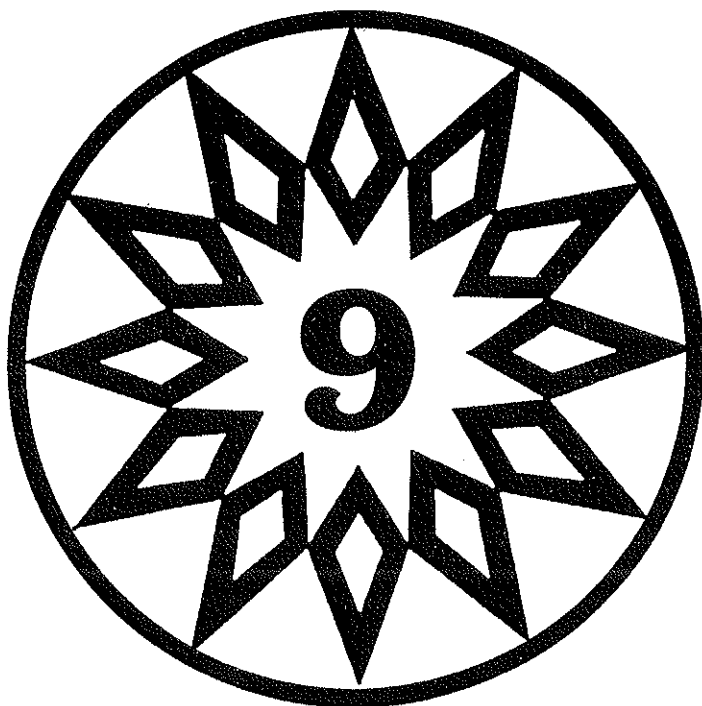


تسهیل الاحادیث

# Tas-heelul Ahadeeth

**AHADEETH MADE EASY**





## **ACKNOWLEDGEMENT**

The syllabus committee expresses its heartfelt gratitude to all those who have assisted in any way to make this book possible.

We are indebted to all the Deeni institutions and organizations as we have consulted all books currently available when drawing up these.

If there are any errors or suggestions please write to:

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We make dua that Allah Ta'ala reward all those who have made this possible.

**JAZAKUMULLAH**

**SHABAAN 1419**

Draft edition



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## About this kitaab

### **TASHEELUL-HADEETH = 9**

The Ahaadeeth chosen in this kitaab uphold the views and rulings expounded by the Hanafi Mazhab, with regards to Tahaarat; Salaat; Saum (fasting) and Zakaat. For the benefit of the followers of the Shafi'ee Mazhab, the ruling and practice of their Mazhab have also been included, substantiated by Ahaadeeth as well.

In this kitaab, only the rulings of the Hanafi and Shafi'ee Mazhab have been recorded as this syllabus is used mainly in those madrasahs and schools where the majority of the pupils follow either the Hanafi or Shafi'ee Mazhab.

The aim and purpose of presenting these Ahaadeeth is to highlight the fact that the rulings of these mazaahib are based on the traditions and practices of Rasoolullah (sallallahu alayhi wa sallam) and the Sahabah (radhiyallahu anhum) and are not based on the mere views of the Imaams.

## TAQLEED

### OBEDIENCE TO ALLAH TA'ALA

The Islamic view of man's relation towards Allah Ta'ala is that man is obliged and required to pledge total and complete obedience to Allah only, who is the Sole Authority in charge of the affairs of the universe and thus He is alone worthy of obedience.

However, since Allah does not in the normal course of events, communicate directly with all of His bondsmen, man would have remained ignorant regarding the manner of obedience required of him towards his Creator. This was overcome by the ordaining of Messengers from amongst mankind, personalities who have been chosen for direct communion with the Creator, Almighty Allah, and then entrusted with the sacred duty of conveying divine revelation unto mankind, thereby providing for them a complete code of conduct or a set of regulations whereby obedience to Almighty Allah is made known to man.

**Proper following with respect to the Ambiya (Alayhimus Salaam).**

Since the Messengers of Allah Ta'ala, the Ambiya (Alayhimus Salaam) being His vicegerents on earth and communicating His message to mankind, not only in word but by way of practical example as well, were fulfilling a vital role in the guidance of mankind, thus Allah Ta'ala ordained that they should be obeyed and followed. Together with, obedience to Allah Ta'ala, man is required to obey and follow the Prophets (Alayhimus Salaam) as well. In fact, obedience to the Ambiyaa (Alayhimus Salaam) is equated to showing obedience to Almighty Allah himself. Allah mentions in the Qur'aan:

***He who obeys the messenger [Rasoolullah sallallahu alayhi wa  
sallam] has indeed obeyed Allah.<sup>1</sup>***

Obedience to the Ambiyaa (Alayhimus Salaam) is like the obedience to Allah Ta'ala because the Ambiyaa (Alayhimus Salaam) are a medium between man and Almighty Allah.

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<sup>1</sup> (Surah Nisaa Aayat 80)

## **Qur'aan and Hadeeth:**

The Qur'aan is that divine book which Allah has revealed for the guidance of mankind. It is the core of the final set of laws and contains only the primary and basic laws for true guidance and salvation. In it there are some clear-cut and explicit verses which can be understood by even the average Muslim quite easily.

### **Examples:**

*And murder not your off-spring for fear of poverty.<sup>1</sup>*

*And remember Allah in abundance.<sup>2</sup>*

However, there is a second category of verses which are ambiguous, indeterminate in meaning or can have more than one possible meaning. Now, granting preference of one meaning over the other and explaining the purport of these types of verses is most definitely not the work of a layman. This is the work of the honourable scholars of Islam who have spent their entire lives in acquiring the knowledge of the Qur'aan and Hadeeth.

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<sup>1</sup> Surah Al-Isra' - Aayat 33

<sup>2</sup> Surah Al-Ahzab - Aayat 41

### Example:

Sometimes a single word in the Qur'aan may have more than one possible meaning: Almighty Allah says regarding the "iddah"<sup>1</sup> of divorced women:

والمطلقات يتربصن بأنفسهن ثلاثة قروء

*"Women who are divorced shall wait, keeping themselves apart,  
for three Quroo." <sup>2</sup>*

**Quroo'** is an Arabic word which could be translated as either haidh (menstrual period) or tuhr (non-menstrual period.) Thus Imaam Abu Hanifa (rahmatullahi alayh) chose the former (menstrual period) and therefore states that the divorced woman's iddah terminates with the expiry of the third menstrual period after divorce. On the contrary, Imaam Shafi'ee (rahmatullahi alayh) opted for the latter (non-menstrual period) and thus says that her iddah terminates after the third non-menstrual period after divorce.

The same applies to the Ahaadeeth (plural of Hadeeth) of Rasoolullah (sallallahu alayhi wa sallam). Some narrations and traditions are such

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<sup>1</sup> Iddah is the waiting period of a woman whose husband had died or who has been divorced.

<sup>2</sup> Surah Baqarah - Aayat 228

which are clear and explicit while others are such which are ambiguous or sometimes an apparent contradiction is noticed amongst the Ahaadeeth. (This is only an apparent contradiction, not a contradiction in reality.) Here also it will be the duty of the scholars of Islam who possess thorough and sound knowledge of Islam that will explain the actual meaning and purport of the Ahaadeeth.

### **Example of an apparent contradiction in the Ahaadeeth.**

Wail bin Hujr (radhiyallahu anhu) reports that he heard Rasoolullah (sallallahu alayhi wa sallam) reading: **غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ**

Then he said, “Aameen” and raised his voice.<sup>1</sup>

Wail bin Hujr (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) read: **غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ**.

Then he said, “Aameen” and lowered his voice (i.e. he said Aameen softly).<sup>1</sup>

Imaam Abu Hanifa’s (rahmatullahi alayh) view is that Aameen should be said softly whereas Imaam Shafi’ee (rahmatullahi alayh) states that it should be said loudly.

---

<sup>1</sup> Tirmidhi

However, it is important to note that these scholars (i.e. Imaam Abu Hanifa and Imaam Shafi'ee (rahmatullahi alayh) etc) did not give preference to a particular narration or view on mere impulse. Their rulings and decisions were always corroborated by sound Islamic proofs from Quraan, Hadeeth, Ijma<sup>2</sup> and Qiyaas<sup>3</sup>.

### **The Sahabah (radhiyallahu anhum)**

The Sahabah (radhiyallahu anhum) are that group of illustrious people who were the students of Rasoolullah (sallallahu alayhi wa sallam). They learnt the Qur'aan directly from him and heard the blessed Ahaadeeth from him. The Sahabah (radhiyallahu anhum) had earned the pleasure of Allah as stated in the Qur'aan, yet they also had differences of opinion in subsidiary matters (furuaat) among themselves. Sometimes they differed with each other in such matters even during the lifetime of Rasoolullah (sallallahu alayhi wa sallam). However, in such cases they always turned to Rasoolullah (sallallahu alayhi wa sallam) for guidance. After the demise of Rasoolullah (sallallahu alayhi wa sallam), the Sahabah (radhiyallahu anhum) also differed among themselves in some masaa'il (laws of Islam).

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<sup>1</sup> Ibid

<sup>2</sup> Ijma': consensus of all the scholars on a particular issue

<sup>3</sup> Qiyaas: Analogical reasoning. The Quraan and Hadeeth have also included Ijma' and Qiyaas as a source of Shariat.

### **Example**

The four Khulafa [Abu Bakr; Umar; Uthman and Ali (radhiyallahu anhum)] were of the opinion that the musallee (person performing salaah) must read Bismillah softly while Ibn Umar (radhiyallahu anhu) and Ibn Abbass (radhiyallahu anhu) were of the view that it should be read loudly. (Tirmidhi)

### **Logical Approach**

The most logical and common-sense approach in understanding the ambiguous verses of the Qur'aan and those Ahaadeeth which are in apparent contradiction or ambiguous would be to consult the learned scholars and to place trust and reliance on their expert and qualified opinions based on their in-depth knowledge of the Qur'aan and Hadeeth, rather than exercising one's own opinions in interpreting the Qur'aan and Hadeeth. This is what is known as **Taqleed**.

This logical and common-sense approach of relying on the expert's opinion is practised daily in virtually every aspect of life. A visit to the doctor is one such example. No sensible person, insufficiently qualified in the science of medicine, ever ventures his opinion against that of a qualified doctor. The same would apply to law, architecture, commerce and indeed any other facet of life. Thus, as



reliability is placed on the experts in these aspects and facets of life why not in understanding Islam and the laws of Shariah upon which true success depends!

### **Taqleed:**

The literal meaning of Taqleed is “to follow” and the Shar’i definition of Taqleed is to surrender and accept the opinion and finding of the experts by virtue of their qualifications and credentials, without personally going into the intricacies and complexities of the matter because of insufficient knowledge and expertise in that matter. This is done in all other aspects of life without regarding it as incorrect. Similarly, in the matter of the correct interpretation and understanding of the Qur’aan and Hadeeth, Islam has deemed it appropriate to accord religious status to Taqleed.

### **Taqleed in Islam**

Taqleed commenced from the time of the Sahabah (radhiyallahu anhum). Among the Sahabah there were those who, from the time of Rasoolullah (sallallahu alayhi wa sallam) were renowned for their in-depth Islamic knowledge like Abdullah bin Mas’ood, Muaaz bin Jabal (radhiyallahu anhum) etc. After the demise of Rasoolullah (sallallahu alayhi wa sallam), the Sahabah spread out to different countries and cities outside the Arabian Peninsula. There, the senior Sahabah

became the so-called Imaams of those countries and towns. The Muslims in general used to follow and accept their views. In other words, they made “Taqlaad” of those Sahabah (radhiyallahu anhum). The Sahabah that were regarded as the Imaams were:

|  |   |          |
|--|---|----------|
| Abdullah bin Abbas (radhiyallahu anhu)   | - | Makkah   |
| Zaid bin Thabit (radhiyallahu anhu)      | - | Madeenah |
| Abdullah bin Mas’ood (radhiyallahu anhu) | - | Kufa     |
| Muaath bin Jabal (radhiyallahu anhu)     | - | Yemen    |
| Anas bin Malik (radhiyallahu anhu)       | - | Basra    |

Umar (radhiyallahu anhu) sent Abdullah bin Mas’ood (radhiyallahu anhu) to Kufa and wrote a letter to the people of Kufa:

“I am sending to you Ammaar bin Yaasir as Amir (Governor) and Abdullah bin Mas’ood (radhiyallahu anhu) as a teacher and minister. They are prominent Sahabah who took part in the battle of Badr. Follow them and listen to them.”

This procedure carried on during the era of the Tabieen [those who saw the Sahaba (radhiyallahu anhum)] as well. The learned amongst them were followed by the general public. The famous amongst the Tabieen who were regarded as Imaams were:

|                   |   |          |
|-------------------|---|----------|
| Nafi              | - | Madeenah |
| Ataa              | - | Makkah   |
| Yahya bin Katheer | - | Yamamah  |
| Mak'hool          | - | Syria    |
| Hasan Basri       | - | Basra    |
| Ibrahim Nakh'ee   | - | Kufa     |

Thus, in every major town one Imaam's rulings were followed. That is why Imaam Ghazali (rahmatullahi alayh) states that Taqleed is the Ijma (consensus) of all the Sahabah (radhiyallahu anhum) because during their era also, the learned amongst them used to pass a ruling and the rest used to follow. This procedure continued whereby every major town or city had its own Imaam until the era of the four famous Imaams. [Abu Hanifa, Malik, Shafi'ee, Ahmed and (rahmatullahi alayhim)].

### **The Four Imaams:**

As mentioned before, that initially there were many Imaams and Mazaahib<sup>1</sup>. However, besides the four famous Mazaahib (Hanafi, Maaliki, Shafi'ee and Hambali), which are prevalent till today, all the others ceased to exist after the demise of their Imaams or shortly

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<sup>1</sup> Plural of Mazhab = school of thought

thereafter. This may be attributed to a few reasons, some of which are:

- a. The Imaams of the four Madhaaib were more famous and acceptable among the people than the other Imaams.
- b. Their students numbered much more in comparison to the students of the other Imaams.
- c. Many followers of the other Imaams turned to these four madhaaib after the demise of their Imaams.
- d. A greater effort was made to record their rulings, verdicts and principles etc. On the contrary, not much is known or recorded of the other mazaahib to follow them.
- e. Besides the other mazaahib, these four prevalent mazaahib are such that they have individually recorded every facet of a Muslim's life. This fact is not known in other mazaahib.
- f. Taking the future into consideration such 'Usool' (principles) have been formulated by the scholars of these four mazaahib in the light of the Qur'aan and Hadeeth by which Islamic rulings could be determined and extracted based on those principles, for such issues which have not been mentioned in the Qur'aan or Hadeeth.

**g. Imaam Abu Hanifa (rahmatullahi alayh)**

Imaam Abu Hanifa (rahmatullahi alayh) whose actual name is Nu'maan bin Thabit was born in 80 A.H. It is reported that Sayyidina Ali (radhiyallahu anhu) made dua for his father and his progeny. He was born in the famous city of Kufa in Iraq.

Imaam Sha'bee (rahmatullahi alayh), a great scholar at the time, aroused the interest in Imaam Abu Hanifa of acquiring knowledge by telling him:

*"I see signs of intelligence in you. You ought to sit in the company of the learned."*

This spurred his quest for knowledge. Thus at the age of twenty two he began his travels in the pursuit of knowledge and travelled to Makkah, Madeenah and Basra etc. He studied under a galaxy of learned and expert teachers. There is probably no Scholar of Hadeeth in Kufa whose lessons Imaam Abu Hanifa (rahmatullahi alayh) did not attend.

Imaam Abu Hanifa (rahmatullahi alayh) was the first person to have codified and categorized Islamic fiqh (jurisprudence). It is for this very reason that Imaam Shafi'ee (rahmatullahi alayh) used to say: "People are indebted to Abu Hanifa (rahmatullahi alayh) in fiqh."

Among the sterling qualities found in Imaam Abu Hanifa (rahmatullahi alayh) was his high degree of tolerance and patience, independent thought, quick-wittedness, generosity and piety. For forty years he read Esha and Fajr with the same wudhu.

