

English Translations of

Collection of “Noor ala Al-Darb” Programs

By:

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Chapter on the description of Salah

1-Explanation of the reasons for maintaining Khushu` in Salah.

Q: How can I maintain the proper sense of Khushu` (the heart being submissively attuned to the act of worship) in my Salah (Prayer)? What supplications are to be recited before and after Salah and that can help me have Khushu`?

A: Having Khushu` in Salah means that the heart is submissively attuned to the Salah and that a proper sense of humility is observed while standing before Allah. One must be aware of the Greatness of Allah when seeking His Mercy and fearing His Punishment, for this helps in maintaining Khushu` and humility. Also, supplicating Allah with a submissive heart to attain His Mercy and to be kept away from His Punishment, using proper formulas of Du`a' (supplication), even if they are not reported (in the Sunnah), helps us maintain Khushu`. If the supplications are in good wording and do not involve sinful statements or (invocation for) severing ties of kinship, then there is nothing wrong with saying them. Examples of these supplications: "Allahumma-ghfir li (O Allah, forgive me)", "Allahumma-rhamni (O Allah, have mercy on me)", "Allahumma asleh qalbi wa `amali (O Allah, refine my heart and make me improve my deeds)", "Allahumma-hdini

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Siratak-al-Mustaqim (O Allah guide me to Your Straight Path))", "Allahumma ajirni min-an-nar (O Allah, protect me from the Hell-Fire)", "Allahumma-ghfir li wa liwalidayi (O Allah forgive me and my parents [if the parents are Muslims])", "Allahumma ini as'luka alhuda was-sadad (O Allah, I ask You for guidance and steadfastness)" and, "Allahumma alhemni rushdi wa a`idhni min sharri nafsi (O Allah, guide me to what is best for me, and protect me from the evil of my own self)", etc. These supplications may be said in and outside Salah, while one is at home, walking or lying down. It is permissible to supplicate Allah with whatever a person likes of good supplications, whether they are reported or not, provided that they do not involve sinful statements or invocation for) breaking ties of kinship. The Prophet (peace be upon him) stated, [\(There is no Muslim who offers any Du`a' in which there is no sin or severing ties of kinship, except that Allah will give them one of three things in return: either He will store it for them in the Hereafter, or He will answer their Du`a' soon in the present world, or He will divert an equivalent evil away from them because of it.\)](#) They said: "O Messenger of Allah, then we will recite more Du`a' often. He said: "Allah is more (Generous)."

So, every Muslim will remain in good grace so long as they supplicate Allah with the best of Du`a' and maintain the proper sense of humility and Khushu` when standing before Him in Salah; when bowing, prostrating, sitting between the two prostrations or performing each part of the Salah. Allah (Glorified and Exalted be He) states: [\(Successful indeed are the believers.\) \(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) The verse means those who have the proper sense of humility and Khushu` when standing before Allah. If this is accompanied by

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Allah, it is better and more perfect. One of the great means of attaining Khushu` is to abandon and avoid sins, strive hard against one's lower self and repent to Allah. Other means involve entering Salah with an attentive mind and avoiding any distractions. Therefore, if one feels the need to relieve oneself, it should be done before offering the Salah. The Prophet (peace be upon him) stated [\(No Salah can be \(correctly performed\) when food is presented \(before the worshipper\) or when one is prompted by the call of nature\)](#) Thus, if a person feels the need to urinate or defecate, they must relieve themselves first. Similarly, if food has been served, one should eat first before offering the Salah. A person should free their minds from whatever may distract them and come to the Salah, whether it is obligatory or supererogatory, with a totally submissive heart, and complete presence of mind.



2- The Necessity of observing Khushu` and being at ease in all the postures of Salah

Q: Is it correct that if there is no full Khushu` (the heart being submissively attuned to the act of worship) to Allah (Glorified and Exalted be He) in the Salah (Prayer), Allah will not accept it from us ?

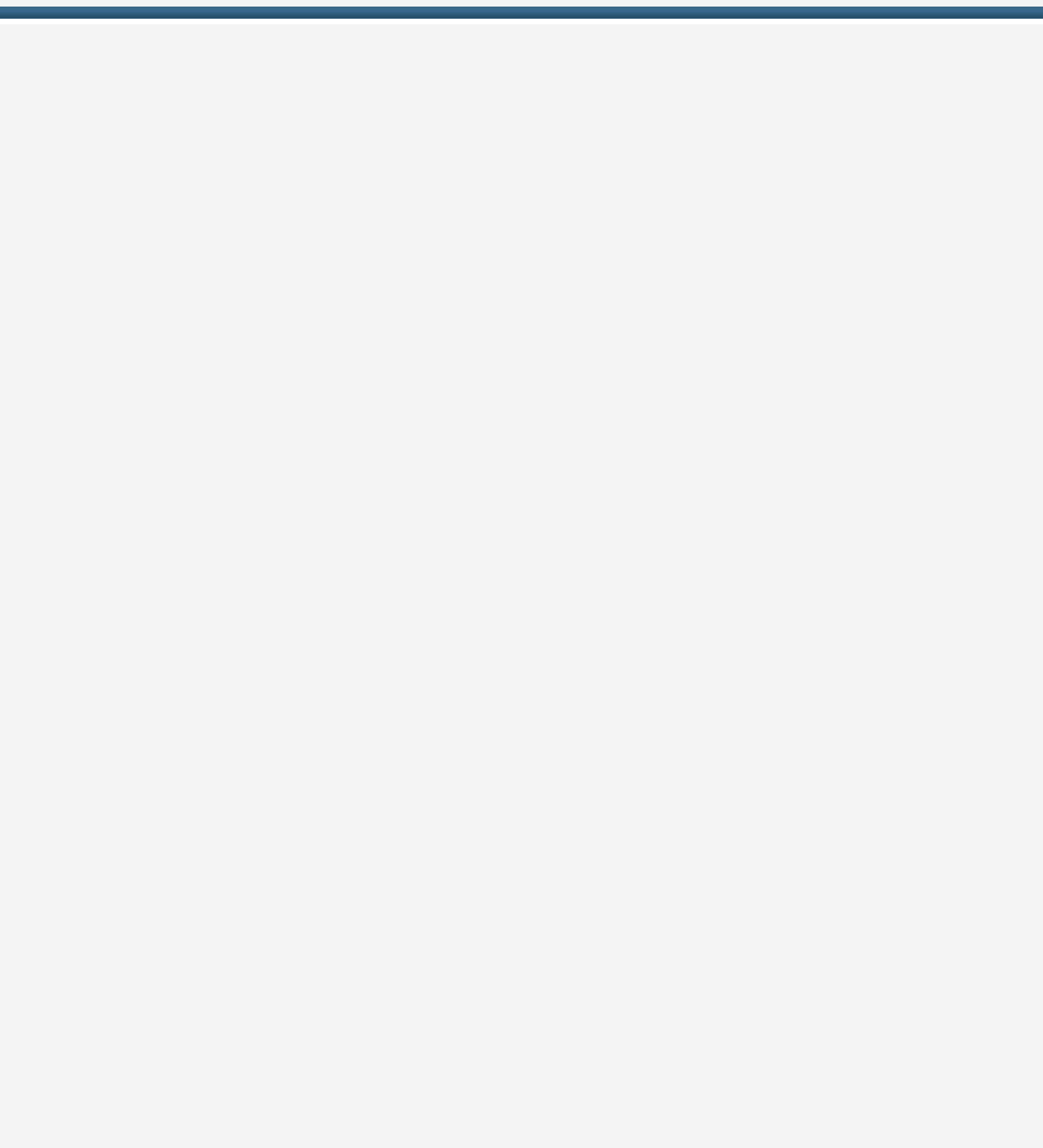
A: In any case, it is on the safe side to have Khushu` in Salah. The praying person must have the proper sense of Khushu` and concentration, because Allah (Glorified be He) says: **(Successful indeed are the believers.) (Those who offer their Salât (prayers) with all solemnity and full submissiveness.)**

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Thus, having Khushu` and concentrating and focusing on the Salah is the essence of the Salah and one of its most important pillars. That is why each Muslim should pay great attention to observing Khushu` and being at ease in the Salah in the state of Sujud (prostration), Ruku` (bowing), sitting between the two prostrations and when standing up straight after Ruku`. This applies to every Muslim man and woman. If the praying person does not achieve Khushu` and move too rapidly in their Salah, then their Salah is invalid. But if he prays in a tranquil and dignified manner and is overcome by some thoughts, his Salah is invalid. Yet, he may get nothing from his Salah except the parts in which he has the proper presence of mind and observes Khushu` and these are the only parts for which he may have Thawab (reward from Allah). He may miss the Thawab for the other parts which he performs rapidly without Khushu`. Thus, the Muslim has to concentrate in his Salah, be at ease in all its postures and have Khushu` for standing before Allah (Glorified and Exalted be He), so that he will have complete Thawab. The Salah becomes invalid when the praying person does not pray in a tranquil and perfect manner. So when bowing, for example, the praying person should do it as deeply as his joints will let him, until his joints take the new position and are relaxed in it and until he is able to say Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great) at full ease. The same applies when prostrating, until he is able to say Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High) at full ease, when standing up straight after bowing until he is able to say "Rabbana wa laka'l-hamd (Our Lord, and to You be praise)" at full ease and also to be able to say Rabbi ighfir li, (My Lord, forgive me) at full ease. This is what should be done. It is for this reason that when the Prophet (peace be

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upon him) saw a man who was performing Salah without feeling tranquil or reassured, but flippantly, he ordered him to repeat it and said to him: **(Offer the Salah, for you have not offered the Salah (as it should be).)** Being at ease in all postures of the Salah is the greatest element of achieving the required Khushu`. It is Wajib (obligatory) to observe in the states of Ruku` (bowing), Sujud (prostration), sitting between the two prostrations, and standing up straight after Ruku`. In other words, each movement in the Salah must be performed in a tranquil and perfect manner with all solemnity and full submissiveness until each joint takes the new position and is relaxed in it.





3- Salah of the one who suffers from Waswasah that spoils his submission

Q: The questioner asks: Is the person who does not have Khushu` (the heart being submissively attuned to the act of worship) during Salah (Prayer) the same as the one who does not pray? What is a person to do if he is afflicted with Waswasah (insinuating thoughts from Satan) that prevents his heart from being submissive during his Salah? Please advise me on what to do, may Allah reward you with the best.

A: Serenity is necessary during Salah (Prayer). It was narrated in a Hadith that a Bedouin was commanded by the Prophet (peace be upon him)

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to repeat his Salah. The Prophet (peace be upon him) said to him: "You did not pray, and if you were to die in this state, you would not have died following the Fitrah (divinely bestowed natural disposition of Islam/monotheism) with which Allah sent Muhammad (peace be upon him). Therefore, serenity and tranquility during the Ruku` (bowing), Sujud (prostration), in the pause between the two prostrations and after Ruku` is indispensable for submission during Salah. Allah (Glorified be He) says: [\(Successful indeed are the believers.\) \(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) Therefore, it is essential to keep one's heart submissive to Allah until every part of the body rests in its place, when making Sujud, Ruku', when rising from Ruku', and during the pause between the two prostrations. This is the duty of every Muslim. As for Waswasah during Salah, a person must seek refuge in Allah from Satan. If one is afflicted with it, the person is to spit thrice to his left side and say: "I seek refuge with Allah from Satan," and the insinuations shall go away, In sha'a-Allah (if Allah wills). A person must strive hard to overcome these insinuations and not obey Satan. Rather, he must be careful and resist being carried away with them. When one experiences them, he is to spit three times to his left side and repeat three times: "I seek refuge in Allah from Satan," and they will go away In sha'a-Allah (if Allah wills).

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4- The ruling on observing tranquility during Salat

Q: Fellow brother S.F.R says: Is a Salat (prayer) that is performed without Khushu` (the heart being submissively attuned to the act of worship) valid and how can one attain submissiveness in Salat?

A: Salat is invalid if performed without submissiveness. It is not a condition to attain perfection in submissiveness during Salat, but it is necessary to repose during Ruku` (bowing), Sujud (prostration), between the two prostrations and after Ruku`. A Salat is valid when performed with one being somewhat tranquil, even if such tranquility is not fully maintained. Allah says: **(Successful indeed are the believers.) (Those who offer their Salât (prayers) with all solemnity and full submissiveness.)** Perfection of one's submissiveness is a condition for perfection of one's Salat itself, but if a person is tranquil during his Ruku`, Sujud, between the two prostrations and after Ruku`, their Salat is valid even though their submissiveness is not complete.



5- Thinking of the Might of Allah (Exalted be He) is one of the means to attain submissiveness during Salah

Q: What are the means to submissiveness to Allah during Salah (Prayer)?

A: The means to submissiveness during Salah are as follows: wishing to be in the presence of Allah, remembering that you are between His hands and standing before Him (Glorified and Exalted be He) and that you are in discourse with Him. It also includes remembering that Salah is

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the greatest of all acts of worship and the most important after Tawheed (belief in the Oneness of Allah). If a person keeps this in mind, their heart will be tranquil as attested to by the words of Allah (Glorified and Exalted be He) Who says: [\(Successful indeed are the believers.\)](#) [\(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) The Prophet (peace be upon him) said: [\(When a person is performing Salah, he faces the Mercy \[of Allah\] so he is not to remove pebbles \[from the place of prostration\].\)](#) What this Hadith means is that a person is before Allah during his Salah, so they must keep this important matter in mind so that their hearts may attain submissiveness. In another Hadith, the Prophet said: [\(When a person gets up to offer Salah, he is in discourse with his Lord. Therefore, he is not to spit before him nor to his right but only to his left or beneath his feet.\)](#)

Therefore, O servant of Allah! During your Salah, you are in discourse with your Lord and you are also reciting His Book; you are bowing and prostrating before Him, submitting to Him while in this state, remembering His Might and that you are before the Great King and none else is greater than Him

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(Glorified and Exalted be He). All of these matters are the means for attaining submissiveness in Salah and humility before Allah (Glorified and Exalted be He).

Q: A female inquirer asks: What must I do so that my thoughts do not wander when offering Salah?

A: You must struggle with yourself until you engage with both heart and mind in Salah. If there is anything that you must do before offering Salah, housework for instance, then finish it before offering your Salah, if possible, so that you will not be occupied with anything other than your Salah and thus pray with a presence of mind. If for instance, it is time for a meal, then eat before praying and if there is something you must do for another person that may be a cause of distraction during your Salah, do it first and then approach your Salah in a state of submissiveness and tranquility. For this reason, the Messenger of Allah (peace be upon him) said: [\(Salah cannot be performed correctly when food is placed before the worshipper nor while one is resisting the urge to relieve himself.\)](#)

Besides, the time for Salah is extended - by the Grace of Allah - and thus when one experiences a need to eat, relieve themselves or do something urgent, they can do so before offering praying.

Hence, one must finish whatever they have to do and then approach Salah with a presence of mind and submissiveness. A woman at home or a sick person is to fulfill all their needs before offering.

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A man is to finish anything he must do before the time for Salah and then go to the mosque and pray in congregation with a presence of mind and submissiveness. Salah is the cornerstone of Islam and a grave matter. Allah Almighty (Glorified be He) says: **«Successful indeed are the believers.» «Those who offer their Salât (prayers) with all solemnity and full submissiveness.»** The Prophet (peace and blessings be upon him) said: **«My highest relief is while I am praying.»** Both males and females must give due attention to this matter; a man is to fulfill his needs before the Adhan (call to prayer) so that he can perform Salah in the Masjid (mosque), and a woman must likewise finish her duties so that when it is time for Salah she will be free and ready for it with a submissive heart. And if something comes up, she must see to it before praying as long as there is still time, praise be to Allah. If it is time for a meal, she is to eat; if she has the urge to urinate or defecate, she is to do so and then perform ablution; if a visitor comes over, she is to greet him or her, do whatever she must finish, if there is time, and then pray. All of this is for the purpose of performing Salah accurately and with a presence of heart and with complete submission to Allah. This is what a believer must do with regard to Salah. They are not to hasten it and they must repose when bowing, and say:

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'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)' three times and then say, 'Subhan Allahuma Rabbuna wa bi Hamdak, Allahuma ighfir li (Glory and Praise be to You, my Lord. O Allah! Forgive me)' without haste. Then, one must raise their arms and say, 'Sami`a Allahu li man Hamidah, Rabbana wa Laka al-Hamd (Allah listens to one who praises Him, all praise be to You)'. If a person is an imam (the one who leads congregational prayers) or is praying alone, they must straighten up afterwards and say: **«O Allah, our Lord, praise is due to Thee, much, good and blessed praise therein, (praise) with which is filled the heavens and the earth, and with which is filled that (space) which exists between them, and filled with anything that Thou desires afterward.»** A person is to say this in tranquility, with their back straight and their right hand over their left and both on their chest. This is the Sunnah (action following the example of the Prophet). If a person wishes to increase their supplications, they are to say: **«You are worthy of praise and glory, most worthy of what a servant says, and we all are Your Servants, no one can withhold what You give or give what You withhold, and riches cannot avail a wealthy person against You.»** This is permissible, and the Prophet used to do it occasionally. Then, one is to prostrate and repose therein and then say, 'Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)' three or more times, the minimum being three times, and it is better if one repeats it five or seven times. When prostrating, one is to say, 'Subhanaka Allahum Rabbana wa Bi Hamdik, Allahuma ighfir li (Glory and praise be to You, O Allah, and praise; O Allah, forgive me)'. When prostrating or bowing, one is to say, 'Subbuhun Quddus, Rabbul-

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Mali'kati wa ar-Ruh (The Most Perfect and Most Holy, You are the Lord of the Angels and the Spirit [Jibril])', and 'Subhan Rabbi Dhi-I-Jabaruti wa-I-Malakuti wa-I-Kibriya'i wa-I-`Azhamah (Praise be to my Lord, the Most Perfect and Most Holy, All glory be to Him, the Omnipotent, the Possessor of Sovereignty and Grandeur)'. This is said during Ruku` and Sujud, but in Sujud, a person is to increase their invocations and say: **«Allahuma ighfir li dhanbi kullahu, diqqahu wa-jillahu, wa-awwalahu wa akhirahu, wa `alanyatahu wa sirrahu. Allahuma aslih li `amaly, Allahuma irzukni al-**

Fiqha fi Dinika, Allahuma ighfir li walidayya wa lil-Muslimin (O Allah! Forgive me all my sins, the slight and grave thereof, the first and last, whether they are committed secretly or openly. O Allah! Purify my heart and grant me success in my deeds, grant me understanding of Your Religion. O Allah! Forgive my parents and all the Muslims)'. The Prophet (peace be upon him) said: [\(The closest a slave can be to his Lord is when he is prostrating, so invoke \(supplicate\) Allah a lot in it\)](#) He also said, [\(Make invocations \(supplications\) in Sujud in abundance, as your supplications may be answered,\)](#) i.e. your supplications are most likely to be answered if they are made during Sujud. Before starting to pray, a person is to take into account the means which may help them attain submissiveness in prayer, so that they may engage in it with a presence of heart, tranquility and submissiveness to their Lord. This is because prayer is of the greatest importance. May Allah grant us all success and guidance!

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6- The ruling on being hasty when offering Salah

Q: The questioner, Um `Abdullah who is from Ha'il says: What is the ruling on being hasty in Salah (Prayer), bearing in mind that the Salah is not lacking anything ?

A: It is Wajib (obligatory) to pray in a tranquil and perfect manner, because the Prophet (peace be upon him) said to the man who did not pray properly: [\(When you stand to pray, perform Wudu' \(ablution\) properly. Then recite whatever you can of Qur'an.\)](#) According to another version: [\(Then recite Umm Al-Qur'an \(the Mother of the Qur'an: Al-Fatihah\) and with what Allah wills\) - \(then bow until you are at ease in Ruku` \(bowing\), then stand up until you are standing straight. Then prostrate until you are at ease in Sujud \(prostration\), then sit up until you are at ease in sitting, then prostrate until you are at ease in Sujud, then do that throughout your Salah.\)](#) When this man did not do that, the Prophet (peace be upon him) ordered him again

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to repeat the Salah, for being at ease in the Salah is an essential matter. If the praying man or woman is at ease in the Salah, there is nothing wrong with lengthening Ruku` (bowing), standing straight after Ruku' and Sujud (prostration), and sitting between the two prostrations. Even if the praying person does not lengthen the Salah but they are at ease in all the positions of Salah, there is nothing wrong with that. When Ruku` and Sujud, sitting between the two prostrations, rising from Ruku` and Sujud, and standing up straight is done in a clear tranquil and perfect manner, this will be better and more perfect. The praying person should not neglect that, for some people pray in such a way as if they are pecking. As said before, if the praying person does not prolong their Salah but they clearly observe being at ease in all the positions in such a way that is not considered at all pecking of the Salah, then there is nothing wrong with that.



7- Illustration of the meaning of maintaining order in Salah

Q: A questioner asks: What is the meaning of maintaining order in Salah (prayer) ?

A: Maintaining order in Salah means that the person performs Salah as Allah has legalized it; bowing, standing up, prostrating, sitting up, maintains tranquility and sits between the two Sujuds (prostrations) as Allah has legalized and without hurrying. This is called maintaining tranquility, and naming Khushu` (the heart being submissively attuned to the act of worship) in Salah as maintaining order is a covered naming. However,

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if it refers to maintaining the order of two (consecutive) Salahs, that is something else. It means that every Salah is performed at its due time, unless Zhuhr (Noon) and `Asr (Afternoon) Prayers or Maghrib (Evening) and `Isha' (Night) Prayers are performed with each other, they are performed in the right order. As for maintaining order in one Salah, it means following close sequence to its bases along with maintaining tranquility and Khushu`. The praying person maintains tranquility in recitation and bowing until the vertebrae return to their places. Also, when one stands up, prostrates, sits between the two Sujuds and sits up, they maintain tranquility until the vertebrae return to their places. This Khushu` is necessary in Salah.



Advice on the reasons for achieving Khushu` in the Salah

Q: I am a girl who believes in Allah, performs all acts of worship and does everything that will bring me close to Him, but I am suffering from a continuous conflict with my lower self that is inclined to evil. I never feel relaxed and reassured of my deeds, particularly Salah (Prayer). When I pray, I cannot achieve Khushu` (the heart being submissively attuned to the act of worship) which is an essential part of it.

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I am overcome by disturbing thoughts during Salah and I recite Isti`adhah (seeking refuge with Allah from Satan) and Istighfar (seeking forgiveness from Allah) then continue with my Salah; however, it is not long time before the same thoughts overcome me throughout the Salah. Afterwards, I feel that my Salah has not been accepted, and so it is with all my deeds. I continuously cry and seek forgiveness from Allah. I repent to Allah often, but I find that my lower self inclines to sins. I live in suffering, anxiety, confusion and fear. I am afraid of breathing my last while in this state and taking advantage of my life. I was not like that before, so I hope that Your Eminence will advise me about what I should do to return to what I used to be. May Allah guide you to what pleases Him!

A: Firstly, we ask Allah to guide the questioner to what pleases Him, to refine her heart and make her deeds righteous, to guide her to what is best for her, to grant her steadfastness, righteousness, goodness and guidance and to lead her to the good in which she can find peace of mind and happiness in this life and the Hereafter! My advice is to recite the Glorious Qur'an frequently at suitable times, pondering and meditating upon its Ayahs (Qur'anic verses) and to read the books of Sunnah (the acts, sayings or approvals of the Prophet) and Tafsir (explanation/exegesis of the meanings of the Qur'an) that are

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beneficial to you; like Riyadh-ul-Salihin (Gardens of the Righteous), Bulugh Al-Maram, Al-Wabil-ul-Sayyib, Tafsir Ibn Kathir, Tafsir Al-Baghawiy, Tafsir ibn Jarir and Tafsir Al-Shawkany. In this way, you will make good use of your time. Also, it is good to be in good company from those in your family like your father and mother, and righteous sisters. Of course, this will keep you busy a part of your time. If you are not married, try to get married even if you take the initiative of proposing marriage. Choose one of your relatives who is good and suitable for you from your cousins or others whom you know well. Ask your father, or your Waliy, (a legally accountable person acting for a woman regarding marriage) to mediate this matter and mention to them to your knowledge so and so is a good man. Try to gather a lot of information about the man whom you wish to marry, and if you find that he is really good, inform your father that you would like to marry him. Advise your father not to exaggerate concerning the advanced Mahr (mandatory gift to a bride from her groom) or the Walimah (wedding banquet) and to make the matter easy for the groom. All the mentioned above are means for enjoying calmness, inner stability and can enable you to overcome the insinuating whispers of Satan and bad thoughts. If you are already married, All praise is due to Allah, then you

must live with your husband in harmony and treat him well. Also, you should do what is necessary to achieve intimacy and affection between you and work on satisfying his lawful desires. As mentioned earlier, you have to attach importance to reciting and pondering over the Glorious Qur'an. You must also recite Dhikr (Remembrance of Allah) often, Istighfar and seek refuge in Allah from the accursed Satan.

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In addition, you should say "La hawla wala quwwata illa billah (there is neither might nor power except with Allah!)" a great deal, and read useful books. All these are means of overcoming anxiety and the insinuating whispers that may harm you. I ask Allah to guide you, to grant you success, to rectify your intentions and to make your deeds righteous!



9- Clarifying the necessity of struggling against the soul and avoiding distraction during Salah

Q: What is the ruling on the person who gets distracted during Salah although one tries hard to avoid distractions during it ?

A: One should work hard, assume self-evaluation and fear Allah. Whenever one fears Allah and keeps one's duty to Him, Allah helps him. [\(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).\)](#) Thus, they should examine their deeds, , and struggle with their souls (temptations) until they perform Salah sincerely and faithfully and experience Khushu` (the heart being submissively attuned to the act of worship) in it until they get rid of the harmful ideas. This act needs great effort as well as care, faithfulness, sincerity and obedience to Allah's (Glorified and Exalted be He) Commands, asking Him for help so that one can concentrate deeply during Salah.

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10- The ruling on excessive movements during performing Salah

Q: What is the opinion of Your Eminence on those person who takes standing before Allah (Glorified and Exalted be He) lightly and move excessively during the Salah (Prayer), like putting a foot forward while holding the other one back, fiddling with their clothes, etc? Please advise us concerning this matter, may Allah reward you with the best!

A: It is prescribed for the Mu'min (believer) to observe Khushu` (the heart being submissively attuned to the act of worship), concentrate and completely be at ease in the Salah. A worshipper must bear in mind that they are standing before Allah, so as to have the proper sense of Khushu`. Allah (Glorified and Exalted be He) says: "Successful indeed are the believers." [\(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) Being at ease in the Salah and praying in a tranquil and dignified manner is an essential pillar of Salah. That is why when the Prophet (peace be upon him) saw a man praying who was not tranquil in his Salah, he ordered him to repeat the Salah and told him: " [\(When you stand for Prayer, perform Wudu' \(ablution\) well, then face the Qiblah \(Ka`bah-direction faced in Prayer\) and pronounce Takbir \(saying: "Allahu Akbar \[Allah is the Greatest\]"\), and recite whatever you can of Qur'an.\)](#) According to another version: [\(Then recite with Umm Al-Qur'an \(the Mother of the Qur'an: Al-Fatihah\) and with what Allah wills\) - \(then bow until you are at ease in Ruku` \(bowing\), then stand up](#)

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[until you are standing upright. Then prostrate until you are at ease in Sujud \(prostration\), then sit until you are at ease in sitting, then prostrate until you are at ease in Sujud, then repeat this throughout your Salah\)](#) The Prophet clarified for the man that it is a must to be at ease in all the positions of Salah and if the one does not do so their Salah is invalid. The Prophet commanded this man three times to repeat the Salah till the man said, "O Messenger of Allah, by the One Who sent you with Al-Haqq (the Truth), I cannot do any better than this, so teach me." Thus, the Prophet (peace be upon him) taught him how to pray properly.

Excessive fiddling during the Salah invalidates it. Thus, when the one fiddles with their clothes, moves their feet and the like, the Salah becomes invalid according to the opinion maintained by scholars. As for slight movements in the Salah, it is forgivable. My advice to every Mu'min (believer) man and woman is that they must observe Khushu` in Salah, focus on it, give it great importance, be at ease in all its positions and avoid fiddling with one's clothes, beard, etc., during worship.



11- The ruling on weeping out of fearing Allah during the Salah

Q: Is it permissible to weep while performing Salah (Prayer) ?

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A: Yes, if the worshipper is overcome with emotions out of awe and glorification of Allah, and out of Khushu` (the heart being submissively attuned to the act of worship) while reciting or hearing it, then there is nothing wrong with that. It is known that the Prophet (peace be upon him) and pious worshippers would weep during the Salah. It was authentically reported that when the Prophet (peace be upon him) recited Qur'an in the Salah, his chest would heave like the boiling of a cauldron due to his weeping. When Abu Bakr Al-Siddiq (may Allah be pleased with him) read Qur'an, he could not be heard by the people because of his weeping. Also, `Umar (may Allah be pleased with him) would be heard sobbing while leading the Salah. What is meant is that if one is overcome by emotions because of hearing or reciting the Qur'an and there is no Riya' (showing-off) intended, then there is nothing wrong with doing so. But, one must do his best in order not to disturb others or make it difficult for them to understand what they hear of the Words of Allah. This is because the purpose is to achieve Khushu` and enable others to hear and reflect upon the Words of Allah (Glorified and Exalted be He). However, if emotions overcome the worshipper, then it does not matter.



12- Clarification of how to keep up Salah

Q: How can a person observe Taqwa (fear of offending Allah) and particularly how should Salah (Prayer) be regularly observed?

A: A person has to strive hard against oneself to observe it regularly. Allah (Glorified be He) says: [\(As for those who strive hard in Us \(Our Cause\), We will surely guide them to Our Paths \(i.e. Allâh's Religion — Islâmic Monotheism\).\)](#)

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Thus, a person should strive against themselves and against Satan until they manage to perform it in congregation, and work hard to have a good company and refrain from all that Allah (Exalted be He) has prohibited. It is a must to strive against oneself and to keep away from following one's desires, Satan and bad company. Whoever strives hard and remains patient, Allah grants them success and supports them.



13- How Muslims can protect themselves against the devil during Salah

Q: I observe Salah (Prayer) on time and in congregation. However, I suffer from absentmindedness during my Salah. Sometimes, I enter into Salah and finish it without even remembering what I have just recited. I always supplicate to Allah (Glorified be He) to grant me Khushu` (the heart being submissively attuned to the act of worship) and I never despair of the Mercy of Allah. I read about the man who complained to the Messenger of Allah (peace be upon him) that the devil was disturbing him during his Salah. Please advise me on how I can protect myself from the devil during Salah and explain the advice of the Prophet (peace be upon him) to the abovementioned man, may Allah reward you with the best!

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A: It is Mashru` (Islamically prescribed) for the Muslim when they enter into Salah to concentrate on it both outwardly and inwardly and feel that they are standing before Allah (Glorified be He), so that they glorify and dignify Him and have Khushu` before Him. In that way, they can manage to keep the devil away, for he is a whisperer (whispers evil in the hearts of people at the times when they are not focused) who withdraws (from his whispering in one's heart after one remembers Allah). Therefore, when the worshipper is overcome by frequent Waswasah (insinuating thoughts from Satan) during Salah, they have to seek refuge with Allah from the devil, spit dryly three times to their left and say the Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"). This is what the Prophet (peace be upon him) advised the honorable Sahaby (a Companion of the Prophet), `Uthman ibn Abul-`Aas at-Thaqafy, when he said to the Prophet (peace be upon him): "The devil makes me confused about my Salah." The Prophet (peace be upon him) ordered him to seek refuge with Allah from the devil and then spit dryly to his left three times in Salah. `Uthman later said: [\(I did what the Prophet told me and I became free from that matter and Allah kept me safe from it.\)](#) Therefore, the questioner has to bear in mind the greatness of Allah when entering into Salah, concentrate on it, have the proper sense of Khushu`, and ponder what they read from Al-Fatihah (Opening Chapter of the Qur'an) and other Ayahs (Qur'anic verses). You have to strive hard to achieve submissiveness and to have the proper presence of mind when standing before Allah. If this is not enough, then seek refuge with Allah from the devil

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and spit dryly to your left three times and Allah will protect you from him. You should never feel despair and always do your best in striving against the enemy of Allah by achieving due Khushu` and by bearing in mind that you are standing before Him (Glorified be He) seeking His Mercy and fearing His Retribution. Moreover, you have to bear in mind that Salah is the pillar of Islam, the greatest act of `Ibadah (worship), and the most important Faridahs (obligatory act) after Shahadah (Testimony of Faith). When you manage to achieve such conditions and abide by this advice, you will be saved, in sha'a-Allah (if Allah wills), from the enemy of Allah. May Allah grant you, us and all Muslims success.



Ruling on the person who suffers from frequent Waswasah during Salah

Q. Sometimes, when I stand to perform Salah (Prayer), I feel it is too hard for me to recite each Ayah (Qur'anic verse) and I do not feel Khushu` (the heart being submissively attuned to the act of worship); I try to have it but in vain. At other times, I do feel Khushu` and weep out of fear of Allah and because of regretting that I did not have Khushu` in my previous Salahs. Am I sinful for that and what is this sin? Please advise me, may Allah reward you with the best! Is it permissible to repent and contemplate during Salah?

A: Achieving Khushu` during Salah is one of the best means of getting nearer to Allah and having one's Salah accepted. It is also an

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attribute of Mu'mins (believers), as Allah says in His Great Book (the Qur'an): **(Successful indeed are the believers.) (Those who offer their Salât (prayers) with all solemnity and full submissiveness.)**

However, if the worshipper is overcome by some distracting thoughts and a slight lack of Khushu`, the Salah is not invalidated. At times one may be subject to insinuating Waswasah (insinuating thoughts from Satan) and disturbing thoughts that would overcome them in Salah, and this does not invalidate it. In this case, the person does not have to make up for Salah as it is valid, but one must struggle against oneself. Upon commencing Salah, the worshipper has to bear in mind that they are standing before Allah and that Allah has made Khushu` an obligatory part of Salah and thus make every effort to achieve it seeking Allah's Help. If one suffers from excessive Waswasah, they have to seek refuge with Allah from the devil and spit dryly three times to their left. There is nothing wrong with saying the Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") during Salah. `Uthman ibn Abul-`Aas, (may Allah be pleased with him), asked the Prophet (peace be upon him) about this and told him that he was overcome by Waswasah during Salah. The Prophet (peace be upon him) told him to seek refuge with Allah from the devil whenever exposed to such Waswasah during Salah. When `Uthman Ibn Abul-`Aas did that, Allah (Glorified be He) protected him from such Waswasah.

In other words, every Mu'min man and woman should do their best to have the proper sense of Khushu` in Salah and to focus on and concentrate in it. They must bear in mind that they are standing before

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Allah (Glorified and Exalted be He) in a kind of soliloquy. Moreover, they should keep in mind that Salah is the pillar of Islam and the greatest Faridah (obligatory act) after Shahadah (Testimony of Faith). Bearing all that in mind will help the worshipper to have the due Khushu` and to pay profound attention to Salah. However, if the worshipper cannot achieve total Khushu`, it does not matter and their Salah is still valid, Alhamdu lillah (All praise is due to Allah). They need not do anything regarding the previous Salahs in which they could not achieve the due Khushu` as they are all valid. However, they have to strive hard, seek Allah's Support and Guidance to achieve the due Khushu` in

Salah. Allah (Glorified and Exalted be He) says: ﴿ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴾ And: ﴿Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾ We advise you to supplicate to Allah humbly to help you remember Him, have Khushu` in Salah and protect you from the incitement and Waswasah of the devil. In addition, we advise every Mu'min man and woman to concentrate in Salah with the proper sense of Khushu` and humility and be keen on warding off Waswasah and anything that may affect the validity of Salah or lessen its Thawab (reward from Allah). May Allah grant us success!

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15 - Clarifying the means to gain the pleasure of `Ibadah

Q: Brother Abu Muhammad from Riyadh asks: What are the reasons behind someone's losing pleasure in `Ibadah (worship)? How should this matter be treated practically? May Allah reward you with the best.

A: Undoubtedly, worshipping Allah (Exalted be He) brings about extreme pleasure in the hearts of all believers. The honorable Prophet (peace be upon him) said: [\(My utmost pleasure is Salah \(prayer\).\)](#) Also, he said to Bilal (may Allah be pleased with him): [\(Ease our souls with Salah.\)](#) This means announce the call to start Salah so that we feel tranquil. It is the greatest `Ibadah after the two Shahadas (Testimony of Faith). In addition, it eases the hearts, and it is the source of delight and pleasure for the soul of a person who performs it sincerely and with Khushu` (the heart being submissively attuned to the act of worship), keeping in mind that it is the cornerstone of Islam. Moreover, it constitutes an intimate conversation with the Lord (Glorified and Exalted be He) and an opportunity for the Muslim to stand before Him. Thus, the Muslims become tranquil, delighted and also feel its pleasure in their souls while they are standing, reciting, bowing, prostrating and performing other pillars of Salah legalized by Allah (Exalted be He). Hence, I advise every male and female believer to approach `Ibadah, such as Salah and so on, with sincerity and faithfulness, dedicating such an act to Allah Alone, wishing for His Reward

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and fearing His Punishment. The Muslims will be rewarded by Allah (Glorified and Exalted be He) with the best if they perform it sincerely and according to the Sunnah (action following the example of the Prophet), not according to Bid`ah (innovation in religion). Salah, Zakah (obligatory charity), Sadaqah (voluntary charity), Sawm (fast), Hajj, `Umrah, legal Adhkars (invocations), recitation of the Noble Qur'an, supplication to Allah, and propagation of virtue and prevention of vice are forms of `Ibadah that lead to great pleasure and tranquility in the hearts and souls. The believers remember that they are doing something in the Cause of Allah (Glorified and Exalted be He). Moreover, these are Allah's (Exalted be He) Commands, and the believers know that they satisfy Him in doing so. Thus, they become at ease and feel delighted for having obeyed Allah (Exalted be He) and for the great reward they will gain. Consequently, this will result in having sins eliminated, being rewarded with Jannah (Paradise) and getting rescued from Hellfire. In addition, Da`wah (calling to the Way of Allah), and propagation of virtue and the prevention of vice result in benefiting the worshipers, guiding them to good acts, helping them to obey the Commands of Allah and to avoid the acts that Allah (Exalted be He) has prohibited. All these deeds please kind souls, fill the hearts with tranquility and delight the eyes of male and female believers. Allah (Glorified and Exalted be He), The Ever-Truthful, says in His Book: [\(The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses \(this Qur'ân\) are recited unto them, they \(i.e. the Verses\) increase their Faith; and they put their trust in their Lord \(Alone\);\)](#) [\(Who perform As-Salât \(Iqâmat-as-Salât\) and spend out of that We have provided them.\)](#) [\(It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision \(Paradise\).\)](#)

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The Prophet (peace be upon him) said: [\(Allah will give shade to seven on the Day when there will be no shade but His. \(These seven persons are\) a just ruler,\) who is just because he fears Allah \(Exalted be He\) and hopes for His Reward, \(a youth who has been brought up on the worship of Allah. \(i.e. worships Allah sincerely from childhood\).\) He does so, as he has experienced its pleasure and has discovered its great reward. Moreover, glorifying and loving Allah \(Exalted be He\), being sincere to Him and hoping for His Reward lead him to worshipping Him. \(A person whose heart is attached to the Masjids \(i.e. Mosques, to pray the obligatory prayers there in congregation\)\) He is attached to Masjids because of the goodness, tranquility, relief and pleasure he experiences in performing Salah. \(Two persons who love each other for Allah's Sake, and they meet and part in Allah's Cause only.\)](#) In loving each other for the Sake of Allah (Exalted be He), they discover great benefits; tranquility in the heart, pleasure for the soul and great intimacy, as they know that this act satisfies Allah (Exalted be He), Who has ordered this. Moreover, they attain great benefit, which extent is known by Allah (Exalted be He) Alone, and which involve cooperation and recommending one another to the truth. The fifth: [\(a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah.\)](#) Why does he say so? Because love, glorification and fear of Allah (Glorified and Exalted be He) are fixed in his heart. Thus, he leaves the prestigious and beautiful woman, who calls him for Fujur (evil-doing). He refuses her call, hoping for the Reward and Satisfaction of Allah (Glorified and Exalted be He). Also, the same applies to a woman who

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is called to illicit intercourse by a handsome and prestigious man, but she says that she fears Allah (Exalted be He) and keeps away from this sin because of her love for Allah (Exalted be He), and because of the spiritual comfort and pleasure of obeying Him and following His Shari`ah (Islamic law). The sixth: [\(a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given \(i.e. nobody knows how much he has given in charity\).\)](#) Why? It is because of his love for and glorification of Allah (Glorified be He), Who knows everything. He likes to act secretly for the Sake of Allah, and so he does not show off; as he hopes for Allah's Reward and does not care about people's hypocritical praise and thanks. The seventh: [\(a person who remembers Allah in seclusion,\)](#) i.e. without being accompanied by anyone. [\(and his eyes are then flooded with tears.\)](#) He does so due to his fear from, glorification of and love for Allah (Glorified be He). Thus, he has become one of the seven persons whom Allah will give shade.

To sum up, by approaching Allah ('s Path) in `Ibadah, recalling His Greatness, and hoping for His Reward and Satisfaction by any means, including obedience (to Him),

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you will attain pleasure and be careful to perform `Ibadah, and you will also feel tranquil when performing it.

The one who complains of a hard heart should treat himself by remembering Allah much, reciting the Noble Qur'an, being cautious of sins, repenting to Allah (Exalted be He) for all previous sins along with being truthful in these deeds. When one becomes truthful with Allah (Exalted be He) in repentance, remembers Him much, worships Him sincerely, recalls His Greatness and that Allah (Glorified and Exalted be He) watches them: [\(And Allah is Ever-Watching over all things\)](#) knowing that they are accompanied by two angels, one of whom writes good deeds and the other writes sins, their hearts will submit to Allah (Exalted be He) sincerely, and they will enjoy the pleasure and



16- Ruling on delaying Salah beyond its time when feeling very tired

Q: Is it permissible to delay Salah (Prayer) beyond its time when exhausted to the extent of having to rest in order to be able to perform Salah perfectly? Is it permissible to repeat Salah because of frequent absentmindedness and loss of concentration?

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A: It is prescribed for the Mu'min (believer) to enter into Salah with an attentive and submissive heart, to focus on it and to perform it perfectly with rapt attention. They must have the proper sense of sincerity and Khushu` (the heart being submissively attuned to the act of worship) when performing it, as Allah (Glorified be He) says: [\(Successful indeed are the believers.\) \(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) According to the Hadith Sahih (authentic Hadith), the Prophet (peace be upon him) said: [\(The worst thief among people is the one who steals from his Salah. They asked: "How does he steal from his Salah, Messenger of Allah?" He replied: "He does not do Ruku` \(bowing\) or Sujud \(prostration\) properly."\)](#) Thus it is Wajib (obligatory) on every Mu'min man and woman to give their rapt attention to the Salah, perfect it, and perform its Ruku` and Sujud properly. If it is the beginning of the time for Salah and the person is very tired, there is nothing wrong with delaying praying to have some rest: in fact, this is much better than praying when extremely tired. This is because even if a person prays at the end of the time for Salah but feeling at ease in all the postures and with Khushu`, it is much better than offering it at the beginning of its time feeling ill at ease and without Khushu`. However, it is not permissible to delay Salah beyond its time for it is necessary to offer Salah within the prescribed times. If Salah is delayed to a half or a third of the time because of a Shar`y (Islamically lawful) excuse like tiredness, or severe illness,

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there is nothing wrong with that, Alhamdu lillah (All praise is due to Allah). The Muslim has to work on perfecting Salah and feeling at ease in all its postures whatever time they are going to pray. It is essential to pray in a tranquil and dignified manner, for doing so is an essential pillar of Salah. Achieving Khushu` in Salah is the best way to perfect Salah. Praying in a tranquil manner means being completely at ease when bowing, prostrating, sitting between the two prostrations, and when standing up straight after bowing; all this is essential in Salah. That is why the Prophet (peace be upon him) ordered the man who prayed badly and was not at ease in Salah to repeat it. He (peace be upon him) called the person who does not perfect their Salah a thief, as he said: [\(The worst thief among people is the one who steals from his Salah. They asked: "How does he steal from his Salah, Messenger of Allah?" He replied: "He does not do Ruku` or Sujud properly."\)](#)



17- Ruling on waking under age children for Salah

Q: Should we awaken the children under the age of twelve for Salah (Prayer) if they are tired or have wounds or broken limbs? Should we also ask them to make up for the Salah they miss?

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A: Yes, they have to be taught how to offer Salah, and be awakened to offer it according to their conditions. The Prophet (peace be upon him) stated: [\(Command your children to offer Salah when they become seven years old, and spank them for \(neglecting\) it when they become ten years old.\)](#) Therefore, they are to be awakened at the time of Salah and offer it according to their conditions. If they are able to stand, then they should offer Salah standing; if they cannot, they may offer it while sitting, and if they cannot, then they may offer Salah while lying on their sides. The Prophet (peace be upon him) told `Imran ibn Al-Husain when he was ill: [\(Offer Salah while standing; if you cannot, while sitting; if you cannot while lying on your side; and if you cannot, while lying on your back.\)](#) This is what parents must do with their children in implementation of the order of the Prophet (peace be upon him) according to one's ability: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) If the child has not attained puberty but reached the age of seven, then they should be ordered to offer Salah but not spanked for neglecting it. However, if they are above ten years old,

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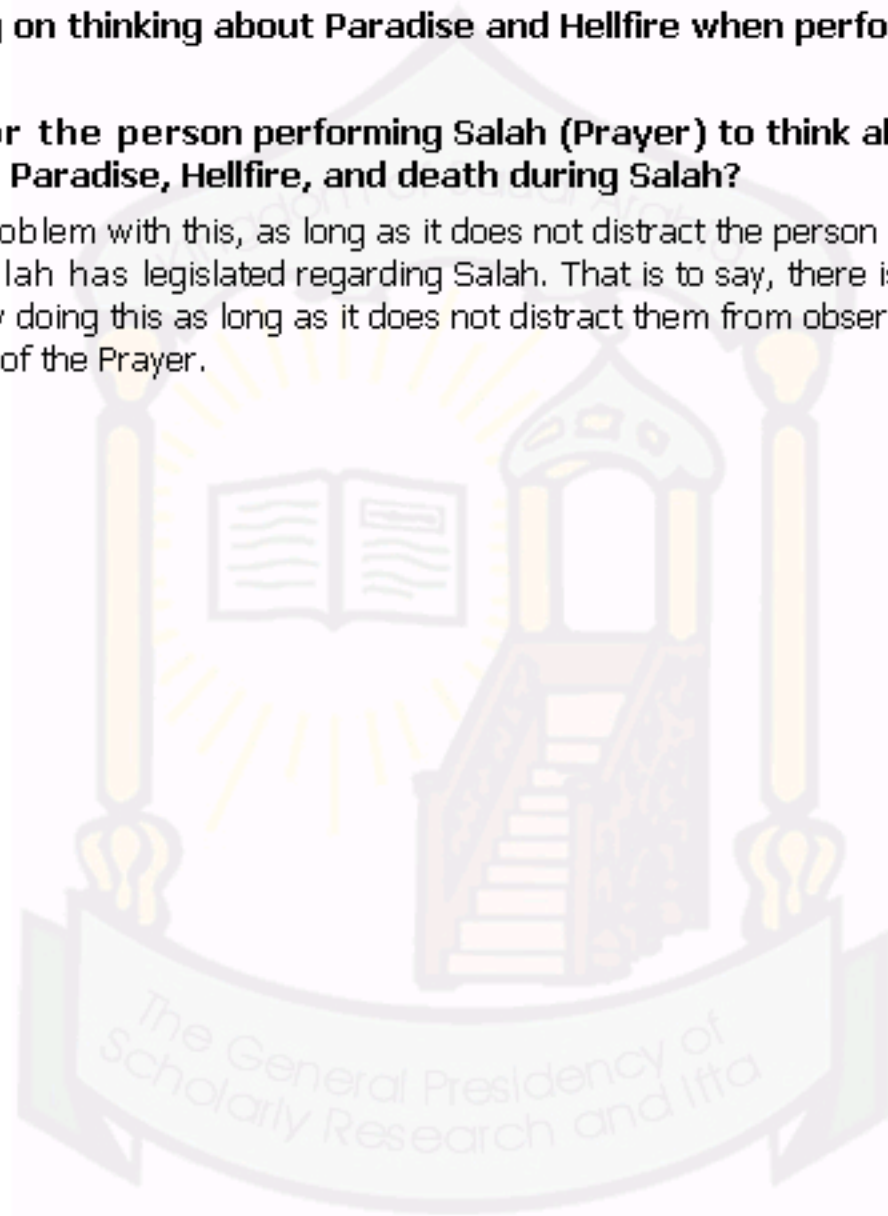
they have to be commanded to offer Salah and spanked for not performing it. They are to offer Salah according to their ability, whether they are ill, injured, etc. As previously mentioned, they should be taught how to offer Salah and do that according to their state like those who have reached puberty. May Allah grant us all success.



18- Ruling on thinking about Paradise and Hellfire when performing Salah

Q: Is it lawful for the person performing Salah (Prayer) to think about the (life in the) grave, its torture, Paradise, Hellfire, and death during Salah?

A: There is no problem with this, as long as it does not distract the person performing Salah from observing what Allah has legislated regarding Salah. That is to say, there is nothing wrong with a person inadvertently doing this as long as it does not distract them from observing the obligatory and supererogatory acts of the Prayer.





19- Ruling on Salah of the person who is preoccupied with their worldly affairs during Salah

Q: There is a person who performs their Salah (Prayer) in the right way, completing its integral pillars, obligatory and supererogatory acts, but they think a lot about their worldly affairs and problems during Salah. Is their Salah correct?

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A: The Salah is correct, but they ought to strive to concentrate, heart and soul, on their Salah, so that the thoughts and concerns regarding their worldly affairs come to an end. The situation described is one of disharmony, as believers are instructed to exert strenuous efforts while entering Salah and be earnest in experiencing Khushu` (the heart being submissively attuned to the act of worship) while standing before Allah and glorifying Him. They are to remember that they are standing before Allah the Greatest, so that they can offer Salah submissively to Allah (Glorified be He), pay reverence to the sanctity of standing for Salah, have fear, feel in awe of and glorify Allah, and meditate upon what they are reciting during Salah.



20- Clarifying what is required from the person who gets distracted during Salah

Q: The sender, Abu `Azzam, from Makkah Al-Mukarramah, wrote in detail about three issues. I have summed up the first where he complains about getting so distracted during Salah (Prayer) that he sometimes recites Al-Fatihah (Opening Chapter of the Qur'an) in place of Tashahhud (testification recited in the sitting position in the second/last unit of Prayer). Can you please advise him about how to gain serenity during Salah?

A: I advise brother Abu `Azzam to be mindful of Allah during his Salah and remember that he is standing before Allah, that this Salah is the cornerstone of Islam, and that it is the most important obligatory act after Shahadah (Testimony of Faith). Should he recall these points, Allah (Glorified be He) will help him find serenity during Salah,

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making his heart submissively attuned to it without becoming distracted. Allah (Exalted and Glorified be He) says: [\(If you obey and fear Allâh, He will grant you Furqân \[\(a criterion to judge between right and wrong\)\]](#) He (Glorified be He) also says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) He (Exalted be He) also says: [\(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).\)](#) ; [\(and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.\)](#) So I counsel the sender to fear Allah, be mindful of Him during Salah, do his best to get his heart submissive while standing before Allah, and seek refuge with Allah from devil.

Should Waswasah (insinuating thoughts from Satan) occur to him during Salah, he is to spit thrice on his left side and say thrice: 'I seek refuge with Allah from the outcast Satan'. So did the Prophet (peace be upon him) teach `Uthman Ibn Abul-`Aas; and when the latter did so, Allah delivered him from the insidious thoughts from Satan. The lesson to be learnt here is that the brother seeks refuge with Allah from Satan, and spits thrice on his left side when the insidious thoughts occur during Salah. He should submit heart and soul to Allah, remembering that he is standing before Allah, and that he speaks privately to his Lord. He should feel in awe of the Magnificence of Allah, and realize that he is required to submit himself to Allah and glorify Him, so that the thoughts that distract him from Salah are removed.

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21. Ruling on the person who performs Salah quickly lest their Wudu' is nullified

Q: The questioner says: Sometimes I perform Salah (Prayer) quickly in order to remain in a state of Wudu' (ablution). What are your directions in this regard?

A: Serenity, stillness, Khushu` (the heart being submissively attuned to Prayer), and non-haste are required to be experienced when performing Salah until each limb is resting in its place. Do not pray in haste. Stand still and straight until you have recited Al-Fatihah (Opening Chapter of the Qur'an) and some other Ayahs (Qur'anic verses) with it. Then perform Ruku` (bowing), putting your hand on your knees and straightening your back in line with your head. Abide by Khushu` during Ruku`, and do not be in haste; say thrice: 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)'. It is obligatory to say this once, but it is preferable to reiterate it three times or more. Raise your body, saying: 'Sami` Allahu liman hamidah (Allah hears the person who praises Him)', followed by: 'Rabana walaka al-hamd (O our Lord, Praise be to You)', or Allahuma rabana laka al-hamdu hamdan kathiran tayban mubarakan fih mil'u as-samawat wamil'u al-ard wamil'u ma baynahuma wamil'u ma shi'ta ba`d (O Allah! Our Lord! Praise be to You; a great deal of praise; a blessed and good praise that fills the heavens and the earth, and fills what is in between and then fills what You desire after this). This is what it is preferable to say calmly in this position. If you only say: "Rabana walaka al-hamd", or "Allahuma rabana laka al-hamdu", this would be sufficient, but it should be said serenely, without haste.

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You stand still until each of your limbs is resting in its place. It is to be noted here that the Sunnah (saying recommended by the Prophet) in this position is to extol Allah saying: 'Allahuma rabana laka al-hamdu hamdan kathiran tayban mubarakan fih mil'u as-samawat wamil'u al-ard wamil'u ma baynahuma wamil'u ma shi'ta ba`d (O Allah! Our Lord! Praise be to You; a great deal of praise; a blessed and good praise that fills the heavens and the earth, and fills what is in between and then fills what You desire after this)'. Then, you say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") while leaning down to prostrate, resting on seven body parts: the forehead, nose, hands, knees, and toes (including the soles of the feet). Try to attain Khushu` and tranquility during Sujud until each limb is resting in its place. Think: Khushu`, tranquility, and non-haste. Say: Subhana Rabbiya Al-`Ala (Glory be to my Lord, the Most High), preferably thrice; while saying it more is better, it is only obligatory to say it once with stillness, tranquility, and non-haste. Also supplicate sincerely to Allah during, saying, as the Prophet (peace be upon him) regularly did: [\(O Allah! Forgive me all my sins; the major sins and the minor ones, those I did in the past or will do in the future, and also the sins I did in secret or in public.\)](#) You may also say other good supplications like: "Oh Allah! You are Oft-Forgiving and You love to forgive, so forgive me";

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"Oh Allah! Forgive me and my parents" (if your parents are Muslims); "Oh Allah! Admit me to Paradise"; "Oh Allah! Save me from the Hell-fire" and; "Oh Allah! Pardon me and my parents". This is because the Prophet (peace be upon him) said: [\(So far as Ruku` is concerned, extol during it the](#)

Great and Glorious Lord; and while prostrating yourselves, be earnest in supplication, for it is fitting that your supplications are most likely to be answered.) The Prophet (peace be upon him) also said: (The nearest a servant comes to their Lord is when they are prostrating themselves, so make much supplications (in this state).) To sum up, you have to be serene during Salah, and not be in haste. Be calm, acquire Khushu`, and do not pray quickly. Should you pray in haste, without attaining serenity during Salah, it will be invalidated. So you should be serene in Salah until each limb is resting in its place.



22- Admonition to the person who does not feel Khushu` in Salah

Q: A woman asks: "I - praise be to Allah - observe the Five Obligatory Daily Prayers regularly, but most of the time I do not feel Khushu` (the heart being submissively attuned to the act of worship) during Salah (Prayer). What admonition can you give me in this respect? May Allah reward you with the best.

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A: I advise you to endeavor to attain Khushu`; Allah (Glorified be He) says: [\(Successful indeed are the believers.\)](#) [\(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) So, you should strive to attain Khushu` by recalling in your mind the Magnificence of Allah, realizing that you are standing before Allah, that Salah is the cornerstone of Islam, and that Khushu` completes and perfects it. Remember these ideas upon entering Salah; bring to mind that you are standing before Allah, the Great Lord Who has created you from nothing, bestowed blessings on you abundantly, and ordained you to pray. Remember this Great Lord and that it is obligatory on you to submit to Him, and to perform this act of worship perfectly as He ordered you, so that you may feel Khushu`, experience submissiveness in your heart, and feel such serenity and humbleness to Allah that you may shed tears due to feeling in awe of Him. Recall the Magnificence and Sublimity of Allah and bear in mind that He is your Lord and God. Remember that Salah is the cornerstone of Islam and that the more you feel Khushu` during it, the more you are rewarded. When you strive for this purpose, you will attain much good. There is no problem praying without feeling complete Khushu`; although Salah in such a state is correct, it is not perfect unless complete Khushu` is experienced during it. However it is correct, the reward is decreased. The more Khushu` is attained, the more reward the person gets and vice versa. According to the Prophet (peace be upon him): [\(The person performing Prayer](#)

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[may get a reward for only a tenth, ninth, eighth, seventh, fifth, fourth, third, or half of his prayer\)](#) depending on the degree of Khushu` experienced during it. The more Khushu` a person feels during Salah, the more reward he or she gets and vice versa. The reward of Salah is given in varying degrees depending on the amount of Khushu` the person attains. May Allah grant us all success.

Q: When I perform Salah, I do not attain Khushu` during it. I feel this, i.e., not having Khushu` during it. Besides, I perform it quickly; and make many movements during it. Am I sinful by doing so? Is the reward of Salah decreased in my case, noting that this is beyond my will?

A: It is obligatory to get serenity during Salah. You should be serene while bowing, raising from bowing to stand up erect, and prostrating until each limb is reposed in its place. You are also to sit with serenity between the two Sujuds (prostrations). Should it be available for you to attain more serenity, feel extra submissiveness in your heart, glorify Allah more during Ruku` (bowing) and Sujud, and supplicate to Him during Sujud, this would be more perfectible. You are also to avoid

Waswasah (insinuating thoughts from Satan).

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When you feel something of the kind, seek refuge with Allah from the accursed Satan. Allah (Glorified be He) says: [\(Successful indeed are the believers.\) \(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) You should strive for attaining Khushu`. Allah (Exalted be He) says: [\(As for those who strive hard in Us \(Our Cause\), We will surely guide them to Our Paths \(i.e. Allâh's Religion — Islâmic Monotheism\).\)](#) Both men and women are to have sincere interest in performing Salah with Khushu` and serenity, with saying the Adhkar (invocations and Remembrances) prescribed for Salah: during Ruku`, they are to say: 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)' preferably thrice or more but the least that is obligatory is to say it only once. They are also to say: 'Subhanaka Allahuma Rabana Wabihamdik (Glory be to You, O Allah, and all Praise be to You!) Allahuma ighfir li (O Allah forgive me)' All this is lawful. During Sujud, they are to say Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High) preferably thrice or more but the least that is obligatory is to say it only once. They may also say much supplications during Sujud and say 'Subhanaka Allahuma Rabana Wabihamdik Allahuma ighfir li as it is the case with Ruku`. They can also say 'Subuh Qudus Rabu Al-Malaekah w-ar-Ruh (worthy of extra glorification and sanctity, the Lord of Angels and the Soul)' during Ruku` and Sujud. The point here is that the Sunnah (act followed and approved by the Prophet) for the believer is to do his or her best in performing the prescribed acts of Salah with serenity. The latter ought to be attained during Ruku`, Sujud, between the two Sujuds, and when they raise from Ruku`. They are to get serenity

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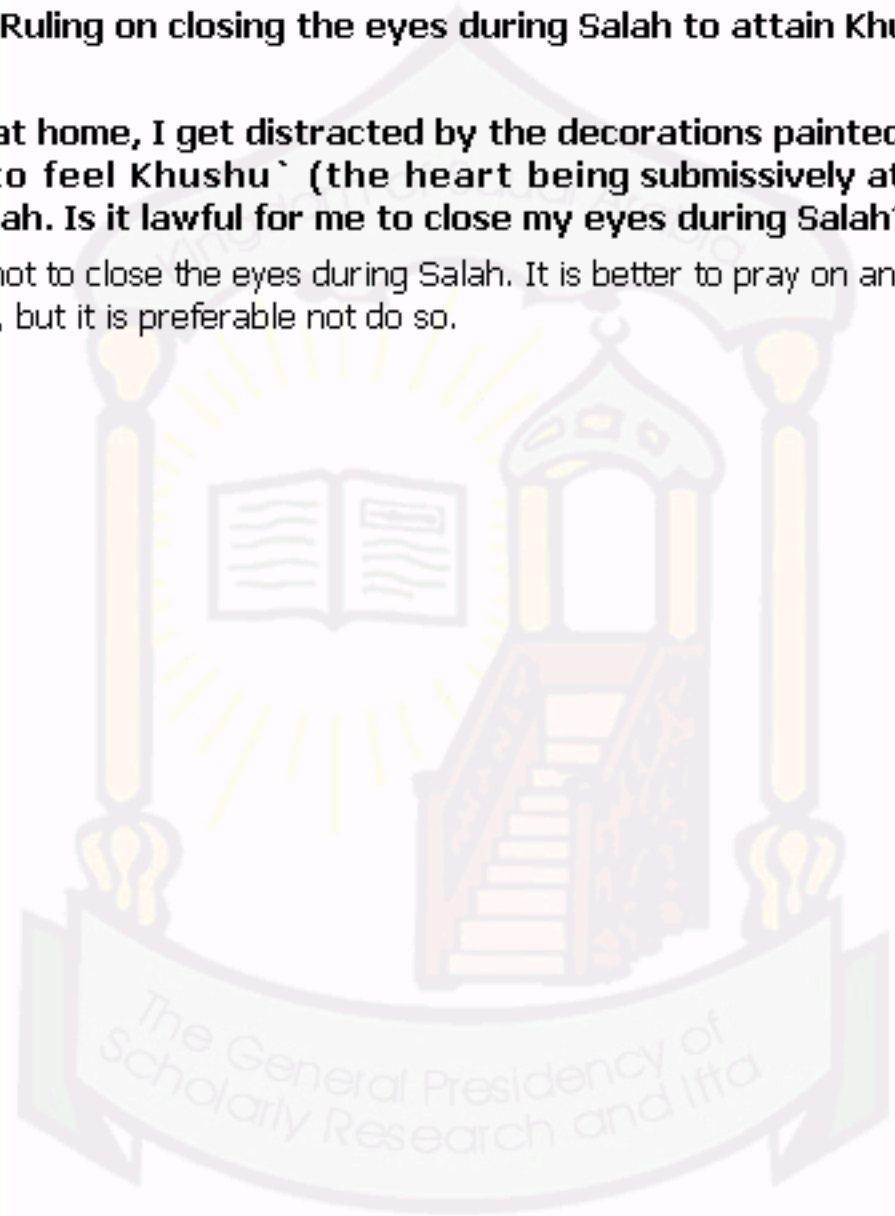
in all the Arkan (integral acts) of Salah, with extra Khushu`, saying much glorification of Allah during Ruku` and Sujud and supplicating to Him a lot during Sujud. All this is preferable.



23- Ruling on closing the eyes during Salah to attain Khushu`

Q: When I pray at home, I get distracted by the decorations painted on the prayer rug, so I am unable to feel Khushu` (the heart being submissively attuned to the act of worship) in my Salah. Is it lawful for me to close my eyes during Salah?

A: It is preferable not to close the eyes during Salah. It is better to pray on an undecorated rug. You may close your eyes, but it is preferable not do so.





24- Ruling on the person whose Salah does not urge him or her to refrain from obscenity and wrongdoing

Q: What is the ruling on the person who offers Salah, yet the latter does not urge him or her to abstain from obscenity and wrongdoing?

A: Such person is exceeding the proper limits and is on the verge of incurring grave consequences. He or she has to bring themselves to account for their deeds, and repent to Allah for their wrongdoings. Allah accepts repentance from the person who repents.

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Allah (Exalted be He) says: **﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾**

The Prophet (peace be upon him) also said: **﴿He who repents of his sins is like the one who has not committed a sin.﴾** So, every believer, male or female, is required to repent to Allah of their wrong deeds, and bring themselves to account, striving to abide by the right conduct for Allah's sake, seeking rewards from Him and warding off His punishment. Allah will help the person who does this sincerely and does his or her best to abide by the right and refrain from the wrong, guiding them to the right path. Allah (Glorified be He) says: **﴿As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers).﴾** He (Exalted be He) also says: **﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾** **﴿And He will provide him from (sources) he never could imagine.﴾** Allah (Glorified be He) also says: **﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾** So it is obligatory on all male and female believers to repent to Allah (Exalted be He) of all sins, strive against the evil inside themselves and against Satan, beware the bad company, and keep close to the good company, beseeching Allah humbly and asking Him to make them successful,

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to guide them to the right path, bearing in mind that He (Glorified be He) is the Best Answerer and He alone is the Worthiest to be sought for help. Allah (Exalted and Glorified be He) says: **﴿Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation)﴾** He (Glorified be He) also says: **﴿And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).﴾** May Allah grant all of us success.



25- Advice to the person who wishes to feel Khushu` in Salah

Q: From Jizan has come to us a message from some sister saying: I am a married woman. Allah (Exalted and Glorified be He) has guided me to worship Him and regularly observe the Five Obligatory Daily Prayers, the supererogatory Prayers performed before/after the obligatory Prayers, Salat-ul-Duha (supererogatory Prayer before noon), and Qiyam-ul-Layl (optional Prayer at night) on a regular basis. I also keep my duty toward my husband and am dutiful to my parents. I used to feel Khushu` (the heart being submissively attuned to the act of worship) and in awe of Allah during Salah (Prayer) and on reciting the Qur'anic verses and the hadiths containing enticement into doing good and intimidation into avoiding wrongdoings, mentioning Paradise, Hellfire, punishment in the grave, or the Hereafter in general. But recently, Your Eminence, I no longer feel this Khushu` or awe. Can you inform me of the reason for this lack of Khushu`, even though I still observe the obligatory and supererogatory Prayers?

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Also, please, instruct me how to regain Khushu`. May Allah reward you with the best.

A: I advise you to remember Allah a lot, and ask Him to fill your heart with awe and exaltation of Him. It may be that you have become engrossed in worldly concerns, household affairs, or the like. So I recommend that you supplicate to Allah humbly and ask Him to fill your heart with awe, piety, and reverence for Him. We advise you also to abundantly recite the Qur'an, remember Allah (Glorified and Exalted be He), glorify Him, and witness that there is no god but Him. These acts will bring about Khushu` of the heart and take you back to the good state you previously experienced In sha'a-Allah (if Allah wills).



26- Hardheartedness and its causes

Q: Dear Shaykh, sometimes one experiences hardheartedness. Could you advise us on that issue? May Allah reward you with the best.

A: Yes, hardheartedness may be caused by a sin that the person has committed, negligence, nonobservance,

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evil company, involvement in personal and home affairs or any other reason. Thus, one should examine and review their deeds to free themselves from the matters that preoccupy their minds and cause them such hardheartedness and negligence.



Explaining the Phrase: A sin rears another sin while virtue prompts for another virtue

Q: Some pious people say a phrase signifying that sin as well as virtue prompt the person to their path. Would your Eminence explain this phrase?

A: Yes, this meaning is reported about some Salaf (righteous predecessors). Another meaning of the phrase, however, is that: virtue is rewarded by a subsequent virtue, and sin is penalized by a subsequent sin. This implies that the believers should do their best to continue to gain virtues and good deeds and to become accustomed to them. If one commits a sin, they should be cautious not to commit another one and should rather repent to Allah (Exalted be He), and not accrue more sins. For, Satan then pushes them to the path of sins, and if the believer responds to it,

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they will commit other sins. Angels, on the other hand, push them to the path of virtues, and thus if they do a good deed, the angels guide them to more good deeds. In this way, believers should do their best to keep gaining virtues, to remember Allah much, and to be cautious of being preoccupied to the extent that they forget Dhikr (Remembrance of Allah). They should also guard themselves against sins. The one who commits sins should be cautious and should repent to Allah (Exalted be He), avoiding committing any more sins.



Ruling on interrupting Salah because of an unpleasant odor

Q: What is the ruling on interrupting Salah (Prayer) and moving to another place to pray when the person standing beside me has an unpleasant odor, especially if remaining in my place means I may forego a Rukn (integral act) of Salah, that is, serenity during Salah? Please give me an answer to this question.

A: There is no problem interrupting Salah for something necessary, like avoiding a bad odor, as the latter affects a person's Khushu` (the heart being submissively attuned to the act of worship) and serenity during Salah. So if a person interrupts his Salah to go to another place because of a bad smell, there is nothing wrong in doing so In sha'a-Allah (if Allah wills). It is worth noting here that the person who has bad breath or armpit odor should not pray in a congregation; he should, rather, pray at home. He who has such bad odors should seek treatment for it; he has no right to harm or cause distress to others.

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Also, a person who has eaten onion or garlic should not go to the Masjid (mosque); he ought to avoid the Masjid until the bad odor resulting from eating these types of food has gone. Allah's Messenger (peace be upon him) forbade the person who had eaten onion or garlic from approaching the Masjid; he (peace be upon him) would also order any person who entered the Masjid after eating onion or garlic to leave it. Based upon this, if a person stands beside another person who has bad breath caused by reasons other than eating onion or garlic, the former may go away from the latter.



29- Ruling on interrupting Salah because of seeing harmful creatures

Q: Some brother from Riyadh asks: In your viewpoint, Your Eminence, what is the legal ruling on interrupting Salah (Prayer) because of seeing harmful creatures such as snakes or beasts?

A: Interrupting Salah for this reason involves detailed points: if a person fears for their safety because of a criminal who wants to kill them or a snake is approaching them and they are not able to kill it while they are praying, they may interrupt Salah to bring something to kill it. But if they can kill the snake

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while still praying, they can do so. The Prophet (peace be upon him) said: [\(Kill the two black things during prayer, the snake and scorpion.\)](#) If a person has a staff and is able to hit the snake while still praying, they may do so; all praise be to Allah. But if they need to interrupt Salah to get rid of a snake, a foe desiring to kill them, a beast or the like, there is no problem in doing so.



30- Clarifying that the Sunnah states that food precedes Salah

Q: A questioner asks: Dear Shaykh, there are many Hadiths related on the Prophet's (peace be upon him) saying that food (when served at the time of a certain Salah (Prayer) should precede Salah. One of these Hadiths, for instance, is that related by Al-Bukhari and Muslim from Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (If dinner is served, start eating before praying Maghrib (Sunset) Prayer.) Also, Muslim related from `Aishah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (No Salah can be (rightly performed) when food is served (to the worshipper) or if he resists urination or excretion.) Moreover, it is reported from

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the Prophet (peace be upon him) in a Hadith agreed upon by Al-Bukhari and Muslim and related by Abu Qatadah (may Allah be pleased with him) that: (When anyone among you enters the Masjid (mosque), he should not sit till he prays two Rak'ahs.)

The question, Your Eminence, is: If, while observing Sawm (Fast), I enter the Masjid at the time of Adhan (call to Prayer), should I pray Tahiyat-ul-Masjid (two-unit-prayer to greet the Masjid) or go to break my Sawm, taking into consideration that I break my Sawm inside the Masjid? I hope that you will provide us with the legal opinion on that, may Allah reward you with the best.

