

Tayseer al-Allam Sharh Umdah al-Ahkam

The Book of Salaat: Part One

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Salaat : Introduction

1) The *linguistic* definition is “du’a.”

Al ‘ Qadia said this is the saying of most scholars of fiqh and Arabic language. Du’a means ‘supplication’. In Arabic language we usually refer to something by what is included in it

2) The *technical* definition in the shareeah is the ‘sayings and actions beginning with takbeer and ending with tasleem along with intention’.

Salaat is a pillar of Islam. Prayer is the greatest after the Shahadah and this is established in the Qur’an and the Sunnah. The Ijmaa says that the one denying this pillar goes out of Islam.

There are many benefits to Salaat – religious, worldly, health, social, political, systematic, regulating etc. This shows the wisdom of Allah when He made the Salaat obligatory – it upholds that which is in this world and the Hereafter. It is the foundation of this life and the cause of happiness in the next life.

Salaat consists of:

obligatory acts,
nafl matters,
those actions which nullify it
preconditions.

Preconditions to salaat include:

- 1.tahara (purification)
- 2.Performed in the proper time – there are mawaqeeet (set boundaries) of Salaat.

THE TIMES OF THE PRAYERS

Hadith 44.

In Al-Bukhari and Muslim on the authority of Abi Umar Ashaibani (Sa’ad ibn Iyaas) said: “It has been reported to me by the one who lives in that house (Abdullah Ibn Mas’ud) that: “I asked the Messenger of Allah (saw), “Which deed is the dearest to Allah? “ He replied “To offer salaat at their early stated fixed times”. I asked, “What is the next (in goodness)?” He replied, “To participate in Jihad in Allah’s Cause”. (Abdullah) added, “These were told to me by the Messenger of Allah saw and if I had asked more he would have told me more. “

Important Points Derived from the Hadith

1. Salaat on time, parents rights and jihad are after the existence of EMAAN. The essence of all deeds is emaan. Without it its fruits have no value.
2. This question is really a question about the physical deeds or bodily acts of obedience and this is understood by the answers. It is not about acts of obedience of the heart like emaan, love of and fear of Allah etc.
3. Actions are not of one degree in terms of preference. There are different levels determined by how close or beloved they are to Allah and the benefits achieved. The

question was asked in order to give preference to these deeds. It is from one of Shaitans' traps that he tries to get the worshipper involved in the deeds less beloved to Allah and to divert him from the more rewardable actions in Islam – (according to Ibn Kay'oom)

4. Deeds are preferable and have higher status over others – specifically the love of Allah of one thing over another
5. Affirmation and confirmation of “*al-mohabba*” for Allah. Al Asmaa wa Sifaat are only based on the Qur'an and the Sunnah. This Hadith confirms “love” for Allah.
6. It is virtuous to ask regarding knowledge to learn especially for the important things. We have gained great benefit from this question
7. We may leave off asking regarding something due to e.g. respect for the person, irritating him, making the scholar sit for a long time etc

Extra Point

The Prophet was asked about the superiority of deeds a number of times. He answered with an appropriate answer for each occasion.

The Islamic deen is a deen, which deals with the reality of the circumstances of the people in ruling and regulations therefore the superiority of some deeds, are based on this. For everyone there is a deed beneficial to him.

Hadith 45.

Ayesha ra narrated : The believing women, covered with their veiling sheets, used to attend the Fajr prayer with Allah's Messenger, and after finishing the Salaat (prayer) they would return to their homes and nobody could recognise them because of the darkness.
Bukhari

IKHTILAAF

Which time is preferable to pray Fajr?

a) *Hanafi*: when the brightness of the dawn appeared in the sky, due to the Hadith “Pray Fajr when it is light for the reward is greater” and this is a hasan and sahih Hadith

b) *Jama'a*: the majority including Malik, Ashafi and Ahmad say when it is still dark outside due to the numerous authentic Hadith.

Their response to the previous groups proof is that:

1. one of the intended meanings of that Hadith is to assure that dawn is broken we should not hasten too much to perform the Salaat
2. long recitation so when finished the brightness is in the sky

Important Points derived from the Hadith

1. It is commendable to perform Fajr in the beginning of its time
2. The Hadith shows the permissibility of women going to the masjid with the men as long as no mixing, covered etc

Hadith 46

Narrated Jabir bin Abdullah: the Prophet used to offer Zohar prayer at midday (sun declining from its highest point) and the Asr at a time when the sun was still and hot, the Maghrib was prayed after sunset (when the sun was completely descended below the horizon) and the Eisha was prayed at different times. When the Messenger saw used to see the people gathered at the mosque he would pray the Eisha prayer earlier but when the people were not very many he used to delay it. The morning prayer was prayed when it was still very dark. (the darkness at the end of the night)
Bukhari

General Meaning

It is a clarification of the preferable times of the performance for the prayers.

1. Zohr when sun declining from the zenith
2. Asr when the sun still white and bright and when shadow is equal to its length
3. Maghrib when the setting of the sun the disc is not visible
4. Eisha would be according to the condition of the people. Quickly or delayed to either a third or a half of the night if it was not a hardship on the people
5. Fajr was at the beginning of its time when the light of dawn mixes with the light of the night

These are all the beginnings of the time for prayer with the exception of Eisha.

6. From this Hadith we see that it is preferable to perform Zohr at its earliest time but Abu Huraira's Hadith in Muslim and Bukhari clarifies this:

The Prophet saw said "The severity of heat is from the raging of the hellfire and in very hot weather, Pray (Zuhr)n when it becomes cooler"

But in another Hadith when permission was sought to delay the Zohr prayer permission was not given. We see from this that we must strike a balance so that we do not fall into delaying the prayer too much.

Important Points Derived from the Hadith

1. Preferability of hastening to perform the prayers at the beginning of their times except Eisha which is delayed unless it is a hardship
2. Best thing for Eisha is to delay upto third or half of the night unless a hardship on the majority
3. The imaan should consider the condition of the people praying by reducing the difficulty but still ensuring the prayer is complete and perfect. Making longer recitation in those prayers where long unless difficulty
4. The Hadith is an evidence for the darkness in early dawn in reference to time for Fajr. Proof against those who delay until just before sunset
5. This Hadith is evidence that praying in congregation is more important than performing Eisha in its time or any prayer in its early time. Should look to the people being able to pray in congregation especially in reference to Eisha prayer

NOTE: The timings of the salaah which are being discussed are based on authentic Sunnah – which are proofs backing what is said in the Qur'an itself: "*Verily salaah is at fixed times for the believers*" this is an indication that prayers are fixed.

Also in Surah 17 verse 78: "*Perform As-Salaah from midday until the darkness of the night and recite the Qur'an in the early dawn..*"

Hadith 47

Narrated Sayyar bin Salama: I along with my father went to Abu Burza al-Aslami and my father asked, "How did the Prophet (saw) used to pray the obligatory prayers?" Abu Burza said "The Prophet (saw) used to offer the Zohar prayer which you (people) call the first one, at midday as soon as the sun declined. The Asr at a time when, after the prayer, a man might go to the house at the farthest place in Al Madina (and arrive) while the sun was still hot. I forgot what he said about the Maghrib Prayer. The Prophet loved to delay the Isha, which you call Al Atama, and he disliked sleeping before it and speaking after it. After the Fajr prayer he used to depart when a man could recognise the one sitting beside him and he used to recite between 60 to 100 ayat of the Qur'an (in the fajr prayer)
Bukhari

Important points derived from the Hadith

1. The Hadith is a clarification of the beginning times of the prayers and that the end of one prayer is the beginning time for the next except for Fajr and Eisha depending on the difference of opinion
2. The Hadith is a clarification that the Prophet saw used to perform prayer at the beginning of the time except for Eisha which was delayed until one third or one half of the night.
3. The Prophet saw preferred the Eisha prayer to be delayed to the end of the preferred time with the consideration that delaying the prayer would not be a hardship on the people.
4. It is disliked (makrooh) to sleep before Eisha because one might miss the congregational prayer or sleep beyond its preferred time.
5. It is makrooh to speak after Eisha because might oversleep and miss the Fajr prayer in congregation. It is makrooh except for the purposes of gaining or studying beneficial knowledge or attending to the matters of the community.
6. The statement "**an-atama**" is an expression for Eisha prayer. It is disliked but the Hadith shows that there is not an absolute prohibition in using this term. In another Hadith the Prophet saw said "*Do not let the Bedouins overcome you in the naming of your salaats*"
7. In another Hadith by Abu Huraira the Prophet saw is reported to have said "*If you only knew the benefits contained in al-atama and Fajr you would come crawling*"
8. The dawn prayer should be prayed at the first break of dawn. The time should begin when still dark so that when finished it is still dark enough to only be able to recognize the person sitting next to you. And the Fajr salaah is a long salaah – 60-100 ayats. It is superior to make long recitation in Fajr salaah
9. It is expected that someone who is asked regarding a matter should not be ashamed to say "I don't know" because if they say something regarding a thing ignorantly then they can become sinful as they are speaking falsely against Allah. It is honorable to admit a lack of knowledge regarding a particular thing –one should not enter blindly but be humble and have enough humility not to step out of the boundaries of one's knowledge
10. If it is makrooh to stay up in useful talk then what of these people who are doing unlawful things.

Hadith 48

Ali reported: When it was the day (of the Battle) of Ahzab, the Messenger of Allah said: May Allah fill their graves and houses with fire, as they detained us and diverted us from the middle prayer, till the sun set.

Muslim

IKHTILAAF

Which prayer is the "middle prayer" in this Hadith with regards to?

It is reported that there are 17 different sayings regarding this but the correct opinion is clear from the Hadith – that it is Asr

Important Points Derived from the Hadith

1. The salaah referred to is Asr – There are authentic Hadith in Bukhari and Muslim. Ali had thought that the middle prayer was Fajr until he heard this Hadith. Asr is the best of prayers and we are told to guard it.
2. This Hadith shows permissibility of delaying the salaah from its time if unable to pray it. But this Hadith probably took place before the command for the Salaah of Kauf, which made it obligatory to observe the prayers even on the battlefield.
3. If forgotten or unmindful of prayer then should pray it as soon as you are able.
4. We are allowed to supplicate against oppressors to the same extent. **Qisaas** – where the punishment fits the crime. We should be careful not to go beyond it

5. Some scholars say that this Hadith is proof that it is not acceptable to narrate generally but we should narrate literally from the text

Hadith 49

Narrated Ibn Abbas: Once Allah's messenger delayed the Isha prayer to such an extent that the people slept and got up and slept again and got up again. Then Umar Ibn Al Kahttab stood up and reminded the prophet of the prayer. 'Ata said, 'Ibn Abbas said "The Prophet came out as if I am looking at him now, and water was trickling from his head and he was putting his hand on his head and then said, "Hadn't I thought it hard for my followers, I would have ordered them to offer salaah (Isha Prayer) at this time" I asked Ata for further information, how the Prophet had kept his hand on his head as he was told by Ibn Abbas. Ata separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them until the thumb touched the lobe of the ear at the side of the face at the temple and towards the beard. He neither loomed nor hurried in this action but he acted like that. The Prophet said, "Hadn't I thought it hard for my followers I would have ordered them to offer salaah at this time"

Bukhari

IKHTILAAF

Is it preferable to pray Eisha early or late?