The Hanafi Mazhab is not solely based on the views and opinions of Imaam Abu Hanifa (rahmatullāhī alayh). In fact it is a school of thought formulated by Imaam Abu Hanifa (rahmatullahi alayh) and more than forty of his dedicated students, who themselves were experts of the various branches of Islamic sciences.

Imaam Abu Hanifa (rahmatullahi alayh) refused to accept the post of becoming the judge. Thus he was imprisoned and flogged a hundred and ten lashes. Thereafter he was poisoned and finally passed away while in sajdah in Rajab 150 A.H. Almost 50 000 people attended his janazah.

### **Imaam Malik (rahmatullahi alayh)**

Imaam Malik (rahmatullahi alayh) was born in 93 A.H. in Madeenah in a pious family renowned for their knowledge. He memorised the Qur'aan early in his childhood and then began to study and memorise Hadeeth. He began teaching Hadeeth at the tender age of seventeen. He compiled a book on Hadeeth called "Mu'atta" which was one of

the first books of Hadeeth on the pattern of fiqh (jurisprudence). It took him eleven years to compile it. Amongst his illustrious students are Imaam Shafi'ee, Imaam Muhammad and Abdullah bin Mubarak (rahmatullahi alayhim).

Imaam Malik (rahmatullahi alayh) was famous for his piety and staunch obedience of the Sunnah. On one occasion he was conducting lessons on Hadeeth when suddenly his face changed colour a number of times. This was noticed by the students who wished to know the reason. The Imaam replied that he was bitten thirteen times by a scorpion but due to respect for Hadeeth, did not move or stop the lesson. His extent of love and respect was such that he never rode an animal in Madeenah saying: "I feel ashamed to ride an animal on the soil where Rasoolullah (sallallahu alayhi wa sallam) placed his feet."

Imaam Malik (rahmatullahi alayh) passed away at the age of eighty six in Rabiul Awwal 179 A.H. in the blessed city of Madeenah and is buried in the famous cemetery of Baqee, as was his lifelong desire.

## **Imaam Shafi'ee (rahmatullahi alayh)**

Imaam Shafi'ee (rahmatullahi alayh) whose actual name is Muhammed bin Idris As-Shafi'ee (rahmatullahi alayh) was born in 150 A.H. (the same year Imaam Abu Hanifa passed away) in a place called Asqalaan near Baitul Maqdis in Palestine.

Imaam Shafi'ee, like the other Imaams began his quest for knowledge in his childhood. At the age of nine he completed hifz (memorizing the Qur'aan). At the age of thirteen he gained expertise in Arabic grammar, syntax, literature and poetry. From his childhood he began seeking knowledge of Hadeeth and Fiqh (jurisprudence) from the scholars of Makkah. At the age of fourteen he was granted the permission to issue fatawa.<sup>1</sup> It was around this time that he travelled to Imaam Malik (rahmatullahi alayh) in Madeenah and studied the "Mu'atta" under him and memorized it in eight months. He later on migrated to Egypt. According to some scholars, Imaam Shafi'ee (rahmatullahi alayh) was the first person to write a book on Usoolul-fiqh (principles of Islamic jurisprudence).

Imaam Shafi'ee (rahmatullahi alayh) was famous for his generosity and simplicity. It is reported that in Ramadhaan he used to recite the Qur'aan sixty times in nafl salaah.

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<sup>1</sup> Fatawa - Islamic verdict or decree



Imaam Shafi'ee (rahmatullahi alayh) passed away in 204 A.H. in Egypt on a Friday and was buried at the time of Asr salaah.

### **Imaam Ahmed bin Hambal (rahmatullahi alayh)**

Imaam Ahmed bin Hambal (rahmatullahi alayh) was born in Rabiul Awwal 164 A.H. in Baghdad. He was of pure Arab origin, of the Shaibaan clan which is from the noble lineage of Rasoolullah (sallallahu alayhi wa sallam). He received his early education in Baghdad. He began memorizing the Qur'aan at a very early age. At the age of sixteen he began his studies of Hadeeth. He memorized almost a million Ahaadeeth. Amongst his famous and outstanding students were Imaam Bukhari, Imaam Muslim and Imaam Abu Dawood (rahmatullahi alayhim).

Imaam Ahmed was a strict adherent to the Sunnah. His life was a reflection of sincerity, piety and simplicity. He always wore white clothing, a turban and a beard. Imaam Ahmed (rahmatullahi alayh) used to perform three hundred rakaats nafl salaah daily.

Imaam Ahmed passed away on the 16<sup>th</sup> Rabiul Awwal 241 A.H. on Friday. Approximately 800 000 people attended his janaza.

| NAME             | BORN   | PASSED<br>AWAY | AGE | BURIED<br>IN |
|------------------|--------|----------------|-----|--------------|
| Imaam Abu Hanifa | 80 AH  | 150AH          | 70  | Iraq         |
| Imaam Malik      | 95 AH  | 179 AH         | 84  | Madeenah     |
| Imaam Shafi'ee   | 150 AH | 204 AH         | 54  | Egypt        |
| Imaam Ahmed      | 164 AH | 241 AH         | 77  | Baghdad      |

### **Only one Mazhab should be followed**

The scholars of Islam have emphatically stated that one should adhere to and follow any one of these four mazaahib. One should not switch from mazhab to mazhab nor accept some views of one mazhab and other views of another mazhab according to one's own whims and fancies. This will lead to following of one's desires and passions, as one will always be on the look-out for the mazhab which offer an easier solution. Almighty Allah has commanded us not to follow our passions and desires. Says Almighty Allah in the Qur'aan:

و لا تتبع الهوى فيضلك عن سبيل الله

*“And do not follow your desires, for it will mislead you from the path of Allah”.<sup>1</sup>*

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<sup>1</sup> Surah Sad Aayat 26

## WORKSHEET

1. What is the medium between Allah Ta'ala and His servants?

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2. What are the two types of quraanic aayats with regards to the meaning of the Noble Quraan?

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3. Give an example of words in the Noble Quraan which have more than one meaning.

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4. Provide an example of a hadeeth of Rasoolullah (sallallahu alayhi wa sallam) which apparently has a contradiction.

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5. What is meant by “logical approach”?

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6. What is the literal meaning of “taqleed”?

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7. What is the Shar’ee definition of taqleed?

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8. Did the Sahaba (radhiyallahu anhum) practise taqleed? If your answer is yes, provide the names of those Sahaba who were regarded as Imaams.

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9. During the time of the Tabi’een, did taqleed take place and if it did, list those who were regarded as Imaams and the towns in which they lived.

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10. State what Imam Ghazali said with regards to taqleed.

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11. Were there more than four Imams and mazhabs during the period of the Tabi'een? \_\_\_\_\_

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12. Explain why only four Imams and four mashabs remained?

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13. Complete the following table.

| NAME        | BORN   | PASSED<br>AWAY | AGE | BURIED<br>IN |
|-------------|--------|----------------|-----|--------------|
| Imaam       |        |                |     | Iraq         |
| Imaam       | 95 AH  |                |     |              |
| Imaam       |        | 204 AH         |     |              |
| Imaam Ahmed | 164 AH |                |     |              |

15. Write a few lines on Imam Shafi'ee (rahmatullahi alayh).

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16. Write a few lines on Imam Abu Hanafi (rahmatullahi alayh).

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17. Why should one who does not have knowledge of the entire quraan and all the hadeeth follow only one mazhab?

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## HADEETH 1

### FACING THE QIBLA IN THE TOILET

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ (رَضِيَ اللَّهُ عَنْهُ) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ) قَالَ: إِذَا أَتَيْتُمُ الْعَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا وَلَكِنْ  
شَرْقُوهَا أَوْ غَرْبُوهَا قَالَ أَبُو أَيُّوبَ فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَاحِضَ بُنِيَتْ قِبَلَ  
الْقِبْلَةِ فَتَنَحَّرَفُ وَتَسْتَغْفِرُ اللَّهَ عَزَّ وَجَلَّ رواه البخارى

Sayyidina Abu Ayub Ansaari (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) has said: "When you go to the toilet, do not face the qibla nor face your back towards it but face eastwards or westwards." Abu Ayub (radhiyallahu anhu) says: "When we came to Syria we found that the toilets were built facing the qibla. Thus we use to turn away (from the direction of the qibla) and we use to repent to Allah Ta'ala."

## LESSON

1. When relieving oneself one should not face the qiblah nor should one's back face the qibla, no matter where one is relieving oneself.
2. The meaning of Rasoolullah (sallallahu alayhi wa sallam's) words "Face eastwards or westwards" refers to Madeenah Munawwarah. There the qibla was in a southerly direction. Thus to face south will be facing qibla and north will be facing one's back towards qibla. Thus in that context (of Madeenah) Rasoolullah (sallallahu alayhi wa sallam) mentioned "face eastwards or westwards".
3. Although the toilets in Syria were built facing Qibla, Abu Ayub Ansaari (radhiyallahu anhu) still made an effort to follow the instruction of Rasoolullah (sallallahu alayhi wa sallam) by turning away from the qibla slightly. Thereafter he used to repent to Allah Ta'ala.



4. Every Muslim should respect the direction of the Qibla because it is the direction of the Baitullah which is the house of Allah Ta'ala. Thus a person should not relieve himself facing qibla, nor face the qibla in a state of nakedness (in the bathroom) nor should one stretch one's legs towards the qibla. Similarly one should avoid spitting in the direction of the qibla.
  
5. According to the Shafi'ee school of thought it is permissible to face the qibla or face one's back in the direction of the qibla if one is in a concealed place like a toilet. However in an open field this is not permissible. This view is substantiated by a Hadeeth reported by Sayyiditina Ayesha (radhiyallahu anha) wherein she says that there were a few people who disliked facing the qibla (while relieving themselves). Rasoolullah (sallallahu alayhi wa sallam) said: "Are they doing that (i.e. dislike facing the qibla in the toilet). Turn my toilet towards the qibla. (This was done to show those people that it is permissible. If it was not, Rasoolullah (sallallahu alayhi wa sallam) would not have done it). (Ibn Majah).

## WORKSHEET

1. What did Rasoolullah (sallallahu alayhi wa sallam) teach Muslims regarding the direction they should face whilst in the toilet?

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2. What did the Sahabah (radhiyallahu anhum) do when they found the toilet facing qibla?

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3. Why should one not face the qibla in the toilet?

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4. What is the rule according to Imam Shafi'ee (rahmatullahi alayh) of facing the qibla whilst one is in the toilet?

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## HADEETH 2

### DUA BEFORE WUDHU

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) يَا أَبَا هُرَيْرَةَ إِذَا تَوَضَّأْتَ فَقُلْ بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ فَإِنَّ حَفَظَتَكَ لَا تَبْرَحُ تَكْتُبُ لَكَ الْحَسَنَاتِ حَتَّى تُحْدِثَ مِنْ ذَلِكَ الْوُضُوءِ رواه الطبراني

Abu Hurairah (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: “Oh Abu Hurairah, when you make wudhu you should read Bismillah Walhamdulillah as your “guardian angels” will continuously record blessings for you until your wudhu breaks.”

### LESSON

1. This dua should be read when commencing wudhu.
2. This Hadeeth clearly states the great virtue for reading Bismillah Walhamdulillah when making wudhu.
3. Reading this dua and fulfilling all the etiquettes of wudhu will create noor (light) in one's wudhu.
4. When reading this dua the angels who are appointed with the task of recording one's deeds will continuously record blessings for one.

## WORKSHEET

1. What dua are we taught to recite when commencing wudhu in this hadeeth?

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2. What is the virtue for commencing the wudhu with the dua mentioned in this hadeeth?

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### HADEETH 3

#### DUA WHILST MAKING WUDHU

عَنْ أَبِي مُوسَى قَالَ أَتَيْتُ رَسُولَ اللَّهِ (صلى الله عليه وسلم) وَهُوَ يَتَوَضَّأُ  
فَسَمِعْتُهُ وَهُوَ يَقُولُ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ  
لِي فِي رِزْقِي قَالَ قُلْتُ يَا رَسُولَ اللَّهِ (صلى الله عليه وسلم) لَقَدْ  
سَمِعْتُكَ تَدْعُو بِكَذَا وَكَذَا قَالَ وَهَلْ تَرَاهُنَّ تَرْكَنَ مِنْ شَيْءٍ

رواه النسائي

Sayyidina Abu Musa (radhiyallahu anhu) states: I came to Rasoolullah (sallallahu alayhi wa sallam) whilst he was making wudhu. I heard him read the following dua:

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

### Translation:

*O' Allah forgive me for my sins, make my house spacious for me and bless me in my sustenance.*

Then I said: O Messenger of Allah, indeed I have just heard you making such and such an supplication (referring to the above dua). Upon which Rasoolullah (sallallahu alayhi wa sallam) replied: "Do you think that these words (of the dua) have left out anything (i.e. this dua is all encompassing).

### LESSON

1. To read the following dua

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

is sunnah whilst making wudhu.

- 2 This is an all encompassing dua, as it contains supplication for the good of this world as well as the hereafter.
3. Firstly, dua is made for the forgiveness of sins. This will ensure a blissful life in the hereafter. Secondly, dua is made for a spacious house that Allah Ta'ala should grant such a house wherein a person is comfortable. He need not have to

go elsewhere in search of that and thirdly dua is made for blessings in sustenance. This is something that everyone is in search of. Thus there is great significance in the meaning.

4. Wudhu is a very significant form of ibaadat. When making wudhu a person should take special care in fulfilling all the faraaidh (obligatory), sunan and mustahabaat (desirable acts) of wudhu. The full reward and significance of wudhu depends upon the proper observance of all of these. If the sunan and mustahab acts are omitted the equivalent thawaab will be lost although the wudhu will be valid.
- 5 Rasoolullah (sallallahu alayhi wa sallam) will recognize his Ummatis (followers) on the day of judgment by those limbs that will shine due to them being washed whilst making wudhu. (Musnad Ahmed).

## WORKSHEET

1. What dua did Sayyidina Abu Musa (radhiyallahu anhu) hear Rasoolullah (sallallahu alayhi wa sallam) making while performing wudhu?

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2. Why is this dua an all encompassing one?

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3. What were the three things which Rasoolullah (sallallahu alayhi wa sallam) asked Allah Ta'ala in this dua?

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4. What special care should one take while making wudhu?

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5. How will Rasoolullah (sallallahu alayhi wa sallam) recognise his Ummatis on the Day of Judgement?

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DUA AFTER WUDHU

عَنْ عُمَرَ بْنِ الْخَطَّابِ (رضى الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ (صلى الله عليه وسلم): مَنْ تَوَضَّأَ فَاحْسَنَ الْوُضُوءِ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ فَتَحَتْ لَهُ ثَمَانِيَةَ أَبْوَابٍ مِنَ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ رواه الترمذی

Sayyidina Umar bin Khattab (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: “The person who performs wudhu and performs it excellently (with all its etiquettes) and then reads:

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

“I bear witness that there is no deity except Allah who is one and has no partner and I bear witness that surely Muhammad (sallallahu alayhi wa sallam) is the messenger of Allah. Oh Allah make me from amongst the repenters and from amongst the pure,” then all eight doors of jannat opens for him. He may enter from whichever door he desires.

## LESSON

1. The first lesson derived from this Hadeeth is to make wudhu properly fulfilling all the faraaidh, wajibaat, sunan and mustahabbaat acts.
2. Wudhu is also a form of ibaadat which should be done correctly. One should not perform wudhu haphazardly, speaking of worldly affairs and not being bothered of washing the limbs thoroughly.
3. Abu Hurairah (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: “When a believer makes wudhu and he washes his face all the (minor) sins that he committed by his eyes fall off with the water and when he washes his hands all those (minor) sins which were committed by the hand fall off with the water and when he

washes his feet all the (minor) sins that were committed by the feet fall off with the water until he completes his wudhu whilst being free from (minor) sins. (Sahih Muslim).

4. The second lesson we derive from this Hadeeth is the virtue of reading the dua after completion.

All eight doors of Jannat are opened for one. One may enter from any door.

