

THE BLESSED
SUNNAH

of
Rasulullah

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



~ VOLUME ONE ~

SUNNATS OF ISTINJAA, WUDHU, GHUSL,
MISWAAK, ADHAAN, IQAAMAH, MUSJID AND SALAAH
ACCORDING TO THE SHAAFI'EE MAZHAB

CONCISE VERSION

Published by
Madrasah Ta'leemuddeen, Isipingo Beach
Durban, South Africa

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*Sunnats of Istinjaah, Wudhu, Ghushl, Miswaak, Adhaan,
Iqaamah, Masjid and Salaah according to the
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The author, editors and typesetters humbly request your duas for them, their parents, families, Mashaayikh and Asaatizah.

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Madrasah Ta'leemuddeen

4 Third Avenue

P.O. Box 26393

Isipingo Beach

4115

South Africa

Tel: (+27) 31 902 9818

Fax: (+27) 31 902 5681

E-mail: info@ihyaauddeen.co.za

Websites: <http://ihyaauddeen.co.za>

<http://muftionline.co.za>

<http://whatisislam.co.za>

<http://al-islam.co.za>

<http://ihyaaussunnah.com>

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INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَبَعْدَ

All praise is due to Allah تَبَارَكَ وَتَعَالَى and may the choicest salawaat (salutations) and salaam (peace) descend upon the noblest of Ambiyaa and Rasuls عَلَيْهِمُ السَّلَامُ, our master and leader, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as well as upon his blessed household and all his illustrious companions رَضِيَ اللَّهُ عَنْهُمْ.

It is the belief of every Muslim that those who enjoy the highest rank from the creation of Allah تَبَارَكَ وَتَعَالَى are the Ambiyaa عَلَيْهِمُ السَّلَامُ. From the galaxy of Ambiyaa عَلَيْهِمُ السَّلَامُ, the highest in rank and status is Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hence, not only is Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the final messenger of Allah تَبَارَكَ وَتَعَالَى and the seal of prophethood, but he is also the leader of all the Ambiyaa and Rasuls عَلَيْهِمُ السَّلَامُ.

The esteemed position which Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enjoys in the sight of Allah تَبَارَكَ وَتَعَالَى can be gauged from the fact that Allah تَبَارَكَ وَتَعَالَى has declared in the Quraan Majeed that the

only way to gain His love is to emulate the mubaarak sunnah of His beloved Rasul ﷺ in all aspects of life.¹

Likewise, in another verse of the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى declares, “They shall never be believers until they make you the judge in all their affairs in which they dispute among themselves, and they find no resistance in their hearts against your decision, but accept your decision with full submission.”²

In this verse of the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى informs the Ummah that in order for one to be a believer, he has to wholeheartedly accept Sayyiduna Rasulallah ﷺ and make him the deciding factor in all aspects of life.

When Sayyiduna Rasulallah ﷺ is the greatest of Allah’s تَبَارَكَ وَتَعَالَى creation, it is undoubtedly the greatest honour for every ummati of Sayyiduna Rasulallah ﷺ to be linked to him. Furthermore, Allah تَبَارَكَ وَتَعَالَى has made Sayyiduna Rasulallah ﷺ the source of hidaayat (guidance) for humanity at large, for it was none other than Sayyiduna Rasulallah ﷺ who had shown us the path of guidance and conveyed the entire Deen of Islam to us, through which we can earn success in this world and eternal bliss and salvation in the Hereafter.

¹ سورة آل عمران: ٣١

² سورة النساء : ٦٥

When one studies the mubaarak life of Sayyiduna Rasulallah ﷺ, he will realize the deep and intense love which Sayyiduna Rasulallah ﷺ had for not only his family and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, but for each and every ummati. The perpetual concern and overwhelming anxiety that Sayyiduna Rasulallah ﷺ had for the hidaayat of every ummati is inconceivable.

Generally, a person will honour and show importance to people according to their positions and the favours that he enjoys from them. Hence, one will show utmost respect and honour to his parents on account of their love for him and the favours which he enjoys through them. However, the ultimate favour and bounty that every ummati enjoys is that of Deen, as Deen is the basis of eternal success and salvation, and it is only through Sayyiduna Rasulallah ﷺ that we have gained this bounty. Therefore, when Sayyiduna Rasulallah ﷺ had the greatest love for us, and he is our greatest benefactor, then the greatest love, obedience and submission ought to be shown to him.

Among the rights that we owe to Sayyiduna Rasulallah ﷺ is that we love him the most, believe and accept everything that he has brought to us, and we lead our lives in total obedience and conformity to his mubaarak sunnah.

Through his mubaarak sunnah, Sayyiduna Rasulallah ﷺ taught us how to transform our worldly affairs and activities into acts of ibaadah which will be a means of pleasing Allah تَبَارَكَ وَتَعَالَى and a source of mercy to mankind. Every person needs to eat, drink, sleep, conduct business, socialize and fulfil other needs in order to exist in the world. However, through carrying out these mundane activities in accordance to the sunnah, one will gain reward and the proximity of Allah تَبَارَكَ وَتَعَالَى and His beloved Rasul ﷺ.

In these times of fitnah, where Deen is under constant attack, through holding onto the mubaarak sunnah, one will safeguard one's Deen and receive the reward of one hundred martyrs. Sayyiduna Rasulallah ﷺ said, "The one who holds onto my sunnah, at the time of fitnah and fasaad, will receive the reward of one hundred martyrs."³

Alhamdulillah, with the grace and fadhil of Allah تَبَارَكَ وَتَعَالَى, we have prepared this kitaab on the mubaarak sunnah of Sayyiduna Rasulallah ﷺ. The first volume of this kitaab is complete and deals with the chapters of relieving oneself and istinjaah, wudhu, miswaak, ghusl, adhaan, iqamah, the masjid, and males' and females' salaah.

An effort was also undertaken to gather the relevant Ahaadith from which these sunnats and aadaab were sourced. Together

³ الترغيب والترهيب، الرقم: ٦٥

with sourcing the Ahaadith, the hukm (status and reliability) of the Ahaadith has also been explained for the benefit of the Ulama and for the benefit of proving that all these sunnats and aadaab are worthy of practice. Together with the Ahaadith, a quotation from the kitaabs of Shafi'ee Fiqh has also been provided. In certain places where a Hadith could not be located, the statements of the Fuqahaa have been relied upon.

Two versions have been prepared of this kitaab. The first version is a concise version that only explains the sunnats and aadaab, without the Ahaadith and quotations of the Fuqahaa. This version has been prepared for those who wish to learn the sunnats and aadaab without referring to their proofs.

The second version is a detailed version which also explains the relevant Ahaadith and quotations of the Fuqahaa. This version has been prepared for those who wish to learn the sunnats and aadaab together with viewing their proofs. This is the concise version.

As far as the section on the sunnah method of males' salaah and females' salaah is concerned, we did not present the Ahaadith but sufficed on presenting the quotations of the Fuqahaa under each point. The reason is that including all these Ahaadith would have resulted in this kitaab becoming too lengthy.

During the course of preparing this kitaab, I was assisted by a few of Ulamaa who are my close friends. I am indeed appreciative and

INTRODUCTION

greatful to them for assisting me. These Ulamaa who had assisted are: Moulana Irfaan Joosab, Moulana Yusuf Mitha, Moulana Abdul Hamid Nana, Moulana Hasan Salejee, Moulana Ebrahim Karodia, Moulana Ebrahim Makada, Moulana Hamza Hassim, Moulana Muhammed Motala and Moulana Waseem Mall. May Allah تَبَارَكَ وَتَعَالَى bestow all these Ulamaa with the best of rewards in this world and the next for their valuable contribution and effort.

I am also extremely greatful to Mufti Dameer Naji (Shaafi'ee Ustaadh of Darul Uloom Newcastle) for his invaluable contribution in checking the entire book and correcting the errors. May Allah تَبَارَكَ وَتَعَالَى accept his efforts and grant him the best of rewards in both worlds.

We make dua to Allah تَبَارَكَ وَتَعَالَى to accept this kitaab and make it a means for the sunnah of Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ being revived in the Ummah, and a means for us all being blessed with the intercession of Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his mubaarak company in the Hereafter.

(Mufti) Zakariyya Makada

CHAPTER ONE

RELIEVING ONESELF AND ISTINJAA

IMPORTANCE OF CLEANLINESS

Islam is a religion of complete purity and cleanliness. Islam advocates adopting purity and cleanliness in all departments of human living. Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

الطهور شرط الإيمان

“Purity is half of imaan.”⁴

In fact, Islam has adequately guided us and shown us the way to remain pure internally and externally. Just as we are commanded to remain physically pure by adopting physical and oral hygiene, we are also commanded to remain spiritually pure by protecting our hearts and minds from sins e.g. jealousy, pride, greed, etc. Allah تَبَارَكَ وَتَعَالَى mentions in the Quraan Majeed:

⁴ صحيح مسلم، الرقم: ٢٢٣

قَدْ أَفْلَحَ مَنْ تَزَكَّى

*Indeed he who has attained inner purity is successful.*⁵

If one has to view the various injunctions of Shari'ah e.g. making istinjaah after relieving oneself, making wudhu for performing salaah, cleansing the mouth with the miswaak upon awakening, before performing salaah, when the mouth emits an unpleasant odour, before sleeping, etc., performing ghusl when entering into ihraam or joining the gatherings of Eid or Jumuah, one will realise that Islam is second to none in emphasizing the highest levels of purity and cleanliness in all facets of a person's life.

Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Four actions are from the sunnats of all the Ambiyaa عَلَيْهِمُ السَّلَامُ; adopting hayaa (modesty in all spheres of human living), applying itr, using the miswaak, and making nikaah (getting married)."⁶

When we examine the actions mentioned in the above Hadith, we find that they all relate to acquiring internal and external purity.

On the other hand, there are severe admonishments and punishments recorded in the Ahaadith for neglecting cleanliness. Through remaining negligent in cleansing oneself, one will remain impure, thereby causing one's salaah and other ibaadaat for which cleanliness is a prerequisite to be invalid.

⁵ سورة الأعلى: ١٤

⁶ سنن الترمذي، الرقم: ١٠٨٠

Similarly, through neglecting oral and physical hygiene, one will be a cause of inconvenience to others.



ADMONISHMENTS FOR NEGLECTING CLEANLINESS DURING ISTINJAA

First Hadith:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أكثر عذاب القبر من البول⁷

Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Most of the punishment (meted out to most people) in the grave will be on account of urine (i.e. being unmindful regarding urine splashes and impurities. Therefore, their wudhu, salaah and other ibaadaat will not gain acceptance due to remaining impure).”

Second Hadith:

عن أنس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم تنزهوا من البول فإن عامة عذاب القبر من البول⁸

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Refrain from urine (i.e. being soiled with urine splashes), for indeed most of the punishment (meted out to most people) in the grave will be on account of urine (i.e. being unmindful regarding urine splashes and impurities).”

⁷ المستدرک علی الصحیحین للحاکم، الرقم: ۶۰۳

⁸ الترغیب والترہیب، الرقم: ۲۵۸

Third Hadith:

عن أبي أمامة رضي الله عنه عن النبي صلى الله عليه وسلم قال اتقوا البول فإنه أول ما يحاسب به العبد في القبر⁹

Sayyiduna Abu Umaamah رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Refrain from urine splashes (when relieving yourself), for indeed this will be the first thing the servant will be taken to account for in the grave."

Fourth Hadith:

عن ابن عباس رضي الله عنهما قال مر النبي صلى الله عليه وسلم بقبرين فقال إنهما ليعذبان وما يعذبان في كبير أما أحدهما فكان لا يستتر من البول وأما الآخر فكان يمشي بالنميمة¹⁰

Sayyiduna Ibnu Abbaas رَضِيَ اللهُ عَنْهُمَا reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once passed by two graves, and then (in reference to these two graves,) he said, "The inmates of these two graves are being punished, and they are not being punished for something that was major (difficult for them to refrain from). As for one of them, he would not refrain from urine splashes. As for the other, he used to carry tales (thereby causing mischief and corruption among people)."



⁹ التزغيب والترهيب، الرقم: ٢٦٥

¹⁰ صحيح البخاري، الرقم: ٢١٨

SUNNAH METHOD OF ISTINJAA

1. Relieve yourself in a secluded place which is protected from the gazes of people.¹¹
2. Do not relieve yourself in such a place where you will cause inconvenience to others e.g. on a pathway or a place where people sit.¹²
3. If you are forced to relieve yourself in an open field or place, then look for a suitable place where you will not be seen and the ground is soft so that the urine does not splash onto you.¹³
4. Cover your head and feet before entering the toilet.¹⁴
5. Before entering the toilet, recite bismillah and the following dua:¹⁵

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْحَبَثِ وَالْحَبَاثِثِ

O Allah تَبَارَكَ وَتَعَالَى, I seek your protection from the male and female jinn (shayaateen).

¹¹ سنن أبي داود، الرقم: ٢ ، سنن الترمذي، الرقم: ٢٠ ، صحيح مسلم، الرقم: ٣٤٢ ، المجموع شرح المهذب ٦٥/٢ ، روضة الطالبين ١٧٥/١

¹² صحيح مسلم، الرقم: ٢٦٩ ، سنن أبي داود، الرقم: ٢٦ ، المجموع شرح المهذب ٧٢/٢ ، روضة الطالبين ١٧٧/١

¹³ سنن أبي داود، الرقم: ٣ ، المجموع شرح المهذب ٦٥/٢ ، ٧٠

¹⁴ السنن الكبرى للبيهقي، الرقم: ٤٦٥ ، المصنف لابن أبي شيبة، الرقم: ١١٣٣ ، ٢٤٨٥٩ ، مصنف عبد الرزاق، الرقم: ٧٤٥ ، المجموع شرح المهذب ٧٨/٢ ، روضة الطالبين ١٧٨/١

¹⁵ صحيح البخاري، الرقم: ١٤٢ ، المصنف لابن أبي شيبة، الرقم: ٥ ، المجموع شرح المهذب ٧٤/٢ ، روضة الطالبين ١٧٧/١

Through reciting bismillah, one's private parts will be veiled from the shayaateen and one will be saved from the harm of the shayaateen.¹⁶

One may also recite the following dua:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرَّجْسِ النَّجِسِ الْحَيْثِ الْمُحْيِثِ الشَّيْطَانِ الرَّجِيمِ¹⁷

O Allah تَبَارَكَ وَتَعَالَى, I seek refuge in You from the filthy and impure, the one who is evil and leads people towards evil, the accursed Shaitaan.

6. Before entering the toilet, remove any item upon which the name of Allah تَبَارَكَ وَتَعَالَى, Sayyiduna Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or any ayat of the Quraan Majeed is written e.g. a ring or chain.¹⁸
7. Enter the toilet with your left foot.¹⁹
8. Do not remove your lower garment while standing. Instead, remove your lower garment after you draw close to the ground so that the least amount of time is spent with the satr exposed.²⁰

¹⁶ سنن الترمذي، الرقم: ٦٠٦

¹⁷ عمل اليوم والليلة لابن السني، الرقم: ٢٥

¹⁸ سنن الترمذي، الرقم: ١٧٤٦ ، المجموع شرح المهذب ٦٢/٢-٦٣ ، روضة الطالبين ١٧٥/١-١٧٦

¹⁹ التلخيص الحبير ٤١/١ ، إعلاء السنن ٣٢٣/١ ، المجموع شرح المهذب ٦٥/٢ ، روضة الطالبين ١٧٧-١٧٥/١

²⁰ سنن أبي داود، الرقم: ١٤ ، المجموع شرح المهذب ٧٠/٢ ، روضة الطالبين ١٧٧/١

9. When relieving yourself in an open area, do not face towards the qiblah. Similarly, your back should not be towards the qiblah. It is haraam for one to face the qiblah or for one's back to be towards the qiblah while one is relieving oneself in the open.²¹
10. If you are relieving yourself in an enclosed area (e.g. in a bathroom), then although it is not haraam to face the qiblah or for your back to be towards the qiblah, it is in keeping with respect that one does not face the qiblah nor allow his back to be towards the qiblah.²²
11. Do not talk while relieving yourself, unless there is a need to speak.²³
12. While in the toilet, do not make any Dhikr verbally. If you sneeze, do not say, "alhamdulillah". However, you may recite "alhamdulillah" in your heart. If someone makes salaam to you, do not reply to the salaam.²⁴
13. Do not eat or drink in the toilet.²⁵
14. Do not look at the sky, the private part or the stool and urine while relieving yourself.²⁶

²¹ المجموع شرح المهذب ٦٦/٢-٦٧ ، روضة الطالبين ١٧٦/١

²² المجموع شرح المهذب ٦٧-٦٦/٢ ، روضة الطالبين ١٧٦/١

²³ صحيح مسلم، الرقم: ٣٧٠ ، مجمع الزوائد، الرقم: ١٠٢١ ، المجموع شرح المهذب ٧٣/٢ ، روضة الطالبين ١٧٧/١

²⁴ سنن ابن ماجه، الرقم: ٣٥٢ ، المجموع شرح المهذب ٧٤/٢ ، روضة الطالبين ١٧٧/١

²⁵ سنن أبي داود، الرقم: ٦ ، المجموع شرح المهذب ٧٤-٧٥/٢ ، روضة الطالبين ١٧٨/١

15. Do not spend more time in the toilet than is necessary. If the toilet is shared between a few people or is a public toilet, then spending more time than necessary may cause inconvenience to others.²⁷
16. Relieve yourself in the squatting position. It is makrooh for one to relieve himself while standing.²⁸
17. Exercise extreme caution in ensuring that urine does not splash onto your body. Negligence in this regard results in severe punishment in the grave.²⁹
18. When making istinjaa, use clods of sand³⁰ (or toilet paper) as well as water to clean yourself. Ensure that you fill the jug

²⁶ روضة الطالبين ١٧٨/١

²⁷ سنن أبي داود، الرقم: ٦ ، المجموع شرح المهذب ٧٤/٢-٧٥ ، روضة الطالبين ١٧٨/١

²⁸ سنن الترمذي، الرقم: ١٢ ، المجموع شرح المهذب ٧١/٢ ، روضة الطالبين ١٧٨/١

²⁹ سنن ابن ماجة، الرقم: ٣٤٨ ، فتح العزيز ٤٦٦/١-٤٦٧

³⁰ It is permissible to use pure clay 'lumps' of dry earth, dry mud lumps or stones for istinjaa, provided the body is properly cleaned. The stone should be rough enough in such a manner that all dirt can be removed.

The conditions for using stones are as follows:

- ❖ Three stones should be used (or even three sides of one stone in the case where one stone is sufficient to remove impurities). The sunnah is to use an odd number of stones.
- ❖ The impurity should not be completely dry (if the impurity becomes dry, using a stone will no longer suffice and one will have to use water).
- ❖ The impurity should not soil the area around the anal passage and exceed it.

with water before relieving yourself, as you may put yourself through difficulty if there is no water.³¹

19. Use your left hand to clean yourself. To make istinja with the right hand is makrooh. Similarly, do not touch the private part with the right hand.³²
20. Exit the toilet with the right foot and thank Allah تَبَارَكَ وَتَعَالَى for allowing the waste to leave your body and for blessing you with good health. The manner of thanking Allah تَبَارَكَ وَتَعَالَى is to recite the following dua upon leaving the toilet after relieving yourself:³³

عُقْرَانِكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي³⁴

O Allah تَبَارَكَ وَتَعَالَى, I seek Your forgiveness. All praise is due to Allah تَبَارَكَ وَتَعَالَى who has removed from me impurity and filth (that would have been harmful if it remained in my body) and granted me relief and ease.

- ❖ There should not be any other najaasah on the private parts to be cleaned, like water which splashed up from the toilet pan, or najaasah which splashes back due to wind or other obstacles.
- ❖ The stone, clay, dry mud lumps, etc., to be used must be taahir (pure).
- ❖ Water should not splash onto the stone (it will not be valid to use a wet stone).

