

كتاب الصلاة

المسائل المهمة المتعلقة بأبواب الصلاة

Important issues related to Prayer

مع ذكر الأدلة من الكتاب والسنة

With the mention of evidence from the Book and
Sunnah

(باللغة الإنجليزية)

(In English language)

إعداد

Numbers

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Issues of Prayer (Kitab al-Salat)

Obligation and importance of Prayers

1. The second pillar of the Islam is Salaah(prayer), which is a gift of the night of Ascension (Shab-e-Meraaj) for this ummah from Allah. Abdullah ibn Umar (رضي الله عنه) reported that Prophet (ﷺ) said:

{ بِنِي الْإِسْلَامِ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ }

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“Islam is based on five pillars: the declaration of faith that there is no true God but Allah and that Muhammad (ﷺ) is the Messenger of Allah, Establishing prayer, paying zakat, performing Hajj and fasting in Ramadan”. (Bukhari).

On the Day of Judgment, the first of the rights of Allah will be the reckoning of prayers. Abu Huraira (may Allah be pleased with him) said that the Prophet ﷺ said:

{ إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ }

“The first thing that will be reckoned with the servant on the Day of Resurrection is his prayer. If the prayer (according to the Sunnah) is correct, then the servant will be successful and prosperous, and if the prayer is incorrect (not found according to the Sunnah) then he will fail”. (Tirmidhi: Sahih).

The virtue of Prayer

2. Performing five daily prayers regularly forgives all minor sins. Abu Hurairah (رضي الله عنه) says the Prophet ﷺ said:

{ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا مَا تَقُولُ ذَلِكَ يُبْقَى مِنْ دَرَنِهِ؟ قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْئًا، قَالَ:

فَذَلِكَ مَثَلُ الصَّلَاتِ الْخَمْسِ يَمْحُوا اللَّهُ بِهَا الْخَطَايَا }

“Do you think that if a river flows at the door of one of you and he bathes in it five times a day, will there be any dirt left on his body? The companions replied: No, there will be no dirt left. The Prophet (ﷺ) said: This is an example of the five prayers. Allah removes sins through these prayers”. (Bukhari and Muslim).

Ruling on not Praying and its result

3. **Abandoning Prayers is Kufr:** The boundary between Islam and Kufr is prayer. It is narrated on the authority of Jabir (رضي الله عنه) that the Prophet (ﷺ) said:

{ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكَفْرِ تَرْكُ الصَّلَاةِ } “Between a man and a polytheist and a disbeliever is abandoning of Prayer”. (Muslim).

4. The end of a person who does not pray will be with the great disbelievers like Qarun, Pharaoh, Haman and Ubayy bin Khalaf. syedna Abdullah ibn Amr al-Aas (رضي الله عنه) reported that the Prophet Muhammad (ﷺ) said:

(مَنْ حَافِظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورًا وَلَا بُرْهَانًا وَلَا نَجَاةً ، وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَهَامَانَ وَفِرْعَوْنَ وَأَبِي ابْنِ خَلْفٍ)

“For the one who protects the prayer, the prayer on the Day of Resurrection will be a source of light, proof and salvation, and for the one who does not protect the prayer, there will be no light, no proof and no salvation, and on the Day of Resurrection he will be resurrected with Qarun, Pharaoh, Haman and Ubayy bin Khalaf”. (Ibn Habban: Hasan).

5. If a person does not perform the prayer despite acknowledging that it is obligatory, then the Muslim rulers should order him to perform prayer. If he still does not pray, he should be killed for being an apostate, he should not be given a ghusl (funeral bath), kafan(shroud), nor should his funeral prayer be offered, nor should he be buried in the graveyard of the Muslims and instead of distributing his wealth to his heirs, it should be deposited in the treasury(Baitul Maal). (fatwa of standing committee 6/49).

Punishment for neglecting Prayers

6. It is narrated on the authority of Samurah ibn Jundab (رضي الله عنه) from the dream of the Messenger of Allah (ﷺ)

"Whoever forgets the Qur'an after memorizing it and sleeps ignoring obligatory prayers, his head is being crushed by stone". (Bukhari).

Just missing the Asr prayer is like one's property and family are looted. Ibn 'Umar (رضي الله عنهما) said: The Messenger of Allaah (ﷺ) said: (أَلَدِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وَتَرَ أَهْلَهُ) "The condition of a person who misses the Asr prayer is like that of a person whose family and possessions have perished". (Agreed upon).

Abstaining from Isha and Fajr prayers is a sign of hypocrisy: Abu Hurairah (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said:

(لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُتَنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًا ، لَقَدْ هَمَمْتُ أَنْ أَمُرَ الْمُؤَدِّنَ فَيَقِيمَ ثُمَّ أَمُرَ رَجُلًا يَوْمَ النَّاسِ ، ثُمَّ أَخَذَ شُعْلًا مِنْ نَارِ فَأَحْرَقَ عَلَى مَنْ لَا يَخْرُجُ إِلَى الصَّلَاةِ بَعْدُ)

“Hypocrites do not have a heavier prayer than the Fajr and Isha prayers. If they knew how much the reward of both prayers is, they would come to these two

prayers even if they had to crawl. I intended to order the muezzin (caller of azaan) to say iqamah, then to order a man to lead the people, and to take a flame of fire himself and execute those (houses) who were to remain behind after iqamah is called". (Agreed upon).

When should a child be ordered to pray?

7. A seven-year-old child should be ordered to offer prayers, and if he does not become accustomed to prayers even at the age of ten, he should be beaten and make him offer prayers. Amr narrates from his father Shoaib and Shoaib narrates from his grandfather (Abdullah bin Amr bin Aas (رضي الله عنهما)) that the Prophet (ﷺ) said:

(مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ) Order your children to pray when they are seven years old. When they are ten years old and do not pray regularly, beat them to pray, and put ten-years-old to sleep on separate beds". (Abu Dawud: Sahih).

Issues pertaining with Masjid and places of Worship

8. The whole of earth is made a place of prayer for Muslim Ummah. It is narrated on the authority of Jabir bin Abdullah that the Prophet (ﷺ) said:

((جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، أَيَّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ)) "For me, the earth has been made a mosque and the earth a purifier. Therefore, the people of my ummah, wherever the time for prayer comes, perform it". (Agreed upon).

9. Encouragement to build a mosque: Umm Al-Mu'mineen Ayesha (رضي الله عنها) said: (أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبِنَاءِ الْمَسَاجِدِ فِي الدُّورِ، وَأَنْ تُنْظَفَ وَتُطَيَّبَ) The Prophet (ﷺ) commanded to build mosques in the societies, cities and keep them clean and fragrant". (Agreed upon).

10. The virtue of building a mosque: Usman (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ) "Whoever builds a mosque for the sake of Allah, Allah will build a house for him in Paradise". (Agreed upon).

11. The best place in the sight of Allah is the mosque: Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا) "The

favorite places in the sight of Allah Almighty are mosques, and the worst places are bazaars(markets)". (Muslim).

12. It is Sunnah to clean and maintain the mosque. It is narrated on the authority of Ayesha (رضي الله عنها) that the Messenger of Allah (ﷺ) saw saliva or rand on the wall of the qiblah (in the mosque) and scraped it off. (Muslim).

13. There should not be anything around the worshiper to distract him from the prayer: Umm Al-Mu'mineen Ayesha (رضي الله عنها) says that the Holy Prophet (ﷺ) prayed in a patterned sheet. He (ﷺ) got distracted by it during prayer, then after finishing the prayer he said to (the servant) (إذْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ، وَأَتُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ، فَلَمَّهَا الْهَيْثِي) "Take this chador(sheet) to Abu Jahm and bring a simple chador(sheet) from him, because it has distracted me from prayer". (Bukhari), further he said to Ayesha (رضي الله عنها):

(أَمِيطِي عَنَّا قِرَامَكَ هَذَا فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ فِي صَلَاتِي) (Remove this beautiful sheet from in front of us, because its pictures distract me with my prayers). (Bukhari).

For this reason, it is forbidden to engrave in mosques. It is narrated from Abu al-Darda (رضي الله عنه) that the Messenger of Allaah (ﷺ) said: (When you start carving and embellishing the Qur'an in your mosques, you will be ruined in it). (Sahih Al-Jami'). And in Musnad Ahmad, Anas (رضي الله عنه) narrated from the Messenger of Allaah (ﷺ): (لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ) "The Hour will not come until people start boasting about mosques". (Sahih Abu Dawud).

14. It is forbidden to eat anything stinky and come to mosque. It is narrated on the authority of Jabir (رضي الله عنه) that the Prophet (ﷺ) said: (مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْ مَسْجِدَنَا) "Whoever eats garlic or onion should not come to our mosque and stay in his house". (agreed upon).

15. It is not permissible to discuss business and other worldly matters in mosque. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (may ﷺ) said:

(إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ فَقُولُوا: لَا أَرَبَّ لِلَّهِ تِجَارَتِكَ، وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ فِيهِ ضَالَّةً فَقُولُوا: لَا رَدَّ اللَّهُ عَلَيْكَ)

When you see a person buying and selling in a mosque, say: May Allah not give you profit in trade. And when you see someone announcing his lost property in the mosque, say: May Allah never give you back. (Tirmidhi: Sahih). Anas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (يَأْتِي عَلَى النَّاسِ زَمَانٌ يَتَحَلَّفُونَ فِي مَسَاجِدِهِمْ، وَلَيْسَ هَمُّهُمْ إِلَّا

الدُّنْيَا، لَيْسَ لِلَّهِ فِيهِمْ حَاجَةٌ، فَلَا تُجَالِسُوهُمْ) “There will come a time when people will sit in mosque in circles for worldly things, Allah does not need such people, so do not sit with them”. (Al-Mustadrik: Sahih).

16. It is permissible to travel to only three mosques with the intension of worship. Abu Sa'eed al-Khudri (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said:

(لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى، وَمَسْجِدِي هَذَا) “Do not travel to any place other than Masjid al-Haram, Masjid al-Aqsa and Masjid al-Nabawi (with the intention of reward)”. (Agreed upon)

17. The reward for praying in the Qubaa Mosque is equal to Umrah. It is narrated on the authority of Aseed bin Zaheer Ansari (رضي الله عنه) that the Prophet (ﷺ) said:

(صَلَاةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ) “The reward of praying in the mosque of the Qubaa is equal to Umrah”. (Ibn Majah: Sahih).

18. It is not permissible for a disbeliever to enter the Sacred Mosque. Allah says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا} “O you who believe! The polytheists are indeed unclean, so that they should not come near the Sacred Mosque after this year”. (Al-Tawbah: 28).

But for the sake of expediency, the disbeliever can be admitted to another mosque and accommodated, provided that there are no shar'i obscenities in it, such as nakedness and pictures. As the Companions arrested Thumama ibn Athal and tied him to the pillar of the Prophet's Mosque. (agreed upon). (Fatawa Ibn Baz: 8/356).

19. The permissible games of the ordinary kind can be played in the mosque: Umm Al-Mu'mineen Ayesha (رضي الله عنها) said: “I saw the Messenger of Allah (ﷺ) became a veil for me, and I was watching the Abyssinians playing in the mosque”. (Agreed upon).

20. It is forbidden to offer prayers in bathrooms, graveyards and horse stables. Abu Sa'eed (رضي الله عنه) said The Prophet (ﷺ) said: (الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ) "All land except graveyard and toilet is mosque". (Ahmad, Abu Dawud, Tirmidhi: Sahih).

Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(صَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ) “Pray in a goat barn/shed, but do not pray in a camel barn/shed”. (Tirmidhi: Sahih).

21. It is forbidden to offer prayers near graves. It is narrated on the authority of Ayesha (رضي الله عنها) that The Prophet (ﷺ) said on his death bed:

(لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) “May the curse of Allah be upon the Jews and the Christians for making the graves of their prophets a place of prostration”. (Agreed upon).

The ruling on praying in a mosque where there is a grave is that if it is in front of the grave, or if the mosque is built on or around the grave because of that grave, then there is no prayer in such a mosque. Allah says regarding Masjid “Dhirrar”: {لَا تَقُمْ فِيهِ} (You should never stand in this mosque for prayer). (Al-Tawbah: 108). And Abu Mursad Ghanwi (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: {لَا تَجْلِسُوا عَلَى الْقُبُورِ} (Do not sit on the graves and do not pray towards the graves”. (Muslim), but if the grave is behind and the foundation of the mosque has not been laid because of the grave, then the prayer will be performed. But this grave has to be taken out from that place. (Fatawa of Sheikh Ibn Baaz 10/246).

22. Du'aa for entering and leaving the mosque: Abu Hamidiya Abu Sayyid (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said: “When one of you enters the mosque, ask for this duaa,

{إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ ((اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ))} “O Allah open the door of Your mercy for me” and when you come out of the mosque, then ask for this supplication: {اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ} O Allah I seek your grace”. (Muslim).

Prayer Times

23. It is mandatory to perform the obligatory prayers at their appointed time. Allah says: {إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا} “Surely the prayer is enjoined on the believers at fixed hours as an obligation (Al-Nisa ': 103). Allah says in Hadith Qudsi:

{وَعِزَّتِي وَجَلَالِي لَا يُصَلِّيَهَا أَحَدُكُمْ لَوْ قِيَمَهَا إِلَّا أَدْخَلْتُهُ الْجَنَّةَ . وَمَنْ صَلَّاهَا بغيرِ وَقْتِهَا إِنْ شِئْتُ رَحِمْتُهُ وَإِنْ شِئْتُ عَذَّبْتُهُ }

“I swear by My Honor and Glory that whoever prays on time, I will admit him to Paradise, and whoever does not pray on time (i.e prays late), I will forgive him with my mercy if I want or I will punish him if I want”. (Tabarani: Hassan).

According to some scholars, a person who perform the prayers outside its prescribed time without any excuse is a disbeliever, and even if he is not a disbeliever, it is still a major sin. As Allah says: {قَوْلِيلٌ لِلْمُصَلِّينَ * الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ}

(الماعون: 4-5).

24. Explaining the times of five prayers, the Prophet (ﷺ) said:

(وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ العَصْرُ وَوَقْتُ العَصْرِ مَا لَمْ تَصْفُرِ الشَّمْسُ وَوَقْتُ صَلَاةِ المَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ وَوَقْتُ صَلَاةِ العِشَاءِ إِلَى نِصْفِ اللَّيْلِ الأَوْسَطِ وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ)

“The time for Zuhr is from when the sun has passed its zenith and a man’s shadow is equal in length to his height, until the time for ‘Asr comes. The time for ‘Asr lasts until the sun turns yellow. The time for Maghrib lasts until the twilight has faded. The time for ‘Isha’ lasts until midnight. The time for Subh (Fajr) prayer lasts from the beginning of the pre-dawn so long as the sun has not yet started to rise. When the sun starts to rise then stop praying, for it rises between the two horns of the Shaytaan”. (Muslim).

The details of these times are in the following issues:

25. The time of Fajr prayer: It is from dawn to sunrise. Abdullah bin Amr bin Al-Aas (رضي الله عنه) said, The Prophet (ﷺ) said:

“Fajr prayer time is from dawn until sunrise”. (وَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ) (Muslim).

The Sunnah is that the Fajr prayer should be offered before sunrise: As is the instruction of the Prophet (ﷺ): (وَالصُّبْحُ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّمَهَا بِغَاسٍ) “The Prophet (ﷺ) used to perform the morning prayer in the dim light”. (Agreed upon).

26. The time for Zuhr prayer: From the setting of the sun until the shadow of everything is equal to it. Prophet (ﷺ) said: (وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ: مَا لَمْ يَحْضُرِ العَصْرُ)

“The time for Zuhr prayer: from the setting of the sun until the shadow of a person is equal to it: (ie) until the time of Asr”. (Muslim). It is Sunnah to delay the Zuhr prayer in extreme heat until the heat subsides, as narrated by Abdullah ibn Umar and Abu Hurairah (رضي الله عنهما) from the Messenger of Allaah (ﷺ): (إِذَا اشْتَدَّ الحَرُّ فَأَبْرِدُوا) “(When the heat is intense, cool the (Zuhr) prayer”. (Bukhari).

27. Time of Asr prayer: There are two times of Asr prayer:

(1) Allowed time (Ikhtiyaari): From the shadow of everything equivalent to it till the sun turns yellow, Prophet (ﷺ) said: (وَوَقْتُ العَصْرِ مَا لَمْ تَصْفُرِ الشَّمْسُ) “And the time of 'Asr is until the sun turns yellow”. (Muslim), and the Prophet (ﷺ) said about the Asr

prayer: (وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةً) “he used to offer Asr prayer when the sun was shining”. (Agreed upon).

(2) The Time of Emergency (Idhtiyaari): It is the time of compulsion from when the sun turns yellow till sunset, as the Prophet (ﷺ) said:

(مَنْ أَدْرَكَ رَكْعَةً مِنْ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ) “Whoever prays one rak'ah before sunset has performed the Asr prayer”. (agreed upon). It is said to be an emergency time because delaying the Asr prayer until then without any excuse or compulsion is hypocrisy. The Prophet (ﷺ) said:

(تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ، فَتَقَرَّهَا أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا) “This is the prayer of the hypocrite who sits until the sun is between the horns of Satan and he gets up and prays quickly, he remembers Allah little”. (Muslim).

28. The time of Maghrib prayer: From sunset to the disappearance of the red twilight at the horizon. As is the instruction of the Prophet: (وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ) (مسلم) But it is better to pray it in the first place. The Prophet (ﷺ) said regarding Maghrib prayer:

(وَالْمَغْرِبَ إِذَا وَجِبَتْ) “You used to offer the Maghrib prayer right after sunset”. (agreed upon).

29. The time of Isha prayer: from the disappearance of the red twilight at the horizon until midnight. As is the instruction of the Prophet (ﷺ): (وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ) (مسلم) “And the time for Isha is till midnight”. (Muslim), but it is Sunnah for Isha prayer to be performed sooner or later as per the convenience of the people, as has been said about Prophet (ﷺ):

(الْعِشَاءُ أَحْيَانًا يُؤَخَّرُهَا، وَأَحْيَانًا يُعَجَّلُ، كَانَ إِذَا رَأَاهُمْ قَدِ اجْتَمَعُوا عَجَّلَ، وَإِذَا رَأَاهُمْ قَدْ أَبْطَنُوا أَخَّرَ) “And He (ﷺ) used to offer the Isha prayer sometimes early and sometimes late. When He (ﷺ) saw that the people had gathered, He (ﷺ) would offer it early, and when the people were late, He (ﷺ) would also offer it late”. (Agreed upon). It is better to offer the Isha prayer late. Umm Al-Mu'mineen Ayesha (رضي الله عنها) says that one night the Prophet (ﷺ) was so late in the Isha prayer that most of the night passed and the people in the mosque fell asleep. Then he went out and prayed and said: (إِنَّهُ لَوْ فُتِّهَا لَوْ إِنَّهُ لَوْ فُتِّهَا لَوْ) “If I did not feel the pain of my ummah, I would have fixed this the time for Isha prayer”. (Muslim).

30. The Prophet (ﷺ) used to offer all the prayers at the beginning of time. Umm Farwah (رضي الله عنها) said: The Messenger of Allaah (ﷺ) said: (أَفْضَلُ الْأَعْمَالِ الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا) "The best thing to do is to perform the prayer in the first time". (Abu Dawud: Sahih).

31. In countries where there is continuous day or night, as is the case in some polar regions, then such people should observe the prayer times of their neighboring countries where the day and night come and go in an orderly manner. In the same way, the countries where red twilight does not end, they should also observe the time of their neighboring countries to know the time of Isha prayer.

32. It is forbidden to recite Nafl (optional) prayers in general at three times. Syedna Aqaba ibn Amir (رضي الله عنه) says:

(ثَلَاثُ سَاعَاتٍ نَهَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نُقْبِرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَارِزَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظُّهَيْرَةِ حَتَّى تَمِيلَ، وَحِينَ تَضِيْفُ لِلْغُرُوبِ حَتَّى تَغْرُبَ)

The Prophet (ﷺ) forbade us to pray and bury the dead in three times: first: when the sun starts to rise until it rises high, and second: at noon until the sun sets till the shadow equal to one's height, And the third: when the sun is setting until it sets completely". (Muslim).

33. Tahiyat al-Masjid (two units of prayer when one enters Masjid), the two units of prayer when one does ablution and the two rak'ahs of Tawaf can be performed at any time. It is narrated on the authority of Jubayr ibn Mutim (رضي الله عنه) that the Prophet (ﷺ) said to Banu 'Abd al-Manaf: (يَا بَنِي عَبْدِ مَنَافٍ لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى آيَةً) "Do not forbid anyone from circumambulating the House of Allah and praying, whether it is at any time of the day or night". (Abu Dawud Tirmidhi, Nisa'i: Sahih).

Abu Qatadah al-Ansari (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said:

(إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ) "When one of you enters a mosque, do not sit until he has performed two rak'ahs of Tahiyat al-Masjid". (Agreed upon).