1. **Early** : the proof for this being that it was the normal habit of the prophet except for two occasions. And those occasions were simply to clarify the permissibility of delaying and not to show the preferability.
2. **Late**: The majority opinion. They cite authentic Hadith as proof, such as the above hadith. The only reason the prophet saw did not delay the prayer was due to the hardship upon the people but on the occasions that he did, he made it clear that the proper time is to delay it.

Important points derived from the hadith

1. It is preferable to delay the prayer because the nothing prevented the Prophet saw from praying at that time except that it would be a hardship on the people
2. **Hardship facilitates ease in the Islamic Law** : this is a general rule. "*Mushaka tajeboo teyseer*"
3. Sometimes the less preferable act is preferable to the more preferable act in the light of the conditions of the people if justified.
4. The Hadith is an indication of the completeness of the compassion and mercy shown by Allah and the Prophet saw to the Ummah. Should always consider the people under us.
5. Women and children used to attend the prayer in congregation
6. Umar's confidence in the Prophet saw is evident. It was from the good character of the prophet saw that he would not reprimand Umar for calling out to him regarding the prayer
7. It is an indication that younger people or lesser people can bring an important matter to elder's attention in order to achieve benefit as the elder may have been unmindful or have forgotten.

SOME OF THE DETESTABLE THINGS IN PRAYER

NOTE:

Makrooh:

An act which is rewardable if one avoids it but not sinful if one does it -

distasteful

Mustahab:

An act which is rewardable if one does it but not sinful if one does not do it -Commendable

The things which are makrooh in salaah cause the prayer to be less than perfect and decrease the reward achieved but these things do **NOT** invalidate the salaah

Hadith 50

Ayesha ra reported that the Prophet (saw) said: If supper is served, and iqamah is pronounced, one should start with the supper.

Bukhari, Muslim from Anas

In another narration:

Narrated Anas ibn Malik: Allah's Messenger said: If the supper is served, start having it before offering the Maghrib prayers and do not be hasty in finishing your supper.

Bukhari, Muslim

Important points derived from the Hadith

1. Food and drink, should be taken before the salaah unless the time of the prayer will escape from you.
2. The apparent meaning of the Hadith is that you should take food regardless if you are in need of the food and drink or not. The Hadith does not make a distinction but some scholars (the majority) make this exemption for praying in congregation only for one who is hungry. The reason is that a hungry person would not be able to concentrate on his prayer.
3. A person who is presented with food at the time of prayer has a legitimate excuse to miss the congregational salaah
4. Kashoo is required in salaah and leaving off thoughts of the duniya.

Hadith 51

Narrated Ayesha ra ..I have heard the Messenger of Allah say: No prayer can be (rightly said) when the food is there (before the worshipper) or when he is prompted by the call of nature (urination or defecation)

Muslim

General Meaning

This Hadith has the same meaning as the previous Hadith. Kashoo is needed for salaah and this cannot be achieved unless the person becomes removed from the thoughts of the duniya. The Legislator has prohibited prayer in these situations.

IKHTILAAF

Is the Prayer correct and valid in the presence of these situations?

1. Prayer is **NOT** accepted or correct in the presence of these two factors. Bartillah – the literalists say it is – **INVALID**. Ibn Taymiyyah said this is in the case of the one who is desperate need of both.
2. The majority opinion is that the prayer is **VALID**. The prayer is sahih but it is makrooh (less than peerfect) to go when in this condition. The negation is of completeness not of validation in the salaah.

Important points derived from the Hadith

1. It is makrooh to perform salaah at the time of food served or in need of the toilet except that the end of time for prayer would be finished.
2. Kushoooh is a requirement for a person in prayer
3. It is a requirement for a person to keep oneself far away from occupation of the duniya matters in the prayer
4. These things, food, drink, defecation and urination are all legitimate excuses to avoid congregational prayer as long as it is not a regular occurrence.
5. One should know this ruling is NOT giving right to the human being over the rights of Allah swt but rather it is a way of protecting and preserving the rights of Allah.
6. Some scholars define kushoo as fear of Allah by the body and inner consciousness and also tranquility

Extra Point:

The scholars said that salaah is communion with Allah so if your mind is somewhere else what kind of communion do you have? There is Ijmaa that a person does not get anything – reward or credit except for that which is done consciously.

Albani has authenticated the following Hadith as sahih:

Extra Hadith

When some people pray nothing is written for them but 1/10 reward, another person prays and 1/9 is written for him, another prays and 1/8, others, 1/4, 1/2 etc according to the condition of the person who is praying.

We must have taqwa otherwise the value of the prayer is decreased.

TIMES OF PROHIBITION OF PRAYER

Introduction

There are three times of prohibition and the reasons for it are to keep far from the imitation of the disbelievers as the following were their times of worship of their false gods

1. After Fajr prayer until the sun has risen a spears head over the horizon
2. After Asr until sunset
3. When the sun reaches zenith until it begins to descend

Hadith 52

Narrated Abu Hurairah that the Messenger of Allah..forbade offering Salaat after the Fajr (prayer) till the rising of the sun; and after the Asr (prayer) till the setting of the sun...
Bukhari

General Meaning

Prayer is prohibited after dawn until the sun rises approximately 3 metres over the horizon and after Asr until sunset. This is because it would resemble the pagans who used to worship their gods at these two times and the Prophet said "*Whosoever imitates a people is from them*"

Important Points Derived from the Hadith

1. The Hadith shows the prohibition for performing voluntary prayers after Fajr and after Asr
2. The specific times of prohibition are after Fajr upto sunrise and after Asr until sunset
3. The reason is for fear of imitating the kuffar. From this we can understand that we should not imitate them in other things either.

IKHTILAAF

A. Is it makrooh or mubaah (allowed) to pray at these times?

1. **Makrooh:** the majority hold this view. Their proofs being the preceding Hadith
2. **Mubaah:** the literalists hold this view saying that the Hadith cited by the majority have been abrogated

BUT

We can understand from the later Hadith that if praying at these times was allowed then it was for a particular circumstance. Cannot simply disregard these Hadith – the general rule must stand. For example the specific circumstance in the later Hadith may have been that a person had forgotten to pray so had to pray in the forbidden time because that was when he remembered.

B. Which prayers are prohibited

1. The majority opinion including the Hanbali, Maliki and Hanafi schools say *ALL voluntary prayers* except the two rakats of tawaaf, which has a specific Hadith relating to it.
2. Shafi and Ahmad say the prayer prohibited are those *pure voluntary prayers* that have NO reason for them whatsoever.

The second opinion is a combination of both evidences

C. When does the prohibition start for the morning prohibition?

1. Hanafi hold opinion *break of dawn*. This is also one of the opinions of the Hanbali based on a Hadith in sunan which states "*after dawn do not pray except the two rakats of sunnah prayer*"
2. The second opinion is *from the performance of Fajr* after which there are no more voluntary prayers. Those Hadith from the break of dawn are considered to be weak but they are considered authentic if taken as a group as there is so many of them.

Hadith 53

Narrated Abu Sa'eed al Khudree: I heard Allah's Messenger saying: There is no prayer after as-Sabh (morning prayer) until the sun rises, and there is no prayer after al-Asr (late afternoon prayer) until the sun sets.

Bukhari

Extra Hadith

Narrated Ibn Umar: Allah's Messenger said: None of you should try to offer as-Salaat (the prayer) at the (actual time of) sunset or sunrise.

Bukhari

MAKING UP THE MISSED PRAYERS AND THEIR ORDER**Hadith 54**

Narrated Jaaabir ibn Abdullah: On the Day of Khandaq (the Battle of the Trench) Umar ibn al-Khattab came cursing the disbelievers of the Quraysh after the sun had set and said: "oh Messenger of Allah, I could not offer the Asr prayer until the sun was about to set." The Prophet said: "By Allah! I have not (even) performed the (Asr) prayer." So we turned towards Buthaan (A valley near Al-Madinah) and the Prophet performed ablution for it. Then he performed the Asr prayer after the sun had set, and then he offered the Maghrib prayer after it (Asr prayer)

Bukhari

Important points derived from this hadith

1. The obligation of making up the missed obligatory prayer. The prayer which has been missed can be made up in congregation
2. The prayer in this hadith has NOT been missed due to forgetfulness but due to inability to pray it. This event happened before the legislation of the Kawf prayer.
3. This hadith is a proof that the prayer which has been missed has precedence over the due prayer (unless, according to some scholars, the due prayer will pass you by).
4. The permissibility of making supplication against the oppressors as shown when Umar cursed the pagans and the Prophet saw did not reprimand or correct him therefore indicating permissibility of such.
5. Trying to ease pain and anxiety of the one on whom hardship or trial has befallen. The Prophet saw eased the mind of Umar by telling him that he himself had not even prayed the Asr prayer and at least Umar had prayed it.
6. The hadith indicates the permissibility of making an oath even if not required to do so. The Prophet said "By Allah!" it is used sometimes to enhance the truthfulness of a statement. (We should try not to do this too much as in another authentic hadith it is narrated that the Prophet saw said that increased making of oaths is one of the signs of a hypocrite.)

THE SUPERIORITY OF THE PRAYER PERFORMED IN CONGREGATION AND ITS OBLIGATION

Hadith 55

Narrated Abdullah ibn Umar: the Messenger of Allah said: The Salaat (prayer) in congregation is **twenty-seven** times superior in degrees to the Salaat offered by a person alone
Bukhari

Important Points Derived from the Hadith

1. It is a clarification of the excellence of the prayer one performs in congregation
2. The reward of one who prays alone is very little in comparison to the one who prays in congregation
3. There is a great difference between the reward of the two prayers
4. The prayer of one who prays alone has credit and is valid even though the person missed praying in congregation. This is shown by the words used in the hadith of "afthal" which means "better than" So there is excellence in both prayers but one exceeds the other. This is in reference to the one who has NO legitimate excuse for praying alone. The one who has a legitimate excuse has full credit of the congregational prayer.

Hadith 56

Narrated Abu Hurairah: the Messenger of Allah said: the reward of the Salaat offered by a person in congregation is multiplied **twenty-five** times as much as that of the salaah offered in one's house or in the market (alone)

And this is because if he performs ablution and does it perfectly and then proceeds to the masjid with the sole intention of offering Salaat, then for every step he takes towards the masjid he is ungraded one degree in reward and one sin is taken off (crossed out) from his account (of deeds)

When he offers his Salaat, the angels keep on asking Allah's blessings and Allah's forgiveness for him as long as he is (staying) at his Musalla (place of prayer). They say: "O Allah! Bestow Your Blessings upon him, be Merciful and kind to him. And one is regarded as being in Salaat as long as one is waiting for the Salaat.

Bukhari

Important Points Derived from the Hadith

1. The excellence of Salaat in congregation in the Masjid. The reward is multiplied so no matter how many people pray, the person gets the reward. (Some hadith indicate that the larger the congregation, the more the reward)
2. There is a defect in the prayer (not perfect/complete) for the one who prays alone. But it is still VALID. It is just not as rewardable.
3. Being in congregation is NOT a precondition for acceptance of the prayer.