مغني المحتاج ١٣٩/١-١٤٣

³¹ سنن الترمذي، الرقم: ٣١٠٠، المصنف لابن أبي شيبة، الرقم: ١٦٤٥، المجموع شرح المهذب ٨١/٢-٨٣، روضة الطالبين ١٨١/١

³² صحيح البخاري، الرقم: ١٥٤، المجموع شرح المهذب ٨٨/٢، روضة الطالبين ١٨١/١

³³ المجموع شرح المهذب ٦٥/٢، روضة الطالبين ١٧٧-١٧٥/١

³⁴ سنن الترمذي، الرقم: ٧، سنن ابن ماجه، الرقم: ٣٠١

Note: One should repeat the word غفرانك thrice and thereafter recite the remainder portion of the dua once.³⁵

One may also recite the following duas:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِينِي وَأَمْسَكَ عَلَيَّ مَا يَنْفَعُنِي³⁶

All praise is due to Allah بَارَكَوَتَعَالَى who has removed from me that which harms me and kept within me that which benefits me.

الْحَمْدُ لِلَّهِ الَّذِي أَذَاقَنِي لَذَّتَهُ وَأَبْقَى فِيَّ قُوَّتَهُ وَأَذْهَبَ عَنِّي أَذَاهُ³⁷

All praise is due to Allah بَارَكَوَتَعَالَى who allowed me to enjoy the taste (of the food), and retained within me its nourishment (and energy), and removed from me its harm (i.e. the harm of the food after it was transformed into waste).

21. After relieving yourself, wait for the remaining droplets of urine to come out before making wudhu.³⁸
22. When using the toilet, do not leave it in a dirty condition e.g. by messing around the pan or on the floor, by not flushing, etc. If you are using a toilet that is shared with other people

³⁵ (و) يقول ندبا (عند) أي عقب (خروجه) أو انصرافه (غفرانك: الحمد لله الذي أذهب عني الأذى وعافاني) للاتباع، رواه النسائي.

ويكرر غفرانك ثلاثا (مغني المحتاج ١/١٦٠)

³⁶ المصنف لابن أبي شيبه، الرقم: ١٢

³⁷ عمل اليوم والليلة لابن السني، الرقم: ٢٥

³⁸ سنن النسائي، الرقم: ٢٠٦٨ ، المجموع شرح المهذب ٢/٧٥ ، روضة الطالبين ١/١٧٧

then you should be extra particular in this regard so that inconvenience is not caused to them.³⁹

23. After relieving yourself, clean your hands by rubbing them on sand or through using soap to remove any bad odour.⁴⁰
24. If a person is terminally ill or hospitalised and is unable to go to the toilet, it will be permissible for him to pass urine in a bottle. The urine should thereafter be disposed of.⁴¹



³⁹ صحيح مسلم، الرقم: ٢٢٣ ، سنن الترمذي، الرقم: ٢٧٩٩

⁴⁰ سنن أبي داود، الرقم: ٤٥ ، صحيح البخاري، الرقم: ٢٥٩ ، ٢٦٠ ، المجموع شرح المهذب ٩١/٢

⁴¹ سنن أبي داود، الرقم: ٢٤ ، روضة الطالبين ١/١٧٨

GENERAL MASAAIL PERTAINING TO RELIEVING ONESELF

1. **Q:** Is it permissible for one to read literature such as newspapers and magazines, or use his phone to chat, browse the net, etc. while in the toilet?

A: The toilet is a place where one relieves oneself, hence it is undesirable for one to use his phone or read any material or literature in the toilet.⁴²

2. **Q:** Can one use the urinals available in public toilets to relieve oneself?

A: One should not use the urinals to relieve oneself. Instead, one should sit and relieve himself in a secluded area.⁴³

3. **Q:** Is it permissible for one to suffice on using toilet paper for istinja?

A: Tissue paper will not be sufficient in cleaning stool which has soiled the area around the anal passage and exceeded it. One will have to use water to clean oneself.⁴⁴

⁴² سنن أبي داود، الرقم: ٦ ، المجموع شرح المهذب ٧٤/٢-٧٥ ، روضة الطالبين ١٧٨/١

⁴³ سنن أبي داود، الرقم: ٢ ، سنن الترمذي، الرقم: ١٢ ، ٢٠ ، صحيح مسلم، الرقم: ٣٤٢ ، المجموع شرح المهذب ٦٥/٢ ، روضة الطالبين

١٧٨ ، ١٧٥/١

⁴⁴ معني المحتاج ١٤٢/١

4. **Q:** Is it permissible to speak while relieving oneself in the toilet?

A: It is makrooh to speak while relieving oneself, except if there is a need to speak.⁴⁵

5. **Q:** Is it better for one to relieve oneself using the Western toilet (high pan) or Eastern toilet (low pan)?

A: It is sunnah for one to relieve oneself in a squatting posture, and the squatting posture is possible using the Eastern pan. If one is forced to use the high pan then he should ensure that he saves himself from urine splashes.⁴⁶



⁴⁵ صحيح مسلم، الرقم: ٣٧٠ ، مجمع الزوائد، الرقم: ١٠٢١ ، المجموع شرح المهذب ٧٣/٢ ، روضة الطالبين ١٧٧/١

⁴⁶ سنن الترمذي، الرقم: ١٢ ، سنن ابن ماجة، الرقم: ٣٤٨ ، المجموع شرح المهذب ٧١/٢

CHAPTER TWO

WUDHU

VIRTUES OF WUDHU

1. Wudhu is a purification from minor sins.

Sayyiduna Uthmaan رَضِيَ اللَّهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever performs wudhu, and does it in a perfect manner, his (minor) sins are removed (and washed away) from his body to the extent that they fall off from beneath his nails.”⁴⁷

2. Wudhu will cause the limbs of wudhu to be illuminated with a special noor on the Day of Qiyaamah.

Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once entered the graveyard and recited the following dua:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

⁴⁷ صحيح مسلم، الرقم: ٢٤٥

“O (inmates of) the resting abode of the believers, may peace descend upon you from the side of Allah تَبَارَكَ وَتَعَالَى, insha Allah we will soon be joining you.”

Sayyiduna Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “I wish I had met our brothers.” The Sahaabah رَضِيَ اللهُ عَنْهُمْ enquired, “Are we not your brothers, O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?” Sayyiduna Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “You are my companions (i.e. you have a greater position than the rest of the Ummah. You are my brothers and you are also blessed with my companionship). My brothers are those who have not yet come in the world (i.e. they will still be born and appear in the world after my demise).” The Sahaabah رَضِيَ اللهُ عَنْهُمْ further enquired, “O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, how will you recognize those of your followers who will come after you?” Sayyiduna Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “If a person owns black horses with white foreheads and legs and they are mixed with horses that are completely black, will he not recognize his own horses from among them?” The Sahaabah رَضِيَ اللهُ عَنْهُمْ replied, “He will certainly recognize them, O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.” Sayyiduna Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “They (my followers) will come on the Day of Qiyaamah with their foreheads and limbs illuminated with special noor on account of them performing wudhu for salaah (and it is through this sign that I will recognize them from others) and I will precede them (in reaching the Hereafter) and I will serve them water at the

hawdh of Kawthar (when they will meet me on the Day of Qiyaamah).⁴⁸

3. Remaining in the state of wudhu is a sign of a true believer.

Sayyiduna Thowbaan رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Try your best to adopt istiqaamah (steadfastness) in all matters, even though you will never manage to do so entirely, and remember that the most virtuous of deeds is salaah, and safeguarding the wudhu is a sign of a true believer (i.e. to perform a complete and perfect wudhu and to remain in the state of wudhu at all times is a sign of a true believer).⁴⁹

4. The one who passes away in the state of wudhu is blessed with the rank of a martyr.

Sayyiduna Anas bin Maalik رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O my beloved son! If you are able to remain in the state of wudhu (then do so), as the one who passes away in the state of wudhu is blessed with the rank of a martyr.⁵⁰

5. The one who performs a complete wudhu safeguards himself from Shaitaan, just as those who guard the Islamic frontiers safeguard the Muslims from the enemies of Islam.

48 صحيح مسلم، الرقم: ٢٤٩

49 سنن ابن ماجه، الرقم: ٢٧٧

50 مجمع الزوائد، الرقم: ١٤٧٠

Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ, “Should I not inform you of such actions through which Allah تَبَارَكَ وَتَعَالَى will erase your sins and raise your ranks?” The Sahaabah رَضِيَ اللهُ عَنْهُمْ replied, “Certainly inform us, O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!” Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Performing a complete wudhu despite difficulties, taking abundant steps in walking towards the masaajid and awaiting the next salaah after one salaah is performed. These actions resemble the action of those who protect the Islamic frontiers against the enemies of Islam (through these actions, one protects himself from the evils of nafs and Shaitaan, just as those guarding the frontiers protect the Muslims against the enemies of Islam).”⁵¹



⁵¹ صحيح مسلم، الرقم: ٢٥١

SUNNAH METHOD OF MAKING WUDHU

1. When making wudhu, face the qiblah and sit on a raised place (e.g. a chair) so that the used water does not splash on oneself. The place where one makes wudhu should be a clean place.⁵²
2. Make the intention for wudhu at the beginning of the wudhu. Similarly, make the intention of wudhu when commencing the faraaidh of wudhu i.e. washing the face. If you did not have the intention of wudhu at the time of washing the face, but only made the intention of wudhu later on, then you will have to repeat the washing of the face and the limbs that follow.⁵³
3. Recite the masnoon dua before commencing the wudhu:⁵⁴

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah تَبَارَكَ وَتَعَالَى, the most kind, the most merciful.

One may also recite the following dua:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

(I commence) in the name of Allah تَبَارَكَ وَتَعَالَى and all praise belongs to Allah تَبَارَكَ وَتَعَالَى.

⁵² سنن النسائي، الرقم: ٩٣ ، الغرر البهية في شرح البهجة الوردية ١١٣/١ ، فتح الرحمن بشرح زيد ابن رسلان ص ١٨٠

⁵³ المجموع شرح المهذب ١٧٠/١ ، روضة الطالبين ١٥٧/١ ، مغني المحتاج ١٧١/١

⁵⁴ سنن الترمذي، الرقم: ٢٥ ، مجمع الزوائد، الرقم: ١١١٢ ، المجموع شرح المهذب ١٩٠/١ ، روضة الطالبين ١٦٨/١ ، مغني المحتاج

4. Wash both the hands up to the wrists thrice.⁵⁵
5. Cleanse the mouth (i.e. the tongue, teeth and palate) with a miswaak. When using the miswaak, brush the teeth in a horizontal manner and the tongue in a vertical manner. In the absence of a miswaak, one should use something that is coarse and will serve the purpose of cleansing the mouth e.g. a toothbrush. Using one's finger will not suffice for the sunnah of miswaak.⁵⁶

Note: It is makrooh for one who is fasting to use the miswaak after zawaal. However, it is permissible and is not makrooh for the fasting person to use the miswaak before zawaal.⁵⁷

6. Gargle the mouth and insert water into the nose together thrice.

The method of gargling the mouth and inserting water into the nose together is as follows: First, take a handful of water with your right hand. Then, using some of the water, gargle once. Thereafter, using the remaining water in your hand, rinse your nose. This will be repeated another two times, using a separate handful of water each time.

⁵⁵ صحيح مسلم، الرقم: ٢٢٦ ، صحيح البخاري، الرقم: ١٦٤ ، المجموع شرح المهذب /١ ، ١٩٢ ، روضة الطالبين /١ ، ١٦٧-١٦٨

⁵⁶ المستدرک علی الصحیحین للحاکم، الرقم: ٥١٥ ، مغنی المحتاج /١ ، ١٦٣-١٦٤ ، روضة الطالبين /١ ، ١٦٧ ، أسنى المطالب /١ ، ٣٧

⁵⁷ روضة الطالبين /١ ، ١٦٧

Ensure that you gargle thoroughly, allowing the water to reach all the parts of the mouth.⁵⁸

7. If there is a need to clean the nose, do so with the small finger of the left hand.⁵⁹
8. When fasting, exercise caution in gargling the mouth and rinsing the nose. Do not exert yourself in doing so, as water may go down the throat or nasal passage, thus causing the fast to break.⁶⁰
9. Recite the following dua at any time during the wudhu or after the wudhu:⁶¹

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

O Allah تَبَارَكَ وَتَعَالَى, forgive my sins, grant me spaciousness in my home and bless me with barakah in my sustenance.

10. Wash the face thrice. The procedure of washing the face is to take water in both hands and pass it over the face. The face has to be washed from the top of the forehead (the hairline) to beneath the chin and from one ear till the other. Ensure that water reaches all parts of the face, including the corner of the eyes and the skin between the earlobes and sideburns.

⁵⁸ صحيح البخاري، الرقم: ١٨٦ ، المجموع شرح المهذب ١٩٨/١ ، مغني المحتاج ١٧١/١

⁵⁹ صحيح مسلم، الرقم: ٢٣٧ ، سنن أبي داود، الرقم: ٣٣ ، المجموع شرح المهذب ١٩٨/١ ، مغني المحتاج ١٧١/١

⁶⁰ سنن الترمذي، الرقم: ٧٨٨ ، سنن أبي داود، الرقم: ١٤٢ ، الأم للإمام الشافعي رحمه الله ٣٩/١

⁶¹ الأذكار للإمام النووي، الرقم: ٧٨ ، غنية المتعلمي ص ٣٢

A small amount of the front portion of the head and a small amount below the chin should also be washed with the face to ensure that the face is washed completely.⁶²

11. Make khilaal of the beard. Khilaal of the beard should be made by passing wet fingers through the beard from the bottom (from beneath the chin). It is better for one to take new water for the khilaal of the beard. Khilaal is sunnah for the one whose beard is thick due to which the skin beneath the hair is not visible. If the beard is thin and the skin beneath the hair is visible, then in this case, khilaal of the beard will not be made. Instead, when washing the face, it will be necessary to make the water reach the skin of the face.⁶³
12. Take water in both the palms and wash the right arm including the elbow thrice. Thereafter, take water in both the palms and wash the left arm including the elbow thrice. It is sunnah to commence the washing of the arms from the fingers going up to the elbows. If one washes the arms from the elbows going down towards the fingers, the washing will

⁶² صحيح مسلم، الرقم: ٢٣٦ ، صحيح البخاري، الرقم: ١٤٠ ، سنن أبي داود، الرقم: ١٣٤ ، المجموع شرح المهذب ٢٠٤/١ ، ٢١٠ ، روضة الطالبين ١٦٣/١ ، مغني المحتاج ١٥٤/١

⁶³ سنن أبي داود، الرقم: ١٤٥ ، سنن الترمذي، الرقم: ٣١ ، المجموع شرح المهذب ٢٠٥/١-٢٠٧

be valid, however this is against the sunnah method of washing the arms.⁶⁴

13. Make khilaal of the fingers. Khilaal will be made through intertwining the fingers of the right hand with the fingers of the left hand.⁶⁵
14. Make masah of the entire head thrice. The method of making masah is to take new water for the masah. Then, pass your wet hands over your entire head, commencing from the front and moving towards the back of your head. After reaching the back of your head, bring your hands back to the front.⁶⁶
15. Make masah of the ears thrice with new water. When making masah, use the index finger to make masah of the internal portion of the ear and the thumb to make masah of the external portion of the ear (behind the ear). Thereafter, take new water and wet the small finger or index finger. Then, insert the small or index finger into the ear holes to make masah of them. Finally, place the wet palms of both hands on the ears.⁶⁷

⁶⁴ صحيح مسلم، الرقم: ٢٣٦، معني المحتاج ١/١٥٦، المجموع شرح المهذب ١/٢١٧

⁶⁵ سنن الترمذي، الرقم: ٣٨، المجموع شرح المهذب ١/٢٣٧، معني المحتاج ١/١٧٦

⁶⁶ المجموع شرح المهذب ١/٢٢٠-٢٢٢، ٢٤٠، روضة الطالبين ١/١٧٠

⁶⁷ سنن أبي داود، الرقم: ١٢٢، ١٢٣، ١٣٥، المجموع شرح المهذب ١/٢٢٧-٢٢٨، معني المحتاج ١/١٧٥، الإقناع للماوردى ص ٢١

16. Wash the feet including the ankles thrice. It is mustahab to commence washing the feet from the toes towards the ankles.⁶⁸
17. Make khilaal of the toes using the small finger of the right or left hand. Commence with the small toe of the right foot and end with the small toe of the left foot.⁶⁹
18. Upon completing the wudhu, recite the shahaadah. If you are in an open place, look towards the sky when reciting the shahaadah.⁷⁰ Similarly, recite the other masnoon duas which are reported in the Hadith.

Below are some of the various masnoon duas which are reported in the Hadith to be recited upon the completion of wudhu:

Dua One:

The one who recites the following dua, the eight doors of Jannah are opened for him and he may enter from whichever door he wishes:⁷¹

⁶⁸ صحيح مسلم، الرقم: ٢٢٦ ، المجموع شرح المهذب ١/٢٣٤ ، ٢٣٧ ، ٢٤٠ ، روضة الطالبين ١/١٦٥

⁶⁹ سنن الترمذي، الرقم: ٤٠ ، معني المحتاج ١/١٧٦ ، المجموع شرح المهذب ١/٢٣٦

⁷⁰ مسند أحمد، الرقم: ١٧٣٦٥ ، معني المحتاج ١/١٨٠

⁷¹ سنن الترمذي، الرقم: ٥٥ ، صحيح مسلم، الرقم: ٢٣٤ ، مجمع الزوائد، الرقم: ١٢٢٩ ، ١٢٣٠

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي
مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُنْتَطَهِّرِينَ

I testify that there is no deity besides Allah تَبَارَكَ وَتَعَالَى who is alone and has no partner, and I testify that Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger. O Allah تَبَارَكَ وَتَعَالَى, include me from among those who constantly repent and among those who are extremely pure.

Dua Two:

The one who recites the following dua, the reward of the dua will be recorded for him on a scroll which will be kept sealed until the Day of Qiyaamah:⁷²

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory and praise be for You O Allah تَبَارَكَ وَتَعَالَى. I testify that there is none worthy of worship besides You. I seek Your forgiveness and I repent to You.

