



# **THE PROPHET'S PRAYER EXPLAINED**

**[WITH NOTATION OF THE PILLARS,  
OBLIGATIONS & THE EMPHATIC  
SUNNAH ACTS]**

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## **Read Me!! Do not SKIP Me!!!**

### **Reading Tips for this Booklet:**

O Reader! May Allah have mercy on you. This is a booklet on the Noble Prophet's Prayer; and remember that the prayer is a sacred duty, learnt from the Prophet (peace and blessings of Allah be upon him). Therefore, do not read this booklet, as though it is a novel or a story book! And do not hold onto it for days, without completing it, for it is just a booklet and the correction of your next prayer is obligatory upon you. But read with a clear mind; with the intention of learning the Prophet's prayer, as though you have seen him pray. Hence, read, with the intention of identifying every deviation or error in your prayer, from that of the Prophet's own. Read with an earnest desire to learn and promptly adjust your prayer to the Prophet's manner of prayer. Repeat reading it, for a book of such significance is not meant to be read once or twice.

O Reader! Learn the actions of the prayer, pillar by pillar, as in this book. After reading the actions for each pillar and any connecting actions to it, validate your existing conduct of the prayer actions against what you found in this book. In other words, make a roll-call of all your practices and effect corrections or alignment and discard your practices that are not in this book. And if you need justifications from the *Ahadith*, go to the "Main

Text" i.e. "The *Salah*: The Prophet's Prayer Described" by Imam Al-Albani (may Allah grant him mercy).

Actualize the outcome of your learning in your next, immediate prayer. Better still, try a two *Raka'ah Nafil* prayer, reflecting your learning outcomes. Do not delay taking corrective actions against your mistakes in the prayer i.e. stop procrastination; conquer time effectively and act now.

Keep studying the pillars, in this pattern and sequential as in the book, until you get to *Salam*. If you sincerely uphold this order, from standing to *Salam*, then you would have fulfilled Pillar Thirteen i.e. Adherence to the Sequence of the Prayer. Similarly, you would have developed the necessary patience to attain Pillar Fourteen i.e. Tranquility, in your prayer. Then proceed to read the brief notes on these two pillars.

But do not quit yet, the last aspect of the booklet is on "The obligation to avoid hastiness and ensure tranquility in the prayer." It is a treasure of a sort, reserved for the patient readers, and we believe you are one; then proceed on to grab it.

**Now your Proficiency Test:** The Prophet (peace & blessings of Allah be upon him) said: "Teach the boy *Salah* when he is seven years old, and beat him (if he does not pray) when he is ten." Now in all honesty; can you explain, with demonstration, the



Prophet's prayer to a seven-year-old child? If not, then you have not understood it well, go over the booklet multiple times, until you can give effect to the Prophet's (peace & blessings of Allah be upon him) command in the above Hadith. May Allah (the Exalted) grant us success.



## PART I

### **The Prophet's Prayer Explained [with Notation of the Pillars, Obligations & the Emphatic *Sunnah* Acts]:**

#### **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 we testify that none is worthy of worship except Allah (*Subhanahu Wata'Alah*) Alone, without partners and we testify that Muhammad (peace and blessings of Allah be upon him) is His slave and His Messenger.

This Booklet is essentially extracted from the most famous book on the Prophet's prayer: "The *Salah*: The Prophet's Prayer Described" by Imam Al-Albani (may Allah grant him mercy). The Prophet's Prayer Described has indeed amply captured the Prophet's prayer from *Takbir* to *Salam*; as though you have seen him pray. Thus, in this Booklet, we refer to it as the "Main Text."

It is noteworthy that in this presentation, while maintaining the content as in the "Main Text", we have slightly modified our approach in order to highlight the significance of the constituent

parts of the prayer. We believe, this is an added benefit to the reader. Accordingly, we have identified and emphasised the pillars and the obligations for the reader to be mindful of their consequences on the validity of his/her prayer, in case of deliberate omission or duplication and forgetfulness. We have also specified, at each point, the third constituent element of the prayer; the emphatic *Sunnah* acts. They are the actions which connect and perfect the structure of the prayer.

Allah (the Exalted) commanded: "*And stand before Allah in devout (frame of mind)*" (2:238). Prayer is established in the *Sunnah* as taught and commanded by the Holy Prophet (peace and blessings of Allah be upon him). He said: "*Pray as you have seen me praying.*" Thus, the prayer is not valid, if it is not performed in accordance with the way and manner taught by the Noble Prophet (peace and blessings of Allah be upon him). And its reward will not be complete unless it is performed with absolute presence of the mind i.e. submissiveness, humility & awe (*Khushu'u*).

The Prophet (peace & blessings of Allah be upon him) commanded his Ummah to learn his prayer and pray exactly as he taught his companions by practical demonstration. He once prayed on the pulpit and said to his Companions that: "*I have done this so that you may follow me and learn my prayer.*"

He also said: *“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.”*

And this Booklet has adequately captured all the attributes of the Prophet's prayer. Endeavour to strictly observe the explanations and ensure sincerity; humility and awe (*Khushu'u*); and fear of Allah to benefit from the virtues of your *Salah*, in this world and the Hereafter.

Also take note that men and women are equally commanded, without any distinction, to comply and preserve the Prophet's prayer, exactly as described, from *Takbir* to *Salam*. It is also in this exact form, that we are commanded by the Prophet (peace and blessings of Allah be upon him) to teach our children at the age of seven and beat them, if they don't pray at the age of ten.

### **The Presence of the Heart in the Prayer:**

Before going into the description of the Prophet's prayer in its physical and verbal form, it is imperative to state that the soul of the prayer is its spiritual aspect, i.e. *Khushu'u*. Umar ibn al-Khattab

(may Allah be pleased with him) once remarked, “*Khushū* ‘ is not in lowering the head, but is in the heart being truly present.”

Ibn Qudama (may Allah grant him mercy) said: “The spirit of prayer is in the *Niyyah* (intention), *Ikhlas* (sincerity), *Khushuu* (awe coupled with humility and submissiveness) and the presence of the heart. When the heart is not present, the desired goal is not obtained by the remembrances and private conversations with Allah (the Exalted). Speech, when it does not express the innermost feelings or what is in the heart, is (nothing but) absent mindedness and folly.”

Be mindful that the *Salah* is an invitation to stand before the Lord, to show your servitude in accordance with the instructions of the Noble Prophet (peace and blessings of Allah be upon him) in fulfilment of your Lord’s command. Therefore, do not breach any of his instructions. And as you stand, feel that you are indeed a very weak servant, overcome by your sins and in terrible need of Allah’s mercy and forgiveness, hopeful of getting His forgiveness and reward, yet very much frightened of His punishment.

When a person stands for prayer, Allah (the Exalted) commands: “*Raise the veils from between Me and my servant!*” From the instant you proclaim “*Allahu Akbar*”, Allah (the Most High) now sets His Beautiful Glorious Face to yours, ready and engaged, with

you. And He doesn't turn away from you ... unless you do – that is when either you turn away with your head/sight, or drift in heart and mind back to worldly matters. And if you turn or drift, He calls to you: “*You turn to what is better than I?*” and orders for the veils to draw back down.

