

دليل الصلاة

A GUIDE TO SALÂT (Prayer)

By

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Birmingham, U.K.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

There are many books dealing with the subject of *Ṣalāt* in both Arabic and Urdu. Many of these books are well written and provide an informative and comprehensive view of how *Ṣalāt* should be performed according to the teachings of Prophet Muḥammad (ﷺ). Unfortunately, there are very few books in English which deal with the subject in the same informative and comprehensive way. The books, which do exist, have three main disadvantages:

Firstly, literature concerning *Ṣalāt* available in English is either so brief that it does not cover essential points in nearly enough detail, or it is so bulky and detailed that it becomes difficult to use it for quick reference, and essential points may get lost in the unnecessary detail.

Secondly, the text of the *Ṣalāt* lacks the quality of direct research from the *Sunnah* of the Prophet Muḥammad (ﷺ). There are also books which contain material without any reference to the original sources.

Thirdly, the majority of books have been written according to the views held by certain schools of thought and for this reason some people hesitate to follow them.

Because of these weaknesses in existing literature in English, we felt that the need existed to produce a medium sized book on *Ṣalāt* which would approach the subject according to the teachings of the Prophet Muḥammad (ﷺ). The Prophet, himself, said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي»

«Pray as you have seen me praying.»

Such a book needs to contain all the essential details of *Ṣalāt* without being too bulky or complicated so that the reader can use it as a point of reference on a journey or at home.

It was also felt that a comprehensive book on *Ṣalāt* in English would be useful for converts to Islam and for such Muslims who do not fully understand Arabic and Urdu languages. Keeping in mind the needs of our

brothers and sisters, every effort has been made to produce this book in simple and easy language.

During our research, we sometimes found that differences occurred between established practices in various prayer books. In these circumstances we referred to authentic *Aḥādith* of the Prophet Muḥammad (ﷺ), so that the points could be clarified as much as possible. This was, because, for a true Muslim there is no greater proof for settling arguments than authentic *Aḥādith* and practices of Prophet Muḥammad (ﷺ).

We hope that Allāh will accept this humble attempt because without His Support and Help we would never have been able to do this work.

Finally, we ask all our Muslim brothers and sisters to study the text and to strive to offer *Ṣalāt* (prayer) according to it. If anyone finds anything unacceptable or to be against the *Sunnah* of the Prophet (ﷺ) we would be grateful if they would inform us.

Muḥammad Abdul Karim Saqib

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Notes about the Transliteration

The following system has been adopted to represent corresponding sounds of the Arabic alphabet:

Arabic Letter	English Equivalent	Example (Arabic)	Example (English)
ا	a	Allāh	apple
ب	b	Bismillāh	bat
ت	t	Tirmidhi	Talmud
ث	th	Uthman	through
ج	j	Jābir	jug
ح	h	Raḥeem	hate
خ	kh	Khalifah	(no English equivalent)
د	d	Darmi	the
ذ	dh	Adhān	resemble
ر	r	Aṣr	river
ز	z	Zahid	zero
س	s	Salām	seen
ش	sh	Shuaib	shop
ص	ṣ	Ṣalāt	sardine
ض	ḍ	Wuḍu	(no equivalent)
ط	ṭ	Ṭahir	(no equivalent)
ظ	ẓ	Ẓuhr	razor
ع	‘	Jamā‘at	(no equivalent)
غ	gh	Maghrib	(no equivalent)
ف	f	Fajr	fan
ق	q	Iqāmat	queen
ك	k	Kitāb	keen
ل	l	Jibrael	lean
م	m	Muḥammad	moon
ن	n	Nasāi	noon

Arabic Letter	English Equivalent	Example (Arabic)	Example (English)
و	w	Wuḍu	wallet
هـ	h	Janāzah	hour
ء	,		(no equivalent)
(in the middle of the letter)			
ی	y		year

The following system has been adopted to represent some of the complex sounds of the Arabic language:

A macron (–) placed on a transcribed Arabic vowel indicates lengthening of the sound of that letter.