34. It is permissible to pray Nafl at the time of Zawaal on Friday. Sayyidna Abdullah ibn Sayyidan Salmi (رضي الله عنه) said: "I attended the sermon of Abu Bakr (رضي الله عنه) and prayer used to take place before the time of meridian. Then he attended the sermon of Umar (رضي الله عنه), his sermon and prayer were at the time of meridian. Then he came to the sermon of Usman (رضي الله عنه), he used to pray at the time of

zawaal. I did not see any Sahabi objecting or protesting against the actions of these gentlemen. (Dar Qatani: Hassan).

ISSUES REGARDING ADHAAN (CALL TO PRAY)

35. Ruling on the call to prayer: Adhan and iqamah for the five daily prayers and Jumu'ah are obligatory for men. Allah says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ}

(O you who believe! When the call for prayer is made on Friday, then leave your business and come to the prayer. (Al-Jumu'ah: 9). And the Prophet (ﷺ) said: When it is time for prayer, one of you should call to prayer. And the consensus of the ummah is on this.

36. During the journey, and the call to prayer for the missed prayer is masnun(recommended): If there are two people on the journey, then they should say the call to prayer and pray in congregation. Malik ibn Hawarith (رضي الله عنه) said: Two men came to the service of the Prophet (ﷺ) who wanted to travel. The Prophet (ﷺ) advised them:

"(إِذَا أَنْتُمَا خَرَجْتُمَا فَأَذِّنَا ثُمَّ أَقِيمَا ثُمَّ لِيَوْمَكُمَا أَكْبَرُكُمَا) "When you both go out for the journey, say the adhan and iqamah, then the eldest of you should lead the prayers". (Bukhari).

Abu Qatada (رضي الله عنه) narrated a long hadith in which the Prophet (ﷺ) and his Companions fell asleep from the Fajr prayer due to sleep deprivation and fatigue during the journey until the sun rose, then Bilal (رضي الله عنه) called the adhan And the Prophet (ﷺ) prayed as he prayed daily. (Muslim).

37. It is Sunnah for a single person to say the adhan in travel and in land, provided that the adhan has not been given there before. Abu Sa'eed al-Khudri (رضي الله عنه) narrated: The Messenger of Allaah (ﷺ) said: "When you are with your goats or in the desert, call to prayer aloud, because whoever hears your call to prayer will bear witness for you on the Day of Resurrection". (Bukhari).

38. Can women say adhan and aqamah? The ruling on adhan and iqamah is only for men, so it is not permissible for a woman to say the adhan aloud, but it is clear from the sayings of some of the Companions and scholars that a woman can say the adhan and al-iqamah only among women in a low voice. As narrated from Syedna Anas, Ibn Umar and Ayesha (رضي الله عنهما), (Abdul Razzaq: 5016, Ibn Abi Shaybah: 2324).

39. Meaning and purpose of the call to prayer. The adhan, despite having only a few words, has great meanings, glorifying the greatness of Allah, the proclamation of Tawheed (oneness of Allah), and the denial of disbelief and tyranny is proclaimed. The Prophethood of the Prophet (ﷺ) is mentioned. After that, we are invited to the great pillar of Islam that is prayer, in which there is prosperity and success in this world and in the Hereafter.

40. There are several evidence's from the Qur'aan and Sunnah regarding the virtue of the call to prayer: The call to prayer is an invitation to Allaah.

{ وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ } “Who can be better than him in speech who invites to Allah and does good deeds and says that he is one of the Muslims?” (Fussilat: 33). Ayesha (رضي الله عنها) said: This verse is about the muezzins. It is in Sahih Bukhari and Muslim that the adhan is one of the deeds for which one should take precedence. The muezzins will have the longest necks on the Day of Resurrection. Till where muezzin's voice reaches the world, he will be forgiven. And on the Day of Resurrection, everyone who hears the call to prayer will bear witness to it. That is why the scholars have said that the duty of the call to prayer is better than that of Imam.

41. Conditions for the call to prayer: The one who says the call to prayer should be a trustworthy and sensible Muslim man. The call to prayer should be made in sequence, after the time has come, to raise the voice, to say the words according to the Sunnah, not in a tone that changes the meaning, and the one who says the call to prayer should be one person. (single adhan should not be pronounced by two people), the adhan of tape record etc. does not fulfil the obligation of adhan.

42. It is permissible to say the adhan in both the “Tarjiyi” (Double) and Singular form. These are the words of the adhan of Abdullah ibn Zayd ibn Abdul Rabbah. This is the adhan that Bilal (رضي الله عنه) used to give in Madinah, which is called the “Singular” Adhan.

{ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ، حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الْفَلَاحِ ، حَيَّ عَلَى الْفَلَاحِ ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ }

The words of the second call to prayer are as follows which the Prophet (ﷺ) himself taught the muezzin of the Sacred Mosque, Abu Muhdhurah (رضي الله عنه):

Abdullah bin Amr bin Al-Aas (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say: “When you hear the call of the muezzin, say what the muezzin says, then recite durood on me, for Allah bestows ten blessings on those who recite durood on me. -Then ask Allah Almighty for waseela. Waseela is a place in heaven. Which will be given to one person from the people of heavens. I hope I am that person, so my intercession becomes lawful for the person who prays to Allah Almighty for me”. (Muslim).

Asking for the waseela for the Prophet (ﷺ), one should recite the following supplication: Jabir (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said: The person who said these words after hearing the call to prayer

(اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ أَتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ) (O Allah! Lord of this complete monotheism and the Lord of the established prayer! Give Muhammad (ﷺ) the waseela of greatness and the position of Mahmood, which you have promised him). It will be my duty to pray for him on the Day of Judgment”. (Bukhari).

48. The one who hears the call to prayer should also recite this supplication: Sa'd ibn Abi Waqqas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: Whoever hears the call to prayer and says these words

(أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا)

“I bear witness that there is no god but Allah, He is the One, without out any partner, Muhammad (ﷺ) is His slave and Messenger, and I am satisfied with Islam as my religion, his sins are forgiven”. (Muslim).

49. Dua should be invoked between the adhan and the iqamah. Anas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ) “Dua is not rejected between the call to prayer and the iqamah”. (Abu Dawud and Tirmidhi: Sahih).

50. It is forbidden to go out of the mosque after the call to prayer has been given without an excuse. Abu Sha'tha (رضي الله عنه) said: A man came out of the mosque after the call to prayer (without valid excuse). Abu Hurairah (رضي الله عنه) said: This man disobeyed Abu al-Qasim (ﷺ). (Nisai: sahih).

51. It is Sunnah to give the first call to Fajr. Even a blind person can call to prayer. It is narrated on the authority of Ayesha (رضي الله عنها) that Bilal (رضي الله عنه) used to call to prayer at night (to wake up people), so the Messenger of Allah (ﷺ) said: (إِنَّ بِلَالَ)

يُؤَدِّنُ بَلِيلٍ، فَكُلُّوا وَاشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ فَإِنَّهُ لَا يُؤَدِّنُ حَتَّى يَطْلُعَ الْفَجْرُ) (رضي الله عنه), because he does not give the adhan before dawn". (Agreed upon).

Issues regarding Sutra

52. The worshiper should put something in front of him to avoid the disturbance of the people passing in front of him. It is called "Sutra". Talhah ibn Ubaydullah (رضي الله عنه) narrated that we used to offer prayer and animals used to pass in front of us. He mentioned it to the Messenger of Allah (ﷺ) and he said: (مِثْلُ مُؤَجَّرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ) "أَحَدِكُمْ، فَلَا يَضُرُّهُ مِنْ مَرَّ بَيْنَ يَدَيْهِ) "If there is anything in front of you equal to "kajawah", nothing passing in front of you will harm you". (Ibn Majah: Sahih).

A wooden chair made for sitting on a camel is called a "Kajawah", which is usually two-third of the height of the arm: about 42 centimeters, but there is no problem if it is less than that. (Fatawa Ibn 'Uthaymeen: 13/326).

53. Warning to pass in front of the worshiper. Abu Jahim (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ مِنَ الْإِثْمِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ) "If the one who passes in front of the worshiper knows how much sin he has, then he should consider waiting forty (years or months or days) instead of passing in front of the one who is praying". (Agreed upon).

54. One who passes between the sutra and the praying person should be stopped by the hand during the prayer itself. Abu Sa'eed (رضي الله عنه) said: I heard the Messenger of Allaah (ﷺ) say:

(إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ)

"When one of you prays in public, then if a man wants to pass (between you and sutra) stop him. If he does not stop, then stop him by force, because he is the devil". (Bukhari).

55. If the praying person puts sutra in front of him, then the one passing by should pass behind the sutra, but if the one praying does not keep sutra, then the one passing by can walk three hands away from the feet of the one praying, as the Prophet (ﷺ) when He entered the Ka'bah and prayed three hands away from its wall. (Bukhari: 506).

56. If one of the three things passes in front of the worshiper, then the prayer is invalid. Abu Hurairah (رضي الله عنه) says: The Messenger of Allah (ﷺ), said: **يَقْطَعُ الصَّلَاةَ: الْمَرْأَةُ** (**وَالْحِمَارُ وَالْكَلْبُ، وَيَقِي ذَلِكَ مِثْلُ مُؤَخَّرَةِ الرَّحْلِ**) Three things break the prayer: a woman, a donkey and a dog. It can be avoided by something like kajawah (wooden chair made to sit on camel). (Muslim).

57. If the Imam puts sutra in front of him, then the followers do not need to put sutra. Abdullah bin Umar (رضي الله عنه) said:

(كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرَبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ)

When the Prophet (ﷺ) left his house for prayer on the day of Eid, he would order people to carry spear, which would be buried in front of him. The Prophet (ﷺ) would pray towards him, and the people would follow him. He used to use sutra in his travels. (Agreed upon).

Issues regarding Row

58. Before saying Takbir Tahrima, the Imam should instruct people to line up and stand together. Anas (رضي الله عنه) said: The Messenger of Allaah (ﷺ) used to stand before us with a blessed face before saying the takbeer tahrimah and saying: **(تَرَاصِبُوا وَاعْتَدِلُوا)** "Stand up straight & together". (Agreed upon).

59. The Prophet (ﷺ) has emphasized to straighten the rows. While standing in a row each person should stand shoulder to shoulder and step to step of next person in a row. It is narrated on the authority of Anas (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

(**اقِيمُوا صُفُوفَكُمْ، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي**)،

Anas (رضي الله عنه) said: **(وَكَانَ أَحَدُنَا يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَقَدَمَهُ بِقَدَمِهِ)** So each of us would stand shoulder to shoulder with the shoulder of the worshiper and step by step. (Bukhari).

Explanation: It was a miracle of Messenger of Allah (ﷺ) to see behind his back.

60. The prayer is incomplete without straightening the row. Anas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ) "Straighten your rows, because the correctness of the rows is part of the completion of prayer". (Agreed upon).

61. People with knowledge of religion and sensible people should stand in the front row behind the Imam. Abdullah ibn Mas'ud (رضي الله عنه) said: The Messenger of Allah (ﷺ), said:

((لِيَلِيَنِي مِنْكُمْ أَوْلُو الْأَحْلَامِ وَالنُّبِيِّ، ثُمَّ الَّذِينَ يُلُونَهُمْ -ثَلَاثًا)) The most intelligent of you stand behind me, then those who are inferior to them (in knowledge and understanding) then those who are inferior to them, then those who are inferior to them. (Muslim).

62. Virtue of the first row. It is narrated on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

(لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا)

If people know the reward of pronouncing adhan and the reward of the first row, they would cast lots for it, and if they know the virtue of praying in the first time, they would try to get ahead of each other, and if they know the rewards of Isha and Fajr prayer then they will come to it even if they had to crawl". (Muslim).

63. One Should stand in the second row only after completing the first row. Anas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(اتِمُّوا الصَّفَّ الْمَقْدَمَ ثُمَّ الَّذِي يَلِيهِ، فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ) "Complete the first row and then the second row after that, if there is any shortcoming, it should be in the last row". (Abu Dawud: Sahih).

64. If there is space in the first row, then the prayer of a single person in the back row is invalid. Wabsa ibn Ma'bad (رضي الله عنه) said: The Messenger of Allaah (ﷺ) saw a man praying alone behind a row, so he ordered him to repeat the prayer. أَنْ يُعِيدَ الصَّلَاةَ (Ahmad, Abu Dawud, Tirmidhi: Sahih).

Explanation: If there is no space in the front row, it is correct to stand alone in the back row. Pulling a man back from the front row because he is standing alone in the back row is not proven by saheeh hadeeth.

65. Rowing between pillars is undesirable. Mu'awiyah ibn Qara narrates from his father that we were prevented from forming a row between the pillars in the time of the Prophet (ﷺ) and were removed from there. (Ibn Majah: Hasan).

66. In a group of two people, the follower should stand to the right of the Imam, and when the third person arrives, the two followers should stand behind the Imam: Jabir (رضي الله عنه) said: I came and stood to the left of the Prophet (ﷺ), so he took my hand and turned me from behind him and make me stand to his right. Then Jabir ibn Sakhr (رضي الله عنه) came and stood to the left of Messenger of Allah (ﷺ) so The Messenger of Allah (ﷺ) took us by our hand and made us stand behind him. (Muslim).
67. If there are men, children and women, then there should be a row of men behind the Imam, then children and finally women, and that a woman can stand alone in a row. Sayyidna Anas ibn Malik (رضي الله عنه) said:
 "صَلَّيْتُ أَنَا وَبَيْتِنَا فِي بَيْتِنَا خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأُمِّي أُمَّ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهَا خَلْفَنَا) "I and an orphan (child) prayed behind the Prophet (ﷺ) in his house. My mother Umm Sulaim (رضي الله عنها) was behind us all". (Bukhari).
68. A woman cannot line up with men. It is narrated on the authority of Abdullah bin Abbas (رضي الله عنه) that I prayed with the Prophet (ﷺ). Ayesha (رضي الله عنها) prayed behind us, while I was praying with him (standing) beside the Prophet (ﷺ). (Nisai: Sahih).

Issues regarding Congregation

69. It is obligatory on men to offer prayers in congregation: Allah says:
 {وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ} And when you are with them and say the iqamah of the prayer, then one of them (the Muslims) should stand with you (Al-Nisa':102). If it is in a state of fear and travel, then it is even more important in a state of residence and peace. Abu Hurairah (رضي الله عنه) said: A blind man came to the service of the Holy Prophet (ﷺ) and said: "O Messenger of Allah! I don't have a man to bring me to the mosque, "he said, asking for leave to pray at home". The Messenger of Allah (ﷺ) gave him permission, but when he returned, he called him again and asked: ((هَلْ تَسْمَعُ الْبَدَاءَ بِالصَّلَاةِ؟ قَالَ: نَعَمْ! قَالَ: فَاجِبْ)) "Do you hear the call to prayer?" He replied: "Yes." He said: "Then come to the mosque and pray". (Muslim).
70. Not coming to the mosque for Fajr and Isha prayers is a sign of hypocrisy. Abu Hurairah (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said:
 (لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُتَأَفِّقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهَا لَاتَوْهَمَا وَلَوْ حَبَوَا) "There is no prayer that is heavier for the hypocrites than the Fajr and Isha prayers. If they knew how

much the reward of both prayers is, then they would come to these two prayers even if they had to crawl". (Agreed).

71. The Prophet (ﷺ) intended to burn the houses of those who did not pray in congregation. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(لَقَدْ هَمَمْتُ أَنْ أَمْرًا لَمُؤَدَّنَ فَيُقِيمِمْ، ثُمَّ أَمْرًا رَجُلًا يَوْمَ النَّاسِ، ثُمَّ أَخَذَ شُعْلًا مِنْ نَارٍ فَأَحْرَقَ عَلَى مَنْ لَا يَخْرُجُ إِلَى الصَّلَاةِ بَعْدَ)

I intended to order the muezzin to say iqamah, then to order a man to lead the people, and to take the flames of the fire and execute those (houses) who (after this adhan) have not gone out for prayer yet". (Agreed upon).

72. The reward for praying in congregation is twenty-seven (27) degrees more than praying alone. It is narrated on the authority of Abdullah bin Umar (رضي الله عنهما) that the Prophet (ﷺ) said:

(صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً) "Prayer in congregation is 27 degrees better than prayer alone". (Muslim).

73. If a person prays one rak'ah with congregation he has prayed in congregation. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ، فَقَدْ) (مَنْ أَدْرَكَ الصَّلَاةَ) (Whoever gets one rak'ah from the prayer in congregation, gets the reward of the congregation). (Agreed upon).

74. Two men should also offer prayer in congregation. Also, one congregation can be followed by another in the mosque. It is narrated on the authority of Abu Sa'eed (رضي الله عنه) that a man entered the mosque at that time prayer got finished. The Prophet (ﷺ) asked the Sahaabah: ((فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَصَلَّى مَعَهُ)) (مَنْ يَتَصَدَّقُ عَلَى ذَا فَيُصَلِّيَ مَعَهُ؟) "Who will give charity to this person, and pray with him?" A man stood up and prayed with the one who came. (Ahmad, Abu Dawud and Tirmidhi: Sahih).

75. If women want to pray in the mosque, then they should not be stopped, but it is better for them to pray at home. Abdullah ibn Umar (رضي الله عنهما) said: The Messenger of Allah (ﷺ) said: (لَا تَمْنَعُوا نِسَاءَ كُمْ الْمَسَاجِدَ وَبِيُوتِهِنَّ خَيْرٌ لِهِنَّ) "Do not stop women from going to the mosque, but it is better for them to pray at home". (Abu Dawud: Sahih).

76. It is permissible to leave the congregation due to compulsion such as illness or fear: Extreme cold and rain also invalidate the obligation of the congregation. Abdullah Ibn 'Umar (رضي الله عنهما) said: The Messenger of Allaah (ﷺ) used to order the muezzin on a cold and rainy night to say the following words in the adhaan: (أَلَا صَلُّوا: Pray in your homes). (Agreed upon).
77. If food is present in case of hunger, or if there is a need to defecate, then one's need should be met before prayer. Umm Al-Mu'mineen Ayesha (رضي الله عنها) narrated: I heard the Messenger of Allah (ﷺ) say: (لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ، وَلَا هُوَيْدَافِعُهُ الْأَخْبَثَانِ) "There is no prayer when there is food and in need of defecation". (Muslim).
78. Wisdom of congregational prayers: Obeying the command of Allah, expiation of sins, elevation of ranks, acquittal of hypocrisy, introduction to Muslims, compilation of heart, and forgiveness.

Issues regarding Imamat (Leading the Prayers)

79. Arranging the rights of Imam: Abu Mas'ud al-Ansari (رضي الله عنه) said: The Prophet (ﷺ) said:
- (يَوْمَ الْقَوْمِ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا (وفي رواية) فَأَكْبَرُهُمْ سِنًّا)
- Let the person who is the best reciter of the Qur'an lead the people. If they are equal in recitation, let him lead the one who knows the Sunnah better. If they are equal in it, then the first emigrant, if they are equal in it, let him who is older in age. (Muslim).
80. One should not lead another person without the permission of the appointed imam. This is also stated in the previous hadeeth:
- (يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ وَلَا سُلْطَانِهِ فِي الرَّجُلِ الرَّجُلُ يَوْمَئِذٍ وَلَا)
- the place of the appointed Imam without permission, nor should any person sit on his seat in someone's house without permission).
81. Anyone other than a woman can lead the prayer if his prayers are valid. Child with understanding, Traveler, "Mutayyam"(person who has done tayammum), Opponent in sub-issues, Patient, Blind, Whose ablution could not remain. Those whose Imamat is not permissible are kaafirs, the people who commit shirk akbar(polytheist), Unreasonable, Indistinguishable, Woman. Without purity (if he

knows it), the person who recites Qur'an with lahn jali. (lahn jali: is a mistake that changes the meaning of Qur'an).

82. Evidence for the Imamate of a blind person: Anas said: **اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ يَوْمَ النَّاسِ وَهُوَ** (The Prophet (ﷺ) appointed Abdullah ibn Umm Maktoum as his deputy in Madinah. He used to lead the people in prayer even though he was blind. (Abu Dawud: Sahih).

83. (Child with Understanding) Evidence of Imamate of a child who has understanding: Amr ibn Salma (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said: **(لِيَوْمِكُمْ أَكْثَرُكُمْ قُرْآنًا، فَتَنظَرُوا فَكُنْتُ أَكْثَرَهُمْ قُرْآنًا، فَكُنْتُ أَوْمَهُمْ وَأَنَا ابْنُ ثَمَانَ سِنِينَ)** So my people saw that I memorize the Qur'an the most, so I used to lead them when I was eight years old. (Bukhari, word Nisai: Sahih).

84. The traveler can also lead the resident. Imran ibn Husayn (رضي الله عنه) said: The Messenger of Allah (ﷺ) always offered short prayers until he returned home on the journey. He stayed in Makkah for eighteen days and recited two rak'ahs to the people except Maghrib. After finishing prayer, he would say to the people: **يَا أَهْلَ الْبَلَدِ صَلُّوا أَرْبَعًا ، فَإِنَّا قَوْمٌ سَفَرٌ** (O people of Makkah: Recite four rak'ahs, for we are travelers). (Abu Dawud: Fayh Da'eef)

This hadeeth is supported by the saheeh hadeeth of Umar (رضي الله عنه) that when he came to Mecca and led the prayers, he said: **(يَا أَهْلَ مَكَّةَ! أَتِمُّوا صَلَاتِكُمْ فَإِنَّا قَوْمٌ سَفَرٌ)** (O people of Makkah: complete your prayer, because we are travelers). (Muwatta Malik) and there is a consensus among the scholars on this issue.