19. Make wudhu in sequence. When washing your face and arms, making masah of your head, and washing your feet, it is compulsory (fardh) to do these four limbs in this sequence. If one changes the sequence e.g. he makes masah of the head before washing the arms, the wudhu will not be valid.⁷³

⁷² مجمع الزوائد، الرقم: ١٢٣١

⁷³ مغني المحتاج ١/١٦١، روضة الطالبين ١/١٦٦

20. Wash the right limbs before the left limbs.⁷⁴
21. Rub each limb thoroughly when washing it to ensure that water reaches each part of the limb.⁷⁵
22. All the limbs should be washed, one after the other, without any delay in between.⁷⁶
23. While making wudhu, do not speak unnecessarily.⁷⁷
24. Do not waste water while making wudhu.⁷⁸
25. If any part of a limb which is fardh to wash in wudhu is left dry, the wudhu will be incomplete.⁷⁹
26. If you are making wudhu from a utensil, then after completing the wudhu, if any water remains, it is sunnah for one to drink it. It is permissible to drink this water while standing, as this is established in the Hadith.⁸⁰
27. Sprinkle water on the private area i.e inside the clothing. This is in order to remove doubts that may enter the mind later on regarding whether any urine drops had come out

⁷⁴ سنن أبي داود، الرقم: ٤١٤١ ، صحيح البخاري، الرقم: ١٦٨ ، معني المحتاج ١٧٧/١ ، مرقاة المفاتيح ١١١/٢-١١٢

⁷⁵ روضة الطالبين ١٧٤/١ ، المجموع شرح المهذب ٢٦٠/١

⁷⁶ معني المحتاج ١٧٧/١

⁷⁷ معني المحتاج ١٧٩/١-١٨٠ ، روضة الطالبين ١٧٤/١

⁷⁸ سنن ابن ماجة، الرقم: ٤٢٥ ، روضة الطالبين ١٧٤/١ ، معني المحتاج ١٧٩/١-١٨٠

⁷⁹ صحيح مسلم، الرقم: ٢٤٣ ، معني المحتاج ٢٥٨/١

⁸⁰ سنن الترمذي، الرقم: ٤٨ ، شرح المقدمة الحضرمية ص ١٠٥

after making wudhu. However, if one is certain that urine drops had come out after wudhu, he should wash the soiled area of the clothing and repeat his wudhu.⁸¹

28. It is mustahab for one not to dry his limbs after wudhu. However, if there is a need for one to use a towel to dry the limbs after wudhu, one may do so.⁸²
29. If you are able to remain in the state of wudhu, you should do so, as remaining in the state of wudhu is a sign of imaan.⁸³
30. After performing wudhu, it is recommended that one performs two rakaats of Tahiyatul Wudhu. The one who performs two rakaats of Tahiyatul Wudhu, his previous minor sins are forgiven.⁸⁴



⁸¹ سنن أبي داود، الرقم: ١٦٨ ، مرقاة المفاتيح ٧٧/٢ ، المجموع شرح المهذب ٩١/٢

⁸² سنن أبي داود، الرقم: ٢٤٥ ، سنن ابن ماجة، الرقم: ٤٦٨ ، روضة الطالبين ١٧٣/١ ، المجموع شرح المهذب ٢٥٦-٢٥٥/١

⁸³ سنن ابن ماجة، الرقم: ٢٧٧ ، المجموع شرح المهذب ٢٦٣/١

⁸⁴ صحيح مسلم، الرقم: ٢٣٤ ، ٢٤٥٨ ، الترغيب والترهيب، الرقم: ٣٠١ ، المجموع شرح المهذب ٢٦١/١

CHAPTER THREE

GHUSL

SUNNAH METHOD OF MAKING GHUSL

1. Face the qiblah while performing ghusl. It is better to wear a cloth covering the satr area while performing ghusl.⁸⁵
2. Bath in such a place where no one can see you. It is better to perform ghusl with the satr area covered. However, if one is in an enclosed area (e.g. bathroom) and one performs ghusl without the satr covered, it will be permissible.⁸⁶
3. Preferably use a bucket to bath.⁸⁷
4. If you are performing ghusl in the shower then ensure that you do not waste water. Do not engage in soaping yourself or

⁸⁵ تحفة المحتاج ٢٩٧/١

⁸⁶ سنن أبي داود، الرقم: ٤٠١٢ ، المجموع شرح المهذب ١٥٧/٢

⁸⁷ سنن الترمذي، الرقم: ٦٢

removing unwanted hair, etc. while the water is running. This is a serious waste of water and is a cause of sin.⁸⁸

5. Commence the ghusl by reciting the tasmiyah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) and making the intention that you are performing ghusl to remove hadath akbar (major impurity).⁸⁹
6. Wash both hands up to the wrists thrice.⁹⁰
7. Wash the private part with the left hand and remove any impurity on it.⁹¹
8. Wash any impurity found on the rest of the body with the left hand.⁹²
9. Perform the complete wudhu.⁹³
10. Ensure that water reaches all the joints and folds of the body e.g. inside the navel and ears, the inner portion of the thighs, etc.⁹⁴
11. Before pouring water on the head, take water and make khilaa of the roots of the hair and beard.⁹⁵

⁸⁸ المجموع شرح المذهب ١٥٢/٢

⁸⁹ المجموع شرح المذهب ١٤٥/٢

⁹⁰ صحيح البخاري، الرقم: ٢٤٨ ، المجموع شرح المذهب ١٤٥/٢

⁹¹ صحيح البخاري، الرقم: ٢٥٧ ، المجموع شرح المذهب ١٤٥/٢

⁹² روضة الطالبين ٢٠٠/١

⁹³ سنن الترمذي، الرقم: ١٠٤ ، المجموع شرح المذهب ١٤٥/٢

⁹⁴ المجموع شرح المذهب ١٥٨/٢

12. Pour water on the head thrice.⁹⁶
13. Pour water over the right side of the body thrice, from the top of the body to the bottom, and thereafter pour water over the left side of the body thrice, from the top of the body to the bottom. Through washing in this manner, the sunnah will be fulfilled. It is also correct to wash the right side once, followed by the left side once, repeating this process for a second and third time. By washing in this manner, the sunnah will also be fulfilled. When pouring water on the body, pour water on the front portion of the body before the back portion.⁹⁷
14. Ensure that water reaches every part of the body. Each time you pour water, rub the body to ensure that the water reaches the skin. Even if an area equal to a hair's breadth is left dry, the fardh ghusl will not be complete. When washing the body, wash the front before the back.⁹⁸
15. Do not waste water during the ghusl. Too much of water should not be used, nor should so little be used, that one is unable to wash thoroughly.⁹⁹

⁹⁵ المجموع شرح المهذب ١٤٥/٢

⁹⁶ سنن الترمذي، الرقم: ١٠٤ ، المجموع شرح المهذب ١٤٥/٢

⁹⁷ روضة الطالبين ٢٠٢/١ ، تحفة المحتاج ٢٩٧/١

⁹⁸ سنن أبي داود، الرقم: ٢٤٩ ، تحفة المحتاج ٢٩٦/١ ، روضة الطالبين ٢٠٢/١

⁹⁹ سنن ابن ماجه، الرقم: ٢٧٠ ، المجموع شرح المهذب ١٥٢/٢

16. Do not engage in talking, singing or any type of conversation while performing ghusl.¹⁰⁰
17. Do not take too long in the bathroom, especially if it is a common bathroom which others also use.¹⁰¹
18. Do not mess the bathroom with unwanted hair.¹⁰²
19. Be considerate when using hot water. Do not use so much that those coming after you are inconvenienced by not having enough hot water.¹⁰³
20. After bathing, it is preferable to allow the body to dry on its own without wiping it with a towel. However, if there is a need to use a towel to dry the body, it will be permissible to do so.¹⁰⁴
21. Hasten to cover the body after bathing.¹⁰⁵
22. Do not urinate in the shower.¹⁰⁶



¹⁰⁰ تحفة المحتاج ٢٩٧/١

¹⁰¹ المجموع شرح المهذب ١٥٢/٢

¹⁰² المجموع شرح المهذب ١٠٣/٣

¹⁰³ صحيح البخاري، الرقم: ١٠

¹⁰⁴ تحفة المحتاج ٢٩٧/١

¹⁰⁵ سنن الترمذي، الرقم: ٢٧٩٥

¹⁰⁶ سنن الترمذي، الرقم: ٢١

FARAAIDH OF GHUSL

There are two fardh acts in ghusl:

1. Making the intention of ghusl before commencing with the washing of the body.
2. Pouring water over the entire body.¹⁰⁷



SUNNATS OF GHUSL

The sunnah acts of ghusl are:

1. Reciting the tasmiyah in the beginning.¹⁰⁸
2. Washing the hands upto the wrists.¹⁰⁹
3. Washing the private parts and the parts of the body where impurity is found.¹¹⁰
4. Performing a complete wudhu.¹¹¹
5. Making khilaal of the hair (of the head and beard) before pouring water on the head.¹¹²
6. Pouring water over the head first, then the right side of the body commencing from the top to the bottom, and thereafter the left side of the body commencing from the top to the bottom.¹¹³
7. Keeping the intention of ghusl in your mind until the completion of the ghusl.¹¹⁴

¹⁰⁸ فتح القريب المجيب في شرح ألفاظ التقريب ص ٤٣-٤٤ ، المجموع شرح المهذب ١٤٥/٢

¹⁰⁹ الحاوي للماوردي ٣٩٠/١

¹¹⁰ الحاوي للماوردي ٣٩٠/١

¹¹¹ فتح القريب المجيب في شرح ألفاظ التقريب ص ٤٣-٤٤

¹¹² فتح القريب المجيب في شرح ألفاظ التقريب ص ٤٣-٤٤

¹¹³ الإقناع في حل ألفاظ أبي شجاع ٧٠/١

¹¹⁴ المجموع شرح المهذب ١٤٨/٢

8. Rubbing the body each time one pours water over the body.¹¹⁵
9. Washing all the limbs of the body, one after the other, in succession.¹¹⁶
10. Washing the right limbs before the left limbs.¹¹⁷
11. Washing the limbs thrice.¹¹⁸
12. Ensuring that water reaches all joints and folds of the body.¹¹⁹
13. Reciting the shahaadah after completing the ghusl.¹²⁰



¹¹⁵ روضة الطالبين ٢٠٢/١ ، تحفة المحتاج ٢٩٧/١

¹¹⁶ فتح القريب المجيب في شرح ألفاظ التقريب ص ٤٣-٤٤

¹¹⁷ فتح القريب المجيب في شرح ألفاظ التقريب ص ٤٣-٤٤

¹¹⁸ فتح القريب المجيب في شرح ألفاظ التقريب ص ٤٣-٤٤

¹¹⁹ الحاوي للماوردي ٣٩١/١

¹²⁰ إعانة الطالبين ٩٥/١

SUNNAH OCCASIONS OF GHUSL

There are numerous occasions when it is sunnah for one to perform ghusl. Some of these occasions are:

1. The Day of Jumuah.¹²¹
2. The two days of Eid i.e. Eidul Fitr and Eidul Adha.¹²²
3. The Day of Arafah.¹²³
4. For entering into ihraam.¹²⁴
5. For entering Makkah Mukarramah.¹²⁵

Note: Apart from these sunnah occasions of ghusl, there are certain mustahab occasions of ghusl which are mentioned by the Fuqahaa. Among these occasions are:

- a) After cupping.¹²⁶
- b) After giving ghusl to the mayyit.¹²⁷
- c) When intending to attend a gathering.¹²⁸

¹²¹ صحيح البخاري، الرقم: ٨٧٧ ، المجموع شرح المهذب ١٦١/٢

¹²² سنن ابن ماجه، الرقم: ١٣١٥ ، المجموع شرح المهذب ١٦٢/٢

¹²³ مسند الشافعي على ترتيب السندي، الرقم: ١١٤ ، المجموع شرح المهذب ١٦٢/٢

¹²⁴ سنن الترمذي، الرقم: ٨٣٠ ، المجموع شرح المهذب ١٦٢/٢

¹²⁵ سنن أبي داود، الرقم: ١٨٦٥ ، المجموع شرح المهذب ١٦٢/٢

¹²⁶ مصنف لابن أبي شيبة، الرقم: - ٤٨٠ - ٤٨٤ ، المجموع شرح المهذب ١٦٣/٢

¹²⁷ المجموع شرح المهذب ١٦٣/٢

¹²⁸ المجموع شرح المهذب ١٦٣/٢

CHAPTER FOUR

MISWAAK

VIRTUES OF USING THE MISWAAK

1. Using the miswaak increases the reward of the salaah seventy times.

Sayyidatuna Aaishah رَضِيَ اللَّهُ عَنْهَا reports that Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The salaah performed after making miswaak is seventy times more virtuous than the salaah performed without making miswaak.”¹²⁹

2. Miswaak purifies the mouth and earns the pleasure of Allah تَبَارَكَ وَتَعَالَى.

¹²⁹ المستدرک علی الصحیحین للحاکم، الرقم: ۵۱۵

Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Miswaak is a means of purifying the mouth, and a means of earning the pleasure of Allah تَبَارَكَ وَتَعَالَى.”¹³⁰

- Using the miswaak is from the sunnats of all the Ambiyaa عَلَيْهِمُ السَّلَامُ.

Sayyiduna Abu Ayyoob Ansaari رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Four actions are from the sunnats of all the Ambiyaa عَلَيْهِمُ السَّلَامُ; adopting hayaa (modesty in all spheres of human living), applying itr, using the miswaak, and making nikaah (getting married).”¹³¹

- Apart from pleasing Allah تَبَارَكَ وَتَعَالَى, using the miswaak also causes the malaa’ikah (angels) to be happy and also contains numerous health benefits.

Sayyiduna Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُمَا reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Use the miswaak, for it purifies the mouth, is a means of pleasing Allah تَبَارَكَ وَتَعَالَى, a cause of pleasure to the malaa’ikah (angels), increases good deeds, it is from the sunnah practices, sharpens the eyesight, helps in removing scurvy (a disease affecting the gums), strengthens the gums, removes phlegm and gives the mouth a good smell.” In some narrations, it has also

¹³⁰ صحيح البخاري تعليقا ٢٥٩/١

¹³¹ سنن الترمذي، الرقم: ١٠٨٠

been mentioned that using the miswaak helps the stomach and improves digestion.”¹³²



¹³² شعب الإيمان للبيهقي، الرقم: ٢٥٢١

SUNNAH METHOD OF USING THE MISWAAK

1. The method of holding the miswaak is for one to place his thumb and small finger under the miswaak with his remaining fingers on the upper-side of the miswaak.¹³³
2. Hold the miswaak with the right hand and commence cleansing the teeth from the right.¹³⁴
3. Make miswaak of the teeth horizontally and of the tongue vertically. Similarly, miswaak should be made of the palate lightly.¹³⁵
4. After using the miswaak, wash it and keep it upright.¹³⁶
5. In the absence of a miswaak, the finger will not substitute the miswaak. One may use an item that is rough and will cleanse the mouth e.g. a toothbrush.¹³⁷
6. The miswaak should not exceed a hand-span in length.¹³⁸

¹³³ تحفة المحتاج ٢٣٥/١ ، عجالة المحتاج إلى توجيه المنهاج ٩٨/١

¹³⁴ مغني المحتاج ١٦٤/١ ، تحفة المحتاج ٢٣٥/١

¹³⁵ مسند أحمد، الرقم: ١٩٧٣٧ ، التلخيص الحبير ٩٦/١ ، روضة الطالبين ١٦٧/١ ، مغني المحتاج ١٦٣/١-١٦٤ ، أسنى المطالب ٣٧/١

¹³⁶ عجالة المحتاج إلى توجيه المنهاج ٩٨/١

¹³⁷ مغني المحتاج ١٦٤/١

¹³⁸ مغني المحتاج ١٦٧/١

7. Any stick that is useful for cleansing the mouth and is not harmful or poisonous can be used as a miswaak. The best miswaak is from the peelu tree (*salvadora persica*) and then the olive tree.¹³⁹



¹³⁹ مجمع الزوائد، الرقم: ٢٥٧٦ ، إعلاء السنن ٧٥/١ ، التلخيص الحبير ٩٥/١ ، معني المحتاج ١٦٤/١ ، روضة الطالبين ١٦٧/١

OCCASIONS WHEN THE MISWAAK SHOULD BE USED

1. Upon awakening.¹⁴⁰

It should be borne in mind that the use of the miswaak upon awakening is a separate sunnah and using the miswaak at the time of wudhu is a separate sunnah. Hence, even if one does not intend making wudhu to perform salaah upon awakening from one's sleep (or a woman is in menses), one should still use the miswaak upon awakening.¹⁴¹

2. When entering the home.¹⁴²

3. Before reciting the Quraan Majeed.¹⁴³

4. At the time of wudhu.¹⁴⁴

5. When the teeth become discoloured or a bad odour emanates from the mouth.¹⁴⁵

6. Before and after eating.¹⁴⁶

¹⁴⁰ سنن أبي داود، الرقم: ٥٧ ، روضة الطالبين ١٦٧/١

¹⁴¹ بذل الجهود ٣٥/١

¹⁴² صحيح مسلم، الرقم: ٢٥٣ ، روضة الطالبين ١٦٧/١

¹⁴³ سنن ابن ماجه، الرقم: ٢٩١ ، مسند البزار، الرقم: ٥٥٠ ، روضة الطالبين ١٦٧/١

¹⁴⁴ صحيح البخاري تعليقا ٢٥٩/١ ، روضة الطالبين ١٦٧/١ ، معني المحتاج ١٦٣/١

¹⁴⁵ كتاب الآثار، الرقم: ٤١ ، نوادر الأصول تحت الأصل التاسع والعشرين في باب النظافة ، روضة الطالبين ١٦٧/١

¹⁴⁶ مسند أحمد، الرقم: ٩١٩٤ ، معني المحتاج ١٦٦/١

7. When one perceives the pangs of death (sakaraatul maut).¹⁴⁷
8. At the time of salaah.¹⁴⁸
9. Before joining a gathering e.g. Jumuah, Eid or any other gathering.¹⁴⁹
10. When making tayammum due to illness, or water not being available or being insufficient, one should cleanse one's mouth with miswaak and perform salaah.¹⁵⁰



¹⁴⁷ صحيح البخاري، الرقم: ٨٩٠ ، معني المحتاج ١٦٦/١

¹⁴⁸ معني المحتاج ١٦٦/١

¹⁴⁹ حواشي الشرواني على تحفة المحتاج ٢٣٣/١

¹⁵⁰ معني المحتاج ١٦٦/١

CHAPTER FIVE

ADHAAN AND IQAAMAH

ADHAAN – ITS INCEPTION AND ORIGIN

When Sayyiduna Rasulallah ﷺ made hijrah (migrated) to Madinah Munawwarah, he constructed the masjid. After constructing the masjid, he consulted the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ regarding the method to be adopted to call people for salaah. It was the burning desire within the heart of Sayyiduna Rasulallah ﷺ that all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ congregate and perform their salaah together in the masjid. Sayyiduna Rasulallah ﷺ was neither pleased with the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ performing their salaah in the masjid at different times nor in their homes.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ presented various suggestions in regard to how people could be called for salaah. Some of the suggestions of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were that a fire be lit or a flag be hoisted. On seeing the fluttering flag or the flames and smoke of the fire,

people would understand that it is the time of salaah and thereby inform others to come to the masjid for salaah.

Other suggestions were that a horn be sounded or that the naaqoos (two sticks) be struck upon each other to alert people that it is the time for salaah.

Sayyiduna Rasulullah ﷺ was not pleased with these suggestions. Sayyiduna Rasulullah ﷺ did not want his Ummah to emulate the Christians, Jews and kuffaar in aspects of their Deen or their worldly life. If the Muslims were to adopt these methods, it would result in them resembling the disbelievers in their Deen, and furthermore, it would lead to confusion coming about in the salaah times as the disbelievers were calling people to their places of worship at other times through these same methods.

No conclusion was reached in that gathering and the matter was thus left undecided.

Prior to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ dispersing from the gathering of Sayyiduna Rasulullah ﷺ, Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ presented a suggestion before Sayyiduna Rasulullah ﷺ that, as no method has yet been decided, then for the time being, perhaps a person could be appointed to go around calling people for salaah whenever the time of salaah enters.

Sayyiduna Rasulullah ﷺ accepted the suggestion of Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ and appointed Sayyiduna Bilaal رَضِيَ اللَّهُ عَنْهُ to

carry out this task. Hence, at the time of salaah, Sayyiduna Bilaal رَضِيَ اللهُ عَنْهُ would go around informing the people that the jamaat (congregational salaah) in the masjid was about to commence.

The heart of each Sahaabi رَضِيَ اللهُ عَنْهُ was filled with the concern of Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in regard to how the people should be called to perform salaah together in the masjid.

Nevertheless, it was not long thereafter that, one night, after Sayyiduna Abdullah bin Zaid رَضِيَ اللهُ عَنْهُ went to sleep; he was shown a dream by Allah تَبَارَكَ وَتَعَالَى. In the dream, he saw an angel, in the form of a human being, who was dressed in two garments of green and was carrying a naaqaos. He asked the angel, “O servant of Allah! Are you selling the naaqaos?” The angel replied by asking him, “What do you wish to do with it?” Sayyiduna Abdullah bin Zaid رَضِيَ اللهُ عَنْهُ answered, “I will use it to call people for salaah.” The angel then said, “Should I not show you a method for calling people to salaah which is better than striking this naaqaos?” Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ asked, “What method is better?” The angel replied, “You will call out the adhaan.” after which the angel taught him the words of the adhaan.

When he awoke the following morning, he went to Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and related the entire dream. On hearing the dream, Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned, “Certainly it is a true dream. Stand beside Bilaal رَضِيَ اللهُ عَنْهُ and inform him of the words (of the adhaan) that you were taught in the dream so that he may call out the adhaan with these words.

Allow Bilaal رَضِيَ اللهُ عَنْهُ to call out the adhaan as his voice is louder than your voice. Thus, his voice will reach further.”

