



THE BLESSED
SUNNAH
of
Rasulullah

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

~ VOLUME ONE ~

SUNNATS OF ISTINJAA, WUDHU, GHUSUL,
MISWAAK, AZAAN, IQAAMAH, MUSJID AND SALAAH
ACCORDING TO THE HANAFI MAZHAB

CONCISE VERSION

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

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*Sunnats of Istinjaah, Wudhu, Ghusl, Miswaak, Azaan,
Iqaamah, Masjid and Salaah according to the Hanafi
Mazhab*

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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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INTRODUCTION

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

All praise is due to Allah تَبَارَكَ وَتَعَالَى and may the choicest durood (salutations) and salaam (peace) descend upon the noblest of Ambiyaa and Rasuls, our master and leader, Hazrat 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 Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hence, not only is Hazrat 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 Hazrat 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 Hazrat Rasulallah ﷺ and make him the deciding factor in all aspects of life.

When Hazrat Rasulallah ﷺ is the greatest of Allah’s تَبَارَكَ وَتَعَالَى creation, it is undoubtedly the greatest honour for every ummati of Hazrat Rasulallah ﷺ to be linked to him. Furthermore, Allah تَبَارَكَ وَتَعَالَى has made Hazrat Rasulallah ﷺ the source of hidaayat (guidance) for humanity at large, for it was none other than Hazrat 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 Hazrat Rasulallah ﷺ, he will realize the deep and intense love which Hazrat 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 Hazrat 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 Hazrat Rasulallah ﷺ that we have gained this bounty. Therefore, when Hazrat 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 Hazrat 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, Hazrat 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

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. Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 fadhl of Allah تَبَارَكَ وَتَعَالَى, we have prepared this kitaab on the mubaarak sunnah of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The first volume of this kitaab is complete and deals with the chapters of relieving oneself and istinjaah, wudhu, miswaak, ghusl, azaan, iqaamah, the masjid, and males' and females' salaah.

Many of the sunnats and aadaab (etiquettes) mentioned in this kitaab have been acquired from my beloved and respected Shaikh, Hazrat Mufti Ebrahim Salejee (daamat barakaatuhu) who dictated them to Moulana Yusuf Mulla to teach the students of the Madrasah (Ta'leemuddeen). These sunnats were thereafter

³ الترغيب والترهيب، الرقم: ٦٥

periodically posted onto the Ihyaauddeen website during the last eight years.

An effort was also undertaken to gather the relevant Ahaadith from which these sunnats and aadaab were sourced. Together 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 Hanafi 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. Apart from this, a separate women's salaah kitaab has already been prepared, and a men's salaah kitaab is under preparation, and these two kitaabs contain all the relevant Ahaadith for the men's and women's salaah.

During the eight years in which this effort was undertaken, I was assisted by my close friend, Moulana Irfaan Joosab. I was also assisted in the completion of this kitaab by Moulana Yusuf Mitha, Moulana Abdul Hamid Nana, Moulana Hasan Salejee, Moulana Ebrahim Karodia, Moulana Ebrahim Makada and Moulana Hamza Hassim. May Allah تَبَارَكَ وَتَعَالَى reward all these Ulama abundantly in this world and the next for their valuable contribution and effort.

May Allah تَبَارَكَ وَتَعَالَى bless our Hazrat Mufti Saheb, who was the actual means of passing on the knowledge of the sunnah to us, with the best of rewards, and may Allah تَبَارَكَ وَتَعَالَى bless him with long life and make him the means of the mubaarak sunnah of Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reaching the four corners of the globe.

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

الطهور شطر 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 Jumuaah, 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.

Hazrat Rasulallah 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

⁵ سورة الأعلى: ١٤

⁶ سنن الترمذي، الرقم: ١٠٨٠

ibaadaat for which cleanliness is a prerequisite to be invalid. 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

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat 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 ibadaat 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

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Hazrat 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: ۶۵۳

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

Hazrat Abu Umaamah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah 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

Hazrat Ibnu Abbaas رَضِيَ اللهُ عَنْهُمَا reports that Hazrat Rasulallah 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 (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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ اَللَّهُمَّ اِنِّي اَعُوذُ بِكَ مِنَ اَلْحُبَّائِثِ

*In the name of Allah تَبَارَكَ وَتَعَالَى. O Allah, 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 ، حاشية الطحطاوي على مراقي الفلاح ص ٤٩

¹² صحيح مسلم، الرقم: ٢٦٩ ، سنن أبي داود، الرقم: ٢٦ ، الفتاوى الهندية ٥٠/١

¹³ سنن أبي داود، الرقم: ٣ ، الفتاوى الهندية ٥٠/١

¹⁴ السنن الكبرى للبيهقي، الرقم: ٤٦٥ ، مراقي الفلاح ص ٥١

¹⁵ صحيح البخاري، الرقم: ١٤٢ ، المصنف لابن أبي شيبة، الرقم: ٥ ، رد المحتار ٣٤٥/١ ، مراقي الفلاح ص ٥١

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

One may also recite the following dua:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرَّجْسِ النَّجْسِ الْحَبِيثِ الْمُحْبِثِ الشَّيْطَانِ الرَّجِيمِ¹⁷

O Allah, 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, Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or any ayat of the Quraan Majeed is written e.g. a ring or chain.¹⁸
7. Enter the toilet with the 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 ، الفتاوى الهندية ٥٠/١ ، رد المختار ٣٤٥/١

¹⁹ التلخيص الحبير ٤١/١ ، إعلاء السنن ٣٢٣/١ ، رد المختار ٣٤٥/١

²⁰ سنن أبي داود، الرقم: ١٤ ، رد المختار ٣٤٥/١ ، الفتاوى الهندية ٥٠/١

9. When relieving yourself, do not face towards the qiblah. Similarly, your back should not be towards the qiblah.²¹
10. Do not talk while relieving yourself, unless there is a need to speak.²²
11. While in the toilet, do not make any zikr 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.²³
12. Do not eat or drink in the toilet.²⁴
13. Do not look at the sky or the stool and urine while relieving yourself.²⁵
14. 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.²⁶

²¹ صحيح البخاري، الرقم: ١٤٤ ، الدر المختار ٣٤١/١

²² صحيح مسلم، الرقم: ٣٧٠ ، مجمع الزوائد، الرقم: ١٠٢١ ، مراقي الفلاح ص ٥٢

²³ سنن ابن ماجة، الرقم: ٣٥٢ ، الفتاوى الهندية ٥٠/١

²⁴ سنن أبي داود، الرقم: ٦ ، الفتاوى الهندية ٥٠/١

²⁵ الفتاوى الهندية ٥٠/١

²⁶ سنن أبي داود، الرقم: ٦ ، الفتاوى الهندية ٥٠/١

15. Relieve yourself in the squatting position. It is makrooh for one to relieve himself while standing.²⁷
16. Exercise extreme caution in ensuring that urine does not splash onto your body. Negligence in this regard results in severe punishment in the grave.²⁸
17. When making istinjaa, use clods of sand (or toilet paper) as well as water to clean yourself. Ensure that you fill the jug with water before relieving yourself, as you may put yourself through difficulty if there is no water.²⁹
18. Use your left hand to clean yourself. To make istinjaa with the right hand is impermissible (makrooh-e-tahreemi). Similarly, do not touch your private part with your right hand.³⁰
19. 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.³¹

²⁷ سنن الترمذی، الرقم: ۱۲ ، الفتاویٰ الهندیة ۵/۱

²⁸ سنن ابن ماجة، الرقم: ۳۴۸ ، حاشیة الطحطاوی علی مراقی الفلاح ص ۱۵۲

²⁹ سنن الترمذی، الرقم: ۳۱۰۰ ، المصنف لابن أبي شیبة، الرقم: ۱۶۴۵ ، رد المختار ۱/۳۳۸ ، فتاویٰ محمودیة ۸/۸۹ ، ۹۱

³⁰ صحیح البخاری، الرقم: ۱۵۴ ، الدر المختار ۱/۳۴۰ ، رد المختار ۱/۳۴۵ ، الفتاویٰ الهندیة ۵/۱

³¹ سنن الترمذی، الرقم: ۷ ، سنن ابن ماجة، الرقم: ۳۰۱ ، مراقی الفلاح ص ۵۵

عُفْرَانِكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

O Allah, 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.

One may also recite the following duas:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِينِي وَأَمْسَكَ عَلَيَّ مَا يَنْفَعُنِي³²

All praise is due to Allah تَبَارَكَ وَتَعَالَى 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 أَذَاهُ³³

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

20. After relieving yourself, wait for the remaining droplets of urine to come out before making wudhu.³⁴
21. 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

³² للمصنف لابن أبي شيبة، الرقم: ١٢ ، رد المختار ٣٤٥/١

³³ عمل اليوم والليلة لابن السني، الرقم: ٢٥

³⁴ سنن النسائي، الرقم: ٢٠٦٨ ، رد المختار ٣٤٤/١

then you should be extra particular in this regard so that inconvenience is not caused to them.³⁵

22. After relieving yourself, clean your hands by rubbing them on sand or through using soap to remove any bad odour.³⁶
23. 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.³⁷



³⁵ صحيح مسلم، الرقم: ٢٢٣ ، سنن الترمذي، الرقم: ٢٧٩٩

³⁶ سنن أبي داود، الرقم: ٤٥ ، صحيح البخاري، الرقم: ٢٥٩-٢٦٠ ، رد المختار ١/٣٤٦

³⁷ سنن أبي داود، الرقم: ٢٤

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.³⁸

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.³⁹

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

A: In cleaning stool, tissue paper will not be sufficient. One has to use water.⁴⁰

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

³⁸ سنن أبي داود، الرقم: ٦ ، الفتاوى الهندية ٥٠/١

³⁹ سنن الترمذي، الرقم: ١٢ ، سنن أبي داود، الرقم: ٢ ، الفتاوى الهندية ٥٠/١ ، حاشية الطحطاوي على مراقبي الفلاح ص ٤٩

⁴⁰ سنن الترمذي، الرقم: ٣١٠٠ ، المصنف لابن أبي شيبة، الرقم: ١٦٤٥ ، رد المختار ٣٣٨/١ ، فتاوى محمودية ٨/٨٩ ، ٩١

A: It is makrooh to speak while relieving oneself, except if there is a need to speak.⁴¹

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.⁴²



⁴¹ صحيح مسلم، الرقم: ٣٧٠ ، مجمع الزوائد، الرقم: ١٠٢١ ، مراقي الفلاح ص ٥٢

⁴² سنن ابن ماجه، الرقم: ٣٤٨ ، حاشية الطحطاوي على مراقي الفلاح ص ١٥٢

CHAPTER TWO

WUDHU

VIRTUES OF WUDHU

1. Wudhu is a purification from minor sins.

- ❖ Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah 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.”⁴³

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

- ❖ Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once entered the graveyard and recited the following dua:

⁴³ صحيح مسلم، الرقم: ٢٤٥

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

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

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “I wish I had met our brothers.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enquired, “Are we not your brothers, O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?” Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “You are my companions (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 اللَّهُ عَنْهُمْ further enquired, “O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, how will you recognize those of your followers who will come after you?” Nabi صَلَّى اللَّهُ 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 اللَّهُ عَنْهُمْ replied, “He will certainly recognize them, O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” Hazrat Nabi صَلَّى اللَّهُ 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).”⁴⁴

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

❖ Hazrat Thobaan رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Try your best to adopt istiqamah (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).”⁴⁵

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

❖ Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ reports that Hazrat 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.”⁴⁶

44 صحيح مسلم، الرقم: ٢٤٩

45 سنن ابن ماجه، الرقم: ٢٧٧

46 مجمع الزوائد، الرقم: ١٤٧٠

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.

❖ Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once asked the Sahaabah رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُمْ replied, “Certainly inform us, O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!” Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Performing a complete wudhu despite difficulties, taking abundant steps in walking towards the masajid 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).”⁴⁷



⁴⁷ صحيح مسلم، الرقم: ٢٥١

SUNNAH METHOD OF MAKING WUDHU

1. When making wudhu, sit on a raised place (e.g. a chair) and face the qiblah. The place where one makes wudhu should be a clean place.⁴⁸
2. Make the intention for wudhu.⁴⁹
3. Recite the masnoon dua before commencing the wudhu:⁵⁰

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

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

4. Wash both the hands up to the wrists thrice.⁵¹
5. Cleanse the mouth 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, you may use your finger as a substitute.⁵²

⁴⁸ سنن النسائي، الرقم: ٩٣ ، الدر المختار ١٢٧/١

⁴⁹ الدر المختار ١٠٥/١

⁵⁰ سنن الترمذي، الرقم: ٢٥ ، مجمع الزوائد، الرقم: ١١١٢ ، رد المختار ١٠٩/١

⁵¹ صحيح مسلم، الرقم: ٢٢٦ ، صحيح البخاري، الرقم: ١٦٤ ، الفتاوى الهندية ٦/١

⁵² المستدرک علی الصحیحین للحاکم، الرقم: ٥١٥ ، التلخیص الحبير ١٠٤/١ ، رد المختار ١١٣/١-١١٥

6. Gargle the mouth thrice by taking three handfuls of water with the right hand. Gargle thoroughly, allowing the water to reach all the parts of the mouth.⁵³
7. Insert water into the nostrils with the right hand thrice, and if there is a need to clean the nose, do so with the left hand.⁵⁴
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.⁵⁵
9. Recite the following dua at any time during the wudhu or after the wudhu:⁵⁶

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

O Allah, 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 gently over the face. It is makrooh to splash the water on the face. The face has to be washed from the top of the forehead to beneath the chin and

⁵³ صحيح البخاري، الرقم: ١٨٦، رد المحتار ١١٦/١

⁵⁴ صحيح مسلم، الرقم: ٢٣٧، سنن أبي داود، الرقم: ٣٣، سنن الترمذي، الرقم: ٤٨، حاشية الطحطاوي على مراقي الفلاح ص ٧٠،

