajr. 'Abdullah Ibn Abi Qais relates that he asked 'Aishah about the witr prayer of the Prophet sallallahu alahi wasallam and she said: "Sometimes he would make the witr prayer in the first part of the night and sometimes he would make the witr prayer in the latter portion of the night" Then 'Abdullah asked: "How was his recitation, audible or inaudible?" She replied: "He did both. Sometimes he would be inaudible and sometimes audible. Sometimes he would make ghusl and sleep and sometimes he would make ablution and sleep (i.e. when he was sexually defiled). "This is related by Abu Dawud, Ahmad, Muslim, and at-Tirmidhi. It is preferred to pray it early if one suspects that one will not wake during the latter portion of the night. It is on the other hand, advisable to delay it if one believes that one will be able to wake up during the latter portion of the night. If one suspects that one will not be able to perform the prayer in the latter portion of the night, it should be prayed during the early portion of the night (before sleeping). Jabir also narrates that the Messenger of Allah inquired of Abu Bakr: "When do you perform the witr prayer?" Abu Bakr replied: "In the early portion of the night after the night prayer" Then the Prophet said: "And you, O 'Umar?" He answered: "During the latter portion of the night." The Prophet said: "As for you, O Abu Bakr, you have taken the careful way. As for you, 'Umar, you have taken the way of hardship and firm will. This is related by Ahmed, Abu Dawud and al - Hakim who says it is sahih according to Muslim's criterion. However, the Prophet sallallahu alahi wasallam would pray the witr prayer near dawn time for its is the most blessed time, as mentioned previously. Nevertheless, considering the possibility of losing witr, the Prophet advised some of his companion not to sleep until they had performed the witr prayer in order to be on the safe side.

Sa'd Ibn Abi Waqqas would pray salat al 'isha in the Prophet's mosque and then would pray one rak'at of witr without making any addition to it. The people said to him: "Abu Ishaq, do you make the witr with just one rak'at without adding any (other rak'at) to it?" He said: "Yes, for I heard the Messenger of Allah say: 'The one who does not sleep until he makes the witr prayer is prudent: "This was related by Ahmed and its narrators are trustworthy.

Nature and number of rak'at: It is permissible to perform the witr by praying two rak'at (and concluding them) and then praying one rak'at with a tashahud and taslim. Likewise, it is allowed to pray all the rak'at with two tashahuds and one taslim. One may pray a number of rak'at, one after another, without making any tashahud, save in the one before the last rak'at in which case one makes the tashahud and then stands to perform the last rak'at wherein one will make another tashahud and end the prayer with the taslim. One may also make only one tashahud and the taslim, in the last rak'at of witr. Prophet's statement: 'The night prayer is Sets of two rak'at. If one fears the coming of the dawn, he should perform one rak'at, thereby making all of them odd (witr). Therefore, the Prophet's actions and statements are in agreement, each part confirming the other.

Recitation in the Witr: it is permissible to recite after al-Fatihah any surah which one wishes to recite. 'Ali says: "There is not a part of the Qur'an that is obsolete, so make the witr prayer of whatever you wish from it. "However, it is preferred to recite, in the first of the three rak'at of witr, al - A'la after reciting al - Fatihah. In the second rak'at, it is preferred to recite al-Kafirun. In the third rak'at, it is proper to recite the last three surahs of the Qur'an. This is narrated by Ahmad, Abu Dawud and Tirmidhi.

Al-Qunut in the Witr: It is part of Sunnah to supplicate with Qunut. In the witr prayer during the entire year. Ahmed, at-Tirmidhi, an-Nassai, Abu Dawud, Ibn Majah, and others record that al - Hassan Ibn 'Ali said: "The Messenger of Allah taught me the (following) words to say in the witr prayer: 'O Allah, guide me among those whom You have guided. Grant me safety among those whom you have granted safety. Take me into Your charge among those whom you have taken into Your charge. Bless me in what You have given me. Protect me from the evil that You have decreed, for you decree and nothing is decreed for You. And there is not humiliation for whom you take as a ward. Blessed and Exalted

are You, our Lord". At-Tirmidhi grades this hadith as hasan, and says:.. nothing is known from the prophet concerning qunut more authentic than that.

How to perform the Qunut: It is permissible to make the Qunut before going into ruku. Humaid says: "I asked Anas: 'Is Qunut before or after the ruku.

Supplications after the witr: It is preferred for a person to say after the taslim: "Glory be to the Master, the Holy, "three times aloud, saying the third time: "Lord of the angels and the souls: "Abu Dawud and An Nassai record that Ubayy Ibn Ka'b said: "The Prophet sallallahu alehi wasallam would recite al-A'la and al-Kafirun in the witr prayer. When he made the taslim, he would say: 'Glory be to the Master, the Holy, three times, prolonging the third repetition and saying it aloud. "This is the wording in which an-Nasa'i recorded it. Add - has the addition: "And he would say, 'Lord of the angels and the spirits. " He would then make supplications and, according to what Ahmed, An Nassai, Abu Dawud, Ibn Majah, and at - Tirmidhi record from 'Ali, he would say at the end of his witr: "O Allah, I seek refuge in Your pleasure from your anger. And I seek refuge in Your granting well-being from Your punishment. And I seek refuge in You from You. I cannot reckon Your praise: You are as You have praised Your self".

Prohibition of two witr prayers in one night: Whoever has performed the witr prayer and then wishes to do some more, he may do so but he is not to repeat the witr. Abu Dawud, an-Nasa'i, and at-Tirmidhi have recorded from 'Ali that he heard the Messenger of Allah say: "There are not two witr prayers in one night." At Tirmidhi grades it hasan.

Making up a missed witr: According to al - Baihaqi and al - Hakim, the majority of the scholars maintain that it is correct to make qada' for a missed witr prayer. Al-Hakim grades the following report by Abu Hurairah as sahih according to the criterion of al-Bukhari and Muslim. Abu Hurairah reports that the Prophet said: "If the morning approaches, and you have yet to pray witr, you should pray the witr prayer". Abu Dawud records from Abu Sa'id al-Khudri that the Prophet said; "If one of you sleeps (Past the time of) the witr prayer or he forgets it, he should pray it when he remembers it". Al-'Iraqi says that the chain of this hadith is sahih.

Al-Qunut in the five prayers: It is legitimate to recite the qunut aloud in any of the five daily prayers at those times when Muslims are faced with calamities. Ibn

'Abbas relates that the Messenger of Allah sallallahu alehi wasallam made qunut consecutively for one month in the zuhr, 'asr, Maghrib, 'isha, and fajr prayers. At the end of every prayer, after saying: "Allah hears him who praises Him. In the last rakah, he would supplicate against Re'l. Dhakwan, and 'Usiyyah of Banu Sulaim, and the people behind him would say 'Ameen. This is related by Ahmad and by Abu Dawud adding that these three had killed the emissaries that the Prophet sallallahu alehi wasallam three had killed the emissaries that the Prophet sallallahu alehi wasallam had sent to them. 'Ikrimah says: "That was the beginning of the qunut".

Al-Qunut in Salatul fajr: It is not correct to make qunut in the dawn prayer except during times of calamity, in which case it may be made in any of the five daily prayers. Abu Malik al-Ashja'i said: "My father prayed behind the Prophet sallallahu alehi wasallam when he was sixteen years old, and he prayed behind Abu Bakr, 'Umar, and 'Uthman. I asked him, 'Did they make the qunut? He said, 'No, son, it is something that has been innovated." This is related by Ahmad, an-Nasa'i, Ibn Majah, and at-Tirmidhi who calls it sahih. Anas said that the Prophet sallallahu alehi wasallam would not make the qunut in fajr unless he was supplicating for a people or supplicating against a people. This is related by Ibn Hibban, al-Khatib, and Ibn Khuzaimah who said it is sahih. It is also related that az-Zubair, Abu Bakr, 'Umar, and 'Uthman did not make the qunut in the dawn prayer. This is the opinion of the Hanafiyyah, the Hanbaliyyah, Ibn al-Thauri, and Ishaq.

The late night prayer Its excellence and merit from the Qur'an: Allah ordered his Messenger to perform salatul tahajjud: "And some part of the night, awake for prayer, a largess for thee. It may be that thy Lord will raise thee to a praised position." This order, although it was specifically directed to the Prophet, also refers to all the Muslims since the Prophet is their example and guide in all such matters. Those who regularly perform the tahajjud prayers are the Righteous and are more deserving of Allah's bounty and mercy. Allah says: "Lo! Those who keep from evil will dwell amid gardens and water springs, taking that which their Lord gives them. For, Lo, they were doers of good. They used to sleep but little of the night and before the dawning of each day would seek forgiveness". Allah praised and complemented the deeds of those who perform the late - night prayers. "This slaves of the Beneficent are they who walk upon the earth in humbleness, and when the ignorant address them, they say: 'Peace; and they who spend the night prostrating their lord and. Allah bears witness to

their belief in His signs. He says: "Only those believe in our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord and they not scornful: who forsake their beds to cry unto their Lord in fear and hope and spend of what We have bestowed on them. No soul knows what is kept hidden for them of joy as a reward for what they used to do". Allah proclaims that those who do not possess these qualities cannot be treated as equal to those who possess them: "Is he who pays adoration in the watches of the night, prostrate and standing, aware of the Hereafter and hoping for the mercy of his Lord equal to a disbeliever? Say: 'Are those who know equal with those who know not?' But only men of understanding will pay heed."

Ahadith regarding Tahajjud: the preceding section was primarily concerned with what Allah says about those who perform salat al tahajjud. There also exist a number of ahadith that reinforce the importance of tahajjud. 'Abdullah Ibn as-Salam reports: "When the Prophet sallallahu alehi wasallam came to Medinah, the people gathered around him and I was one of them. I looked at his face and understood that it was not the face of a liar. The first words I heard him say were: 'O people, spread the salutations, feed the people, keep the ties of kinship, and pray during the night while the others sleep and you will enter paradise in peace, "This is related by al - Hakim, Ibn Majah, and at - Tirmidhi who calls it hasan sahih.

