

Salaah

In the Light of Authentic Ahadith

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***In The Name Of Allah,
The Most Beneficent, The Most Merciful***

S*alaah* though being the most important form of worship is also unfortunately the most neglected one. Majority of the Muslims don't offer it. Among the small percentage who offer it, a majority are either careless or offer it in ways that are contrary to the Sunnah of the Prophet (ﷺ). Its importance can be gauged by the fact that this is the only Pillar of Islam apart from *Shahadah* that is obligatory on all Muslims at all times (except a few exceptions)—even in the battlefield. The first question that will be asked of Muslims on the Day of Judgement regarding the rights of Allah (سبحانه وتعالى) will be about *Salaah*. Such is the importance of *Salaah*.

Now, how to perform Salaah according to Sunnah?

The Prophet (ﷺ) said, “*Sallu Kama ra’aytumuni Usalli*” (Pray as you have seen me praying) (Sahih Bukhari, Hadith No. 631).

The above is a very famous hadith narrated by Malik bin Huwairis (he became a Muslim in 9 A.H. and prayed with *Raful yadayn* (raising of hands)), as mentioned in Ibn Majah, Hadith No. 859, following the command of the Prophet (ﷺ).

Remember to observe the following main steps for performing *Salaah*:

Wudu (Ablution), the Condition for Salaah

“The key to prayer is purification; its beginning is *Takbeer* and its end is *Tasleem*” (Sunan Abu Dawood, Hadith No. 61; Al-Tirmidhee, Hadith No. 3). Wudu is the process of making oneself ritually pure. We

should ensure all the required body parts are washed and no part is left dry. Also, water should be used judiciously and not be wasted.

Niyaah (Intention)

Niyaah is to be proclaimed in heart or mind before a *Salaah*, **NOT** by tongue, as many Muslims do.

Clothes/Garments

- Before commencing the *Salaah* we should make sure that the *Izaar* (lower garment) is not hanging below the ankle because if it is so, the *Salaah* will not be valid according to the hadith in Sunan Abu Dawud, Hadith No. 638.
- We are also not supposed to fold or tuck our clothes, according to the hadith mentioned in Sahih Bukhari, Hadith No. 812.

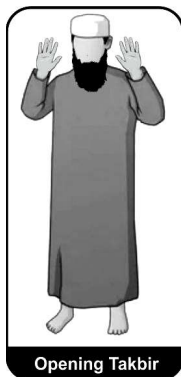
Note: This raises an important point regarding *Izaar* that since it should not be

folded up nor lowered below the ankle, it is proven in light of other *ahadith* that it should not be below the ankle at all times.

- For women, the whole body should be covered except the face and wrist. The feet should be covered with socks etc. And also, no perfume is permissible for women.

Opening Takbir

In the opening *Takbir* (*Takbireula*) the hands are to be raised (*Raful yadayn*) up to the level

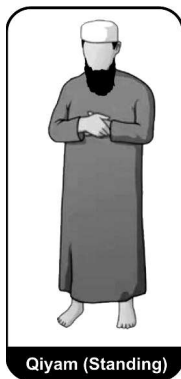


of shoulders (Sahih Bukhari, Hadith No. 738) or up to the level of ears (i.e., the tip of the fingers reaching up to the ear level) (Sahih Muslim, Hadith No. 865).

Fingers of hands should not be joined together in *Raful yadayn* (Abu Dawud, Hadith No. 753).

Qiyam (Standing)

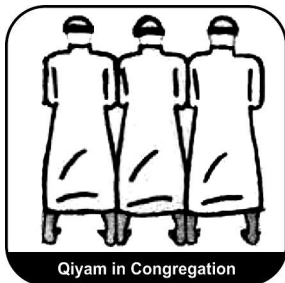
- While standing for *Salaah*, hands should be folded/placed on the chest (Ibn



Khuzayma, Hadith No. 479) or above the navel (Musnad Ahmad). Instruction on placing below the navel is *Daeef*, according to Abu Dawud in the hadith with reference to Ahmad bin Hambal (Abu Dawud, Hadith No. 756).

- When in *Jamaah* (congregation) we should stand shoulder to shoulder and feet to feet (Sahih Bukhari, Hadith No. 725; Abu Dawud, Hadith No. 666).

Note: This is possible only when we place our feet vertically facing the Qibla and aligned to the width of the shoulders and not in V-shape.



Ruku (Bowing)

- Before going for *Ruku* we should do *Raful yadayn* (Sahih Bukhari, Hadith No. 738; Sahih Muslim, Hadith No. 865).

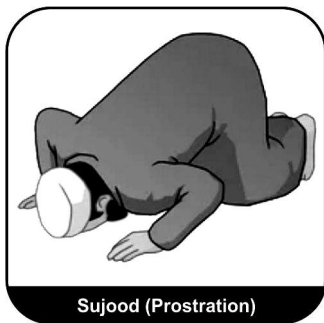


- We are supposed to hold the knee in *Ruku* with strength and with fingers spread. Also, the back should be straight, that is, the head should neither be higher than our back nor lower than it (Abu Dawud, Hadith No. 730).

