

FUNDAMENTALS OF PROPHET'S

MANNER OF PURIFICATION AND PRAYERS DESCRIBED

BY MUSTAFA BULU IBRAHIM

Fundamentals of Prophet's Manner of Purification and Prayers Described

By Mustafa Bulu Ibrahim

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Contents

Introduction	1			
Purification (Part I)	4			
Prophets Prayer Described (Part II)	8			
Essentials of Following Imam in Congregational Prayers (Part III)	29			
The Salah is Tranquility for Worshippers and Allah's Gift to the Believers				
The Five Levels of Prayer by Ibn Al-Qayyim (rahimahullaah)	34			

Foreword

Praise be to Allah (Subhanahu Wata'Alah) who sent down the Book to His servant and did not make it crooked. Prayers and peace be upon His servant & Prophet, who prayed and worshiped Him alone; and upon his family and Companions, his good and pure Companions, his wives and followers.

Prayer is the bond of the servant with his Lord. It is incumbent upon every Muslim, five times daily, and must be observed no matter the circumstances of the person except in case of insanity. Prayer has significant effect in the life of the individual and well-being of the society at large. Thus, we have collective obligation to preserve it in accordance with the teachings of the Prophet (Peace and blessings of Allah be upon him) as practiced and demonstrated by our pious predecessors.

The Prophet (Peace and blessings of Allah be upon him) commanded his Ummah thus: "Pray as you have seen me pray." I have carefully read this Treatise or Summary Guide on Purification and Prayer, compiled by Brother Mustafa Bulu Ibrahim, against the Prophetic command aforementioned. Accordingly, I have no reservation that it is capable of lifting its reader out of obscurity of ignorance on matters of prayer to the light of guidance. Thus, I strongly recommend this Treatise to my Muslim brothers and sisters for their thorough reading and reflection of the content in conducting their prayers. I also advise that brothers and

sisters should proceed further to read the Main Text of "The *Salah*. Prophet's Prayers Described" by Imam Muhammad Nasir Al-Din Al-Albani (May Allah grant him mercy) as implored by the author in his introduction.

May Allah (Subhanahu Wata'Alah) reward him on our behalf for his noble effort in clarifying a very important matter of obligation often overlooked or negligently handled by worshipers. I ask Allah, the Almighty to grant us closeness to Him through prayer and make our prayer intercede for us in the Hereafter. I also humbly request Him – Glory be to Him – to grant the author the highest Paradise, for He is the Guardian of that and is able to do so. I urge you, my Muslim brothers and sisters, to take your share of handsome reward by disseminating this Treatise as much as possible for the wider benefit of the society.

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Introduction:

All praise is due to Allah (Subhanahu Wata'Alah), we praise Him and we seek His aid and we ask His forgiveness, we seek shelter from the evil of ourselves and from the wickedness of our deeds. Whomsoever Allah (Subhanahu Wata'Alah) guides, there is none who can misguide him and whomsoever Allah (Subhanahu Wata'Alah) sends astray, there is none who can guide him. And I testify that none is worthy of worship except Allah (Subhanahu Wata'Alah) Alone, without partners and I testify that Muhammad, peace and blessings of Allah be upon him, is His slave and His Messenger.

Prayer (*Salah*) is the most important matter after testimony and it determines between faith and disbelief. *Salah* is our connection to our Lord and our success in the Hereafter depends on our correct performance of it in this world. The Prophet (Peace and blessings of Allah be upon him) obligated us to copy him in his prayer, saying "Pray as you have seen me praying." He also gave the glad tidings to whoever prayed like him that such a person has a covenant with Allah (Subhanahu Wata'Alah) that He will enter him into the Garden, saying, "There are five prayers which Allah, Mighty and Sublime, has made compulsory: he who performs ablution well for them, prays them at their proper times, and is complete in their bowings, prostrations and humility, he has guarantee from Allah that He will forgive him; but he who does not do so, has no guarantee from Allah: if He wishes, he will forgive him or if He wishes, He will punish him."

It is narrated that the Prophet (Peace and blessings of Allah be upon him) said: "The first of his deeds about which the slave will be asked on the Day of Resurrection is his *Salah* – if this is accepted, the rest of his deeds will also be accepted. If his *Salah* is rejected, so also will all his deeds be rejected."

Hold fast to your *Salah*. Let the one who is careless in *Salah*, the one who performs *Salah* imperfectly, the one who precedes the Imam (in bowing, prostrating, etc.) be aware that there is no *Salah* for him and that if his *Salah* is gone, so his religion. Therefore, preserve your religion by jealously guarding your *Salah* and always stand devoutly (with absolute obedience, neatly and properly dressed, with no self-induced distractions e.g. phone vibration, etc.) before your Lord in *Salah*.

Ibn Qayyim (May Allah have mercy on him) said: "A slave stands in front of Allah (Subhanahu Wata'Alah) on two occasions. The first during *Salah*, and secondly on the Day of Judgment. Whoever stands correctly in the first, the second standing will be made easier for him. And whosoever, disregards the first standing, the second standing will be extremely difficult." Therefore, uphold your standing in *Salah* as commanded by the Prophet (Peace and blessings of Allah be upon him).