Arabic	English Equivalents	Example (Arabic)	Example (English)
أ	ā	Allāh	apple
إي	ee	Raḥeem	seen
إ	i	Istinja	sit
إِ	i or ee		seen
هـ	hī		he
أ	u		boot
أَوْ	ū	Dawūd	true
أَوْ	aw		sew
أَوْ	aww	awwal	shovel
أَي	ay		bay
أَي	ayy		age
إَي	iyy		

Note: Sometimes an Arabic letter changes sound according to its position in the word; for example; whether it is at the beginning, in the middle or at the end. In such circumstances the Arabic letter has been represented by more than one English equivalent.

Abbreviations

The following abbreviations have been used in this book:-

(ﷺ)	ṢAL-LAL LĀHU ‘ALAYHI WA SAL-LAM (Peace And Blessing Of Allāh Be Upon Him)
(رضي الله عنه)	RADĪ ALLĀHU ‘ANHU (May Allāh Be Pleased With Him)
(رضي الله عنها)	RADĪ ALLĀHU ‘ANHA (May Allāh Be Pleased With Her)
(رضي الله عنهما)	RADĪ ALLĀHU ‘ANHUMA (May Allāh Be Pleased With Them)
(رضي الله عنهم)	RADĪ ALLĀHU ‘ANHUM (May Allāh Be Pleased With Them)
(رحمه الله)	RAHIMAHULLAH (May Allāh's Mercy Be Upon Him)
(رحمهم الله)	RAHIMAHUMLLAH (May Allāh's Mercy Be Upon Them).

Chapter 1

WUḌU (ABLUTION)**BEFORE DOING WUḌU (ABLUTION)**

If someone needs to go to the toilet, he should use the toilet and do *Istinja* before doing *Wuḍu*.

SIWAK (TOOTH-STICK)

It is a good practice to clean the teeth with a tooth-stick, or a toothbrush before performing *Wuḍu*. In this way you can avoid many diseases which are caused by unclean teeth.

As mentioned in the *Ḥadīth*: ‘Āiṣha (رضي الله عنها) reported Allāh's Messenger as saying: “The use of a tooth-stick is a means of purifying the mouth and is pleasing to the Lord as well” (Aḥmad. Dārmi and Nasāi).

Prophet Muḥammad (ﷺ) also said: «If I wouldn't have felt that it is difficult for my people I would have ordered them to use a tooth-stick with every *Ṣalāt* (prayer), that is, before doing each *Wuḍu*». So, Muslims should always try to fulfil this wish of our Prophet (ﷺ).

MAKING INTENTION (NIYAT) FOR WUḌU

Before starting the actions of *Wuḍu* it is necessary to make *Niyat*. Make *Niyat* that the act of performing *Wuḍu* is for the purpose of purity only. *Niyat* should be made in the heart because it is an action of the heart and not of the tongue.

Niyat by words is not approved by Prophet Muḥammad (ﷺ).

Then start the *Wuḍu* by saying: – *Bismillāh hir-Raḥma Nir-Raḥeem* (In the Name of Allāh, the Most Gracious, the Most Merciful)»

ACTIONS FOR PERFORMING WUḌU (ABLUTION)

1. Wash the hands up to the wrist making sure that no part of the hands is

Procedure

1. Make *Niyat* in the heart.
2. Begin with the Name of Allāh.
3. Strike palms of both hands on clean sand, dust or anything containing these, e.g. wall or stone etc. then blow into the palms. Pass the palms of both hands over the face once and then rub your right hand with the left palm and left hand with the right palm). (Bukhāri and Muslim).
4. Finish with the same *Du'ā* as given at the end of ablution.

Note: Other procedures include the forearms and shoulders as well as armpits. These have been transmitted by reputable scholars but the most preferable and authentic is that given above.

Chapter 2

TIME-PLACE-DRESS and TYPES OF ṢALĀT

TIME OF ṢALĀT

Each *Ṣalāt* must be offered at or during its proper time. No *Ṣalāt* can be offered before its time. There are five obligatory *Ṣalāt* in a day:

Fajr Prayer

The time for the *Fajr* or the morning prayer starts at dawn and ends at sunrise.

Zuhr Prayer

The time for *Zuhr* or the early afternoon prayer starts when the sun begins to decline from its zenith and ends when the size of an object's shadow is equal to the size of the object.