85. Representation in Imamate and its method: If the Imam is forced to leave the prayer for any reason, such as breaking the ablution, he should order a qualified follower to lead him, who should complete the prayer from there. As Umar (رضي الله عنه) did. Hasan Basri and Qatadah (رَجَمَهُ اللَّهُ) said: If the ablution of the Imam is broken during the prayer, then he should lead a follower to complete the prayer. (Author Abdul Razzaq: 2/253) In such a situation, it is not proven that the imam should stop followers by indicating that he will re do wudu and come back and complete the rest of the prayer. According to the authentic narrations, this incident with the Messenger of Allah (ﷺ) took place before the takbeer tahrifa and not later. (agreed upon). In such a case, if the Imam leaves the congregation without appointing

anyone, then the Muqtadi(follower) can nominate one of them to lead the congregation, otherwise they can complete their prayer separately.

86. A woman can only lead women. It is narrated on the authority of Umm Warqa that the Holy Prophet (ﷺ) commanded her to lead her family. (Abu Dawud: Hasan), and in such a case the Imam of the women will be standing in the middle of their front row, as is proved by Umm Al-Mu'mineen Ayesha (رضي الله عنها). Ataa 'said:' Ayesha (رضي الله عنها) used to say the adhaan and iqamah, and she used to stand among the women and call them in congregation. (Sunan al-Bayhaqi: Saheeh).

87. The Imam should take care of the followers while holding the congregation and prolong the prayers according to the Sunnah. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَذَا الْحَاجَةَ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ)

(When one of you leads the people in prayer, he should lighten it, because they are weak, sick, and in need. Of course, when you pray alone, make it as long as you want). Anas (رضي الله عنه) said:

(مَا صَلَّيْتُ خَلْفَ إِمَامٍ قَطُّ أَحْفَ صَلَاةً. وَلَا أَتَمُّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (I did not offer a light and complete prayer behind any imam more than the Messenger of Allah (ﷺ)). (Bukhari). The implication of this hadeeth is that the obligatory prayers should be as long as the recitation of the Messenger of Allah (ﷺ).

88. It is not necessary to agree on the intention of the Imam and the follower, so it is permissible according to the majority of scholars that imam has a intention of fard prayer and follower has a intention of nafil and vice versa. Imam Ibn Hazm (may Allaah have mercy on him) said: There is no evidence in the Qur'aan, Sunnah or consensus that the intention of the Imam and the Muqtada(follower) should be same. Jabir (رضي الله عنه) said:

(كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ يَأْتِي قَوْمَهُ ، فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ)

used to offer prayer with the Messenger of Allah (ﷺ), then he would go to his people and offer the same prayer to them. (agreed upon).

89. Whoever does not intend to lead the prayer at the beginning of the prayer, he can intend to lead the prayer, and it is permissible to follow it. Jabir (رضي الله عنه) said: While Prophet(ﷺ) was praying, I came and stood to the left of the Prophet (ﷺ), so he took my hand and turned from behind and I stood to his right ... (Muslim).

90. It is necessary for the follower to follow the Imam's outward actions. Ayesha (رضي الله عنها) said: The Messenger of Allah (ﷺ) said: (إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا) The imam has been appointed so that he may be followed, so when he bows, you also bow, and when he raises his head from bowing, you also raise your head, and when he sits and pray, you also sit and pray. (agreed upon).
91. It is obligatory for the follower to sit behind the one who is leading the prayer while sitting because of illness. As in the previous hadith. But if the imam stands up and starts praying and then sits down for some reason, then the follower will stand up and complete the prayer, just as the Prophet (ﷺ) led the people in the disease of death. Abu Bakr (رضي الله عنه) stood up and started, and the Prophet (ﷺ) sat down and completed it. (Agreed upon).
92. There are four conditions behind the Imam of a follower: (1) Precedence in action: (unlawful), Same time as imam: (Unlawful), Obedience: (compulsory), Delay in action: (Unlawful without excuse).
93. If there is a congregation, then it is compulsory for the follower to meet the Imam in prayer. It is narrated on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا وَلَا تَعْدُوهَا شَيْئًا، وَمَنْ أَدْرَكَ الرَّكْعَةَ (وَإِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا وَلَا تَعْدُوهَا شَيْئًا، وَمَنْ أَدْرَكَ الرَّكْعَةَ) (When you come for prayer and I am in prostration, then join in the prostration, and do not count the rak'ah. One who got one rak'ah with the congregation, he got the congregation). (Abu Dawud: Hasan).
94. When the prayer in congregation is started, the person praying should go to the mosque walking in peace and dignity instead of running. The one who comes later should count the prayer that is offered with the Imam as the first part of his prayer and the prayer that is offered after the salaam as the last part of his prayer. (He recite Fatiha in the first two rak'ahs, if time permits, recite the second Surah). Abu Hurairah (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say: (إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعُونَ، وَأَنْتُمْ تَمْشُونَ وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتَمُّوا) (When the prayer is started, do not run away, but come to it walking in peace and contentment. Perform whatever part of the prayer you find with the Imam, and complete the remaining part later). (Agreed upon).

95. It is not permissible to offer any supererogatory or sunnah prayer when the obligatory prayer have been offered. Abu Hurairah (رضي الله عنه) said: إِذَا أُقِيمَتِ الصَّلَاةُ (إذا أُقيمت الصلاة) (When the obligatory prayers are performed, there is no prayer other than the obligatory prayers). (Muslim).
96. If the congregation of Fajr has started, then one should join the congregation instead of praying the Sunnah of Fajr. Abu Hurairah (رضي الله عنه) said: أُقِيمَتِ صَلَاةُ الصُّبْحِ ، فَرَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي وَالْمُؤَذِّنُ يُقِيمُ الصَّلَاةَ ، فَقَالَ : أَتُصَلِّي الصُّبْحَ أَرْبَعًا؟ (أقيمت صلاة الصبح، فرأى رسول الله صلى الله عليه وسلم رجلاً يصلي والمؤذن يقيم الصلاة، فقال: أتصلي الصبح أربعاً؟) When the Fajr prayer was observed, Prophet (ﷺ) saw a man praying (Sunnah) during the iqamah, so the Prophet (ﷺ) forbade him and said: Are you praying four rak'ahs of the Fajr prayer? (Muslim). (The narration which mentions reciting the Sunnah during congregation is very weak).
97. The Sunnah of Fajr can be performed after the obligatory prayer. Qais ibn 'Amr (رضي الله عنه) said: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أُصَلِّي رُكْعَتِي الْفَجْرِ بَعْدَ صَلَاةِ الصُّبْحِ ، فَقَالَ : مَا هَاتَانِ الرُّكْعَتَانِ يَا قَيْسُ ؟ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنِّي لَمْ أَكُنْ صَلَّيْتُ رُكْعَتِي الْفَجْرِ فَهَمَا هَاتَانِ الرُّكْعَتَانِ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (The Messenger of Allah (ﷺ) saw me praying the Sunnah after the Fajr prayer and asked: O Qais, which are these two rak'ahs? I said: These are the Sunnah of the Fajr that I could not pray before. The Prophet (ﷺ) kept silent about it. (Abu Dawud, al-Tirmidhi, Ibn Majah: Hasan). (Prophet(ﷺ)'s silence in this way is called "Hadith Taqriri").

Pillars, Obligations and Conditions of Prayer

98. There are (14) elements/duties(fard) of prayer: standing according to one's strength, first takbeer(takbir-tahreema), Fatiha, ruku', qawma(standing after ruku'), prostration on seven limbs, sitting between the two prostrations, final tashahhud and sitting for it. Reciting Durood on the Prophet (ﷺ) and salaam on both sides. Contentment in all actions and performed in order of actions.
99. Obligations of prayer are (8): All Takbeers other than the first takbeer, saying (سمع) (الله لمن حمده) and (ربنا لك الحمد), Saying (سبحان ربي العظيم) in ruku', saying (سبحان ربي الاعلى) in prostrations, saying (رب اغفر لي) between the two prostrations, first tashahhud and sitting for it.

100. The (9) conditions of prayer are: (1) Islam. (2) Wisdom. (3) Discernment. (4) Purification (ablution, ghusl, tayammum). (5) Purity of body, clothes and place. (6) Covering the "satar". (7) Entering the time of prayer. (8) Direction of Qibla. (9) Intention.

Note: These are the conditions that must be met before the prayer.

101. The first condition is Islam. That is, the one who prays should be a true believer, because the actions of a disbeliever and a polytheist are not acceptable. Allah says { وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ } (And their alms was not accepted because they disbelieved in Allah and His Messenger) (Al-Tawbah:54). Regarding shirk, he said:

{ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ } (If they had been polytheists, all their deeds would have been in vain) (Al-An'am:88).

102. The second condition is intellect: ie, the one who prays should be wise and not fool or insane, because no good or evil of the insane is written down. Ali (رضي الله عنه) narrated from the Messenger of Allah (ﷺ):

“رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ” (The pen has been lifted from three kinds of people: the sleeping one until he wakes up, the immature child until he becomes an adult, and the insane one until he becomes wise”. (Abu Dawud: Sahih).

103. The third condition is Understanding (Maturity). Maturity is that the child who prays is at the age of six or seven, when he has an understanding of the acts of prayer, as the Prophet (ﷺ) said.

{ مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ } “When your children are seven years old, order them to pray” (Abu Dawud: Sahih). Although it is not obligatory for a child of that age to pray, he will be ordered to pray as a training.

104. The fourth condition: purity (ablution, ghusl, tayammum). Allah says:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ }

“O you who believe! When you stand up for prayer, wash your face and your hands with your elbows, and wipe your heads, and wash your feet with your ankles” (al-

Maa'idah 5:5). And the Prophet's instruction is: (لَا تُقْبَلُ صَلَاةٌ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ) (Allah does not accept prayers without ablutions). (Muslim).

105. The fifth condition is purity of body, clothes and place. The Prophet (ﷺ) passed by two graves and said: (إِنَّهُمَا لَيُعَذَّبَانِ...، أَمَا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ) (Both of them are being tormented: one of them was not clean from urine) (Agreed upon), and Allah says (interpretation of the meaning): {وَتَيَابِغَكَ فَطَرِّبْ} (And purify your clothes) (Al-Muddaththir:4). And Allah says:

((وَطَهِّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ)) “Purify my house (Bait-ul-Allah) for those who circumambulate it, offer prayers, and bow and prostrate”. (Al-Hajj:26). And if a person prays in impure clothes, etc., out of ignorance, or by mistake, he does not need to repeat it. If impurity is noticed or remembered during the prayer, then take off the impure cloth during the prayer and complete the prayer, as the Prophet (ﷺ) took off his impure shoe at reminder of Jibreel (Alaihi Salam). (Abu Dawud:Sahih). If a person has urine or faeces in a bottle for laboratory tests in his pocket etc. he should take it out and keep it separate during prayer, but if a patient has a bag of urine which is difficult to separate, he can offer his prayer in same condition.”

106. Sixth condition: to cover the “Satar”. Allah says (interpretation of the meaning): {يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ} (O Children of Adam: Take your adornment at every prayer) (Al-A'raf: 31). The satar of a man is from the navel to the knees (if there is enough cloth, then shoulders should also be covered). (agreed upon), while for women the whole body is satar except for the face and palms. (Abu Dawud, Tirmidhi: Saheeh), and whoever does not have anything to cover the satar, then he can pray in that state.

107. The seventh condition: entering the time of prayer. The guidance of the Almighty is: {إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا} (Surely the believers are obliged to perform the prayer at its appointed times). (Al-Nisa':103). For further details of this condition See details in **(Prayer Times)**.

108. Eighth condition: Direction of Qibla. The guidance of the Almighty is: {فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ} Turn your face towards the Sacred Mosque, and wherever you are, turn your face towards it. (Al-Baqarah: 149).

The worshiper should turn towards the qiblah in every obligatory and supererogatory prayer wherever he is, even it is necessary to turn towards the qiblah on horseback or a ride. If the direction of the ride is different from the direction of the qiblah, then he should turn his face towards the qiblah, but a person who is unable to turn towards the qiblah due to illness, or riding in a plane, train or boat, etc. he is commanded that he can offer prayer wherever the ride goes. It is not necessary for a person who is performing naafil prayers on horseback or ride to turn towards the qiblah, but he can pray facing the direction in which he is riding. Furthermore, if a person performs his prayer without inquiring the direction of the qiblah and later finds out that he has performed the prayer in a wrong direction other than qiblah, then he has to repeat his prayer, but if a person inquires the direction of the qiblah to the best of his ability then prays and later find out the qiblah direction was wrong, then he does not need to repeat the prayer. (Fatwa of the Standing Committee: 6/314).

109.Ninth Condition: Intention: Intention is actually intention of the heart. Saying the words of intention with the tongue is not proven by the hadith. Umar ibn al-Khattab (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say: (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى) "Deeds depend on intentions. Every person will get what he intended." Therefore, the intention of every prayer should be in the heart, of which prayer it is, and it should be performed with a pure intention.

110.If a person is unable to fulfill any of the above conditions, then he has the ruling that he should perform the prayers on time, and not delay it, as Allah says (interpretation of the meaning): {فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ} (Fear Allah as much as possible) (Al-Taghabun:16) But if the prayer can be combined with the later prayer, then it can be postponed, so that the required conditions can be met. (Fatwa of the Standing Committee: 8 / 120-124).

The Masnoon way to pray

111.The Prophet (ﷺ) said: (صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي) (Pray as you have seen me pray).

112.The prayer begins with the takbeer Al tahrimah (الله أكبر). Nu'man ibn Bashir (رضي الله عنه) said: (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَوِّي صُفُوفَنَا إِذَا قُمْنَا إِلَى الصَّلَاةِ فَإِذَا اسْتَوَيْنَا كَبَّرَ) When we used to stand for prayers, the Messenger of Allah (ﷺ) would straighten our rows and then

start the prayers by saying “Allahu Akbar”. (Abu Dawud). Similarly, Umm Al-Mu'mineen Ayesha (رضي الله عنها) said:

(كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ) (The Messenger of Allah (ﷺ) used to start the prayer with takbeer (Allaah is Great)). (Muslim). These hadeeths indicate that the Messenger of Allah (ﷺ) used to say only (Allah is Great) when he started the prayer, and he did not say the intention of the prayer with his tongue.

113. While lifting the hands it is Sunnah to raise the hands at shoulder level with saying takbeer tahrimah. Abdullah bin Umar (رضي الله عنه) said: “I saw the Messenger of Allah (ﷺ) standing up for prayer, raising both his hands up to his shoulders”. (Agreed upon). It is not Sunnah to touch or hold the ear with both hands during Takbeer Tahrima.

114. It is Sunnah to tie the right hand on the chest above the left hand while standing. Sayyidna Wa'il ibn Hajar said:

(صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ) (I prayed with the Messenger of Allah (ﷺ) and (saw that) he placed his right hand on his left hand on his chest. (Saheeh Ibn Khazeema). It is established proof to place the right hand on the left hand in prayer, but where should the hand be placed? All the narrations on this subject are weak, and the weakest narrations are about tying under the navel. Ibn al-Hamam al-Hanafi said: The scholars are of the opinion that the hadeeth of tying the hands below the navel is weak. (Hashiyat al-Sindi on Ibn Majah 2/210), (Sharh Muslim (2/138). While leaving one's hands open while standing is against the Sunnah.

115. After that it is Sunnah to recite Sana: Abu Hurairah (رضي الله عنه) said: The Prophet (ﷺ) used to remain silent for a while before starting the recitation after the takbeer tahreema. I said, "O Messenger of Allah (ﷺ)! May my parents be sacrificed on you". What do you recite in this silence? The Prophet (ﷺ) said: I recite this supplication:

(اَللّٰهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اَللّٰهُمَّ نَقِّنِيْ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ ، اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِالمَاءِ وَالتَّلْجِ وَالبَرْدِ)

“O Allah Make the distance between me and my sins like east and west, O Allah! Cleanse me from my sins like a white cloth. O Allah, wash away my sins with snow, water and hail”. (agreed upon).

The second Du'aa': Umm Al-Mu'minin Ayesha (رضي الله عنهما) said: When the Prophet (ﷺ) started praying, he would recite these supplications:

(سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ) “O Allah! Glory be to You, praise be to You, Your name is blessed, Your Glory is exalted, there is no god but You”. (Abu Dawud: Sahih).

Other than that, some other supplications are proven in the authentic hadiths, so at this time one of these proven supplications can be recited, and it is better to recite all these supplicated supplications in turn so that the Sunnah of the Prophet (ﷺ) is followed.

116. Before starting Fatiha after Sana (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) should be recited. Some narrations say that the Prophet (ﷺ) used to recite (Bismillaah) slowly in the Jahri prayer (Muslim), while other narrations state that it is recited aloud (Nisai: saheeh), although in most of the narrations there is mention of reciting slowly, so it is better to recite slowly, but it is permissible to recite it aloud. (Fataawa Ibn 'Uthaymeen 13/109).

117. It is necessary to recite Surah Al-Fatihah for the Imam, the follower and the one praying alone. It is narrated on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said:

(مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فِيهَا خَدَاجٌ ثَلَاثًا غَيْرَ تَمَامٍ) : “Whoever does not recite Surah Al-Fatihah in the prayer, his prayer is defective.” The Prophet (ﷺ) said this three times, and then said: “The prayer is incomplete. إِنَّا نَكُونُ وَرَاءَ الْإِمَامِ، فَقَالَ: إِقْرَأْ بِهَا فِي (فَقِيلَ لِأَبِي هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الْإِمَامِ، فَقَالَ: إِقْرَأْ بِهَا فِي (رضي الله عنه) Abu Hurairah (رضي الله عنه) was asked: "what about when we are behind the Imam?" Abu Hurairah (رضي الله عنه) said: "Recite it in your heart at that time" (Muslim).

Ubadah ibn Samit (رضي الله عنه) narrated from the Messenger of Allaah (ﷺ):

(لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ). He who does not recite Surah al-Faatihah. His prayer is invalid. (Agreed upon)

Maulana Abdul Hayy Hanafi writes in his book (Umm Al-Kalam) that there is no saheeh hadeeth that prohibits the Fatiha behind the Imam, and what is narrated in this regard is not saheeh. It is true that the follower should recite Surah al-Fatihah behind the Imam in the silent prayers and in the jahri(loud) prayers.” And this is the view of the Companions, the followers, the majority of the scholars.

118. If the Imam recites Surah Al-Fatihah, then all the followers, including the Imam, should say Ameen at the same time. Saying Ameen aloud is the cause of forgiveness

of past sins. It is masnun to say Ameen silently in silent recitation and loud in loud recitation. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) When the Imam says Ameen, you should also say Ameen. Whoever's Ameen's voice matches with the Ameen of the angel's, his past minor sins are forgiven. (agreed upon). It is further narrated that when the Messenger of Allaah (ﷺ) recited Umm al-Qur'aan (Surah al-Faatihah), he would say aloud (Ameen). (al-Darqatani: Hasan).

119.It is Sunnah to recite another surah in the first two rak'ahs after Fatiha. In all prayers, the first rak'ah should be longer than the second rak'ah. It is narrated on the authority of Abu Qatada

(أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ ، يُطَوِّلُ فِي الْأُولَى وَ يُقْصِرُ فِي الثَّانِيَةِ وَيُسْمَعُ الْآيَةَ أحيانًا ، وَكَانَ يَقْرَأُ فِي الْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ ، وَكَانَ يُطَوِّلُ فِي الْأُولَى وَيُقْصِرُ فِي الثَّانِيَةِ وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ الصُّبْحِ وَيُقْصِرُ فِي الثَّانِيَةِ)

In the first two rak'ahs of Zuhr, the Prophet (ﷺ) used to recite two surahs in addition to Surah al-Faatihah, lengthening the first rak'ah and shortening the second, and sometimes reciting a verse aloud which would be heard, and in 'Asr, He used to recite Surah Al-Fatihah (first) in the first two rak'ahs of the prayer, and in addition he used to recite two Surahs (one in each rak'ah) together, and he made the first rak'ah longer than the second. He used to make the first rak'ah long and the second short in the morning prayers. (Bukhari).

120.What should a person who does not remember the Qur'an or the recitation of prayer do? It is narrated on the authority of Abu Ufa that a man came to the service of the Prophet (ﷺ) and said: "I do not have the strength to recite any of the Qur'aan in prayer. Teach me something that is enough to replace the Quran. The Prophet (ﷺ) said: Instead of reciting Qur'an, recite this dhikr: (سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) (Nisai. Hasan).

121.Like takbeer-e-tahrimah, it is Sunnah to lift the hands while bowing, getting up from bowing and standing after the first tashahhud: Nafi' (رَجَمَهُ اللَّهُ) narrated that when Abdullah ibn Umar (رضي الله عنهما) started praying he would say (اللَّهُ أَكْبَرُ) and He would raise both his hands when he bowed and when getting up from bowing (سَمِعَ اللَّهُ مِنْ) (حَمِيدَهُ) then he would raise both his hands and when he got up after two rak'ahs in

three or four rak'ah prayers He would raise both his hands and say that the Prophet (ﷺ) used to do like this. (Bukhari).