Etiquettes of Late Night Prayer: The following acts are Sunnah for one who wishes to perform the tahajjud prayers. Upon going to sleep, one should make the intention to perform the tahajjud prayers. Abu ad - Darda relates that the Prophet sallallahu alehi wasallam said: "Whoever goes to his bed with the intention of getting up and praying during the night, and sleep overcomes him until the morning comes, he will have recorded for him what he had intended, and his sleep will be a charity for him from his Lord." This is related by an-Nasa'i and Ibn Majah with a sahih chain. Upon waking, one should wipe one's face, use a toothstick, and look to the sky and make the supplication which has been reported from the Prophet sallallahu alehi wasallam: "There is no God but Thee, Glory be to Thee, I seek forgiveness from You for my sins, and I ask for your mercy. O Allah, increase my knowledge and let my heart not swerve after You have guided me. And bestow mercy upon me from Thyself. All praise be to Allah who has given us back life after our death and unto Him is the resurrection". Then one should recite the last ten 'ayat of al-'Imran, starting with, "Lo! In the creation of the heavens and the earth and (in) the difference of night

and day are tokens (of His sovereignty) for men of understanding. Then one should say. "O Allah, to you belongs the praise. You are the Light of the heavens and the earth and what is therein. And to you belongs the praise. You are the truth and Your promise is true. And the meeting with you is true. And the paradise is true. And the Fire is true. And the prophets are true. And Mohammed is true. And the Hour is true. O Allah, to You have I submitted. And in You have I believed. And in You have I put my trust. And to You have I turned. And by You I argue. And to You do I turn for my decisions. Forgive me of my former and latter sins, and those done in private and those done in public. You are Allah, there is no God besides Thee". One should begin Qiyam al - Layil with two quick rak'at and then one may pray whatever one wishes after that, 'Aishah says: "When the Prophet prayed during the late - night, he would begin his prayers with two quick rak'at. Both of these reports are related by Muslim. One should wake up one's family. Abu Hurairah reports that the Prophet said: "May Allah bless the man who gets up during the night to pray and wakes up his wife and who, if she refuses to get up, sprinkles water on her face. And may Allah bless the woman who gets up during the night to pray and wakes up her husband and who, if he refuses sprinkles water on his face, and may Allah bless the woman who gets up during the night on his face. The Prophet sallallahu alehi wasallam also said: "If a man wakes his wife and prays during the night or they pray two rak'at together, they will be recorded among those (men and women) who (constantly) make remembrance of Allah. "This is related by Abu Dawud and others with a sahih chain.

One should stop praying and sleep if one becomes very sleepy. 'Aishah reports that the Messenger of Allah said: "When one of you gets up during the night for prayer and his Qur'anic recital becomes confused to the extent that he does not know what he says, he should lie down. "This is related by Muslim. Anas narrates that the Messenger of Allah entered the mosque and saw a rope stretching between two posts. He asked: "What is this?" The people told him that it was for Zainah (bint Jahsh) who, when she became tired or weary, held it (to keep standing for the prayer). The Prophet said: "Remove the rope. You should pray as long as you feel active, and when you get tired or weary, you should lie down to rest. "This is related by al-Bukhari and Muslim. One should not overburden one's self with the night prayer and should only pray it to the extent that is reasonable, and not leave that practice unless there is some great need to do so. 'Aishah reports that the Messenger of Allah said: "Do (goo) deeds according to your capacity, for by Allah. Allah does not weary from giving

rewards unless you get tired of doing good deeds. "This is related by al-Bukhari and Muslim. Al-Bukhari and Muslim also related from 'Aishah that the Messenger of Allah was asked: "What is the most loved deed to Allah?" He answered: "One that is performed constantly even if it is a small deed." And Muslim recorded that 'Aishah said: "The Messenger of Allah was constant in his deeds, and if he did something, he would do it consistently".

The recommended time for tahajjud: Salat Layil may be performed in the early part of the night, the middle part of the night, or the latter part of the night, but after the obligatory salat 'isha. While describing the salah of the Prophet *sallallahu alehi wasallam*, Anas would say: "If we wanted to see him praying during the night, we could see him praying. If we wanted to see him sleeping during the night, we could see him sleeping. And sometimes he would fast for so many days that we thought he would not leave fasting throughout that month. And sometimes he would not fast (for so many days) that we thought he would not fast during that month. "This is related by Ahmad, al - Bukhari, and anasa'i. Commenting on this subject, Ibn Hajar says: "There was no specific time in which the Prophet *sallallahu alehi wasallam* would perform his late night prayer, but he would do whatever was easiest for him".

Best time for tahajjud: It is best to delay this prayer to the last third portion of the night. Abu Hurairah reports that the Messenger of Allah said: "Our Lord descends to the lowest heaven during the last third of the night, inquiring: 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to related by the group. 'Abdullah Ibn 'Amr reports that the Prophet said: "The most beloved fast to Allah is the fast of David. And the most beloved prayer to Allah is the prayer of David. He would sleep half of the night and then pray during the next third of the night and then sleep during the last sixth of the night. And he would fast one day and not fast the next. "This is related by the group except at-Tirmidhi.

The number of rakat to be performed during tahajjud: The tahajjud prayer does not entail a specific number of rak'at which must be performed nor is there any maximum limit which has to be performed. It would be fulfilled even if one just prayed one rakah of witr after the obligatory night prayer. Samurah Ibn Jundub says: "The Messenger of Allah ordered us to pray during the night, a

little or a lot, and to make the last of the prayer the witr prayer. "This is related by at-Tabarani and al-Bazzar.

Making qada' for the missed tahajjud: Muslim records that 'Aishah said: "If the Prophet *sallallahu alehi wasallam* missed the late-night prayers due to pain or anything else, he would pray twelve rak'at during the day". 'Umar reports that the Prophet *sallallahu alehi wasallam* I: "Whoever sleeps past his full portion (of the late - night prayers) or part of them, he should pray between the dawn and noon prayers and it would be recorded for him as if he had prayed during the night. "This is related by the group except for al-Bukhari.

The Special Prayers During the Month of Ramandan

The legality of the Tarawih: The specific prayers during the month of Ramadan, which are known as Tarawih, are Sunnah for both men and women, and they are to be performed after the obligatory 'isha and before the performance of the witr. They should be prayed in sets of two rak'at each. It is allowed to pray them after witr, though, this is not the best thing to do. They may be performed until the end of the night. Abu Hurairah reports that the Prophet *sallallahu alehi wasallam* would encourage people to perform the special prayers during Ramadan without commanding them as obligatory and he said: "Whoever prays during the nights of Ramadan (Tarawih) with a firm belief and hoping for reward, all of his previous sins would be forgiven, "This is related by the group.

The number of rak'at of Tarawih: 'Aishah reported that the Prophet *sallallahu alehi wasallam* would not pray more than eleven rak'at during Ramadan or otherwise. This is related by the group.

Praying Tarawih in congregation: It is allowed to pray Tarawih of the month of Ramadan in a congregation just as it is allowed to pray them on an individual basis. The majority of the scholars, however, prefer to pray them in congregation. The Prophet *sallallahu alehi wasallam*, as stated earlier, prayed Tarawih in congregation with the Muslims but he discontinued since he feared that it would be made obligatory. 'Umar was the one who convoked the Muslims to pray Tarawih behind one imam.

The recitation of the Qur'an in Tarawih: There is no particular Sunnah regarding the recitation during slat at-Tarawih. It is related that some people of the early generations would pray with two hundred 'ayyabs or so and the people would be leaning on staffs due to the protracted standing during the salah. They would not leave their prayers until shortly before dawn and some of them would rush their servants to prepare food for them fearing that dawn may break soon. They would recite al-Baqarah in eight rak'at and, if they would complete it in twelve rak'at, they would consider their prayers to have been very short.

The Duha Prayer (Salatul Duha)

Its excellence: Abu Dharr reports that the Prophet *sallallahu alehi wasallam* said: "Charity is required from every part of your body daily, Every saying of 'Glory be to Allah is charity. Every saying of 'Praise be to Allah is charity. Every saying of 'There is no God but Allah' is charity. Every saying of 'Allah is the Greatest is charity. Ordering the good is charity. Eradicating the evil is charity. And what suffices for that (as a charity) are the two rak'at of duha. "This is related by Ahmad, Muslim, and Abu Dawud. Ahmad and Abu Dawud record from Buraidah that the Prophet *sallallahu alehi wasallam* said: "In a human (body) there are 360 joints and man must make a charity for each one." The people said: "Who can do that. O Messenger of Allah". He responded: "One may cover them mucus that one finds in the mosque or remove something harmful from the road. If one could not to that, he could pray two rak'at of duha and that will be sufficient for him". Talking of the legal import of these ahadith, ash-Shaukani says: "These two ahadith point to the greatness, excellence, and importance of the duha prayer, stressing its legality as its two rak'at suffice for 360 charities. Something like this should be performed regularly and persistently. The ahadith also establish the importance of saying 'Glory be to Allah, Praise be to Allah, and 'There is no God but Allah. And (the importance of) ordering the good, eradicating the evil, removing the spittle, removing what is harmful from the path, and such other acts that will fulfil what is required of a person of daily charities". Abu Hurairah says: "My friend (the Messenger of Allah) advised me to do three things: fasting three days of every month, praying the Duha prayer, and praying the witr prayer before I sleep." This is related by Al Bukhari and Muslim.

A Prized Prayer: Salatul Duha is a prized prayer and whoever wishes to earn reward should pray it, while there is not blame upon the one who does not pray

it. Abu Sa'īd reports: "The Prophet *sallallahu alehi wasallam* would pray Duha until we thought he would never abandon it. And he would abandon it to the point that we thought no perform it. "This is related by at-Tirmidhi who says it is hasan.

Recommended time for the Duha prayer: The time for Duha begins when the sun is about a spear's length above the horizon and it continues until the sun reaches its meridian. It is preferred to delay it until the sun has risen high and the day has become hot.

Its number of rak'at: The minimum number of rakah to be prayed is two, as was mentioned in the hadith of Abu Dharr. The most that the Prophet *sallallahu alehi wasallam* performed was eight rak'at. Whereas. The most mentioned was twelve rak'at. Say there is no maximum limit to the number of rak'at that one may perform for duha. It is a Sunnah that. If one must choose between permissible alternatives, one may pray two non-obligatory rak'at even if they are of the regular Sunnah prayers or a prayer for entering the mosque, and so on, during any time of the day or night, and to recite therein whatever one wishes of the Qur'an after reciting al - fatiha. Then one praises Allah and sends salutation to the Prophet *sallallahu alehi wasallam* and recites the following supplication which has been recorded by al-Bukhari in Jabir's narration: The Prophet *sallallahu alehi wasallam* would teach us al-istikhara for all of our affairs as he would teach us a surah from the Qur'an. He said: If one of you is deliberating over an act. He should pray two non-obligatory rak'at and say: "O' Allah, I consult You as You are All-Knowing and I appeal to You to give me power as you are Omnipotent, I ask You for your great favour, for You have power and I do not, and You have power and I do not, and You know all of the hidden matters. O Allah! if you know that this matter (then he should mention it) is good for me in my religion, my livelihood, and for my life in the Hereafter, (or he said: 'For my present and future life) then make it (easy) for me And if you know that this matter is not good for me in my religion, my livelihood and my life in the Hereafter, (or he said: 'for my present and future life,) then keep it away from me and take me away from it and choose what is good for me wherever it is and please me with it". There is nothing authentic concerning something specific that is to be recited in the prayer nor is there any authentic report concerning how many times one should repeat it. An-Nawawi holds that "After performing the istikhara, a person must do what he is wholeheartedly inclined to do and feels good about doing and should not insist on doing what he had

desired to do before making the istikhara. And if his feelings change, he should leave what he had intended to do, otherwise he is not completely leaving the choice to Allah, and would not be honest in seeking aid from Allah's power and knowledge. Sincerity in seeking Allah's choice, means that one should completely leave what he himself had desired or determined".