٧٦، إتحاف السادة المتقين ٣٥٥/٢

⁵⁵ سنن الترمذي، الرقم: ٧٨٨، حاشية الطحطاوي على مراقي الفلاح ص ٧٠

⁵⁶ الأذكار للإمام النووي، الرقم: ٧٨، غنية المتملي ص ٣٢

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.⁵⁷

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). 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.⁵⁸
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 be valid, however this is against the sunnah method of washing the arms.⁵⁹

⁵⁷ صحيح البخاري، الرقم: ١٤٠ ، صحيح مسلم، الرقم: ٢٣٦ ، سنن أبي داود، الرقم: ١٣٤ ، الدر المختار ٩٥/١ ، رد المختار ١١٨/١ ، الدر المختار ١٣١/١-١٣٢

⁵⁸ سنن أبي داود، الرقم: ١٤٥ ، رد المختار ١١٧/١

⁵⁹ صحيح مسلم، الرقم: ٢٣٦ ، الدر المختار ٩٨/١ ، مراقي الفلاح صد ٧٤ ، رد المختار ١١٨/١

13. Make khilaal of the fingers. Khilaal of the right hand will be made before the left hand. Khilaal will be made by placing the left hand above the right hand and passing the fingers of the left hand through the fingers of the right hand, and thereafter placing the right hand above the left hand and passing the fingers of the right hand through the fingers of the left hand. Khilaal can also be made through intertwining the fingers of the right hand with the fingers of the left hand.⁶⁰
14. Make masah of the entire head once. The method of masah is for one to take both his hands and pass them over the entire head, commencing from the front and moving towards the back of the head.⁶¹
15. Make masah of the ears. 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, insert the small finger or index finger into the ears.⁶²
16. Make masah of the nape (the back of the neck) using the back of the fingers. Masah will not be made on the throat.⁶³

⁶⁰ سنن الترمذي، الرقم: ٣٨ ، الفتاوى الهندية ١/٧-٨

⁶¹ سنن ابن ماجة، الرقم: ٤٣٧ ، رد المختار ١/١٢٠

⁶² سنن أبي داود، الرقم: ١٢٢-١٢٣ ، ١٣٥ ، رد المختار ١/١٢١ ، الفتاوى الهندية ١/٩ ، الجوهرية النيرة ١/٦

⁶³ التلخيص الحبير ١/١٣٦ ، حاشية الطحطاوي على مراقبي الفلاح ص ٧٤ ، الفتاوى الهندية ١/٨ ، رد المختار ١/١٢٤

17. Wash the feet including the ankles thrice. It is mustahab to commence washing the feet from the toes towards the ankles.⁶⁴
18. Make khilaal of the toes using the small finger of the left hand. Commence with the small toe of the right foot and end with the small toe of the left foot.⁶⁵
19. Upon completing the wudhu, recite the shahaadah. If you are in an open place, look towards the sky when reciting the shahaadah.⁶⁶ 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:⁶⁷

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَللَّهُمَّ اجْعَلْنِي
مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

⁶⁴ صحيح مسلم، الرقم: ٢٢٦ ، الدر المختار ٩٨/١ ، مراقي الفلاح ص ٧٤

⁶⁵ سنن الترمذي، الرقم: ٤٠ ، رد المحتار ١١٧/١ ، الفتاوى الهندية ٧/١

⁶⁶ مسند أحمد، الرقم: ١٧٣٦٥

⁶⁷ سنن الترمذي، الرقم: ٥٥

I testify that there is no deity besides Allah تَبَارَكَ وَتَعَالَى who is alone and has no partner, and I testify that Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger. O Allah, 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:⁶⁸

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

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

20. Make wudhu in sequence.⁶⁹
21. Wash the right limbs before the left limbs.⁷⁰
22. Rub each limb thoroughly when washing it to ensure that water reaches each part of the limb.⁷¹

⁶⁸ مجمع الزوائد، الرقم: ١٢٣١

⁶⁹ حاشية الطحطاوي على مراقبي الفلاح ص ٧٣

⁷⁰ صحيح البخاري، الرقم: ١٦٨ ، مرقاة المفاتيح ١١١/٢-١١٢ ، سنن أبي داود، الرقم: ٤١٤١ ، الفتاوى الهندية ٨/١

⁷¹ الدر المختار ١٢٤/١ ، غنية المتملي ص ٢٧

23. All the limbs should be washed, one after the other, without any delay in between.⁷²
24. While making wudhu, do not speak of worldly affairs.⁷³
25. Do not waste water while making wudhu.⁷⁴
26. If any part of a limb which is fardh to wash in wudhu is left dry, the wudhu will be incomplete.⁷⁵
27. If you are making wudhu from a utensil, then after completing the wudhu, if any water remains, it is mustahab for one to drink it while standing, as this is established in the Hadith.⁷⁶
28. Sprinkle water on the clothing around the private area. This is in order to remove doubts that may enter the mind later on regarding whether any urine drops had come out 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.⁷⁷

⁷² الفتاوى الهندية ٨/١

⁷³ الدر المختار ١٢٦/١

⁷⁴ سنن ابن ماجه، الرقم: ٤٢٥ ، الفتاوى الهندية ٨/١

⁷⁵ صحيح مسلم، الرقم: ٢٤٣ ، الفتاوى الهندية ٤/١

⁷⁶ سنن الترمذي، الرقم: ٤٨ ، الدر المختار ١٢٩/١

⁷⁷ سنن أبي داود، الرقم: ١٦٨ ، مرقاة المفاتيح ٧٧/٢ ، رد المختار ١٢٥/١

29. If there is a need to use a towel to dry the limbs after wudhu, you may do so. It is reported in the Hadith that at times, Hazrat Rasulullah ﷺ would use a towel, and at times, he would not use a towel.⁷⁸
30. 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.⁷⁹
31. After performing wudhu, it is recommended that one performs two rakaats of Tahiyyatul Wudhu. The one who performs two rakaats of Tahiyyatul Wudhu, his previous minor sins are forgiven.⁸⁰



⁷⁸ سنن أبي داود، الرقم: ٢٤٥ ، سنن ابن ماجة، الرقم: ٤٦٨ ، رد المختار ١/١٣١

⁷⁹ سنن ابن ماجة، الرقم: ٢٧٨

⁸⁰ صحيح مسلم، الرقم: ٢٤٥٨ ، ٢٣٤ ، الترغيب والترهيب، الرقم: ٣٠١

GENERAL MASAAIL PERTAINING TO WUDHU

1. **Q:** What are the faraaidh of wudhu?

A: The faraaidh of wudhu are as follows:

1. Washing the entire face once.
2. Washing the arms including the elbows once.
3. Making masah of at least one quarter of the head.
4. Washing both the feet including the ankles once.⁸¹

2. **Q:** Which parts of the face should be washed in wudhu?

A: The entire face should be washed in wudhu i.e. from the top of the forehead till beneath the chin, and from one ear to the other.⁸²

3. **Q:** Is it necessary to wash the area between the sideburns and ears in wudhu?

A: Yes, it is fardh (compulsory).⁸³

4. **Q:** Is it necessary for one to repeat the masah in the case where one had his hair cut after making wudhu?

⁸¹ نور الايضاح ص ٣٠

⁸² الدر المختار ١/٩٥

⁸³ الدر المختار ١/٩٥

A: No, it is not necessary.⁸⁴

5. **Q:** Is it necessary to remove rings, bangles and watches when making wudhu?

A: If water reaches the area beneath the rings, bangles and watches without removing them, it will not be necessary to remove them.⁸⁵

6. **Q:** What is the method of making khilaal of the beard?

A: Khilaal of the beard should be made by passing the wet fingers of the hand through the beard from beneath the chin.⁸⁶

7. **Q:** What are the sunnats of wudhu?

A: The sunnats of wudhu are as follows:

1. To make niyyah (intention of wudhu).
2. To make miswaak.
3. To recite the tasmiyah (bismillah).
4. To wash the hands up to the wrists.
5. To gargle the mouth.
6. To put water into the nostrils.
7. To make khilaal of the beard.

⁸⁴ الدر المختار ١٠١/١

⁸⁵ الفتاوى الهندية ٥/١

⁸⁶ رد المختار ١١٢/١

8. To make khilaal of the fingers and toes.
9. To wash each limb thrice.
10. To make masah of the entire head once.
11. To make masah of the ears.
12. To make wudhu in sequence.
13. To wash each limb, one after the other, without a delay, in such a manner that the limbs do not dry before the wudhu is completed.⁸⁷

8. **Q:** Is it necessary to remove ointment from wounds or cracks in the feet or hands at the time of wudhu?

A: If passing water over the wounds or cracks will be harmful (or delay the process of healing), it will not be necessary to remove the ointment. Making masah (i.e. merely passing wet hands over the wound or crack) of that limb will suffice.⁸⁸

9. **Q:** If a person's hand is amputated below the elbow, does he have to wash the remaining portion of his hand till the elbow in wudhu?

A: He will have to wash the remaining portion of his hand which is below the elbow, including the elbow.⁸⁹

⁸⁷ الدر المختار ١/١٠٢-١٢٢

⁸⁸ رد المختار ١/١٠٢

⁸⁹ رد المختار ١/١٠٢

10. **Q:** Is it sunnah to take new water for making masah of the head or can one make masah with the water that remains on the hands after washing the hands?

A: It is not sunnah to take new water for making masah of the head. One should make masah with the water that remains on the hands after washing the hands.⁹⁰

11. **Q:** If one is performing wudhu in the bathroom, and there is also a toilet in the same bathroom, then should one recite the duas of wudhu?

12. **A:** If the basin where one is making wudhu is close to the toilet then one should not recite the duas of wudhu.⁹¹



⁹⁰ سنن أبي داود، الرقم: ١٣٠ ، الفتاوى الهندية ٧/١ ، المغني ١٧/١

⁹¹ رد المختار ١٠٩/١

CHAPTER THREE

GHUSL

SUNNAH METHOD OF MAKING GHUSL

1. Do not face the qiblah while performing ghusl.⁹²
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.⁹³
3. Preferably use a bucket to bath.⁹⁴
4. If you are performing ghusl in the shower, then ensure that you do not waste water. Do not engage in soaping yourself or

⁹² الفتاوى الهندية ١٤/١

⁹³ سنن أبي داود، الرقم: ٤٠١٢ ، الفتاوى الهندية ١٤/١

⁹⁴ 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 great sin.⁹⁵

5. Preferably perform ghusl while sitting.⁹⁶
6. Commence the ghusl by washing both hands up to the wrists thrice.⁹⁷
7. Wash the private parts with the left hand. The hands and private parts should be washed irrespective of whether there is any impurity on them or not.⁹⁸
8. Wash any impurity found on the rest of the body.⁹⁹
9. Perform the complete wudhu. If you are bathing in a place where the water collects on the ground and there is no water outlet, then postpone the washing of your feet to the end of the ghusl. After completing the other acts of the ghusl, you should move to another place and wash your feet.¹⁰⁰
10. Pour water on the head thrice.¹⁰¹

⁹⁵ الفتاوى الهندية ١٤/١

⁹⁶ الدر المختار ١٥٦/١

⁹⁷ صحيح البخاري، الرقم: ٢٤٨ ، الفتاوى الهندية ١٤/١

⁹⁸ صحيح البخاري، الرقم: ٢٥٧ ، حاشية الطحطاوي على مراقي الفلاح ص ١٠٤

⁹⁹ الفتاوى الهندية ١٤/١

¹⁰⁰ سنن الترمذي، الرقم: ١٠٤ ، صحيح البخاري، الرقم: ٢٦٥ ، حاشية الطحطاوي على مراقي الفلاح ص ١٠٥

¹⁰¹ سنن الترمذي، الرقم: ١٠٤ ، الدر المختار ١٥٩/١

11. Pour water over the right side of the body thrice from top to bottom and thereafter pour water over the left side of the body thrice from top to bottom. Ensure that water reaches every part of the body.¹⁰²
12. If you are performing a fardh ghusl, then rub the body when washing to ensure that water reaches every part of the body, especially the mouth, inside the nose, the corner of the eyes, inside the navel, etc. No part should be left dry. Even if an area equal to a hair's breadth is left dry, the fardh ghusl will not be complete.¹⁰³
13. 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.¹⁰⁴
14. Do not engage in talking, singing or any type of conversation while performing ghusl.¹⁰⁵
15. Do not recite any duas while bathing.¹⁰⁶
16. Do not take too long in the bathroom, especially if it is a common bathroom which others also use.¹⁰⁷

¹⁰² الدر المختار ١٥٩/١

¹⁰³ سنن أبي داود، الرقم: ٢٤٩ ، بدائع الصنائع ٢٦٧/١ ، الفتاوى الهندية ١٤/١

¹⁰⁴ سنن ابن ماجة، الرقم: ٢٧٠ ، الفتاوى الهندية ١٤/١

¹⁰⁵ الفتاوى الهندية ١٤/١

¹⁰⁶ رد المحتار ١٥٦/١

17. Do not mess the bathroom with unwanted hair.¹⁰⁸
18. Be considerate when using hot water. Do not use so much that those coming after you are inconvenienced by not having enough hot water.¹⁰⁹
19. After bathing, wipe the body with a cloth or towel.¹¹⁰
20. Hasten to cover the body after bathing.¹¹¹
21. Do not urinate in the shower.¹¹²



¹⁰⁷ الفتاوى الهندية ٨/١ ، الدر المختار ١٥٦/١

¹⁰⁸ الاختيار ١٦٧/٤

¹⁰⁹ صحيح البخاري، الرقم: ١٠

¹¹⁰ الفتاوى الهندية ١٤/١

¹¹¹ سنن الترمذي، الرقم: ٢٧٩٥

¹¹² سنن الترمذي، الرقم: ٢١ ، الفتاوى الهندية ٥٠/١

FARAAIDH OF GHUSL

1. Gargling the mouth in such a way that water reaches everywhere.
2. Inserting water into the nose upto the soft bone.
3. Pouring water over the entire body.¹¹³



SUNNATS OF GHUSL

1. Making the intention to wash off impurities and become paak (pure).
2. If the satr area is covered then you should recite bismillah before commencing.
3. Washing the hands upto the wrists thrice.
4. Washing the private parts, whether they have impurity on them or not.
5. Making wudhu before washing the entire body.
6. Pouring water on the head thrice.
7. Pouring water over the right side of the body thrice from top to bottom.
8. Pouring water over the left side of the body thrice from top to bottom.
9. Rubbing the body when pouring the water to ensure that the water reaches every part of the body.
10. Not using so little water that you will not be able to perform the ghusl properly, but not wasting water.
11. Not facing the qiblah.