One should make it a practice to make wudhu with consciousness of intention and also to read the relevant duas keeping in mind the virtues.

## WORKSHEET

1. The words “perform it (wudhu) excellently” means to:
  - a. perform wudhu before Jumu’ah salaah
  - b. perform wudhu in a clean place.
  - c. perform wudhu with all the Fardh, Sunnah and Waajib acts
  - d. None of the above.

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2. Write the benefits of washing the limbs thoroughly as narrated by Sayyidina Hurairah (radhiyallahu anhu).

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3. What was the dua read by Rasoolullah (sallallahu alayhi wa sallam) after completing wudhu and what are its benefits?

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## HADEETH 5

### MISWAAK

عَنْ أَبِي أُمَامَةَ (رضي الله عنه) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وسلم)  
قَالَ: تَسَوَّكُوا فَإِنَّ السَّوَّكَ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ مَا جَاءَنِي جِبْرِيلُ  
إِلَّا أَوْصَانِي بِالسَّوَّكِ حَتَّى لَقَدْ خَشِيتُ أَنْ يُفْرَضَ عَلَيَّ وَعَلَى أُمَّتِي وَلَوْ  
لَا أَحَافُ أَنْ أَشُقَّ عَلَى أُمَّتِي لَفَرَضْتُهُ عَلَيْهِمْ وَإِنِّي لَا سَتَاكَ حَتَّى خَشِيتُ  
أَنْ أَحْفِيَ مَقَادِمَ فَمِي رواه ابن ماجه

Abu Umaamah (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: "Use the miswaak as it is a cleansing agent for the mouth and a means of attaining Allah Ta'ala's pleasure. Jibraeel (alayhis salaam) strongly advised me regarding the miswaak whenever he came to me until I feared that it is going to become compulsory on me and my ummah (followers). If I did not fear that it would become difficult upon my ummah I would have indeed made miswaak compulsory on them. I brush my teeth with the miswaak to such an extent that I fear I am going to injure the front part of my mouth."

## LESSONS

1. Due to compassion on his ummat Rasoolullah (sallallahu alayhi wa sallam) did not make the use of miswaak obligatory on them as it is possible that some people may not be able to obtain a miswaak.
2. The use of the miswaak is an emphasised upon sunnah of Rasoolullah (sallallahu alayhi wa sallam). The scholars of Islam state that it is commendable to use the miswaak at all times, especially at the time of wudhu, recitation of Qur'aan, waking up from one's sleep and when there is a bad odour emanating from the mouth.
3. Sayyiditina Ayesha (radhiyallahu anha) reports that the first thing Rasoolullah (sallallahu alayhi wa sallam) did when he entered the house was to make miswaak. (Sahih Muslim).
4. The salaah that is performed after making miswaak is seventy times superior to the salaah performed without using the miswaak. (Musnad Ahmed).

5. The use of the miswaak entails great benefits:
  - a. It cleanses and sweetens the mouth and removes its odour.
  - b. It strengthens the gums and improves eyesight.
  - c. It serves as a purge against bile and phlegm.
  
6. According to the Shafi'ee school of thought it is makrooh (reprehensible) for a fasting person to cleanse his teeth with the miswaak after zawaal (zenith of the sun).

## WORKSHEET

1. Who strongly advised Rasoolullah (sallallahu alayhi wa sallam) regarding the use of the miswaak?

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2. What fear did Rasoolullah (sallallahu alayhi wa sallam) express with regards to the miswaak?

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3. Why did Rasoolullah (sallallahu alayhi wa sallam) say: "I fear that I am going to injure the front of my mouth?"

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4. When is it commendable to use the miswaak?

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5. List a few benefits of using the miswaak.

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## HADEETH 6

### KHILAAL OF THE BEARD

عَنْ عُثْمَانَ بْنِ عَفَّانَ (رضي الله عنه) أَنَّ النَّبِيَّ (صلى الله عليه وسلم)

كَانَ يُخَلِّلُ لِحْيَتَهُ رَوَاهُ التِّرْمِذِيُّ

Sayyidina Uthmaan (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) used to make khilaal (i.e. passing of wet fingers) of his beard.

### LESSONS

1. The first point derived from this Hadeeth is that Rasoolullah (sallallahu alayhi wa sallam) had a beard. The beard of Rasoolullah (sallallahu alayhi wa sallam) covered his chest from right to left. (Shamaail Tirmidhi).

2. It is the consensus of Ulema that it is waajib (necessary) to keep a beard of at least one fist length. Trimming it less than this is forbidden on the basis that is the nature and disposition blessed upon man by Allah Ta'ala. Similarly all the Ambiyaa (prophets) (Alayhimus Salaam) kept beards.
3. Rasoolullah (sallallahu alayhi wa sallam) emphatically commanded the keeping of the beard. Rasoolullah (sallallahu alayhi wa sallam) is reported to have said: "Oppose the mushrikeen (idolators), lengthen the beard and shorten the mustache". (Bukhari).
4. It is sunnah to make khilaal (i.e. passing of wet fingers) of the beard after washing the face in wudhu.
5. A person who does not grow his beard, but rather shaves or trims it less than a fist length will be deprived of the sunnah of making khilaal during wudhu.

## WORKSHEET

1. "Khilaal" of the beard is to:
  - a. thoroughly wash the beard with soap and water
  - b. pass the wet finger through the beard
  - c. comb the beard
  - d. lengthen the beard
  - e. none of the above

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2. Describe the beard of Rasoolullah (sallallahu alayhi wa sallam).

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3. What is the ruling of keeping the beard?

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4. When will one be deprived of the sunnah of making khilaal of the beard?

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**MASAH ON THE KHUFF**

عَنْ عَلِيٍّ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: جَعَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ وَ يَوْمًا وَلَيْلَةً لِلْمُقِيمِ. رواه مسلم

Sayyidina Ali (radhiyallahu anhu) states that Rasoolullah (sallallahu alayhi wa sallam) has stipulated that a person who is a sharee traveller may wear a khuff (leather socks) for three days and three nights and a muqem (a person who is not on a journey but at home) may wear a khuff for one day and night

**LESSONS**

1. Amongst the faraaidh of wudhu is to wash both feet including the ankles. However, if a person wears a khuff, then instead of washing the feet during wudhu, to make masah (i.e. passing a moist hand over the upper surface of the khuffain) is permissible.

2. Masah is only permissible on such a khuff which fulfills the necessary sharee requirements.

**The requirements of a khuff are:**

- a. The sock must be strong enough to enable walking in them on roads for three miles (4.8 km) without the sock breaking or tearing.
  - b. The socks, if not tied on the foreleg must not slip down.
  - c. Water must not be able to seep through.
  - d. The sock must not be transparent. If any of the four conditions is lacking, masah on such socks will not be permissible.
3. Thus to make masah on nylon or cotton socks is not permissible.
  4. The duration of validity of the masah is twenty four hours for a muqem (one who is not a traveller) and seventy two hours for a sharee musaafir (traveller). This period of 24 hours or 72 hours will be calculated from the time the wudhu breaks and not from the time khuff was put on. For example a muqem makes wudhu at 6 p.m. and after

completing his wudhu he wears the khuff. At 8 p.m. his wudhu breaks. 24 hours will be calculated from 8 p.m. and not from 6 p.m.

5. A sharee musaafir is one who undertakes a journey of 77 km or more.
6. Rasoolullah (sallallahu alayhi wa sallam) also wore the khuff at times. Sayyidina Amr bin Umayya Damri (radhiyallahu anhu) reports: I saw Rasoolullah (sallallahu alayhi wa sallam) making masah on his khuff and turban (i.e. after making masah of a quarter of the head the hand was passed over the turban). (Bukhari)

## WORKSHEET

1. What is the duration mentioned in the hadeeth of masah on the khuff for a muqem and a traveller?

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2. What are the requirements of a khuff?

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3. What is the ruling of making masah on nylon and cotton socks?

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4. What is masah?

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## HADEETH 8

### AZAAN

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ (صلى الله عليه و سلم) أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْأَنْصَارِيَّ جَاءَ إِلَى النَّبِيِّ (صلى الله عليه و سلم) فَقَالَ: يَا رَسُولَ اللَّهِ (صلى الله عليه و سلم) رَأَيْتُ فِي الْمَنَامِ كَانَ رَجُلًا قَامَ عَلَيْهِ بُرْدَانِ أَخْضَرَانِ عَلَى جُذْمَةٍ حَائِطٍ فَاذَنَ مَثْنَى مَثْنَى وَ أَقَامَ مَثْنَى مَثْنَى (الحديث) رواه ابن ابى شيبه

Abdur Rahman bin Abi Laylah (rahmatullahi alayh) reports that the Companions of Muhammad (sallallahu alayhi wa sallam) narrated to us that Abdullah bin Zaid Al Ansaari (radhiyallahu anhu) came to Rasoolullah (sallallahu alayhi wa sallam) and said: "I saw in a dream a person clad in two green garments standing on a wall. He was calling out the azaan twice (i.e. the sentences of azaan were said twice) and also calling out the iqamat twice (i.e. the sentences of iqamat was also repeated twice)."



## LESSONS

### HISTORY OF AZAAN

1. At first in Madeenah, at the approach of the time of salaah, the Muslims used to gather for salaah without being summoned, (i.e. there was no formal announcement or call at the time.) Rasoolullah (sallallahu alayhi wa sallam) realised the need of establishing some type of an announcement or signal by which the people would become aware of the time of salaah. Thus Rasoolullah (sallallahu alayhi wa sallam) consulted with his illustrious companions regarding this. Many Sahabah (radhiyallahu anhum) gave their suggestions. Some suggested that a gong or bell be used to alert people of the time of salaah. Some others felt that a bugle be used. Others said that at the time of salaah a huge fire should be lit on a mountain or any other high place. However, Rasoolullah (sallallahu alayhi wa sallam) rejected all these suggestions saying that the use of the gong or bell will tantamount to imitating the Christians and the bugle is an imitation of the Jews. Similarly, lighting up a fire is the practice of the fire worshippers. Nevertheless, on that particular day no decision was made and the meeting ended. However, there was a Sahabi by the name of Abdullah bin Zaid (radhiyallahu anhu) who returned home giving deep

thought and consideration on how to solve this matter. Thus, Allah Ta'ala showed and taught him in a dream the azaan and iqamat (as mentioned in the above Hadeeth). He came to Rasoolullah (sallallahu alayhi wa sallam) the next day and narrated the dream to him upon which Rasoolullah (sallallahu alayhi wa sallam) said "Indeed this dream is a true dream". Thereafter Rasoolullah (sallallahu alayhi wa sallam) instructed Abdullah bin Zaid to teach the words of azaan to Bilaal (radhiyallahu anhu) saying that "the voice of Bilal (radhiyallahu anhu) is louder and far reaching than yours." When Sayyidina Umar (radhiyallahu anhu) heard the azaan he came to Rasoolullah (sallallahu alayhi wa sallam) saying "O messenger of Allah, by the oath of the being that has sent you with the truth! I have also seen the same dream as Abdullah bin Zaid (radhiyallahu anhu)." Rasoolullah (sallallahu alayhi wa sallam) was very glad to hear this. (Seeratul Mustapha).

2. Great virtue and status has been mentioned in the Hadeeth for the muazzin (the caller of azaan), Rasoolullah (sallallahu alayhi wa sallam) is reported to have said that all the creatures and other creations of Allah that hear the azaan make dua of forgiveness for the muazzin.

3. Thus a muazzin deserves great honour and respect.
4. Azaan is not a mere announcement. It is a complete invitation to Tawheed (oneness of Allah), Risaalat (prophethood of Nabi (sallallahu alayhi wa sallam) and Akhirah (hereafter).
5. Azaan is a Shi'aar (salient feature) of Islam.
6. According to Shafi'ee school of thought the azaan will be the same as with the Hanafi. However the iqamat will be different. In the beginning and end Allahu Akbar will be said twice, whereafter all the other parts of the Iqaamat will be said once besides **"Qadqamitis Salaah"** which will also be said twice. Thus the iqamat according to the Shafi'ee mazhab will have eleven sentences whereas according to the Hanafi mazhab it will have seventeen sentences. The Hadeeth that substantiates the Shafi'ee mazhab is a Hadeeth reported by Abdullah bin Umar (radhiyallahu anhum) who says: The azaan during the time of Rasoolullah (sallallahu alayhi wa sallam) was twice (i.e. the sentences of azaan were repeated twice) and the iqamat was once (i.e. the words of iqamat was said only once) besides **"Qadqamitis Salaah"** (which was said twice). (Abu Dawood)

## WORKSHEET

1. Which Sahabi narrated his dream to Rasoolullah (sallallahu alayhi wa sallam)?

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2. What were the suggestions given by the illustrious companions regarding the call to salaah?

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3. Name the other Sahabi who saw a similar dream of athaan.

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4. What are the virtues of giving of athaan?

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5. What is meant by Shaa'ir of Islam?

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6. What is the difference between the athaan and iqamat according to:

a. Imaam Abu Hanifa

b. Imaam Shafi'ee

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**“PERFORM SALAAAT AT THE AGE OF SEVEN”**

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ  
 اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مُرُّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ  
 وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

رواه ابو داود

Sayyidina Abdullah bin Amr (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: “Command your children to perform salaah at the age of seven and hit them (for not performing salaah) when they are ten years of age and separate their sleeping places.”

## LESSONS

1. Rasoolullah (sallallahu alayhi wa sallam) ordered the adults (parents, guardians) to command their children to perform salaah from the age of seven. At this time the child already understands what is right and what is wrong.

- 2 If a child from the age of seven gets into the habit of performing salaah then when he reaches the age of puberty he will already be in the habit of performing salaah. He will have no difficulty in performing it regularly.
- 3 Furthermore Rasoolullah (sallallahu alayhi wa sallam) gave permission for hitting children who are ten years old for not performing salaah. (By hitting is meant hitting for the sake of rectifying the child without injuring the child). The Ulema state that the child should be hit with the hand and not a stick or cane etc. By ten the child should already be in the habit of performing salaah.
4. The last point mentioned in the above Hadeeth is, separating the sleeping places of the children when they reach the age of ten. This implies that boys and girls should sleep in separate beds.
5. The reason is that soon the child would reach the age of adolescence. Islam promotes the principle of imbibing qualities, practices and priorities from the very beginning. A good root effort results in a beneficial tree in later life.

## WORKSHEET

1. What are the rules we learn from this hadeeth narrated by Sayyidina Abdullah bin Amr (radhiyallahu anhu) regarding the training of children?

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2. What is the wisdom of starting to perform salaah from the age of seven?

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3. What are the rules of punishing children for neglecting their salaah?

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4. How does this hadeeth teach us to root out evil?

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### STRAIGHTENING THE ROWS IN SALAAT

عَنْ أَبِي الْقَاسِمِ الْجَدَلِيِّ قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ أَقْبَلَ رَسُولُ  
 اللَّهِ (صلى الله عليه و سلم) عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ: أَقِيمُوا صُفُوفَكُمْ  
 ثَلَاثًا وَ اللَّهُ لَتَقِيمَنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ قَالَ فَرَأَيْتُ  
 الرَّجُلَ يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَ رُكْبَتَهُ بِرُكْبَةِ صَاحِبِهِ وَ كَعْبَهُ بِكَعْبِهِ

رواه ابو داود

Abul Qasim states that I heard Sayyidina Numan bin Basheer (radhiyallahu anhu) saying that Rasoolullah (sallallahu alayhi wa sallam) faced the people (congregation) and said thrice, “Straighten your rows, by the oath of Allah indeed straighten your rows otherwise Allah will create disunity in your hearts.” Numan bin Basheer (radhiyallahu anhu) further says, I saw a person clinging his shoulder, knee and ankles to the shoulder, knee and ankles of the person next to him.