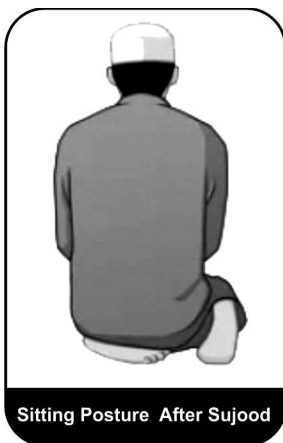
- It is prohibited to offer *Salaah* in haste, meaning the *Ruku* should be complete, that is, we should stand fully erect after the *Ruku* (Sahih Bukhari, Hadith No. 6251; Sahih Muslim, Hadith No. 886).
- While rising up from *Ruku*, we should do *Raful yadayn* (Sahih Bukhari, Hadith No. 735; Sahih Muslim, Hadith No. 862).

Sujood (Prostration)

- We should, while going for *Sujood*, first place our hands then our knees on the ground (Sahih Bukhari, Hadith No. 803; Abu Dawud, Hadith No. 840).



- In *Sujood*, first our nose should touch the ground and then our forehead (Abu Dawud, Hadith No. 730).
- For both men and women, while in *Sujood*, the forearms should be up from the ground and away from the body. “None of you should rest arms on the ground the way a dog rests them” (meaning, completely flat) (Sahih Bukhari, Hadith No. 822; Sahih Muslim, Hadith No. 1102).
- There should be time-gap between the two *Sujood* (Sahih Bukhari, Hadith No. 6251; Sahih Muslim, Hadith No. 886).
- While sitting between the two *Sujood*, we can place our hands either on our thighs or knees (Sahih Muslim, Hadith No. 1308; Abu Dawud, Hadith No. 726).
- After the second *Sujood* in the first and third *Rakah*, we should sit for a while before getting up for the second and fourth *Rakah* (Sahih Bukhari, Hadith No. 6251; Sahih Muslim, Hadith No. 886).



- While getting up for any *Rakah*, we should place our hands on the floor and with its support get up (Sahih Bukhari, Hadith No. 824).

Tashahhud

- While sitting for the *Tashahhud*, forefinger should be raised throughout (Sahih Muslim, Hadith No. 1307; Sunan Nasai, Hadith No. 1269).

- In the last *Rakah*, after second *Sujood*, *Tawarruk* has to be observed, that is, sit



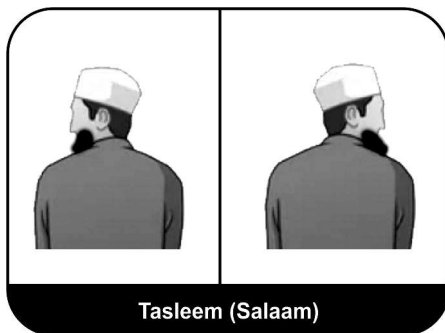
with our body resting on our left thigh, our left leg under our right leg/shin, while keeping our right foot upright (Sahih Bukhari, Hadith No. 828; Abu Dawud, Hadith No. 730)

Tasleem (Salaam on Both Sides)

- The *Salaah* is concluded by *tasleem* (saying *salaam*) on both shoulders (Sahih

Bukhari, Hadith No. 838; Sahih Muslim, Hadith No. 1315).

- After *tasleem*, we should say *takbir* with loud voice (Sahih Bukhari, Hadith No. 842; Sahih Muslim, Hadith No. 1316)



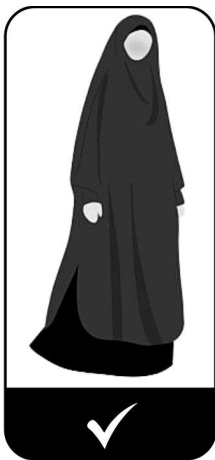
Note: It is also contextual to note that the Salaah of a person who offers it behind the row alone in a congregational prayer (Jamaah) is not valid according to the hadith mentioned in Ibn Majah, Hadith No. 1003 and 1004.

HIJAB, IN NUTSHELL

All the scholars are unanimous in the light of Quran and Ahadith that the dress code for Muslims (male/female) should meet the following six criteria :

1. The dress should cover from the navel to knees (minimum) for males. For female the whole body should be covered except the face and wrist. Some scholars say that the face and the wrist should also be covered because they come under the “*awrah*” of women.
2. It should not be so tight as to reveal the figure.
3. It should not be transparent.
4. The male should not wear the dress of the female and vice versa.
5. It should not identify with other religion (s), i.e., a cross or an ‘om’ should not be a part of a Muslim’s dressing.

6. It should not be so glamorous that it attracts the opposite sex.



Remember us in your prayers