Hasan al-Basari (may Allah grant him mercy) said: “When you stand in prayer, stand in obedience and humility as Allah (the Majestic) has ordered you. Beware of negligence and looking here and there. Beware of looking at something else whilst Allah is looking at you. Beware of asking Allah (the Exalted) for Paradise and seeking His protection from the Hell-fire, yet your heart is heedless, and you do not know what your tongue is saying.”

Ibn al-Qayyim (may Allah grant him mercy) said: “*Khushū`* is ‘the soul of *Salah*’ and without it, the prayer becomes a mere physical exercise.” Similarly, Ibn Rajab (may Allah grant him mercy) highlighted that true reverence comes from a heart filled with awe and love for Allah, which then reflects in the body's stillness and attentiveness during prayer.

Ibn Al-Qayyim (may Allah grant him mercy) further said: The person who guards his prayers upon their proper times and within their specified limits, fulfils their essential pillars and performs his *Wuduu* with care but lacks *Khushu'u* i.e. he is taken away by

whisperings, thoughts and ideas will be held to account for his prayer. However, he who strives with himself to repel the whisperings, thoughts and ideas and struggles against his enemy (Shaytan) so that he does not steal from the prayer, has engaged himself in (both) prayer and *Jihaad*. This person will have his sins and shortcomings expiated. Then the person who falls short of performing ablution (*Wuduu*) properly, performing the prayer upon its time and within its specified limits, and in fulfilling its essential pillars is negligent and wrongs his soul. This person will be punished.

Finally, take note that to attain *Khushu'u*, you have to push yourself to stop sinning by protecting your organs; in particular, your **eyes, tongue, and heart**. Safeguard your eyes against looking at haram, whether online or offline. Stop your tongue from backbiting, slandering, and saying hurtful things.

### **The Obligation to Preserve the Structure and Form of the Prophet's Prayer:**

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.*" This means that the prayer would be valid, only to the extent that it conforms with the Prophet's prayer. Thus, it is incumbent upon every Muslim to humbly venerate the actions of the Noble Prophet (Peace and blessings of Allah be upon him)

and perform all the acts, as described in his prayer, in order to attain full reward.

The validity of the prayer is dependent upon six conditions, the absence of any of them abrogates its foundation. Additionally, Ibn Qudama (may Allah grant him mercy) said: "And know that the prayer has actions which are pillars, actions which are obligatory, and actions which are *Sunnah*." Therefore, the prayer is established with fourteen pillars and nine obligations which must be preserved to uphold its validity. The pillars and obligations are fortified by several emphatic *Sunnah* acts. These constitute the attributes of the Prophet's prayer. He who preserves them has indeed preserved the Prophet's prayer. We comment briefly on the conditions and the three components of the prayer before we proceed to describe it.

- **The conditions:** There are six conditions which must be met for the prayer to be valid. The absence of any of the conditions abolishes the existence of the prayer, even if it is physically performed.
- **The Pillars:** The Pillars of *Salah* are fourteen and they are the mandatory aspects of the prayer, without any of which, prayer cannot be validly established. If any of them is deliberately omitted or duplicated, the *Salah* is nullified. But if a person forgetfully duplicates or omits any of them, other

than the *Takbiratul-Ihram*, then, depending on the nature of the error, the prayer may be invalidated or can be salvaged according to established jurisprudential principles. And as for *Takbiratul-Ihram*, even if a person forgetfully omits it, the prayer is nullified.

- **The Obligatory Acts:** The obligations are the statements or actions that are considered compulsory because they were either commanded by the Prophet (peace and blessings of Allah be upon him) or routinely practiced by him without interruption or both. If a person left [one of them] deliberately, his prayer is rendered invalid. But if he left them forgetfully then he can compensate for them with the prostration of forgetfulness.
- **The Emphatic *Sunnah* Acts:** Other than the pillars and the obligatory acts, all the remaining actions in the prayer are Emphatic *Sunnah*. They are actions and practices of the Prophet (peace and blessings of Allah be upon him) that perfects the prayer but which, if a person omits deliberately does not invalidate the prayer. And it is sinful to deliberately omit any of them but there is no sin if omitted out of forgetfulness. However, if any of them is left out disobediently, the prayer is invalidated.



## **Venerate and Sanctify your Standing before the Lord:**

Once you proclaim the Opening *Takbir*, remember that you are standing before the Majestic Lord. You must conduct yourself according to the code of behaviour, commanded by the Noble Prophet (peace and blessings of Allah be upon him). And he said: "... *it is entered by Takbir and exited by Taslim.*" Accordingly, under no circumstances should you abandon the prayer and vacate the presence of your Lord, without making *Salam*. The prayer, once started, is either successfully completed and exited with *Salam* or voided by any of its invalidators and also exited with *Salam*. Scholars said, it is sinful & an act of disobedience to discard the prayer & restart because of inability to rectify correctible errors of forgetfulness.

## PART II

### The Description of the Prophet's Prayer:

**Then, the description of the Prophet's prayer is as follows:**

The Messenger of Allah (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."*

And a perfect ablution is that:

- ✓ which is performed exactly in the manner taught by the Prophet (peace & blessings of Allah be upon him);
- ✓ in which the parts of the ablution are painstakingly washed, with no spot left unwashed; and
- ✓ which is sincerely done for the sake of Allah (i.e. with *Ikhlas*).

O reader! Never rush into the prayer; calm down and take note that you can only establish a valid prayer with patience, tranquility and keen obedience to the *Sunnah* of the Prophet (peace and blessings of Allah be upon him). Embrace these qualities and undertake to reflect them in your prayer for ever. May Allah have mercy on you, proceed on, to carefully read what follows, so that it may benefit you and us, as well.

**Firstly: Standing (with ability to do so) for the prayer – and know that standing is a pillar.** Also note very well that **'Tranquility'** is the fourteenth pillar in our listing but it must be present and firmly established, in all the pillars and indeed in the entire prayer, from

the standing to *Salam*. It must be noted that a prayer without tranquility is no more than an exercise in futility.

Allah (*Subhanahu Wata'Alah*) commanded: “*And stand before Allah in devout (frame of mind)*” (2:238). The Prophet (Peace and blessings of Allah be upon him) used to stand in prayer for both obligatory and voluntary prayers.

**a)** Then, take note and stand in accordance with the following **four** emphatic *Sunnah* Acts:

- i. Positioning the feet straight with the toes pointed towards the *Qiblah*.
- ii. Standing with the feet apart, as in normal standing posture (without keeping them unreasonably apart or closely).
- iii. The entire body and mind are to be directed towards the *Qiblah*.
- iv. Fixing the sight towards the ground, at the place of prostration while in the standing position, throughout the prayer.

Then, once you stand in accordance with the above description, then be submissively calm and remember that you are a weak servant in dire need of the mercy and forgiveness of your Majestic Lord.