Imam al-Bukhari (رَحْمَةُ اللَّهِ) said:

(لم يثبت عن احد من أصحاب النبي صلى الله عليه وسلم انه لم يرفع يديه) It has not been proven that any of the Companions of the Prophet (ﷺ) did not raise their hands in prayer. Furthermore, they have declared this hadeeth to be da'eef(weak), which mentions the lifting of the hands only at the beginning of the prayer, and not after it.

122.In bowing, the waist should be straight and the head should be equal to the waist.

Umm Al-Mu'mineen Ayesha (رضي الله عنها) said: "When the Messenger of Allah (ﷺ) bowed down, he would not raise or lower his head, but would keep his head and back equal." (Bukhari).

123.The hands should be on the knees while bowing: Abu Hameed (رضي الله عنه) says:

"When the Messenger of Allah (ﷺ) bowed, he would hold the knees firmly with his hands." (Bukhari).

124.He should bow with complete satisfaction. He who does not do so is a thief of prayer. Abu Qatada (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

((أَسْوَأُ النَّاسِ سَرِقَةً الَّذِي يَسْرِقُ مِنْ صَلَاتِهِ)) قَالُوا يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَيْفَ يَسْرِقُ مِنْ صَلَاتِهِ؟ قَالَ (لَا يُتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا))

The worst thief is the thief of prayer. The people asked How is that O Messenger of Allah (ﷺ) that a person steal from prayer? He said: "The thief of prayer is the one who does not complete bowing and prostration. (Ahmad: Sahih).

125.It is masnun to recite these supplications in ruku'. Hudhayfah (رضي الله عنه) said: I heard the Messenger of Allaah (ﷺ) say three times in ruku' (Subhaan Rabbi al-Azeem). (Ibn Majah: Saheeh).

Umm Al-Mu'minin Ayesha (رضي الله عنهما) said: The Messenger of Allah (ﷺ) used to recite while bowing and prostrating: (سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي). (Bukhari).

Umm Al-Mu'minin Ayesha (رضي الله عنهما) said: The Messenger of Allah (ﷺ) used to recite (سُبُوحٌ قُدُوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ) in his bowing and prostration. (Muslim).

Apart from this, many other supplications are also proved by authentic ahaadeeth. It is masnun to recite these supplications from time to time.

126.It is forbidden to recite the Qur'an in bowing and prostration. Abdullah bin Abbas

(رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

"(أَلَا إِنِّي مُهَيَّبْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا) "I am forbidden to recite the Qur'an in bowing and prostration" (Muslim).

127. It is necessary to stand with satisfaction after bowing. Thabit al-Banani says: "Anas (رضي الله عنه) had recited the prayer of the Messenger of Allah (ﷺ) in front of us, he would stand up after bowing and stay in the position of qawma for so long that we would think that perhaps Anas (رضي الله عنه) had forgotten to prostrate". (Bukhari). Abu Hameed (رضي الله عنه) said: "When the Holy Prophet (ﷺ) raised his head from bowing, he would stand up straight, until every joint came to its place". (Bukhari). Explanation: Standing upright after bowing is called "Qawmah". There is no hadith that explains how to keep one's hands tied or open. So both are correct.

128. The supplication of Qawma (when standing up after Ruku': Riffa 'ibn Rafi' (رَجَمَهُ اللَّهُ) said: We were praying behind the Noble Prophet (ﷺ). When he raised his head from bowing, he said: (سَمِعَ اللَّهُ مِنْ حَمْدِهِ): Whoever praises Allah, Allah hears. One of the followers said: (رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ): (Our Lord! Praise be to You, many such praises, which are free from polytheism and blessed). When the Holy Prophet (ﷺ) finished praying, he asked Who was the one who uttered these words? "The man said, " I was. "The Prophet (ﷺ) said: " I saw more than thirty angels taking the lead in writing the reward for these words." (Bukhari).

More Supplication to recite in Qawma

(رَبَّنَا لَكَ الْحَمْدُ مِلءُ السَّمَاوَاتِ وَالْأَرْضِ، وَمِثْلُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُنَّا لَكَ عَبْدًا، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ) (مسلم: 477)

129. It is permissible to place either the hand first or knee on the ground in order to prostrate, both of which are agreed upon by the scholars, and both ways are mentioned in the hadeeths. Ibn Taymiyyah (رَجَمَهُ اللَّهُ) said: "If the worshiper wishes, he should place the knees before the hands, and if he wishes, he should place the hands before the knees." The scholars agree that the prayers are valid in both ways (Total Fatwa 22/449).

130. Prostration should be done on seven limbs: Abdullah bin Abbas (رضي الله عنه) said: The Prophet (ﷺ) said:

(أَمَرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: عَلَى الْجِهَةِ - وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ -، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا نَكَفَتِ النَّيَابَ وَالشَّعْرَ)

I have been commanded to prostrate on seven limbs. On the forehead - saying this, the Holy Prophet (ﷺ) pointed to the nose with his hand - both hands, both knees and toes. Also, the Prophet (ﷺ) said: I have been commanded not to summarize my clothes and hair in prayer". (Bukhari).

131.The correct method of prostration: The prostration should be done with complete satisfaction. In prostration, the arms should not be laid on the ground. Anas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

"(اغْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ إِنْ بَسَطَ الْكَلْبُ))"Prostrate with contentment, and let none of you spread your arms like a dog in prostration". (Agreed upon).

In prostration, the elbows should be kept separate and open from the abdomen. Umm Al-Mu'minin Maimuna (رضي الله عنها) said:

(كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ لَوْ شَاءَتْ بَهْمَةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ) When the Noble Prophet (ﷺ) prostrated, the small goat would pass if it wanted to pass between the hands of the Prophet (ﷺ). (Muslim).

In prostration, both hands should be kept level with the shoulders and both hands should be kept away from the sides. Abu Hameed (رضي الله عنه) said:

(أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَجَدَ أَمَكَّنَ أَنْفَهُ وَجِهَتَهُ مِنَ الْأَرْضِ، وَنَحَى يَدَيْهِ عَنِ جَنْبَيْهِ، وَوَضَعَ كَفَّيْهِ حَذْوَ مَنْكَبَيْهِ)

The Prophet (ﷺ) used to place his nose and forehead on the ground in prostration, and keep his hands apart from his sides, and keep his hands equal to his shoulders. (Abu Dawud, Tirmidhi: Saheeh).

The toes should be facing the qiblah in prostration. It is narrated on the authority of Abu Hameed (رضي الله عنه) from the Holy Prophet (ﷺ) (كَانَ يَسْتَقْبِلُ بِأَطْرَافِ رِجْلَيْهِ الْقِبْلَةَ) "The Prophet (ﷺ) used to keep his toes facing the qiblah in prostration" (Bukhari).

132.It is masnun to recite these supplications in prostrations: Hudhayfah (رضي الله عنه) said: I heard the Messenger of Allaah (ﷺ) say three times in prostration (Subhaan Rabbi al-'Ala). (Ibn Majah: Saheeh).

It is masnun to recite the supplications mentioned in ruku' in sajdah as well.

133.The du'aa' of qa'dah between the prostrations: Abdullah ibn' Abbaas (رضي الله عنه) said: The Prophet (ﷺ) used to recite this supplication between the two prostrations: (اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَاهْدِنِي، وَارْزُقْنِي) "Oh Allah!" Forgive me, have mercy on me, make up for my loss, give me guidance and sustenance". (Abu Dawud, Tirmidhi).

Explanation: Sitting between the two prostrations is called "qa'dah". Bara' (رضي) (رضي الله عنه) said: (The bowing of the Holy Prophet (ﷺ), the prostration, the qawma, the middle qaadah of both prostrations were almost equal). (Bukhari).

134. It is Sunnah to take a break before standing up for the second and fourth rak'ahs:

It is narrated on the authority of Malik ibn Hawarith

(أَنَّه رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي، فَإِذَا كَانَ فِي وَتَرَمِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا) That he saw the Noble Prophet (ﷺ) praying. When the Prophet (ﷺ) was in the odd rak'ahs of prayer - ie, in the first and third rak'ahs - he would sit upright for a while after the second sajdah and then stand up". (Bukhari).

135. The method of sitting in first tashahhud is to keep the right foot upright and sit on the left foot. While in the second or last tashahhud it is Sunnah to keep right foot upright and take the left foot out from under the right shin and sit on the hip, it is called "Tawaruk".

Abu Hameed Saadi (رضي الله عنه) was sitting in the assembly of the Companions. He said: I remember the method of prayer of the Prophet (ﷺ) the most. Then he explained the method of prayer of the Prophet (ﷺ) and said:

(إِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، وَإِذَا جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْآخْرَى، وَقَعَدَ عَلَى مَقْعَدَتِهِ)

After the second rak'ah, the Prophet (ﷺ) used to keep upright his right foot in the first tashahhud and sit on the left, while in the last rak'ah, he would take his left foot out from under the right shin and sit on the hip. (Bukhari)

136. The first du'aa' of tashahhud: Abdullah ibn Mas'ud (رضي الله عنه) said: The Messenger of Allaah (ﷺ) turned to us and said: "When you sit in prayer (tashahhud), say:

(الْتَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، أَلْسَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَلْسَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ... أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ)

"All verbal, physical and financial worship is for Allah Almighty. O Prophet Muhammad (ﷺ) is the servant and Messenger of Allah, May Allah's peace and blessings be upon you. Peace be upon us and upon the righteous servants of Allah. And then say: I bear witness that there is no true god but Allah, and I bear witness that Muhammad is His slave and messenger". (نَمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ) Then let a person pray to Allah for himself (Muslim).

137. It is masnun to raise the index finger in tashahhud. Also, in tashahhud, the right hand should be placed on the right knee and the left hand on the left knee. Abdullah bin Zubair (رضي الله عنه) said:

(كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ يَدْعُو وَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى، وَيَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى، وَأَشَارَ بِإصْبَعِهِ السَّبَّابَةِ، وَوَضَعَ إِبْهَامَهُ عَلَى إِصْبَعِهِ الْوُسْطَى)

When the Messenger of Allaah (ﷺ) used to sit in al-Tahyaat, he would place his right hand on his right knee and his left hand on his left knee, and place his thumb on his middle finger and make a circle and raise his index finger.

138. In the second tashahhud, it is necessary to recite Durood on the Holy Prophet (ﷺ) after Al-Tahyaat. Fadhalah ibn Ubaid (رضي الله عنه) said: The Messenger of Allah (ﷺ) heard a man praying without Durood in prayer. He said:

(عَجَلَ هَذَا، ثُمَّ دَعَا فَقَالَ لَهُ أَوْ لغيره: إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ، ثُمَّ لِيَدْعُ بَعْدُ مَا شَاءَ)

He hurried, Then the Prophet (ﷺ) called him and said to him or to another person: When a person prays, he should start with the praise of Allah, then send blessings on the Prophet, then ask for whatever he wants". (Tirmidhi: Sahih).

139. The best method of Durood: The Holy Prophet (ﷺ) instructed us to recite the following Durood in prayer. It is narrated on the authority of 'Abd al-Rahman ibn Abi Laila (رضي الله عنه) that we asked: O Messenger of Allah (ﷺ)! How can we send blessings on you and the Ahl al-Bayt? The Prophet (ﷺ) said: Say:

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

O Allah! Send blessings on Muhammad and the family of Muhammad as you sent blessings on Ibrahim and the family of Ibrahim. Praise be to You. O Allah! Bless Muhammad and the family of Muhammad as you blessed Ibrahim and the family of Ibrahim. Praise and greatness are for you. (Bukhari).

Explanation: The meaning of sending blessings on the Prophet (ﷺ) by Allah is that Allah praises him in the Most High (His close angels).

140. After Durood, one can recite as many dua's one wishes. Apart from the masnun du'aa's, it is also permissible to say the du'aa's with the correct words. Here are some of the dua's:

Abdullah ibn Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to teach them these supplications as if he were teaching a surah of the Qur'aan.

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ))

“I seek refuge in You, O Allah, from the torment of Hell, and from the torment of the grave, and from the temptation of the Antichrist, and from the temptation of life and death. (Muslim), the narration of Ayesha (رضي الله عنهما) is as follows:

(اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمُغْرَمِ) I seek refuge from sins and debt (agreed upon).

It is narrated on the authority of Abu Bakr Siddiq (رضي الله عنه) that he asked the Messenger of Allah (ﷺ) to teach me a prayer that I should recite in my prayers. The Prophet (ﷺ) said: say,

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

O Allah! I have wronged myself a lot, and there is no one to forgive sins except You. Forgive me all my sins with Your mercy, have mercy on me, surely You are the Forgiver, the Most Merciful”. (Agreed Upon).

Mu'adh ibn Jabal (رضي الله عنه) said: The Messenger of Allah (ﷺ) took my hand and said: “O Mu'adh! I love you. ”I replied:“ O Messenger of Allah (ﷺ)! I love you too. ”The Prophet (ﷺ) said:“ Well then, do not forget to say these words after every (obligatory) prayer. (رَبِّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ) “O my Lord! Give me the strength to do your remembrance, thanksgiving and your best worship “. (Ahmad, Abu Dawud, Nisa'i Sahih).

141.At the end of the prayer, it is obligatory to say salaam from right to left. Ali ibn Abi Talib (رضي الله عنه) narrated from the Holy Prophet (ﷺ) that he said:

(مِفْتَاحُ الصَّلَاةِ الطَّهْرُ ، وَتَحْرِيمُهَا التَّكْبِيرُ ، وَتَحْلِيلُهَا التَّسْلِيمُ) “Purification(cleanliness) is the key to prayer, the beginning of prayer is takbeer and the end is salaam”. (Ahmad, Abu Dawud, Tirmidhi, Ibn Majah: Sahih).

142.After saying salaam, the Imam should turn to the right or to the left and sit facing the people. Samurah ibn Jundab (رضي الله عنه) said:

(كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ) That when the Holy Prophet (ﷺ) prayed, he would turn his blessed face towards us “. (Bukhari).

143. It is not proven by the Sunnah to raise one's hand in supplication after the salutation. It is not Sunnah to shake hands to the right or to the left after greeting.

144. After finishing (after Salaam) the obligatory prayers, one should recite the masnun azkaar aloud. Abdullah bin Abbas (رضي الله عنه) said:

(كُنْتُ أَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالتَّكْبِيرِ) I used to judge the end of the (obligatory) prayers of the Holy Prophet (ﷺ) by the sound of his takbeer. (Agreed upon).

Saying (أَسْتَغْفِرُ اللَّهَ) three times, It is masnun to recite (اللَّهُمَّ أَنْتَ السَّلَامُ) after this. Soban (رضي الله عنه) says that when the Messenger of Allah (ﷺ) finished his prayer, he would say (Astaghfirullah) three times and then say:

((اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ)) "O Allah, You are peace, peace can be obtained from you, O Lord of greatness and forgiveness, Your Blessed One". (Muslim).

It is narrated on the authority of Mugheerah ibn Shu'bah (رضي الله عنه) that the Prophet (ﷺ) used to recite these supplications after every obligatory prayer

(لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ)

There is no god but Allah, He is the One, the Irresistible. His is the kingdom. He is entitled to praise, He is Able to do all things. Oh Allah If you want to bless someone with your grace, no one can stop you, and if you deprive someone of your mercy, no one can bless him. The wealth of a rich person cannot save him from your torment". (Agreed upon).

Abdullah ibn Zubayr (رضي الله عنه) said: When the Messenger of Allaah (ﷺ) finished the obligatory prayers, he would say these words aloud:

(لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ)

"There is no god but Allah, He is the One, the Irresistible. His is the kingdom, and His is the praise. He is Able to do all things. Without the help of Allah, there is neither the ability to avoid sin nor the power to do good. There is no god but Allah. We worship none but Him. All blessings are from Him. Greatness is for him. He is the owner of the best praise, there is no god but Him, we purify our religion for Him. No matter how much the disbelievers are offended". (Muslim).

Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

((مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامُ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ- غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ))

A person who says after prayer 33 times Subhan Allah, 33 times Alhamdulillah and 33 times Allahu Akbar and complete 100 hundred by saying ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)), then all his sins (even if they are equal to the foam of the sea) will be forgiven. (Muslim)

Aqaba ibn Amir (رضي الله عنه) said:

(أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْرَأَ بِالْمَعْوِذَاتِ دُبُرَ كُلِّ صَلَاةٍ) The Prophet (ﷺ) commanded me to recite the mu'awzaat (surah Al-Falaq & surah An-Naas) after every prayer. (Ahmad, Abu Dawud, Nisa'i, Bayhaqi: Sahih).

Abu umama (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ) , Whoever recited Ayat Al-Kursi after every prayer, Nothing prevents him from entering Paradise except death". (Nisa'i, Ibn Habban, Tabarani: Sahih).

145. It is Sunnah to say dhikr and tasbeehat on the tips of the fingers.

(وَاعْقِدَنَّ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْقَطَاتٌ) (Tasbeehat, Count on your fingers, because on the Day of Resurrection they will be questioned and called). (Abu Dawud, Tirmidhi: Hasan).

Women's prayer

146. Where is it better for a woman to pray? Abu Hameed Saadi's wife Umm Hameed Saadi came to the service of the Holy Prophet (ﷺ) and said, "O Messenger of Allaah! My wish is that I want to pray with you (in the Prophet's Mosque)". The Prophet (ﷺ) said: "I know that you want to pray with me, but pray in one of your corners in your room. Praying in your room is better than praying in your yard, praying in your yard is better than praying in your area's mosque, and praying in your area's mosque is better than praying in my mosque. The narrator says that Umm Hameed (رضي الله عنها) ordered (to build a mosque in her house), so a mosque was built for her in the last part of the house which was kept dark (ie It did not have skylights etc.) and she always prayed in it until she met Allah. (Ahmad, Ibn Habban, Ibn Khazeema: Hasan).

147. Permission for women to go to the mosque and its etiquette: Abdullah bin Umar (رضي الله عنهما) said: The Messenger of Allaah (ﷺ) said:

(لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ، وَ يُؤْتِهِنَّ خَيْرَ لِهِنَّ) "Do not forbid women from going to the mosques, but their houses are better than the mosques". (Agreed upon).

Women should refrain from coming to the mosque during the day, says Abdullah bin Umar (رضي الله عنهما). The Prophet (ﷺ) said: *إِيذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ* "Allow women to come to mosques at night". (Tirmidhi: Sahih) Women are not allowed to go to the mosque wearing perfume. If a woman smells perfume, she should wash it before going to the mosque. Abu Hurairah (رضي الله عنه) saw a woman going to the mosque with perfume and asked, "O servant of Allah! Where are you going?" The woman replied, "In the mosque." "Did you apply perfume for this purpose?" The woman replied, "Yes." Abu Hurairah said, "I heard the Messenger of Allah (ﷺ) say: *(أَيُّمَا امْرَأَةٍ تَطَيَّبَتْ ثُمَّ خَرَجَتْ إِلَى الْمَسْجِدِ لَمْ تُقْبَلْ لَهَا صَلَاةٌ حَتَّى تَغْتَسِلَ)* The prayer of a woman who smells perfume and then goes to the mosque is not accepted unless she washes the perfume. (Ibn Majah: Sahih).

148. It is not permissible for a woman to line up with men, even if she is a wife, mother, daughter or a mahram of any kind, and also that a woman can stand alone in a row. Anas ibn Malik (رضي الله عنه) said:

(صَلَّيْتُ أَنَا وَ يَتِيمٌ فِي بَيْتِنَا خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأُمِّي أُمُّ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهَا خَلْفَنَا)- (child) prayed behind the Prophet (ﷺ) in his house. My mother Umm Sulaim (رضي الله عنها) was behind us all. (Bukhari).

149. The best row for women is the back row. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(خَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أُولَاهَا وَخَيْرُ صُفُوفِ الرِّجَالِ أُولَاهَا وَشَرُّهَا آخِرُهَا) "The best row of women is the last and the worst row is the first (ie connected to men) and the best row of men is the first and the worst row is last (ie connected to women)". (Abu Dawud and Ibn Majah: Sahih).

150. A woman cannot pray without a thick cloth over her head and body. Umm al-Mu'minin Ayesha (رضي الله عنها) said: The Messenger of Allaah (ﷺ) said:

(لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ) (Allaah does not accept the prayer of an adult woman without a thick cloth). (Narrated by Khumsa: Saheeh).

151. It is obligatory for a woman to cover her body completely in front of non-mahram people, and if she prays in a place where there are no non-mahram people, she can keep her face and hands open. Umm Salama (رضي الله عنها) asked the Messenger of Allaah (ﷺ) Is it permissible for a woman to cover herself with a head cover and pray in it? So he (ﷺ) said: (إِذَا كَانَ الدِّعْ سَابِعًا يُعْطِي ظُهُورَ قَدَمَيْهَا) (Yes, if it is long enough to cover till the upper part of the foot). (Abu Dawud).

152. In order to warn the Imam of a mistake, men should say (سبحان الله) and women should clap. Abu Hurairah (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said: (التَّسْبِيحُ لِلرِّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ) (If there is a need in prayer, men should say (Subhan Allah) and women should clap. (Agreed upon).

153. It has been stated in the issue of Adhan and Imamate that a woman cannot say the Adhan in public, and women can only lead by standing in the middle of the front row.