## LESSONS

1. It was the practice of Rasoolullah (sallallahu alayhi wa sallam) to turn towards the people before commencing the salaah and to sometimes walk between the saffs (rows) ordering them to straighten their rows. Rasoolullah (sallallahu alayhi wa sallam) greatly emphasized on this as can be seen from the above Hadeeth.
2. The harm of not straightening the rows as mentioned in the above Hadeeth is that it causes disunity in the hearts of people.
3. Therefore, when performing salaah with jamaah one should ensure that the heels are in line and people stand shoulder to shoulder without leaving a gap in between. Rasoolullah (sallallahu alayhi wa sallam) is reported to have said. "Verily Allah and the angels send special blessings on those who join the saffs (rows)" [they close the gaps]. (Ibn Majah).
4. There are some who are of the opinion that when standing in the saff (row) not only should the shoulders touch but also the feet. They deduce this from the words of Numan bin Basheer (as mentioned in the above Hadeeth) that "I saw the

people attaching their shoulders, knees and ankles to the person next to them.” However, Hafiz bin Hajr Azqalani (radhiyallahu anhu) the famous Shafi’ee scholar of Hadeeth and commentator of Sahih Bukhari states:

“This implies an exaggeration in straightening of the rows and closing of the gaps.” (Faidhul Bari).

Allamah Anwar Shah Kashmiri (rahmatullahi alayh) states: “The meaning of this (i.e. the words of Numan bin Basheer) according to all four Imaams (Imaam Ahmed (rahmatullahi alayh), Shafi’ee (rahmatullahi alayh), Malik (rahmatullahi alayh) and Abu Hanifa (rahmatullahi alayh) is that no such gap should be left open between two people that a third person can fill.” (Ibid.).

Thus the apparent meaning of Numan bin Basheer’s (radhiyallahu anhu) statement is not meant as it is seemingly impossible to stand with composure with one’s knees and ankles touching the knees and ankles of the person next to him.

5. The scholars state that a person standing in salaah should create a gap of approximately four fingers between one's two feet. (Ibid).
6. The sequence that should be followed when forming the saffs (rows) is that the adult men should stand behind the Imaam and behind them the minors (i.e. those children who have not as yet reached the age of puberty). This is proven from a narration reported by Abu Malik Ash'ari (radhiyallahu anhu) who reports Rasoolullah (sallallahu alayhi wa sallam) led salaah. The men (adults) stood behind him and the minors stood behind the adults.... (Ibn Abi Shaibah).

## WORKSHEET

1. What do we learn from this hadeeth narrated by Sayyidina Numan bin Basheer (radhiyallahu anhu)? What did Rasoolullah (sallallahu alayhi wa sallam) do before starting salaah with Jamaat

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2. What are the harms of not straightening the rows?

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3. Why did a person cling his shoulder, knee and ankles to the person next to him? \_\_\_\_\_

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4. How does the four Imaams explain the words of Numan bin Basheer (radhiyallahu anhu)?

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5. How does Hafiz Ibn Hajar explain the clinging of the shoulder, knee and ankles to the person next to him? \_\_\_\_\_

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6. What gap should be left between the two feet in salaah? \_\_\_\_\_

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**TOPEE (HEADGEAR) IN SALAAT**

قَالَ الْحَسَنَ رَحِمَهُ اللَّهُ كَانَ الْقَوْمُ يَسْجُدُونَ عَلَى الْعِمَامَةِ وَالْقَلَنْسُوَةِ وَ

يَذَاهُ فِي كُمِّهِ رَوَاهُ عَبْدُ الرَّزَّاقِ كَذَا فِي الْبُخَارِيِّ

Sayyidina Hasan Basri (rahmatullahi alayh) states that the people (i.e. The Sahaba) used to make sajdah on their turbans and headgears and their hands used to be in their sleeves (due to extreme heat).

**LESSONS**

1. The above statement of Hasan Basri (rahmatullahi alayh) (which is also recorded in Sahih Bukhari) proves that the Sahabah (radhiyallahu anhum) used to wear turbans and headgear in salaah.
2. The wearing of headgear and a turban is a sunnah of Rasoolullah (sallallahu alayhi wa sallam) proven from authentic ahaadeeth.

3. Sayyidatina Ayesha (radhiyallahu anha) narrates that Rasoolullah (sallallahu alayhi wa sallam) used to wear a headgear (topee) which covered his ears while on a journey and while at home he would wear a thin (i.e. Syrian style) headgear (topee).<sup>1</sup>
4. Sayyidina Huraith (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) addressed the people while wearing a black turban (Sahih Muslim).
5. Thus the wearing of headgear (topee) and turban is a proven sunnah of Rasoolullah (sallallahu alayhi wa sallam). Similarly, the sahabah in emulating Rasoolullah (sallallahu alayhi wa sallam) also used to wear a headgear (topee) and turban. They also used to wear it in salaah as proven from the above statement of Hasan Basri (rahmatullahi alayh).

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<sup>1</sup> Abu Shaikh (rahmatullahi alayh) has narrated this Hadeeth. Iraqi (rahmatullahi alayh) has written that of the Ahaadeeth dealing with the headgear (topee), this Hadeeth is most authentic and reliable (Faidhul Bari).

## WORKSHEET

1. What is the lesson we learn from Sayyidina Hasan Basri's (rahmatullahi alayh) statement?

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2. What is the proof of wearing a turban and headgear (topee) in salaah?

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3. What type of headgear (topee) did Rasoolullah (sallallahu alayhi wa sallam) wear at home?

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4. While addressing the people what did Rasoolullah (sallallahu alayhi wa sallam) wear on his mubarak head?

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## HADEETH 12

### PLACING OF THE HANDS IN SALAAT

عَنْ أَبِي جُحَيْفَةَ أَنَّ عَلِيًّا (رَضِيَ اللَّهُ عَنْهُ) قَالَ: السُّنَّةُ وَضْعُ الْكَفِّ عَلَى

الْكَفِّ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ رَوَاهُ أَبُو دَاوُدَ

Sayyidina Abu Juhaifa (radhiyallahu anhu) reports that Sayyidina Ali (radhiyallahu anhu) said: the sunnah method is to place one palm upon the other beneath the navel.

### LESSONS

1. Sayyidina Ali (radhiyallahu anhu) states that the sunnah method is to place one hand upon the other below the navel.
2. The palm of the right hand should be placed on the back portion of the left hand clutching the wrist with the thumb and the small finger of the right hand and keeping the remaining three fingers straight on the left hand. This method is applicable to males only.



- 3 Females should place their right palm on the back of the left without clutching the wrist (like males) and place their hands on the chest.

4. **Hanafi mazhab:**

The hands will be kept below the navel.

**Hambali mazhab:**

The hands can be kept above or below the navel.

**Maaliki mazhab:**

The hands will not be fastened but kept on the sides.

**Shafi'ee mazhab:**

The hands will be kept above the navel below the chest. This is substantiated by a Hadeeth reported by Waail bin Hujr (radhiyallahu anhu) who says: I performed salaah with Rasoolullah (sallallahu alayhi wa sallam). He placed his right hand upon the left on the chest. (Ibn Khuzaima)

## WORKSHEET

1. Where should males place their hands during salaah?

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2. What is the method of placing the hands for the males in salaah according to the Hanafi's?

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3. List the method of placing and fastening of hands according to all four mazhabs and the proof of Imam Shafi'ee (rahmatullahi alayh) for placing the hands in the manner that the Shafi'ee's do.

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THANAA

عَنْ أَنَسِ بْنِ مَالِكٍ (رضى الله عنه) قَالَ: كَانَ رَسُولُ اللَّهِ (صلى الله عليه  
و سلم) إِذَا افْتَتَحَ الصَّلَاةَ قَالَ: سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ  
وَ تَعَالَى جَدُّكَ وَ لَا إِلَهَ غَيْرُكَ رواه الطبراني

Sayyidina Anas bin Malik (radhiyallahu anhu) reports that when  
Rasoolullah (sallallahu alayhi wa sallam) used to commence his salaah  
he used to recite.

سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ وَ تَعَالَى جَدُّكَ وَ لَا إِلَهَ غَيْرُكَ

**Translation:**

Your purity (I declare of all faults) O Allah and with Your praise, and  
blessed is Your name and exalted is Your majesty and there is no  
deity besides You.

## LESSONS

1. It is sunnah to read the above (which is called Thanaa) after commencing the Salaat, before reading Surah Fatiha.
2. This dua comprises of the following aspects:
  - a. Glorifying Allah because He is free from all defects.
  - b. Praising Allah as He possesses all perfection.
  - c. Affirming the blessedness of His Name and Being.
  - d. Acknowledging His Unity.
3. If a person is reading Salaat with Jamaat (congregation) then he will also read the thana if he begins his Salaat with the Imaam. If he joins the Imaam after the Imaam has commenced Surah Fatiha or he joins at any other time thereafter then he will not read the thana but remain silent.
4. If a person misses one or more rakaats then too he will not read the thana on joining the imaam but rather he will read it when he stands up to perform the missed rakaats.

5. Besides the above thana, there are other duaas also which Rasoolullah (sallallahu alayhi wa sallam) used to read when commencing his salaah. One such duaah which is preferred according to the Shafi'ee school of thought is:

أَنَا وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا  
مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

**Translation:**

I have turned my face towards He who created the heavens and the earth worshipping none but Allah alone and I am not of those who associate partners (to Allah). Verily my salaah (prayers), my sacrifice, my living, and my dying are for Allah the Sustainer of the universes. He has no partner and of this I have been commanded and I am from amongst those who submit themselves to Allah Ta'ala. (Sahih Muslim).

## WORKSHEET

1. What was the dua with which Rasoolullah (sallallahu alayhi wa sallam) commenced his salaah as narrated by Sayyidina Anas bin Malik (radhiyallahu anhu)?

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2. What is the status of this dua which Rasoolullah (sallallahu alayhi wa sallam) read according to Imam Abu Hanifa (RA)?

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3. What does the dua mentioned in the hadeeth comprise of?

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4. When will a masbook read thana? \_\_\_\_\_

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5. What is the rule for a muqtadi with regards to the reciting of thana? \_\_\_\_\_

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6. Which dua is preferred by Imam Shafi'ee (rahmatullahi alayhi) when commencing salaah? \_\_\_\_\_

## HADEETH 14

### BISMILLAH IN SALAAH

عَنْ أَنَسٍ (رَضِيَ اللَّهُ عَنْهُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) كَانَ يُسِرُّ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي الصَّلَاةِ وَأَبُو بَكْرٍ وَعُمَرُ (رَضِيَ اللَّهُ عَنْهُمَا) رَوَاهُ ابْنُ خُزَيْمَةَ

Sayyidina Anas (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam), Abu Bakr (radhiyallahu anhu) and Umar (radhiyallahu anhu) used to read Bismillah softly in salaah.

### LESSONS

1. It is sunnah to read Bismillah in salaah before commencing Surah Fatiha and also before commencing with a surah after reading Surah Fatiha.

2. However اعوذ بالله من الشيطان الرجيم will only be read in the first rakaat after thana and not in the remaining rakaats.
3. The above narration substantiates the Hanafi mazhab that Bismillah should be read softly.
4. Rasoolullah (sallallahu alayhi wa sallam) as well as all four khalifas-Abu Bakr (radhiyallahu anhu), Umar (radhiyallahu anhu), Uthmaan (radhiyallahu anhu) and Ali (radhiyallahu anhu) used to read Bismillah softly in salaah.
5. According to the Shafi'ee school of thought, Bismillah should be read loudly. This was the practice of Abdullah bin Umar (radhiyallahu anhuma) and Abdullah bin Abbas (radhiyallahu anhuma).



## WORKSHEET

1. What does the hadeeth narrated by Sayyidina Anas (radhiyallahu anhu) inform us with regards to the manner Bismillah is recited?  

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2. What is the status of reciting Bismillah according to the Hanafi mazhab?  

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3. What is the ruling of reciting Bismillah according to the mazhab of Imam Shafi'ee (rahmatullahi alayh)?  

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**IMAAM'S RECITATION SERVES AS THE  
MUQTADI'S RECITATION**

عَنْ جَابِرٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ رَوَاهُ دَارُ قُطَيْبٍ

Sayyidina Jaabir (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: the person who has an Imaam (i.e. a person that is performing salaah in congregation behind an Imaam) then the Imaam's recitation (of Qur'aan) will serve as his (i.e. the muqtadi's) recitation also.

**LESSONS**

1. From this Hadeeth we learn that when a person is performing salaah behind an Imaam, he should remain silent during the qiyaam (standing posture) and not recite anything because the Imaam's recitation will suffice for him.
2. Thus, according to the Hanafi school of thought, the muqtadi will remain silent and not recite Surah Fatiha and a surah in all the salaah irrespective of it being Fajr, Maghrib

and Esha where the Imaam reads audibly, or Zuhri and Asr where the reading is not heard by the muqtadis.

3. In another narration reported by Sayyidina Abu Musa Ash'ari (radhiyallahu anhu), Rasoolullah (sallallahu alayhi wa sallam) is reported to have said: when you prepare for salaah then one amongst you should be the Imaam and when the Imaam recites (Qur'aan in salaah) then remain silent. (Sahih Muslim)
4. From amongst the Sahaba, Abdullah bin Mas'ood; Zaid bin Thabit; Ibn Umar; Jaabir bin Abdullah; Ibn Abbas and Abu Darda (radhiyallahu anhum) were all of the opinion that the muqtadi (follower) should not recite surah Fatiha and a surah but remain silent. (Aathurus Sunan).

However, according to the Shafi'ee school of thought the muqtad (follower) will also recite Surah Fatiha after the Imaam's "Aameen" in every rakaat when performing salaah with Jamaat. Their view is substantiated by a Hadeeth reported by Ubaadah bin Saami (radhiyallahu anhu) wherein he reports that Rasoolullah (sallallahu alayhi wa sallam) has said: There is no salaah (i.e. the salaah is not valid) for that person who does not read Surah Fatiha. (Tirmidhi).

## WORKSHEET

1. Write the hadeeth narrated by Sayyidina Jaabir (radhiyallahu anhu) regarding the qiraat of the Imam and what does this teach us.  
  

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2. According to Imam Abu Hanafi (rahmatullahi alayh), a muqtadi should:
  - a. read inaudibly in all salaahs
  - b. read inaudibly for only zuhr and asr and he should remain silent during fajr, maghrib and esha
  - c. remain silent in all salaahs
  - d. read inaudibly during fajr, maghrib and esha and should remain silent during zuhr and esha
  - e. none of the above  

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3. What does the hadeeth narrated by Sayyidina Abu Musa Ash'ari (radhiyallahu anhu) inform us regarding the qiraat of the muqtadi behind the Imam?

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4. What is the ruling of Imam Shafi'ee (rahmatullahi alayh) with regards to reading qiraat (surah Fatiha) and saying Aameen?

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5. How is the above substantiated?

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AAMEEN IN SALAAT

عَنْ وَائِلِ بْنِ حُجْرٍ (رَضِيَ اللَّهُ عَنْهُ) أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَلَمَّا بَلَغَ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ قَالَ آمِينَ وَانْخَفَى بِهَا صَوْتُهُ رَوَاهُ أَحْمَدُ وَابُو دَاوُدَ

Sayyidina Waail bin Hujr (radhiyallahu anhu) reports that he performed salaah with Rasoolullah (sallallahu alayhi wa sallam). When he reached غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ he said Aameen and he said it softly.

LESSONS

1. This Hadeeth proves that in salaah Aameen should be recited softly after Surah Fatiha.
2. Aameen should be recited whether one is performing salaah on his own or behind the Imaam, as the virtue of saying Aameen is great.

3. Abu Hurairah (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: "When the Qari (Imaam) says Aameen then you (the muqtadi) should also say Aameen as the angels also say Aameen." Thus, the one whose Aameen corresponds with that of the angels, all his past (minor) sins will be forgiven.
4. It is proven from the ahaadeeth that Rasoolullah (sallallahu alayhi wa sallam) did say the Aameen audibly also. However Waail bin Hujr (radhiyallahu anhu) who is a Sahabi says "I am of the opinion that this was done (i.e. Aameen being said aloud) to teach us". (Aathurus Sunan).
5. Rasoolullah (sallallahu alayhi wa sallam) used to recite some part of the salaah aloud which normally is recited softly so as to teach the Sahabah (radhiyallahu anhum) who in turn could teach others. Thus, this was also a method of teaching.
6. According to the Shafi'ee school of thought "Aameen" will be said aloud after surah Fatiha. This is substantiated by a Hadeeth also narrated by Waail bin Hujr (radhiyallahu anhu) in which he reports that Rasoolullah (sallallahu alayhi wa sallam) said the "Aameen" loudly after surah Fatiha (Tirmidhi)

## WORKSHEET

1. What do we learn from this hadeeth narrated by Sayyidina Waail bin Hujr (radhiyallahu anhu) regarding the saying of Aameen?