**Then, next perform the Opening *Takbir* (*Takbiratul-Ihram*) – and know that it is a pillar and the prayer can never be established without it.**

Say:

الله أكبر

*Allah is the Greatest.*

And while making the *Takbir*, resolve in your mind, your intention for the particular prayer. He (peace and blessings of Allah be upon him) used to say: “*The key to prayer is purification; it is entered by **Takbir** and exited by Taslim.*”

Remember that you are standing before the Majestic Lord, therefore, pronounce the Opening *Takbir* calmly, with awe and contemplation on the meaning. Try to feel that you are spiritually out of this world, as described by most of our *Salafu-as-Salih*. Thus, as soon as you pronounce the Opening *Takbir*, you have entered the state of prayer and all acts, other than those of the prayer, are prohibited for you.

**b)** Then, ensure that you observe the following **six** emphatic *Sunnah* acts associated with the Opening *Takbir*:

- i. Raising the hands with the fingers straight and apart (i.e. neither spaced out nor closed together).
- ii. Raising the hands to equivalent level with the shoulders and occasionally, equivalent level with the tops of the ears.

- iii. Raising the hands simultaneously with the *Takbiratul-Ihram*;  
or
- iv. Pronouncing the *Takbiratul-Ihram* and then raising the hands; or
- v. Raising the hands and bringing them down and then, pronouncing the *Takbiratul-Ihram*.
- vi. From time to time alternating the above three forms of raising the hands while making the *Takbiratul-Ihram*.

**c)** Next as you are through with the opening *Takbir*, then preserve the following **four** emphatic *Sunnah* acts before you move to perform the next pillar i.e. the recitation of *al-Fatihah*:

- i. Placing the right palm on the back of the left palm, wrist and forearm [placing the left palm with the fingers straight and closely 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, then the fingers straight and closely together (without spacing), stretching to the arm].
- ii. And sometimes, he would grasp his left arm with his right i.e. after placing the left palm with the fingers straight and closely together (without spacing) on the chest; grasping the left wrist with the right thumb and the middle finger,

forming a ring across the left wrist and the other fingers clasping the middle one, without spacing.

He (peace and blessings of Allah be upon him) used to say: *"We, the company of prophets, have been commanded ... and to place our right arms on our left arms during prayer."*

Nothing other than this has ever been authentically established from the Prophet (peace and blessings of Allah be upon him). And the claim of *Sadlu* (keeping the hands by one's sides) associated to Imam Malik (may Allah grant him mercy) or his *Madhab* is baseless as this same Hadith was recorded by Imam Malik (may Allah grant him mercy) in his *Mwatta* (as *Ahadith* Nos. 438 & 439) Therefore, ignoring to do *Qabdu* or *Wad'u* in the prayer is an act of disobedience to the *Hadith* of the Prophet (peace and blessings of Allah be upon him) based a wicked *Bid'a* (innovation) that has been surreptitiously introduced into the Prophet's prayer.

- iii. Then, the recitation of the 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:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

- iv. From time to time, alternating the various forms of opening supplications. [Refer to the Main Text for the various versions].

**Then next, recite al-Fatihah – and note that the recitation of al-Fatihah is a pillar:**

- d)** Make sure you observe thoroughly, the following **four** emphatic *Sunnah* acts as you recite *al-Fatihah*:
- i. Saying *Isti'adhah* and *Basmalah* (silently), before commencing the recitation of *al-Fatihah* in every *Raka'ah*.
  - ii. Adhering to the command of recitation of one verse at a time, pausing after each verse while reciting *Surah al-Fatihah* (i.e. reading at moderate pace with *Tarteel*, *Tajweed*, and beautified voice). This is the *Sunnah*, whether the recitation is audible or inaudible.
  - iii. Reciting with contemplation on the meanings and hoping for the benefits while being apprehensive of the punishments.
  - iv. Saying *Amin* on the completion of the recitation of *al-Fatihah* whether you are the Imam or praying alone or with Imam; loudly with prolonged voice (in the prayers with loud recitation) and silently (in the prayers with silent recitation).

- Note that it is obligatory to recite *al-Fatihah* ahead of *Surah*, in all situations where *Surah* or verses are added after *al-Fatihah*.
- e) Then next, as you finish saying *Amin*, after the recitation of *al-Fatihah*, observe the following **seven** emphatic *Sunnah* acts in the **first** and **second** *Raka'ah*:
- i. Saying *Basmalah* (silently), before commencing the recitation of *Surah* or a part thereof.
  - ii. The recitation of *Surah* or a part thereof, after *al-Fatihah*.
  - iii. Observance of *Tartil* in the recitation of *Surah* i.e. recitation in slow, rhythmic tones and beautifying one's voice when reciting (not racing or hurrying). This is the *Sunnah*, whether the recitation is audible or inaudible.
  - iv. Making the first *Raka'ah* longer than the second one by reciting longer *Surah* in the first *Raka'ah* than in the second one.
  - v. Adherence to loud and inaudible recitation where applicable.
  - vi. Pausing for a moment, after completing the required recitations for a *Raka'ah*, before making *Takbir* to make *Ruku'u*.



- vii. Then, for those praying behind an *Imam* in the prayers with inaudible recitation, the recitation of *al-Fatihah* and *Surah* are emphatic *Sunnah*.

As you accomplish the above, you are set to perform the next pillar.

**Then next, perform *Ruku'u* (bowing) – and note that bowing is a pillar.**

- Also note that it is obligatory to say *Takbir* while making *Ruku'u*.

**Brief description of bowing:** He (peace and blessings of Allah be upon him) ordered the one who prayed badly, saying: “When you make *Ruku'u*, place your palms on your knees, then space your fingers out, then remain (like that) until every limb takes its (proper) place. He also ruled that the prayer of one who does not straighten his spine fully in *Ruku* and *Sujud* is invalid, ‘He used to spread himself (i.e. not in a compact position), and keep his elbows away from his sides’.”

- Then, when you are settled in your *Ruku'u*, it is also obligatory to make the glorification for *Ruku'u* such as:

➤ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

“How Perfect is my Lord, the Supreme, and Praised be He,”  
(three times). [And three is the minimum of perfection].

But sometimes, he (peace and blessings of Allah be upon him) would repeat it more than that.

**f)** Then, preserve the following **eleven** emphatic *Sunnah* acts for making the *Ruku'u* and accomplishing it in its proper manner.

- i. The act of starting the pronouncement of the *Takbir* for bowing simultaneously as you begin bowing. Note that it is against the *Sunnah* to say the *Takbir* while standing and then make *Ruku'u* or say it after making the *Ruku'uh*.
- ii. Raising the hands with the *Takbir* for bowing, to the shoulder level and occasionally to equivalent level to the tops of the ears.
- iii. Placing the hands firmly on the knees in *Ruku'u*, grasping them, with the fingers spaced out.
- iv. Fixing the sight at the place of prostration while in *Ruku'u*.
- v. The act of not letting the head to droop or raise i.e. not higher than his back, but keeping it in-between these two positions, while in *Ruku'u*.
- vi. The act of spreading oneself while in *Ruku'u* (i.e. not to be in compact position) and making the back flat.
- vii. The act of keeping the elbows away from the sides while in *Ruku'u*.