154. Apart from the above rules, there is no difference in the method of prayer for men and women. It is narrated on the authority of Malik ibn Huwairith (رضي الله عنه) that the Prophet (ﷺ) said: "صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي" "All of you (men and women) pray as you see me praying". (Bukhari).

Even women should prostrate like men. Anas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (اعْتَدِلُوا فِي السُّجُودِ وَلَا يَنْبَسِطُ أَحَدُكُمْ ذِرَاعَيْهِ إِنْ بَسَطَ الْكَلْبُ) "Prostrate with contentment and none of you (male or female) should spread your arms in prostration like a dog". (Agreed upon).

Sahih Bukhari says: Umm Darda (رضي الله عنها) used to sit in prayer like men and she was a woman jurist. Imam Ibrahim Nakha'i (رَحِمَهُ اللهُ) (the teacher of Imam Abu Hanifa (رَحِمَهُ اللهُ)) says, "A woman should pray in the same way as a man." (Author Ibn Abi Sheba).

Legitimate matters in prayer

155. It is permissible to weep out of fear of Allah in prayer. Abdullah ibn Shakhir (رضي الله عنه) said: (رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَفِي صَدْرِهِ أَرِيْزُكَارِيْرٍ الرَّحَى مِنَ الْبُكَاءِ) (الله عنه) "I saw the Holy Prophet (ﷺ) praying. He was crying in prayer and his heart was beating like a pot". (Ahmad, Abu Dawud, Nisa'i: Saheeh).

156. It is permissible to point with hand when it is necessary in prayer. As Abdullah ibn Umar (رضي الله عنه) narrates: I asked Bilal (رضي الله عنه) how he would respond to the people when they greeted the Prophet (ﷺ) while praying. He replied that he would do so - and stretched out his hand. (Abu Dawud, Tirmidhi: Sahih).
157. It is permissible to lean on a cane or use a chair etc. during prayers due to illness or old age. It is narrated on the authority of Umm Qais bint Muhsin (رضي الله عنها) that when the blessed age of the Prophet (ﷺ) increased and his body became heavier, he would place his staff at the place of prayer and lean on it during prayers. (Abu Dawud).
158. It is permissible to kill something painful and harmful while praying. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (أَقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ ، الْحَيَّةَ وَالْعَقْرَبَ) “Kill the snake and the scorpion in prayer.” (Ahmad, Abu Dawud: Sahih).
159. If there is an excuse to remove dust or pebbles from the place of prostration, it can be done once during the prayer. It is narrated on the authority of Mu'aqib (رضي الله عنه) that the Prophet (ﷺ) said: (إِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً) If it is necessary to do so, do it once”. (Agreed upon).
160. It is permissible to keep a cloth in place of prostration due to extreme heat. Anas ibn Malik (رضي الله عنه) said: “We used to pray with the Prophet (ﷺ) and in the scorching heat when none of us could put our foreheads on the ground, we would spread our clothes on it and prostrate”. (Bukhari).
161. Carrying a child in prayer does not invalidate the prayer. Abu Qatadah (رضي الله عنه) said: I saw the Prophet (ﷺ) praying while the daughter of Abu al-'Aas (the granddaughter of the Prophet (ﷺ)) was on his shoulders. when the Prophet (ﷺ) would bow, he would take her off, and when he had finished prostrating, he would lift her up”. (Agreed upon).
162. If the shoes are free from impurity, then it is permissible to offer prayer with the shoes. Saeed ibn Zayd (رضي الله عنه) said: I asked Anas (رضي الله عنه), “Did the Messenger of Allah (ﷺ) prayed with shoes?” He replied: “Yes” (agreed).
Abu Sa'eed al-Khudri (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say:

(إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ: فَإِنْ رَأَى فِي نَعْلَيْهِ قَدْرًا أَوْ أَدَى فَلْيَمْسَحْهُ وَلْيُصَلِّ فِيهِمَا) (When one of you comes to the mosque, look at his shoes, if they are unclean, clean them, and pray in them). (Abu Dawud: Sahih).

163.It has been stated in the women's prayer that men should say (سبحان الله) and women are allowed to clap to inform the Imam of his mistake. It is permissible to draw the attention of non-praying person for example to prevent a child from approaching fire by saying (Subhan Allah) for men and woman by clapping.

164.It is permissible to recite (Auzubillaah) during prayer when the devil whispers. Usman bin Abu Al-Aas (رضي الله عنه) said: “O Messenger of Allah: Satan stands between me and my prayer and also doubts my recitation. The Holy Prophet (ﷺ) said: (ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خَنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ وَانْفُلْ عَلَى يَسَارِكَ ثَلَاثًا) The name of this devil is "Khanzab". When you feel his whisper, then recite (during prayer) (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) and spit three times on the left. ”Sayyidna 'Uthman (رضي الله عنه) says:“ That is what I did, and Allah has removed Satan from me” . (Muslim).

165.It is Sunnah to recite the qunut in the obligatory prayer in the event of any difficulty. Abu Hurairah (رضي الله عنه) said: I will show you the prayer of Messenger of Allah (ﷺ) So Abu Hurairah (رضي الله عنه) used to recite Qunoot after saying: (سَمِعَ اللَّهُ مِنْ حَمِيدِهِ) in Zuhr, Isha and Fajr prayers, supplicating for the believers and cursing the disbelievers. (agreed upon).

166.Prayers are not void if any thought comes to mind during prayer. Aqaba ibn Harith (رضي الله عنه) said: I offered the Asr prayer with the Messenger of Allah (ﷺ). After the prayer, the Holy Prophet (ﷺ) immediately got up and went to the purified spouses. When he saw the signs of surprise on the faces of Companions after returning, he said: (ذَكَرْتُ وَأَنَا فِي الصَّلَاةِ تَبَرَّأْنَا فَكْرِهْتُ أَنْ يُمَسِيَ أَوْ يَبِيَّتْ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ) "I remembered during the prayer that we have gold in our house, and I do not like to keep gold in my house even for a day or a night, so I have ordered to distribute it." (Bukhari).

167.It has been stated in the issues of the “Sutra” that the one who passes between the “sutra” and the one who is praying should be stopped by the hand during the prayer.

Prohibited matters in prayer

168. Eating or drinking intentionally during prayer invalidates the prayer, there is consensus of all the scholars of the ummah. (Al-Ijma 'Ibn Al-Mundhir: 1985).

169. Talking intentionally in prayer invalidates the prayer. Mu'awiyah ibn al-Hakam (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: (إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ)) (It is not right to have human conversation in prayer. Prayer should be done only with Tasbeeh, Takbeer and recitation of Qur'an). (Muslim).

170. Praying hastily and hastily makes the prayer void, as narrated by Abu Hurairah (رضي الله عنه) from the Prophet (ﷺ):

(أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ ، فَدَخَلَ رَجُلٌ فَصَلَّى ، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : ارْجِعْ فَصَلِّ ، فَإِنَّكَ لَمْ تُصَلِّ . فَرَجَعَ فَصَلَّى كَمَا صَلَّى ، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : ارْجِعْ فَصَلِّ ، فَإِنَّكَ لَمْ تُصَلِّ - ثَلَاثًا - فَقَالَ : وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَحْسَنُ غَيْرَهُ ، فَعَلِمَنِي ، فَقَالَ : إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ، ثُمَّ ارْزُقْ حَتَّى تَعْتَدِلَ قَائِمًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، ثُمَّ ارْزُقْ حَتَّى تَطْمَئِنَّ جَالِسًا . وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا)

The Prophet (ﷺ) came to the mosque. A man prayed in the mosque and came to the Prophet (ﷺ) and greeted him. He said: Return and pray, because you did not pray. He returned and prayed and returned. The Prophet (ﷺ) said: Return and pray. You did not pray. He prayed third time in the same way. Prophet (ﷺ) gave the same order, so then the man said: I swear by the One who sent you with the religion of truth, I do not know a better prayer than this, so teach me (the correct way of prayer), the Messenger of Allah (ﷺ) said: When you stand up for prayer, say takbeer (tahrira), then (recite the Fatiha) and recite what is available to you from the Qur'an, then bow down until you are content in bowing, then raise your head from bowing and straighten Stand up (until you are content), then prostrate until you are content in prostration, then get up from the prostration and sit with satisfaction, then complete the rest of the prayer in the same way. (agreed upon).

Hudhayfah (رضي الله عنه) saw a person who was not content in his bowing and prostration, so Hudhayfah (رضي الله عنه) said to him:

(مَا صَلَّيْتَ . قَالَ: وَلَوْ مِتُّ مِتَّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (You did not pray, and if you had died in that state, your death would not have been on the Sunnah of Muhammad (ﷺ)). (Bukhari).

171. Calmness and serenity are obligatory in prayer. Therefore, doing a lot of unnecessary movements invalidates the prayer. The number of such movements is not fixed, but the limit of it is that the one who sees the person praying feels that he is not praying. (Fataawa Ibn 'Uthaymeen 13/309).

172. Laughing intentionally makes the prayer void, because to do so is contrary to the prayer, and there is consensus among the scholars, but if it comes out of nowhere without intention, then the prayer is not void. In the same way, just giving a smile without making a sound does not invalidate the prayer. (Al-Mughni 1/741, Sharh al-Mumta 'Ibn Uthaymeen 3/366).

173. It is forbidden to place one's hand on one's back in prayer. Abu Hurairah (رضي الله عنه) said: "The Prophet (ﷺ) forbade keeping the hands on back in prayer". (Agreed upon)

174. It is forbidden to crack one's fingers in prayer or to put one's fingers in one's fingers. Ka'b ibn Ujrah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "When one of you goes to the mosque after performing Wudhu, do not walk on the road with your fingers in your fingers, because that is the state of prayer." (Tirmidhi, Abu Dawud, Nisa'i: Sahih).

175. Raising one's eyes towards the sky in prayer invalidates the prayer. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "People should refrain from raising their eyes towards the sky while praying, otherwise their eyes will be taken away." (Muslim).

176. It is forbidden to cover one's face in prayer. In prayer, it is forbidden to hang a cloth on both shoulders in such a way that its two ends are straight towards the ground, its is called (sadal). Abu Hurairah (رضي الله عنه) said: "The Messenger of Allah (ﷺ) forbade 'Sadal' and covering one's face in prayer". (Abu Dawud, Tirmidhi: Sahih).

177. Summarizing clothes and hair is forbidden. Abdullah ibn Abbas (رضي الله عنه) said: ((أُمِرْتُ أَنْ... وَلَا نَكُفَّتِ الثِّيَابَ وَالشَّعْرَ)) "I have been ordered not to summarize my clothes and hair in prayer" (Bukhari).

178. It is forbidden to remove pebbles from the place of prostration again and again.

179. It is forbidden to look around in prayer. Abu Dharr (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: ((لَا يَزَالُ اللَّهُ مُقْبِلًا عَلَى الْعَبْدِ فِي الصَّلَاةِ مَا لَمْ يَلْتَفِتْ، فَإِذَا صَرَفَ وَجْهَهُ أَنْصَرَفَ عَنْهُ)) "Allah Almighty pays equal attention to the prayer of the servant until the servant looks around. When the servant diverts his attention, then Allah Almighty also diverts his attention from it" (Ahmad, Abu Dawud, Nisa'i, Ibn Khazeeba: Hasan).

There are three ways to divert attention or move one's body in prayer:

Turning one's chest and body towards other than qiblah. If this is done without a legitimate excuse, then the prayer is void, because facing the qiblah is one of the conditions of the prayer.

It is makrooh (disliked) to turn one's head or look around with one's eyes without moving one's body, although the prayer will not be void. The Prophet (ﷺ) was asked about this ((هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ)) (This is the theft that Satan does in the prayer of a servant) (Bukhari) (This shows that the prayer will not be invalid, but its reward will be less).

The third form of distraction is the whispers and thoughts of the heart, in which a person becomes oblivious to the prayer, and by doing so, the reward of the prayer may be reduced or even lost. (Fatwa of Ibn Baz (11/130) (Al-Sharh Al-Mumta '3/70).

180. One should abstain from yawning as much as possible. It is narrated on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that the Prophet (ﷺ) said:

((إِذَا تَنَآوَبَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَكْظِمْ مَا اسْتَطَاعَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ)) "When someone of you yawns, stop it as much as possible because then the devil enters his mouth." (Muslim).

181. It is prohibited to spit towards the qiblah during the prayer. Anas ibn Malik (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said:

((إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ، فَإِنَّهُ يُنَاجِي رَبَّهُ، فَلَا يُرْفَعَنَّ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ، تَحْتَ قَدَمِهِ)) (When one of you is in prayer, he speaks to Allah, so do not spit in front of you or to your right, but spit under your left foot). (Agreed upon).

Issues of Nafil(Optional) Prayer

Distribution of Nafil Prayer: Other than the obligatory prayer, they are considered as supererogatory prayer. There are two types of supererogatory prayers: (1) Sunnah and (2) supererogatory(nafil) prayer. Then the nafil that the Prophet (ﷺ) used to perform regularly before or after the obligatory prayer are called the definite Sunnah(sunnat moaqada), while the nafil which he used to pray sometimes and omit sometimes are called Sunnah ghayr moaqada.

Similarly, there are two types of Nawafil in comparison to the Sunnah: (1) Nafil Khas(special) - (2) Nafil Aam(common). Therefore, the naafil which have been encouraged to be prayed in certain circumstances are called nafil khas or (zawat al-asbab), such as tahiyyat al-masjid(2 units when enter masjid) and tahiyyat al-wudu(2 units after doing ablution) etc. Apart from this, other supererogatory prayers are common, which can be performed at any time and in any number of times other than the prohibited times.

182. Allah Almighty builds a house in Paradise for the one who performs 4 rak'ats of Sunnah (Muqadah) before Zuhr prayer and 2 after, 2 after Maghrib prayer, 2 after Isha prayer and 2 rak'ats before Fajr prayer. Umm Al-Mu'minin Ayesha (رضي الله عنها) said: The Messenger of Allah (ﷺ) said:

(مَنْ تَابَرَ عَلَى ثِنْتَيْ عَشْرَةَ رُكْعَةً مِنَ السُّنَّةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ : أَرْبَعُ رُكْعَاتٍ قَبْلَ الظُّهْرِ، وَرُكْعَتَيْنِ بَعْدَهَا، وَرُكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرُكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرُكْعَتَيْنِ قَبْلَ الْفَجْرِ)

“Whoever performs twelve rak'ats of Sunnah regularly, Allah will make a house in Paradise for him: four rak'ats before Zuhr prayer, two rak'ats after Zuhr prayer, two rak'ats after Maghrib prayer, two rak'ats after Isha prayer and two rak'ats of Fajr prayer.”(Tirmidhi, Ibn Majah: Sahih).

183. Umm al-Mu'minin Ayesha (رضي الله عنها) says about the Sunnah prayer of the Messenger of Allah (ﷺ):

كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رُكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْخُلُ فَيُصَلِّي رُكْعَتَيْنِ، ثُمَّ يُصَلِّي بِالنَّاسِ الْعِشَاءَ وَيَدْخُلُ بَيْتِي فَيُصَلِّي رُكْعَتَيْنِ

“He used to offer four rak'ats in my house before Zuhr, then he would go to the mosque and offer fard prayer to the people, then he would return home and offer two rak'ats after Zuhr, then he would offer Maghrib prayer to the people. And he

used to come to my house and pray two rak'ahs, then he used to offer Isha prayer to the people and he used to come to my house and pray two rak'ahs". (Muslim).

184.Two Sunnahs before Fajr prayer are more valuable than anything in the world.

Umm Al-Mu'minin Ayesha (رضي الله عنها) said: The Messenger of Allah (ﷺ) said: (رُكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا) The two rak'ahs of Fajr (Sunnah Moaqadah) are better than the world and all that is in it." (Tirmidhi: Sahih).

185.It is masnun to lie on the right side for a while after the Sunnah of Fajr. It is narrated on the authority of Abu Hurairah (رضي الله عنه) that the Holy Prophet (ﷺ) said:

(إِذَا صَلَّى أَحَدُكُمْ رُكْعَتِي الْفَجْرِ فَلْيَضْطَجِعْ عَلَى يَمِينِهِ) "When one of you pray the two Sunnahs of Fajr, lie down on your right side." (Tirmidhi, Abu Dawud: Sahih).

186.It is also correct to perform the first four sunnahs of Zuhr with one salaam. Abu Ayyub Ansari (رضي الله عنه) said: The Holy Prophet (ﷺ) said:

(أَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيهِنَّ تَسْلِيمٌ تُفْتَحُ لِهِنَّ أَبْوَابُ السَّمَاءِ) "the gates of heavens are opened for those who pray four rak'ahs with one salaam before zuhr(Sunnah)." (Abu Dawud: Hasan).

187.Allah forbids the fire of Hell for those who perform four rak'ahs of Sunnah before Zuhr and four rak'ahs after it. It is narrated on the authority of Umm Habiba (رضي الله عنها) that the Holy Prophet (ﷺ) said:

(مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا حَرَّمَهُ اللَّهُ عَلَى النَّارِ) "Whoever performs four rak'ahs before Zuhr and four rak'ahs (Sunnah) after that, Allah forbids fire on him." (Ibn Majah: Sahih).

188.Allah has mercy on the one who recites four rak'ahs (non-definite Sunnah) before Asr prayer. Abdullah bin Umar (رضي الله عنهما) said: The Messenger of Allah (ﷺ) said:

(رَجِمَ اللَّهُ امْرَأَةً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا) May Allah have mercy on the person who prays four rak'ahs before Asr. (Ahmad, Tirmidhi, Abu Dawud: Hasan)

189.Two rak'ats of Sunnah before Maghrib prayer are ghayr moaqada. Abdullah ibn Mughfal (رضي الله عنه) said: The Messenger of Allah (ﷺ) said twice:

(صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ رُكْعَتَيْنِ) "Perform two rak'ahs before Maghrib." He said for the third time: "Whoever wishes to pray it." The Holy Prophet (ﷺ) said these words for the third time out of fear so people do not take it as sunnat moaqada. (Agreed upon).

190. The number of nawafil before the Friday prayer is not fixed, one can pray it as much as one wants. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(مَنْ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قَدِرَ لَهُ ، ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ ، ثُمَّ يُصَلِّيَ مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى ، وَفَضْلُ ثَلَاثَةِ أَيَّامٍ)

(Whoever comes to the mosque for Friday prayer after ghusl, and then whatever is destined for him of the Nawafil he prays, then he listens to the sermon of imam in silence until its finished, then he performs the obligatory prayer with him, his sins from this Friday to the next Friday and for additional three days are forgiven. (Muslim).

Before the Friday prayer, the person who comes to the mosque should perform two rak'ats of Tahiyat al-Masjid, even if the sermon is being delivered. Jabir (رضي الله عنه) said: At the time Prophet was giving a sermon, Salik Ghatfani (رضي الله عنه) came and sat down without praying Tahiyat al-Masjid. The Prophet (ﷺ) got up and ordered him to pray some light Tahiyat al-Masjid, and he said: (When one of you comes to the mosque during the Imam's sermon, he should lightly pray two rak'ahs). (Muslim).

191. It is better to offer Sunnah and nafil prayer at home. It is narrated on the authority of Jabir bin Abdullah (رضي الله عنه) that the Prophet (ﷺ) said:

((إِذَا قَضَى أَحَدُكُمْ الصَّلَاةَ فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ، فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا))

(When one of you has performed the obligatory prayer in the mosque, he should offer some prayers (ie, the supererogatory Sunnah) at home, because Allah blesses him in the prayer offered in his house.

It is narrated on the authority of Zayd ibn Thabit (رضي الله عنه) that the Holy Prophet (ﷺ) said: (صَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ) O people! Pray in your homes, because it is better to offer the rest of the prayers (ie, Sunnah and Nawafil) at home, except for the obligatory prayers." (Agreed upon).

192. The method of praying Sunnah and Nafil: Umm Al-Mu'minin Ayesha (رضي الله عنها) says:

(وَكَانَ يُصَلِّي لَيْلًا طَوِيلًا فَأَنِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، وَكَانَ إِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَكَانَ إِذَا قَرَأَ قَاعِدًا رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ، وَكَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رُكْعَتَيْنِ-)

The Prophet (ﷺ) used to pray most of the night standing and sitting most of the time. When he used to pray while standing, he would also bow and prostrate while standing, and when he would pray while sitting, he would also bow and prostrate while sitting. When Fajr would rise, he would perform two rak'ahs." (Muslim).

It is narrated on the authority of Abdullah bin Umar (رضي الله عنهما) that the Holy Prophet (ﷺ) said: (صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنِي مَثْنِي) The night and day prayers (nafl) are two, two rak'ats. (Abu Dawud: Sahih).

193. The supererogatory prayers can be performed while sitting or standing. Umm Al-Mu'minin Ayesha (رضي الله عنها) said: "I never saw the Messenger of Allah (ﷺ) sitting and praying the night prayer. However, when he was old, he would recite the Qur'an while sitting, and when there were thirty or forty verses left, he would stand up and bow after completing the rest of the recitation." (Muslim).

194. Performing supererogatory prayer while sitting without any excuse earns half the reward. Imran ibn Husayn (رضي الله عنه) said: I asked the Messenger of Allah (ﷺ) about sitting and praying. He said:

((مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ)) (Nafl Prayer) It is better to pray standing up but whoever prays while sitting earns half the reward." (Agreed upon).