A: With respect to resisting urination or excretion or starting with food when it is served at a time of Salah, we should act according to the Sunnah (action following the example of the Prophet), because at the time of Salah, we should not be preoccupied with anything other than performing it with Khushu` (the heart being submissively attuned to the act of worship). (No Salah can be (rightly performed) when the food is served (to the worshipper).) Another wording reads: (when food is served and the `Isha' Prayer is due.) A third Hadith includes the wording: (If dinner is present, then start by eating before performing

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Maghrib Prayer.) The Muslim should eat dinner first so as to be tranquil and relaxed and to pray with Khushu` and tranquility. One should not pray if they are preoccupied with the need for food or is resisting urination or excretion. The Muslim is obliged to do this, and the Hadiths are clear in this respect, such as: (No Salah can be (rightly performed) when food is served (to the worshipper), nor when one is resisting urination or excretion.) This also applies to eating dinner before praying, because one will feel tranquil in this way. However, if one observing Sawm enters the Masjid to pray Maghrib, one should start by praying Tahiyat-ul-Masjid, then break one's Sawm. This is because the duration of the two Rak`ahs (units of Prayer) is short; only two or three minutes, all praise be to Allah. The Messenger (peace be upon him) is reported to have said: (When anyone among you enters the Masjid, he should not sit till he has prayed two Rak'ahs.) In another Hadith, he said: (He

should pray the two Rak`ahs before sitting.) Thus, one should start by praying the two Rak`ahs if one is Tahir (ritually pure). Then, they should break their Sawm, all praise be to Allah.

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31- The need to preclude imitation of animals in Salah

Q: The listener A. `A. from Sudan says that she read in a book entitled "Zad Al-Ma`ad (The Supply of the Hereafter)" by Imam Ibn Qayyim Al-Jawziyyah that the Messenger of Allah (peace be upon him) forbade the Muslims to imitate animals in Salahs (prayers). He (peace be upon him) forbade kneeling down like camels, turning around like foxes, squatting like dogs, pecking the ground like crows, and raising the hands at the time of greeting like the tail of an unruly horse. Is this correct? I hope you will clarify these movements so we can avoid them, because I take care of every matter even if it is minor, and I follow the authentic Sunnah (supererogatory acts of worship following the example of the Prophet). May Allah reward you with the best.

A: What is mentioned by Imam Ibn Al-Qayyim (may Allah be merciful to him) is correct. The believer should avoid any action which involves imitation of animals, and should follow the Islamic lawful morals. Moreover, one should perform Salah in the way the Prophet (peace be upon him) did, as he is reported to have said: [\(Pray as you have seen me pray.\)](#) The Muslim should thus imitate and follow the example of the Messenger (peace be upon him), and should not imitate

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animals, as one should not kneel down like a camel. The Sunnah in this regard is to rest on the knees in Sujud (prostration), then on the hands, but if the person cannot do that due to old age or illness, there is nothing wrong if they rest on the hands first. Moreover, a Muslim should not peck the ground in Salah, but should maintain tranquility without hurrying to bow, perform Sujud and sit between the two Sujuds. Also, one should stand up after bowing in tranquility, and should not stretch the arms in Sujud like an animal. Rather, one should rest the hands only on the ground. Besides, one should not squat like a dog, as this action is not allowed as then one straightens the legs and thighs while sitting and depends on the legs like a squatting dog. The Sunnah in this regard is to stretch the left land and straighten the right one. Also, one should sit on the left leg and put the hands on the thighs or knees. However, straightening the thighs and legs while resting the hands on the ground is Makruh (reprehensible) and is not allowed. This is also the case with moving the hands at the time of greeting. For, the Muslims did it at the time of the Prophet (peace be upon him), and the Prophet (peace be upon him) ordered them to be tranquil in Salah and not to move their hands. The Sunnah signifies that greeting and turning around without moving the hands is sufficient.

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32- Ruling on teaching boys who have not performed Wudu' how to offer Salah

Q: What is the ruling on teaching boys who have not performed Wudu' (ablution) how to offer Salah (prayer)?

A: This is not real Salah, as the teacher shows them the way of bowing and prostrating, without performing real Salah.





33- Ruling on raising voice in Salah to teach children

Q: The questioner, Um Muhammad from Riyadh, says: "I have accustomed my children since they were five years old to stand beside me while I perform Salah (prayer) to teach them how to pray. Consequently, I found it necessary to raise my voice slightly to enable them to imitate me. The question is: Is there any sin on me if I raise my voice slightly to teach my children, taking into consideration that I still raise my voice to teach the younger ones among them?"

A: There is nothing wrong with that, in sha'a-Allah (if Allah wills). However, if it is possible to teach them outside Salah, it will be better, so they start to perform it when they

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learn it. If you raise your voice slightly to enable them to understand, there is nothing wrong with that. When your child is seven years old, you should order him to go to the Masjid (mosque) to perform Salah with the people. Also, girls should perform Salah with you so as to learn from you. There is nothing wrong if the children who are less than seven years, i.e., five or six years old, learn how to perform Salah. You should take care of the child who is seven years old to enable him to learn and derive benefit. Also, you should teach the girls how to perform Salah. If the boy performs Salah with you, there is nothing wrong with that. But, if you order him to perform Salah with men (in the Masjid), you will be following the Sunnah (supererogatory act of worship following the example of the Prophet). When he is ten years old, he should be beaten if he does not perform Salah in congregation.



34- Commanding children to offer Salah is obligatory when they are seven years old

Q: Your Eminence Shaykh, many people neglect to teach children how to pray until they are eleven or twelve years old. Please, give some advice to neglectful parents.

A: This is impermissible and it is obligatory for parents to guide their children and advise them when they are seven years old to offer the Salah (Prayer). Children, both males and females, should be given due guidance and education about Salah.

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Male children should be accompanied by their fathers or brothers to the Masjid (mosque) and when they are ten years old, they should be hit (lightly) if they do not observe Salah. The Prophet (peace be upon him) said: [\(Command your children to pray when they become seven years old, and hi them \(lightly\) for \(neglecting\) it when they become ten years old; and arrange their beds \(to sleep\) separately.\)](#) So, children who are ten years old or more should be ordered to pray in congregation and should be hit lightly if they neglect the Salah. The father, the elder brother, or the uncle should hit them lightly for that. After reaching puberty, Salah becomes obligatory for them and abandoning it then is an act of disbelief. May Allah grant us wellbeing. Seven-, eight-, and nine-year-old children should, however, be guided to pray without being hit lightly.



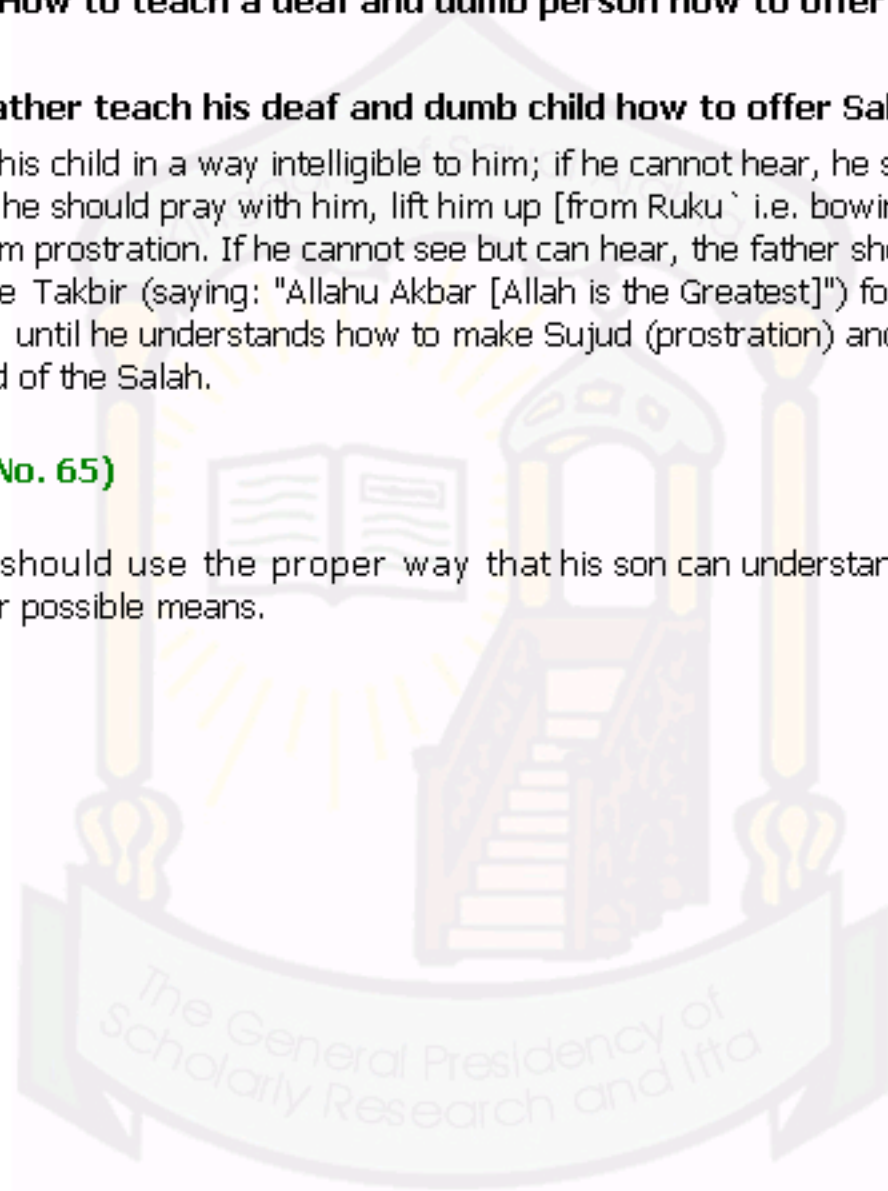
35- How to teach a deaf and dumb person how to offer Salah

Q: How should a father teach his deaf and dumb child how to offer Salah (Prayer) ?

A: He should teach his child in a way intelligible to him; if he cannot hear, he should practically teach him. For example, he should pray with him, lift him up [from Ruku` i.e. bowing], prostrate with him and lift him up from prostration. If he cannot see but can hear, the father should pray with him and make him hear the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") for Ruku` and lift him up from it and so on, until he understands how to make Sujud (prostration) and Ruku` and how to lift himself up to the end of the Salah.

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In conclusion, he should use the proper way that his son can understand by hearing, practice, touching or any other possible means.

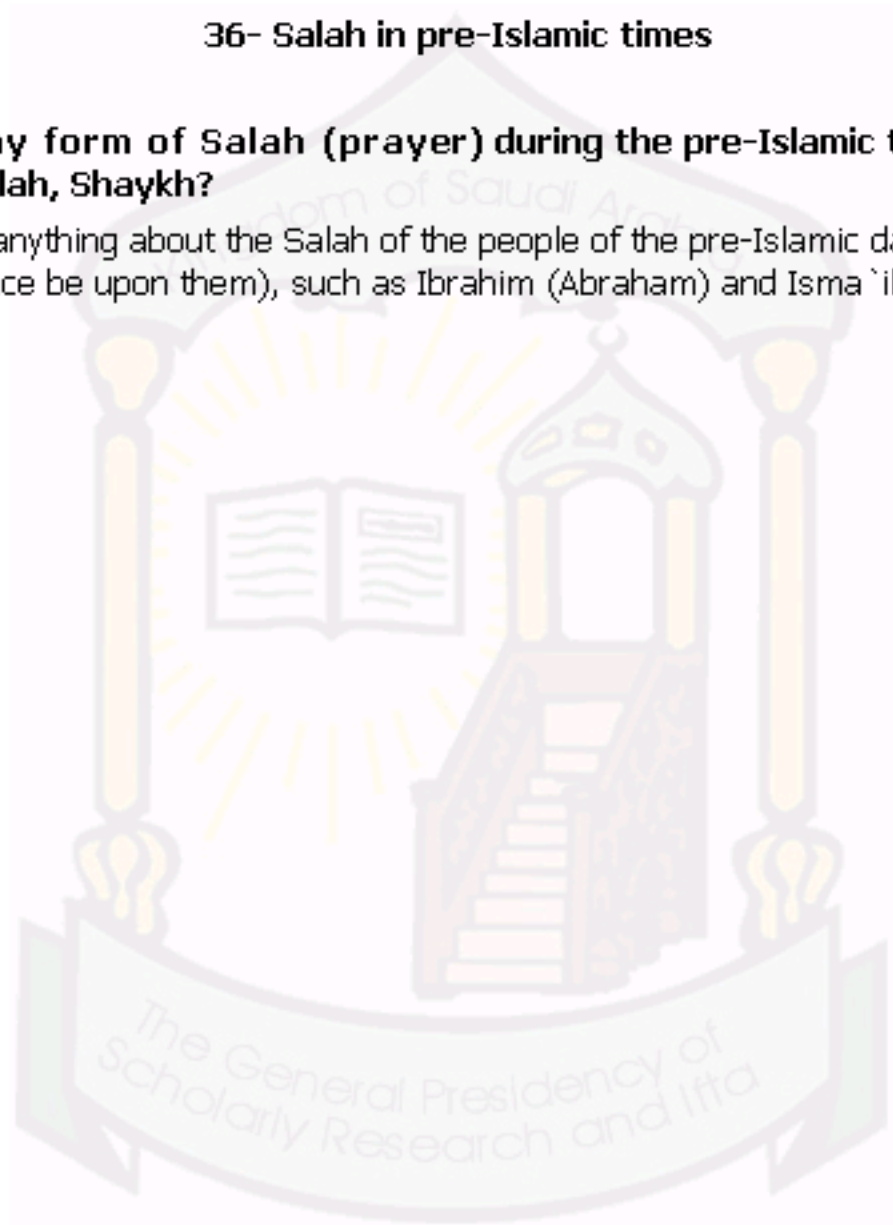




36- Salah in pre-Islamic times

Q: Was there any form of Salah (prayer) during the pre-Islamic time? What was the manner of that Salah, Shaykh?

A: I do not know anything about the Salah of the people of the pre-Islamic days of ignorance. Each of the prophets (peace be upon them), such as Ibrahim (Abraham) and Isma`il (Ishmael), came with Salah.





37- The Manner of the Prophet's Salah

Q: A questioner, Husayn from Algeria asks: Your Eminence Shaykh! What is the manner of the Salah (Prayer) of the Prophet (peace be upon him)? Please guide us in light of this question.

A: The Salah of the Prophet (peace be upon him) was well-balanced as told by Anas (may Allah be pleased with him): [\(I have never performed such a light and perfect prayer as I did behind the Messenger of Allah \(may peace be upon him\)\).](#)

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[The Prayer of the Messenger of Allah \(peace be upon him\) was well balanced.](#) He used to perfect the Ruku` (bowing), Sujud (prostration), and the short interval after Ruku` and between the two times of Sujud but he never lengthened his Salah until the people felt uneasy and this is the Sunnah (action following the example of the Prophet). A believer should make his Salah well-balanced, whether he is Imam (the one who leads congregational Prayer) or Munfarid (person offering Salah individually). The Ma'mum (person being led by an Imam in Prayer) should follow the Imam. The Prophet (peace be upon him) said: [\(Whoever leads people in Salah should lighten it, because there are among them the minor, the aged, the weak, and the one who has to complete his affairs.\)](#) He (peace be upon him) also said: [\(Pray as you have seen me praying\)](#) May Allah's Peace and Blessings be upon him. Making the Salah well-balanced is a part of following the Salah of the Prophet (peace be upon him) i.e. to make it light and perfect. He used to read the mid part of Mufassal (the last 65-70 chapters of the Qur'an) in the Zhuhr (Noon) Prayer and make the `Asr (Afternoon) Prayer lighter than the Zhuhr. During the Maghrib (Sunset) Prayer, he used to read from the last [short Surahs (Qur'anic chapters) of the Qur'an: 93-114], mid [Surahs of average length: 78-92], and first [long Surahs: 50-77] of Mufassal but he usually read the short Surahs in Maghrib and the average-sized Surahs in `Isha' (Night) Prayer, and the long Surahs in Fajr (Dawn) Prayer such as

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Surah Qaf (chapter no. 50), Surah Al-Tur (chapter no. 52), Surah Al-Dhariat (chapter no. 51) and so on. His Ruku` was perfect and light; he may say seven or ten times of Tasbih (saying: Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great) and may add: "Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me! You are All Glorious, All Holy, Lord of the angels and the spirit." After Ruku`, he would remain standing for a while until his back is fully straight and he would lengthen this stance until those behind him may think that he had forgotten. Again, he (peace be upon him) would do the same between the two times of Sujud; he would remain sitting between them and say: O my Lord, forgive me, forgive me! [\(O my Lord, forgive me, have mercy on me, strengthen me, guide me, and provide me with sustenance!\)](#) He (peace be upon him) would not hasten but would keep sitting until his back was fully straight in the proper position. During Sujud, he would keep calm and lengthen the Sujud saying Tasbih several times; ten times. Anas (may Allah be pleased with him) prayed behind some Imams and said: His Salah is like that of the Prophet (peace

be upon him). He counted ten times of Tasbih in Ruku` and in Sujud. Thus, if a person says five, seven, or ten times of Tasbih, this is good. The Tasbih of Ruku` is: Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)

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and the Tasbih of Sujud is: Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High!) During the separation between the two times of Sujud, one should keep sitting for a while until his back is fully straight and say: "O my Lord, forgive me." This is the manner of the Salah of the Prophet (peace be upon him), which was light and perfect. The Imams should follow his Sunnah (action following the example of the Prophet), because he (peace be upon him) said: [\(Pray as you have seen me praying.\)](#) The same ruling is equally applied to the Mufarid; when a person prays alone because of his illness or on account of any other legal excuse; he should follow the Prophet (peace be upon him). Similarly, the women should pray as the Prophet (peace be upon him) used to pray making their Salah light and perfect. You have heard the manner of the Salah of the Prophet (peace be upon him); he used to perfect his Ruku` and Sujud and separate between the two times of Sujud and between the Ruku` and Sujud with a short period of time, without hastening. He used to read from the middle of Mufassal in the Prayers of Zhuhr and `Asr but the `Asr Prayer was lighter than the Zhuhr Prayer. He also used to read from the short Surahs of Mufassal in the Maghrib Prayer. However, he may also read from the long Surahs of Mufassal in Maghrib such as Surah Al-Tur, Surah Al-Mursalat (chapter no. 77), and so on. In the `Isha' Prayer he used to read the Surahs of average length of Mufassal such as Al-Ghashiyah (chapter no. 88), Al-Fajr (chapter no. 89), Al-`A`la' (chapter no. 87), and Al-Burouj (chapter no. 85). In the Fajr Prayer, he would read Surah Al-Dhariyyat, Surah Qaf,

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Surah Al-Tur, Surah Al-Qamar (chapter no. 54), Surah Al-Mulk (chapter no. 67) and other such Surahs.



Q: A brother from Sudan says: Salah (Prayer) is obligatory on every human being and this is an unquestionable matter. However, scholars and shaykhs hold several opinions about the proper way of performing it. In order to be fully aware of the way the Messenger (peace be upon him) performed it, I wish for Your Eminence to clarify the following points for us. First, the way the Messenger (peace be upon him) followed while performing Salah and the Du`a' (supplication) that he (peace be upon him) used to make after completing the Rak`ahs (units of Prayer) and before the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) of every Salah. Second, the Du`a' the Messenger used to say after Taslim (salutation of peace ending the Prayer) and the way of Taslim. Third, the way of supplicating for the dead. Fourth, the manner and time of I`tikaf (seclusion for worship in a Masjid). I hope that your answers will be clear, brief, and understandable. May Allah reward you with the best.

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A: We have written some pamphlets on the manner of the Salah of the Prophet (peace be upon him) and on the great merit of Salah and congregational Salah. I hope you have access to them and there will be no problem with us sending them to you. In regard to knowing the matters from this program, we advise you and all brothers to pay due attention to the Sunnah (whatever is reported from the Prophet). You have to review the Sahih (authentic) Hadiths related in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) and other collections of Hadith such as Al-Muntaqa by Al-Majd Ibn Taymiyyah, Bulugh Al-Maram by Al-Hafizh Ibn Hajar, and `Umdat Al-Hadith by Shaykh `Abdul-Ghany ibn `Abdul-Wahid ibn `Aly ibn Surur Al-Maqdisy (may Allah be merciful to them). Other Hadith collections also may be reviewed such as Riyadh Al-Salihin and Jami` Al-Usul.

To sum up, when he (peace be upon him) stood up for Salah, he would start with Takbir (saying: "Allahu Akbar [Allah is the Greatest]") raising his hands to the level of his shoulders or his ears. This takes place at the beginning of every Salah, including Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer, Fajr (Dawn) Prayer, and supererogatory Prayers. He would say: "Allahu Akbar" at the beginning of Salah. It is reported that the Prophet (peace be upon him) said: [\(Takbir is the first act of entering into it i.e. Salah.\)](#) Then, he (peace be upon him) would recite Du`a'-ul-Istiftah (opening supplication when starting the Prayer), which consists of some Du`a' and Dhikr (Remembrance of Allah) said before

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the recitation, such as [\(Subhanaka Allahumma wa bihamdika wa tabaraka ismuka wa ta`ala jadduka wa la ilaha ghayruk \(Glorified be You, O Allah! And all praise is due to You, Blessed is Your Name and Lofty is Your Majesty, there is no deity but You\).\)](#) Here, Du`a'-ul-Istiftah is a Dhikr. He (peace be upon him) would also say in Du`a'-ul-Istiftah: [\(Allahumma ba`id bayni wa bayna khatayaya kama ba`adta baynal-mashriqi wal maghrib. Allahumma naqqini min khatayaya kama yunaqqa al-thawb-ul-abyadu min al-danas. Allahumma ighsilni min khatayaya bilma'i wal-thalji wal-barad \(O Allah! Separate me from my sins as You have separated the east and the west. O Allah! Cleanse me of my sins as a white garment is cleansed from dirt. O Allah! Wash off my sins with water, snow, and](#)

hail).) This is the most authentic Du`a' reported in this regard. Another Du`a' is: (O Allah, Lord of Jibril (Gabriel), Mika'il (Michael), and Israfil, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide among Your Servants concerning their differences. Guide me with Your Permission in the divergent views (which the people) hold about Truth, for it is You Who guides whom You will to the Straight Path.) This is one of the most comprehensive

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Du`a'-ul-Istiftah and there are other forms of Du`a'-ul-Istiftah that may be found in the Hadith collections. These three forms of Du`a'-ul-Istiftah are the most brief and authentic.

Then, he (peace be upon him) would say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim (I seek refuge with Allah from the accursed Satan)", "Bismillah Al-Rahman, Al-Rahim (In the name of Allah, the Most Gracious, the Most Merciful)", and then recite Al-Fatihah (the opening chapter of the Qur'an): (All the praises and thanks be to Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists).) to the end of it. Al-Fatihah is the greatest Surah (Qur'anic chapter) in the Glorious Qur'an and reciting it is a Rukn (integral pillar) of Salah as the Prophet (peace be upon him) said: (The Salah of anyone who does not recite Fatihat-ul-Kitab (the Opening of the Book, i.e. Al-Fatihah) is invalid.) The Imam (the one who leads congregational Prayer), Munfarid (person offering Salah individually), and Ma'mum (person being led by an Imam in Prayer) should recite it, but it is more obligatory on the Imam and Munfarid. With regard to the Ma'mums, scholars hold different opinions whether it is obligatory on the Ma'mums to recite it or not. First, it is obligatory on the Ma'mums in both Jahri Salah (Prayer recited out loud) and Sirri Salah (Prayer with subvocal recitation).

Second, it is only obligatory in the Sirri Salah, and not in the Jahri Salah.

Third, it is not obligatory on the Ma'mums to recite it either in the Sirri or in Jahri Salah, because the Imam recites it of their behalf.

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The preponderant view is that it is obligatory on the Ma'mums to recite it in both the Sirri and Jahri Salah, based on the general meaning maintained in the Hadiths reported in this regard. However, if a Ma'mum joins Salah with the Imam in Ruku` (bowing), the Rak`ah is counted for him as he missed the time of standing up for recitation and so he is excused. It is authentically reported by Al-Bukhari (may Allah be merciful to him) in his Sahih that Abu Bakrah Al-Thaqafy came to the Salah while the Prophet (peace be upon him) was performing Ruku`, so he bowed and then proceeded to stand in the row; he made first Ruku` and then joined the row out of his keenness. After finishing the Salah, the Prophet (peace be upon him) told him: (May Allah increase your love for the good but do not repeat this again.) i.e. do not make Ruku` before reaching the row; rather, you should keep patient until you take your place in the row. However, the Prophet did not command him to repeat the Rak`ah, so the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad), cite this report as evidence that this Rak`ah is counted, because the Prophet (peace be upon him) did not command him to repeat it. This indicates that the obligation of reciting Surah Al-Fatihah is waived when a person joins the Imam during Ruku` and likewise when a Ma'mum forgets to read it or is unaware that it is obligatory to read it. The Ma'mum is thus not like the Imam and Munfarid with regard to the obligation of reading Al-Fatihah. As cited above, Al-Fatihah has a great merit, for it is the greatest Surah in the Book of Allah (Glorified and Exalted be He). It is thus prescribed for a believer to reflect upon Al-Fatihah when reading it whether inside or outside the Salah. It is authentically reported that Messenger of Allah (peace be upon him) said: (Allah (Glorified and Exalted be He) says: 'I have divided Salah i.e. Surah Al-Fatihah, into two halves between Me and My Servant.

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When the servant says: ﴿All the praises and thanks be to Allāh, the Lord of the 'Alamīn (mankind, jinn and all that exists).﴾ Allah says: 'My Servant has praised Me.' And when the servant says: ﴿The Most Gracious, the Most Merciful.﴾ Allah says: 'My Servant has lauded Me.' And when the servant says: ﴿The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)﴾ Allah says: 'My Servant has glorified Me.' And when the servant says: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ Allah (Glorified be He) says: 'This is between Me and My Servant, and My Servant will receive what he asks for.' This defines the relationship between Allah and the servant: ﴿You (Alone) we worship﴾ refers to Allah's Right while ﴿and You (Alone) we ask for help (for each and everything).﴾ refers to the need of a servant to seek the Help of His Lord. Then, when the servant says: ﴿Guide us to the Straight Way.﴾ ﴿The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴾ Allah (Glorified and Exalted be He) says: 'This is for My Servant, and My Servant will receive what he asks for.' i.e. this supplication is from My Servant who asks for guidance and he will receive what he asks for. This is a promise from Allah to grant guidance to the servant. This guidance is the most honorable

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thing to seek. O readers! O believers, males and females! You should reflect upon this Surah with an attentive heart when reciting it or any other Surah in the Qur'an. as Allah (Glorified be He) says: ﴿(This is) a Book (the Qur'ān) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴾ When the praying person says: ﴿nor of those who went astray.﴾ he should say: "Amen." It is an act of Sunnah (action following the example of the Prophet) for the Imam, Ma'mum, and Mufarid to say 'Amen' whether inside the Salah or outside it. 'Amen' means "O our Lord! Answer us." Then, the Imam and the Munfarid should read a Surah or some Ayahs (Qur'anic verses) after Al-Fatihah as the Prophet (peace be upon him) used to do. The Praying person should prolong the recitation in the Fajr Prayer by reading Surahs like Qaf (chapter no. 50), Al-Tur (chapter no. 52), Al-Najm (chapter no. 54), Al-Qamar (chapter no. 54) and the like Surahs beginning with formulae of glorification of Allah e.g. Al-Hadid (chapter no. 57), Al-Hashr (chapter no. 59), Al-Saff (chapter no. 61), Al-Jumu`ah (chapter no. 62), and Al-Taghabun (chapter no. 64). As for the Zhuhr Prayer, it should be almost similar to the Fajr Prayer in terms of prolonging the recitation in the first two Rak`ahs with the first Rak`ah longer than the second. The `Asr Prayer should be lighter than the Zhuhr Prayer. The praying person should read a Surah or some Ayahs after Al-Fatihah in the Zhuhr and `Asr Prayers in the first two Rak`ahs with the `Asr lighter than the Zhuhr Prayer as the Prophet (peace be upon him) used to do.

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In the third and fourth Rak`ahs of the Zhuhr, `Asr and `Isha' Prayers, the praying person should read Al-Fatihah only. This is equally applied to the third Rak`ah of Maghrib Prayer. However, the Prophet (peace be upon him) might read after Al-Fatihah in the third and fourth Rak`ahs of Zhuhr Prayer. Thus, if the praying person sometimes recites some Ayahs or short Surahs after Al-Fatihah in the third and fourth Rak`ahs of Zhuhr Prayer, this is good and recommended, following the example of the Prophet (peace be upon him). This is authentically reported by Muslim in his Sahih, on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him). Then the praying person should make Ruku`, raising their hands to the level of their shoulders at some times or their ears at other

times, as in the first time of Takbir, following of the example of the Prophet (peace be upon him). Then, they bow their backs and heads during Ruku`, making the head and back on one level, placing their hands on their knees with fingers fairly separated and their arms apart from their sides in full humbleness and tranquility to their Lord saying: "Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)" three times. If a person repeats it to five, six, seven, or more than this, this is better but the Imam should not lengthen his Ruku` to the extent that the Ma'mum feels uneasy. It is authentically reported on the authority of Anas (may Allah be pleased with him) that he (peace be upon him) used to prolong his Ruku` and Sujud (prostration). Other reports narrated by others than Anas indicate the same as well. It is reported that Anas used to count for the Prophet (peace be upon him) ten times of Tasbih (saying: "Subhana Rabbiya Al-`Azhim") during Ruku` and ten times of Tasbih (saying: "Subhana Rabbiya Al-`Ala (Glory be to my Lord, the Most High)") during Sujud.

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This indicates that it is an act of Sunnah to keep quiet and refrain from hastening during Ruku` and Sujud. The praying person says in Ruku`: "Subhana Rabbiya Al-`Azhim", and "Subhanaka Allahumma Rabbana wa bihamdika Allahumma ighfirli (Glorified is Allah and all praise be to Him, O Allah! Forgive me)." `Aishah (may Allah be pleased with her) said: The Prophet (peace be upon him) used to say in Ruku` and Sujud: [\(Subhanaka Allahumma Rabbana wa bihamdika Allahumma ighfirli.\)](#) (Agreed upon by Al-Bukhari and Muslim). Then the praying person should rise from Ruku`, raising their hands to the level of their shoulders or their ears as when performing Ruku` and the first Takbir, saying: "Sami`a Allahu liman hamidah" (Allah listens to those who praise Him)." This is for Imam or Mufarid, who should then say while standing: "Rabbana wa laka al-hamd (O our Lord! And all praise is yours)", "Rabbana laka al-hamd (O our Lord! All praise is yours)", "Allahumma Rabbana laka al-hamd (O Allah! Our Lord, all praise is yours)", or "Allahumma Rabbana wa laka al-hamd (O Allah! Our Lord, and all praise is yours)". These various forms of Du`a' are related from the Prophet (peace be upon him). Then the praying person should add: "Hamdan kathiran tayyiban mubarakan fihi, mil'a as-samawati wa mil'a alard wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in ba'd (Much good and blessed praise, filling the heaven, filling the earth, filling all that is between them, and filling whatever else You will)." This is better and if a person only says: "Rabbana wa laka al-hamd", it is sufficient but completing the previous Du`a' is better and preferable. The praying person should lengthen this Rukn, i.e. Ruku` without hastening, because the Messenger (peace be upon him) used to lengthen it until people may say:

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"He forgot!" Some other Hadiths give addition to the previous Du`a' as follows: Ahla ath-than'a wal majd ahaqqu ma qala al-`abd wa kulluna laka `abd Allamumma la mani`a lima a`tayt wala mu`tiya lima mana`t wala yanfa`u dhal-jaddi minka al-jadd (O Possessor of praise and Majesty! The truest thing a servant has said of You and we are all Your Servants. O Allah! None can prevent what You have willed to bestow and none can bestow what You have willed to withhold and no wealth or majesty can avail against You)." All these words are to be said while standing after rising from Ruku`. This is the perfect Du`a' after resuming the vertical position. After saying: "Sami`a Allahu liman hamidah", the Imam and Munfarid should say: [\(Rabbana laka al-hamd, hamdan kathiran tayyiban mubarakan fihi, mil'a as-samawati wa mil'a alard wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in ba'd. Ahla ath-than'a wal majd ahaqqu ma qala al-`abd wa kulluna laka `abd Allamumma la mani`a lima a`tayt wala mu`tiya lima mana`t wala yanfa`u dhal-jaddi minka al-jadd.\)](#) If the praying person only says some of this Du`a', this is sufficient. As for the Ma'mums, they should say upon rising from Ruku`: "Rabbana wa laka al-hamd", "Rabbana laka al-hamd", "Allahumma Rabbana laka al-hamd", or "Allahumma Rabbana wa laka al-hamd". They may say any of them, as they are all good. The Messenger (peace be upon him) said: [\(When the Imam says:](#)

'Sami`a Allahu liman hamidah', then you should say: 'Rabbana wa laka al-hamd.') He did not command the Ma'mums to say: "Sami`a Allahu liman hamidah."

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Rather, they should say: "Rabbana wa laka al-hamd." Some people of knowledge say that the Ma'mum can say: "Sami`a Allahu liman hamidah, Rabbana wa laka al-hamd" like the Imam; however, this is a weak and overweighed opinion. According to the correct scholarly opinion, it is prescribed for the Ma'mums to say: "Rabbana wa laka al-hamd" and they do not need to say: "Sami`a Allahu liman hamidah", as this part is only required of the Imam and Munfarid. Then, the Ma'mums should complete after standing erect: "Hamdan kathiran tayyiban mubarakan fihi, mil'a as-samawati wa mil'a al-ard wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in ba'd. Ahla ath-than'a wal majd ahaqqu ma qala al-`abd wa kulluna laka `abd Allamumma la mani`a lima a`tayt wala mu`tiya lima mana`t wala yanfa`u dhal-jaddi minka al-jadd." If the Imam pronounces the Takbir for getting down for Sujud before the Ma'mums complete this Du`a', the Ma'mums should follow the Imam and leave the rest of Du`a'; thus, when the Imam pronounces Takbir for Sujud, the Ma'mums should pronounce the Takbir and prostrate after the Imam.



Q: Your Eminence Shaykh `Abdul-`Aziz! We would like to begin this episode by returning to the answer given to our brother from Sudan, as he asked about the proper manner of performing Salah (Prayer). Last time, you started giving a plain description of the manner that a Muslim should adopt in Salah (Prayer), may Allah reward you with the best! You reached the part about how a Muslim should rise from Ruku` (bowing). Now, would you please resume your explanation on this issue? May Allah reward you with the best!

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We talked about the manner of the Prophet's Salah (peace be upon him) to answer the question of the mentioned questioner. We reached the part of what the Prophet (peace be upon him) used to do and say after rising up from Ruku`. The point was that after rising up from Ruku`, the Ma'mum (person being led by an Imam in Prayer) should say: "O our Lord, and all praise is Yours", and that he should not say: Allah listens to him who praises Him! This is the chosen opinion and the preponderant view. He may add the formula of praising Allah to say: [\(A blessed praise that fills the heavens and the Earth, and that which will fill what is between them and that which will please You besides them, You are the One Worthy of all praise and glory. This is the truest saying a slave can say and we are all Your slaves. O Allah, no one can prevent that which You bestow and no one can bestow that which You prevent. And the greatness of the great will not avail him against You.\)](#) He should say these words of praise when possible but if the Imam (the one who leads congregational Prayer) recites the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") for going down for Sujud (prostration) before completing this remembrance, the Ma'mum should follow his Imam and leave the rest of remembrance, for the Prophet (peace be upon him) says: [\(When he bows down, bow down with him.\)](#) Then, an Imam, Ma'mum, or Munfarid (person offering Salah individually) should go down for Sujud after finishing the pillar of rising up from Ruku` and its remembrance. Each of them should recite Takbir, i.e. saying Allahu Akbar, for Sujud. This ruling is also applied to the Imam, Ma'mum and Munfarid after rising from Ruku` and reciting the relevant remembrance as cited above. Then, an Imam, Ma'mum, or Munfarid (person offering Salah individually) should go down for Sujud.

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However, a Ma'mum should start Sujud after the Imam. When the Imam is already in the position of prostration, the Ma'mum should start to prostrate saying: Allahu Akbar without raising his hands. It is not prescribed to raise one's hands in this position. Both the Imam and Ma'mum should start to prostrate without raising the hands, as done by the Prophet (peace be upon him). They should say Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High), three times during Sujud as the Prophet (peace be upon him) did. However, it is obligatory to say it only once and the same ruling is applied to Ruku` where a worshipper has to say at least once: Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great!) And if he repeats it three, five, seven or ten times, this is better and recommended. The Imam should not trouble those praying behind him lest his long Salah should cause them to sleep or have improper ideas. It is recommended for an Imam, Ma'mum or Mufarid to say: "Glory be to You, O Allah, our Lord and all Praises be to You, O Allah, forgive me" during Sujud

as done during Ruku . It is authentically reported from Aishah, the Mother of Believers, (may Allah be pleased with her) that she said: The Messenger of Allah (peace be upon him) used to say : [\("Glory be to You, O Allah, our Lord, and all Praises be to You, O Allah, forgive me"\)](#) so much during his Ruku` and Sujud. He also used to supplicate a lot during Sujud. The Prophet (peace be upon him) says: [\(As for Ruku` , exalt Allah during it and do your best in supplicating to Allah during Sujud, for it is a position](#)

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[where your supplication is most likely to be answered.](#)) i.e., your supplication is most likely to be answered during it. The Prophet (peace be upon him) also says: [\(The nearest a servant comes to his Lord is when he is prostrating himself, so supplicate a lot \(in this state\).\)](#) It is thus prescribed for a male or female believer to supplicate a lot during Sujud. This is equally applied to an Imam, Ma'mum, or Munfarid. One should supplicate as much as possible of the supplications of the Prophet (peace be upon him) related in this regard. For example, [\(O Allah! Forgive me all my sins; the major sins and the minor ones, those I committed in the past or will commit in the future, and also the sins I committed in secret or in public.\)](#) These are some formulas of the supplications recited by the Prophet (peace be upon him). It is also good to say, while in this position, what is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Bakr Al-Siddiq (may Allah be pleased with him) that the Prophet (peace be upon him) taught him to say in his Prayers: [\(O Allah, I have done great wrong to myself. There is none to forgive the sins but You only. Grant me pardon from Yourself, have mercy upon me, for You are Oft-forgiving and Compassionate.\)](#) This is one of the best supplications to be said during the separating period of sitting between the two times of Sujud and at the end of the Salah and times other than that of Salah. Abu Bakr Al-Siddiq asked the Prophet saying: O Messenger of Allah, teach me a form of supplication to say in my Prayers.

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According to another narration: Teach me a form of supplication to say in my house. The Prophet then said: [\(Say: O Allah, I have done great wrong to myself. There is none to forgive the sins but You only. Grant me pardon from Yourself, have mercy upon me, for You are Oft-forgiving and Compassionate.\)](#) If a servant recites this supplication during Sujud or between the two times of Sujud or at the end of Salah, it is good. It is also good to say in this position: [\(O Controller of the hearts, make my heart steadfast in Your religion.\)](#) And: [\(O Turner of hearts, keep my heart on Your obedience.\)](#) These are some well-known supplications that the Prophet (peace be upon him) said. If a person supplicates with these words during Sujud, at the end of Salah, or at any other time other than Salah, these are great forms of supplications and a servant is urgently in need of them. A person, Ma'mum, should supplicate as much as possible using the good supplications until the Imam rises from Sujud. It is also recommended for a Munfarid to recite these supplications and it is an act of Sunnah (action following the example of the Prophet) for a servant in the position of Sujud to keep his arms apart from his sides, his stomach away from his thighs, and his thighs away from his shins in serene tranquility with the arms raised above the ground. He should depend on

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his two palms stretching them straightforward on the ground and his fingers should be facing the Qiblah (Ka`bah-direction faced in Prayer). One should raise the elbows with both arms separated from the sides of the body, stomach away from thighs, and thighs away from the shins. This is the

Sunnah of Sujud that one should depend on the palm and toes stretching them to face the Qiblah. This is how the Prophet (peace be upon him) performed his Sujud. It is obligatory to depend on seven bones during Sujud; the face, two palms, two knees, and two feet, as this is a necessary pillar because the Prophet (peace be upon him) says: [\(I have been ordered to prostrate on seven bones; on the forehead - and he pointed to his nose -, the hands, the knees and the toes.\)](#) It is thus necessary to observe this position in Sujud and this is equally applied to men and women, an Imam, Ma'mum or Munfarid. But how should one go down for Sujud? There are two ways reported from the Prophet (peace be upon him) in this regard. First: [\(He used to get down depending on his knees and then placing his hands, forehead and nose on the ground.\)](#) This way is reported in the Hadith related by Wa'il ibn Hujr and recorded by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through a good and reliable Isnad (chain of narrators)

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that has other supporting textual proofs in the Hadith related by Anas and in the Hadith related by Abu Hurayrah concerning the second way. Second: A servant should go down on his hands, then his knees after that. This way is reported in the Hadith of Abu Hurayrah that the Prophet (peace be upon him) says: [\(“When one of you prostrates himself, he should not kneel like a camel, but let him place his hands before his knees.”\)](#) A group of scholars said: It means that one should start by placing his hands first, because the camel begins with the knees, which are in its hands. Both these two ways are Sunnah and there should be no dispute over that; if a person prostrates landing on his knees first, that is good and if he places his hands first, that is good, due to the two Hadiths reported on this issue. However, it appears more preponderant and preferable to prostrate by going down on the knees first, then on the hands and forehead and nose. This is better and preponderant, because it differs from the manner in which the camel lays down and this complies with the beginning of the Hadith; his saying: "When one of you prostrates himself, he should not kneel like a camel...". The laying down of a camel is by putting down the hands before the knees. When a believer puts his hands down before his knees, he is like the camel, so it is better to put his knees first and then his hands, forehead and nose. This is better and more preponderant than the other way. As for the Hadith of Abu Hurayrah: [\(let him place his hands before his knees,\)](#) this is plain and self-explanatory but some scholars said that

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the report may have undergone a case of misreport and the correct narration is: Let him place his knees before his hands. The narrators might have misreported this phrase and this is an expected probability, because the last part of the Hadith is not harmonious with the first part of the Hadith. The first part declares: [\(He should not kneel like a camel.\)](#) Evidently, the camel puts the hands down first when it lays down. And his saying: [\(But let him place his hands before his knees\)](#) at the end of the Hadith differs from the command at the beginning of the Hadith, so the Hadith is most likely to have been misreported. The correct report should be: "Let him place his knees before his hands" to agree with the Hadith of Wa'il and in this way the difference disappears. Anyway, all Praise is due to Allah, the matter is flexible; if a person prostrates himself placing his knees first as indicated by the Hadith of Wa'il, it is good and if he puts his hands first, the matter is flexible. Praise be to Allah. There should be no dispute or difference over this question but it is preferable and more preponderant to place the knees first in Sujud and then hands, then the forehead and nose as indicated by the Hadith of Wa'il. The closer opinion that seems most correct is that the Hadith of Abu Hurayrah does not disagree with the Hadith of Wa'il; it accords with the meaning of the Hadith of Wa'il but its end was misreported. It appears that the correct report was: "Let him place his knees before his hands", so the two Hadiths agree with one another and this is the opinion that seems most correct on this

question.

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Then, a servant should rise from Sujud and sit on his left leg spreading the right leg straight while sitting between the two times of Sujud and saying: O my Lord, grant me pardon, O my Lord, grant me pardon, O my Lord, grant me pardon. O Allah, grant me pardon, have mercy upon me, guide me to righteousness, grant me sufficiency, and provide me with sustenance! And he should supplicate as much as possible to him. For example, O my Lord, grant me pardon, O my Lord, grant me pardon: [\(O Allah, grant me pardon, have mercy upon me, guide me to righteousness, grant me sufficiency, and provide me with sustenance\)](#) as related in the Hadiths. One should stretch his left foot straight and sit on it while extending the right foot in the vertical position. This is the optimal position but if a person sits in any other manner, it is acceptable and if he sits on his heels extending his two feet and sitting on the heels, it is acceptable as reported in the Hadith of Ibn `Abbas. This manner of sitting is called squatting and it is acceptable. Squatting means to sit on both heels but the better position is to spread the left foot and sit on it while the right foot is straight vertically with hands placed on the two thighs and fingers on the knees saying: "O my Lord, grant me pardon, O my Lord, grant me pardon, O Allah, grant me pardon, have mercy upon me, guide me to righteousness, grant me sufficiency, and provide me with sustenance" as reported in many Hadiths. It is permissible to use any formula of asking for pardon such as saying: O Allah, grant me and my parents pardon, O Allah, grant me and all Muslims pardon, or O Allah, I have done great wrong to myself ... etc. The Prophet (peace be upon him) used to lengthen this sitting as he did after Ruku`

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until those who were behind him may say: He forgot. The Imam should be keen not to trouble people and at the same time should not hasten like some ignorant people who hasten after Ruku` and between the two times of Sujud without tranquility, for this is a mistake. It is prescribed to keep quiet and refrain from hastening between the two times of Sujud and after Ruku` when he is standing up in following the example of the Chosen Prophet (peace be upon him) and then prostrating for the second Sujud saying: Allahu Akbar (Allah is the Greatest) without raising his hands for Sujud. Like the first Sujud, he should perform the second Sujud the same; his hands should be placed in line with the shoulders or ears with the fingers close to one another and facing the Qiblah (Ka`bah-direction faced in Prayer) straightforward. The stomach should be away from the thighs, the thighs should be away from his shins and his arms separated as mentioned above. Like the first Sujud, he should say: Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High), Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High), Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High). He should also supplicate as much as possible during Sujud as mentioned above. It befits Sujud to say: Subhana Rabbiya al-A`la i.e. Glory be to my Lord, the Most High, because a servant is in a state of submission and humility to the extent that he places his face on the ground, so it is proper to say: Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High), who is over the Throne (Glorified and Exalted be He) and over all beings. He is over the Throne and His Knowledge encompasses everything (Glorified and Exalted be He). He is in the side of highness according to Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) as Allah (Glorified and Exalted be He) says:

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[\(The Most Gracious \(Allâh\) rose over \(Istawâ\) the \(Mighty\) Throne \(in a manner that suits His Majesty\).\)](#) He (Glorified and Exalted be He) also says: [\(And He is the Most High, the Most Great.\)](#) And

says: ﴿So the judgement is only with Allâh, the Most High, the Most Great!﴾ He also says: ﴿"O `Iesa (Jesus)! I will take you and raise you to Myself﴾ And says: ﴿But Allâh raised him [‘Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴾ There are so many Ayahs to the same effect; they all indicate the Highness of Allah (Glorified and Exalted be He) over all created beings, over the Throne and that He rose over the Throne in a manner that befits His Majesty and Greatness and bears no likeness to His Creation in any of His Attributes. Rising over the Throne refers to the highness and loftiness and Ahl-ul-Sunnah (adherents to the Sunnah) believe that it befits Allah and is not like the attributes of His Creation in any aspect, as Allah says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ And says: ﴿"And there is none co-equal or comparable unto Him."﴾ During Ruku`, a person should say: "Subhana Rabbiya Al-`Azhim", because Ruku` is a state of submission and humility, so it is proper to say Subhana Rabbiya Al-`Azhim, Who is the Greatest One

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(Glorified and Exalted be He). He is the All-Mighty, the Compeller, the Great, the Holy, so it is appropriate to say: Subhana Rabbiya Al-`Azhim during Ruku` to testify that the Lord is free from humility as He is the All-Mighty and no one is mightier than Him (Glorified and Exalted be He) and He is the Greatest and no one is greater than Him. During Sujud, a servant should say: Subhana Rabbiya Al-A`la, because Allah is the High over all the creation (Glorified and Exalted be He). Then, a servant rises to start the second Rak`ah doing the same thing that he did during the first Rak`ah without reciting the Du`a'-ul-Istiftah (opening supplication when starting the Prayer), as it is only recited in the first Rak`ah. As for the second Rak`ah, one should start by saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]" and recites Surah Al-Fatihah (Opening Chapter of the Qur'an) and if he seeks protection with Allah from Satan by reciting Isti`adhah (seeking refuge with Allah from Satan) first, it is acceptable and if he does not recite it, the first Isti`adhah during the first Rak`ah is sufficient but if he recites it again it is acceptable. After Isti`adhah, he should recite "Bismillah Al-Rahman, Al-Rahim" then read Surah Al-Fatihah. Then, he should recite a Surah (Qur'anic chapter) or some Ayahs (Qur'anic verses) but shorter than the first Rak`ah. He should then perform Ruku` and rise from Ruku` as done during the first Rak`ah and descend for Sujud and sit between the two times of Sujud as previously explained. He should then sit for the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) sitting on the left foot and spreading his right foot, like his sitting during the period between the two times of Sujud, and start reciting the formula of Tashahhud: "All the best compliments and the Prayers and the good things are for Allah. Peace and Allah's Mercy and Blessings be on you, O Prophet! Peace be on us and on the righteous Servants of Allah. I bear witness that none has the right to be worshipped but Allah and I also bear witness that Muhammad is Allah's Servant and His Messenger!" And if a servant says: I bear witness that none has the right to be worshipped but Allah Alone, Who has no partner, it is acceptable. Both of these formulas are related in the Hadiths and the phrase: "Alone, Who has no partner" was related also as follows: "I bear witness that none has the right to be worshipped but Allah Alone, Who has no partner and I bear witness that

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Muhammad is Allah's Servant and His Messenger." Then, a servant may rise or he may wait until he invokes supplications upon the Prophet, which is better. It is better to invoke Allah's Blessings and Peace upon the Prophet before rising up for the third Rak`ah, because the Hadiths are general in respect of invoking Allah's Blessings and Peace upon the Prophet (peace be upon him). Some scholars say that reciting the Shahadah (Testimony of Faith) is sufficient and a person should then rise but it is better to invoke Allah's Blessings and Peace upon the Prophet (peace be upon him)

saying: ﴿O Allah, may Your prayers be on Muhammad and on the family of Muhammad as You let Your prayers be on Ibrahim (Abraham) and on the family of Ibrahim, for You are Praiseworthy and All-Glorious. O Allah, may Your Blessings be on Muhammad and on the family of Muhammad as You let Your Blessings be on Ibrahim and on the family of Ibrahim, for You are Praiseworthy and All-Glorious.﴾ He should then stand up raising his hands and saying: Allahu Akbar [Allah is the Greatest]" and raising his hands as done for the first Takbir upon starting the Salah, for Ruku` and rising after Ruku`. He should raise his hands saying: Allahu Akbar, to start the third Rak`ah. After standing up completely, he should begin reading Al-Fatihah alone and then perform Ruku` and Sujud as done previously. The same should be repeated in the fourth Rak`ah of Zhuhr (Noon), `Asr (Afternoon), and `Isha' (Night) Prayers and in the third Rak`ah of Maghrib (Sunset) Prayer; he should read Al-Fatihah, make Ruku` and rise from Ruku`, Sujud and rise from Sujud. The same words said in Ruku` and Sujud should be said again. But there are two Rak`ahs after the Tashahhud in the Zhuhr, `Asr, and `Isha' Prayers and only one Rak`ah after the Tashahhud in the Maghrib Prayer while

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the Fajr Prayer is only two Rak`ahs with only one Tashahhud. The Fajr, Jumu`ah (Friday) Prayer, Salat-ul-`Eid (the Festival Prayer), and Salat-ul-Istisqa' (Prayer for rain) are only two Rak`ahs with one Tashahhud. One should recite the Tashahhud and invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) and supplicate. The same should be done in the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer) in Maghrib, `Isha', Zhuhr, and `Asr Prayers. Tashahhud should be recited as previously mentioned and then one should invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) and supplicate as previously mentioned. Then, a person should seek refuge with Allah from the punishment of Hell-fire, the punishment in the grave, the trials of life and death and the trial of the antichrist as related in the reports that the Prophet (peace be upon him) used to do so. It is also reported that the Prophet (peace be upon him) commanded Muslims to do so. Thus, one should say: I seek refuge with Allah from the punishment of Hellfire, I seek refuge with Allah from the punishment in the grave, I seek refuge with Allah from the afflictions of life and death, and from the trial of the antichrist. Then, one may choose whatever he likes of supplications such as: O Allah, help me to keep remembering You, thanking You, and serving You perfectly. O Allah! Forgive my sins that I committed in the past or will commit in the future, the sins I committed in secret or in public, and what You know better than me. You are the First and the Last and no one has the right to be worshipped but You. O Allah, free me from the vice of stinginess and free me from the vice of cowardice. I also seek refuge with You from being brought back to geriatric old age, and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishment in the grave. All these supplications were reported as said by the Prophet (peace be upon him) at the end of Salah. The Prophet also taught Mu`adh to say:

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﴿"Allahumma a`nni `ala dhikrika wa shukrika wa husni `ibadatik" i.e. O Allah, help me to keep remembering You, thanking You, and serving You perfectly.﴾ When he said: ﴿O Mu`adh, I love you.﴾ The Prophet (peace be upon him) tells his Companion: ﴿O Mu`adh, I love you, so do not forget to say at the end of every Salah: "Allahumma a`nni `ala dhikrika wa shukrika wa husni `ibadatik" (i.e. O Allah, help me to keep remembering You, thanking You, and serving You perfectly.﴾ It is recommended for every one, Ma'mum, Imam or Munfarid, male or female, who performs Salah, to recite these invocations at the end of Salah. This is the legally prescribed manner and it is obligatory to recite the Tashahhud and invoke Allah's Blessings and Peace upon the Prophet (peace be upon

him). This is a religious obligation and duty but anything more than that is just recommended. Some scholars hold the view that it is obligatory to seek refuge with Allah from four things. However, the majority of scholars maintain that this is just an act of Sunnah but a person should not leave it. A Muslim, male or female, should not leave these four supplications: [\(O Allah! I seek refuge with You from the torment of Hell, from the torment of the grave, from the trials of life and death and from the evil of the trial of Messiah Al-Dajjal \(Antichrist\).\)](#) That is because the Chosen Prophet, (peace be upon him) commanded us to do that and he himself did that. He (peace be upon him) says:

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[\(Pray as you have seen me praying.\)](#) A believer, male or female, should not leave these good supplications and should do as much as he can of the good invocations while his hands are on his two thighs and his fingers are on his knees, pointing the index finger during the first and the last Tashahhuds. He should move the index finger up and down as a sign of Tawhid Tawhid (belief in the Oneness of Allah/ monotheism) while other fingers are placed together and if a person makes a circle with the thumb and the middle finger while holding the little and the ring fingers and moving the index finger up, this is good and both forms are acts of Sunnah. During Du`ah (invocation), one should move his index finger as related in the Sunnah of the Prophet (peace be upon him). Then, one should utter Taslim (salutation of peace ending the Prayer) to the right and to the left saying: As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you!). According to some other narrations: As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) but it is better to just say: As-salamu `alaykum warahmatullah as this is authentically reported from the Hadith of Ibn Mas`ud and the Hadith of Jabir ibn Samurah. Other narrations also indicate that one should say: [\(As-salamu `alaykum warahmatullah\)](#) turning his head completely to the right and

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As-salamu `alaykum warahmatullah turning his head completely to the left. This is the best manner. After Taslim, one should say: O Allah, forgive me! O Allah, forgive me! O Allah, forgive me! Then, one should say: O Allah, You are Peace and Peace comes from You. Blessed are You, O Possessor of Glory and Honor! It is authentically reported from the Messenger of Allah (peace be upon him) that he used to say that after Taslim. He used to face people, so the Imam should turn his face to the people after Taslim and say: No one has the right to be worshipped but Allah, Who has no partner. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah. No one has the right to be worshipped but Allah and we do not worship but Him alone. To Him belongs all bounties, to Him belongs all Graces, and to Him is worthy praise accorded. No one has the right to be worshipped but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove of it. O Allah, no one can prevent that which You bestow and no one can bestow that which You prevent. And the greatness of the great will not avail him against You. These words are recommended for an Imam, Ma'mum, or Munfarid. They all are recommended to say the Tasbih (saying: "Subhan Allah [Glory be to Allah]") thirty three times, Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") thirty three times, and Takbir thirty three times finishing and completing one hundred times by saying: No one has the right to be worshipped but Allah, Who has no partner. Sovereignty belongs to Him and He is Potent over everything! It is also recommended to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah (Qur'anic chapter) Al-Ikhlâs [the Qur'an, Surah number: 112]; Surah Al-Falaq [the Qur'an, Surah number: 113]; Surah Al-Nas [the Qur'an, Surah number: 114] one time only after Zhuhr, `Asr, `Isha' and three times after Maghrib and Fajr Prayers. I ask Allah to grant us all success to do what pleases Him and

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help all Muslims to act upon the Sunnah, follow it perfectly, keep firmly to it and advise one another to adhere to it. Indeed, He is All-Hearing and Responsive!

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38- The manner of Salah starting from Wudu' until Taslim

Q: I am a Muslim girl, who is committed to the performance of good deeds and the prevention of evildoing. However, I do not perform Salah (Prayer) properly due to my confusion. Muslims here in our country are divided into two divisions and each division has a special Salah that is different from the other but each of them claims their Salah is more correct. When I perform Salah, I fall into inescapable confusion. Therefore, I am writing to you in order for you to save me from perplexity and tell me about the proper manner of Salah starting from Wudu' (ablution). I know that this will take a lot of the program's time but you should be sure of the benefits that your answer will yield, not only for me but also for many other girls, so I can learn and memorize the manner of Salah by heart and teach other girls ...

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Please, give us the manner of Salah starting from Wudu` until Taslim.

A: I ask Allah to grant you and all your sisters in Allah success and guidance. First of all, I advise you to abide by the way of Ahl-ul-Sunnah (adherents to the Sunnah) taking the Sayings of Allah and His Messenger as the only measure; the measure is the Glorious Book of Allah; the Qur'an and what is authentically reported from the Messenger of Allah (peace be upon him) in his Hadiths and way of life (peace be upon him). Ahl-ul-Sunnah are the most worthy of this and they are the rightly-guided people to this way. I advise you to abide by the way of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) and stick firmly to it until you meet Your Lord while you are on the path of Ahl-ul-Sunnah wal-Jama`ah. As for Salah, you have to pray and should not neglect Salah due to your confusion. Rather, you should pray following the example of the Messenger of Allah (peace be upon him) and his Companions, may Allah be pleased with them. You should not neglect this matter, as Salah is the cornerstone of Islam and abandonment of Salah is a form of disbelief and deviation. It is obligatory on you to beware of the abandonment of Salah. It is obligatory on you and upon every Muslim, male or female, to observe Salah perseveringly at the due times as Allah (Glorified and Exalted be He) says:

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﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴾ Similarly, in Surah (Qur'anic chapter) Al-Baqarah, Allah (Glorified be He) says: ﴿And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴾ As Allah (Glorified be He) says in Surah Al-Baqarah. He also says in Surah Al-Nur: ﴿And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴾ Therefore, you have to maintain the performance of Salah and observe it perseveringly. You should also advise those around you to observe it. Allah promises those who observe Salah that He will admit them into Paradise and give them a lofty status. He (Glorified be He) says: ﴿Successful indeed are the

believers.) (Those who offer their Salât (prayers) with all solemnity and full submissiveness.) After mentioning some of the great traits of the believers, Allah (Glorified be He) finished this description by saying: (And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).) (These are indeed the inheritors) (Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.) This is a great promise from Allah (Glorified and Exalted be He) to the people of Salah, i.e., those who perform Salah, and Faith, i.e., Believers. In Surah Al-Ma`arij, Allah says: (Verily, man (disbeliever) was created very impatient;) (Irritable (discontented) when evil touches him;) (And niggardly when good touches him.) (Except those who are devoted to Salât (prayers).) (Those who remain constant in their Salât (prayers);)

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After mentioning their characteristics, Allah (Glorified and Exalted be He) then says: (And those who guard their Salât (prayers) well.) (Such shall dwell in the Gardens (i.e. Paradise), honoured.) I advise you to observe Salah continuously and stick to it firmly.

As for your question about Wudu' and the manner of Salah, the answer is as follows:

First: Wudu' is a prerequisite for Salah that must be fulfilled. Allah (Glorified and Exalted be He) also says: (O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.) As Allah commands in Surah Al-Ma'dah. The Prophet (peace be upon him) said: (Prayer is not accepted without purification.) Wudu' is thus necessary.

To perform Wudu', one should, first of all, cleanse the private parts with water after urination or defecation.

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A person should perform Istinja' (cleansing the private parts with water) after urination or defecation. The person may also cleanse their private parts with adobe, stones, or with a hard and pure tissue three times or more until the private parts become clean from the traces of defecation and urination after cleansing them with stones, adobes, or tissue. However, the use of water is better and if a person cleanses his private parts with adobes or stones and then cleanses them with water, it is better. After that, the person should begin to perform Wudu'; he should wash both hands to the wrists three times, rinse the inner mouth and sniff water and blow it out three times. Then, one should wash his face three times from the top of the forehead to the base of the chin and from ear to ear and then wash their hands and arms up to the elbows i.e. the joint of the arm between the forearm and the upper arm. A person, whether male or female, should start with the right arm and then the left one. Then they should pass their wet hands over their head and around their ears. Finally, they should wash their feet up to and including their ankles three times until the water reaches the shins. It is an act of Sunnah to perform the acts of rinsing, sniffing water and blowing it, and washing the face three times. Washing the hands and feet should also be done three times for each of them. However, wiping the head and ears should only be done once. This is the example of the Prophet's Wudu'. If a person washes their face completely with water only once and then passes their hand once or twice over it or washes their feet with water completely and passes their hand over them once or twice, this is acceptable but it is better to wash them three times.

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It is authentically reported from the Prophet (peace be upon him) that he performed the acts of

Wudu' once, and sometimes twice and at other times, three times. It is also authentically reported from the Prophet (peace be upon him) that he washed some parts three times and some others twice, so the matter is flexible, praise be to Allah. The obligation is to cover the part with water completely during Wudu', e.g. covering the face with water completely and then rinsing the mouth and sniffing water and blowing it out. Then, a person should wash his right arm completely with water up to the elbow and the left arm after it. After that, one should wipe his head completely, and ears with wet hands and finally wash his feet; the right foot first and then the left foot including the ankles. These are the obligatory acts. If a person repeats the washing twice, this is better and it is much better if done three times. Wudu' is then complete.

After Wudu', a servant should say: I bear witness that no one has the right to be worshipped but Allah and that Muhammad is His Servant and Messenger. O Allah, make me of those who frequently repent and of those who frequently purify themselves! The Prophet (peace be upon him) says: [﴿ If anyone amongst you performs Wudu' and completes it perfectly and then says: I bear witness that no one has the right to be worshipped but Allah and that Muhammad is the servant of Allah and His Messenger, the eight gates of Paradise would be opened for him and he may enter through whichever of them he wishes. ﴾](#) Related by Muslim in his Sahih (authentic) Book of Hadith.

According to the narration of Al-Tirmidhy, which was related through a good Isnad (chain of transmission,

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it adds: [﴿ O Allah, make me among those who repent and among those who purify themselves. ﴾](#) This is said after Wudu'; a person, whether male or female, should say it after exiting the bathroom. Upon starting Wudu', a servant should utter Tasmiyah (saying, "Bismillah [In the Name of Allah]"). This is recommended and some scholars maintain that it is obligatory to say 'Tasmiyah' upon starting Wudu'. This is the manner of Wudu', which is the first prerequisite of Salah.

The manner of Salah is as follows:

The first act of Salah is Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). This is for the Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer, and Fajr (Dawn) Prayer. A servant, whether male or female, should say: Allahu Akbar [Allah is the Greatest] and then say: [﴿ "Glory be to You, O Allah," and "Praise be to You" and "Blessed is Your name," and Exalted is Your greatness." and "There is no God but You." ﴾](#)

This is better and one may also say: [﴿ O Allah, separate me from my sins as far as You have separated the east from the west. O Allah, purify me from sins as a white garment is purified from filth. O Allah, wash away my sins with water, snow and hail. ﴾](#) Both these formulas are prescribed; if a person observes any of them, it is acceptable.

There are other formulas of starting Salah that are authentically reported from the Prophet (peace be upon him); when a person recites any of them, it is acceptable but the formulas mentioned above are the most famous.

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If a servant, whether male or female, says any of them, it will be enough. Reciting these formulas is a Mustahab (desirable) act and it is not obligatory and thus if a servant starts reciting the Qur'an immediately after Takbir, it is acceptable but it is better to recite this formula of remembrance: [﴿ "Glory be to You, O Allah," and "Praise be to You" and "Blessed is Your name," and Exalted is Your greatness." and "There is no god but You" ﴾](#) Or he may say this formula of invocation: [﴿ O Allah, separate me from my sins as far as You have separated the East from the West. O Allah, purify me](#)

from my sins as a white garment is purified from filth. O Allah, wash away my sins with water, snow and hail.)

This is the most authentic Du`a'-ul-Istiftah (opening supplication when starting the Prayer). After reciting the Du`a'-ul-Istiftah, a servant, whether male or female, should say: A`udhu-Billahi mina Al-Shaytan -ir-Rajim, [I seek refuge with Allah from the accursed Satan], then Bismillah Al-Rahman, Al-Rahim, i.e., In the Name of Allah, the Most Gracious, the Most Merciful, then start reciting Surah Al-Fatihah, i.e., the Opening chapter of the Qur'an, which is as follows: [\(In the Name of Allāh, the Most Gracious, the Most Merciful\)](#) [\(All the praises and thanks be to Allāh, the Lord of the `Alamīn \(mankind, jinn and all that exists\).\)](#) [\(The Most Gracious, the Most Merciful.\)](#) [\(The Only Owner \(and the Only Ruling Judge\) of the Day of Recompense \(i.e. the Day of Resurrection\)\)](#) [\(You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).\)](#) [\(Guide us to the Straight Way.\)](#) [\(The Way of those on whom You have bestowed Your Grace , not \(the way\) of those who earned Your Anger \(i.e. those who knew the Truth, but did not follow it\) nor of those who went astray \(i.e. those who did not follow the Truth out of ignorance and error\).\)](#)

Then, the servant should say 'Amen'. 'Amen' is not a part of Surah Al-Fatihah but it is recommended to say it because The Prophet (peace be upon him) used to utter it after reciting the Fatihah in the Sirri Salah (Prayer with subvocal recitation) and Jahri Salah (Prayer recited out loud). The word 'Amen' means: "O Allah! Accept! After reciting Surah Al-Fatihah, the servant should recite some Ayahs (Qur'anic verses) or a short Surah from the Qur'an in the first two Rak`ahs (units of Prayer) of Zhuhr (Noon) Prayer, `Asr (afternoon) Prayer,

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Maghrib (Sunset) Prayer, `Isha' (Night) Prayer, and Fajr (Dawn) Prayer. After reciting Surah Al-Fatihah, the servant should recite some Ayahs or a Surah. It is recommended to recite during Zhuhr Prayer from among Al-Mufassal Surah's such as Surah Al-Ghashiyah [the Qur'an: Chapter 88]: [\(Has there come to you the narration of the overwhelming \(i.e. the Day of Resurrection\)?\)](#) And Surah Al-Layl [the Qur'an: Chapter 92]: [\(By the night as it envelops.\)](#) And Surah `Abasa [the Qur'an: Chapter 80]: [\(\(The Prophet صلى الله عليه وسلم frowned and turned away.\)](#) And Surah Al-Takwir [the Qur'an: Chapter 81]: [\(When the sun is wound round and its light is lost and is overthrown.\)](#) And Surah Al-Infitar [the Qur'an: Chapter 82]: [\(When the heaven is cleft asunder.\)](#) And other similar Surahs. The same should be recited during `Asr Prayer or even shorter Surahs.

In the Maghrib Prayer, a servant should recite from among these Surahs or shorter Surahs after Al-Fatihah and if he recites longer Surahs, this is better because the Prophet (peace be upon him) recited Surah Al-Tur [the Qur'an: Chapter 53] or Surah Al-Mursalat [the Qur'an: Chapter 77] in the Maghrib Prayer on some occasions. He also recited Surah Al-A`raf in the Maghrib Prayer during the two Rak`ahs but he often recited shorter Surahs during the Maghrib Prayer such as Surah Al-Ghashiyah [the Qur'an: Chapter 88]: [\(Has there come to you the narration of the overwhelming \(i.e. the Day of Resurrection\)?\)](#) And Surah Al-Balad [the Qur'an: Chapter 90]: [\(I swear by this city \(Makkah\);\)](#) And Surah Al-Zalzalah [the Qur'an: Chapter 99]: [\(When the earth is shaken\)](#) And Surah Al-Qari`ah [the Qur'an: Chapter 101] and Surah Al-`Adiyat [the Qur'an: Chapter 100]. Reciting any of these Surahs is acceptable but he may sometimes recite longer Surahs, because the Messenger (peace be upon him) recited longer Surahs such as Surah Al-Tur [the Qur'an: Chapter 53] or Surah Al-Mursalat [the Qur'an: Chapter 77] and other similar Surahs. During the `Isha' Prayer, a servant should recite something similar to what he recited in the Zhuhr and `Asr Prayers; he should recite Al-Fatihah and another Surah in the first Rak`ah such as Surah Al-Buruj [the Qur'an: Chapter 85]

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(By the heaven holding the big stars.) And Surah Al-Tariq [the Qur'an: Chapter 86]: (By the heaven, and At-Târiq (the night-comer, i.e. the bright star);) And Surah Al-Ghashiyah [the Qur'an: Chapter 88]: (Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?) And Surah `Abasa [the Qur'an: Chapter 80]: ((The Prophet صلى الله عليه وسلم) frowned and turned away.) And Surah Al-Takwir [the Qur'an: Chapter 81]: (When the sun is wound round and its light is lost and is overthrown.) One may also recite other similar Surahs or what is almost equal to these Surahs of the Ayahs of the Qur'an during the first two Rak`ahs of Salah.

Similarly, during the Fajr Prayer, a servant should recite some of the Qur'an after Al-Fatihah but longer than other Prayers; the recitation during the Fajr Salah should be longer than that of the Zhuhr, `Asr, Maghrib, and `Isha' Prayers. He may recite Surah Qaf [the Qur'an, chapter: 50], Al-Qamar [the Qur'an, chapter: 54], or shorter Surahs such as Surah Al-Taghabun [the Qur'an, chapter: 64], Al-Saff [the Qur'an, chapter: 61], Al-Mulk [the Qur'an, chapter: 67], Al-Jinn [the Qur'an, chapter: 72] or other similar Surahs. The recitation of the Fajr Prayer should be longer than that of the Zhuhr, `Asr, Maghrib, and `Isha' Prayers, following the example of the Prophet (peace be upon him). However, if a servant recites a shorter recitation, it is acceptable, because it is authentically reported that the Prophet (peace be upon him) sometimes recited shorter Surahs but it is better to recite longer Surahs as often done by the Prophet (peace be upon him). During the third and the fourth Rak`ahs of the Zhuhr, `Asr and `Isha' Prayers and the third Rak`ah of the Maghrib Prayer, it is sufficient to recite Surah Al-Fatihah. A worshipper should recite Surah Al-Fatihah and then recite the Takbir for Ruku`. However, it is related that the Prophet (peace be upon him) sometimes recited another Surah after Al-Fatihah during the third and fourth Rak`ah of the Zhuhr Prayer, so this is a recommended act. If a person recites a Surah after Al-Fatihah during the third and fourth Rak`ah of the Zhuhr Prayer, this is good following the example of the Prophet (peace be upon him).

This is the manner of recitation during Salah.

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Then, a servant should make Ruku` calmly and place his hands on his knees with his fingers separated and his head in line with his back and say: Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great), Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great), Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great!) Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me! That is because the Prophet (peace be upon him) says: (So far as Ruku` is concerned, extol in it the Great and Glorious Lord...) He used to say during Ruku`: (Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great), Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great).)