- viii. Attaining tranquility in *Ruku'u*, before reciting any of the chosen glorification.
- ix. Making the glorification in *Ruku'u*, for instance *Subhana Rabbi al-Azdhiim*, at least three times, and you can increase any such glorification to five, seven or any upward odd numbers as one wishes.
- x. Making the glorification in *Ruku'u* slowly with contemplation i.e. without rushing through as a routine.
- xi. From time to time, alternating the various forms of glorifications in the *Ruku'u*. [Refer to the Main Text for the various versions].

Once you accomplish the above, proceed to perform the next pillar.

**Then next, rising up from bowing – and note that the rising from bowing & standing upright is a pillar.**

Then straighten up your back out of *Ruku'u*, saying: **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** [Allah listens to the one who praises Him]; until you are standing and every vertebra returned to its place.

- Take note that the saying of: **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** [Allah listens to the one who praises Him] is an obligatory act which must be observed by the *Imam*, the followers of *Imam* as well as the person praying alone.

Then, while standing upright, say رَبَّنَا وَلَكَ الْحَمْدُ [“Our Lord, and to You be all Praise”]

- And take note that it is also an obligatory act to say that, whether you are the *Imam* or a follower of *Imam* or praying alone.

The Prophet (peace and blessings of Allah be upon him) commanded all worshippers, whether behind an *Imam* or not, to do the above on rising from *Ruku’u* by saying “Pray as you have seen me praying.”

**g)** Ensure that you observe the following **eight** emphatic *Sunnah* acts of rising from *Ruku’u* and standing upright before performing *Sujud*:

- i. The act of beginning the saying of the supplication for rising from the *Ruku’u* [i.e. ‘*Sami’ Allahu Liman Hamidahu*’] while rising up and completing it as you attain the upright standing position.
- ii. Being in the upright standing position (and at ease) before making the supplication: ‘*Rabbana’a wa lak-al-Hamd*’ & any of the additional supplications subsequent to it.
- iii. Making the supplications subsequent to ‘*Rabbana’a wa lak al-Hamd*’ such as:

حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ, مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى

[“So much pure praise, inherently blessed, externally blessed, as our Lord loves and is pleased with.”] and its likes while in this standing position.

iv. From time to time, alternating the various forms of additional supplications. [Refer to the Main Text for the various versions].

v. Raising the hands to the shoulder level and occasionally to equivalent level to the tops of the ears, after rising from *Ruku’u* and as you attain the standing position.

vi. And keeping the hands back to your sides, as in normal posture, while in this standing position. And for us, this is the *Sunnah* because, Imam Al-Albani (may Allah grant him mercy) said: “I, for one, am in no doubt that to place the hands on the chest in this standing is an innovation and a leading astray, for it is not mentioned in any of the *Ahadith* about prayer, despite their large number. ... Further, not one of the *Salaf* practiced it, nor has a single leading scholar of *Hadith* mentioned it, as far as I know.”

vii. Fixing the sight at the place of prostration while in this process.

viii. Sometimes, extending the standing by reciting longer supplication after saying ‘*Rabbana’ wa lakalhamdu*’,

because he (peace and blessings of Allah be upon him) would sometimes, remain standing until one would think: He has forgotten.

Once you accomplish the rising from *Ruku'u* in the above manner while preserving the emphatic *Sunnah* acts, then proceed to perform *Sujud*:

**Then next, perform the first prostration [*Sujud*] – note that the first prostration is a pillar.**

► Take note that it is obligatory to say the *Takbir* to make the prostration.

**The Manner of the Sujud:** The Prophet (peace and blessings of Allah be upon him) would say *Takbir* and go down into *Sajdah*. He used to place his 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*. He used to put his knees and the inner parts of the 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, "There is no prayer for the one whose nose does not feel as much of the ground as the forehead."

He (peace and blessings of Allah be upon him) also ruled that the prayer of the one who does not straighten his spine fully in *Ruku*

and *Sujud* is invalid and ordered the one who prayed badly to be at ease in his *Sujud*.

- Then, when you are established in your *Sajdah*, it is obligatory to say the supplication of *Sajdah* such as:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

“How Perfect is my Lord, the Most High, and Praised be He. (three times)” [And three is the minimum of perfection].

But sometimes, he (peace and blessings of Allah be upon him) would repeat it more than that.

**h)** Then, fortify and perfect your *Sajdah* with the following **twelve** emphatic *Sunnah* acts for moving to *Sujud* and correctly establishing it.

- i. The act of starting the pronouncement of the *Takbir*, to go down for *Sujud*, while at the standing position and completing it before placing your face on the ground in the *Sujud*. Note that it is against the *Sunnah* to finish saying the *Takbir* while standing & then move to *Sujud* or to say it after placing your face on the ground in *Sujud*.
- ii. Placing the hands on the ground before the knees while making *Sujud*.

- iii. Putting the fingers of the hands closely together, pointing them towards the *Qiblah*, and pressing the palms, including their innermost parts, firmly to the ground, in *Sujud*.
- iv. Putting the palms, level with the shoulders or level with the ears in *Sujud*.
- v. The act of firmly pressing the seven limbs of prostration (the forehead & nose, the palms, the knees, the inner parts of the toes) to the ground while in *Sujud*.
- vi. The act of putting the two heels together while keeping the feet upright; pressing the inner parts of the toes to the ground and pointing the front of the toes towards the *Qibla*, in *Sujud*. [This is achieved by pressing the inner part of the toes, **and not the tips**, to the ground sufficiently well (as if it could support you to sit on your heels, if you were to do so)].
- vii. The act of keeping the elbows away from the sides in *Sujud*.
- viii. Ensuring that the belly is away from the thighs and the thighs from the calves while in *Sujud*.
- ix. Attaining tranquility in the *Sujud* before making the applicable supplication.
- x. Making the supplication in *Sujud* at least three times, in cases of supplications specified as such in the *Ahadith*, and one



can increase any such supplication to five, seven or any upward odd numbers as one wishes.

xi. Making the supplication in *Sujud* slowly with contemplation i.e. without rushing through as a routine.

xii. From time to time, alternating the various forms of supplications in the prostration. [Refer to the Main Text for the various versions].

Once you accomplish the above, then proceed to perform the next pillar i.e. rising from *Sajdah*.

**Then next, rising up from the first *Sujud* & sitting in-between the two *Sajdah* – and note that the sitting in-between the two *Sajdah* is a pillar.**

► Take note that it is obligatory to say the *Takbir* to raise your head from the first prostration.

**The Manner of rising from the first *Sujud* and sitting in-between the two *Sajdah*:** He (peace and blessings of Allah be upon him) would raise his head from prostration while saying *Takbir* and sit straight, on his left foot, with the right foot upright (the inner parts of the toes pressed to the ground), until every bone returned to its position. Also he would, sometimes, raise his hands with this *Takbir*. Then, as you are settled, you recite the supplication for in-between the two *Sajdah*.

► And take note that it is obligatory to make the supplication between the two *Sajdah*, such as: رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي

“O my Lord! Forgive me, O my Lord! forgive me.” (3 times) [And three is the minimum of perfection]. It is very important for you to note that the above expression is a single ‘phrase’ and is repeated at least three times in its combined form. In other words, if you take it as separate words, then six times repetition is the equivalent of three.