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2. List the virtue of saying Aameen.

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3. What is the ruling of saying Aameen in the mazhab of Imam Abu Hanafi (rahmatullahi alayh)?

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4. What is the hadeeth proving the mazhab of Imam Shafi'ee (rahmatullahi alayh)?

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**LIFTING OF THE HANDS IN SALAAT**

عَنْ عَلْقَمَةَ قَالَ: قَالَ ابْنُ مَسْعُودٍ (رَضِيَ اللَّهُ عَنْهُ) أَلَا أُصَلِّي بِكُمْ صَلَاةَ  
رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) فَصَلَّيْ وَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ

رواه الترمذی

Sayyidina Alqamah (rahmatullahi alayh) reports that Sayyidina Abdullah bin Mas'ood (radhiyallahu anhu) once said: Should I not perform for you the salaah of Rasoolullah (sallallahu alayhi wa sallam). He then performed salaah and did not lift his hands besides the first time (i.e. Takbeer-e-Tahrima).

## LESSONS

1. Abdullah bin Mas'ood (radhiyallahu anhu), who learnt how to perform salaah from Rasoolullah (sallallahu alayhi wa sallam), practically taught his students how to perform salaah. This method of teaching was very common in those days. Practical teaching was more in vogue than mere theoretical teaching.
2. In the above narration Alqamah (radhiyallahu anhu), who was a senior student of Abdullah bin Mas'ood (radhiyallahu anhu), states that he only lifted his hands at the time of Takbeer-e-Tahrima (the first Takbeer). He did not lift his hands again-before going into ruku or when rising from ruku. Abdullah bin Mas'ood (radhiyallahu anhu) stated this was the way in which Rasoolullah (sallallahu alayhi wa sallam) performed salaah.

Thus according to the Hanafi school of thought also, the hands will only be lifted once in line with the ears, (i.e. when commencing the salaah) not necessarily touching the ears and thereafter it will not be lifted again in the entire salaah.

4. This was the practice of Ali (radhiyallahu anhu) and Abdullah bin Mas'ood (radhiyallahu anhu) and their students. (Musannaf ibn Abi Shaibah).
5. However, according to the Shafi'ee school of thought the arms will be raised (just as at the time of takbeer-e-tahrima) before going into ruku and when rising from ruku. This is substantiated by a narration of Abdullah bin Umar (radhiyallahu anhuma) wherein he states that Rasoolullah (sallallahu alayhi wa sallam) used to raise the hands in line with the shoulders when commencing the salaah, before going into ruku and when coming up from ruku. (Tirmizi).

## WORKSHEET

1. What do the words “he then performed salaah and did not lift his hands besides the first time” mean in the above hadeeth?

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2. What is the ruling of lifting the hands in salaah in the mazhab of Imam Abu Hanifa (rahmatullahi alayh)?

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3. What is the ruling in the mazhab of Imam Shafi’ee (rahmatullahi alayh)?

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4. Which hadeeth substantiates the view of Imam Shafi’ee (rahmatullahi alayh)?

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## HADEETH 18

### RUKU; SAJDAH; QAUMA; JALSAH

عَنْ الْبَرَاءِ بْنِ عَازِبٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: كَانَ رُكُوعُ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) وَ سُجُودُهُ وَ بَيْنَ السَّجْدَتَيْنِ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مَا خَلَا الْقِيَامَ وَالْقَعُودَ قَرِيبًا مِنَ السَّوَاءِ رواه البخاري

Sayyidina Bara bin Azib (radhiyallahu anhu) reports that besides the qiyaam (standing posture) and qa'adah (sitting posture) the ruku, sajda, jalsa (sitting posture between the two sajdahs) and qauma (standing posture after ruku) of Rasoolullah (sallallahu alayhi wa sallam) was approximately the same in duration.

### LESSONS

1. Four postures of Rasoolullah (sallallahu alayhi wa sallam) were all of approximately the same duration in salaah.
  - a. Ruku
  - b. Sajdah
  - c. Qauma (standing posture after ruku)
  - d. Jalsa (sitting posture between the two sajdahs)

2. The qiyaam (standing posture) and qa'adah (sitting posture) was generally longer in duration than the above four.

3. Rasoolullah (sallallahu alayhi wa sallam) is reported to have said: "perform salaah as you have seen me performing salaah." Thus, every person must make an effort to learn the manner in which Rasoolullah (sallallahu alayhi wa sallam) made salaah and do likewise.

3. Rasoolullah (sallallahu alayhi wa sallam) is reported to have said: "perform salaah as you have seen me performing salaah." Thus, every person must make an effort to learn the manner in which Rasoolullah (sallallahu alayhi wa sallam) made salaah and do likewise.

- 4 The scholars of Islam have stated that for the above four postures to be approximately the same in duration one must read those duas also which Rasoolullah (sallallahu alayhi wa sallam) read in qauma and jalsa so that it can equal the duration of ruku and sajdah. This should be done in all the salaah - fardh, sunnat and nafl.

### **Dua in Qaumah:**

رَبَّنَا وَ لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

### **Translation:**

Our Sustainer, for You is all praise in abundance, excellent and blessed (Bukhari).

## Dua in Jalsa

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَعَافِنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ

### Translation:

O Allah, forgive me, have mercy on me, grant me peace, guide me and grant me sustenance. (Abu Dawood).

OR

رَبِّ اغْفِرْ لِيْ رَبِّ اغْفِرْ لِيْ

### Translation:

O my Rabb, forgive me; O my Rabb, forgive me. (Ibid.)

5. To recite the above duas is sunnat.

## WORKSHEET

1. Explain what is meant by the words narrated by Sayyidina Bara bin Azib (radhiyallahu anhu), “ruku, sajda, jalsa, qauma of Rasoolullah (sallallahu alayhi wa sallam) was approximately the same in duration.”

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2. What rule is derived from this hadeeth?

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3. What is the dua read by Rasoolullah (sallallahu alayhi wa sallam) in:

- a. qaumah
- b. jalsah

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**DUA OF RUKU AND SAJDH**

عَنْ حُذَيْفَةَ (رَضِيَ اللَّهُ عَنْهُ) أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ  
 سَلَّمَ) ذَاتَ لَيْلَةٍ فَكَانَ يَقُولُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَفِي  
 سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى رواه الطحاوى

Sayyidina Huzaifah (radhiyallahu anhu) reports that one night he performed salaah with Rasoolullah (sallallahu alayhi wa sallam). Rasoolullah (sallallahu alayhi wa sallam) read Subhana Rabial Azeem (purity belongs to my Sustainer, the Great) in ruku and Subhana Rabial A'ala (purity belongs to my Sustainer, the Lofty) in sajdah.

**LESSONS**

1. In ruku a person should read Subhana Rabial Azeem three or more times and in sajdah Subhana Rabial A'ala should be read three or more times.
2. To read it an odd number of times will be preferable.

3. Besides the above, Rasoolullah (sallallahu alayhi wa sallam) used to recite other duas as well in ruku and sajdah.

4. Duas of ruku:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي (رواه البخارى)

**Translation:** Your purity I declare O Allah, our Sustainer, with Your praise, O Allah forgive me.

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ (رواه ابو داود)

**Translation :** Purity belongs to the Rabb of Might, the Dominion, the Majesty and the Magnificence.

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ (رواه مسلم)

**Translation:** O all Gracious, all Holy One, Rabb of the angels and the spirit i.e. Jibra'eel (Alayhis Salaam).

## 5. Duas of sajdah

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَ بِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي (رواه البخارى)

**Translation:** Your purity I declare O Allah, our Sustainer, with Your praise, O Allah forgive me.

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ (رواه مسلم)

**Translation:** O all Gracious, all Holy One, Rabb of the angels and the spirit i.e. Jibra'eel (Alayhis Salaam).

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ

بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ (رواه مسلم)

**Translation:** O Allah I seek protection in Your pleasure from Your displeasure and in Your forgiveness from Your retribution and I seek protection with You from You. I cannot fully praise You. You are as You have praised Yourself.

## WORKSHEET

1. Write the duas for ruku and sajda narrated in this hadeeth by Sayyidina Huzaifah (radhiyallahu anhu) with the translation.

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2. How many times must each dua be read?

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3. Could any other duas also be read in ruku and sajda? If yes then list these duas

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## TASHAHHUD

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ (رضى الله عنه) قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ (صلى

الله عليه و سلم) إِذَا قَعَدْنَا فِي الرَّكْعَتَيْنِ أَنْ نَقُولَ: اَلتَّحِيَّاتُ لِلَّهِ وَ

الصَّلَوَاتُ وَ الطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

اَلسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ

أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ رواه البخارى

Sayyidina Abdullah bin Mas'ood (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) taught us that when we sit in the second rakaat, we should read:

اَلتَّحِيَّاتُ لِلَّهِ وَ الصَّلَوَاتُ وَ الطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ

اللَّهِ وَ بَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا

اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

### **Translation:**

All verbal praises are for Allah and all physical praises and all material praise. Peace be upon you O Nabi (sallallahu alayhi wa sallam) and the mercy of Allah and His blessings. Peace be upon us and upon the pious servants of Allah. I bear witness that there is no diety except Allah Ta'ala and that Muhammad (sallallahu alayhi wa sallam) is His servant and messenger.

### **LESSONS**

1. The “Attahiyaat” consists of three important principles of Islam.
  - a. The praise of Allah Ta'ala. As Allah is our Creator, Sustainer, Nourisher and Protector it becomes incumbent upon us as servants to constantly praise Allah as Allah's bounties upon us are unlimited.
  - b. Peace and mercy upon Rasoolullah (sallallahu alayhi wa sallam) and the pious servants of Allah. Rasoolullah (sallallahu alayhi wa sallam) is that personality whom Allah had chosen as His most beloved and final messenger upon whom Allah revealed the Qur'aan. Rasoolullah (sallallahu alayhi wa sallam) left no stone unturned in ensuring that the message of Allah - the religion of Islam - be propagated with its due right. For

this cause he sacrificed his entire life and endured great hardships. Thus, it becomes imperative upon us as his Ummatis (followers) to abundantly send salutations upon him.

- c Bearing testimony to the Oneness of Allah and prophethood of Muhammed (sallallahu alayhi wa sallam). This is the pivot of our faith.
2. To read Attahiyyaat after the second rakaat of a three or four rakaat salaah is wajib.
- 3 To sit for the duration of reading Attahiyyaat in the first Qa'dah (sitting posture) is also waajib. However to sit for the duration of reading Attahiyyaat in the second Qa'dah is fardh.
4. To make a sign with the index finger of the right hand by raising it when reading **اشهد ان لا اله** and placing it down when reaching the **الا الله** is sunnat. Thereafter, this position should be maintained and a ring should be formed with the thumb and middle finger until the person completes his salaah.

5. Besides the above Attahiyaat, there are also other forms of Tashahhud narrated from Rasoolullah (sallallahu alayhi wa sallam). Thus the Shaafi'ee school of thought gives preference to the Tashahhud as narrated by Abdullah ibn Abbas (radhiyallahu anhumaa).

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ  
اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ  
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (رواه البخارى)

**Translation:** All reverence, blessed and righteous greetings are for Allah alone. Peace be upon you Nabi (sallallahu alayhi wa sallam), and upon you be Allah's mercy and blessings. Peace be upon us all, as well as on all Allah's righteous servants. I bear witness that there is none worthy of worship except Allah, and I bear witness that Nabi (sallallahu alayhi wa sallam) is the messenger of Allah.



## WORKSHEET

1. Which dua did Rasoolullah (sallallahu alayhi wa sallam) teach Abdullah bin Mas'ood (radhiyallahu anhu) when sitting in the second rakaat?

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2. What important principles of Islam does the Attahiyaat consists of?

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3. What is the status of reading tashahhud in the second rakaat of three or four rakaats or in the last rakaat of any salaah in the mazhab of Imam Abu Hanifa (rahmatullahi alayh)?

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4. Which form of tashahhud is preferred to by Imam Shafi'ee (RA)

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## DUROOD AND SALAWAAT IN SALAAT

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: لَقِيتُنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ: أَلَا  
 أَهْدِيْ لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ (صلى الله عليه و سلم) فَقُلْتُ: بَلَى  
 فَأَهْدِيْهَا لِيْ فَقَالَ: سَأَلْنَا رَسُولَ اللَّهِ (صلى الله عليه و سلم) فَقُلْنَا: يَا  
 رَسُولَ اللَّهِ (صلى الله عليه و سلم) كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ  
 اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكَ قَالَ: قُولُوا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ  
 عَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَ عَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ  
 مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى  
 اِبْرَاهِيْمَ وَ عَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Abdur Rahman bin Abi Laylah states : “Once Sayyidina Ka’b bin Ujra (radhiyallahu anhu) met me and said “Should I not grant you a gift which I heard from Rasoolullah (sallallahu alayhi wa sallam)?” I replied “Why not”. Thus he granted me that gift. He said: “We once asked Rasoolullah (sallallahu alayhi wa sallam) “O messenger of Allah! How is salutations read upon your household as Allah has taught us (through your teachings) how to recite salaams upon you?” Rasoolullah (sallallahu alayhi wa sallam) said “You should read ‘O Allah have mercy on Muhammed (sallallahu alayhi wa sallam) and on the family of Muhammed (sallallahu alayhi wa sallam) just as you have sent mercy upon Ibrahim (alayhis salaam) and on the family of Ibrahim (alayhis salaam). Surely you are one worthy of praise, the most glorious. O Allah send blessings on Muhammed (sallallahu alayhi wa sallam) and on the family of Muhammed (sallallahu alayhi wa sallam) just as you have sent blessings upon Ibrahim (alayhis salaam) and on the family of Ibrahim (alayhis salaam). Surely you are one worthy of praise, the most glorious.”

## LESSONS

1. The illustrious companions of Rasoolullah (sallallahu alayhi wa sallam) treasured and valued his words. Ka’b bin Ujra (radhiyallahu anhu) regards it as a great gift which he shares with Abdur Rahman bin Abi Laylah (rahmatullahi alayh).

2. The salutations mentioned in the above Hadeeth is more commonly known as Durood - e - Ibrahim.
3. To recite this particular durood or any other durood after Tashahhud in the last rakaat of any salaah is sunnat. However, this particular durood has preference over other forms of durood.
4. Salaah and Salaam (peace and salutations) should be read upon Rasoolullah (sallallahu alayhi wa sallam) as well as upon his family members.
5. We should also recite durood in abundance out of salaah as well. It is a right which we owe to our master Muhammed - ur - Rasoolullah (sallallahu alayhi wa sallam). Rasoolullah (sallallahu alayhi wa sallam) is reported to have said: "The person who sends salutations (reads durood) upon me once Allah Ta'ala will grant him ten blessings." (Sahih Muslim)
6. According to the Shafi'ee school of thought salawaat (durood) is fardh (compulsary) in the last qa'adah of salaah. The minimum fardh salawaat is: اللهم صل على محمد to read the complete salawaat (as mentioned in the above hadeeth is sunnah).

## WORKSHEET

1. What is the durood called which is narrated by Abdur Rahman bin Abi Laylah (radhiyallahu anhu) in this hadeeth?

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2. What is the status of reading durood after tashahhud in salaah?

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3. What is the virtue of reading durood once?

