# Ihyaaud-Deen

An Effort to Revive Deen in Totality



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# 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 ibaadaat 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 وَهَا لَهُ has mentioned, "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." (Sunan Kubra #3196)

Hazrat Abdullah bin Umar مَــُوْسَلَةُ says that during the era of Hazrat Rasulullah مَــُوْسَلَةُ, when performing salaah, the women were instructed to draw their limbs together as close as possible. (Musnad Imaam A'zam il-Haskafi pg. 73)

The Four Mazhabs

From the era of Hazrat Rasulullah حَالَيَ بَعُوْلِكُ , the Sahaabah وَعَوْلِكُ , the Taabi'een عَهُ وَلَكُ 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, Sthaafi'ee and Hambali mazhab) are all unanimous upon the fact that the salaah of women differs from the salaah of men in certain aspects. (Fataawa Hindiyyah 1/75, Haashiyatud Dasooqi 1/249, Al-Majmoo' 3/346 & Al-Mughni 1/339)

# The Desire of Hazrat Rasulullah مَرَالَسُوْعَالِيهُ Regarding Women Performing Salaah in the Confines of their Homes

While it was the burning desire of Hazrat Rasulullah مَا لَاللّٰهُ عَلَيْهُ لَا لَا لَا لَا لَا لَا للهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ للهُ اللهُ للهُ اللهُ الله

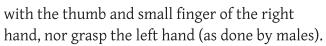
Once, Hazrat Ummu Humaid وَهَ وَاللَّهُ مَا وَاللَّهُ و

### 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.
- 2. Severe warnings have been sounded in the Hadith for those women who do not dress appropriately. Though the warning is general and not specifically refer to does 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 تَبَارِكَوَتَعَالَ in salaah will be even greater. Apart from this, the Fugahaa 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.
- **3.** Cover the entire body including the hair. Only the face, palms and feet may be exposed.
- **4.** Prepare well in advance for salaah before the time of salaah enters.
- **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.
- **6.** Ensure that your body, clothes and the place on which the salaah is being performed are paak and clean.

## Qiyaam

- **1.** Face the qiblah.
- **2.** Keep the feet together or as close as possible. Ensure that the feet face towards the qiblah.
- 3. Raise both the hands up to the chest (i.e. the fingers will be in line with the shoulders) without removing the hands from beneath the burqa.
- **4.** When raising the hands, ensure that the palms are facing the qiblah and the fingers are kept in their natural position, neither spread apart nor tightly closed.
- **5.** Once the hands are raised parallel to the shoulders, recite the takbeer (Allahu Akbar).
- **6.** The head should be kept straight without tilting it forward or bending it back when reciting the takbeer.
- **7.** Lower the hands while saying the takbeer and fold them on the chest.
- **8.** Place the right palm on the back of the left hand with the fingers joined together, without any gap in-between. Do not form a circle



- **9.** Fix the gaze on the place of sajdah during the standing posture.
- **10.** Recite the thanaa.

Glory be to You O Allah اَتَبَالِكُوَتَعَالَ! Praise be to You, blessed is Your name, very lofty is Your majesty, and there is no deity besides You.

**11.** Recite ta'awwuz and tasmiyah silently. Ta'awwuz is to recite:

I seek protection in Allah تَبَارَكَ وَتَعَالَىٰ from the accursed Shaitaan.

Tasmiyah is to recite:

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

12. Recite Surah Faatihah followed by qiraat.

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

- 13. Recite "aameen" after surah Faatihah.
- 14. Recite tasmiyah before the surah.

**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.

In the third and fourth rakaat of the fardh salaah, Surah Faatihah will be recited by the imaam and munfarid (the one performing salaah alone). The muqtadi (one who is performing salaah behind the imam) will remain silent and not recite anything in all the rakaats.

**16.** If you are performing sunnah or nafl salaah, you will recite qiraat in all the rakaats, regardless of whether you are performing two rakaats or four rakaats.

### Ruku and Qawmah

- **1.** Say the takbeer and go into ruku.
- **Note**: The takbeeraat-e-intiqualiyyah (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.
- **2.** Bend slightly to the extent that the fingers are able to touch the knees.
- **3.** Keep the fingers together.

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.
- 5. The ankles of both the feet should be kept together.
- **6.** Fix the gaze on the feet in the posture of ruku.
- 7. Recite the following tasbeeh thrice or any odd number of times:



Glorified is my Rabb, the most great.

**8.** Stand up from ruku while saying the tasmee:

Allah تَيَارَكَوَتَعَالَى hears the one who praises Him. followed by the tahmeed:

O Allah بَيَارَكَوَتَعَالَى, our Rabb, for You alone is all praise

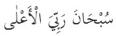
9. Stand up erect. After standing up from ruku, do not tie your hands. Instead, leave them at your sides. This posture is called gawmah. In gawmah, stand up erect with ta'deel-e-arkaan (the body should be completely at ease) before going into sajdah.

# Sajdah

- 1. Say the takbeer and proceed into sajdah.
- 2. First place the knees on the ground, then the palms, then the nose and lastly the forehead.
- **3.** Keep the fingers closed, facing towards the giblah.
- **4.** Place the palms parallel to the ears.
- 5. Draw the limbs of the body close together and press them firmly without allowing any gap in between.
- 6. Keep the stomach joined to both the thighs and the arms to the sides.
- 7. Keep both the forearms/elbows on the ground.
- 8. The feet should not be upright. Instead, they should be placed flat on the ground on the right-hand side.