But sometimes, he (peace and blessings of Allah be upon him) would repeat it more than that.

Also, he (peace and blessings of Allah be upon him) would lengthen the sitting in-between the two *Sajdah* 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) Then, ensure that you fortify your sitting between the two *Sajdah* by properly observing the following **nine** emphatic *Sunnah* acts:

- i. Sitting *Muftarishan* between the two *Sajdah* i.e. putting the left foot along the ground and sitting on the inner part of it and keeping the right foot upright, with the inner parts of the toes firmly pressed to the ground & the front of the toes pointed towards the *Qiblah*.

- ii. Sometimes, sitting *Iq'a* between the two *Sajdahs* i.e. resting on both the heels and (all) the toes, with the inner parts of the toes pressed to the ground.
- iii. Placing the right palm (with the fingers spaced out) on the right thigh or the knee and the left palm (with the fingers spaced out) on the left thigh or the knee.
- iv. Fixing the sight at the place of prostration while sitting after raising from the *Sujud*.
- v. Attaining tranquility in the sitting in between the two *Sujud* before making the applicable supplication.
- vi. Making the supplication in between the two *Sajda* at least three times, in cases of supplications specified as such in the *Ahadith*, and one can increase any such supplication to five, seven or any upward odd numbers as one wishes.
- vii. Making the supplication in between the two *Sajdah* slowly, with contemplation i.e. without rushing through as a routine.
- viii. From time to time, alternating the various forms of supplications between the two *Sajdah*. [Refer to the Main Text for the various versions].
- ix. Sometimes, extending this sitting longer than usual, because he (peace and blessings of Allah be upon him) would sometimes, remain sitting until one would think: He has forgotten.

Once you accomplish the above in the sitting in-between the two *Sajdah*, you should proceed to make the second *Sajdah*.

**Then next, perform the second prostration (*Sajdah*) – and note that it is a pillar.**

Then make *Takbir* to perform the second prostration.

► Remember that it is obligatory to say the *Takbir* to make the second prostration.

The second prostration is done in exactly the same manner as the first prostration. Therefore, repeat all the actions and emphatic *Sunnah* acts described under the first prostration with tranquility.

Also note that it is his (peace and blessings of Allah be upon him) *Sunnah* to make the *Ruku'u*, the standing after *Ruku'u*, the *Sujud*, and the sitting in between the two *Sajdah*, nearly equal in length (i.e. time duration).

**Then next, rising from the second prostration to perform the second *Raka'ah*.**

► Take note that it is obligatory to say the *Takbir* to raise your head from the second prostration.

He (peace and blessings of Allah be upon him) would raise his head from prostration while saying *Takbir* and **sit straight [i.e. make *Jalsatu al-Istirahah*]** on his left foot, with the right foot upright & the inner parts of the toes pressed to the ground, until every bone returned to its position.

Also he would raise his hands with this *Takbir* sometimes.

***Jalsatu al-Istirahah (sitting of rest):*** It is an emphatic *Sunnah* act to observe while rising for the second or fourth *Raka'ah*.

**j) There are four emphatic *Sunnah* acts that describe and facilitates the correct accomplishment of the *Jalsatu al-Istirahah*:**

- i. Sitting *Muftarishan* (as described under “the emphatic *Sunnah* acts of sitting in between the two *Sajdah*”), before getting up for the second or the fourth *Raka'ah* as the case may be.
- ii. Placing the right palm (with the fingers spaced out) on the right thigh or the knee and the left palm (with the fingers spaced out) on the left thigh or the knee, while at *Jalsatu al-Istirahah*.
- iii. Fixing the sight at the place of prostration while sitting after rising from the *Sujud*.
- iv. Supporting yourself with the hands, with clenched fists to stand up.

Then, after performing the sitting of rest, as explained above, you are set to get up for the second *Raka'ah*.

**Then next, getting up for the second *Raka'ah*:**

Next with the support of clenched fists, get up for the second *Raka'ah*. He (peace and blessings of Allah be upon him) would

clench his fists and support himself with his hands when getting up. And indeed this is the manner of getting up to the standing position for the third and fourth *Raka'ah*, as well.

### **The Second *Raka'ah*:**

When the Prophet (peace and blessings of Allah be upon him) got up for the second *Raka'ah*, then while standing upright, he would say *Isti'adhah* and *Basmalah*, inaudibly and commence the recitation of *al-Fatihah*. And it is his *Sunnah* to say the *Isti'adhah* and *Basmalah*, before he commences recitation, in every *Raka'ah*. He also starts the recitation of a *Surah* or verses, after *al-Fatihah* with *Basmalah*.

He (peace and blessings of Allah be upon him) would perform this *Raka'ah*, exactly as he performed the first, except that he would make it shorter than the first. Once you perform the second *Raka'ah* appropriately, then as you rise from the second prostration, you sit straight for the **First *Tashahhud***.

► Note that, it is obligatory to sit for & recite the first *Tashahhud*, at the end of the second *Raka'ah*.

### **Then, the First *Tashahhud* & Sitting for it:**

He (peace and blessings of Allah be upon him) would raise his head from prostration while saying *Takbir* and sit straight, *Mufтарishan* i.e. putting the left foot along the ground and sitting

on the inner part of it and keeping the right foot upright with the inner parts of the toes firmly pressed to the ground & the front of the toes pointed towards the *Qiblah*, until every bone returned to its position. He then recites the *Tashahhud*. Note that you should be settled before you start the recitation of the *Tashahhud*.

**The Manner of *Tashahhud*:** He taught several ways of *Tashahhud*. One of them is the *Tashahhud* of Ibn Mas'ud (May Allah be pleased with him) who said: While he (peace and blessings of Allah be upon him) was among us we used to say "Peace be on you, O Prophet, 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 اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

**k)** Take note that the sitting for the first *Tashahhud* and its recitation are accomplished by observing the following **five** emphatic *Sunnah* acts.

- i. Sitting *Muftarishan* for the first *Tashahhud* (of three or four *Raka'ah* prayer) or the *Tashahhud* of a two-*Raka'ah* prayer.
- ii. Placing the left palm (with the fingers spaced out) on the left thigh or the knee while making the *Tashahhud*. And

clenching all the fingers of the right hand, putting the thumb on the middle finger or making circle with these two, pointing with the index finger (the finger next to the thumb) towards the *Qiblah* in the *Tashahhud*.

- iii. Putting the end of the right elbow on the right thigh in *Tashahhud*.
- iv. Moving the index finger in *Tashahhud* until you get up for the next *Raka'ah*.
- v. Fixing the sight on the index finger while making *Tashahhud*.

**Then next, after the *Tashahhud*, go on, to send salutations upon the Prophet [Al-Salat 'Ala al-Nabiyy] (peace & blessings of Allah be upon him):**

And take note that it is an emphatic *Sunnah* act of the prayer to send salutations upon the Prophet (peace and blessings of Allah be upon him) in the first *Tashahhud*.

He (peace and blessings of Allah be upon him) 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. One form of it is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ



It is also an emphatic *Sunnah* to make *Du'a* (supplication) after the prayer upon the Prophet (peace and blessings of Allah be upon him) in the first *Tashahhud*.