`Aishah (may Allah be pleased with her) said that during Ruku` the Prophet used to say frequently: (Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me.) This is desirable but it is obligatory to say "Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)" once and if a servant repeats it three or five times, this is better. It is also better to add: Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me. All Glory be to You, You are the Possessor of Might, Pride and Greatness. You are Gloried and Free from imperfection. You are the Lord of angels and the spirit."

This is said during Ruku`. Upon starting Ruku`, a worshipper should recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and be calm in Ruku` and free from haste. Upon rising, he should say: Allah listens to he who praises Him, if he is the Imam or a Munfarid (person offering Salah individually).

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Then after saying "Allah listens to him who praises Him", a servant should say: ﴿O our Lord, All Praise is Yours. A blessed and much praise that fills the heavens and the earth, and that which will fill what is between them and that which will please You besides them.﴾ This is the example that was done by the Prophet (peace be upon him) and he also approved of a person who said: A blessed and much praise. He said that ﴿he saw a great number of angels, who hastened to record these words and carry them to heaven﴾ or he said something similar to that (peace be upon him).

To sum up, after rising from Ruku`, the Imam or the Munfarid should say: Allah listens to him who praises Him and then he should quietly say while standing: O our Lord, All Praise is Yours. A blessed and much praise that fills the heavens and the earth, and that which will fill what is between them and that which will please You besides them, You are the One Worthy of all praise and glory. This is the truest saying a servant can say and we are all Your Servants. ﴿O Allah, no one can prevent that which You bestow and no one can bestow that which You prevent. And the greatness of the great will not avail him against You.﴾ The same should be repeated in the rest of Rak`ahs i.e. a servant should say that after raising his head from Ruku`.

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Q: What is the method for performing Salah (Prayer) from Wudu` (ablution) until Taslim (salutation of peace ending the Prayer)? This is the continuation to a former question, which the Shaykh has answered partially.

A: We previously discussed and explained the Shar`y (Islamically lawful) manner of Wudu'. We also explained how Salah starts until Ruku` (bowing). Allah (Glorified and Exalted be He) prescribed that after finishing the recitation, the worshipper should raise their hands up to their shoulders or ears and say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Then, the worshipper should bow until their back is straight, as previously mentioned, while their hands are placed on their knees with the fingers separated. During this position, the worshipper should say: 'Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)' preferably thrice unless in the case of the Imam (the one who leads congregational Prayer) in order not to make it hard for Ma'mums (persons being led by an Imam in Prayer). This applies to both men and women. It is also Mashru` (Islamically permissible) to say: 'Glory be to You, O Allah, our Lord, and all Praises be to You, O Allah, forgive me' because it is authentically reported from `Aishah (may Allah be pleased with her) that she said: The Prophet (peace be upon him) used to say, during his Ruku` and Sujud (prostration): [\(Glory be to You, O Allah, our Lord, and all praise be to You.](#)

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[O Allah, forgive me.\)](#)

for many times. It is also authentically reported that the Prophet (peace be upon him) said in his Ruku`: [\(Glory be to the Possessor of Greatness, Dominion, Grandeur and Majesty. All Glorious, All Holy, Lord of the Angels and the Spirit.\)](#) It is good for the worshipper says this following of the example of the Prophet (peace be upon him). The worshipper then rises from Ruku` saying: 'Samia-l-lahu liman hamidah [Allah listens to him who praises Him]'. Both the Imam and the Munfarid should say the same upon rising from Ruku` while their hands are raised up parallel to their shoulders or ears as done upon starting Ruku`. After the worshipper is fully and tranquilly stand, they should say: [\(Our Lord, praise is due to You.\)](#) Or: "O our Lord, All Praise is Yours. A blessed and much praise that fills the heavens and the Earth, that which will fill what is between them and that which will please [\(You besides them.\)](#)

This was authentically reported from the Prophet (peace be upon him). This applies to both men and women. It is good for the worshipper to add: 'You are the One Worthy of all praise and glory. This is the truest saying a worshipper can say and we are all Your worshippers. [\(O Allah, no one can prevent that which You bestow and no one can bestow that which You prevent.](#)

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[And the greatness of the great will not avail him against You,\)](#) because the Prophet (peace be upon him) used to say these words at times. The meaning of 'the greatness of the great will not avail him against You' is that no matter how rich and high a person may be, their riches and status will not avail them against Allah because all people are poor and in need of the help of Allah (Glorified and Exalted be He). As for the Ma'mums, they should raise their hands in line with their shoulders or ears

and say: 'O our Lord, all praise is Yours' upon rising from Ruku`. All this is Mashru` for the Imam, Ma'mum, or Munfarid but both an Imam and a Munfarid should say: 'Samia-l-lahu liman hamidah' first.

Then, they should say the formula of praise. As for the Ma'mum, they should say: 'O our Lord, all praise is Yours' after rising from Ruku`. According to the preferable and sound view as indicated by the Hadiths related from the Prophet (peace be upon him), the Ma'mum should not say 'Samia-l-lahu liman hamidah'. It is Wajib (obligatory) on the worshipper to stand straight in this Rukn (integral pillar) of Salah and not to hasten. Rather, it is preferable that the worshipper calmly rises up from Ruku`, stand upright for a while, and place their hands on their chest. Some scholars maintain that it is better to let the hands be by the sides but the sound opinion is to place them on the chest:

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the right palm on the left palm to resume the pre-Ruku` position.

This is the Sunnah (acts, sayings or approvals of the Prophet). It is authentically reported that the Prophet (peace be upon him) used to place his right palm on his left palm on his chest during Salah as indicated in the Hadith narrated by Wa'il ibn Hujr and also from the authentic Hadith narrated by Qubaysah ibn Halb at-Ta'iy from his father. It is also reported in the form of a Mursal (a Hadith with no Companion of the Prophet in the chain of narration) Hadith on the authority of Tawus ascribing it to the Prophet (peace be upon him). This is the best and the Sunnah of the Prophet (peace be upon him). However, if the worshipper lets their hands hang by their sides, there is nothing wrong with that and the Salah is valid but the worshipper, in this case, has not followed the Sunnah in this regard. Anyway, the Mu'mins (believers) should not differ or dispute over such a question as they should follow the Sunnah.

Although the seeker of knowledge should teach his brothers the acts of Sunnah, they should not defame those who let their hands hang by their sides or bestir enmity and grudge against them because this is just a Nafilah (supererogatory) act and Muslims in all places should not dispute over this matter. Education should be conveyed in kindness, wisdom, and brotherly love, as the Mu'min should love the benefit of all other Mu'mins in the same manner that they love their own. This is the proper manner that should be adopted in this context. It is reported in the Sahih (authentic) Hadith of Sahl ibn Sa`d that is related by Al-Bukhari that he said: [\(People are commanded to place their right hand on their left arm while offering Salah.\)](#) Abu Hazim,

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the source of Hadith from Sahl, said: "I believe he narrated this Hadith from the Prophet (peace be upon him)." This indicates that the Prophet (peace be upon him) placed the right hand on the left forearm during the standing position in Salah. This also means that he placed his hand on the palm and the end of the forearm to understand this Hadith in light of the Hadith reported by Wa'il ibn Hujr. When the worshipper places their palm on their wrist and the forearm, they have placed the hand on the forearm, because the forearm refers to the part of the arm between the wrist and the elbow. Therefore, the worshipper places the right hand on the left wrist and the forearm as declared in the Hadith narrated by Wa'il.

This manner is to be followed both during the standing position before and after Ruku` as it is a necessary Rukn of Salah. Therefore, it is impermissible for people to hasten to go down for Sujud as it is Wajib on the worshipper to stand upright after Ruku` and be free from haste. Anas (may Allah be pleased with him) said: "When the Prophet (peace be upon him) lifted his head from Ruku`, he stood up for so long that one would say he has forgotten (to bow down in Sujud). And when he lifted his head from Sujud, he stayed in that position until [\(those behind him would say he has forgotten \(to bow down for the second Sujud\).\)](#)" It is thus Wajib on the worshipper in the Faridah and Nafilah

Salahs to avoid haste and be tranquil after the Ruku` for a period of time that allows them to recite the Dhikr prescribed in this position.

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The same applies to the position between the two Sujuds where the worshipper should be tranquil and say: 'O my Lord, forgive me! O my Lord, forgive me' as done by the Prophet (peace be upon him). After recitation of the words of praise and thankfulness and after standing upright in tranquility and quietude, the worshipper should go down for Sujud saying: 'Allahu Akbar' without raising the hands up because it is authentically reported from the Prophet (peace be upon him) that he did not raise his hands in this position. The worshipper should make Sujud depending on the seven bones: his forehead and nose, which are regarded as one part, both palms, both knees, and toes. The Prophet (peace be upon him) said: [\(I have been ordered to prostrate on seven bodily parts: the forehead- then he pointed to his forehead and nose, the hands, the knees and the toes.\)](#) This is the Mashru` manner and the Wajib act on both men and women. They all have to make Sujud depending on these seven parts: forehead and nose, the two hands, that is, the two palms that should be extended towards the Qiblah (Ka`bah-direction faced in Prayer) while the fingers are close to one another, the two knees, and the toes of the two feet placing them on the ground and depending on the toes that face the Qiblah as done by the Prophet (peace be upon him).

It is better to place the knees before the hands when going down for Sujud but some scholars maintain that

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it is better to place the hands first. However, the preponderant view is that the worshipper should place their knees first and then their hands, because it is authentically proven from the Hadith narrated by Wa'il ibn Hujr that when the Prophet (peace be upon him) [\(wanted to go for Sujud, he would place his knees before his hands \(on the ground\).\)](#) It is also reported in another Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(If any of you go down for Sujud, they should not kneel down as camels do. And let them \(worshipper\) place their hands \(on the ground\) before their knees.\)](#) Therefore, many scholars misunderstand this command and some of them said that one should place their hands before their knees while others said that one should place their knees before their hands because this position differs from the way in which the camel kneels as the camels fall upon their hands, so when the worshipper goes for Sujud depending on their knees, they differ from how the camel kneels down, which is in accordance with the Hadith of Wa'il.

This is the sound view that one should go for Sujud depending on their knees first, then place their hands on the ground and then place their forehead and nose. This is the prescribed manner, so when rising up from Sujud, one should lift their forehead first, then their hands, and then stand up. This is the Mashru` manner reported in the Sunnah and this brings the two Hadiths into conformity. As for the Hadith of Abu Hurayrah: [\(And let them \(worshipper\) place their hands \(on the ground\) before their knees.\)](#) It is evident - and Allah knows best - that this sentence was misreported as mentioned by Ibn Al-Qayyim (may Allah be merciful to him).

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The sound view is that the person should place their knees before their hands to combine between the beginning and the end of the Hadith and thus it agrees with the Hadith of Wa'il and similar Hadiths in this regard. During Sujud, one should say: 'Subhana Rabbiya Al-A`la (Glory be to my Lord,

the Most High)' thrice, five or more times but when one is the Imam, he should care for the Ma'mums so as not to trouble them. This is unlike the Munfarid, who is free to prolong their Sujud, as they offer Salah on their own. As for the Ma'mums, they should follow the Imam and recite Tasbih and supplicate during Sujud until the Imam rises. It is an act of Sunnah for the Imam, Ma'mum, and Munfarid to supplicate during Sujud. The Prophet (peace be upon him) stated: [\(During Ruku`, extol the Lord, and during Sujud, be earnest in Du`a' for it is fitting that it should be answered.\)](#) It is also reported in another Hadith that the Prophet (peace be upon him) said: [\(I have been forbidden to recite the Qur'an during Ruku` and Sujud.\)](#)

Therefore, the worshipper should not recite the Qur'an during Ruku` and Sujud. If able, the worshipper should recite the Qur'an only during standing upright. However, if the worshipper is unable to stand up and offers Salah while sitting down, they should recite the Qur'an in this position but not during Ruku` and Sujud during which the worshipper should only say the prescribed words of Tasbih and praise.

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Moreover, the worshipper should supplicate to Allah in Sujud. To sum up, a worshipper should say in Sujud: 'Subhana Rabbiya Al-A`la' thrice and then offer the Du`a' which the Prophet (peace be upon him) used to offer as related in Sahih Muslim: [\(O Allah, forgive me all my sins, the major and the minor, those I did in the past or will do in the future, and those I did in secret or in public.\)](#)

It is also reported in the Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(The nearest a worshipper can be to their Lord is during Sujud, so offer a lot of Du`a'.\)](#) This indicates the permissibility of offering much Du`a' during Sujud for the Imam, Ma'mum or Munfarid. Each of them should supplicate during Sujud along with saying the prescribed formula of Tasbih: 'Subhana Rabbiya Al-A`la' and 'Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me' because of the Hadith narrated by `Aishah (may Allah be pleased with her) and related by Al-Bukhari and Muslim (may Allah be Merciful with both of them) that she said that the Prophet (peace be upon him) used to say in his Ruku` and Sujud: [\(Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me.\)](#) Furthermore, it is Mashru` to

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supplicate a lot and mention all the matters related to this worldly life or the Hereafter.

There is nothing wrong with supplicating to Allah for worldly matters such as saying: 'O Allah, grant me a good wife' or when a woman says: 'O Allah, grant me a good husband, good children, lawful money' and similar worldly needs. The worshipper should also supplicate to Allah for the matters of the Hereafter, which is more important, such as saying: [\(O Allah! Forgive me for all my sins, the major and the minor, those I did in the past or will do in the future, and those I did in secret or in public.\)](#) 'O Allah, purify my heart, reform my deeds and grant me good understanding of religion! O Allah, I ask You to grant me guidance and success. O Allah, I ask You to grant me guidance, righteousness, purity and richness. O Allah, forgive my parents, all Muslims and me. O Allah, admit me into Jannah (Paradise) and save me from the Hellfire.' The worshipper may use similar forms of Du`a' and should supplicate a lot during Sujud without troubling the Ma'mums if he is the Imam. Rather, he should be considerate to relieve them of hardship. The worshipper may add: 'Glory be to You, O Allah, our Lord, and all Praises be to You, O Allah, forgive me' twice or thrice as mentioned above and as practiced by the Chosen Prophet (peace be upon him). Then, the worshipper should rise from Sujud saying: 'Allahu Akbar' and sit resting on their left foot spread under them and the

right foot upright and their right hand placed on the right thigh or the knee with fingers placed on the knee while their left hand is placed on the

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left thigh or the knee with fingers placed on the knee. This is the Sunnah for sitting between the two Sujuds. During this sitting the worshipper should say: 'O my Lord, forgive me! O my Lord, forgive me! O my Lord, forgive me!' as was recited by the Prophet (peace be upon him). It is also Mustahab to add: [\(O Allah, forgive me, have mercy upon me, guide me to righteousness, strengthen me, provide me with sustenance and keep me free from hardships!\)](#) This was also related from the Prophet (peace be upon him) along with his saying: [\(O my Lord, forgive me! O my Lord, forgive me!\)](#) [\(O Allah, forgive me, have mercy upon me, guide me to righteousness, strengthen me, provide me with sustenance and keep me free from hardships!\)](#)

There is nothing wrong if the worshipper adds more supplications such as saying: 'O Allah, forgive me and forgive my parents', 'O Allah, admit me to Jannah and save me from the Hellfire', 'O Allah, purify my heart and reform my deeds' and similar supplications. The worshipper should ask Allah for forgiveness a lot between the two Sujuds following the example of the Prophet (peace be upon him). Then, the worshipper should make Sujud for the second time and say: 'Allahu Akbar'. The worshipper should do that

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depending on the seven bones including the forehead, nose, both palms, knees, and the tiptoes as done during the first Sujud. The worshipper should also keep their belly away from their thighs and their thighs away from their shins and they should not kneel down like a camel does; rather, the worshipper should tranquilly perform Sujud. The Prophet (peace be upon him) said: [\(Adopt a moderate position while prostrating \(at a level neither too high nor too low\), and let none of you stretch out their forearms \(on the ground\) like a dog.\)](#) The Prophet (peace be upon him) also said: [\(When you perform Sujud, put down your palms \(on the ground\) and raise your elbows. \)](#)

The Sunnah is to be moderate, place palms on the ground, raise arms, and keep from stretching out forearms (on the ground) like a dog, a wolf or similar animals. Rather, the worshipper should raise the forearms, keep their belly away from their thighs and their thighs away from their shins and they should place their palms on the ground and raise their forearms up as commanded and practiced by the Prophet (peace be upon him). During Sujud, one should say: 'Subhana Rabbiya Al-A`la' thrice then supplicate to Allah, as done in the first Sujud, saying: 'Glory be to You, O Allah, our Lord and all Praises be to You, O Allah, forgive me' as in the first Sujud. Then, the worshipper should rise from Sujud saying Takbir to start the second Rak`ah (unit of prayer).

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It is better to sit for a while after the second Sujud. Some scholars call this sitting Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer). The worshipper should sit with the left foot stretched while the right foot is extended like the sitting between the two Sujuds but this is a brief sitting where no Dhikr or Du`a' is prescribed. Although such brief sitting is preferable, there is nothing wrong if the worshipper stands without performing it. However, it is better to observe this sitting as it was practiced by the Prophet (peace be upon him). Some scholars maintain that this brief sitting is only observed in cases of old age and illness but the sound view is that it is an act of Sunnah that is absolutely recommended in all cases even if the worshipper is young and healthy. However, it is not Wajib.

The worshipper should then rise saying: 'Allahu Akbar' when they begin Jalsat-ul-Istirahah or when they finish their Sujud. In case of the Imam, if he begins Takbir and sits, he should pay attention to the congregation behind him to observe Jalsat-ul-Istirahah and do this Sunnah without preceding him. If he sits before saying Takbir and then stands up saying Takbir, this is good. To sum up, this Jalsat-ul-Istirahah is a Sunnah and not Wajib. If the Imam says Takbir before it, he should direct the Ma'mums so as not to precede him while he is sitting and if he sits first and then stands up saying Takbir, there is no need to direct them unless he means to teach them the Sunnah.

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The worshipper should repeat the same acts in the second Rak`ah: recite Al-Fatihah, seek refuge with Allah from the cursed devil, and saying Tasmiyah (saying, "Bismillah [In the Name of Allah]"). If the worshipper leaves Isti`adhah (seeking refuge with Allah from Satan) out of belief that it was enough to say it in only the first Rak`ah, this is acceptable. However, if the worshipper repeats it, this is better because they start a new recitation of the Qur'an and they are recommended to say the Isti`adhah, Tasmiyah, and recite Al-Fatihah and then a Surah or some Ayahs (Qur'anic verses) as done in the first Rak`ah. The Surah read in the second Rak`ah should be shorter than that read in the first Rak`ah as authentically reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Qatadah Al-Ansary (may Allah be pleased with him). After finishing the recitation, the worshipper should say Takbir to begin Ruku` as done in the first Rak`ah, as stated above.

After finishing the second Rak`ah, the worshipper should sit for the First Tashahhud (testification recited in the sitting position in the second unit of Prayer) if they are offering a four-Rak`ah Salah such as Zhuhr (noon), `Asr (afternoon), and `Isha' (night) Prayers or a three-Rak`ah Salah such as Maghrib (sunset) Prayer. The Tashahhud is as follows: "Greetings, prayers and goodness belong to Allah. Peace be on you, O Prophet and the mercy of Allah and His blessings. Peace be on us and on the righteous servants of Allah I bear witness that there is no god but Allah, and bear witness that Muhammad is His worshipper and Messenger." This is the authentic formula related in the Two Sahih Books of Hadith on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him). If the worshipper says any other formula of those related in the authentic Hadiths, this shall suffice but the formula mentioned is the most authentic.

After that, the worshipper should say: [﴿O Allah, send Salah \(Graces, Honors, Blessings\) upon Muhammad and the Family of Muhammad as You have sent Salah upon Ibrahim \(Abraham\) and the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory.﴾](#)

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[﴿O Allah, send blessings upon Muhammad and the Family of Muhammad as You have sent blessings upon Ibrahim and the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory.﴾](#) Then, the worshipper should stand up to start the third Rak`ah and if they begin the third Rak`ah after reciting the Shahadah (testimony of faith), that is, I bear witness that no one has the right to be worshipped but Allah and I bear witness that Muhammad is His worshipper and Messenger, in Tashahhud without invoking peace and blessing on the Prophet (peace be upon him), this is acceptable because a group of scholars say that this formula of sending peace and blessing on the Prophet is not Mustahab in the First Tashahhud and only prescribed in the Last Tashahhud. However, the apparent meaning of the authentic Hadiths indicates that it is prescribed in both. Therefore, it is better to say it but it is not Wajib in the First Tashahhud. Some scholars maintain that it is Wajib only in the Last Tashahhud.

After finishing the Tashahhud and invoking peace and blessings on the Prophet (peace be upon him), because it is better to do so according to the correct opinion maintained by scholars, the worshipper should stand up saying Takbir: 'Allahu Akbar' as authentically reported in the Hadith of `Umar which is

related by Al-Bukhari (may Allah be merciful to him). The worshipper then raises their hands for Takbir upon standing up after the First Tashahhud to begin the third Rak`ah of Maghrib or the third and the fourth Rak`ahs of `Isha', Zhuhr and `Asr Prayers. The worshipper should then recite Surat Al-Fatihah. This is better and reciting Al-Fatihah is sufficient without adding any additional recitation as stated in the authentic Hadith reported by Abu Qatadah that the Prophet (peace be upon him) recited Fatihat-ul-Kitab (the Opening of the Book, i.e., Al-Fatihah) in the last two Rak`ah's and

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in the third Rak`ah of Maghrib. If the worshipper sometimes recites some of the Qur'an in the third and fourth Rak`ahs of Zhuhr, this is good as it is authentically reported from the Hadith of Abu Sa`id (may Allah be pleased with him) that the Prophet ((peace be upon him) used to recite in the first two Rak`ahs of `Asr Prayer what is equal to what he recites in the last two Rak`ahs of Zhuhr Prayer.)

This indicates that the Prophet (peace be upon him) recited parts of the Qur'an in the last two Rak`ahs of Zhuhr after Al-Fatihah. Therefore, if the worshipper recites after Al-Fatihah, this is acceptable and even recommended when observed sometimes. At other times, the worshipper should recite Al-Fatihah only in Zhuhr, `Asr, Maghrib and `Isha' Prayers to reconcile the Hadith reported on the authority of Abu Sa`id with that reported on the authority of Abu Qatadah. Reciting after Al-Fatihah is acceptable and permissible according to the Hadith of Abu Sa`id and leaving this recitation is permissible according to the Hadith of Abu Qatadah. Therefore, a Muslim should do this at times and that at other times. As for the third and fourth Rak`ahs of `Asr and `Isha' Prayers, and the third Rak`ah of Maghrib, only Al-Fatihah should be recited and no additional recitation is required for the lack of evidence in this regard. After finishing the recitation of Al-Fatihah in the third Rak`ah of Maghrib, and the third and fourth Rak`ahs of Zhuhr, `Asr and `Isha' Prayers, the worshipper should kneel down for two Sujuds saying: 'Allahu Akbar' as done in the first and the second Rak`ahs.

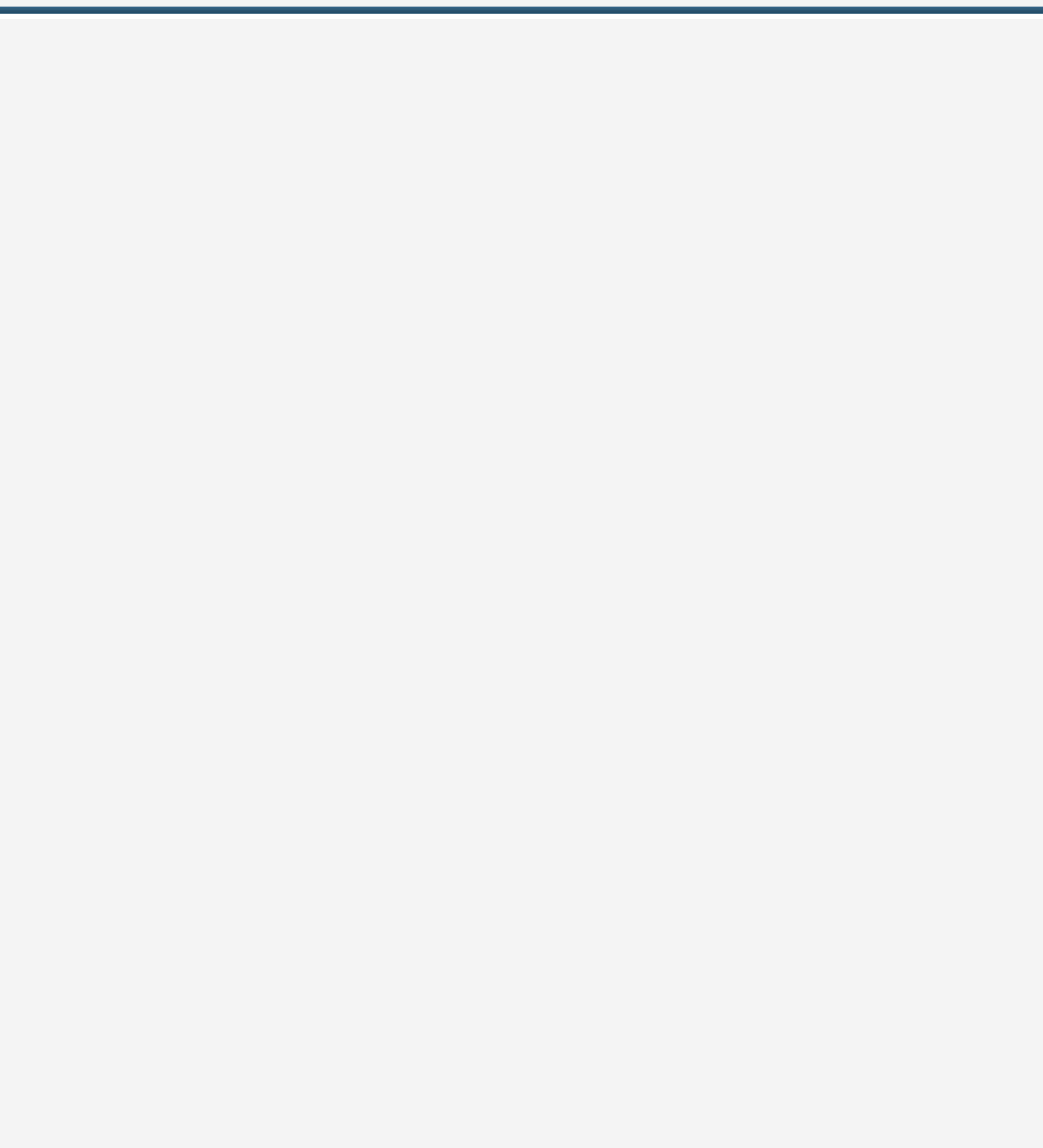
As for the Fajr Prayer, Jumu`ah (Friday) Prayer and Salat-ul-`Eid (the Festival Prayer), there are only two Rak`ahs where the worshipper

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should recite Al-Fatihah and what they can of the Noble Qur'an as known from the Sunnah of the Prophet (peace be upon him). Therefore, the Salah is complete and only the Tashahhud remains. After finishing the fourth Rak`ah of Zhuhr, `Asr and `Isha' Prayers, the third Rak`ah of Maghrib Prayer, or the second Rak`ah of Fajr Prayer, Jumu`ah Prayer and Salat-ul-`Eid, the worshipper should sit to recite Tashahhud following the last Sujud of the last Rak`ah. The worshipper should read the Tashahhud as done in the First Tashahhud because when the Sahabah (Companions of the Prophet) asked the Messenger: What should we say in our Invoking of Allah's Blessings and Peace upon you? He said: ((Say: O Allah, let Your mercy come upon Muhammad ... And the Taslim as you know.)), that is, 'Peace be on you, O Prophet and the mercy of Allah and His blessings'. This indicates it is said in Salah. After that, it is recommended to say the famous invocations

and seek refuge with Allah from the four matters that the Prophet (peace be upon him) sought refuge with Allah from by saying: ((O Allah! I seek refuge with You from the torment in the Hellfire, the punishment in the grave, the Fitnah of life and death and the Fitnah of Al-Masih-ul-Dajjal.)) This is the manner of the Salah of the Prophet (peace be upon him).

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39- Men and women are equal concerning the method of performing Salah

Q: We could not find a person to teach us the proper manner of Salah (Prayer). Your Eminence Shaykh, although you have previously answered most of the points included under this question upon discussing the manner of Salah, some people mention that women have a specific manner in performing Salah in general and Jumu`ah (Friday) Prayer and congregational Salah in particular. Could Your Eminence complete what you started, please?

A: In the two previous episodes we discussed the manner of the Salah of the Prophet (peace be upon him). In the second episode we discussed Du`a' (supplication) in the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer). It was stated that Allah (Glorified and Exalted be He), through his Prophet (peace be upon him), prescribed that we should seek refuge with Allah from the torment in the Hellfire, the punishment in the grave, the Fitnah (trial) of life and death and the Fitnah of Al-Masih-ul-Dajjal (the Antichrist). This is Mashru` (Islamically prescribed) equally for men and women in Salah, whether the Faridah (obligatory) or Nafilah (supererogatory). It is also Mustahab (desirable) for the worshipper, whether male or female, to supplicate to Allah as much as they can, because the Prophet (peace be upon him) told the Sahabah (Companions of the Prophet) after he taught them the Tashahhud: [﴿Then each one of you should choose the Du`a' they like most](#)

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[and supplicate to Allah accordingly.﴾](#)

And in another narration: [﴿Then let each one of you ask Allah for what they like.﴾](#)

The Prophet (peace be upon him) frequently supplicated to Allah by saying: [﴿O Allah! I seek refuge with You from the torment in the Hellfire, the punishment in the grave, the Fitnah of life and death, and the Fitnah of Al-Masih-ul-Dajjal.﴾](#)

The Prophet (peace be upon him) also said to Mu`adh: [﴿O Mu`adh, I love you, so do not fail to say at the end of every Salah: 'O Allah, help me remember You, thank You, and worship You in the best manner'.﴾](#)

It is also authentically reported on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) used to observe Qunut (supplication recited while standing after bowing in the last unit of Prayer) before Taslim (salutation of peace ending the Prayer) saying: [﴿O Allah, forgive me my former and latter sins, what I have kept secret and what I have done openly, what I have done in extravagance, and what You know better than I do. You are the Expediter, the Delayer; there is no god except You.﴾](#)

It is also reported in the Sahih (Authentic Hadith Book) of Al-Bukhari on the authority of Sa`d ibn Abi Waqqas (may Allah be pleased with him) that the Prophet (peace be upon him)

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used to say at the end of Salah: ﴿O Allah, I seek refuge with You from stinginess; I seek refuge with You from cowardice; I seek refuge with You from being turned back to the most decrepit age; and I seek refuge with You from the Fitnah of this world and the punishment in the grave.﴾

These good supplications in addition to what we mentioned in the last part of the previous episode are prescribed to be said at the end of Salah after reciting the complete Tashahhud.

To sum up, after completing Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud), the worshipper should say: "I seek refuge with Allah from the torment in the Hellfire" or "O Allah, I seek refuge with You from the torment in the Hellfire, the punishment in the grave, the Fitnah of life and death, and the Fitnah of Al-Masih-ul-Dajjal". It is good, as mentioned before, to add other supplications: "O Allah, help me remember You, thank You, and worship You in the best manner", "O Allah, forgive me my former and latter sins, what I have kept secret and what I have done openly, what I have done with extravagance and what You know better than I do. You are the Expediter, the Delayer, there is no god except You" and the like. Another example is the Du`a' in the Hadith narrated by Sa`d: ﴿O Allah, I seek refuge with You from stinginess; I seek refuge with You from cowardice; I seek refuge with You from being turned back to the most decrepit age;

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and I seek refuge with You from the Fitnah of this world and the punishment in the grave.﴾

Similarly is the Du`a' mentioned in the Hadith narrated by `Abdullah ibn `Amr and related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim): ﴿O Allah, I have wronged myself greatly and no one can forgive the sins but You, so grant me pardon from You, have mercy upon me, for You are the Ever-Forgiving and the Ever-Merciful.﴾ This is the Du`a' that the Prophet (peace be upon him) taught as-Siddiq (may Allah be pleased with him). `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with him and his father) said that as-Siddiq said: "O Messenger of Allah, teach me a Du`a' to say in my Salah". Then, he (the Prophet) said: ﴿Say: O Allah, I have wronged myself greatly and no one can forgive the sins but You, so grant me pardon from You, have mercy upon me, for You are the Ever-Forgiving and the Ever-Merciful.﴾

If as-Siddiq, the best of the Sahabah who was given glad tidings to enter Paradise, was advised to say this Du`a': ﴿O Allah, I have wronged myself greatly and no one can forgive the sins but You, so grant me pardon from You, have mercy upon me, for You are the Ever-Forgiving and the Ever-Merciful.﴾ We are in dire need of this Du`a', and thus we should repeat it a lot. Anas

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(may Allah be pleased with him) said that the Prophet (peace be upon him) mostly used to say the following Du`a': ﴿Our Lord, bring us in the (present) life a fair (reward), and in the Hereafter a fair (reward), and protect us from the torment of the Hellfire.﴾

It is to be noted that man and woman are equal in these matters. Although some scholars maintain that women have a special characteristic in this concern but this has no evidence; rather, the Sunnah (acts, sayings or approvals of the Prophet) indicates that women and men are equal. Both women and men are required to recite Al-Fatihah (Opening Chapter of the Qur'an) and what they can of the Surahs (Qur'anic chapters) or the Ayahs (Qur'anic verses). Both women and men are required to raise their hands upon bowing for of Ruku` (bowing), upon rising from it and upon standing up after the first Tashahhud to begin the third Rak`ah. The woman should also place her hands upon her chest in the same manner that men do during the upright position in Salah.

She also should say: "Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)," in Ruku`

and: "Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)," in Sujud (prostration) as man does. Both of them may add: "Glory be to You, O Allah, our Lord and all Praises be to You, O Allah, forgive me". During Ruku`, she places her hands on her knees with her fingers separated, during Sujud she places her hands on the ground in line with her shoulders or ears in the same manner man does, during the sitting between the two Sujuds she places her hands on her thighs or knees, sits resting on her left foot during that sitting and in the First Tashahhud (testification recited in the sitting position in the second unit of Prayer). Moreover, she sits in the manner of Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud)

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during the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer), as man does. This is the preponderant view substantiated by the Hadiths reported from the Allah's Messenger (peace be upon him).

Likewise, it is also well-known that both man and woman says Taslim (salutation of peace ending the Prayer) after Du`a': [\(As-salamu `alaykum warahmatullah \(May Allah's Peace and Mercy be upon you!\) to the right side and As-salamu `alaykum warahmatullah \(May Allah's Peace and Mercy be upon you!\)\)](#) to the left side. The Prophet (peace be upon him) used to do this. This applies equally to men and women in both Faridah and Nafilah Salah. After Taslim, both men and women say: "I seek Allah's forgiveness (thrice). O Allah, You are the Peace, the Source of Peace. Supremely Blessed are You, the Owner of Majesty and Bounty'. Then, the Imam (the one who leads congregational Prayer) should face the people after that and say: "La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir (There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things)".

Similarly, all worshippers, males and females, should say these words following the Imam. It was authentically reported that at times the Prophet (peace be upon him) added: 'He grants life and causes death' to the above Du`a'.

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He (peace be upon him) sometimes said: "He grants life and causes death, and Goodness is in His Hand". Therefore, there is latitude in this regard, praise be to Allah. The Prophet (peace be upon him) sometimes said: "No one has the right to be worshipped but Allah alone, who has no partner. To Him belongs the Dominion and His is all Praise and He is Omnipotent over everything." And, "He grants life and causes death, and Goodness is in His Hand and He is Omnipotent over everything. There is no might or power except with Allah. No one has the right to be worshipped but Allah and we worship none but Allah devoting all our worship sincerely to Him, even if the Kafirs (disbelievers) hate that. O Allah, no one can prevent that which You bestow and no one can bestow that which You prevent. And the greatness of the great will not avail him against You." All these formulas of Du`a' are Mustahab after Salah for both men and women.

After that, it is Mashru` for men and women to say: 'Subhan Allah' (Glory be to Allah), 'Alhamdu lillah' (All praise is due to Allah) and 'Allahu Akbar' (Allah is the Greatest) each for thirty-three times using finger joints. The aggregate number is ninety-nine times; thirty-three times of Tasbih (saying: Subhan Allah), thirty-three times of Tahmid (saying: Alhamdu lillah) and thirty-three times of Takbir (saying: Allahu Akbar). Then, the worshipper, either man or woman, should say: 'La ilaha illa Allah wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu wa huwa `ala kulli shai'in qadir to complete a hundred times of Dhikr (Remembrance of Allah). The Prophet (peace be upon him) said: [\(If the worshipper says this, their sins will be forgiven even if they are as much as the foam of the sea.\)](#)

This is a great bounty and reward.

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However, it is not a matter of mere saying. Such forgiveness is conditional upon sincere Tawbah (repentance to Allah), regret, and giving up sins. In this way, when these words are said with firm Iman (belief), sincerity, truthful Tawbah, and real regret, Allah will forgive the grave and small sins due to this Tawbah, sincerity, and Iman.

After that the worshipper should say: (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî]) This Ayah is recited by both men and women after the Faridah Salah. It is reported in the Hadith from the Prophet (peace be upon him) that he said: (Whoever recites it, that is, the previous Ayah, after every Salah, nothing prevents them from entering Jannah except death (that is, they will enter Jannah immediately after their death).)

Some scholars criticize this Hadith but some of its transmission ways are authentic, so it is preponderant that it is reliable and reciting this Ayah is Mustahab. This Ayah is called Ayat-ul-Kursy Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), which is the best and the greatest Ayah in the Qur'an. It is also Mustahab

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to recite this Ayah after Taslim and Dhikr. It is also Mustahab to recite this Ayah before sleeping because it is a means by which Allah (Glorified be He) protects the worshipper from the devil. It is a great Ayah due to which Allah grants worshippers benefits and it is a means to enter Jannah when the worshipper recites it after the Five Obligatory Daily Prayers: Fajr (dawn), Zhuhr (noon), `Asr (afternoon), Maghrib (sunset), and `Isha' (night) Prayers. The Prophet (peace be upon him) said: (Whoever says it will have a protector by Allah's leave and the devil will not approach them until morning.)

This is a great bounty. It is also Mustahab after that to recite Surat Al-Ikhlâs [The Qur'an, chapter 112]: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) Al-Mu`awwidhatayn (Surat Al-Falaq and An-Nas) [The Qur'an, chapters 113, 114]. The Imam, the Ma'mum (person being led by an Imam in Prayer) and the Munfarid (person offering Salah individually) are all recommended to recite these three Surahs: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) And: (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) And: (Say: "I seek refuge with (Allâh) the Lord of mankind,) once after Zhuhr, `Asr and `Isha' Prayers. One should recite these Surahs: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) And: (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) And: (Say: "I seek refuge with (Allâh) the Lord of mankind,) three times after Maghrib and Fajr Prayers.

It is also Mustahab to say: "La ilaha illa Allah wahdahu la sharika lah, la hul-mulku wa la hul-hamdu, yuhyi wa yumit wa huwa `ala kulli shay'in qadir,"

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ten times after the Maghrib and Fajr Prayers. This is related in several Hadiths from the Prophet

(peace be upon him). May Allah (Glorified and Exalted be He) guide us all to follow the Prophet (peace be upon him), abide by his Sunnah, and stick to his religion until we meet Allah (Glorified be He) while He is pleased with us.

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40- The books describing the manner of the Prophet's (peace be upon him) Salah

Q: Your Eminence Shaykh! Would you please guide the listeners to some certain books discussing the manner of the Prophet's Salah (peace be upon him), to read?

A: Yes! They can refer to the book of Ibn-ul-Qayyim (may Allah be merciful with him) entitled: "Sifat Al-Salah [The Manner of Salah] which is a good book for reading. They can also read the book of "Sifat Al-Salah [The Manner of Salah] by Ahmad ibn Hanbal (may Allah be merciful to him), the book of Al-Targhib wa Al-Tarhib [Encouragement and Discouragement], Riyadh-ul-Salihin [Gardens of the Righteous People], Al-Jawab Al-Kafy [Sufficient Answer], and so many other books. A believer should be keen to read the books of Hadith, such as Riyadh-ul-Salihin, the Two Sahih (authentic) Books of Hadith by Al-Bukhari and Muslim, and the four books called the Sunan (Hadith compilations classified by jurisprudential themes), because these books collected the Hadiths and Riyadh-ul-Salihin and Al-Targhib wa Al-Tarhib depended on them. You may also refer to the book entitled: Sifat Salat-ul-Salah by Shaykh Nasir Al-Din Al-Albany. He is one of those who study

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Hadith carefully. There are some pamphlets on the manner of the Prophet's Salah (peace be upon him), which I have written and published.



41- The ruling on saying Du`a'-ul-Istiftah before Takbirat-ul-Ihram

Q: A questioner says: What is the ruling on a person who says before Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer): "I have turned my face towards Him Who has created the heavens and the earth worshipping none but Allah Alone and I am not of the Mushriks (those who associate others with Allah in His Divinity or worship). Does this manner have any textual evidence to support it?

A: No! This is just a formula of Istiftah (opening supplication when starting the Prayer) that should be said after Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), not before it. That is because there are many formulas of Istiftah and this is one of them. There is a brief Istiftah such as the following: [\("Glory be to You, O Allah and Praise be to You. And Blessed is Your Name and Exalted is Your greatness. And there is no God but You."\)](#)

Another example is the following: [\("O Allah, drive my sins away from me as You have separated the east from the west. O Allah, purify me from sins as a white garment is purified from filth. O Allah, wash away my sins with water, snow and hail."\)](#) There are also other formulas of Istiftah.

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42- The Ruling on saying Dhikr after Iqamah and before Takbirat-ul-Ihram

Q: A questioner says: Is there any prescribed form of Dhikr (Remembrance of Allah) to be said after Iqamah (call to start the Prayer) and before Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)?

A: I do not know of any thing that is related in this regard. There is nothing reported in this regard, as far as I know.





43- The ruling on declaring one's intention for Salah

Q: A questioner says: My question concerns the issue of intention [in acts of worship]. For example, when I stand for Salah (Prayer) knowing that I am about to offer Salah, is this enough or is it necessary to declare my intention? I heard some people when standing to pray and upon raising their hands up for Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) say that. One of them says: I intend to pray the Salah of so and so, e.g. he names the specific Salah and mentions the number of its Rak`ahs (units of Prayers)? Please, guide us in light of this question.

A: The intention is in the heart and it is an act of Sunnah (action following the example of the Prophet) to determine the intention in the heart only. One should not declare it by his tongue; for example, when a person stands to pray while determining the intention to offer the Zhuhr (Noon) Prayer, Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, or Duha (supererogatory Prayer before noon) Salah, this intention is sufficient and there is no need to say: I intend to do so and so, because this is a Bid`ah (innovation in religion). Saying: I intend to offer the Salah of Zhuhr as four Rak`ahs, or to offer the Salah of `Asr as four Rak`ahs, or the Salah of Maghrib as three Rak`ahs

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is a Bid`ah and has no legal foundation in the Shari`ah (Islamic law) to support it. The Messenger (peace be upon him) says: [\(The reward of deeds depends upon the intentions.\)](#)

Intentions are determined in the heart and neither the Prophet nor his Sahabah (Companions of the Prophet, may Allah be pleased with them all) declared their intention of Salah. He (peace be upon him) says: ["Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected."](#) i.e., is unacceptable. So, it is obligatory on every Muslim to have their intention in the heart and not to declare it saying I intend to pray that; or to perform Tawaf (circumambulation of the Ka`bah); or to perform Sa`y (going between Safa and Marwah during Hajj and `Umrah). This is untrue and the intention must be in the heart only and this is sufficient, praise be to Allah.



44- The number of positions when the hands should go up in Salah

Q: How many times should I lift up my hands in Salah?

A: The Sunnah (whatever is reported from the Prophet) of Allah's Messenger (peace be upon him) indicates that it is permissible for a believer to lift up hands in Salah (Prayers) in four positions in a three or four-Rak`ah Salah.

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The first position is when declaring Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), so a servant should raise their hands when saying the Takbirat-ul-Ihram until their hands are in line with the shoulders or ears. This was the practice of the Prophet (peace be upon him). He sometimes raised his hands up to his shoulders and at other times up to his ears.

The second position is upon Ruku` (bowing). A servant should raise their hands until they are in line with their shoulders or ears when saying: Takbir (saying: "Allahu Akbar [Allah is the Greatest]").

The third position is upon rising after Ruku` when saying: Allah listens to him who praises Him! This is applied to an Imam (the one who leads congregational Prayer) or a Munfarid (person offering Salah individually). As for a Ma'mum (person being led by an Imam in Prayer), he should raise hands when saying: O my Lord, all Praises are due to You!

The fourth position is when a worshiper stands after the First Tashahhud (testification recited in the sitting position in the second Rak`ah of Prayer) during a four-Rak`ah Prayer such as the Zhuhr, `Asr, and `Isha' Prayers or during a three-Rak`ah Prayer such as the Maghrib Prayer. When standing to begin the third Rak`ah after the first Tashahhud, the servant should say: Takbir (saying: "Allahu Akbar [Allah is the Greatest]") while his hands are raised. All these cases of raising the hands are authentically reported from the Messenger of Allah (peace be upon him) from the Hadith related by Ibn `Umar and from the Hadith related by `Aly (may Allah be pleased with him). Some of these Hadiths are also reported from Malik ibn Al-Huayrith in addition to other Hadiths to the same effect.



45- Ruling on raising the hands after rising from Ruku`

Q: When one says, "Sami`a Allah li-man hamidah" "(Allah hears those who praise Him) after Ruku` (bowing), should one lift up one's hands and say, "Rabbana Wa lak-al-Hamd" (O our Lord, all praise is due to you) and put the hands on the chest, returning them to their previous position? Please advise me.

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A: Yes, this is the third position for raising the hands in Salah (Prayer). When rising from Ruku`, a Ma'mum (person being led by an Imam in Prayer) should raise his hands and say, "Rabbana wa lak-al-hamd." If the praying person is an Imam (the one who leads congregational Prayer) or Munfarid (person offering Salah individually), they should say, "Sami`a Allah li-man hamidah" and say after that, "Rabbana wa laka al-hamd, hamdan kathiran tayyiban mubarakan fih, mil'a al-samawat wa mil'a al-ard wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in ba`d" (O our Lord, all praise is due to you, a plentiful, good and blessed praise, a praise that fills the heavens, the earth, what is in between and whatever you want after that.) An Imam, a Ma'mum and a Munfarid should say this supplication; however, "Sami`a Allah li-man hamidah" is required of an Imam and a Munfarid in particular. Again, when rising from Ruku`, a Ma'mum should say, "Rabbana wa lak-al-hamd." The Messenger of Allah (peace be upon him) said: [\(The Imam is appointed to be followed, so do not differ from him. When he says, Allahu Akbar \(Allah is the Greatest\), say, 'Allahu Akbar.' When he makes Ruku`, make Ruku` and when he says, 'Sami`a Allahu liman hamidah,' say, 'Rabbana walaka al-hamd.\)](#)

A praying person should put both hands on the chest when rising from Ruku`, returning them to their first location. According to the preponderant opinion, a praying person should put their hands on their chest until they prostrate, which is the previous position before Ruku`. Saying that a praying person should let their hands loose is inconsistent with the Sunnah (action following the example of the Prophet).

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46- Ruling on lifting the hands up in every Rak`ah

Q: What is the ruling on raising the hands in every Rak`ah (unit of Prayer)? May Allah reward you with the best.

A: The Sunnah (action following the example of the Prophet) is to lift up both hands four times: upon starting the Prayer, upon Ruku` (bowing), upon rising from Ruku`, and upon standing from the first Tashahhud (testification recited in the sitting position in the second unit of Prayer). It is recommendable to lift up the hands so they are opposite the two shoulders or the two ears because the Prophet (peace be upon him) did this.



47- Recommendable positions for raising hands upon Takbir

Q: Someone asks: "On which Takbir (saying: "Allahu Akbar [Allah is the Greatest]") should I lift my hands?"

A: It is Sunnah (action following the example of the Prophet) to raise both hands in line with your shoulders or your ears in the first Takbir, which is Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), upon Ruku` (bowing), upon raising from Ruku`, and upon standing from first Tashahhud (testification recited in the sitting position in the second unit of Prayer). It is an act of Sunnah for a man or woman to raise both hands in line with their shoulders or ears and they should interchange between these two manners because all of them were authentically reported from the Prophet (peace be upon him).

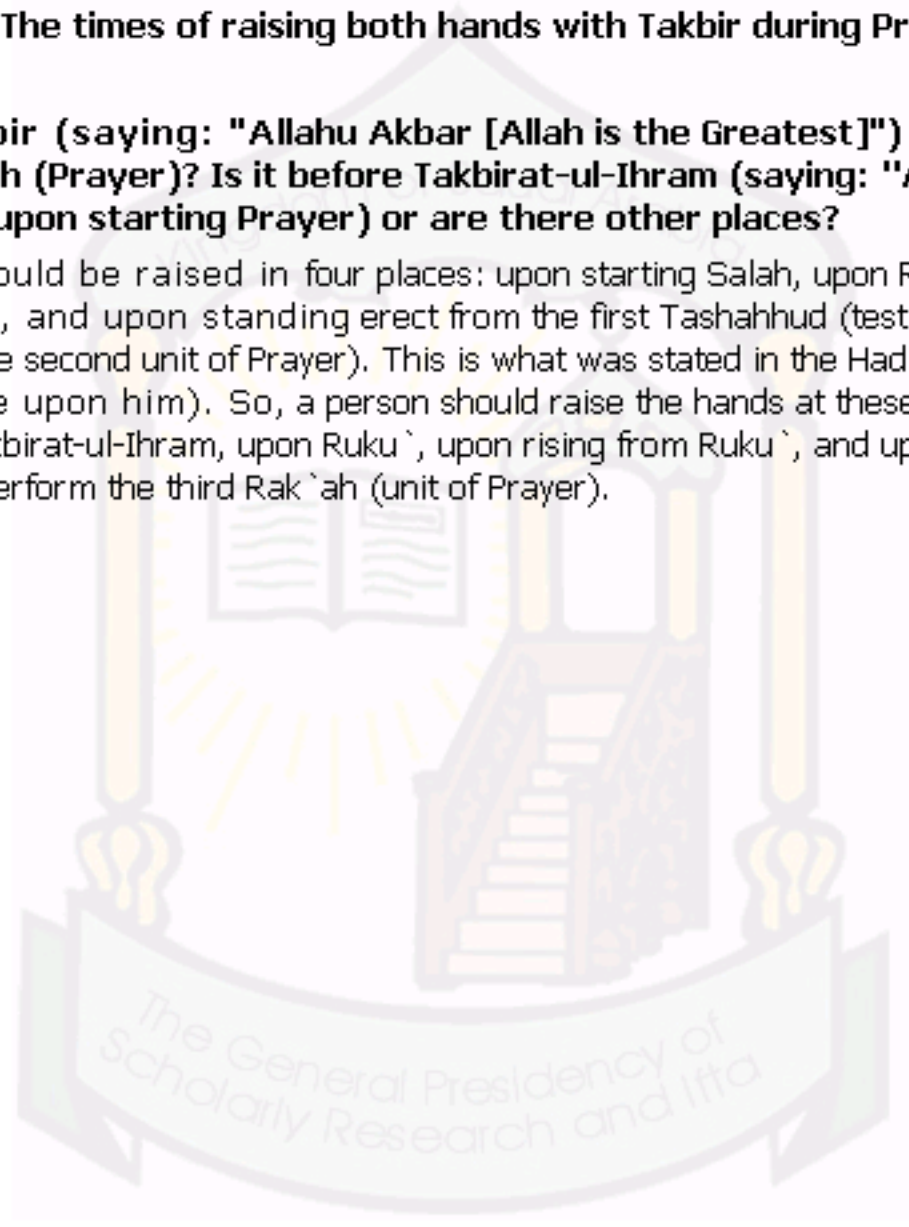
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48- The times of raising both hands with Takbir during Prayer

Q: In which Takbir (saying: "Allahu Akbar [Allah is the Greatest]") should I raise both hands during Salah (Prayer)? Is it before Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) or are there other places?

A: Both hands should be raised in four places: upon starting Salah, upon Ruku` (bowing), upon rising from Ruku`, and upon standing erect from the first Tashahhud (testification recited in the sitting position in the second unit of Prayer). This is what was stated in the Hadiths of the Messenger of Allah (peace be upon him). So, a person should raise the hands at these times, upon the first Takbir, which is Takbirat-ul-Ihram, upon Ruku`, upon rising from Ruku`, and upon standing from the first Tashahhud to perform the third Rak`ah (unit of Prayer).





49- The Prophet's manner of placing hands in Salah

Q: Somebody asks, "What is the manner of the Prophet (peace be upon him) for placing the hands during Salah (Prayer)? Is there harm on me if I place my hands between the navel and the chest?"

A: It is Sunnah (action following the example of the Prophet) to place the hands on the chest during Salah. This is what was related

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from the Prophet (peace be upon him) in the Hadiths narrated on the authority of Wa'il ibn Hujr, Sahl ibn Sa`d, and Qabisah ibn Halb from his father. They all explain each other. However, it was reported on the authority of `Aly (may Allah be pleased with him) that [\(It is an act of Sunnah to place the hands under the navel\)](#), although this is a Da`if (weak) Hadith according to the people of knowledge and is not Sahih (authentic). Again, it was reported that the hands should be placed on the chest as reported in the Hadiths narrated on the authority of Wa'il ibn Hujr, and Qabisah ibn Halb from his father. Also, Sahl ibn Sa`d narrated: [\(A man was ordered to put his right hand on his left arm during Salah.\)](#) The Hadith narrated on the authority of Qabisah ibn Halb from his father and the Hadith narrated on the authority of Wa'il explain this, as meaning that they should be placed on the chest with the end of the right hand placed on the forearm.



50- The place of putting the hands while standing in Prayer

Q: The questioner inquires: "Where should I put both hands while standing?"

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A: The Sunnah (action following the example of the Prophet) is to put them on the chest because it was authentically reported from the Prophet (peace be upon him) in the Hadith of Wa'il and the Hadith of Qabisah ibn Halb Al-Ta'iy on the authority of his father: **(The Prophet (peace be upon him) would put them on his chest.)** There is a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) reported from the narration of Tawus ibn Kaysan, the respectable Tab`y un (Follower, the generation after the Companions of the Prophet) which supports the Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). Some scholars believe that it is correct to put them on the navel and some choose to put them under it but the Hadith stating that they should be put under the navel is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) whereas putting them on the chest is the best opinion.

This is the best in this case because there are sound Hadiths to that effect. However, the matter is vast and even if a person puts his hands inside his clothes or lets them loose, the Prayer is sound but the Sunnah is to put them on the chest and not to let them loose. There should be no dispute and disunity because of that but facilitation and toleration as unity and cooperation on goodness are required. Those who choose to put them under the navel have adopted one of the sayings of scholars. People should not be inflexible or revile each other because of that but they should be kind and wise and advise one another without disunity or difference. Finally,

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a Muslim should seek what was authentically reported and what is closer to the correct stance in disputed matters.



51- Putting the right palm on the left hand during Salah

Q: A sister in Islam asks, "Regarding the placement of the hands during Salah (Prayer), should a praying person place the right palm on the left elbow? What does this mean?"

A: It is reported that the Prophet (peace be upon him) would put his right hand on his left hand, wrist, and forearm while standing in Salah. In some narrations, it is mentioned that he would put the carpal end of the radius on the left. Here the carpal end of the radius refers to the bone that follows the thumb; while the bone that follows the pinkie refers to the carpal end of ulna. Thus, it means that he would put his hand on the joint of the wrist so that the right palm is placed on the left hand, wrist, and forearm. This is the Sunnah (action following the example of the Prophet) while standing in Salah, because there is no evidence specifying women do otherwise, includes both men and women. This is a general act of Sunnah. So, when a praying person is standing, they should put their right hand on their left hand, wrist,

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and forearm as mentioned in the Hadith reported on the authority of Wa'il ibn Hujr (may Almighty Allah be pleased with him) from the Prophet (peace be upon him). Also, it is mentioned in the Hadith reported on the authority of Sahl ibn Sa'd that [\(A man would be ordered at the time of the Prophet \(peace be upon him\) to put his right hand on his left arm during Salah.\)](#)

This Hadith implies that sometimes he (peace be upon him) would put his hand on his arm and also implies the same as the Hadith reported on the authority of Wa'il, because putting the hand on the wrist and the forearm bears the same meaning as putting it on the arm, because the wrist is included in the arm. Consequently, he would place the palm on the joint of the other hand and place the last parts of the finger on the forearm. Hence, the two Hadiths concur and there is no contradiction between them. However, the Sunnah while standing in Salah, whether before or after Ruku` (bowing), is to place the right palm on the left hand, wrist, and forearm.

When a praying person is in the Ruku` position, they should put their hands on their two knees, spread out their fingers, and make their back leveled. Then, after rising from Ruku`, they should return their hands as they were before Ruku`, putting the right palm on the left hand, wrist, and forearm until they prostrates. This is the most reliable opinion, as indicated by the Hadith reported on the authority of Wa'il, Sahl ibn Sa'd, and Qabisah ibn Halb from his father. Also, this placement is indicated by what is authentically reported on the authority of

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Tawus in a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) that the Prophet (peace be upon him) put his right hand on his left hand while standing in Salah.

As for those who say that a person should leave their hands loose after standing, they have no evidence: their opinion is not supported by the Sunnah. The same is true for those who say that a person in Salah should leave their hands loose after standing from Ruku`; the basic ruling is that they should be returned to their position as it was before Ruku`. [\(When the Prophet \(peace be upon](#)

him) would lift up his head from Ruku`, he would erect himself so that each joint returned to its place. He would stand so long that a person may say he forgot.)

This indicated that when the Prophet (peace be upon him) raised from Ruku`, he would return his hands to the position they had been in, putting the right hand on the left over his chest as they were before Ruku`. Those who claim otherwise should provide evidence. Otherwise, the basic ruling is that what comes after the Ruku` during standing should be as before the Ruku`, because this is the apparent meaning of the reported Sunnah.



52- The soundest narrations about the place of the right hand on the left hand in Salah

Q: The questioner asks: It is a Sunnah (action following the example of the Prophet) to put the right hand on the left one, bearing in mind that there are different sayings in this regard. Please clarify

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the soundest opinion."

A: A: The Sunnah is to put the right hand on the left while standing in Slaah (Prayer) before and after Ruku` (bowing). In other words, this means to put the right hand on the left palm, wrist and forearm. This is the Sunnah. However, scholars disagreed regarding their place; some said they should be on the chest; others said on the navel; and others said under the navel. There are Hadiths reported to that effect but the soundest and most authentic of them is that they should be on the chest. This is what was related in the Hadith of Wa'il ibn Hujr, and on the authority of Qabisah ibn Halb Al-Ta'iy on the authority of his father and the Hadith of Tawus which is Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). All these Hadiths indicate that the Sunnah is to put the two hands on the chest; the right hand on the left hand. However, the matter is wide but the Sunnah should be followed. The Hadith indicating that their place is under the navel is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). The most correct opinion maintained by scholars is to put them on the chest; on the highest part of it without extravagance. So, putting them on the chest is the best and the most preponderant opinion.



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Q: Some people put their right hand on the left hand and place them on their heart. Also, they let their left elbow stick out too much to the left.

A: As far as I know, there is no base in the Sunnah (action following the example of the Prophet) to put the right hand on the left palm, wrist and forearm and place them on the chest. If a praying person puts his right hand on his left arm, there is no harm because this is also indicated in the Hadith of Sahl ibn Sa`d regarding putting the hand on the arm. However, it is best to put the hand on the wrist and the forearm and place its foreparts on the forearm. If one puts them on the arm it is also regarded as the Sunnah because it was authentically reported that the Prophet (peace be upon him) would put his right hand on his left palm, wrist and forearm. It was authentically reported in the Hadith of Sahl that [\(people were ordered that a man should put his right hand on his left arm in Prayer. Abu Hazim said about Sahl: "I believe that he referred this to the Prophet \(peace be upon him\)."\)](#) Related by Al-Bukhari



Q: Someone asks: "What is the ruling on squaring one's hands in Salah?"

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A: I do not understand what is meant by squaring. However, the Sunnah (action following the example of the Prophet) during Salah (Prayer) is as follows: (a) To put both hands on the chest while standing; (b) to place them on the two thighs while sitting; (c) to put them on the two knees while between the two times of Sujud (prostration) and during Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer); (d) to lean on both palms opposite to the shoulders or both ears while prostrating on the ground; (e) or to lift them up opposite the two shoulders and the two ears when raising from Ruku` (bowing), upon saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and upon Ruku`.

Again, I am unaware of what the questioner means by squaring; however, the former descriptions were authentically reported from the Prophet (peace be upon him).



53- How to position the hands while standing in Salah

Q: We have a controversial question in regard to clasping the hands or letting the arms hang down by the sides during Salah (Prayer). There is a lot of evidence to support clasping the hands. We would like Your Eminence to elaborate on this point for us.

A: It is Sunnah (action following the example of the Prophet) to clasp the hands when standing in Salah by placing the right hand over the left on the chest. It was authentically reported on the authority of Wa'il ibn Hujr that the Prophet (peace be upon him): [\(used to place his right hand over his left hand](#)

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[on his chest.](#)) Also, a similar narration was authentically reported on the authority of Qabisah ibn Hulb Al-Ta'y from his father. It was reported in the Sahih (Authentic Hadith Book) of Al-Bukhari (may Allah be Merciful to him) on the authority of Sahl ibn Sa`ad that he said: [\(People were commanded to place the right hand on the left forearm when praying.\)](#)

"When praying" means when standing as it was understood from the Hadiths reported on the authority of Wa'il and Qabisah ibn Hulb. The hands have various positions in Salah. In Ruku' (bowing), a person places the hands on the knees separating the fingers. In Sujud (prostration), a person places the hands beside the shoulders or ears. In the sitting position, a person places the hands on the thighs or knees, lastly; while standing, a person places the hands on the chest with the fingers or the palm of the right hand over the left forearm as it was mentioned in the Hadith reported on the authority of Sahl. It was also reported on the authority of Tawus ibn Kisan Al-Yamany, the respected Tabi`y (a Follower; one of the generation after the Prophet's Companions) that the Prophet (peace be upon him) [\(used to place his right hand over his left hand on his chest during Salah.\)](#) This is a good Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) which corresponds to

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the Hadith Sahih (authentic Hadith), Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), and Hadith Muttasil (a Hadith with a continuous chain of narration to a Companion of the Prophet or Tabi`y) reported in this regard. As for letting the arms hang down by the sides as some people do, there is no evidence to support this though some Malikis adopt this, but they do not have any evidence. It is preferable not to do this as a person should adhere to what is supported by the Sahih Hadiths reported in this regard. Anyhow, disagreeing about this point should not give rise to controversy, enmity and grudge among Muslims. Muslims should tolerate this sort of controversial issues because it is just a Sunnah, meaning that Salah is valid whether a person clasps the hands or lets the arms hang by his sides; however, clasping the hands is preferable and is the Sunnah.

Many African brethren are in dispute over this matter and this is undesirable. A person should be lenient and tolerant when calling to goodness and advising people to place their hands on their chest

without resorting to harshness, dispute, or desertion. The person who calls to that should elaborate the Sunnah patiently and the person being called should respond to that. Imitation of so and so is not permissible if they contradict the Sunnah regardless of their status even if they were Malik, Abu Hanifah, Al-Shafi`y, or Ahmad ibn Hanbal. Seekers of knowledge should not imitate the scholars but they should search for evidence. If they fail to find the evidence, they should follow the well-known and upright scholars who adhere to the Sunnah. If there is a lack of evidence, a person should follow those who have evidence that corresponds to the Sunnah as this is the priority of the obligations. Allah (Exalted be He) says: [﴿\(And\) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger \(صلى الله عليه وسلم\), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾](#)

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And: [﴿And in whatsoever you differ, the decision thereof is with Allâh \(He is the ruling Judge\).﴾](#) And: [﴿O you who believe! Obey Allâh and obey the Messenger \(Muhammad صلى الله عليه وسلم\)﴾](#) And: [﴿He who obeys the Messenger \(Muhammad صلى الله عليه وسلم\), has indeed obeyed Allâh﴾](#)

You are commanded to obey the Messenger of Allah (peace be upon him) when you know the Sunnah which is very clear in this regard: It is preferable to place the right palm over the left on the chest in Salah when standing before and after Ruku'. Some scholars hold the opinion that the hands are to be placed on the navel while others maintain that it should be under the navel. However, there is no correct evidence to support these opinions. The Hadith that was reported on the authority of `Aly concerning placing the hands under the navel is Da`if (Hadith that fails to reach the status of Hassan, due to a weakness in the chain of narration or one of the narrators). However, placing the hands on the chest is what is authentically reported on the authority of Wa'il, Qabisah ibn Hulb Al-Ta'y from his father, and Tawus in his Hadith Mursal and that is supported by the Hadith related by Al-Bukhari in his Sahih on the authority of Abu Hazim from Sahl ibn Sa`ad

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as is mentioned earlier. My advice to my Muslim brethren is to adhere to this Sunnah without harshness, but rather with leniency and wisdom recommending each other to follow the Sunnah.



54- Ruling on letting the hands hang down by the sides during Salah

Q: A questioner Yemen asks: What is the ruling on letting the hands hang down by the sides in Salah (Prayer)? Was it authentically reported that the Prophet (peace be upon him) used to do that?

A: It is Makruh (reprehensible) to let the hands hang down by the sides in Salah as clasping them is the Sunnah (action following the example of the Prophet). It was authentically reported that the Prophet (peace be upon him) used to place the right hand over the left on his chest when standing in Salah. Letting the hands hang down by the sides is Makruh; nevertheless, it does not invalidate Salah and should not be a disputable matter among Muslims. They should know that it is Makruh and contradicts the Sunnah but should not give rise to dispute, controversy, or enmity. Yet, a believer should teach, guide, and advise their brethren leniently and wisely.



55- Ruling on Isbal in Salah

Q: What is the ruling on Isbal in Salah (Prayer)? There are many people who do this claiming that the Messenger of Allah (peace be upon him)

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did so in his Salah. Is this true?

A: If you mean by Isbal letting the hands hang down by the sides in Salah, this act contradicts the Sunnah (action following the example of the Prophet) in this regard which is to place the two hands on the chest. It was reported that the Prophet (peace be upon him) used to place the right hand over the left on his chest and not to let them hang down by his sides. However, this act is called Irsal, and not Isbal as the latter means lengthening and trailing clothing below the ankles. Men are not permitted to lengthen and trail clothing below the ankles, while women are permitted to do so.



Q: What is the ruling on those who let their hands hang down by their sides when praying?

A: This contradicts the Sunnah (acts, sayings, or approvals of the Prophet). It is Makruh (reprehensible) to let the hands hang down in Salah (Prayer). The Sunnah is to place the right hand over the left on the chest. But to let the hands hang down is contradictory to the Sunnah and Makruh, though this does not invalidate Salah.





Q: A brother from Riyadh asks: Is it permissible to keep the hands by the sides while performing Salah (Prayer), instead of placing the right hand over

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the left on the chest?

A: The Sunnah (action following the example of the Prophet) is to place the right hand over the left, according to the Jumhur (dominant majority of scholars). There are many Sahih (authentic) Hadiths reported from the Prophet (peace be upon him) which support this opinion. However, if a person keeps their hands by their sides, their Salah is still valid since doing a Makruh (reprehensible) act does not invalidate it. The Sunnah is to clasp the hands on the chest by placing the right hand on the left hand, wrist and forearm, as reported from the Prophet (peace be upon him). It was related in the Sahih [Authentic Hadith Book] of Al-Bukhari, on the authority of Abu Hazim from Sahl ibn Sa`ad (may Allah be pleased with him) that he said: "All I know is that he attributed it to the Prophet (peace be upon him) and said: [People were commanded to place the right hand on the left forearm when praying.](#)"

This indicates that it is obligatory to place the right hand on the left one. However, the people of knowledge hold it as a Musthab (desirable) act. It is known that the hands are placed on the knees when performing Ruku` (bowing), on the ground when performing Sujud (prostration) and on the thighs or knees when sitting. However, when standing, one places the right hand or forearm on the left hand or forearm.

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It was reported on the authority of Qabisah ibn Hulb Al-Ta'y that the Prophet (peace be upon him) [used to command the praying people to place the right hand over the left on the chest.](#) Similarly, the same meaning was implied in the Hadith reported on the authority of Wa'il ibn Hujr by Abu Dawud and Al-Nasa'y. All these Hadiths support placing the right hand on the left by placing the right hand on the left hand and forearm.



Q: In Salah (Prayer), I notice that some people place their hands on their chest while others keep them by their sides. Which one corresponds with the act of the Prophet (peace be upon him)?

A: The Sunnah (action following the example of the Prophet) is clasping the hands when praying by placing the right hand over the left on the chest. However letting the hands hang down by the sides contradicts the Sunnah. May Allah guide all of us.





Q: Some people, when standing during Salah (Prayer) behind the Imam (the one who leads congregational Prayer), do not place their right hand on the left; rather, they keep their hands down by their sides. This may be

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a habit they used to do or a Madh-hab (School of Jurisprudence) to which they adhere. What is your opinion regarding this? May Allah reward you with the best.

A: It is prescribed for believers to place their right hands over the left on the chest during Salah and not to let them hang down by the side. However, if they do that, their Salah is valid even though they are committing a Makruh (reprehensible) act and abandoning an act of Sunnah (action following the example of the Prophet) which is not advisable. The Sunnah is to place the right hand over the left one on the chest when standing. However, if they let their hands hang down, they abandon the preferable act (clasping the hands), but their Salah is valid.



56- The ruling on differences and sectarian disputes in subsidiary matters

Q: Do the sectarian differences cause rupture of relations among Muslims, as one of our Muslim brothers boycotts a group because some of them do not place their hands below their chest during Salah (Prayer)?

A: No differences in subsidiary matters should lead to separation, discord, enmity or hatred. If some of those who are praying

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release their hands or do not put them on their chest or below their navel, as it is known in the Madh-hab (School of Jurisprudence) of Malik, there is nothing wrong with that. This should not lead to discord and enmity because they follow and imitate other scholars. Muslims should not boycott each other in this regard. Instead, they should be tolerant and forbearing guiding those who act in this way kindly. However, the Sunnah (action following the example of the Prophet) guides us to place the right hand on the left hand over the chest, as it is mentioned in the narration of Wa'il ibn Hujr and that of Qabisah ibn Halb Al-Ta'iy from his father. It is regarded as Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) and Sahih (authentic) by Tawus (may Allah be merciful to him). This means that this is the right action. Thus, the Muslim should place his right hand on his left over the chest, and doing so will be better. However, if he releases his hands, and places them below the navel, there should be no dispute, discord, boycott or hostility. People should be guided in a friendly manner and by recalling other similar matters.

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57- The clarification of the place to which the worshipper should direct his sight

Q: While the worshipper is standing on the praying mat, and is performing the Salah (Prayer), where should he direct his sight? Is it permissible to look towards the sky, or in front of him, or to the spot on which he performs Sujud (prostration)? Thank you very much.

A: And that may result in dispersing his attention The Sunnah (action following the example of the Prophet) is to direct one's sight to the place of Sujud as long as the worshipper is standing up while praying. He must not look to the right, or to the left, or to the front or upwards. The authentic Sunnah is that the worshipper is forbidden to raise his eyes to the sky, and that this makes him at risk of losing his sight. Therefore, the worshipper must not look towards the sky, neither while supplicating to Allah (Exalted be He) nor while praying. Rather, he must look towards the position of Sujud. It has been authentically reported that the Prophet (peace be upon him) said: [\(Those who raise](#)

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[their sight towards the sky while praying must put an end to this, or else they will not be able to see again.\)](#) And in another narration: [\(or they will lose their sight.\)](#)



Q: Where should the worshipper direct his sight during Salah (Prayer)?