4. The rewards outlined in this hadith are to be expected if two conditions are met:
 - One makes wudu well
 - leave for salaah with the niyyah for that purpose.
5. The reward for one waiting for the salaah is the same as the reward for the one who is actually in prayer.

Hadith 57

Abu Hurairah reported Allah's Messenger as saying: *The most burdensome prayers for the hypocrites are the night prayer (Ishaa) and the morning prayer (Fajr). If they were to know the blessings they have in store, they would have come to them, even through crawling, and I considered ordering the prayer to be commenced and command someone to lead the people in prayer, and then I would go along with some men, having with them a bundle of firewood, to the people who have not attended the prayer (in congregation), then I would burn their houses with fire.*

Bukhari, Muslim (wording from Muslim)

Surah Nisa 4:142

"Verily the hypocrites seek to deceive Allah, but it is He who deceives them. And when they stand up for As-Salaah (the prayer), they stand with laziness and to be seen of men and they do not remember Allah but little."

IKHTILAAF

Is Salaah in congregation a fard?

1. One group from the Hanafi, Shafi and Maliki: SUNNAH MUAKKADDAH – that it was a Sunnah performed consistently by the Prophet saw

Proof: they use the hadith 55 where it states that the prayer in congregation is 27 times better than that alone. It was a Sunnah that was done all the time but it is NOT a fard or a Sharih

2. Another group from the Hanafi, Shafee and Maliki: FARD KUFAYAH – that as long as some in the community do the action, then the rest of the community is discharged of the duty and there is no blame on them.

Proof: This group uses the same evidence to support their view as the third group that the Prophet saw threatened to burn down the houses of the ones who did not pray in congregation. Therefore they conclude that it is legislated that one should make war on those who do not attend the congregational prayer.

3. Imam Ahmed and the people of hadith: FARD AYN – that it is a fard on every individual who is male, sane, adult, resident and they MUST perform salaah in congregation

Proof: This group says that the hadith regarding burning the houses of the hypocrites shows that the prayer in congregation is on ALL the community not just some of them.

There is also the hadith of the blind man who asked for permission to pray at home because he had no guide and he lived far from the mosque. The Prophet agreed to his request but then called him back and asked him if he could hear the adhaan. When the blind man affirmed he could, the Prophet saw ordered him to come to the mosque even though he had difficulty doing so. If this is true for a blind man who may have had a legitimate excuse for not attending prayer in congregation then what about the able bodied community?

Also, Salaah ul Kawf- even in war, one should pray in congregation therefore peace times should be better and easier to pray in congregation.

4. Literalists (Dhariah): SHARH – that salaah in congregation is a precondition to the salaah therefore praying outside of congregation invalidates your salaah

Proof: This group cites the hadith related in the Sunan of Majah on the authority of Ibn Abbas that the Prophet saw said: "Whoever hears the call of the Adhaan and does not come to the masjid for congregational prayer, then that person has NO prayer" except the one who has an excuse.

By this they say praying in congregation is a precondition to having your salaah accepted. Other scholars criticised this hadith as not being authentic but it can be attributed to the prophet saw and has been authenticated by Albani.

Praying in congregation is Fard Ayn but it is NOT a Precondition to acceptance of the prayer

Important Points Derived from the Hadith

1. Salaah in congregation is obligatory on males who have reached adulthood. It is Fard Ayn (Ikhtilaaf on this point)
2. Whoever did not come to the prayer without a legal proof is sinful and deserves to be punished although Allah may forgive them if He wills.
3. **Repulsing that which is harmful takes precedence over trying to attain a beneficial thing**

This is a general rule. The Prophet saw was willing to leave off the benefit of congregational prayer to deal with those who did not attend the prayer.

4. It was not the intention of the hypocrites to attain Allah's pleasure but to be seen by men. Those prayer therefore where they could not be seen were difficult for the hypocrites to attend. This is the reasoning of why the hypocrites found it difficult according to some scholars.
5. The difficulty of these two prayers on the hypocrites was not in performing the prayers but in performing the prayers in the mosque. The enjoyment of their sleep made it difficult for them to attend prayers where their attendance or lack of it would not be witnessed or noticed. These are the factors which made it difficult for the hypocrites to attend the congregational prayers at these two times.

WOMEN ATTENDING (THE CONGREGATIONAL PRAYERS) IN THE MASJIDS

Hadith 58

Abdullah ibn Umar reported: I heard the Messenger of Allah say: Don't prevent your women from going to the masjid when they seek your permission. Bilal ibn Abdullah said: By Allah! We shall certainly prevent them. On this Abdullah ibn Umar turned towards him and reprimanded him harshly as I had never heard him do before. He (Abdullah ibn Umar) said: I am narrating to you that which comes from the Messenger of Allah and you (dare) say: By Allah, we shall certainly prevent them.

Bukhari, Muslim (wording from Muslim)

In another narration:

Do not prevent the maidservants of Allah from going to the masjid
Bukhari/Muslim

Imam an-Nawawee (In his explanation of Saheeh Muslim) entitled this chapter: *Women coming out (from their houses) for going to the masjid when there is no apprehension of wickedness But they should not come out scented*

Important Points Derived from the Hadith

1. It is beloved to give the women permission – mustahabb
2. Permissibility of going to the masjid as long as properly clothed and it is safe for them to go.

3. Permission is for the purpose of going for salaah it seems from this hadith. So the Eid prayer khutbah is OBLIGATORY and the woman does not need permission for this prayer.
4. It is permissible to reprimand harshly the one who appears to oppose the Sunnah.
5. Anyone who says anything with respect to the laws and sunnah should do so with proper adab so that there is no fear of being misunderstood.

Additional Points

1. Women should not wear perfume
2. Women should rise up from the rukoo before the men
3. Women should not say SubhanAllah when imam makes a mistake but they should clap their hands instead
4. Women should be in the last rows which are considered to be the best rows for women.

THE SUNNAH PRAYERS PERFORMED WITH THE CONGREGATIONAL PRAYERS

Hadith 59

Narrated Abdullah ibn Umar: I offered with Allah's Messenger two rakats before the compulsory Zohar prayer and two rakat after the Zohar prayer, two rakat after Jum'ah, Maghrib and Eishaa
Bukari/Muslim

In another narration:

..As for the Maghrib (sunset) and Isha (late night) (and Fajr and jumaa'ah) prayers, they were offered in his house
Bukhari

In a narration from Bukari

Ibn Umar added: My sister Hafsa told me that the Prophet used to offer two light rakat (sunnah prayer) after dawn (before the iqamah of the Fajr prayer) and it was the time when I never went to the Prophet
Bukhari

Important Points Derived from the Hadith

1. It is commendable to stick to and perform the sunnah prayers regularly
2. There is no regular confirmed Sunnah Prayer for Asr prayer
3. The Sunnah prayers for Maghrib, Eisha, fajr and Jumaa'aa are best performed in the home
4. The two rakats before fajr prayer should be very short
5. There are six sunnah prayers for Zohar, four before and two afterwards
6. Some of the prayers are before the fard prayers and some afterwards. The wisdom in this may be so that the ones before the prayer put one in the right state of mind and the ones after make up for the shortcomings of the fard prayer.

Extra Hadith

Narrated Ibn Umar: I memorised ten rakat (nawafil) from the Prophet, two rakat before the Zuhr prayer and two after it; two rakah after the Maghrib in his house and two rakah after Isha in his house, and two rakat before Fajr and at that time nobody would enter the house of the prophet

Bukhari

Extra Hadith

..he never offered prayers after Salaatul Jumaah until he departed (from the masjid) and then would offer two rakat at home

Bukhari

Hadith 60

Narrated Ayesha: the Prophet was never more regular and strict in offering any nawafil than the two rakah (sunan) of the Fajr prayer

Bukhari/Muslim

In a narration of Muslim:

Ayesha reported Allah's Messenger as saying: The two rakah's at dawn are better than this world and what it contains.

Muslim

In another report:

..they are dearer to me than the whole world.

Muslim

Important Points Derived from the Hadith

1. It is mustahab to pray two rakats before fajr. These should not be abandoned.
2. The reward of the two Sunnah prayers of Fajr is great and the proof of this is in the saying of the Prophet that they "are better than this world and what it contains"
3. The prophet saw used to stick to these two rakat more than any other voluntary act.
4. Whoever takes these two rakats lightly, as being insignificant and unimportant and does not perform them, while knowing so, indicates a weakness in his deen. The person has been prevented from achieving a great reward.

PRONOUNCING THE WORDING OF ADHAAN FOR SALAAT TWICE (IN DOUBLES)

The Definition of Adhaan

- **Linguistically:** This means an announcement

- **Technically:** In the legal Shariah this means an announcement of the entry into the time of the obligatory prayer, made by specific expressions or words.

The fact that the Adhaan is made by particular expressions and words means that we cannot say whatever we want.

It is important to note that there are a number of issues of aqeedah that can be derived from the words of the adhaan

Points of Aqeedah

1. Although the words are few and summarized, they contain many issue of aqeedah. When we say "Allahu Akbar" this shows the existence of Allah and confirms His attribute of Greatness.
2. The expressions of shadah, "Ash ha du an lailla ha illaala wa Asha ha do anna Muhammedun Rasoolullah" confirm tawheed, the uniqueness of Allah and the Messengership of Mohamed saw. At the same time the expression negates the shirk or anything being worshipped with Allah.
3. The supplication to falah and salah are an indication or confirmation of the fact that we will be resurrected and that there will be reward or punishment in the next life. When the muadhin says "Come to Prayer, Come to Success" the success is the success of the next life.
4. This adhaan is a manifestation of Islam, openly and publically and an encouragement to the Muslims to coem to jammaah, to unite and come together
5. The virtue of the adhaan is great, as narrated in a hadith in Bukhari, where the Prophet saw said that if the people knew the virtue or reward in the adhaan and praying in the first row, and didn't find a way to decide who would participate in either, except to make lots, then they would have done so.
6. The ruling on the adhaan and ikamah is Fard Kifayah for the men for the five prayers. If one performs it then the rest of the Muslims are free of blame.
7. The legislation of the Adhaan and its history was that Zaid al Ansari had a dream where the words of the adhaan were revealed to him as a means to call the Muslims to prayer. The Prophet saw told him to teach the words to Bilal as his voice was best for calling the Adhaan.

Hadith 61

Narrated Anas: Bilal was ordered to repeat the wording of the Adhan for prayers twice (in doubles) and to pronounce the wording of the Iqamah once (in singles) except Iqaamah (the saying *Qad qaamatisalaat*)

Bukhari

IKTILAAF

A. On the ruling of calling the Adhaan and the Ikamah

1. Imam Ahmed and some scholars from Maliki and Shafee: Adhaan is FARD KIFIYAH. Proof: Bilal was ordered to make the Adhaan in the hadith above. The general principle is that **the command indicates something is obligatory on the ummah, in usool and fiqh.** Also there is a hadith in Bukhari where Huwairith said that the Prophet saw said that whenever the time for prayer comes then one must say the adhaan. **Command indicates obligation.** For the men and not women.
2. Hanafiyah and Shafeeyah said that the Iqamah and Adhaan are not fard but Sunnah. Proof: that on one occasion (the Prophet?) did not make adhaan.