### **An Important Clarification Regarding the first *Tashahhud*:**

There are two scenarios in relation to the first *Tashahhud* i.e. the *Tashahhud* at the end of the second *Raka'ah*. It is called the first, if the prayer is more than two *Raka'ah*. Yet it is the final in a two-*Raka'ah* terminal prayer. In essence, the *Tashahhud* for exiting the *Fajr* prayer (and *Nawafil* prayers) or any of the other four obligatory prayers is a pillar. But in other than that, it is obligatory. The two scenarios in which the *Tashahhud* can either be an obligatory act or pillar are given below:

Firstly: The first *Tashahhud* is the *Tashahhud* at the end of the first two *Raka'ah* of the obligatory prayers other than the *Fajr*. And in this scenario:

- The *Tashahhud* & sitting for it are obligatory acts i.e. in the *Zuhr*, *Asr*, *Maghrib*, and *Ishah* prayers.

Secondly: it is the final *Tashahhud* in the *Fajr* and *Nawafil* prayers. And in this scenario:

- The *Tashahhud* & sitting for it are pillars i.e. in the *Fajr* and *Nawafil* prayers.

- The sending of prayer upon the Prophet (peace and blessings of Allah be upon him) is also a pillar.

**Manner of the Sitting for the Tashahhud:** In the case of the *Fajr* or *Nawafil* prayers, he (peace and blessings of Allah be upon him) will sit *Muftarishan*, as he used to sit between the two *Sajdahs*. Then, make the *Tashahhud*, the salutations, seek refuge from the four matters and make *Du'a* and make *Taslim*. The text for seeking refuge and one version of *Du'a* subsequent to it are given under the final *Tashahhud*. In this instance, lift them here and recite them, after the salutations on the Prophet (peace and blessings of Allah be upon him) and then make the *Salam*.

But in the case of the obligatory prayers other than the *Fajr*, after sending the salutations on the Prophet (peace and blessings of Allah be upon him), if you wish, you may add any established *Du'a* in the *Sunnah* and then, proceed to make the third *Raka'ah*. Therefore, proceed as follows:

**Then next, the Third & Fourth Raka'ah:**

- Take note that it is obligatory to say the *Takbir* to get up for the third *Raka'ah*.

**Then next,** make *Takbir* and get up for the third *Raka'ah*, supporting yourself with the hands, with clenched fists. And perform the third and fourth *Raka'ah* in exactly the same manner

in which you performed the first *Raka'ah*, without necessarily adding *Surah* after *al-Fatihah*. Observe the emphatic *Sunnah* acts of the recitation of *al-Fatihah* as in the first two *Raka'ah* while adhering to the emphatic *Sunnah* of inaudible recitation.

Then, if it is *Maghrib* prayer, you should sit for the final *Tashahhud* at the end of the third *Raka'ah*, otherwise sit for it at the end of the fourth.

**Then next, perform the Final *Tashahhud* – and note that the final *Tashahhud* and sitting for it are pillars.**

It is a pillar to recite the final *Tashahhud*. The text of the final *Tashahhud* is the same as given under the first. Other versions of the *Tashahhud* established in the *Sunnah* are contained in "The Main Text" by Imam Al-Albani (may Allah grant him mercy).

**I)** Then, take note that the following **six** emphatic *Sunnah* acts are associated with the sitting for the final *Tashahhud* and its recitation.

- i. Either, sitting *Mutawarrikan*, with the left upper thigh on the ground with both feet protruding to the right side.
- ii. Or, sitting *Mutawarrikan*, with the left foot under the (right) thigh and shin, the right foot upright (with the inner parts of the toes pressed to the ground) or laid along the ground.

- iii. Placing the left palm (with the fingers spaced out) on the left thigh or the knee while making the *Tashahhud*. And clenching all the fingers of the right hand, putting the thumb on the middle finger or making circle with these two, pointing with the index finger (the finger next to the thumb) towards the *Qiblah* in the *Tashahhud*.
- iv. Putting the end of the right elbow on the right thigh in *Tashahhud*.
- v. Moving the index finger in *Tashahhud* until you make the *Taslim*.
- vi. Fixing the sight on the index finger while making *Tashahhud*.

As you finish the recitation of the final *Tashahhud*, you proceed to send salutations on the Prophet (peace & blessings of Allah be upon him).

**Then next, send salutations upon the Prophet (peace & blessings of Allah be upon him) – and take note that it is a pillar.**

The sending of salutation on the Prophet, after the final *Tashahhud* is a pillar and is recited directly after it: The text of the salutations on the Prophet (peace & blessings of Allah be upon him) is the same as given under the first *Tashahhud*. However, there are other versions of the salutations on the Prophet (peace & blessings of Allah be upon him) established in the *Sunnah*, contained in the “Main Text”

**m) Then next, observe the following two emphatic *Sunnah* acts before making *Salam*:**

- i. He (peace & blessings of Allah be upon him) used to say:  
When one of you has finished the (last) *Tashahhud* he should seek refuge with Allah from four things; saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ،  
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

- ii. After seeking refuge from the four things, make *Du'a* (supplication), (choosing the ones most pleasing to you from those established in the *Sunnah*), before making *Salam*. Various versions are available in the Main Text. One form of such supplication is:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،  
فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

**Then finally, make *Salam* (*Taslim*) – and note that it is a pillar and the prayer is exited with its pronouncement:**

He (peace and blessings of Allah be upon him) used to say, "...  
it (the prayer) is exited by *Taslim*

- There are four versions on how to pronounce the *Salam* as described below:

- i. Next, the Prophet (peace and blessings of Allah be upon him) would salute to his right, saying: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ  
[so that the whiteness of his right cheek was visible], and to his left:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

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

- ii. Sometimes, he would salute to his right, saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

And then, he would shorten the greeting on his left to:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

- iii. And when he said to his right:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

He would sometimes shorten the greeting on his left to:

السَّلَامُ عَلَيْكُمْ

- iv. Sometimes, he would salute once only, saying:

السَّلَامُ عَلَيْكُمْ

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

**n)** And in making *Salam*, ensure that you preserve the following **four** emphatic *Sunnah* acts:

- i. While making *Taslim* (*Salam*) twice, turning to the right, such that the whiteness of the right cheek is visible and likewise while turning to the left.
- ii. While making *Salam* once: looking towards in front of your face, turning to the right side a bit or a little.
- iii. Making the *Taslim* in audible voice by the *Imam* and the person praying alone.
- iv. Alternating the four different forms of making *Taslim*.

Then next, verify your prayer against the next two pillars i.e. pillars thirteen and fourteen. Ensure that you have complied with the sequence of the pillars and also performed your prayer with sufficient tranquility in every respect.

Always remember that the prayer is an obligation which must be discharged with certainty i.e. certainty of compliance with the precise manner prescribed by the Holy Prophet (peace and blessings of Allah be upon him). Thus, if after the *Salam*, you are not certain of the extent of compliance of your prayer to the Prophet's own, then its validity is equally not certain.