When Sayyiduna Umar رَضِيَ اللهُ عَنْهُ heard the adhaan of Sayyiduna Bilaal رَضِيَ اللهُ عَنْهُ, he hastily took his shawl and rushed to the gathering of Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On reaching the gathering of Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he respectfully exclaimed, “O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! I take an oath by that Being who appointed you as His messenger to convey the truth of Islam, I was shown a dream in which I was taught the words of the adhaan.” When Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ heard this, he became pleased and said, “This has been further confirmed as a true dream from the side of Allah تَبَارَكَ وَتَعَالَى.”

It has been narrated that more than ten Sahaabah رَضِيَ اللهُ عَنْهُمْ had been shown dreams wherein they were taught the words of the adhaan. Among them were Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ and Sayyiduna Umar رَضِيَ اللهُ عَنْهُ.¹⁵¹



¹⁵¹ مرقاة المفاتيح ٣٣١/٢ ، الدر المنضود ٨٦/٢ ، درس ترمذي ٤٥١/١ ، السعاية ٤/٢

VIRTUES OF THE MUADHIN

Adhaan is among the salient features of the Deen of Islam. Islam has afforded great honour to all those who call out the adhaan, inviting people towards salaah. On the Day of Qiyaamah, people will admire those who used to call out the adhaan in the world on account of their esteemed position and lofty status in the Hereafter. Numerous Ahaadith highlight the great virtues and immense rewards in store for those who call out the adhaan.

1. The muadhin will enjoy an esteemed position on the Day of Qiyaamah.

Sayyiduna Mu'aawiyah رَضِيَ اللهُ عَنْهُ reports, "I heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say, 'Verily the muadhins will have the 'longest necks' on the Day of Qiyaamah.'"¹⁵²

In this Hadith, the literal meaning of having the 'longest necks' is not intended. Rather, the meaning of having the 'longest necks' is that they will occupy distinct positions of honour.

2. The muadhins will be on mountains of musk on the Day of Qiyaamah.

Sayyiduna Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Three groups of people will be on mountains of musk (on the Day of Qiyaamah), and the former and

latter people will envy their position. The first is the person who used to call out the adhaan every day for the five daily salaah. The second is the person who led the people in salaah while they were pleased with him (i.e. he fulfilled the obligation of salaah in its proper manner). The third is the slave who fulfilled the rights of Allah تَبَارَكَ وَتَعَالَى and the rights of his masters.”¹⁵³

3. There are great rewards in store in the Hereafter for those who call out the adhaan.

Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “If the people only know the great reward for calling out the adhaan and performing salaah in the first saff, and thereafter they could find no alternative to decide who would be granted that honour besides drawing lots, they would definitely draw lots to decide.”¹⁵⁴

4. Every creation (whether jinn, human or any other creation) that hears the voice of the muadhin calling out the adhaan will testify on his behalf on the Day of Qiyaamah.

It is reported regarding Sayyiduna Abdullah bin Abdir Rahmaan bin Abi Sa’sa’ah رَضِيَ اللهُ عَنْهُ that on one occasion, Sayyiduna Abu Sa’eed Khudri رَضِيَ اللهُ عَنْهُ said to him, “I see that you like to remain with your livestock (grazing them) in the open fields. When you are among

¹⁵³ سنن الترمذي، الرقم: ٢٥٦٦

¹⁵⁴ صحيح البخاري، الرقم: ٦١٥

your livestock or in the open fields, (and the time of salaah enters) and you wish to call out the adhaan, then you should raise your voice and call out the adhaan, for certainly the jinn, humans or any other creation that hears the voice of the muadhin as far as it reaches will testify on his behalf on the Day of Qiyaamah.”

Sayyiduna Abu Sa'eed رَضِيَ اللهُ عَنْهُ said, “I heard this from Rasulullah

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”¹⁵⁵

5. Forgiveness has been declared for the muadhin. Similarly, glad tidings have been given regarding the muadhin that he is blessed with the reward of all those who performed salaah due to responding to his call.

Sayyiduna Baraa bin Aazib رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Certainly Allah تَبَارَكَ وَتَعَالَى showers His special mercy upon those (who perform salaah) in the first saff and the mala'ikah (angels) make special dua for them. The muadhin will receive forgiveness from Allah تَبَارَكَ وَتَعَالَى for the distance his voice covers (if he had so many sins that they cover the distance from the place he calls out the adhaan till the furthest point his voice reaches, all those sins will be forgiven, or for the duration of time it takes his voice to reach the furthest point, he will receive the forgiveness of Allah تَبَارَكَ وَتَعَالَى for that same duration of time in his life in which he committed sins), and every creation, whether possessing life or not, will bear testimony on his behalf (on the Day of Qiyaamah), and he will receive the reward of all those people

who performed salaah with him (i.e. all those people who performed salaah on account of his call).”¹⁵⁶

6. The muadhin has been described in the Hadith as being from the best servants of Allah تَبَارَكَ وَتَعَالَى.

Sayyiduna Ibnu Abi Awfaa رَضِيَ اللَّهُ عَنْهُ reports that Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Certainly the best servants of Allah تَبَارَكَ وَتَعَالَى are those who observe (the rising and setting of) the sun, the moon, the stars and the (length of the) shadows for the remembrance of Allah تَبَارَكَ وَتَعَالَى (i.e. they fulfil their ibadaat in its proper time according to the command of Allah تَبَارَكَ وَتَعَالَى, while keeping track of time through observing the sun, moon, stars and the length of the shadows, as explained in the Ahaadith. The muadhin is included in this glad tidings on account of him keeping track of time so that he can call out the adhaan of each salaah at its proper time).”¹⁵⁷

7. Freedom from the fire of Jahannum is promised for the one who calls out the adhaan for seven years.

Sayyiduna Ibnu Abbaas رَضِيَ اللَّهُ عَنْهُمَا reports that Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The one who calls out the adhaan for seven years

¹⁵⁶ سنن النسائي، الرقم: ٦٤٥

¹⁵⁷ المستدرک علی الصحیحین للحاکم، الرقم: ١٦٣

with sincerity and the hope of attaining reward receives the guarantee of freedom from the fire of Jahannum.”¹⁵⁸

8. Sayyiduna Rasulallah ﷺ made dua for the forgiveness of those who call out the adhaan.

Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulallah ﷺ said, “The imaam is responsible (for the salaah of the entire congregation) and the muadhin is one who is entrusted with a trust (i.e. he has been entrusted with the duty of calling out the adhaan on its prescribed time). O Allah جَبَّارِكُمْ وَتَعَالَى, guide the imaams (towards fulfilling their obligation of leading the salaah correctly) and forgive the muadhins (for their shortcomings).”¹⁵⁹

9. It was the desire of the Sahaabah رَضِيَ اللهُ عَنْهُمْ to call out the adhaan and they desired that their children also call out the adhaan.

Below are some of the Ahaadith which illustrate the eagerness of the Sahaabah رَضِيَ اللهُ عَنْهُمْ to call out the adhaan:

It is reported that Sayyiduna Ali رَضِيَ اللهُ عَنْهُ said, “I feel remorseful over the fact that I did not request Rasulallah ﷺ to appoint my two sons, Hasan and Husain رَضِيَ اللهُ عَنْهُمَا, as muadhins to call out the adhaan.”¹⁶⁰

158 سنن الترمذي، الرقم: ٢٠٦

159 سنن أبي داود، الرقم: ٥١٧

160 مجمع الزوائد، الرقم: ١٨٣٦

Qais bin Abi Haazim رَضِيَ اللهُ عَنْهُ reports, “Once, we had come (to Madinah Munawwarah) to meet Umar رَضِيَ اللهُ عَنْهُ. During our conversation, he asked us, ‘Who calls out the adhaan in the place where you live?’ We answered, ‘We have appointed our slaves to call out the adhaan.’ Umar رَضِيَ اللهُ عَنْهُ, gesturing with his hands (in surprise, repeated our words) saying, ‘We have appointed our slaves to call out the adhaan.’ He then remarked, ‘Certainly this is a major shortcoming on your side (that you have appointed such people to call out the adhaan who are not knowledgeable in Deen). (Adhaan is such a great ibaadah and its reward is so abundant that) had I been able to call out the adhaan together with managing the affairs of khilaafah, I would have certainly accepted the position of a muadhin and called out the adhaan.’”¹⁶¹

It is reported regarding Sayyiduna Umar رَضِيَ اللهُ عَنْهُ that he had said, “Had I been able to call out the adhaan (together with managing the affairs of khilaafah), certainly my happiness would have been completed. (The reward of calling out the adhaan is so great that if I had the honour of being a muadhin and) if I had not performed any nafl salaah during the night (tahajjud) nor kept any nafl fast during the day, it would have not grieved me. I heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ making special dua for the muadhins of this Ummah saying, ‘O Allah وَتَعَالَى, تَبَارَكَ وَتَعَالَى, forgive the sins of the muadhins!’ Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made this dua three times. In surprise, I

¹⁶¹ السنن الكبرى للبيهقي، الرقم: ٢٠٠٢

said, 'O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! (You have elevated the position of the muadhin to such an extent that) you have now left us in the condition that we will be prepared to fight amongst ourselves with our swords in order to call out the adhaan.' Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'No, O Umar رَضِيَ اللهُ عَنْهُ! A time will come where the desire of calling out the adhaan will no longer be in the hearts of people, to such an extent that people will rely on the weak among them to call out the adhaan. Those people (the muadhins) are such that Allah تَبَارَكَ وَتَعَالَى has made the fire of Jahannum haraam on their flesh, the flesh of the muadhins.'"¹⁶²



THE QUALITIES OF A MUADHIN

1. The muadhin should be a male.¹⁶³
2. He should be sane.¹⁶⁴
3. He should be of the age of understanding. The adhaan of a small child who has not reached the age of understanding is not valid.¹⁶⁵
4. He should be able to pronounce the words of adhaan correctly.
5. He should have knowledge of the salaah times.¹⁶⁶
6. He should be a pious and upright Muslim.¹⁶⁷

Note: The first three qualities mentioned are conditions for the validity of the adhaan. Hence, if they are not found, the adhaan will not be valid.



¹⁶³ السنن الكبرى للبيهقي، الرقم: ١٩٩٦، روضة الطالبين ٣١٢/١

¹⁶⁴ روضة الطالبين ٣١٢/١

¹⁶⁵ مغني المحتاج ٣٢٣/١

¹⁶⁶ مغني المحتاج ٣٣٣/١

¹⁶⁷ سنن أبي داود، الرقم: ٥٩٠، روضة الطالبين ٣١٢-٣١٣

SUNNAH METHOD OF CALLING OUT THE ADHAAN

1. Ensure that your intention for calling out the adhaan is solely to please Allah ¹⁶⁸ *تَبَارَكَ وَتَعَالَى*.
2. Call out the adhaan on time with punctuality.¹⁶⁹
3. Call out the adhaan outside the masjid, preferably from an elevated place so that the voice will travel further.¹⁷⁰
4. Call out the adhaan in a loud voice.¹⁷¹
5. Call out the adhaan in the state of wudhu.¹⁷²
6. Face the qiblah when calling out the adhaan.¹⁷³
7. Call out the adhaan while standing.¹⁷⁴
8. Call out the adhaan slowly and pause after calling out each phrase of the adhaan.¹⁷⁵

¹⁶⁸ سنن الترمذي، الرقم: ٢٠٦

¹⁶⁹ السنن الكبرى للبيهقي، الرقم: ١٩٩٩ ، مسند الشافعي، الرقم: ١٧٣

¹⁷⁰ سنن أبي داود، الرقم: ٥١٩ ، المجموع شرح المهذب ٧٩/٣ ، ٩٥ ، روضة الطالبين ٣١٣/١

¹⁷¹ سنن أبي داود، الرقم: ٤٩٩ ، صحيح البخاري، الرقم: ٦٠٩ ، المجموع شرح المهذب ٨٤/٣

¹⁷² سنن الترمذي، الرقم: ٢٠٠ ، روضة الطالبين ٣١٣/١

¹⁷³ سنن أبي داود، الرقم: ٥٠٧ ، المصنف لابن أبي شيبة، الرقم: ٢٢٤٣ ، روضة الطالبين ٣١٠/١

¹⁷⁴ التلخيص الحبير، الرقم: ٣٠١ ، روضة الطالبين ٣١٠/١

¹⁷⁵ سنن الترمذي، الرقم: ١٩٥ ، روضة الطالبين ٣١٠/١ ، المجموع شرح المهذب ٨٢/٣

9. Insert the index fingers into the ears when calling out the adhaan.¹⁷⁶
10. Turn the face to the right and then say حَيَّ عَلَى الصَّلَاةِ (hayya alas salaah) twice. Thereafter, turn the face to the left and say حَيَّ عَلَى الْفَلَاحِ (hayya alal falaah) twice. Do not turn your chest when saying حَيَّ عَلَى الصَّلَاةِ (hayya alas salaah) and حَيَّ عَلَى الْفَلَاحِ (hayya alal falaah).¹⁷⁷
11. Do not speak while calling out the adhaan.¹⁷⁸
12. Do not distort the words of the adhaan, nor call out the adhaan with such a tune that the words of the adhaan become distorted.¹⁷⁹
13. The dua that is made after the adhaan and between the adhaan and iqamah is accepted.¹⁸⁰
14. Leave a sufficient amount of time between the adhaan and iqamah so that people will be able to fulfil their needs and prepare for salaah. However, Maghrib Salaah should be performed immediately after the adhaan.¹⁸¹

¹⁷⁶ سنن ابن ماجه، الرقم: ٧١٠، روضة الطالبين ٣١٢-٣١٣

¹⁷⁷ سنن أبي داود، الرقم: ٥٢٠، سنن الترمذي، الرقم: ١٩٧، المجموع شرح المهذب ٧٩/٣-٨١، مغني المحتاج ٣٢٩/١

¹⁷⁸ المصنف لابن أبي شيبة، الرقم: ٢٢١٩، ٢٢٢٠

¹⁷⁹ مجمع الزوائد، الرقم: ١٩٠٩، مغني المحتاج ٣٣٣/١، المجموع شرح المهذب ٨٣/٣

¹⁸⁰ سنن الترمذي، الرقم: ٢١٢، سنن أبي داود، الرقم: ٥٢٤، روضة الطالبين ٣١٤/١، عجاله المحتاج إلى توجيه المنهاج ١٨٤/١

¹⁸¹ سنن الترمذي، الرقم: ١٩٥، مغني المحتاج ٣٣٣/١، المجموع شرح المهذب ٩٠/٣

15. If you are in a place out of the town where there is no person present to perform salaah with you, then even though you will perform salaah alone, you should still call out the adhaan and iqamah. If you call out the adhaan and iqamah and thereafter perform salaah, the mala'ikah (angels) will perform salaah with you.¹⁸²
16. If many qadha salaahs are being performed together, adhaan will only be called out for the first missed salaah. However, a separate iqamah should be called out for each salaah.¹⁸³



¹⁸² سنن النسائي، الرقم: ٦٦٦ ، الترغيب والترهيب، الرقم: ٣٨٧ ، المجموع شرح المهذب ٦٣/٣ ، ٦٥

¹⁸³ سنن الترمذي، الرقم: ١٧٩ ، المجموع شرح المهذب ٦٤/٣-٦٥

THE WORDS OF THE ADHAAN

There are seven phrases in the adhaan. The seven phrases are mentioned below in sequence:¹⁸⁴

1. First call out:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah تَبَارَكَ وَتَعَالَى is the greatest, Allah تَبَارَكَ وَتَعَالَى is the greatest.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah تَبَارَكَ وَتَعَالَى is the greatest, Allah تَبَارَكَ وَتَعَالَى is the greatest.

2. Secondly, call out the following four phrases softly and thereafter call them aloud:

أَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ

I testify that there is none worthy of worship besides Allah تَبَارَكَ وَتَعَالَى.

أَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ

I testify that there is none worthy of worship besides Allah تَبَارَكَ وَتَعَالَى.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the messenger of Allah تَبَارَكَ وَتَعَالَى.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the messenger of Allah تَبَارَكَ وَتَعَالَى.

3. Thirdly, call out:

حَيِّ عَلَى الصَّلَاةِ

Come to salaah.

حَيِّ عَلَى الصَّلَاةِ

Come to salaah.

4. Fourthly, call out:

حَيِّ عَلَى الْفَلَاحِ

Come to success.

حَيِّ عَلَى الْفَلَاحِ

Come to success.

5. Fifthly, call out:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah تَبَارَكَ وَتَعَالَى is the greatest, Allah تَبَارَكَ وَتَعَالَى is the greatest.

6. Finally, call out:

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship besides Allah تَبَارَكَ وَتَعَالَى.

THE CORRECT PRONUNCIATION OF THE WORDS OF THE ADHAAN

When calling out the adhaan, one should try to pronounce all the words correctly. In this regard, some of the important points to bear in mind are:

1. When reciting **اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ**, the letter **ر** (*raa*) in the first **أَكْبَرُ** (*akbar*) will be read with a fat-hah (ـَ) by joining it to the word **الله** (*Allahu*).¹⁸⁵
2. When reciting **أَشْهَدُ أَلَّا إِلَهَ إِلَّا اللهُ**, the word **أَلَّا** (*al-laa*) should be pronounced with an empty mouth. Furthermore, the tashdeed (ـّ) on the letter **ل** (*laam*) should not be over-emphasised by stretching the sound of the **ل** (*laam*).

The sukoon (◌ْ) on the letter **ش** (*sheen*) should be clearly pronounced followed by the **ه** (*haa*). One should not omit the sukoon and **haa ه** (*haa*) by joining the **ه** (*haa*) to the **ش** (*sheen*) saying “ashadu” without pronouncing the **ه** (*haa*) at all. Rather, the correct way of pronouncing it is “ash-ha-du”.

3. When reciting **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ**, the word **أَنَّ** (*anna*) should not be over-emphasised by stretching the sound of the **ن** (*noon*) for longer than the duration of a ghunnah. Similarly,

¹⁸⁵ المجموع شرح المهذب ٩٥/٣

the tashdeed (◌̣) in the letter م (meem) and ر (raa) should not be over-emphasized by stretching them.

4. When reciting حَيَّ عَلَى الصَّلَاةِ, the tashdeed (◌̣) on the letter ي (yaa) in the word حَيَّ (hayya) should be read completely. The ي (yaa) should not be read without the tashdeed (◌̣) by saying “haya” instead of “hayya”. Likewise, the letter ع (ain) in the word عَلَى (ala) should be pronounced clearly.

When stopping at the end of the word الصَّلَاةِ (salaah), the ة (taa) will be read with a sukoon (◌◌) and thus produce the sound of a ه (haa). One will not pronounce the ة (taa) by saying hayya alas salaatﺕ.

Similarly, one should ensure that the sound does not resemble that of a ح (haa).

5. When reciting حَيَّ عَلَى الْفَلَاحِ, when stopping at the word الْفَلَاحِ (falaah), ensure that the ح (haa) is pronounced correctly by saying it as a ح (haa), not as a ه.



THE MANNER OF CALLING OUT THE ADHAAN OF FAJR

If one is calling out the adhaan of Fajr, then one will give the adhaan in the same manner explained above. The only difference is that one will recite the following words twice after saying حَيَّ عَلَى الْفَلَاحِ (hayya alal falaah).¹⁸⁶

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Salaah is better than sleep.



¹⁸⁶ سنن أبي داود، الرقم: ٥٠٠، معني المحتاج ٣٢٨/١، روضة الطالبين ٣١٠/١

REPLYING TO THE ADHAAN

Adhaan is among the salient symbols of Islam. When adhaan holds such great importance in Deen, then we should show respect to the adhaan by replying to it and not being engaged in any worldly talk at that time. The Fuqahaa have written that it is incorrect to engage in worldly talk at the time of adhaan.¹⁸⁷

1. On hearing the adhaan, reply to the adhaan by repeating the words that the muadhin has called out.¹⁸⁸

For example, when one hears the muadhin saying, اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ (Allahu Akbar, Allahu Akbar), he should reply by also saying, اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ (Allahu Akbar, Allahu Akbar).