12. Performing ghusl in a secluded place where you will not be seen by anyone.¹¹⁴



¹¹⁴ الفتاوى الهندية ١٤/١ ، الدر المختار ١٥٩/١

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.¹¹⁵
2. The two days of Eid i.e. Eidul Fitr and Eidul Adha.¹¹⁶
3. The Day of Arafah.¹¹⁷
4. For entering into ihraam.¹¹⁸

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) For entering Makkah Mukarramah.¹¹⁹
- b) For a person who accepts Islam in the state of purity.¹²⁰
- c) After cupping.¹²¹



¹¹⁵ صحيح البخاري، الرقم: ٨٧٧ ، الهداية ٢٠/١

¹¹⁶ سنن ابن ماجه، الرقم: ١٣١٥ ، الهداية ٢٠/١

¹¹⁷ مسند الشافعي على ترتيب السندي، الرقم: ١١٤ ، الهداية ٢٠/١

¹¹⁸ سنن الترمذي، الرقم: ٨٣٠ ، الهداية ٢٠/١

¹¹⁹ الدر المختار ١٦٧/١-١٦٩

¹²⁰ صحيح البخاري، الرقم: ٤٦٢ ، الدر المختار ١٦٧/١-١٦٩

¹²¹ المصنف لابن أبي شيبة، الرقم: ٤٨٠ ، ٤٨٢ ، ٤٨٤ ، الدر المختار ١٦٧/١-١٦٩

CHAPTER FOUR

MISWAAK

VIRTUES OF USING THE MISWAAK

1. Using the miswaak increases the reward of the salaah seventy times.
 - ❖ Hazrat Aaishah رَضِيَ اللَّهُ عَنْهَا reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The salaah performed after making miswaak is seventy times more virtuous than the salaah performed without making miswaak.”¹²²
2. Miswaak purifies the mouth and earns the pleasure of Allah تَبَارَكَ وَتَعَالَى.
 - ❖ Hazrat Aaishah رَضِيَ اللَّهُ عَنْهَا reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Miswaak is a means of purifying the

¹²² المستدرک علی الصحیحین للحاکم، الرقم: ۵۱۵

mouth, and a means of earning the pleasure of Allah
 تَبَارَكَ وَتَعَالَى.”¹²³

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

❖ Hazrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ 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).”¹²⁴

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

❖ Hazrat Abdullah bin Abbaas رَضِيَ اللَّهُ عَنْهُمَا reports that Hazrat Rasulallah صَلَّى اللَّهُ 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

¹²³ صحيح البخاري تعليقا ٢٥٩/١

¹²⁴ سنن الترمذي، الرقم: ١٠٨٠

also been mentioned that using the miswaak helps the stomach and improves digestion.”¹²⁵



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.¹²⁶
2. Hold the miswaak with the right hand and commence cleansing the teeth from the right.¹²⁷
3. Make miswaak of the teeth horizontally and of the tongue vertically.¹²⁸
4. After using the miswaak, wash it and keep it upright.¹²⁹
5. In the absence of a miswaak, the finger may be used as a substitute.¹³⁰
6. The miswaak should not exceed a hand-span in length, and should be equal to the small finger in thickness.¹³¹
7. Any stick that is useful for cleansing the mouth and is not harmful or poisonous can be used as a miswaak. The best

¹²⁶ البحر الرائق ٢١/١

¹²⁷ رد المختار ١١٤/١

¹²⁸ مسند أحمد، الرقم: ١٩٧٣٧ ، التلخيص الحبير ٩٦/١ ، رد المختار ١١٣/١-١١٥

¹²⁹ الدر المختار ١١٥/١

¹³⁰ التلخيص الحبير ١٠٤/١ ، رد المختار ١١٥/١

¹³¹ رد المختار ١١٤/١ ، الفتاوى الهندية ٧/١

MISWAAK

miswaak is from the peelu tree (*salvadora persica*) and then the olive tree.¹³²



¹³² مجمع الزوائد، الرقم: ٢٥٧٦ ، إعلاء السنن ٧٥/١ ، التلخيص الجبير ٩٥/١ ، رد المختار ١١٥/١

OCCASIONS WHEN THE MISWAAK SHOULD BE USED

1. Upon awakening.¹³³

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, if one does not intend making wudhu to perform salaah upon awakening from one's sleep (or a woman is in menses), then one should use the miswaak upon awakening. However, if one makes wudhu immediately upon awakening and uses the miswaak during this wudhu, then using the miswaak during the wudhu will suffice on behalf of both sunnats.¹³⁴

2. When entering the home.¹³⁵

3. Before reciting the Quraan Majeed.¹³⁶

4. At the time of wudhu.¹³⁷

5. When the teeth become discoloured or a bad odour emanates from the mouth.¹³⁸

¹³³ سنن أبي داود، الرقم: ٥٧

¹³⁴ بذل المجهود ٣٥/١

¹³⁵ صحيح مسلم، الرقم: ٢٥٣

¹³⁶ سنن ابن ماجه، الرقم: ٢٩١ ، مسند البزار، الرقم: ٥٥٠ ، رد المختار ١١٤/١

¹³⁷ صحيح البخاري تعليقا ٢٥٩/١ ، رد المختار ١١٣/١-١١٥

6. Before and after eating.¹³⁹
7. When one perceives the pangs of death (sakaraatul maut).¹⁴⁰
8. If one had made wudhu earlier and the time of salaah approaches, then it is mustahab for one to use the miswaak for salaah to remove any odour from the mouth. Similarly, it is mustahab to make miswaak when joining a gathering.¹⁴¹
9. 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.¹⁴²



¹³⁸ كتاب الآثار، الرقم: ٤١ ، نوادر الأصول تحت الأصل التاسع والعشرين في باب النظافة ، رد المختار ١١٤/١

¹³⁹ مسند أحمد، الرقم: ٩١٩٤

¹⁴⁰ صحيح البخاري، الرقم: ٨٩٠

¹⁴¹ رد المختار ١١٣/١

¹⁴² رد المختار ١١٤/١

CHAPTER FIVE

AZAN AND IQAAMAH

AZAN – ITS INCEPTION AND ORIGIN

When Hazrat Rasulullah 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 Hazrat Rasulullah ﷺ that all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ congregate and perform their salaah together in the masjid. Hazrat Rasulullah 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.

Hazrat Rasulallah ﷺ was not pleased with these suggestions. Hazrat Rasulallah 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 Hazrat Rasulallah ﷺ, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ presented a suggestion before Hazrat Rasulallah 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.

Hazrat Rasulallah ﷺ accepted the suggestion of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ and appointed Hazrat Bilaal رَضِيَ اللَّهُ عَنْهُ to carry out this

task. Hence, at the time of salaah, Hazrat Bilaal رَضِيَ اللَّهُ 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 اللَّهُ عَنْهُ was filled with the concern of Hazrat Rasulallah صَلَّى اللَّهُ 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 Hazrat Abdullah bin Zaid رَضِيَ اللَّهُ 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?” Hazrat Abdullah bin Zaid رَضِيَ اللَّهُ 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?” Hazrat Abdullah رَضِيَ اللَّهُ عَنْهُ asked, “What method is better?” The angel replied, “You will call out the azaan.” after which the angel taught him the words of the azaan.

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

he may call out the azaan with these words. Allow Bilaal رَضِيَ اللهُ عَنْهُ to call out the azaan as his voice is louder than your voice. Thus, his voice will reach further.”

When Hazrat Umar رَضِيَ اللهُ عَنْهُ heard the azaan of Hazrat Bilaal رَضِيَ اللهُ عَنْهُ, he hastily took his shawl and rushed to the gathering of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On reaching the gathering of Hazrat 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 azaan.” When Hazrat 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 azaan. Among them were Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hazrat Umar رَضِيَ اللهُ عَنْهُ.¹⁴³



¹⁴³ مرقاة المفاتيح ٣٣١/٢ ، الدر المنضود ٨٦/٢ ، درس ترمذي ٤٥٦/١ ، السعاية ٤/٢

VIRTUES OF THE MUAZZIN

Azaan is among the salient features of the Deen of Islam. Islam has afforded great honour to all those who call out the azaan, inviting people towards salaah. On the Day of Qiyaamah, people will admire those who used to call out the azaan 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 azaan.

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

❖ Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ reports, "I heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say, 'Verily the muazzins will have the 'longest necks' on the Day of Qiyaamah.'"¹⁴⁴

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 muazzin will be on mountains of musk on the Day of Qiyaamah.

❖ Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Three groups of people will be

¹⁴⁴ صحيح مسلم، الرقم: ٣٨٧

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 azaan 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.”¹⁴⁵

3. There are great rewards in store in the Hereafter for those who call out the azaan.
 - ❖ Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “If the people only know the great reward for calling out the azaan 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.”¹⁴⁶
4. Every creation (whether jinn, human or any other creation) that hears the voice of the muazzin calling out the azaan will testify on his behalf on the Day of Qiyaamah.
 - ❖ It is reported regarding Hazrat Abdullah bin Abdir Rahman bin Abi Sa’sa’ah that on one occasion, Hazrat

¹⁴⁵ سنن الترمذي، الرقم: ٢٥٦٦

¹⁴⁶ صحيح البخاري، الرقم: ٦١٥

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 your livestock or in the open fields, (and the time of salaah enters) and you wish to call out the azaan, then you should raise your voice and call out the azaan, for certainly the jinn, humans or any other creation that hears the voice of the muazzin as far as it reaches will testify on his behalf on the Day of Qiyaamah." Hazrat Abu Sa'eed رَضِيَ اللهُ عَنْهُ said, "I heard this from Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."¹⁴⁷

5. Forgiveness has been declared for the muazzin. Similarly, glad tidings have been given regarding the muazzin that he is blessed with the reward of all those who performed salaah due to responding to his call.
 - ❖ Hazrat Baraa bin Aazib رَضِيَ اللهُ عَنْهُ reports that Hazrat 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 malaa'ikah (angels) make special dua for them. The muazzin 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 azaan till the furthest point his voice reaches, all those sins will be

¹⁴⁷ صحيح البخاري، الرقم: ٦٠٩

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).”¹⁴⁸

6. The muazzin has been described in the Hadith as being from the best servants of Allah تَبَارَكَ وَتَعَالَى.
 - ❖ Hazrat Ibnu Abi Awfaa رَضِيَ اللَّهُ عَنْهُ reports that Hazrat 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 muazzin is included in this glad tiding on account of him keeping

track of time so that he can call out the azaan of each salaah at its proper time).”¹⁴⁹

7. Freedom from the fire of Jahannum is promised for the one who calls out the azaan for seven years.
 - ❖ Hazrat Ibnu Abbaas رَضِيَ اللهُ عَنْهُمَا reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who calls out the azaan for seven years with sincerity and the hope of attaining reward receives the guarantee of freedom from the fire of Jahannum.”¹⁵⁰
8. Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made dua for the forgiveness of those who call out the azaan.
 - ❖ Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The imaam is responsible (for the salaah of the entire congregation) and the muazzin is one who is entrusted with a trust (he has been entrusted with the duty of calling out the azaan on its prescribed time). O Allah تَبَارَكَ وَتَعَالَى, guide the imaams (towards fulfilling their obligation of leading the salaah correctly) and forgive the muazzins (for their shortcomings).”¹⁵¹

¹⁴⁹ المستدرک علی الصحیحین للحاکم، الرقم: ۱۶۳

¹⁵⁰ سنن الترمذی، الرقم: ۲۰۶

¹⁵¹ سنن أبي داود، الرقم: ۵۱۷

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

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

- ❖ It is reported that Hazrat Ali رَضِيَ اللهُ عَنْهُ said, “I feel remorseful over the fact that I did not request Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to appoint my two sons, Hasan and Husain رَضِيَ اللهُ عَنْهُمَا, as muazzins to call out the azaan.”¹⁵²
- ❖ 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 azaan in the place where you live?’ We answered, ‘We have appointed our slaves to call out the azaan.’ Umar رَضِيَ اللهُ عَنْهُ, gesturing with his hands (in surprise, repeated our words) saying, ‘We have appointed our slaves to call out the azaan.’ He then remarked, ‘Certainly this is a major shortcoming on your side (that you have appointed such people to call out the azaan who are not knowledgeable in Deen). (Azaan is such a great ibaadah and its reward is so abundant that) had I been able to call out the azaan together with managing the affairs of khilaafah, I would

have certainly accepted the position of a muazzin and called out the azaan.”¹⁵³

- ❖ It is reported regarding Hazrat Umar رَضِيَ اللهُ عَنْهُ that he had said, “Had I been able to call out the azaan (together with managing the affairs of khilaafah), certainly my happiness would have been completed. (The reward of calling out the azaan is so great that if I had the honour of being a muazzin 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 muazzins of this Ummah saying, ‘O Allah تَبَارَكَ وَتَعَالَى, forgive the sins of the muazzins!’ Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made this dua three times. In surprise, I said, ‘O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! (You have elevated the position of the muazzin 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 azaan.’ Hazrat Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘No, O Umar رَضِيَ اللهُ عَنْهُ! A time will come where the desire of calling out the azaan 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 azaan. Those people (the muazzins) are such that Allah تَبَارَكَ وَتَعَالَى has

¹⁵³ السنن الكبرى للبيهقي، الرقم: ٢٠٠٢

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made the fire of Jahannum haraam on their flesh, the flesh of the muazzins.”¹⁵⁴