The Prayer For Need (Salatul Hajah): Ahmad has on sound authority reported from Abu Darda that the Prophet *sallallahu Alehi wasallam* said: "He who makes wudu, and does it properly, then prays two rak'at, Allah will grant him whatever he may pray for, sooner or later".

The Prayer of Penitence (Salatul Taubah): Abu Bakr reports: "I heard the Prophet *sallallahu alehi wasallam* saying: 'Allah forgives the man who commits a sin (then feels ashamed), purifies himself, offers a prayer. And seeks His forgiveness. 'Then he recited the 'ayyah: And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - and who can for given sins except Allah? And will not knowingly repeat (the wrong) they did. The reward of such will be forgiveness they will abide forever - a beautiful reward for workers. "(A) Imran: 135 - 136). This is related by Abu Dawud, an-Nasa'i. Ibn Majah, al-Baihaqi, and at-Tirmidhi who calls it hasan.

The Prayer of The Solar and Lunar Eclipse (Salatul Kasuf): The scholars agree that the prayer of the eclipses is a Sunnah mu'akkadah, a stressed one, which is to be performed by both men and women. It is best to pray it in congregation although the congregation is not a condition for it. The people are called to it by announcing as-salatu jami'ah "prayer in congregation". The majority of the scholars hold that it is to consist of two rak'at and that in every rakah one is to perform two bowings (ruku') instead of the customary one. 'Aisha narrates: "There was a solar eclipse during the time of the Prophet *sallallahu alehi wasallam* and the Prophet went to the mosque, and he stood and made the takbir, and he put the people in rows behind him, and he made a lengthy recital during the salah. Next, he made the takbir and made a long ruku', but it was not as long as the recital. Following that he raised his head, saying" 'Allah hears him who praises Him. And to You, our Lord, belongs the praise. 'Afterward, he stood and made another long recital but it was shorter than the first one. Again, he made the takbir and made a ruku' that was shorter than the first one. Then, again he said: 'Allah hears him who praises Him. And to You, our Lord, belongs the praise. After this, he prostrated. He did the same on the

next rakah and finished. Finally, he stood and addressed the people and praised Allah as He deserves it and said: "The sun and the moon are two signs or lief. If you see them occurring, hurry to pray." This is related by al Bukhari and Muslim. The reciting of al-Fatihah is obligatory in each rakah, and one may recite whatever one wishes to, after Al-Fatihah. It is allowed to make the recital audible or silent, but al-Bukhari says: "Audible recital is more proper". The time for al-Kasuf is from the beginning of the eclipse until the eclipse finishes. The prayer of the lunar eclipse is similar to that of the solar eclipse. It is preferred to make the takbir, supplications, to give charity, and ask Allah for forgiveness during the eclipse. Al-Bukhari and Muslim record from 'Aishah that the Messenger of Allah said: "The sun and the moon are two signs from among Allah's signs and there is no eclipse due to the life or death of anyone. If you see that (an eclipse) supplicate to Allah, extol His greatness, give charity and pray.

The Istisqa' prayer (salatul Istisqa'): This prayer is taken recourse to when seeking rain from Allah during times of drought. It may be performed in one of the following manners:

The imam prays, with the followers, two rak'at during any time except those times in which it is not desirable to pray. In the first rakah, the imam recites al-Al'la after al-Fatihah. And in the second rakah, he reads al-Ghashiyah after al-Fatihah, and he delivers a khutbah before or after the salah. As soon as he finishes the khutba, the people present should turn their outer garments around each placing its left side on his right side and its right side on his left, face the qiblah, supplicate Allah and raise their hands while doing so. Ibn 'Abbas reports: "The Messenger of Allah went out (to make the salatul istisqa) wearing old clothes, in a humble and lowly manner, and prayed two rak'at as he rayed the 'id, but he did not give a similar khutbah." This is related by the five. At-Tirmidhi, Abu 'Awanah, and Ibn Hibban grade it sahih. Aishah says: "The people complained to the Messenger of Allah about lack of rain, so he gave orders for a pulpit, and when it was set up for him, he appointed a day for the people to gather. He came out on that day when the sun had just appeared and sat down on the pulpit. He extolled Allah's greatness and praised Him. Then he said: 'You have complained of drought in you areas and of delay in receiving rain at the beginning of its season, but you have been ordered by Allah to supplicate Him and He has promised that He would answer your prayers. Then he said: 'All praise is for Allah, the Compassionate, the Merciful, the King of the Day of Judgement. There is no God but Allah Who does what He wishes. O Allah, there

is no God except Thee. You are the Self - Sufficient and we are the poor. Send down rain upon us and make it a source of strength for us and satisfaction for us. He then raise his hands and kept raising them till the whiteness of his armpits could be seen. After this, he turned his back to the people and inverted his cloak, keeping his hands raised. Finally, he faced the people, descended from the pulpit, and prayed two rak'at. At than time Allah produced a cloud, thunder and lightning. And, by Allah's permission, it rained and before he reached the mosque there was flooding. When he saw how quickly the people were running for shelter, he laughed until his molar teeth could be seen. He said: 'I bear witness that Allah has power over all things and I am Allah's slave and Messenger.'" This is related by al-Hakim who classifies it to be sahih and by Abu Dawud who says: "This hadith is ghareeb and its chain is good".

The supplication for rain can also be made on the occasion of salatul jum'ah. In this people of the congregation saying (Ameen). Al-Bukhari and Muslim record from Shuraik on the authority of Anas that a man entered the mosque on Friday while the Prophet was addressing the people. The man said: "O Messenger of Allah, our wealth has been destroyed and we have not transport to the market place. Supplicate for us for rain." The Prophet raised his hands and said:" O Allah, give us rains. O Allah, give us rain. O Allah, give us rains. "Anas said: "By Allah, at that time there were no clouds in the sky and there was no house or building between us and the mountain. From behind the mountain came a cloud looking like a shield. By the time it reached the middle of the sky, it burst and started to rain. By Allah, we did not see the sun for one week. Then, on the next Friday, a man entered the mosque from that (same) door while the Prophet was making the address. Them man faced the Prophet and said: 'Our livestock is dead and the paths are unpassable. Ask Allah to make it stop. 'The Prophet raised his hands and said: 'O Allah, around us and not upon us. O Allah, make it upon the hills, small mountains, bottom of the valleys, and plantations. "The rain stopped and we walked out in the sunshine".

(1) One may also make a supplication (for rain) without it being Friday and regardless of whether or not the prayer takes place inside or outside.

Some supplications for rain: The following are some of the supplication that have been transmitted. Ash-Shaf'i states that it has been related from Salim Ibn 'Abdullah, on the authority of his father that the Prophet would say for istisqa: "O Allah, give us a saving rain, productive, plentiful, general, continuous. O Allah, give us rain and do not make us among the despondent. O Allah, (Your) slaves,

land, animals, and (Your) creation all are suffering and seek protection. And we do not complain except to You. O Allah, let our crops grow, and let the udders be refilled. Give us from the blessings of the sky and grow for us from the blessing of the earth. O Allah, remove from us the hardship, starvation, and barrenness and remove the affliction us as no one removes affliction save Thee. O Allah, we seek You forgiveness as You are the Forgiving, and send upon us plenteous rains". Ash-Shafi'i said: "I prefer that the imam would supplicate with that (Prayer)". It is also preferred, upon seeing the rain, to say: "O Allah, make it a beneficial rain". And he should uncover part of his body to the rain. On the other hand, if one fears that there is too much rain, one should say: "O Allah give us mercy and do not give us punishment, calamities, destruction or flooding. O Allah, make it upon the woods, farms and trees. Make it around us and not upon us". All of this is authentic and confirmed from the Prophet *sallallahu alehi wasallam*.

The Prostration During the Quranic Recitation: Whoever recites an "ayyah" of prostration or hear an "ayyah" of prostration" Should preferably pronounce the takbir and prostrate and then make the takbir again and rise from the prostration. This is called "the prostration of relates that Ibn 'Umar said: "They prophet would recite the Qur'an to us and when he came to an 'ayyah of sajdah, he would make the takbir and go into sajdah and we would make the sajdah. "This is related by Abu Dawud, al-Baihaqi, and al - Hakim. The later holds it to be sahih according to al-Bukhari's and Muslim's criteria.

Their excellence: Abu Hurairah narrates that the Prophet *sallallahu alehi wasallam* said: "If a son of Adam recites an 'ayyah of prostration and prostrates, the Satan departs from him and cries: 'O woe, he was ordered to prostrate and he did, so for him is paradise. I was ordered to prostrate and I disobeyed, so for me is the Hell".

Ruling concerning them: The majority of the scholars say that prostrations for the "ayyat of sajdah" are Sunnah for the one who recites the 'ayyah and for the one who hears it. This is based on what al-Bukhari recorded from 'Umar who recited an - Nahl upon the minbar one Friday, until he came to the "ayyah of sajdah," and he descended from the pulpit and prostrated along with the people. On the next Friday, he recited the same and when he came to the 'ayyah of sajdah, he said: "O people we have not been ordered to prostrate. Whoever does so has acted correctly, while, there is no sin upon one who does not do

so". Moreover reported that the Prophet *sallallahu alehi wasallam* recited an Najm, and prostrated, and all of the people with him prostrated, save one old man from the Quraish who simply lifted some pebbles or dirt to his forehead and said: "That is sufficient for me" Ibn Mas'ud said: "After (some time) I found that the he was killed while still an unbeliever," This is recorded by al-Bukhari and Muslim.

The "ayyat of Prostration": There are fifteen places in the Qur'an at which one is to prostrate. 'Amr Ibn al - Aas relates that the Prophet *sallallahu alehi wasallam* recited fifteen ayyat of prostration in the Qur'an, three coming from the Mufassal and two from surah al-Hajj. This is related by Abu Dawud, Ibn Majah, al-Hakim, and ad- Daraqutni. Al-Mundhiri and an - Nawawi say it is hasan. The fifteen ayyat are:

1. "Lo ! Those who are with thy Lord are not too proud to do Him service, but they praise Him and prostrate to Him" (al - A'raf: 206).
2. "And unto Allah falls prostrate whoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours " (ar-Ra'd: 15).
3. "And unto Allah does whatever is in the heavens and whatever is in the earth of living creatures make prostration, and the angels (also) and they are not proud" (an-Nahl: 49).
4. "Say believe therein or believe not, Lo! Those who were given knowledge before it, when it is read unto them, they fall down prostrate on their faces, adoring" (al - Isra': (107).
5. "When the revelations of the Beneficent were recited unto them, they prostrated, adoring and weeping" (Maryam: 58).
6. "Haven't you seen that unto Allah prostrates whoever is in the heavens and whoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorns, there is none to give him honour, Lo! Allah does what he wills" (al - Hajj : 18).
7. "O you who believe, bow down and prostrate yourselves, and worship you Lord and do good, that you may prosper" (al - Hajj: 77).
8. "And when it is said unto them: 'Prostrate unto the Beneficent, they say: 'And what is the Beneficent? Are we to prostrate to whatever you bid us? And it increases aversion in them" (al-Furqan: 60).