2. When the muadhin says حَيَّ عَلَى الصَّلَاةِ (hayya alas salaah) and حَيَّ عَلَى الْفَلَاحِ (hayya alal falaah), one should recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (la hawla wa la quwwata illa billaah).¹⁸⁹
3. During the Fajr adhaan, when the muadhin calls out صَدَقَتْ وَبَرَزَتْ (saddaqat wabarazat), reply by saying كَلِمَاتٌ خَيْرٌ مِنَ النَّوْمِ.¹⁹⁰
4. It is mustahab for the one engaged in the recitation of the Quraan Majeed or Dhikr to stop and reply to the adhaan.¹⁹¹

¹⁸⁷ التهذيب في فقه الإمام الشافعي ٣٣٩/٢

¹⁸⁸ صحيح مسلم، الرقم: ٣٨٥ ، المجموع شرح المهذب ٨٧/٣ ، روضة الطالبين ٣١٣/١

¹⁸⁹ صحيح مسلم، الرقم: ٣٨٥ ، روضة الطالبين ٣١٣/١

¹⁹⁰ روضة الطالبين ٣١٣/١

¹⁹¹ المجموع شرح المهذب ٨٨/٣

DUA AFTER THE ADHAAN

1. After the adhaan, one should recite salaah (durood) upon Sayyiduna Rasulullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and thereafter recite the following dua:¹⁹²

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفُضَيْلَةَ وَابْعَثْهُ
مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

O Allah تَبَارَكَ وَتَعَالَى, Rabb of this perfect call and of the established salaah, bestow upon Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the 'waseelah' (an extremely high stage in Jannah) and 'fadheelah' (a lofty position that is above all the creation), and grant him the "Maqaam Mahmood" (i.e the honour of interceding to Allah تَبَارَكَ وَتَعَالَى to commence the reckoning for the entire creation on the Day of Qiyaamah) which You have promised him, indeed You do not go against Your promise.

2. After reciting the dua after adhaan, the following dua should also be recited:¹⁹³

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

¹⁹² صحيح مسلم، الرقم: ٣٨٤، صحيح البخاري، الرقم: ٦١٤ (وأما زيادة إنك لا تخلف الميعاد فقد ذكرها البيهقي في السنن الكبرى،

٤١٠/١)، المجموع شرح المهذب ٨٧-٨٦/٣

¹⁹³ صحيح مسلم، الرقم: ٣٨٦

I bear testimony that there is no deity except Allah تَبَارَكَ وَتَعَالَى who is alone and has no partner, and that Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger. I am pleased with Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as my Rabb, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a messenger of Allah تَبَارَكَ وَتَعَالَى and Islam as my religion.

Note: This dua should be recited during the adhaan, after the muadhlin calls out the shahaadatain (أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ) as well as after the adhaan.¹⁹⁴

3. The following duas of adhaan may also be recited:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةَ التَّامَّةَ وَالصَّلَاةَ الْقَائِمَةَ صَلَّى عَلَى مُحَمَّدٍ وَأَعْطِهِ سُؤْلَهُ يَوْمَ الْقِيَامَةِ¹⁹⁵

O Allah تَبَارَكَ وَتَعَالَى! Rabb of this perfect call and established salaah! Send salutations upon Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (shower Your mercy upon him) and grant him his request (of interceding for all the creation) on the Day of Qiyaamah.

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةَ التَّامَّةَ وَالصَّلَاةَ الْقَائِمَةَ صَلَّى عَلَى عَبْدِكَ وَرَسُولِكَ وَاجْعَلْنَا فِي شَفَاعَتِهِ يَوْمَ الْقِيَامَةِ¹⁹⁶

O Allah تَبَارَكَ وَتَعَالَى! Rabb of this perfect call and established salaah! Send salutations upon Your slave and Your Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹⁹⁴ شرح معاني الآثار للطحاوي، الرقم: ٨٩١-٨٩٣

¹⁹⁵ مجمع الزوائد، الرقم: ١٨٧٨

¹⁹⁶ مجمع الزوائد، الرقم: ١٨٧٩

(shower Your mercy upon him), and make us among those who will receive his intercession on the Day of Qiyaamah.

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِعَةِ صَلِّ عَلَى مُحَمَّدٍ وَارْضَ عَنِّي رِضَاءً لَا
سَخَطَ بَعْدَهُ¹⁹⁷

O Allah **تَبَارَكَ وَتَعَالَى**! Rabb of this established call and beneficial salaah!
Send salutations (shower Your mercy) upon Sayyiduna
Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** and grant me Your pleasure after which
You will never be displeased with me.

It is reported in the Hadith that if one recites the above dua and thereafter makes dua to Allah **تَبَارَكَ وَتَعَالَى**, his dua will be accepted.



DUA AT THE TIME OF THE MAGHRIB ADHAAN

Recite the following dua during the adhaan of Maghrib or after the adhaan:¹⁹⁸

اللَّهُمَّ إِنَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ فَاعْفُرْ لِي

O Allah تَبَارَكَ وَتَعَالَى! This is the approach of the night and the departure of the day, and these are the voices of Your servants calling out (the muadhins), so forgive me (my sins).



¹⁹⁸ سنن أبي داود، الرقم: ٥٣٠ ، المجموع شرح المهذب ١٦/٣ ، مرقاة المفاتيح ٣٦٥/٢

THE WORDS OF IQAAMAH AND THE SUNNAH METHOD OF CALLING OUT THE IQAAMAH

1. The words of the iqaamah are the same as the words of adhaan. However, when calling out the iqaamah, one will only say each phrase once, with the exception of *قَدْ قَامَتِ الصَّلَاةُ* (qad qaamatis salaah) which will be called out twice. Hence, after *حَيِّ عَلَى الْفَلَاحِ* (hayya alal falaah), one will say:

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

*The salaah has been established, the salaah has been established.*¹⁹⁹

2. When calling out the iqaamah, recite two phrases together and only pause after completing both phrases. The manner of calling out each set of two phrases is as follows:²⁰⁰

Firstly say:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allah تَبَارَكَ وَتَعَالَى is the greatest, Allah تَبَارَكَ وَتَعَالَى is the greatest.

¹⁹⁹ المجموع شرح المهذب ٦٩/٣-٧١

²⁰⁰ روضة الطالبين ٣١٠/١ ، المجموع شرح المهذب ٨٢/٣ ، ٩٥ ، مغني المحتاج ٣٢٧/١

Secondly say:

أَشْهَدُ أَلَّا إِلَهَ إِلَّا اللهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

*I testify that there is none worthy of worship besides Allah تَبَارَكَ وَتَعَالَى
I testify that Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the messenger of
Allah تَبَارَكَ وَتَعَالَى.*

Thirdly say:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ

Come to salaah, come to success.

Fourthly say:

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

The salaah has been established, the salaah has been established.

Fifthly say:

اللهُ أَكْبَرُ اللهُ أَكْبَرُ

Allah تَبَارَكَ وَتَعَالَى is the greatest, Allah تَبَارَكَ وَتَعَالَى is the greatest.

Sixthly say:

لَا إِلَهَ إِلَّا اللهُ

There is none worthy of worship besides Allah تَبَارَكَ وَتَعَالَى.

Note: The ة (taa) of the word الصَّلَاةُ (salaah) in حَيَّ عَلَى الصَّلَاةِ (hayya alas salaah) and in قَدْ قَامَتِ الصَّلَاةُ (qad qaamatis salaah) will be read with a sukoon (:) and thus produce the sound of a هـ

(haa). One will not pronounce the ه (taa) in both. Similarly, when reading both these phrases in the iqamah, one will not say hayya alas salaati hayya alal falaah and qad qaamatis salaatu qad qaamatis salaat. Rather, one will say hayya alas salaah hayya alah falaah and qad qaamatis salaah qad qaamatis salaah.

3. Call out the iqamah with hadr (reciting it in a swift manner).²⁰¹
4. The iqamah will be called out inside the masjid.
5. It is preferable that the iqamah be called out by the person who called out the adhaan.²⁰²
6. Turn your face to the right when saying حَيَّ عَلَى الصَّلَاةِ (hayya alas salaah) and to the left when saying حَيَّ عَلَى الْفَلَاحِ (hayya alal falaah).²⁰³
7. Once the iqamah is being called out for salaah, do not engage in performing the sunnah salaah. Rather, immediately join the fardh salaah. After the fardh salaah, perform the sunnah if it was not performed before the fardh salaah.²⁰⁴

²⁰¹ سنن الترمذي، الرقم: ١٩٥ ، روضة الطالبين ٣١٠/١ ، المجموع شرح المهذب ٨٢/٣

²⁰² سنن الترمذي، الرقم: ١٩٩ ، سنن ابن ماجه، الرقم: ٧١٧ ، الغرر البهية ٢٧٦/١ ، المجموع شرح المهذب ٩١-٩٠/٣

²⁰³ المجموع شرح المهذب ٨١/٣

²⁰⁴ صحيح مسلم، الرقم: ٧١٠ ، المجموع شرح المهذب ٧٨/٤

REPLYING TO THE IQAAMAH

Reply to the iqaamah in the same way that you reply to the adhaan. However, when replying to قَدْ قَامَتِ الصَّلَاةُ (qad qaamatis salaah) then say:²⁰⁵

أَقَامَهَا اللَّهُ وَأَدَامَهَا وَجَعَلَنِي مِنْ صَالِحِي أَهْلِهَا

May Allah تَبَارَكَ وَتَعَالَى establish it (salaah) and preserve it and make me from among the pious servants who establish salaah.



²⁰⁵ سنن أبي داود، الرقم: ٥٢٨ ، روضة الطالبين ٣١٣/١

CHAPTER SIX

THE MUSJID

VIRTUES OF THE MUSJID

1. The masaajid have been declared as the most beloved of places to Allah تَبَارَكَ وَتَعَالَى.

Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The most beloved of places to Allah تَبَارَكَ وَتَعَالَى are the masaajid, and the most disliked of places to Allah تَبَارَكَ وَتَعَالَى are the market places.”²⁰⁶

2. If one builds a masjid for the pleasure of Allah تَبَارَكَ وَتَعَالَى, then Allah تَبَارَكَ وَتَعَالَى will build a palace for him in Jannah.

Ubaidullah Khawlaani رَحِمَهُ اللَّهُ reports that he heard Sayyiduna Uthmaan رَضِيَ اللَّهُ عَنْهُ say, at the time when people objected to him (making vast changes when extending the masjid of Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, such as using teak wood and baked bricks),

“Indeed you people have objected to my extension many times, whereas I heard Rasulallah ﷺ saying, ‘Whoever builds a masjid for Allah تَبَارَكَ وَتَعَالَى, seeking the pleasure of Allah تَبَارَكَ وَتَعَالَى, then Allah تَبَارَكَ وَتَعَالَى will build a palace for him in Jannah.’”

According to another Hadith, the person who builds a masjid for the sake of Allah تَبَارَكَ وَتَعَالَى will receive a palace in Jannah that is bigger and more spacious than the masjid which he built.²⁰⁷



²⁰⁷ صحيح مسلم، الرقم: ٥٣٣، مسند أحمد، الرقم: ٧٠٥٦

VIRTUES OF THE ONE WHO GOES TO THE MUSJID TO PERFORM SALAAH

1. Performing wudhu at home and walking to the masjid for salaah is a means of one's sins being forgiven and one's rank being elevated.

Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever makes wudhu at home and thereafter walks towards a house from the houses of Allah تَبَارَكَ وَتَعَالَى in order to complete the obligation of Allah تَبَارَكَ وَتَعَالَى, then for one step he takes, a sin is forgiven, and for the next step he takes, he will be elevated one rank higher.”²⁰⁸

2. Those who come to the masjid are the guests of Allah تَبَارَكَ وَتَعَالَى.

Sayyiduna Amr bin Maimoon رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said, “The masajid are the houses of Allah تَبَارَكَ وَتَعَالَى on the earth, and the host takes responsibility to honour the one who visits Him.”²⁰⁹

3. Those who frequent the masjid have been given the title of being from the ‘household’ of Allah تَبَارَكَ وَتَعَالَى and His special servants.

²⁰⁸ صحيح مسلم، الرقم: ٦٦٦

²⁰⁹ المصنف لابن أبي شيبة، الرقم: ٣٥٧٥٨

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “It is only those who frequent the masajid who are the household (special servants) of Allah تَبَارَكَ وَتَعَالَى.”²¹⁰

4. Frequenting the masjid is a means of safety for one’s imaan and Deen.

Sayyiduna Mu’aaz bin Jabal رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Indeed Shaitaan is the wolf of man (who hunts man), just like the wolf of goats which seizes the goat that is far off and separates from the flock. Refrain from living in isolation in the valleys (or refrain from isolated opinions) and hold firmly to the Ahlus Sunnah wal Jamaa’ah and remaining with the majority of the Ummah and being connected to the masjid.”²¹¹

5. Frequenting the masjid is a sign of imaan.

Sayyiduna Abu Sa’eed Khudri رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When you see that a man regularly frequents the masjid then bear witness to his imaan. Allah تَبَارَكَ وَتَعَالَى mentions in the Quraan, ‘The masajid of Allah تَبَارَكَ وَتَعَالَى are only frequented by those who have imaan in Allah تَبَارَكَ وَتَعَالَى and the Last Day.’”²¹²

²¹⁰ مجمع الزوائد، الرقم: ٢٠٣٠

²¹¹ الترغيب والترهيب، الرقم: ٤٩٩

²¹² سنن الترمذي، الرقم: ٣٠٩٣

6. Those who walk to the masjid in darkness have been given the glad tidings of receiving complete noor on the Day of Qiyaamah.

Sayyiduna Buraidah Aslami رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Give glad tidings to those who walk in darkness to the masajid of them receiving complete noor on the Day of Qiyaamah.”²¹³

7. Every time a person proceeds to the masjid in the morning or evening, Allah تَبَارَكَ وَتَعَالَى prepares his abode for him in Jannah.

Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who goes to the masjid in the morning and evening, then every time he proceeds to the masjid, Allah تَبَارَكَ وَتَعَالَى prepares for him his abode in Jannah.”²¹⁴



²¹³ سنن الترمذي، الرقم: ٢٢٣

²¹⁴ صحيح البخاري، الرقم: ٦٦٢

SUNNATS OF THE MUSJID

1. Dress appropriately when coming to the masjid.²¹⁵
2. Remove any foul odour from your body, clothing or mouth before entering the masjid e.g. after eating onions or something with a foul odour, standing near a fire, etc.²¹⁶
3. Apply itr before coming to the masjid if you are able to.²¹⁷
4. Proceed to the masjid calmly and in a dignified manner. Do not come to the masjid running.²¹⁸
5. Enter the masjid in the state of wudhu. It is makrooh to enter the masjid without wudhu.²¹⁹
6. Recite the masnoon duas when proceeding to the masjid. Some of the masnoon duas are:

Dua One:

The one who recites the following dua when leaving for the masjid acquires the special mercy of Allah **تَبَارَكَ وَتَعَالَى**, and

²¹⁵ سورة الأعراف: ٣١ ، شرح معاني الآثار، الرقم: ٢٢١٤ ، الإقناع في حل ألفاظ أبي شجاع ١٢٤/١

²¹⁶ صحيح مسلم، الرقم: ٥٦٤ ، المجموع شرح المهذب ١٤٠/٢ ، روضة الطالبين ٤٠٣/١

²¹⁷ صحيح مسلم، الرقم: ٨٤٧ ، الأم للإمام الشافعي رحمه الله ٢٢٦/١

²¹⁸ صحيح البخاري، الرقم: ٩٠٨ ، المجموع شرح المهذب ٧٣/٤ ، تحاية المحتاج ١٤٥-١٤٤/٢

²¹⁹ صحيح مسلم، الرقم: ٦٤٩ ، تحاية المحتاج ١٢٠/٢ ، معني المحتاج ٥١٠/١

seventy thousand malaa'ikah (angels) make dua for his forgiveness.²²⁰

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَأَسْأَلُكَ بِحَقِّ مُمْشَايَ هَذَا فَإِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا
بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً وَخَرَجْتُ إِتْقَاءَ سَخَطِكَ وَابْتِغَاءَ مَرْضَاتِكَ فَأَسْأَلُكَ أَنْ تُعِيدَنِي
مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah تَبَارَكَ وَتَعَالَى! I beg You, through the intermediary of those who turn to You in dua, and I beg You, through the intermediary of this walking of mine - for indeed I have neither come out due to pride, nor boastfulness, nor to show off, nor to impress people. I have come out fearing Your anger and seeking Your pleasure. Thus, I beg You to save me from the fire (of Jahannum) and to forgive my sins, indeed only You can forgive sins.

Note: In the narration of Musnad Ahmad, it is also mentioned that seventy thousand malaa'ikah (angels) make dua for his forgiveness and he receives the special mercy of Allah تَبَارَكَ وَتَعَالَى until he completes his salaah.²²¹

²²⁰ سنن ابن ماجه، الرقم: ٧٧٨

²²¹ مسند أحمد، الرقم: ١١١٥٦

Dua Two:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا
 وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا اللَّهُمَّ
 أَعْطِنِي نُورًا²²²

O Allah تَبَارَكَ وَتَعَالَى! Instil in my heart noor, and in my tongue noor, and instil in my hearing noor, and instil in my vision noor, and place behind me noor, and before me noor, and place above me noor, and below me noor. O Allah تَبَارَكَ وَتَعَالَى! Bless me with noor.

7. Enter the masjid with the right foot.²²³
8. Recite the masnoon duas when entering the masjid. Some of the masnoon duas are as follows:²²⁴

Dua One

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ²²⁵

In the name of Allah تَبَارَكَ وَتَعَالَى. May peace and salutations be upon Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. O Allah تَبَارَكَ وَتَعَالَى, open for me the doors of Your mercy.

²²² صحيح مسلم، الرقم: ٧٦٣

²²³ المستدرك على الصحيحين للحاكم، الرقم: ٧٩١، روضة الطالبين ٤٠٤/١، المجموع شرح المهذب ١٤٤/٢

²²⁴ روضة الطالبين ٤٠٤/١، المجموع شرح المهذب ١٤٤/٢

²²⁵ سنن أبي داود، الرقم: ٤٦٥

Dua Two

اللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ وَسَهِّلْ لَنَا أَبْوَابَ رِزْقِكَ²²⁶

O Allah تَبَارَكَ وَتَعَالَى, open for us the doors of Your mercy and make easy for us the avenues of Your sustenance.

Dua Three

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ رَبِّ اعْفُرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ
رَحْمَتِكَ²²⁷

In the name of Allah تَبَارَكَ وَتَعَالَى. May peace and salutations be upon Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. O my Rabb, forgive my sins and open for me the doors of Your mercy.

Dua Four

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ²²⁸

I seek protection in Allah تَبَارَكَ وَتَعَالَى, the most great, and (I seek protection) in His noble countenance and in His eternal might and power from the accursed Shaitaan.

Through reciting the above dua, one will receive divine protection from Shaitaan for the entire day.