This compilation is to provide easy to read, understand, and practice Treatise on the Prophet's way of Prayer. It is extracted from the famous book "The Salah: The Prophet's Prayers Described" by Imam Muhammad Nasir Al-Din Al-Albani (May Allah grant him mercy). Thus, the reader is strongly advised to read (study) the "Main Text" for more

comprehensive view of the varieties of *Adhkar* and justification for every action described in the prayer. Imam Al-Albani's book is a treasured study material for every Muslim who wants to pray as though he has seen the Prophet (Peace and blessings of Allah be upon him) praying. Thus, this is an essential guide to trigger one's quest for more elaborate study on how to accomplish the purpose of one's creation. Please take heed and be guided.

The Prophet (Peace and blessings of Allah be upon him) ordered that "When you stand for prayer perform ablution perfectly." And in order to satisfy this precondition for *Salah*, the Treatise starts with a description of the Prophet's manner of ablution as contained in authentic *Ahadith*. Also, to safeguard the reader to preserve his prayers, I have provided the essentials of following the Imam in congregational prayers, extracted from Imam Ahmad Ibn Hambal's "Treatise on Prayer" as Part III. This Part also contains some wise counsel of Ibn Qayyim on prayer for the readers' deep reflection.

I seek Allah (Subhanahu Wata'Alah) to accept this humble contribution to Islamic Knowledge and make it beneficial to the Muslim Ummah. I seek His forgiveness for my shortcomings contained in this work. May Allah (Subhanahu Wata'Alah) bless and grant mercy to all those who take heed of the content of this Treatise and help in publicising it.

PARTI

PURIFICATION FOR AL-SALAH (AL-WUDOO):

Prayer is only valid based on proper purification (*Al-Wudoo*) as established by the Prophet (Peace and blessings of Allah be upon him) and taught his companions. Allah (Subhanahu Wata'Alah) commanded in Qur'an 5:6:

"O you who believe! When you prepare for prayer, wash your faces, and your hands

(and arms) to the elbow; rub your head (with water); and (wash) your

feet to the ankles."

In a hadith reported by Abu Hurairah (May Allah be pleased with him), the Prophet (Peace and blessings of Allah be upon him) said: "The prayer of any one of you breaching purification is not accepted unless he makes *Wudoo.*"

Description of *Al-Wudoo*.

1. **Intention** (*An-Niyyah*): The Prophet (Peace and blessings of Allah be upon him) said: "Verily the actions are by intention and there is for everyone only what he intended ..."

The intention is the firm resolve of the heart to perform *Wudoo*, in obedience to the order of Allah and His Messenger (Peace and blessings of Allah be upon him). Ibn Taimiyyah (May Allah grant him mercy) said: "The place of the *Niyyah* is the heart and not the tongue in all forms of *Ibaadah* and that is agreed upon by all Muslim scholars."

- 2. Mentioning Allah's Name: Abu Hurairah (May Allah be pleased with him) reported that the Prophet (Peace and blessings of Allah be upon him) said: "There is no *Wudoo* for him who does not mention Allah's name upon it."
- 3. Washing the Hands: Washing the hands up to the wrist [rubbing through the fingers] (three times).
- 4. Washing the Mouth & the Nose (*Al-Madmadah & Istinshaaq*): The washing of the mouth and the inhalation of water into the nostrils are done with the same handful of water. Take handful of water in your right palm, enter into your mouth enough to gurgle and hold back (in the palm) enough to inhale into your nostrils. With the intake of the water from your palm into your mouth, wash your mouth by moving the water around within it and spit out. Then, inhale the leftover water in your palm, into your nostrils breathing it into its back-most part (harmlessly). Then exhale (blow out) the water from the nose (*Al-Istinthaar*) with the left hand. The washing of the mouth and inhalation of water into the nose and blowing it out are done three times with three handfuls of water.
- 5. Washing the Face: The face is determined as being between the beginnings of the hair down to the cheeks and the chin, and up to the start of the ears including that which is between the beard and ear. You wash your face, (rubbing it very well) covering the areas described above (three times).

6. Washing the Arms including the Elbows: You wash your arm, from the fingertips up to and including the elbow (three times). Starting with the right arm, washing and rubbing well. Holding it up while pouring water and rubbing it up to and including the elbow; and letting it down while pouring water and rubbing it (including in-between the fingers) down to the fingertips.

Washing the left arm in this same manner.

7. Wiping the Head: Pour water to your palms to make them freshly wet (without carrying the water). Wipe your head with the two hands put together (the fingers of the two hands jamming each other), the hands placed on the forehead just before the starting point of the hair and moving them, reaching down to the nape below the hair, and returning them to the forehead where you started.

The two ears are part of the head and are to be wiped without taking fresh water for it. That means, after wiping the head, you put your forefingers to your ears with the thump fingers at the back of the ears and run the forefingers through the layers of the inner part and rub the back of the ears from the base to terminate at the top part.

8. Washing the Feet and Ankles: Washing the feet, including the ankle (three times), rubbing between and under the toes with the little finger, and ensuring that no part is left untouched by water. Washing the right foot and then the left.

TAYAMMUM:

Tayammum, is an Islamic ritual to substitute *Wudoo* or *Ghusl* in the absence or impossibility of the usage of water. If one is in a state of major impurity and does not find water or is impossible for him to use water due to sickness, one can perform *Tayammum* and pray. Similarly, if one wants to make *Wudoo* and does not find water or cannot use water due to sickness, one can make Tayammum and pray.

Tayammum is the action of wiping one's hands and face with pure soil. In one Hadith the Prophet (Peace and blessings of Allah be upon him) struck the ground with his hands once, then wiped the right hand with the left one, the outside of the palms of his hands and his face.

And in another *Hadith*, he (Peace and blessings of Allah be upon him) struck the ground with the palms of his hands, blew into them, then wiped his face and the palms of his hands with them. This shows that you can either wipe the hands first or the face.