9. "So they prostrate not to Allah! (He) who brings forth the hidden in the heavens and the earth. And He knows what you hide and what you proclaim" (an - Naml: 25).
10. "Only those who believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord and who are not scornful" (as - Sajdah: 15).
11. "And David guessed that we had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented" (Sad: 24).
12. "And of His portents are the night and the day and the sun and the moon. Prostrate not to the sun or the moon, but prostrate unto Allah who created them, if it is Him you worship" (Ha-Mim: 37).
13. "Rather prostrate before Allah and serve Him" (an - Najm: 62).
14. "And, when the Qur'an is recited unto them, they do not prostrate (unto Allah)" (al-Inshiqaq: 21).
15. "But prostrate yourself and draw near (unto Allah)" (al-Alaq: 19).

The conditions for Prostration of Recital: The majority of the scholars lay down the same conditions and prerequisites for the prostration of recital as they do for the salah, with respect to purity, facing the qiblah, and covering the 'aurah'. Ash-Shaukani says: "There is no hadith concerning prostrations of recital which proves that to prostrate one must be in a state of purity (free from major or minor defilements). The people who were with him (the prophet) prostrated with him and he did not order any of them to perform ablution, and it is hard to believe that they all were in a state of purity. Furthermore, the polytheists prostrated with him and they are impure, and their ablution would not be acceptable. Al-Bukhari relates man is not to prostrate unless he is in a state of purity. These reports can be reconciliated by Ibn Hajar's statement that this (either) refers to a major defilement or when an option is available, whereas in the first case it depends on (presence of defilement and) the need to wash. Similarly, there is no hadith, which states that the clothes or place need to be pure. Concerning covering the 'aurah and facing the qiblah if possible, there is no disagreement.

Supplication during the prostration: Whoever makes this prostration may supplicate whatever he wishes. There is nothing authentic from the Prophet *sallallahu alehi wasallam* on this point except for the hadith from 'Aishah who said: "When the Prophet made the sajdah of the Qur'anic recital, he would say:

'I have prostrated my face to the One Who created it and brought forth its hearing and seeing by His might and power. Blessed be Allah, the best of Creators. "This is related by the five, except Ibn Majah, and al-Hakim. At-irmidhi and Ibn as-Sakan grade it sahih. The later however adds that at the end the Prophet would say, three times, what he always said in his sujud: "Glory be to my Lord, the Most High, that is, if he was making the sujud of recital during a prayer.

Prostration of recital during the prayers: It is allowed for the imam or the one praying individually to recite "ayyah of sajdah" during the salah, even if the recital is audible (jahriyyah) or inaudible (siriyyah), and he should prostrate, during the salah, after reading such 'ayah. Al-Bukhari and Muslim record from Abu Rafi who said: "I prayed salatul 'isha with Abu Hurairah and he recited Idhas - sama'u un-shaqqat (al-Inshiqaq) and he prostrated during the prayer. I asked: 'O Abu Hurairah, what prostration is this? He said: 'I made a prostration when reciting (this surah)(behind Abu al-Qasim (Prophet), and since then I never stopped making a sajdah whenever I recite it. An-Nawawi says: "It is not disliked for the imam to recite 'ayah of sajdah, according to our school, or for the one who prays individually. And it does not matter if the recital is audible or inaudible. And he should make sajdah after he recites them".

Combining a number of sujud: One may combine a number of sujud and make only one sajdah if one recites an "ayyah of sajdah" over and over, or one hears it being recited over and over, provided one delays the sajdah until all the recitals are finished. Some say that if one prostrates after the first recital, it will be sufficient. Others hold that one should prostrate again since the cause for the prostration is reintroduced.

Performing Sajdah after recital: The majority of the scholars are of the opinion that the sajdah is to be performed right after the recital or hearing of the 'ayyah' Delaying such a sajdah does not rescind it. If an extended period of time lapses between recitation of an 'ayah and the actual sajdah, one need not do it, for it does not have to be made up for.

The Prostration of Thankfulness (Sajdat ush-Shukr): The majority of the scholars say that it is preferred to make prostrations of thankfulness (shukr) when one receives a bounty or is rescued from some trial. Abu Bakr reports that, when the Prophet *sallallahu alehi wasallam* lam received something, which

pleased him or some glad tidings, he would make the sajdah in thank to Allah. This is related by Abu Dawud, Ibn Majah, and at-Tirmidhi who says it is hasan. And al-Baihaqi records, with a chain that meets al-Bukhari's conditions, that when 'Ali wrote to the Messenger of Allah, informing him that Hamadhan had embraced Islam, the Prophet Prostrated, and when he raised his head, he said: "Peace be upon Hamadhan, peace be upon Hamadhan. Al-Bukhari records that Ka'b Ibn Malik made a sajdah when he received the news that Allah had accepted his repentance. The prostration of thankfulness is bound by the same requirements as the prostration in prayer, while some disagree as it is not a prayer. "Ash - Shaukani said: "There is nothing in the hadith to prove that ablution and purity of the clothes and place are required for sajdah-ush shukr.

Prostrations of Forgetfulness During the Prayer: It is confirmed that the Prophet *sallallahu alehi wasallam* Sometimes for got something in the salah. It is also true that he said: "I am a human being and forget like you forget. If I forget, remind me.

How to perform these prostrations: The "Prostrations of forgetfulness" (sujud us - sahu) are two prostrations which a person makes before the taslim. All of this has been confirmed from the Prophet *sallallahu alehi wasallam*. In the sahih, it is recorded from Abu Sa'id al - Khudri that the Prophet said: "If one of you has some doubts during his salah and he does not recall (the number of rak'at) he has prayed, three or four, then he can put an end to his doubt by performing salah according to what he was certain of (the lesser amount) and then making two sujud before the taslim.

When to perform these prostrations: The "Sujud us-sahu" are to be performed in the following circumstances:

- (1) If a person makes the taslim before he actually completes the prayers. Ibn Sireen relates from Abu Hurairah who said: "The Prophet *sallallahu alehi wasallam* prayed either zuhr or 'asr salah with us and he prayed only two rak'at and made the taslim. He got up and leaned against a piece of wood in the mosque as if he was angry. He put his right hand on his left and interlocked his fingers. Then he placed his cheek on the back of his left hand. And some people left the mosque in a hurry. And they said: 'The prayer has been shortened? Among the people were Abu Bakr and 'Umar, and they were shy to speak to him. One of the people, who was called Dhu-Yadain, said: 'O Messenger of Allah have you forgotten

and it has not been shortened. 'Then he asked: 'Is it as Dhu - Yada'in has said?' The people answered in the affirmative.... At that, he led the people in what he had omitted and made the taslim. After which he made the takbir and prostrated the way he usually prostrated or perhaps even longer. Next, he raised his head and made the takbir. Then, he made the takbir (again) and prostrated, like one of his customary sujjud or perhaps even longer, and finally, he raised his head. "This is related by al-Bukhari and Muslim.

- (2) In the case of an addition to the prayer. Ibn Mas'ud narrates that the Prophet prayed five rak'at and the people asked him. "Has there been an addition to the Prayer" He asked: "Why do you say that?" They replied.
- (3) In the case of forgetting the first tashahud or one of the other Sunnah acts of the prayer. Ibn Buhainah narrates that the Prophet stood after two rak'at. The people tried to correct him but he continued. When he finished his salah. He made to sujjud and made the taslim. This is related by the group. This hadith shows that one who forgets the first sitting but is reminded of it and he recalls it before he completely stands not sit down. This is supported by what Ahmad, Abu Dawud, and Ibn Majah recorded from al-Mughirah Ibn Shu'bah, that the Prophet *sallallahu alehi wasallam* said: "If one of you stands after two rak'at and he has not completely stood, then he should make two sujjud of forgetfulness.
- (4) In the Case of doubt over whether or not one performed some act of the prayer. 'Abdurrahman Ibn 'Auf reported that he heard the Prophet say: "If one of you has some doubt during his salah and he does not know if he prayed one rak'at or two, he should take it to have been just one. If he does not know if he prayed two rak'at or three, he should take it to have been just two. If he does not know if he prayed three rak'at or four, he should take it to have been just three. (In all such cases) at the end of his prayer, while sitting, he should make two sujjud before the taslim. "This is related by Ahmad, Ibn Majah, and - at-Tirmidhi. The latter grades it sahih.

In one narration, it is stated: "Whoever prays and has some doubt that he was short of the complete prayer, he should continue praying until he suspects that he has added something to the prayer (with respect to the number of rak'at that he has prayed). "Abu Sa'id al-Khudri narrated that the Prophet *sallallahu alehi wasallam* said:" If one of you has some doubts during his prayer and does not know if he prayed three or four (rak'at), then he should he had performed

and then make two sujjud before the taslim, if he had prayed five rak'at (when he had finished), they would be in defiance of the Satan. "This is related by Ahmad and Muslim. These two ahadith prove what the majority of the scholars have said, namely, if one has some doubt concerning the number of rak'at one has prayed, one should act according to the amount that one is certain to have prayed (the lesser amount) and then make two sujjud before the taslim.

Congregational prayer (salatul jama'ah): Performing the prayers in congregation is a Sunnah mu'akkadah. Many ahadith discuss the superiority and excellence of prayers in congregation. Such ahadith include the following: Ibn 'Umar reports that the Prophet *sallallahu alehi wasallam* said: "The prayer of a man in congregation is twenty - five times more superior (in reward) to his prayer in his house or market - and this is because he makes the wudu' and perfects it and goes to the mosque with the sole purpose of performing the salah. He does not take a step without being raised a degree and having one of his sins erased. When he prays, as long as he does not lose his wudu, the angels keep on praying (for him) 'O Allah, bless him. O Allah, have mercy on him. 'And he is considered in salah as long as he is waiting for the salah." This is related by al-Bukhari and Muslim, and it is presented in al-Bukhari's wording. Abdullah Ibn Mas'ud says: "If anyone would like to meet Allah tomorrow as a Muslim, he should persevere in observing these five prayers whenever the call for them is made, for Allah has chosen for your Prophet the way of right guidance. And the (five prayers in congregation) are part of this right guidance. If you were to pray them in your houses, as this man who stays behind in his house, you would be leaving a Sunnah of your Prophet. If you leave the Sunnah of your Prophet, you would go astray. Verily, I have seen a time when no one stayed away from them (the congregational prayers) except for the hypocrites who were well known for to his weakness) until he was placed in a row. "This is related by Muslim. Abu ad-Darda reports that the Messenger of Allah *sallallahu alehi wasallam* said: "If there are three men in a village or desert and salah is being performed with the congregation since the wolf devours the remote (stray) sheep. This is related by Abu Dawud with a hasan chain.