²²⁶ مستخرج أبي عوانة، الرقم: ١٢٣٦ ، مصنف عبد الرزاق، الرقم: ١٦٦٦

²²⁷ سنن الترمذي، الرقم: ٣١٤

²²⁸ سنن أبي داود، الرقم: ٤٦٦

9. Make the intention of nafl i'tikaaf for as long as you will remain in the masjid.²²⁹
10. Perform two rakaats of Tahiyyatul Masjid upon entering.²³⁰
11. Do not carry out any business transaction in the masjid.²³¹
12. Do not make any announcement for lost items in the masjid.²³²
13. Do not raise your voice or make a noise in the masjid and in the area surrounding the masjid.²³³
14. Ensure that you switch off your cellphone when entering the masjid so that it does not cause a disturbance to those engaged in performing salaah and other ibadaat.²³⁴
15. Do not take photos or make videos while in the masjid. Taking photos or making videos of animate objects is haraam in Islam, and doing so in the masjid is an even greater sin.²³⁵
16. While speaking in the masjid, it is makrooh to raise one's voice.²³⁶

²²⁹ المجموع شرح المهذب ١٤٣/٢

²³⁰ صحيح البخاري، الرقم: ٤٤٤ ، المجموع شرح المهذب ٣٧٥/٣

²³¹ سنن الترمذي، الرقم: ٣٢٢ ، المجموع شرح المهذب ١٤١/٢

²³² صحيح مسلم، الرقم: ٥٦٨ ، المجموع شرح المهذب ١٤١/٢

²³³ صحيح البخاري، الرقم: ٤٧٠ ، سنن الترمذي، الرقم: ٢٢١١ ، المجموع شرح المهذب ١٤١/٢

²³⁴ المجموع شرح المهذب ١٤١/٢

²³⁵ صحيح البخاري، الرقم: ٥٩٥٠

17. Do not quarrel or argue with anyone in the masjid as this violates the sanctity of the masjid.²³⁷
18. It is better for one not to use the masjid as a thoroughfare (to pass through to the other side).²³⁸
19. Do not force yourself into the front saff if there is insufficient space, thereby causing inconvenience to others.²³⁹
20. You should not perform salaah in such a place in the masjid that obstructs the free movement of the musallis e.g. performing salaah at the entrance, thereby preventing others from passing.²⁴⁰
21. Do not pass in front of a person performing salaah. However, if he has a sutrah placed in front of him, it is permissible to pass in front of the sutrah.²⁴¹
22. It is not permissible to remove any item from the masjid that has been given as waqf for the masjid.²⁴²

²³⁶ موطأ مالك، الرقم: ٦٠٢ ، إعلام الساجد بأحكام المساجد ص ٣٢٦

²³⁷ المجموع شرح المهذب ١٤١/٢

²³⁸ سنن ابن ماجه، الرقم: ٧٤٨ ، المجموع شرح المهذب ١٣٨/٢

²³⁹ سنن أبي داود، الرقم: ١١٢٠ ، سنن الترمذي، الرقم: ٥١٣ ، الأم للإمام الشافعي رحمه الله ٢٢٨/١ ، التهذيب في فقه الإمام الشافعي

٣٥١/٢

²⁴⁰ سنن الترمذي، الرقم: ٣٤٦ ، مغني المحتاج ٤٦٩/١

²⁴¹ صحيح البخاري، الرقم: ٥١٠ ، المجموع شرح المهذب ١٥٩/٣

²⁴² المجموع شرح المهذب ١٤٤/٢

23. Every musalli has an equal right in the use of the masjid and its items. Hence, it is not permissible for one to reserve any place or item of the masjid for himself in the manner that he does not allow others to use that item or place.²⁴³
24. It is not permissible to make a person move from his place in the masjid so that someone else can sit in his place.²⁴⁴
25. Do not crack your knuckles while in the masjid. Similarly, do not intertwine your fingers while seated in the masjid.²⁴⁵
26. Do not mess or soil the masjid e.g. by spitting in the masjid or blowing one's nose and allowing the dirt to fall onto the ground.²⁴⁶
27. Remain calm and dignified while in the masjid and do not be unmindful of the sanctity of the masjid. Some people, whilst waiting for the salaah to commence, fidget with their clothing or play with their cell phones. This is against the honour and respect of the masjid.²⁴⁷

²⁴³ سنن أبي داود، الرقم: ٨٦٢ ، شرح النووي على مسلم ٢٢٦/٤ ، ١٦٢/١٤

²⁴⁴ صحيح البخاري، الرقم: ٦٢٧٠ ، المجموع شرح المهذب ٢٩٣/٤ ، التهذيب في فقه الإمام الشافعي ٣٥١/٢

²⁴⁵ مجمع الزوائد، الرقم: ٢٠٤٧ ، الترغيب والترهيب، الرقم: ٤٥٠ ، المجموع شرح المهذب ٣٩١/٤ ، معني المحتاج ٦٥٢/١ ، التهذيب في فقه الإمام الشافعي ٣٥١/٢

²⁴⁶ صحيح مسلم، الرقم: ٥٥٣ ، صحيح البخاري، الرقم: ٤١٥ ، المجموع شرح المهذب ٢٥/٤

²⁴⁷ سورة الحج: ٢٢ ، سورة البقرة: ١١٤ ، المجموع شرح المهذب ٣٩١/٤ ، معني المحتاج ٦٥٢/١

28. Assist in keeping the masjid clean and tidy.²⁴⁸
29. Do not bring into the masjid infants, insane people or children who are underage and do not know the aadaab (etiquettes) of the masjid.²⁴⁹
30. While in the masjid, remain constantly engaged in the aa'maal of the masjid e.g. Dhikr of Allah تَبَارَكَ وَتَعَالَى, tilaawah of the Quraan Majeed, salaah, etc.²⁵⁰
31. Apart from going to the masjid to perform salaah, if there is a program being held in the masjid, then one should make the intention of going to the masjid to acquire the knowledge of Deen. If one has the ability to teach Deen then one should make the intention of coming to the masjid to impart the knowledge of Deen to people if one finds the opportunity to do so.²⁵¹
32. Together with keeping the masjid clean, also keep the masjid fragranced by burning oudh, etc.²⁵²
33. If you are feeling sleepy in the masjid then change your place by moving and sitting in a different place in the masjid,

²⁴⁸ سنن ابن ماجة، الرقم: ٧٥٧، الترغيب والترهيب، الرقم: ٤٢٨، مجمع الزوائد، الرقم: ١٩٤٩، المجموع شرح المهذب ١٤٢/٢

²⁴⁹ المجموع شرح المهذب ١٤١/٢

²⁵⁰ شعب الإيمان، الرقم: ١٧٦٣، صحيح مسلم، الرقم: ٢٨٥، مجمع الزوائد، الرقم: ٢٠٣٩، بحر المذهب ٣٢٨/٣

²⁵¹ سنن ابن ماجة، الرقم: ٢٢٧، سنن أبي داود، الرقم: ٤٧٢

²⁵² سنن الترمذي، الرقم: ٥٩٤، المصنف لابن أبي شيبة، الرقم: ٧٥٢٣

provided it is not at the time when the khutbah is in progress. Through moving to another place, one's sleepiness will be removed.²⁵³

34. After the adhaan has been called out, if you have not performed the salaah, then do not leave the masjid without a valid excuse.²⁵⁴
35. Leave the masjid with the left foot.²⁵⁵
36. Recite the masnoon dua upon leaving the masjid.²⁵⁶

Dua One:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ أَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ²⁵⁷

In the name of Allah تَبَارَكَ وَتَعَالَى. May peace and salutations be upon Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. O Allah تَبَارَكَ وَتَعَالَى, I ask You for Your bounties.

Dua Two:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ²⁵⁸

²⁵³ سنن أبي داود، الرقم: ١١١٩، الأم للإمام الشافعي رحمه الله ٢٢٨/١، المجموع شرح المهذب ٢٩٤/٤، البذل المجهود ١٨١/٥

²⁵⁴ صحيح مسلم، الرقم: ٦٥٥، المجموع شرح المهذب ١٧٩/٢

²⁵⁵ المستدرک علی الصحیحین للحاکم، الرقم: ٧٩١، روضة الطالبين ٤٠٤/١، المجموع شرح المهذب ١٤٤/٢

²⁵⁶ المجموع شرح المهذب ١٤٤/٢، روضة الطالبين ٤٠٤/١

²⁵⁷ سنن أبي داود، الرقم: ٤٦٥

²⁵⁸ سنن الترمذي، الرقم: ٣١٤

In the name of Allah تَبَارَكَ وَتَعَالَى. May peace and salutations be upon Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. O Allah تَبَارَكَ وَتَعَالَى, forgive for me my sins and open for me the doors of Your bounties.

Dua Three:

اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ²⁵⁹

O Allah تَبَارَكَ وَتَعَالَى! Protect me from the accursed Shaitaan.

37. Keep your heart attached to the masjid i.e. when leaving the masjid after one salaah, make the intention of coming to the masjid for the next salaah and await it with eagerness.²⁶⁰
38. Do not decorate the masjid (e.g. by engraving the walls etc.). This is makrooh.²⁶¹

²⁵⁹ سنن ابن ماجه، الرقم: ٧٧٣

²⁶⁰ صحيح مسلم، الرقم: ٢٥١ ، صحيح البخاري، الرقم: ١٤٢٣

²⁶¹ سنن أبي داود، الرقم: ٤٤٨ ، ٤٤٩ ، المجموع شرح المهذب ١٤٤/٢

CHAPTER SEVEN

MEN'S SALAAH

The lofty position which salaah holds in the life of a Muslim does not require any explanation. The fact that it will be the first aspect regarding which a person will be questioned on the Day of Qiyaamah is sufficient proof of its importance.

Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إن أول ما يحاسب الناس به يوم القيامة من أعمالهم الصلاة قال يقول ربنا جل وعز ملائكته وهو أعلم انظروا في صلاة عبدي أتمها أم نقصها فإن كانت تامة كتبت له تامة وإن كان انتقص منها شيئا قال انظروا هل لعبدي من تطوع فإن كان له تطوع قال أتموا لعبدي فريضته من تطوعه ثم تؤخذ الأعمال على ذاكم²⁶²

Indeed the first action for which people will be called to account for on the Day of Qiyaamah will be their salaah. Our Rabb will say to the malaa'ikah (angels), while Allah تَبَارَكَ وَتَعَالَى has complete knowledge over everything, "Look at the (fardh) salaah of my servant; has he performed

²⁶² سنن أبي داود، الرقم: ٨٦٤

it in a complete and perfect manner or has he performed it in a deficient manner?” If his salaah was performed in a complete and perfect manner, the complete reward will be recorded for him. If there was some deficiency in his salaah, Allah تَبَارَكَ وَتَعَالَى will say to the malaa'ikah (angels), “Compensate for the deficiency in his fardh salaah through his nafl salaah. Thereafter, other ibaadaat will follow the same pattern.”



CORRECT TIME AND MANNER

Just as the performance of salaah is important, carrying it out in the preferred time and in the correct manner is equally important.

Sayyiduna Rasulullah ﷺ said, “When a person offers his salaah on its prescribed time with proper wudhu, fulfilling its qiyaam (standing posture), ruku and sajdah in the correct manner with the desired level of concentration and devotion, then the salaah rises up in a bright and beautiful form saying to him, ‘May Allah تَبَارَكَ وَتَعَالَى safeguard you as you have safeguarded me.’ (On the contrary,) if a person does not perform his salaah on its prescribed time, nor does he perform a proper wudhu or fulfil his ruku and sajdah in the correct manner and with the desired level of concentration, then the salaah rises up in an ugly and dark form and curses him saying, ‘May Allah تَبَارَكَ وَتَعَالَى destroy you as you have destroyed me.’ The salaah then rises to the point where Allah تَبَارَكَ وَتَعَالَى wishes, and thereafter it is folded like a dirty rag and flung on his face.”²⁶³



ADMONITION FOR THOSE WHO NEGLECT SALAAH WITH JAMAAT IN THE MUSJID

It was the burning desire of Rasulullah ﷺ that the men of the Ummah perform their Salaah with jamaat in the masjid. Rasulullah ﷺ used to be greatly hurt when he learnt of people performing their salaah at their homes that he said: “Had it not been for the women and children, I would have commanded a group of youth to gather firewood and set fire to the dwellings of those people who perform their salaah at their homes without any excuse.”²⁶⁴

The Sahaabah رَضِيَ اللهُ عَنْهُمْ had once seen Sayyiduna Rasulullah ﷺ weeping. On enquiring from him as to what caused him to weep, he said: “I was shown by Allah تَبَارَكَ وَتَعَالَى that among the signs of Qiyaamah are that the people from my Ummah will discard their Salaah and follow their (evil) desires.”²⁶⁵



²⁶⁴ صحيح مسلم، الرقم: ٦٥١ ، مسند أحمد، الرقم: ٨٧٨٢

²⁶⁵ الإضاءة لأشراط الساعة ص ١٧١

THE PRACTICE OF SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ REGARDING CONGREGATIONAL SALAAH

Sayyiduna Abdullah bin Masood رَضِيَ اللَّهُ عَنْهُ is reported to have said: “Guard your five daily salaah through performing it at a place where the adhaan is called out (i.e. the masjid). Verily performing these (fardh) salaah in the masjid is from the sunan huda (the prescribed acts of worship in Deen). Allah تَبَارَكَ وَتَعَالَى has prescribed for His Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sunan huda (such acts of worship which are complete guidance for you). During the mubaarak lifetime of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ none would omit the jamaat salaah in the masjid except an open munaafiq (an open hypocrite), to such an extent that even a sick person would not remain absent from the congregational salaah in the masjid. Rather, he would be taken to the masjid while being supported on the shoulders of two men. Each one of you (the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) has a specified place in his home reserved for performing nafl salaah, etc. However, if you begin performing your fardh salaah at home and leave attending the congregational prayer in the masjid, then you will be abandoning the emphasized sunnah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. As soon as you will abandon his mubaarak sunnah, you will certainly go astray.”²⁶⁶

CHAPTER SEVEN

It is reported that somebody asked Sayyiduna Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُمَا, “What is the condition of the person who observes nafl fasts during the day and offers nafl salaah the entire night, but neither goes to the masjid to perform salaah with jamaat nor attends the jumuah?” Sayyiduna Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُمَا replied, “He is doomed to Hell.”²⁶⁷



BEFORE SALAAH

1. Prepare for salaah well in advance, before the salaah time enters, and ensure that you are not only physically prepared but you are also mentally conscious that you are going to present yourself in the court of Almighty Allah ²⁶⁸ تَبَارَكَ وَتَعَالَى.
2. Ensure that you perform every salaah on its prescribed time with jamaat in the masjid.²⁶⁹
3. Try your level best to perform every salaah with takbeeratul ihraam (join the salaah from the very first takbeer).²⁷⁰
4. Ensure that your body, clothing and the place in which you are performing salaah are clean.²⁷¹
5. Before commencing salaah, ensure that your clothing is decent and loose-fitting. Refrain from wearing clothing which is not in keeping with the respect and sanctity of salaah, and clothing which has pictures or inscriptions upon it.²⁷²

²⁶⁸ سورة النساء: ١٤٢ ، سورة الفتح: ٢٩ ، سورة النور: ٣٧ ، معني المحتاج ٤٢٣/١-٤٢٤

²⁶⁹ مسند أحمد، الرقم: ٨٧٩٦ ، سنن أبي داود، الرقم: ٥٥٠

²⁷⁰ المصنف لابن أبي شيبة، الرقم: ٣١٣٥ ، سنن الترمذي، الرقم: ٢٤١ ، معني المحتاج ٥٢٦/١

²⁷¹ معني المحتاج ٤٣١/١-٤٣٩

²⁷² الإقناع في حل ألفاظ أبي شجاع ١٢٤/١ ، المجموع شرح المهذب ١٢٩/٣

6. Ensure that you perform salaah with a topi as it was the sunnah practice of Sayyiduna Rasulullah ﷺ and the Sahaabah رَضِيَ اللهُ عَنْهُمْ to perform salaah while wearing a topi.²⁷³



²⁷³ جمع الوسائل ص ٢٠٧ ، صحيح البخاري ٥٦/١

QIYAAM

1. When intending to perform salaah, stand and face the qiblah.²⁷⁴
2. When standing for salaah, stand with utmost respect. Face both feet towards the qiblah and keep a gap of approximately one hand span between them. When performing salaah in congregation, straighten the saffs (rows) and stand as close to each other as possible, without leaving any gaps in between. The feet should not be spread apart in such a manner that the toes of one person touch the toes of the next person.²⁷⁵
3. Thereafter, make the intention of the salaah that you are performing and raise your hands until your thumbs are in line with the earlobes and the tips of your fingers are in line with the upper portion of your ears.²⁷⁶
4. It is compulsory to say the takbeer in such a manner that you can hear yourself.²⁷⁷
5. Commence the takbeer (Allahu Akbar) with raising your hands and end the takbeer with folding the hands.²⁷⁸

²⁷⁴ معني المحتاج ٣٤١/١ ، روضة الطالبين ٣١٨/١

²⁷⁵ المجموع شرح المهذب ٢٣٤/١ ، ١٦٦/٣ ، ٨٨/٤ ، الغرر البهية ٣٢٩/١

²⁷⁶ معني المحتاج ٣٥٣/١ ، روضة الطالبين ٣٣٨/١ ، المجموع شرح المهذب ١٨٤/٣

²⁷⁷ المجموع شرح المهذب ١٧٩/٣

6. When raising the hands to the ears, ensure that the palms are facing the qiblah and the fingers are slightly apart from each other. The hands should be exposed when raising them (i.e. they should not be concealed in the sleeves, in a shawl, etc.).²⁷⁹
7. At the time of reciting the takbeeratul ihraam (takbeer-e-tahreemah), ensure that your gaze is towards the place of sajdah and your head is slightly lowered.²⁸⁰
8. Fold the the hands below the chest and above the navel.²⁸¹
9. Grasp the wrist of the left hand with the right hand and place the fingers of the right hand on the forearm of the left hand.²⁸²
10. Once you have commenced your salaah, recite Dua-ul Istiftaah silently:²⁸³

وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حِينِيئًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ
صَلَاتِي وَتُسْكِينِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ
الْمُسْلِمِينَ

²⁷⁸ المجموع شرح المهذب ١٨١/٣ ، ١٨٥ ، مغني المحتاج ٣٦١/١

²⁷⁹ المجموع شرح المهذب ١٨٥/٣ ، ١٨٦ ، روضة الطالبين ٣٣٨/١ ، الغرر البهية ٣٢٢/١

²⁸⁰ مغني المحتاج ٣٦١/١ ، ٤٢٢ ، المنهاج القويم ص ٩٧ ، المجموع شرح المهذب ١٨٩/٣

²⁸¹ المجموع شرح المهذب ١٨٧/٣ ، مغني المحتاج ٤٢٤/١

²⁸² المجموع شرح المهذب ١٨٧/٣ ، مغني المحتاج ٤٢٤/١

²⁸³ روضة الطالبين ٣٤٥/١

I turn my face towards the One who created the heavens and the earth, while remaining on the right path without any deviation, in complete submission, and I am not of those who ascribe partners with Allah تَبَارَكَ وَتَعَالَى. Indeed, my salaah, my rituals, my living and my dying are for Allah تَبَارَكَ وَتَعَالَى, the Rabb of the worlds. He has no partner, and this is what I have been commanded with, and I am from those who submit (to Allah تَبَارَكَ وَتَعَالَى).

11. Recite Ta'awwudh. Ta'awwudh is to recite:²⁸⁴

Ta'awwudh is to recite:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*I seek protection in Allah تَبَارَكَ وَتَعَالَى from the accursed Shaitaan.*²⁸⁵

Note: The Dua-ul Istiftaah and Ta'awwudh will be recited by the munfarid (the one performing salaah individually) as well as the imaam and muqtadi (the one following the imaam).²⁸⁶

12. Thereafter commence the qiraat of Surah Faatihah followed by a surah or any portion of the Quraan Majeed. Before commencing the recitation of surah faathihah, recite the tasmiyah as it is part of surah faatihah.²⁸⁷

²⁸⁴ المجموع شرح المهذب ١٩٥/٣ ، ١٩٧ ، روضة الطالبين ١/٣٤٧-٣٤٨

²⁸⁵ المجموع شرح المهذب ١٩٥/٣ ، ١٩٧ ، روضة الطالبين ١/٣٤٧-٣٤٨

²⁸⁶ المجموع شرح المهذب ١٩٢/٣

²⁸⁷ المجموع شرح المهذب ١٩٨/٣ ، روضة الطالبين ١/٣٤٨-٣٥٢ ، مغني المحتاج ١/٣٨٠

Tasmiyah is to recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah تَبَارَكَ وَتَعَالَى, the most kind, the most merciful

Note: If you are the imaam, then recite the tasmiyah aloud in all jahri salaah (salaah in which qiraat is recited aloud)

13. Upon the completion of Surah Faatihah, you should say “aameen”. If you are performing salaah behind the imaam, then when the imaam completes Surah Faatihah, you should say the “aameen” aloud. The imaam should also say “aameen” aloud.²⁸⁸
14. If you are commencing a surah after reciting Surah Faatihah, then you should recite tasmiyah before commencing the surah. If you are the imaam in a jahri salaah, then recite the tasmiyah aloud.²⁸⁹

Note: If you are a muqtadi in a jahri salaah (a salaah in which qiraat is read aloud), then only recite Surah Faatihah behind the imaam. You should not recite any surah after reciting Surah Faatihah. Recite Surah Faatihah in the saktah of the imaam i.e. when the imaam completes reciting Surah Faatihah.