A: The Sunnah (action following the example of the Prophet) is to look towards the place of Sujud (prostration) while standing, during Ruku` (bowing), and while sitting to recite the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer). The worshipper must look towards the place of pointing; that is, towards his hand, because it is the position of pointing. This is authentically reported from the Prophet's (peace be upon him) Sunnah (action following the example of the Prophet).





Q: Should I look at the right foot during Ruku` (bowing) or at the place of Sujud (prostration)? I read that looking should be at the right foot.

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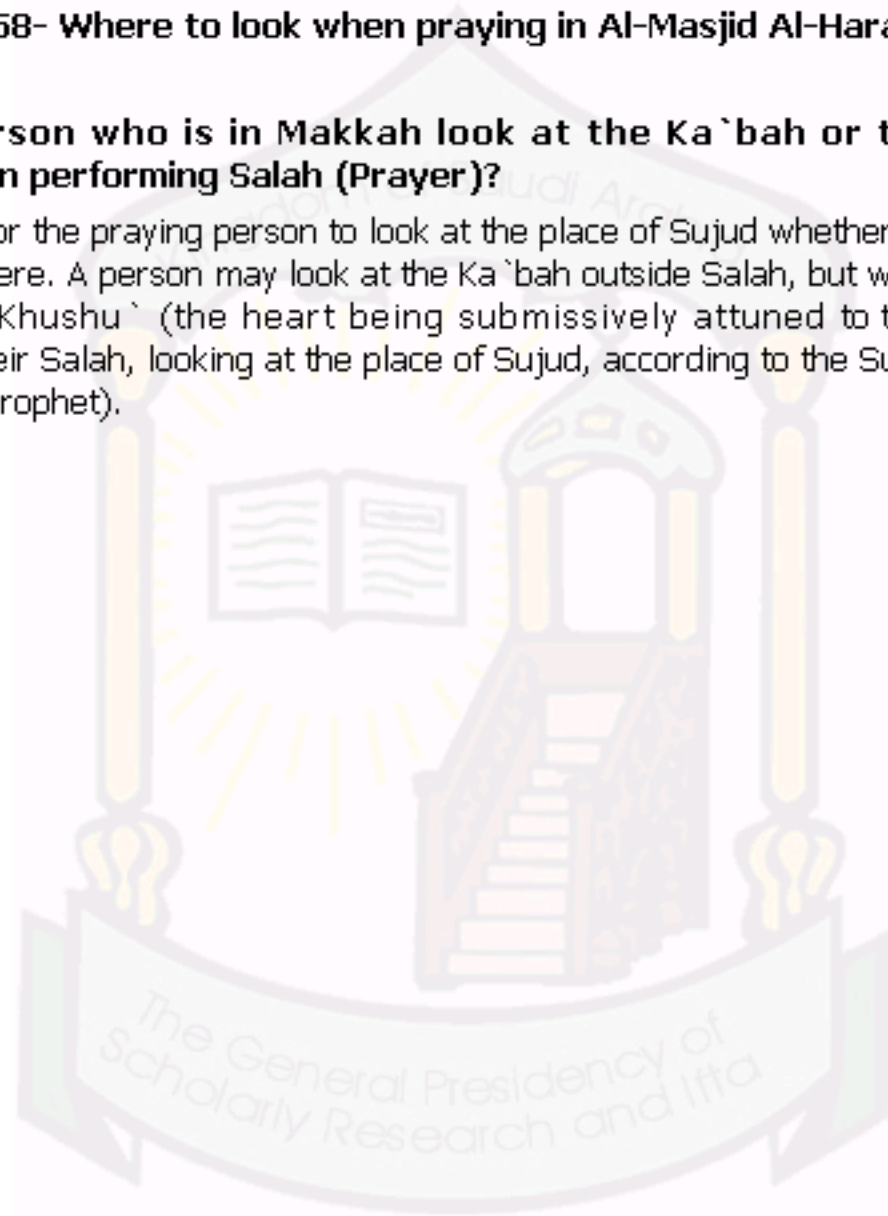
A: The Praying person should look at the place of Sujud when standing or performing Ruku`. But in the sitting position for the Tashahud (testification recited in the sitting position in the second/last unit of Prayer), a person should look at their pointing finger, i.e. the index finger.



58- Where to look when praying in Al-Masjid Al-Haram

Q: Should a person who is in Makkah look at the Ka`bah or the place of Sujud (prostration) when performing Salah (Prayer)?

A: It is prescribed for the praying person to look at the place of Sujud whether they perform Salah in Makkah or elsewhere. A person may look at the Ka`bah outside Salah, but when performing Salah, they should have Khushu` (the heart being submissively attuned to the act of worship) and concentrate on their Salah, looking at the place of Sujud, according to the Sunnah (action following the example of the Prophet).





59- Ruling on the Salah of someone who is occupied with looking at the wallpaper

Q: One day I was in an office praying the Zhuhr (Noon) Prayer, and there was a wallpaper with writing on it on the wall that was in front of me, so I looked towards it unintentionally and read some words. Is my Salah (Prayer) valid? Please inform me about this. May Allah reward you with the best!

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A: Your Salah is valid, but the worshipper must not be occupied with reading while he is praying, whether with writings that are on the wall or on the ground. Rather, he must approach his Salah with full interest and concentrate with all his heart, and also make his heart submissively attuned to his Lord while performing it, because Allah (Glorified be He) says: [\(Successful indeed are the believers.\) \(Those who offer their Salât \(prayers\) with all solemnity and full submissiveness.\)](#) Therefore, the Sunnah (action following the example of the Prophet) for any worshipper, whether man or woman, is to approach their Salah with concentration, and not to look at the walls or anything else. They should rather direct their sights towards the position of prostration, and be occupied with their Salah, and know that they are talking to their Lord and that they are standing between His Hands (Glorified and Exalted be He), because the Prophet (peace be upon him) said: [\(When one of you is standing to perform his Salah, he is talking to his Lord\)](#)

The believer, then, must have fear of offending Allah in this, and must always perform his Salah perfectly. He must approach it with full concentration and be submissive to his Lord (Glorified and Exalted be He) while performing it, and should not be occupied with anything else or read any writings on a wall or on the ground or anywhere else. Additionally, your praying alone inside the office is considered Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect); you must join the congregational Salah in the Masjid (mosque). It is not permissible for any man to pray in his office; none of the people who work

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in offices should pray in their offices. Such people must pray in the masjids with other people, because the Prophet (peace be upon him) said: [\(“Whoever heard the call \(to Salah\) and did not respond to it, then there is no \(reward for the\) Salah for him except if he has an excuse.”\)](#)

It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) was about to burn the houses of those who abandon praying in the masjids. He (peace be upon him) said: [\(“I was going to order that the Salah be commenced, then order a man to lead the people in Salah, then I would go with some men having bundles of wood with them to the people not attending the Salah and set their houses on fire while they are inside them.”\)](#) He (peace be upon him) did not say: "not praying", but he (peace be upon him) said: [\(“not attending”\)](#), which means: not attending the Salah with other Muslims in the masjids (mosques). The same Hadith was related by Imam Ahmad as follows: [\(If it was not for the women and the children](#)

who stay inside the houses, I would have called for the prayer to be commenced, the `Isha' (Night) Prayer, then I would have orderd my boys to set all who are inside the houses on fire.)

Thus, it is considered Wajib (obligatory)

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upon each Muslim to avoid abandoning praying the Salah in the masjid, and also to avoid adopting the attitude of the hypocrites with regards to all the Prayers, especially the Fajr (Dawn) Prayer, because many people are similar to hypocrites in this. All Muslim men must perform the Five Obligatory Daily Prayers in the masjid, the Fajr (Dawn), Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) and `Isha' (Night) Prayers; they must perform all the Prayers in the masjid with their Muslim brothers. It is not permissible to abandon this by praying at home or in the office. Praying at home is only permissible for women and ill people, but those whom Allah (Exalted be He) has granted good health must pray with their Muslim brothers in the masjid.

It was authentically reported from the Prophet (peace be upon him) that a blind man asked him: ﴿O Messenger of Allah, there is no one who accompanies me - and in another narration: who leads me to the mosque. Can this be considered a Rukhsah (concession) for me to pray at home? The Prophet (peace be upon him) said: Do you hear the call to Salah? He said: Yes. The Prophet (peace be upon him) said: Then you must comply with it;﴾ And, in another narration: ﴿I do not find any Rukhsah for you﴾

That was a blind man

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who has nobody to lead him, and despite this, the Prophet (peace be upon him) told him: Then you must comply with it; you do not have a Rukhsah. So, what about those whom Allah (Exalted be He) has given sight? What about those who are strong? Every Muslim, therefore, must have fear of Allah, and avoid His Punishment, and must perform all the Prayers in the masjid with his brothers, so as to gain a great reward and a good reputation of this, and to meet his brothers, to get to know them and to have good relations with them. May Allah guide us all!



60- Ruling on Du`a'-ul-Istiftah

Q: A questioner from Riyadh asks: Is Du`a'-ul-Istiftah (opening supplication when starting the Prayer) considered Wajib (obligatory)? And, what happens if the worshipper does not say it? Also, what are the opening supplications that are reported from the Prophet (peace be upon him)?

A: Du`a'-ul-Istiftah is not obligatory; rather, it is a Sunnah (supererogatory act of worship following the example of the Prophet), and there are many opening supplications, the shortest of which is what was authentically reported from the Hadith narrated by `Aishah and Abu Sa`id (may Allah be pleased with them both), and also the Hadith narrated by `Umar: [﴿"Glory be to You, O Allah, and Praise be to You, and Blessed is Your name, and Exalted is Your greatness, and there is no god but You."﴾](#)

This is the shortest Du`a' (supplication) that is permissible after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) in the obligatory or the supererogatory Salah (Prayer) before reciting. It is to be said after saying: "Allah is the Greatest". After that the worshipper should say:

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"A`udhu-Billahi mina Al-Shaytan -ir-Rajim" (I seek refuge with Allah from the accursed Satan), then he says: "Bismillah Al-Rahman, Al-Rahim" (In the Name of Allah, the Most Gracious, the Most Merciful), then he recites Al-Fatihah (Opening Chapter of the Qur'an). There are also many other supplications, some of which are related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) used to start his Salah saying: [﴿O Allah, separate my sins and me as You have separated the east and the west. O Allah! purify me from my sins as a white garment is purified from dirt. O Allah! Wash away my sins with water, snow and hail.﴾](#)

This Du`a' is great and must be memorized. There is another opening supplication that is also short: it has been authentically reported that `Aishah (may Allah be pleased with her) narrated in a Hadith related by Muslim that the Prophet (peace be upon him) used to start his Salah by saying: [﴿O Allah, Lord of Jibril \(Gabriel\), Mika'il \(Michael\) and Israfil, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide among Your servants concerning their differences. Guide me with Your permission in the controversial views \(which the people\) hold about the Truth, for it is You Who guides whom You will to the Straight Path.﴾](#) This is a great Du`a', and there are many others; but these three are sufficient In sha'a-Allah (if Allah wills). Du`a'-ul-Istiftah is a stressed Sunnah and not obligatory.

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Q: Is Du`a'-ul-Istiftah (opening supplication when starting the Prayer) considered Wajib (obligatory) that must be said in the supererogatory Salah (Prayer) and in Salat-ul-Tarawih (the late-night prayer performed in Ramadan)? And, does abandoning it invalidate the Salah? Please guide us concerning this matter.

A: Du`a'-ul-Istiftah is not Wajib; rather, it is a Sunnah (supererogatory act of worship following the example of the Prophet), and is Mustahab (desirable). Abandoning it does not invalidate the Salah, neither the supererogatory nor the obligatory. But it is Mustahab to say: [﴿"Glory be to You, O Allah," and "Praise be to You" and "Blessed is Your name," and Exalted is Your greatness," and "There is no god but You"﴾](#) after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer) and before reciting, or to say any other kind of opening supplications, such as: [﴿O Allah, separate my sins and me as You have separated the east and the west. O Allah! Purify me from my sins as a white garment is purified from dirt. O Allah! Wash away my sins with water, snow and hail﴾](#) or any other supplication that is authentically reported from the Prophet (peace be upon him). The easiest and most common of these is to say: [﴿"Glory be to You, O Allah, and Praise be to You, and Blessed is Your name, and Exalted is Your greatness, and there is no god but You."﴾](#)



Q: When the Iqamah (call to start the Prayer) is made and the Imam (the one who leads congregational Prayer) says Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer), he keeps silent for a short period of time and the worshippers say some words during this period. What

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are they saying? And, what is the ruling on this?

A: It is a Sunnah (supererogatory act of worship following the example of the Prophet) that when the Imam, the Munfarid (person offering Salah individually) or the Ma'mum (person being led by an Imam in Prayer) say Takbirat-ul-Ihram, they keep silent for a while in order to say Du`a'-ul-Istiftah (opening supplication when starting the Prayer). They all say it: the Imam, the Ma'mum and the Munfarid. Du`a'-ul-Istiftah is a Sunnah in both the Fard (obligatory) and the Nafilah (supererogatory) Prayers as the Prophet (peace be upon him) used to do this. There are many opening supplications that are authentically reported from him (peace be upon him) and that he used to say alternatively. The shortest and easiest of these supplications for the general Muslims is: [\("Glory be to You, O Allah, and Praise be to You, and Blessed is Your name, and Exalted is Your greatness, and there is no god but You."\)](#)

This is to be said after Takbirat-ul-Ihram and before reciting or saying the Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") or the Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"). Other opening supplications that are also authentically reported from the Prophet (peace be upon him) include: [\(O Allah, separate my sins and me as You have separated the east and the west. O Allah! Purify me from my sins as a white garment is purified from dirt. O Allah! Wash away my sins with water, snow and hail.\)](#)

Another one reads: [\(O Allah, Lord of Jibril \(Gabriel\), Mika'il \(Michael\), and Israfil, the Creator of the heavens and the earth, Who knows](#)

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[the unseen and the seen; You decide among Your servants concerning their differences. Guide me with Your permission in the controversial views \(which the people hold\) about the Truth, for it is You Who guides whom You will to the Straight Path.\)](#)

There are other longer opening supplications too; and if the worshipper uses any of these, they are all good, and if he chooses the shortest one that was mentioned before: [\("Glory be to You, O Allah, and Praise be to You, and Blessed is Your name, and Exalted is Your greatness, and there is no god but You"\)](#) there is no problem with this, but it must be said before Isti`adhah and Basmalah. Then he says: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim", or "A`udhu-Billahi Assami` Al`alim mina Al-Shaytan Al-Rajim" (I seek refuge with Allah, the All-Hearing the All- Knowing, from the accursed Satan), then he says: "Bismillah Al-Rahman, Al-Rahim" and recites Al-Hamd (praise), that is, Al-Fatihah (Opening Chapter of the Qur'an).



61- Explaining Du`a'-ul-Istiftah

Q: An inquirer asks about the explanation of Du`a'-ul-Istiftah (opening supplication when starting the Prayer).

A: Each Du`a' (supplication) has its own meaning. Saying that: [\("Glory be to You, O Allah, and Praise be to You, and Blessed is Your name, and Exalted is Your greatness, and there is no god but You"\)](#) means glorifying Allah (Exalted be He) by not attributing to Him anything that is not

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suitable for Him. [\("Glory be to You, O Allah," and "Praise be to You"\)](#) means I glorify you, my Lord, by not attributing to You anything that is not suitable for You, such as Shirk (associating others with Allah in His Divinity or worship) and imperfect attributes, such as drowsiness, sleeping and disability. No imperfection or defect can be attributed to Allah (Glorified be He), for He is Perfect and all His Names, Attributes and Actions are Perfect, Glorified and Exalted be He. [\("Blessed is Your Name"\)](#) means blessings have reached their maximum; all the blessings are His, Glorified and Exalted be He. [\("And Exalted is Your greatness"\)](#) means Your Greatness. That is, the Greatness of Allah, which means: O Allah! Your Greatness is Exalted! [\("There is no god but You"\)](#) means that nothing truly deserves to be worshipped but Allah; only He is truly worshipped, Glorified and Exalted be He.

Another opening supplication is: [\("O Allah! Separate my sins and me as You have separated the east and the west. O Allah! Purify me from my sins as a white garment is purified from dirt. O Allah! Wash away my sins with water, snow and hail."\)](#) This means asking Allah (Exalted be He) to grant us freedom from flaws. That is, the worshipper asks Allah (Exalted be He) to purify him by removing his sins and wrongdoings, and to separate him and his sins so that his repentance can be true and complete, without any faults or sins; because if Allah (Exalted be He) separates one from his sins and purifies him from them, he will be free of sins, and thus, he will be fully righteous and fearful of Allah (Exalted be He).

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As for the Du`a': [\("O Allah, Lord of Jibril \(Gabriel\), Mika'il \(Michael\) and Israfil, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide among Your servants concerning their differences. Guide me with Your permission in the controversial views \(which the people hold\) about the Truth"\)](#) it means invoking guidance, by supplicating Allah (Exalted be He) who created Jibra'il (Gabriel), Mika'il and Israfil, three of the angels who are on the top of all the angels and are the best of them: Jibra'il, who transfers the Wahy (Revelation) to the prophets; Mika'il, who is responsible for the rain, and Israfil, who is responsible for the blowing of the trumpet on the Day of Resurrection and for bringing the souls back to their bodies. These are on the top of all the angels; so you supplicate to Allah (Exalted be He) by means of his Divinity for them, saying: "O Allah, Lord of Jibril, and so on."

You supplicate to Allah (Glorified and Exalted be He) in the name of being the Lord of these angels,

the Creator of the heavens and the earth, and the one who knows the Ghayb (the Unseen) and the Seen, the one who knows everything, who (Glorified and Exalted be He) is the Creator of all the creatures, the Lord and the owner of everything, Glorified and Exalted be He, the one who judges His Servants during life and in the Hereafter; He judges during life by His Shar` (Law), and in the Hereafter by His Justice, Glorified and Exalted be He. Then you invoke Him to guide you to the right way in controversial matters, saying: Guide me with Your Permission

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to the truth concerning controversial views. That is, to ask Him to guide you to the right way and to the truth concerning the matters about which people disagree over. You also supplicate to Him by being the one who guides whoever He wills to the Straight Path; you supplicate to Him through all these means to guide you to the truth and to righteousness.



62- The ruling on combining all the supplications that are reported in Du`a'-ul-Istiftah

Q: The inquirer says: Al-Nawawy stated the following in the Book of Adhkar (Invocations): It is desirable not to combine all the supplications that are reported to have been said by the Prophet (peace be upon him) as Du`a'-ul-Istiftah (opening supplication when starting the Prayer) or in Ruku` (bowing). What is Your Eminence's opinion regarding this issue?

A: The Sunnah (action following the example of the Prophet) is to use a variety of supplications each at a time, because the Prophet (peace be upon him) never combined them all in one Salah (Prayer). Rather, he used to say the supplication that is narrated by 'Umar: ﴿Glory be to You, O Allah, and Praise be to You, and Blessed is Your name, and Exalted is Your greatness, and there is no god but You.﴾

Or, he would say the supplication narrated by Abu Hurayrah: ﴿O Allah! Separate my sins and me as You have separated the east and the west. O Allah! Purify me from my sins as a white garment is purified from dirt. O Allah! Wash away my sins with water, snow and hail.﴾ This is related in

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the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

He (peace be upon him) sometimes used to say the supplication that was narrated by `Aishah: ﴿O Allah, Lord of Jibril (Gabriel), Mika'il (Michael), and Israfil, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide among Your servants concerning their differences. Guide me with Your permission in the controversial views (which the people hold) about the Truth, for it is You Who guides whom You will to the Straight Path.﴾

Or, the one narrated by 'Aly: ﴿I turn my face to the one who Created the heavens and the earth as a true believer, and I am not a Mushrik (one who associates others with Allah in His Divinity or worship),﴾ and so on. This is a long Hadith related by Muslim in his Sahih (authentic Hadith Book). Moreover, he used to say the Hadith narrated by Ibn Abbas in Al-Bukhari, and also related by Muslim, which is a long Hadith: ﴿All praise is due to You my Lord, the one who Guards the heavens and the earth, and whomsoever exists in them. And all praise is due to You my Lord, the source of the light of the heavens and the earth, and whomsoever exists in them﴾ and so on.

Therefore, the Mu'men (believer)

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should use all these supplications each one at a time, and there is no problem with saying the same supplication in every Salah. The most authentic of these supplications is the one narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) used to say Du`a'-ul-Istiftah in the obligatory Prayer as follows: ﴿O Allah! Separate my sins and me as You have separated the east and the west. O Allah! Purify me from my sins as a white garment is purified from dirt. O Allah! Wash away my sins with water, snow and hail.﴾ Related by Al-Bukhari and Muslim in

the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

As for the invocations that are to be said during the Ruku` and the Sujud (prostration), it is permissible for the worshipper to say whatever he can from them, but he must say "Subhana Rabbiya Al-`Azhim" (Glory be to my Lord, the Most Great) during Ruku` and "Subhana Rabbiya Al-A`la" (Glory be to my Lord, the Most High) during Sujud. The worshipper can say "Subhana Rabbiya Al-`Azhim", "Subhana Rabbiya Al-`Azhim" twice; and it is better to repeat it three times, but it is obligatory to say it at least once. The majority of scholars state that this is only Mustahab (desirable), but many scholars consider it Wajib (obligatory) to say this invocation: "Subhana Rabbiya Al-`Azhim" during Ruku`, and to say: "Subhana Rabbiya Al-A`la" during Sujud, because the Prophet (peace be upon him) used to say this frequently,

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and he said: [\(Pray as you have seen me praying.\)](#)

It was also reported that when Allah (Exalted be He) revealed the Ayah (Qur'anic verse): [\(Then glorify the Name of your Lord, the Most Great,\)](#) the Prophet (peace be upon him) said: [\(Say this during your Ruku`, and when the Ayah: \(Glorify the Name of your Lord, the Most High,\) was revealed, he said: Say this during your Sujud.\)](#)

Therefore, all believers should always say "Subhana Rabbiya Al-`Azhim" during Ruku`, and "Subhana Rabbiya Al-A`la" during Sujud; and it is better to repeat this three times, and the more the better. It is also desirable to say beside these invocations: "Glory be to You, O Allah, our Lord, and praise be to You; O Allah, forgive me" during Ruku` and Sujud. `Aishah (may Allah be pleased with her) narrated that the Prophet (peace be upon him) used to repeat: [\(Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me\)](#)

many times during his Ruku` and Sujud. It is also desirable to say: [\(Glorified and Holy be You, the Lord of](#)

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[all angels and souls,\)](#) because the Prophet (peace be upon him) used to say this in his Ruku` and Sujud. So, it is better if the worshipper says all the invocations that he can say, and there is no problem if he says some of them only or if he combines them all; but he should not abandon saying "Subhana Rabbiya Al-`Azhim" during Ruku` and "Subhana Rabbiya Al-A`la" during Sujud even once. It is also desirable to say a lot of Du`a' (supplication) during Sujud, because the Prophet (peace be upon him) said: [\(So far as Ruku` is concerned, glorify in it the Lord, and during Sujud, be earnest in supplication, for it is likely that your supplications would be answered.\)](#) Related by Muslim in his Sahih.

The Prophet (peace be upon him) also said: [\(The nearest a servant comes to his Lord is when he is prostrating himself, so say many supplications \(in this state\).\)](#) Related by Muslim and others.

Therefore, the Sunnah (action following the example of the Prophet) is to say as many supplications as possible during Sujud beside saying "Subhana Rabbiya Al-A`la", "Subhana Rabbiya Al-A`la", and saying: "Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me"; and saying between the two Prostrations: "O Allah, forgive me", "O Allah, forgive me", [\(O Allah, Grant me pardon, Have mercy upon me, Direct me to righteousness, Assist me, Provide me with sustenance and Grant me good health.\)](#) This should be repeated, and there is no problem if the worshipper

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adds: "O Allah, forgive me, my parents and all Muslims", for these are all considered supplications. It is also a Sunnah to make this Rukn (integral pillar), namely sitting between the two prostrations, as long as possible, because the Prophet (peace be upon him) used to do so until someone said: He forgot; this also applies to standing after Ruku` ; it is also to be long. Anas (may Allah be pleased with him) narrated that [\(the Prophet \(peace be upon him\) used to stand for a long time after Ruku` , and also between the two Prostrations, until someone said that he forgot.\)](#)

Some people perform this Rukn very quickly and do not give it its due right; and this is not permissible. However, it is *Wajib* to have peace of mind all throughout the Salah, that is, during Ruku` , Sujud, standing after Ruku` and sitting between the two prostrations. The worshipper must be upright and have peace of mind during all this. As for the invocation that is to be said while standing after Ruku` , there is no evidence that it should be repeated; but it is better to say it all if possible: "All praise is due to You, our Lord, much, good and blessed praise, as much as can fill the heavens, the earth, and all that exists between them, and all else that You will; You deserve praise and glorification; this is the most right thing that a servant can say, and we are all Your Servants; O Allah! There is nothing that can prevent what You bestow, and nothing that can bestow what You prevent, and no wealth and majesty can benefit any one, for all wealth and majesty is from You". This is the complete invocation, and it is sufficient if the worshipper only says: "All praise is due to You, our Lord". This applies to the Imam (the one who leads congregational Prayer), the Ma'mum (person being led by an Imam in Prayer)

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and the Munfarid (person offering Salah individually). But it is better to say the complete invocation, and there is no problem if the worshipper only says: "All praise is due to You, our Lord, much, good and blessed praise, as much as can fill the heavens, the earth, and all that exists between them, and all else that You will". However, it is *Wajib* to say: "All praise is due to You, our Lord", because the Prophet (peace be upon him) used to say: [\(When the Imam says: Allah responds to the one who praises Him, say: All praise is due to You, our Lord.\)](#)

This indicates that this part is obligatory, and that the rest of the invocation is *Mustahab* and complementary. It is also *Wajib* to say: "O Allah, forgive me" between the two prostrations because the Prophet (peace be upon him) used to say it every time; it is *Wajib* to say it at least once, exactly like the invocations during Ruku` and Sujud, but if the worshipper repeats this three times or more, it is better: "O Allah, forgive me", "O Allah, forgive me", repeated between the two prostrations. It is also better to add: "O Allah, grant me pardon, have mercy upon me, direct me to righteousness, assist me, provide me with sustenance and grant me good health".



63- The best supplications that can be said after Takbirat-ul-Ihram

Q: What are the best supplications that the Prophet (peace be upon him) used to say after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and before reciting Al-Fatihah (Opening Chapter of the Qur'an)?

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A: The best Du`a' (supplication) is: *«O Allah! Separate my sins and me as You have separated the east and the west. O Allah! Purify me from my sins as a white garment is purified from dirt. O Allah! Wash away my sins with water, snow and hail.»* This is called Du`a'-ul-Istiftah, and it is authentically reported from the Prophet (peace be upon him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). He used to say it before reciting Al-Fatihah in both obligatory and supererogatory Salahs. The other short Du`a': *«Glory be to You, O Allah, and Praise be to You, and Blessed is Your name, and Exalted is Your greatness, and there is no god but You.»* This can also be sufficient, as it was authentically reported from the Prophet (peace be upon him).



64- The ruling on performing the Salah without saying Du`a'-ul-Istiftah

Q: Is it permissible to perform Salah (Prayer) without saying Du`a'-ul-Istiftah (opening supplication when starting the Prayer) at the beginning of the Salah?

A: Du`a'-ul-Istiftah is a Sunnah (supererogatory act of worship following the example of the Prophet), and a Mustahab (desirable). If the worshipper prays without saying this Du`a', his Salah is valid according to all scholars. It is a desirable Sunnah. It means that, after the worshipper says: "Allahu Akbar [Allah is the Greatest]" for the first time to start praying, he says: ﴿Glory be to You, O Allah, and Praise be to You, and Blessed is Your name, and Exalted

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is Your greatness, and there is no god but You.﴾

This is called Du`a'-ul-Istiftah, which is to be said after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). It is also good if the worshipper says any other opening supplication that is authentically reported from the Prophet (peace be upon him), such as: ﴿O Allah! Separate my sins and me as You have separated the east and the west. O Allah! Purify me from my sins as a white garment is purified from dirt. O Allah! Wash away my sins with water, snow and hail.﴾ This is also Sahih (authentic) as it is related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). The Prophet (peace be upon him) used to start his Salah with it.

There are also other opening supplications that are authentically reported from the Prophet (peace be upon him). In short, it is Mustahab and a Sunnah that the worshipper starts his Salah with any opening supplication that is authentically reported from the Prophet (peace be upon him) before reciting Al-Fatihah (Opening Chapter of the Qur`an). If he abandons this, he is not to blame and his Salah is considered valid. Also, Qunut (supplication recited while standing after bowing in the last unit of Prayer) in Witr (Prayer with an odd number of units) is a Sunnah. It is better to be done, but there is no problem with abandoning it. Therefore, if a worshipper says Du`a'-ul-Istiftah and the Qunut in the Witr Prayer, it is considered a Sunnah, and whoever abandons doing so is not to blame and there is nothing due on him; because any one who performs the Sunnah will be rewarded for it, and if anyone abandons it he is not to blame. Examples of this are the Sunnah (supererogatory) Prayers that are performed on a regular basis before or after Zhuhr (Noon), Maghrib (Sunset), `Isha' (Night) or Fajr (Dawn) Prayers, namely Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet).

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Another example is Salat-ul-Duha (supererogatory Prayer performed before noon); if the worshipper performs it, he is rewarded for it, and if he abandons it, he does not gain the reward.



Q: What is the ruling on not reciting Du`a'-ul-Istiftah (opening supplication when starting the Prayer) during Salah (Prayer) ?

A: There is nothing wrong with that, as Du`a'-ul-Istiftah is Mustahab (desirable) and not obligatory. A person who reads it will be rewarded and there is no sin on a person who leaves it.





65- The Ruling on Du`a'-ul-Istiftah in Nafilahs

Q: Is the recitation of Du`a'-ul-Istiftah (opening supplication when starting the Prayer) in Nafilahs (supererogatory) Sunnah (action following the example of the Prophet)? May Allah reward you with the best!

A: Du`a'-ul-Istiftah is Sunnah in all of the obligatory Salahs and Nafilahs such as Tarawih (special supererogatory night Prayer in Ramadan), Nafilahs, Salat-ul-Duha (supererogatory Prayer before noon). It is recited in the obligatory Salah as well as the Nafilahs according to Sunnah, as the Messenger said: [\(Pray as you have seen me praying.\)](#) He did not differentiate between the Nafilah and the obligatory Salah, as they are alike unless there is evidence.



66- The Ruling on Istiftah with the saying of Allah: "Verily, my Salat (prayer), my sacrifice, my living and my dying..." to the end of the Ayah

Q: Is it right to recite Du`a'-ul-Istiftah (opening supplication when starting the Prayer) by saying:

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﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ (He has no partner.﴾

A: The Prophet recited it when he performed Salah (Prayer) at night. He said: ﴿I have turned my face towards Him. Who created the heavens and the earth, following Abraham's religion, the true in faith. My prayer, and my service of sacrifice...﴾ to the end of the Du`a' (supplication). It is part of Du`a'-ul-Istiftah that the Prophet (peace be upon him) recited at night. However, during obligatory Salah, it is better to recite: ﴿"Glory be to Thee, O Allah," and "Praise be to Thee" and "Blessed is Thy name," and Exalted is Thy greatness." and "There is no God but Thee.﴾ or ﴿O Allah, remove my sins from me as You have removed the east from the west. O Allah! purify me from sins as a white garment is purified from filth. O Allah! wash away my sins with water, snow and hail.﴾ This is the Du`a' related about the Prophet (peace be upon him) in the obligatory Salah, while he recited the long form of Du`a'-ul-Istiftah at night in Tahajjud (optional late night Prayer).

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67- The ruling on Isti`adhah after Takbirat-ul-Ihram and Du`a`-ul-Istiftah

Q: The questioner asks: When I start to perform Salah (Prayer) and before Takbir (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), I recite Isti`adhah (saying: "A`udhu Billahi mina Al-Shaytan Al-Rajim [I seek refuge with Allah from Satan]", Basmalah (saying: "Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"). Then, I repeat the Isti`adhah and Basmalah after Takbir and Du`a`-ul-Istiftah (opening supplication upon starting the Prayer). Is this way right or wrong?

A: The Sunnah (action following the example of the Prophet) guides us to recite Isti`adhah and Basmalah after Takbir following Du`a`-ul-Istiftah only at the beginning of the recitation. However, there is no evidence on reciting Isti`adhah and Basmalah before Takbir. When you recite Takbir and Du`a`-ul-Istiftah: ("Glory be to Thee, O Allah," and "Praise be to Thee" and "Blessed is Thy name," and Exalted is Thy greatness." and "There is no god but Thee,") or any other authentic form of Istiftah, you say A`udhu-Billahi mina Al-Shaytan -ir-Rajim (I seek refuge with Allah from the accursed Satan), Bismillah Al-Rahman Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful), then you recite Al-Fatihah (Opening Chapter of the Qur'an). This is the prescribed way, while reciting Isti`adhah and Basmalah before Takbir has no basis in Shari`ah (Islamic law).

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68- Ruling on Du`a' before Takbirat-ul-Ihram

Q: If the Iqamah (call to start the Prayer) of Salah was said, is there Du`a' (supplication) to be made by the worshipper before Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)?

A: We do not know anything concerning this. Imam Ahmad was asked about this and he replied that he did not know anything concerning it. However, if the worshipper made a certain supplication, there will be nothing wrong with this but there is nothing known to be a Sunnah (whatever is reported from the Prophet) regarding this matter. If the person made any supplication: O Allah! Forgive me and be merciful to me or save me from Hell-Fire or accept from me; we know nothing about this but it is Mustahab (desirable).



69- Ruling on making Du`a' loudly before the start of Salah

Q: The questioner asks: when the Iqamah (call to start the Prayer) is made, for example, at the time of Zhuhr (Noon) Prayer or `Asr (Afternoon) Prayer, the Imam (the one who leads congregational Prayer) makes Du`a' loudly before the beginning of the prayer and so do the worshippers behind him. And, at the beginning of the prayer the Imam sometimes makes Du`a' loudly during his prostration and while reciting Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer). What is the ruling on this?

A: We do not know that making Du`a' (supplication) loudly before the beginning of Salah (prayer) has any basis in Shari`ah (Islamic law) but Du`a' is Islamically prescribed

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to be that of Du`a'-ul-Istiftah (opening supplication when starting the Prayer) after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). If the worshipper says Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), he should make Du`a'-ul-Istiftah subvocally: ﴿Subhanaka Allahumma wa bihamdika, tabaraka ismuka wa-ta'la jadduka, wa-la ilaha ghairuk (Glory and praise are due to Allah. Blessed be Your Name and Sublime is Your Majesty and there is no other Lord except You.)﴾ This is one type of Du`a'-ul-Istiftah to be made by the Imam, Munfarid (person offering Salah individually) and Ma'mum (person being led by an Imam in Prayer) after the first Takbir and before recitation.

Otherwise, the worshiper should make another Du`a'-ul-Istiftah which was authentically reported from the Prophet (peace be upon him), which reads: ﴿Allahumma ba`id bayni wa bayna khatayaya kama ba`adta baynal-mashriqi wal maghrib. Allahumma naqqini min khatayaya kama yonaqqa al-thawb-ul-abyadu min al-danas. Allahumma ighsil khatayaya bilma'i wal-thalji wal-barad (O Allah, separate me from my sins as You have separated the east and the west. O Allah, cleanse me of my sins as a white garment is cleansed from dirt. O Allah, wash off my sins with water, snow, and hail.)﴾ This is also Sahih (authentic).

There are types of authentic Du`a'-ul-Istiftah, and if any of them are made, this will be the Sunnah (action following the teachings of the Prophet). As for loud supplications made by the Imam and Ma'mum before saying Takbir, we do not know that this has any basis in Shari`ah (Islamic law) but it is Bid`ah (innovation in religion). This also applies to supplicating loudly during his prostration, which is not Islamically permitted. He should supplicate subvocally and so should the ma'mum. Du`a' during prostration is Mustahab (desirable); the Prophet (peace be upon him) said: ﴿The nearest to their Lord a servant will be is when they are prostrating themselves, so increase your supplications (in this state).﴾

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Also, the Prophet (peace be upon him) said: ﴿So far as Ruku` (bowing) is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is expected

that your supplications will be answered.﴾ But it should be between him and his Lord. He should not supplicate so loudly that those around him are harmed and disturbed. This applies to the Imam, Ma'mum, and Munfarid (person offering Salah individually). Du'a' should be made silently during prostration and should only be slightly audible so that those around him would not be harmed. However, it is preferable not to disturb those around him if the worshipper was Ma'mum. Du`a' should be made between himself and his Lord and should not be so loud that those around him are disturbed. This is Islamically permitted.

It is not Islamically permitted to say Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) loudly but it should be said silently. This is the Sunnah.



Ruling on saying Basmalah and Isti`adhah after Takbirat-ul-Ihram

Q: What is the ruling on saying Basmalah (saying: Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]) and Isti`adhah (seeking refuge with Allah from Satan) after Takbirat-ul-Ihram (saying: Allahu Akbar [Allah is the Greatest], upon starting Prayer) and before reading Al-Fatihah (Opening Chapter of the Qur'an)? What is the ruling on reciting them after Al-Fatihah if the worshipper is to recite a Surah from its beginning or will recite any other Ayahs (Qur'anic verses)? Is it preferable to recite them silently or aloud?

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Are they (i.e. Isti`adhah and Tasmiyah) to be said in all Rak`ahs (units of Prayer)? Is the worshipper sinful if he does not say them in the above-mentioned situations?

A: The Sunnah (action following the teachings of the Prophet) is to say Isti`adhah and Basmalah when Al-Fatihah is recited at the beginning of Salah (Prayer) after Du`a'-ul-Istiftah (opening supplication when starting the Prayer). First, the worshipper says Takbirat-ul-Ihram, whether he is the Imam (the one who leads congregational Prayer), Ma'mum (person being led by an Imam in Prayer), or Munfarid (person offering Salah individually). Then, the Imam, Ma'mum, and Munfarid make Du`a'-ul-Istiftah, of which there are different kinds; the shortest of which is what has been authentically reported from the Prophet (peace be upon him) that he started the Salah with these words: [\(Subhanaka Allahumma wa bihamdika wa tabaraka ismuka wa ta`ala jadduka wa la ilaha ghayruk \(Glorified be You, O Allah! And all praise is due to You. Blessed is Your Name and Lofty is Your Majesty. There is no deity but You\).\)](#) This is the shortest form of Du`a'-ul-Istiftah.

This form of Du`a'-ul-Istiftah has been reported in the Hadith narrated on the authority of `Aishah, and that which was narrated on the authority of Abu Sa`id, and that of `Umar (may Allah be pleased with him). Then, the worshipper - an Imam, Ma'mum or Munfarid, whether male or female - seeks refuge with Allah (Exalted be He) and says: "A`udhu-Billahi mina Al-Shaytan-ir-Rajim (I seek refuge with Allah from the accursed Satan)", "Bismillahi Al-Rahmani, Al-Rahim" and then recites Al-Fatihah. There are other forms of Du`a'-ul-Istiftah which have been authentically reported from the Prophet (peace be upon him), including his saying (peace be upon him): [\(Allahumma ba`id bayni wa bayna khatayaya kama ba`adta baynal-mashriqi](#)

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[wal maghrib. Allahumma naqqini min khatayaya kama yunaqqa al-thawb-ul-abyadu min al-danas. Allahumma ighsilni min khatayaya bilma'i wal-thalji wal-barad \(O Allah, separate me from my sins as You have separated the east and the west. O Allah, cleanse me of my sins as a white garment is cleansed from dirt. O Allah, wash off my sins with water, snow, and hail\).\)](#) It is authentically narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Prophet (peace be upon him) that he started with this Du`a' before saying Isti`adhah and before saying Basmalah after Takbirat-ul-Ihram.

There are other forms of Du`a'-ul-Istiftah, and if one of them that was authentically reported from

the Prophet (peace be upon him) is said, it will be sufficient but the shortest and easiest of these for the lay people is: [\(Subhanaka Allahumma wa bihamdika wa tabaraka ismuka wa ta`ala jadduka wa la ilaha ghayruk.\)](#) And then the worshiper says: "A`udhu-Billahi mina Al-Shaytan-ir-Rajim" or "A`udhu-Billahi Al-Sami`i Al-`Alimi mina al-Shaytan-ir-Rajim (I seek refuge with Allah, the All-Responding, the All-Knowing from the accursed Satan)", "Bismillahi Al-Rahmani, Al-Rahim" and this should be said silently. This is preferable even if it is said in a Jahri Salah (Prayer recited out loud), such as the Maghrib (Sunset) Prayer and `Isha' (Night) Prayer. The Prophet (peace be upon him) used to say them silently and then recite Al-Fatihah. With regard to the Surah to be recited after Al-Fatihah, only Tasmiyah is to be said, and there is no need for Isti`adhah. It is sufficient to say Isti`adhah in the beginning of recitation (i.e. before Al-Fatihah). If the worshiper recites a Surah after Al-Fatihah, he should say Tasmiyah and if he recites some Ayahs, there is no need to say Tasmiyah or Isti`adhah. He may recite without saying the Tasmiyah and Isti`adhah; as saying them before Al-Fatihah is sufficient. He may recite some Ayahs

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without saying them (i.e. Isti`adhah and Tasmiyah) after Al-Fatihah.

This should be done in all Salahs. When reciting Al-Fatihah, the worshiper should say Isti`adhah and Tasmiyah. After reciting Al-Fatihah, if the worshiper recites a Surah, he should say Tasmiyah at its beginning; and if he recites some Ayahs, there is no need to say Tasmiyah or Isti`adhah. The Isti`adhah at the beginning of recitation is sufficient. In the second, third, and fourth Rak`ahs (units of Prayer), Tasmiyah is sufficient, and there is no need to repeat Isti`adhah. This is because reciting in the beginning of Salah is like reciting outside Salah, i.e. the first Isti`adhah is sufficient. If the worshiper says Isti`adhah in the second, third, and fourth Rak`ahs, this is permissible. There is latitude in this matter; all thanks are due to Allah. In addition, according to some scholars, it is permissible to say Isti`adhah with Tasmiyah.

The correct opinion is that it is sufficient to say Isti`adhah in the first Rak`ah and to repeat Tasmiyah when reciting Al-Fatihah in every Rak`ah and when reciting every Surah in every Rak`ah. However, if the worshiper recites some Ayahs, he does not have to repeat the Tasmiyah or Isti`adhah. It is sufficient to recite without saying Isti`adhah, if it is said at the beginning of recitation. Tasmiyah is to be said at the beginning of the Surah and there is no Tasmiyah at the beginning of Ayahs, as it is not prescribed. The worshiper should say Isti`adhah at the beginning of recitation; as Allah (Glorified be He) says: [\(So when you want to recite the Qur`ân, seek refuge with Allâh from Shaitân \(Satan\), the outcast \(the cursed one\).\)](#) However, there is nothing wrong if the worshiper says Tasmiyah before reciting some Ayahs; as the Prophet

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(peace be upon him) said: [\(There is no blessing in every speech or significant matter which is started without Dhikr \(Remembrance of Allah\).\)](#)

However, it is preferable to start with Isti`adhah when reciting some Ayahs (outside Salah); but if it is a Surah, the worshiper should say Isti`adhah and Tasmiyah at the beginning of recitation. When performing Salah, it is sufficient to say Isti`adhah and Tasmiyah at the beginning of Al-Fatihah if some Ayahs are to be recited after Al-Fatihah; however, if the worshiper will recite a Surah after Al-Fatihah, he should repeat Tasmiyah silently. If he recites it out loud to teach others, as is the case with an Imam, who recites out loud to teach those who are behind him that there are Tasmiyah and Isti`adhah, there is nothing wrong with doing so. This was done by some Sahabah (Companions of the Prophet) (may Allah be pleased with them) like Abu Hurayrah (may Allah be pleased with him) who did that while describing the Salah of the Prophet (peace be upon him). If the Imam says

Isti`adhah or Tasmiyah out loud so that those around him may hear him for the purpose of teaching, there is nothing wrong with this.



Ruling on saying Isti`adhah and Basmalah in every Rak`ah

Q: A sister asks: Is it necessary to commit to Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") and Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") in every Rak`ah or is it sufficient to be in the first Rak`ah (unit of Prayer)?

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A: Saying Tasmiyah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"), is a Sunnah (action following the example of the Prophet) in all Rak`ahs. If you recite an individual Surah (Qur'anic chapter); you should say Tasmiyah before it. Isti`adhah is a Sunnah in the first Rak`ah but scholars hold different opinions with regard to the rest of the Rak`ahs; is Isti`adhah Islamically prescribed or not? There is nothing wrong with anyone who says Isti`adhah and there is also nothing wrong with whoever neglects to say Isti`adhah in the rest of Rak`ahs. However, Isti`adhah is Islamically prescribed in the first Rak`ah and so is the Tasmiyah. But in the other Rak`ahs, the worshipper, male or female, should say Tasmiyah if they commence with a Surah. However, if the worshipper recites some verses, there is no need to say Tasmiyah because the first Tasmiyah, which they said on reciting Al-Fatihah (Opening Chapter of the Qur'an), is enough.



Q: Some people say Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") before Al-Fatihah (Opening Chapter of the Qur'an) and before every Rak`ah (unit of Prayer); and they are not content with saying it at the beginning of every Salah (Prayer) .

A: The widely-known opinion held by scholars is that it is sufficient for the worshipper to say it in the first Rak`ah, in which they say Isti`adhah and Tasmiyah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") and in the rest of the Rak`ahs they should say Tasmiyah with the Surah (Qur'anic chapter). If they say Isti`adhah in every Rak`ah, there is latitude in this matter. If they say Isti`adhah and Tasmiyah before Al-Fatihah in every Rak`ah, there is latitude in this matter also, all praise be to Allah.

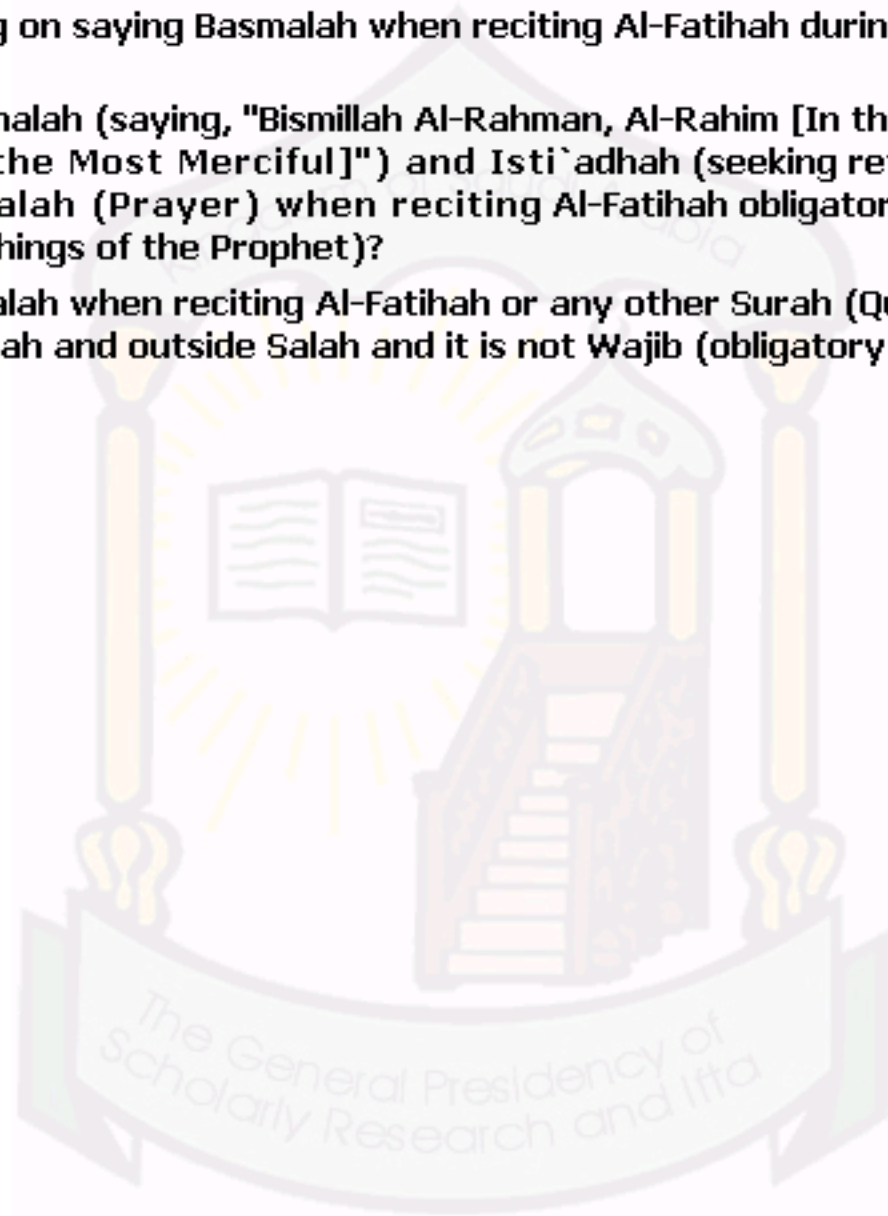
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Ruling on saying Basmalah when reciting Al-Fatihah during Salah

Q: Is saying Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") and Isti`adhah (seeking refuge with Allah from Satan) during Salah (Prayer) when reciting Al-Fatihah obligatory or Sunnah (action following the teachings of the Prophet)?

A: Saying Basmalah when reciting Al-Fatihah or any other Surah (Qur'anic Chapter) is a Sunnah during Salah and outside Salah and it is not Wajib (obligatory). This is the correct opinion.





Ruling on reciting Basmalah out loud in Salah

Q: A brother from the Arab Republic of Yemen asks: What is the ruling on saying Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") out loud in Salah? How to refute the claim that this is the Madh-hab (School of Jurisprudence) of Imam (Initiator of a Madhhab) Al-Shafi`y (may Allah be pleased with him)? Is Basmalah an Ayah (Qur'anic verse) in Al-Fatihah (Opening Chapter of the Qur'an)? If it is not an Ayah, why does it take number one in Al-Fatihah in the Mus-haf (copy of the Qur'an)?

A: The correct opinion is that Basmalah is not an Ayah in Al-Fatihah or any other Surah (Qur'anic chapter) but it is an individual Ayah that Allah (Exalted be He) revealed to separate the Surahs,

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and to indicate the end of the previous Surah and the beginning of the next Surah. This is the correct scholarly opinion. Its taking number one as an Ayah in some Mus-hafs is incorrect. The correct opinion is that it is not part of Al-Fatihah, but rather, the beginning of Al-Fatihah is: [\(All the praises and thanks be to Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\)](#) This is the first Ayah. [\(The Most Gracious, the Most Merciful.\)](#) is the second. [\(The Only Owner \(and the Only Ruling Judge\) of the Day of Recompense \(i.e. the Day of Resurrection\)\)](#) is the third. [\(You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).\)](#) is the fourth. [\(Guide us to the Straight Way.\)](#) is the fifth. [\(The Way of those on whom You have bestowed Your Grace\)](#) is the sixth. [\(not \(the way\) of those who earned Your Anger \(i.e. those who knew the Truth, but did not follow it\) nor of those who went astray \(i.e. those who did not follow the Truth out of ignorance and error\).\)](#) is the seventh.

Basmalah is an individual Ayah separating the Surahs. It is not part of Al-Fatihah or any other Surah, according to the more correct of the two opinions maintained by scholars. However, it is part of an Ayah in Surah (Al-Naml), where Allah (Exalted be He) says: [\("Verily it is from Sulaimân \(Solomon\), and verily, it \(reads\): In the Name of Allâh, the Most Gracious, the Most Merciful:\)](#)

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It is part of an Ayah in Surah Al-Naml but it is an individual Ayah revealed by Allah (Exalted be He) to separate Surahs and it is not an Ayah of Al-Fatihah or any other Surah. This is the correct opinion maintained by scholars

It is preferable not to say it out loud because it has been authentically reported that the Prophet (peace be upon him) used not to say it out loud. It has been authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas (may Allah be pleased with him) that he said: "The Prophet (peace be upon him), Abu Bakr, and `Umar used to start recitation with [\(All the praises and thanks be to Allâh, the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\)](#) and in another narration by Ahl-ul-Sunan (authors of Hadith compilations

classified according to jurisprudential themes), "they did not say 'Bismillah Al-Rahman, Al-Rahim' out loud." What is meant is that they started recitation with: [\(All the praises and thanks be to Allāh, the Lord of the 'Alamīn \(mankind, jinn and all that exists\).\)](#)

This indicates that they - the Prophet (peace be upon him), Al-Siddiq Abu Bakr, and `Umar - used to say Basmalah subvocally. Another report narrated from Abu Hurayrah indicates that it may be said out loud because he (may Allah be pleased with him) said it out loud. When he prayed, he said: [\(My Salah \(Prayer\) is more similar to](#)

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[that of the Prophet of Allah \(peace be upon him\).\)](#) Some people took this as evidence that Tasmiyah should be recited out loud. However, the Hadith of Abu Hurayrah does not state this clearly. If it has been proved that the text indicates this, it should be interpreted that this was at some times only and that most often the Prophet (peace be upon him) used not to say it out loud. In this way, we can reconcile between the different narrations. It is preferable not to say it out loud unless a person does this sometimes to teach people that he says Basmalah and that it is prescribed to be said subvocally. This is commendable.

As for those who claim that this is the Madh-hab of Imam Al-Shafi`y, this needs referring to the texts of Al-Shafi`y (may Allah be merciful to him). If it was proved that Al-Shafi`y (may Allah be merciful to him) said this, he might have relied on the narration of Abu Hurayrah when the latter said Basmalah out loud and after finishing Salah said: "My Salah is more similar to that of the Messenger of Allah (peace be upon him)." The explicit meaning of this is that the Prophet (peace be upon him) said Basmalah out loud as when Abu Hurayrah did so, he said: "My Salah is more similar to that of the Messenger of Allah." Accordingly, it is permissible to say Basmalah out loud, though it is preferable to say it subvocally.

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There should be no dispute about this matter as there is latitude in it. It is preferable to seek and follow the Sunnah (whatever is reported from the Prophet), and say Basmalah subvocally. If the worshiper sometimes says it out loud based on the Hadith of Abu Hurayrah and for the purpose of teaching people that it is said, there is nothing wrong with this. Some of the Sahabah (companions of the Prophet) (may Allah be pleased with and please them) said it out loud.



Q: A questioner from Sudan asks: Did the Prophet (peace be upon him) use to say Basmalah (saying: "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") out loud when reading Al-Fatihah (Opening Chapter of the Qur'an) in Salah (Prayer) or did he use to say it subvocally or did he never say it in Salah? What is the ruling on the person who says Basmalah out loud in Salah?

A: The Prophet (peace be upon him) used not to say it out loud, as reported by Anas (may Allah be pleased with him). Also, Abu Bakr Al-Siddiq, `Umar, and `Uthman used to say it subvocally. However, it was reported that some Sahabah (Companions of the Prophet) would say it loudly. There is latitude in this matter. There is nothing wrong with saying it out loud but it is preferable to say it subvocally. It is Sunnah (action following the teachings of the Prophet) to say it silently and not loudly following the example of the Prophet (peace be upon him). However, if the worshiper sometimes says it loudly to teach the surrounding people that it should be said, there is nothing wrong with saying it audibly. This is to teach people that Basmalah is to be said. However, it is not obligatory to say Basmalah in the sense that

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if the worshiper recites without saying it, his recitation is valid because it is Sunnah and not obligatory to say, "Bismillah Al-Rahman, Al-Rahim" before reciting Al-Fatihah or any other Surah inside or outside Salah. The only exception is made for Surah Al-Bara'ah; Basmalah should not be said before Surah Bara'ah (Al-Tawbah). When the worshiper starts to recite Al-Tawbah, he should say Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan-ir-Rajim [I seek refuge with Allah from the accursed Satan]") and should not say Tasmiyah at the beginning because it is not prescribed to say it at the beginning of this Surah.



Q: How should this action be done according to the Sunnah (action following the example of the Prophet): Reciting Basmalah (saying "Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") loudly or secretly in Salah (Prayer)? Please provide evidence with your answer.

A: The Sunnah guides us to recite it secretly, and the Prophet (peace be upon him) recited it this way. This is proven about him (peace be upon him) as well as Al-Siddiq and 'Umar. He (peace be upon him) started Salah with Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and started the recitation by praising Allah (Exalted be He). He (peace be upon him) did not recite Basmalah loudly. It is better not to recite out loud Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") nor Basmalah.





Q: What is the ruling on reciting Basmalah (saying "Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") out loud? Is there any sin in doing so?

A: There is no prohibition of reciting Basmalah out loud, but reciting it secretly is better. It is proven that the Prophet (peace be upon him), Al-Siddiq, `Umar

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and `Uthman recited it subvocally. The Prophet (peace be upon him) occasionally recited it out loud, and so did some of the Companions (may Allah be pleased with them), and this is reported about the Prophet (peace be upon him). However, it is known that he recited it subvocally, as Anas (may Allah be pleased with him) said: [\(I performed Salah \(prayer\) behind the Messenger of Allah \(peace be upon him\), Abu Bakr, `Umar, and `Uthman, and they did not recite Basmalah loudly.\)](#) It is not wrong to recite it loudly, but in general, it is better to recite it subvocally following the Prophet (peace be upon him) and the Salaf (righteous predecessors) (may Allah be pleased with them) and to stick to the safe-side actions.



Q: I was the Imam (the one who leads the congregational Prayer) in a congregational Salah (Prayer) in a Masjid (mosque) that is located on a farm, and we were a group of workmen. When I recited out loud Basmalah (saying "Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"), some of the prayers left the Salah and did not perform the congregational Salah with us. I hope you will give us your legal opinion and inform us whether reciting Basmalah loudly is legally wrong or not. May Allah grant you success.

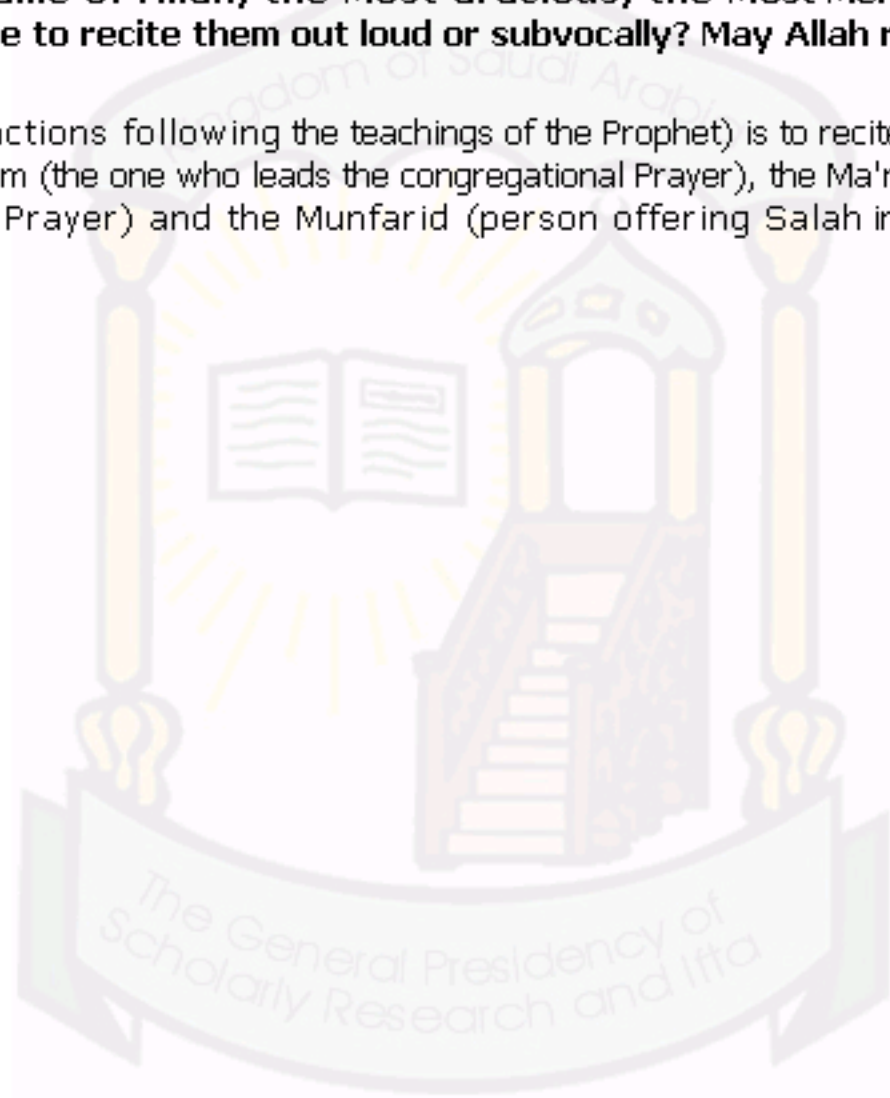
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A: It is permissible to recite Basmalah out loud, but it is better to recite it subvocally. It is proven that the Messenger (peace be upon him), Al-Siddiq, `Umar and `Uthman (may Allah be pleased with them) recited it subvocally, as doing so is the Sunnah (action following the example of the Prophet). Thus, it is better to recite it subvocally before Al-Fatihah (Opening Chapter of the Qur'an) and every Surah (Qur'anic chapter). However, if the Imam recites it loudly, there is nothing wrong with that; and the Muslim should not leave the Salah for this reason. Anyone who does this action is lacking deep insight. Thus, reciting Basmalah loudly does not render the Salah invalid, and there is nothing wrong in this respect. However, it is better to recite it subvocally.



Q: If I recite Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") and Basmalah (saying "Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") during Salah (prayer), do I have to recite them out loud or subvocally? May Allah reward you with the best.

A: The Sunnah (actions following the teachings of the Prophet) is to recite them subvocally. It is better that the Imam (the one who leads the congregational Prayer), the Ma'mum (person being led in congregational Prayer) and the Munfarid (person offering Salah individually) recite them subvocally.





Q: Should the recitation of Basmalah (saying "Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]" in a congregational Salah (Prayer) be done subvocally or out loud?

A: The Sunnah (action following the teachings of the Prophet) is to recite it subvocally, because the Prophet (peace be upon him), Abu Bakr and `Umar did not recite it out loud, and they said first (All the praises and thanks be to Allah) at the beginning of reciting (All the praises and thanks be to Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists).)

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They said Basmallah and the supplication for refuge and protection subvocally, and this is proven in authentic Hadiths related by Anas and others: (The Messenger (peace be upon him), Abu Bakr and `Umar did not recite Basmalah loudly, and the people heard first (All praise and thanks be to Allah).)



74- Ruling on forgetting to recite Basmalah in the Salah before Al-Fatihah

Q: Is the Salah (Prayer) of a person who forgets to recite Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") before Al-Fatihah (Opening Chapter of the Qur'an) valid?

A: Yes, Basmalah is not part of Al-Fatihah, as it is a separate verse. It is recited before Al-Fatihah and each Surah (Qur'an chapter) of the Qur'an except Surah Bara'ah (At-Tauba), which is not preceded by Basmalah. It starts with Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"), not with Basmalah. However, All of the other Surahs, which are a hundred and thirteen in number, begin with Basmalah. This

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Basmalah is stressed Sunnah, if the praying person does not recite it, his Salah will still be valid, according to the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), which was reported from Anas (may Allah be pleased with him) that he heard that the Prophet (peace be upon him) started to recite Al-Fatihah with the verse: [\(All the praises and thanks be to Allāh, the Lord of the `Alamīn \(mankind, jinn and all that exists\).\)](#) It is also related that Al-Seddiq, `Umar, and `Uthman sometimes did not recite Basmalah either at the beginning of the recitation nor at its end. The scholars said that it is not obligatory, and, if it was, the Prophet (peace be upon him) would have drawn the Muslims' attention to reciting it and would have recited it loudly. Because he recited it silently, this means that it is not obligatory.

However, the believer should recite it silently in the Jahri Salah (Prayer recited out loud) and in the Sirri Salah (Prayer with subvocal recitation), as the Messenger (peace be upon him) did not recite it loudly. It is better for the male and female believer to recite it silently in the Jahri and Sirri Salah following the Sunnah (the action following the example of the Prophet).



75- Ruling on the Salah of the person who does not say Basmalah before Al-Fatihah

Q: I hear some praying people in the Jahri Salah (Prayer recited out loud) recite Al-Fatihah (Opening Chapter of the Qur'an) without saying Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"). What is your advice in this regard ?

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A: It is prescribed for all Mu'mins (believers), men and women, to begin with uttering Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"), then utter Tasmiyah (saying, "Bismillah [In the Name of Allah]") and then recite. After saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]") to start the Salah, a person recites what Allah (Exalted be He) prescribed of Du`a'-ul-Istiftah (opening supplication when starting the Prayer) that was authentically reported from the Prophet (peace be upon him). There are various versions of Du`a'-ul-Istiftah such as the shortest form: ﴿Subhaanaka Allaahumma wa bihamdika, wa tabaaraka ismuka wa ta`aala jadduka, wa laa ilaaha ghayruka [Glory and praise be to You O Allah, blessed be Your Name and exalted be Your Majesty, and there is no deity but You].﴾

and: ﴿Allaahumma baa`id bayni wa bayna khataayaaya kama baa`adta bayna al-mashriqi wa'l-maghrib. Allaahumma naqqini min khataayaaya kama yunaqqa al-thawb al-abyad min al-danas. Allaahumma ighsilni min khataayaaya bi'l-thalji wa'l-maa' i wa'l-barad [O Allah, put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allah, cleanse me of sin as a white garment is cleansed from filth. O Allah, wash away my sins with snow and water and hail].﴾

There are other versions that were authentically reported from the Prophet (peace be upon him). It is better that a person when starting the Salah recites one of them. Yet, there is nothing wrong in not doing so. After that, it is prescribed to say Isti`adhah: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]" or: "A`udhu-Billahi il-samee` il-`aleem mina al-Shaytan -ir-Rajim [I seek refuge with Allah, The All-Hearer, The All-Knower, from the accursed Satan]". Then say Bismillah Al-Rahman, Al-Rahim and recite Al-Fatihah. If a person recites Al-Fatihah without saying Du`a'-ul-Istiftah, Isti`adhah or Tasmiyah, the recitation is valid because they are Sunnah (supererogatory acts of worship following the example of the Prophet) . Yet, it is better and a Sunnah (action following the teachings of the Prophet) to say them and then recite. This is what is prescribed.

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76- Ruling on uttering Basmalah out loud in a Jahri Salah

Q: A questioner says that he does not hear the praying people utter Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") in Jahri Salah (Prayer recited out loud).

A: The Sunnah (action following the example of the Prophet) is not to utter Basmalah in Jahri Salah out loud, but to utter it and Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") subvocally. This is better because the Prophet (peace be upon him) used to utter Basmalah subvocally and so did the Rightly-Guided Caliphs: Al-Siddiq, `Umar, `Uthman and `Aly. Hence, it is Sunnah to recite Basmalah subvocally. It is reported from Abu Hurayrah (may Allah be pleased with him) what indicates that the Prophet (peace be upon him) might say Basmalah out loud sometimes. Thus, if a person does so for clarifying and teaching, there is nothing wrong with this. But it is better to say it subvocally most of time following the example of the Prophet (peace be upon him) in doing so.



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Q: I heard some prayers start reciting Surah (Qur'anic Chapter) Al-Fatihah (Opening Chapter of the Qur'an) (All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) without Basmalah (saying, "Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"), while others recite Basmalah out loud. Who is right?

A: The Imam (the one who leads congregational Prayer), Ma'mum (person being led by an Imam in Prayer), Munfarid (person offering Salah individually), and everyone else should recite Basmalah at the beginning of Al-Fatihah and the other Surahs except Surah Bara'ah (Innocence) which is Surah Al-Tawbah (Repentance). It starts with A`udhu-Billahi mina Al-Shaytan -ir-Rajim (I seek refuge with Allah from the accursed Satan) without Basmalah. In Salah (Prayer), it is better that the praying person recites Basmalah it subvocally,

even if in Jahri Salah (Prayer recited out loud) such as Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers, and they should recite (All praises and thanks be to Allah) out loud. The Prophet (peace be upon him) and the Companions recited it secretly, and in Maghrib, `Isha' and Fajr Prayers, started their recitation loudly with: (All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) However, in Zhuhr (Noon) and `Asr (Afternoon) Prayers, as well as the third and fourth Rak`ahs (unit of prayer) of `Isha' and Maghrib Prayers, they say all the recitations of the Salah subvocally. While in Fajr

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Jumu'ah, the first and second Rak'ahs of Maghrib and `Isha' Prayers, they recite Basmalah silently and (All praises and thanks be to Allah) and the rest of the Surahs and Ayahs (Qur'anic verses) loudly according to Sunnah (action following the example of the Prophet). Anas (may Allah be pleased with him) said: (The Prophet (peace be upon him), Abu Bakr and `Umar started their recitation with (All praises and thanks be to Allah) and they did not recite Basmalah out loud.)



77- Ruling on reciting Al-Fatihah in Salah

Q: Is it obligatory to recite Al-Fatihah (Opening Chapter of the Qur'an) in each Rak`ah (unit of Prayer)? Is there any substitutes for it?

A: Reciting Al-Fatihah is an integral pillar of each Rak`ah whether for the Imam (the one who leads congregational Prayer) or for the Munfarid (person offering Salah individually). It is Wajib (obligatory) in the case of the Ma'mum (person being led by an Imam in Prayer). This is according to what the Prophet (peace be upon him) said, [«There is no Salah \(Prayer\) for the one who does not recite Fatihat-ul-Kitab \(the Opening of the Book, i.e. Al-Fatihah\)»](#) Thus, the Imam should recite it in every Rak`ah and so should the Munfarid and the Ma'mum. It is ture that reciting Al-Fatihah is obligatory in the case of the Ma'mum, but that if they forget it, it is waived for them, unlike in the case of the Imam and the Munfarid. This is because reciting Al-Fatihah is obligatory for them and in their case it is not waived because of forgetting or not knowing about it. Therefore, the Imam and Munfarid have to recite it in every Rak`ah.



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Q: The questioner asks: What is your advice to the one who did not recite Al-Fatihah (Opening Chapter of the Qur'an) in their Salah (Prayer)?