Jābir bin 'Abdullāh (رضي الله عنهما) narrated: «The angel Jibrael came to Prophet Muḥammad (ﷺ) and said to him, "Stand up and pray *Zuhr*". So Allāh's Messenger (ﷺ) prayed *Zuhr* when the sun had declined from its zenith. Then the angel Jibrael came again at the time of 'Aṣr and said, "Stand up and pray 'Aṣr". Then Prophet Muḥammad (ﷺ) prayed 'Aṣr when the shadow of everything was equal to itself. Then Jibrael came the next day to Prophet Muḥammad (ﷺ) and said, "Stand up and pray *Zuhr*". Then Prophet Muḥammad (ﷺ) prayed *Zuhr* when the shadow of everything was equal to itself. Then Jibrael came again at 'Aṣr time and said, "Stand up and pray 'Aṣr". Then he prayed 'Aṣr when the shadow of everything was twice its length... Then Jibrael said, (after praying 10 *Ṣalāt* with Prophet Muḥammad (ﷺ) in two consecutive days) that the time of *Ṣalāt* (prayer) is in between these two times.»

Aḥmād, Nasāi, Tirmidhi and Bukhāri remarked that this is the most authentic *Ḥadīth* giving the times of prayer.

Another *Ḥadīth* narrated by ‘Ali (رضي الله عنه) says, «Allāh’s Messenger (ﷺ) used to pray two *Rak’at* before ‘*Aṣr* prayer.» (Abu Dawūd).

(iv) *Maghrib* prayer.

2 *Rak’at Nafl*, 3 *Rak’at Fard*, 2 *Rak’at Sunnat Mu’akkadah* and an unspecified number of *Nafl* as time and capacity allows.

‘Abdullāh bin Mughaffal reported the Prophet (ﷺ) as saying, «Pray before the *Maghrib* prayer», adding when saying it the third time, «This applies to those who wish to do so.» (Bukhārī and Muslim).

That was because he did not wish people to treat it as a compulsory *Sunnat*.

2 *Rak’at Nafl* after sunset and before the *Maghrib* prayer are allowed for those who wish to do so. For this the above *Ḥadīth* is a sure proof. However, some people forbid this and others find it very strange if they see a person offer 2 *Rak’at Nafl* before *Maghrib*.

(v) *‘Ishā* prayer.

An unspecified number of *Nafl Rak’at* according to the time and capacity, 4 *Rak’at Fard*, 2 *Rak’at Sunnat Mu’akkadah*, unspecified number of *Nafl* as time and capacity allows and 3 *Witr*.

Some people insist very emphatically upon the offering of 4 *Rak’at* optional *Sunnat* before the *‘Ishā* prayer but during our entire research we could not find a single proof, any practice or order from Prophet Muḥammad (ﷺ) or his companions to justify this claim. Certainly it is allowed to pray *Nafl* while waiting for *Jamā’at*.

Some people offer 2 *Rak’at Nafl* after the *Witr* prayer. However, there is an authentic *Ḥadīth* which states that the *Witr* prayer should be offered after all the *Nafl*, which a person wishes to pray, have been offered.

Ibn ‘Umar (رضي الله عنهما) reported that Allāh’s Messenger (ﷺ) said, «Make *Witr* as the last prayer of your night prayer.» (Mishkāt).

Chapter 3

ADHĀN... IQĀMAT

As you know, in all Muslim countries *Adhān* is called aloud five times a day and you must have heard it. Have you ever wondered how it started?

THE STORY OF ADHĀN

“A long time ago when the Muslims migrated from Makkah to Al-Madinah they used to agree about a fixed time for the congregational prayer. But they found it difficult to remember the time fixed for the *Ṣalāt* (prayer) sometimes, especially when they were busy doing their work. One day Prophet Muḥammad (ﷺ) and the Muslims discussed the matter of calling the people for the congregational prayer at the exact time. Some of the believers suggested the use of something like the bell of the Christians, others suggested the use of a horn like that of the Jews, but ‘Umar (رضي الله عنه) suggested sending someone to announce the prayer. Then Allāh’s Messenger (ﷺ) appointed Bilāl to call the people to prayer. But it seems through the study of *Aḥadīth* that the method was not satisfactory. Then Prophet Muḥammad (ﷺ) agreed to use a *Nāqoose* (a conch), something like the bell of Christians but he was not happy to use it because of its similarity with the Christians.