²⁸⁸ المجموع شرح المهذب ٢٢٧/٣ ، ٢٣٠

²⁸⁹ روضة الطالبين ٣٤٧/١ - ٣٤٨

If you are a muqtadi in a silent salaah, then recite Surah Faatihah upon commencing the salaah followed by a surah or any portion of the Quraan Majeed.²⁹⁰

15. If you are performing a three or four rakaat fardh salaah, then in the third and fourth rakaat you will only recite Surah Faatihah. You should not recite any surah after reciting Surah Faatihah.

Note: In the third and fourth rakaat of a fardh salaah, Surah Faatihah will be recited by the imaam, muqtadi and munfarid (the one performing salaah alone).

In all rakaats of sunnah and nafl salaahs, surah faatihah and a surah will be recited.²⁹¹



²⁹⁰ روضة الطالبين ٣٤٧/١ ، الأم للإمام الشافعي رحمه الله ١٧٤/٧ ، مغني المحتاج ٣٨١/١ ، منهاج الطالبين ص ٢٦

²⁹¹ المجموع شرح المهذب ٢٢٣/٣ ، ٣٨٧-٣٨٦

RUKU AND I'TIDAAL

1. When you have completed the recitation of Surah Faatihah and the qiraat, pause for a moment and thereafter raise the hands (as explained in takbeeratul ihraam) while saying takbeer and go into ruku.²⁹²

Note: The takbeeraat intiqaliyyah (takbeer which is recited when moving from one posture to another) should be commenced as soon as one begins moving to the next posture and should only be completed when one reaches that posture.²⁹³

2. Ensure that your back is kept in a straight line (completely level without bending it). Similarly, your hands and legs should be kept straight.²⁹⁴
3. Keep your head straight and in line with your back. You should neither raise your head nor lower it.²⁹⁵
4. Grasp the knees firmly with the fingers spread apart.²⁹⁶
5. Fix the gaze on the place of sajdah in the posture of ruku.²⁹⁷

²⁹² المجموع شرح المذهب ٢٥٢/٣

²⁹³ روضة الطالبين ٣٥٦-٣٥٥/١

²⁹⁴ سنن أبي داود، الرقم: ٧٣٤، حاشية سنن أبي داود ١٠٧/١، المجموع شرح المذهب ٢٦٤/٣، روضة الطالبين ٣٥٥/١

²⁹⁵ المجموع شرح المذهب ٢٦٤/٣

²⁹⁶ روضة الطالبين ٣٥٥/١

6. Ensure that the arms are kept away from the body.²⁹⁸
7. Recite the following tasbeeh thrice or any odd number of times.²⁹⁹

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Glorified is my Rabb, the most great.

8. After reciting the tasbeeh, stand up from ruku while saying the tasmee'.³⁰⁰

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah تَبَارَكَ وَتَعَالَى hears the one who praises Him.

9. Raise the hands (as explained in takbeeratul ihraam) and place them on the sides.³⁰¹
10. Recite the tahmeed:³⁰²

رَبَّنَا لَكَ الْحَمْدُ

O our Rabb, for You alone is all praise.

²⁹⁷ معني المحتاج ٤٢٢/١

²⁹⁸ المجموع شرح المهذب ٢٦٤/٣

²⁹⁹ روضة الطالبين ٣٥٦/١ ، المجموع شرح المهذب ٢٦٦/٣

³⁰⁰ المجموع شرح المهذب ٢٧١/٣

³⁰¹ المجموع شرح المهذب ٢٧١/٣

³⁰² المجموع شرح المهذب ٢٧١/٣

Note: The tasmee' and tahmeed will be recited by the imaam, muqtadi and the munfarid (one performing salaah alone).³⁰³

11. Stand up erect with tumaaninah (the body should be completely at ease) before going into sajdah.³⁰⁴



³⁰³ المجموع شرح المذهب ٢٧١/٣

³⁰⁴ روضة الطالبين ٣٥٧/١

SAJDAAH

1. Say the takbeer, and without raising your hands, proceed into sajdah.³⁰⁵
2. Keep the hands on the knees while proceeding into sajdah.³⁰⁶
3. First place the knees on the ground, then the palms, and lastly the forehead and the nose together.³⁰⁷
4. Place the palms on the ground in such a way that the fingers are parallel to the ears and the bottom portions of the palms (the wrists) are in line with the shoulders.³⁰⁸
5. Keep the fingers closed and facing towards the qiblah.³⁰⁹
6. Keep the elbows raised off the ground.³¹⁰
7. Keep the hands away from the sides.³¹¹
8. Fix the gaze on the place of sajdah.³¹²
9. Keep a gap between the stomach and thighs.³¹³

³⁰⁵ المجموع شرح المهدب ٢٧٣/٣ ، روضة الطالبين ٣٦٤/١

³⁰⁶ السنن الكبرى للبيهقي، الرقم: ٢٦٣٤

³⁰⁷ معني المحتاج ٣٩٩/١

³⁰⁸ روضة الطالبين ٣٦٤/١ ، المجموع شرح المهدب ١٨٤/٣

³⁰⁹ روضة الطالبين ٣٦٤/١

³¹⁰ روضة الطالبين ٣٦٤/١

³¹¹ روضة الطالبين ٣٦٤/١

³¹² معني المحتاج ٤٢٢/١

10. Keep both the feet on the ground with the toes facing the qiblah. Keep a gap of one hand span between your feet in sajdah.³¹⁴
11. Recite the following tasbeeh thrice or any odd number of times:³¹⁵

سُبْحَانَ رَبِّيَ الْأَعْلَى

Glorified is my Rabb, the most high.

12. Say the takbeer and sit up. This position is called i'tidaal.³¹⁶



³¹³ روضة الطالبين ٣٦٤/١

³¹⁴ التلخيص الحبير، الرقم: ٣٨١ ، روضة الطالبين ٣٦٥-٣٦٤/١

³¹⁵ الحاوي الكبير ١٢٠/٢ ، روضة الطالبين ٣٦٤/١

³¹⁶ روضة الطالبين ٣٦٥/١

JALSAH

1. In the posture of jalsah, place your palms on your thighs with your fingertips close to your knees.³¹⁷
2. Keep your fingers joined.³¹⁸
3. Fix the gaze on the place of sajdah while in jalsah.³¹⁹
4. Keep the right foot erect with its toes pressing against the ground and facing towards the qiblah. Place the left foot flat whilst sitting on it.³²⁰
5. Remain in the position of jalsah with the body being completely at ease and calm before proceeding into the second sajdah.³²¹
6. Recite the following dua in jalsah:³²²

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَعَافِنِي، وَاجْعَلْ لِي، وَارْفَعْنِي، وَاهْدِنِي، وَارْزُقْنِي

O Allah تَبَارَكَ وَتَعَالَى, forgive me, show mercy to me, keep me in ease, remove my weakness, raise me in rank, guide me and bless me with sustenance.

³¹⁷ روضة الطالبين ٣٦٥/١

³¹⁸ روضة الطالبين ٣٦٤/٣ ، المجموع شرح المهذب ١٨٥/٣

³¹⁹ معني المحتاج ٤٢٢/١ ، المجموع شرح المهذب ١٨٩/٣

³²⁰ المجموع شرح المهذب ٢٨٨/٣

³²¹ روضة الطالبين ٣٦٥/١

³²² المجموع شرح المهذب ٤٣٧/٣

7. Say the takbeer and proceed to the second sajdah as normal.³²³
8. Rise up from the second sajdah into the sitting position for a few moments. This posture is called jalsatul istiraahah. It is sunnah to begin the takbeer when getting up from the sajdah and terminate it upon reaching the position of qiyaam.³²⁴



³²³ المجموع شرح المذهب ٢٩٠/٣

³²⁴ مغني المحتاج ٤٠٣/١ ، روضة الطالبين ٣٦٦/١

SECOND RAKAAT

1. When rising from sajdah, first raise the forehead and nose, then the palms and lastly the knees.
2. While standing up for the second rakaat, take support from the ground by placing both your hands on it.³²⁵
3. Perform the second rakaat as normal (with the exception of Dua-ul Istiftaah).³²⁶



³²⁵ الأم للإمام الشافعي رحمه الله ١٣٩/١ ، المجموع شرح المهذب ٢٩١/٣

³²⁶ المجموع شرح المهذب ٢٩٧/٣

QA'DAH AND SALAAM

1. After the second sajdah of the second rakaat, sit in the position of tawarruk i.e. sit on the left buttock and bring the left foot out from beneath the shin of the right leg. Keep the right foot erect with the toes facing the qiblah.³²⁷

Note: Sitting in the position of tawarruk applies to a salaah that has one qa'dah i.e. a two rakaat salaah and the last qa'dah of a four rakaat salaah. As for the first qa'dah of a three or four rakaat salaah, one will sit in the position of ifтираash i.e. one will keep the right foot erect with the toes facing the qiblah and one will sit on the left foot keeping it flat on the ground.

2. When sitting for tashahhud, close the three fingers of the right hand i.e the middle finger and the two fingers besides it. The shahaadah finger (index finger) and the thumb will be left open but the thumb will be joined to the side of the shahaadah finger. As for the left hand, leave the fingers spread out on the edge of the thigh. The fingers will be left in the natural position and will not be joined together.³²⁸

³²⁷ منهاج الطالبين ص ٢٨ ، المجموع شرح المهذب ٢٩٨/٣

³²⁸ المجموع شرح المهذب ٣٠١/٣ ، معني المحتاج ٤٠٦/١

3. Recite the tashahhud:³²⁹

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
 سَلَامٌ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ
 اللَّهِ

May all blessed verbal ibadaat, physical ibadaat and monetary ibadaat be only for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and (may) Allah's تَبَارَكَ وَتَعَالَى choicest mercies and blessings (descend upon you). May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى and I bear witness that Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the messenger of Allah تَبَارَكَ وَتَعَالَى.

4. When saying *إِلَّا اللَّهُ*, raise the index finger towards the qiblah and keep it raised till the end of the qa'dah. At the time of raising the index finger, keep your gaze on the index finger till the end of the Salaah.³³⁰
5. If you are performing a three or four rakaat salaah then after reciting the tashahhud in the first qa'dah, also recite salaah alan Nabi (durood). When reciting salaah alan Nabi (durood), recite till the blessed name of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (i.e. *صلى على*).

³²⁹ روضة الطالبين ٣٦٤/١-٣٦٨

³³⁰ المجموع شرح المهذب ٣/٣٠١، مغني المحتاج ١/٤٢٢

(محمد). Thereafter stand up for the third rakaat. Do not make dua after reciting salaah alan Nabi (durood).³³¹

6. While standing up for the third rakaat, take support from the ground by placing both your hands on it. Similarly, you will take support when standing up for the fourth rakaat.³³²
7. If it is the last qa'dah, then recite the tashahhud, Salawaat Ebrahimiyyah (Durood Ebrahim) and thereafter make dua.³³³

The Salawaat Ebrahimiyyah (Durood Ebrahim) is as follows:³³⁴

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي
الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ! Shower Your special mercy on Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and on the family of Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as You have showered Your special mercy on Sayyiduna Ebrahim عَلَيْهِ السَّلَامُ and on the family of Sayyiduna Ebrahim عَلَيْهِ السَّلَامُ and shower your special blessing on Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and on the family of Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as You have showered your special blessing on Sayyiduna Ebrahim عَلَيْهِ السَّلَامُ and on the family of Sayyiduna

³³¹ روضة الطالبين ٣٦٨/١-٣٦٩ ، مغني المحتاج ٤٠٩/١

³³² الأم للإمام الشافعي رحمه الله ١٣٩/١ ، المجموع شرح المهذب ٣٠٧/٣

³³³ المجموع شرح المهذب ٣٠٩/٣-٣١٠ ، ٣١٢-٣١٥

³³⁴ السراج الوهاج على متن المنهاج ص ٣٩

Ebrahim عَلَيْهِ السَّلَامُ in all the worlds (i.e. among the people of all times). Surely You are praiseworthy and most high.

In the last qa'dah, one may recite the following dua which is reported in the Hadith:³³⁵

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَأَعْفِرْ لِي مَعْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

O Allah اِتِّبَارَكَ وَتَعَالَى I have oppressed myself excessively (through committing sins), and You are the only one who can forgive sins, so forgive me with special forgiveness from Your side and show mercy to me, for indeed You alone are all forgiving and all merciful.

8. After completing your dua, make salaam by saying,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

while turning your head to the right side, and then again while turning your head to the left side.³³⁶

9. Do not lower or jerk your head while making salaam.

10. Turn your face on both sides to the extent that the person behind will be able to see your cheek.³³⁷

11. After the salaam, recite اللهُ اَسْتَغْفِرُ اللهُ thrice.³³⁸

³³⁵ صحيح البخاري، الرقم: ٨٣٤

³³⁶ روضة الطالبين ٣٧٣/١

³³⁷ روضة الطالبين ٣٧٣/١

12. Engage in dua as this is a time for the acceptance of duas.³³⁹
13. Recite Tasbeeh Faatimi after every salaah.³⁴⁰ Tasbeeh Faatimi is for one to recite 33 times Subhaanallah, 33 times Alhamdulillah, 33 times Allahu Akbar, and complete the hundred by reciting:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no deity besides Allah تَبَارَكَ وَتَعَالَى alone, who has no partner. To Him belongs the kingdom (of the entire universe), and only for Him belongs all praise and He alone has complete power over everything.



³³⁸ معني المحتاج ٤٢٦/١-٤٢٧ ، المنهاج القويم ص ١٠٩

³³⁹ المنهاج القويم ص ١٠٩ ، معني المحتاج ٤٢٦/١-٤٢٧

³⁴⁰ معني المحتاج ٤٢٦/١-٤٢٧

CHAPTER EIGHT

WOMEN'S SALAAH

Every aspect of the religion of Islam relating to women revolves around modesty and shame. It is in this regard that Islam commands women to remain within the confines of their homes, being totally concealed from the gazes of strange men, and not to leave their homes without a valid Shar'ee need.

The manner in which a woman is commanded to perform her salaah — commencing from her attire for salaah to her postures during salaah — all clearly point towards the aspect of concealment.

Hence, let alone the various other ibadaat of Deen, the salaah of a woman alone illustrates the great degree of modesty and shame a woman is required to display. Hence, she is commanded to adopt the very same degree of modesty and shame which she displays in her salaah in other departments of her Deeni and worldly life.

CONCEALMENT

It is an undisputed fact that the physical composition of women is different to that of men. Shari'ah has taken this into consideration and thus ordained distinct rulings for men and women in many important aspects of Deen.

The underlying factor in the distinct rulings for women is that they have been commanded to do everything in a manner that is more concealing for them. This difference has also been considered in the various postures of salaah. A woman is commanded to carry out her postures in a way that is least revealing and most concealing.

Imaam Baihaqi رَحِمَهُ اللهُ has mentioned:

وجماع ما يفارق المرأة فيه الرجل من أحكام الصلاة راجع إلى الستر وهو أنها مأمورة
بكل ما كان أستر لها

*All the various aspects in a woman's salaah that differ from a man's salaah (i.e. the manner of fulfilling the various postures of salaah) are all based on satr (concealment). A female is commanded to carry out every posture of her salaah in a manner that conceals her body shape and limbs the most.*³⁴¹

Sayyiduna Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا says that during the era of Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when performing salaah, the

³⁴¹ السنن الكبرى للبيهقي، الرقم: ٣١٩٦

women were instructed to draw their limbs together as close as possible.³⁴²



³⁴² مسند الإمام الأعظم للحصكفي على ترتيب السندي ص ٧٣ ، شرح مسند الإمام أبي حنيفة للقاري ص ١٩١

THE FOUR MAZHABS

From the era of Sayyiduna Rasulullah ﷺ, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, the Taabi'een رَضِيَ اللَّهُ عَنْهُمْ and the centuries that followed, women were commanded to perform salaah in a manner that varied from the salaah of men in certain aspects. The four mazhabs (viz. Hanafi, Maaliki, Shaafi'ee and Hambali mazhab) are all unanimous upon the fact that the salaah of women differs from the salaah of men in certain aspects.³⁴³



³⁴³ الفتاوى الهندية ٧٥/١ ، حاشية الدسوقي ٢٤٩/١ ، المجموع شرح المذهب ٣/٣٤٦ ، المغني لابن قدامة ١/٣٣٩

THE DESIRE OF SAYYIDUNA RASULULLAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ REGARDING WOMEN PERFORMING SALAAH IN THE CONFINES OF THEIR HOMES

While it was the burning desire of Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the men of his Ummah perform their salaah with jamaat in the masjid, it was his heart's desire that the women of his Ummah perform their salaah within the confines of their homes.

Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ encouraged women to perform their salaah within their homes and remain concealed from the eyes of men, to such an extent that he said, “The salaah of a woman in her bedroom is more rewarding than her salaah in the enclosed courtyard of her house, and her salaah in the innermost portion of the bedroom (a small room within the bedroom) is more rewarding than her salaah in her bedroom.”³⁴⁴

Once, Sayyidatuna Ummu Humaid رَضِيَ اللَّهُ عَنْهَا, the wife of Sayyiduna Abu Humaid As-Saa'idi رَضِيَ اللَّهُ عَنْهُ, came to Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I long to perform salaah behind you.” Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “I am aware that you long and desire to perform salaah behind me.

³⁴⁴ سنن أبي داود، الرقم: ٥٧٠

However, your salaah in your bedroom is more rewarding than your salaah in any other part of your home. The salaah in any other part of your home is more rewarding than the salaah in your enclosed courtyard. The salaah in your enclosed courtyard is more rewarding than the salaah in the masjid of your locality. The salaah in the masjid of your locality is more rewarding than your salaah in my Masjid (Masjid Nabawi).” Sayyidatuna Ummu Humaid رَضِيَ اللهُ عَنْهَا (in compliance and obedience with the mubaarak desire of Sayyiduna Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,) instructed that a small place be reserved for her salaah in the innermost portion of her bedroom, and she would devotedly perform all her salaah at that place until the end of her life.³⁴⁵



³⁴⁵ صحيح ابن حبان، الرقم: ٢٢١٧

STATEMENT OF IMAAM SHAAFI'EE رَحْمَةُ اللَّهِ

Imaam Shaafi'ee رَحْمَةُ اللَّهِ has written in Ikhtilaaful Hadith:

We do not know of any of the respected wives of Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ leaving their homes to attend the Jumuaah Salaah or any other salaah in the masjid, even though the respected wives of Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, on account of their special position and relationship with Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, would have been more rightful and worthy than any woman to fulfil the faraaidh in the masjid, yet they did not do this.

There were many women who were close to Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, from the women of his household, his respected wives, his daughters, his slave women and the slave women that belonged to his household, yet I do not have knowledge of even a single woman from them who left the home to attend the Jumuaah Salaah behind Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, despite Jumuaah Salaah being compulsory on the men to a greater degree than all the other salaah. Similarly, we do not have knowledge of any of them leaving the home to attend the congregational salaah, neither during the night nor during the day, nor did they even go to the masjid in Qubaa, although Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would go to Qubaa, sometimes riding his conveyance and sometimes on foot, nor did they go to any of the other masaajid. I have no doubt that on account of their special relationship with Sayyiduna Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

they were eager to acquire virtue and reward and they knew the avenues of earning reward better than other women, yet they did not go to the masjid for salaah.