A: If he is an Imam (the one who leads the congregational prayer) or a Munfarid (person offering Salah individually), their Salah is invalid, and they should repeat it because Al-Fatihah is a pillar of Salah. However, the scholars differed concerning the ruling on the Ma`mum (person being led by an Imam in Prayer) and whether they should recite it or not. Most of them say that they are not obliged to recite it, as the Imam is the person who leads the Salah and he is obliged to recite it on the behalf of the Ma'mum. The correct opinion is that the Ma`mum is obliged to recite it even if they do so with the Imam, then they listen to the Imam in the Jahri Salah (Prayer being recited out loud). The Prophet (peace be upon him) said in the general meaning of the Hadith: [\(The prayer of whoever does not recite Surat Al-Fatihah is invalid.\)](#)

When the Prophet (peace be upon him) said: [\(You recite after your Imam. We said: "yes". He said: "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid,"\)](#) he meant the Ma'mums, and the Hadith should be followed as it is Sahih (authentic). If the praying person missed it because they came in late and the Imam was bowing, they are not obliged to recite it. Abu Bakrah joined the congregational Salah and the Prophet was bowing, then he entered the row for congregational Salah, and the Prophet did not order him to make up for the Rak`ah (unit of Prayer). In this case, he was excused for missing the standing up. The same applies to those who prayed, while being led by the Imam, and

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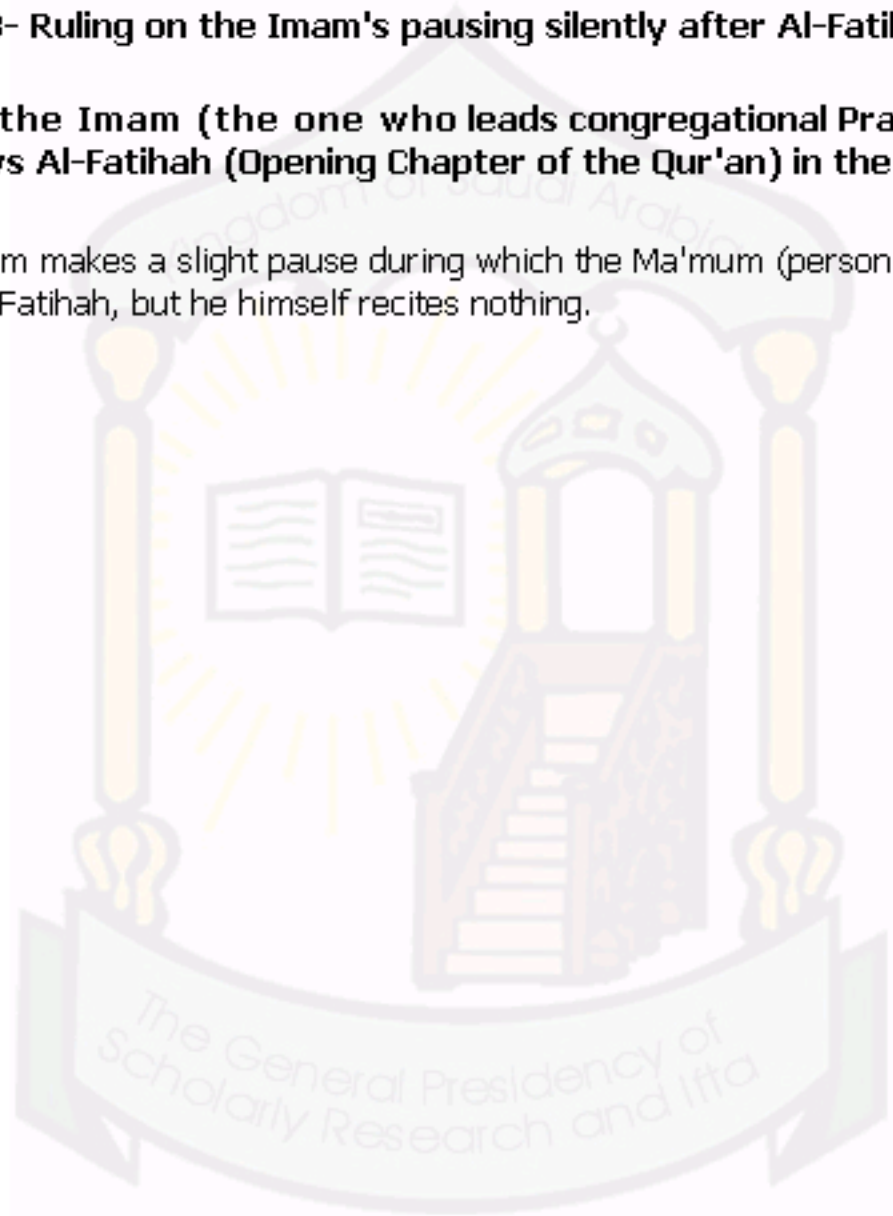
forgot to recite Al-Fatihah; the Jumhur (dominant majority of scholars) believes that they are not obliged to recite it, and their Salah is valid. If they do not know the legal ruling and do not recite it, thinking that they are not obliged to recite it such as the one who came when the Imam was bowing, their Salah is valid.



78- Ruling on the Imam's pausing silently after Al-Fatihah

Q: What should the Imam (the one who leads congregational Prayer) say during the pause that follows Al-Fatihah (Opening Chapter of the Qur'an) in the Jahri Salah (Prayer recited out loud)?

A: Nothing, the Imam makes a slight pause during which the Ma'mum (person being led by an Imam in Prayer) recites Al-Fatihah, but he himself recites nothing.





79- Time of Du`a'-ul-Istiftah

Q: In the Jahri Salah (Prayer recited out loud), when should the Ma'mum (person being led by an Imam in Prayer) recite Du`a'-ul-Istiftah (opening supplication when starting the Prayer)? Is it after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) or after the Imam (the one who leads congregational Prayer) recites Al-Fatihah (Opening Chapter of the Qur'an)?

A: They should start with Du`a'-ul-Istiftah after Takbirat-ul-Ihram. If the Imam takes a pause after Takbirat-ul-Ihram, the Ma'mum should recite Du`a'-ul-Istiftah. However, if the Imam does not recite Du`a'-ul-Istiftah and starts the recitation of Al-Fatihah directly after Takbirat-ul-Ihram, the Ma'mum

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should not recite Du`a'-ul-Istiftah but should keep silent and listen to the recitation of the Imam.



80- Ruling on Saying "Amen" Loudly After Reciting Surah Al-Fatihah

Q: We know quite well that the Sunnah (action following the example of the Prophet) guides us to say "Amen" after reciting Surah Al-Fatihah (Opening Chapter of the Qur'an) loudly in the Jahri Salah (Prayer recited out loud) and secretly in the Sirri Salah (Prayer with subvocal recitation). However, those who pray at the Masjid (mosque) in which I perform Salah (Prayer) say "Amen" subvocally in the Jahri Salah after reciting Surah Al-Fatihah. They say that in doing so, they follow the Madh-hab (School of Jurisprudence) of Imam Malik. What is your advice?

A: It is better to raise the voice when saying it, as the Prophet (peace be upon him) and the Companions did. The Imam (the one who leads congregational Prayer) says: [﴿nor of those who went astray.﴾](#) then he says "Amen" and the Ma'mums (persons being led by the Imam in Prayer) repeat it. The Prophet (peace be upon him) said: [﴿when the Imam says: ﴿nor of those who went astray.﴾ say "Amen"; all the past sins of the person whose saying \(of Amen\) coincides with that of the angels,](#)

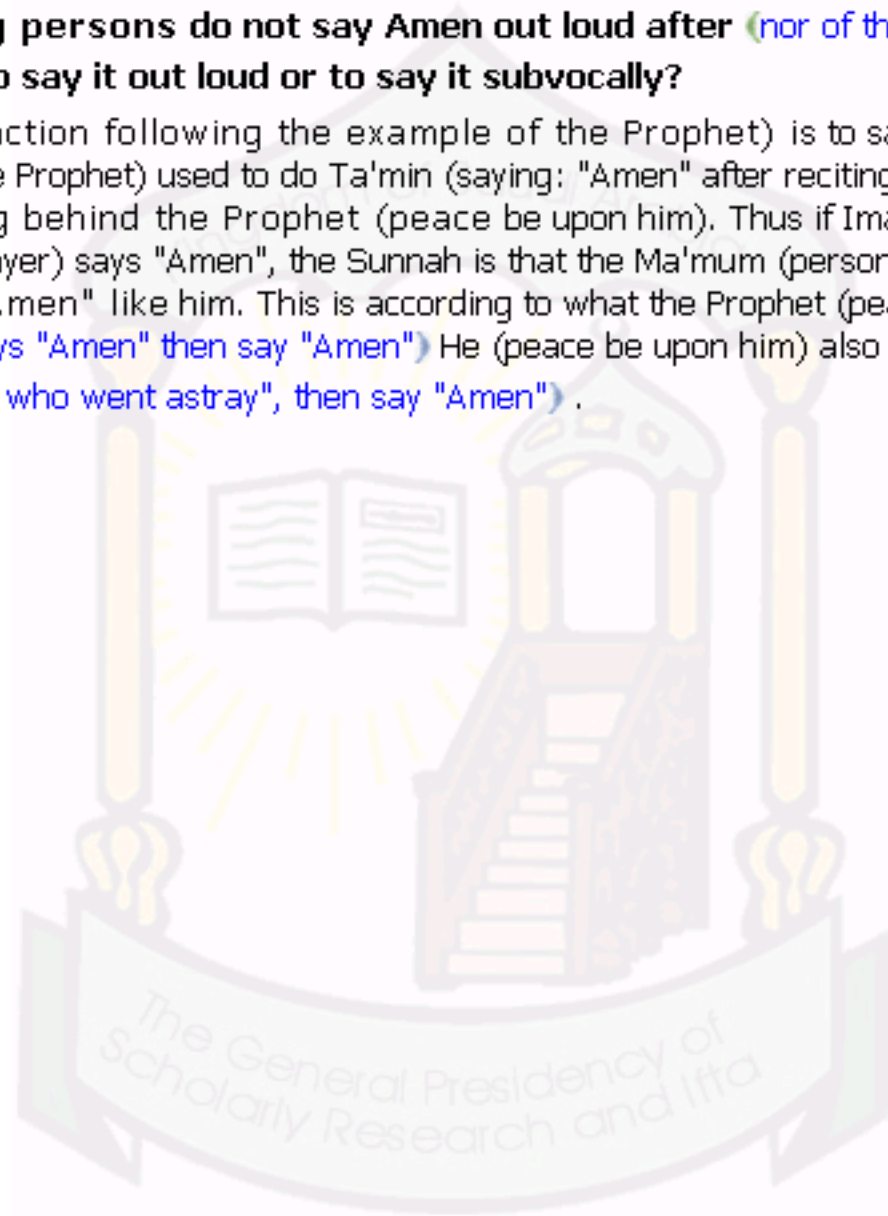
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[will be forgiven.﴾](#) The Sunnah guides all Muslims to recite it loudly.



**Q: Some praying persons do not say Amen out loud after (nor of those who went astray.)
Which is better; to say it out loud or to say it subvocally?**

A: The Sunnah (action following the example of the Prophet) is to say it out loud. Sahabah (Companions of the Prophet) used to do Ta'min (saying: "Amen" after reciting Surah Al-Fatihah) out loud when praying behind the Prophet (peace be upon him). Thus if Imam (the one who leads congregational Prayer) says "Amen", the Sunnah is that the Ma'mum (person being led by an Imam in Prayer) says "Amen" like him. This is according to what the Prophet (peace be upon him) said, (When the Imam says "Amen" then say "Amen") He (peace be upon him) also said, (When the Imam recites "nor of those who went astray", then say "Amen") .





81- The ruling on saying the Basmalah before the Surah recited after Al-Fatihah

Q: After completing the recitation of Al-Fatihah (Opening Chapter of the Qur'an) in the first Rak`ah (unit of Prayer), should a person utter Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") and Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") before reciting the next Surah (Qur'anic chapter)? Should one repeat Isti`adhah and Basmalah

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when reciting Al-Fatihah and other Surahs in the rest of the Rak`ahs?

A: In the first Rak`ah, one should say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim". As for the rest of Rak`ahs, it is sufficient to say Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the beginning of Al-Fatihah and at the beginning of any other Surah recited after Al-Fatihah. If Isti`adhah is said in all Rak`ahs, there is nothing wrong with this.



Q: A questioner from Sudan asks : Is it necessary to recite Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") before the Surah (Qur'anic chapter) to be recited after Al-Fatihah (Opening Chapter of the Qur'an) in Sirri Salah (Prayer with subvocal recitation) or not?

A: The Sunnah (action following the teachings of the Prophet) is to recite Basmalah before Al-Fatihah and before the Surah (Qur'anic chapter) to be recited after Al-Fatihah whether in Sirri Salah or Jahri Salah (Prayer recited out loud). But it is better to recite it subvocally in Jahri Salah.





82- Ruling on reciting more than one Surah in one Rak`ah

Q: Is it permissible for the praying person to recite more than one Surah (Qur'anic chapter) in one Rak`ah (unit of Prayer), particularly in obligatory Salah (Prayer)?

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A: There is nothing wrong with this. A praying person may recite two or more Surahs. That is because some Imams (those who lead congregational Prayer) in some places used to recite Al-Fatihah (Opening Chapter of the Qur'an) and another Surah besides Qul Huwa Allaahu Ahad ([Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One]; i.e. reciting Surat Al-'Ikhlas [The Sincerity]). The Prophet (peace be upon him) approved of that and asked one of them about the reason of reciting Surat Al-'Ikhlas. The man said that it was because he loved it. The Prophet told him, [\(Allah loves you for your love of Qul Huwa Allaahu Ahad\)](#) According to another narration: [\(Your love for it will earn you admittance into Jannah \(Paradise\)\)](#) Thus there is nothing wrong in doing so.

It was reported from Ibn Mas`ud that the Prophet (peace be upon him) used to recite a number of Surahs: two Surahs other than Al-Fatihah in one Rak`ah. It was authentically reported from the Prophet in the Hadith of Hudhayfah : that in some night prayers, the Prophet (peace be upon him) recited Surat Al-Baqarah (The Cow) and Surat 'Ali `Imran (Family of Imran) in one Rak`ah.



83- Ruling on Reciting More Surahs than Al-Fatihah After the First Two Rak`ahs

Q: There was a debate concerning the two last Rak`ahs (units of prayer) in the four-Rak`ah Salah (Prayer consisting of four units) and the third Rak`ah in the three-Rak`ah Salah (Prayer consisting of three units). Is it permissible to recite as many Surahs as we can in them?

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A: The Sunnah (action following the teachings of the Prophet) is to recite Al-Fatihah (Opening Chapter of the Qur'an) in the third and fourth Rak`ahs of Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Sunset) Prayers and the third Rak'ah of Maghrib (Sunset) Prayer. This is better because the Prophet (peace be upon him) only recited Al-Fatihah in the last two Rak`ahs of Zhuhr and `Asr Prayers, the last Rak`ah of Maghrib Prayer and the last two Rak`ahs of `Isha' Prayer. If you recited more than Al-Fatihah in the above-mentioned Rak`ahs, there will be nothing wrong; however, following the Sunnah is better. It is mentioned in the narration of Abu Sa`id al-Khudry that sometimes he recited a few more verses in the third and fourth Rak`ahs. It is narrated from Abu Bakr Al-Seddiq (may Allah be pleased with him) that he recited in the third Rak`ah of Maghrib: ﴿ (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." ﴾



Q: If I recite a Surah after Al-Fatihah (Opening Chapter of the Qur'an) in the last two Rak`ahs (units of Prayer) of the four-Rak`ah Salah (Prayer consisting of four Rak`ahs) or the last Rak`ah of Maghrib (Sunset) Prayer, should I perform Sujud-ul-Sahw (Prostration of Forgetfulness)? What should I say in it? May Allah reward you with the best.

A: You are not obliged to perform Sujud-ul-Sahw; however, it will be better if you do not recite any Surah after Al-Fatihah in the above-mentioned Rak`ahs. But, if you read any, there will be nothing wrong. The narration of Abu Sa`id (may Allah be pleased with him) is proven to signify that

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the Prophet (peace be upon him) recited more than Al-Fatihah in the third and fourth Rak`ahs. Also, it is proven about Al-Seddiq (may Allah be pleased with him) [\(that he recited in the third Rak`ah of Maghrib Prayer after Al-Fatihah: \(\(They say\): "Our Lord! Let not our hearts deviate \(from the truth\) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."\)\)](#)

Accordingly, it is a flexible matter. However, it is better to leave this additional recitation except in the third and fourth units of Zhuhr (Noon) Prayer where there is no problem in reciting more than Al-Fatiha sometimes referring to Abu Sa'id's narration.



84- The merit of reciting inaudibly in one's heart along with the tongue

Q: When praying or offering Du`a' (supplication), should one recite inaudibly in one's heart or with the tongue, or both along with moving the lips?

A: The Sunnah (action following the teachings of the Prophet) is to recite in one's heart while moving one's tongue, as the tongue recites, the heart reflects, and the mind ponders. Allah (Glorified and Exalted be He) says: [﴿\(This is\) a Book \(the Qur'an\) which We have sent down to you, full of blessings that they may ponder over its Verses,﴾](#) And: [﴿Do they not then think deeply in the Quran,﴾](#) The Sunnah is

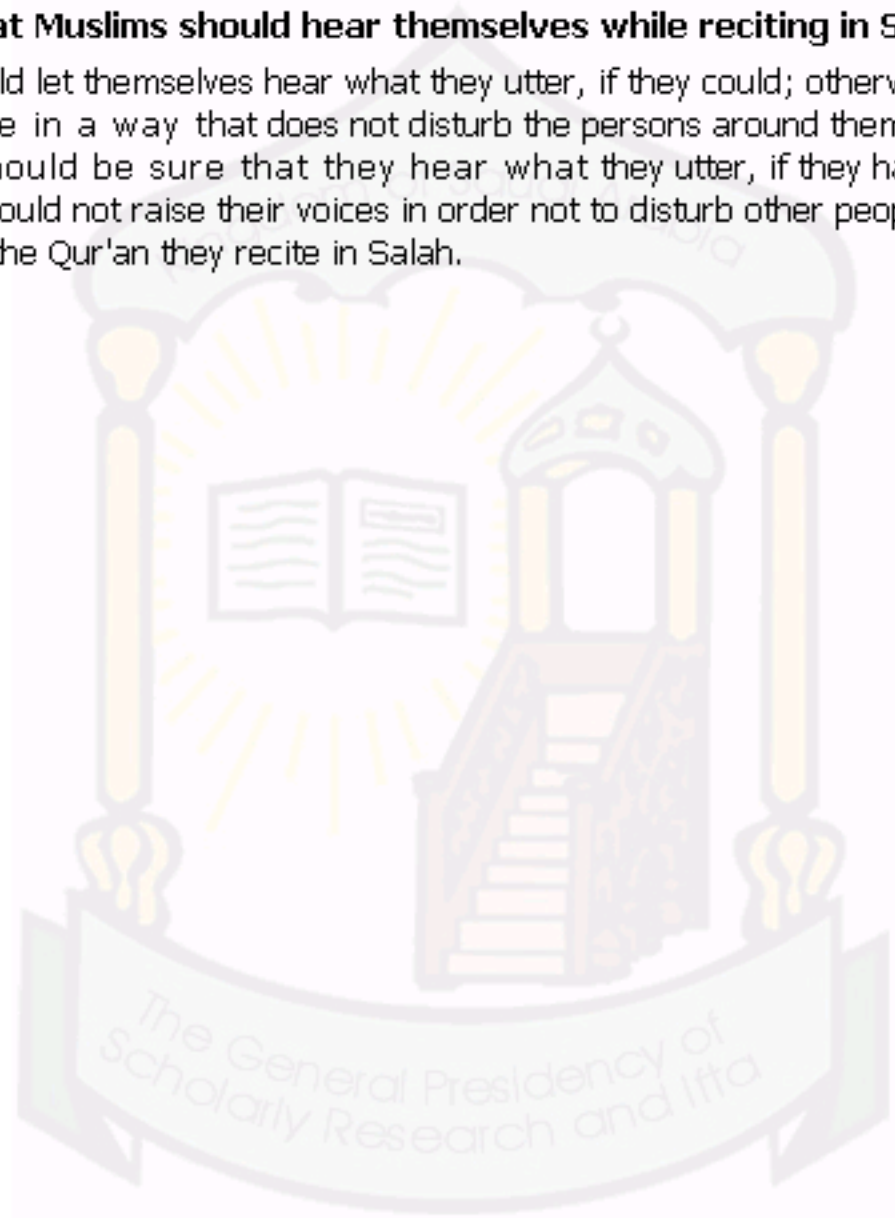
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to recite while moving one's tongue until one hears the recitation and reflects on the meaning.



Q: Is it correct that Muslims should hear themselves while reciting in Salah (Prayer)?

A: Yes, they should let themselves hear what they utter, if they could; otherwise, they should raise their voices a little in a way that does not disturb the persons around them. Here intention is not sufficient; they should be sure that they hear what they utter, if they have the ability to hear; otherwise, they should not raise their voices in order not to disturb other people. They should make sure that they utter the Qur'an they recite in Salah.





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Q: Is the Salah (Prayer) of a person who does not move their tongue and lips invalid?

A: You must move the tongue in recitation and hear what you utter.





Q: In his book, "Al-Adhkar (invocations)", Al-Nawawi writes, "You should know that the Adhkar prescribed in Salah (Prayer) and other Adhkar whether Wajib (obligatory) or Mustahab (desirable)

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will not count unless one utters them and can hear them, if one is of sound hearing and there has nothing to distract them." End quote.

A: Yes, it is as Al-Nawawi said. When offering Salah one should hear one's recitation, if they have the ability to hear. As for reciting subvocally while moving the tongue, this does not count, for this is not recitation; it is only movement of the tongue. The person should hear what they recite, including Al-Fatihah (Opening Chapter of the Qur'an), Surahs (Qur'anic chapters), the Tasbih (saying: "Subhan Allah [Glory be to Allah]") of Ruku` (bowing) and Sujud (prostration), or Du`a' (supplication) in the sitting between two Sujuds or at the end of Salah.



Q: Your Eminence (may Allah safeguard you), it is mentioned in the book of "Al-Adhkar (invocations)" by Al-Nawawi: that "The Adhkar prescribed in Salah (Prayer)- Wajib (obligatory) or Mustahab (desirable)- will not count unless one utters them audibly and can hear them, if one is of sound hearing and there is no problem." My question is: Is this actually reported?

A: Yes, it is Sunnah (action following the teachings of the Prophet) when offering Salah (Prayer) to hear the Adhkar you recite in Ruku` (bowing), Sujud (prostration), the sitting between the two Sujuds and Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer). When reciting Adhkar in Salah, a person should hear themselves.

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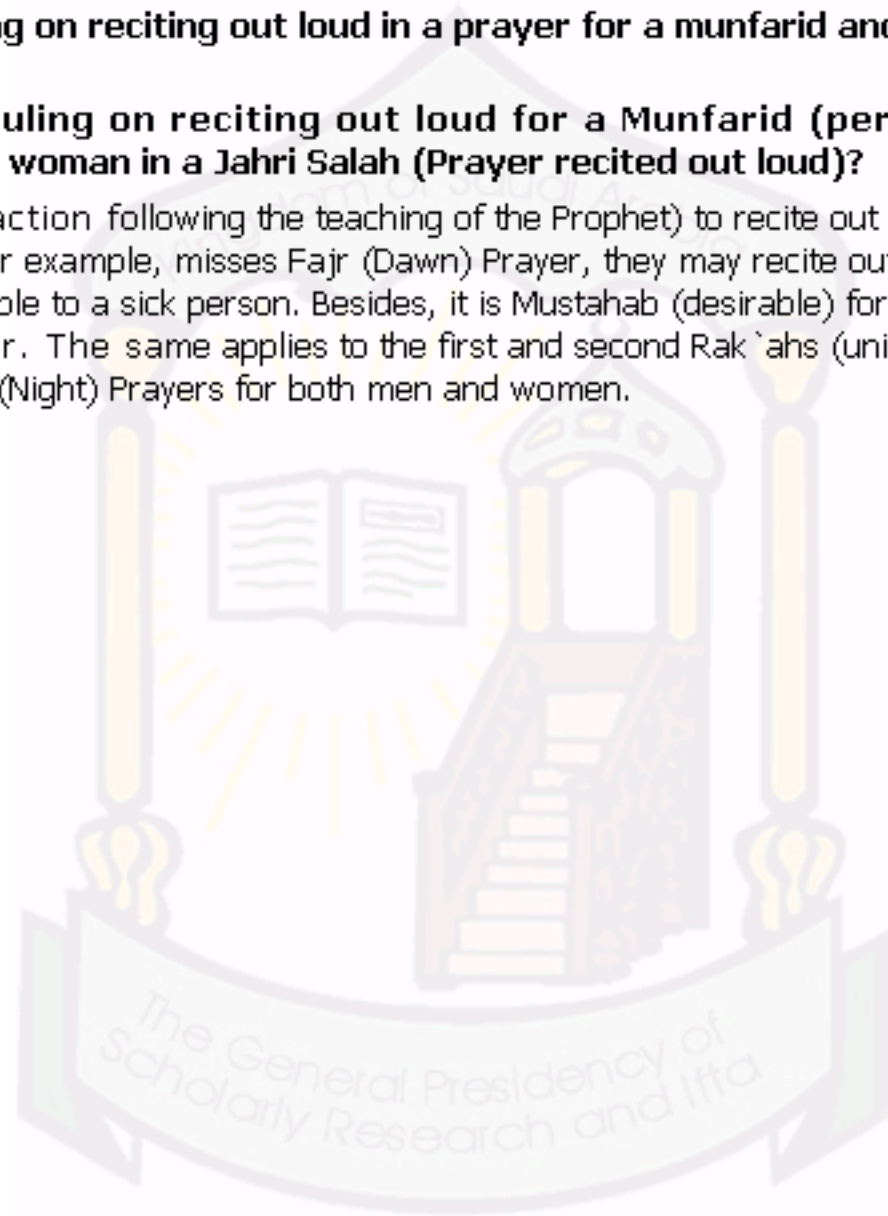
Dhikr (Remembrance of Allah) with the heart is another kind; Dhikr may be with the heart, tongue, or deed. Accordingly, Dhikr with the heart entails loving, glorifying, and thanking Allah; but it is obligatory in Salah to utter Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great) in the Ruku` and Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High) in the Sujud and to recite the Tashahhud and Al-Fatihah (Opening Chapter of the Qur'an) audibly. However, it is not sufficient to recite all this in one's heart.



85- Ruling on reciting out loud in a prayer for a munfarid and a woman

Q: What is the ruling on reciting out loud for a Munfarid (person offering Salah individually) and a woman in a Jahri Salah (Prayer recited out loud)?

A: It is Sunnah (action following the teaching of the Prophet) to recite out loud if it is Jahri Salah. Thus, if a person, for example, misses Fajr (Dawn) Prayer, they may recite out loud when offering it; this is also applicable to a sick person. Besides, it is Mustahab (desirable) for a woman to recite out loud in Fajr Prayer. The same applies to the first and second Rak'ahs (unit of Prayer) of Maghrib (Sunset) and 'Isha' (Night) Prayers for both men and women.





Q: When the Munfarid (person offering Salah individually) performs Maghrib (Sunset), `Isha' (Night) or Fajr (Dawn) Prayers, should they perform them while raising their voice in recitation? I saw some praying people raising their voices in them. I hope you will give me your legal opinion. May Allah reward you with the best.

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A: Yes, if an ill person performs Maghrib Prayer or if someone misses the congregational Salah, they should perform it loudly as the Imam (the one who leads congregational Prayer) does in the Masjid (mosque) in the first Rak`ahs of Maghrib, `Isha' and Fajr Prayers. Performing Salah loudly in these Rak`ahs is stated in the Sunnah (action following the teachings of the Prophet). If the Munfarid is ill or has missed the Salah, they should not raise their voice so loud to the extent that they confuse those who are praying or reading around them. Thus, they should only raise their voice slightly.



Q: If a Munfarid (person offering Salah individually) performs Jahri Salah (Prayer recited out loud), should they recite it loudly? Should they also recite the Takbirs (saying "Allahu Akbar [Allah is the Greatest]") out loud?

A: Yes, they should recite it out loud if they perform Jahri Salah such as Fajr (Dawn) Prayer, the first two Rak`ahs of Maghrib (Sunset) and `Isha' (Night) Prayers according to the Sunnah (action following the teachings of the Prophet). The recitation should be reasonably loud so as not to confuse the people around them such as those who are praying or reading. However, there is no need to say Takhbir loudly, because the Imam (the one who leads congregational Prayer) does so to enable the Ma'mums (persons being led in congregational Salah) to hear him. If they perform Salah individually, there is no need to say it loudly.





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Q: The two questioners from Al-Dammam city ask: Should a person recite out loud in Salah (Prayer) when being Munfarid (person offering Salah individually), for example, in the Prayers of Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) or should they recite subvocally? Please advise us. May Allah reward you with the best!

A: The Sunnah (action following the example of the Prophet) is to recite out loud in the Prayers of Maghrib, `Isha' and Fajr Prayers, whether being the Imam (the one who leads congregational Prayer) or Munfarid. This is what the Prophet (peace be upon him) used to do. Thus, if a person misses praying Maghrib, `Isha' or Fajr in congregation, he may recite out loud when praying such as if they are praying as Imams. But if there are people nearby who will be disturbed if he recites out loud such as those who are sleeping or reciting Qur'an, a person has to recite with a slightly low voice.



Q: Is it permissible for a Munfarid (person offering Salah individually) to recite audibly in Salah (Prayer) ? If it is permissible, does it apply to all supererogatory and obligatory Prayers? May Allah reward you with the best!

A: The Sunnah (action following the example of the Prophet) is to recite audibly in the night Salah and also in Fajr (Dawn) Prayer; whether one is the Imam (one who leads congregational Prayer) or Munfarid. As for Ma'mums (persons being led by an Imam in Prayer), they are to listen attentively to the Imam reciting and recite Al-Fatihah (Opening Chapter of the Qur'an) subvocally. Therefore, when one is the Imam in Fajr Prayer or in

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Tahajjud (optional late night Prayer), when praying Witr (Prayer with an odd number of units) or when praying Tahajjud at home, it is Sunnah to recite audibly. The same applies to men and women when praying Fajr at home because of being ill or some other Shar`i (Islamically lawful) excuse.



Q: The questioner asks: If I perform Jahri Salah (Prayer recited out loud) individually, is it valid to recite it subvocally?

A: It is better to recite Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers out loud. Also, patients who perform them individually, and women should recite out loud the first and second Rak`ahs (units of Prayer) of Maghrib and `Isha' as well as Fajr Prayer. The Sunnah (action following the example of the Prophet) guides man and woman to recite them loudly. If the person performs this Jahri Salah alone due to illness, it is better to recite it out loud according to the Sunnah. However, this loud voice should be reasonable in a way that does not confuse another praying person or a reader. It is Sunnah and not an obligatory action.





Q: A Muslim brother asks: Some people say that the Munfarid (person offering Salah individually) should perform Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers silently, is this right?

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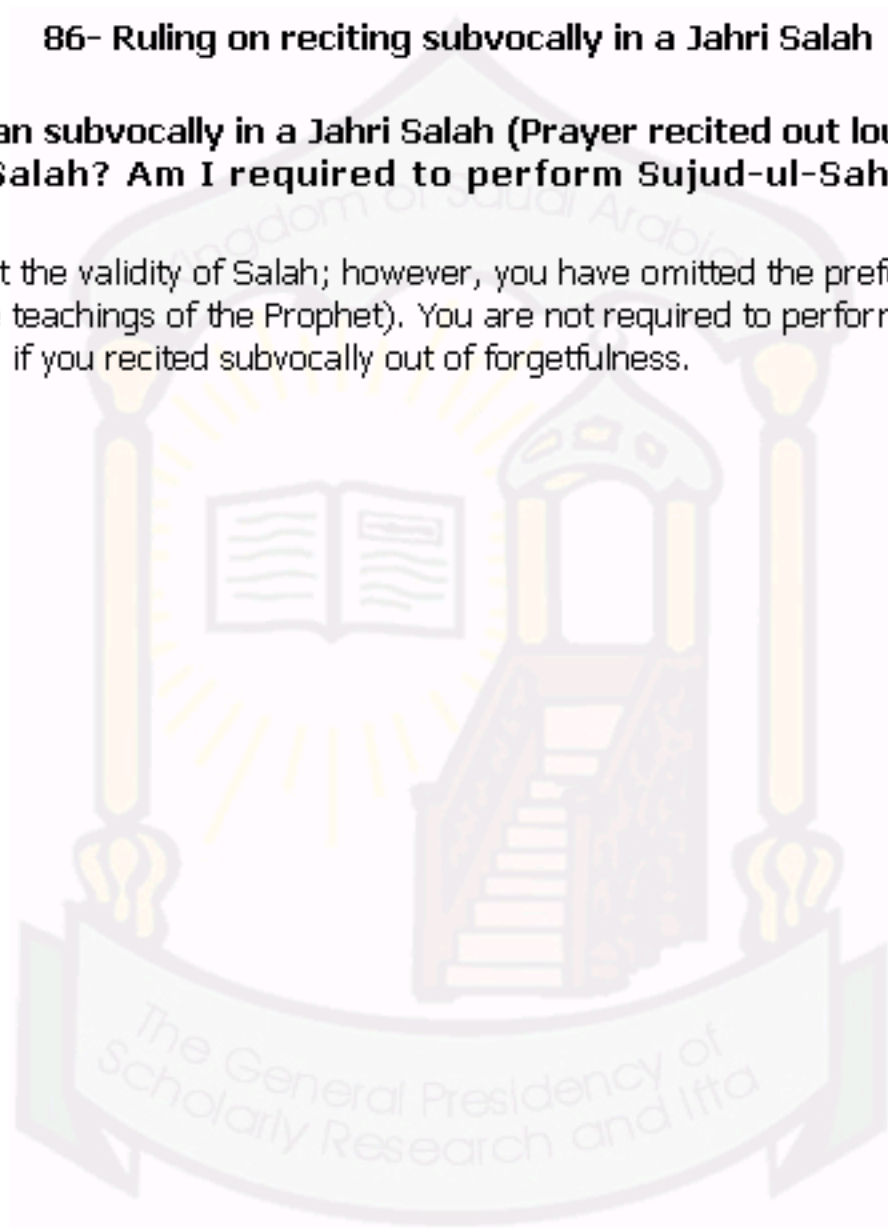
A: He should recite them out loud, if he prays at home due to his illness or missing the Salah (Prayer). He should recite out loud the first and second Rak`ahs (units of Prayer) of Maghrib and `Isha' as well as Fajr Prayers. However, he should not absent himself from the congregational Salah except for a Shar`y (Islamically lawful) excuse. If he is ill or has missed Salah in the Masjid (mosque) for a compelling reason, he should recite the first and second Rak`ahs of Maghrib and `Isha' as well as Fajr Prayers loudly according to Sunnah (action following the example of the Prophet). Sunnah guides the Munfarid and the praying people in the congregational Salah to recite these Rak`ahs out loud.



86- Ruling on reciting subvocally in a Jahri Salah

Q: If I recite Qur'an subvocally in a Jahri Salah (Prayer recited out loud), does this affect the validity of Salah? Am I required to perform Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: It does not affect the validity of Salah; however, you have omitted the preferable and the Sunnah (action following the teachings of the Prophet). You are not required to perform sujud-ul-sahw; but if you do it, it is better, if you recited subvocally out of forgetfulness.





87- Wisdom behind reciting out loud in night Salahs and subvocally in daytime Salahs

Q: Why is Salah (Prayer) performed during the night recited out loud while that performed during daytime is performed with subvocal recitation?

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A: The closest explanation - and Allah knows best - regarding the wisdom behind this is that daytime is a time for work when people interact, talk, and meet; therefore, reciting subvocally makes the heart more focused and submissively attuned to the act of worship and this enables the praying person to contemplate the Qur'an being recited. On the other hand, night is a time when people are alone at home with their families, and a time when a person can be alone with Allah (Glorified and Exalted be He), and so reciting out loud makes a person more active and more able to understand what is recited and keeps a person from falling asleep. During the night, one should recite out loud in order to reflect on the Book of Allah and to be more active and focused on the recitation. When the surrounding is calm, one is not disrupted by anything; therefore, one should recite audibly in order to have more presence of mind. One should recite the Words of Allah and reflect on them while reciting in a tone that will be easy on them and not disturb those around them. If there are people sleeping, praying, or reading nearby, then one should recite out loud in a light tone that does not disturb others. However, if one is alone, then one should recite out loud in a moderate tone in order to ward off Satan and make it easier for oneself to comprehend and reflect.



Q: An Egyptian residing in Riyadh asks: Why is it prescribed to recite out loud in the Maghrib (Sunset) Prayer, `Isha' (Night) Prayer, and Fajr (Dawn) Prayer and not in the other obligatory Prayers? What is the evidence about this?

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A: Allah knows best, but it is most likely thought - and Allah knows best- that at the time of the Maghrib, `Isha,' and Fajr Prayers a person's hearing and understanding are more accessible. Therefore, the Ma'mums (people being led by an Imam in Prayer) benefit from the audible recitation, unlike the Zhuhr (Noon) and `Asr (Afternoon) Prayers, which are offered at a time when people are occupied with worldly affairs. Therefore, they may not have the ability to listen, understand, and comprehend which they may have at the times of Maghrib, `Isha', and Fajr Prayers. It is the wisdom of Allah (Exalted be He) that He prescribed subvocal recitation in the daytime Prayers in order that the Imam (the one who leads congregational Prayer) as well as the Ma'mums can ponder. This is different from the Maghrib and `Isha' Prayers, for the advent of the night and the beginning of the day are times of rest, peace, and calmness. Therefore, it is - and Allah knows best - easier to listen, comprehend, and benefit at this time more than the times of the two Prayers, which are offered during the day: Zhuhr and `Asr. The wisdom behind this is for Allah (Glorified be He), He is the Wise and the All-Knower (Glorified and Exalted be He).

However, it is more likely - and Allah knows best- that this is the reason why recitation is made out loud in the first and second Rak`ah (unit of Prayer) of the Maghrib and `Isha' Prayers, and in the Fajr and Jumu`ah (Friday) Prayers. These are Prayers where people gather from everywhere. It is therefore wise that these Prayers are performed out loud in order for everyone to hear and benefit. This is also the case for the Salat-ul-`Eid (the Festival Prayer) and Salat-ul-Istisqa' (Prayer for rain), because they are Prayers where many people gather; therefore, it is of the Mercy of Allah that He prescribed these Prayers to be performed out loud.



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Q: What is the wisdom behind performing the Fajr (Dawn) Prayer, Maghrib (Sunset) Prayer, and `Isha' (Night) Prayer out loud, and the Zhuhr (Noon) Prayer and `Asr (afternoon) Prayer subvocally? May Allah grant you success.

A: No known text mentions the wisdom behind this. However, some scholars say that the Zhuhr and `Asr Prayers are performed during the day when people are busy working and so it is more suitable to perform them out loud so that everyone will be able to focus on their own recitation, and not anything else. This differs when the Imam (the one who leads congregational Prayer) recites out loud and those being led are required to only listen which can lead one to think about other things other than the recitation. If the praying persons are only busy thinking about their own recitation, they will be more able to have presence of mind.

At the night, most daily concerns end or are lessened. This is also true at Fajr time when people wake up and have not yet concerned themselves with the worldly affairs, so their hearts are free and present, and they can listen to and benefit from the recitation of the Imam. The night is a time free of work and so both the heart and the tongue are focused on the recitation of the Imam. This is different from daytime when one is busy and involved in worldly affairs that distract one from

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listening and focusing. Allah has prescribed reciting subvocally, so that distracting thoughts may not cause one to be preoccupied with anything else. This is what is said concerning this matter, and Allah (Glorified and Exalted be He) knows best.



88- Ruling on reciting loudly in Sirri Salah

Q: Is it permissible for a praying person to recite loudly in Sirri Salah (Prayer with subvocal recitation), such as Zhuhr (Noon) and `Asr (Afternoon) Prayers, in Rak`ahs (units of Prayer) after the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) or in supererogatory Prayers like Salat-ul-Duha (supererogatory Prayer before noon)?

A: The Sunnah (action following the example of the Prophet) is to offer Prayers inaudibly except at night. So, it is Sunnah to offer Prayers during the day silently except for Fajr (Dawn) Prayer, Jumu`ah (Friday) Prayer, Salat-ul-Kusuf (Prayer on a solar eclipse) and Salat-ul-Istisqa' (Prayer for rain). As for the optional Prayers during the day, they should be offered silently and the same is true for Zhuhr (Noon) and `Asr (Afternoon) Prayers.



Q: Is it permissible to recite audibly in a Salah (Prayer) other than the Jahri Salah (Prayer recited out aloud)?

A: The Sunnah (action following the example of the Prophet) is to recite subvocally, but if a person recites some Ayahs (Qur'anic verses) aloud, there is nothing wrong with this. The Prophet (peace be upon him)

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would sometimes make an Ayah audible in the Zhuhr (Noon) and `Asr (Afternoon) Prayers. Yet, it is better to recite inaudibly in the Prayers of Zhuhr and `Asr and to recite audibly in the night Salah and Fajr (Dawn) Prayer. If one recites some Ayahs audibly in Zhuhr and `Asr Prayers, there is nothing wrong with this. A person may make some Ayahs audible as the Prophet (peace be upon him) did.



89- The Sunnah is to mediate between subvocal and audible recitations

Q: Is the reward of reciting out loud the same as reciting subvocally?

A: The Sunnah (action following the teachings of the Prophet) in recitation is moderation; a person should not recite out loud in way that is hard on people nor should he recite subvocally in a way that the people cannot hear his voice. It is reported that the Prophet (peace be upon him) ordered `Umar and Al-Siddiq to observe mediation with regards to their recitation. The Sunnah is to recite in a way that benefits the reader and those who are present, and that is not difficult for the reader. If a praying person feels that subvocal recitation makes him have proper presence of mind and is more beneficial, then he should read subvocally for this reason. And, if one finds that reading aloud is more beneficial for him and makes him have proper presence of mind, then he should read aloud for this reason, on the condition that he does not harm anyone with his recitation. If however, he is among people who are praying or are reciting the Qur'an, then he should not read aloud, in order not to bother them or disrupt them. It is authentically reported that the Messenger (peace be upon him) went out one day to

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the Masjid (mosque) where people were praying. Some were praying two Rak`ahs (units of Prayer) and others were praying three. The Prophet (peace be upon him) said: [«All of you are conversing with his Lord, so do not disturb one another, and do not raise your voices above one another in reciting Qur'an – or in Prayer.»](#) What is meant is that no one should harm the other with his recitation. He who is reciting should check and make sure that he is not harming his fellow Muslims who are praying or reciting.



90- Ruling on the Imam reciting some Ayahs out loud in a Sirri Salah

Q: Was the voice of the Prophet (peace be upon him) heard during a Sirri Salah (Prayer recited inaudibly)?

A: Occasionally, he would allow his followers to hear the Ayah (Qur'anic verse) but not always; only sometimes as mentioned by Abu Qatadah: He would sometimes let us hear some Ayahs so that his followers could know that he (peace be upon him) was reciting.

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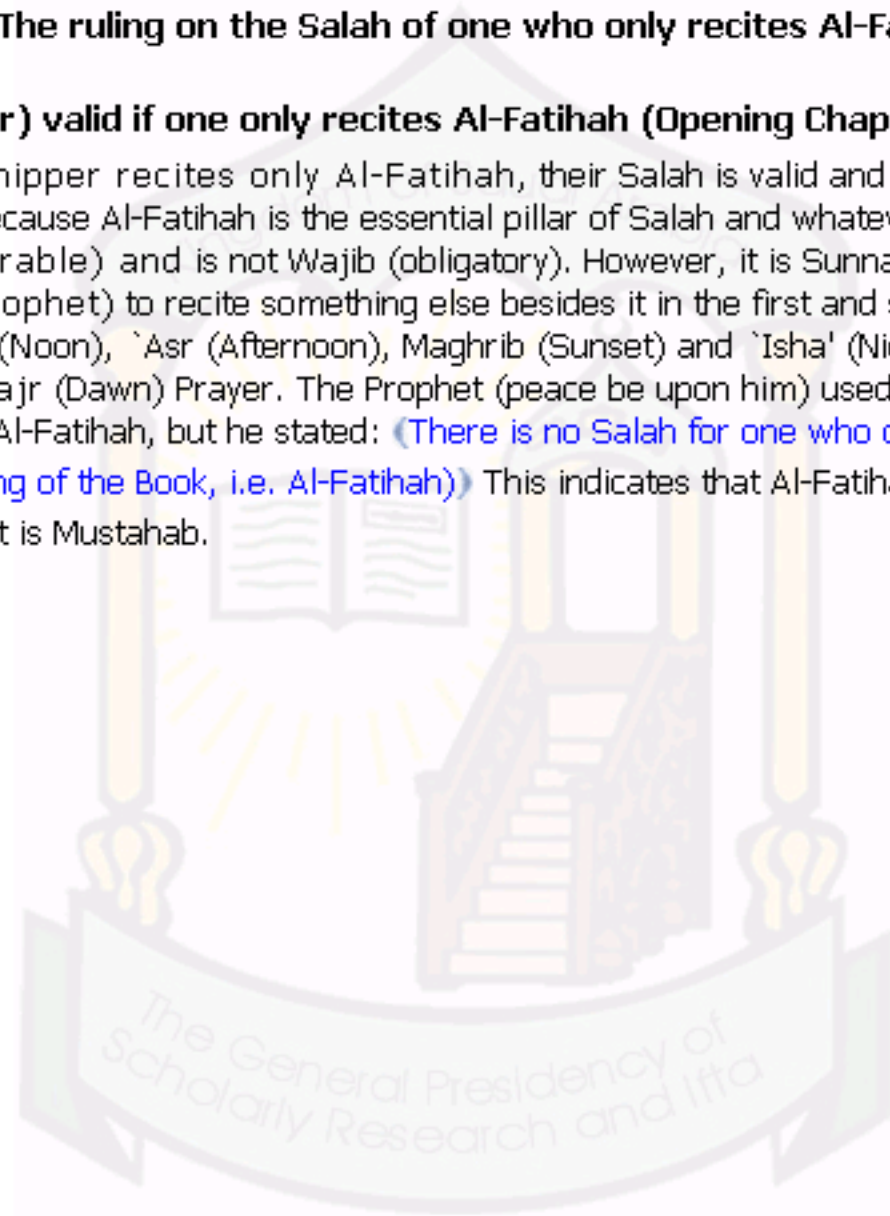




91- The ruling on the Salah of one who only recites Al-Fatihah

Q: Is Salah (Prayer) valid if one only recites Al-Fatihah (Opening Chapter of the Qur'an) ?

A: Yes, if a worshipper recites only Al-Fatihah, their Salah is valid and this applies to the Five Prayers. This is because Al-Fatihah is the essential pillar of Salah and whatever is recited besides it is Mustahab (desirable) and is not Wajib (obligatory). However, it is Sunnah (action following the example of the Prophet) to recite something else besides it in the first and second Rak`ah (unit of Prayer) of Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) and `Isha' (Night) Prayers and in the two Rak`ahs of Fajr (Dawn) Prayer. The Prophet (peace be upon him) used to recite something of the Qur'an besides Al-Fatihah, but he stated: [\(There is no Salah for one who does not recite Fatihat-ul-Kitab \(the Opening of the Book, i.e. Al-Fatihah\)\)](#) This indicates that Al-Fatihah is an essential pillar of Salah and the rest is Mustahab.





Q: What is the ruling on the person who when offering the Obligatory Salah (Prayer) recites only Al-Fatihah (Opening Chapter of the Qur'an) and does not recite any other Ayahs (Qur'anic verses)?

A: Al-Fatihah is the essential pillar of Salah. Thus, reciting it alone serves as sufficient and is correct. Yet, it is Makruh (reprehensible) as it goes against the Sunnah (action following the example of the Prophet). The Prophet (peace be upon him) used to recite in the first and second Rak`ah (unit of Prayer) two Surahs (Qur'anic chapters) or some verses besides Al-Fatihah whether in Zhuhr (Noon) Prayer,

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`Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer or Fajr (Dawn) Prayer. Therefore, whoever does not recite another Surah besides Al-Fatihah in the first and second Rak`ah of any Salah goes against the Sunnah and at the very least neglects what is Wajib (obligatory). It can be said that this act is Makruh because it is a negligence of a Sunnah that the Prophet (peace be upon him) consistently practiced. Therefore, this act is Makruh and should not be done.



92- Ruling on forgetting some Ayahs while reciting during Salah

Q: I am, Praise be to Allah, a good practicing young man. I memorized some Parts of the Qur'an but when I stand in Prayer, I forget what I had memorized. How can I overcome this?

A: Only Al-Fatihah (Opening Chapter of the Qur'an) is obligatory while the rest is Sunnah (supererogatory act of worship following the example of the Prophet). If a Muslim memorizes Al-Fatihah it is good and he should recite it correctly. Then, he should recite what is possible of the Qur'an; some Ayahs (Qur'anic verses) or Surahs (Qur'anic chapters). As for the cure, you should revise what you memorized at suitable times during the day or night and ask your Lord to help and support you. These are two things to help facilitate memorization: the first of which is to review your memorized parts often at suitable times and the second

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and most important is to supplicate to Allah and implore Him to help you and grant you success and protect you from the causes of forgetfulness.



93- Ruling on the Prayer of someone who does not recite correctly

Q: A sister in Islam says: If I feel that I have not recited properly during a Prayer, should I repeat it?

A: If you recite Al-Fatihah (Opening Chapter of the Qur'an) correctly, you do not have to repeat what you recited other than it. So, you must recite Al-Fatihah correctly without Lahn (incorrect recitation due to mispronunciation of letters or grammatical mistakes) that can change the meaning. If the Lahn does not change the meaning, it is not obligatory to repeat Al-Fatihah and it is forgiven. For example, a praying person may change the vowelization of some words but without a change in the meaning, such as saying "Al-Hamdi li-Allah Rabbi Al-`Alamin" instead of "Al-Hamdu li-Allah Rabbi Al-`Alamin" (Praise be to Allah, the Lord of the Worlds) and the like.





94- Ruling on forgetting to recite a Surah after Al-Fatihah

Q: If I forget to recite a Surah (Qur'anic chapter) after Al-Fatihah (Opening Chapter of the Qur'an) in any Rak`ahs (units of Prayer) and during an obligatory Prayer, is it incumbent on me to offer Sujud-ul-Sahw (Prostration of Forgetfulness) or is Al-Fatihah enough?

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A: You do not have to perform Sujud-ul-Sahw (Prostration of Forgetfulness) because Al-Fatihah (Opening Chapter of the Qur'an) is enough. Nevertheless, the Sunnah (action following the example of the Prophet) is to recite some Ayahs (Qur'anic verses) after Al-Fatihah in the first two Rak`ahs for the Imam (the one who leads congregational Prayer) and the Munfarid (person offering Salah individually). As for the Ma'mum (person being led by an Imam in Prayer), it is enough for him to recite Al-Fatihah except in Sirri Salah (Prayer with subvocal recitation), such as Zhuhr (Noon) and `Asr (Noon) Prayers in the first two Rak`ahs of them where he should recite what is possible for him after Al-Fatihah.



95- Ruling on the Salah of a person who recited some other Surah before Al-Fatihah

Q: A questioner from Makkah Al-Mukarramah asks: If a person when praying recites some Surah (Qur'anic chapter) before Al-Fatihah (Opening Chapter of the Qur'an) out of forgetfulness, then recites Fatihat-ul-Kitab (the Opening of the Book, i.e. Al-Fatihah), what is the ruling on this Salah (Prayer)?

A: There is nothing wrong with this as long as the person recites Al-Fatihah even if it is recited later. So, if someone forgets and recites some Surah before Al-Fatihah then recites Al-Fatihah, all praise is due to Allah, the purpose is achieved.





96- The ruling on Salah when making mistakes in reciting some Ayahs of the Glorious Qur'an

Q: If a person makes mistakes in reciting some Ayahs (Qur'anic verses) of the Glorious Qur'an while praying such as saying: "Alif-Lam-Mim. [These letters are one of the miracles of the Quran and none but Allah (Alone) knows their meanings]; This is the Book (the Quran), whereof there is no doubt,

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a guidance for "Mu'minin" [the believers] instead of "Al-Muttaqun" [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)], what is the ruling on that? Should a person repeat the Salah (Prayer) or do Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: There is nothing wrong with that and it does not matter in sha'a-Allah (if Allah wills). This person does not have to repeat the Salah for it is valid. Also they do not have to do Sujud-ul-Sahw, all praise be to Allah, because it is a mistake in a word and the denotation is correct.



97- The least that must be memorized of the Qur'an for the Salah

Q: What is the least part that should be memorized of the Glorious Qur'an for obligatory or supererogatory Salah (Prayer)? May Allah reward you with the best.

A: The least part of the Qur'an that a person needs to memorize is Al-Fatihah (Opening Chapter of the Qur'an). A person must memorize it, Alhamdu lillah (All praise is due to Allah), as it is the essential Rukn (integral pillar) of Salah. It is an obligation upon every Muslim, male or female, to memorize Al-Fatihah. Then it is prescribed to memorize whatever one can of the Qur'an, in order for him to recite another chapter after Al-Fatihah, such as the small chapters. One should strive to memorize as much as possible, as this is prescribed; however, only Al-Fatihah is obligatory because it is a pillar of Salah for everyone. This includes the Imam (the one who leads congregational Prayer), the Munfarid (person offering Prayer individually), and the Ma'mum (person being led by an Imam in Prayer). It is an obligation

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on everyone to recite it. A Ma`mum is also required to recite Al-Fatihah. However, the Ma`mum is excused from reciting it if he forgets it or is ignorant about its ruling. Also, if the Ma`mum misses the standing with the Imam before the Ruku` (bowing), then it is waived. But it is an obligation upon everyone to learn and memorize it.



98- Ruling on Salah of the person who has not memorized any part of the Qur'an

Q: The questioner says that his mother has not memorized any part of the Qur'an, or from the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) and Du`a' (supplication). Her son tries to have her memorize any of these things but she cannot. What is ruling on her Salah (Prayer)? May Allah reward you with the best!

A: Allah (Glorified be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** Thus, she has to memorize Al-Fatihah (Opening Chapter of the Qur'an) and learn about what should be done in Salah. If she cannot memorize Al-Fatihah, she may do Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Tahlil (saying: "La ilaha illa Allah (there is no god but Allah)"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]" and say: "La hawla wala quwwata illa billah (there is neither might nor power except with Allah!) This is what the Prophet (peace be upon him) ordered the people to do who could not memorize Al-Fatihah. But at the same time, this woman should be given help and be guided to good so that perhaps In sha'a-Allah (if Allah wills) she manages to memorize. What is meant is that for the time being and at the time when she still has not memorized Al-Fatihah, she does Tasbih, Tahlil, and Takbir. This suffices until she manages to memorize. She should

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learn about her religion as should every Muslim. Each Muslim woman should seek religious knowledge from her brother, husband or female teacher. People can gain religious knowledge by persevering and being diligent; this applies to men and women alike. The least thing that a Muslim should know and has no excuse to be ignorant of is Fatihat-ul-Kitab (the Opening of the Book, i.e. Al-Fatihah): **(All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).)** It must be learnt by heart because it is integral pillar of Salah.

So, if the time for Salah arrives while a person still has not memorized this Surah (Qur'anic chapter), then they have to say Subhan Allah, Alhamdu lillah, La ilaha illa Allah, Allahu Akbar and Laa hawla wa laa quwwata illa Billaah; this suffices and then they do Ruku` (bowing). This is what should be done until Allah (Exalted be He) grants them the ability to memorize. As for the woman meant in the question, her husband, her brother and her grandfather should help her to memorize and learn. A woman has to be taught just like a man. There are some nomads and semi-nomads who do not know about religious matters. So they should be obliged to learn by their fathers or elder brothers. A girl who lacks religious knowledge should be taught by her mother, brother and father. There should be cooperation in righteousness and piety among Muslims as well as sincerity and hardworking to achieve this.



99- Ruling on a woman ignorant of Salah and recites nothing but Al-Fatihah

Q: A brother in Islam asks: My mother offers Salah (Prayer) but she does not know the rulings of Salah

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perfectly. She only knows Al-Fatihah (Opening Chapter of the Qur'an) and when I teach her, she forgets quickly. Is her Salah valid? May Allah reward you with the best!

A: Yes, her Salah is valid, but you and your brothers are required to continue teaching her many times until she becomes rightfully aware of the manner of Salah. Moreover, Al-Fatihah is sufficient and if there are some short Surahs (Qur'anic chapters) such as Surah Al-Ikhlâs, Al-Falaq, and Al-Nas and other short Surahs with Al-Fatihah, it will be much better. So, if you can teach her these short Surahs, it will be better. Your continuous teaching and observation will, In sha'a-Allah (if Allah wills), be greatly beneficial. It should be known that if a Muslim does not memorize Al-Fatihah, their Salah is valid if they are unable to learn it but they should recite what is possible in place of it, even some Ayahs. If even this is unfeasible, they should say Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah), Allahu Akbar (Allah is the Greatest) and La ilaha illa Allah (there is no god but Allah) in place of recitation and say after that Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and bow. Allah (Exalted be He) says: **(So keep your duty to Allâh and fear Him as much as you can)**

It is by no means permissible to abandon Salah but everyone should offer it in accordance with his conditions and to learn it and fear Allah. Also, it is obligatory on the children of this lady to teach her if they are aware of the rulings of Salah and similarly their father if he is ignorant of Salah.

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Every knowledgeable person should teach those who are ignorant. This is a characteristic of believers who cooperate in righteousness and piety as Allah (Exalted be He) says: **(Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety))** And: **(By Al-'Asr (the time),)** **(Verily, man is in loss,)** **(Except those who believe (in Islâmîc Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmîc Monotheism or Jihâd).)**

So, you and your brothers should teach her with kind and good words and be patient. Avoid harsh methods and always use good words and merciful means and choose the suitable times of day and night until she learns! You should not discontinue teaching until she becomes cognizant of Salah! The same is true for your sisters and maternal and paternal aunts. You should do good to all people because this life is a place of work, teaching, cooperation and charging with obligations. We ask Allah to guide and grant us all success!



100- Ruling on limiting oneself to some short Surahs and Ayahs during Salah

Q: A Muslim sister from Al-Qasim says that she has memorized the short Surahs (Qur'anic chapters) and other Ayahs (Qur'anic verses) such as the beginning of Surah Al-Baqarah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), the end of Surah Al-Baqarah, the beginning of Surah Al-Safat, the end of

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Surah Al-Hashr and the beginning of Surah Al-Jinn. Her question is: Is it permissible to recite these Ayahs in Prayer because I only memorized these short Surahs?

A: Yes, there is no harm in this. Allah (Exalted be He) says: [\(So, recite you of the Qur'an as much as may be easy for you.\)](#) She can recite what she has memorized of Ayahs or Surahs during Tahajjud (optional late night Prayer) and obligatory and supererogatory Prayers. Only Al-Fatihah is obligatory and what is recited after that is Mustahab (desirable). Again, reciting Al-Fatihah is a pillar and other Ayahs and Surahs recited after it are desirable acts. So, she should recite Al-Fatihah and what is possible for her from what she has memorized from the Qur'an.



101- The ruling on the Salah of one who makes mistakes in reciting Al-Fatihah

Q: My grandmother memorized very little of the Glorious Qur'an, and thus made mistakes in reciting the Surah (Qur'anic chapter) of Al-Fatihah (Opening Chapter of the Qur'an). Some people of our village told her that if she did not memorize Al-Fatihah and recite it properly in the Salah (Prayer), her Salah would be invalid. Is this true? She died in that state. So is it true that if one does not recite

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Al-Fatihah properly, their Salah will not be accepted, His Eminence Shaykh?

A: Her Salah is valid and she is excused, all praise be to Allah. Allah says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) As long as she made every effort and could not manage to memorize, her Salah is valid. The Prophet (peace be upon him) ordered the person who could not memorize Al-Fatihah to say, [﴿Subhan Allah \[Glory be to Allah\], Alhamdu lillah \[All praise is due to Allah\], La ilaha illa Allah \[There is no god except Allah\] and Allahu Akbar \[Allah is the Greatest\]﴾](#)

Thus, if she did her best and yet could not memorize, it would have sufficed for her to say, "Subhan Allah, Alhamdu lillah, La ilaha illa Allah, Allahu Akbar and Laa hawla wa laa quwwata illa Billaah [There is neither might nor power except with Allah]" instead of reciting. But the person who deliberately does not recite Al-Fatihah while they are able to memorize it, their Salah is invalid. This is according to the saying of the Prophet (peace be upon him), [﴿There is no Salah for the one who does not recite Fatihat-ul-Kitab \(the Opening of the Book, i.e. Al-Fatihah\)﴾](#) However, if a woman or a man is not able to memorize, Allah says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#)

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[﴿Allâh burdens not a person beyond his scope.﴾](#) Their Salah is valid, all praise be to Allah, but they have to be taught. They may say instead of reciting Al-Fatihah: Subhan Allah, Alhamdu lillah, La ilaha illa Allah and Allahu Akbar.



Q: My problem is that I am illiterate. I offer Prayer in its time but I only know Al-Fatihah (Opening Chapter of the Qur'an) and Surah Al-Ikhlās. I repeat both these Surahs (Qur'anic Chapters) in every Prayer. Is this sufficient? What is your advice?

A: Yes, this is sufficient. We ask Allah to grant you more success and help you adhere to what is right. Al-Fatihah (Opening Chapter of the Qur'an) alone is sufficient because it is the mother of the Qur'an and a pillar of Prayer. Allah facilitated for you reciting with it Surah Al-Ikhlās which is a great Surah and equals one third of the Qur'an. This is a great favor for you and it is sufficient even if you repeated it in all your Prayers and at other times. So, recite it often outside Prayer and you will receive, for each letter, the reward of one good deed. This is a great goodness and if there is someone to teach you some short Surahs

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from your sisters, neighbors, wives or some of your Mahrams (spouse or unmarriageable relative), it will be much better. An example of this is Surah Al-Falaq, Surah Al-Nas, Surah Al-Masad, Surah Al-Nasr, Surah Al-Kafirun, Surah Al-Kawthar and other Surahs of Mufassal (the last 65-70 chapters of the Qur'an). This is good and if you make the effort, Allah will facilitate this for you. We advise you to listen to the Qur'an radio station because this is very beneficial. Also, our advice to you is to listen to this program entitled "Nur `Ala Al-Darb, for it is very useful and provides great knowledge. We ask Allah to grant you success!



Q: I am studying in the first years of my education and I wish to learn to recite the Qur'an but I cannot. I can only recite Surahs (Qur`anic chapters) like Surah Al-Kawthar and Al-Nasr which I recite in Fajr (Dawn) Prayer and other Prayers. What is the ruling on my Prayer, especially that I may not recite other Surahs correctly after Al-Fatihah?

A: Al-Fatihah is Fard (obligatory, based on a definitive text). It is a pillar of Prayer as the Prophet (peace be upon him) said: [\(The Prayer of whoever does not recite Surah Al-Fatihah is invalid\)](#) Accordingly, Al-Fatihah is a pillar, whether the Prayer is obligatory or supererogatory and other Surahs are Sunnah (supererogatory act of worship following the example of the Prophet). So,

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if the questioner memorizes nothing but Al-Fatihah, it is sufficient for her and the Prayer is valid, whether it is obligatory or supererogatory Prayer. However, if it is easy for her to memorize some Surahs that would be much better in order to recite with Al-Fatihah whatever she can. My advice to her is to make the effort to memorize what she can of the Qur'an such as the Juz' (a 30th of the Qur'an) of `Amma and other possible Surahs. If she cannot, Al-Fatihah is sufficient. All praise is due to Allah!



102- The ruling on repeating Surah Az-Zalzalah in Salah

Q: A questioner from Algeria says: It came to my knowledge that there is a Hadith reported from the Prophet (peace be upon him) stated that he recited Surah (Qur'anic chapter) Az-Zalzalah (the Earthquake) in two consecutive Rak`ahs (units of Prayer). The question is: Was this authentically reported from the Prophet (peace be upon him)? Is this Hadith Sahih (authentic)? Is such an act confined to the Prophet (peace be upon him) or is it permissible for the whole Ummah (nation based on one creed)?

A: The Hadith is Sahih and such an act is not confined to the Prophet (peace be upon him). On some nights, in Fajr (Dawn) Prayer, the Prophet recited Surah Az-Zalzalah in the two Rak`ahs. Thus, there is nothing wrong in doing so. But it is better to do what the Prophet always used to do, which is

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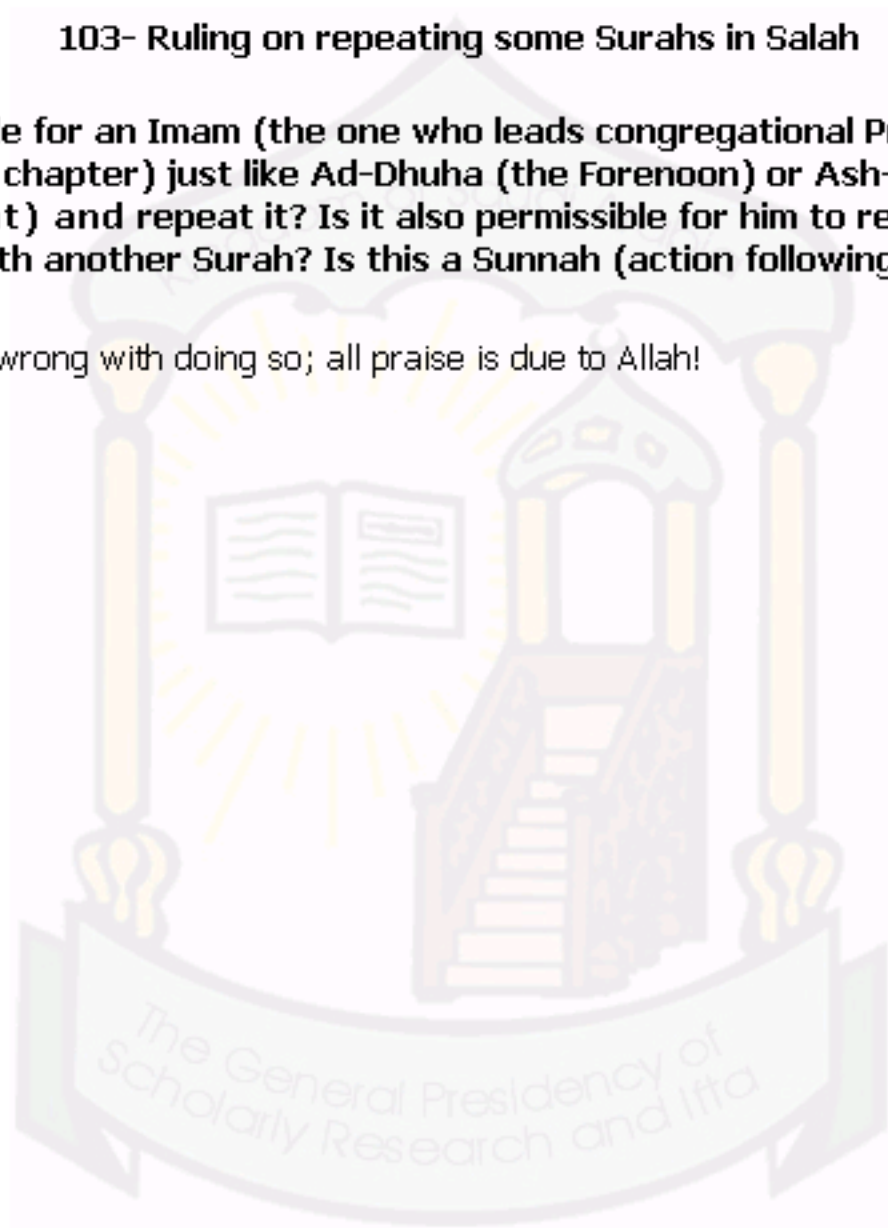
making the recitation a bit longer by reciting from the long, average and short Surahs of Al Mufassal (the last 65-70 chapters of the Qur'an); which was his known Sunnah (action following the example of the Prophet). Perhaps the Prophet (peace be upon him) rarely did so to demonstrate that such an act is permissible.



103- Ruling on repeating some Surahs in Salah

Q: Is it permissible for an Imam (the one who leads congregational Prayer) to recite any Surah (Qur'anic chapter) just like Ad-Dhuha (the Forenoon) or Ash-Shams (the Sun) or Al-Lail (the Night) and repeat it? Is it also permissible for him to recite Surah Al-Ikhlās (the Sincerity) with another Surah? Is this a Sunnah (action following the example of the Prophet)?

A: There is nothing wrong with doing so; all praise is due to Allah!





Q: I have memorized some parts of the Noble Qur'an, all praise be to Allah. I recite what I have memorized during Salah (Prayer) but I like to repeat some Surahs (Qu'anic chapters) such as Al-Ikhlās, Al-Kāfirūn, Al-'Asr, Al-Nasr, Al-Kawthar, and Al-Inshirah. Am I sinful because I like only these Surahs? Or is it permissible to do so? May Allah reward you with the best.

A: There is latitude in this matter, all praise be to Allah. If you repeat

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some Surahs, particularly that of Al-Ikhlās (Say He is Allah the One), which has a great virtue because it is equal to one third of the Qur'an. Also, there is nothing wrong with repeating certain other Surahs.



104- The ruling on reciting Surah Al-'Ikhlas in all Prayers

Q: A questioner says: Is it permissible to recite Surah (Qur'anic chapter) Al-'Ikhlas [Say (O Muhammad (Peace be upon him): "He is Allah, (the) One.")] only in all Prayers or not?

A: There is nothing wrong with reciting it only after "Al-Fatihah" (Opening Chapter of the Qur'an) whether in Obligatory or supererogatory Prayers.



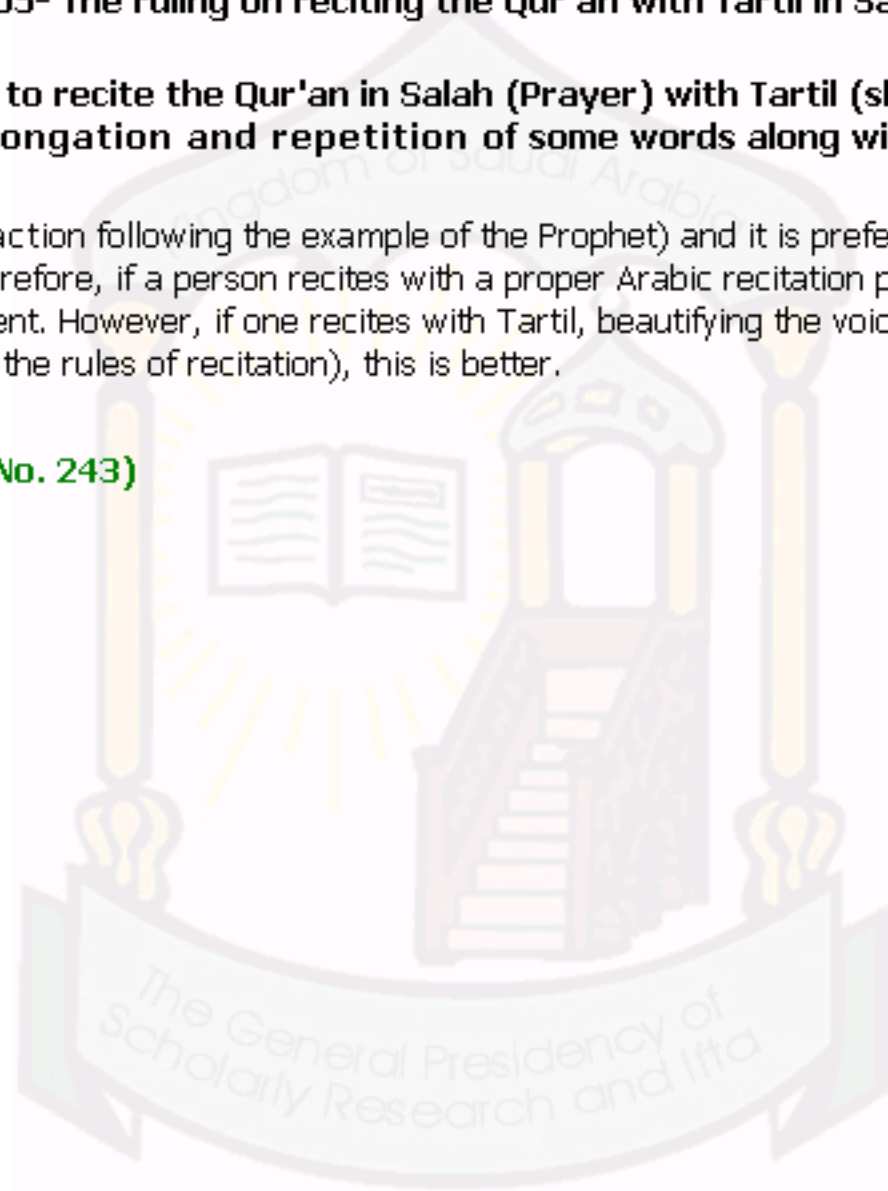


105- The ruling on reciting the Qur'an with Tartil in Salah

Q: Is it obligatory to recite the Qur'an in Salah (Prayer) with Tartil (slow recitation of the Qur'an) using elongation and repetition of some words along with beautifying one's voice?