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## DUA BEFORE SALAAM IN SALAAT

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ (رَضِيَ اللَّهُ عَنْهُ) أَنَّهُ قَالَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ) عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي قَالَ: قُلْ اللَّهُمَّ إِنِّي ظَلَمْتُ  
نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ  
وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Sayyidina Abu Bakr (radhiyallahu anhu) reports that he once asked Rasoolullah (sallallahu alayhi wa sallam): Teach me a dua which I could read in my salaah. Rasoolullah (sallallahu alayhi wa sallam) replied:

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

**Translation:**

O Allah, indeed I have done injustice on my soul, a great deal of injustice and certainly nobody forgives sins except Thee. So forgive me, such a forgiveness from You (which encompasses all my injustice) and have mercy on me. Surely You (alone) are the Forgiver the most merciful.

## LESSONS

1. Rasoolullah (sallallahu alayhi wa sallam) himself taught Sayyidina Abu Bakr (radhiyallahu anhu) the above dua which should be read after the durood in the last qa'adah.
2. In this dua the words: "I have done injustice on my soul" are mentioned. Although the reciter is still in salaah, which is the highest act of the worship of Allah, he still pleads for forgiveness. This is called Istighfaar-us-Saaliheen (the repentance of the pious). Even after an act of worship the pious ones repent as they feel that they have not fulfilled the true right of that act of worship.
3. After reading durood it is sunnah to read a dua in the last qa'adah
4. Any dua may be read which is recorded in the Qur'aan or Hadeeth.

5. Other duas which could be read are:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ عَذَابِ جَهَنَّمَ وَ مِنْ فِتْنَةِ الْمَحْيَا  
وَ الْمَمَاتِ وَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ (رواه البخارى)

**Translation:** O Allah, I seek Your protection from the punishment of the grave and from the punishment of Jahannum and I seek Your protection from the trials of life and death and I seek your protection from the mischief of Al Maseeh Ad Dajjal.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنَ النَّارِ (رواه ابو داود)

**Translation:** O Allah I beseech of You Jannat (paradise) and seek Your protection from the fire (of Jahannum).

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ  
وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَعْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

**Translation:** O Allah I ask You due to the fact that You are only One, the Independant who begets not, nor was He begotten, and there is none equal or comparable unto Him, that You forgive me my sins. Indeed You are the most Forgiving, most Merciful.



## WORKSHEET

1. Which dua did Rasoolullah (sallallahu alayhi wa sallam) teach Sayyidina Abu Bakr (radhiyallahu anhu) to read in salaah

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2. What do we learn from this dua?

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3. What is the status of making dua before salaam in salaah?

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4. Can one make duas in salaah before salaam which are not from Quraan and Hadeeth?

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5. What are the other duas narrated in the hadeeth before making salaam?

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**DUAS AFTER THE SALAAM**

عَنْ ثَوْبَانَ (رضى الله عنه) قَالَ: كَانَ رَسُولُ اللَّهِ (صلى الله عليه و سلم)  
 إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا وَ قَالَ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ  
 السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ رواه مسلم

Sayyidina Thaubaan (radhiyallahu anhu) reports that when Rasoolullah (sallallahu alayhi wa sallam) used to complete his salaah he used to read اللَّهُمَّ اسْتَغْفِرُكَ thrice and thereafter he use to read:

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

**Translation:**

Oh Allah You are the giver of peace and from You is peace. You are most blessed, O Master of Majesty and Honour.

## LESSONS

1. The above narration is proof that Rasoolullah (sallallahu alayhi wa sallam) used to make dua after the fardh salaah.
2. We should make dua after completing the fardh salaah because Rasoolullah (sallallahu alayhi wa sallam) was once asked: "Which dua is most readily accepted by Allah?" Rasoolullah (sallallahu alayhi wa sallam) replied: "The dua that is made in the last portion of the night and the dua which is made after every fardh salaah." (Tirmidhi)
3. Sayyidina Muaaz bin Jabal (radhiyallahu anhu) narrates that once I met Rasoolullah (sallallahu alayhi wa sallam). He said to me. "O Muaaz! I love you, hence do not forget to read (the following) after every fardh salaah." (Ibnus Sunni).

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

### Translation:

O' Allah assist me upon your remembrance, Your thanks and upon Your good worship.

4. Sayyidina Ka'ab bin Ujrah (radhiyallahu anhu) narrates that Rasoolullah (sallallahu alayhi wa sallam) has said. The person who reads Subhanallah thirty three times, Alhamdulillah thirty three times and Allahu Akbar thirty four times after every fardh salaah will never be at a loss. (Sahih Muslim).

Sayyidina Haarith (radhiyallahu anhu) narrates that Rasoolullah (sallallahu alayhi wa sallam) said: "After the Fajr salaah, before speaking to anyone read **اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ** seven times. If you happen to pass away on that day Allah will ensure your protection from Jahannum. (Similarly) if you read (the above dua) seven times after Maghrib salaah and happen to pass away during that night, Allah will ensure protection for you from Jahannum." (Abu Dawood).

## WORKSHEET

1. What do we learn from this hadeeth narrated by Sayyidina Thaubaan (radhiyallahu anhu)?

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2. When are duas most readily accepted?

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3. What did Rasoolullah (sallallahu alayhi wa sallam) advise Sayyidina Muaaz (radhiyallahu anhu) to do after each Fardh salaah?

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4. What duas are read after Fajr and Maghrib salaah and what are its benefits?

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**TWELVE RAKA'AT SUNNAH MUAKKADAH**

عَنْ أُمِّ حَبِيبَةَ رَمْلَةَ بِنْتِ أَبِي سُفْيَانَ (رَضِيَ اللَّهُ عَنْهُمَا) قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَقُولُ: مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّيَ لِلَّهِ تَعَالَى فِي كُلِّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيضَةٍ إِلَّا بَنَى اللَّهُ تَعَالَى لَهُ بَيْتًا فِي الْجَنَّةِ أَوْ الْإِبْنَى لَهُ بَيْتٌ فِي الْجَنَّةِ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْعَدَاةِ (كَذَا فِي التَّرْغِيبِ وَالتَّرْهيبِ)

Sayyiditina Umme Habibah (radhiyallahu anha) reports: I heard Rasoolullah (sallallahu alayhi wa sallam) saying:

“When a Muslim servant performs twelve rakaats everyday for the sake of Allah Ta’ala beside the obligatory salaah Allah Ta’ala will build for him a house in Jannat.”

Four rakaats before the fardh of Zuhr and two rakaats after; two rakaats after the Fardh of Maghrib; two rakaats after the fardh of Esha and two rakaats before the fardh of Fajr.

## LESSONS

1. Besides the performance of the Faraaidh salaah Rasoolullah (sallallahu alayhi wa sallam) used to perform other salaah as well.

The ulema categorized those salaah as:

- a. Sunnat-e-Muakkadah
  - b. Sunnat-e-Ghair Muakkadah
  - c. Nafil
2. According to the Hanafi school of thought there are twelve rakaats sunnah muakkadah which should be performed daily. A person should safeguard these twelve rakaats and be punctual upon it.
  3. The wisdom of performing these salaahs, as explained by the scholars of Islam, is that it makes up for the deficiency in the fardh salaah.

4. From these twelve rakaats the two rakaats before the fardh of Fajr and the four rakaats before the fardh of Zuhr are very important. Sayyidatina Ayesha (radhiyallahu anha) reports that Rasoolullah (sallallahu alayhi wa sallam) never omitted the four rakaats before the fardh of Zuhr and the two rakaats before the fardh of Fajr (Bukhari).
  
5. According to the Shafi'ee school of thought there are ten raka'ats sunnah muakkadah which should be performed daily. Two raka'ats before Fajr ; two raka'ats before Zuhr; two raka'ats after; two raka'ats after the fardh of Maghrib; and two raka'ats after the fardh of Esha.



## WORKSHEET

1. Which twelve rakaats if read daily will earn one a house in Jannat?

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2. Categorise the other salaats which Rasoolullah (sallallahu alayhi wa sallam) read besides the Faraaid salaats

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3. What is the wisdom of performing other Nafil and Sunnat salaah?

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4. Which sunnat salaah did Rasoolullah (sallallahu alayhi wa sallam) never omit?

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5. According to Imam Shafi'ee (rahmatullahi alayh) which ten rakaats are sunnah mu'akiddah?

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### DIFFERENCE BETWEEN THE SALAAT OF MEN AND WOMEN

عَنِ ابْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا) مَرْفُوعاً إِذَا جَلَسَتِ الْمَرْأَةُ فِي الصَّلَاةِ  
وَضَعَتْ فَخِذَهَا عَلَى فَخِذِهَا الْأُخْرَى فَإِذَا سَجَدَتْ أَصَقَتْ بَطْنَهَا عَلَى  
فَخِذِهَا كَأَسْتَرٍ مَا يَكُونُ فَإِنَّ اللَّهَ تَعَالَى يَنْظُرُ إِلَيْهَا وَيَقُولُ يَا مَلَائِكَتَيَّ  
أَشْهَدُكُمَا أَنِّي قَدْ غَفَرْتُ لَهَا رَوَاهُ الْبَيْهَقِيُّ

Sayyidina Abdullah bin Umar (radhiyallahu anhuma) reports that Rasoolullah (sallallahu alayhi wa sallam) said: When a woman sits in salaah she should place the thighs (of one leg) upon the other. (She should keep the two thighs together) and when she makes sajdah she should join/bring close her lower abdomen to her thigh so that it is as concealing as possible. Because Allah Ta'ala looks at her saying: "O my Angels I make you a witness that I have indeed forgiven her".

## LESSONS

1. Women are at all times required to conceal themselves and adopt modest ways in every facet of their lives. Thus this rule applies to salaah as well. The postures of a woman in salaah differ to that of men in order to maintain that principle of modesty and concealment.
2. The scholars have stated ten differences between the salaah of males and females.
  - a. Men will lift their hands in line with the ears when saying the Takbeer-e-Tahrima. Women will lift their hands to the shoulders.
  - b. Men will place their hands below the navel, women will place their hands on the chest.
  - c. Men will clutch the left wrist with the thumb and small finger and leave the remaining three fingers straight. Women will merely place the right palm on the back of the left palm.

- d. Men will perform ruku in such a way that the head, back and posterior is in a straight line. Women will only bend so much that their hands can reach the knees.
- e. Men will keep the fingers apart when placing them on the knees in ruku. Women will join the fingers.
- f. Men will separate their lower abdomen from the thighs and the forearm from the armpits, in Sajdah. Women will keep the lower abdomen attached to the thighs and the forearm attached to the armpits.
- g. Men will raise the elbows from the ground while in sajdah. Women will keep the elbows on the ground.
- h. Men will make sajdah with the toes flush on the ground facing qibla. Women will not do likewise. Their feet will remain in place as it is in the sitting posture.
- i. Men will sit with one foot vertical and the other horizontal. Women will sit on the left posterior with both feet protruding from the right side.

## WORKSHEET

1. Describe the sitting and sajdah of females as narrated in this hadeeth by Sayyidina Abdullah bin Umar (radhiyallahu anhu).

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2. What lesson do we learn from this hadeeth?

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3. State whether the following actions are part of a male's salaah or whether they are part of a female's salaah.

- a. When sitting in qadah one foot is vertical and one foot is horizontal.
- b. The elbows are raised from the ground in sajdah
- c. The fingers are kept together in ruku
- d. To bend for ruku only as much as the hands can reach the knees.
- e. Lifting the hands till the shoulders for takbeer-e-tahrima.
- f. The toes are flush on the ground facing qibla.
- g. The elbows are kept separate from the thighs and the forearm is kept away from the abdomen in sajdah
- h. The hands are placed on the chest in qiyaam.
- i. The right arm is placed on top of the left arm in qiyaam without the fingers wrapping around the wrist.

WITR SALAAH

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ (صلى الله عليه و سلم) كَانَ يَقْرَأُ فِي  
الْوَيْتْرِ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى وَفِي الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي  
الثَّالِثَةِ قُلْ هُوَ اللَّهُ أَحَدٌ رواه الطحاوى

**Translation:**

Sayyidina Imraan bin Husein (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) use to read Surah A'ala (Sabbihisma) in the first rakaat of witr and surah Kaafiroon in the second and surah Ikhlaas in the third.

**LESSONS**

1. Three rakaats of witr with a salaam at the end of the third rakaat is waajib according to the Hanafi school of thought.

2. The witr salaah should be read after the four fardh and the remaining sunan and nawaafil of Esha. It is not permissible to read the witr before the fardh of Esha. If a person's Esha salaah becomes qadhaa, then when he performs the Qadhaa, he will also read the three rakaats of witr. However, qadhaa is not made of the sunnats of Esha.
3. Rasoolullah (sallallahu alayhi wa sallam) used to generally read surah A'ala (ch. 87), surah Kaafiroon (ch. 109) and surah Ikhlâas (ch. 112) in the witr salaah. At times other surahs were also read.
4. Saeed bin Hisham reports that Sayyidatina Ayesha (radhiyallahu anha) said: Rasoolullah (sallallahu alayhi wa sallam) used to perform three rakaats of witr salaah and he would not make salaam but at the end. (Mustadrak Haakim). This narration substantiates the Hanafi mazhab of witr being three rakaats with a salaam at the end.
5. In the third rakaat of the witr salaah, after reciting surah Fatiha and a surah or some verses of the Qur'aan, it is waajib to read the dua-e-qunoot.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَ  
 نُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ  
 يَفْجُرُكَ اللَّهُمَّ إِنَّاكَ نَعْبُدُ وَلكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى  
 وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ  
 بِالْكَفَّارِ مُلْحِقٌ رَوَاهُ الطَّحَاوِيُّ

### Translation:

Oh Allah, we seek Your assistance and we beg Your forgiveness  
 and we believe in You and we rely on You, we praise You with  
 nobleness and we are grateful to You. We do not refute You and  
 we shun and leave aside those who are disobedient to You. Oh  
 Allah, You alone do we worship and for You do we perform  
 salaah and prostrate and towards You do we strive. We hasten  
 towards You and we are hopeful of Your mercy. We fear Your  
 punishment, most certainly Your punishment will be inflicted on  
 the kuffaar.



1. A person asked Anas (radhiyallahu anhu) regarding the qunoot whether it should be read after the ruku or after completion of reciting the Qur'aan (in the third rakaat). He replied: "It will be read after completing the recitation of the Qur'aan." (Bukhari) Thus, after reciting surah Fatiha and a surah or some aayaat one should say Allahu Akbar, lift the hands and read the dua qunoot.
2. According to the Shafi'ee school of thought, witr salaah is sunnah muakkadah. The minimum that can be read is one raka'at and the witr salaah with three raka'ats is the least complete. The most complete witr according to the Shafi'ee mazhab is five, seven, nine or, eleven raka'ats. The hadith that substantiates the view of the Shafi'ee mazhab is a hadith reported by Sayyidatina Ayesha (radhiyallahu anha) who says that Rasoolullah (sallallahu alayhi wa sallam) used to perform eleven raka'ats at night. He used to say the salaam and made the number odd (i.e. eleven) by reading one raka'at (at the end). (Muatta Imaam Malik)

## WORKSHEET

1. What do we learn from this hadeeth narrated by Sayyidina Imraan bin Hussein (radhiyallahu anhu)?

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2. According to Imam Abu Hanifa (rahmatullahi alayh) how many salaams are made in the three rakaats of the witr salaah?

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3. When is the correct time of reading the witr salaah?

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4. Write the narration that substantiates the mazhab of Imam Abu Hanifa (rahmatullahi alayh).

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5. What is the proof of Imam Abu Hanifa's mazhab of reading dua-e-qunoot before ruku?

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6. What is the method of reading salaatul witr according to the mazhab of Imam Shafi'ee (rahmatullahi alayh) and how many rakaats should be read?

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## SALAAT ON ITS PRESCRIBED TIME

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ (رضي الله عنه) قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ (صلى

الله عليه و سلم) صَلَّى صَلَاةً قَطُّ فِي غَيْرِ وَقْتِهَا إِلَّا أَنَّهُ جَمَعَ بَيْنَ

الصَّلَوَتَيْنِ بِجَمْعٍ وَ صَلَّى الْفَجْرَ يَوْمَئِذٍ لِعَيْرِ مِيقَاتِهَا

رواه الطحاوى و البخارى و مسلم

Sayyidina Abdullah bin Mas'ood (radhiyallahu anhu) states: "I have never seen Rasoolullah (sallallahu alayhi wa sallam) performing a salaah out of its prescribed time, besides in Muzdalifa where he combined two salaats and he performed Fajr salaah slightly earlier than normal."