After Prophet Muḥammad (ﷺ) had ordered a bell to be made so that it could be struck to gather the people to *Ṣalāt* (prayer); on that same day a companion, ‘Abdullāh bin Zaid bin Abd Rabbihi, said, «I was sleeping when I saw a man carrying a *Nāqoose* in his hands, and I said, “Servant of Allāh, will you sell this to me?” When he asked what I would do with it? I replied that we would use it to call the people to *Ṣalāt* (prayer). He said, “Shall I not guide you to something better than that?” I replied, “Certainly”, so he told me to say:

“*Allāhu Akbar, Allāhu Akbar; Allāhu Akbar, Allāhu Akbar, Aṣḥ hadu an-lā ilāha illal lāh, aṣḥ hadu an-lā ilāha illal lāh; Aṣḥ hadu an-na Muḥammadar Rasūlul-lāh, Aṣḥ hadu an-na Muḥammadar Rasūlul-lāh; Ḥayya ‘alaṣ ṣalāh,*

particular obligatory, optional or *Nafil* prayer he intends to perform. He should not utter the words of *Niyat* aloud, as this is not authentic or approved by the Prophet (ﷺ).

TAKBIR TAHRIMAH

After making *Niyat* the person should start his *Ṣalāt* (prayer) saying «*Allāhu Akbar*» (Allāh is the Greatest) raising both of his hands to the shoulders, with fingers stretching to the earlobes. He should then fold his hands over his chest right hand over the left hand. This first «*Allāhu Akbar*» is called *Takbir Tahrimah* because after saying *Takbir Tahrimah* every common and worldly action, talk or movement is forbidden. Throughout the *Ṣalāt* (prayer) the eyes of the worshipper should point to the spot where the forehead rests in *Sajdah*.

WHERE SHOULD THE HANDS BE FOLDED AND PLACED AFTER SAYING TAKBIR TAHRIMAH?

Some people place their hands under the navel, others place them under the chest but there are *Aḥādith* which state that Prophet Muḥammad (ﷺ) used to place his hands over his chest.

- Halb Aṭaee (رضي الله عنه) reported: «I saw the Prophet (ﷺ) placing his right hand over his left hand over his chest.» (Aḥmad, Tirmidhi).
- Wā'il bin Ḥajr (رضي الله عنه) said: «I prayed with Prophet Muḥammad (ﷺ) and he put his right hand over his left hand over his chest.» (Ibn Khuzaimah, Abu Dāwūd and Muslim).

There are some other narrations which state that some *Fuqḥā* used to place their hands under the chest but above the navel. Placing the hands in either of these positions is correct but it is better to place them over the chest according to the practice of Prophet Muḥammad (ﷺ) as mentioned in the above authentic *Aḥādith*.

RECITATION BEFORE FĀTIHAH

There are several *Du'ā* which Prophet Muḥammad (ﷺ) used to recite before *Fātiḥah*. We will mention two of them:

- اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ * اللَّهُمَّ نَقِّنِي مِنْ خَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ * اللَّهُمَّ

اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ (بخاري ومسلم)

«*Allāhumma bā'id baynee wa bayna khaṭāyāya kamā bā'adta baynal mashriqi wal maghribi, Allāhumma naqqinee min khaṭāyā kamā yunaqqath thawbul abyadu minad-danasi, Allāhum-maghsilnee min khaṭāyāya bil mā'i wath-thalji wal baradi.*» (Bukhārī and Muslim).

«O Allāh set me apart from my sins as east and west are apart from each other.

O Allāh, cleanse me from my sins as a white garment is cleansed from the dirt after thorough washing.

O Allāh, wash me off from my sins with water, snow and hail.»

If a person does not know the *Du'ā* just mentioned then he should recite the following one. 'Umar (رضي الله عنه) is reported to have used this *Du'ā* after saying *Takbir Tahrimah*:

- (۲) سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ *

«*Subḥānaka Allāhumma wa biḥamdika watabāra kasmuka wata'alā jad-duka wala ilāha ghayruka.*»

«Glory be to You, O Allāh, and all praises are due unto You, and blessed is Your Name and high is Your Majesty and none is worthy of worship but You.»