A: It is Sunnah (action following the example of the Prophet) and it is preferable to do so, but it is not obligatory. Therefore, if a person recites with a proper Arabic recitation pronouncing each letter perfectly, it is sufficient. However, if one recites with Tartil, beautifying the voice with Tajwid (reciting the Qur'an following the rules of recitation), this is better.

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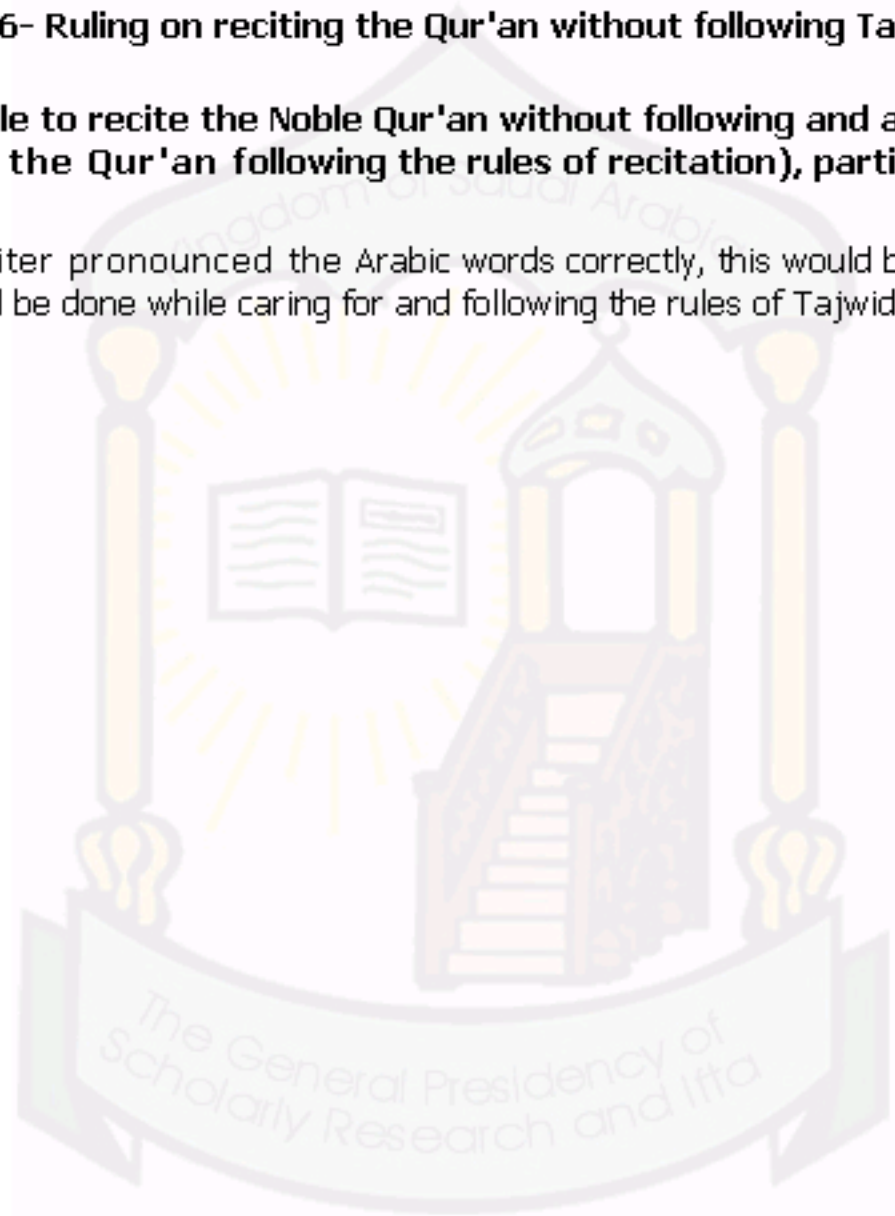




106- Ruling on reciting the Qur'an without following Tajwid

Q: Is it permissible to recite the Noble Qur'an without following and applying the rules of Tajwid (reciting the Qur'an following the rules of recitation), particularly during Salah (Prayer)?

A: Yes, if the reciter pronounced the Arabic words correctly, this would be permissible for him. However, this should be done while caring for and following the rules of Tajwid well and perfectly.





107- Ruling on Tasbih and Tahmid in the third and fourth Rak`ahs instead of Al-Fatihah

Q: I notice that some Muslims during Salah (Prayer) recite in the first and second Rak`ahs (units of Prayer) Al- Fatihah (Opening Chapter of the Qur'an) followed by short Ayahs (Qur'anic verses). As for the remaining two Rak`ahs, they say, "Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah), La ilaha illa Allah (there is no deity but Allah), and Allahu Akbar (Allah is the Greatest) three times in every Rak`ah. They do not recite Al-Fatihah in the last two Rak`ahs, is this correct? May Allah Reward you with the best.

A: A: It is wrong and not permitted not to recite Al-Fatihah in the third and fourth Rak`ahs, and Salah is not valid in this case. The Messenger (peace be upon him) used to recite

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Al-Fatihah followed by another Surah (Qur'anic chapter) in the first and second Rak`ahs, while in the third and fourth Rak`ahs, he (peace be upon him) would recite only Al-Fatihah. He used to recite Al-Fatihah and sometimes he might recite an extra part in the third and fourth Rak`ahs, particularly of the Zhuhr (Noon) Prayer. This is authentically reported from the Prophet (peace be upon him) in a number of Hadiths, including those reported on the authority of Abu Qatadah Al-Ansary and Abu Sa`id Al-Ansary. In many other Hadiths, it is authentically reported that the Prophet (peace be upon him) would recite Al-Fatihah and more in the first and second Rak`ahs, while in the third and fourth Rak`ahs, he (peace be upon him) would not recite anything other than Al-Fatihah. However, there are reports which prove that he (peace be upon him) would recite extra Ayahs in the third and fourth Rak`ahs of the Zhuhr Prayer, in particular. It is authentically reported that he (peace be upon him) said: [\(There is no Salah \(valid\) for the one who does not recite Fatihat-ul-Kitab \(the Opening of the Book, i.e. Al-Fatihah\).\)](#)

Therefore, the Salah of the one who does not recite Al-Fatihah in the third and fourth Rak`ahs is not valid. It is Wajib (obligatory) on anyone who sees a person performs this Tasbih (saying: "Subhan Allah [Glory be to Allah]") to advise and teach him not to do this. It is an obligation on the sister who asked this question to teach those people, she should tell them that she heard on the Nur`Ala Al-Darb program such and such. She should inform them that this act is not permitted, and that it is an obligation on the Muslim to recite Al-Fatihah in all Rak`ahs. This is in accordance with the saying of the Prophet (peace be upon him): [\(There is no Salah \(valid\) for the one who does not recite Fatihat-ul-Kitab \(the Opening of the Book, i.e. Al-Fatihah\).\)](#) (Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) also said

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in the Hadith Sahih (authentic Hadith): [\(Anyone who offer a Salah without reciting Fatihat-ul-Kitab in it, his Salah is defective, defective, defective, incomplete.\)](#) meaning not valid.

It is an obligation upon the Muslim, male and female, to teach and guide other people. This questioner - may Allah bless her- is required to teach those who do not recite Al-Fatihah in the third

and fourth Rak`ahs that this opposes that which the Prophet (peace be upon him) said, and opposes that which the Muslims do. It is an obligation upon these people to recite Al-Fatihah instead of reciting Tasbih in the third and fourth Rak`ahs, in the same way that they recite it in the first and second Rak`ahs.

However, in the first and second Rak`ahs, they should recite something along with Al-Fatihah; either a Surah or an Ayah in the Five Obligatory Daily Prayers. In the third and fourth Rak`ahs, it is preferable that one recites just Al-Fatihah as the Prophet (peace be upon him) used to do, except during Zhuhr Prayer, where it is Mustahab (desirable) to recite more than Al-Fatihah in the third and fourth Rak`ahs. It is reported that the Prophet (peace be upon him) did so.

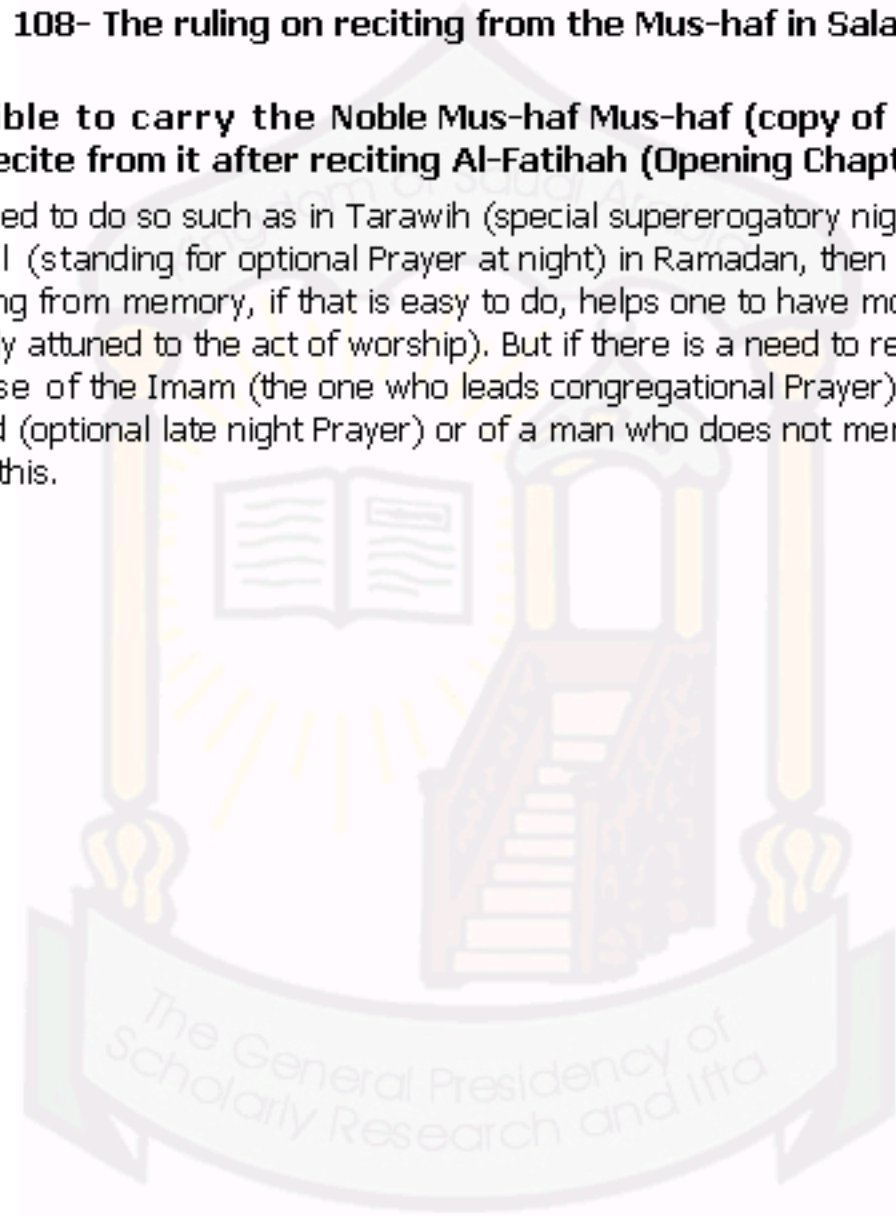
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108- The ruling on reciting from the Mus-haf in Salah

Q: Is it permissible to carry the Noble Mus-haf Mus-haf (copy of the Qur'an) in Salah (Prayer) and to recite from it after reciting Al-Fatihah (Opening Chapter of the Qur'an)?

A: If there is a need to do so such as in Tarawih (special supererogatory night Prayer in Ramadan) and Qiyam-ul-Layl (standing for optional Prayer at night) in Ramadan, then there is nothing wrong with this. Yet, reciting from memory, if that is easy to do, helps one to have more Khushu` (the heart being submissively attuned to the act of worship). But if there is a need to recite from the Mus-haf, such as in the case of the Imam (the one who leads congregational Prayer) or of a woman who is performing Tahajjud (optional late night Prayer) or of a man who does not memorize Qur'an, there is nothing wrong with this.





Q: Is it permissible to hold a Mus-haf (copy of the Qur'an) and recite from it in Obligatory Salah, considering that I recite the Surahs (Qur'anic chapter) I have not memorized? Is it permissible to do so in supererogatory Salah?

A: There is nothing wrong with this. However, reciting from memory helps one to maintain a presence of mind and it is better for Khushu` (the heart being submissively attuned to the act of worship). However, if one recites from a Mus-haf while praying, there is nothing wrong with this.





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Q: Is it permissible to hold a Mus-haf (copy of the Qur'an) and recite from it in Salah and not to recite Surahs (Qur'anic chapters) in order ?

A: There is nothing wrong with reciting from a Mus-haf if there is a need for this such as in Tarawih (special supererogatory night Prayer in Ramadan) and in Qiyam-ul-Layl (standing for optional Prayer at night). It is better to recite Ayahs (Qur'anic verses) in order and not to violate that rule. But if a person in one Rak`ah (unit of Prayer) recites certain Ayahs then recites another passage because it is only what they have memorized or because they will make mistakes if they continue reciting in the same passage, it is permissible to recite different passages which they have memorized well. Thus, they will recite properly and not recite what they have not memorized or cannot recite properly. There is nothing wrong with this if it serves a Shar`y (Islamically lawful) purpose. Therefore, there is nothing wrong with reciting Ayahs that one is able to recite properly because one has learned and memorized them; rather, reciting others which one they have not learned properly or memorized well.



109- It is preferable to recite Surahs in consecutive order

Q: I heard that the praying person should recite the Surahs (Qur'anic chapters) in consecutive order. For example, a person should not recite Surah Al-Ikhlâs and then recite

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Surah Al-Kafirun; rather, they should do the opposite.

A: This is preferable; however, it is not obligatory, it is better to recite according to the order of the Mus-haf (Qur'an, the Book). However, if a person switches them around and for example reads: Surah Al-Ikhlâs that starts with: "Say (O Muhammad peace be upon him): "He is Allâh, (the) One." in the first Rak`ah (unit of Prayer), and reads in the second Rak`ah Surah Al-Masad: "Perish the two hands of Abû Lahab (an uncle of the Prophet)" or Surah Al-Kawthar: "Verily, We have granted you (O Muhammad peace be upon him) Al-Kawthar (a river in Paradise)", there is no problem in doing so. This is because the order was arranged through Ijtihad (juristic effort to infer expert legal rulings) of the Sahabah (Companions of the Prophet) - may Allah be pleased with them. Also, `Umar (may Allah be pleased with him) used to sometimes recite some Surahs before others; sometimes in the first Rak'ah he would recite a Surah whose order comes after the Surah he recited in the second Rak'ah. It is reported that he recited Surah Al-Nahl in the first Rak`ah, and Surah Yusuf in the second Rak`ah, although Yusuf comes before Al-Nahl in the Mus-haf.

What is meant is that reciting in this order is Mustahab (desirable). If a person recites inside or outside Salah (Prayer) a Surah that precedes another one in order, it is acceptable and there is no problem- In sha'a-Allah (if Allah wills). However, it is preferable to follow that which the Sahabah (may Allah be pleased with them) did, i.e. to recite in consecutive order by reciting a Surah or an Ayah (Qur'anic verse), and then the Surah or Ayah that comes next. If a person is learning, then they can begin with ('Say: "I seek refuge with (Allâh) the Lord of mankind), then ('Say: "I seek refuge with (Allâh), the Lord of the daybreak), and then ('Say (O Muhammad peace be upon him): "He is Allâh, (the) One.). A teacher can teach his pupils the small Surahs before the longer ones, and there is no problem in doing so for the purpose of teaching; because one begins memorizing from the smaller

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Surahs which are easier to memorize, thus, there is no problem in doing so.



Q: Is it obligatory to recite Surahs (Qur'anic chapters) in consecutive order during Salah (Prayer)?

A: The Sunnah (action following the teachings of the Prophet) is to recite in order, in the same order that the Sahabah (Companions of the Prophet) - may Allah be pleased with them - arranged the Mus-haf (Qur'an, the Book). This is best; however, there is no problem in reciting in non-consecutive order. If one reads Surah Al-`Imran and then reads Surah Al-Baqarah, there is no problem.

However, it is preferable to recite in the same order that the Sahabah (may Allah be pleased with them) agreed on when compiling the Qur'an at the time of `Uthman. Therefore, one should recite Al-Baqarah and then Al-`Imran or whatever comes next. If one reads Surah Al-Bayyinah, then one should recite what comes next: Al-Zalzalah, Al-`Adiyat, and so on, this is the best order which is the order of the Mus-haf. However, if one recites from the end of the Qur'an and then recites a Surah from the beginning of the Qur'an, there is no problem in doing so. It is reported that `Umar (may Allah be pleased with him) recited Surah Al-Nahl in the first Rak`ah (unit of Prayer) of Fajr (Dawn) Prayer and then recited Surah Yusuf in the second Rak`ah, though Surah Yusuf comes before Surah Al-Nahl in the order of the Mus-haf. The Prophet (peace be upon him) recited on some nights Surah Al-Baqarah, then Surah Al-Nisa', and then Surah Al-`Imran.

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110- Ruling on reciting more than one Surah in a Rak`ah

Q: Is it permissible to recite more than one Surah (Qur'anic chapter) in one Rak`ah (unit of Prayer)? If this is permitted, do they have to be recited in the same order of the Mus-haf (copy of the Qur'an), or is it permitted to recite one Surah before another?

A: There is no problem in reciting two or more Surahs in one Rak`ah after reciting Al-Fatihah (Opening Chapter of the Qur'an). It is reported that the Prophet (peace be upon him) recited Surah Al-Baqarah, Al-Nisa`, and Al`Imran in one Rak`ah and approved of the act of some of the Sahabah (companions) who recited Surah Al-Fatihah and then another Surah after it as well as Surah Al-Ikhlâs: ('Say (O Muhammad peace be upon him): "He is Allâh, (the) One.'). Thus, two Surahs were recited along with Al-Fatihah.

This is acceptable. Also, there is nothing wrong with reciting Surahs in a non-consecutive order. However, the Sunnah (action following the teachings of the Prophet) is to recite them in the order that they have in the Mus-haf. This is best, for it is the same way that the Sahabah (may Allah be pleased with them) recited and organized Surahs. Therefore, one should recite Surahs according to the order of Mus-haf. This is best; however, if one recites a Surah before the other, it is acceptable.



111- Ruling on reciting some Surahs before others during a Jahri Salah

Q: I once offered a Jahri Salah (Prayer recited aloud) with some of my friends. In the first

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Rak`ah (unit of Prayer), I recited Surah (Qur'anic chapter) Al-Falaq; and in the second Rak`ah I recited Al-Zalzalâh. After I finished the Salah, one of my friends said to me: "Your recitation should be in accordance with the order of the Surahs in the Qur'an; you are not permitted to recite backward." Please advise me, may Allah reward you with the best.

A: The best is to recite according to the order of the Mus-haf (Qur'an, the Book), but, there is no problem in reciting a Surah before the other. It is not Haram (prohibited), so whoever says that it is not permitted is wrong. It is permitted, though it is better not to do so. Thus, if you recite Surah Al-Zalzalâh, then you should recite what comes after it, and if you recites Surah Al-Falaq: ('Say: "I seek refuge with (Allâh) the Lord of mankind), then you should recite after it Surah Al-Nas: ('Say: "I seek refuge with (Allâh), the Lord of the daybreak). However, if you recite as you did, i.e. Surah Al Falaq and then you recite Surah Al-Nasr: (When there comes the Help of Allâh) or Surah Al Kafirun or Al-Zalzalâh, this is all acceptable. It is reported that `Umar (may Allah be pleased with him) recited Surah Al-Nahl, and then recited Surah Yusuf. It is also reported that the Prophet (peace be upon him) recited Surah Al-Baqarah, then Al- Nisa' and then Al-`Imran. Therefore, reciting in order is Mustahab (desirable), and doing the opposite is not Haram.

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112- Ruling on reciting a number of Ayahs from different Surahs in one Rak`ah

Q: I offered the Fajr (Dawn) Prayer. After reciting Al-Fatihah (Opening Chapter of the Qur'an) in the second Rak`ah (unit of Prayer) I recited the last part of Surah Al-Naba'. After completing my Prayer, I realized that I had actually combined Ayahs (Qur'anic verses) from Surah Al-Naba' and Surah Al-Nazi`at. While I was praying, I was sure that I was reciting it correctly. My question is: Have I committed a sin by doing this?

A: There is nothing wrong with you reciting Ayahs from Surah Al-Naba` and then Ayahs from Surah Al-Nazi`at, or Ayahs from any other Surah. There is no problem in doing so - all praise be to Allah.





113- The ruling on reciting an Ayah in place of another

Q: It might happen sometimes that I forgetfully replace an Ayah (Qur'anic verse) with another, or recite a word incorrectly while offering Salah (Prayer). Actually, I remember it only while performing the Ruku' (bowing) or Sujud (prostration) or after finishing Salah. What is the ruling in this case? What should I do? Should I repeat the Rak`ah (unit of Prayer)?

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A: What is obligatory in this regard is reciting Al-Fatihah (Opening Chapter of the Qur'an). Thus, reciting Al-Fatihah, also called Surah Al-Hamd, discharges the obligation, praise be to Allah. Accordingly, incorrectly adding two or more Ayahs, changing the order of Ayahs, forgetting an Ayah or missing a word does not affect the validity of Salah. If such is the case, you need not repeat a Rak`ah or the entire Salah, praise be to Allah. However, you have to do your best to recite some Ayahs after reciting Al-Fatihah in the first and second Rak`ahs of Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers. Regarding the third Rak`ah of Maghrib and the third and fourth Rak`ahs of Zhuhr, `Asr and `Isha', reciting Al-Fatihah only is sufficient, praise be to Allah.



114- Ruling on cutting short Salah because of a mistake while reciting Al-Fatihah or any other Surah

Q: Once while performing Salah (Prayer), I got so confused while reciting the "Sudrah" after reciting Al-Fatihah (Opening Chapter of the Qur'an) that I repeated it more than once. However, this also did not work and I had to cut short the Salah. Thereafter, I commenced Salah anew saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and then recited Al-Fatihah and the Surah (Qur'anic chapter) again. Is my Salah valid? How should I behave if this happens once again?

A: You should not have cut short the Salah. Actually, what is obligatory as far as reciting the Qur'an during Salah is concerned is to recite Al-Fatihah.

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In other words, reciting Al-Fatihah discharges the obligation and whatever else is recited is Mustahab (desirable). However, we did not know what you intend by the word "Sudrah". If by which you mean the extra Surah or Ayahs (Qur'anic verses) to be recited after Al-Fatihah, it is Mustahab to recite it or them. However, it will be sufficient to perform Ruku` (bowing) without reciting any extra Ayahs after Al-Fatihah. However, if by "Sudrah" you mean something else, you should explain it in another question. To sum up, if you mean that you got confused while reciting the extra Ayahs after reciting Al-Fatihah and failed to recite any Ayahs or Surahs, you do not have to cut short your Salah. In such a case, you should just perform Ruku`, in which case Al-Fatihah will serve the purpose, praise be to Allah.



115- Ruling on reciting only Al-Fatihah in the last two Rak`ahs of a Four-Rak`ah Salah

Q: In the Zhuhr (Noon) and the `Asr (Afternoon) Prayers, I recite in the first two Rak`ahs (units of Prayer) Al-Fatihah (Opening Chapter of the Qur'an) and another Surah (Qur'anic chapter). But in the last two Rak`ahs, I recite only Al-Fatihah; is my Salah valid?

A: Yes, it is the Sunnah (action following the example of the Prophet) to recite Al-Fatihah in the first and second Rak`ahs

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and another Surah and in the third and fourth Rak`ahs Al-Fatihah only. It was reported on the authority of Abu Qatadah in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) used to recite only Al-Fatihah in the third and fourth Rak`ahs; however, if anyone adds another Surah after Al-Fatihah, their Salah is valid, as something to that effect was authentically reported on the authority of Abu Sa`id Al-Khudry and related by Imam Muslim. The Prophet (peace be upon him) would sometimes do so; therefore, there is nothing wrong with adding another Surah after Al-Fatihah in the third and fourth Rak`ahs of the Zhuhr Prayer. However, the usual act of the Prophet (peace be upon him) was to recite only Al-Fatihah in the third and fourth Rak`ahs.



116- Explaining the Sunnah regarding the Qur'an recitation in Maghrib Prayer

Q: Shaykh Sayyid Sabiq stated that restricting oneself while offering Maghrib (Sunset) Prayer to only to reciting the short Surahs of Mufassal (the last 65-70 chapters of the Qur'an) was the practice of Marwan ibn Al-Hakam which runs counter to the Sunnah (action following the example of the Prophet). On the contrary, Al-Nawawy stated that doing so is the Sunnah. Which is correct?

A: The correct view is that of Sayyid Sabiq. In fact, the Prophet (peace be upon him) was not persistent in reciting the short Surahs of Mufassal; rather, he would sometimes recite some short Surahs of

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Mufassal, sometimes some long Surahs thereof and sometimes Surahs from other than Mufassal. Thus, it is better for an Imam to vary his choices of Surahs following the example of the Prophet (peace be upon him). In this regard, he should not persistently recite short, long or medium Surahs of Mufassal. Rather, he should widen the scope of his Surah choices following the example of the Prophet (peace be upon him). While offering Maghrib Prayer, the Prophet (peace be upon him) is authentically reported to have recited Surah Al-Mursalat, a long Surah of Mufassal, at the last stage of his life. He is also reported to have recited Surah Al-Tur, a long Surah of Mufassal, and Surah Al-A`raf, a long Surah, dividing it to the two Rak`ahs while offering Maghrib Prayer. Accordingly, the Sunnah is to recite short Surahs of Mufassal and other Surahs as well while offering Maghrib and not to restrict oneself to one choice.



117- Ruling on prolonging Fajr Prayer

Q: Which is better: prolonging or shortening Fajr (Dawn) Prayer? Provide us with the answer, may Allah reward you with the best!

A: The Sunnah (action following the example of the Prophet) is to prolong Fajr Prayer. Actually, the Prophet (peace be upon him) would prolong it

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to such an extent as may not be compared to any other Salah (Prayer). He would recite from sixty to one hundred Ayahs (Qur'anic verses) as reported by Jabir and a group of his Sahabah (Companions) (may Allah be pleased with them all). Actually, all of them reported that he would prolong Fajr Prayer reciting during it from sixty to one hundred Ayahs. Accordingly, the Sunnah is to prolong and not to shorten Fajr Prayer unless under circumstances requiring shortening it, such as a widespread disease or the like. However, the basic principle regarding Fajr Prayer is prolonging its Qur'an recitation, Ruku` (bowing) and Sujud (prostration) following the example of the Prophet (peace be upon him).



118- The ruling on reciting the Qur'an hastily during Salah

Q: I perform Salah (Prayer) and I recite Al-Fatihah (Opening Chapter of the Qur'an) along with the short Surahs (Qur'anic chapters) quickly and perform the Salah movements very quickly as well. Is this permissible? May Allah grant you success!

A: The Sunnah (action following the example of the Prophet) regarding the manner of reciting the Qur'an is to recite it slowly and in order to allow for contemplation and thoughtfulness. This applies to Al-Fatihah (Opening Chapter of the Qur'an) as well as other Surahs (Qur'anic chapters). The Sunnah is to contemplate and think deeply

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through Tartil (slow recitation of the Qur'an) as opposed to making haste. In this regard, Allah (Glorified and Exalted be He) stated: [﴿And recite the Qur'ân \(aloud\) in a slow, \(pleasant tone and\) style.﴾](#) He (Glorified and Exalted be He) also says: [﴿\(This is\) a Book \(the Qur'ân\) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴾](#) It is thus impermissible to recite as quickly as may result in improper pronunciation of some Ayahs (Qur'anic verses). One has to be slow and calm in order to produce clear recitation making it easy to contemplate and reflect. Missing or mispronouncing some sounds while reciting is impermissible. On the contrary, one has to remain calm taking one's time in order to properly pronounce sounds and words. The same should be applied to the movements of Salah by taking one's time while performing Ruku` (bowing) and Sujud (prostration), while sitting between the two Sajdahs (prostrations) and while standing up after Ruku`. Undoubtedly, tranquility is an indispensable Fard (obligatory) while offering Salah - moving too rapidly invalidates Salah. Accordingly, we recommend that the questioner observe tranquility and avoid hastiness while performing Ruku`, say Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great) thrice or more and then say Subhanaka Allahumma Rabbana wa bihamdika Allahumma ighfir li (Glory and praise be to you O Allah our Lord, O Allah forgive me). Getting up after Ruku`. One should be at ease while standing and say Allahumma Rabbana wa laka Al-Hamd hamdan kathiran tayyiban mubarakan fihi mil' Al-Samawati wa mil' Al-Ard wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in ba`d (O Allah our Lord, to You be praise, an abundant, beautiful, blessed praise, filling the heavens, filling the earth, filling everything in between and filling

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whatever else You will besides that).

This is the preferable practice, but observing tranquility is essential. One should stand straight, after Ruku`, and at ease and say "Rabbana wa laka Al-Hamd", which is obligatory according to the correct opinion held by scholars. However, it is preferable to add the phrase "hamdan kathiran tayyiban mubarakan fihi mil' Al-Samawati wa mil' Al-Ard wa mil'a ma baynahuma wa mil'a ma shi'ta min shay'in ba`d". In addition the Prophet (peace be upon him) is reported to have recited the following: [﴿Ahla al-Thana'i wal-Majd, ahaqqu ma qala al-`abd wa kulluna laka `abd. Allahumma la mani`a lima a`tayt, wala mu`tiya lima mana`t, wala yanfa`u thal-jaddi minkal-jadd \(You are worthy of praise](#)

and glory, most worthy of what a servant says, and we all are Your servants, no one can withhold what You give or give what You withhold, and riches cannot avail a wealthy person against You).»

The same applies to Sujud, during which one should be at ease prostrating oneself on seven body organs, i.e. the forehead, the nose, the two knees and the toes. While in this position, one should not hasten to get up unless one is completely at ease and after saying Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High) thrice and preferably saying "Subhanaka Allahumma Rabbana wa bihamdika Allahumma ighfir li". Moreover, one should stay in this position longer in order to supplicate to Allah following the example of the Prophet (peace be upon him) who would supplicate to Allah while performing Sujud saying: (Allahummaghfir li thanbi kullahu, diqqahu wajillahu, wa-awwalahu wa-akhirahu, wa-`alaniyatahu wa-sirrahu (O Allah! Forgive me all my sins; the major sins and the minor ones, those I did in the past or will do in the future, and also the sins I did in secret or in public).» This is Mashru` (Islamically permissible) Du`a' (supplication) and

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he (peace be upon him) said: (The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).» And: (When performing Sujud, strive in making Du`a', for then you are more likely to receive an answer.)»

Accordingly, a believer should not make haste while performing Sujud; rather, they should be at ease and observe tranquility, which is a fundamental pillar of Salah. It is even recommended to remain in Sujud for a relatively long period in order to supplicate to Allah and say "Subhana Rabbiya Al-A`la" repeatedly, three, five or seven times, although it is obligatory to say it only once. In short, it is obligatory to observe tranquility and to take one's time. The same applies to the position of sitting between the two Sajdahs, which one should sit upright and completely at ease and say: (Rabbi ighfir li, Rabbi ighfir li (Oh my Lord, forgive me, forgive me).» (Allahumma ighfir li, war-hamni, wah-dini wa-jburni wa`afini war-zuqni (O Allah, grant me pardon, have mercy upon me, direct me to righteousness and provide me sustenance.))»

This is how the Prophet (peace be upon him) would do. Undoubtedly, a Muslim is to follow the example of the Prophet (peace be upon him) and imitate his actions.

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One should not make haste while performing Salah, for it is the main pillar of Islam and is of paramount importance. Observing tranquility and taking one's time while performing it is obligatory and is one of its Rukns (pillars). To conclude, we advise the questioner to give special care in this regard, fearing Allah and knowing that He is observing him. When offering Salah, one must be tranquil and not hasten. Likewise, while reciting the Qur'an, one should recite in a low, solemn and clear manner that leads to contemplation and its benefits.



119- The ruling on reciting the Qur'an while performing Ruku` or Sujud

Q: A Muslim sister from Qatar asks about reciting the Qur'an while performing Ruku` (bowing) and Sujud (prostration). What is the ruling on this? Was Aly (may Allah be pleased with him) reported to have been forbidden from doing so as it is reported in the Hadith?

A: The Prophet (peace be upon him) is authentically reported to have prohibited reciting the Qur'an while performing Ruku` or Sujud. In fact, `Aly (may Allah be pleased with him) said that the Prophet (peace be upon him) prohibited doing so. Perhaps on seeing `Aly doing so out of ignorance about the ruling, the Prophet (peace be upon him) ordered him not to do it.

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again. It is also probable that the Prophet (peace be upon him) initially ordered him not to do so. Furthermore, Ibn `Abbas (may Allah be pleased with him) reported the Prophet (peace be upon him) authentically as prohibiting reciting the Qur'an while performing Ruku` or Sujud. Accordingly, a praying person may recite the Qur'an only while standing - or sitting if one is ill - and may not recite it while performing Ruku` or Sujud.



120- Pointing out what is said during Ruku` and Sujud

Q: What should I say in the Ruku` (bowing) and Sujud (prostration)?

A: It is prescribed to say in the Ruku`, "Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great!)," three times or more and to say in the Sujud, "Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High!)" three times or more. According to the most correct scholarly opinion, it is Wajib (obligatory) to say in the Sujud, "Subhana Rabbiya Al-A`la," at least one time and in the Ruku`, "Subhana Rabbiya Al-`Azhim," at least one time. Also, it is Mustahab (desirable) for both men and women to say in the obligatory and supererogatory Salah (Prayer) in the Ruku` and Sujud, 'Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma ighfirli (Glorified is Allah and all praise be to Him, O Allah! Forgive me!)" It is Mustahab also to offer a lot of Du`a' (supplication) in Sujud and to say in the Ruku` and Sujud,

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Subuhun Qudusun Rab Al-Mala'ikati wal-ruh (Glorified, Holy, Lord of the Angels and of Gabriel), Subhana dhil-Jabaruti, wal-Malakuti, wal-Kibriyya'i, wal-'Azamati (All glory is due to Allah, the Omnipotent, the Possessor of sovereignty and grandeur). However, this Du`a' is only to be said in Sujud, as in Ruku` is one should glorify Allah. The Prophet (peace be upon him) stated, *(As for Ruku`, extol in it the Great and Glorious Lord, and as for Sujud, be earnest in Du`a', for it is fitting that your Du`a' should be answered.)* The Prophet (peace be upon him) also says: *(The nearest a servant comes to his Lord is while prostrating, so offer much Du`a' (in this state).)*



121- The ruling on Du`a' in Ruku` and Sujud

Q: Is it permissible to offer Du`a' (supplication) during Salah (Prayer) in Ruku` (bowing) and Sujud (prostration)?

A: Du`a' is Mashru` (Islamically permissible) in Sujud, for the Prophet (peace be upon him) said: [\(As for Ruku`, extol in it the Great and Glorious Lord; and as for Sujud, be earnest in it in Du`a', for it is fitting that your Du`a' should be answered.\)](#) (Related by Muslim in his Sahih [Authentic Hadith Book]) He (peace be upon him) also said: [\(The nearest a servant comes to his Lord is while in prostration](#)

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[, so make a lot of Du`a' \(in this state\).](#) Du`a' in Sujud is a means of getting closer to Allah and an act of obedience that is likely to be answered. As for Ruku`, it is best to make it the place of glorification; rather than Du`a', except for a brief Du`a'. The Prophet (peace be upon him) said: [\(So far as Ruku` is concerned, extol in it the Great and Glorious Lord...\)](#) This gives evidence that Ruku` should be dedicated for glorification in obedience to the Prophet (peace be upon him) who said: [\(So far as Ruku` is concerned, extol in it the Great and Glorious Lord...\)](#) Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great), Subhana dhil-Jabaruti, wal-Malakuti, (Glory be to Allah, the Omnipotent, the Possessor of Sovereignty and Grandeur), and Subhun Qudusun Rab Al-Mala'ikati wal-ruh (Glorified, Holy, Lord of the Angels and of Gabriel!) All this is considered glorification. As for Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma ighfirli (Glorified is Allah and all praise be to Him! O Allah! Forgive me), this includes glorification and a brief Du`a'.

`Aishah (may Allah be pleased with her) reported that the Prophet (peace be upon him) used to praise Allah a lot in his Ruku` and Sujud: [\(Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma ighfirli \(Glorified is Allah and all praise be to Him, O Allah! Forgive me.\)\)](#) This indicates that this statement is made in Ruku` as well as Sujud though it includes, Allahumma ighfirli (O Allah! Forgive me!)

which is a Du`a', but brief. The Ruku` is mostly the place for glorification, acting upon the saying of

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the Prophet (peace be upon him): [\(So far as Ruku` is concerned, extol in it the Great and Glorious Lord...\)](#) If one offers a short Du`a' as in the Hadith: [\(Allahumma ighfirli \(O Allah! Forgive me,\)\)](#) there is nothing wrong with this. However, it is Sunnah (action following the example of the Prophet) to make Sujud the place to make Du`a'.



122- The ruling on supplicating forgetfully in Ruku`

Q: If anyone makes Du`a' (supplication) in Ruku` (bowing) out of forgetfulness, is this permissible?

A: There is no harm in this, but it should not be done intentionally. The Prophet (peace be upon him) says: *(So far as Ruku` is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication.)* Du`a' should be offered in Sujud, while Ruku` should be for glorification of the Lord, by saying: Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great), Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma ighfirli (Glorified is Allah and all praise be to Him, O Allah! Forgive me), and Subuhun Qudusun Rab Al-Mala'ikati wal-ruh (Glorified, Holy, Lord of the Angels and of Gabriel). This is Mashru` (Islamically permissible) for Ruku`. The Du`a' of "Subhanaka-Allahumma Rabbana wa lakal-Hamd

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Allahumma ighfirli" [O Allah! All praise is due to You! O Allah! Forgive me!] is part of Tasbih (glorification of Allah) which should be said repeatedly in Ruku`, while Sujud should be allocated for Dua'.



123- The ruling on placing the feet together in Ruku`

Q: Is it preferable to place one's feet together or keep them apart in Ruku` (bowing)?

A: The Sunnah (action following the example of the Prophet) is to keep them apart.





124- Ruling on saying "Rabbana wa Laka Al-Hamd" instead of saying "Sami`a Allahu liman hamidah"

Q: In my Salah (Prayer) and when rising from Ruku` (bowing), I used to say, "Rabbana wa laka al-hamd (O our Lord! All praise is due to You!)" without saying "Sami`a Allahu liman hamidah" (Verily, Allah hears whoever praises Him!)" Later on, I heard that this is not permissible and that I should say: "Sami`a Allahu liman hamidah." Am I to blame with regard to my past Salah, bearing in mind that I did not know that saying, "Sami`a Allahu liman hamidah" is Wajib (obligatory) in Salah? Guide me. What should I do? May Allah reward you with the best!

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A: We hope that there is no blame on you as you did so out of ignorance; nevertheless, you should seek Istighfar (seeking forgiveness from Allah) and Tawbah (repentance to Allah) and regret what you did, including taking this matter lightly and failing to ask about it. It is obligatory on anyone who does not know something concerning Salah or any other act of worship to ask the people of knowledge. What you did in the past is valid. All praise is due to Allah. As for the forthcoming Salah, you have to say, "Sami`a Allahu liman hamidah" when rising from Ruku`. This applies to the Imam (the one who leads congregational Prayer), and those who offer Salah individually. The Ma'mums (people being led by an Imam in Prayer) should say, "Rabbana wa laka al-hamd." This is the right way; it is not permissible for the Ma'mums to say, "Sami`a Allahu liman hamidah." It is the Imam and the person who offers Salah individually who, when rising from Ruku`, say, "Sami`a Allahu liman hamidah," and when standing up straight say, "Rabbana wa laka al-hamd," or "Allahuma Rabbana laka al-hamd." We ask Allah to forgive you for the past and your Salah is valid In sha'a-Allah (if Allah wills), for what you did was out of ignorance. In your forthcoming Salah, you should remember to say, "Sami`a Allahu liman hamidah," if you offer Salah individually and say, "Rabbana wa laka al-hamd," or "Allahuma Rabbana laka al-hamd," if you offer Salah after the Imam.



125- Ruling on saying: Allahu Akbar when rising up from Ruku`

Q: When rising from Ruku` (bowing), should one say: "Allahu Akbar [Allah is the Greatest]"

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or is this impermissible?

A: When you rise from Ruku`, whether you are the Imam (the one who leads congregational Prayer) or Munfarid (person offering Salah individually), you should say: "Sami`a Allahu liman hamidah" (Verily, Allah hears whoever praises Him!) If you are a Ma'mum (person being led by an Imam in Prayer), you should say: "Rabbana wa laka al-hamd (O our Lord! All praise is due to You.)" This is according to the Sahih (authentic) Hadiths reported from the Prophet (peace be upon him) in this respect.



126- Ruling on raising hands after "Sami`a Allahu liman hamidah"

Q: What is the ruling on raising hands after saying, "Sami`a Allahu liman hamidah" in Salah (Prayer)?

A: It is prescribed for the person who offers Salah to raise their hands in four positions:

First Position: At Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). They have to raise their hands in line with their shoulders or ears.

Second Position: At Ruku` (bowing) when saying, "Allahu Akbar". They raise their hands in line with their shoulders or ears.

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Third Position: When standing up from Ruku`, they raise their hands saying, "Sami`a Allahu liman hamidah" (Verily, Allah hears whoever praises him!) This is what the Prophet (peace be upon him) did when standing up from Ruku`. The Imam (the one who leads congregational Prayer), the Munfarid (person who offers Salah individually) and the Ma'mum (person being led by an Imam in Prayer), all should raise their hands when standing up from Ruku` when the Imam says: "Sami`a Allahu liman hamidah" and the Ma'mum says: "Rabbana wa laka al-hamd (O our Lord! All praise is due to You!)" This is the Sunnah (action following the example of the Prophet).

Fourth Position: When standing up from the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) to offer the third Rak`ah (unit of Prayer) of the Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, and `Isha' (Night) Prayer, they are to raise their hands in line with their shoulders or ears, saying "Allahu Akbar." It was authentically reported that the Prophet (peace be upon him) raised his hands in these four instances. This is maintained by the Jumhur (dominant majority of scholars), based on the Hadith reported on the authority of Ibn `Umar and `Aly (may Allah be pleased with him). There are many other Hadiths to the same effect. Raising the hands at the first three positions: Takbirat-ul-Ihram, Ruku`, and standing up from Ruku` was authentically reported in other Hadiths. In conclusion, it was authentically reported that the Prophet (peace be upon him) raised his hands in these four instances. So it is Sunnah for one offering Salah to do so, following the example of the Prophet (peace be upon him.)

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127- The ruling on placing the hands close together when saying: Sami`a Allahu liman hamidah

Q: What is the ruling on placing the hands close together when saying: "Sami`a Allahu liman hamidah"?

A: The Sunnah (action following the example of the Prophet) is to raise one's hands unclasped in line with the shoulders or ears; the right hand to the right shoulder or ear and the left hand to the left shoulder and ear, as the Prophet (peace be upon him) did. It is Sunnah to raise one's hands in line with the shoulders or ears at Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), at Ruku` (bowing), when standing up from Ruku`, and when standing up from first Tashahhud (testification recited in the sitting position in the second unit of Prayer.) When raising hands after standing up from Ruku`, one should say: "Sami`a Allahu liman hamidah," while the Ma'mum (person being led by an Imam in Prayer) says, "Rabbana wa laka al-hamd (O our lord! All praise is due to You!)" The Prophet (peace be upon him) would sometimes raise his hands to his shoulders and sometimes to his ears.

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128- Ruling on raising hands before and after Ruku`

Q: Is it correct that is obligatory upon a Muslim to raise their hands in line with their ears when performing Ruku` (bowing) and after rising from it, as they do at Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)? Is it permissible for women to do so as well?

A: This act is Sunnah (supererogatory act of worship following the example of the Prophet) and not Faridah (obligatory act) to raise hands in line with ears or shoulders when pronouncing Takbirat-ul-Ihram, as the Prophet (peace be upon him) did. The same applies when performing Ruku`, rising from it and standing up after the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) to offer the third Rak`ah, following the example of the Prophet (peace be upon him). This is a stressed Sunnah, but if anyone does not observe it, their Salah will be valid. This ruling applies to women as well, according to the correct scholarly opinion. The Prophet (peace be upon him) did not single women out in this regard. Therefore, according to the correct scholarly opinion, women are to raise their hands at Takbirat-ul-Ihram, Ruku`, rising from Ruku` and standing up from the first Tashahhud.



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Q: We know that raising the hands along with Takbirs (saying: "Allahu akbar [Allah is the Greatest])" is done four times in Salah; one of which is immediately after rising up from Ruku` (bowing). Should one raise the hands simultaneously while saying: "Sami`a Allahu liman hamidah [Verily! Allah hears whoever praises Him!]", or after resuming an upright posture following Ruku` and on saying, "Rabbana walakal-hamd [Our Lord! To You belongs all praise.]"?

A: It is a Sunnah (supererogatory act of worship following the example of the Prophet) to raise one's hands while resuming a standing position following Ruku` and simultaneously with saying: "Sami`a-Allahu leman hamedah", whether one is the Imam (a person who leads congregational prayer) or praying individually. If one is a Ma`mum (a person being led by an Imam in prayer), one is to raise the hands when saying: "Rabbana walakal-hamd", which is the Sunnah.



Q: A questioner says: What is the ruling on raising hands to chest after rising up from Ruku` (bowing); should the hands be placed over the chest or down by one's sides? Guide us! May Allah reward you with the best!

A: It is preferable to place the hands over the chest upon rising up from Ruku`. A Hadith was narrated in this regard on the authority of Wa'il ibn Hujr and another on the authority of Qabisah narrating it from his father that [\(the Messenger of Allah \(peace be upon him\) used to put his hands over his chest when standing in prayer.\)](#) This posture includes standing

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before and after Ruku` as both are called standing. So one should place the hands on one's chest, this is preferable.



Ruling on putting the right hand on the left one after standing from Ruku` in Salah

Q: What is the ruling on the case of putting the right hand on the left one after standing from Ruku` (bowing) in Salah (Prayer)? We ask Your Eminence to explain this matter in detail and include the views of the leading scholars on this issue. Does he who claims that this case is Bid`ah (innovation in religion) and Dalalah (deviation from what is right) have evidence to which he allows the hands to be at his sides or does he take people's custom as proof, knowing that acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion)? If the Imam (the one who leads congregational Prayer) leaves his hands at his sides after standing from Ruku`, do I have to emulate and follow him in leaving my hands at my sides or should I put the right hand over the left one? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar). Provide us with the Fatwa, may Allah reward you!

A: Sahih (authentic) Hadiths reported from the Prophet (peace be upon him) indicate that the Prophet (peace be upon him) used to hold his left hand with his right one and place his right palm over his left one and so did he with the wrist and the forearm. This has been proved by the Hadith reported by Wa'il and his meaning has been confirmed by the Hadith reported by Sahl that was related in Al-Bukhari. The Hadith has also been narrated by Qabisah ibn Halb on the authority of

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his father, and it has been narrated as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) from Tawus from the Prophet (peace be upon him). The correct opinion is that the right hand is to be placed over the left one while standing before Ruku` and after it. There is no more details in the Hadith of the Prophet (peace be upon him) and no one is known to have reported from the Prophet (peace be upon him) that he left his hands at his sides after standing from Ruku` during Salah nor from Sahabah (Companions of the Prophet, may Allah be pleased with them) The basic rule is to hold the hands as was done before Ruku' (bowing) and so is it while standing after Ruku'. Whoever alleges that the Prophet (peace be upon him) used to leave his hands at his sides should produce evidence. Whoever states that holding hands after Ruku' is Bid`ah, is wrong. Some scholars stated that he has the choice to leave his hands at his sides or hold them, as he wishes, while standing after Ruku`. However, the correct opinion is that he is to hold his hands as he did before Ruku` because the rule is to follow the Sunnah (whatever is reported from the Prophet) as such. Wa'il (may Allah be pleased with him) has said: [\(I saw the Prophet \(peace be upon him\) placing his right hand over his left one while standing in Salah.\)](#) The meaning of "while standing in Salah" includes standing after and before Ruku` while praying. Thus, it includes both standing before Ruku` and standing after

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it. The same is true to the statement of Sahl Ibn Sa`d (may Allah be pleased with him): [\(At the time of the Prophet \(peace be upon him\) people were commanded to put the right hand on the left palm or the right hand on the left arm while praying.\)](#) Abu Hazim, who narrated from Sahl, stated: "What I

know is that he attributes this to the Prophet (peace be upon him).) This indicates that he (the worshipper) puts his right hand on his left arm while standing. This may indicate that what Wa'il said is meant and that he puts his right hand on his left palm and the fingers tips of his right hand on the forearm of his left hand. He (Wa'il) expressed the forearm by the left arm which may indicate that he sometimes put his right hand on his palm and sometimes on his left arm. There is no evidence from the Prophet (peace be upon him) for leaving the hands at one's sides before Ruku` or after it. Acts of worship are Tawqifiy, not bound by people's opinions or Ijtihad (juristic effort to infer expert legal rulings).

The rule is to do what is used to be done. As long as the person holds hands before Ruku`, the rule is to do so while standing after Ruku`, as it was said by Wa'il: [\(I saw the Prophet \(peace be upon him\) putting his right hand over his left one while standing in Salah.\)](#) He meant his right palm on his left one. This is what we have written in

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the description of the Salah of the Prophet (peace be upon him). This is what we adopt, which is indicated by the Hadith. May Allah grant us all success!



Q: Is putting the right hand on the left upon the chest after standing from Ruku` (bowing) a Sunnah (action following the example of the Prophet) or a Bid`ah (innovation in religion)? What is the evidence?

A: To put your hands on your chest before and after Ruku` is a Sunnah. The evidence for this is that the Prophet (peace be upon him) used to put his right hand on his left while praying and he commanded the Muslims to do so. It has been authentically reported from the Hadith of Wa'il that : [\(The Prophet \(peace be upon him\) used to put his right hand on his left .\)](#) Another narration reads: [\("...\(on his left palm\), the wrist, and forearm"\)](#) This is the Sunnah. It was mentioned in another narration from Wa'il ibn Hujr that was related by Ibn Khuzaymah, that he (peace be upon him) used to put his hands on his chest. This was also related by Imam (initiator of a Madh-hab) Ahmad in the Hadith reported by Qabisah ibn Hulb Al-Ta'iy on the authority of his father that he said: [\(The Prophet \(peace be upon him\) used to put his hands on his chest while standing in Salah \(Prayer\).\)](#) This was also stated by

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Wa'il in his saying: [\(When the Prophet \(peace be upon him\) was standing in Salah, he used to put his right hand on his left.\)](#) This indicates that in the case of standing before or after Ruku`, hands are to be placed on the chest. This has been indicated by the Hadith of Tawus which came as Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) from the Prophet (peace be upon him) with a good Isnad (chain of narrators) to put the right hand on the left on the chest. To put one's hands on the chest before and after Ruku` is the most correct opinion. With regard to the treatise of some brothers who composed treatises on the description of the Salah of the Prophet (peace be upon him), in which they claim that putting one's hands on the chest after standing from Ruku` is Bid`ah, they are wrong about this, and their opinions are not reliable. However, this should not mean that we should not benefit from their books. They are wrong in this issue and to err is human. The statement of those who wrote about the description of the Salah of the Prophet (peace be upon him) that putting one's hands on the chest after standing from Ruku` is Bid`ah, is wrong. It is the statement of our brother Shaykh Nasir Al-Din Al-Albany who is wrong about this issue, even though he is an honorable scholar, whose books are beneficial. However, every person is fallible, but his errors are very few. We ask Allah to help him take his view back.



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Q: Is there a legal evidence in favor of putting hands on the chest after standing from Ruku`?

A: Yes! It has been reported that the Prophet (peace be upon him) used to put his right hand on his left on his chest when he was standing during Salah (Prayer). This was done generally before and after Ruku` (bowing). It was authentically reported in the Sunan (Hadith compilations classified by jurisprudential themes) that Wa'il ibn Hujr said: [\(When he was standing, the Prophet \(peace be upon him\) used to put his right hand on his left one.\)](#) This comprises his standing before and after Ruku`. Likewise, the Hadith of Sahl ibn Sa`d that was reported by Al-Bukhari (may Allah be merciful with him), which reads: [\(People are commanded to place their right hand over their left arm during Salah.\)](#) (Related by Al-Bukhari) This means that the right hand is to be placed on the left one while standing in Salah. This is because in the state of Ruku`, the hands are placed on one's knees, in the state of Sujud (prostration) the hands are placed on the ground, and in the state of sitting, they are placed on one's thighs or knees. What remains is the state of standing, in which the right hand is to be placed on the left arm. The Hadith that was reported by Wa'il makes it clear that the hands are to be placed on

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one's chest. Hadiths interpret each other. This was also indicated by a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration), which is narrated by Tawus ibn Kisan the venerated Tabi'y (Follower, one of the generation after the Companions of the Prophet) with Sahih (authentic) Isnad (chain of narrators): [\(That the Prophet \(peace be upon him\) used to put his right hand on his left on his chest while standing in Salah.\)](#) This comprises standing before and after Ruku`. Those who differentiate between standing after Ruku' and standing before it claim that one should not put his hands on his chest after Ruku'. They need to provide evidence for this claim. The rule is to put hands on the chest while standing after Ruku` as one did while standing before Ruku`. Those who claim that the hands are to be put at one's sides need to provide evidence. Otherwise, the rule is that the hands are to be put on the chest while standing after Ruku` as was done in the first state while standing.



Q: I would like you to explain the Shar`y (Islamically lawful) ruling on putting the hands (on the chest) after rising from Ruku` (bowing). May Allah reward you with the best.

A: The Sunnah (action following the example of the Prophet) is to put one's hands on the chest after rising from Ruku` as the case while standing before Ruku` based on the Hadith narrated by Wa'il ibn Hujr in which he said: [\(The Prophet \(peace be upon him\) used, while standing in Salah \(Prayer\), to put his right hand on his left hand, and his right palm on his left palm, wrist and forearm.\)](#) (Related by Abu Dawud,

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an-Nasa'y, and others with a sound Isnad (chain of narrators) on the authority of Wa'il ibn Hujr) It was related in the Sahih (Authentic Hadith Book) of Al-Bukhari (may Allah be merciful with him) on the authority of Abu Hazim that Sahl Ibn Sa`d said: "I believe that he attributed it to the Prophet (peace be upon him)." He (peace be upon him) said: [\(People are commanded to place their right hand on their left arm while offering Salah.\)](#) This comprises standing before and after Ruku`. The Sunnah for the Mu'min (believer) male and female is to put the right hand on the left hand before and after Ruku`. As for what was mentioned in the book 'Sifat Salat an-Naby' (The Manner of the Salah of the Prophet [peace be upon him]) by our respected scholar and brother Shaykh Muhammad Nasir ad-Din al-Albany that: 'Putting them (one's hands on the chest) after rising from Ruku' is Bid`ah (innovation in religion),' is a mistake we have pointed out and explained many times as it should be. I hope that His Eminence will take his opinion back because it is incorrect. I ask Allah to help all to do that pleases Him.



130 - The Sunnah in moving down from Ruku' to Sujud

Q: In describing the manner of the Salah (Prayer) of the Prophet (peace be upon him), You (may Allah safeguard you) have mentioned that the worshipper

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should kneel down from Ruku` (bowing) to Sujud (prostration) on their knees and rise (after Sujud) for the next Rak`ah (unit of Prayer) with raising hands first before the knees. However, some scholars mentioned otherwise. Which of the two opinions should we adopt and follow? May Allah reward you with the best.

A: Scholars (may Allah be merciful with them) have two opinions with regard to your question. Some preferred that the worshipper should come down on their knees first followed by their hands and then their forehead and nose. This is according to the narration of Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Wa'il ibn Hujr (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(When the worshipper makes Sujud, let their knees go before their hands.\)](#) This is also confirmed by the Hadith narrated by Anas (may Allah be pleased with him) that was related by Al-Hakim and others. Scholars said this would be more comfortable for the worshipper and the farthest from resembling animals, like camels, that kneel down with the forearms first and then the rear. They added that this would also conform to the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) in which the Prophet (peace be upon him) said: [\(Let none of you kneel down as camels do.\)](#) This is because when the camel kneels down, its forearms go first. If the worshipper lets their legs go first, they would not resemble the camel. As for the last phrase in the Hadith: [\(And let them \(worshipper\) place their hands \(on the ground\) before their knees,\)](#) some scholars said that

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the two words 'hands and knees' might be reversed as it should be: 'They should place their knees before their hands.' In this way, the beginning of the Hadith conforms to its end and the Hadith conforms to the other Hadiths narrated by Wa'il ibn Hujr and Anas and other Hadiths narrated on the same subject. This is the most correct opinion as it makes Hadiths conform to each other without conflict. The Hadith that includes the prohibition to kneel down as camels do agrees with the Hadith reported by Wa'il on letting the two knees go first and then the hands in Sujud. With regard to the addition: [\(And let them \(worshipper\) place their hands \(on the ground\) before their knees,\)](#) it contradicts the beginning of the Hadith of Wa'il because if the worshipper places their hands on the ground before their knees, they will resemble the camel in kneeling down with its front. This is the preponderant opinion. Other scholars were of the view that the phrase: [\(And let them \(worshipper\) place their hands,\)](#) clearly indicates that the worshipper should put their hands before their knees. By adopting this viewpoint, they contradict the Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) narrated by Wa'il which agrees with the beginning of that narrated by Abu Hurayrah. The sound and preponderant viewpoint,

according to my point of view, is that the worshipper should let their knees go first followed by their hands, and then their forehead and nose. This conforms to the Hadith narrated by Wa'il and the first part in the Hadith narrated by Abu Hurayrah. As for the addition: [\(And let them \(worshipper\) place their hands \(on the ground\) before their knees,\)](#) it might be an insertion added by some narrators or a reversion. The correct view is that the worshipper should place their knees (on the ground) before placing their hands so that the beginning of the Hadith would agree with its end and the Hadith would agree with the Hadith of Wa'il and the other Hadiths narrated on the same subject. All praise be to Allah, there is latitude in this regard and all choices are a part of the Sunnah (acts, sayings or approvals of the Prophet). However, putting knees first on the ground is

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preferable and more preponderant except for those unable to do so because of old age and illness, in which case they may let their hands go first because of their need to do so and there is no problem with doing so.



Q: Should going down for Sujud (prostration) in Salah (Prayer) be on one's knees first or one's hands? I request you kindly to mention the preponderant opinion along with the evidence. May Allah reward you with the best.

A: It is better for the worshipper to come down on the knees first, if possible, and then the hands, the forehead and the nose. This is better according to the Hadith narrated by Wa'il ibn Hujr, the other Hadiths reported on the same subject, and according to the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) in which the Prophet (peace be upon him) said: [\(If any of you go down for Sujud, they should not kneel down as camels do.\)](#) The camel kneels down on its forelegs first. Therefore, the Sunnah (action following the example of the Prophet) for the Mu'min (believer) to make Sujud by coming down with their knees first before their hands. As for the addition in the Hadith narrated by Abu Hurayrah: [\(And let them \(worshipper\) place their hands \(on the ground\) before their knees,\)](#) it is open for reconsideration. Some scholars stated that it is reversed and the correct version reads: 'And let them (worshipper) place their knees (on the ground) before their hands'

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so that the end of the Hadith conforms to its beginning. However, there is nothing wrong with the worshipper who makes Sujud on their hands first out of their belief that this is better. Nonetheless, it is better and preferable to make Sujud on the knees first and then hands and face. Upon rising from Sujud, the worshipper should start by raising their face, hands and then knees. This is the Sunnah and this is better except for those unable to do that because of old age or illness. In this case, there is nothing wrong in making Sujud on hands first as Allah (Glorified be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#).



Q: Which is the preponderant opinion: to come down to Sujud (prostration) with one's hands or knees?

A: This is controversial among scholars. The preponderant and preferable opinion is to come down with one's knees and then hands, that is, to let the knees go first followed by the hands and then the forehead and nose. This is preferable according to the Hadith of Wa'il ibn Hujr and the other Hadiths reported on the same subject. However, there is latitude in this regard and there is no blame for those who let hands go first, In sha'a-Allah (if Allah wills) as mentioned in the Hadith narrated by Abu Hurayrah. However, the correct opinion is that the worshipper should let their knees go first followed by hands, forehead and nose. However, with regard to the Hadith of Abu Hurayrah which reads: 'And let them (worshipper) place their hands (on the ground) before their knees', there is a reversion in this Hadith as checked and confirmed by some scholars because the beginning of the Hadith reads: [\(Let none of you kneel down as camels do.](#)

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› The camel lets its forelegs go first. Therefore, if the worshipper starts with their hands, they will resemble the way camels kneel down. In this way, the end of the Hadith may seem to conflict with its beginning. Thus, this part should read: 'And let them (worshipper) place their hands (on the ground) before their knees', according to the Hadith narrated by Wa'il and that the beginning of the Hadith conforms to its end but a reversion took place. In other words, the preponderant opinion is that the worshipper should let the knees go before the hands. As for the Hadith narrated by Abu Hurayrah, the preponderant opinion is that it agrees with the Hadith narrated by Wa'il and that mentioning hands before knees at its end was a result of reversion of some narrations. In this way, the end of the Hadith would not conflict with its beginning and the Hadiths of the Prophet (peace be upon him) would conform to each other. This is the Fatwa (legal opinion issued by a qualified Muslim scholar) of the majority of scholars. However, if a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) reached the conclusion that the hands are to go first, they will not be blamed. We should not be strict about this matter nor should we disagree and dispute over it. The Mu'min (believer) should always seek Al-Haqq (the Truth). The opinion that seems most correct and preponderant is that the worshipper should place their knees and then place their hands, forehead and nose in Sujud. Upon rising from Sujud, the worshipper should begin with the face followed by the hands and then knees. This is the most preferable opinion that accommodates all related Hadiths. When the worshipper stands up for the third Rak`ah (unit of Prayer), they raise their hands and pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") while rising

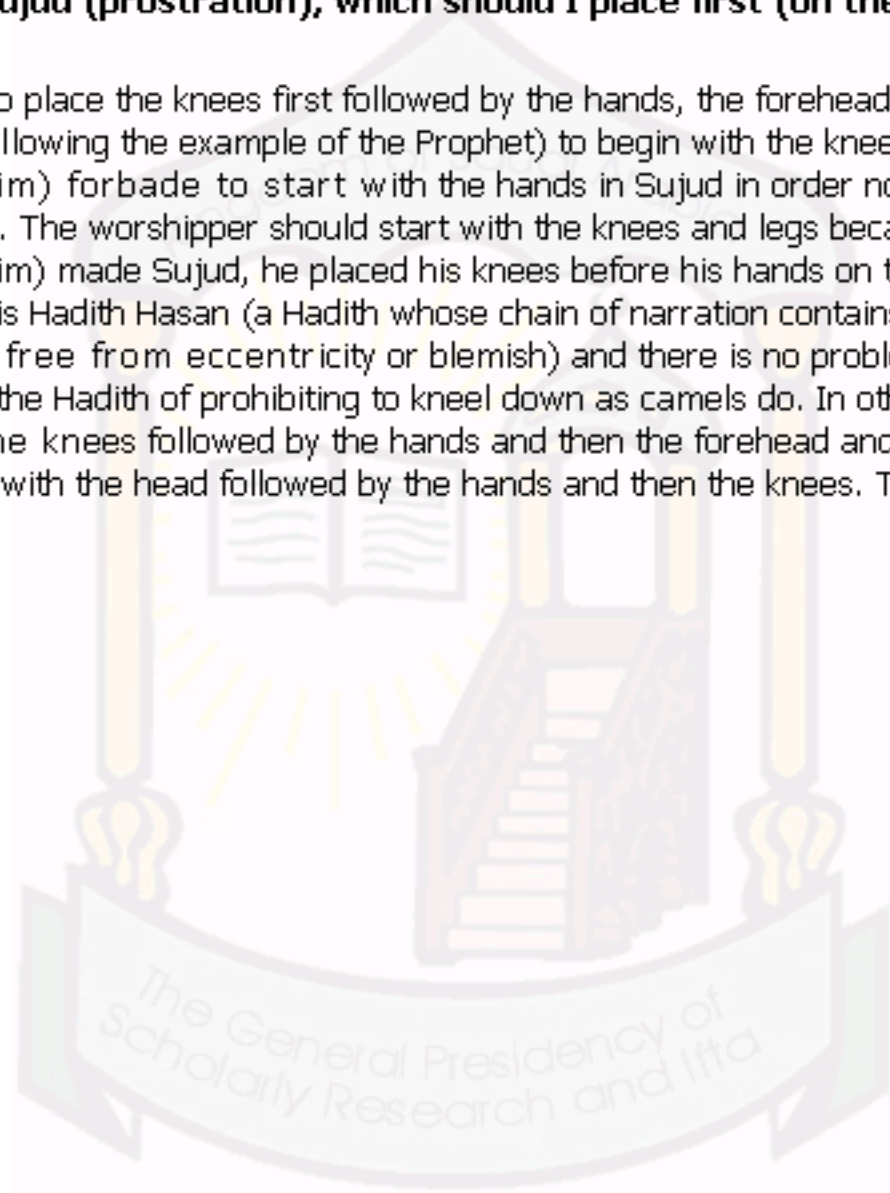
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until they stand up straight.



Q: Upon making Sujud (prostration), which should I place first (on the ground): my palms or my knees?

Q: It is preferable to place the knees first followed by the hands, the forehead and the nose. It is the Sunnah (action following the example of the Prophet) to begin with the knees because the Prophet (peace be upon him) forbade to start with the hands in Sujud in order not to resemble the way camels kneel down. The worshipper should start with the knees and legs because when the Prophet (peace be upon him) made Sujud, he placed his knees before his hands on the ground. The Hadith that indicates this is Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and there is no problem with doing so. This Hadith conforms to the Hadith of prohibiting to kneel down as camels do. In other words, the Sunnah is to begin with the knees followed by the hands and then the forehead and nose, and upon rising from Sujud to start with the head followed by the hands and then the knees. This is the most correct opinion.





Q: Upon making Sujud (prostration) during Salah (Prayer), should I kneel down with hands first or with knees?

A: It is preferable to come down with the knees first. When the Prophet (peace be upon him) made Sujud, he did it on his knees first followed by his hands and then his forehead and nose. However, if the worshipper is unable to do so

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because of illness or old age, there will be no problem to make Sujud with hands first and then get up on them. Some scholars went further to proclaim that the worshipper should make Sujud on their hands in general but it is a weak opinion. The correct opinion is to the contrary of that because the meanings of all relevant Hadiths indicate that the worshipper should make Sujud on their knees first followed by their hands, forehead and nose and upon rising from Sujud the worshipper should start by raising their head first and then hands and knees. However, there is no blame for those unable to do so because of illness and old age to make Sujud and rise on their hands.



Our Imam (the one who leads congregational Prayer) at the Masjid (mosque) is fast in performing Salah (Prayer). When he goes down for Sujud (prostration), his hands touch the ground before his knees. However, we are a group of young people who differ from him in this regard, that is, we let our knees go before the hands according to the evidence that worshippers should not kneel down as camels do. Is this Sujud valid?

A: Both your Sujud and his are valid. All praise is due to Allah. However, your way is preferable, that is, the knees go before the hands according to the Hadiths narrated Wa'il and others. This manner conforms as well to the Hadith of Abu Hurayrah in which

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the Prophet (peace be upon him) prohibits worshippers to kneel down as camels do. Camels let their forelegs go first. Therefore, the Sunnah (action following the example of the Prophet) is for the knees to touch the ground first before the hands. However, some scholars are of the opposite view because of the Hadith narrated Abu Hurayrah (may Allah be pleased with him) that reads: [\(And let them \(worshipper\) place their hands \(on the ground\) before their knees.\)](#) Those scholars construed this Hadith that the camel kneels down on its knees first. Therefore, when the worshipper lets their hands go first, they will differ from that manner. However, this is not the case. The correct interpretation is that the worshipper resembles the way camels kneel down when their hands touch the ground first. Their action will also conflict with the beginning of the Hadith: "One should not kneel down (in Sujud) as camels do" as well as with the Hadith of Wa'il: [\(When the Prophet \(peace be upon him\) went down for Sujud, he used to put his knees first \(on the ground\) before his hands.\)](#) This is more preferable and widely acceptable. However, there is no blame for those who believe in the indication of the end of the Hadith of Abu Hurayrah: [\(And let them \(worshipper\) place their hands \(on the ground\) before their knees\)](#) and place their hands (on the ground) before their knees out of Ijtihad (juristic effort to infer expert legal rulings). Allah (Exalted be He) forgives all. However, the preponderant and preferable opinion is to let the knees go before the hands. There is nothing wrong with whoever places their hands before knees out of the belief that this is preferable, according to their Ijtihad and knowledge. Whoever reaches a correct opinion (out of their own Ijtihad) will receive double reward while whoever makes a mistake (in their Ijtihad) will receive one reward. All praise is due to Allah.

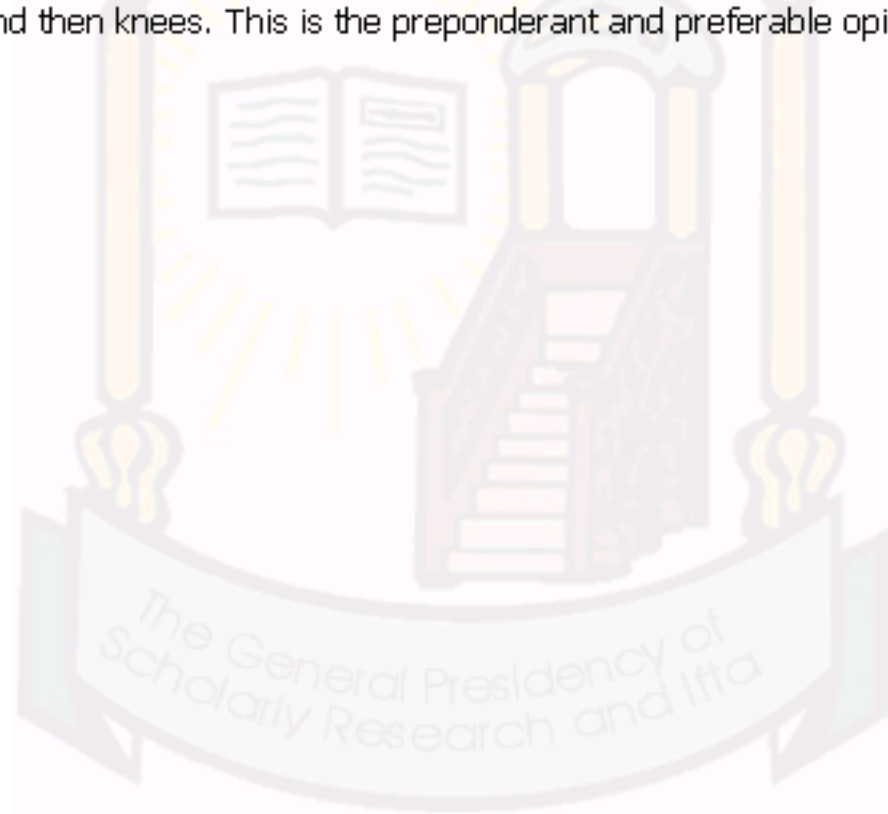
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It is noteworthy that all the above depends on the worshipper's ability to place their knees (on the ground) first. However, if the worshipper is unable to do so because of old age or illness, they should place their hands first, and there is nothing wrong with that. All praise is due to Allah.