¹⁵⁴ كشف الحفاء، الرقم: ٢١١٨

THE QUALITIES OF A MUAZZIN

1. The muazzin should be a male.¹⁵⁵
2. He should be sane.
3. He should be of the age of understanding. The azaan of a small child who has not reached the age of understanding is not valid.
4. He should be able to pronounce the words of azaan correctly.
5. He should have knowledge of the salaah times.
6. He should be a pious and upright Muslim.¹⁵⁶



¹⁵⁵ السنن الكبرى للبيهقي، الرقم: ١٩٩٦ ، الدر المختار ٣٩٢/١ ، بدائع الصنائع ١٥٠/١

¹⁵⁶ سنن أبي داود، الرقم: ٥٩٠ ، الفتاوى الهندية ٥٣/١

SUNNAH METHOD OF CALLING OUT THE AZAAN

1. Ensure that your intention for calling out the azaan is solely to please Allah **تَبَارَكَ وَتَعَالَى**.¹⁵⁷
2. Call out the azaan on time with punctuality.¹⁵⁸
3. Call out the azaan outside the masjid, preferably from an elevated place so that the voice will travel further.¹⁵⁹
4. Call out the azaan in a loud voice.¹⁶⁰
5. Call out the azaan in the state of wudhu.¹⁶¹
6. Face the qiblah when calling out the azaan.¹⁶²
7. Call out the azaan while standing.¹⁶³
8. Call out the azaan slowly and pause after calling out each phrase of the azaan.¹⁶⁴

¹⁵⁷ سنن الترمذي، الرقم: ٢٠٦

¹⁵⁸ السنن الكبرى للبيهقي، الرقم: ١٩٩٩، مسند الشافعي، الرقم: ١٧٣

¹⁵⁹ سنن أبي داود، الرقم: ٥١٩، الفتاوى الهندية ٥٥/١

¹⁶⁰ سنن أبي داود، الرقم: ٤٩٩، صحيح البخاري، الرقم: ٦٠٩، الفتاوى الهندية ٥٥/١

¹⁶¹ سنن الترمذي، الرقم: ٢٠٠، مراقي الفلاح ص ١٩٧

¹⁶² سنن أبي داود، الرقم: ٥٠٧، المصنف لابن أبي شيبة، الرقم: ٢٢٤٣، البحر الرائق ٢٧٢/١

¹⁶³ التلخيص الحبير، الرقم: ٣٠١، بدائع الصنائع ١٥١/١

¹⁶⁴ سنن الترمذي، الرقم: ١٩٥، الفتاوى الهندية ٥٦/١

9. Insert the index fingers into the ears or cover both ears entirely with all the fingers.¹⁶⁵
10. Turn the face to the right when saying حَيَّ عَلَى الصَّلَاةِ (hayya alas salaah) and to the left when saying حَيَّ عَلَى الْفَلَاحِ (hayya alal falaah). Do not turn your chest when saying حَيَّ عَلَى الصَّلَاةِ (hayya alas salaah) and حَيَّ عَلَى الْفَلَاحِ (hayya alal falaah).¹⁶⁶
11. Do not speak while calling out the azaan.¹⁶⁷
12. Do not distort the words of the azaan, nor call out the azaan with such a tune that the words of the azaan become distorted.¹⁶⁸
13. The dua that is made after the azaan and between the azaan and iqamah is accepted.¹⁶⁹
14. Leave a sufficient amount of time between the azaan and iqamah so that people will be able to fulfill their needs and prepare for salaah. However, Maghrib Salaah should be performed immediately after the azaan.¹⁷⁰

¹⁶⁵ سنن ابن ماجه، الرقم: ٧١٠ ، شرح سنن ابن ماجه للإمام مغطاي ٥٣/٣-٥٤ ، رد المختار ١/٣٨٨ ، المغني لابن قدامة ٢/٨١-٨٢

¹⁶⁶ سنن أبي داود، الرقم: ٥٢٠ ، سنن الترمذي، الرقم: ١٩٧ ، البحر الرائق ١/٢٧٢

¹⁶⁷ المصنف لابن أبي شيبة، الرقم: ٢٢١٩ ، ٢٢٢٠

¹⁶⁸ مجمع الزوائد، الرقم: ١٩٠٩ ، رد المختار ١/٣٨٧ ، بدائع الصنائع ١/٦٤٢-٦٤٤

¹⁶⁹ سنن الترمذي، الرقم: ٢١٢ ، سنن أبي داود، الرقم: ٥٢٤

¹⁷⁰ سنن الترمذي، الرقم: ١٩٥ ، بدائع الصنائع ١/٦٤٢-٦٤٤

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 azaan and iqamah. If you call out the azaan and iqamah and thereafter perform salaah, the mala'ikah (angels) will perform salaah with you.¹⁷¹
16. If many qadha salaahs are being performed together, it is permissible to call out a separate azaan for each missed salaah, as well as to suffice on one azaan for all the missed salaahs. However, a separate iqamah should be called out for each salaah.¹⁷²



¹⁷¹ سنن النسائي، الرقم: ٦٦٦ ، الترغيب والترهيب، الرقم: ٣٨٧ ، الفتاوى الهندية ٥٣/١

¹⁷² سنن الترمذي، الرقم: ١٧٩ ، رد المختار ٣٩٠/١-٣٩١

THE WORDS OF THE AZAAN

There are seven phrases in the azaan. The seven phrases are:

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:

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.

3. Thirdly, call out:

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the messenger of

Allah تَبَارَكَ وَتَعَالَى.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the messenger of

Allah تَبَارَكَ وَتَعَالَى.

4. Fourthly, call out:

حَيِّ عَلَى الصَّلَاةِ

Come to salaah.

حَيِّ عَلَى الصَّلَاةِ

Come to salaah.

5. Fifthly, call out:

حَيِّ عَلَى الْفَلَاحِ

Come to success.

حَيِّ عَلَى الْفَلَاحِ

Come to success.

6. Sixthly, call out:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

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

7. 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 AZAAN

When calling out the azaan, 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 اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ, the letter ر (raa) in the first أَكْبَرُ (akbar) can be read with a sukoon (◌) without joining it to the word اللهُ (Allah), or with a fat-hah (◌) by joining it to the word اللهُ (Allah). To read it in any other way (with a dhammah ◌ or kasrah ◌) is against the sunnah.¹⁷³
2. When reciting اللهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ, the word أَنْ لَا (al-laa) should be pronounced with an empty mouth. Furthermore, the tashdeed (◌) 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 اللَّهِ, 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, the tashdeed (ّ) in the letter م (meem) and ر (raa) should not be over-emphasized by stretching them.
4. When reciting حَيٍّ عَلَى الصَّلَاةِ, the tashdeed (ّ) on the letter ي (yaa) in the word حَيٍّ (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 هـ (haa). One will not pronounce the ة (taa) by saying hayya alas salaat.

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

5. When reciting حَيٍّ عَلَى الْفَلَاحِ, when stopping at the word الْفَلَاحِ (falaah), ensure that the ح (haa) is pronounced correctly by saying it as a big ح (haa), not as a small هـ.¹⁷⁴



¹⁷⁴ رد مختار ٣٨٣/١ ، بدائع الصنائع ٦٣٧/١ ، الفتاوى الهندية ٥٣/١ ، القول الجميل

THE MANNER OF CALLING OUT THE AZAAN OF FAJR

If one is calling out the azaan of Fajr, then one will give the azaan in the same manner explained above. The only difference is that one will recite the following words twice after saying *حَيِّ عَلَى الْفَلَاحِ* (hayya alal falaah):¹⁷⁵

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

Salaah is better than sleep.



¹⁷⁵ سنن أبي داود، الرقم: ٥٠٠ ، الفتاوى الهندية ٥٥/١

REPLYING TO THE AZAAN

Azaan is among the salient symbols of Islam. When azaan holds such great importance in Deen, then we should show respect to the azaan 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 azaan.¹⁷⁶

1. On hearing the azaan, reply to the azaan by repeating the words that the muazzin has called out.¹⁷⁷

For example, when one hears the muazzin saying, **اللهُ أَكْبَرُ اللهُ أَكْبَرُ** (Allahu Akbar Allahu Akbar), he should reply by also saying, **اللهُ أَكْبَرُ اللهُ أَكْبَرُ** (Allahu Akbar Allahu Akbar).

2. When the muazzin says **حَيِّ عَلَى الصَّلَاةِ** (hayya alas salaah) and **حَيِّ عَلَى الْفَلَاحِ** (hayya alal falaah), one should recite **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** (la hawla wa la quwwata illa billaah). However, if one repeats the words of the muazzin by saying **حَيِّ عَلَى الصَّلَاةِ** (hayya alas salaah) and **حَيِّ عَلَى الْفَلَاحِ** (hayya alal falaah) and thereafter recites **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** (la hawla wa la quwwata illa billaah), it will be better, as both have been mentioned in the Hadith.¹⁷⁸

¹⁷⁶ الفتاوى الهندية ٥٧/١

¹⁷⁷ صحيح مسلم، الرقم: ٣٨٥ ، رد المختار ٣٩٧/١

¹⁷⁸ صحيح البخاري، الرقم: ٦١١ ، صحيح مسلم، الرقم: ٣٨٥ ، حاشية الطحطاوي على مراقي الفلاح ص ٢٠٣ ، رد المختار ٣٩٧/١

3. During the Fajr azaan, when the muazzin calls out
صَدَقْتُ وَبَرَزْتُ، reply by saying خَيْرٌ مِنَ النَّوْمِ¹⁷⁹



¹⁷⁹ رد المحتار ٣٩٧/١

DUA AFTER THE AZAAN

1. After the azaan, one should recite durood upon Hazrat Rasulullah ﷺ and thereafter recite the following dua:¹⁸⁰

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

O Allah رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ, Rabb of this perfect call and of the established salaah, bestow upon Hazrat Muhammad ﷺ 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 azaan, the following dua should also be recited:¹⁸¹

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

I bear testimony that there is no deity except Allah تَبَارَكَ وَتَعَالَى who is alone and has no partner, and that Hazrat Muhammad ﷺ

¹⁸⁰ صحيح مسلم، الرقم: ۳۸۴ ، صحيح البخاري، الرقم: ۶۱۴ (وأما زيادة إنك لا تخلف الميعاد فقد ذكرها البيهقي في السنن الكبرى،

۴۱۰/۱) ، رد المختار ۳۹۸/۱

¹⁸¹ صحيح مسلم، الرقم: ۳۸۶

is His servant and messenger. I am pleased with Allah تَبَارَكَ وَتَعَالَى as my Rabb, Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a messenger of Allah تَبَارَكَ وَتَعَالَى and Islam as my religion.

Note: This dua should be recited after the azaan as well as during the azaan, after the muazzin calls out the shahaadatain (أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ).¹⁸²

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

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ صَلِّ عَلَى مُحَمَّدٍ وَأَعْطِهِ سُؤْلَهُ يَوْمَ الْقِيَامَةِ¹⁸³

O Allah تَبَارَكَ وَتَعَالَى! Rabb of this perfect call and established salaah! Send salutations upon Hazrat 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 الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ صَلِّ عَلَى عَبْدِكَ وَرَسُولِكَ وَاجْعَلْنَا فِي شَفَاعَتِهِ يَوْمَ الْقِيَامَةِ¹⁸⁴

O Allah تَبَارَكَ وَتَعَالَى! Rabb of this perfect call and established salaah! Send salutations upon Your slave and Your Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (shower Your mercy upon him), and make us among those who will receive his intercession on the Day of Qiyaamah.

¹⁸² شرح معاني الآثار للطحاوي، الرقم: ٨٩١ ، ٨٩٣

¹⁸³ مجمع الزوائد، الرقم: ١٨٧٨

¹⁸⁴ مجمع الزوائد، الرقم: ١٨٧٩

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اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِعَةِ صَلِّ عَلَى مُحَمَّدٍ وَارْضَ عَنِّي رِضَاءً لَا
سَخَطَ بَعْدَهُ¹⁸⁵

*O Allah تَبَارَكَ وَتَعَالَى! Rabb of this established call and beneficial salaah!
Send salutations (shower Your mercy) upon Hazrat 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 AZAAN

Recite the following dua during the azaan of Maghrib or after the azaan:¹⁸⁶

اللَّهُمَّ إِنَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ فَاعْفِرْ 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 muazzins), so forgive me (my sins).



¹⁸⁶ سنن أبي داود، الرقم: ٥٣٠ ، مرقاة المفاتيح ٣٦٥/٢

WORDS OF IQAAMAH

The words of the iqaamah are the same as the words of azaan. However, after *حَيِّ عَلَى الْفَلَاحِ* (hayya alal falaah), one will say:¹⁸⁷

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

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

The words of iqaamah are as follows:

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.

أَشْهَدُ أَلَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَلَا إِلَهَ إِلَّا اللَّهُ

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

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

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

حَيِّ عَلَى الصَّلَاةِ حَيِّ عَلَى الصَّلَاةِ

Come to salaah, Come to salaah.

حَيِّ عَلَى الْفَلَاحِ حَيِّ عَلَى الْفَلَاحِ

Come to success, Come to success.

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

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

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

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

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship besides Allah تَبَارَكَ وَتَعَالَى.