Women and congregational prayers: It is better for women to pray in their houses than to attend congregational prayers. However, they may go to the mosque and attend the congregational prayer if they avoid wearing or using any attractive or tempting adornment or perfume. Ibn 'Umar reports that the Prophet *sallallahu alehi wasallam* said: "Do not prevent the women from going to the

mosques, although their houses are better for them. Abu Hurairah relates that the Prophet said: "Do not keep the slave girls of Allah from the mosques of Allah. And they are two go out unperformed." These two ahadith were related by Ahmad and Abu Dawud. Abu Hurairah also reports that the Prophet said: "Any woman who use some scent should not be present with us during the night prayer". This is related by Muslim, Abu Dawud, and an-Nasa'i with a hasan chain. As stated earlier, it is better for women to pray in their houses. Ahmad and at-Tabarani record that Umm Humaid as-Sa'diyah came to the Messenger of Allah and Said: "O Messenger of Allah, I love to pray with you". The Prophet said: "I am aware of that, but your salah in your residence is better for you than your salah in your People's mosque. And your salah in your people's mosque is better than your salah in the (larger) congregational Mosque".

Praying at a larger and more distant mosque: It is preferable to pray in a mosque that is farther away and that has a larger congregation. Muslim records from Abu Musa that the Prophet *sallallahu alehi wasallam* said: "The one who gets the greatest reward for a prayer is the one who walks the farthest distance." Muslim also records that Jabir said: "The area around the mosque became vacant and the tribe of Salamah wanted to move there. When this news reached the Messenger of Allah, he said: 'It has reached me that you want to move closer to the mosque?' They said: 'Yes, O Messenger of Allah, we desire that.' The Prophet said: 'O tribe of Salamah, your dwellings will record your steps.' Al-Bukhari, Muslim, and others have recorded this on the authority of Abu Hurairah.

Going to the mosque with calm and dignity: It is preferred for one to walk to the mosque with calm and dignity and not in a hurry or rushing. This is because the person is considered to be in prayer when he is going to the salah (and also while he is waiting for it). Abu Qatadah says: "We were praying with the Prophet *sallallahu alehi wasallam* when we heard the clamouring of some men. When they had prayed, the Prophet inquired: 'what was the matter with you?' They answered: 'we were hurrying for the salah.' He said: 'Do not do that ... When you come to the salah come in peace and calm, and pray what you can with congregation and complete what you have missed.' This is related by al-Bukhari and Muslim. Abu Hurairah narrates that the Prophet *sallallahu alehi wasallam* said: "When you hear the iqamah, proceed to the prayer with calm and dignity and do not rush. Pray what you can (with congregation) and complete what you miss." This is related by the group except for at-Tirmidhi.

The imam should be “easy” on his followers: Abu Hurairah reports that the Prophet said: “If one of you leads the people in prayer, he should be “easy,” on them for among the people are the weak, sick, and aged. If one prays by himself, one may make it as long as one wishes. “This is related by the group. It is narrated from Anas that the Prophet *sallallahu alehi wasallam* said: “Sometimes I enter prayer and I intend to prolong it, but then I hear a child crying, and I shorten my prayer thinking of the distress of the child’s mother”. Al-Bukhari and Muslim record that Anas said: “I have not prayed behind anyone who prayed a lighter salah or more complete prayer than that of the Prophet *sallallahu alehi wasallam* Abu ‘Umar Ibn Abdul Barr said: The scholars agree that it is preferable for an imam to make the prayer light while preserving the minimum without which salah is incomplete and without leaving off any part of the salah or shortening part of it (not performing it properly). The Prophet *sallallahu alehi wasallam* prohibited the pecking like a crow. Once he saw a man who did not complete his ruku’ and he told him: Go back and pray for you have not prayed. And he said: ‘Allah does not look to one who does not straighten his back during ruku’ and sujud.

The imam may prolong the first rakah to allow others to join: It is permitted for the imam to prolong the first rakah while waiting for others to join the congregation. In the same way, it is preferred for him to wait for people who are coming during the bowings and during the final sitting. Abu Qatadah reports that the Prophet *sallallahu alehi wasallam* would prolong the first rakah and the people suspected that he did it to allow the late - comers to join the first rakah. Abu Hurairah reports that Prophet *sallallahu alehi wasallam* said: “The imam is selected to be followed, therefore, do not differ with him. When he makes the takbir, make the takbir, when he goes into ruku, make ruku, When he says ‘Allah hears him who praises Him, Say ‘O Allah, our Lord, to You belongs the Praise. ‘When he goes into sajdah, make sajdah. If he prays sitting, then all should be sitting. “This is related by the group. Anas reports that the Messenger of Allah *sallallahu alehi wasallam* said: “O people, I am you imam, so do not precede me in ruku’ or in sujud or in qiyam or in sitting or in finishing. “This is related by Ahmad and Muslim. Al-Bara’ Ibn ‘Azib say: “We prayed with the Messenger of Allah and when he said ‘Allah hears him who praises Him, none of us would bend his back until the Messenger of Allah had put his forehead upon the ground. “This is related by the group.

Constitution of a congregation: One person with the imam would constitute a congregation even if the other person is a child or a woman. Ibn 'Abbas says: "I stayed with my Aunt Maimunah and the Prophet *sallallahu alehi wasallam* got up to pray during the night. I got up to pray with him and stood on his left and the Prophet took me by my hand and put me on his right side". Abu Said' narrates that a man entered the Mosque, and the Prophet and his companions had already prayed. The prophet *sallallahu alehi wasallam* said: "Who will give charity to him by praying with him?" So, a man from the people stood and prayed with him. This is related by Ahmad, Abu Dawud, and at-Timidhi who class it hasan. Ibn Abi Shaibah.

An imam may change his place and become a follower: if the regular imam or appointed imam is not present, it is permissible to appoint some one else to perform the duty of imam. If the regular imam appears during the prayers, the substitute imam may move back to the rows and allow the regular imam to take over. Al-Bukhari and Muslim record that Sahl Ibn Sa'd said: "The Messenger of Allah *sallallahu alehi wasallam* went off to take care of the affairs of the tribe of 'Amr Ibn 'Auf. The time for salah came and the mu'adhhdhin went to Abu Bar and said: 'will you lead the people in salah and I shall make the iqamah?' Abu Bakr agreed. (While he was) leading the prayer, the Messenger of Allah appeared and joined the rows. The people clapped (their thighs with their hands) but Abu Bakr would not turn around during the prayer. When most of the people began clapping, he turned and saw the Prophet...(who) pointed to Abu Bakr to stay in his place. Abu Bakr raised his hands and praised Allah because of what the Prophet had told him. Then, Abu Bakr moved back until he joined the rows and the Prophet stepped forward (to lead). After he had prayed, he went to Abu Bakr and said: O Abu Bakr, what prevented you from staying there when I told you to do so? Abu Bakr said: 'It is not fit for the son of Abu Quhafah to lead the Prophet in prayer.' Then the Messenger of Allah said: 'Why did I see most of you clapping? If you find something in the prayer you should say subhanallah, for when you say it, it will attract his (i.e. imam's) attention and clapping (thighs with hands) is for the women".

Catching up with imam or the congregation: Whoever joins a congregation, he should perform the opening takbir while standing and then move directly to the act that the congregation may be performing, for in stance, if the congregation is prostrating one should perform the opening takbir and then join it in the prostration. However, such a person is not considered as having

performed the rakah unless he performs the ruku' (bowing), even if he just bows and puts his hands on his knees, when the imam is finishing his ruku. Abu Hurairah reports that the Messenger of Allah *sallallahu alehi wasallam* said: "If you come to the salah and we are in sajdah, then make sajdah with us but do not count it (as a rakah). And whoever 'catches' the ruku' he catches the salah. "This is related by Abu Dawud, Ibn Khuzaimah in his Sahih, and by al-Hakim, who considers it sahih, in his Al- Mustadrak.

When it is permissible to not attend Congregation: Ibn 'Umar narrated that the Prophet ordered the mu'adhhdhin to say: "Pray in your places," on a cold, stormy night during a journey. This is related by al-Bukhari and Muslim. What applies in case of cold would also apply in cases of extreme heat, darkness, and fear of an oppressor. Ibn Batal writes. "The scholars are agreed on the permissibility of not attending the congregation due to heavy rain, darkness, wind, and so on". Ibn 'Umar reports that the Prophet *sallallahu alehi wasallam* said: "If the food is presented to one of you, do not rush but fulfil your need of it even if the salah has begun." This is related by al-Bukhari. 'Aishah narrates that she heard the Prophet *sallallahu alehi wasallam* said: "There is no prayer when the meal is presented nor when one needs to answer the call of nature." This is related by Ahmad, Muslim, and Abu Dawud. Abu ad - Darda' says "It is a sign of the understanding of a person that he fulfils his needs first in order to make his prayer with a clear mind". This is related by al-Bukhari. The one who should be imam is the one who is most versed in the Qur'an. If two or more are equal in this, then it is the one who has the most knowledge of the Sunnah. If they are equal in that, then it is the one who performed the migration first. If they are equal in that, then it should be the eldest. Ibn Mas'ud reports that the Prophet *sallallahu alehi wasallam* said: "The imam of a people should be the one who is the most versed in the Book of Allah. If they are equal in their recital, then the one who is most knowledgeable of the Sunnah. If they are equal in the sunah, then (it is) the one who migrated first. If they are equal in that, then (it is) the eldest. And no man should be an imam for another man if the other holds authority (i.e. al leader in any capacity or ruler of the Muslim people). And one should not occupy his place of honour in his house without his permission. "In another narration it is stated: "No man should be the imam for another while with the other's family or where the other is in authority. "This is related by Ahmad and Muslim. Abu Hurairah reports that the Prophet *sallallahu alehi wasallam* said: "It is not allowed for a man who believes in Allah and the last day to be an imam for a people, except with their permission, nor may he specifically

make supplications for himself without including them. If he does so, he is disloyal to them” This is related by Abu Dawud.

Whose Imamate is acceptable: The Imamate of all the following is acceptable: a discerning boy, a blind person, a standing person for those who are sitting, a sitting person for those who are standing, a person praying fard for people who are praying nafl, a person praying nafl for people who are praying fard. Likewise, a person who has performed ablution can be imam for people who have performed tayammum, as can be a person who has performed tayammum for people who have performed ablution, a traveller for the resident, a resident for the travellers, and a less qualified person for people who are more qualified. ‘Amr Ibn Salamah led his people in salah while he was six or seven years old. The Messenger of Allah *sallallahu alehi wasallam* twice appointed Ibn Umm Maktum, a blind man, to lead the people of Medinah in prayer. The Messenger of Allah, during his last illness, prayed behind Abu Bakr in a sitting position. And he prayed in his house in a sitting position while those behind him were standing. He pointed to them to sit and when he had finished the prayer he said: “The imam has been appointed to be followed. If he goes into ruku’, then make ruku’ when he raises his head, raise your head. If he prays sitting, then pray sitting behind him”. Mu’adh would pray ‘isha with the Prophet *sallallahu alehi wasallam* and then return to his people and lead them in the same prayer, it being nafl for him and fard for the others. Muhjan Ibn al-Adra’ reports: “I came to the Messenger of Allah in the mosque and they prayed and I did not. He said to me: “Why didn’t you pray? I said: ‘O Messenger of Allah, I prayed in my place and then came here. ‘He then said: ‘When you come (to the mosque), pray with them and make it supererogatory”. The Messenger of Allah saw a man praying by himself and said:” Who will give charity to this person by praying with him?” ‘Amr Ibn al-‘Aas led others in prayer when he had made tayammum only and the Prophet approved of it. The Prophet *sallallahu alehi wasallam*, after the conquest of Makkah, led the people in prayer by praying two rak’at (except for Maghrib) and said: “O people on Makkah, stand and pray the last two rak’at as we are travellers”. If a traveller prays behind a resident, he must complete the whole four rak’at even if he only prayed part of a rakah behind the resident imam. Ibn ‘Abbas was asked: “Why is the traveller to pray two rak’at if he prays by himself and four rak’at if he prays behind a resident”. He answered, “That is the Sunnah”. In another version, Musa Ibn Salamah said to him “if we pray with you, we pray four rak’at otherwise we pray two?” He told him: “That is the Sunnah of Abu al-Qasim (the Prophet)” This is related by Ahmad.