Q: Upon making Sujud (prostration), should the worshipper's hands touch the ground first before the knees or vice versa? May Allah reward you!

A: According to the more correct of the two opinions maintained by scholars, it is preferable that the worshipper places their knees first on the ground. The Prophet (peace be upon him) used to go down on his knees first and then on his hands. He (peace be upon him) forbade imitating the way camels kneel down by placing their forelegs down first. Therefore, the Sunnah (action following the example of the Prophet) is for one's knees to touch the ground before the hands. The Hadiths related in this respect are in conformity and not contradictory. They indicate going down on the knees first then the hands, forehead and nose. As for rising from Sujud, the worshipper should first raise their head followed by hands and then knees. This is the preponderant and preferable opinion.





Q: Upon making Sujud (prostration), should the worshipper go down on their hands first or on their knees?

A: For those who can, the Sunnah (action following the example of the Prophet) is to go down on the knees first, as mentioned in the Hadith of Wa'il and other Hadiths.

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This manner is the purport of the Hadith narrated by Abu Hurayrah which reads: [\(Let none of you kneel down as camels do.\)](#) This is the correct opinion. Camels kneel down on their front legs and we are ordered not to go down on our hands upon Sujud. Hence, we are advised to go down on our knees. This is the Sunnah, the more correct opinion, and even the view of the Jumhur (dominant majority of scholars): to go down on one's knees first and not on hands to be different from camels. However, if the worshipper is unable to do so because of old age or illness, then there is no problem to kneel down on the hands first.

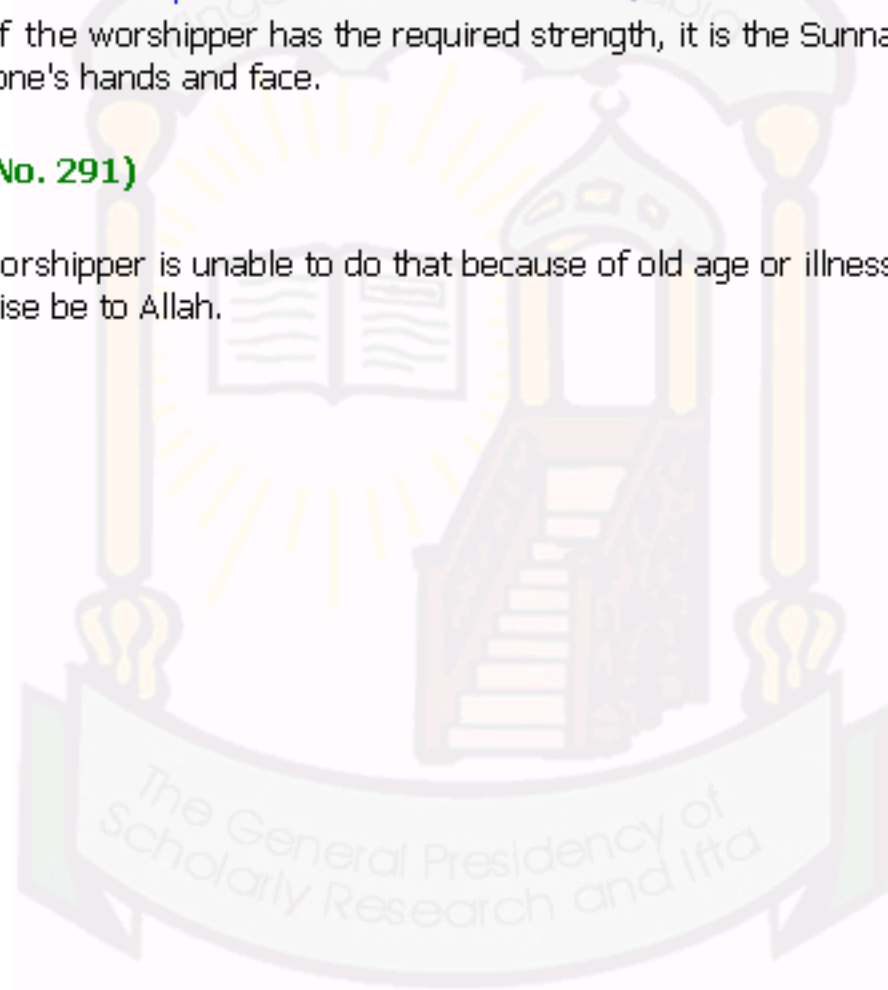


Q: Which manner is correct for Sujud (prostration): to go down on one's hands before the knees, or vice versa?

A: The Sunnah (action following the example of the Prophet) is for the worshipper to go down on their knees first as the Messenger of Allah (peace be upon him) used to do. The Prophet (peace be upon him) said: [\(Let none of you kneel down as camels do.\)](#) Camels kneel down on their front legs first. Therefore, if the worshipper has the required strength, it is the Sunnah to go down on one's knees first, then on one's hands and face.

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However, if the worshipper is unable to do that because of old age or illness, they can go down on their hands first. Praise be to Allah.





Q: During Salah (Prayer), some people go down for Sujud (prostration) on their hands first, and some on their knees. Which manner is correct?

A: If the worshipper has the ability, it is preferable to go down on knees first then on both hands, the forehead and nose. This is the Sunnah (action following the example of the Prophet). Upon rising from Sujud, the worshipper should raise the head first, then the hands and knees if they are able to do so. However, in case of inability, the worshipper can go down on the hands first. Praise be to Allah.





Timing of Takbirat-ul-Sujud in Salah

Q 131: What is the timing of Takbirat-ul-Sujud (saying: "Allahu Akbar [Allah is the Greatest]" during prostration)? Is it when the worshipper has already prostrated on the ground or on their way down to do that?

A: The timing of Takbirat-ul-Sujud is when the worshipper is on their way down to the ground. One should say 'Allahu Akbar' and finish that by the time they prostrate on the ground. Moreover,

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the worshipper should say 'Allahu Akbar' when they rise and finish that before standing up straight. The same applies when one is sitting: one should say 'Allahu Akbar' after rising from the first Sujud before adopting the sitting position. This is the Mashru' (Islamically prescribed) timing.



Q: When should I make Takbir (saying: "Allahu Akbar [Allah is the Greatest]") during Salah (Prayer) when I rise from Ruku` (bowing) and I want to go down for Sujud (prostration)? Is it when I bow or when I put my knees on the ground?

A: You should make Takbir upon bowing and before you reach the ground.





Prolonging Takbir in Salah

Q 132: In his Tafsir (explanation/exegesis of the meanings of the Qur'an), an-Nawawy says that it is Mustahab (desirable) to prolong the Takbir (saying: "Allahu Akbar [Allah is the Greatest]) when moving from one Rukn (integral pillar) to another in Salah (Prayer) so that one's Salah becomes fraught of Dhikr (Remembrance of Allah). What is the ruling on the worshipper who keeps making Takbir while moving from one position to another in Salah without prolonging it and in this way makes three or four Takbirahs between each two Rukns?

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A: Both scholars and Muslims in general should receive religious knowledge from the evidence found in the Qur'an and the Sunnah (acts, sayings or approvals of the Prophet) and not from the words of anyone unless they conform to the Qur'an and the Sunnah. The Sunnah (action following the example of the Prophet) in Takbir is not to prolong it; rather, the worshipper should say Takbir when they move from one position to another just as they do at Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). The worshipper should say Takbir moderately when they start Salah, make Ruku' (bowing), go down for Sujud (prostration) and when they rise therefrom. Moreover, it is impermissible to extend the Takbir to last all the time one takes to reach the ground for Sujud. The Takbir that the worshipper makes in Salah should last for a normal and moderate period without exaggeration. The same applies to what the worshipper says when they rise from Ruku', that is, 'Samia-l-lahu liman hamidah (Allah listens to him who praises Him), Rabbana wa laka-l-hamd (O our Lord, thanks are due to You)' and 'As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you)' when they end the Tashahhud. The same applies to the Takbir. Takbirat-ul-Ihram should be said only once. Those who suffer from Waswasah (insinuating thoughts from Satan) repeat it but this is impermissible. Takbir should be said upon Ruku', upon Sujud, upon rising from Sujud, upon making the second Sujud and upon rising from the second Sujud. This is what has been prescribed by Allah (Exalted be He). Again, the Takbir should last for a normal period of time without exaggerated elongation. This is what is Mashru' (Islamically prescribed) for all: men and women, the Imam (the one who leads congregational Prayer), the Munfarid (person offering Salah individually) and the Ma'mum (person being led by an Imam in Prayer).

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The Sunnah in the position of the legs during Sujud

Q 133: What should be the position of the legs in Sujud (prostration)? Should they be closed or spread?

A: The legs should be spread, according to the Sunnah (action following the example of the Prophet), just as the hands are spread during Sujud. However, what was reported that the Prophet (peace be upon him) [\(was prostrating while pressing his heels together, facing the Qiblah \(Ka`bah-direction faced in Prayer\) with the tips of his toes\)](#) is weak. Apparently, it is Hadith Shadh (a Hadith narrated by a trustworthy narrator and is not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) and contradicts the Sahih (authentic) Hadiths. It was narrated by Al-Hakim and some others. The sound narrations indicate that the Prophet (peace be upon him) used to spread his feet.



Excessive spreading of elbows during Sujud

Q 134: I notice that some people spread their elbows excessively during

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in Sujud (prostration). Is this Wajib (obligatory)? Is it Wajib to sit for a short while before rising for the next Rak'ah (unit of prayer)? It is also noticed that some people exaggerate in turning backward upon making Taslim (salutation of peace ending the Prayer). What about the Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) of the Ma'mum (person being led by an Imam in Prayer) in the crowded row, slowing down Salah (Prayer) and putting one hand on the other and not on the wrist while standing. Please advise.

A: The Sunnah (action following the example of the Prophet) for the Mu'min (believer) is to be careful not to hurt other worshippers standing beside them with their elbows. The Mu'min should stand away a little bit so as not to hurt anyone. Although it is permissible for the Mu'min to spread their upper arms and sides, they must not annoy the other worshippers by doing that if the row is crowded. In Sujud, the worshippers may spread their elbows within the limits of the available space without harming anyone. Otherwise, they must not hurt them. Rather, they may press their arms to their sides so as to make things easy for those offering Salah beside them as the Mu'min should always be considerate of others. Allah (Glorified and Exalted be He) says: [\(And those who annoy believing men and women undeservedly, they bear \(on themselves\) the crime of slander and plain sin.\)](#) Therefore, Muslims must not hurt or

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harm one another. Likewise, stretching the arms in Sujud is impermissible. The Sunnah is to keep the back straight during Sujud and keep the upper arms away from the sides, the belly away from the thighs, and the thighs away from the legs. It is also the Sunnah to be straight, raise the arms above the ground and lean against the palms. In Sujud, the worshipper should not stretch in a flat position; rather, the worshipper should straighten their back and body completely to be leaning against their two palms while raising their belly above their thighs and their thighs above their legs. The Mu'min is, moreover, required not to slow down Salah excessively; rather, the Mu'min should pay great attention to Salah and be fully submissive therein and fully devoted to Allah (Glorified and Exalted be He). In this way, their Salah would be characterized by Khushu' (the heart being submissively attuned to the act of worship), devotion to Allah (Exalted be He) and reassurance like the Salah of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet).

In addition, the worshipper should not exaggerate. When making Taslim, the Prophet (peace be upon him) used to turn to the extent that the whiteness of his cheeks would be seen when turning to the right and left. The worshipper should not exceed that: only until their cheeks could be seen by those behind them as the Prophet (peace be upon him) used to do. The Imam (the one who leads congregational Prayer) turns towards the Ma'mums and the Ma'mum turns to the right and left so that those to their right and left would see their cheeks when they turn. As for the sitting, it is a

Mustahab (desirable) Sunnah (supererogatory act of worship following the example of the Prophet) and it is called Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer). However, it is not Wajib.

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Whoever does it is doing something good and there is nothing wrong in not doing it. It was authentically proven from the Prophet (peace be upon him) that he used to do it in his Salah. Some scholars are of the opinion that it is not desirable and that the Prophet (peace be upon him) did it only after he had grown old and could not move easily. The sound opinion, however, is that it is absolutely Mustahab because it was authentically reported from the Prophet (peace be upon him) and from a group of his Sahabah (may Allah be pleased with them). This has indicated the fact of its being Mustahab after the first and third Rak'ahs in the four-Rak'ah Salah and after the first Rak'ah in all Salahs. It should last for a short while like the sitting between the two Sujuds. Moreover, the Sunnah is to put the right hand on the left hand, wrist and forearm when standing. The worshipper should put part of their palm on the other palm and part of it on the wrist and some of their fingers on the forearm as the Prophet (peace be upon him) did. This was authentically reported in the Hadith of Wa'il ibn Hujr (may Allah be pleased with him).



Tawarruk in a crowded row

Q 135: What is the ruling on the Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) of the Ma'mum (person being led by an Imam in Prayer) in a crowded row?

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A: If the worshippers have to press together and not make Tawarruk, then they must not because Tawarruk It is a Sunnah (supererogatory act of worship following the example of the Prophet) that is Mustahab (desirable) in the Last Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer). Therefore, if such posture may hurt the other worshippers, then it must be avoided. Rather, worshippers may sit on their left leg the way they sit between the two Sujuds and that is during the First Tashahhud (testification recited in the sitting position in the second unit of Prayer). In other words, hurting other worshippers is Haram (prohibited) and the Mustahab act does not render the Haram one permissible. On the contrary, what is Mustahab should be abandoned to avoid committing what is Haram. Therefore, if the row is crowded, the worshipper should not make Tawarruk and must, instead sit on their left leg if they can. Nonetheless, if they are sick or disabled, they could do what they can and avoid hurting others as much as possible.



Q: Some men extremely shorten their garments. Is this acceptable in Islam?

A: The Sunnah (action following the example of the Prophet) in this regard is that man's garment be mid-length between the shin and the ankle. However, there is no problem if it falls to the ankles.





136- Position of toes during Sujud

Q: There is a Hadith to the effect that the Prophet (peace be upon him)

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used to spread his toes during Sujud (prostration) and also during the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer). What does this mean and how is it performed?

A: During Sujud, the worshipper is to depend on the interior of their open toes while the feet are vertically positioned. They should also depend on both hands the fingers extended and joined.



137- Ruling on joining both feet together during Sujud

Q: Is it Mustahab (desirable) to join both feet together during Sujud (prostration)? If so, what is the evidence?

A: It is narrated in some Hadiths that ﴿ `Aishah (may Allah be pleased with her) saw the Prophet (peace be upon him) offering Salah (Prayer) at night while his heels were joined together.﴾ This indicates that joining both feet together during Sujud is permissible. However, the Sunnah (acts, sayings or approvals of the Prophet) indicates that both feet may also be placed apart during Sujud as the Prophet (peace be upon him) allowed the Ummah (nation based on one creed) to part their upper arms from their sides, their bellies from their thighs, and their thighs from their legs. It follows from this Shar`y (Islamically lawful) instruction

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that the feet take the same ruling. Therefore, the feet may also be placed apart as the Prophet (peace be upon him) instructed that the upper arms be parted from the sides and the belly from the thighs. Accordingly, it is preferable to part the feet. However, if the worshipper sometimes joins the heels, there is latitude in this, In sha'a-Allah (if Allah wills).



138- Ruling on resting on seven bodily parts during Sujud

A: We know that it is Wajib (obligatory) to prostrate on the seven bodily parts. However, sometimes I do not notice that I have not prostrated on all the required limbs until after Sujud (prostration) because of some barrier that I have not removed. What should I do in this case?

A: It is Wajib to prostrate on the seven bodily parts, and Sujud is not valid unless the worshipper does so. The worshipper may prostrate on a carpet, cushion, mat or the like, as it is not necessary to prostrate directly on the ground. However, if the worshipper does not prostrate on all the required limbs, but on six or five limbs only or if the worshipper does not rest on one or both hands or face, their Sujud is invalid. The worshipper must place their face, that is, their forehead

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and nose on the ground - whether there is a carpet or not thereon - along with both hands, both feet, and both knees. These are the seven limbs to prostrate on. Should the hands or face not touch the ground, the worshipper is not considered to have prostrated. Sujud is valid only when the worshipper places their face, hands, knees, feet, that is, the interior of their toes, on the ground. This is the Shar`y (Islamically lawful) Sujud. If the worshipper who is able and not sick prostrates in the air, while being able to do so on the ground, their Sujud shall be invalid.



Q: What are the seven bodily parts on which Muslims are ordained to rest on during Sujud (prostration)? Would it be wrong if one does not prostrate on some of them?

A: The Prophet (peace be upon him) explained this statement: [\(I have been ordered to prostrate on seven bones: the forehead - then he pointed to his forehead and nose- both hands, both knees and the toes.\)](#) These seven bodily parts are the forehead and nose (this is considered one), the hands, the knees, and the feet. These equal seven.

Exclusion or ignoring one of these bodily parts on purpose during Sujud renders Salah (Prayer) invalid.

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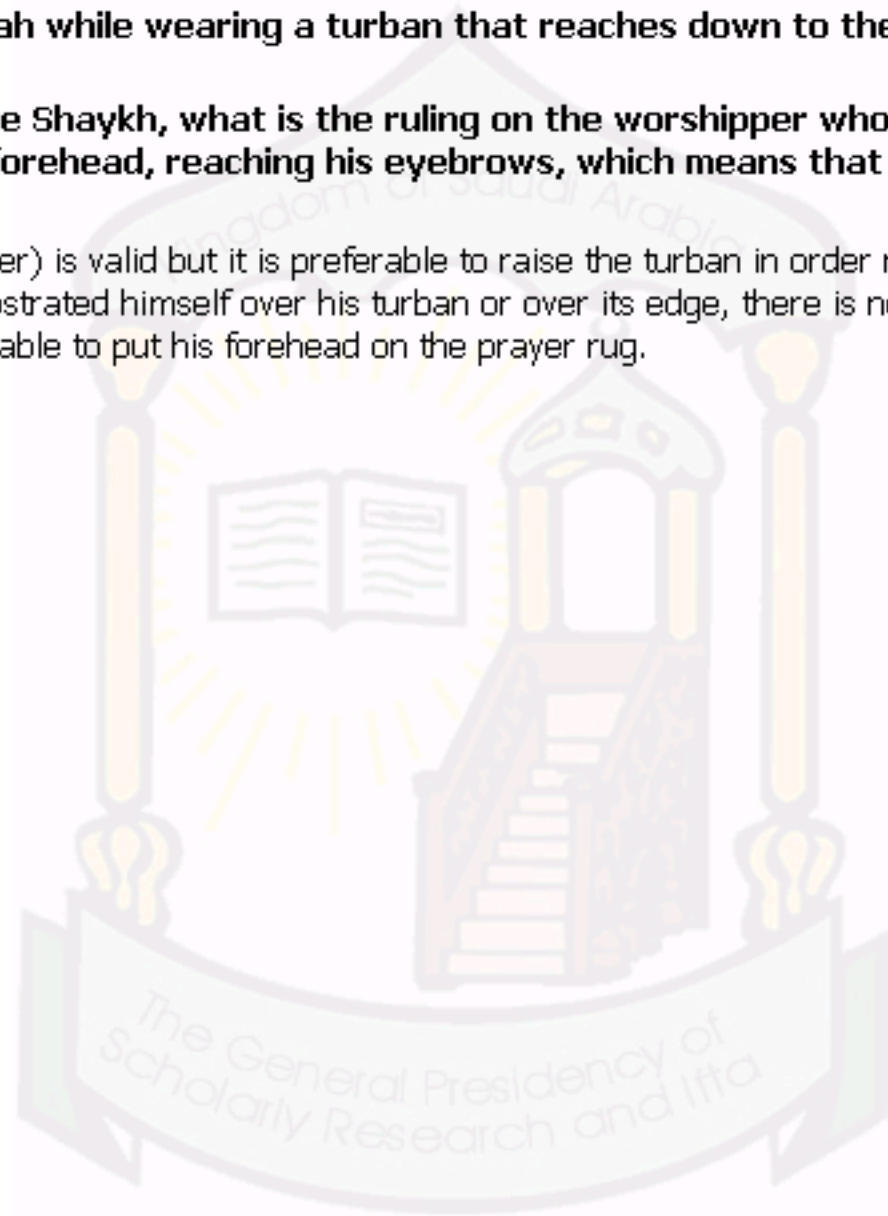
However, if the worshipper forgets to prostrate on some of these limbs, and remembers during Sujud, they should correct their position by resting on all required limbs. If the worshipper does not remember until they stand for the following Rak`ah (unit of Prayer), the previous Rak`ah in which they forgot to rest on all required limbs becomes invalid and they have to offer an additional Rak`ah as substitution before Taslim (salutation of peace ending the Prayer). This is in case of Sahw (Forgetfulness).



139- Salah while wearing a turban that reaches down to the forehead

Q: Your Eminence Shaykh, what is the ruling on the worshipper who prays while putting his turban on his forehead, reaching his eyebrows, which means that he covers the place of prostration?

A: The Salah (Prayer) is valid but it is preferable to raise the turban in order not to cover his face. If the worshipper prostrated himself over his turban or over its edge, there is nothing wrong with this. However, it is preferable to put his forehead on the prayer rug.





Q: Is it Wajib (obligatory) upon the worshipper to uncover their forehead during Sujud (prostration) while offering Salah (Prayer), that is, to remove the cap, the Ghutra (a traditional cotton headdress worn by men in some Arab countries), or the turban, and so on?

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A: It is better to uncover the forehead, but it is not Wajib. There is no problem if the worshipper keeps their cap, turban or anything else during Sujud, but it is preferable to move it away so that their forehead touch the Musalla (place for prayer) directly. In other words, it is preferable that the worshipper's forehead and the nose touch the Musalla directly.



140- Ruling on prostrating over colored fabric

Q: I heard some people saying that it is not permissible to do Sujud (prostration) upon black fabric; is this correct?

A: This is incorrect. It is permissible to do Sujud upon black, red or yellow fabric, but it must not be colorful. It is better not to be colorful so as not to distract worshipers. Therefore, it is preferable to use plain colored fabrics, whether black, red, green, and so on.



141- Ruling on wearing gloves while praying

Q: An inquirer from Jordan asks: In winter, my hands become very cold, can I wear woolen gloves

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while praying? Does this contradict (the rule that a praying person should prostrate) on the seven organs, including the hands?

A: There is nothing wrong with this. Wearing gloves is similar to wearing Khuffs (leather socks). All praise is due to Allah for this. If you wear gloves to keep your hands warm, or you wear Ghutra (a traditional cotton headdress worn by men in some Arab countries), head cover, or Bisht (a traditional Arab men's flowing outer cloak), and so on, and you prostrate while wearing any of them, there is nothing wrong with this. All this is tolerated. The Sahabah (Companions of the Prophet, may Allah be pleased with them) used to perform Sujud (prostration) over their clothes if the land was so hot.



Ruling on prostrating on one's nose while the forehead does not touch the ground in Sujud

Q: What is the ruling on a praying person, who prostrate on his nose only, not his forehead in Salah (Prayer)? Is his Salah valid?

A: No, his Salah is invalid if he does Sujud deliberately on this way. If he does this unintentionally, he must repeat the prostration if he is still doing Sujud. But, if he stands up and recites Qur'an, the Rak`ah (unit of Prayer) becomes invalid and he must perform one more Rak`ah to make up for it. This is because the invalid Sujud invalidates the whole Rak`ah. A praying person must put his nose and forehead together on the ground during Sujud. Thus, if he discovers while performing Sujud that he has not put his forehead on the ground, he must repeat it before standing up.

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143- Marks that appear on the forehead a result of Sujud

Q: An inquirer from Riyadh asks: "Is there a mark that appears on a worshiper's forehead called "the mark of praying"?"

A: A mark on the forehead may appear on the forehead of some people as a result of Sujud (prostration). Allah (Glorified and Exalted be He) describes the Sahabah (Companions of the Prophet) in Surah (Qur'anic chapter) Al-Fat-h: [\(Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and prostrating \(in prayer\), seeking Bounty from Allah and \(His\) Good Pleasure. Their marks \(i.e. of their Faith\) are on their faces \(foreheads\) as a result of \(their\) Prostration \(during Salah\). This is their description in the Tawrah \(Torah\). And their description in the Injil \(Gospel\) is like a \(sown\) seed which sends forth its shoot....\)](#)



144- Ruling on changing the position of Sujud during Salah

Q: Does changing the position of Sujud (prostration) during Salah (Prayer) affect it?

A: There is nothing wrong if the worshiper moves a short distance forward or backward during Sujud. That is, he must perform Sujud on a place that has nothing

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harmful to him. If he finds something on the place of Sujud, he can remove it once with his hand. In short, it is permissible for the worshiper to move a little forward or backward during Sujud in order to find a place that is suitable for his nose and forehead to rest upon. But, he must keep his body straight while prostrating, because some people harm themselves by stretching their bodies and this is not permissible. Rather, the worshiper should keep his body straight, lean on his palms, lift up his arms, and keep his upper arms away from his sides and his stomach away from his thigh and his thigh away from his legs. If he does this while keeping his body straight, there is nothing wrong if he moves his forehead a little forward or backward, so as to find the place comfortable to him.



145- Ruling on supplicating during Sujud

Q: To what extent is Du`a' (supplication) during Sujud (prostration) permissible?

A: Du`a' during Sujud is a Sunnah (supererogatory act of worship following the example of the Prophet) that the Prophet (peace be upon him) ordered Muslims to do. Imam Muslim related in his Sahih (authentic Hadith book) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: *«The nearest a servant comes to his Lord is when he is prostrating himself, so say as many supplications as you can (in this state).»* This is a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and this is evidence of the permissibility of saying Du`a' during Sujud. Also, Ibn `Abbas narrated a Hadith related by Muslim in his Sahih that the Prophet (peace be upon him) said:

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«So far as Ruku` (bowing) is concerned, glorify the Lord in it, and while prostrating yourselves say as many supplications as you can, for it is likely that your supplications would be answered.» These two Hadiths are both authentic and are evidence on the permissibility of supplication during Sujud. It was also authentically reported that the Prophet (peace be upon him) used to supplicate during his Sujud saying: *«O Allah! Forgive me for all my sins; the major and the minor sins, those I did in the past or will do in the future, and also those I do in secret or in public.»* Thus, this was authentically reported from the sayings and actions of the Prophet (peace be upon him). It is therefore permissible for the believer to supplicate during prostration in the obligatory or supererogatory Salah (Prayer), because the Prophet (peace be upon him) ordered us to do so and did this himself.



Q: An inquirer asks: I want to know the Du`a' (supplication) that is to be said during Sujud (prostration); and is there a Du`a' to be said while performing Ruku` (bowing)?

A: The believer can say any good supplications during Sujud if possible, even if it is not reported from the Prophet (peace be upon him). One of the supplications that the Prophet (peace be upon him) used to say is: [﴿O Allah! Forgive all my sins; the major and the minor sins, those I did in the past or will do in the future, and those I do in secret or in public.﴾](#) It was authentically reported that the Prophet (peace be upon him) used to say this supplication during prostration.

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Moreover, it is permissible for a worshiper to say any other supplication during Sujud, such as: [﴿O Controller of the hearts, make my heart steadfast in Your religion;﴾](#) ; [﴿O Turner of the hearts, turn my heart to Your obedience;﴾](#) or, "O Allah, the Most Forgiving, You love forgiveness, forgive me; O Allah, forgive me, my parents," if his parents are Muslims, "and all Muslims; O Allah keep my heart and my actions righteous," or any other good supplication. It is also preferable to say during Ruku` (bowing) and Sujud: "Glory be to You, O Allah, and praise be to You. O Allah, forgive me."

This is both glorification and Du`a' that can be said during Ruku` and Sujud. But during Ruku`, only this Du`a' is to be said, as it is an occasion of glorification, because the Prophet (peace be upon him) said: [﴿So far as Ruku` is concerned, glorify the Lord in it, and while prostrating yourselves, say as many supplications as possible, for it is likely that your supplications should be answered.﴾](#) However, it is permissible to say in Ruku` : [﴿Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me.﴾](#) The Prophet (peace be upon him) used to say this, as this supplication is subsequent to glorification, so there is nothing wrong with saying it.



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Q: An inquirer from Al-Bahah says: During Sujud (prostration) and after saying: Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High), I say some supplications, such as invoking forgiveness for me and my parents, or asking Allah to keep my sons safe, and so on. Does this make my Salah (Prayer) void on the grounds that these words are not part of the original sayings of the Salah?

A: It is good to say any supplication during Sujud, because the Prophet (peace be upon him) said: *«So far as Ruku` (bowing) is concerned, glorify the Lord in it, and while prostrating yourselves say as many supplications as you can, for it is likely that your supplications would be answered.»* He (peace be upon him) also said: *«The nearest a servant comes to his Lord is when he is prostrating himself, so say as many supplications as you can (in this state).»* This includes supplicating to Allah (Exalted be He) for matters concerning one's life or the afterlife. The Prophet (peace be upon him) used to say in Sujud: *«O Allah! Forgive me for all my sins; the major and the minor sins, those I did in the past or will do in the future, and those I do in secret or in public.»* He (peace be upon him) also used to say in both Ruku` and Sujud: *«Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me.»* Therefore, there is no problem if a person supplicates to Allah (Exalted be He) concerning matters related to the afterlife,

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or to this life, such as saying: O Allah forgive me and have mercy upon me; O Allah, grant righteousness to my children and my husband; forgive my parents; O Allah provide me with lawful sustenance, and so on. All these are good to say in Sujud.



146- Ruling on prolonging Sujud in Prayer

Q: Is it permissible to prolong Sujud (prostration) during the obligatory Salah (Prayer) for saying Du`a' (supplication)?

A: There is nothing wrong in this, but the Imam (the one who leads congregational Prayer) should not make it difficult for the worshipers. An Imam should try his best to do like the Prophet (peace be upon him), who used to say during his Sujud: Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High) many times, then he (peace be upon him) would supplicate to Allah (Exalted be He) by saying any possible Du`a' without prolonging Sujud in a way that makes it unbearable for worshipers. However, if a worshiper is praying alone, it is up to him (i.e. he can prolong his Sujud as much as he can).



147- Ruling on moving the head during Sujud

Q: A questioner from Baghdad asks: During Sujud, we sometimes move our heads to the right or the left side to give our heads a rest due to prolongation of Sujud (Prostration).

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Does doing so end the Sujud? What should we do in this regard?

A: Doing so is Makruh (reprehensible), as it is considered to be a meaningless action. One should perform Sujud according to their ability. Sujud should not be so long that people feel the need to behave in this way. One should prostrate, recite Tasbih (saying: "Subhan Allah [Glory be to Allah]") three times, supplicate as they desire, and then rise up. The Imam (the one who leads congregational Prayer) should not put people into a position of hardship. As for raising the head and moving it, this is Makruh and a meaningless action that may invalidate Salah (Prayer) if it is done frequently and successively. In any case, this is Makruh and should not be done during Sujud. There is nothing wrong with raising the head for a short time and then resting it again on the ground for the sake of perfecting Sujud; this will not invalidate Sujud. However, it is preferable not to do so. One should perform Sujud according to their ability and then rise completely. Then, one can perform the second Sujud.



148- Ruling on invoking peace and blessings upon the Prophet during Sujud

Q: A questioner from Riyadh asks: Is it permissible to invoke peace and blessing upon the Prophet (peace be upon him) during Sujud (prostration)? May Allah reward you with the best.

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A: Yes; one should invoke peace and blessings upon the Prophet (peace be upon him) during Sujud as it is a kind of Du`a' (supplication). He (peace be upon him) said: [\(A servant becomes nearest to his Lord when he is prostrating. So increase supplications \(in prostration\).\)](#) (Related by Muslim in his Sahih (authentic) book of Hadith) He (peace be upon him) also said: [\(So far as Ruku` is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.\)](#) (Related by Muslim in his Sahih (authentic) book of Hadith)

The Prophet (peace be upon him) supplicated during his Sujud and did so persistently. Thus, praising Allah and invoking peace and blessings upon the Prophet (peace be upon him) during Sujud is from the means that leads to your Du`a' being answered. One should say: "Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High), Subhana Rabbiya Al-A`la, all glory and praise be to You Our Lord, O Allah forgive me."

This is a praise of Allah: "Glorified and Exalted be the Lord of angels and spirit." This is one of the Adhkar (invocations and remembrances said at certain times on a regular basis) that should be said during Sujud and Ruku` (bowing). However, one should say: "Subhana Rabbiya Al-A`la." solely during Sujud while one should say: "Subhana Rabbiya Al-`Azim (Glory be to my Lord, the Greatest)" during Ruku`. The words: "Glorified and Exalted be the Lord of angels and spirit," can be said during Ruku' and Sujud, as can: "Praise and Glorified be Allah. O Allah, forgive me." Moreover, if one invokes peace and blessings upon the Prophet (peace be upon him)

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during Sujud by saying: [\(O Allah, bless Muhammad and the members of his household as you did bless the members of Ibrahim's household. Grant favors to Muhammad and the members of his household as you did granted favors to the members of the household of Ibrahim in the world. You are indeed Praiseworthy and Glorious,\)](#)

then supplicates to Allah, it will be a means leading to supplications being answered. Invoking peace and blessings upon the Prophet (peace be upon him) is an act of worship that draws one closer to Allah and a favor to the Prophet (peace be upon him). You should ask Allah to praise and bestow mercy upon him. The same will be the case if one says: "O Allah, invoke peace and blessings upon the Messenger (peace be upon him)."

It is sufficient to recite the abridged formula; however, if one recites the complete formula as it is mentioned in the Sahih Hadiths, it will be even better. Then, one can supplicate to Allah as one desires. One can say: [\(O Allah, forgive me all my sins; the major sins and the minor ones, those I](#)

did in the past or will do in the future, and also the sins I did in secret or in public.)

This is from the Du`a' offered by the Prophet (peace be upon him) during his Sujud. Moreover, one can supplicate to Allah with other than this Du`a' as: "O Allah, I ask You for Your Content and I seek refuge with You against Your Wrath. O Allah, set right for me my heart and deed, grant me good understanding of my religion, increase my knowledge, make me among the truly guiding and guided persons, and forgive me,

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my parents and the rest of the Muslims."

You can supplicate to Allah with similar supplications, such as: "O Allah, open for me my breast, facilitate for me my affairs, and bless me wherever I am. O Allah, set right the affairs of all Muslims, rectify Muslim rulers, and guide them to do what pleases You."



Q: An Egyptian questioner asks: Your Eminence Shaykh, is it permissible to invoke Allah's Peace and Blessings on the Prophet (peace be upon him) during prostration or Salah (Prayer)?

A: Yes, if the worshipper invokes Allah's Peace and Blessings on the Prophet during prostration and before Du`a' (supplication), this would be Mustahab (desirable). The worshipper should first praise Allah (Exalted be He), invoke His Peace and Blessings on the Prophet, and supplicate during prostration at the end of Salah and before saying Taslim (salutation of peace ending the Prayer). This should also be done before supplications outside Salah, where a person praises Allah and invokes His Peace and Blessings on the Prophet and then supplicates. This is according to the saying of the Prophet (peace be upon him) in the Hadith narrated on the authority of Fadalah Ibn `Ubayd: [\(If any of you offered Salah, they should start by praising and extolling his Lord and then invoke Allah's Peace and Blessings on the Prophet \(peace be upon him\) and then supplicate with whatever they like.\)](#) This is the Sunnah (action following the teachings of the Prophet), which is to start with praising,

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extolling and invoking the Peace and Blessings of Allah on the Prophet (peace be upon him) and then supplicate even if this was during prostration, at the end of Salah, or at any other time outside Salah.



Q: A questioner asks: I sometimes say, while prostrating myself, the well-known Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) fully in supererogatory Salah (Prayer); is this permissible to be said while making Du`a' (supplication)?

A: This is one of the causes of having one's supplication answered. The worshipper should praise and extol Allah; and invoke the Peace and Blessings of Allah upon the Prophet, even if this was in the state of prostration or at the end of Salah, where they extol Allah (Exalted be He), invoke His Peace and Blessings upon the Prophet and then make Du`a', because this is one of the causes of having one's supplication answered. Also, during Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), the worshipper recites Tashahhud extolling Allah (Exalted be He) and then sends the peace and blessings of Allah upon the Prophet and then makes Du`a'. A person can do so if they want to supplicate during prostration as is done in Tahajjud (optional late night Prayer), where a person praises and extols Allah and sends the peace and blessings of Allah upon the Prophet (peace be upon him) and then makes Du'a', because this is one of the causes of having one's supplication answered.



Q: A questioner asks: Is it permissible to add this Du`a' (supplication): "Allahumma ati Muhammadan al-wasilata wal-fadilah, wal darajatal `alyata al-rafi`ah (O Allah, grant Muhammad Al-Wasilah [the most superior degree in Paradise], Al-Fadilah [a rank above the rest of creation], and the highest degree)" in Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud)?

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A: No, what is Islamically prescribed is Al-Salat-ul-Ibrahimiyyah which has been indicated by the Prophet (peace be upon him) to his companions when they asked him: How do we say Salah on you? He (peace be upon him)said: (Say: "Allahumma salli `ala Muhammad, wa-`ala aali Muhammad, kama sallaita `ala Ibrahima, wa-`ala aali Ibrahima, innaka Hammidun Majid, Allahumma barik `ala Muhammad, wa `ala aali Muhammad kama barakta `ala Ibrahima, wa `ala aali Ibrahima, innaka Hamidun Majid. (O Allah, bless Muhammad and the family of Muhammad as you blessed the family of Ibrahim. You are indeed the Praiseworthy, the Glorious. O Allah, grant favor on Muhammad and the family of Muhammad as You granted favor on the family of Ibrahim in the Worlds. You are indeed the Praiseworthy, the Glorious.)") It has been narrated with different wording. All that has been authentically reported from the Prophet (peace be upon him) on this should be said after saying the two Shahadahs (Testimony of Faith). The Du`a': "Allahumma ati Muhammadan al-wasilata..." should be said after the Adhan (call to Prayer).



Ruling on praising Allah and invoking blessings on the Prophet (peace be upon him) during Prostration

Q: A group of brothers ask: Should Du`a' (supplication) during prostration be started and ended by praising Allah and invoking blessings upon the Prophet (peace be upon him) or should this only be done in Du`a' outside Salah (Prayer)?

A: Du`a' (supplication) is islamically prescribed in all acts of worship including Sujud (prostration), because the Hadith is general. The Sunnah (action following the example of the Prophet) for a Muslim during prostration is to supplicate to his Lord and to do so intensively, according to what the Prophet (peace be upon him) said: [\(The position in which the servant is closest to his Lord is that when he is in a state of prostration,](#)

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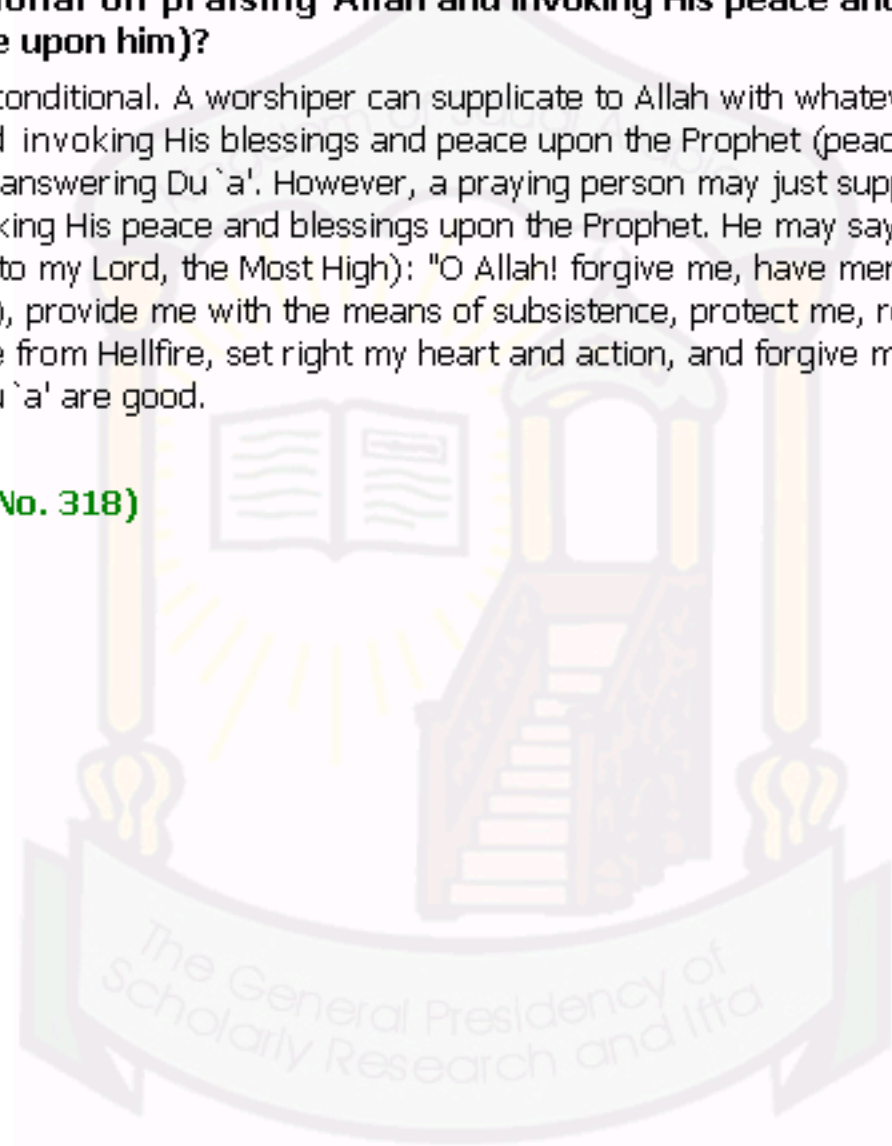
[therefore, make more Du`a' \(supplication\).](#)) The Prophet (peace be upon him) also said: [\(If any of you supplicates, he should begin with glorifying and praising his Lord and then invoke blessings on me.\)](#) This applies generally, even during prostration. It is said: O Allah! To You all praise is due, all praise be to Allah in all circumstances, O Allah! Have mercy on Muhammad, and then supplicate by saying: Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High), O Allah! Forgive me, O Allah! Reform my heart, O Allah! Save me from the Hell-Fire, O Allah, turner of hearts! Fix my heart on Your religion. He supplicates with what Allah makes easy for him.



Q: Is the saying of Du`a' (supplication) in Sujud (prostration) in the obligatory Salah (Prayer) conditional on praising Allah and invoking His peace and blessings upon the Prophet (peace be upon him)?

A: No, this is not conditional. A worshiper can supplicate to Allah with whatever he wants, although praising Allah and invoking His blessings and peace upon the Prophet (peace be upon him) please Allah and lead to answering Du`a'. However, a praying person may just supplicate to Allah without praising Him or invoking His peace and blessings upon the Prophet. He may say after Subhan Rabbiya Al-A`la (Glory be to my Lord, the Most High): "O Allah! forgive me, have mercy upon me, guide me (to the right path), provide me with the means of subsistence, protect me, reward me with Jannah (Paradise), save me from Hellfire, set right my heart and action, and forgive me and my parents." All these formulas of Du`a' are good.

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150- Ruling on reciting Du`a' from Qur'an in Sujud

Q: A questioner says: I heard that reciting Du`a' (supplication) from the Qur'an during Sujud (prostration) is not permissible, such as: ﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾, is it true?

A: The Messenger (peace be upon him) prevented us from reciting the Qur'an while in a state of Ruku` (bowing) or Sujud. However, it is permissible, if the praying person supplicates to Allah by Qur'anic Du`a', such as the one the questioner mentioned: ﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾ Likewise is the saying of Allah (Glorified be He): ﴿(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."﴾ There is nothing wrong with reciting these Ayahs (Qur'anic verses) with the intention of Du`a'.



Q: An inquirer asks: Is it permissible to supplicate to Allah in Salah (Prayer), especially in Sujud (prostration), by the supplications mentioned in the Noble Qur'an?

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A: Yes, there is nothing wrong with supplicating to Allah by a Du`a' mentioned in the Qur'an in Sujud, and at the end of the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) such as: **(Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!)** and: **((They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.")** In this case, the worshiper should recite them with the intention of Du`a' not of reciting Qur'an.



Q: Does my Salah (Prayer) become valid when I supplicate to Allah in Sujud (prostration) by a Du`a' (supplication) from the Noble Qur'an, such as the saying of Allah (Exalted be He): ﴿Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes﴾?

A: There is nothing wrong with supplicating to Allah by the Du`a' mentioned in the Noble Qur'an with the intention of Du`a', not that of recitation of the Qur'an, such as the saying of Allah (Exalted be He): ﴿Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes.﴾ and:

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﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾ and: ﴿Our Lord! Let not our hearts deviate (from the truth) after You have guided us﴾ There is nothing wrong with supplicating to Allah by these Ayahs (Qur'anic verses) with the intention of Du`a', not that of recitation of Qur'an. The Messenger (peace be upon him) banned us from reciting Ayahs in Ruku` (bowing) and Sujud, because he did not do that. However, a worshiper can recite Ayahs of the Qur'an when he stands up for performing Salah. There is nothing wrong with supplicating to Allah by the Du`a' mentioned in the Qur'an with the intention of supplicating to Allah, not the intention of reciting Qur'an.



Q: Is it permissible to supplicate to Allah by the Du`a' (supplication) from the Noble Qur'an in the Sujud (prostration) of the obligatory or the supererogatory Salah (Prayer)?

A: Yes, it is permissible to supplicate to Allah by the Du`a' mentioned in the Qur'an with the intention of supplicating to Allah, not the intention of reciting Qur'an. It was reported that the Messenger of Allah (peace be upon him) said it is impermissible to recite Qur'an in the state of Ruku` (bowing) and Sujud in Salah. However, it is permissible to supplicate to Allah in Salah with the Ayahs (Qur'anic verses) that include Du`a' with the intention of supplication not recitation of Qur'an, such as: ﴿(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."﴾ and:

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﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾ It is permissible to supplicate to Allah by the Du`a' mentioned in the Qur'an in Sujud and at the end of Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) with the intention of supplicating and getting closer to Allah not the intention of reciting Qur'an.



151- Obligatory and recommendable sayings and acts in Prayer

Q: What is the number of obligatory and recommendable sayings and acts during Salah (Prayer)?

A: It is mandatory to say: "Subhana Rabbiya Al-A`la (Glory be to my Lord, the Most High)" once during Sujud (prostration) and to say: "Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great)" once during Ruku` (bowing). It is Mustahab (desirable) to say them more than once. It is also desirable to say: "Subbuh, Quddus, Rabb-ul-Mala'ikati wal-Ruh (Most Exalted, Most Holy, Lord of Angels and the Angel Jibril [Gabriel]) during Ruku` and Sujud. Also, it is desirable to supplicate to Allah during Sujud and to say between the two Sujuds: "O Allah, forgive me" once and it is better to repeat it. If one adds: [\(O Allah! Forgive me, have mercy upon me, guide me, console me, provide me with sustenance, and grant me good health\)](#) will be better.

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A person is required to perform all the acts and sayings of Prayer in tranquility and without hastening. When the praying person, whether Imam (the one who leads congregational Prayer) or praying individually, rises up from Ruku`, they should say: "Sami`a Allah li-man Hamidah (Allah listens to those who praise Him)" and: "Rabbana wa-laka Al-Hamd (O Our Lord, all praise is due to You)", "Allahumm Rabbana laka Al-Hamd (O Our Lord, all praise is to You)" or "Rabbana laka Al-Hamd (O Our Lord, praise be to You)." All of them are permissible and it is obligatory to say one of them. If the praying person is Ma'mum (person being led by an Imam in Prayer), he should say upon rising up from Ruku`: "Rabbana wa-laka Al-Hamd, "Allahumma Rabbana laka Al-Hamd" or "Rabbana laka Al-Hamd" as all of them are allowable and it is obligatory to say one of them. Then, it is desirable to add, "Abundant praise..." and it is better to complete that supplication.



152- Prescribed sayings between the two Sujuds

Q: A questioner inquires: Is it permissible to say between the two Sujuds (prostrations), "O Allah, forgive me, have mercy upon me and provide me and my father with sustenance" or is this not reported in a Hadith? What is the correct opinion in this regard?

A: The Sunnah (action following the example of the Prophet) is to say: "O Lord, forgive me, O Lord forgive me" and to repeat this three times between the two Sujuds. It is also allowable to say: ["O Allah! Forgive me, have mercy upon me, guide me, console me, provide me with sustenance, and grant me good health."](#) Moreover, there is nothing wrong with asking for

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something along with this supplication of forgiveness, but it is required to ask for forgiveness between the two Sujuds, because this is obligatory in the opinion of a number of scholars. The least number is to say this supplication once, but it is better to repeat it three times and if one adds, "O Allah! Forgive me, have mercy upon me, guide me, console me, provide me with sustenance, and grant me good health," it is better. Moreover, if someone supplicates for themselves and their parents, saying, "O Allah forgive me and my father, O Allah have mercy upon me, my father and Muslims," there is nothing wrong in this, because all these are supplications. Anyway, a person is required to say "O Lord, forgive me" once or more.



Q: What should a Muslim say between the two Sujuds (prostrations) in Prayer, whether obligatory or supererogatory?

A: One should say: "O Allah! Forgive me, have mercy upon me, guide me, console me, provide me with sustenance, and grant me good health." A praying person can repeat this supplication many times, saying: "O Lord, forgive me, O Lord forgive me, have mercy upon me and guide me." The Prophet (peace be upon him) used to do that.





153- Ruling on offering Du`a' for one's parents between the two Sujuds in Salah

Q: Is it permissible to offer Du`a' (supplication) for parents, grandparents,

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and all Muslims in the sitting position between the two Sujuds (prostrations) in Salah (Prayer)? Is it permissible to recite the Adhkar (invocations and Remembrances said at certain times on a regular basis), which are said after an obligatory Salah, after Nafilah (supererogatory) and Sunnah Ratibah (supererogatory Prayer performed on a regular basis) Prayers?

A: There is nothing wrong with offering Du`a' for parents, or others in the sitting position between the two prostrations. However, it is better to recite the Du`a' reported in Nas (Islamic text from the Qur'an or the Sunnah): "Rabbi ighfir li, Rabbi ighfir li, Rabbi ighfir li (O my Lord! Forgive me. O my Lord! Forgive me. O my Lord! Forgive me.)" ("[O Allah! Forgive me, have mercy upon me, guide me, console me, provide me with sustenance, and grant me good health.](#)") This is the Du`a' reported to be offered between the two prostrations in Salah. However, there is nothing wrong with seeking Allah's Forgiveness for parents, relatives and all Muslims, because the sitting position is a place for offering Du`a', but it is better to recite the reported Du`a'. As for the Adhkar of the Faridah, they are peculiar to it, such as saying thrice, "Astaghfiru Allah (I seek the Forgiveness of Allah)," "Allahumma Anta Al-Salam... (Oh Allah, You are Al-Salam (the source of peace.))" The Sahih (authentic) Hadith did not report that the Prophet (peace be upon him) used to say such Adhkar after Nafilah. The Sahabah (Companions of the Prophet) recited these Adhkar after the Faridah and not the Nafilah. Acts of `Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion), so Muslims should abide by the Nas and not to add to `Ibadah. However, there is nothing wrong with seeking Allah's Forgiveness or reciting Du`a'

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from the Adhkar which are specific to Faridah.



154- Ruling on Du`a' recited out loud in Salah

Q: What is the ruling on reciting Du`a' (supplication) out loud in Salah (Prayer)?

A: The Sunnah (action following the example of the Prophet) is to recite Du`a' with subvocal voice in Sujud (prostration), in the sitting position between the two Sujuds and when concluding Salah. However, there is nothing wrong if a praying person raises his voice a little, so that the people around him would hear him. Hudhayfah heard the Du`a' the Prophet (peace be upon him) was making in the sitting position between the two Sujuds: [﴿"Rabbi ighfir li \(O my Lord! Forgive me.\)"﴾](#) Likewise, some of the Sahabah (Companions of the Prophet) heard the Prophet's (peace be upon him) Du`a' while concluding Salah and in Sujud, which indicates that it is permissible to raise the voice a little in a way that does not disturb those around him. The Sunnah is to recite (Du`a') with subvocal voice, but there is nothing wrong with raising one's voice a little without disturbing others. The only exception is made for Qunut (supplication recited while standing after bowing in the last unit of Prayer) during times of calamity and Witr (Prayer with an odd number of units).

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155- Jalsat-ul-Istirahah

Q: I read in a book about the way the Prophet (peace be upon him) performed Salah (Prayer) that he used to perform Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer); how should it be? I think that if it were like the sitting between the two prostrations, in the meantime, all the Ma'mums (people being led by an Imam in Prayer) would observe Tasbih (saying: "Subhan Allah [Glory be to Allah]")? Kindly, point this out to us. May Allah reward you with the best.

A: This sitting is known for Fuqaha' (Muslim jurists) as "Jalsat-ul-Istirahah." It is a brief sitting that the Prophet (peace be upon him) used to make after the first Rak`ah (unit of Prayer) before standing up for the second, and also after the third Rak`ah before the fourth. This was reported on the authority of Malik ibn Al-Huwayrith by Al-Bukhari, and on the authority of Abu Humayd Al-Sa`idy. The two Hadiths are Sahih (authentic) and indicate that Jalsat-ul-Istirahah is a Sunnah (supererogatory act of worship following the example of the Prophet). It was reported on the authority of Abu Humayd Al-Sa`idy that the Prophet (peace be upon him) would sit in Jalsat-ul-Istirahah as he did in the sitting between the two Sujuds. This is the best and it is a brief sitting but it includes neither Dhikr (Remembrance of Allah) nor Du`a' (supplication). Since it is known that the Prophet (peace be upon him) did not say Tasbih in it, the Sahabah did not do this.

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We should not assume that since the Prophet (peace be upon him) sat in Jalsat-ul-Istirahah, as he did in the sitting position between the two Sujuds, he would say Tasbih, as the Sahabah knew that he did not. Therefore, they did not mention whether to observe Tasbih or not, for they knew that this is what the Prophet (peace be upon him) used to do. In conclusion, Jalsat-ul-Istirahah is a Sunnah and not Wajib (obligatory) according to the correct scholarly opinion. Some scholars maintain that it is Sunnah with regard to disabled persons like the sick, elderly, obese people, and so on. According to the preponderant opinion, it is absolutely a Sunnah, but there is nothing wrong with giving it up occasionally.



Q: Is it permissible to perform Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer) when rising after the second Sujud (prostration) to offer the second Rak`ah (unit of Prayer)?

A: According to the correct opinion maintained by scholars, it is Mustahab (desirable) to make Jalsat-ul-Istirahah after the first Rak`ah (unit of the Prayer) in a two-Rak`ah Salah (Prayer consisting of two units), four-Rak`ah Salah (Prayer consisting of four units) and three-Rak`ah Salah (Prayer consisting of three units). It is also Mustahab to do so after both the first and the third Rak`ahs in the four-Rak`ah Salah, namely Zhuhr (Noon), `Asr (Afternoon), and `Isha' (Night) Prayers; a brief sitting similar to the sitting between the two Sujuds (prostrations). This is the best practice. However, there is nothing wrong if one does not perform it or discontinues it for sometime. In conclusion, Jalsat-ul-Istirahah is a brief sitting after the second Sujud of both the first and the third Rak`ah.





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Q: Is there a brief sitting after the second Sujud (prostration) of both the first and the third Rak`ah (unit of Prayer)?

A: Yes, it is called Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer). This is a brief sitting without either Dhikr (remembrance of Allah) or Du`a' (supplication); it is similar to the sitting between the two Sujuds, then the worshiper stands for the second or the fourth Rak`ah. It is a desirable Sunnah (supererogatory act of worship following the example of the Prophet), according to the preponderant view of scholars. They hold that it is desirable to sit briefly, similar to the sitting between the two Sujuds, then stand for the second Rak`ah, and the same should be done between the third and fourth Rak`ahs. The sitting between the two Sujuds and the sitting for the first and second Tashahhud (testification recited in the sitting position in the second/last unit of Prayer) are agreed upon. However, some scholars hold that Jalsat-ul-Istirahah was abrogated while others consider it restricted to the sick and the elderly. Still some scholars consider it a Sunnah, which is the correct view.



Q: Is it a Sunnah (supererogatory act of worship following the example of the Prophet) to sit briefly after the second Sujud (prostration) and before standing for the second or the fourth Rak`ah (unit of prayer)?

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A: This is called Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer). It is done after the first Rak`ah (unit of Prayer) of every Salah, and after the third Rak`ah of a four-Rak`ah Salah (Prayer consisting of four units). After performing the second Sujud of the first and the third Rak`ah, the Prophet (peace be upon him) would sit briefly similar to that between the two Sujuds, then he would stand up. This is what the Prophet (peace be upon him) usually did. Jalsat-ul-Istirahah is a desirable Sunnah, not Wajib (obligatory). There is no prescribed Dhikr (remembrance of Allah) or Du`a' (supplication) to be said in it. Rather, it is merely a brief sitting followed by standing up for the second or the fourth Rak`ah.



Q: I think that I heard in the Nur `Ala Al-Darb radio program, though I do not remember well, that sitting after the first and third Rak`ah (unit of Prayer) is an addition that necessitates offering Sujud-ul-Sahw (Prostration of Forgetfulness). When I saw a friend of mine doing this, I warned him that this is an addition, but he insisted that it is reported from the Prophet (peace be upon him) and that he would sit with tranquility before standing up for the second Rak`ah. However, he has no evidence for this. Which is the correct opinion? May Allah reward you with the best.

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A: This sitting is known as Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer) after the first Rak`ah of the Five Obligatory Daily Prayers and after the third Rak`ah of the four-Rak`ah Salah (Prayer consisting of four units). The Prophet (peace be upon him) used to sit in it as he did in the sitting between the two Sujuds. This was authentically reported on the authority of Malik ibn Al-Huwayrith by Al-Bukhari. This was reported also in the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Humayd Al-Sa`idy. According to the correct scholarly opinion, it is Mustahab (desirable) and it is a brief sitting after rising from the second Sujud of the first Rak`ah in the Five Obligatory Daily Prayers and after the third Rak`ah of the four-Rak`ah Salah before standing up for the fourth Rak`ah. Some scholars maintain that as Jalsat-ul-Istirahah is specifically for the elderly, the sick or obese people. However, the correct opinion is that it is absolutely a Sunnah (supererogatory act of worship following the example of the Prophet). If a person observes it following the Sunnah, he does not have to offer Sujud-ul-Sahw and it is not considered an addition that is contrary to the Shari`ah (Islamic law). It is a Shar`y (Islamically lawful) addition.



Q: What is your opinion concerning the brief sitting before rising up from the first and the third Rak`ah in a four-Rak`ah Salah (Prayer consisting of four units)?

A: This is called Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer). Scholars expressed different views concerning it. Some held that it is restricted to the cases of illness or old age, and others said

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that it is an act of Sunnah (supererogatory act of worship following the example of the Prophet) not restricted to specific cases but it is Mustahab (desirable). The latter is the preponderant opinion and there is nothing wrong if one does not do it.



156- Saying Allahu Akbar during Jalsat-ul-Istirahah

Q: When should the Imam (the one who leads congregational Prayer) say, "Allahu Akbar [Allah is the Greatest]" at the second Sujud (prostration)? Should it be after raising one's head from Sujud or after rising up from Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer), since when he says, "Allahu Akbar" after raising his head, the Ma'mums (people being led by an Imam in Prayer) will stand up upon hearing his voice? Guide us. May Allah reward you with the best.

A: The most preponderant opinion - and Allah knows best - is that he should say, "Allahu Akbar" when rising up from Jalsat-ul-Istirahah, so that people would rise after him. The Imam should sit for a while and then rise up saying, "Allahu Akbar."

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157- Raising hands when rising for the third Rak`ah

Q: It was authentically reported that the Prophet (peace be upon him) raised

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his hands when rising from the second Rak`ah (unit of Prayer) of the Salah (Prayer) consisting of three or four Rak`ahs. What is the preponderant opinion concerning raising the hands? Should this be done before rising or after standing erect?

A: The Sunnah (action following the example of the Prophet) is to raise one's hands in line with one's shoulders or ears when rising from the first Tashahhud (a recitation in the sitting position in the second unit of Prayer) for the third Rak`ah.



158- The proper formula of Tashahhud

Q: I read many different forms of Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), which of them is the soundest?

A: The soundest form of Tashahhud is authentically reported on the authority of Ibn Mas'ud (may Allah be pleased with him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). The Prophet (peace be upon him) taught the Sahabah (Companions of the Prophet) how to recite Tashahhud when concluding Salah (Prayer): [\(At-Tahiyyatu lil-lahi was-salawatu wat-taiyyibat. As-salamu `alayka ayyuha-an-nabiyyu wa rahmatu-l-lahi wa barakatuh. As-salamu `alayna wa `ala `ibadillah is-salihin.](#)

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Ash-hadu a-la-ilaha illa- Alahu wa ash-hadu anna muhammadan `abduhu wa rasuluhu (All the compliments, prayers, and good things are due to Allah. Peace be on you, O Prophet, and Allah's Mercy and Blessings be on you. Peace be on us and on the true pious Servants of Allah. I testify that none has the right to be worshipped but Allah and I also testify that Muhammad is His Servant and His Messenger.) This is the most correct form, after which it is prescribed to invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) saying: [\(Allahumma salli `ala Muhammadin wa `ala ali Mihammadin kama sallayta `ala Ibrahim wa `ala ali Ibrahim, innaka Hamidun Majid, Allahumma barik `ala Mihammadin wa `ala ali Muhammadin kama barakta `ala Ibrahim wa `ala ali Ibrahim, innaka Hamidun Majid \(O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim \(Abraham\) and the family of Ibrahim. Verily, You are Praiseworthy and Glorious. O Allah, grant favor to Muhammad and the family of Muhammad as You granted favor to Ibrahim and the family of Ibrahim in the worlds. Verily, You are Praiseworthy and Glorious\).\)](#) Then, it is prescribed to seek refuge with Allah from four (trials): [\(A `udhu-Billahi min `adhabi jahannam, wa min `adhabi al-Qabr, wa min fitnatil-mahya wal-mamaat wa min fitnatil-Masih al-Dajjal \(I seek refuge with Allah from the torment of Hellfire, the torment of the grave, the trials of this lifetime and that after death, and from the Antichrist\).\)](#) One should then offer Du`a' (supplication), asking for the good in this life and in the Hereafter. If a person pronounces other forms of Tashahhud that are authentically reported from the Prophet (peace be upon him), there is nothing wrong with that. All is good and accepted. This includes the form in the Hadith reported on the authority of Ibn `Abbas by Muslim in his Sahih Book of Hadith: [\(Al-Tahiyyatu al-mubarakat was-salawat at-taiyyibatu lil-lah\)](#) etc.

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159- Illustration of the words of Tashahhud

Q: In Tashahhud (a recitation in the sitting position in the second/last unit of prayer) we say: "At-tahiyyiat al-Mubarakat, as-Salawat at-Taiyibatu lillah, assalamu `alayka ayyuhan-Nabiyu Wa rahmatullahi wabarakatuh, as-Salamu `alayna wa-`Ala `ibadillah as-Salihin, [All blessed compliments, prayers and good acts are due to Allah. Peace be upon you, O Prophet, and the Mercy and Blessings of Allah. Peace be upon us and upon the righteous servants of Allah.]". Yet, we do not know the meanings of a major part of these words. So, we hope that you will shed some light on the meanings of these words.

A: Actually, the meanings of these words are clear. The word, At-Tahiyyiat (Compliments) suggests all words of praise and glorification to Allah as the Creator, the Provider, the only One worthy of worship, the only One Who has full knowledge of the Unseen and, all in all, the One possessing all the attributes of majesty, Glorified and Exalted be He. Such attributes are peculiar to Allah (Exalted be He) and should be ascribed to none but Him. So, "at-Tahiyyiat" includes depicting Allah as the True God, the One worthy of worship, the One Who has full knowledge of the Unseen, the Creator, the Provider and other such attributes pertaining to Allah. Also implied in this phrase, are other words of praise for Allah. "At-Tahiyyiat" qualified with the adjective "Mubarakat (blessed)" for the immense good implied therein as mentioned in the Hadith of Ibn `Abbas: [\("At-Tahiyyiat al-Mubarakat".\)](#) Yet, the word mubarakat has not been mentioned

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in the Hadith of Ibn Mas`ud, but it has been authentically reported in the Hadith of Ibn `Abbas. Actually, all words of praise attributed to Allah in a way that befits His Majesty are blessed and sublime. This is why he added, "Wat-Taiyyibat (good acts)" suggesting every righteous act and word of praise including Allah's Sublime Attributes that draw one nearer to Him. The word also includes all Mashru` (Islamically lawful) sayings and deeds dedicated to Allah (Exalted be He), like Salah (Prayer), Sawm (Fast), and giving in charity, which are deemed good acts as they are means drawing nearer to Allah (Exalted be He) and bidding homage to Him with the hope of attaining His Forgiveness, Mercy and Beneficence. So, all Mashru` sayings and deeds offered solely for Allah's Sake are called Taiyyibat. In a similar way, the word: "As-Salawat (prayers)" indicates the five obligatory prayers, supererogatory prayers and the different forms of supplications which are all called good acts and must be solely dedicated to Allah (Glorified and Exalted be He). Again, all Mashru` sayings and deeds we offer are Taiyyibat, and all the Tahiyyiat we offer to Allah (Exalted be He) are Mubarakat or blessed as they are Mushru'; they constitute praises to Allah, acknowledgement that He Alone is the One worthy of worship, and the One worthy of all forms of praise and commendation. That is why such acts have been called Mubarakat and Tahiyyiat. As-Salawat includes all forms of prayers that Allah (Exalted be He) has prescribed, whether it is obligatory or supererogatory. Du`a' (Supplication) is further suggested in this word as it is called Salah. So, asking Allah (Exalted be He)

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to forgive us, to be Merciful to us and to rescue us from Hellfire are all forms of Salah. Actually, all

forms and formulae of Du`a' addressed to Allah (Exalted be He) are implied in the as-Salawat.

As for [\(As-Salam \(Peace\) be on you, O Prophet,\)](#) it means that you ask peace for the Prophet (peace be upon him); namely, may Allah (Exalted be He) overwhelm you him peace, or may the blessings of As-Salam (the Peace) overwhelm him given that As-Salam is one of Allah's Names. So, the meaning would be, "May the blessings of As-Salam overwhelm you, O Prophet. These blessings include invoking Allah's Bountiful Grace, Mercy and Beneficence on the Prophet. A further meaning of as-Salam is 'safety'; namely, may you be safe, O Prophet, from all evil, from Hellfire and from any unbecoming quality. Thus, the Prophet (peace be upon him) is free from any bad character, and is promised overall good and the high position in the Hereafter. Thus, we invoke Allah's promised safety on him so that people would know that the Prophet (peace be upon him) is just one of Allah's Servants and not a deity besides Him. Furthermore, Allah (Exalted be He) is in no need of seeking safety or security from people, unlike the Prophet (peace be upon him) who is a servant and hence in need of this sort of security. It is also for this reason we are enjoined to invoke peace on him and ask safety for him, as we say: [\(Peace be upon you, O Prophet,\)](#) and say: [\(O Allah! Send prayers on Muhammad and his household.\)](#) We invoke Allah's Prayers on him, ask Allah (Exalted be He) to praise him, to reveal his merits and exalt him. So, these words are supplications we offer for our Prophet (peace be upon him).

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These supplications prove that the Prophet (peace be upon him) is but a servant of Allah (Exalted be He), a human who is in need of other's supplications. They further maintain the fact that he is not a deity besides Allah, and so it is not correct to ask him to meet people's needs, like Allah (Glorified be He), Who is the only One to be addressed in this connection. [\(And the Mercy and Blessings of Allah.\)](#) Again, this is an invocation of Allah's Mercy and Blessings on the Prophet (peace be upon him). Similarly, when saying, [\(Peace be upon us and upon Allah's upright Servants,\)](#) we invoke Allah (Exalted be He) to save us as well as all His righteous Servants from all evil. This is the significance of the words of Tashahhud.



160- Ruling on unintentional recitation of the second part of Tashahhud while one is still in the first sitting for Tashahhud

Q: What should I do if I unintentionally recite the two parts of Tashahhud while I am still in the first sitting?

A: You are not blamed if you do so. However, the Sunnah (action following the example of the Prophet) is to rise for the third Rak`ah (unit of prayer) after invoking Allah's Prayers (praises) on the Prophet (peace be upon him). Yet, it is permissible to rise up immediately after it saying: "I bear witness that there is no deity worthy of worship but Allah, and that Muhammad is His servant and Messenger". As for the supplication which reads: "O Allah! I seek refuge with You from the punishment

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of Hellfire and the punishment of the grave" and the other supplications, they are recited after Tashahhud. Still, one shall not be blamed if they unintentionally recite these supplications after reciting Tashahhud in the first sitting.



161- Importance of education

Q: I neither read nor write. Many a time I make a mistake while reciting Tashahhud (testification recited in the sitting position in the second/last unit of Prayer). Would Your Eminence recite it to me, so that I may memorize it. May Allah reward you with the best!