PART II

PRAYER DESCRIBED

The Prophet (Peace and blessings of Allah be upon him) ordered that "When you stand for prayer, perform ablution perfectly. Then face the *Qiblah* and say *Takbir*." He also used to say: "The key to the prayer is purification; it is entered by *Takbir* and exited by *Taslim*."

The description of prayer is presented in the following outline:

- 1. Standing in Prayers and Facing the Ka'abah (Qiblah).
- 2. Intention and Opening Takbir.
- 3. Opening Supplication.
- 4. Recitation.
- 5. The Ruku' (Bowing).
- The Sujud (Prostration).
- 7. The Second Rak'ah.
- 8. The First Tashahhud.
- 9. The Final Tashahhud.
- 10. The Taslim (Salutation of Peace).

- 1. Standing in Prayers and Facing the Ka'abah (Qiblah):
- a) Standing in Prayers: The Prophet (Peace and blessings of Allah be upon him) used to stand in prayer for both obligatory and voluntary prayers. Allah (Subhanahu Wata'Alah) commanded: "And stand before Allah in devout (frame of mind)" (2:238).
- b) Facing the Ka'abah (*Qiblah*): When the Messenger of Allah (Peace and blessings of Allah be upon him) stood for prayer he would face the *Ka'abah* in both obligatory and voluntary prayers. He ordered that "When you stand for prayer perform ablution perfectly. Then face the *Qiblah* and say *Takbir*."

As you face the *Qiblah* your mind and entire body must be directed towards it. Your feet must be placed straight with the toes pointed towards the *Qiblah*.

2. Intention and Opening *Takbir*.

- a) Intention: The Prophet (Peace and blessings of Allah be upon him) used to say: "All actions are by intention, and every man shall have what he intended." You make the intention for the particular prayer you stand for in your heart without pronouncing it or moving the tongue. Ibn Taimiyyah (May Allah have mercy on him) said: "The place of the *Niyyah* is the heart and not the tongue in all forms of *Ibaadah* Purification, Prayer, *Zakaat*, Hajj, Jihad, etc, and that is agreed upon by the scholars."
- b) Takbir: Then the Prophet (Peace and blessings of Allah be upon him) would commence the prayer by saying:

الله أكبر

Allah is the Greatest.

He (Peace and blessings of Allah be upon him) also used to say: "The key to prayer is purification; it is entered by *Takbir* and exited by *Taslim*."

c) Raising the Hands: He (Peace and blessings of Allah be upon him) would raise his hands sometimes with the *Takbir* (raise his hands simultaneously with the *Takbir*), sometimes after the *Takbir* (makes the *Takbir* and then raise his hands afterwards), and sometimes before it (raise his hands and after bringing them down, he pronounces the *Takbir*).

He would raise them with fingers straight and apart (not spaced out nor together), and he would raise them level with his shoulders, although occasionally, he would raise them until they were level with (the tops of) his ears.

- d) Placing the Right Arm on the Left Arm: He used to say: "We, the company of prophets, have been commanded to hasten the breaking of the fast, to delay the meal before the fast, and *to place our right arms on our left arms during prayer.*"
 - i. He (Peace and blessings of Allah be upon him) used to place the right arm on the back of his left palm, wrist and forearm, and commanded his companions to do likewise. He used to place them on his chest. [Placing the left palm with the fingers straight and put together (without spacing) on the chest. Then placing the right palm over the back of the left palm with the finger base (markings)

placed on the wrist, the fingers straight and put together (without spacing), stretching to the arm].

- ii. And (sometimes) he would grasp his left arm with his right – grasping the left wrist with the right thump forming a ring with the middle finger across the left wrist and the other fingers put together with the middle one, without spacing.
- e) To Look at the Place of Prostration: The Prophet (Peace and blessings of Allah be upon him) used to incline his head during prayer and fix his sight towards the ground at the place of prostration.

He said "So when you pray, do not look here and there, for Allah sets His Face for the face of His slave in his prayer as long as he does not look away." He (Peace and blessings of Allah be upon him) also used to say, "Pray a farewell prayer as if you see Him (Subhanahu Wata'Alah) but if you do not see Him, surely He sees you."

3. Opening Supplication:

The Prophet (Peace and blessings of Allah be upon him) would commence his recitation with many kinds of supplications in which he would praise Allah, the Exalted, and glorify and extol Him, refer to the Main Text for the different versions. One of the supplications is:

غَيْرُكَ

"You are Glorified, O Allah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and None has the right to be worshipped but You."

4. Recitation:

Next the Prophet (Peace and blessings of Allah be upon him) would seek refuge with Allah, the Exalted saying:

"I seek refuge with Allah from the Evil One, the Rejected, from his madness, his ignorance, and his poetry" (silently)

Sometimes he would add to this saying:

"I seek refuge with Allah, the all-Hearing, the all-Knowing, from the Evil One ..." Then he will recite:

"In the name of Allah, Most Gracious, Most Merciful", (silently).

Recitation of One Verse at a Time: Next he would recite Surah al-Fatiha, reciting one verse at a time. He used to recite the Qur'an in slow, measured rhythmic tones as Allah had instructed him, not racing or hurrying. He also used to command recitation of the Qur'an in a pleasant tone saying: "Study the Book of Allah; recite it repeatedly; acquire (memorise) it; and recite it in melodious tone, for by Him in whose Hand is my soul, it runs away quicker than camels from their tying ropes."