B. Words of Adhaan

1. Should use the wording of Bilal: On the authority of Habafi Abdullah ibn Zaid, the Adhaan which was taught to Bilal was 15 sentences long
2. Should use the wording of Abu Mahudurra – he learnt this wording from Prophet saw while in Mecca: this adhaan uses 19 sentences The two lines of the Shahadah are repeated low and high; the repetition is called at targeeah-targeeah has been confirmed by Maliki and Shafee scholars to be mustahab to carry out.
3. It is permissible to use either wording. The two wordings do not actually contradict each other: they are both authentically reported and one can choose whichever one to say.

C. Tafweeb (Point of Note)

1. In the Sunan of Dawud : There are two adhaans for fajr, one for just before the break of dawn and the other actual Fajr Adhaan. In the first dawn prayer “salaat ul khairul manowm” should be repeated twice. Bilal used to perform the Adhaan before dawn and the second Adhaan was performed by Ibn Umm Maktoom. The first adhaan has these words legislated and they are NOT to be included in the actual Fajr Adhaan. This is the authentic sunnah. Abdullah ibn Umar narrated that these words used to be pronounced in the first Adhaan. Sunan al Kubra. And it is a hasan hadith

Important Points Dervied from the Hadith

1. it is an obligation to make Adhaan and Ikamah. Whenever there is a command it indicates obligation. This is a general rule. The scholars of Usool al Fiqh and of Hadith agree that this is best opinion regarding pronouncing the Adhan and Ikamah.
2. It is mustahab to repeat the word of the adhaan twice and of the ikamah once. This is in spite of the fact it has been reported in some narrations differently.
3. More attention should be given to the adhaan then the ikamah as it is the call to people to come to the salaah whereas the ikamah is pronounced once the people have gathered.
4. The meaning of “twice” means everything except the takbeer which is four times and laillahailulla once at the end.
5. In the ikamah , the meaning of “once” is of everything except the takbeer which is twice at the beginning and at the end. And also “qud qamata salaah” which is twice.

SHOULD THE MUADHIN TURN HIS MOUTH (FACE) AND LOOK FROM SIDE TO SIDE DURING THE ADHAAN

Hadith 62

Narrated Aun bin Abi Juhaifa: My father said: I came to the Messenger of Allah in Makkah and he was (at that time) at al-Atbah in a red leather tent. And Bilal stepped out with some ablution water for him. (What was left of that water) some of them got it (whereas others could not get it) and (those who got it) rubbed themselves with it. Then the Messenger of Allah stepped out wearing a reddish mantle, and I was getting a glimpse of the whiteness of his shanks.

The Narrator said: He (the Prophet) performed the ablution and Bilal pronounced the Adhaan and I followed his mouth (as he turned) this side and that as he said- turning to the right and left: *Come to Prayer . Come to Success.*

A spear was then fixed for him (on the ground). He stepped forward and said two rakats of Zuhr while there [passed in front of him a donkey and a dog and these were not stopped. He then said two rakats of Asr prayer and then he continued performing two rakats till he came back to al Madina.

Muslim

Another Narration

Narrated Aun bin Abui Juhaifa: My father said: I saw Bilal turning his mouth (face) from side to side while pronouncing the Adhaan (for the prayer)

Bukhari

Another Narration:

..My father said: I saw Allah's Messenger at a place called al-Atbah. Bilal came and informed him about the Prayer and then came out with an Anza (spear) and planted it in front of Allah's Messenger at al Atbah and pronounced the Iqamaah for the Prayer.

Bukhari

General Meaning: Bilal stepped out with the remaining water and some of the people got it and rubbed themselves with it to try and get the blessings from it.

Important Points Derived from the Hadith

1. It is legislated for the Muadhin to turn to the right and the left when saying the words of the adhaan: "*haya las salaah. Hayalallah*" so that the words will carry to all the people. "*Come to Prayer, Come to Success*"
2. It is legislated to shorten the four rakat salaah to two rakaat on a journey
3. It is legislated to use the sutra, even for the imam, even if in Mecca
4. The Hadith shows the intensity of the love of the Companions for the Prophet
5. The wearing of red clothing is prohibited for men and some scholars such as Ibn Kayyim said the garment the Prophet saw had was clothing which had lines of red and black and the majority was black.

THE ADHAAN BEFORE AL-FAJR

Hadith 63

Narrated Ibn Umar and Ayesha: The Prophet said: Bilal pronounces Adhaan at night, so eat and drink Suhoor until Ibn Maktoom pronounces the Adhaan

Bukhari

Important Points Derived from the Hadith

1. The permissibility of making adhan before the actual break of dawn
2. Permissibility of taking two muadhin in one masjid. But the time of the adhaan of each of them should be well known so the people are not confused.
3. The permissibility of using a blind man as a muadhin
4. It is mustahab to inform the people if the imam takes two muadhin for his masjid.
5. It is mustahab to keep eating and drinking until one is sure that the break of dawn has appeared and one should not stop eating until the actual break of dawn.
6. The permissibility of accepting information from **one** reliable informant. The Muadhin is reliable so we rely on him if we trust him. So in this case one testimony is enough.

WHAT TO SAY ON HEARING THE ADHAAN

Hadith 64

Arrated Abu Sa'eed al Khudree: Alah's Messenger said: Whenever you hear the Adhaan, say just as the Muadhin is saying
Bukhari

Important Points Deriived from the Hadith

1. It is legislated to answer the Muadhin with the same words.
2. One must repeat **after** the Muadhin has finished the sentence. This can be seen by the wording of the hadith in the sentence "*tha koo loo..*" **then** say *what he says*"
3. Person who hears should respond in every situation unless in bathroom. Every zikr has a situation and we should not let it pass by. Once the Adhaan has finished we have allowed the chance to gain reward to pass us by.
4. Apparent meaning of the wording suggests that the person who hears the Adhaan should repeat the words exactly, but in other hadith it is indicated that one should repeat everything except when the Muadhin says "*Hayalul lafalah Hayalulsalaat*" In which case you say after it, "*La Hawla wa la Kuwa tha illa billa*" – *There is no Might nor Power except Allah*: This dua is from Bukhari

Hadith 65

Narrated Saalim ibn Abdullah: Ibn Umar said: Allah's Messenger used to offer the Nawafil prayers (non obligatory) on the back of his Raahilah (mount) by nodding his head, facing any direction. Ibn Umar used to do the same
Bukhari

In another narration:

..Allah's Messenger used to offer the Witr prayer on the back of the camel (while on a journey)
Bukhari

In another narration:

..but Allah's Messenger never did that in offering the prescribed (compulsory) prayers
Bukhari

In another narration:

..The Prophet used to offer the voluntary prayers- by signs- while a traveller, riding upon his mount in whatever direction it faced, but not the compulsory prayers. He also used to offer the witr prayer on his mount.
Bukhari

The Kaaba is where all the Muslims face when praying. It shows their unity and is a symbol of tawheed.

One of the preconditions of Salaat is that one should be facing the kaaba otherwise the prayer is not acceptable.

General Meaning :

The Obligatory and voluntary prayers share a common ruling in general but there is a difference which aims at reducing the burden and responsibility in the voluntary prayers.

Important Points Derived from the Hadith

1. The Hadith shows the permissibility of performing voluntary prayers, if one is a traveller, on the riding animal. The fact that Ibn Umar was practising this is proof that it was not later abrogated.
2. The person who prays voluntary prayers should face the kibra at the beginning and then carry on praying regardless of where the animal turns. Imam Ahmad, based on sahih hadith from Anas who reported that whenever the Prophet saw was travelling, if he wanted to make voluntary prayers, he would face the kibra and then carry on praying wherever the animal turned.
3. One should only pray on a riding animal if it is a necessity
4. The kibra for the one on a riding animal is wherever the animal is facing
5. The witr prayer is not wajib as the Prophet used to only make voluntary prayers on a riding animal and not obligatory prayers. Therefore, because he prayed witr on his riding animal, this inadvertently shows that witr is not obligatory.
6. Whenever there is a need to do something, then the Islamic law gives some ease to allow Muslims to do what otherwise they might not be able to do. This ease is provided by Allah. **RULE: Hardship facilitates ease**
7. The great virtue of the Shariah which encourages the believers to do more good deeds by making things easier for us.
8. We cannot use **this** hadith as proof that one should lower the head more for sajdah than rukoo. (this is reported in other hadith but not in this one)
9. The permissibility of abandoning facing the kibra whilst on a journey. (Muslim/Bukhari)

CHANGE OF KIBLA FROM BAIT-L-MAQDIS (JERUSALEM) TO THE KA'ABAH

Hadith 66

Ibn Umar reported: As the people were praying the dawn prayer (Subh) at Qubaa, a man came to them and said: it has been revealed to the Messenger of Allah during the night and he has been directed to turn towards the Ka'abah. So turn towards it. Their faces were towards Syria (Shaam) so they turned around towards the Ka'abah.
Muslim

General Meaning: when the Prophet migrated to Medina there was a wisdom which caused Allah to change the Kibla from Jerusalem to Mecca which is the kibra of all the previous Prophets. **Surah Baqara 2:144** was revealed regarding this:

"Verily! We have seen the turning of your face towards the Heaven. Surely, We shall turn you to a Qiblah that shall please you, so turn your face in the direction of Masjid al-Haram. And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly the people who were given the Scriptures (Jews and Christians) know well that (your turning toward the direction of the Ka'aba in Mecca in prayers) is the truth from their Lord. And Allah is not unaware of what they do" Al Qur'an Surah 2:144

Important Points Derived from the Hadith

1. In the beginning of the Hijra was to Bait al Maqdis in Jerusalem and then it was changed to the Kaaba.
2. The Qibla of the Muslims has remained firm and constant to the Ka'aba in Mecca.
3. It is obligatory on whoever sees the Kaaba to face it directly when praying and for whoever cannot see it, he should face in the general direction of Mecca.

4. The Ka'aba is the best place on the earth as Allah would not have chosen it for the Ummah otherwise.
5. This hadith is a proof that abrogation is allowed in Islam unlike the Jews.
6. Whoever faces a direction in salaah and then realises it is wrong there is no need to stop praying but simply to turn to the correct direction.
7. Concerning Khabar Ahad: these are those reports that come from one or two narrators and are acceptable if they are authentic, reliable narrators. We have to believe, accept and act upon these reports, even if there is something contrary to it.
8. A movement or action even if it is slight is permissible if it is for some benefit. (ie changing direction of prayer)
9. Imam Tahawi, regarding this hadith, said that there is an indication that whoever doesn't know the obligation placed on us and whoever the dawah of Islam does not reach, Allah does NOT make a thing obligatory on them until the knowledge reaches them
10. Some scholars of Usool al Fiqh hold the understanding that knowing a ruling is a condition for a person becoming responsible for carrying it out.