A: The Messenger (peace be upon him) taught it to his Sahabah (Companions of the Prophet) as follows: ﴿Al-Tahiyyatu lil-lahy was-salawatu wat-taiyyibat. As-salamu `alayka ayyuha-an-nabiyyu wa rahmatu-l-lahi wa barakatuh. As-salamu `alayna wa `ala `ibadillah is-salihin. Ash-hadu an la-ilaha illa Allah wahdahu la sharika lahu, wa ash-hadu anna Muhammadan `abduhu wa rasuluhu (All the compliments, Prayers, and good things are due to Allah. Peace be on you, O Prophet, and Allah's Mercy and Blessings be on you. Peace be on us and on the true pious Slaves of Allah. I testify that there is no god but Allah, Alone, with no partner or associate and I also testify that Muhammad is His Slave and Messenger.)﴾ This is the first Tashahhud which is to be recited in the second Rak`ah (unit of Prayer) in all Prayers. You must also recite it in the third Rak`ah of the Maghrib (Sunset) Prayer, in the fourth Rak`ah of the Zhuhr (Noon), `Asr (Afternoon), and `Isha' (Night) Prayers, in the last Rak`ah of the Jumu`ah (Friday) Prayer, Two `Eids Prayer, and Salat-ul-Istisqa' (Prayer for rain), then add the second Tashahhud which reads: ﴿Allahumma sally `ala Muhammadin

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wa `ala aly Muhammadin kama sallayta `ala Ibrahim wa `ala aly Ibrahim, Innaka Hamidun Majid, Allahumma barik `ala Muhammadin wa `ala aly Muhammadin kamma barakta `ala Ibrahim wa `ala aly Ibrahim, Innaka Hamidun Majid (O Allah, send Your Peace on Muhammad and the family of Muhammad as You sent Your Peace on Ibrahim and the family of Ibrahim. Verily You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim. Verily You are Praiseworthy and Glorious.)﴾ If you also say this part in the first Tashahhud, this is Mashru` (Islamically permissible) and Mustahab (desirable), based on the general meanings of the Hadiths reported in this regard. The Sahabah said to the Prophet (peace be upon him), "Allah has ordered us to send peace and blessings upon you, how should we do this?" They were referring to Allah's Saying: ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu `Alaikum).﴾ They asked him how to do this and he replied: ﴿Say: Allahumma sally `ala Muhammadin wa `ala aly Muhammadin kama sallayta `ala Ibrahim wa `ala aly Ibrahim, Innaka Hamidun Majid, Allahumma barik `ala Muhammadin wa `ala aly Muhammadin kamma barakta `ala Ibrahim wa `ala aly Ibrahim, Innaka Hamidun Majid.﴾ This is the most perfect formula of Tashahhud;

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though there are other concise formulas, but all are correct. It is sufficient to say any of them. Another formula reads: ﴿Allahumma sally `ala Muhammadin wa `ala aly Muhammadin kama sallayta

`ala Ibrahim wa`ala aly Ibrahim, wa barik `ala Muhammadin wa`ala aly Muhammadin kamma barakta `ala Ibrahim wa`ala aly Ibrahim, Innaka Hamidun Majid.) A third formula reads: (Allahumma sally `ala Muhammadin wa-azwajihī wa-dhuriyyatihi kama sallayta `ala aly Ibrahim, wa barik `ala Muhammadin wa-azwajihī wa-dhuriyyatihi kamma barakta `ala aly Ibrahim, Innaka Hamidun Majid. (O Allah, send Your Peace on Muhammad, his wives and offspring as You sent Your Peace on the family of Ibrahim; and bless Muhammad, his wives and offspring as You blessed the family of Ibrahim. Verily, You are Praiseworthy and Glorious.)) A fourth formula reads: (Allahumma sally `ala Muhammadin `abduka wa-rasulaka kama sallayta `ala Ibrahim, wa barik `ala Muhammadin wa`ala aly Muhammadin kamma barakta `ala Ibrahim wa`ala aly Ibrahim, Innaka Hamidun Majid. (O Allah, send Your Peace on Muhammad, Your Slave and Messenger, as You sent Your Peace on Ibrahim; and bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim. Verily, You are Praiseworthy and Glorious.)) If you say

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any of these correct formulas, this is good, though the most perfect one is the first one, which reads: (Allahumma sally `ala Muhammadin wa`ala aly Muhammadin kama sallayta `ala Ibrahim wa`ala aly Ibrahim, Innaka Hamidun Majid, Allahumma barik `ala Muhammadin wa`ala aly Muhammadin kamma barakta `ala Ibrahim wa`ala aly Ibrahim, Innaka Hamidun Majid.) It is obligatory to say this part in the second Tashahhud according to many scholars; so no one should forget it. After that and before saying Taslim (salutation of peace ending the Prayer), you should say: (Allahumma inny a`udhu bika min `adhaby jahannam, wa min `adhaby al-Qabr, wa min fitnatil-mahya wal-mamat wa min fitnat al-Masih-ul-Dajjal (O Allah! I seek refuge with You from the torment of Hell, the torment of the grave, the trials of this lifetime and those after death, and from the trial of the Antichrist.)) It is also Mustahab to say: (Allahumma a`inny `ala dhikrika wa-shukrika wa-husna `ibadatika (O Allah, help me to remember You and thank You and enable me to worship You properly.)) The Messenger (peace be upon him) ordered us to say this. The following Du`a' can also be said before Taslim: (Allahuma inny zhalamtū nafsy zhulman kathiran wala yaghfir-ul-dhunub illa Anta, fa-ighfir li maghfiratan min `Indak war-hamny Innaka Anta al-Ghafur al-Rahim (O Allah, I have done great wrong to myself. There is none to forgive sins but You. Grant me pardon from Yourself and have mercy upon me for You are Oft-forgiving and Compassionate.)) The Prophet (peace be upon him) commanded Abu Bakr

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to be consistent in saying this Du`a' and commanded Mu`adh to be consistent in saying that previous Du`a': (Allahumma a`inny `ala dhikrika...) This is a good advice for all Muslims. When the Prophet (peace be upon him) gives advice to any Muslim, it is for all Muslims. It is Sunnah (action following the example of the Prophet) to say these Du`a' and not Wajib (obligatory).



Q: What are the circumstances associated with the revelation of Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer)? Did Allah (Glorified and Exalted be He) send it down to His Messenger (peace be upon him)?

A: The Messenger (peace be upon him), who does not speak of his own desire, taught his Ummah (nation based on one creed) the Tashahhud. Allah (Glorified and Exalted be He) says: **«By the star when it goes down (or vanishes).» «Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.» «Nor does he speak of (his own) desire.» «It is only a Revelation revealed.»** All the Sunnah (whatever is reported from the Prophet) is a revelation which Allah (Exalted be He) sent down to His Prophet Muhammad (peace be upon him) who delivered the rulings of Shari`ah (Islamic law) to us. Just as he (peace be upon him) conveyed the Qur'an, the Speech of Allah, he conveyed the Sunnah as well, including the Rukns (integral pillars) of Salah (Prayer), Zakah (obligatory charity), Sawm (Fast), Hajj, and so on. The Prophet (peace be upon him) conveyed the rulings of Allah's Din (religion) of Islam, including the Tashahhud. He (peace be upon him) taught the Ummah the Tashahhud and

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to seek refuge with Allah from the torment of Hellfire, the torment of the grave, and from Al-Masih-ul-Dajjal (the Antichrist). He (peace be upon him) taught us many Du`a' (supplication), including saying in Sujud (prostration): **«Allahumma ighfir li dhanby kullahu, diqahu wa jilahu, wa awalahu wa akhirahu, wa `alanyatahu wa sirrahu (O Allah forgive me all my sins; small and great, first and last, open and secret).»** He (peace be upon him) also taught Abu Bakr Al-Siddiq (may Allah be pleased with him) when he asked him for a Du`a' to say in Salah to say: **«Allahumma iny zhalamtu nafsy zhulman kathiran wa la yaghfir al-dhunuba ila Anta faghfir li maghfiratan min `Indika war-hamny Inaka Anta Al-Ghafur Al-Rahim (O Allah! I have wronged myself badly (by committing many sins), and no one forgives sins except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, the Most Merciful.»** `Aishah (may Allah be pleased with her) asked: "O Messenger of Allah, what should I say on Laylat-ul-Qadr (the Night of Decree)?" He said: **«Say: "Allahumma Innaka `Afuwun Tuhibbu Al-`Afw Fa`fu `Any (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me.)»** The Messenger (peace be upon him) conveyed to people all that Allah (Exalted be He) ordained and legislated with regard to Salah, Tashahhud, and so on.

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162- Some Formulas of Tashahhud

Q: What is the ruling on saying in Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), "At-Tahiyyatu al-Mubarakat was-salawatu at-Taiyyibatu lil-lah (All the blessed compliments, prayers, and good things are due to Allah)"? Is this Bid`ah (innovation in religion)?

A: This is Mashru` (Islamically permissible) and not Bid`ah. It was authentically reported on the authority of Ibn `Abbas (may Allah be pleased with him) that the Prophet (peace be upon him) taught them the Tashahhud as follows: [\(At-Tahiyyatu al-Mubarakat was-salawatu at-Taiyyibatu lil-lah.\)](#) This is one of many other formulas of Tashahhud that are reported from the Prophet (peace be upon him). Another formula is reported on the authority of Ibn Mas`ud: [\(At-Tahiyyatu lil-lahi was-Salawatu wat-Taiyyibat. As-salamu `alayka ayyuha-an-Nabiyyu ... \(All the compliments, prayers, and good things are due to Allah. Peace be on you, O Prophet ...\)\)](#) This formula does not contain "al-Mubarakat." There is flexibility in this matter, praise be to Allah.



Q: Should a praying person say, during Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), "As-Salamu `alayka ayyuha an-Nabiy (Peace be upon you, O Prophet)" or "As-Salamu `ala an-Nabiy (Peace be upon the Prophet)"?

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A: Both of them are permissible, but it is better to say: "As-Salamu `alayka ayyuha an-Nabiyyu warahmatullahi wabarakatuh (Peace be upon you, O Prophet, and Allah's Mercy and Blessings), because this is what was reported in the authentic Hadiths of the Prophet. It is authentically related that the Prophet (peace be upon him) would teach his Companions this wording, as is stated in the Hadith of Ibn Mas`ud and the Hadith of Abu Mas`ud Al-Ansariy and other companions that he (peace be upon him) would teach them: (Peace be upon you, O Prophet, and Allah's Mercy and Blessings.) The same is reported in the Hadith of Abu Musa and others. So, this saying is better and if a praying person says: (Peace be upon the Prophet, and Allah's Mercy and Blessings,) it is valid because this was reported from Ibn Mas`ud (may Allah be pleased with him). However, the first one is more preferable because it was maintained by the Prophet (peace be upon him), and he taught it to his companion. This is because the supplication by way of summoning the Prophet is, in fact, supplication for the Prophet. Some people think that this is a supplication to the Prophet and not for the Prophet. The fact is that in this way, one is invoking peace, mercy and blessings for the Prophet. Saying, "As-salamu `alayka ayyuha an-Nabiy" means 'Allah's Peace, Mercy and Blessings are for you.' It does not imply a request of peace from the Prophet, but it is a request for peace, mercy

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and blessings for the Prophet. Besides, "O Prophet" is not a supplication to the Prophet with the meaning that the person is asking the Prophet for something. Rather, it means "I am singling you out with this supplication".



Q: Someone asks: "During the two Tashahhuds (testification recited in the sitting position in the second/ last unit of Prayer), one says: "As-salamu `alayka ayyuha an-Nabiyu warahmatullahi wabarakatuh (Peace be upon you, O Prophet, and Allah's Mercy and Blessings!), but I heard some people say that one must say: "As-salamu `ala an-Nabiy warahmatullahi wabarakatuh (Peace be upon the Prophet, and Allah's Mercy and Blessings). Which of them is authentic or are both of them authentic?"

A: The correct one is to say "As-salamu `alayka ayyuha an-Nabiy (Peace be upon you, O Prophet) during the two Tashahhuds. This is what was maintained in authentic Hadiths and what the Prophet taught his Ummah through his companions. It was reported from some companions that they would say the second supplication: [\("As-salamu `ala an-Nabiy \(Peace be upon the Prophet\),](#) after the death of the Prophet (peace be upon him). So, it is permissible because it is the opinion of some companions, though it is not obligatory. If one recites it, it is valid. However, the Prophet (peace be upon him) taught his companions the first one and he knew that he would die. He did not say to them, "If I pass away,

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change it". Also, he understood that the companions may not be in Madinah and they would recite it during Prayer in remote places, but he did not say to them, "If you are in distant places or after my death, you should change it".

This indicates that the following wording is unchangeable, [\(As-salamu `alayka Ayyuha an-Nabiy\)](#) during his life or death, or presence or absence, peace be upon him. This is what is right and what is indicated in the authentic Hadiths from Ibn Mas`ud and others. May Allah be pleased with him and all the companions!



Q: `A. A. `A from South Africa asks about the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer): Should one say, "As-Salamu `ala an-Nabiy (Peace be upon the Prophet)" or "As-Salamu `alayka ayyuha an-Nabiy (Peace be upon you, O Prophet)"? Please, guide us in this regard.

A: It is better to say "As-salamu `alayka ayyuha an-Nabiyu warahmatullahi wabarakatuh (Peace be upon you, O Prophet, and Allah's Mercy and Blessings)". This is what the Prophet (peace be upon him) taught his companions and he (peace be upon him) died while they were saying it. He did not say to them, "If I pass away, say 'As-Salamu `ala an-Nabiy (Peace be upon the Prophet)'" which indicates that they should say, "As-salamu `alayka ayyuha an-Nabiy (Peace be upon you, O Prophet!)" during his life and after his death. The saying, "`alayka ayyuha an-Nabiy" is a way of summoning the mention of the Prophet in the mind and the heart.

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It is not a supplication to the Prophet, but is rather an invocation of peace, mercy and blessings for him. The one who says it does not request something from the Prophet, but he invokes peace, mercy and blessings for him. "Peace be upon you, O Prophet" means, "May Allah endow you with peace, mercy and blessings". So, this supplication is better.

It was reported from Ibn Mas`ud (may Allah be pleased with him) that he would say after the death of the Prophet: [﴿As-salamu `ala an-Nabiy﴾](#) but what is better is what was authentically reported from the Messenger of Allah (peace be upon him), who used to teach his companions to say: [﴿As-salamu `alayka ayyuha an-Nabiy﴾](#) So, this is the best in this case.

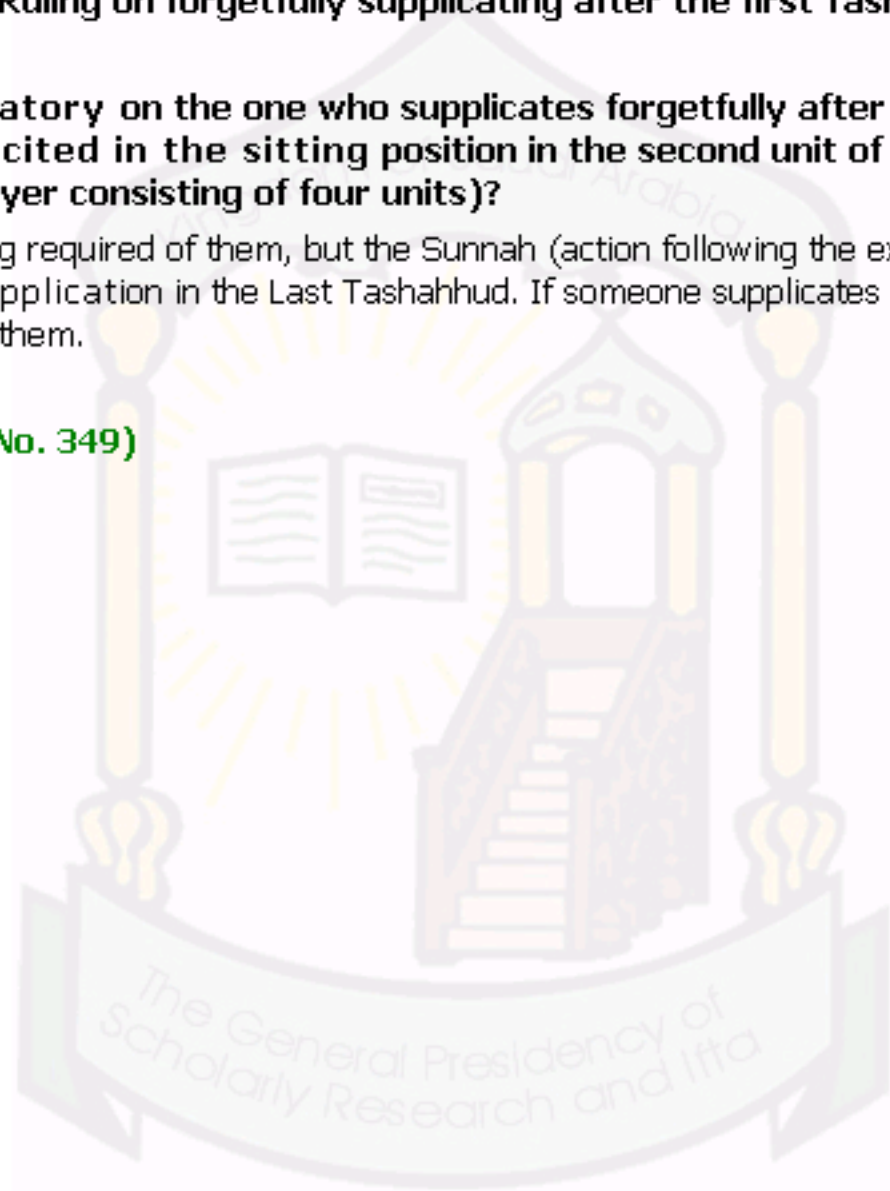


163- Ruling on forgetfully supplicating after the first Tashahhud

Q: What is obligatory on the one who supplicates forgetfully after the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) in the four-Rak`ah Salah (Prayer consisting of four units)?

A: There is nothing required of them, but the Sunnah (action following the example of the Prophet) is to recite the supplication in the Last Tashahhud. If someone supplicates in the first Tashahhud, there is no harm on them.

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164- Ruling on reciting Tashahhud completely in the first Tashahhud

Q: In the past, I used to recite the whole Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) during the first Tashahhud (testification recited in the sitting position in the second unit of Prayer). Was that right?

A: You are not sinful but the Sunnah (action following the example of the Prophet) is to stop in the first Tashahhud at the end of invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) and to postpone your Du`a' (supplication) until the last Tashahhud (testification recited in the sitting position in the last unit of Prayer). Thus, your act is inconsistent with the Sunnah. You should stand for the third Rak`ah (unit of Prayer) after invoking Allah's Blessings and Peace upon the Prophet because the Prophet (peace be upon him) used to do so. He (peace be upon him) would say Du`a' in the last Tashahhud by seeking refuge with Allah from the torment of Hellfire, etc. You should follow the example of the Prophet and say Du`a' in the last Tashahhud. The first Tashahhud ends with invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) after which you should stand to perform the third Rak`ah. As for what you did in the past, there is no harm on you because you said more Du`a' than that which is required. This has no effect on Salah (Prayer), but it disagrees with the desirable way.

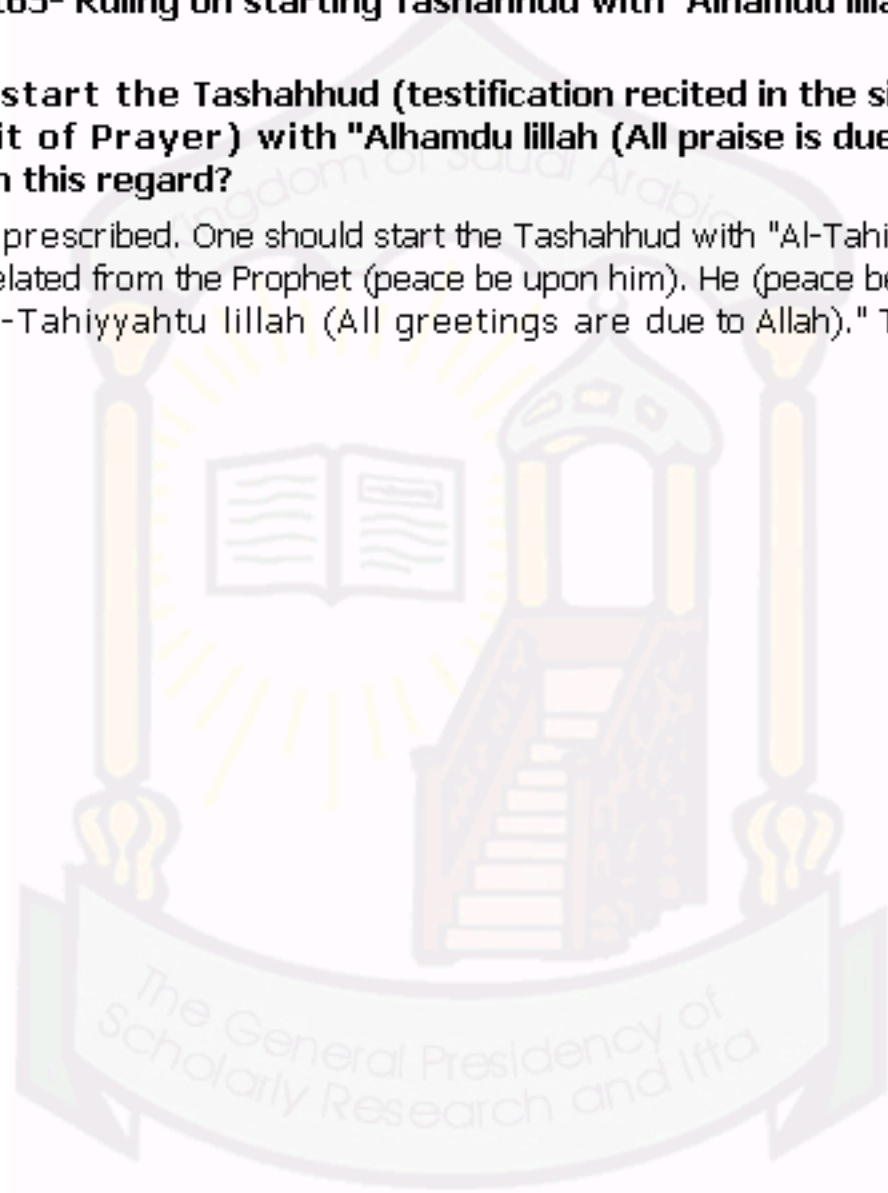
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165- Ruling on starting Tashahhud with 'Alhamdu lillah'

Q: Some people start the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) with "Alhamdu lillah (All praise is due to Allah)". Is there anything related in this regard?

A: No, this is not prescribed. One should start the Tashahhud with "Al-Tahiyyat (All greetings...)". This is what was related from the Prophet (peace be upon him). He (peace be upon him) taught the people to say: "Al-Tahiyyatu lillah (All greetings are due to Allah)." This is the beginning of Tashahhud.





166- Ruling on the Salah of someone not knowing the Tashahhud

Q: Many people in our country do not recite the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) in Salah (Prayer) because they are illiterate. Is their Salah valid without Tashahhud or should we teach them? May Allah reward you with the best!

A: They are obligated to learn the Rukns (integral pillars) of Salah, including Al-Fatihah (Opening Chapter of the Qur'an), Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) and all the other Rukns of Salah. Also, it is obligatory for you

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to teach them, direct them to what is right, and help them understand the rulings of Salah, Zakah (obligatory charity) and Hajj, if they are to perform it.

The point is that every believer is required to learn the rulings of Salah and other obligations. They must not be negligent in this regard because Allah (Glorified be He) has created them to perform the acts of `Ibadah (worship). Allah (Glorified and Exalted be He) says: **﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾** He (Exalted be He) commands the people to worship Him in His Saying: **﴿O mankind! Worship your Lord (Allâh)﴾** Every believer, male or female, should learn how to worship Allah by obeying Him and adhering to His Religion. People are created to worship Allah Alone, obey His Orders, avoid His Prohibitions and most importantly to believe in His Oneness, be sincere to Him, and testify that none is worthy of worship but Him (Glorified and Exalted be to Him) and that Muhammad is His Servant and Messenger. They must learn about Salah and other obligations of religion.

The Prophet (peace be upon him) said: **﴿If Allah wants good for someone, He will help them understand the religion.﴾** Thus, one of the signs of

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goodness is to understand the religion and one of the tokens of a bad end is to be ignorant and negligent of the religion. May Allah safeguard us all!



167- Ruling on Tawarruk in a Two-Rak`ah Prayer

Q: Is it the Sunnah (action following the example of the Prophet) in a two-Rak`ah Prayer to sit in a position of Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical), or Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud)?

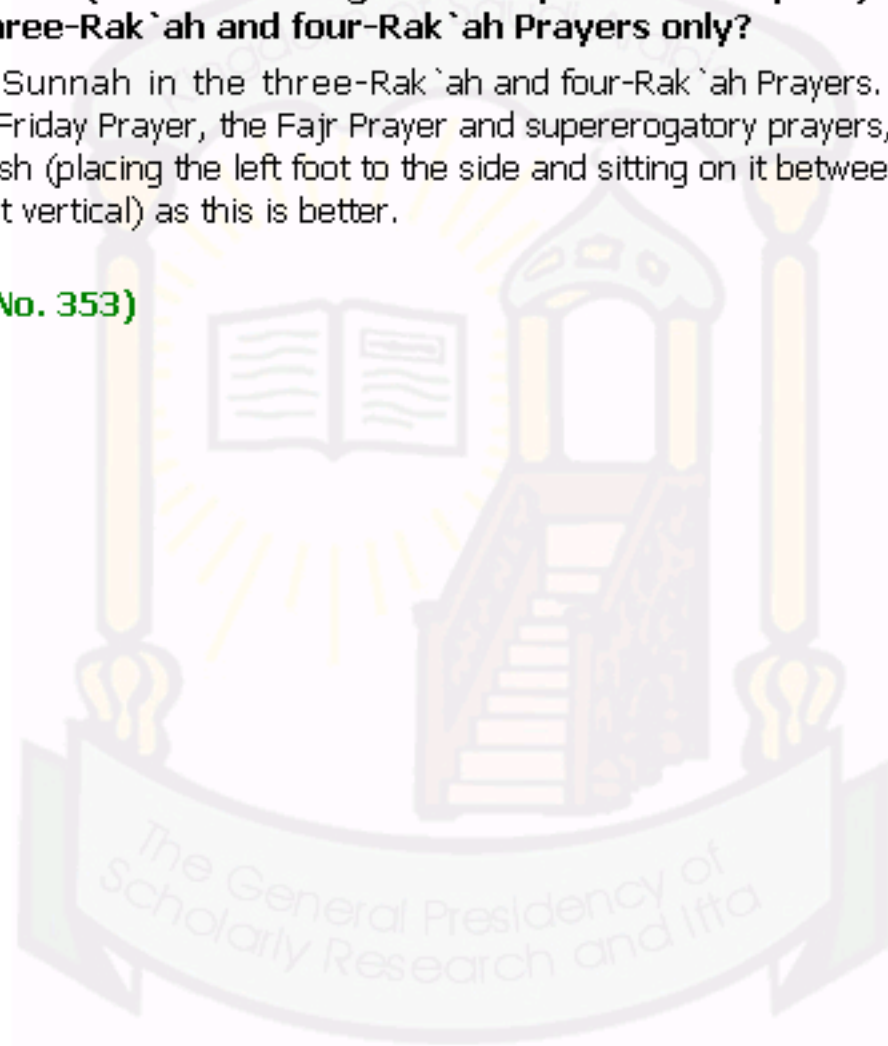
A: In a two-Rak`ah Prayer, the Sunnah is to sit in a position of Iftirash like the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) and in the three-Rak`ah and four-Rak`ah Prayers, as this is better. Tawarruk is assumed in the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) of the three-Rak`ah Prayer, which is the Maghrib (Sunset) Prayer and the four-Rak`ah Prayers, which are the `Isha' (Night) Prayer, the Zhuhr (Noon) Prayer and the `Asr (Afternoon) Prayer, as is explicitly mentioned in a Prophetic Hadith reported by Abu Humayd Al-Sa`idy (may Allah be pleased with him). Therefore, the Sunnah for a Mu'min (believer) in Salah (Prayer) is to sit in a posture of Iftirash between the two prostrations during the First Tashahhud and to sit in a posture of Tawarruk during the Last Tashahhud.



Q: A questioner asks: Is it permissible for me to sit in a posture of Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) in the two-Rak`ah Prayers such as the Fajr (Dawn) Prayer and supererogatory prayers? Or, is it the Sunnah (action following the example of the Prophet) to sit in a position of Tawarruk in the three-Rak`ah and four-Rak`ah Prayers only?

A: Tawarruk is a Sunnah in the three-Rak`ah and four-Rak`ah Prayers. As for the two-Rak`ah Prayers such as the Friday Prayer, the Fajr Prayer and supererogatory prayers, the Sunnah is to sit in a position of Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical) as this is better.

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168- Explaining the Sunnah with regard to Iftirash and Tawarruk

Q: A questioner asks: If someone forgets the First Tashahhud (testification recited in the sitting position in the second unit of Prayer), should they sit for the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer) in the position of Tawarruk (placing the left foot under the right leg and sitting on the posterior during the Last Tashahhud) or in the position of Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical)? How can the four supererogatory Rak`ahs (units of Prayer) before the Zhuhr (Noon) Prayer be performed? Should they be performed with one Taslim (salutation of peace ending the Prayer) or with two Taslims (i.e. performing each two Rak`ahs separately)?

A: The Sunnah (action following the example of the Prophet) in the First Tashahhud is to sit in the posture of Iftirash. If a person forgets the First Tashahhud and stands up for the third Rak`ah, they have to perform Sujud-ul-Sahw (two prostrations of forgetfulness). Tawarruk is only done in the Last Tashahhud. It is a Sunnah for a Muslim to sit in the posture of Tawarruk in the Last Tashahhud. If a Muslim forgets the First Tashahhud, the Sunnah is to sit in the position of Tawarruk in the Last Tashahhud. It is worth mentioning that Tawarruk is performed by placing the left foot under the right leg and sitting on the buttocks, while Iftirash is performed by placing the left foot to the side and sitting on it. The posture of Iftirash is permissible in the First Tashahhud and between the two prostrations for whoever can sit in this posture. Regarding the Last Tashahhud of the Maghrib (Sunset), `Isha' (Night), Zhuhr (Noon) and `Asr (Afternoon) Prayers, the Sunnah is to sit in the posture of Tawarruk by sitting on the buttocks, following the example of the Prophet (peace be upon him).

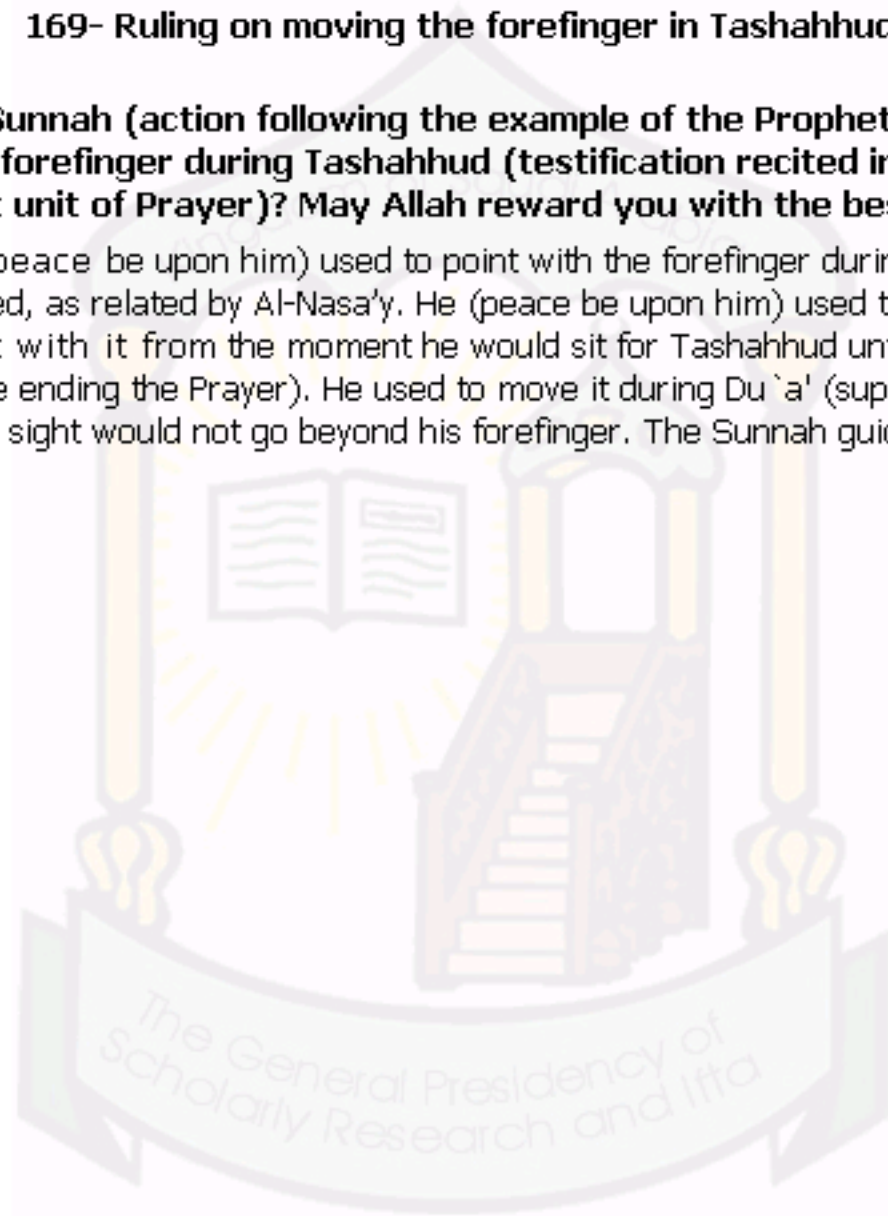
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169- Ruling on moving the forefinger in Tashahhud

Q: What is the Sunnah (action following the example of the Prophet) concerning raising and moving the forefinger during Tashahhud (testification recited in the sitting position in the second/last unit of Prayer)? May Allah reward you with the best!

A: The Prophet (peace be upon him) used to point with the forefinger during Tashahhud, with his finger slightly curved, as related by Al-Nasa'y. He (peace be upon him) used to bend his forefinger a little bit and point with it from the moment he would sit for Tashahhud until he would say Taslim (salutation of peace ending the Prayer). He used to move it during Du`a' (supplication) and look at it while sitting, and his sight would not go beyond his forefinger. The Sunnah guides us to do the same.





Q: A sister from Al-Dammam asks: What is the ruling on moving the finger in Salah (Prayer), i.e., when reciting the Tashahhud (testification recited in the sitting position in the second/last unit of payer)?

A: Pointing with the finger should be made in the whole Tashahhud, with the finger curved and slightly erected symbolizing

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Tawhid (belief in the Oneness of Allah/monotheism). As the praying person says, "O Allah! Send Your Peace upon Muhammad. O Allah! Send Your Blessings upon Muhammad," they move their finger slightly, as mentioned in some narrations. The Sunnah (action following the example of the Prophet) guides us to point with the finger and move it slightly, to reconcile between narrations.



Q: What is the ruling on moving the finger in Salah (Prayer), detailing the cases in which this is obligatory or Mustahab (desirable)? May Allah reward you with the best.

A: The Sunnah (action following the example of the Prophet) guides the praying person to raise the forefinger only and to close their grip while attaching the middle finger to the thumb. The Prophet (peace be upon him) sometimes closed his grip and pointed with his forefinger, signifying Tawhid (belief in the Oneness of Allah/ monotheism). At other times, he attached the thumb to the middle finger, closed the little and ring fingers, while pointing with the forefinger. Moving the finger should be during the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) in Du`a' (supplication), as the Prophet (peace be upon him) moved his finger when saying Du`a'.





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Q: Is raising one's forefinger during Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) an act of Sunnah (action following the example of the Prophet) or a Bid`ah (innovation in religion)? I would be grateful if you could offer us the evidence for your answer, may Allah reward you with the best.

A: The Sunnah is to point with the forefinger during Tashahhud as done by the Prophet (peace be upon him). As reported in the Sahih (authentic) Hadiths, the Prophet (peace be upon him) would point with his forefinger and hold the other fingers during the first and last Tashahhud as an indication of Tawhid (belief in the Oneness of Allah/ monotheism). He (peace be upon him) would keep his forefinger raised until he says the Taslim (salutation of peace ending the Prayer). He would sometimes circle his thumb and middle finger, hold his ring and little fingers, and point with his forefinger. He would sometimes point with his forefinger, holding the other fingers. This is the Sunnah regarding this point as an indication of Tawhid. The Prophet (peace be upon him) would place his right hand on his right thigh and the left hand on the left thigh when sitting for reciting the Tashahhud. He would sometimes put his right hand on his right knee and the left hand on the left knee. When sitting between the two prostrations, he would sometimes put his hands on the knees and sometimes on the thighs. While reciting the Tashahhud, he would put his left hand on his left thigh or knee and his right hand on his right thigh or knee, making a circle with the middle finger and the thumb and pointing with the forefinger or holding

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all the fingers and pointing only with the forefinger.



Q: During the recitation of Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), is it desirable to point with the forefinger from the beginning until the end or when mentioning the Name of Allah only? Is it true that pointing with the forefinger during Tashahhud is worse on Satan than the beats of a hammer? Should one point with the forefinger when saying the Two Shahadahs (Testimonies of Faith) or during the whole Tashahhud?

A: A praying person should point with the forefinger from the time they sit for Tashahhud until its end. It was reported that when the Prophet (peace be upon him) sat to recite the first and last Tashahhud, he would raise his forefinger a little as a sign of Tawhid (belief in the Oneness of Allah/ monotheism). Thus, the Sunnah (action following the example of the Prophet) is to raise your forefinger from the beginning of Tashahhud until its end both on mentioning the Name of Allah and during the rest of Tashahhud. It is good to move your finger slightly only during Du`a' (supplication). The Prophet (peace be upon him) used to move it when saying Du`a'. Regarding the statement that it is worse on Satan than such and such thing, this is not mentioned in any Hadith, but it is a statement of some of the Salaf (righteous predecessors) and should not be taken as evidence. In any case, such a practice enrages Satan as remembrance of Allah makes him angry. It is worth mentioning that Satan likes Muslims to be stricken by all evils and afflictions. When a Mu'min (believer) remembers their Lord

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and professes His Oneness, such an act infuriates Satan and causes him much pain. Similarly, when they seek refuge with Allah from Satan and his insinuations, this causes him much pain. Remembering Allah a lot and seeking refuge with Him from Satan are means of safety from Satan's insinuations and temptations. We seek refuge with Allah from the accursed Satan!



Q: When sitting for Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), what is the exact time for moving the index finger? Is it at the beginning of Tashahhud or at its end when saying the Du`a' (supplication)?

A: The Sunnah (action following the example of the Prophet) is to point with the index finger and raise it since the beginning of one's sitting for saying Tashahhud, the first and last. As for moving the index finger, the Sunnah is to move it when saying Du`a', that is, invoking Allah's Blessings and Peace upon the Prophet and saying: O Allah, I seek refuge with You from the torment of Hellfire. So, when saying Du`a', the index finger should be moved slightly. However, raising it as a sign of Tawhid (belief in the Oneness of Allah/ monotheism) starts from the beginning of Tashahhud. One should join the thumb with the middle finger and close the ring and little fingers or close all the fingers and point with the index finger. This is the Sunnah. With regard to moving the index finger, it should be at the time of saying Du`a'. A questioner says that when saying the Two Shahadahs (Testimonies of Faith) and raising the finger, the praying people raise their fingers in different ways.

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Some of them raise their finger once, whereas others raise it twice, saying that they are two Shahadahs, and others keep moving their finger until the end of Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud). Please inform me of the right way or are all the ways right? May Allah reward you with the best.

The Sunnah is to raise the index finger partially, as a sign of Tawhid, in the first and last Tashahhud since its beginning and until its end. It was authentically reported from the Prophet (peace be upon him) that he used to point with his index finger in the first and last Tashahhud. However, it is preferable to move the finger when making Du`a' by saying: "O Allah, send Your Blessings upon Muhammad..." and: "O Allah, I seek refuge with You from the Hellfire," "O Allah forgive me," "O Allah give us in this world that which is good," or "O Allah help me remember You." It is preferable to move the index finger slightly when making Du`a', but it should be raised right from the beginning of Tashahhud and until its end as a sign of Tawhid.



A questioner from the city of Ha'il asks: What are the positions of raising the index finger in the first and last Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) and in the Du`a' (supplication) before saying Taslim (salutation of peace ending the Prayer)? Should the

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praying person fix their eyes to the place of their Sujud (prostration) or to their index finger?

A: When a Muslim sits to perform either the first or last Tashahhud, they have to look at their index finger, point with it and move it slightly when saying Du`a' during the last Tashahhud and before saying Taslim. Pointing with the index finger here is a sign of Tawhid (belief in the Oneness of Allah/ monotheism) indicating that Allah has no other partners with Him.



Q: Some praying people in the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) raise the two index fingers, on their right and left hands, when they say: I testify that there is no god but Allah and that Muhammad is His Servant and Messenger. Is that right?

A: The Sunnah (action following the example of the Prophet) is to raise the index finger of the right hand only in the first and last Tashahhud. One should point with the right index finger and hold all the other fingers when mentioning Allah and saying Du`a' (supplication) or may hold the ring and little fingers and make a circular shape with the thumb and middle fingers and point with the index finger. So, there are two ways: Either to hold all the fingers and point with the index finger or to hold the ring and little fingers, form a circular shape with the thumb and middle fingers and point with the index finger. All this was reported from the Prophet (peace be upon him). As for the left index finger, it should point to nothing.

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Rather, the left hand should be spread on the thigh with its ends on the knee and one should not use it to point to anything neither with the index finger nor any other finger and this is the Sunnah.



Q: We learned from this episode about the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) to keep the index finger moving until we say Taslim (salutation of peace ending the Prayer). Was this reported in the Sunnah (whatever is reported from the Prophet)?

A: According to the Sunnah, the index finger is only raised in an inclined manner while pointing with it as mentioned in the Hadiths that were reported from the Messenger of Allah (peace be upon him) on the authority of Ibn `Umar, Wa'il ibn Hujr and other Hadiths. With regard to moving the index finger, it was mentioned in some narrations that this can be done when saying Du`a' (supplication). Some scholars said that what is meant by moving the index finger here is to point with it and there is no contradiction between narrations as mentioned by Al-Bayhaqy (may Allah be merciful with him). He said that moving the index finger here may refer to pointing with it and in this way there is no contradiction between the two narrations. Pointing with the index finger means partially raising it as a sign of Tawhid (belief in the Oneness of Allah/ monotheism) indicating that Allah (Glorified and Exalted be He) is One in Himself and in His Names and Attributes and in His being worthy of worship. In some narrations, it was reported that the Prophet (peace be upon him) used to move his index finger when saying Du`a'. Thus, there is nothing wrong if a praying person moves their index finger when saying Du`a'.

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170- Manner of invoking peace and blessings upon the Prophet

Q: What is meant by Allah's sending peace and blessings upon the Prophet (peace be upon him) and that of people on him (peace be upon him)? May Allah grant you success.

A: Allah's sending of peace and blessings upon the Prophet is a praise of the Prophet (peace be upon him). Similarly, the angels praise him (peace be upon him). Besides, Allah's sending of peace and blessings upon the Prophet (peace be upon him) implies granting him success in life and admitting him to Paradise in the Hereafter, though most of it is praise. Allah's sending of peace and blessings upon a slave is a kind of praise of them among the exalted assembly of angels. As for the people, they supplicate to Allah and invoke Him to bestow His Mercy and Blessings upon the Prophet (peace be upon him). Moreover, it should be in the way he (peace be upon him) commanded: **﴿O Allah, bless Muhammad and the members of his household as you blessed the members of Ibrahim's household. Grant favors to Muhammad and the members of his household as you granted favors to the members of Ibrahim's household in the worlds. You are indeed Praiseworthy and Glorious.﴾** Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) is known and it is as reported from the Prophet (peace be upon him) through Ka`b ibn `Ujrah and through Abu Mas`ud Al-Ansary and through others. It should be recited as reported from

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the Prophet (peace be upon him) in the various Sahih (authentic) Hadiths. This is the Sunnah (action following the example of the Prophet).



Q: A Sudanese residing in the Kingdom of Saudi Arabia, Ha'il city says that Allah (Exalted be He) says: ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾ **(peace be upon him). The questioner asks: How can we invoke Allah's Blessings and Peace upon the Prophet?**

A: We do so in the way that the Prophet (peace be upon him) taught the Companions. They said: Messenger of Allah, Allah orders us to invoke His Blessings and Peace upon you, how can we do so? He said: ﴿Say: O Allah, bless Muhammad and the family of Muhammad as you blessed the family of Ibrahim. You are indeed the Praiseworthy, the Glorious. O Allah, grant favor on Muhammad and the family of Muhammad as You granted favor on the family of Ibrahim in the Worlds. You are indeed the Praiseworthy, the Glorious.﴾

This meaning can be said in different wordings, one of which is: ﴿O Allah, bless Muhammad and the family of Muhammad as you blessed the family of Ibrahim. You are indeed the Praiseworthy, the Glorious. O Allah, grant favor on Muhammad

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and the family of Muhammad as You granted favor on the family of Ibrahim in the Worlds. You are indeed the Praiseworthy, the Glorious.﴾ Another one is: ﴿O Allah! Send Your Mercy on Muhammad and on his wives and on his offspring, as You sent Your Mercy on Abraham's family; and send Your Blessings on Muhammad and on his offspring, as You sent Your Blessings on Abraham's family, for You are the Most Praise-worthy, the Most Glorious.﴾ A fourth wording reads: ﴿O Allah, bless Muhammad and the members of his household as you blessed the members of Ibrahim's household. Grant favors to Muhammad and the members of his household as you granted favors to the members of the household of Ibrahim in the world. You are indeed Praiseworthy and Glorious.﴾ Also, the way of invoking Allah's Peace is as you know; one says: "May Allah's Peace, Mercy and Blessings be upon you, O Prophet." According to the Sunnah (action following the example of the Prophet), one should invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) in any of the mentioned wordings before supplicating to Allah. Here, one should praise Allah before supplication, saying: "O Allah! for You is the Praise for all of Your Graces and in all circumstances." Then, one should invoke Allah's Peace and Blessings upon the Prophet by any of these wordings and supplicate to Allah.

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171- The ruling on invoking Allah's Peace and Blessings upon the Prophet in the last Tashahhud

Q: Brother M. S. M. from Riyadh asks: Should we invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) after the two Tashahhuds (testification recited in the sitting position in the second/last unit of Prayer)? Will the Salah (Prayer) be Batil (false) without it?

A: Some scholars say that invoking Allah's Peace and Blessings upon the Prophet (peace be upon him) is obligatory in the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), because when the Prophet (peace be upon him) was asked: Messenger of Allah, Allah orders us to invoke His Peace and Blessings upon you, How can we do so? He said: [\(Say: O Allah, bless Muhammad and the family of Muhammad ...\)](#) to the end of the Hadith. This is an order, which - they claim - denotes obligation. Other scholars say that it is a Sunnah and not obligatory, because he ordered it when he was asked, and he did not initially order. When they asked him, he said: [\(Say: O Allah, bless Muhammad.\)](#) Thus, he taught them how to invoke Allah's Peace and Blessings upon him. This signifies that it is Sunnah (whatever is reported from the Prophet) and not obligatory. The believer should recite it in the Salah to avoid the divergent opinions of scholars, as some of them regarded it as one of the pillars of Salah, others regarded it as

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obligatory, while a third group regarded it as Sunnah in Salah. Thus, the believer should recite it in the last Tashahhud, then supplicate to Allah because in doing so, supplication is more likely to be accepted. When the Servant praises Allah and invokes His Peace and Blessings upon the Prophet (peace be upon him), and then supplicates to Him, Allah responds to their supplication. It is mentioned in the narration of Fadalah ibn `Ubayd: [\(The Messenger of Allah \(peace be upon him\) heard a person supplicating during prayer. He did not mention the Greatness of Allah, nor did he invoke blessings on the Prophet \(peace be upon him\). The Messenger of Allah \(peace be upon him\) said: He made haste. He then called him and said: If any of you prays, he should start with glorification and praise of his Lord in the beginning; he should then invoke blessings on the Prophet \(peace be upon him\); thereafter he should supplicate to Allah for anything he wishes.\)](#) The believer should recite the Tashahhud, invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) in the last Tashahhud, seek refuge with Allah from four things and supplicate to Allah for anything he wishes. It is desirable that the believer supplicates to Allah much in the last Tashahhud and seeks refuge with Allah from Hellfire, punishment in the grave, trial of life and death and the trial of Al-Masih-ul-Dajjal (the Antichrist). Then, one supplicates to Allah with whatever one wishes at the end of Salah. If supplication occurs after reciting Tashahhud and invoking Allah's Peace and Blessings upon the Prophet, such supplication is most likely to be accepted by Allah.

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As for the first Tashahhud, invoking Allah's Peace and Blessings upon the Prophet is not obligatory

therein even if once. It is desirable according to the correct opinion maintained by scholars to recite it in the first Tashahhud, and then to stand up. However, there is nothing wrong with the Salah, if it is forgotten. There is a controversy concerning the last Tashahhud: Is it obligatory to invoke Allah's Peace and Blessings upon the Prophet (peace be upon him)? Is it a pillar, obligatory or Sunnah? This is a controversial matter among scholars. Thus, we should recite it to avoid the divergent opinions of scholars, and to follow the Hadiths in which the Prophet (peace be upon him) guides the Ummah (nation based on one creed) to invoke Allah's Peace and Blessings upon him. As for the one who forgets to recite it, they should perform Sujud-ul-Sahw (Prostration of Forgetfulness).



Q: Should the invoking of Allah's Peace and Blessings upon the Prophet be recited in the First Tashahhud (testification recited in the sitting position in the second unit of Prayer)? Is Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) permitted in Fajr (Dawn) Prayer?

A: If you recite the invocation of Allah's Peace and Blessings upon the Prophet in the First Tashahhud, it is better according to the correct opinion maintained by scholars. If you do not recite it, there will be nothing wrong. If you stand up to perform the third Rak`ah (unit of Prayer) after the two Shahadahs (Testimony of Faith), there is nothing wrong with that; and if you invoke Allah's Peace and Blessings upon the Prophet, then stand up to perform the third Rak`ah, this will be better

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according to the correct opinion maintained by scholars. It is better to perform Iftirash (placing the left foot to the side and sitting on it keeping the right foot vertical) in the First Tashahhud and between the two prostrations, as the person praying sits on the left foot and keeps the right one vertical. If one encounters hardship in Tawarruk or Iftirash, there will be nothing wrong in not doing it. It is better to perform Tawarruk in the Last Tashahhud in Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) and `Isha' (Night) Prayers. However, the Sunnah (action following the example of the Prophet) guides us to perform Iftirash, as to place the left foot to the side and sit on it, keeping the right one vertical in the first Tashahhud, between the two prostrations and during the Jumu`ah (Friday) and Fajr Prayers. If a person encounters hardship in doing so, there will be nothing wrong in not doing them. If one performs Tawarruk between the two prostrations, there is no blame on them. All of these matters are desirable and not obligatory. Iftirash and Tawarruk are Sunnah; if a person performs Tawarruk instead of Iftirash or performs Iftirash instead of Tawarruk, there will be nothing wrong with that.



172- The ruling on invoking Allah's Peace and Blessings upon the Prophet (peace be upon him) in the First Tashahhud

Q: Is it narrated about the Messenger (peace be upon him) that he recited the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer) in the second Rak`ah (unit of Prayer) of a four-Rak`ah Salah (Prayer consisting of four units) or did he recite only the First Tashahhud (testification recited in the sitting position in the second unit of Prayer)?

A: Scholars had different opinions regarding invoking Allah's Peace and Blessings upon the Prophet (peace be upon him) after the First Tashahhud and saying: "I testify that there is no God but Allah, and that Muhammad is His Servant and His Messenger". However, they reached an Ijma` (consensus of scholars) that it is obligatory in the Last Tashahhud in

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Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) and `Isha' (Night) Prayers to invoke Allah's Peace and Blessings upon the Prophet (peace be upon him), as he ordered it. They said: "Messenger of Allah, Allah orders us to invoke His Peace and Blessings upon you, How can we do so?" Another narration includes the addition: "In our Salah." He said: [\(Say: O Allah, bless Muhammad and the family of Muhammad as you blessed the family of Ibrahim. You are indeed the Praiseworthy, the Glorious. O Allah, grant favor to Muhammad and the family of Muhammad as You granted favor to the family of Ibrahim in the Worlds. You are indeed the Praiseworthy, the Glorious.\)](#) This is the most perfect narration which includes invoking Allah's Peace and Blessings upon Muhammad and his family as well as on Ibrahim and his family. This matter is uncontroversial, as it is recited in the Last Tashahhud. Scholars had different opinions on whether it is Wajib (obligatory), a pillar of Salah or only Mustahab (desirable). In any case, it is permissible that the male and female praying persons invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) in the Last Tashahhud. Then, they can supplicate to Allah for whatever they wish, such as: "O Allah, I seek refuge with You from the Hellfire, the punishment of the grave, the trial of life and death and that of Al-Masih-ul-Dajjal (the Antichrist). O Allah, help me to remember You, express gratitude to You and worship You in the best manner. O Allah, I have done great injustice to myself, and none except you forgives sins.

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So, please forgive me and be Merciful to me as you are the Oft-Forgiving, the Most Merciful."

This is one of the prescribed Du`a's at the end of Salah. Also: [\(O Allah, forgive me my former and latter sins, that which I have kept secret and that which I have committed openly, and that which I have committed in extravagance; and that which You know better than I do. You are the Advancer, the Delayer, there is no God but You.\)](#) It was authentically reported by 'Aly (may Allah be pleased with him) from the Prophet (peace be upon him) that he would recite the following Du`a' at the end of Salah: [\(O Allah! I seek refuge with You from miserliness; and seek refuge with You from cowardice; and seek refuge with You from being sent back to geriatric old age; and I seek refuge with You from the affliction of this world \(i.e. the affliction of Ad-Dajjal, etc.\) and seek refuge with](#)

[You from the punishment of the grave.](#)) Also, it was authentically reported about the Prophet (peace be upon him) that he was accustomed to reciting it at the end of Salah, being reported from Sa'd ibn Abi Waqqas. (Related by Al-Bukhari in his Sahih). All these Du`a's can be recited in the Last Tashahhud in the fourth Rak`ah of Zhuhr (Noon), `Asr (Afternoon), `Isha' (Night) Prayers, the third Rak`ah of Maghrib (Sunset), the second Rak`ah of Fajr (Dawn) and Jumu`ah (Friday) Prayers. However, it was authentically reported that only invoking Allah's Peace and Blessings upon the Prophet (peace be upon him) is to be recited in the First Tashahhud in Zhuhr, `Asr, Maghrib and `Isha Prayers.

Du`a' is to be recited in the Last Tashahhud, like invoking Allah's Peace and Blessings upon the Prophet (peace be upon him), though is better to recite it in

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the First Tashahhud. However, most scholars say that it is to be recited only in the Last Tashahhud. But it is apparent that the Hadiths of the Prophet (peace be upon him) signify nonrestriction, i.e. to invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) in the First and the Last Tashahhud, as the Companions asked the Prophet saying: Messenger of Allah, Allah orders us to invoke His Peace and Blessings upon you, how can we do so? He said: [\(Say: O Allah, bless Muhammad.\)](#) He did not say whether it should be recited in the First or the Last Tashahhud. The order here is not restricted, indicating that it may be recited in the First and Last Tashahhud. This is the most probable choice. Also, Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) is likely to be said in the First and Last Tashahhud. Undoubtedly, it is Mustahab and also preponderant to recite it in the First Tashahhud, but it was said that it is obligatory and a pillar of Salah in the Last Tashahhud. Anyhow, it is prescribed and should not be skipped in the Last Tashahhud, and male and female believers should observe it in the Last Tashahhud as well as in Jumu`ah, Fajr, and the Two `Eid Prayers, similar Salahs and Nafilah (supererogatory) Salahs.



Q: Is it permissible for a praying person to recite anything other than the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) in the sitting position of the first Tashahhud?

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A: It is Mustahab (desirable) according to the more correct of the two opinions maintained by scholars to invoke Allah's Peace and Blessings upon the Prophet (peace be upon him), because the Hadiths in this respect have a general meaning. The Companions asked the Prophet saying: Messenger of Allah, Allah orders us to invoke His Peace and Blessings upon you, how can we do so? He said: [\(Say: O Allah, bless Muhammad and the family of Muhammad as you blessed the family of Ibrahim. You are indeed the Praiseworthy, the Glorious. O Allah, grant favor to Muhammad and the family of Muhammad as You granted favor to the family of Ibrahim in the Worlds. You are indeed the Praiseworthy, the Glorious. He said: Invoking Allah's Peace is as you have learned.\)](#) Invoking Allah's Peace is clear in the other Hadiths: "Peace be upon you, O Prophet, and Allah's Mercy and Blessings." The Prophet did not exclude the first Tashahhud, but he generalized the meaning and ordered the Companions to invoke Allah's Peace and Blessings upon him, without saying that it should be recited in the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) only. This signifies that it is permissible to be recited in both first and last Tashahhuds. However, most of scholars agree that it is recited in the last Tashahhud, yet the preponderant opinion is that it is permissible to recite it in the first Tashahhud also, due to the unrestricted denotation of the Hadiths in this respect. If it is skipped in the first Tashahhud, there is nothing wrong with that.



Q: Should Tahiyyat be said in the first Tashahhud (testification recited in the sitting position in the second unit of Prayer) after the first and second two Rak`ahs (unit of Prayer) or only in the first Tashahhud?

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A: According to the most preponderant opinion, the Sunnah (action following the example of the Prophet) is to invoke blessings on the Prophet (peace be upon him) with the first Tashahhud. After invoking blessings on the Prophet (peace be upon him), the praying person then rises to perform the third Rak`ah. However, if one only recites the Shahadah (Testimony of Faith) and then rises for the third Rak`ah, that will be sufficient. Invoking blessings on the Prophet (peace be upon him) in the first Tashahhud is by saying: Allahumma sally `ala Muhammad wa `ala ali Muhammad kama sallayta `ala Ibrahim wa `ala ali Ibrahim innaka Hamidun Majid, Allahumma barik `ala Muhammad wa `ala ali Muhammad kama barakta `ala Ibrahim wa `ala ali Ibrahim innaka Hamidun Majid (O Allah, confer Your Peace and Blessings on Muhammad and his household as You conferred them on Ibrahim and his household, You are Praiseworthy and Glorious, and bless Muhammad and his household as You blessed Ibrahim and his household, You are Praiseworthy and Glorious). Then, one should stand up to perform the third Rak`ah. This is preferable according to the most correct opinion of scholars because the Hadiths in this respect are unrestricted in denotation.



Q: The questioner asks: I read in a book that Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) is recited with the first Tashahhud (testification recited in the sitting position in the second unit of Prayer). This means that the first and second Tashahhuds are different only in terms of the four supplications for refuge and protection that the Prophet (peace be upon him) commanded us to recite as well as the Du`a' (supplication). Moreover, I read that a reliable scholar said that the prayer is invalidated if the praying person does not say: Allahumma sally `ala Muhammad wa`ala ali Muhammad (O Allah confer Your peace and blessings upon Muhammad and his household) in the first Tashahhud only; let alone the second Tashahhud, because this is Wajib (obligatory). What is your opinion on this? May Allah reward you.

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A: For the first Tashahhud, it is preferable for the praying person to invoke blessings on the Prophet (peace be upon him) because the Hadiths in this regard are general. The Prophet (peace be upon him) was asked: O Messenger of Allah, we were commanded to make Salah on you, so how should we do that (another wording adds: in our prayer)? He (peace be upon him) said: [\(Say, "Allahumma sally `ala Muhammad wa`ala ali Muhammad kama sallayta `ala Ibrahim wa`ala ali Ibrahim, innaka Hamidun Majid, Allahumma barik `ala Muhammad wa`ala ali Muhammad kama barakta `ala Ibrahim wa`ala ali Ibrahim innaka Hamidun Majid \(O Allah confer Your peace and blessings on Muhammad and his household as You conferred them on Ibrahim and his household, You are Praiseworthy and Glorious, and bless Muhammad and his household as You blessed Ibrahim and his household, You are Praiseworthy and Glorious\)."](#) Then he said: [As for the Salam \(Islamic greeting of peace\), it is as you were taught](#) in His saying: [\(Peace be upon you, O Prophet, and Allah's Mercy and Blessings.\)](#)

This indicates that Salah on the Prophet (peace be upon him) is prescribed in the first and second Tashahhuds and this is the correct opinion. However, the majority of scholars are of the opinion that it should be made in the last Tashahhud only. Nonetheless, the correct opinion is that it is Mustahab (desirable) in the first Tashahhud because of the general indication of the Hadiths in this regard. As for the last Tashahhud, Salah on the Prophet (peace be upon him) is definitely prescribed.

Scholars only differed with regard to whether or not it is obligatory. Some said that Salah on the Prophet (peace be upon him) in the last Tashahhud is obligatory, while others said that it is a pillar that must be maintained by the believer

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and not neglected in the last Tashahhud. Du`a' is restricted only to the last Tashahhud because the Prophet (peace be upon him) used to make Du`a' therein. Abu Hurairah (may Allah be pleased with him) said that the Prophet (peace be upon him) used to seek refuge with Allah (Exalted be He) from the torment of Hellfire, the torment of the grave, and so on, after reciting the last Tashahhud. One should say in the last Tashahhud: [\(O Allah! I seek refuge with You from the torment of Hellfire, from the torment of the grave, from the trial of life and death and from the evil of the trial of Al-Masih-ul-Dajjal \(the Antichrist\).\)](#) This is in the last Tashahhud and before making Taslim (salutation of peace ending the Prayer). The same applies in the rest of the Du`a' as the Muslim says: [\(O Allah, help me](#)

remember You, express gratitude to You and worship You in the best manner).) One may also say: ﴿O Allah, I have wronged myself greatly. There is no one to forgive sins but You. Grant me pardon from Yourself, have mercy upon me, for You are the Oft-forgiving and the Most Merciful.﴾ or say: O Allah, forgive me and my parents and all the Muslims, or say: O Allah, mend my heart and deeds, O Allah, forgive me and all the Muslims. All forms of Du`a' are said in the last Tashahhud and before making Taslim. The only difference lies in the Salah on the Prophet

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(peace be upon him) and whether or not it should be said in the first Tashahhud. Most scholars are of the opinion that it should be said in the last Tashahhud only. However, the correct opinion is to say it in the first and the last Tashahhuds because the Hadiths reported from the Prophet (peace be upon him) in this regard are general.



173- Ruling on saying: "O Allah send peace and grant favors to Muhammad," in Tashahhud

Q: A questioner asks: Abu `Abdul-Rahman, what is your opinion on the person who says in Tashahhud, "Allahuma Sally wa barik `ala Muhammad (O Allah, confer Your Salah and Blessings on Muhammad)", combining invocation of both peace and blessings?

A: The Sunnah (action following the example of the Prophet) is to say each (formula) alone: ﴿O Allah, bless Muhammad and the members of His household as you blessed Ibrahim and the members of His household; and grant favors to Muhammad and the members of his household as You granted favors to Ibrahim and the members of His household in the worlds. You are indeed Praiseworthy and Glorious﴾. This is the Sunnah that was reported from the Prophet (peace be upon him); to invoke peace alone and then the blessing alone.



174- Ruling on Salah without invoking blessings on the Prophet (peace be upon him)

Q: Is a Salah (prayer) or Du`a' (supplication) that is performed without invoking blessings on the Prophet (peace be upon him) valid or not? Someone

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informed us that neither a Salah nor a Du`a' are accepted if the praying person does not invoke blessings on the Prophet (peace be upon him). Please advise, may Allah guide us all.

A: Invoking blessings on the Prophet (peace be upon him) is prescribed in our Salah; the Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) prayers, and in all the Nafilah (supererogatory) prayers. It is prescribed in the Tahiyyat at the end of Salah after saying: I testify that there is no deity except Allah and that Muhammad is His Slave and Messenger. After that, the praying person should say: [﴿O Allah, bless Muhammad and the members of his household as you blessed the members of Ibrahim and the members of his household. Grant favors to Muhammad and the members of his household as you granted favors to Ibrahim and the members of his household in the worlds. You are indeed the Most Praiseworthy, the Most Glorious.﴾](#) This is one type of Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) that was authentically reported from the Prophet (peace be upon him). There are other types like saying: [﴿O Allah, confer Your Blessings on Muhammad and on his household as You conferred Your blessings on the household of Ibrahim and bless Muhammad and his household as You blessed the household of Ibrahim in the worlds, You are indeed the Most Praiseworthy,](#)

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[the Most Glorious﴾](#) A third type: [﴿O Allah! Send Your Mercy on Muhammad, his wives and his offspring, as You sent Your Mercy on Ibrahim's family; and send Your Blessings on Muhammad, his wives and his offspring, as You sent Your Blessings on Ibrahim's family, for You are the Most Praiseworthy, the Most Glorious.﴾](#) There are other formulas for invoking blessings on the Prophet (peace be upon him), and if the praying person, whether male or female, recites any of them provided that it was authentically reported from the Prophet (peace be upon him), then it would be valid and sufficient. Then, one may say: O Allah, I seek refuge with You from the punishment of Hell-fire, the torment of the grave, the trial of life and death and the trial of Al-Masih-ul-Dajjal (the Antichrist). The person may also say whatever Du`a' they like before performing Taslim (salutation of peace ending the Prayer). According to the correct opinion maintained by scholars, this invocation of blessings on the Prophet (peace be upon him) is prescribed as well in the first Tashahhud (testification recited in the sitting position in the second unit of Prayer). However, a group of scholars said that it is recited only in the second Tashahhud (testification recited in the sitting position in the last unit of prayer).

The correct thing to do, however, is to say it in the first Tashahhud as well after the second Rak`ah (unit of prayer) in the Zhuhr, `Asr, Maghrib and `Isha' prayers. In other words, when one sits after the second Rak`ah and says: I testify that there is no deity except Allah and that Muhammad is His

Slave and Messenger, they should then invoke blessings on the Prophet (peace be upon him) and rise after that for the third Rak`ah. As for the Du`a', it is recited in the last Tashahhud and this is the correct opinion. So, in our Salah we invoke blessings on the Prophet (peace be upon him) twice in the

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Zuhr, `Asr, Maghrib and `Isha' prayers in the first Tashahhud and the last Tashahhud, that is preferable. Scholars differed whether this is obligatory and essential in the last Tashahhud or not. Some of them said that it is an essential pillar without which the Salah is invalid, and this is Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) in the Madh-hab (School of Jurisprudence) of Ahmad ibn Hanbal, and a group of scholars. Others said that it is obligatory but not an essential pillar; if it is intentionally skipped, the Salah will be invalid and if it is forgotten, the Salah will still be valid but the praying person will have to perform Sujud-ul-Sahw (Prostration of Forgetfulness). This is the moderate opinion. Other scholars said that it is a Sunnah (supererogatory) act that does not invalidate the Salah whether it is skipped intentionally or forgetfully; rather it is a stressed Sunnah because the Prophet (peace be upon him) did not make it obligatory for people. However, when the Companions asked him how they should make Salah on him, he (peace be upon him) said: [\(Say: O Allah, bless Muhammad ...\)](#) Had it been obligatory, he would have enjoined it on them before they asked him and he would have clarified it to them along with the formula of the Tashahhud. Anyway, it must be said in Salah because the Prophet (peace be upon him) said: [\(Say: O Allah, bless Muhammad ...\)](#) This took the form of a command, which implies its being obligatory. Hence, the believer must not skip it in the last Tashahhud. As for the first Tashahhud,

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the issue is optional. If one says it, this will be preferable; otherwise, there is no blame on them because it is not a condition for the validity of Salah. So, it is Mustahab (desirable) in the first Tashahhud. However, in the last Tashahhud, there are different opinions regarding whether it is essential or not. Some scholars said that it is essential and that skipping it intentionally invalidates the Salah just like skipping the Tashahhud, the Ruku` (bowing) or the Sujud (prostration) intentionally. Other scholars said that it does not invalidate Salah but it is preferable to invoke blessings on the Prophet (peace be upon him) at the end of Salah and if a person does not do that, their Salah will still be valid. The scholars' opinions in this respect are known. Hence, the believer must not neglect it. Rather, they must maintain it and be keen on saying it following the Tahiyyat, after saying: I testify that there is no deity except Allah and that Muhammad is His Slave and Messenger, and before performing Taslim for their Salah to be valid according to the opinion of all scholars and so as not to risk invalidating it.

As for Du`a', the invocation of blessings on the Prophet (peace be upon him) is Mustahab, but it is not a condition for its validity. That is to say, if one makes Du`a' without invoking blessings on the Prophet (peace be upon him), their Du`a' will hopefully be answered. Nevertheless, it is preferable to invoke blessing on the Prophet (peace be upon him) before and after the Du`a' because when the Prophet (peace be upon him) saw a man making Du`a' without praising Allah and invoking blessings on the Prophet (peace be upon him), he said: This (man) was hasty (in his Du`a'). Then he said: [\(If one of you makes Du`a', let him start by glorifying his Lord](#)

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[and praising Him then let him invoke blessings on the Prophet \(peace be upon him\) and then make](#)

whatever Du`a' he wishes to make.) So, the Prophet (peace be upon him) guided us to praise Allah first, invoke blessings on the Prophet (peace be upon him) and then make our Du`a'. That is preferable and more likely for the Du`a' to be answered, though it is not a condition. Besides, if one ends their Du`a' by invoking blessings on the Prophet (peace be upon him), that would be better and more perfect and more likely for Du`a' to be answered. However, it should not be said that if one skips this their Du`a' will not be answered, because it could be answered even if one does not praise Allah at the beginning and even if one does not invoke blessings on the Prophet (peace be upon him), neither at its beginning nor at its end. Doing that and being insistent in making Du`a' is all from the Sunnah and is a virtuous act. It is also one of the reasons that make Du`a' more likely to be answered, but again it is not a condition for its validity. If one makes Du`a' without invoking blessings on the Prophet (peace be upon him), they will not be held sinful and their Du`a' will not be rejected. Rather, it will hopefully be accepted and answered if they offer it sincerely and it was free from impediments that prevent the Du`a' from being answered. There are many impediments, like sins, that prevent the Du`a' from being answered, and like consuming ill-gotten gains and being inattentive while making Du`a'.

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All these are among the reasons that prevent Du`a' from being answered. Hence, a believer must be keen on fulfilling the conditions that make their Du`a' answered by consuming lawfully earned sustenance, avoiding sins and whatever is unlawful and making Du`a' with a present heart that is full of fear and hope of the Lord and that submits to Him. One must also seek the times when Du`a' is most likely answered, like the end of the night, the end of Salah before Taslim, in Sujud and also between the Adhan (call to prayer) and the Iqamah (call to start prayer). May Allah grant us all success.



175- Ruling on calling the Prophet our master in Salah

Q: A brother from the Kingdom of Morocco asks if it is permissible for us to call Muhammad (peace be upon him) our master in Salah (prayer) and the ruling on the one who does this and one who does not do this; may Allah reward you.

A: What is prescribed in Salah is not to call the Prophet (peace be upon him) master because this was not reported in the Shari`ah (Islamic law) texts. Rather, he (peace be upon him) taught them (Companions) to say: [﴿O Allah, confer Your Blessing on Muhammad and his household as You conferred Your Blessing on Ibrahim and his household, You are indeed the Most Praiseworthy,](#)

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[the Most Glorious. O Allah, grant favors to Muhammad and his household as You granted favors to Ibrahim and his household, You are indeed the Most Praiseworthy, the Most Glorious﴾](#) So, that is the prescribed formula as the Prophet (peace be upon him) taught them. However, if one says: O Allah, confer Your Blessing on our master Muhammad, there is nothing wrong with that because Muhammad (peace be upon him) is indeed the master of Adam's descendants. Nonetheless, it is preferable not to say that in the Tashahhud and the Adhan (call to prayer). Bilal used to make Adhan saying: I testify that Muhammad is the Messenger of Allah, and Abu Mahdhurah used to do the same. If a Muezzin says: I testify that our master Muhammad is the Messenger of Allah, that would be right but it contradicts the Sunnah (whatever is reported from the Prophet) because the Prophet (peace be upon him) did not say that or teach the Companions to say that. The Muslims must adhere to what is mentioned in Shari`ah when it comes to acts of worship, which are Tawqifiy (bound by a religious text and not amenable to personal opinion), without adding anything to it. In the Tahiyat, one should say: [﴿O Allah, bless Muhammad and the members of his household.﴾](#) as is mentioned in the Shari`ah texts and the same thing goes for the Adhan and the Iqamah (call to start prayer), in which it should be said: I testify that Muhammad is the Messenger of Allah. Apart from this, if

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one says: I testify that our master Muhammad is the Messenger of Allah, or: O Allah, confer Your Blessing on our master Muhammad, there is nothing wrong with that because he (peace be upon him) is indeed the master of Adam's descendants. The Prophet (peace be upon him) said: [﴿I am the master of the sons of Adam with no boasting.﴾](#)

What is meant is that he (peace be upon him) is the best of people. However, we have to adhere to what is prescribed for us without adding or skipping anything because the Prophet (peace be upon him) said: [﴿Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.﴾](#) He (peace be upon him) said: [﴿Anyone who does an action which is not in accordance with this matter of ours \(Islam\) will have it rejected.﴾](#) Hence, adherence to what is prescribed for us in Shari`ah is a must. The Prophet (peace be upon him) said: [﴿Beware of newly-introduced matters \(in religion\), for every newly-introduced matter is a Bid'ah \(innovation in religion\) and every Bid'ah is a Dalalah \(deviation from what is right\).﴾](#) Allah (Exalted and Glorified be He) says:

﴿Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴾

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He (Exalted and Glorified be He) also says: ﴿Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?﴾ So, Muslims must adhere strictly to what their Prophet (peace be upon him) taught them and what he prescribed for them in terms of sayings and acts.



176- Ruling on forgetting some words of Du`a'

Q: What is the ruling on forgetting some words of the Du`a' (supplication) reported from the Prophet (peace be upon him)? Is that of any effect on the Du`a' or not?

A: This does not affect the Du`a' as one may say whatever Du`a' they like and memorize. That is a good Du`a' even if it is not reported from the Prophet (peace be upon him), and praise be to Allah.