Whose Imamate is not acceptable: It is not allowed for one who has a health problem which does not allow him to remain in a state of purity to be an imam for others who do not have such a problem. This is the opinion of the majority of the scholars. According to the Maliki School, such a person's Imamate will be valid, but it is disliked to make such a person the imam. It is preferred to have a woman imam for women: 'Aishah used to lead the women in salah and stand with the women in the middle of the first row. Umm Salamah would also do so.

A man leading a group of women in prayer: Abu Ya'la and at-Tabarani, in al-Ausat, record, with a hasan chain, that Ubayy Ibn Ka'b came to the Messenger of Allah and said: "O Messenger of Allah, I did something last night". The Prophet asked: "What was that?" He said: "The women in my house said, 'You recite and we do not recites so lead us in salah. 'So I prayed eight rak'at and witr (with them). "The Prophet remained silent, and Ka'b said: "We took his silence as a sign of his approval".

Evildoer or innovator forbidden to lead prayer: Al-Bukhari record that Ibn 'Umar prayed behind al-Hajjaj. Muslim records that Abu Sa'id al-Khudri prayed salatul 'id behind Marwan. Ibn Mas'ud once prayed four rak'at of fajr, behind al-Walid Ibn 'Uqbah Ibn Abu Ma'it who used to drink wine, and 'Uthman Ibn 'Affan had him flogged. The companions and their successors prayed behind Ibn 'Ubaid who was accused of propagating heresies. According to the scholars, anyone whose prayer is valid on an individual basis, his Imamate is also valid for others. However, they dislike to pray behind an evildoer or innovator.

Permission to leave the congregational prayer: If the imam makes the salah too long, it is permissible, under certain circumstances, to leave the salah with the intention of performing it individually. The following are examples of when this may be done: becoming ill, fearing that one's wealth may be lost or destroyed. Missing one's companions or travelling group, being overcome by sleep, and so on.

Repeating a salah with a congregation: Yazid al-Aswad says: "We prayed dawn prayer (fajr) with the Messenger of Allah at Mina and two men came and stopped at their resting places. The prophet ordered for them to be brought and they came shaking with fear. The Prophet said to them: 'What prevented you from praying with the people?... Are you two not Muslims? They answered: 'Certainly we are, O Messenger of Allah, but we had prayed in our resting place.

'The Prophet told them: 'If you pray in your resting places and then come upon an imam, pray with him, and it will be nafl for you.'" This is related by Ahmad and Abu Dawud. This hadith shows that it is correct for one to repeat a salah, as a nafl with a congregation even if he has already performed it, individually or with a congregation, and the second was nafl, hence, there is no repetition.

Imam's leaving the place after the salah: It is preferred for the imam to turn to the right or to the left after the salah and then to leave the place of prayer. Qabaidah Ibn Halb relates that his father said: "The Prophet would lead us in salah and then turn to both of his sides, to his right and to his left". This is related by Abu Dawud, Ibn Majah, and at-Tirmidhi. The latter calls it hasan. People who are informed on this subject act accordingly by turning to any side they wish. Both acts have been authenticated from the Prophet *sallallahu alehi wasallam*. 'Aishah says: "After the Prophet made the taslim, he would not sit except for the amount of time it takes to say: 'O Allah, You are the Peace, and from You comes the Peace. Blessed are You. Possessor of Majesty and Honour.'" This is related by Ahmad, Muslim, at-Tirmidhi, and Ibn Majah. Ahmad and al-Bukhari record that Umm Salamah said: "Whenever the Messenger of Allah finished his prayers with the taslim, the women would get up and he would stay in his place of a while before getting up." She said: "I think, and Allah knows best, that he did that to allow the women to leave before the men (would stand to leave).

The imam or followers being elevated: It is disliked for the imam to be at a higher place than the followers: Abu Mas'ud al-Ansari says: "The Prophet *sallallahu alehi wasallam* prohibited that the imam should stand on something higher than the people behind him." This is related by ad - Daraqutni, while al-Hafez is silent about it in al - Talkhis. On the other hand, if the imam has some reason for being higher than the followers, the act is not disliked. Sahl Ibn Sa'd as - Sa'ady says: "I saw the Prophet sitting upon the pulpit on the first day that it was set up. He made the opening takbir while he was upon it and then he performed ruku' Afterward. He moved behind the pulpit and made sajdah at the foot of the pulpit. Then, he repeated the same. When he had finished, he turned to the people and said: "O people, I did that for you to follow me and to teach you my salah." This is related by Ahmad, al-Bukhari, and Muslim. It is permissible for the followers to be at a higher place than the imam, for Sa'id Ibn Mansur, ash-Shafi'i, al - Baihaqi, and al-Bukhari, in his comments, relate from Abu Hurairah that he prayed at the top of the mosque while following the imam.

Following the imam with a barrier in between: It is allowed for a follower to follow the imam, even if there is a barrier between them, as long as he or she can tell the imam's movements either by his sight or hearing. Al-Bukhari records: "Al-Hassan said: "There is no problem if you pray and between you and him (the imam) there is a river. 'Abu Majliz said: 'Follow the imam, even if between you and him there is a road or a wall, as long as you can hear the opening takbir.

When imam leaves out an essential act of salah: A person's Imamate is valid even if he leaves out one of the obligatory acts or prerequisites provided the followers complete them and the imam is not aware of the fact that he had left out an obligatory act or prerequisite. Abu Hurairah reports that the Prophet said: "If the imam leads the prayers correctly, then both you and he will get the reward. If he is mistaken, you will get the reward and he the blame." This is related by Ahmad and al-Bukhari. Sahl reports that he heard the Prophet *sallallahu alehi wasallam* say: "The imam is a warrantor. If he has done well, it is for him and them if he has done wrong, it is upon him." This is related by Ibn Majah. It has been authentically reported from 'Umar that he led the people in salah while he was sexually defiled and had forgotten that fact. He repeated his salah but those who had prayed behind him did not.

Appointing another to lead the rest of the salah: if the imam must leave during the salah due to some reason, for instance, he remembers that he is in need of making ablution or he loses his ablution during the salah, then he should appoint another to lead the remainder of the prayer. 'Amr Ibn Maimun says: "I was standing and there was no one between me and 'Umar, the morning he was killed, except 'Abdullah Ibn 'Abbas, He had barely pronounced the takbir when he was stabbed and he said: "The dog has bitten or killed me. 'Umar bade 'Abdur Rahman Ibn 'Auf to lead the salah and he led them in a short prayer." This is related by al-Bukhari.

When the people dislike their imam: Many ahadith have been related which warn against leading a congregation while one is disliked by them. Dislike here relates to one's religious conduct and is based on a valid reason. Ibn Abbas relates that the Prophet said: "Three people's prayers will not rise above their head the length of a hand's span. (They are) a man who leads a people in salah and they do not like him, a woman who has disobeyed her husband and he is

displeased with her, and two brothers who are estranged.” This is related by Ibn Majah, Al-'Iraqi its chain is hasan.

The Positioning OF The Imam And The Followers: It is preferred for one person to stand to the right of the imam and for a “group of two (or more)” to stand behind the imam. Jabir reports: “The Prophet stood to pray and I came and stood on his left. He took me by my hand (and led me) around him until I stood on his right. Then, Jabir Ibn Sakhr came and stood on the left of the Messenger of Allah *sallallahu alehi wasallam* .He took both of us by our hands and pushed us back until we stood behind him. “This is related by Muslim and Abu Dawud. If a woman is present with the group, then she is to stand in a row by herself behind the men and she is not to join them in their rows. If she did not stand in a separate row, her salah will still be valid according to the opinion of majority. Anas said: “He put me and the orphan in a row behind him and the woman behind us. “This is related by al-Bukhari and Muslim.

The Position of the imam while leading the prayers: The wisdom behind having such take and it is easy for the imam to appoint one of them in his place if he needs to leave.

The positioning of the young and the women: The Messenger of Allah placed the men in front of the young boys and the women behind the young boys. This is related by Ahmad and Abu Dawud. Abu Hurairah reported that the Messenger of Allah said: “The best rows for the men are the first rows and the worst rows for them are the last rows. The best rows for the women are the last rows and the worst for them are the front rows. “The last rows are the best for the women because they are farther away from the men as against the first rows that are nearest to men’s rows. This is related by the group except al-Bukhari. The prayer of an individual behind a rows: if a person makes his opening takbir behind a row and then he enters the row and performs the ruku’ with the imam, his salah will be valid. Abu Bakra reports that he came to the salah while the Prophet was performing ruku’ and Abu Bakra performed the ruku’ before he entered the row. He mentioned this to the Prophet and he said: “May Allah increase your love for goodness, but do not repeat that act. “This is related by Ahmad, al-Bukhari, Abu Dawud, and an Nasa’i. According to the majority, if a person prays behind the rows by himself, his salah will be valid but disliked. Wabsah relates that the Messenger of Allah saw a man praying behind the rows by himself and the Prophet ordered him to repeat his salah. The majority sticks

to the ahadith of Abu Bakra, who said that he performed part of the prayer, behind the rows, and the Prophet did not order him to repeat his salah. Repeating the salah signifies overzeal in practising what is recommended and better. If someone comes to the row and does not find sufficient space or a gap to stand in the row, then, according to some, he should stand by himself and it is disliked that he should pull anyone back from the row. Others say that he should pull one, who is aware of the ruling, back from the row after they have performed the opening takbir, and it is preferred for the one who is pulled to join him. Imam to order the followers to straighten the rows and fill in any gaps before he starts the salah.