TO OFFER THE NAWAFIL (NON OBLIGATORY) PRAYERS WHILE RIDING A DONKEY

Hadith 67

Narrated Anas ibn Sereen: We went to receive Anas bin Malik when he returned from Shaam and met him at a place called Ain at-Tamr. I saw him offering prayer riding a donkey, with his face to this direction (ie to the left of Qibla). He said to him: I have seen you offering the prayer in a direction other than that of the Qiblah. He replied: If I had not seen Allah's Messenger doing it, I would not have done it.

Bukhari

Important Points Derived from the Hadith

1. It is not made clear as to whether or not the prayer performed by Anas bin Malik is obligatory or voluntary but it is well known and understood that it is voluntary
2. The Qibla of the praying person on a riding animal is in whatever direction the animal is facing
3. This hadith indicates the permissibility of offering voluntary prayers riding on an animal, even if it is a donkey. This is an indirect proof that the animal is clean.

Tayseer Al-Allam Sharh Umdah Al-Ahkam

The Book of Salaah: Part Two

Shaykh Abdullah Ibn Abdur-Rahmaan Ibn Salih Aal Bassam

LECTURE NUMBER NINE

The straightening of the rows is amongst those obligatory and good things which make your Salaah a good and perfect one

Hadith 68

Narrated Anas bin Malik: The Prophet said: Straighten your rows as the straightening of rows is essential for the perfection (completeness) of the Salaah.

(al Bukhari 1/409, no.723 (new edition), Muslim 1/238, no.871)

Important Points Derived from the Hadith

1. When we straighten our rows it is a sign of completion and perfection of the salaah.
2. It is legislated in Islam to straighten the lines. The people must stand evenly on one straight line
3. The straightening of lines is a sign of the completion of salaah therefore, for this reason, it is MUSTAHAB. This is the opinion of the majority. Another opinion is that this straightening of the lines is WAJIB (obligatory). The proof of this is the hadith "*Either you make your lines straight or Allah will disfigure your faces*". Scholars say this means Allah will cause there to be confusion and dissension amongst the people, which indicates that it is obligatory to straighten the lines.
4. It is MAKROOH for the lines to be crooked because being crooked is a sign of imperfection in the salaah.
5. The virtue of salaah in congregation because the reward achieved from straightening the rows only happens when praying in jamaah.
6. The hikma (wisdom) of straightening the rows is so one is in agreement with the angels in straightening their rows.

In Muslim on the authority of Jabir, he said: "The Messenger of Allah came out to us and said "Will you make your lines straight as the Angels make their lines straight in front of their Lord?" We said: "O Messenger of Allah! How do the Angels line themselves up?" And he mentioned two things. He said: "They complete the first row before starting another row and when they line up in any line they line up close to each other without leaving any spaces between them."

Straightening the Rows at the time of Iqamah and after it (immediately)

Hadith 69

Narrated an-Numan ibn Bashir: The Prophet said: "Straighten your rows or Allah will alter your faces (or create dissension amongst you).
(Al-Bukhari 1/407, no. 717 (see no. 691))

Muslims's Narration

The Messenger of Allah used to straighten our rows as if he were straightening an arrow with their help (ie with the help of the straightened row) until he saw that we had learnt it from him. One day, when he came out, stood up (for prayer) and was about to say "Allah hu Akbar" when he saw one man, whose chest was bulging out from the row, so he said "Servants of Allah, you must straighten your rows or Allah will alter (disfigure) your faces (or create dissension amongst you).
(Muslim 1/238, no. 875)

Important Points Derived from the Hadith

1. Apparent meaning of the hadith is that straightening of the rows is WAJIB due to the stern warning for those who do not do it. **BUT** in other authentic hadith, the severity of this warning seems to be reduced so that it seems as though that rather than Wajib it is MUSTAHAB instead and it is MAKROOH to make the row crooked- that the salaah is not perfect if the row is not straight but not that the prayer is INVALID. (This is the majority opinion).
2. The hadith shows the attention, care and concern that the Prophet went through to straighten the rows personally. This shows that the straightening of the rows is the responsibility of the Imaam.
3. **General principle: The reward for something is similar to the deed done**
This is illustrated by the prophet when he threatened those who did not straighten the lines with disfigurement of their faces.

The anger of the Prophet (saw) on those who did not straighten the rows is seen in this hadith. We should, therefore, be cautioned against taking this issue lightly. The permissibility for the Imaam to speak between the Ikaamah and the start of the prayer if there is a need for such.

To offer Salaat on the Haseer (mat)

Hadith 70

Narrated Anas ibn Maalik: My grandmother, Mulaika, invited Allah's Messenger for a meal which she herself had prepared. He ate from it and said: "Get up! I will lead you in salaat". Anas added: I took my *Haseer* (mat), washed it with water as it had become dark because of prolonged use, and Allah's Messenger stood on it. The orphan and I aligned behind him and the old lady, Mulaika, stood behind us. Allah's Messenger led us in the Salaat and offered two rakaat and then left.

(al-Bukahri 1/255, no. 380)

Important Points Derived from the Hadith

1. The correctness of making a line with a child who has not reached puberty. (*yatheem* is the name for an orphan whose father has died and he has not reached the age of puberty)
2. It is preferable for one following the Imaam that he should stand behind the Imaam and the place of women is behind the males.
3. A woman alone can make a line by herself. Normally, noone should pray in a line alone. If only one male then he should stand beside the Imaam. If there are more males, then they should form a separate line.
4. The permissibility of praying nawafil prayers in jamaat even though it is not legislated. This is not a regular or a consistent practice of the Prophet (saw) but it is permissible (on occasion)
5. One can make salaat with the intention of teaching others. Also, if there is some other beneficial or religious purpose, one can make salaat even if it is not the time for it.
6. The humility and humbleness of the Prophet (saw) in responding to the invitation of this elderly woman.
7. It is MUSTAHAB to respond to an invitation, especially if you will cause some happiness, joy etc in the hearts of the Muslims or for any other beneficial reason. This is in the case of ordinary events. In the event of a walima it is obligatory to respond.

If the Imaam has not had the intention of leading the prayer and then some persons join him and he leads them

Hadith 71

Narrated Ibn Abbas: Once I passed the night in the house of my aunt Maimoona. The Prophet stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.

(al-Bukhari 1/255, no. 380)

Important Points Derived from the Hadith

1. It is preferable to stand on the right if there is only one follower.
2. Prayer is correct even if one stands on the left side and the right side is free.
3. The follower who is alone, if he is standing on the left and is instructed to change position to the right, he should do so by going behind the imaam and not in front.
4. If anyone does something during salaat to correct the salaat, then there is no harm in it, although normally one should not do any actions that are not part of the salaat.
5. It is acceptable for an adult and a child to make a line
6. It is legislated to pray at night. It is MUSTAHAB
7. Ibn Abbas and his keenness for getting knowledge and implementing it. He did not just watch the Prophet (saw) get up for prayer but he got up and joined him in order to implement the knowledge. This is a lesson for us.
8. It is NOT a condition for salaat that the Imaam has to have the intention of leading the prayer *before* the prayer .

LECTURE NUMBER TEN

The sin of the one who raises his head before the Imaam (raises his head)

Hadith 72

Narrated Abu Hurairah: the Prophet (saw) said: 'Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey? Or his figure (face) into that of a donkey?'

(al-Bukhari 1/395, no. 691)

Important Points Derived from the Hadith

1. The prohibition of raising one's head from bowing or prostrating BEFORE the Imaam – the prohibition is indicated by the threat of the punishment. Allah does not give such a severe threat except for things which are obligatory. If done intentionally, then the salaah is INVALID.
2. Preceding the Imaam in ANY act of the Salaah is prohibited. This is understood by qiyas. There is also another hadith narrated by Abu Hurairah who said the Prophet said: *"Whoever bows or rises up before the Imaam, his forehead is in the hand of the Sahib"*
3. The obligation for the followers to follow the Imaam.
4. The reward for a thing is like the action itself (in good and bad)
5. The one who precedes the Imaam is threatened with transformation of their figure or their face to one of a donkey due to the similarity between that person and a donkey in their stupidity. The one who precedes the Imaam cannot finish the salaah before the Imaam, so there is no benefit in racing the Imaam, indicating stupidity and a weakness of the intellect.
6. A person racing the Imaam shows his hastiness in wanting to finish the Salaah. This is a sickness and the cure is reminding oneself that one CANNOT finish before the Imaam and thus restrain oneself.
7. The threat of transformation is a matter that IS possible even though there has been no report of such. This has led scholars to conclude that it does not have a literal meaning. Perhaps it means a person's nature or disposition will be transformed to one of a donkey (ie stupidity and stubbornness)

The Imaam is meant to be followed

Hadith 73

Narrated Abu Hurairah: the Prophet said: "The Imaam is to be followed. Say the Takbeer when he says it, bow if he bows, if he says *Sami Allahu liman hamida*, say: *Rabbana wa lakal Hamd*, prostrate if he prostrates and pray sitting altogether if he offers the Salaah sitting.

(al-Bukhari, 1/414, no. 734 (1.408, no. 722)

To offer the Salaah when sitting

Hadith 74

Narrated Aisha: Allah's Messenger (saw) offered the Salaah in his house while **sitting** during his illness and the people offered Salaah behind him **standing** and he pointed to them to sit down. When he had finished the Salaah, he said: "The Imam is to be followed and so when he bows you should bow and when he lifts his head you should also do the same".

(al-Bukhari 2.134, no. 1113; see also 1114 from Anas ibn Maalik)

Important Points Derived from the Hadith

1. It is wajib for the followers to follow the imaam and it is forbidden to precede him in any action
2. The prohibition of contradicting the Imaam. The salaah becomes INVALID (Ikhtilaaf on this point)
3. It is preferable for the followers to perform all actions AFTER the imaam, not with or BEFORE him. Also it should be done **immediately** after. To do the action with him is MAKROO.
4. If the Imaam is sitting then the followers should also sit. (this is to achieve the imitation of the Imaam – there is Ikhtilaaf on this point)
5. The follower should say “*Rabbana wa lakalhamd*” when the Imaam says, “*Sami allahu Liman Hamida*”. If one is praying alone then one should say both these statements.
6. The wisdom that the Imaam is made to be followed in the Salaah is so that he is an example for the people to follow
7. The permissibility of pointing in the salaah if there is a need. This does NOT invalidate the salaah. This is a general rule for any action if there is a need.
8. Following the Imaam has precedence over any other action in the salaah (ie followers were able to stand but they were told to sit- following the Imaam is 1st priority.)
9. **Indirect Point-** Obedience to leadership, system and rulers as long as they do not order us to do something against Allah. Just as there is a system and a leader in Salaah, there should be the same in society. When we follow the Imaam etc as an act of worship, then it becomes an act of worship.