The Necessity of *al-Fatihah* and its Excellence: He (Peace and blessings of Allah be upon him) would vehemently emphasise the importance of Surah *al-Fatihah*, saying: "There is no prayer for the one who did not recite (in it) the opening chapter (at least)", and in another saying: "That prayer is not complete in which a man does not recite the Opening of the Book."

When he finished reciting *al-Fatihah*, he would say: *Amin* loudly, prolonging his voice. He also used to order the congregation to say *Amin* when the Imam concludes the recitation of *al-Fatihah*.

Recitation of Surah: Next, he would recite another Surah after *al- Fatihah.* He would recite a complete *Surah*, or a part thereof, or a combination of 2 or more *Surahs*.

Recitation Behind the Imam: He (Peace and blessings of Allah be upon him) forbade those being led by the Imam to recite Surah al-Fatihah in the loud prayers. But as for the quite prayers, he urged them recite during them.

5. The *Ruku* '(Bowing):

After completing his recitation, the Prophet (Peace and blessings of Allah be upon him) would pause for a moment, then raise his hands in the way described earlier under the Opening *Takbir*, and make *Ruku* (and place his hands firmly on his knees, as though he were grasping them, with the fingers spaced out, until his joints are at ease and relaxed). He

used to spread himself (i.e. not be in compact position), and keep his elbows away from his sides.

When he made *Ruku*, he would spread his back and make it level, such that if water were poured on it, it would stay there (i.e. not run off). He would neither let his head droop nor raise it (i.e. higher than his back), but remain in between and his sight fixed at the place of prostration.

He used to be at ease in his *Ruku*. He once said, "O assembly of Muslims! Verily the prayer is not valid, of the one who does not settle his spine in *Ruku* and *Sujud*."

The *Adhkar* of *Ruku*. He (Peace and blessings of Allah be upon him) would say different types of remembrance of Allah and supplication, refer to the Main Text for the different versions. Sometimes he would say:

"How Perfect is my Lord, the Supreme, and Praised be He," (three times)

Lengthening the Ruku: Prophet (Peace and blessings of Allah be upon him) used to make his *Ruku*, his standing after *Ruku*, his *Sujud*, and his sitting in between the two *Sajdahs*, nearly equal in length.

Forbiddance of Reciting the Qur'an in *Ruku*. He (Peace and blessings of Allah be upon him) used to forbid recitation of the Qur'an in *Ruku* and *Sujud*. He used to say "In the *Ruku*, therefore, glorify the Supremacy of the Lord, Mighty and Sublime, in it; as for the *Sujud*, exert yourselves in supplication in it, for it is most likely that you will be answered."

Straightening up from the *Ruku*, and what is to be said then: Next, he (Peace and blessings of Allah be upon him) would straighten up his back out of *Ruku*, saying,

"Allah listens to the one who praises Him"

When he raised his head, he would stand straight until every vertebra returned to its place.

Next, while standing, he would say:

"Our Lord, and to You be all Praise." And sometime he would say:

"O Allah! Our Lord, and to You be all Praise."

He has commanded all worshippers, whether behind an Imam or not, to do the above on raising from *Ruku*.

He used to raise his hands when straightening up, in the ways described under the Opening *Takbir*.

He used to make this standing about as long as his *Ruku*, in fact he would stand (for so long) sometimes that one would say, 'He had forgotten' (because of his standing for so long). He used to instruct them to be at ease in it. He said to the one who prayed badly, "When you rise, make your spine upright and raise your head until the bones return to their joints."

And at this standing, he would not place back his hands on his chest. Imam Al-Albani said to place back the hands on the chest at this standing is an innovation.

There are several variants of additions you can chose to enhance the above *Adhkar*, refer to the Main Text for wider choice. One example is given below:

A man praying behind him said the below mentioned Adhkar, after he had raised his head from Ruku and said: سَمِعَ اللهُ لِمَنْ حَمِدَهُ [Allah listens to the one who praises Him]. And then said:

"Our Lord, and to You be all Praise, so much pure praise, inherently blessed, externally blessed, as our Lord loves and is pleased with."

When the Messenger of Allah (Peace and blessings of Allah be upon him) had finished his prayer, he said, who was the one speaking just now? The man said, it was I, O Messenger of Allah. So the Messenger of Allah (Peace and blessings of Allah be upon him) said, I saw over thirty angels hurrying to be the first to write it down.

6. The *Sujud* (Prostration):

The Prophet (Peace and blessings of Allah be upon him) would say *Takbir* and go down into *Sajdah*. He used to place hands on the ground

before his knees. He would support himself on his palms (and spread them), put his fingers together, and point them towards the *Qiblah*.

Also he would put them (his palms) level with his shoulders, and sometimes level with his ears. He would put his nose and forehead firmly on the ground.

He used to put his knees and toes down firmly, point with the front of the toes towards the *Qiblah*, put his heels together, keep his feet upright, and ordered likewise.

He also used to say "When a slave prostrates, seven limbs prostrate with him: his face (forehead and nose), his palms, his knees, and his feet."

He would not rest his fore-arms on the ground, but raise them above the ground, and keep them away from his sides such that the whiteness of his armpits could be seen from behind, and also such that if a small lamb or kid wanted to pass under his arms, it would have been able to do so.

