



IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

RAMADAN 2019 - HOW TO IMPROVE OUR SALAH

We have been doing our salah perhaps when we were at least 7 years old...but it seems that our salah has not improved. All of us know how important the salah is:

1. The second pillar of Islam
2. The first question on the Day of Judgement
3. As a form of communication with Allah
4. To prevent immorality and disobedience (29: 45)
5. To seek His Guidance

BUT our salah has never changed much.

This Ramadan, let us try to improve our salah inshaAllah:

1. Not making it a ritual
2. Making salah as the focal point of the day - prioritising
3. Khushoo
4. Improve recitations
5. Understand recitations
6. Not too many movements (5 types of movements)
7. Don't rush
8. Achieve state of ihsan
9. Doing more sunnah prayers
10. Not jumping to leave prayer area immediately after salah - do dhikr, du'a etc.

صلّوا كما رأيتموني أصلي

"Sallu Kama Ra'aytumuni Usalli"

"Offer your Salat the way you see me Performing them"
[Bukhari: Hadith no. 631]

We must therefore strive to perform the prayers which closely resemble the prayer of our beloved prophet Muhammad SallAllahu ‘alayhi wa sallam

REASONS FOR THE VAST DIFFERENCE BETWEEN SOME OF OUR PRAYERS AND THE PRAYER OF PROPHET MUHAMMAD SALLALLAHU ‘ALAYHI WA SALLAM

1. No knowledge
2. Blind following
3. Culture
4. Shaytan
5. Companions

The difference between a pillar and an obligatory part is that a pillar cannot be waived, whether one omits it deliberately or by mistake, rather it must be done. An obligatory part is waived if one forgets, and it can be compensated for by doing the prostration of forgetfulness (sujood al-sahw).

It may be useful here to mention the pillars of prayer and its obligatory parts, followed by some of its Sunnahs, based on the book Daleel al-Taalib, which is a well known summary used by Hanbali fuqaha’.

There are many Sunnahs of prayer, both words and actions. What is meant by Sunnahs is things other than the pillars (essential parts) and obligatory parts of the prayer.

Some of the fuqaha’ stated that there are seventeen verbal Sunnahs in prayer, and fifty-five actions which are Sunnah. The prayer is not invalidated if one omits one of these actions, even if that is done deliberately, unlike the pillars and obligatory parts.

I. The pillars of prayer, of which there are fourteen, as follows:

1. Standing during obligatory prayers if one is able to do so
2. The opening takbeer (saying “Allaahu akbar”)
3. Reciting al-Faatihah
4. Rukoo’ (bowing), the least of which means bending so that the hands can touch the knees, but the most complete form means making the back level and the head parallel with it.
5. Rising from bowing
6. Standing up straight
7. Sujood (prostration), the most perfect form of which is placing the forehead, nose, palms, knees and toes firmly on the ground, and the least of which is placing a part of each of these on the ground.
8. Rising from prostration
9. Sitting between the two prostrations. However one sits is good enough, but the Sunnah is to sit muftarishan, which means sitting on

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the left foot and holding the right foot upright with the toes pointing towards the qiblah.

10. Being at ease in each of these physical pillars
11. The final tashahhud
12. Sitting to recite the final tashahhud and the two salaams
13. The two salaams. This means saying twice, “al-salaamu ‘alaykum wa rahmat-Allaah (Peace be upon you and the mercy of Allaah).” In naafil prayers it is sufficient to say one salaam; the same also applies to the funeral prayer.
14. Doing the pillars in the order mentioned here. If a person deliberately prostrates before bowing, for example, the prayer is invalidated; if he does that by mistake, he has to go back and bow, and then prostrate.

II. The obligatory parts of prayer, of which there are eight, as follows:

1. Takbeers other than the opening takbeer
2. Saying “Sami’a Allaahu liman hamidah (Allaah hears those who praise Him” – for the imam and for the one who is praying alone.
3. Saying “Rabbana wa laka’l-hamd (Our Lord, to You be praise)”
4. Saying “Subhaana rabbiy al-‘azeem (Glory be to my Lord Almighty)” once when bowing
5. Saying “Subhaana rabbiy al-a’laa (Glory be to my Lord most High)” once when prostrating
6. Saying “Rabb ighfir li (Lord forgive me)” between the two prostrations
7. The first tashahhud
8. Sitting for the first tashahhud