Extra Hadeeth

...So Abu Bakr led the Salaah in those days (during the Prophet's final illness) when the Prophet (saw) felt a little better, he came out for the Zuhr prayer with the help of two persons one of whom was al-Abbas, while Abu Bakr was leading the people in Salaah. When Abu Bakr saw him (the Prophet) he wanted to retreat but the Prophet beckoned him not to do so and asked them to make him sit beside Abu Bakr and they did so. Abu Bakr was following the Prophet (saw) in the Salaah and the people were following Abu Bakr. The Prophet offered Salaah sitting...(Al-Bukhari. Vol 1/391, no 687)

Extra Hadeeth

Narrated Anas bin Maalik: Once Allah's Messenger rode a horse and fell down and the right side of his body was injured. He offered one of the Salaah while sitting and we also offered salaah behind him, sitting. When he completed the Salaah, he said, "The Imaam is to be followed. Offer Salaah standing if he is offering the salaah standing..and offer the Salaah sitting (all of you) if he is offering the Salaah sitting.

Humaidee said: the statement of the Prophet (saw): "*Offer the Salaah sitting if he, (the Imaam) is offering the salaah sitting*" was said in his former illness (during his early life) but later on the Prophet offered the Salaah sitting (in his final illness) and the people offered the Salaah **standing** behind him and the Prophet **did not order them to sit**. So one has to follow the last action of the Prophet (saw) (al-Bukhari 1/394, no. 689; see also hadeeth no. 5658, vol 7)

LECTURE NUMBER ELEVEN

When Should those who are behind the Imaam prostrate?

Hadith 75

Narrated al-Baraa' (Ibn Aazib) and he was not a liar): when the Messenger of Allah (saw) said "*Sami Allahu Liman Hamidah*" none of us bent his back (for prostration) until the Prophet prostrated and then we would all prostrate after him.
(Al- Bukhari, 1/394, no. 690 new edition)

Important Points Derived from the Hadith

1. This is a description of how the Companions used to follow the prophet (saw) in salaah and how they would not move from standing to prostration until he was in the prostration position fully.
2. It is required that we should follow the imaam in the Salaah. We should not precede him – this is forbidden and INVALIDATES the salaah. Noone should move along with him because this is MAKROOH, although it does not invalidate the Salaah but causes a defect in the Salaah. Noone should delay after the Imaam for a long time- we should follow his actions immediately.
3. It is a proof of the length the person stands for after rising from rukooah. **Tah'maniyah** (calmness) in each position. Illustrated here in how the Sahabah stood calmly while the Prophet (saw) went into the Sajdah. Only once he had gone into full sajdah would they move. The Imam should also have calmness (as reported in other hadith)

Saying of Ameen aloud by the Imaam

Hadith 76

Narrated Abu Hurairah: The Prophet said: Say *Ameen* when the imaam says it; and if the *Ameen* of any one of you coincides with that of the angels then all his past sins will be forgiven. Ibn Shihaab said: Allah's Messenger (saw) used to say *Ameen*
(Al-Bukhari 1/435, no. 780)

Important Points Derived from the Hadith

1. It is legislated for the Imaam, follower and the one praying alone to say "*Ameen*" after Al-Fatiha
2. The Angels say "*Ameen*" to our du'a "O Allah answer (the supplication)" The intended meaning of the Angels saying '*Ameen*' are those Angels who witness the Salaah in the Heavens or on the Earth.

Extra Hadeeth

Narrated Abu Hurairah: Allah's Messenger said: if any one of you says *Ameen* and the Angels in the Heavens say *Ameen*, and the former coincides with the latter, all his past sins will be forgiven.
(Al-Bukhari 1/435, no. 781)

This hadith is an indication that it refers to the Angels who say '*Ameen*' in the Heavens.

3. The virtuous nature of saying “*Ameen*” because it is a cause for one’s sins being forgiven. Some scholars say this refers to minor sins. Major sins require tawbah.
4. It is expected for the one who is supplicating and the one saying *Ameen* that both should have consciousness of the meaning of the supplication so it is not just words.
5. Imam Bukhari used this hadith as proof that *Ameen* should be said out loud. (Followers say *Ameen* at the same time as the Imaam says it, therefore the Imaam must be saying the *Ameen* out loud for the followers to know when to say it.) this is the majority opinion.
6. It is preferable for the one who is supplicating to imitate the Angels in all of their characteristics that are a reason for the acceptance of du’a. such as being in a humble state of mind, being in tahara, having consciousness of Allah, one’s clothing food and drink being from halal means, and one should hope and expect that one’s supplication will be answered.

Al-Imaam al-Bukharee mentioned the following sayings of the scholars:
Ataa’ said: *Ameen* is an invocation. **Ibn az-Zubair** and the people behind him said *Ameen* loudly until the masjid echoed. **Abu Hurairah** used to call out to the Imaam. “Do not say *Ameen* before me” (before I join the row for prayer) **Ibn Umar** never missed *Ameen* and he used to urge the people to say it. (Naafi’ continued): I heard something good about it from him (concerning the reward or benefit of saying *Ameen* loudly)
 (Al-Bukhari 1/434-435, Chapter 111)

When offering the Prayer alone, One can prolong it as much as one wishes

Hadith 77

Narrated Abu Hurairah: Allah’s Messenger said: “If anyone of you leads the people in prayer, he should shorten it for amongst them are the **weak**, the **sick** and the **old**; and if anyone amongst you offer prayers alone then he may prolong (the prayer) as much as he wishes.”
 (Al-Bukhari 1/400, no. 703)

In other narrations:

“..amongst them are the **sick**, the **weak** and the **busy** (those who have something urgent to attend to)”

(Al-Bukhari 1/110, no 90)

“...behind him are the **weak**, the **old** and the **busy**.”

(Al-Bukhari 1/400, no. 704)

“..amongst them are the **sick**, the **old** and the **busy**.”

(Al-Bukhari 8/80, no. 6110)

Can a Judge give a judgement or formal Legal opinion while he is angry

Hadith 78

Narrated Abu Mas’ood al-Ansaree: A man came to the Messenger of Allah (saw) and said: “O Allah’s Messenger! By Allah I fail to attend the morning congregational prayer because so-and-so (ie Muadh ibn Jabal) prolongs the prayer when he leads us in it” He (the narrator) then said: I had never seen the Prophet more furious I giving advice then he was on that day. He (the Prophet) the said: “O People! Some of you make others dislike (good deeds, ie salaah etc) So whoever amongst you leads the people in prayer, he would shorten it (make it brief) because amongst them are the **old**, the **weak** and the **busy** (those who have something urgent to attend to)
 (Al-Bukhari 9/169, no. 7159)

Important Points Derived from the Hadith.

1. It is obligatory for the Imam to be brief according to the Sunnah and taking into consideration the kind of people you are leading – the young or old etc.
2. The Prophet (saw) was angry with those making hardship on the people by lengthening the prayer – he considered it as making a fitnah for the people.
3. Permissibility of lengthening the prayer if one is praying alone (as long as it is within the time of the prayer)
4. It is obligatory for the Imaam to consider those who are unable to stand for long and those who have needs.
5. There is no harm in lengthening the prayer if those in congregation are few and they ask for the prayer to be lengthened- then it would not be a hardship
6. It is expected that everyone should make the road to doing good, easy for others so that we love to do good and encourage each other to do acts of obedience to Allah

LECTURE NUMBER TWELVE

What to say after the Takbeer (Allah hu Akbar)

Hadith 79

Narrated Abu Hurairah: Allah's Messenger (saw) used to keep silent between the takbeer and the recitation of Quran (Surah Al-Fatiha) and that interval of silence used to be a short one. I said to the Prophet: "May my parents be sacrificed for you! What do you say in the pause between takbeer and recitation?" The Prophet said: "I say:

O Allah! Set me apart from my sins (faults) as the East and the West are set apart from each other;

O Allah! Clean me from sins as a white garment is cleaned of dirt (after washing);

*O Allah! Wash off my sins with **water, snow and hail.**"*

(Al-Bukhari 1/417, no. 744)

Muslim's Narration:

(What is to be recited between Takbeeratu-l-Ihram and Recitation of the Qur'an)

Abu Hurairah reported that Allah's Messenger (saw) used to keep silent for a short while between the takbeer (at the time of opening the prayer) and the recitation of the Qur'an. I said to him: "Messenger of Allah (saw) for whom I would give my father and my mother in ransom! What do you recite during your period of silence between the takbeer and the recitation?" He said: I say (these words)

O Allah! Remove my sins from me as Thou hast removed the East from the West.

O Allah! Purify me as a white garment is purified from filth.

*O Allah! Wash away my sins with **water, snow and hail**"*

(Muslim 1/295, no. 1245)

Important Points Derived from the Hadith

1. It is MUSTAHAB to make the opening supplication for the salaah
2. The Prophet (saw) used to recite this supplication between the takbeer al-Ihram and the opening prayer in all prayers
3. The recitation for this supplication is done silently even in the prayers said out loud (Fajr, Maghrib and Eisha)
4. The Prophet (saw) did not make lengthy supplications when he was leading the people in obligatory prayers whereas while alone, he would supplicate for hours.
5. An indication of the desire and eagerness of the shaba to follow the Prophet in everything – in his actions and his silence.
6. At the time of supplication one should ask for more and more even it is the same thing asked for in different words. It is recommended to do so. In this supplication, the Prophet asked for the removal of sins three times in three different ways. It is recommended to change the wording each time we ask.

Benefits Derived from the Hadith

1. It has been confirmed that the Prophet (saw) used to open with different supplications, not just one. This hadith gives only one. Another is: "*I have turned my face to the One Who created the heavens and the Earth..*" Imam Ahmad preferred "*Subhana Kallahumma Wabihamdika..*" because of what it contained of the glorification of Allah and declaration of tawheed.. The Sheikh says we should NOT restrict ourselves to just one supplication but use all of them so we would be more perfect and complete in following the way of the Prophet (saw). He used different supplications at different times. It is expected that we recite LONG supplications when we are alone and shorter ones in congregation.
2. Hot water is usually used to clean things better than cold but in this hadith we see that sins are asked to be removed with cold things. Why is this? The Sheikh says the best reply is from Ibn Kayyim who reported from Ibn Taymiyyah that since sins have an element of heat in them, the best thing to clean them or remove them are the cold things such as water, snow and hail.

LECTURE NUMBER THIRTEEN

The Excellence of the Prayer and the Way it begins; the excellence of Bowing and Prostration and Moderation in them, etc.

Hadith 80

Ayesha reported: The Messenger of Allah (peace_be_upon_him) used to begin prayer with takbir (saying AllahuAkbar)

And he began the recitation with: "Alhamdulillah hi rabilalameen" ("Praise be to Allah, the Lord of the Universe.")

When he bowed he neither kept his head up nor bent it down, but kept it between these extremes;

When he raised his head after bowing he did not prostrate himself till he had stood erect;

When he raised his head after prostration he did not prostrate himself again till he sat up(peace_be_upon_him)

At the end of every two rak'ahs he recited the tahiyah; and he used to place his left foot flat (on the ground) and raise up the right;

He prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast.

And he used to finish the prayer with the taslim.

(Sahih Muslim 1/258, no 1005)

Side Point

This hadith was only reported by Muslim. As opposed to most of the other hadiths in the Sharah which are reported by both Muslim and Bukhari.