Note: The ة (taa) of the word الصَّلَاةُ (salaah) in حَيِّ عَلَى الصَّلَاةُ (hayya alas salaah) and in قَدْ قَامَتِ الصَّلَاةُ (qad qaamatis salaah) will be read with a sukoon (◌) and thus produce the sound of a ه (haa). One will not pronounce the ة (taa) in both. Similarly, when reading both these phrases in the iqamah, one will not say hayya alas salaatu hayya alas salaatu and qad qaamatis salaatu qad qaamatis salaatu. Rather, one will say hayya alas salaah hayya alas salaah and qad qaamatis salaah qad qaamatis salaah.¹⁸⁸



¹⁸⁸ الفتاوى الهندية ٥٦/١ ، حاشية الطحطاوي على مراقي الفلاح ص ١٩٥

SUNNAH METHOD OF CALLING OUT THE IQAAMAH

1. Call out the iqaamah with hadr (reciting it in a swift manner).¹⁸⁹
2. Each phrase of the words of the iqaamah will be recited in sets of two. When reciting the set, join the two phrases of the words of iqaamah and do not pause between the two phrases (i.e. only pause after completing both phrases).¹⁹⁰
3. The iqaamah will be called out inside the masjid.¹⁹¹
4. It is preferable that the iqaamah be called out by the person who called out the azaan.¹⁹²
5. Turn your face to the right when saying حَيِّ عَلَى الصَّلَاةِ (hayya alas salaah) and to the left when saying حَيِّ عَلَى الْفَلَاحِ (hayya alal falaah).¹⁹³
6. Once the iqaamah is being called out for salaah, do not engage in performing the sunnah salaah. Rather, immediately join the fardh salaah. After the fardh salaah,

¹⁸⁹ سنن الترمذي، الرقم: ١٩٥ ، الدر المختار ٣٨٨/١

¹⁹⁰ البحر الرائق ٢٧١/١ ، سنن الترمذي، الرقم: ١٩٤

¹⁹¹ البحر الرائق ٢٧٥/١

¹⁹² سنن الترمذي، الرقم: ١٩٩ ، سنن ابن ماجه، الرقم: ٧١٧ ، رد المختار ٣٩٥/١

¹⁹³ البحر الرائق ٢٧٢/١ ، رد المختار ٣٨٧/١

perform the sunnah if it was not performed before the fardh salaah. However, Asr Salaah and Fajr Salaah are an exception. In the case of Asr Salaah, one will not perform the sunnats after the fardh, as nafl salaah cannot be performed after Asr Salaah until sunset.¹⁹⁴ In the case of Fajr Salaah, even if the fardh has commenced, one will perform the sunnats before joining the fardh, provided one is sure that he will be able to join the fardh before the Imaam makes salaam.¹⁹⁵



¹⁹⁴ الدر المختار ٣٧٥/١

¹⁹⁵ صحيح مسلم، الرقم: ٧١٠، آثار السنن ص ٣٥٩، الدر المختار ٣٧٧/١-٣٧٨

REPLYING TO THE IQAAMAH

Reply to the iqaamah in the same way that you reply to the azaan. However, when replying to قَدْ قَامَتِ الصَّلَاةُ (qad qaamatis salaah) then say:¹⁹⁶

أَقَامَهَا اللَّهُ وَأَدَامَهَا

May Allah بَارَكَ وَتَعَالَى establish it (salaah) and preserve it.



¹⁹⁶ سنن أبي داود، الرقم: ٥٢٨

GENERAL MASAAIL PERTAINING TO AZAAN AND IQAAMAH

1. **Q:** Should the person calling out the iqaamah turn his head to the right and left when saying **حَيَّ عَلَى الْفَلَاحِ** and **حَيَّ عَلَى الصَّلَاةِ**?

A: There are three opinions in this mas'alah:

The first opinion is that the muazzin will not turn his head to the right and left when saying **حَيَّ عَلَى الْفَلَاحِ** and **حَيَّ عَلَى الصَّلَاةِ** in the iqaamah.

The second opinion is that if the area where the salaah is being performed is a big area, then the muazzin should turn his head to the right and left when saying **حَيَّ عَلَى الْفَلَاحِ** and **حَيَّ عَلَى الصَّلَاةِ**.

The third opinion is that the muazzin should turn his head to the right and left, regardless of whether the area is big or small.

It is permissible for one to act upon any of the above three opinions in the Hanafi Mazhab.¹⁹⁷

2. **Q:** Is it permissible to call out the azaan in the masjid?

A: It is makrooh to call out the azaan in the masjid. The azaan should be called out outside the masjid e.g. in the sehn.¹⁹⁸

¹⁹⁷ البحر الرائق ٢٧٢/١ ، رد المحتار ٣٨٧/١

3. **Q:** When calling out the azaan in the masjid is makrooh, then why is the azaan before the jumuah khutbah called out in the masjid?

A: The law of the azaan given before the khutbah is different to the azaan given for the five daily salaah. In regard to this azaan, the sunnah is that it should be given in the masjid. The purpose of this azaan which is called out near the mimbar is to conscientize the people who are in the masjid that the khutbah is about to commence and that they should complete their salaah and zikr and listen attentively to the khutbah.¹⁹⁹

4. **Q:** If the words of the azaan have been distorted and changed (e.g. the azaan of the Shias), should one still reply to the azaan?

A: If the azaan is distorted then do not reply to the azaan.²⁰⁰

5. **Q:** If during the azaan, one forgets to call out a certain phrase then what should one do?

A: If one remembers during the azaan or immediately upon completing the azaan before speaking, then he should only recite the omitted phrase and continue from the point where

¹⁹⁸ حاشية الطحطاوي على مرآتي الفلاح ص ١٩٧ ، الفتاوى الهندية ٥٥/١

¹⁹⁹ فتاوى محمودية ١٢/١٩٠

²⁰⁰ رد المحتار ٣٩٦-٣٩٧/١

he had stopped. However, if he recites the omitted phrase and continues from that point (repeating the phrases after the omitted phrase which he had already called out), it will be better, so that the entire azaan is called out according to the sunnah sequence. However, if he remembers after completing the azaan and he had spoken then he should repeat the azaan from the beginning.²⁰¹

6. **Q:** Can the muazzin walk from one saff to the saff in front of him while calling out the iqaamah?

A: It is makrooh for the muazzin to walk while calling out the iqaamah.²⁰²

7. **Q:** If one hears multiple azaans from different masaajid, does one have to reply separately to each azaan and recite the dua after azaan separately for each azaan? Kindly explain the ruling when one is in the masjid and when one is out of the masjid.

A: If you are in the masjid at the time of azaan and azaan is called out from different masaajid at the same time, then you should reply to the azaan of your masjid and recite the dua after the azaan.

²⁰¹ رد المختار ۱/۳۸۹ ، تقریرات الرفاعي ۱/۴۶ ، الفتاوى الهندية ۱/۵۶

²⁰² رد المختار ۱/۳۹۶

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If you are out of the masjid and the azaans of different masaajid are called out at the same time, then you may reply to the azaan of the masjid you are going to.

If the azaans of a few masaajid are called out at different times, then it is best to reply to each azaan separately and recite the dua after the azaan or at least reply to the first azaan that is called out.²⁰³



²⁰³ رد المحتار ۱/ ۳۹۷-۳۹۸

CHAPTER SIX

THE MUSJID

VIRTUES OF THE MUSJID

1. The masaajid have been declared as the most beloved of places to Allah تَبَارَكَ وَتَعَالَى.
 - ❖ Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah 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.”²⁰⁴
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 Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ say, at the time when people objected to him (making vast changes when extending the masjid of Hazrat Rasulullah 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 Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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.²⁰⁵



²⁰⁵ 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.
 - ❖ Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللَّهُ 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.”²⁰⁶
2. Those who come to the masjid are the guests of Allah تَبَارَكَ وَتَعَالَى.
 - ❖ Hazrat Amr bin Maimoon رَحِمَهُ اللَّهُ reports that Hazrat Umar رَضِيَ اللَّهُ عَنْهُ said, “The masaajid are the houses of Allah تَبَارَكَ وَتَعَالَى on the earth, and the host takes responsibility to honour the one who visits Him.”²⁰⁷
3. Those who frequent the masjid have been given the title of being from the ‘household’ of Allah تَبَارَكَ وَتَعَالَى and His special servants.

²⁰⁶ صحيح مسلم، الرقم: ٦٦٦

²⁰⁷ المصنف لابن أبي شيبة، الرقم: ٣٥٧٥٨

❖ Hazrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “It is only those who frequent the masaajid who are the household (special servants) of Allah تَبَارَكَ وَتَعَالَى.”²⁰⁸

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

❖ Hazrat Mu’aaz bin Jabal رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ 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.”²⁰⁹

5. Frequenting the masjid is a sign of imaan.

❖ Hazrat Abu Sa’eed Khudri رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللَّهُ 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 Majeed, ‘The

²⁰⁸ مجمع الزوائد، الرقم: ٢٠٣٠

²⁰⁹ الترغيب والترهيب، الرقم: ٤٩٩

masaajid of Allah تَبَارَكَ وَتَعَالَى are only frequented by those who have imaan in Allah تَبَارَكَ وَتَعَالَى and the Last Day.”²¹⁰

7. Those who walk to the masjid in darkness have been given the glad tidings of receiving complete noor on the Day of Qiyaamah.
 - ❖ Hazrat Buraidah Aslami رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Give glad tidings to those who walk in darkness to the masaajid of them receiving complete noor on the Day of Qiyaamah.”²¹¹
8. Every time a person proceeds to the masjid in the morning or evening, Allah تَبَارَكَ وَتَعَالَى prepares his abode for him in Jannah.
 - ❖ Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Hazrat 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.”²¹²



²¹⁰ سنن الترمذي، الرقم: ٣٠٩٣

²¹¹ سنن الترمذي، الرقم: ٢٢٣

²¹² صحيح البخاري، الرقم: ٦٦٢

SUNNATS OF THE MUSJID

1. Dress appropriately when coming to the masjid.²¹³
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.²¹⁴
3. Apply itr before coming to the masjid if you are able to.²¹⁵
4. Proceed to the masjid calmly and in a dignified manner. Do not come to the masjid running.²¹⁶
5. It is better for one to be in the state of wudhu when entering the masjid.²¹⁷
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

²¹³ سورة الأعراف: ٣١ ، شرح معاني الآثار للطحاوي، الرقم: ٢٢١٤ ، رد المختار ٦٤٠/١

²¹⁴ صحيح مسلم، الرقم: ٥٦٤ ، رد المختار ٦٦١/١

²¹⁵ صحيح مسلم، الرقم: ٨٤٧ ، البحر الرائق ١٦٩/٢

²¹⁶ صحيح البخاري، الرقم: ٩٠٨ ، الفتاوى الهندية ١٤٩/١

²¹⁷ صحيح مسلم، الرقم: ٦٤٩ ، رد المختار ١٧٢/١

seventy thousand malaa'ikah (angels) make dua for his forgiveness.²¹⁸

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَأَسْأَلُكَ بِحَقِّ مُمْشَايَ هَذَا فَيَا رَبِّ 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.²¹⁹

²¹⁸ سنن ابن ماجه، الرقم: ٧٧٨

²¹⁹ 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 نُورًا²²⁰

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.²²¹
8. Recite the masnoon duas when entering the masjid. Some of the masnoon duas are as follows:²²²

Dua One:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ²²³

(I enter) with the name of Allah تَبَارَكَ وَتَعَالَى. May peace and salutations be upon Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. O Allah تَبَارَكَ وَتَعَالَى, open for me the doors of Your mercy.

²²⁰ صحيح مسلم، الرقم: ٧٦٣

²²¹ المستدرك على الصحيحين للحاكم، الرقم: ٧٩١، الفتاوى الهندية ٢٢٥/١

²²² الفتاوى الهندية ٢٢٥/١

²²³ سنن أبي داود، الرقم: ٤٦٥

Dua Two

اللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ وَسَهِّلْ لَنَا أَبْوَابَ رِزْقِكَ²²⁴

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 اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ²²⁵

(I enter) with the name of Allah تَبَارَكَ وَتَعَالَى. May peace and salutations be upon Hazrat 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 الرَّجِيمِ²²⁶

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.

²²⁴ مستخرج أبي عوانة، الرقم: ١٢٣٦ ، مصنف عبد الرزاق، الرقم: ١٦٦٦

²²⁵ سنن الترمذي، الرقم: ٣١٤

²²⁶ سنن أبي داود، الرقم: ٤٦٦

9. Make the intention of nafl i'tikaaf for as long as you will remain in the masjid.²²⁷
10. Upon entering the masjid, make salaam to those in the masjid, provided they are not engaged in any ibaadah. However, if people are engaged in salaah, then do not make salaam.²²⁸
11. Perform two rakaats of Tahiyatul Masjid upon entering, as long as it is not the makrooh time for performing salaah.²²⁹
12. Do not carry out any business transaction in the masjid.²³⁰
13. Do not make any announcement for lost items in the masjid.²³¹
14. Do not raise your voice or make a noise in the masjid and in the area surrounding the masjid.²³²
15. 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.²³³

227 الدر المختار ٤٤٣/٢

228 الفتاوى الهندية ٣٢١/٥

229 صحيح البخاري، الرقم: ٤٤٤ ، الفتاوى الهندية ٣٢١/٥

230 سنن الترمذي، الرقم: ٣٢٢ ، الفتاوى الهندية ٣٢١/٥

231 صحيح مسلم، الرقم: ٥٦٨ ، رد المختار ٦٦٠/١

232 صحيح البخاري، الرقم: ٤٧٠ ، سنن الترمذي، الرقم: ٢٢١١ ، الفتاوى الهندية ٣٢١/٥

233 الفتاوى الهندية ٣٢١/٥

16. 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.²³⁴
17. Do not engage in worldly talk, nor discuss worldly affairs in the masjid.²³⁵
18. Do not quarrel or argue with anyone in the masjid as this violates the sanctity of the masjid.²³⁶
19. Do not use the masjid as a thoroughfare (to pass through to the other side).²³⁷
20. It is disrespectful to unnecessarily climb onto the roof of the masjid.²³⁸
21. Do not force yourself into the front saff if there is insufficient space, thereby causing inconvenience to others.²³⁹
22. You should not perform salaah in such a place in the masjid that obstructs the free movement of the musallis e.g.