### **The Thirteenth Pillar:**

The pillars of the prayer are fourteen. Preserving the sequence of the order of the Prophet's prayer from Standing to *Salam* is a pillar, without which prayer is invalid. This pillar protects the structure and sequence of the Prophet's prayer. Our description complies with this pillar and therefore, preserve it.

### **The Fourteenth Pillar:**

Tranquility is another pillar. Take note that tranquility is a pillar that essentially validates all the other pillars; the connection between the pillars; and the entire *Salah*, from *Takbir* to *Salam*. Don't forget that the prayer can never be valid without tranquility. Scholars explain tranquility to include the following matters:

- i. Tranquility is that a person is at ease in the position of each particular pillar until every bone returns into its natural position. This is further fortified by the glorifications and supplications designated for the various positions.
- ii. That whosoever does not have tranquility in his prayer, then there is no prayer for him even if he prayed a thousand times.

### **The Obligation to Avoid Hastiness and Ensure Tranquility in the Prayer:**

The last advice of the Prophet (peace and blessings of Allah be upon him) with which he entrusted his community before departing this world was: "That you fear Allah (the Exalted) in your prayers ..." This Hadith is a call to duty to every Muslim. Some of the lessons from this Hadith and others related to it, imply that you should fear Allah, as He is the most worthy to be feared, and:

- ▶ safeguard your prayer as taught by the Prophet (peace and blessings of Allah be upon him);
- ▶ always have *Taqwa* & *Ikhlas* (sincerity) in your prayers;
- ▶ appreciate the significance of the status of *Salah* in Islam and its special benefits of according you the honour to stand before your Lord, five times daily;
- ▶ display reverence in your *Salah* by aligning your heart and body in submission to Allah;



- ▶ show humility, concentration, and devotion, as you stand before Allah, in prayers;
- ▶ guard your prayer because it will ease the tribulations of death and what comes after death;
- ▶ always remember that the prayer is the first of your deeds to be asked on the day of Resurrection; and
- ▶ guard your prayer well, because on that Day, if it is all right, your other deeds will not be examined.

Thus, there is no excuse for anyone to perform prayers, in other than the manner commanded by the Prophet (peace and blessings of Allah be upon him).

If you have read this booklet from the beginning to this point, then it must be clear to you that the Prophet's prayer absolutely requires:

- ▶ prior preparation and resolute mindset to stand before the Lord for defined conversation and specific physical actions of servitude;
- ▶ thorough knowledge & understanding of its constituent parts; and
- ▶ a great deal of patience to perform it, in its exact form and pattern.

Therefore, hastiness or negligence or laziness in upholding the Prophet's prayer; or feeling of impulsiveness to discharge the prayer, as if it were a burden, off your shoulders, are all diversionary tricks of Shatan to prevent you from earning the benefits of the prayer. Keep away from such behaviour.

Also, at this stage, you must have realised that the prayer is neither an event nor a routine activity, hastily executed and exited, as misconstrued by some people, including some of the Imams. Rather, it is indeed an act of worship, perhaps the most venerated, which elevates and distinguishes man from other creatures. It accords man the singular honour and privilege to stand before his Lord, five times a day, to humbly show his servitude to Him, expressing gratitude to Him, glorifying and praising Him, seeking His mercy, compassion, forgiveness, support, provisions, blessing, guidance, protection from evils and against committing evils and many more; and above all seeking nearness to Him; affirming His Lordship, His Names and all His Attributes; and ultimately seeking His protection from the Hell-Fire and humbly requesting Him to admit him to the Paradise. Is this privileged opportunity worthy of hasty exit or complain? Is there any Imam, around us, whose tranquility and calmness in his prayer is worthy of complain? Let every servant be realistic to himself! What else do you really look out for elsewhere, better than what is placed before you in the prayer??

It is noteworthy that the minimum perfection for tranquility in each of the pillars is marked by the easing of the bones to normal posture, affirmed by making the designated supplication. The glorifications and supplications are obligatory for the *Imam* and

the followers, alike. There are various versions, some of which must be repeated at least three times; and each one must be recited slowly, with contemplation. To safeguard tranquility, scholars said you can limit the number of times to repeat the supplications, to three, out of necessity rather than regular practice.

But what we are witnessing in this generation of ours is that, the recitation of the shortest form of supplication, repeated three times, is the most regular practice by almost all our *Imams*. And as, in most cases, the *Imams* are content with three times repetition, the congregation are hardly chanced to repeat such supplications more than once, thus denying them from upholding the *Sunnah* of three times repetition. Certainly, this is not a positive attitude towards the *Sunnah* of our Noble Prophet (peace and blessings of Allah be upon him). Let us reflect the *Sunnah* more comprehensively and accurately, in our actions and conducts in the prayer, as taught and practiced by our pious predecessors.

There are several longer versions of glorifications and supplications established in the *Sunnah*. They are established because the Prophet (peace and blessings of Allah be upon him) and his Companions (may Allah be pleased with them) practiced them. The Ahadith do not indicate that such supplications are not to be used in congregational prayers.

Unfortunately, almost all the longer forms of glorifications and supplications are not only ignored by the *Imams* in our congregational prayers but worst still, even the negligible few *Imams*, who tried to observe some level of tranquility in their prayers are often accused of unnecessarily prolonging the prayer. Those scholars who always use the ignorance level of the society to ignore practicing some of the Ahadith of the Prophet (peace and blessings of Allah be upon him) have no excuse to abandon the application of any Hadith, on such lame pretexts. The *Sunnah* is established to provide pathway and not to be suppressed to the ignorance level of the society.

If, after fully adjusting to the Prophet's prayer, as explained above, in its correct form and pattern, you fail to feel the inadequacies of the prayers of most of our *Imams*, then reconfirm the efficacy of your compliance level with the Prophet's prayer. And in this connection, we present below three instances given by some of our pious predecessors relating to tranquility in the prayer.

Ibn Jubair reported: I heard Anas bin Malik as saying: "Never did I observe prayer behind anyone after Allah's Messenger (peace and blessings of Allah be upon him) whose prayer had more resemblance with the prayer of Allah's Messenger (peace and

blessings of Allah be upon him) than that of this young man, Umar bin Abdul 'Aziz. He narrated that he said: We estimated that his bowing extended to the duration of ten *Tasbih* and that of his prostration, it was ten *Tasbih*." [Abu Dawud & al-Nasa'i – Mishkat-ul-Masabih Hadith No. 883.]

The above Hadith indicates how rapidly the Prophet's prayer had become rare, even at that early generation. Incidentally, we are now in a generation in which it is impossible to estimate the Imam's proper and accurate recitation of *al-Fatihah* and *Surah* in the prayers with inaudible recitations. The *Tasbih* of most Imams are three, and the followers would be lucky, if they are able to make two. And the worst situation with the Imams, in most cases, are their swiftness in getting down to *Sujud*, after rising from *Ruku'u*; and the brevity of the sitting in between the two *Sajdah*. Their actions, in these regards, are direct opposite of the Hadith of the Prophet (peace and blessings of Allah be upon him) in which he was noted to be, occasionally, prolonging his stay in these two positions, exceptionally, such that, one would be tempted 'to think that he had forgotten'.