- a) The Obligation to be at Ease in *Sujud*: He (Peace and blessings of Allah be upon him) also ruled that the prayer of one who does not straighten his spine fully in *Ruku* and *Sujud* is invalid, as has been mentioned under *Ruku*, and ordered the one who prayed badly to be at ease in his *Sujud*.
- b) The *Adhkar* of *Sujud*: There are a number of *Adhkar* he used to choose from, refer to the Main Text for details. Sometimes he would say:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

"How Perfect is my Lord, the Most High, and Praised be He. (three times)"

- c) Lengthening the *Sajdah*: He would make his *Sujud* about as long as his *Ruku*.
- d) Raising from *Sajdah*: He would raise his head from prostration while saying *Takbir*, and he raises his head until he is sitting straight. Also he would raise his hands with this *Takbir* sometimes.
- e) To Sit *Muftarishan* between the Two *Sajdahs*: Next he would lay his left foot along the ground and sit on it (relaxed). He would have his right foot upright, and point its toes towards the *Qiblah*, with the inner part firmly pressed to the ground. He would put his palms on his knees spreading the fingers or put the palms on his thighs.
- f) *Iq'a* between the Two *Sajdahs*. He would sometimes practice *Iq'a* (resting on both his heels and (all) his toes, with the inner parts of the toes pressed to the ground). This type of sitting is only permissible between the two *Sajdahs*.
- g) The Obligation to be at Ease between the Two *Sajdahs*. He would be relaxed until every bone returned to its (proper) position.
- h) Lengthening the Sitting between the Two Sajdahs. Also, he

would lengthen it until it was about almost as long as his Sajdah, and sometimes, he would remain (in this position) until one would think: He has forgotten.

i) The *Adhkar* between the Two *Sajdahs*: In this sitting, he would sometimes say:

رَبِّ اغْفِرْ لِي اغْفِرْلِي

"O my Lord! Forgive me, forgive me." (3 times)

- j) The Second Sajdah: Next, he (Peace and blessings of Allah be upon him) would say *Takbir* and prostrate for the second time. He would perform the Sajdah exactly as he performed the first one. Also, he would raise his hands with this *Takbir* sometimes.
- k) The Sitting of Rest (Jalsatu al-Istirahah): Next before getting up for the second Rak'ah, he would sit straight (on his left foot, upright, until every bone returned to its position).
- l) Supporting Oneself with the Hands on Raising for the Next *Rak'ah*: Next he would get up for the second *Rak'ah*, supporting himself on the ground. Also, he would clench his fists during prayer; supporting himself with his hands when getting up.

7. The Second Rak'ah:

When the Prophet (Peace and blessings of Allah be upon him) got up for the second *Rak'ah*, he would say *Ist'adhah* and *Basmalah*,

and commence the recitation of al-Fatihah. The Ist'adhah and Basmalah are always to be said silently and in every Rak'ah.

He would perform this *Rak'ah* exactly as he performed the first, except that he would make it shorter than the first.

8. The First *Tashahhud*:

The Prophet (Peace and blessings of Allah be upon him) would sit for *Tashahhud* after finishing the second *Rak'ah*. In a two- *Rak'ah* prayer such as *Fajr* or *Nawafil* prayers, he would sit *Muftarishan*, as he used to sit between the two *Sajdahs*, make the *Tashahhud* and *Taslim*.

Similarly, in a three-or-four-*Rak'ah* prayer, he would sit *Muftarishan* in the first *Tashahhud* (after the first two *Rak'ahs*).

When he sat in *Tashahhud*, he would place his right palm on his right thigh (in one narration: knee), and his left palm on his left thigh (in one narration: knee, spreading it upon it); and he would put the end of his right elbow on his right thigh.

a) Moving the Finger in *Tashahhud*: He would spread his left palm on his left knee, clench all the fingers of his right hand, point with the index finger (the finger next to the thump) towards the *Qiblah*, and fix his sight on it (i.e. the finger). Also when he pointed with his index finger he would put his thump on his middle finger, sometimes he would make circle with these

two. When he raised his index finger; he would move it supplicating with it and he would say "It is surely more powerful against the devil than iron meaning the forefinger."

He would do this in both Tashahhud.

Be mindful that you continue to move the index finger until you make the *Taslim*. This is whether you are praying alone or following Imam. The act of unfolding the fingers and raising and placing them back on the knees is an innovation.

- b) The Obligation of the First *Tashahhud* and the Validity of Supplication during it: He would recite the *Tahiyyah* after every two *Rak'ahs*. He used to order them to perform *Tashahhud*, saying "When you sit after every two *Rak'ahs*, then say: All compliments ... and then each of you should select the supplication he likes best and supplicate Allah, Mighty and Sublime, (with it).
- c) The Manner of *Tashahhud*: He taught several ways of *Tashahhud*. One of them is the *Tashahhud* of Ibn Mas'ud (Ma Allah be pleased with him) who said, "The Messenger of Allah (Peace and blessings of Allah be upon him) taught me the *Tashahhud*, (with) my palm between his palms, the way he taught me *Surahs* of the Qur'an":

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ محمداً عَبْدُهُ وَرَسُولُهُ

"All compliments, prayers and pure words are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. Peace be on us, and on the righteous slaves of Allah. (For when one says that, it includes every righteous slave in the heaven and the earth.) I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger."