195. Sunnah and Nawafil can be prayed while sitting on the ride while traveling. Sayyidna Abdullah Ibn Umar (رضي الله عنهما) says:

(كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ يَوْمَئِذٍ إِيمَاءَ صَلَاةِ اللَّيْلِ، إِلَّا الْفَرَائِضَ، وَيُوتِرُ عَلَى رَاحِلَتِهِ)

(Except Compulsory prayer the Prophet (ﷺ) used to perform tahajjud and witr prayer in whichever direction he was riding). (Agreed upon).

196. Before starting the prayer, if possible, the rider should turn towards the qiblah, even if it turns in the opposite direction later. Sayyidna Anas bin Malik (رضي الله عنه) says:

(كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يُصَلِّيَ عَلَى رَاحِلَتِهِ تَطَوُّعًا اسْتَقْبَلَ الْقِبْلَةَ فَكَبَّرَ لِلصَّلَاةِ ثُمَّ خَلَّى عَنْ رَاحِلَتِهِ ثُمَّ صَلَّى أَيْنَمَا تَوَجَّهَتْ بِهِ)

(If the Messenger of Allah (ﷺ) wanted to perform the supererogatory prayer while riding, he would turn his face towards the qiblah and say takbeer tahrimah, and

then he would continue to offer the prayer wherever he was riding. (Abu Dawud: Saheeh).

197. It is permissible to recite from the Holy Qur'an (by looking in mushaf) in Sunnah and Nawafil, *كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا يَوْمَهَا عَبْدُهَا ذَكْوَانٌ مِنَ الْمُصْحَفِ* Umm Al-Mu'minin Ayesha's slave Zakwan used to recite from the Holy Qur'an in nawafil. (Bukhari)

198. Prohibited Hours: No general supererogatory prayers should be offered after Fajr prayer until the sun rises and after Asr prayer until the sun sets. It is narrated on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) forbade praying (supererogatory) prayer after Asr prayer until the sun sets, and forbade praying after Fajr prayer until the sun rises." (Muslim).

199. It is mustahabb to perform two rak'ats of prayer after performing wudu'. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) asked Bilal (رضي الله عنه) one day after the Fajr prayer: "O Bilal! What is your supererogatory act after converting to Islam for which you have high hopes for forgiveness? Because tonight I heard the sound of you walking in front of me in heaven? Syedna Bilal (رضي الله عنه) said:

مَا عَمِلْتُ عَمَلًا فِي الْإِسْلَامِ أَرْجَى عِنْدِي مَنَفَعَةً مِنْ أَنِّي لَمْ أَتَطَهَّرْ طَهْرًا تَامًّا فِي سَاعَةٍ مِنْ لَيْلٍ وَلَا نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كَتَبَ اللَّهُ لِي أَنْ أُصَلِّيَ

"I have never done anything more promising than this that, whenever I perform Wudhu day and night, I offer as many prayers as Allah Almighty approves." (Agreed Upon).

200. After entering the mosque, one should perform two rak'ats of Tahiyat al-Masjid before sitting down. It is narrated on the authority of Abu Qatadah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: (إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رُكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ) When a man enters the mosque, he should offer two rak'ats of prayer before sitting down. (Agreed upon).

Issues of "Sajda Sahu" (Prostration of Forgetfulness)

201. These are the two prostrations that are performed due to a mistake/forgetfulness in the prayer, and it is done in three situations.

(1) **Excess:** Adding something to the prayer by mistake. If the worshiper remembers this excess after the prayer, it is enough for him to do prostration of forgetfulness. But if he remembers this excess in prayer, he should leave it immediately and start

the next action, and it is enough to do sajdah sahw at the end of the prayer, as if one were standing for the fifth rak'ah in the Zuhr prayer. As soon as he remembers, he should immediately leave this rak'ah and sit in tashahhud, and after reciting tashahhud, say salaam both sides, and then perform two prostrations of forgetfulness and then say salaam again. Evidence: Abdullah ibn Mas'ud (رضي الله عنه) said:

(أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ خَمْسًا ، فَقِيلَ لَهُ : أَزِيدَ فِي الصَّلَاةِ ؟ فَقَالَ : وَمَا ذَاكَ ؟ قَالَ : صَلَّيْتَ خَمْسًا . فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ ، ثُمَّ قَالَ : إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أُنْسَى كَمَا تَنْسُونَ)

“The Messenger of Allah (ﷺ) prayed five rak'ahs of the noon prayer. He was asked: Have the rak'ahs of the prayer been increased? He (ﷺ) said: How is that? The people said: You have prayed five rak'ahs, so the Messenger of Allah (ﷺ) said salaam and then prostrated twice”. (Bukhari and Muslim).

2) **Deficiency:** If one misses the wajib tashahhud in the middle, then it is not necessary to perform it. It is enough to perform the prostration of forgetfulness before the salaam. Abdullah ibn Bahina (رضي الله عنه) narrated that:

(أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمُ الظُّهْرَ فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ لَمْ يَجْلِسْ ، فَقَامَ النَّاسُ مَعَهُ ، حَتَّى إِذَا قَضَى الصَّلَاةَ وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ كَبَّرَ وَهُوَ جَالِسٌ ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ، ثُمَّ سَلَّمَ)

“The Prophet (ﷺ) offered the Zuhr prayer. After two rak'ahs, he stood up instead of sitting down. The people stood up with him. Then when he had finished the prayer and the people were waiting for him to say salaam, he said takbeer and prostrated twice before saying salaam”. (agreed upon).

(3) **Doubt:** If there is any doubt about the number of rak'ahs, then consider the least number of rak'ahs and do the prostration of forgetfulness before the salaam.

(إِذَا شَكَ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِكْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتُهُ وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ)

“When a person has doubts about the rak'ahs of his prayer, and does not remember that he has prayed three or four, he should ignore the doubt (ie four) and act on certainty, that is, count three rak'ahs, and before saying salaam, perform prostration of forgetfulness. If he has performed five rak'ahs, then these two prostrations together will make it two supererogatory prayer, and if he has performed four, then these two prostrations will humiliate the devil”. (muslim).

It is clear from the ahaadeeth mentioned above that reciting tashahhud after prostration of forgetfulness is not proven by the Sunnah, because there is no

mention of doing so in any saheeh hadeeth. (Fatwa of the Standing Committee (7/148).

202.If a compulsory act such as prostration and bowing is missed, it is necessary to complete it, and the prostration of forgetfulness will be performed after the salaam. There are three conditions for performing such missed acts:

(1) If he remembers that fard (bowing or prostration, etc.) before reaching that same act in the next rak'ah, then he should immediately return to this missed fard and perform it, and the remaining rak'ahs should be completed.

(2) The second condition is that the missed obligatory act is remembered when the praying person has reached the same act in the next rak'ah. In such a case, the previous rak'ah (in which the fard was forgotten) will be cancelled and this rak'ah will be counted in its place.

(3) The third condition is that if the missed fard act is remembered after the obligatory salaam, then one rak'ah should be performed instead of the rak'ah in which the obligatory act was missed. In all these cases, after saying salaam, two prostrations should be performed and then salaam should be performed. (Sharh Mumta:3371).

203.While it is not permissible to do sajdah sahw when a Sunnah thing is missed or a thought arises in the prayer, Aqaba ibn al-Harith (رضي الله عنه) said:

(صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ، فَلَمَّا سَلَّمَ قَامَ سَرِيعًا دَخَلَ عَلَى بَعْضِ نِسَائِهِ، ثُمَّ خَرَجَ وَرَأَى مَا فِي وُجُوهِ الْقَوْمِ مِنْ تَعْجِبِهِمْ لِسُرْعَتِهِ فَقَالَ: ذَكَرْتُ - وَأَنَا فِي الصَّلَاةِ - تَبْرًا عِنْدَنَا فَكْرِهْتُ أَنْ يُمَسِّي - أَوْ يَبِيْتُ - عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ)

“I prayed the Asr prayer with the Messenger of Allah (ﷺ). After the prayer, the Messenger of Allah (ﷺ) got up immediately and went to one of the Azwaje-Mutaharat (wife). After returning when he (ﷺ) saw surprised faces of his companions, he (ﷺ) said, I remembered during the prayer that there is some gold in the house, and I do not like to keep gold in the house till night, so I have ordered to distribute it”. (Bukhari).

204.Talking about forgetfulness in prayer after salaam does not invalidate the prayer.

205.If a follower(muqtadi) forgets behind the Imam, there is no prostration for it.

Issues of Qadha(missed) Prayers

- 206. When and how to perform the qadha prayer:** Anas ibn Malik (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ) (If a person forgets to pray, he should pray when he remembers, and this is the expiation for him). (Agreed upon).
- 207.** The qadha prayer should be performed in order. Jabir ibn Abdullah (رضي الله عنه) narrated that on the day of the battle of Khandaq, Umar (رضي الله عنه) came to prophet while cursing the polytheist Quraysh after sunset and said: O Messenger of Allah (ﷺ): I offered the Asr prayer at sunset. The Messenger of Allah (ﷺ) said: “By Allah, I have not performed the Asr prayer yet. Then he and all of us performed ablution, and after sunset, first offered the Asr prayer and then the Maghrib prayer. (Bukhari).
- 208.** If a person's prayer are missed due to an illness or an accident which caused him to faint, then he does not need to perform such prayers, because this fainting is not within his control, but if he faints due to taking anesthesia, etc. In that case, he will have to perform the qadha prayers, because this unconsciousness is at his own decision. In the same way, he has to make up the prayers that he missed because of something that is haram (alcohol etc). (Explanation of Mumtaz Ibn Uthaymeen: 2/18). (Explanation of Mumtaz Ibn Uthaymeen: 2/18).
- 209.** Qadha-e-Umri is not proven by Sunnah

Issues of Friday Prayer

- 210.** The virtue of Friday and its etiquette: Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:
(نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَذَا نَا اللَّهُ..)
- (We are the last in the world in terms of time, but on the Day of Resurrection will be the first, although the People of the Book have been given the Book before us, but they differed of this day (Friday) which Allah has given us. (Al-Bukhari)
- (خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا) further says: (The best day on which the sun rises is the day of Jumu'ah. Adam (ﷺ) was born on the

same day and he was admitted to Paradise on that day. And in that he was expelled from Paradise. (Muslim).

211. One should send blessings and peace upon the Messenger of Allah (ﷺ) on Friday.

Abu Masood Ansari (رضي الله عنه) said:

(أَكْثَرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ وَلَيْلَةَ الْجُمُعَةِ ؛ فَمَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا) (On Friday, and on the night of Friday, send du'ood on me often, whoever prays for me once, Allah blesses him ten times). (Al-Bayhaqi: Hasan).

212. The Hour of acceptance on Friday (the hour of acceptance of supplication):

Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(فِي الْجُمُعَةِ سَاعَةٌ لَا يُؤَفَّقُهَا عَبْدٌ مُسْلِمٌ قَائِمٌ يُصَلِّي فَسَأَلَ اللَّهَ خَيْرًا إِلَّا أَعْطَاهُ) (There is a time on Friday when a Muslim prays and Allah gives him whatever he asks for). (Agreed upon).

213. The virtue of reciting Surah Al-Kahf on Friday: Abu Sa'eed Al-Khudri (رضي الله عنه) said:

(مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ) (For those who recite Surah Al-Kahf on Friday, light is provided for them from this Friday to the next Friday). (Al-Hakim: Sahih).

214. It is Sunnah to recite Surah Al-Sajdah in the first rak'ah of the Fajr prayer on Friday,

and Surah Al-Dahr in the second rak'ah. Abu Hurairah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) used to recite in the first rak'ah of the Fajr prayer on Friday (al-Tanzeel al-Sajdah) and the second rak'ah (hal ata 'alal-Insaan). (Bukhari).

215. The virtue of coming early for the Friday prayer: Abu Hurairah (رضي الله عنه) said:

The Messenger of Allah (ﷺ) said:

(إِذَا كَانَ يَوْمَ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ فَإِذَا جَلَسَ الْإِمَامُ طَوَّأُوا الصُّحُفَ وَجَاءُوا يَسْتَمِعُونَ الذِّكْرَ وَمَثَلُ الْمُهْجِرِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ ثُمَّ كَالَّذِي يُهْدِي بَقْرَةً ثُمَّ كَالَّذِي يُهْدِي الْكَبْشَ ثُمَّ كَالَّذِي يُهْدِي الدَّجَاجَةَ ثُمَّ كَالَّذِي يُهْدِي الْبَيْضَةَ)

(When it is Friday, angels are stationed at every door of the mosque, who write the names of those who come to the mosque first. When the imam sits down for the sermon, the angels also close the register to listen to the dhikr. So the example of the one who comes early is like he sacrificed a camel, then the example of the one who comes after him is like he sacrificed a cow, then the example of the one who comes after him is like he sacrificed a goat, and then the example of the one who

comes after him is like he sacrifice a hen, then the example of the one who comes after him is like he sacrificed an egg). (Al-Bukhari).

216.The virtue of Friday prayer, and its etiquette: Performing Friday prayer forgives minor sins for a week: Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(مَنْ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قُدِّرَ لَهُ ، ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ ، ثُمَّ يُصَلِّيَ مَعَهُ ، عُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخَرَى وَفَضْلُ ثَلَاثَةِ أَيَّامٍ)

“Whoever performs ghusl on Friday, then comes to the mosque, and performs as many supererogatory prayers as he is destined to do, then after silently listens to the Friday sermon, then performs the obligatory prayer with the imam. So his sins from Friday to Friday and three more days are forgiven”. (Muslim).

217.Punishment for skipping Friday prayers: Abdullah ibn Masood (رضي الله عنه) said: The Messenger of Allah (ﷺ) said about those who skip the Friday prayer:

(لَقَدْ هَمَمْتُ أَنْ أَمُرَّ رَجُلًا يُصَلِّيَ بِالنَّاسِ ، ثُمَّ أُحْرِقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ بِيُوتِهِمْ) (I want to order someone to offer prayer, then I burn those who do not offer Friday prayers, including their houses). (Muslim).

Allah puts the seal of misguidance on the heart of one who misses three Friday prayers without a legitimate excuse. Abu Ja'd al-Damri (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا ، طَبَعَ اللَّهُ عَلَى قَلْبِهِ) (Whoever skips three Fridays out of negligence or heedlessness, Allah puts a seal (of misguidance) on his heart). (Ahl al-Sunnah: Saheeh).

218.On whom is Friday not obligatory? Tariq ibn Shahab (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً: عَبْدٌ مَمْلُوكٌ، أَوْ امْرَأَةٌ، أَوْ صَبِيٌّ، أَوْ مَرِيضٌ) (Except for slaves, women, children, and the sick, every Muslim is obliged to pray Jumu'ah in congregation). (Abu Dawud: Sahih).

219.He who is obliged to pray Jumu'ah should perform ghusl on Jumu'ah. Abu Sa'eed al-Khudri (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ) (Friday Ghusl is obligatory on every adult man). (Book of Sunnah and Ahmed).

220. The time for Friday prayer: Anas ibn Malik (رضي الله عنه) said:

(The Messenger of Allah (ﷺ) used to offer Jumu'ah immediately after midday). (Bukhari).

Jabir bin Abdullah (رضي الله عنه) says:

(كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَرْجِعُ فَنُرِيحُ نَوَاضِحَنَا، قَالَ حَسَنٌ: فَقُلْتُ لِعَجْفَرٍ: فِي أَيِّ سَاعَةٍ تَلُكُ ؟ قَالَ: زَوَالِ الشَّمْسِ)

“We used to offer Friday prayer with the Messenger of Allah (ﷺ) and then give rest to the animals that fetch water. Hasan asked: What time was it? He said: (when the sun has passed its zenith”. (Muslim).

Sahl (رضي الله عنه) says: (مَا كُنَّا نَقِيلُ وَلَا نَتَغَدَّى إِلَّا بَعْدَ الْجُمُعَةِ) We used to take qaylullah (afternoon nap) and eat lunch after the Friday prayer. (Muslim).

Salma ibn al-Aqwa' (رضي الله عنها) said:

(كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُعَةَ فَنَرْجِعُ وَمَا نَجِدُ لِلْحَيْطَانِ فَيْئًا نَسْتَخِلُّ بِهِ) when we used to return after Friday prayer, praying with the Messenger of Allah (ﷺ), there would not be enough shade in the walls for us to sit in to cover from sunlight. (Agreed upon).

It is clear from the ahaadeeth mentioned above that the time for Friday prayer begins before midday.

221. Etiquettes of Friday Prayer: It is forbidden to jump on the neck of people to grab front rows for Friday prayer.

(جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اجْلِسْ؛ فَقَدْ أَذَيْتَ)

“On Friday, a man came and started jumping over the neck of people while the Prophet (ﷺ) was delivering a sermon. He said to him: Sit down. You have caused a lot of trouble to the people.” (Abu Dawud, al-Nisaa'i: Saheeh).

222. Talking or being careless during the sermon is a grave sin. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ) “If you told your partner to be quiet on Friday (during the sermon), then you talked nonsense”. (Agreed upon).

223. It is forbidden to sit on one's knees facing up during the Friday sermon (tuck sitting).

Mu'adh ibn Anas al-Jahni (رضي الله عنه) said: (نَهَى عَنِ الْحَبُوءِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ) The

Messenger of Allah (ﷺ) forbade sitting on one's backside, with the thighs and legs drawn up to the stomach, wrapping one's arms around the legs (tuck sitting). (Tirmidhi: Hasan).

224. It is not proven that the Prophet (ﷺ) performed any Sunnah before the Friday sermon, but it is necessary to perform Tahiyat al-Masjid before entering the mosque, even though the Friday sermon is taking place.

(جَاءَ سَلِيكُ الْعَطْفَانِيِّ يَوْمَ الْجُمُعَةِ ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ ، فَجَلَسَ ، فَقَالَ لَهُ : (يَا سَلِيكُ ، قُمْ فَارْكَعْ رُكْعَتَيْنِ ، وَتَجَوَّزْ فِيهِمَا) ، ثُمَّ قَالَ : (إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ ، وَالْإِمَامُ يَخْطُبُ ، فَلْيَرْكَعْ رُكْعَتَيْنِ ، وَلْيَتَجَوَّزْ فِيهِمَا)

“The Messenger of Allah (ﷺ) was delivering the Friday sermon when Salik Ghatfani (رضي الله عنه) came and sat down. He said: O Salik: Get up and perform two short rak'ahs. Then he said: When you come for Jumu'ah and the Imam is giving the sermon, perform two short rak'ahs”. (Muslim).

Other than that, optional supererogatory prayers are as much as one can pray them, as mentioned in the issue (216).

One should pray two or four rak'ats sunnahs after the Friday prayer. Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا) (Pray four rak'ahs of Sunnah after Jumu'ah). (Muslim). Abdullah ibn Umar (رضي الله عنهما) when he used to offer Jumu'ah prayer, he would return home and perform two rak'ahs of Sunnah, and he would say: This is what the Prophet (ﷺ) used to do. (Muslim).

225. Standing up after Jumu'ah prayer and reciting Durood and Salam in a loud voice and making Dua' in congregation in the same way is against the Sunnah. Neither is it proved from sahih hadeeth to offer the precautionary noon (dhuhr) prayer after the Friday prayer. If Friday and Eid come together in one day, then there is weakness in the hadeeths about suffice for Eid prayers only.

Issues of Witr prayer

226. **The Virtue of Witr Prayer:** Witr is not a part of the Isha prayer, but it is the night prayer, which Allah has permitted for the convenience of the people to be performed after the Isha prayer until dawn: Kharijah ibn Hudhaafah (رضي الله عنه) said, The Prophet (ﷺ) said:

(إِنَّ اللَّهَ أَمَدَّكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ : الْوَيْتْرِ ، جَعَلَهُ اللَّهُ لَكُمْ فِيمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ) (Allah has blessed you with another prayer in addition to the obligatory prayers, which is better for you than the red camels. It is the Witr prayer which Allah has

ordained for you between the Isha prayer and the Fajr prayer. (Abu Dawud, Ibn Majah: Saheeh al-Tirmidhi).

Jabir (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(مَنْ خَشِيَ مِنْكُمْ أَنْ لَا يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ أَوَّلِهِ وَمَنْ طَمَعَ مِنْكُمْ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِ اللَّيْلِ فَإِنَّ قِرَاءَةَ الْقُرْآنِ فِي آخِرِ اللَّيْلِ مَحْضُورَةٌ وَهِيَ أَفْضَلُ)

“He who is afraid of waking up in the last part of the night should pray Witr in the first part of the night and go to sleep, and he who hopes to get up at night should pray Witr in the last part of the night, that is better, because angels are present for a person reciting Qur’an in the last part of the night”. (Muslim).

227. Witr prayer is Sunnah Maqada, which the Messenger of Allah (ﷺ) did not skip during the journey or otherwise. Ali (رضي الله عنه) says:

(الْوِتْرُ لَيْسَ بِحَتْمٍ كَصَلَاتِكُمُ الْمَكْتُوبَةِ ، وَلَكِنَّهُ سُنَّةٌ سَمَّاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (Witr is not as important as obligatory prayer, but it is Sunnah, which the Messenger of Allah (ﷺ) commanded. (Nisai: Sahih).