Al-Hasan al-Basri (may Allah grant him mercy) said: "The most perfect *Tasbeeh* (in *Ruku'u*, *Sujud*, and in-between the two *sujud*) is repeated seven times, the midmost *Tasbeeh* is repeated five times and the least *Tasbeeh* is repeated three times."

Similarly, Ibn al-Mubarak (may Allah grant him mercy) said: "It is preferred for the *Imam* to make five glorifications. Therefore, all the people behind him would be able to make (at least) three."

### **The Obligation to Preserve the *Sunnah* in Inaudible Recitations:**

It is noteworthy that the recitation of *al-Fatihah* is the heart of the conversation with the Lord in the prayer. And since it is a pillar, the sanctity of its manners of recitation must be preserved, in every respect and situation. But the speedy manner with which most of our *Imams*, complete the recitation of *al-Fatihah* (in some cases with *Surah*) in the prayers with inaudible recitation has been a source great concern to the keen devotees of the Prophet's prayer. In view of the growing concern about the extent of departure from the Prophet's manner of the prayer, especially those relating to inaudible recitations, it is perhaps imperative to highlight some of the likely practices, that are against the *Sunnah*. Accordingly, the following manners of recitation of *al-Fatihah* and *Surah* (by Imam or a person praying alone), in the prayers with inaudible recitation, are in breach of the *Sunnah*:

- ▶ Recitation in the mind, without uttering the verses, to your hearing.
- ▶ Recitation without observing the *Tajweed* rules or in breach of the rules.

- ▶ Recitation without pausing, for breath, at the end of each verse.
- ▶ Breathing in the course of the recitation, in infringement of the sanctity of the verses.
- ▶ Habitual or routine recitation, without the least reflection on the verses (i.e. absent minded recitation).
- ▶ Speedy recitation of *al-Fatihah*, which is not only against the *Sunnah* but according to most scholars, it invalidates the *Salah*.

### **Preserve the use of *Sutrah* (Barrier) in Observing Prayers:**

Take note and preserve it that it is the *Sunnah* to always pray against *Sutrah*. He [peace and blessings of Allah be upon him] used to say: “*Do not pray except towards a Sutrah, and do not allow anyone to pass in front of you, but if someone continues (to try to pass) then fight him, for he has a companion (i.e. Shaytan) with him.*”

Finally, by Allah's Grace, what has preceded represent the Prophet's manner of the prayer as described by *Imam Muhammad Nasir Al-Din Al-Albani* (may Allah grant him mercy and admit him to *al-Jannatu Firdaus*) in his famous book “*The Salah: The Prophets Prayer Described*” ‘from *Takbir* to *Taslim* as though you have seen him pray’. He who is able to preserve this

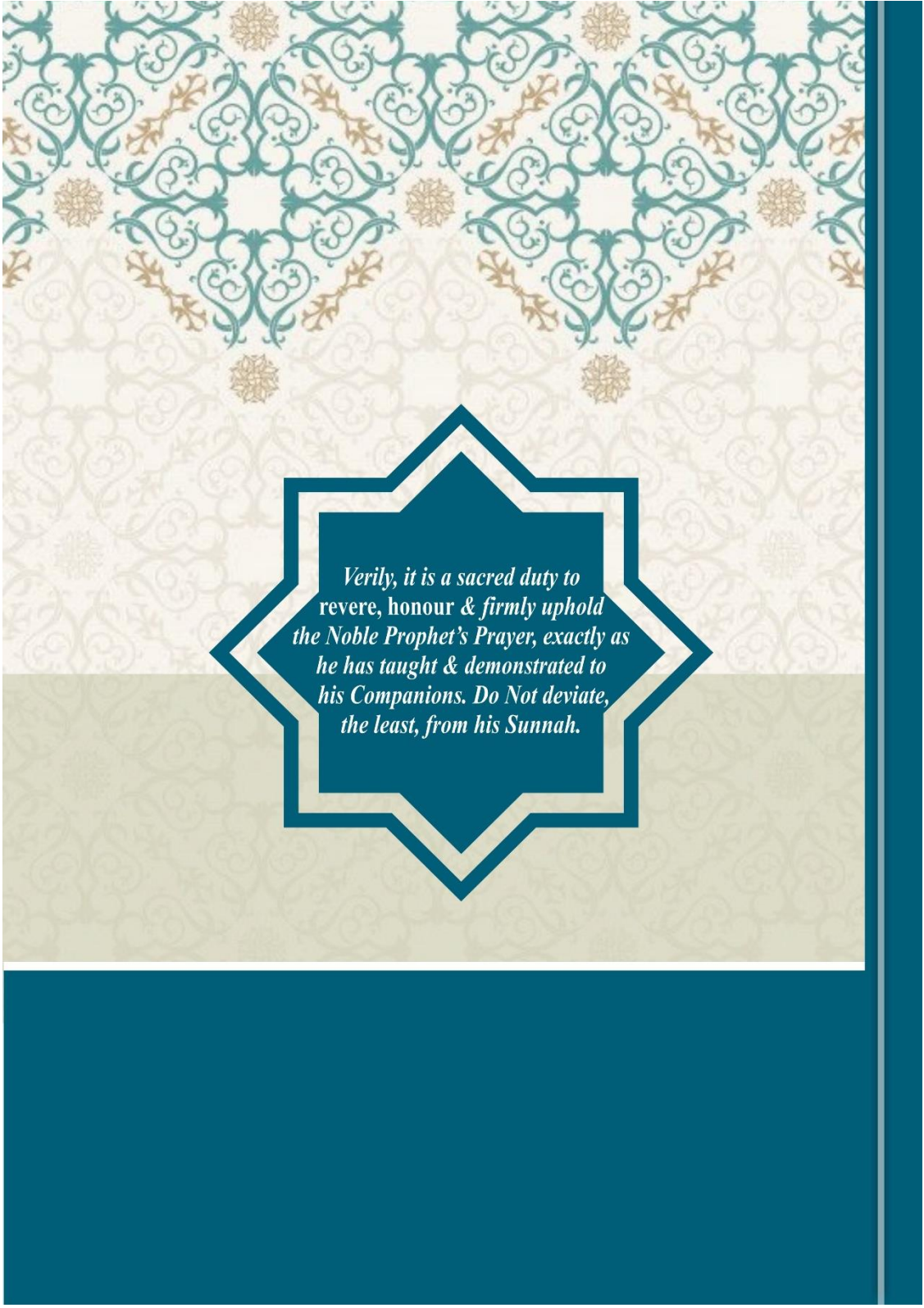
manner of prayer with humbleness and humility (*Khushuu*) will *insha* Allah succeed in this world and the Hereafter.

May Allah (the Majestic) grant us the ability to preserve our prayers in this manner with *Khushuu* until our death. May Allah (the Exalted) forgive us our shortcomings in this compilation and always. Peace and blessings of Allah be upon our beloved Prophet, his family and companions and those who follow his path till the Last Hour.



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*Verily, it is a sacred duty to  
revere, honour & firmly uphold  
the Noble Prophet's Prayer, exactly as  
he has taught & demonstrated to  
his Companions. Do Not deviate,  
the least, from his Sunnah.*