[This was while he (Peace and blessings of Allah be upon him) was among us, but after he was taken, we would say: "Peace be on the Prophet"]. This modification for "Peace be on the Prophet" reported and practiced by the Companions, after the Prophet was taken, is reflected in the *Tashahhud* below and is the one we are to recite in our prayers:

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَن لَّا إِلَهَ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَن لَّا إِلَهَ إِلَهُ وَبَرَكُهُ وَرَسُولُهُ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ محمداً عَبْدُهُ وَرَسُولُهُ

"All compliments, prayers and pure words are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. **Peace be on the Prophet**, and on the righteous slaves of Allah. (For when one says that, it includes every righteous slave in the heaven and the earth.) I bear witness that

none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger."

d) Al-Salat 'Ala al-Nabiyy (Sending Prayers on the Prophet) – its Place and Manner: He used to send prayers (*Salat*) on himself in the first *Tashahhud* as well as the other. He also established it for his *Ummah* ordering to send prayers on him after sending peace (*Salam*) on him, and he taught them several ways of doing so:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنْكَ حَمِيدٌ مَّجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدُ مَجَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدُ مَعْدِيدٌ

"O Allah! send prayers on Muhammad and on the family of Muhammad, as you sent prayers on (Ibrahim, and on) the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory. O Allah! shower blessings on Muhammad and on the family of Muhammad, as you showered blessings on (Ibrahim, and on) the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory."

e) *Du'a* in the First *Tashahhud*: He also set the guidance of *Du'a* in this *Tashahhud* as well saying: "When you sit after every two *Rak'ahs*, then say: All compliments are due to Allah ... (till the end of that supplication, and then said:) ... then he should select of

the supplications what is most pleasing to him. Then, move to perform the next *Rak'ah*.

But a two *Rak'ah* prayer terminates after the first *Tashahhud*. Thus, the supplications and obligations described in the final *Tashahhud* must also be observed here before pronouncing the *Taslim*.

f) Standing up for the Third and then the Fourth *Rak'ahs:* Next he would get up for the third *Rak'ah* with *Takbir*, and do that in every *Rak'ah*, as before.

When he stood from the sitting position for the third *Rak'ah*, he would say *Takbir*, and then stand up, and he would raise his hands with this *Takbir* sometimes.

When he wanted to stand up for the fourth *Rak'ah*, he would say: *Allahu akbar*, as before, and he would raise his hands with this *Takbir* sometimes. But before standing up for the fourth *Rak'ah* he would sit up straight on his left foot, at ease, until every bone returned to its proper place, [i.e. do *Jalsatu al-Istirahah*] then stand up, supporting himself on the ground; and he would clench his fists, supporting himself with his hands when standing up.

He would recite al-Fatihah in both these Rak'ahs.

9. The Final Tashahhud:

Next, after completing the fourth *Rak'ah*, the Prophet (Peace and blessings of Allah be upon him) would sit for the last *Tashahhud*. He would instruct regarding it, and do in it, just as he did in the first *Tashahhud*, except that he would sit *Mutawarrikan*, with his left upper thigh on the ground, and both his feet protruding from one (i.e. the right) side.

Alternatively, he would have his left foot under his (right) thigh and shin, his right foot upright or occasionally he would lay it along the ground. His left palm would cover his (left) knee, leaning heavily on it.

He set the example of sending prayers on him in this *Tashahhud*, as in the first *Tashahhud*, one of the ways of sending prayer on him narrated have been given under the first *Tashahhud*.

a) The Obligation of Sending Prayers on the prophet in this *Tashahhud*! Once, he heard a man supplicating in his prayer without glorifying the majesty of Allah Exalted, nor sending prayers on the Prophet (Peace and blessings of Allah be upon him), so he said: This man has been hasty.

Also he heard a man glorifying and praising Allah, sending prayers on the Prophet (Peace and blessings of Allah be upon him) in his prayer, so the Messenger of Allah (Peace and blessings of Allah be upon him) said to him: Supplicate, and you will be answered; ask, and you will be given.

b) The Obligation to Seek Refuge from Four Things before Supplicating: He used to say: When one of you has finished the (last) *Tashahhud* he should seek refuge with Allah from four things; saying:

"O Allah! I truly seek refuge with You] from the punishment of Hellfire, and from the punishment of the grave, and from the trials of living and dying, and from the evil (trials) of the False Christ."

Then he should supplicate for himself with what occurs to him choosing from the various supplications reported from the Prophet (Peace and blessings of Allah be upon him).

c) Supplication before the Salam and its Various Types: He used to use different supplications in his prayer, supplicating with different ones at different times; he also endorsed other supplications and ordered the worshipper to select of them what he wishes. We present one here and refer the reader to the Main Text "The Salah: The Prophet's Prayer Described".

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنتَ، فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِندِكَ، وَارْحَمْنِي، إِنَّكَ أَنتَ الْغَفُورُ الرَّحِيمُ

"O Allah! indeed I have wronged myself greatly, and none can forgive sins except You, so forgive me out of Your forgiveness, and have mercy on me.

Truly You are Oft-Forging, the Most Merciful."

10. The *Taslim* (Salutation of Peace):

Next, the Prophet (Peace and blessings of Allah be upon him) would solute to his right, saying:

"Peace and Allah's Mercy be on you"

[so that the whiteness of his right cheek was visible], and to his left:

"Peace and Allah's Mercy be on you"

[so that the whiteness of his left cheek was visible].

Sometimes, "he would add to the greeting on his right:

... and His blessings (be on you).

And when he said:

"Peace and Allah's Mercy be on you"

To his right, he would sometimes shorten the greeting on his left to:

السَّلامُ عليكمْ

"Peace be on you"

Sometimes, he would solute once only,

"Peace be on you"

in front of his face, turning to his right side a bit, or a little.

The Obligation of the *Taslim*: He used to say, ... "it (the prayer) is exited by *Taslim*.