Abdullah ibn Umar (رضي الله عنهما) said: “During the journey, the Prophet (ﷺ) used to offer supererogatory prayers except for the obligatory prayers by gesturing on his ride. Witr also he used pray on his ride. (Bukhari).

228. Number of Witr: Abu Ayyub Ansari (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(الْوِتْرُ حَقٌّ ، فَمَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسٍ فَلْيَفْعَلْ ، وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلَاثٍ فَلْيَفْعَلْ ، وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ)

“It is the right of every Muslim to pray Witr. however, whoever likes it should pray five, and whoever likes it should pray three, and whoever likes it should pray one”. (Abu Dawud, Nisa'i, Ibn Majah: Sahih).

229. The best way to pray three rak'at witr is to say salaam after praying two rak'ats and then pray one witr separately, but it is permissible to pray three rak'at witr with one tashahhud, as stated in the previous hadith: Ayesha (رضي الله عنها) said: “The Messenger of Allah (ﷺ) used to perform eleven rak'ahs after the Isha prayer and before Fajr. After every two rak'ahs, he would say salaam, and at the end he would make a witr by paying one rak'ah. (Muslim).

230. The Prophet (ﷺ) forbade the praying of three Witr with two tashahhuds and one salaam like that of Maghrib prayer. Abu Hurairah (رضي الله عنه) said: The Prophet (ﷺ)

said: (لَا تُوتِرُوا بِثَلَاثٍ تُشْبِهُوا بِصَلَاةِ الْمَغْرِبِ) (Do not pray three-witr like that of Maghrib prayer). (sahah alhaakim).

231.It is Sunnah to pray these Surahs after Surah Al-Fatihah in three witr: Sayyidna Ubayy ibn Ka'b (رضي الله عنه) said: The Prophet (ﷺ) used to recite Surah Al-A'la in the first rak'ah of Witr, In the second he would recite Surah Al-Kafiroon, and in the third he would recite Surah Al-Ikhlās. (Nisai': Sahih).

232.It is Sunnah to recite du'aa qunoot before or after ruku' in witr. Imam Bukhari (رَحْمَةُ اللَّهِ) says in Sahih Bukhari: (بَابُ الْفُنُوتِ قَبْلَ الرُّكُوعِ وَبَعْدَهُ) (Chapter: Duaa Qunoot before Ruku' and after Ruku'). Abi ibn Ka'b (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to recite the supplication of Qunoot in Witr before bowing. (Ibn Majah: Sahih). Anas ibn Malik (رضي الله عنه) said: "The Messenger of Allah (ﷺ) used to ask for supplication after bowing." (Ibn Majah: Sahih).

233.The best du'aa of Qunoot which the Prophet (ﷺ) taught to his grandson. Sayyidna hasan ibn Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) taught me this supplication to be recited in the witr:

(اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ، وَإِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ ، وَلَا يَعِزُّ مَنْ عَادَيْتَ ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ)

"O Allah guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed, You decree, and none can pass decree, and none can pass decree upon You, indeed he is not humiliated whom You have befriended, blessed are You our Lord and Exalted. (Nisai': Sahih).

234.It is Sunnah to say (Subhan al-Malik al-Qudus) (سُبْحَانَ الْمَلِكِ الْقُدُّوسِ) after the salaam of Witr prayer. Abi ibn Ka'b (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to say three times (سُبْحَانَ الْمَلِكِ الْقُدُّوسِ) after saying salaam of Witr prayer.

Saying (سُبْحَانَ الْمَلِكِ الْقُدُّوسِ) the third time, he used to lengthen the voice. (Nisai': Sahih).

235.It is forbidden to pray witr twice in one night, so if you pray witr after Isha prayer, then do not pray it again after tahajjud pray. Talq ibn Ali narrated from his father

that he heard the Prophet (ﷺ) saying: (لَا وَتْرَانِ فِي لَيْلَةٍ) (there is no two witr in one night). (Abu Dawud, Nisa'i, Tirmidhi: Sahih).

236.Time and method of making up for missed witr prayer: Zayd ibn Aslam (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (مَنْ نَامَ عَنْ وَتْرِهِ أَوْ فَلِيُصَلِّ إِذَا أَصْبَحَ) (He who cannot wake up to pray the witr should pray it in the morning). (Tirmidhi: Sahih).

Umm al-Mu'minin Ayesha (رضي الله عنها) said: “Whenever the Messenger of Allah (ﷺ) missed the night prayer due to some illness etc, he used to perform 12 rak'ah in the morning (at chaasht).” (Muslim).

Two things are known from this hadeeth: (1) The time to make up for witr is after the sun has risen. (2) While praying missed witr, the even number (ie four rak'at instead of three) will be prayed.

237.It is forbidden to pray witr twice in one night, so if you pray witr after Isha prayer, then do not pray it again after tahajjud pray. Talq ibn Ali narrated from his father that he heard the Prophet (ﷺ) saying: (لَا وَتْرَانِ فِي لَيْلَةٍ) (there is no two witr in one night). (Abu Dawud, Nisa'i, Tirmidhi: Sahih).

238.In addition to Qunoot-e-Witr, there is Qunoot-e-Nazla, which should be recited as required when the Muslims are facing a war or oppression from the disbelievers. Therefore, it should be done to invoke Allah to help the Muslims and for the destruction of the disbelievers. It is Sunnah to ask for the Qunoot after bowing in all prayers or in some prayers. Abdullah ibn Abbas (رضي الله عنه) said: The Prophet (ﷺ) used to recite qunoot prayer in the last rak'ah of Zuhr, Asr, Maghrib, Isha and Fajr for one month in a row. Cursing the tribes of Bani Sulaym, Ra'l, Zakwan and 'Asiya, on which followers used to say (Ameen). (Abu Dawud: Hasan). Anas (رضي الله عنه) said: The Prophet (ﷺ) recited qunoot for a month, then left it. (Abu Dawud: Saheeh).

Issues of Tahajjud(Night) Prayer

239.The Virtue of Tahajjud Prayer: Allah says: {وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ} (Recite the Qur'an in Tahajjud prayer at night). (Bani Isra'il: 79). further said:

{إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلاً} (Indeed, worship in the night is more impactful and suitable for recitation). (Al-Muzammil: 6).

Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

(أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمِ ، وَ أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ) The best fast after Ramadaan is of Muharram, and the best prayer after the obligatory prayer is Tahajjud. (Muslim).

240. The Masnoon rak'ahs of the tahajjud prayer: Umm Al-Mu'minin Ayesha (رضي الله عنها) said: (كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رُكْعَةً ، يُسَلِّمُ بَيْنَ كُلِّ رُكْعَتَيْنِ ، يُوتِرُ مِنْهَا بِوَاحِدَةٍ) The Prophet (ﷺ) used to perform eleven rak'ahs (tahajjud prayer) at night, says salaam after every two rak'ahs, and perform one witr at the end. She further says: (وَلَمْ يَكُنْ يُوتِرُ بِأَنْقَصَ مِنْ سَبْعٍ ، وَلَا بِأَكْثَرَ مِنْ ثَلَاثِ عَشْرَةَ) (Prophet (ﷺ))'s night prayer was not less than seven and not more than thirteen. (Abu Dawud: Sahih).

241. Supplication of Tahajjud Prayer Istiftaah: Umm Al-Mu'minin Ayesha (رضي الله عنها) said: When the Prophet (ﷺ) stood up for the tahajjud prayer, he would recite this: (اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ) "O Allah, Lord of Gabriel, Michael & Israfil, the Originator of the heavens and the earth, the Knower of the present and the unseen, You will judge between the people in matters where they differ, Guide me in matters where there is disagreement, Surely, You guide whom You will to the straight path". (Muslim).

242. It is better for tahajjud prayer to be performed after going to bed for a part of the night, as al-Hajjaj ibn 'Amr (رضي الله عنه) said: (Tahajjud: Getting up after sleeping and praying, and this is the Sunnah of the Prophet). Even if a person does not get a chance to sleep, he can still perform the tahajjud prayer. (Fatawa Ibn Baz: 11/317).

Issues of Taraweeh prayer.

243. Taraaweeh, Tahajjud and Qiyam al-Layl are not separate prayers, but are different names for the same prayer. In Ramadaan, this prayer is called the qiyaam of Ramadaan, the number of which is eleven rak'ahs. Ayesha (رضي الله عنها) said about the night prayer of the Messenger of Allah (ﷺ): (مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رُكْعَةً) The Messenger of Allah (ﷺ) did not pray the night prayer more than eleven rak'ahs, either in Ramadaan or outside of Ramadaan. (agreed upon).

244. The virtue of Qayaam (standing) in Ramadaan: Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) He who stands in prayer in Ramadaan with faith and with the intention of reward, his past (minor) sins are forgiven. (Bukhari).

245. The Messenger of Allah (ﷺ) led the Sahaabah in congregation for only three days in Ramadaan (Taraaweeh). After that, he stopped congregations because of the danger that it might become obligatory on the Muslims. Umm Al-Mu'minin Ayesha (رضي الله عنها) says:

(أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ، وَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ، وَكَثُرَ النَّاسُ ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّلَاثَةِ أَوْ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ يُفْرَضَ عَلَيْكُمْ» وَذَلِكَ فِي رَمَضَانَ)) (متفق عليه).

Narrated 'Urwa: That he was informed by 'Ayesha (رضي الله عنها), "Allah's Messenger (ﷺ) went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Messenger (ﷺ) came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet (ﷺ) came out (only) for the morning prayer. When the morning prayer was finished, he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on."

246. Finishing the Qur'aan in one night is an undesirable act against the Sunnah. 'Abdullah ibn' Umar (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: (لَا يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثِ) The one who finished the Qur'aan in less than three days did not understand the Qur'an. (Abu Dawud: Sahih). Ayesha (رضي الله عنها) said: "I do not know that the Messenger of Allah (ﷺ) ever finished the whole Qur'aan by morning." (Ibn Majah: Saheeh).

The Patient's Prayer

247. Imran ibn Husain (رضي الله عنه) said: I was suffering from hemorrhoids. I asked the Prophet (ﷺ) about praying, and he said:

(صَلِّ قَائِمًا ، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا ، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ) If you can stand up and pray, then stand up and pray. If you cannot stand, then pray while sitting. If you cannot sit, then pray while lying down. (Bukhari), the narration of Nisai' has addition ((فَإِنْ لَمْ تَسْتَطِعْ فَمُسْتَلْقِيًا)) If you do not have the strength to lie on your side, then pray while lying on your back.

From the aforesaid hadeeth, it is clear that the sick person should pray in whatever condition he can pray. Allah says: {فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ} Fear Allah to the best of your ability. (Al-Taghabun: 16), and the command of the Prophet is:

(إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ) When I command you to do something, do it according to your strength. (agreed upon). so it is necessary for him to pray as long as he is conscious.

248. The patient should try to stand up and pray as much as possible, even if it is by leaning against a wall or a stick. If he does not have the strength to stand up and offer prayer, then he should sit on a chair or on the ground. If he does not have the strength to offer prayer while sitting, then he should lie down on his right side (if possible face towards qibla). If it is not possible then lie down straight (on the back) with the feet facing the qiblah.

249. If it is possible to bow and prostrate in the correct way during the prayer, it is necessary to do so. If it is not possible, then the head should be bowed while sitting. The head should be bowed more for prostration than the ruku', but it is not permissible for the prostration to be supported by lifting a pillow or something else. It is narrated on the authority of Ibn 'Umar (رضي الله عنه) that the Prophet (ﷺ) said to the patient who was praying on a pillow

(دَعِيهَا عَنْكَ تَسْجُدْ عَلَى الْأَرْضِ إِنْ اسْتَطَعْتَ وَالْأَفْأُومَ إِيمَاءً وَاجْعَلْ سُجُودَكَ أَحْقَضَ مِنْ رُكُوعِكَ) Remove it. If you can prostrate on the ground, then do it. And if you cannot prostrate on the ground due to illness, then perform the prayer with gestures and bow your head more for prostration than ruku'." (Tabarani: Sahih).

250. In case of lying down and praying, one should point with the head for standing, bowing and prostration. If it is not possible to point with the head: Say Takbeer

Tahrimah and make the intention of standing up in heart and recite, then say Allahu Akbar and make the intention of bowing in heart and recite it's dhikr, then make the intention of getting up from bowing and say (سمع الله لمن حمده . ربنا لك الحمد) and recite the rest of the du'aa', then say Allahu Akbar and recite the dhikr of prostration with the intention of prostration. Then say Allahu Akbar and make the intention of getting up from prostration and recite the supplication of qaadah, then say Allahu Akbar by making the intention of the second prostration and complete the rest of the prayer in the same way. Prophet (ﷺ) says: (وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ) For everyone is what he intended. (Bukhari). And if it is not possible to make the intention from the heart, then the prayer is waived. (Fataawa Noor al-Darb: Sheikh Ibn Baz (12/456).

However, there is no evidence for praying with a finger gesture.

251.The principle is that the patient should perform every prayer at its appointed time, but if it is difficult for him, then he can offer Zuhr with Asr and Maghrib with Isha, depending on how easy it is, combining it with the former or the later prayer. However, the Fajr prayer is offered at its appointed time, it is not permissible to combine it with any other prayer. If the patient is in his area (not a traveller) then he is only allowed to combine prayers, but he is not allowed to shorten it. But if he is a traveller then he is allowed to shorten it. (Total Fatwas of Ibn Uthaymeen: Volume 15).

Issues of Combining Prayers

252.It is masnun to say only one adhan while combining two prayers, and to say iqamah for each prayer: Jabir (رضي الله عنه) said:

(أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا)

When the Prophet (ﷺ) came to Muzdalifah, he combined Maghrib and Isha prayers with one adhaan and two iqamah, and did not pray any Sunnah between the two prayers. (Muslim).

253.In which cases it is permissible to combine prayers:

- (1) During the journey: It is permissible to combine the Zuhr and Asr prayers, and Maghrib and Isha prayers. As per ease it can be prayed early or delayed.
- (2) If the patient has difficulty in performing each prayer on time, he can also combine it like a traveller.
- (3) A person who has such a condition that his ablution does not remain, and it is difficult to perform ablution for every prayer.

(4) Istihaza patient if she wants to do ghusl for both prayers.

(5) A person who has a compulsion that puts his life or property in grave danger.

(6) It is permissible to combine prayer in rain, mud, snow and stormy winds in which it is difficult for people to come to the mosque: Abdullah bin Abbas (رضي الله عنه) said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِالْمَدِينَةِ سَبْعًا وَثَمَانِيًا: الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ "، فَقَالَ أَيُّوبُ - السَّخْتِيَانِي -
لَعَلَّهُ فِي لَيْلَةٍ مَطِيرَةٍ:

“The Messenger of Allah (ﷺ) prayed seven and eight rak'ahs in Madinah: ie combined the Zuhr, Asr and Maghrib, Isha prayers together. The narrator of the hadeeth, Ayub al-Sakhtiani, said: It is possible that it was due to the rain”. (Bukhari). There is more in one addition that أراد أن لا يُحرج أُمَّتَهُ The Prophet (ﷺ) wanted it not to be difficult for his ummah.

This is confirmed by the hadeeth of Ibn 'Umar (رضي الله عنه) that he used to combine the Maghrib and Isha prayers with the rulers because of the rain. (Muwatta Maalik).

The Prayer of a Traveler

254. The masnun way to combine the prayers during the journey is, if the journey starts after Zuhr prayer, then he should offer Asr prayer with the Zuhr prayer, and then start the journey, and if the journey starts before Zuhr. In that case, the Zuhr prayer should be delayed and performed with the Asr prayer, and likewise Maghrib and Isha prayers should be combined.

Sayyidna Mu'adh (رضي الله عنه) says:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي غَزْوَةِ تَبُوكَ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيهِمَا جَمِيعًا، وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ صَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ سَارَ، وَكَانَ إِذَا ارْتَحَلَ قَبْلَ الْمَغْرِبِ أَخَّرَ الْمَغْرِبَ حَتَّى يُصَلِّيَهَا مَعَ الْعِشَاءِ، وَإِذَا ارْتَحَلَ بَعْدَ الْمَغْرِبِ عَجَّلَ الْعِشَاءَ فَصَلَّاهَا مَعَ الْمَغْرِبِ

“The Journey to the Battle of Tabuk If the Prophet (ﷺ) started his journey before zuhr prayer than he would delay Zuhr and perform it with the Asr prayer, and if he would start his journey after zuhr prayer than he would combine 'Asr prayer with it and then start his journey. If he started his journey before Maghrib prayer, he would delay it and combine it with Isha, and if he started his journey after Maghrib prayer, he would combine Isha prayer with Maghrib”. (Abu Dawud, al-Tirmidhi: Sahih).

255. It is masnun to shorten the prayer during the journey, that is, the prayer of four rak'ahs will be performed in two rak'ahs. Ya'li ibn Umayyah asked Umar (رضي الله عنه) about this verse:

{وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا} If you fear war from the disbelievers, there is nothing wrong with shortening the prayer. (al-Nisa':101). Ya'li (رضي الله عنه) said: But now we are at peace (can we still shorten it?) Omar (رضي الله عنه) said: I was also surprised at this, and I asked the Messenger of Allah (ﷺ) the same question. The Prophet (ﷺ) said: صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ. The exemption from shortening the prayer is a charity from Allah to you, so accept the charity of Allah. (Muslim).

256. The Qur'aan and hadeeth do not specify the amount of distance or duration for qasar, but it is specified with the word "safar". Therefore, it is correct to consider a person as a traveller in general, unless he has made a plan for permanent residence. In a place where he is a traveller, he should shorten his prayers.

257. When a person sets out on a journey, he can shorten the prayer as soon as he leaves the town or village. Anas ibn Malik (رضي الله عنه) said: I prayed four rak'ahs of Zuhr prayer with the Messenger of Allah (ﷺ) in Madinah, but when we reached Dhul-Hulifah, I prayed two rak'ahs of 'Asr with him. (Agreed Upon). Dhul-Hulifah is outside of Madinah on the way to Mecca.

Therefore, if the airport is inside the city, the people of that city are not allowed to combine or shorten the prayers at the airport, but if the airport is outside the city, they can combine and shorten the prayers there. (Fatwa of the Standing Committee: 32/439).

258. The Sunnah and the method of performing the supererogatory prayer. See: Issues of supererogatory prayers (195).

259. If a traveller prays behind a resident imam, he should perform the obligatory prayer as imam (ie complete), as a traveller asked Ibn 'Abbas (رضي الله عنه):

(ما بالنا إذا صلينا مع الإمام صلينا اربعاً، وإذا صلينا في رحالنا صلينا ثنتين؟ فقال له ابن عباس: هكذا السنة) What is the reason that when we pray with the Imam, we pray four rak'ahs, and when we pray in our tents, we pray two rak'ahs? Ibn 'Abbas (رضي الله عنه) said: It is Sunnah to do so. (Muslim). (Fatwa of Ibn Baz: Fatwa of Noor al-Darb).

260. The times of prayer and iftar for the passenger on board will be according to the country from which the plane is passing, ie the time for prayer on the land of that area will be the same for the people on board. If the sun had set on the land, then the time for Maghrib prayer had entered for the passengers on the plane, even though the sun is visible in front of them. After flying, if they see the sun in front of them, they do not need to repeat the Maghrib prayer. Shaykh 'Abd al-Rahmaan ibn Nasser al-Barak said about the passenger of an airplane: When you are passing through a country, the ruling of the people of that country is for you, as is the ruling of the ihram in meeqaat. (Fatwa in 6 Safar 1441 AH).

Issues of Eid Prayer

261. There are only two Eids in Islam. Celebrating the third Eid is an innovation. Anas (رضي الله عنه) said: When the Messenger of Allah (ﷺ) came to Madinah, he saw that the people there used to play and rejoice in two days. So he said: *إِنَّ اللَّهَ عَزَّوَجَلَّ قَدْ أَبْدَلَكُمْ بِيَوْمَيْنِ هَدَيْنِ يَوْمَيْنِ خَيْرًا مِنْهُمَا الْفِطْرَ وَالْأَضْحَى* "In return for these two days, Allah has given you two better days: Eid al-Fitr and Eid al-Adha". (Abu Dawud: Saheeh).

262. The Eid prayer is obligatory on men. Allah says: *فَصَلِّ لِرَبِّكَ وَانْحَرْ* Pray to your Lord and offer sacrifices. (Al-Kawthar: 2). And this is one of the sign of Islam, as is the Friday prayer, so it is necessary to establish it. Women are also urged to participate in it: Umm Atiyah said: *(أَمَرْنَا – تَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – أَنْ نُخْرِجَ فِي الْعِيدَيْنِ الْعَوَاتِقَ، وَذَوَاتِ الْخُدُورِ، وَأَمَرَ الْحَيْضَ أَنْ يَعْزِلْنَ مُصَلَّى الْمُسْلِمِينَ)*

"The Messenger of Allah (ﷺ) commanded us to take out virgins and veiled women for the Eid prayer, and even menstruating women to come but stay away from the place of prayer, and to participate in the Du'a of the Muslims". (Agreed Upon).

263. Method of Eid prayer: There is no adhan and iqamah for Eid: As Jabir ibn Samurah (رضي الله عنه) said: (I prayed Eid with the Messenger of Allah (ﷺ) several times without the adhaan and iqaamah). (Muslim).