²³⁴ صحيح البخاري، الرقم: ٥٩٥٠ ، رد المختار ٦٤٧/١

²³⁵ شعب الإيمان، الرقم: ٢٧٠١ ، المستدرک علی الصحیحین للحاکم، الرقم: ٧٩١٦ ، الفتاوى الهندية ٣٢١/٥

²³⁶ الفتاوى الهندية ٣٢١/٥ ، رد المختار ٦٥٦/١

²³⁷ سنن ابن ماجه، الرقم: ٧٤٨ ، البحر الرائق ٢٧١/٥

²³⁸ سنن الترمذي، الرقم: ٣٤٦ ، الفتاوى الهندية ٣٢٢/٥

²³⁹ سنن أبي داود، الرقم: ١١٢٠ ، سنن الترمذي، الرقم: ٥١٣ ، الفتاوى الهندية ٣٢١/٥

performing salaah at the entrance, thereby preventing others from passing.²⁴⁰

23. If you are in a masjid-e-kabeer (334,451 m² or larger), then it will be permissible for you to pass in front of those performing salaah, provided you avoid walking on their place of sajdah (i.e. there should be the amount of one saff or more between you and those performing salaah).²⁴¹
24. If you are in a masjid-e-sagheer (a masjid which is smaller than 334,451 m²) then it is not permissible for you to pass in front of those performing salaah. However, if a sutrah is placed in front of those performing salaah, then passing in front of them will be permissible.²⁴²
25. It is not permissible to remove any item from the masjid that has been given as waqf for the masjid.²⁴³
26. 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.²⁴⁴
27. It is not permissible to make a person move from his place in the masjid so that someone else can sit in his place.²⁴⁵

²⁴⁰ سنن الترمذی، الرقم: ۳۴۶ ، البحر الرائق ۲۰/۲

²⁴¹ رد المختار ۱/۶۳۴

²⁴² صحیح البخاری، الرقم: ۵۱۰ ، رد المختار ۱/۶۳۴

²⁴³ رد المختار ۴/۳۶۵

²⁴⁴ سنن أبي داود، الرقم: ۸۶۲ ، البحر الرائق ۲/۳۶

28. Do not crack your knuckles while in the masjid. Similarly, do not intertwine your fingers while seated in the masjid.²⁴⁶
29. 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.²⁴⁷
30. Do not distribute parcels, hampers and other goods in the masjid. Similarly, do not make the masjid a drop off point for collecting parcels.²⁴⁸
31. 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.²⁴⁹
32. Assist in keeping the masjid clean and tidy.²⁵⁰
33. Do not bring into the masjid infants, insane people or children who are underage and do not know the aadaab (etiquettes) of the masjid.²⁵¹

²⁴⁵ صحيح البخاري، الرقم: ٦٢٧٠ ، رد المحتار ١/٦٦٢

²⁴⁶ مجمع الزوائد، الرقم: ٢٠٤٧ ، الترغيب والترهيب، الرقم: ٤٥٠ ، الفتاوى الهندية ٥/٣٢١

²⁴⁷ صحيح مسلم، الرقم: ٥٥٣ ، صحيح البخاري، الرقم: ٤١٥ ، البحر الرائق ٢/٣٧

²⁴⁸ تبين الحقائق /٣٥١ ، الأشباه والنظائر ١/٥٢٨

²⁴⁹ سورة الحج: ٣٢ ، سورة البقرة: ١١٤

²⁵⁰ سنن ابن ماجه، الرقم: ٧٥٧ ، الترغيب والترهيب، الرقم: ٤٢٨ ، مجمع الزوائد، الرقم: ١٩٤٩ ، الفتاوى الهندية ٥/٣٢١

²⁵¹ الفتاوى الهندية ٥/٣٢١

34. While in the masjid, remain constantly engaged in the aa'maal of the masjid e.g. zikr of Allah **بِبَارِكَةٍ وَعَالًا**, tilaawah of the Quraan Majeed, salaah, etc.²⁵²
35. 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.²⁵³
36. Together with keeping the masjid clean, also keep the masjid fragranced by burning oudh, etc.²⁵⁴
37. If you are feeling sleepy in the masjid then change your place by moving and sitting in a different place in the masjid, provided it is not at the time when the khutbah is in progress. Through moving to another place, one's sleepiness will be removed.²⁵⁵

²⁵² شعب الإيمان، الرقم: ١٧٦٣ ، مجمع الزوائد، الرقم: ٢٠٣٩ ، صحيح مسلم، الرقم: ٢٨٥

²⁵³ سنن ابن ماجه، الرقم: ٢٢٧ ، سنن أبي داود، الرقم: ٤٧٢

²⁵⁴ سنن الترمذي، الرقم: ٥٩٤ ، المصنف لابن أبي شيبه، الرقم: ٧٥٢٣

²⁵⁵ سنن أبي داود، الرقم: ١١١٩

38. After the azaan has been called out, if you have not performed the salaah, then do not leave the masjid without a valid excuse.²⁵⁶
39. Leave the masjid with the left foot.²⁵⁷
40. Recite the masnoon dua upon leaving the masjid.²⁵⁸

Dua One:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ أَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ²⁵⁹

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

Dua Two:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ²⁶⁰

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

²⁵⁶ صحيح مسلم، الرقم: ٦٥٥ ، مسند أحمد، الرقم: ١٠٩٣٣ ، الدر المختار ٥٤/٢-٥٥

²⁵⁷ المستدرک علی الصحیحین للحاکم، الرقم: ٧٩١ ، الفتاوی الهندیة ٢٢٦/١

²⁵⁸ حاشیة الطحطاوی علی مراقی الفلاح ص ٥٩٥

²⁵⁹ سنن أبي داود، الرقم: ٤٦٥

²⁶⁰ سنن الترمذی، الرقم: ٣١٤

Dua Three:

اللَّهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ²⁶¹

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

41. 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.²⁶²
42. Do not spend wealth from public funds for the adornment of the masjid. If one wishes, he may spend his own wealth to adorn the masjid, provided it is within the limits of Shari'ah.²⁶³



²⁶¹ سنن ابن ماجه، الرقم: ٧٧٣

²⁶² صحيح مسلم، الرقم: ٢٥١ ، صحيح البخاري، الرقم: ١٤٢٣

²⁶³ سنن أبي داود، الرقم: ٤٤٨ ، ٤٤٩

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.

Hazrat Rasulallah ﷺ 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 ذاكم

Indeed the first action for which people will be called to account for on the Day of Qiyaamah will be their salaah. Our Rabb تَبَارَكَ وَتَعَالَى 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 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."²⁶⁴



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.

Hazrat 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.”²⁶⁵



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”²⁶⁶

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had once seen 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”²⁶⁷



²⁶⁶ صحيح مسلم، الرقم: ٦٥١ ، مسند أحمد، الرقم: ٨٧٨٢

²⁶⁷ الإضاءة لأشراط الساعة ص ١٧١

THE PRACTICE OF SAHAABAH رَضِيَ اللهُ عَنْهُمْ REGARDING CONGREGATIONAL SALAAH

Hazrat Abdullah bin Masood رَضِيَ اللهُ عَنْهُ is reported to have said: “Guard your five daily salaah through performing it at a place where the azaan is called out (i.e. the masjid). Verily performing these (fardh) salaah in the masjid is from the sunan-e-huda (the prescribed acts of worship in Deen). Allah تَبَارَكَ وَتَعَالَى has prescribed for His Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sunan-e-huda (such acts of worship which are complete guidance for you). During the mubaarak lifetime of Nabi صَلَّى اللهُ 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 اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ. As soon as you will abandon his mubaarak sunnah, you will certainly go astray.”²⁶⁸

CHAPTER SEVEN

It is reported that somebody asked Hazrat 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?” Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُمَا replied, “He is doomed to Hell.”²⁶⁹



²⁶⁹ سنن الترمذي، الرقم: ٢١٨

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 **تَبَارَكَ وَتَعَالَى**.²⁷⁰
2. Ensure that you perform every salaah on its prescribed time with jamaat in the masjid.²⁷¹
3. Try your level best to perform every salaah with takbeer-e-ula (join the salaah from the very first takbeer).²⁷²
4. Ensure that your body, clothing and the place in which you are performing salaah are clean.²⁷³
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.²⁷⁴

²⁷⁰ سورة النساء: ١٤٢ ، سورة الفتح: ٢٩ ، سورة النور: ٣٧ ، رد المختار ١٢٤/١-١٢٥

²⁷¹ مسند أحمد، الرقم: ٨٧٩٦ ، سنن أبي داود، الرقم: ٥٥٠ ، بدائع الصنائع ٦٦١/١

²⁷² المصنف لابن أبي شيبة ، الرقم: ٣١٣٥ ، ٣١٣٧ ، سنن الترمذي، الرقم: ٢٤١ ، الفتاوى الهندية ٦٩/١

²⁷³ الفتاوى الهندية ٥٨/١ ، حاشية الطحطاوي على مراقي الفلاح صد ٢٠٧

²⁷⁴ شرح الوقاية ١٦٨/١ ، رد المختار ٦٤٠/١ ، ٤١٠

6. Ensure that you perform salaah with a topi as it was the sunnah practice of Hazrat Rasulullah ﷺ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to perform salaah while wearing a topi.²⁷⁵



²⁷⁵ جمع الوسائل ص ٢٠٧ ، صحيح البخاري ٥٦/١ ، شرح الوقاية ١٦٧/١-١٦٨

QIYAAM

1. When intending to perform salaah, stand and face the qiblah.²⁷⁶
2. Thereafter, make the intention of the salaah that you are performing and raise your hands until your thumbs are in line with the earlobes.²⁷⁷
3. When standing for salaah, stand with utmost respect. Face both feet towards the qiblah and keep a gap of approximately four fingers 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.²⁷⁸
4. When raising the hands to the earlobes, ensure that the palms are facing the qiblah and the fingers are kept in their natural position (neither spread apart nor tightly closed).²⁷⁹



²⁷⁶ الفتاوى الهندية ٥٨/١ ، البحر الرائق ٢٨٣/١

²⁷⁷ الفتاوى الهندية ٧٣/١ ، حاشية الطحطاوي على مراقي الفلاح ص ٢١٧

²⁷⁸ الفتاوى الهندية ٧٣/١ ، ١٠٨ ، رد المختار ٤٤٤/١ ، الدر المختار ٥٦٨/١

²⁷⁹ الفتاوى الهندية ٧٣/١ ، رد المختار ٤٨٢/١

5. At the time of reciting the takbeer-e-tahreemah, ensure that your head is kept straight. You should neither bend your head forward nor backward at the time of reciting the takbeer-e-tahreemah.²⁸⁰
6. After raising your hands parallel to your earlobes, recite the takbeer (Allahu Akbar).²⁸¹
7. Lower the hands while saying the takbeer and fold them below the navel.²⁸²
8. Place the right hand over the left hand.²⁸³
9. Form a ring with the thumb and small finger of the right hand around the left wrist and place the remaining three fingers on the forearm.²⁸⁴
10. Your gaze should not wander in any direction. Instead, it should be focused on the place of sajdah.²⁸⁵
11. Once you have commenced your salaah, recite the thanaa silently.²⁸⁶



²⁸⁰ الفتاوى الهندية ٧٣/١

²⁸¹ رد المحتار ٤٨٢/١

²⁸² الفتاوى الهندية ٧٢/١

²⁸³ الفتاوى الهندية ٧٢/١

²⁸⁴ الفتاوى الهندية ٧٣/١

²⁸⁵ نور الإيضاح ص ٧٢

²⁸⁶ سنن أبي داود، الرقم: ٧٧٦

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

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

Note: The thanaa will be recited by the munfarid (the one performing salaah individually) as well as the imaam and muqtadi (the one following the imaam).²⁸⁷

12. Recite ta'awwuz and tasmiyah silently.²⁸⁸

Ta'awwuz is to recite:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

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

Tasmiyah is to recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

13. After reciting thanaa, ta'awwuz and tasmiyah silently, commence the qiraat of Surah Faatihah followed by a surah or any portion of the Quraan Majeed.²⁸⁹

14. Upon the completion of Surah Faatihah, you should say "aameen" silently, regardless of whether you are performing

²⁸⁷ حاشية الطحطاوي على مراقي الفلاح ص ٢٨١

²⁸⁸ حاشية الطحطاوي على مراقي الفلاح ص ٢٨١-٢٨٢

²⁸⁹ حاشية الطحطاوي على مراقي الفلاح ص ٢٨٢

salaah individually or performing salaah behind the imaam.²⁸⁹

15. If you are commencing a surah after reciting Surah Faatihah, then you should recite tasmiyah silently before commencing the surah.²⁹⁰

Note: The ta'awwuz and tasmiyah will only be recited by the munfarid and the imaam. The muqtadi will not recite the ta'awwuz and tasmiyah.²⁹¹ Instead, after reciting thanaa, the muqtadi will remain silent behind the imaam for the entire duration of qiyaam. It is makrooh-e-tahreemi for the muqtadi to recite any qiraat (whether Surah Faatihah or anything else) behind the imaam.²⁹²

16. 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 who is performing salaah behind the imaam will remain silent and not recite anything in all the rakaats.

²⁹⁰ رد المختار ٤٩٠/١

²⁹¹ حاشية الطحطاوي على مراقي الفلاح ص ٢٨١-٢٨٢

²⁹² مراقي الفلاح مع حاشية الطحطاوي ص ٢٢٧

17. 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. When you have completed the recitation of Surah Faatihah and the qiraat, repeat the takbeer, and without raising your hands, go into ruku.