A person can read both *Du'ā*, together or just one of them or any of the other *Du'ā* which are approved by Prophet Muḥammad (ﷺ), and these are about 7. These *Du'ā* can be found in different places of several books of *Ḥadith*, e.g. Muslim, Tirmidhi, Musnad-e- Imām Aḥmad, Abu Dāwūd, Dār-quṭni, Nasāi, Ibn Mājah, Ibn Hibban and Muatṭa Imām Mālik.

All of the 7 *Du'ā* can be read together before reciting *Surah Fātiḥah*.

This recitation is called *Du'ā-ul-Istiftāḥ* which means *Du'ā* of starting. *Du'ā-ul Istiftāḥ* should only be recited in the first *Rak'at*.

TA'AWWUDH

Then the person who is praying should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ *

occur in the Holy Qur'ān. Also, each *Surah* or verse should be shorter than the one recited before it. Hence, longer *Surah* are recited before shorter *Surah*.

TASHAHUD

After completing the last *Sajdah* of the second *Rak'at*, the person should raise his head saying: «*Allāhu Akbar*». He should sit as he sat between the two *Sajdah*, putting his left hand on his left knee and right hand on his right knee. The fist of the right hand is closed except for the index finger which is protruded. It is protruded so that the right thumb is brought to the second division of the index finger. In this position the person should read:

اَللّٰحِيَّاتُ لِلّٰهِ وَالصَّلٰوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ * أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (متفق عليه)

«*At-taḥiy-yātu lil-lāhi waṣ ṣalawātu waṭ-ṭay yibātu. as-salāmu 'alayka ay-yuhan-nabiy-yu wa raḥma tullāhi wa barakātuḥu, as-salāmu 'alaynā wa'ala 'ibādil-lā ḥiṣ-ṣaliheen. Ash hadu an-lā ilāha illallāhu wa ash hadu an-na Muḥammadan 'ab-duhu wa Rasūluḥu.*»

«All the compliments, prayers and good things are due to Allāh; peace be on you, O Prophet, and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allāh.

I testify that none has the right to be worshipped but Allāh, and I testify that Muḥammad (ﷺ) is His slave and His Messenger.» (Agreed upon).

While reading «*Ash hadu... 'abduhu wa Rasūluḥu.*» a person should raise the index finger of his right hand slightly and return it to its previous position after he has finished saying it.

A person praying 2 *Rak'at* only should continue to the next stage which is *Ṣalāt 'alan-Nabi (Darūd)*.

STANDING UP FOR THIRD RAK'AT

If a person is praying three or four *Rak'at*, then he should stand up after *Tashahud* saying «*Allāhu Akbar*» and raising his hands, as he did in *Takbir*

Tahrimah, start his recitation with «*Bismillāh...*» and then *Surah Fātiḥah*.» In the third or fourth *Rak'at* of *Farḍ* prayer, recitation of *Fātiḥah* is sufficient. There is no need to say another *Surah*. But a person praying *Sunnat* or *Nafl* prayer can read a *Surah* after *Fātiḥah*. After recitation he should continue to complete his third *Rak'at* (or fourth *Rak'at* if he is praying four).

After the completion of last *Rak'at* he should sit for *Tashahud* as described above (as he sat after praying 2 *Rak'at*).

ṢALĀT 'ALAN-NABI (DARŪD)

After *Tashahud*, he should read *Ṣalāt 'alan-Nabi (Darūd)* as follows:

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ اِبْرَاهِيْمَ وَعَلَىٰ آلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ - اَللّٰهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَىٰ اِبْرَاهِيْمَ وَعَلَىٰ آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ -

«*Allāhumma ṣal-li 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā ṣal-layta 'ala Ibrāheema wa 'ala āli Ibrāheema innaka Ḥameedum-Majeed.*»

«Oh Allāh, send grace and honour on Muḥammad (ﷺ) and on the family and true followers of Muḥammad (ﷺ), just as You sent grace and honour on Ibrāhīm (عليه السلام) and on the family and true followers of Ibrāhīm (عليه السلام) Surely, You are Praiseworthy, the Great.»