## LESSONS

1. There is a difference of opinion amongst the various mazaahib (schools of thought) regarding the permissibility of combining two salaats in one time whilst on a journey (i.e. a journey of +- 77 kms or more). For example, performing

the Zuhr and Asr salaah during the time of Zuhr or performing the Maghrib and Esha salaah during Esha time. According to the Hanafi mazhab this is not permissible besides at the plains of Arafat and Muzdalifa (as is explained in point 5) and according to the Shafi'ee mazhab this is permissible with certain conditions attached.

2. This combining of salaah can be done in two ways:

a. Jama' Haqeeqi. This means to actually combine two salaahs. To read Zuhr and Asr during the time of Zuhr, or Maghrib and Esha during the time of Esha.

b. Jama' Soori. This means to read the first salaah in the last permissible time and the second salaah in its first time. E.g. The time of Zuhr is from 12:30 p.m. to 3 p.m. and the time of Asr salaah is from 3 p.m. to 5:30 p.m. This second type of combination (Jama Soori) will be by performing the Zuhr at its last prescribed time e.g. 2:55 p.m. and performing the Asr salaah at its first prescribed time e.g. 3:01 p.m.

3. This second form of combination (i.e. Jama' Soori) is permissible according to the Hanafi school of thought.

Wherever in the books of Hadeeth mention is made of

combining two salaahs, the scholars of the Hanafi mazhab apply it to the second type (Jama' Soori).

4. This is also substantiated by a narration in which Ayesha (radhiyallahu anha) reports that Rasoolullah (sallallahu alayhi wa sallam) used to delay the Zuhr salaah and perform the Asr salaah early and he used to delay the Maghrib and read the Esha salaah early whilst on a journey. (Sharhmaaniul Aathaar).

5. According to the Hanafi school of thought, actual combination of two salaahs (Jama Haqeeqi) will only take place during Haj. This type of combination will take place on two occasions during Haj:

On the second day of Haj (9<sup>th</sup> Zil Hijjah) in Arafaat, the

a. Imaam (of Haj) will perform the Zuhr and Asr salaah with one azaan and two iqaamats during the time of Zuhr. However those Hujaaj (people performing haj) who do not go to Masjid Namirah (in Arafat) and perform the salaah behind the Imaam (of Haj) will not combine the two salaah but will perform it at its stipulated times.

b. On the second night of Haj (10<sup>th</sup> Zil Hijjah) in Muzdalifah where the Hujaaj will perform the Maghrib and Esha salaah

with one azaan and iqamat during the time of Esha. Here those conditions applied at Arafaat such as being in the masjid behind the Imaam of Haj will not apply.

6. Jama Soori can only be applied to Zuhr/Asr and Maghrib/Esha. It will not be allowed for Esha/Fajr, Fajr/Zuhr and Asr/Maghrib.
7. According to the Shafi'ee school of thought Jama Haqeeqi (actual combination of two salaats) is permissible on a Shar'ee journey (+- 77kms or more) and also due to torrential rain. Thus on a Shar'ee journey or due to rain, Zuhr and Asr can be performed during the time of Zuhr or Asr. Similarly Maghrib and Esha could be performed during the time of Maghrib or Esha. This view is substantiated by a Hadeeth reported by Abdullah bin Umar (radhiyallahu anhu) who says: "Rasoolullah (sallallahu alayhi wa sallam) used to combine the Maghrib and Esha when he was in a hurry (during a journey Anas (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) used to combine the Zuhr and Asr salaah. (Sahih Muslim).

## WORKSHEET

1. What is meant by the words of this hadeeth narrated by Sayyidina Abdullah bin Mas'ood (radhiyallahu anhu) "besides in Muzdalifah where he combined two salaats".

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2. What is the ruling of the permissibility of combining two salaats in one time period according to the mazhab of Imam Abu Hanifa (rahmatullahi alayh)?

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3. What is the meaning of Jama Haqeeqi and Jama Soori?

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4. What is the ruling of combining of two salaats according to Imam Shafi'ee (rahmatullahi alayh) and also narrate the hadeeth to substantiate it? \_\_\_\_\_

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## JUMU'AH SALAAT

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ (صلى الله عليه و سلم): مَنْ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قُدِّرَ لَهُ ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّيَ مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى وَ فَضِّلَ ثَلَاثَةَ أَيَّامٍ رَوَاهُ مُسْلِمٌ

Sayyidina Abu Hurairah (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: "The person who makes ghusl then goes for Jumu'ah and performs as many rakaats as destined for him, then he remains silent until the Imaam completes his khutba, and thereafter he performs salaah with the Imaam, Allah Ta'ala will forgive all his (minor) sins committed between this Jumu'ah and the previous Jumu'ah including three extra days (i.e. ten days in total)."

## LESSONS

1. This Hadeeth substantiates the fact that it is sunnah to take a ghusl (shar'ee bath) on a Friday.
2. "Performs as many rakaat as destined for him" refers to the performance of the sunnah salaah etc. before the khutba. A person should perform four rakaats sunnah muakkadah before the khutba. It is reported that Abdullah bin Umar (radhiyallahu anhumaa) as well as Abdullah bin Mas'ood (radhiyallahu anhu) used to perform four rakaats before the khutba. (Aathurus Sunan).
3. Thereafter one should sit attentively and listen to the khutba which should be delivered in Arabic. One should not talk nor prevent others from listening nor indulge in vain actions such as playing with one's clothing etc. during the khutba.
4. The ulema have cited many proofs for the khutba to be delivered in Arabic. Inter Alia:
  - a. Rasoolullah (sallallahu alayhi wa sallam) delivered all his khutbas in Arabic. Similarly, the Sahaba also always delivered the khutba in Arabic despite the fact that after the demise of Rasoolullah (sallallahu alayhi

wa sallam), Islam spread to many non-Arabic speaking countries and there was a great need to teach the “new” Muslims of those countries Islam. Yet there is no record whatsoever that the Sahaba delivered the Jumu’ah khutba in any other language besides Arabic. It has always been a practice of the Sahaba and those after them to deliver the khutba in Arabic.

- b. The Jumu’ah khutba is not like any other lecture. It has the same status as salaah. A person cannot speak whilst in salaah. Similarly, it is not permissible to speak during the khutba. Thus, just as salaah can only be performed by reading in the Arabic language so too is the law regarding the Friday khutbah.
- c. The status of the Arabic language in Islam is similar to the status of any official language of a country. All official ceremonial speeches and documents have to be delivered in the official language, similarly Arabic is that language which will be used for all important Islamic functions such as the athaan, khutbas of Friday and Eid etc.

5. The person who takes a ghusl, reads his sunnats etc. before the khutba, listens attentively to the khutba, and performs the two rakaats fardh of Jumu'ah, Allah Ta'ala will forgive all his minor sins of ten days.
  
- 6 After the two rakaats fardh of Jumu'ah, it is sunnah muakkadah to perform six rakaats. Sayyidina Abu Hurairah (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: "When you perform salaah after the Jumu'ah (fardh) salaah, then perform four rakaats." Similarly Abdullah bin Umar (radhiyallahu anhumah) used to perform two rakaats after the fardh of Jumu'ah (Bukhari)

## WORKSHEET

1. Explain the words in this Hadeeth narrated by Sayyidina Abu Hurairah (radhiyallahu anhu) “and perform as many rakaats as destined for him”

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2. What is the status of making ghusl on a Friday?

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3. Mention the proofs cited for delivering the khutbah in Arabic?

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4. What are the rules of listening to the Jumu'ah khutbah?

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5. How many rakaats are to be performed before the khutbah and how many after the Jumu'ah salaah?

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6. What is the rewards narrated in this hadeeth about Jumu'ah salaah?

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### JANAZA SALAAH

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) أَنَّ النَّبِيَّ (صلى الله عليه و سلم)

صَلَّى عَلَى جَنَازَةٍ فَكَبَّرَ أَرْبَعًا رَوَاهُ أَبُو دَاوُدَ

Sayyidina Abu Hurairah (radhiyallahu anhu) reports that Nabi (sallallahu alayhi wa sallam) performed salaatul Janaza (salaat for the deceased) and he called out the Takbeer four times.

### LESSONS

1. The Janaza salaah is Fard Kifayah. It consists of four takbeers, Thana, Durood and a masnoon dua for the deceased and two salaams. All these are said silently by both, the Imaam and the followers. However, the Imaam will call out the takbeers and salaam aloud.
2. It is an act of great reward to read the Janaza salaah and be present at the time of burial. Rasoolullah (sallallahu alayhi wa sallam) is reported to have said: "The person that follows the Janaza of a Muslim with conviction and with the hope of reward and he remains until the Janaza salaah is read and the

deceased is buried, then he returns with the reward of two 'qieraats', (one qieraat equalling Mount Uhud, i.e. he will receive the reward equal to that of Mount Uhud) and the person that returns after performing the Janaza salaah before the deceased is buried returns with the reward of one 'qieraat'." (Bukhari)

3. Sayyidina Abdullah bin Abbas (radhiyallahu anhumah) states that Rasoolullah (sallallahu alayhi wa sallam) said: "When forty such people who do not ascribe partners to Allah participate in the Janaza salaah of a deceased Muslim, Allah accepts their intercession (dua) on his behalf." (Muslim)
4. Sayyidina Abdullah bin Aufa (radhiyallahu anhu) made salaam to the right and left (i.e. two salaams) after the fourth takbeer and thereafter stated that this is what he saw Rasoolullah (sallallahu alayhi wa sallam) doing." (Baihaqi)
5. According to the Hanafi school of thought, Thanah will be recited after the first takbeer whereas according to the Shafi'ee school of thought surah Fatiha will be read. This is substantiated by a hadeeth reported by Sayyidina Ibn Abbas (radhiyallahu anhumah) wherein he says that Rasoolullah (sallallahu alayhi wa sallam) read surah Fatiha (in the salaatul Janaza). (Tirmidhi)



## WORKSHEET

1. Explain the words narrated of this hadeeth by Sayyidina Abu Hurairah (radhiyallahu anhu) “performed salaatul janaazah and he called out the takbeer four times”.

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2. What is the status of janaazah salaah according to the mazhab of Imaam Abu Hanifa (rahmatullahi alayh)?

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3. What is the reward of performing salaatul janaazah?

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4. What is the method of making salaam in janaazah salaah according to the hadeeth?

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5. What is the difference in the janaazah salaah according to the mazhab of Imaam Shafi’ee (rahmatullahi alayh) and also substantiate it with a hadeeth?

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## EID SALAAH

عَنْ عَلْقَمَةَ وَالْأَسْوَدَ قَالَا: كَانَ ابْنُ مَسْعُودٍ (رَضِيَ اللَّهُ عَنْهُ) جَالِسًا  
وَعِنْدَهُ حُذَيْفَةُ وَ أَبُو مُوسَى (رَضِيَ اللَّهُ عَنْهُمَا) فَسَأَلَهُمْ سَعِيدُ بْنُ  
الْعَاصِ عَنِ التَّكْبِيرِ فِي صَلَاةِ الْعِيدِ فَقَالَ حُذَيْفَةُ سَلِ الْأَشْعَرِيَّ فَقَالَ  
الْأَشْعَرِيُّ سَلْ عَبْدَ اللَّهِ فَإِنَّهُ أَقْدَمُنَا وَ أَعْلَمُنَا فَسَأَلَهُ فَقَالَ ابْنُ مَسْعُودٍ  
يُكَبِّرُ أَرْبَعًا ثُمَّ يَقْرَأُ ثُمَّ يُكَبِّرُ فَيَرْكَعُ فَيَقُومُ فِي الثَّانِيَةِ فَيَقْرَأُ ثُمَّ يُكَبِّرُ  
أَرْبَعًا بَعْدَ الْقِرَاءَةِ كَذَا فِي آثَارِ السَّنَنِ

Sayyidina Alqamah (rahmatullahi alayh) and Sayyidina Aswad (rahmatullahi alayh) report: Sayyidina Huzaifa (radhiyallahu anhu) and Sayyidina Abu Musa (radhiyallahu anhu) were sitting in the company of Abdullah bin Mas'ood (radhiyallahu anhu). Sayyidina Saeed (radhiyallahu anhu) asked them regarding the (extra) takbeers in the Eid salaah. Sayyidina Huzaifa (radhiyallahu anhu) said: "Ask Abu Musa (radhiyallahu anhu)"

who in turn said that ask Abdullah bin Mas'ood (radhiyallahu anhu) as he is the foremost amongst us (in accepting Islam) and he is the most learned among us. Thus Saeed (radhiyallahu anhu) asked him. Abdullah bin Masood (radhiyallahu anhu) replied that "(in the first rakaat) four takbeers will be said (i.e. that takbeer-e-tahreema and three extra takbeers). Thereafter qiraat (surah fatiha and a surah) will be read. Then ruku will be made. When standing up for the second rakaat (first) qiraat (surah fatiha and a surah) will be read then four takbeers will be called out after qiraat (three extra takbeers and the takbeer for going into ruku)."

## LESSONS

1. The first lesson derived from this narration is that the Sahaba (radhiyallahu anhum) were not hasty in answering questions with regards to Deen. They gave preference to the one who was more learned and foremost in accepting Islam.
2. Sayyidina Abdullah bin Mas'ood (radhiyallahu anhu) has clearly stated that there will be six extra takbeers in the Eid salaah. Three in the first rakaat after the thanaa and three in the second rakaat after the surah. These six extra takbeers are waajib.

3. The Eid salaah is waajib on men and not on women. It is sunnah-mu'akaddah to proceed to the "Musallah" (Eid-Gaah) to perform the Eid salaah. The "Musallah" is an open field on the outskirts of the city or town. Despite the virtue of performing salaah in Masjid-un-Nabawi, Rasoolullah (sallallahu alayhi wa sallam) and the Khulafa Raashideen used to perform the Eid salaah at the "Musallah" (Eid Gaah). However, the sick, old and weak may perform the Eid salaah in the masjid. Due to rain also Eid salaah can be performed in the masjid.
4. It is Mustahab (preferable) to proceed early to the Musallah (Eid-Gaah) reading the takbeer softly. The takbeer (of Eid) should be terminated upon reaching the Musallah (Eid-Gaah). Similarly it is preferable to take one route and return in a different route. It is makrooh (reprehensible) to perform any Nafl (optional) salaah before the Eid salaah at home. Similarly it is also makrooh (reprehensible) to perform Nafl salaah at the Musallah (Eid-Gaah) before the Eid salaah. After performing the Eid salaah it is makrooh to perform any nafl salaah at the Eid-Gaah only and not at home. One may perform nafl salaah at home after the Eid salaah.

5. According to the Shafi'ee school of thought there are twelve extra takbeers in the eid salaah. Seven in the first rakaat and five in the second. The seven takbeers will be read immediately after the takbeer tahreema. Similarly in the second rakaat the five takbers will be read before reading surah fatiha. This is substantiated by a Hadeeth in which it is reported that Rasoolullah (sallallahu alayhi wa sallam) said:

*“seven (extra) takbeers in the first rakaat of the Eid salaah and five (extra) takbeers in the second rakaat before the qiraat.”* (Tirmidhi).

## WORKSHEET

1. Explain the method of Eid salaah as Explained by Sayyidina Abdullah bin Masood (radhiyallahu anhu)

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2. What lesson do we learn from the Sahabah (radhiyallahu anhum) with regards to answering questions?

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3. Where did Rasoolullah (sallallahu alayhi wa sallam) perform Eid salaah?

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4. Where is it best to perform the Eid salaah?

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5. What is the method of performing Eid salaah according to the mazhab of Imam Shafi'ee (rahmatullahi alayh) and also narrate the hadeeth to substantiate it?