Note: The takbeeraat-e-intiqaaliyyah (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, the shins (i.e. from the knee downwards) will be kept erect and the elbows will 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 feet in the posture of ruku.²⁹⁷

²⁹³ رد المختار ٤٩٣/١

²⁹⁴ سنن أبي داود، الرقم: ٧٣٤، حاشية سنن أبي داود ١٠٧/١، رد المختار ٤٩٤/١

²⁹⁵ سنن أبي داود، الرقم: ٧٣٤، حاشية سنن أبي داود ١٠٧/١، رد المختار ٤٩٤/١

²⁹⁶ حاشية الطحطاوي على مرافي الفلاح ص ٢٦٦

²⁹⁷ الدر المختار ٤٧٧/١

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. Stand up from ruku while saying the tasmee:³⁰⁰

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah تَبَارَكَ وَتَعَالَى hears the one who has praised Him.

followed by the tahmeed:

اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

O Allah تَبَارَكَ وَتَعَالَى! 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 qawmah. In qawmah, stand up erect with ta'deel-e-arkaan (the body should be completely at ease) before going into sajdah.³⁰¹



²⁹⁸ رد المختار ٤٩٤/١

²⁹⁹ الفتاوى الهندية ٧٤/١ ، رد المختار ٤٩٤/١

³⁰⁰ الدر المختار ٤٩٦/١

³⁰¹ رد المختار ٤٩٧/١

SAJDHAH

1. Say the takbeer, and without raising your hands, proceed into sajdah.³⁰²
2. Ensure that your back is straight when going down into sajdah.³⁰³
3. Keep the hands on the knees while proceeding into sajdah.³⁰⁴
4. First place the knees on the ground, then the palms, then the nose and lastly the forehead.³⁰⁵
5. Place the palms parallel to the ears.³⁰⁶
6. Keep the fingers closed and facing towards the qiblah.³⁰⁷
7. Keep the elbows raised off the ground.³⁰⁸
8. Keep the hands away from the sides.³⁰⁹
9. Fix the gaze on the nose in sajdah.³¹⁰



الفتاوى الهندية ٧٥/١ ³⁰²

رد المختار ٤٩٧/١ ³⁰³

السنن الكبرى للبيهقي، الرقم: ٢٦٣٤ ³⁰⁴

الدر المختار ٤٩٧/١ ³⁰⁵

الفتاوى الهندية ٧٥/١ ³⁰⁶

الدر المختار ٤٩٨/١ ³⁰⁷

الفتاوى الهندية ٧٥/١ ³⁰⁸

الفتاوى الهندية ٧٥/١ ³⁰⁹

10. Keep a gap between the stomach and thighs.³¹¹
11. Keep the knees close to each other in sajdah so that they face towards the qiblah.³¹²
12. Keep both the feet on the ground with the toes facing the qiblah.³¹³ One may join the heels of both the feet in sajdah or keep them apart. Both have been established in the Hadith.³¹⁴
13. Recite the following tasbeeh thrice or any odd number of times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

*Glorified is my Rabb, the most high.*³¹⁵

14. Say the takbeer and sit up. This position is called jalsah.³¹⁶



³¹⁰ رد المختار ٤٧٨/١

³¹¹ الدر المختار ٥٠٣/١

³¹² سنن أبي داود، الرقم: ٩٠١ ، صحيح ابن خزيمة، الرقم: ٦٥٣ ، السنن الكبرى للبيهقي، الرقم: ٢٧١٢ ، إعلاء السنن ٣٢/٣

³¹³ الفتاوى الهندية ٧٥/١ ، الدر المختار ٤٩٣/١ ، إمداد الاحكام ٤٧٧/١-٤٧٨

³¹⁴ صحيح ابن حبان، الرقم: ١٩٣٣ ، التلخيص الحبير، الرقم: ٣٨١

³¹⁵ الفتاوى الهندية ٧٥/١

³¹⁶ الدر المختار ٥٠٥/١

JALSAH

1. In jalsah, place your palms on your thighs with your fingertips at the edge of your knees.³¹⁷
2. Keep your fingers in their natural position (neither joined together nor far apart).³¹⁸
3. Fix the gaze on the area between the lower chest and lap whilst in jalsah.³¹⁹
4. Keep the right foot erect with its toes pressing against the ground and facing towards the qiblah.³²⁰
5. Place the left foot flat whilst sitting on it. Try to press its toes against the right foot thereby facing them towards the qiblah.³²¹
6. Remain in the position of jalsah with the body being completely at ease and calm before going into the second sajdah.³²²



الدر المختار ١/٥٠٨ ³¹⁷

الدر المختار ١/٥٠٨ ³¹⁸

رد المحتار ١/٤٧٨ ³¹⁹

الدر المختار ١/٥٠٨ ³²⁰

رد المحتار ١/٥٠٨ ³²¹

الدر المختار ١/٥٠٥ ³²²

7. Say the takbeer and proceed to the second sajdah as normal.³²³



SECOND RAKAAT

1. After the second sajdah, say the takbeer and stand up for the second rakaat.³²⁴
2. When rising from sajdah, first raise the forehead, then the nose, then the hands and lastly the knees.³²⁵
3. When getting up, do not take support from the ground (unless there is a need to do so).³²⁶
4. Perform the second rakaat as normal (with the exception of thanaa and ta'awwuz).³²⁷



الدر المختار ٥٠٦/١ ³²⁴

الفتاوى الهندية ٧٥/١ ³²⁵

الدر المختار ٥٠٦/١ ³²⁶

الدر المختار ٥٠٦/١ ³²⁷

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.³²⁸



2. Recite the tashahhud:³²⁹

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

All verbal ibadaat, physical ibadaat and monetary ibadaat be for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Allah's تَبَارَكَ وَتَعَالَى choicest mercies and blessings. 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 Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

3. When saying أَنْ لَا إِلَهَ إِلَّا اللَّهُ, form a ring with the thumb and middle finger of the right hand, raise the index finger towards the qiblah and close the remaining two fingers (the small finger and finger next to it). When saying إِلَّا اللَّهُ, lower the index finger. The thumb and



رد المختار ٤٧٨/١ ، ٥٠٨ ، 328

سنن الترمذي، الرقم: ٢٨٩ ، الفتاوى الهندية ٧٥/١ 329

middle finger will remain joined like a ring until the end of the qa'dah.³³⁰

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.³³¹
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.³³²

The Durood-e-Ebrahim is as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مُجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مُجِيدٌ

O Allah تَبَارَكَ وَتَعَالَى *Shower Your mercy on Hazrat Muhammad*
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *and his family as You showered Your mercy on Hazrat*
Ebrahim عَلَيْهِ السَّلَامُ *and his family. Surely You are praiseworthy and*
most high.

³³⁰ رد المختار ٥٠٨/١-٥٠٩

³³¹ رد المختار ٥١٠/١

³³² الدر المختار ٥١٢/١-٥٢٣

O Allah تَبَارَكَ وَتَعَالَى! Bless Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his family as You have blessed Hazrat Ebrahim عَلَيْهِ السَّلَامُ and his family. Surely You are praiseworthy and most high.

One may recite the following dua which is reported in the Hadith:³³³

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

O Allah تَبَارَكَ 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 to me, for indeed You alone are all-forgiving and all-merciful.

6. 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.^{334 and 335}

7. Do not lower or jerk your head while making salaam.
8. When making salaam on either side, fix your gaze on your shoulders.³³⁶

³³³ صحيح البخاري، الرقم: ٨٣٤ ، الفتاوى الهندية ٧٦/١

³³⁴ الفتاوى الهندية ٧٦/١

³³⁵ الكوكب الدرّي ٢٨٩/١

9. Turn your face on both sides to the extent that the person behind will be able to see your cheek.³³⁷
10. After the salaam, recite *أَسْتَغْفِرُ الله* thrice.³³⁸
11. Engage in dua as this is a time for the acceptance of duas.³³⁹
12. Recite Tasbeeh-e-Faatimi after every salaah.³⁴⁰ Tasbeeh-e-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.



³³⁶ الدر المختار ٤٧٧/١

³³⁷ الفتاوى الهندية ٧٦/١

³³⁸ حاشية الطحطاوي على مرآتي الفلاح ص ٣١٤

³³⁹ حاشية الطحطاوي على مرآتي الفلاح ص ٣١٥

³⁴⁰ نور الإيضاح ص ٨٠

GENERAL MASAAIL PERTAINING TO MEN'S SALAAH

1. **Q:** Should the muqtadi recite thanaa, ta'awwuz, tasmiyah and qiraat behind the imaam?

A: The muqtadi will recite the thanaa and thereafter remain silent. He will not recite ta'awwuz, tasmiyah and qiraat behind the imaam.³⁴¹

2. **Q:** If the muqtadi joined the salaah at the time when the qiraat had commenced, then should he recite the thanaa?

A: If the muqtadi joined the salaah at the time when the qiraat had commenced, he should not recite the thanaa. Instead, he should remain silent after saying the takbeer.³⁴²

3. **Q:** Will tasmiyah be recited after Surah Faatihah?

A: The tasmiyah will only be recited after Surah Faatihah if one is going to commence a surah. If one is not going to commence any surah then tasmiyah should not be recited.³⁴³

³⁴¹ حاشية الطحطاوي على مراقي الفلاح ص ٢٢٧ ، ٢٨١-٢٨٢

³⁴² حاشية الطحطاوي على مراقي الفلاح ص ٢٨١

³⁴³ رد المختار ١٤٨/٢

4. **Q:** What are the sunnah qiraat for the different salaah, and is it sunnah to recite it in all the salaah (i.e. sunnah, witr and fardh) or only the fardh salaah?

A: The sunnah qiraat for the five daily salaah is for one to recite from the mufassal surahs.

In Fajr and Zuhr, one should recite from the tiwaal-e-mufassal surahs i.e. from Surah Hujuraat till the end of Surah Inshiqaaq.

In Asr and Esha, one should recite from the awsaat-e-mufassal surahs i.e. from Surah Burooj till the end of Surah Qadr.

In Maghrib salaah, one should recite from the qisaar-e-mufassal surahs i.e. from Surah Bayyinah to Surah Naas.³⁴⁴

This is the sunnah qiraat to be recited for the various salaah, and hence one should endeavour to recite from these surahs in the various salaah. However, if one occasionally recites from any other part of the Quraan Majeed, it will not go against the sunnah, as it is reported in certain Ahaadith that at times, Hazrat Rasulullah ﷺ and the Sahaabah also recited from other parts of the Quraan Majeed.³⁴⁵

³⁴⁴ مراقي الفلاح مع حاشية الطحطاوي ص ٢٦٢

³⁴⁵ سنن الترمذي، الرقم: ٣٠٨

As far as the length of the qiraat is concerned, the imaam should take into consideration the condition of the congregation that he is leading in salaah.³⁴⁶

As for witr salaah, sunnah salaah and nafl salaah, one may recite from any part of the Quraan Majeed one wishes. It should be borne in mind that there are several sunnah surahs which are reported in the Hadith to be recited in the witr salaah and certain sunnah salaah. One should endeavour to recite those surahs in the witr salaah and the various sunnah salaah.

5. **Q:** What is the sunnah qiraat or surahs to be recited in the witr salaah?

A: There are various masnoon surahs which may be recited in the witr salaah. These surahs are reported in the Ahaadith:

- a) Recite Surah Aa'laa in the first rakaat, Surah Kaafiroon in the second rakaat and Surah Ikhlāas in the third rakaat.³⁴⁷
- b) Recite the end of Surah Baqarah (آمن الرسول) in the first rakaat, Surah Qadr in the second rakaat, and Surah Ikhlāas in the third rakaat.³⁴⁸

³⁴⁶ سنن أبي داود، الرقم: ٥٣١ ، بدائع الصنائع ٢٠٦/١

³⁴⁷ سنن الترمذي، الرقم: ٤٦٢

- c) Recite the end of Surah Baqarah (آمن الرسول) in the first rakaat, Surah Kaafiroon in the second rakaat and Surah Ikhlāas in the third rakaat.³⁴⁸
- d) Recite Surah Qadr in the first rakaat, Surah Kaafiroon in the second rakaat and Surah Ikhlāas in the third rakaat.³⁴⁸
- e) Recite Surah Takaathur, Surah Qadr and Surah Zilzaal in the first rakaat, Surah Asr, Surah Nasr and Surah Kawthar in the second rakaat and Surah Kaafiroon, Surah Lahab and Surah Ikhlāas in the third rakaat.³⁴⁹

6. **Q:** If one raises his feet off the ground in the posture of sajdah, will his salaah be valid?

A: It is impermissible for one in the state of sajdah to raise his feet off the ground. If one raised both his feet for the duration of three subhanallah's, his salaah will break.³⁵⁰

7. **Q:** Is it permissible for a person who is able to perform the entire salaah standing, together with making the ruku normally and performing sajdah on the ground, to sit on a chair and perform salaah?

³⁴⁸ مختصر قيام الليل ص ٣٠٤ ، المنهل العذب المورود ٥٥/٨

³⁴⁹ شرح معاني الآثار للطحاوي، الرقم: ١٧٢٤ ، سنن الترمذي، الرقم: ٤٦٠

³⁵⁰ فتاوى محمودية ٩/٢٧٣

A: It is not permissible for one who is able to perform salaah standing, together with making ruku and performing the sajdah on the ground, to sit on a chair. If the one who is able to perform the salaah in this manner sits on a chair and performs salaah, the salaah will not be valid. However, if a person cannot manage standing and is unable to perform sajdah on the ground, then it will be permissible for him to sit on a chair and perform the salaah.³⁵¹



³⁵¹ حاشية الطحطاوي على مراقبي الفلاح ص ٤٣٠-٤٣١

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 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.*³⁵²

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

³⁵² السنن الكبرى للبيهقي، الرقم: ٣١٩٦

women were instructed to draw their limbs together as close as possible.³⁵³



³⁵³ مسند الإمام الأعظم للحصكفي على ترتيب السندي ص ٧٣ ، شرح مسند الإمام أبي حنيفة للقاري ص ١٩١

THE FOUR MAZHABS

From the era of Hazrat Rasulullah ﷺ, the Sahaabah رَضِيَ اللهُ عَنْهُمْ, the Taabi'een رَضِيَ اللهُ 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.³⁵⁴



³⁵⁴ الفتاوى الهندية ٧٥/١ ، حاشية الدسوقي ٢٤٩/١ ، المجموع شرح المذهب ٣٤٦/٣ ، المغني لابن قدامة ٣٣٩/١

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

While it was the burning desire of Hazrat 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.