There are two rak'ahs of Eid prayer, before or after which no Sunnah is prayed: Ibn 'Abbaas (رضي الله عنه) said: The Messenger of Allah (ﷺ) went to the Eid al-Adha or Eid al-Fitr prayers. He prayed only two rak'ahs, no prayer before or after it. (Muslim).

The Eid prayer should be offered before the sermon, in which it is masnun to say seven takbeers in the first rak'ah and five takbeers in the second rak'ah. 'Abdullah ibn' Umar (رضي الله عنهما) said: The Prophet (ﷺ), Abu Bakr al-Siddeeq, and 'Umar (رضي الله عنهما) used to offer the Eid prayer before the sermon. (Agreed upon).

There are 12 takbeers of Eid prayer: As more than eight of the Companions have narrated this Sunnah. Umm Al-Mu'minin Ayesha (رضي الله عنها) said:

(أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكَبِّرُ فِي الْفِطْرِ وَالْأَضْحَى؛ فِي الْأُولَى سَبْعَ تَكْبِيرَاتٍ، وَفِي الثَّانِيَةِ خَمْسًا) The Prophet (ﷺ) used to say seven takbeers in the first rak'ah and five takbeers in the second rak'ah in the prayer of Eid al-Fitr and Eid al-Adha. There is more in the narration of Abu Hurairah (رضي الله عنه): (كُلُّهُنَّ قَبْلَ الْقِرَاءَةِ: (That is, he would say all these takbeers before the recitation). (Abu Dawud: Sahih).

264. Rulings of Eid prayer. If the moon of Eid does not appear on the 29th of Ramadan because of the clouds, and the news of the moon rising is received the next day after keeping fast, then the fast should be broken. If the news is received before zawaal than the eid prayer should be prayed the same day and if the news is received after that than the eid prayer should be performed the next day. Some riders came to the service of the Prophet (ﷺ) and testified that they had seen the moon of Shawwaal last night, so the Messenger of Allah (ﷺ) commanded the companions *أَنْ يُفْطِرُوا وَإِذَا أَصْبَحُوا أَنْ يَغْدُوا إِلَى مُصَلَّاهُمْ* they should break their fast and come tomorrow morning for Eid prayers. (Abu Dawud: Sahih).

The time for Eid prayer is from the time of sunrise till the time when sun has passed its zenith, but it is better to offer it at the first time. Abdullah ibn Basr (رضي الله عنه) narrated that he went out to the Eid Gah with the people for Eid-ul-Fitr or Eid-ul-Adha prayer. So he (Abdullah ibn Basr) disliked the Imam's delay in prayer, and said: *إِنَّا كُنَّا قَدْ فَرَعْنَا سَاعَتَنَا هَذِهِ وَدَلِكَ جِئِنَ التَّسْبِيحِ* We used to finish our prayer by this time, and it was the time of Chasht (when sun has passed its zenith). (Abu Dawud, Ibn Majah: Sahih).

If Eid comes on a Friday, then it is better to offer both Friday and Eid, but it is permissible to offer only the Zuhr prayer after the Eid prayer. Zayd ibn Arqam (رضي الله عنه) said: They say about the Prophet (ﷺ)

صَلَّى الْعِيدَ، ثُمَّ رَخَّصَ فِي الْجُمُعَةِ، فَقَالَ: " مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ " He offered the Eid prayer and then gave leave of Jumu'ah and said: Whoever wants to offer it should do so. (Abu Dawud, Al-Nisa'i, Ibn Majah: Sahih).

What should a person who missed praying Eid prayer do? Anas ibn Malik (رضي الله عنه) ordered his slave Abu 'Utbah to offer the Eid prayer in a town called Zawiyah. Abu 'Utbah gathered his family and his sons, and they all prayed like the people of the city and recited the takbeer.' Ata 'ibn Yasar (رضي الله عنه) said: When a person misses the Eid prayer, he should pray two rak'ats. (Bukhari).

265. Etiquettes of Eid: It is masnun to offer the Eid prayer in open field outside the population: Abu Sa'eed Al-Khudri (رضي الله عنه) said:

The Messenger of Allah (ﷺ) used to go out to the open field for Eid al-Fitr and Eid al-Adha. (agreed upon).

It is Sunnah to eat dates in odd numbers before going out for Eid al-Fitr prayer.

Anas ibn Malik (رضي الله عنه) said:

“The Messenger of Allah (ﷺ) did not go out on the day of Eid without eating dates, and he used to eat dates oddly.” (al-Bukhari). It is Sunnah to walk for eid prayer and return from eid prayer:

Abdullah ibn Umar (رضي الله عنهما) said: كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِلَى الْعِيدِ مَاشِيًا وَيَرْجِعُ مَاشِيًا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِلَى الْعِيدِ مَاشِيًا وَيَرْجِعُ مَاشِيًا “The Prophet (ﷺ) used to go to Eid Gah by walk and return by walk”. (Ibn Majah: Hasan).

It is masnun to change the route to and from the place of Eid: Jabir ibn Abdullah (رضي الله عنهما) said: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمَ عِيدٍ خَالَفَ الطَّرِيقَ “The Prophet (ﷺ) used to change the way of coming and going to the place of Eid on the day of Eid. (Bukhari).

It is masnun to say takbeer aloud while going to the place of Eid. It is narrated on the authority of 'Abdullah ibn' Umar (رضي الله عنهما) that he used to say takbeer aloud while going to the place of Eid for Eid al-Fitr and Eid al-Adha, and he used to say takbeer until the Imam came. (Al-Darqatani: Sahih).

Different forms of takbeer have been narrated from the Sahabah and their followers As Abdullah Ibn Mas'ud (رضي الله عنهما) used this form

: (الله أكبر، الله أكبر، لا إله إلا الله، والله أكبر، والله الحمد) Author: Ibn Abi Sheba (2 / 165-168).

266. The istisqa prayer is offered to ask for rain. The way to do this is to pray in an open field in a state of humility: Abdullah ibn Abbas (رضي الله عنهما) said:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مُتَبَدِّلاً مُتَوَاضِعاً مُتَضَرِّعاً حَتَّى أَتَى الْمُصَلَّى The Messenger of Allah (ﷺ) went to the place of prayer in a state of meekness, humility and submission. [Abu Dawud, Tirmidhi: Hasan].

267. While praying for rain, let the hands be so high that the back of the hands is towards the sky, as Anas ibn Malik (رضي الله عنه) says:

فَأَشَارَ بِظَهْرِ كَفَيْهِ إِلَى السَّمَاءِ The Prophet (ﷺ) prayed for rain with the back of the hands towards the sky in the supplication of istisqa' prayer. (Muslim). This hadeeth does not mean that the palms of the hands should be towards the sky instead the back of the hands should be towards the sky unlike the case with ordinary supplications, Because it is forbidden to do so, as Malik ibn Yasar (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

إِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ بِبُطُونِ أَكْفِكُمْ وَلَا تَسْأَلُوهُ بِظُهُورِهَا When you supplicate to Allah, supplicate from the inside of your palms, not from the back of your hands). (Abu Dawud: Saheeh). It is correct that the hands should be so high that the back of the hands should be towards the sky. Anas (رضي الله عنه) said: “The Messenger of Allah (ﷺ) raised his hands so high that I could see the whiteness of your armpits. (Bukhari).

268. For the istisqa' prayer, two rak'ahs should be performed while reciting aloud without the adhaan and iqamah. Before or after the prayer, only one sermon should be given, in which the people should be advised to give alms. Then if there is any robe, shawl, or handkerchief on the head or shoulders, it should be turned over and for rain should be prayed for. Abdullah bin Zayd (رضي الله عنه) said:

“The Prophet (ﷺ) went to the mosque for the istisqa' prayer, turned to the qiblah, rolled up his cloth and performed two rak'ahs”. (agreed upon).

Here are some of the masnun Du'a for rain: Ayesha (رضي الله عنها) said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ

(Abu Dawud: Hasan). This prayer is narrated by Syedna Jabir (رضي الله عنه)

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ (Abu Dawood:Sahih). Abdullah ibn Amr (رضي الله عنه) said: When the Messenger of Allah (ﷺ) prayed for rain, he would say: اللَّهُمَّ اسْقِ عِبَادَكَ وَهَيِّئْ لَكَ وَأَنْشُرْ رَحْمَتَكَ وَأَحْيِ بَلَدَكَ الْمَيِّتَ (Abu Dawud: Hasan).

269. When it rains, one should recite this supplication: Umm Al-Mu'minin Ayesha (رضي الله عنها) said: When it rained, the Prophet (ﷺ) used to recite this supplication: (اللَّهُمَّ) (صَلِّبًا نَافِعًا) O Allah, Send beneficial rain. (agreed upon).

270. This prayer should be recited in order to avoid the harms of heavy rains:

(اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْكَامِ وَالظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ) (Agreed upon).

271. If a person is unable to perform the istisqa' prayer in congregation, it is valid if he prays it alone. (Fatwa of Ibn Uthaymeen).

272. The prayer of fear can be offered in travel and in the land. There are a number of ways approved by the Messenger of Allah (ﷺ): It can be prayed in a way that is appropriate in a situation of war.

If there is a battle of Ghamसान in which it is not possible to form a line or a group, then it is permissible to pray for each person on it's on while walking or riding facing towards the qiblah or if not possible than facing anywhere with gestures. In which the prostration should be done with more bowing than the bowing itself. (Bukhari), Allah says (interpretation of the meaning): {فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَاتًا} If you are in a state of fear, then pray while walking or riding. (Al-Baqarah: 239). Allah says:

{وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكُمْ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكُمْ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ}

“When you ‘O Prophet’ are ‘campaigning’ with them and you lead them in prayer, let one group of them pray with you—while armed. When they prostrate themselves, let the other group stand guard behind them. Then the group that has not yet prayed will then join you in prayer—and let them be vigilant and armed”. (Nisa:102).

This verse describes one of the characteristics of the prayer of fear, which is that the army should be divided into two groups, one group praying with the imam and the other group facing the enemy, when the first group performs one rak'ah with the imam. After performing it, they complete the second rak'ah on their own and stand in front of the enemy, and the other group comes behind the imam and recites one rak'ah, while this is the second rak'ah of the imam, so when the imam sits down for tashahhud, The group completes its second rak'ah and say salaam with the imam. (Agreed Upon). Therefore, the imam has to wait for the group while sitting in tashahhud until they complete the second rak'ah.

273. Why and how to perform eclipse prayer?

Allah shows the signs of the eclipse of the sun or the moon to frighten His slaves. Therefore, if there is an eclipse of the moon, then the prayer of eclipse (khusuf), and if there is an eclipse of the sun, then the prayer of eclipse (kusuf) should be offered. For which there is no adhan and iqamah, but it is masnun to say (al-Salat al-Jami'ah) to gather the people. One should keep on praying and repenting and asking for forgiveness until the eclipse is over.

Explaining the method of this prayer, Umm Al-Mu'minin Ayesha (رضي الله عنها) said: كَسَفَتْ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَامَ فَصَلَّى وَقَامَ النَّاسُ وَرَاءَهُ، فَقَامَ قِيَامًا طَوِيلًا، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا - وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ - ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا - وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ - ثُمَّ رَفَعَ فَسَجَدَ سُجُودًا طَوِيلًا، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلًا - وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ - ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا - وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ - ثُمَّ قَامَ قِيَامًا طَوِيلًا - وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ - ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا - وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ - ثُمَّ سَجَدَ - وَهُوَ دُونَ السُّجُودِ الْأَوَّلِ - ثُمَّ انْصَرَفَ

When the sun eclipsed during the time of the Prophet (ﷺ), he and the people with him stood up for prayer. The Prophet (ﷺ) stayed long in standing, He then bowed for a long time, stood up after bowing and then stood for a long time which was a little less than the first standing, then he bowed for a long time which was a little less than the first bowing, then he stood up after the second bowing. He prostrated for a long time, then stood up for the second rak'ah and stood up long, which was shorter than the first rak'ah, then bowed long which was shorter than the first rak'ah, then stood up which was shorter than the first rak'ah. Then he bowed a little less than the first rak'ah, then he prostrated less than the first prostration, and then he said salaam (in some narrations is that by the time eclipse was over).

The following hadeeth describes the following method of eclipse prayer: (Khusuf & Kusuf): For this prayer: Two rak'ats will be performed, each rak'at will consist of two ruku's and two sajdahs. Before each ruku' there will be a long recitation after Surah al-Fatihah, which is equal to Surah al-Baqarah in the first standing, and then each The length of qiyaam will be less than the first qiyaam, the ruku' will be as long as qiyaam, but each ruku' will be shorter than the first ruku', so the prostrations will be longer, and each sajdah will be shorter than the first sajdah.

274.The method of Istikharah prayer and its du'aa':

It is masnun to perform istikharah while doing some important work, the method of which is to perform two rak'ahs of supererogatory prayer. After Surah Al-Fatihah in both rak'ahs, recite whatever Surah seems easy. Then recite du'aa' istikharah, whether recite it before or after salaam, although it is better to recite it before salaam, and there is no set time or number for it, it can be prayed many times, not just once.

Jabir (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to teach us Istikharah in all matters as if he were teaching a surah of the Qur'aan. He used to say: When an issue arises with you. So perform two rak'ats of supererogatory prayer, and recite this dua:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَأَجَلِهِ - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَأَجَلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْني عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي

“O Allah! I ask you for good with the help of your knowledge, and I ask you for strength with the help of your power, and I ask for your grace and bounty, because you are the one who has power and I am helpless, and you know, I Do not know, and You are the Knower of the unseen, O Allah! If in your knowledge this work (name of work if possible) is better for me in terms of religion and world and in terms of end, then make it easy for me, then bless me in this work, and if you know That this deed is bad for me in terms of religion and world and in terms of the end, so keep this deed away from me and keep me away from this deed, and do good for me wherever it is, and then make me pleased with it and Satisfy me with it”. (Sahih Bukhari: 6382).

275.Sitting in one's place after Fajr prayer: The virtue of reciting two rak'ahs after the sun has risen is that it gives the reward for complete Hajj and 'Umrah. Anas ibn Malik (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

مَنْ صَلَّى الْغَدَاةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَامَّةً تَامَّةً تَامَّةً

“Whoever prays the Fajr prayer in congregation, then sits up until sunrise and remembers Allah, then prays two rak'ahs, then he gets the reward of one complete Hajj and 'Umrah” (Al-Tirmidhi: Hasan).

276.The virtue of the Chasht prayer (Salat al-Duha): Abu Dharr (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ ، وَيُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى

“You should give charity for every joint of your body every morning, so to say (Subhan Allah) is charity, to say (Alhamdulillah) is charity, to say (La ilaha illa Allah) is charity, to say (Allahu Akbar) is charity, to command goodness And forbidding evil is charity, and it is sufficient to pray two rak'ahs of Chasht instead of all these deeds”. (Muslim).

It is narrated on the authority of Abu al-Darda' (رضي الله عنه) that the Messenger of Allah (ﷺ) said: قَالَ اللَّهُ عَزَّوَجَلَّ: ابْنَ آدَمَ ، ارْكَعْ لِي أَرْبَعَ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ: يَا ابْنَ آدَمَ “Allah says, O son of Adam: Pray four rak'ats for me at the beginning of the day and I will be enough for all your affairs”. (Tirmidhi: Sahih).

277.It is Sunnah to offer the Chasht prayer after the sun has risen(its heat is felt). Zayd ibn Arqam (رضي الله عنه) said: The Messenger of Allah (ﷺ) said:

“The prayer of those who repent is at the time (ie, the prayer of Chasht: when the sun is hot) when the children of the camels feel the heat”. (Muslim).

278.Praying two rak'ahs after performing wudu' is one of the deed that leads to Paradise: Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) asked Bilal (رضي الله عنه) one day after the Fajr prayer: “O Bilal! What is the action you have done that is more hopeful for you to take you to paradise after you have accepted Islam, because tonight I have heard the sound of you walking in front of me in heaven? Bilal (رضي الله عنه) said: I did not do anything more promising than this, whenever I perform ablution day and night, I pray as much as Allah wills. (Agreed upon).

279.After entering the mosque, one should perform two rak'ahs of tahiyat al-masjid before sitting down: Abu Qatadah (رضي الله عنه) said: The Prophet (ﷺ) said:

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ ، فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ When one of you enters a mosque, he should pray two rak'ahs before sitting down. (agreed upon).

280.It is masnun to prostrate in thanksgiving on the occasion of receiving a blessing or happiness: It is narrated on the authority of Abu Bakr (رضي الله عنه), If the Messenger

of Allah (ﷻ) had any news that pleased him, he would fall down in prostration to give thanks to Allah.” (Ibn Majah: Hasan).

281. The short method of prayer: The Prophet (ﷺ) said: صَلَّى كَمَا رَأَيْتُمُونِي أُصَلِّي “Pray as you see me praying”. (Agreed upon).

- The worshiper should face the qiblah in every obligatory and supererogatory prayer, wherever he is. It is pillar of obligatory prayer to turn towards the qiblah. But a person who is unable to face the qiblah due to illness, riding in a plane, train or boat etc, is commanded that he can offer prayer wherever he turns.
- It is mustahabb for one who performs supererogatory prayer and witr prayer while riding or riding on animal, if possible, he should turn towards the qiblah at the time of takbeer tahrimah, and then continue to pray whichever way the ride faces.
- It is obligatory for the worshiper to pray standing up, and it is a pillar of prayer, but not on the following: It is permissible for the one who is praying in fear and in a fierce battle to pray while riding, and the patient who is unable to stand should pray while sitting if he can, otherwise he should lie down on his side and pray. If the worshiper cannot afford to prostrate on the ground, he should bow more for prostration compared to bowing.
- worshiper should pray behind a sutra. It is obligatory to stop anyone passing between the worshiper and sutra, even in Masjid al-Haram.
- Then start the prayer by saying takbeer tahreema “Allahu akbar”. Takbeer tahrimah is a pillar of prayer, because the Prophet (ﷺ) said: “The key to prayer is wudoo' and its tahreem is takbeer and it's tahleel is salaam.
- With takbeer, or after takbeer or before takbeer raise your hands, all this is proven by Sunnah. When raising your hands, keep your palms level with your shoulders, and sometimes at the edge of your ears.
- Then place your right hand on your left hand after takbeer tahrimah. This is one of the tradition of the Holy Prophet, and the Prophet (ﷺ) commanded his Companions to do the same, so it is not permissible to keep your hands to your sides. Place both hands on the chest, in which men and women are equal. It is either weak to keep it other than the chest, or it has no basis at all.
- Keep an eye on the place of prostration while standing. Do not pay attention to the right or the left, because by paying attention, Satan takes away something from the prayer of the servant.

and have mercy on me, and correct my condition, and elevate my ranks, grant me peace, and grant me sustenance”. And if He wills, recite this supplication:

رب اغفر لي، رب اغفر لي "Lord forgive me, Lord forgive me." Then, while saying Takbir, he should do the second prostration like the first prostration.

- When he raises his head from the second prostration and wants to get up for the second rak'ah, he should say takbeer Before getting up, spread your left foot and sit on it until every bone reaches its proper place. This sitting is proven by the Sunnah. He should perform the second rak'ah like the first rak'ah. But the opening supplication will not be recited. Make the second rak'ah shorter than the first.

- When he has finished the second rak'ah, he should sit down for tashahhud, with his left foot spread out, as if he were sitting between two prostrations. Place your right palm on the right knee and thigh, the left palm on the left knee and thigh. Keep the fingers of the right hand closed, and point the finger towards the qiblah with the index finger. And recite tashahhud while saying these words:

النَّجِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“All verbal, physical and financial worship is for Allah Almighty. O Prophet Muhammad (ﷺ) is the servant and Messenger of Allah ﷻ! May Allah's peace and blessings be upon you. Peace be upon us and upon the righteous servants of Allah. And then say: I bear witness that there is no true god but Allah, and I bear witness that Prophet(ﷺ) is His servant and messenger”.

- Recite Surah Al-Fatihah in the third and fourth rak'ahs.

- Then sit for the last tashahhud. In this tashahhud also, recite same as first tashahhud. Just that in this you have to do “tawarruk”, which is to take your left foot out from under the right shin and keep your right foot upright and sit on your hip.

- In this tashahhud, it is obligatory to send blessings on the Prophet (ﷺ). The words of which are:

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

“O Allah, have mercy on Muhammad (ﷺ) and his family, as you had mercy on Ibraaheem (ﷺ) and his family. Surely you are worthy of praise and greatness. O

Allah bless Muhammad and his family as you blessed Ibrahim and his family. Surely you are worthy of praise and greatness”.

- Then recite these supplications seeking refuge from Allah Almighty from four things: **اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ**

" O Allah, I seek refuge in You from the torment of Hell and the grave, and I seek refuge in You from the evils of life and death and the temptations of the Antichrist. Then he should make du'aa' which is proven in the Qur'aan and Sunnah. If he does not remember any of them, then he should recite whatever dua' he deems easy for the good of the religion and the world.

- Then say salaam to your right. This is a pillar of prayer. While saying Salaam, turn your face so that the whiteness of your right cheek begin to appear. And then to your left so that the whiteness of left cheek begin to appear.

- After saying salaam, say three times (Astaghfir Allah). Then say the masnun azkar.