Anas related: "The Prophet would turn his face to us before he began the salah and he would say: 'Be close together and straighten your rows.'" This is related by al-Bukhari and Muslim. He also reported that the Prophet would say: "Make your rows straight for the straightening of the rows is part of the completion of the salah. An-Nu'man Ibn Bashir says: "The Prophet would straighten us in our rows as one straightens an arrow, until he saw that we had learned from him. One day, he saw a person with his chest sticking out and he said: 'You had better straighten your rows or Allah will cause differences among you. "This is related by the five. At-Tirmidhi says it is sahih. Anas reports that the Messenger of Allah said: "Complete the front row, then the ones after it, and if there is any in completion, it should be in the last row. Jabir Ibn Samrah says: "the Prophet *sallallahu alehi wasallam* came to us and said: 'Why don't you make the rows like the angles make their rows in the presence of their Lord? 'We asked: 'O Messenger of Allah, how do the angles make their rows in the presence of their Lord? He replied: 'They complete the first row and stand closely together, side by side, in the row. "This is related by the group, save al-Bukhari and at-Tirmidhi.

Encouragement concerning being in the first row and on the right side: We have already mentioned the Prophet's words "If the people knew what (great blessings were) in the call to salah and in the first row the people would vie with one another to call the adhan and to be in the first row, and if they found no way to decide (who would be allowed to make the call to salah or to be in the first row) except by drawing lots, then they would draw lots. Aishah reports that the Prophet *sallallahu alehi wasallam* said: "Allah and His angels send down blessings upon those who pray on the right side of the rows." This is related by Abu Dawud and Ibn Majah. Ahmad and at-Tabarani record, with a sahih chain,

from Abu Umamah that the Prophet said: "Allah and the angels send down blessings upon the first row." The people inquired: "O Messenger of Allah, and upon the second row?" The Prophet again said: "Allah and the angels send down blessing upon the first row. "The people asked again: "O Messenger of Allah, and upon the first row" The people asked again: "O Messenger of Allah, and upon the second row?" Finally he said: "And upon the second row.

Repeating imam's words for others in the back rows: If some people cannot hear the imam, it is preferred for one to repeat in a loud voice the imam's words for the others to hear. There is consensus among scholars that repeating aloud after the imams without there being any real need for it is an abhorrent innovation.

The Mosques

The earth as a mosque: Allah the Exalted has conferred a special blessing upon this ummah - that is, the whole earth has been declared a mosque for it. Therefore, when the time for prayer comes, a Muslim may pray wherever he may be. Abu Dharr asked the Prophet, "What was the first mosque on the earth?" He said: "The Masjid al - Haram (in Makkah). "Abu Dharr asked: "Which is the next oldest mosque?" the Prophet *sallallahu alehi wasallam* said: "The al-Aqsa Mosque." Abu Dahrr asked: "How much time was there between (the building of the two). "The Prophet *sallallahu alehi wasallam* replied: "Forty years. "Then, he said: "Wherever you may be, at the time of salah, you may pray for it (the earth) is all a mosque." This is related by the group.

The excellence of building mosques: 'Uthman reports that the Prophet *sallallahu alehi wasallam* said: "Whoever builds for Allah a mosque, seeking by it Allah's grace, Allah will build for him a house in paradise. "This is related by al-Bukhari and Muslim.

Supplications while going to the mosque: it is Sunnah to make supplications while going to the mosque. The following are examples of such supplications: Umm Sallmah reports: "When the Messenger of Allah left the house he would say: 'In the name of Allah, I put my trust in Allah. O Allah, I seek refuge in Thee lest I stray or be led astray or cause injustice or suffer injustice or do wrong or have wrong done to me!" This is related by Abu Dawud, an - Nasa'i, Ibn Majah, and at-Tirmidhi, who calls it sahih. Anas reports that the Messenger of Allah said: "Whoever says upon leaving from his house: 'In the name of Allah, I put

my trust in Allah. There is no power or might except with Allah, it will be said to him: 'That is sufficient for you ... you are guided, defended, and protected and the devil will be driven away from you.' This is related by Abu Dawud, an - Nasa'i, and at-Tirmidhi who calls it hasan. Al-Bukhari and Muslim record from Ibn 'Abbas that the Prophet left for the mosque saying: "O Allah, make light in my heart, and light in my vision, and light in my hearing, and light on my sight, and light behind me, and light in my nerves, and light in my flesh, and light in my blood, and light in my hair and light in my skin". In Muslim's version, we find the words: "O Allah, make light in my heart and light on my tongue, and make light in my hearing, and light in my front of me, and make light above me, and light below me O Allah, give me light".

Supplications upon entering and leaving the mosques: It is a Sunnah for one who wants to enter the mosque to enter with his right foot first and to say: "I seek refuge in Allah, the Exalted, and by His honourable face, and in His everlasting authority, (away) from the outcast. Satan. In the name of Allah! O Allah, shower blessings upon Mohammed. O Allah, forgive my sins for me and open for me the doors of your mercy".

When one wants to leave the mosque he should step with his left foot first and say: "In the name of Allah! O Allah, shower blessings upon Mohammed. O Allah, forgive my sins for me and open for me the doors of Your bounty. O Allah, Protect me from the accursed Satan".

The excellence of proceeding to the mosque to attend salah: Abu Hurairah reports that the Prophet *sallallahu alehi wasallam* said: "If anyone goes back and forth to the mosque (to attend the prayers), Allah will prepare for him a feast in paradise as often as he goes back and forth." This is related by Ahmad, al-Bukhari, and Muslim. Abu Sa'id reports that the Prophet *sallallahu alehi wasallam* said: "if you see a man frequenting the mosque, then testify that he has faith. As Allah says, The attendants of Allah's mosque are those who believe in Allah and the last day (At-Taubah: 18). "This is related by Ahmad, Ibn Majah, Ibn Khuzaimah, Ibn Hibban, and by at-Tirmidhi, who says it is hasan, and by al - Hakim who says it is sahih. Muslim records, on the authority of Abu Hurairah, that the Messenger of Allah said: "If anyone purifies himself in his house, and then walks to one of the houses of Allah to fulfil one of the obligations laid down by Allah, then (each one) of his steps will erase one of his sins and the next will raise his degrees.

The prayer of salutations to the mosque: Abu Qatadah reports that the Messenger of Allah said: "When one of you comes to the mosque, he should pray two rak'at before he sits." This is related by the group.

Three most excellent mosques: Jabir reports that the Messenger of Allah said: "Prayer in the inviolable mosque (in Makkah) is like 100,000 prayers (elsewhere). And prayers in my mosque (in Medinah) is like one thousand prayers (elsewhere). And a prayer in Bait al-Maqdis (in Jerusalem) is like five hundred prayers (elsewhere). This is related by al-Baihaqi, and as-Sayuti says it is hasan. The Prophet said: "One should not undertake a journey save to three mosques: The inviolable mosque (in Makkah), my mosque here (in Medinah), and Masjid al-Aqsa (in Jerusalem) "This is related by the group.

Embellishing the Mosques: Anas reports that the Messenger of Allah said: "The Hour will not come to pass until the people vie with each other in (building) the mosques." This is related by Ahmad, Abu Dawud, annasa'i, Ibn Majah, and Ibn Hibban who calls it sahih. Ibn Khuzaimah's wording is: "A time will come when the people will vie with each other in (building) the mosques but very few will attend (the mosques)." Ibn 'Abbas reports that the Messenger of Allah said: "I have not been ordered to build high and lofty mosques. "Abu Dawud's version adds: "Ibn 'Abbas said: "You will certainly embellish them as the Jews and Christians.

Keeping the mosques clean and scenting them: 'Aishah reports that the Prophet ordered that mosques be built in residential areas and that they be cleaned and perfumed. This is related by Ahmad, Abu Dawud, at-Tirmidhi, Ibn Majah, and Ibn Hibban with a good chain.

Maintaining the Mosques: The Mosques are houses of worship and it is obligatory to keep them clean and free of filth and noxious smells. Muslim records that the Prophet *sallallahu alehi wasallam* said: "These mosques are not mean for urine or filth but they are for the remembrance of Allah and the recital of the Qur'an. Jabir reports that the Prophet *sallallahu alehi wasallam* said: "Whoever eats garlic, onion, or leek should not come close to our mosque for the angles are harmed by what harms the children of Adam. "This is related by al-Bukhari and Muslim.

Prohibition of announcing lost objects, trading or reciting poetry in the mosques: ‘Abdullah Ibn ‘Umar reports that the Prophet forbade buying and selling in the mosque, reciting poetry in it, or announcing lost items, and he especially prohibited making a circle (i.e. a meeting in a circle) before the Friday prayer. This is related by the five, and at-Tirmidhi calls it sahih. The Poetry which is prohibited is that which ridicules a Muslim, Praises a wrong doer or some lewdness, and so on. Concerning that which contains wisdom or praises of Islam or encouragement of piety, there is nothing wrong with it. Abu Hurairah reports that ‘Umar passed by Hassan as he was reciting poetry in the mosque. ‘Umar looked at him in disapproving manner. Hassan said: “I used to recite when one better than you was present”. He turned to Abu Hurairah and said: “I adjure you by Allah to state that you have heard the Messenger of Allah say: “Respond for me (Hassan). O Allah, support him with the Angel Gabriel, “Abu Hurairah said, “Yes, (I heard it), “This is related by al- Bukhari and Muslim.

Raising one’s voice in the mosque: it is forbidden to raise one’s voice in such a way that it disturbs others’ prayers, even if it is done while reciting the Qur’an. Teaching or imparting knowledge (to others) is exempt from this prohibition. Abu Sa’id al-Khurdi reports that the Prophet was making seclusion (i’tikaf) in the mosque and he heard the people reciting aloud. He removed the covering and said: “Verily, each of you is in a private conversation with his Lord so you should not disturb each other. And you are not to raise your voices against each other in the recitation. “This is related by Abu Dawud, an-Nasa’i, al-Baihaqi, and al-Hakim who grades it sahih according to the criteria of al-Bukhari and Muslim.

Talking in the mosque: An-Nawawi says: “It is permissible to engage in lawful conversation in the mosque and one may discuss worldly affairs and other things and even laugh, as long as it is about something permissible. This opinion is based on the hadith of Jabir Ibn Samurah who said: The Prophet would not rise from his place of the morning prayer until would talk and laugh about (pre-Islamic) days of ignorance, and he would smile.” This is related by Muslim.

Permission to eat, drink, or sleep in the mosque: Ibn ‘Umar says: “During the time of the Messenger of Allah, we would sleep and take nap in the mosque, and at that time, we were young men”. An-Nawawi said: “it is confirmed that ahl as - suffah, ‘Ali, Sufyan Ibn Umayya, and a number of the companions used to sleep in the Mosque, Thumamah slept there before he embraced Islam. All of that was during the time of the Messenger of Allah. “Ash-Shafi’i writes in al-

Umm: “ if a polytheist could sleep in a mosque, then definitely a Muslim can.” In al-Mukhtasr it is said: “There is no harm in a polytheist staying in any mosque except the inviolable mosque (in Makkah). “Abdullah Ibn al-Harith says: “During the time of the Messenger of Allah, we would eat meat and bread in the mosque.” This is related by Ibn Majah with a hasan chain.