Hazrat 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."³⁵⁵

Once, Hazrat Ummu Humaid رَضِيَ اللَّهُ عَنْهَا, the wife of Hazrat Abu Humaid As-Saa'idi رَضِيَ اللَّهُ عَنْهُ, came to Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I long to perform salaah behind you." Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "I am aware that you long and desire to perform salaah behind me. 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-e-Nabawi).” Hazrat Ummu Humaid رَضِيَ اللهُ عَنْهَا (in compliance and obedience with the mubaarak desire of Hazrat 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.³⁵⁶



³⁵⁶ صحيح ابن حبان، الرقم: ٢٢١٧

STATEMENT OF HAZRAT IMAAM SHAAFI'EE

رَحْمَةُ اللَّهِ

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

We do not know of any of the respected wives of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ leaving their homes to attend the Jumuah Salaah or any other salaah in the masjid, even though the respected wives of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, on account of their special position and relationship with Hazrat Rasulullah 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 Hazrat Rasulullah 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 Jumuah Salaah behind Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, despite Jumuah 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 Hazrat Rasulullah 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

masajid. I have no doubt that on account of their special relationship with Hazrat Rasulullah ﷺ, 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 Hazrat Rasulullah ﷺ 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.”³⁵⁷



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.³⁵⁸
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.³⁵⁹

³⁵⁸ شرح الوقاية ١/١٦٨، رد المختار ١/٤١٠، ٦٤٠

³⁵⁹ صحيح مسلم، الرقم: ٢١٢٨، شرح الوقاية ١/١٦٨، رد المختار ١/٤١٠، ٦٤٠

3. Cover the entire body including the hair. Only the face, palms and feet may be exposed.³⁶⁰
4. Prepare well in advance for salaah before the time of salaah enters.³⁶¹
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.³⁶²
6. Ensure that your body, clothes and the place on which the salaah is being performed are paak and clean.³⁶³



³⁶⁰ الدر المختار ٤٠٥/١

³⁶¹ سورة النساء: ١٤٢ ، سورة الفتح: ٢٩ ، سورة النور: ٣٧ ، رد المختار ١٢٤/١-١٢٥

³⁶² سورة النساء: ١٤٢ ، سورة الفتح: ٢٩ ، سورة النور: ٣٧ ، رد المختار ١٢٤/١-١٢٥

³⁶³ الفتاوى الهندية ٥٨/١ ، حاشية الطحطاوي على مراقي الفلاح ص ٢٠٧

QIYAAM

1. Face the qiblah.³⁶⁴
2. Keep the feet together or as close as possible. Ensure that the feet face towards the qiblah.³⁶⁵
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.³⁶⁶
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.³⁶⁷
5. Once the hands are raised parallel to the shoulders, recite the takbeer (Allahu Akbar).³⁶⁸
6. The head should be kept straight without tilting it forward or bending it back when reciting the takbeer.³⁶⁹



³⁶⁴ الفتاوى الهندية ٥٨/١ ، البحر الرائق ٢٨٣/١

³⁶⁵ المصنف لابن أبي شيبه، الرقم: ٢٧٩٤

³⁶⁶ حاشية الطحطاوي على مراقبي الفلاح ص ٢٥٩ ، ٢٧٦ ، رد المختار ٥٠٤/١ ، المغني ١٩٦/١

³⁶⁷ الفتاوى الهندية ٧٣/١ ، رد المختار ٤٨٢/١

³⁶⁸ رد المختار ٤٨٢/١

³⁶⁹ الفتاوى الهندية ٧٣/١

7. Lower the hands while saying the takbeer and fold them on the chest.³⁷⁰
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 with the thumb and small finger of the right hand, nor grasp the left hand (as done by males).³⁷¹
9. Fix the gaze on the place of sajdah during the standing posture.³⁷²
10. Recite the thanaa.³⁷³



سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Glory be to You O Allah! 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.³⁷⁴

Ta'awwuz is to recite:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

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

³⁷⁰ الفتاوى الهندية ٧٣/١ ، رد المختار ٤٨٢/١ ، ٤٨٦-٤٨٧ ، حاشية الطحطاوي على مراقي الفلاح ص ٢٥٩

³⁷¹ مسند الإمام الأعظم للحصكفي على ترتيب السندي ص ٧٣ ، شرح مسند الإمام أبي حنيفة للقاري ص ١٩١ ، رد المختار ٤٨٦/١ -

٤٨٧ ، حاشية الطحطاوي على مراقي الفلاح ص ٢٥٩

³⁷² نور الإيضاح ص ٧٢

³⁷³ سنن أبي داود، الرقم: ٧٧٦ ، حاشية الطحطاوي على مراقي الفلاح ص ٢٨١

³⁷⁴ حاشية الطحطاوي على مراقي الفلاح ص ٢٨١-٢٨٢

Tasmiyah is to recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

12. Recite Surah Faatihah followed by qiraat.³⁷⁵

Note: Women should not perform their salaah aloud. They should perform every salaah silently.³⁷⁶

13. Recite “aameen” after Surah Faatihah.³⁷⁷

14. Recite tasmiyah before the surah.³⁷⁸

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.³⁷⁹

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

³⁷⁵ حاشية الطحطاوى على مراقي الفلاح صـ ٢٨٢

³⁷⁶ حاشية الطحطاوى على مراقي الفلاح صـ ٢٥٩

³⁷⁷ حاشية الطحطاوى على مراقي الفلاح صـ ٢٨٢

³⁷⁸ رد المختار ١/٤٩٠

³⁷⁹ رد المختار ٢/١٤٨

performing salaah alone). The muqtadi who is performing salaah behind the imaam 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-intiqaaliyyah (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.³⁸⁰

2. Bend slightly to the extent that the fingers are able to touch the knees.³⁸¹
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).³⁸²



4. Keep the arms close to the sides.³⁸³
5. The ankles of both the feet should be kept together.³⁸⁴
6. Fix the gaze on the feet in the posture of ruku.³⁸⁵

³⁸⁰ رد المختار ٤٩٣/١

³⁸¹ رد المختار ٥٠٤/١

³⁸² حاشية الطحطاوي على مراقي الفلاح ص ٢٥٩

³⁸³ المصنف لابن أبي شيبة، الرقم: ٢٧٩٤ ، حاشية الطحطاوي على مراقي الفلاح ص ٢٥٩

³⁸⁴ المصنف لابن أبي شيبة، الرقم: ٢٧٩٤

7. Recite the following tasbeeh thrice or any odd number of times:³⁸⁶

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Glorified is my Rabb, the most great.

8. Stand up from ruku while saying the tasmea:³⁸⁷

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

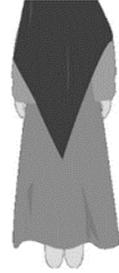
Allah تَبَارَكَ وَتَعَالَى hears the one who praises Him.

followed by the tahmeed:

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

O Allah تَبَارَكَ وَتَعَالَى! 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 qawmah. In qawmah, stand up erect with ta'deel-e-arkaam (the body should be completely at ease) before going into sajdah.³⁸⁸



³⁸⁵ الدر المختار ١/٤٧٧

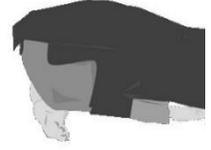
³⁸⁶ الفتاوى الهندية ١/٧٤، رد المحتار ١/٤٩٤

³⁸⁷ الدر المختار ١/٤٩٦

³⁸⁸ رد المحتار ١/٤٩٧

SAJDAH

1. Say the takbeer and proceed into sajdah.³⁸⁹
2. First place the knees on the ground, then the palms, then the nose and lastly the forehead.³⁹⁰
3. Keep the fingers closed, facing towards the qiblah.³⁹¹
4. Place the palms parallel to the ears.³⁹²
5. Draw the limbs of the body close together and press them firmly without allowing any gap in between.³⁹³
6. Keep the stomach joined to both the thighs and the arms to the sides.³⁹⁴
7. Keep both the forearms/elbows on the ground.³⁹⁵
8. The feet should not be upright. Instead, they should be placed flat on the ground on the right-hand side.³⁹⁶



³⁸⁹ الفتاوى الهندية ٧٥/١

³⁹⁰ الدر المختار ٤٩٧/١

³⁹¹ الدر المختار ٤٩٨/١

³⁹² الفتاوى الهندية ٧٥/١

³⁹³ السنن الكبرى للبيهقي، الرقم: ٣٢٠١ ، رد المختار ٥٠٤/١

³⁹⁴ الدر المختار ٥٠٤/١

³⁹⁵ رد المختار ٥٠٤/١

9. Fix the gaze on the nose in sajdah.³⁹⁷
10. Recite the following tasbeeh thrice or any odd number of times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

*Glorified is my Rabb, the most high.*³⁹⁸

11. Say the takbeer and sit up in the position of jalsah.³⁹⁹



³⁹⁶ المصنف لابن ابي شيبة، الرقم: ٢٧٩٣-٢٧٩٤ ، البحر الرائق ٣٣٩/١

³⁹⁷ رد المختار ٤٧٨/١

³⁹⁸ الفتاوى الهندية ٧٥/١

³⁹⁹ الدر المختار ٥٠٥/١

JALSAH

1. Sit on the left buttock and place both the feet on the right side.⁴⁰⁰
2. The thighs should be joined together.⁴⁰¹
3. Place the hands on the thighs with the fingers together and the fingertips at the edge of the knees.⁴⁰²
4. Fix the gaze on the area between the lower chest and lap whilst in jalsah.⁴⁰³
5. Remain in the position of jalsah with the body being completely at ease and calm before proceeding for the second sajdah.⁴⁰⁴
6. Say the takbeer and proceed to the second sajdah as normal.⁴⁰⁵



⁴⁰⁰ جامع المسانيد ٤٠٠/١ ، إعلاء السنن ٢٧/٣ ، حاشية الطحطاوي على مراقي الفلاح ص ٢٥٩ ، رد المختار ١/٤٠٤

⁴⁰¹ حاشية الطحطاوي على مراقي الفلاح ص ٢٥٩

⁴⁰² رد المختار ١/٤٠٤

⁴⁰³ رد المختار ١/٤٧٨

⁴⁰⁴ الدر المختار ١/٥٠٥

⁴⁰⁵ الدر المختار ١/٥٠٦

SECOND RAKAAT

1. After the second sajdah say the takbeer and stand up for the second rakaat.⁴⁰⁶
2. When rising from sajdah, first raise the forehead, then the nose, then the hands and lastly the knees.⁴⁰⁷
3. When getting up, do not take support from the ground (unless there is a need to do so).⁴⁰⁸
4. Perform the second rakaat as normal except that thanaa and ta'awwuz will not be recited at the beginning.⁴⁰⁹



الدر المختار ٥٠٦/١ ⁴⁰⁶

الفتاوى الهندية ٧٥/١ ⁴⁰⁷

الدر المختار ٥٠٦/١ ⁴⁰⁸

الدر المختار ٥٠٦/١ ⁴⁰⁹

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.⁴¹⁰



2. Recite the tashahhud:⁴¹¹

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

All verbal ibaadaat, physical ibaadaat and monetary ibaadaat be for Allah تَبَارَكَ وَتَعَالَى. May the special peace of Allah تَبَارَكَ وَتَعَالَى descend upon you, O Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Allah's تَبَارَكَ وَتَعَالَى choicest mercies and blessings. 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 Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is His servant and messenger.

3. When saying أَنْ لَا إِلَهَ إِلَّا اللَّهُ, form a ring with the thumb and middle finger of the right hand, raise the index finger towards the qiblah and close the remaining two fingers (the small finger and finger next to it). When saying إِلَّا اللَّهُ, lower the index finger. The thumb and



⁴¹⁰ جامع المسانيد ٤٠٠/١ ، إعلاء السنن ٢٧/٣ ، حاشية الطحطاوي على مراقي الفلاح ص ٢٥٩ ، رد المحتار ٥٠٤/١

⁴¹¹ سنن الترمذي، الرقم: ٢٨٩ ، الفتاوى الهندية ٧٥/١

middle finger will remain joined like a ring until the end of the qa'dah.⁴¹²

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.⁴¹³
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.⁴¹⁴

The Durood-e-Ebrahim is as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مُجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مُجِيدٌ

*O Allah صَلِّ وَتَعَالَى! Shower Your mercy on Hazrat Muhammad
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his family as You showered Your mercy on Hazrat
Ebrahim عَلَيْهِ السَّلَامُ and his family. Surely You are praiseworthy and
most high.*

⁴¹² رد المختار ٥٠٨/١-٥٠٩

⁴¹³ رد المختار ٥١٠/١

⁴¹⁴ الدر المختار ٥١٢/١-٥٢٣

O Allah صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ! تَبَارَكَ وَتَعَالَى Bless Hazrat Muhammad and his family as You have blessed Hazrat Ebrahim عَلَيْهِ السَّلَام and his family. Surely You are praiseworthy and most high.

One may recite the following dua which is reported in the Hadith:⁴¹⁵

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

O Allah تَبَارَكَ 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 to me, for indeed You alone are all-forgiving and all-merciful.

6. 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.^{416 and 417}

7. Do not lower or jerk your head while making salaam.
8. When making salaam on either side, fix your gaze on your shoulders.⁴¹⁸

⁴¹⁵ صحيح البخاري، الرقم: ٨٣٤ ، الفتاوى الهندية ٧٦/١

⁴¹⁶ الفتاوى الهندية ٧٦/١

⁴¹⁷ الكوكب الدرّي ٢٨٩/١

9. Turn your face on both sides to the extent that the cheek can be seen from behind.⁴¹⁹
10. After the salaam recite *أَسْتَغْفِرُ اللَّهَ* thrice.⁴²⁰
11. Engage in dua (as this is a time for the acceptance of duas).⁴²¹
12. Recite Tasbeeh-e-Faatimi after every salaah.⁴²² Tasbeeh-e-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 Ta'ala 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.



⁴¹⁸ الدر المختار ٤٧٧/١

⁴¹⁹ الفتاوى الهندية ٧٦/١

⁴²⁰ حاشية الطحطاوي على مرافي الفلاح ص ٣١٤

⁴²¹ حاشية الطحطاوي على مرافي الفلاح ص ٣١٥

⁴²² نور الإيضاح ص ٨٠