I do not have knowledge of any of our pious predecessors instructing any one of their womenfolk to attend the Jumuah Salaah nor the congregational salaah, neither during the night nor during the day. If they knew that there was any virtue in the women leaving their homes and attending the congregational salaah, they would have definitely instructed them and permitted them to do so. Rather, it is related that Sayyiduna Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The salaah of a woman in her bedroom is better than her salaah in the communal room of her home, and her salaah in the communal room of her home is better than her salaah in the masjid.”³⁴⁶



³⁴⁶ اختلاف الحديث ص ٦٢٥-٦٢٦

BEFORE SALAAH

1. Particular care should be taken to dress appropriately for salaah. A woman should wear such clothing that will conceal her entire body and hair. It is disrespectful for her to wear tight-fitting clothing that reveals the shape of her body or to wear such thin, flimsy clothing through which the actual limbs can be seen. If the clothing is such that the limbs are visible through the clothing, the salaah will be invalid.³⁴⁷
2. Severe warnings have been sounded in the Hadith for those women who do not dress appropriately. Though the warning is general and does not specifically refer to dressing inappropriately during salaah, one would understand that when it is impermissible for a woman to dress in this manner out of salaah, then the impermissibility of her wearing such clothing when standing before Allah تَبَارَكَ وَتَعَالَى in salaah will be even greater. Apart from this, the Fuqahaa have written that the salaah of a woman who is not clad properly during salaah and whose body limbs are visible through her clothing will not be valid.³⁴⁸

³⁴⁷ عمدة السالك وعدة الناسك ص ٤٢

³⁴⁸ صحيح مسلم، الرقم: ٢١٢٨ ، عمدة السالك وعدة الناسك ص ٤٢

3. Cover the entire body including the hair. Only the face and palms may be exposed. The feet should also be covered.³⁴⁹
4. Prepare well in advance for salaah before the time of salaah enters.³⁵⁰
5. Apart from the physical preparation (wudhu, etc.), you should also prepare yourself mentally that you are going to present yourself in the court of your Rabb.³⁵¹
6. Ensure that your body, clothes and the place on which the salaah is being performed are paak and clean.³⁵²



³⁴⁹ الأم للإمام الشافعي رحمه الله ١٠٩/١ ، مختصر المزني ١٠٩/٨

³⁵⁰ سورة النساء: ١٤٢ ، سورة الفتح: ٢٩ ، سورة النور: ٣٧ ، مغني المحتاج ٤٢٣/١-٤٢٤

³⁵¹ سورة النساء: ١٤٢ ، سورة الفتح: ٢٩ ، سورة النور: ٣٧ ، مغني المحتاج ٤٢٣/١-٤٢٤

³⁵² مغني المحتاج ٤٣١/١-٤٣٩

QIYAAM

1. Face the qiblah.³⁵³
2. Keep the feet together or as close as possible. Ensure that the feet face towards the qiblah.³⁵⁴
3. Thereafter, make the intention of the salaah that you are performing and raise your hands until your thumbs are in line with the earlobes and the tips of your fingers are in line with the upper portion of your ears.³⁵⁵
4. When raising the hands to the ears, ensure that the palms are facing the qiblah and the fingers are slightly apart from each other.³⁵⁶
5. Commence the takbeer with raising your hands and end the takbeer with folding the hands.³⁵⁷
6. At the time of reciting the takbeeratul ihraam (takbeer-e-tahreemah), ensure that your gaze is towards the place of sajdah and your head is slightly lowered.³⁵⁸

³⁵³ معني المحتاج ٣٤١/١ ، روضة الطالبين ٣١٨/١

³⁵⁴ المجموع شرح المهذب ١٦٦/٣ ، ٣٤٦

³⁵⁵ المجموع شرح المهذب ١٨٤ / ٣ ، ١٨٦ ، ٣٤٦ ، حاشية الشرواني على تحفة المحتاج ١٨/٢ ، معني المحتاج ٣٥٣/١ ، روضة الطالبين ٣٣٨/١

³⁵⁶ المجموع شرح المهذب ١٨٥/٣ ، ١٨٦ ، روضة الطالبين ٣٣٨/١ ، الغرر البهية ٣٢٢/١

³⁵⁷ المجموع شرح المهذب ١٨٥/٣ ، ١٨١ ، معني المحتاج ٣٦١/١

³⁵⁸ معني المحتاج ٣٦١/١ ، ٤٢٢ ، المنهاج القويم ص ٩٧ ، المجموع شرح المهذب ١٨٩/٣

7. Fold the the hands below the chest and above the navel.³⁵⁹
8. Grasp the wrist of the left hand with the right hand and place the fingers of the right hand on the forearm of the left hand.³⁶⁰
9. Fix the gaze on the place of sajdah during the standing posture.³⁶¹
10. Once you have commenced your salaah, recite Dua-ul Istiftaah silently:³⁶²

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ
صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ
الْمُسْلِمِينَ

I turn my face towards the One who created the heavens and the earth, while remaining on the right path without any deviation, in complete submission, and I am not of those who ascribe partners with Allah تَبَارَكَ وَتَعَالَى. Indeed, my salaah, my rituals, my living and my dying are for Allah تَبَارَكَ وَتَعَالَى, the Rabb of the worlds. He has no partner, and this is what I have been commanded with, and I am from those who submit (to Allah تَبَارَكَ وَتَعَالَى).

³⁵⁹ المجموع شرح المهذب ١٨٧/٣ ، معني المحتاج ٤٢٤/١

³⁶⁰ المجموع شرح المهذب ١٨٧/٣ ، معني المحتاج ٤٢٤/١

³⁶¹ معني المحتاج ٣٦١/١ ، ٤٢٢ ، المنهاج القويم ص ٩٧ ، المجموع شرح المهذب ١٨٩/٣

³⁶² روضة الطالبين ٣٤٥/١

11. Recite Ta'awwudh. Ta'awwudh is to recite:

Ta'awwudh is to recite:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*I seek protection in Allah تَبَارَكَ وَتَعَالَى from the accursed Shaitaan.*³⁶³

12. Thereafter commence the qiraat of Surah Faatihah followed by a surah or any portion of the Quraan Majeed. Before commencing the recitation of surah faatihah, recite the tasmiyah as it is part of surah faatihah.³⁶⁴

Tasmiyah is to recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah تَبَارَكَ وَتَعَالَى, the most kind, the most merciful.

Note: Women should not perform their salaah aloud. They should perform every salaah silently.³⁶⁵

13. Recite “aameen” after Surah Faatihah.³⁶⁶

14. Recite tasmiyah before the surah.³⁶⁷

³⁶³ المجموع شرح المهدب ١٩٥/٣ ، ١٩٧ ، روضة الطالبين ٣٤٧/١-٣٤٨

³⁶⁴ المجموع شرح المهدب ١٩٨/٣ ، روضة الطالبين ٣٤٨/١-٣٥٢ ، مغني المحتاج ٣٨٠/١

³⁶⁵ ولا فرق بين الرجال والنساء في عمل الصلاة إلا أن المرأة يستحب لها ... أن تخفض صوتها (المجموع شرح المهدب ٣٤٦/٣)

³⁶⁶ المجموع شرح المهدب ٢٣٠/٣

³⁶⁷ روضة الطالبين ٣٤٧/١-٣٤٨

Note: The tasmiyah will only be recited (after Surah Faatihah) if one is going to recite a surah. If one is not going to commence any surah then tasmiyah should not be recited.

15. If you are performing a three or four rakaat fardh salaah, then in the third and fourth rakaat you will only recite Surah Faatihah. You should not recite any surah after reciting Surah Faatihah.

Note: In the third and fourth rakaat of a fardh salaah, Surah Faatihah will be recited by the imaam, muqtadi and munfarid (the one performing salaah alone).

In all rakaats of sunnah and nafl salaahs, surah faatihah and a surah will be recited.³⁶⁸



RUKU AND I'TIDAAAL

1. When you have completed the recitation of Surah Faatihah and the qiraat, pause for a moment and thereafter raise the hands (as explained in takbeeratul ihraam) while saying takbeer and proceed into ruku.³⁶⁹

Note: The takbeeraat intiqaliyyah (takbeer which is recited when moving from one posture to another) should be commenced as soon as one begins moving to the next posture and should only be completed when one reaches that posture.³⁷⁰

2. Bend slightly to the extent that the fingers are able to touch the knees.³⁷¹
3. Keep the fingers together.³⁷²

Note: One will not grasp the knees fully nor spread out the fingers. Similarly, the head and back will not be kept in a straight line (as done by men when making ruku).

4. Keep the arms close to the sides.³⁷³

³⁶⁹ المجموع شرح المهدب ٢٥٢/٣

³⁷⁰ روضة الطالبين ٣٥٥/١-٣٥٦

³⁷¹ المجموع شرح المهدب ٣٤٦/٣

³⁷² المجموع شرح المهدب ٣٤٦/٣

³⁷³ تحفة المحتاج ٧٦/٢ ، المجموع شرح المهدب ٣٤٦/٣ ، حاشية الشرواني على تحفة المحتاج ٨٦/٢

5. The ankles of both the feet should be kept together. If this is difficult, then they should be kept as close as possible.³⁷⁴
6. Fix the gaze on the place of sajdah in the posture of ruku.³⁷⁵
7. Recite the following tasbeeh thrice or any odd number of times:³⁷⁶

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Glorified is my Rabb, the most great.

8. Stand up from ruku while saying the tasmee':³⁷⁷

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah تَبَارَكَ وَتَعَالَى hears the one who praises Him.

9. Raise the hands (as explained in takbeeratul ihraam) and place them on the sides.³⁷⁸
10. Recite the tahmeed:³⁷⁹

رَبَّنَا لَكَ الْحَمْدُ

O our Rabb, for You alone is all praise.

³⁷⁴ حاشية الشرواني على تحفة المحتاج ٨٦/٢

³⁷⁵ مغني المحتاج ٣٦١/١ ، ٤٢٢ ، المنهاج القويم ص ٩٧ ، المجموع شرح المهذب ١٨٩/٣

³⁷⁶ روضة الطالبين ٣٥٦/١ ، المجموع شرح المهذب ٢٦٦/٣

³⁷⁷ المجموع شرح المهذب ٢٧١/٣

³⁷⁸ المجموع شرح المهذب ٢٧١/٣

³⁷⁹ المجموع شرح المهذب ٢٧١/٣

11. Stand up erect with tumaaninah (the body should be completely at ease) before going into sajdah.³⁸⁰



SAJDHAH

1. Say the takbeer and proceed into sajdah.³⁸¹
2. Keep the hands on the knees while proceeding into sajdah.³⁸²
3. First place the knees on the ground, then the palms, and lastly the forehead and the nose together.³⁸³
4. Keep the fingers closed, facing towards the qiblah.³⁸⁴
5. Place the palms on the ground in such a way that the fingers are parallel to the ears and the bottom portions of the palms (the wrists) are in line with the shoulders.³⁸⁵
6. Draw the limbs of the body close together and press them firmly without allowing any gap in between.³⁸⁶
7. Keep the stomach joined to both the thighs and the arms to the sides.³⁸⁷

المجموع شرح المهذب ٢٧٣/٣ ، روضة الطالبين ٣٦٤/١ ³⁸¹

السنن الكبرى للبيهقي، الرقم: ٢٦٣٤ ³⁸²

معني المحتاج ٣٩٩/١ ³⁸³

روضة الطالبين ٣٦٤/١ ³⁸⁴

روضة الطالبين ٣٦٤/١ ، المجموع شرح المهذب ١٨٤/٣ ³⁸⁵

السنن الكبرى للبيهقي، الرقم: ٣٢٠١ ، تحفة المحتاج ٧٦/٢ ³⁸⁶

المجموع شرح المهذب ٣٤٦/٣ ³⁸⁷

8. Keep both the feet on the ground with the toes facing the qiblah. Keep a gap of one hand span between your feet in sajdah. ^{See 314}
9. Fix the gaze on the place of sajdah. ³⁸⁸
10. Recite the following tasbeeh thrice or any odd number of times: ³⁸⁹

سُبْحَانَ رَبِّيَ الْأَعْلَى

Glorified is my Rabb, the most high.



³⁸⁸ معني المحتاج ٤٢٢/١

³⁸⁹ الحاوي الكبير ١٢٠/٢ ، روضة الطالبين ٣٦٤/١

JALSAH

1. Say the takbeer and sit up in the position of jalsah.³⁹⁰
2. Keep the right foot erect with its toes pressing against the ground and facing towards the qiblah. Place the left foot flat whilst sitting on it.³⁹¹
3. Sit in such a manner that both your thighs are joined together.³⁹²
4. Place the hands on the thighs with the fingers together and the fingertips at the edge of the knees.³⁹³
5. Fix the gaze on the place of sajdah whilst in jalsah.³⁹⁴
6. Remain in the position of jalsah with the body being completely at ease and calm before proceeding for the second sajdah.³⁹⁵
7. Recite the following dua in jalsah:³⁹⁶

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَعَافِنِي، وَاجْبُرْنِي، وَارْفَعْنِي، وَاهْدِنِي، وَارْزُقْنِي

³⁹⁰ روضة الطالبين ٣٦٥/١

³⁹¹ المجموع شرح المهذب ٢٩٨/٣ ، ٣٤٣ ، منهاج الطالبين ص ٢٨

³⁹² المجموع شرح المهذب ٣٤٦/٣

³⁹³ روضة الطالبين ٣٦٥/١ ، المجموع شرح المهذب ١٨٥/٣

³⁹⁴ مغني المحتاج ٣٦١/١ ، ٤٢٢ ، المنهاج القويم ص ٩٧ ، المجموع شرح المهذب ١٨٩/٣

³⁹⁵ روضة الطالبين ٣٦٥/١

³⁹⁶ المجموع شرح المهذب ٤٣٧/٣

O Allah تَبَارَكَ وَتَعَالَى, forgive me, show mercy to me, keep me in ease, remove my weakness, raise me in rank, guide me and bless me with sustenance.

8. Say the takbeer and proceed into the second sajdah as normal.³⁹⁷
9. Rise up from the second sajdah into the sitting position for a few moments. This posture is called jalsatul istiraahah. It is sunnah to begin the takbeer when getting up from the sajdah and terminate it upon reaching the position of qiyaam.³⁹⁸



³⁹⁷ المجموع شرح المهذب ٢٩٠/٣

³⁹⁸ معني المحتاج ٤٠٣/١ ، روضة الطالبين ٣٦٦/١

SECOND RAKAAT

1. When rising from sajdah, first raise the forehead and nose, then the palms and lastly the knees.
2. While standing up for the second rakaat, take support from the ground by placing both your hands on it.³⁹⁹
3. Perform the second rakaat as normal (with the exception of Dua-ul Istiftaah).⁴⁰⁰



³⁹⁹ الأم للإمام الشافعي رحمه الله ١٣٩/١ ، المجموع شرح المهذب ٢٩١/٣

⁴⁰⁰ المجموع شرح المهذب ١٩٢/٣ ، ٢٩٧

QA'DAH AND SALAAM

1. After the second sajdah of the second rakaat, sit in the position of tawarruk i.e. sit on the left buttock and bring the left foot out from beneath the shin of the right leg. Keep the right foot erect with the toes facing the qiblah.⁴⁰¹

Note: Sitting in the position of tawarruk applies to a salaah that has one qa'dah i.e. a two rakaat salaah and the last qa'dah of a four rakaat salaah. As for the first qa'dah of a three or four rakaat salaah, one will sit in the position of ifтирааш i.e one will keep the right foot erect with the toes facing the qiblah and one will sit on the left foot keeping it flat on the ground.

2. When sitting for tashahhud, close the three fingers of the right hand i.e the middle finger and the two fingers besides it. The shahaadah finger and the thumb will be left open but the thumb will be joined to the side of the shahaadah finger. As for the left hand, leave the fingers spread out on the edge of the thigh. The fingers will be left in the natural position and will not be joined together.⁴⁰²

⁴⁰¹ منهاج الطالبين ص ٢٨ ، المجموع شرح المهذب ٢٩٨/٣ ، ٣٤٣

⁴⁰² المجموع شرح المهذب ٣٠١/٣ ، مغني المحتاج ٤٠٦/١

3. Recite the tashahhud:⁴⁰³

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
 سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ
 اللَّهِ

May all blessed verbal ibaadaat, physical ibaadaat and monetary ibaadaat be only for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and (may) Allah's تَبَارَكَ وَتَعَالَى choicest mercies and blessings (descend upon you). May peace descend upon us and upon all the pious servants of Allah تَبَارَكَ وَتَعَالَى. I bear witness that there is no deity except Allah تَبَارَكَ وَتَعَالَى and I bear witness that Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the messenger of Allah تَبَارَكَ وَتَعَالَى.

4. When saying **أَلَا اللَّهُ**, raise the index finger towards the qiblah and keep it raised till the end of the qa'dah. At the time of raising the index finger, keep your gaze on the index finger till the end of the Salaah.⁴⁰⁴
5. If you are performing a three or four rakaat salaah then after reciting the tashahhud in the first qa'dah, also recite salaah alan Nabi (durood). When reciting salaah alan Nabi (durood), recite till the blessed name of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (i.e. صل على

⁴⁰³ روضة الطالبين ٣٦٨-٣٦٤/١

⁴⁰⁴ المجموع شرح المهذب ٣٠١/٣، معني المحتاج ٤٢٢/١

(محمد). Thereafter stand up for the third rakaat. Do not make dua after reciting salaah alan Nabi (durood).⁴⁰⁵

6. While standing up for the third rakaat, take support from the ground by placing both your hands on it. Similarly, you will take support when standing up for the fourth rakaat.⁴⁰⁶
7. If it is the last qa'dah, then recite the tashahhud, Salawaat Ebrahimiyyah (Durood Ebrahim) and thereafter make dua.⁴⁰⁷

The Salawaat Ebrahimiyyah (Durood Ebrahim) is as follows:⁴⁰⁸

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي
الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى! Shower Your special mercy on Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and on the family of Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as You have showered Your special mercy on Sayyiduna Ebrahim عَلَيْهِ السَّلَامُ and on the family of Sayyiduna Ebrahim عَلَيْهِ السَّلَامُ and shower your special blessing on Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and on the family of Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as You have showered your special blessing on Sayyiduna Ebrahim عَلَيْهِ السَّلَامُ and on the family of Sayyiduna

روضة الطالبين ٣٦٨/١-٣٦٩ ، مغني المحتاج ٤٠٩/١

الأُم للإمام الشافعي رحمه الله ١٣٩/١ ، المجموع شرح المهذب ٣٠٧/٣

المجموع شرح المهذب ٣٠٩/٣-٣١٠ ، ٣١٥-٣١٢

السراج الوهاج على متن المنهاج ص ٣٩

Ebrahim عَلَيْهِ السَّلَامُ in all the worlds (i.e. among the people of all times). Surely You are praiseworthy and most high.

One may recite the following dua which is reported in the Hadith:⁴⁰⁹

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

O Allah تَبَّارَكَ وَتَعَالَى! I have oppressed myself excessively (through committing sins), and no one can forgive sins besides You, so forgive me with special forgiveness from Your side and show mercy upon me, for indeed You alone are all forgiving and all merciful.

8. After completing your dua, make salaam by saying,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

while turning your head to the right side, and then again while turning your head to the left side.⁴¹⁰

9. Do not lower or jerk your head while making salaam.
 10. Turn your face on both sides to the extent that the cheek can be seen from behind.⁴¹¹
 11. After the salaam, recite اللهُ اسْتَغْفِرُ اللهُ thrice.⁴¹²

⁴⁰⁹ صحيح البخاري، الرقم: ٨٣٤

⁴¹⁰ روضة الطالبين ٣٧٣/١

⁴¹¹ روضة الطالبين ٣٧٣/١

12. Engage in dua (as this is a time for the acceptance of duas).⁴¹³
13. Recite Tasbeeh Faatimi after every salaah.⁴¹⁴ Tasbeeh Faatimi is for one to recite 33 times Subhaanallah, 33 times Alhamdulillah, 33 times Allahu Akbar, and complete the hundred by reciting:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no deity besides Allah تَبَارَكَ وَتَعَالَى alone, who has no partner. To Him belongs the kingdom (of the entire universe), and only for Him belongs all praise and He alone has complete power over everything.



⁴¹² المنهاج القويم ص ١٠٩ ، معني المحتاج ٤٢٦/١-٤٢٧

⁴¹³ المنهاج القويم ص ١٠٩ ، معني المحتاج ٤٢٦/١-٤٢٧

⁴¹⁴ المنهاج القويم ص ١٠٩ ، معني المحتاج ٤٢٦/١-٤٢٧