PART III

THE ESSENTIALS OF FOLLOWING THE IMAM IN CONGREGATIONAL PRAYERS: –

The Prophet (Peace and blessings of Allah be upon him) commanded us to say our prayers in congregation. And he (Peace and blessings of Allah be upon him) has equally commanded us to follow the Imam in all his actions. The etiquettes of following Imam in congregation prayers is an essential part of guarding one's prayers. Yet some people are very negligent in their congregational prayers, that they anticipate or compete with the Imam instead of following the Imam as commanded by the Prophet (Peace and blessings of Allah be upon him).

In his "Treatise on Prayers (Salah)", Imam Ahmad ibn Hambal (May Allah grant him mercy) stated that there are two obligatory matters to be observed by every worshipper following an Imam in congregational Salah. The first matter *perfects* one's Salah while the second matter is a *condition* for the acceptance or rejection of *Salah*. They are:

- i. Standing properly and correctly in rows; and
- ii. Following the Imam in all his acts without anticipating him.

Standing Properly and Correctly in Rows:

The Salah in congregation is imperfect and incomplete if the rows are not straightened and the worshippers do not stand shoulder-to-shoulder, without space in between them.

It has been narrated from the Prophet (Peace and blessings of Allah be upon him) that he said: "Form the lines standing closely together, shoulder-to-shoulder, close the spaces – do not leave between you (even) a space the size of a lamb – for the devils will enter it." (Abmad, Bukhari, Abu Dawud, Nasa'i and lbn Khuzaimah). He (Peace and blessings of Allah be upon him) also said: "Do not stand in disarray, for (if you do), your hearts will be in disarray." (Narrated by Abu Dawud).

Thus, a perfect and complete congregational prayers is the one in which the worshippers stand behind their Imam, in straight rows, shoulder-to-shoulder and in close ranks.

Following the Imam in all his Acts without Anticipating him:

It is reported that Al-Barrā' Ibn 'Azib (May Allah be pleased with him) said: "We used to perform Salāh behind the Prophet (Peace and blessings of Allah be upon him) and when he went down from a standing position to prostrate not one of us would bend his back until the Messenger of Allah (Peace and blessings of Allah be upon him) had placed his forehead on the ground. Then they would follow him." (Narrated by Bukhārī and Muslim).

There is no Salah for those who precede the Imam in bowing, prostrating, straightening up and going down or those who compete with the Imām [i.e. their Salah are not accepted]. The proof of this is in the hadīth of the Prophet (Peace and blessings of Allah be upon him) and the narrations of his Companions, (May Allah be pleased with them all), such as the hadith in which he said: "Does not the one who raises his head before the Imam fear that

Allah (Subhanahu Wata'Alah) will change his head into that of a donkey?" (Narrated by Bukhari and Muslim). In another narration he said: "into the shape of (that of) a dog?" (Ibn Hibban).

In a hadith reported by Hittan ibn Abdullahi Ar-Raqahi, Musa Al-Ash'arī (May Allah be pleased with them) said: Verily, Allah's Messenger (Peace and blessings of Allah be upon him) addressed us and explained to us our Sunnah of the Salah and what we should say in it." He said:

"When you perform Salah, you should form your rows, then one of you must lead the rest in Sal $\bar{a}h$, and

- i. When he says: Allähu Akbar, then make takbir (after him). This means you must wait until the Imäm has completed the takbir and his voice is no longer heard, then say: 'Allähu Akbar' after him. Making takbir in competition with the Imäm is wrong and tantamounts to abandoning the instruction of the Prophet (Peace and blessings of Allah be upon him).
- ii. When he recites, be silent and when he says: Not those who incur [Your] anger nor those who are astray. (Qur'an 1: 7) Say: Amin!" and Allah (Subhanahu Wata'Alah) will answer you.
- iii. Then, when the Imäm makes takbir and bows, make takbir (after him) and bow (likewise), for verily, the Imäm should bow before you and straighten up before you." Allāh's Messenger (Peace and blessings of Allah be upon him) said: This followed by that, (i.e. the action of the Imam followed by the action

of the worshippers.) This means that you must wait and remain standing until he has said: "Allahu Akbar and his voice is no longer heard before doing likewise.

- iv. When the Imām raises his head and says: Sami' Allahu liman hamidah, 'then raise your heads and say: 'Allähumma Rubbana wa Lak al-hamd,' for Allah (Subhanahu Wata'Alah) hears you. This means that you must wait and remain bowing until after the Imäm has raised his head and said: 'Sami allahu liman hamidah.'" and his voice is no longer heard before you raise your heads and say 'Allähumma Rubbana wa Lak al-hamd.
- v. Then, when the Imām says: 'Allāhu Akbar and prostrates then make takbir and prostrate (after him). This means that you must remain standing until he says: 'Allahu Akbar and prostrates, placing his forehead on the ground, is only then you make *Takbir* and follow him to prostrate.
- vi. When he raises his head and makes Takbir, raise your heads and make Takbir (after him)." He (Peace and blessings of Allah be upon him) said: This followed by that (i.e. the action of the Imam followed by the action of the worshippers.) This means: you must remain in sujud (prostration) until after the Imäm raises his head and has said: Allahu Akbar and his voice is no longer heard, then you follow him and raise your heads.

And it is recorded from the Prophet's Companions that they said: "Allah's Messenger (Peace and blessings of Allah be upon him) used to stand up straight while we were still prostrating."