It has a defect in the authenticity in its chain as one narrator, Abi al-Jawza has reported from Ayesha but the scholars of hadith say there is no proof that he heard any such hadith from Ayesha at first hand so there must be another person in the chain who is missing but as missing it becomes a broken chain making it weak. Imam Muslim narrated the same hadith through another isnad by Awzai which was narrated from writing by his Sheikh (acceptable form of narrating) Both hadith become sahih therefore as they are supported by each other.

Important Points Derived from the Hadith

1. Ayesha narrated those things which are considered to be the normal practice of the Prophet. This is understood by the words "ka na rasool" which means "regularly"
2. We understand the obligation of saying the takbeer al Ihram which prohibits a person from doing or saying anything contrary to salaah actions. No other expression can take the place of "Allah ho Akbar". The specific use of this takbeer is a matter of worship and matters of worship rest upon and stop on the Qur'an and the Sunnah- not a matter of opinion.
3. It is wajib to recite the Fatiha. In other hadiths it is shown that it is mustahab without necessarily saying Bismillah out loud. (Say the Bismillah in a low tone)
4. The best bowing is with the back straight, not up or down.
5. The obligation of rising up from the rukoo to standing. One must stand erect before prostrating.
6. The obligation of sujood: Must rise from sajda and sit up straight between the two prostrations.
7. At- Tahiyah is obligatory in 1st and 3rd rakat.
8. It is legislated in the Shariah for the praying person to make **iftiraash** (sit on left foot and raise up right)- Hanbal madhab. This is NOT on the last sitting- on the last sitting one must do **Tawaruk** (prop up right foot and sit with the backside on the floor- left foot under the right shin.) It is mentioned in another hadith that this is to the exclusion of women based on a hadith from Abu Dawud but that hadith is considered as musraeel – unauthentic -because it has a broken chain. *In the*

*hadith it was narrated that the Prophet (saw) told two women who were praying to hold their bodies close to the earth while doing sajdah. The Scholars say there are **no** authentic hadith saying that there is a distinction between men and women praying therefore, based on the generality the same rules apply for men and women. "Verily women are the other half of men" Therefore it is the same for women unless there is specific evidence to prove otherwise.*

9. Do not imitate the Shaitaan in sitting. Avoid all sittings which are not like the Prophets. It is considered to be makrooh (unless there is a lack of ability).
10. Do not imitate wild beasts in prostration. This is a prohibition for to do so is an indication of weakness and laziness.
11. One must close or seal the salaah with salaam. It is a supplication for those in jamaah and those absent. May Allah protect them and guard and care for the believers.

LECTURE NUMBER FOURTEEN

To Raise both Hands on Saying the First Takbeer Simultaneously with opening the Salaat

Hadith 81

Narrated Salim ibn Abdullah: My father said, "Allah's Apostle used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the *Takbir* for bowing. And on raising his head from bowing he used to do the same and then say "*Sami a-l-lahu Liman hamida ,Rabbana wa laka-l-hamd.*" And he did not do that (i.e. raising his hands) in prostrations.

(Al-Bukhari 1/414, no. 735)

In another narration:

..But he did not do the same on prostrating and on raising up the head from prostration

(Al-Bukhari 1/415-416, no. 738)

In another narration:

..and he used to do the same on rising from the second rakat (for the third rakat). Ibn Umar said: The Prophet used to do the same.

(Al-Bukhari 1/416, no. 739)

The Prophet raised his hands on four actions:

1. When he raised his hands to his shoulders/ears on the opening takbeer
2. When about to bow
3. When he raised his head from bowing
4. When rising from the 1st sitting for *tashahhud* (standing up for the third rakat)

Important Points Derived from the Hadith

1. It is considered to be **MUSTAHAB** by *Ijmaa'* (consensus) of the scholars, to raise the hands on the opening takbeer; while the **majority** agree to it at the time of bowing and rising up from it.
2. The raising of the hands is to the level of the shoulders or the ears or somewhere between the two.
3. The Prophet (saw) did **not** raise the hands when going into sujood
4. There are many points of wisdom in raising the hands:-

The scholars have reached a consensus (*Ijmaa'*) that

(1) It is an act of *ibadah* for the hands.

In searching for other wisdoms, some said:

(2) It is a means of *Zeenah* (beautification) for the prayer, (3) It raises the curtain of unmindfulness from between Allah and His

slave, (4) The moving of the body-parts (hands) is a means to activate the heart [and increase consciousness of Allah], (5) Ash-Shaafi'e said that it is an exultation or glorification of Allah. It demonstrates the love we have for the Prophet in that we are following his *Sunnah*.

LECTURE NUMBER FIFTEEN

To Prostrate on Seven Bones (Including the Nose)

Hadith 82

Narrated Ibn Abbass: the Prophet said: I have been ordered to prostrate on seven bones, ie on the forehead (along with the tip of the nose) and the Prophet pointed towards his nose, both hands, both knees and the toes of both feet, and not to gather (fold, roll up the clothes or the hair).

(Al-Bukhari 1/451, no. 812)

Important Points Derived from the Hadith

1. It is wajib to make sajdah on all these seven bones and this is the madhab of Imam Ahmad. This ruling has been taken from the term "...I have been ordered.."
2. Prostration is a fulfillment of the obligation to prostrate and an expression of exultation and glorification of Allah and also an expression of humility and humbleness of the one prostrating in front of Allah. It is considered an act of worship whose exclusive right belongs to Allah and it is not permissible to prostrate to anyone or anything else.

Points of Benefit

- There is no harm if a person prostrates on a barrier between the body and the ground as long as it is not the members of the body which are used in prostration (eg the hands)
- It is makrooh to prostrate on anything connected with the head (eg khimar) (unless there is a need such as hot or cold earth etc)
- It is not makrooh to prostrate on any other barrier which is not connected with the head such as a mat.
- The placing of the body parts on the ground should be in a certain order. According to the Sheikh one should prostrate on knees first, then the hands and then the forehead

Aside Note: *(There is Ikhtilaf on this point: Ibn Baaz's personal preference is the knees first unless there is some need to do otherwise but Albani cites the hadith of Ibn Kumaiza and says the most correct opinion is to use the hands first and then the knees and then the forehead, saying that any opinion in conflict with this is inauthentic based on the hadith cited in Abu Dawud where the Prophet used to order his companions to put their hands down first and this hadith has been declared authentic: He said that if anyone goes into sajdah, then he should NOT go down to the sitting position as a camel does but he must put his two hands before he puts down his knees." And this opinion is the most correct opinion as the knee of the camel is in his forearms and not in the hindlegs which has led to confusion amongst some scholars.)*

Pronouncing the Takbeer in Salaat

Hadith 83

Narrated Abu Hurairah: Whenever Allah's Messenger stood for salaah he said *Takbeer* (AllahuAkbar) on **starting** the prayer and then on **bowing**. (On rising from bowing he said) **Sami'Allahuliman hamida**, and then while standing straight he used to say: **Rabba na lakal Hamd**. Al-Laith said: "(The Prophet said: **Wa la kal Hamd**) He used to say *takbeer* on **prostrating** and on *raising* his head from prostration: again he would say *takbeer* on **prostrating** and on **raising** his head from prostration. He would then do the same in the whole of the prayer till it was completed. And on raising from the second Rakat **after** sitting (for *At-Tahiyat*) he used to say *Takbeer*."

Hadith 84

Narrated Mutarif bin Abdullah: Imraan bin Hussain and I offered the prayer behind Ali ibn Abi Thalib: When Ali **prostrated**, he said the takbeer, when he **raised** his head, he said Takbeer, and when he got **up** for the third Rakah he said the Takbeer. On completion of the prayer Imraan took my hand and said: *This (Ali) made me remember the salaah of Muhammed*. Or he said: *He led us in salaah like that of Muhammed*

NOTE

Not all these takbirat were accompanied by raising the hands. The hands are only raised in four places based on other authentic hadith.

Important Points Derived from the Hadith

1. Amongst the things in the hadith that it is legislated in the Shariaah to do is:
 - Takbir al –Ihraam (while in standing position)
 - Takbir when bowing (when in the process of bowing)
 - “SamiAllah Hawliman Hamida” should be said by the Imaam in congregation prayer and by the one praying alone and “Rabaana WalakalHamd” should be said by the Imama, those praying behind him and by the one who is praying alone.
 - One should be in a calm state (tah’maninah) in prayer. One should pause in the standing position.
 - The takbeer to indicate going to sajda should NOT be accompanied by the raising of the hands
 - Takbeer should be said in between the two prostrations
 - All of these takbeers should be done in every rakaat of every prayer
 - There is another takbeer at the beginning of the third rakaat
2. One should not make the takbeers before or after the motions but during the action. This is indicated by the use of the word “Heena” which implies while doing something. Imaam ibn al Dakik al-Eid said this has been the constant action of the Muslims and imaams of fiqh in all the lands
3. Nasiruddin ibn Munir said: Repetition of the takbeer in all the rakaats is like the renewal and reinforcement of one’s intention (niya) to keep it pure and clear.

Extra Point of Benefit

It is reported in some hadith when standing after rising from rukoo one should say *Rabba na lakalhamd* and in others *Rabana wa lakal Hamd*

Both these sayings are confirmed and established. Also it has been reported as *Allah humma* at the beginning of the two Dhikrs as mentioned by Albani

The second saying is the strongest and the most preferable Dhikr, cited by the majority (*Allahumma*) *Rabana **wala** kal Hamd*

LECTURE NUMBER SIXTEEN

Moderation in the pillars of prayer; and their Shortening and Perfection

Hadith 85

Al Barra ibn Aazimb reported: I noticed (paid careful attention to) the salaah of Muhammed (saw) and saw his qiyaam (standing), his rukoo (bowing), and then l'tidaal (going back to the standing position) after bowing, his Sajda (prostration), his Jalsah (sitting) between the two prostrations, his Sajda and Jalsah between Tasleem (salutation) and going away – all these were nearly equal to one another.

(Muslim 1/250, no. 953)

In another narration from Bukhari..

The Rukoo (bowing) of the Prophet, as well as his Sujud (prostration), (sitting) baina-s-sadjatain (in between the two prostrations) and the (standing) when he raised his head from bowing – but not Quiyaam (standing in the prayer) nor Qu'nood (sitting in the prayer) – used to be approximately equal (in duration)

(Al-Bukari 1/440, no. 792)

Important Points Derived from the Hadith

1. It is preferable that the bowing, the standing when rising from bowing, prostration and sitting between prostration should be nearly equal. One should not make one longer than another. They are similar in length.
2. The standing for qiyaam and the sitting for the last tashahud are longer than other parts of the salaah as understood from the narration from Al Bukhari.
3. The salaah as a whole should be proportionate. It should not be so one position is very long and another very short. Salaah should be balanced.
4. The confirmation or affirmation of the person being in a tranquil state when rising from bowing and when rising between prostrations.
5. Some people claimed that rising from bowing is a minor pillar of salaah (not as significant as other parts of prayer) as there is nothing in the sunnah to be read of tasbeehat. This is an indication that it is a minor pillar of salaah. The Sheikh says that this conclusion is incorrect. It is not possible to make qiyaas. It is inappropriate and unacceptable as there is a clear text from Prophet (saw) to explain what one should do when standing from rukoo and the zikr for standing is longer than any other (Sami Allah hawlilman Hamidah rabbana walakal Hamd) The Prophet also used to say other longer zikr. These Zikr have been reported in Muslim from at least three different companions.