«*Allāhumma bārik 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā bārakta 'ala Ibrāheema wa 'ala āli Ibrāheema innaka Ḥameedum Majeed.*»

«Oh Allāh, send Your blessings on Muḥammad (ﷺ) and the true followers of Muḥammad (ﷺ), just as You sent blessings on Ibrāhīm (عليه السلام) and his true followers. Surely, You are Praiseworthy, the Great.»

DU'Ā AFTER ṢALAT 'ALAN-NABI (DARŪD)

There are quite a lot of *Du'ā* which Prophet (ﷺ) used to say after *Darūd* and he taught them to the companions. Here we will mention a few of them:

- i) 'Abdullāh bin 'Amr (رضي الله عنه) said that Abu Bakr (رضي الله عنه) said to Allāh's Messenger, «Please teach me a *Du'ā* so I can say it in my *Ṣalāt* (prayer)». So Allāh's Messenger (ﷺ) said, «Say:

Takbir in the second *Rak'at* of their 'Eid and Rain Prayer. Prophet (ﷺ) offered 'Eid prayer before *Khutbah* and recited aloud.» (Shāfa'ee).

JANĀZAH PRAYER (FUNERAL PRAYER)

It is a right of a Muslim that when he passes away, other Muslims should pray *Janāzah* prayer for him. *Janāzah* prayer is supererogatory prayer. If no one from the whole of the Muslim community prayed the *Janāzah* prayer; then the whole community would be considered sinful in the Sight of Allāh. If some of the people prayed the *Janāzah* prayer then the whole community is saved from the Anger of Allāh even though the reward will only be given to the participants only.

In *Ahādith* Prophet Muḥammad (ﷺ) emphasized and encouraged the Muslims to attend funeral ceremonies. So, every Muslim male should try his best to fulfil his duty for the deceased.

Janāzah prayer should be prayed in congregation as this is more rewardful. It can be prayed in more than one congregation but by different people.

Janāzah prayer should be offered in an open place but in case of rain or bad weather or any other reason it can be prayed in a mosque or a hall etc.

While praying *Janāzah* prayer

The *Imām* should stand level with the head and shoulders of the dead body if the body is male. *Imām* should stand level with the middle part of the body if it is a female.

Where *Janāzah* prayer differs?

Janāzah prayer is only slightly different from other prayers in that there is no *Rukū'*, no *Sajdah*, and no *Tashahhud* in it. There is no fixed time for offering this prayer. It has to be prayed in a standing position only. Other conditions like purification, facing *Qiblah*, *Sutra*, dress etc. have to be satisfied as in the usual prayers.

Conduct of *Janāzah* prayer

Like other prayers facing *Qiblah* is a necessary condition. The *Imām*

should ask the people to straighten their rows. There should be an odd number of rows as it is more rewardful.

Making intention is necessary in *Janāzah* prayer as it is necessary in other prayers. Before beginning prayer, the intention should be made in the heart as uttering any words of *Niyat* aloud was not the practice of Prophet Muḥammad (ﷺ) or of his companions.

First *Takbir* or *Takbir Tahrimah*

Janāzah prayer contains 4 *Takbir*. First *Takbir* is *Takbir Tahrimah*. The *Imām* says *Allāhu Akbar* and raises his hands up to the shoulder level with fingers stretching to the earlobes and the congregation does the same. Then the *Imām* folds his hands on his chest right hand over the left.

Du'ā of starting

Then the person can read one of those *Du'ā* which are recommended in the first *Rak'at* of the usual prayer before recitation of *Fātiḥah*. For example:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ *

«Subḥānaka allāhumma wa biḥamdika wa tabāra kasmuka wa ta'āla jad-duka walā ilāha ghayruka.»

«Glory be to You, O Allāh, and all praises are due unto You, and blessed is Your Name and high is Your Majesty and none is worthy of worship but You.»

Or he can say other *Du'ā*. Some scholars do not recommend *Du'ā* of starting in *Janāzah* prayer but reading it is preferable. However, if someone does not read it, it does not affect his prayer. Both ways are practised by Muslim scholars.

Then the person should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ *

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«A'ūdhu bil-lāhi minash shayṭā nir rajeem.»