Vii. When he sits, the first thing that each one of you should say is: 'At-tahiyyātu Liläh... to the end of the tashah-hud" You spread your left palm on your left knee; clench all the fingers of your right hand, put the thumb on your middle finger, point with the forefinger towards the Qiblah, fix your sight on the finger, and keep moving the pointed finger while supplicating and maintain so until the Imam makes the Taslim.

O Servant of Allah! take note that the *Salah* of most people are not accepted because they anticipate the Imäm in bowing and prostrating and in straightening up and going down. Therefore, be conscious of your *Salah* and guard it with absolute care and calmness. Perfect your *Salah* by always following the Imam (as described above) and never anticipate him in any act.

From Ibn Mas'üd (May Allah be pleased with him) it is narrated that he looked towards one who had preceded the Imām and said to him: "You have neither performed Salah alone nor followed your Imäm (i.e. performed *Salāh* in congregation). Whoever does not perform *Salāh* alone, nor with the Imām has not performed *Salāh* at all."

It is narrated from lbn 'Umar (May Allah be pleased with him) that he looked towards a man who anticipated the Imām and said to him: "You have neither performed *Salah* alone, nor with the Imām. Then

he struck him and ordered him to repeat his *Salah*. Obviously if, in 'Abdullah lbn' Umar's opinion, his *Salah* was accepted, he would not have ordered him to repeat it."

The Salah is Tranquility for Worshippers and Allah's Gift to the Believers:

Ibn Al-Qayyim (*rahimahullaah*) said: It is imperative for you to know that *Salah* is, without doubt, the domain of tranquility for devotees (*muhibb'in*), the enjoyment of the souls of monotheists (*muwahid'in*), the garden of the worshippers ('*abid'in*), the essence of enjoyment of the humble ones (*kh'ashi'in*), the test of the sincere ones (*sadiq'in*), and the scale measuring the mettle of those embarking the right path (*salik'in*). It is truly a divine Mercy that Allah, the Exalted, has gifted to His believing servants that He has Guided them to, and acquainted them with. Through its means, He dignifies, honours, and showers them with His Mercy and allows them to win His nearness. Ibn Qayyim went further to analyse mankind's prayer into five levels.

The Five Levels of Prayer:

Ibn Al-Qayyim (rahimahullaah) said: Mankind, with regard to their performance of prayer are in five levels:

The First: The level of the one who is negligent and wrongs his soul: He is the one who falls short in performing ablution (wuduu) properly, performing the prayer upon its time and within its specified limits, and in fulfilling its essential pillars.

The Second: The one who guards his prayers upon their proper times and within their specified limits, fulfils their essential pillars and performs his *wuduu* with care. However, his striving (in achieving the above) is wasted due to whisperings in his prayer so he is taken away by thoughts and ideas.

The Third: The one who guards his prayers within the specified limits, fulfils their essential pillars and strives with himself to repel the whisperings, thoughts and ideas. He is busy struggling against his enemy (Shaytaan or Satan) so that he does not steal from the prayer. On account of this he is engaged in (both) prayer and jihaad.

The Fourth: The one who stands for the prayer, completes and perfects its due rights, its essential pillars, performs it within its specified limits and his heart becomes engrossed in safeguarding its rights and specified limits, so that nothing is wasted from it. His whole concern is directed towards its establishment, its completion and its perfection, as it should be. His heart is immersed in the prayer and in enslavement to his Lord, the Exalted.

The Fifth: The one who stands for the prayer like the one mentioned above. However, on top of this, he has taken and placed his heart in front of his Lord, the Exalted, looking towards Him with his heart with anticipation, (his heart) filled with His love and His might, as if he sees and witnesses Allah. The whisperings, thoughts and ideas have vanished and the coverings which are between him and his Lord are raised. What is between this person and others with respect to the prayer, is superior

and greater than what is between the heavens and the earth. This person is busy with his Lord, the Exalted, delighted with Him.

The First type will be punished, the second type will be held to account, the third will have his sins and shortcomings expiated, the fourth will be rewarded and the fifth will be close to his Lord, because he will receive the portion of the one who makes his prayer the delight and pleasure of his eye.

Whoever makes his prayer, the delight and pleasure of his eye, will have the nearness to his Lord, the Exalted, made the delight and pleasure of his eye in the hereafter. He will also be made a pleasure to the eye in this world since whoever makes Allah the pleasure of his eye in this world, every other eye will become delighted and pleased with him.

May Allah (Subhanahu Wata'Alah) grant His mercy and forgiveness to our revered scholars, Imam Ahmad Ibn Hambal and Imam Muhammad Nasir Al-Din Al-Albani for their treasured contributions to Islam and admit them to *al-Jannatu-firdaus*. I also seek the same prayers from Allah (Subhanahu Wata'Alah) for Shaikhs Sameh Strauch and Usama ibn Suhaib Hasan for their respective translation of the two books under reference in elegant English. The Founder of Deen Communications Ltd is also joined in this same prayers. May Allah (Subhanahu Wata'Alah) forgive our shortcomings and grant us success in this world and the Hereafter. May He bless this modest work and render it pleasing to Him and beneficial to the Muslim Ummah.

NB: I earnestly commend the reader to complement this book by raptly watching Ustaz Abdurrahman Jidda Yusuf's video on practical demonstration of the Prophet's manner of purification and prayer (in Kanuri and Hausa), accessible on YouTube. The two in combination will, God willing, fix your prayer in line with the prophetic command. The YouTube link is given below but you can as well search through the domain name: Masjid Abu Zar Alghifari, Maiduguri.

https://youtube.com/@MasjidAbuzarAlghifari?si=i2evS2xCqVZwldpc