Point of Benefit

It is well known that the prayer of the Prophet had long qiyaam for recitation of Qur'an and that he used to lengthen the tashahud. This is true especially regarding the last Tashahud when he used to do additional supplications. These two actions were longer than any other action in the salaah so the scholars explaining this particular hadith differed as to how it was that the actions were all equal. Sometimes the Prophet recited the whole of Surah Bakara and then recited Surah Nisa and Surah Imraan in just one rakaat. So it is well known that standing is NOT equal to bowing etc. Nawawi's opinion is that the Prophet used to make the actions equal only on occasion but it was not his regular practice. Assam felt the Prophet definitely used to recite more in qiyam and the last tashahud but when he lengthened them he also lengthened the other positions proportionately. This last opinion was also the opinion of Ibn al-Kaiyyam. Inshaallah this is the correct opinion.

Standing Erect and Pausing Calmly after Bowing; Sitting Erect and Calmly after Prostration

Hadith 86

Thabit (the great scholar of the Tabieen) reported on the authority of Anas: I will not fall short in making every effort to lead you in the prayer just as I saw the messenger of Allah leading us in prayer. He (Thabit) said: Anas used to do something which I do not see you doing. When he lifted his head from bowing he stood up erect (straightening his back) (so long) that one would say, he has forgotten (to bow down in prostration). And when he lifted his head from prostration, he stayed in that position (so long) until someone would say, He has forgotten (to perform the second prostration).

(Al-Bukhari 1/455, no. 821; Muslim 1/251, no. 956; (the wording here is from Muslim)

General Meaning of the Hadith

Anas ibn Malik said that he would strive and struggle to perform the prayer in the way that the Prophet used to lead the Companions ; the objective being so the people would be able to perform the prayer in the way the Prophet (saw) did. The hadith is a clear indication of how long the Prophet used to stand and sit in the prayer

Important Points Derived from the Hadith

1. It is a proof that it is legislated in the Shariah that one should stand for a long time when rising up from rukoo. The sitting between prostrations should also be lengthened and this was the practice of the Prophet (saw)

The Duty of the Imaam to be Brief and Perfect in Prayer; and Whoever cuts short the Prayer on Hearing the Cries of a Child

Hadith 87

Anas bin Malik reported: I never prayed behind any Imaam who was more brief and more perfect than the Messenger of Allah
(Muslim 1/250, no. 950)

In a narration from Bukhari

Narrated Anas: I never offered a prayer behind any Imaam lighter (more brief) and more perfect than the prayer offered behind the Prophet; *and he used to cut it short whenever he heard the cries of a child for fear that the mother (of the child) might be put to test (desiring to attend to her child)*

(Al-Bukhari 1/402, no. 708)

Important Points Derived from this Hadith

1. The Imam should perform a brief prayer so there is no hardship or difficulty on the people while at the same time making the prayer complete; not reducing the prayer and thus reducing the reward. Completion or perfection of the prayer is by fulfilling the obligatory and mustahab acts without going to extreme with them. The reduction of the prayer is in performing obligatory acts while sometimes performing *some* of the mustahab acts to shorten the prayer
2. The prayer of the Prophet was the most complete and perfect prayer and it is expected that every Muslim should try to make the prayer the same as the Prophet's in order to achieve the reward by following the Prophet's example and the reward for striving to perfect our ibadah.
3. In this hadith there is proof of the permissibility for the one who is superior in status to be led in prayer by one who is inferior in status (not by worldly measure but according to rank with Allah) Anas said he prayed behind many people and their prayer was not equal to that of the Prophet and the people he prayed behind were not equal in status to Anas bin Malik who was one of the major Companions

4. The Imaam of the masjid who is appointed should lead the prayer even if there are people behind him who know the Qur'an better or have more knowledge. Ibn Taymiyyah said that the one who has authority in any place is like the regularly appointed Imaam

Offering prayer in front of the people with the sole intention of teaching them the prayer of the Prophet and his Sunnah; How to support oneself on the ground when standing up

Hadith 88

Narrated Ayyoob: Abu Qilaabah said, Malik ibn huwairith came to this masjid of ours and said: I will offer the prayer in front of you, and my aim is not (to lead) the prayer, but to show you the way in which the prophet used to offer the prayer. I asked Abu Qilaabah, how did he use to offer the prayer? He replied: Like this Shaykh of ours, and the Shaykh used to sit for a while after raising his head up from prostration, before getting up from the first Rakaah (Al-Bukhari 1/385, no. 677)

Another narration in Bukhari

.... I asked Abu Qilaabah , How was his prayer? He replied Like the prayer of this Shaykh of ours- ie Amr ibn Salamah. And that Shaykh used to pronounce the Takbeer perfectly and when he raised his head from the second prostration, he would sit for a while and then support himself on the ground and get up. (Al-Bukhari 1/456, no.824)

Important Points Derived from the Hadith

1. It is mustahab to sit for a rest if there is a need. (the more correct position is that it is the sunnah to do so) ***Jalsa al-Istahaara (Sitting for resting)***
2. The time for this sitting is just before getting up from sajda in the first and the third rakat
3. The intention for this sitting is for rest after the prostration. In order to separate the sajda from the qiyaam This is why there is no takbeer for it. The takbeer is for standing up and there is no zikr for that sitting.
4. It is permissible to teach the people by action and demonstration
5. Performing an act of worship as demonstration. There is no shirk in this. Teaching is also an act of worship

SIDE NOTE

Albani said there is a hadith from Abu Ishaq with a good chain that the Prophet used to ball up his hands, as though kneading dough, and leaning on his hand when getting up.

At least ten of companions mention this practice and they did not say it was because of his old age or illness but demonstrated it as part of the regular prayer

LECTURE NUMBER SEVENTEEN

During prostration one should show his armpits and separate his forearms from the sides of his body

Hadith 89

Narrated Abdullah ibn Maalik ibn Buhaima: Whenever the Prophet offered prayer (during prostration), he used to separate his arms from his body so widely that the whiteness of his armpits was visible.

(Al-Bukhari 1/259, no. 390)

Important Points Derived from the Hadith

1. It is an indication that it is MUSTAHAB to make prostration like this, while ensuring that no part of the body is touching any other. In Muslim it is narrated that the Prophet (saw) said that if anyone makes prostration he should put his palms down and his elbows up. This description of prostration is mentioned in general in Hadith 89 but more specifically in the narration from Muslim. We use the more specific hadith to understand the more general hadith.
2. If anyone prostrates on seven parts of the body, then every part of the seven will get its share of worship. Some scholars said this ruling was specific to men but again as mentioned in previous hadith, this hadith is weak. In matters of worship the proofs are based on text and cannot be open to reasoning. The strongest opinion therefore is that the prayer of men and women is exactly the same.

To offer prayer with the shoes on

Hadith 90

Narrated Abu Maslama Sa'eed ibn Yazeed al-Azdee saying: I asked Anas ibn Maaalik whether the Prophet had ever offered prayer with his shoes on. He replied: Yes.

(Al-Bukhari 1/258, no. 386)

Important Points Derived from the Hadith

1. It is MUSTAHAB to pray in one's sandals on occasion
2. It is permissible to enter the masjid with shoes on but one must clean them of any impurities.
3. If you only **think** your shoes are dirty then this does NOT remove their original state of purity
4. **POINT OF BENEFIT:** Salaat in ones sandals or entering the masjid with one's sandals has become an issue. Now we have rugs and then it was sand. The sunnah of the Prophet (saw) clearly indicates that one can enter the masjid with one's shoes on. We should PROTECT this sunnah and not allow it to be lost. The Prophet (saw) told us to differ from the Jews who did not pray in their shoes. In Abu Dawud it is reported that the Prophet (saw) said "*If anyone comes to the masjid, look at your sandals and see if there is anything on them, then rub them on the ground to remove it, then pray in them.*" This is a command. It is **mustahab** to pray in your sandals therefore, on occasion. The generality of people argue this matter- they believe that reviving this sunnah is sinful and they will not remain silent on this issue.
5. Whoever wants to follow a sunnah which, by leaving or doing will not destroy Islam then one MUST consider whether it could be a cause of fitnah. If the confusion caused by carrying out that sunnah is **greater** than the benefit, then it is wiser to leave that sunnah. Perhaps it is better to try and educate the people first instead.

If a small girl is carried on one's neck during the salaah

Hadith 91

Narrated Abu Qatada al-Ansarree: Allah's Messenger was offering Prayer and he was carrying umaamah the daughter of Zainab, the daughter of Allah's Messenger and (she was the daughter of) 'Aas ibn Rabee'ibn Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

(Al-Bukhari 1/316 no. 516)

General Meaning

The Prophet (saw) was known for his mercy and compassion with the young and the old as well as the poor etc.

Important Points Derived from the Hadith

1. Muslims should be easy and lenient- this is legislated in the Shariah and the Sunnah
2. It is permissible to make necessary movements in the salaah if they are of some benefit or for some need.

The scholars have divided the movements done in salaah into four types, after studying the hadith on

this issue:

1. **HARAAM**: actions carried out one after the other with no need or benefit in them
2. **MAKROOH**: these actions are slight but with no need or benefit in them eg. Touching clothes. These movements do not invalidate the salaah but they negate khusoo and the calmness of the body.
3. **MUBAH**: Slight actions done for some need - the actions of the Prophet (saw) fall under this category (eg holding a child.)
4. **MASHROOH** (legislated): these are movements related to the salaah such as stepping forward to fill a gap in the line etc. These movements are permissible and legislated and they are beneficial and praiseworthy.

One should not put one's forearms on the ground during prostrations

Hadith 92

Abu Humaid said: The Prophet prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body

Narrated Anas bin Malik: The Prophet said: Be straight in the prostrations and none of you should put his forearms on the ground (during prostrations) like a dog

(Al-Bukhari 1/455, no. 822)

Important Points Derived from the Hadith

1. It is legislated to make sujood in this manner; in the best possible position as it has been legislated in the Sunnah of the Prophet (saw)
2. The prohibition of spreading one's arms or forearms on the ground while in prostration because this is an indication of laziness and also is similar to the sitting of a dog and resemblance to things which are filthy or lowly should be avoided
3. We can understand that it is makrooh to resemble animals especially in the course of any act of worship, (not only dogs).

Side Point

It has been reported that there is a command here from the Legislator (Allah) to be different from the despicable or lowly animals, or any animal in general, while a person is in salaah.

There are a number of hadith relating to this such as the hadith referring to the one who looks around in salaah like the fox or puts his forearms on the ground as does a four legged beast,

or the sitting like that of a dog or the pointing of ones hands like the tail of a horse, or going down into sitting position like a camel etc.

When performing salaah one is in communication with Allah and one should be in the best position in front of Allah.