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## HADEETH 31

### SIGHTING THE MOON

عَنْ ابْنِ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُمَا) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ): لَا تَصُومُوا قَبْلَ رَمَضَانَ صُومُوا لِرُؤْيَيْهِ وَ أَفْطِرُوا لِرُؤْيَيْهِ فَإِنْ  
حَالَتْ دُونُهُ غَمَامَةٌ فَاكْمِلُوا ثَلَاثِينَ يَوْمًا رواه الترمذی

Sayyidina Abdullah bin Abbas (radhiyallahu anhuma) reports that Rasoolullah (sallallahu alayhi wa sallam) said: “Do not fast (the compulsory fast of Ramadhaan) before the month of Ramadhaan (actually commences). Fast after sighting the moon and end the fasting at the time of sighting of the moon (of Eid). If (on the day of sighting the moon) the horizon is cloudy (and the moon is not sighted then complete thirty days (of fasting)).”

## LESSONS

1. The principle on which the determination of the “Islamic” months are based, has always been the sighting of the moon.
2. If the moon is not sighted due to poor weather conditions Rasoolullah (sallallahu alayhi wa sallam) commanded that the months be completed with thirty days. This has been the practice of the ummah since the time of Rasoolullah (sallallahu alayhi wa sallam). The calculated “birth” of the moon or assumed feasibility of sighting the moon are not the principles for determining the “Islamic” months.
3. It is incumbent upon the Muslims to search for the hilaal (crescent moon) of Ramadhaan at the end of the 29<sup>th</sup> of Shabaan.
4. When the horizon is clear then the hilaal (crescent) must be sighted by a “jamm-e-ghafeer” (a large group of people) who will then inform the judge or ruler or the official Ulama body of the sighting. “A large number” is not restricted to a specific number of persons. The determination of this is left to the discretion of the judge, Imaam or Ulama who are in charge of the affairs of Deen. If the horizon is overcast and only one



person notifies the authorities that he has sighted the crescent, then his testimony will be accepted provided he is:

- (a) A Muslim,
- (b) An “Aadil”<sup>1</sup>,
- (c) A sane person,
- (d) A baligh (mature) person.

5. The laws pertaining to the Eid-ul-Adha hilaal sighting are the same as that of the Eid-ul-Fitr hilaal sighting (as mentioned in no.4). However for the hilaal sightings of the remaining months, the testifying of two “aadil” men or one man and two women will be required.

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<sup>1</sup> An “aadil” person is one who abstains from major sins; does not habitually commit minor sins and does not indulge in lowly disreputable acts which are contrary to the dignity of a believer.

## WORKSHEET

1. Explain the words “fast after sighting the moon and end the fasting at the time of sighting the moon...” \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. What are the principles on which Islamic months are determined?  
\_\_\_\_\_  
\_\_\_\_\_
3. When the horizon is not clear and the moon is not sighted what is the ruling? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. When is it incumbent to search for the hilaal? \_\_\_\_\_  
\_\_\_\_\_
5. Who will be called a Jamme Ghafeer? \_\_\_\_\_  
\_\_\_\_\_
6. What are the rules of sighting the moon when the horizon is clear? \_\_\_\_\_  
\_\_\_\_\_
7. What are the conditions of giving testimony when the moon was sighted when the horizon is overcast? \_\_\_\_\_  
\_\_\_\_\_

**HASTENING WITH IFTAAR**

عَنْ سَهْلِ بْنِ سَعْدٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ): لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ رواه البخارى

Sayyidina Sahl bin Sa'ad (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: "People will prosper as long as they hasten with iftaar (i.e. breaking of the fast at sunset)."

**LESSONS**

1. Allah Ta'ala has made fasting compulsory during the month of Ramadhaan from Subah Saadiq (true dawn) till sunset. Just as one should immediately commence the fast from true dawn similarly it is a requirement of Shariah that one terminates the fast immediately at sunset. Delaying the breaking of the fast and regarding it as virtuous due to a longer fasting period has no basis in Shariah. Shariah has defined the limits and parametres of fasting. To adhere to it is a source of great virtue and benefit. Rasoolullah (sallallahu alayhi wa sallam) has said that goodness will remain as long as people hasten with iftaar.

2. Fasting has many benefits both spiritual and physical:
- a. It enables one to become humble and fearful of Allah Ta'ala.
  - b. It minimizes one's lust and passions. It affords one the ability to channel such desires in accordance with the stipulation of Allah Ta'ala.
  - c. It ensures sympathy, compassion and mercy in one for the poor and needy.
  - d. It affords the opportunity for all, i.e. rich and poor, king and servant, mighty and meek, to be on an equal footing. All are under the commands of a religion that instructs them to abstain from food, drink, etc at one time and to break fast at one time.
  - e. It slims away unhealthy deposits in the body, dries up all these unhealthy deposits and cleanses the veins from all harmful substances.
  - f. Above all, fasting teaches one to appreciate food and to eat with Taqwa (piety) and not with Shahwah (lust and desire).

3. Besides the fasting of the month of Ramadhaan which is obligatory, all other fasts are optional. However special significance and rewards have been accorded to some optional fasts also. These are:
  - a. Fasting during the Ayaam-e-Beedh (middle days of every lunar month 13, 14, 15)
  - b. Fasting on Mondays and Thursdays.
  - c. Fasting on the 9<sup>th</sup> and 10<sup>th</sup> of Muharram.
  - d. Fasting on the day of Arafaat (9<sup>th</sup> Zil Hijjah) for those who are not performing Haj.
  - e. The six fasts of the month of Shawwaal. (These do not necessarily have to be consecutive). **N.B.** All the above mentioned types of optional fasting have great merit and reward as is proven from authentic narrations.
4. There is no special significance of fasting proven from authentic Ahaadeeth on the occasion of Meraj and on the 15<sup>th</sup> of Shabaan.

## WORKSHEET

1. Explain the words of this hadeeth narrated by Sayyidina Sahl bin Saad (radhiyallahu anhu) "People will prosper as long as they hasten with iftaar"

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2. What are the spiritual and physical benefits of fasting?

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3. List a few optional fast with special significance.

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**EATING OR DRINKING (FORGETFULLY)**

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنِ النَّبِيِّ (صلى الله عليه وسلم) قَالَ:  
إِذَا نَسِيَ أَحَدُكُمْ فَآكَلَ وَشَرِبَ فَلْيَتِمَّ صَوْمَهُ فَإِنَّهُ أَطْعَمَهُ اللَّهُ وَسَقَاهُ

رواه البخارى

Sayyidina Abu Hurairah (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: "If anyone of you forgets (that he is fasting), and thus eats and drinks, then he should complete his fast because in actual fact Allah Ta'ala has fed him and granted him drink."

## LESSONS

1. If a fasting person forgets that he is fasting and thus eats or drinks something, his fast will not be nullified, it is still valid and should be completed until sunset.
2. This eating and drinking forgetfully is in actual fact what Allah Ta'ala has fed him and given him to drink as mentioned in the above Hadeeth.
3. However, there is a difference between forgetfulness and a mistake. Unintentional eating or drinking will not render the fast void but, if some water etc goes down the throat by mistake whilst gargling for example the fast will be rendered void. The person will have to make qadha of that fast although kafaara will not be incumbent. In other words "unintentional" means eating or drinking without realising that one is fasting and "mistakenly" means that one is fully aware that he is fasting, but due to carelessness and negligence food or drink goes down his throat.



4. Similarly, if smoke involuntarily enters the throat, the fast will not break. However, intentionally inhaling smoke (smoke of tobacco, musk or amber etc) will render the fast void. For such a person qadha and kafaara will be necessary if it is the fast of Ramadhaan.
5. Kafaara is the penalty which the Shariah imposes upon a believer for flagrant violation of the sanctity of fasting during the month of Ramadhaan. Kafaarah is fulfilled by:
  - a. Freeing a slave. If one is unable to do this then
  - b. fast for two consecutive months. If this too is not possible then
  - c. feed sixty poor persons two meals or to feed one poor person for sixty days, two meals a day.
  - d. or to give each of the sixty poor persons:
    1. 1 “saa” of wheat, grain or
    2. 1 saa of wheat flour or
    3. 1 saa of dates or
    4. 1 saa of barley or
    5. the price of one of the above.

N.B. 1 saa equals +- 3.4kg

## WORKSHEET

1. What do we learn from this hadeeth with regards to eating forgetfully?

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2. Explain the difference of eating by mistake and eating forgetfully.

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3. Which acts will render the fast void?

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4. Explain what is the kafaarah for breaking a fast?

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I'TIKAAF

عَنْ أَبِي هُرَيْرَةَ (رضى الله عنه) قَالَ: كَانَ النَّبِيُّ (صلى الله عليه و سلم)  
يَعْتَكِفُ فِي كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ اِعْتَكَفَ  
عِشْرِينَ رَوَاهُ الْبُخَارِيُّ

Sayyidina Abu Hurairah (radhiyallahu anhu) reports that “Rasoolullah (sallallahu alayhi wa sallam) used to perform ten days of I’tikaaf every Ramadhaan. (However) Rasoolullah (sallallahu alayhi wa sallam) performed twenty days of I’tikaaf in the year in which he passed away.”

## LESSONS

1. The fact that Rasoolullah (sallallahu alayhi wa sallam) himself performed I’tikaaf every Ramadhaan is a sufficient proof to understand the significance and merits of I’tikaaf. Abdullah bin Abbas (radhiyallahu anhuma) reports that Rasoolullah (sallallahu alayhi wa sallam) said: “The person performing I’tikaaf remains free from sins and he is given the same rewards as all those who

do righteous deeds (inspite of not having done those deeds as a result of having been secluded in the masjid)” (Ibn Majah).

2. I'tikaaf is a means of attaining peace of mind and purification of the heart. It affords an excellent opportunity for forging an identity with the angels and having a share in the blissfulness of Laylatul Qadr (night of power). For devoting oneself to worship and meditation, Allah Ta'ala has set aside the last ten days of the month of Ramadhaan for I'tikaaf and has made it sunnah.

### 3. **Types of I'tikaaf**

#### a. **Sunnah I'tikaaf:**

This type of I'tikaaf is only performed in the month of Ramadhaan, during the last ten days thereof commencing on the twenty-first night and terminating upon the sighting of the moon of Shawwaal (on the eve of Eid-ul-fitr).

#### b. **Nafl I'tikaaf:**

This refers to that I'tikaaf which is optional and may be performed at any time. Whenever one enters the masjid and by making an intention of nafl I'tikaaf he will be considered as observing nafl I'tikaaf until he leaves the masjid.

**c. Wajib I'tikaaf:**

This refers to that I'tikaaf which becomes waajib:

- i. because of taking a vow.
- ii. as qadha for rendering void a sunnah I'tikaaf or a part thereof.

4. The virtue and merit of I'tikaaf is not confined to men. Women can also perform I'tikaaf. However, they will not perform it in the Masjid but rather at home. Women should perform I'tikaaf in that place of the house which has been set aside for salaah. If no such place has been previously set aside, then a place must be set aside prior to the commencement of the I'tikaaf and it must accordingly be performed therein. The rules of I'tikaaf which are applicable to men also apply to women.

## WORKSHEET

1. Explain the words in this hadeeth narrated by Sayyidina Abu Hurairah (radhiyallahu anhu) "Rasoolullah (sallallahu alayhi wa sallam) used to perform ten days of I'tikaaf every Ramadhan.

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2. What does I'tikaaf mean?

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3. Explain the following:

- a. Sunnah I'tikaaf
- b. Nafl I'tikaaf
- c. Waajib I'tikaaf

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**SADAQATUL FITR**

عَنِ ابْنِ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُمَا) قَالَ فِي آخِرِ رَمَضَانَ أَخْرِجُوا صَدَقَةَ  
صَوْمِكُمْ فَرَضَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) هَذِهِ الصَّدَقَةُ صَاعًا مِنْ  
تَمَرٍ أَوْ شَعِيرٍ أَوْ نِصْفَ صَاعٍ مِنْ قُمُحٍ عَلَى كُلِّ حُرٍّ أَوْ مَمْلُوكٍ ذَكَرٍ أَوْ  
أُنْثَى صَغِيرٍ أَوْ كَبِيرٍ رَوَاهُ أَبُو دَاوُدَ

Sayyidina Abdullah bin Abbas (radhiyallahu anhumaa) said: "Discharge the sadaqah of your fasting (sadaqatul fitr) at the end of Ramadhaan because Rasoolullah (sallallahu alayhi wa sallam) has made this sadaqah incumbent. One saa' of dates or barley or half saa' of wheat upon every free person and slave, male or female, minor or adult."

**LESSONS**

1. Sadaqatul fitr is a charity which is waajib on every Muslim who has the means to discharge it. (i.e. every person who on the day of Eidul Fitr possesses the "nisaab" of zakaat). He must give sadaqatul fitr for himself as well as for his minor children.
2. Abdullah bin Abbas (radhiyallahu anhumaa) reports that Rasoolullah (sallallahu alayhi wa sallam) made the zakaatul fitr

(sadaqatul fitr) incumbent on those who have fasted so that it may cleanse the person of any unbecoming behaviour and utterances committed during the month of Ramadhaan, and also as provision for the poor. Whosoever discharged this zakaah (sadaqatul fitr) before the salaah of Eid, (that) will be accepted by Allah Ta'ala and whosoever discharged this zakaat (sadaqatul fitr) after the Eid salaah such payment will merely be regarded as an (ordinary) sadaqah. (Ibn Majah).

Thus one should give the sadaqatul fitr before the Eid Salaah, although giving it after the Eid salaah till sunset of the day of Eid will also be valid.

- 3 One Saa' equals approximately 3.4kg and half a saa' equals approximately 1.7kg. Flour to the same amount can also be given as sadaqatul fitr. Similarly, the value of wheat or flour can also be given as sadaqatul fitr.
- 4 The method of working out the value/price of sadaqatul fitr is to multiply the price of 1kg of flour (for example) by 1.7kg. For example, if one kilogram of flour costs R3.00, then the amount will be  $1.7\text{kg} \times \text{R}3.00 = \text{R}5.10$ . The price of that flour should be ascertained which a person uses daily. If he happens to use different types or qualities of flour, then he should ascertain the price of the average quality of flour.



## WORKSHEET

1. On whom is sadaqatul fitr incumbent?

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2. On which day should sadaqatul fitr be given and at what time should it be given?

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3. Why is sadaqatul fitr given?

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4. What is "saa"?

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5. How is the price of sadaqatul fitr calculated?

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6. What is the ruling when different qualities and types of flour are used? \_\_\_\_\_

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ZAKAAT

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه و سلم) قَالَ: لَيْسَ  
فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَ لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ  
مِنَ الْوَرَقِ صَدَقَةٌ وَ لَيْسَ فِيمَا دُونَ ذَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ  
رواه الامام مالك في مؤطاہ.

Sayyidina Abu Saeed Khudri (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: "There is no zakaat on dates that are less than five "wasq" nor is there zakaat on silver that is less than five "Auqiyas" and similarly there is no zakaat on less than five camels."

## LESSONS

1. This hadeeth outlines the nisaab of zakaat with regards to dates, camels and silver. Five “wasaq” of dates equal approximately one thousand and twenty kilograms (1020 kg). Five “auqiyas” of silver equals to 612,36 grams.
2. Thus the nisaab of gold and silver is:  

|         |             |   |              |                |
|---------|-------------|---|--------------|----------------|
| Gold:   | 20 dinaars  | = | 87.48 grams  | [ or the       |
| Silver: | 200 dirhams | = | 612.36 grams | value thereof] |
3. Zakaat purifies the possession of a person and cleanses it from a “share” that belongs to the poor and needy.
4. Zakaat is also a means of purifying one’s heart from selfishness and greed. It fosters a spirit of brotherhood and mutual concern.
5. Zakaat is an act of worship and not a tax.
6. The person whom Allah has bestowed with wealth and (yet) does not give zakaat, his wealth will be transformed into a venomous serpent on the day of judgement. It will coil around his neck and pierce it’s fangs into his jaws and say: “I am your wealth, I am your treasure.” (Bukhari)

## WORKSHEET

1. Explain the nisaab of dates, silver and camels.

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2. What does zakaah do for a person and his wealth?

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3. Is zakaah a tax?

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4. What will happen on the day of Judgement to a person who does not discharge his / her zakaah?

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5. What is nisaab and what is its stipulated amount for gold and silver?

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