- 9. Fix the gaze on the nose in sajdah.
- 10. Recite the following tasbeeh thrice or any odd number of times:

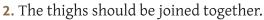


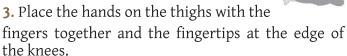
Glorified is my Rabb, the most high

11. Say the takbeer and sit up in the position of jalsah.

#### Jalsah

1. Sit on the left buttock and place both the feet on the right side.





- **4.** Fix the gaze on the area between the lower chest and lap whilst in jalsah.
- 5. Remain in the position of jalsah with the body being completely at ease and calm before going into the second saidah.
- **6.** Say the takbeer and proceed to the second sajdah as normal.

#### Second Rakaat

- 1. After the second sajdah say the takbeer and stand up for the second rakaat.
- 2. When rising from sajdah, first raise the forehead, then the nose, then the hands and lastly the knees.
- 3. When getting up, do not take support from the ground (unless there is a need to do so).
- 4. Perform the second rakaat as normal except that thanaa and ta'awwuz will not be recited at the beginning.

#### Qa'dah and Salaam

1. After the second sajdah of the second rakaat, sit in the position of qa'dah in the same manner as explained for jalsah.



2. Recite the tashahhud:

التَّحِيَّاتُ لِلهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالحِيْنَ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

All verbal ibaadaat, physical ibaadaat and monetary ibaadaat be only for Allah تَبَارِكَ وَتَعَالَى May the special peace of Allah تَبَارِكَ وَتَعَالَى descend upon you, O Nabi تَبَارِكَ وَتَعَالَى , and Allah's تَبَارَكَوَتَعَالَى choicest mercies and blessings. May peace descend upon us and upon all the pious servants of Allah تَيَارَكَ وَتَعَالَى I bear witness that there is no deity except and I bear witness that Hazrat Muhammad تَــَارُكَوَتَعَالَيٰ Allah is His servant and messenger. صَاَّ إِلَيَّهُ عَلَيْهِ وَسَلَّمَ

3. When saying أَنْ لَا إِلٰهَ form a ring with the thumb and middle finger of the right hand, raise the index finger towards the giblah and close the remaining two fingers (the small finger and finger next to it). When saying  $\sqrt[3]{1}$ lower the index finger. The thumb and middle finger will remain joined like a ring until the end of

As for the left hand, then it will be placed on the thigh with the fingers together and the fingertips at the edge of the knee.



the qa'dah.

- **4.** If you are performing a three or four rakaat salaah then you should not recite anything besides the above tashahhud. After reciting the tashahhud, stand up for the third rakaat.
- **5.** If it is the last qa'dah then recite Durood-e-Ebrahim after the tashahhud followed by a dua from the Quraan Majeed or Hadith.

The Durood-e-Ebrahim is as follows:

O Allah اَتَبَارَكَوَتَعَالَىٰ Shower Your mercy on Hazrat! Muhammad صَاَلِّلَةُ عَلَيْهِ وَسَالًا and his family as You showered Your mercy on Hazrat Ebrahim عَلَيْهِ السَّلَامُ and his family. Surely You are praiseworthy and most high.

O Allah اِبَّارَكُوْتَعَالَ Bless Hazrat Muhammad مَيْ اَللَّهُ عَلَيْهُ وَسَلَّمَ and his family as You have blessed Hazrat Ebrahim عَلَيْهِ and his family. Surely You are praiseworthy and most high.

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

اَللّٰهُمَّ إِنِيَّ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوْبَ إِلاَّ أَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيْم O Allah اَتَبَارُكُوَتَعَالَ 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 to me, for indeed You alone are all-forgiving and all-merciful.

6. After completing your dua, make salaam by saying

السَّالامُ عَلَيْكُمْ وَرَحْمَةُ اللهُ

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

- **7.** Do not lower or jerk your head while making salaam.
- **8.** When making salaam on either side, fix your gaze on your shoulders.
- **9.** Turn your face on both sides to the extent that the cheek can be seen from behind.
- 10. After the salaam, recite أَسْتَغْفِرُ الله thrice.
- **11.** Engage in dua (as this is a time for the acceptance of duas).
- **12.** Recite Tasbeeh-e-Faatimi after every salaah. Tasbeeh-e-Faatimi is for one to recite 33 times Subhaanallah, 33 times Alhamdulillah, 33 times Allahu Akbar, and complete the hundred by reciting:

There is no deity besides Allah ﴿ عَالِكُوْتَكَا 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.

## Statement of Hazrat Imaam Shaafi'ee عُسَالُمُ عَمَّى الْعَمْدِينَ الْعُمْدِينَ الْعُمْدُونِ الْعُمْدِينَ الْم

Hazrat Imaam Shaafi'ee خَمْنُاتَكُ has written in Ikhtilaaful Hadith:

We do not know of any of the respected wives of Hazrat Rasulullah مَا الله المعالى ال

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 musjid in Qubaa, although Hazrat Rasulullah ﴿

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 Hazrat Rasulullah صَالَتُهُ عَلَيْهُ وَسَلَّم 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 musjid 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 Hazrat Rasulullah مَا الله عَلَيْنُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَمَا الله عَلَيْهُ عَلَيْهُ عَلَيْهُ وَمَا لله عَلَيْهُ عَلَيْهُ وَمَا لله عَلَيْهُ عَلَيْهُ وَمَا لله عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ وَمَا لله عَلَيْهُ عَلَيْكُ عَلَيْهُ عَلَيْ

communal room of her home is better than her salaah

in the musjid." (Ikhtilaaful Hadith pg. 625-626)

Ihyaaud Deen is run by a panel of Ulama under the auspices of Madrasah Taleemuddeen.