Clasping the hands or intertwining the fingers: It is disliked to clasp one’s hands while going to the mosque or while waiting for the salah in the mosque, although it is perfectly permissible to do so at other times, even in the mosque. Abu Sa’id al-Khudri says” I entered the mosque with the Messenger of Allah while a man was sitting in the middle of the mosque with his fingers intertwined. The Messenger of Allah motioned to him that the man did not notice or understand him. The Messenger of Allah turned and said: ‘If one of you is in the mosque, he should not intertwine his fingers as intertwining of the fingers if from the Stan, and you are in the prayer while you are in the mosque until you leave it”. This is related by Ahmad.

Salah between walls and enclosures: It is allowed for the imam or one who is offering salah by himself to pray between two walls or enclosures. Al-Bukhari and Muslim record from Ibn ‘Umar that when the Prophet entered the Ka’bah, he prayed between two walls. It is disliked for the followers to pray between them if they have enough room because it cuts the row, but they may do so if they are constrained to it.

Places where (offering) Prayer is Prohibited It is prohibited to make salah in the following places: Graveyards: ‘Aishah reports that the Prophet *sallallahu alehi wasallam* said: “Allah cursed the Jews and Christians (because) they took the graves of their prophets as mosques.” This is related by al-Bukhari, Muslim, Ahmad, and an-Nasa’i. Ahmad and Muslim record from Abu Marthad al-Ghanawi that the Prophet *sallallahu alehi wasallam* said: “Do not pray facing a grave and do not sit on one. “May scholars take this prohibition to be one of dislike, regardless of whether the grave is in front of the imam or behind him. According to the Zahiri School, this prohibition is one of complete forbiddance and as such, prayer at a gravesite is not valid, According to the Hanbail School, this applies only if there are three graves or more. If there is only one or two graves, then the prayer is valid although disliked if one prays facing a grave, otherwise it is not disliked. Churches and synagogues: Abu Musa al - Musal al-Ash’ari and ‘Umar Ibn ‘Abdulaiza prayed in a church. Ash-Sh’abiy, ‘Ata, and Ibn

Sireen did not see anything wrong with praying in a church (if one happened to be in a church at the time of salah). Al-Bukhari says: "Ibn 'Abbas would pray in churches (under unusual circumstances) except for those with statues or sculptures." The Muslims of Najran wrote to 'Umar saying that they found no place cleaner or better to pray in than a church. 'Umar wrote to them: "Sprinkle it with water and leaves and pray therein". According to the Hanafi and Shafi schools, it is disliked to pray in such places in general.

Dunghills, slaughter house, middle of the roads, resting places of the camels near watering holes, bathrooms and on the roof of the "house of Allah": Ibn 'Umar relates that the Prophet *sallallahu alehi wasallam* prohibited salah in seven places: "dunghills, slaughterhouses, graveyards, middle of the road, bathhouses, watering places where the camels drink and rest, and on the roof of the house of Allah (the Ka'bah in Makkah)." This is related by Ibn Majah, 'Abd Ibn Humaid, and at-Tirmidhi who said its chains is not strong. The reason why it is prohibited to pray on dunghills and in slaughterhouses is the presence of impurities there. It is forbidden to pray at such places without any barrier, and if there is such a barrier one may pray, but it is disliked by the majority of the scholars, while Ahmad and other scholars of zahiri persuasion say it is prohibited. It is prohibited to pray at the middle of the roads is because there is usually a lot of commotion, which could take one's heart away from the salah. As for praying on the roof of the Ka'bah, this contradicts the order to offer salah facing it. The reason it is disliked to pray in bathhouses is the presence of impurities there, according to the majority of the scholars. Ahmad, Abu Thaur, and the Zahiriyyah hold that a salah offered in the bath - house is not valid.

Prayer in the Ka'bah: Offering salah in the Ka'bah is valid regardless of whether it is an obligatory prayer or a supererogatory prayer. Ibn 'Umar reports: "The Messenger of Allah entered the house (the Ka'bah) with 'Usamah Ibn Zaid, Bilal, and 'Uthman Ibn Tallhah and they closed the door behind themselves. When they opened the door, I was the first to come upon them and I asked Bilal: 'Did the Messenger of Allah pray (while he was inside)?' He said: 'Yes, between the two Yemeni pillars.'" This is related by Ahmad, al-Bukhari, and Muslim.

The Sutra or Partition in Front of One Who is Praying

Pray toward your Sutra: it is preferred for the one who is praying to place a Sutra (or some sort of partition) in front of him in order to keep others from passing in front of him and to keep his eyesight from going behind this partition. Abu Sa'id reports that the Prophet *sallallahu alehi wasallam* said: "When one of you prays, he should pray toward his sutrah and he should be close to it." This is related by Abu Dawud and Ibn Majah.

Ibn 'Umar relates that "When the Prophet *sallallahu alehi wasallam* went out to pray *salatul 'id*, he asked for a spear and placed it in front of him self and he offered *salah* toward it and the people prayed behind him. And he would do that while he was travelling so that those in authority (for the affairs of the Muslims) would also do this" This is related by al-Bukhari, Muslim, and Abu Dawud.

Requirements for a Sutra or partition: Anything which the person sets up in front of him will qualify as a Sutra, even if it is only the end of his bed. Sabrah Ibn Mu'abid reports that the Messenger of Allah said: "When one of you prays, he should make a partition for his *salah*, even if it is an arrow." This is related by Ahmad and by a- Hakim who even if it is *sahih* according to the criteria of Muslim. Al-Haitham observes: "Ahmad's narrators are sound." Abu Hurairah relates that the Prophet said: "When one of you prays, he should place something in front of him. If he cannot find anything, he should prop up his staff (in front of him). If he does not have a staff, he should draw a line (on the gourd in front of him) then nothing that passes in front of him will harm him." This is related by Ahmad and Abu Dawud and Ibn Hibban. The later classifies it *sahih*, as did Ahmad and Ibn al - Madini. Al-Baihq says: "There is no problem with that hadith regarding that ruling, Allah willing". It is related that the Prophet *sallallahu alehi wasallam* prayed toward a column in his mosque, toward a tree, toward a bed upon which 'Aishah was lying, and toward his riding animal, and toward his saddle, and so on. Talhah says: "We used to pray and the animals would pass in front of us. We mentioned that to the Prophet and he said: "If anything the size of a saddle is in front of you, nothing that passes beyond it would harm you." This is related by Ahmad, Muslim, Abu Dawud, Ibn Majah, and at-Tirmidhi who class it *hasan sahih*. The sutrah of the imam is sutrah of the followers: The sutrah of the imam is the sutrah of everyone behind him. 'Amr Ibn Shu'aib relates from his father on the authority of his grandfather who said: "We were

descending on a path near Makkah with the Messenger of Allah and the time for prayer came. The Prophet prayed toward a wall and we were behind him. A lamb tried to pass in front of him and he kept preventing the lamb from doing so until its stomach was up against the wall. Finally, it passed behind him” This is related by Ahmad and Abu Dawud. Ibn ‘Abbas says: “I was riding a donkey and was at the time on the threshold of maturity, and the Prophet was leading the people in salah at Mina. I passed in front of the two and let the animal graze, and then I joined the rows and no one objected to this. “This is related by the group. These ahadith prove that it is allowed to pass in front of people following the imam, and that the sutrah is required for the imam and the people.

Proximity of the Sutrah: Al-Baghawi says: “The people of knowledge prefer that the Sutrah be so close that there is only enough space to make the sajdah, and the same applies to the distance between the rows in the prayer”. In the hadith mentioned in the beginning of this section it is stated: “And he should be close to it”.

Prohibition of passing in front of a praying person: It is forbidden to pass in front of a person who is praying (i.e. between him and his sutrah). Zaid Ibn Khaled relates that the Messenger of Allah said: “If the one who passes in front of one who is praying knew what was upon him (of sin), it would be better for him to stand (and wait) for forty autumns than to pass in front of him. “This is related by al- Bazar with a sahih chain. Ibn al-Qayyim writes: “Ibn Hibban and others say that the Prohibition mentioned in this hadith applies when one is praying with a Sutrah: if one is praying without a Sutrah, it is not forbidden to pass in front of him. As a proof, Abu Hatim (i.e. Ibn Hibban) argues by the hadith, in his sahih, from al-Mutalib Ibn Abi Wid’ah who said: ‘I saw the Prophet, when he finished the circumambulation (of the Ka’bah), he went to the end of the circuit and he prayed two rak’at and there was nothing between him and the people who were circumambulating.” Abu Hatim says: “This report proves that it is permissible to pass in front of a person who is praying but without a Sutrah. In this lies a clear proof that the warning is concerning. Passing in front of one who is praying refers only to one who is praying toward his Sutrah and does not refer to one who does not have a Sutrah.

Preventing someone from passing in front of a praying person: it is permissible to keep someone from passing in front of a person who is praying. If a praying person has a Sutrah in front of him, then it is allowed for him to

prevent any human or animal from passing in front of him. If a person passes in front of him from beyond the Sutra, then the person in salah is neither to prevent the passer-by nor will he be harmed by him. Abu Sa'id said: 'I heard the Prophet *sallallahu alehi wasallam* said: "if any of you turn him away. If he refuses, use force for he is a devil. This is related by al-Bukhari and Muslim.

Passing of anything does not invalidate the prayer: The salah is not invalidated by anything (passing in front of the praying person). 'Ali, 'Uthman, Ibn al-Musayyab, ash-Sh'abiy, Malik, ash-Shafi'i, Sufyan al-Thauri and the Hanafi scholars are of the opinion that the salah is not invalidated by anything which passes in front of a person. This is based on the hadith recorded by Abu Dawud from Abu al-Waddak who says: "A young person tried to pass in front of Abu Sa'id while he was praying. Abu Sa'id held him off and then the young man tried again. Abu Sa'id pushed him off. This happened three times and when (Abu Sa'id) finished (the prayer), he said: 'The salah is not invalidated by anything but the Messenger of Allah said: 'Repulse (the person who is trying to pass in front of you) to the best of your ability for he is a devil'".

What is Allowed During the Prayer.

The following acts are permissible during the prayer: Crying, moaning, or groaning, regardless of whether it is due to a fear of Allah or to any other reason (e.g. a moan due to some pain or injury that one cannot contain), is permissible. This is based on the Quranic verse: "When the revelations of the Merciful were recited unto them, they fell prostrating and adoring. "This verse is general and includes one who is praying. 'Abdullah Ibn ash-Schikhir relates: "I saw the Messenger of Allah praying and his chest was 'buzzing, like the buzzing of a cooking pot, due to crying, "This is related by Ahmad, Abu Dawud, an-Nasa'i, and at Tirmidhi. The latter classifies it as sahih. 'Umar prayed fajr and recited Surah Yusuf, and when he reached the verse I expose my distress and anguish only unto Allah, "he raised his voice in crying. This is related by al-Bukhari, Sa'id Ibn Mansur, and Ibn al-Mundhir.

Turning to a side due to some need: Ibn 'Abbas relates: "The Messenger of Allah would turn to his right and left but he would not turn his head to (see) behind him. "This is related by Ahmad. Anas Ibn Sireen says: "I saw Anas Ibn Malik lift his eyes to something while he was praying." This is related by Ahmad.