III. The Sunnah words of the prayer, of which there are eleven, as follows:

1. Saying after the opening takbeer, “Subhaanaka Allaahumma wa bi hamdika, wa tabaaraka ismuka, wa ta’aala jadduka wa laa ilaaha ghayruka (Glory and praise be to You, O Allaah; blessed be Your name, exalted be Your Majesty, and there is no god but You).” This is called du’aa’ al-istiftaah (opening du’aa’)
2. Seeking refuge with Allaah
3. Saying Bismillaah
4. Saying Ameen
5. Reciting a soorah after al-Faatihah
6. Reciting out loud, in the case of the imam
7. Saying after the tahmeed (Rabbana wa laka’l-hamd), for one who is not praying behind an imam: “Mil’ al-samawaati wa mil’ al-ard wa mil’ ma shi’ta min shay’in ba’d (Filling the heavens, filling the earth, and filling whatever else You wish).” (The correct view is that it is also Sunnah for one who is praying in congregation)
8. Saying the tasbeeh when bowing more than once, such as a second or third time or more
9. Saying the tasbeeh in prostration more than once

10. Saying "Rabb ighfir li (Lord forgive me)" more than once between the two prostrations
11. Sending prayers upon the family of the Prophet (peace and blessings of Allaah be upon him) in the last tashahhud and sending blessings upon him and upon them, and saying du'aa' after that.

IV. Actions which are Sunnah, which are called postures:

1. Raising the hands when saying the opening takbeer
2. Raising the hands when bowing
3. Raising the hands when rising from bowing
4. Dropping them after that
5. Placing the right hand over the left
6. Looking towards the place of prostration
7. Standing with the feet apart
8. Holding the knees with fingers spread apart when bowing, holding the back straight and making the head parallel with it.
9. Placing the parts of the body on which one prostrates firmly on the ground, apart from the knees, because it is makrooh to press them firmly on the ground.
10. Keeping the elbows away from the sides, and the belly from the thighs, and the thighs from the calves; keeping the knees apart; holding the feet upright; holding the toes apart on the ground; placing the hands level with the shoulders with the fingers spread.
11. Sitting muftarishan between the two prostrations and in the first tashahhud, and sitting mutawarrikan in the second tashahhud.
12. Placing the hands on the thighs with the fingers together between the two prostrations, and in the tashahhud, except that in the latter the pinkie and ring fingers should be held in, a circle made with the middle finger and thumb, and one should point with the forefinger when remembering Allaah.
13. Turning to the right and left when saying the salaam

Rakat 1

I. STAND

1. Takbir (raise both hands shoulder level and say "Allahu Akbar")

I was sitting with some of the companions of Allah's Apostle and we were discussing about the way of praying of the Prophet . Abu Humaid As-Saidi said, "I remember the prayer of Allah's Apostle better than any one of you. ... I saw him raising both his hands up to the level of the shoulders on saying the Takbir..." [Bukhari 1.791, Narrated Muhammad bin Amr bin Ata]

"Allah's Messenger used to raise both his hands up to the level of his shoulders when opening the As-Salat (the prayer); and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say Sami 'Allahu liman hamidah, Rabbana walakal-hamd. And he did not do that (i.e. raising his hands) in prostrations." [Bukhari 1.702, Narrated 'Abdullah bin Umar]

2. Place the right hand on the left

- The people were ordered to place the right hand on the left forearm in As-Salat (the prayer). [Bukhari 1.707, Narrated Sahl bin Sa'd]
- He (saaws) passed by a man who was praying and had placed his left arm on his right, so he pulled them apart and placed the right on the left. [Ahmad & Abu Dawood, saheeh isnaad]
- Men should place hands across the chest (NOT navel). Women should also place hands across the chest.
- Fiqh 1.132. Al-Kamal ibn al-Hamam is of the opinion, "There is no authentic hadith stating that one must place the hands under the chest or below the navel. According to the Hanifiyyah, the hands are to be placed below the navel, and the Shafiyyah say below the chest. Ahmad has two narrations corresponding to these two opinions. The correct position is somewhere in the middle - to be equal." Observes at-Tirmidhi, "Knowledgeable companions, their followers and those that came after them believed that one should put his right hand over the left during prayer, while some say above the navel and others say below the navel..." Nevertheless, there do exist hadith that the Prophet, upon whom be peace, placed his hands on his chest. Reported Hulb at-Ta'i, "I saw the Prophet, upon whom be peace, praying with his right hand over his left upon his chest above the elbow." This is related by Ahmad and at-Tirmidhi, who grades it as hassan.
- Fiqh 1.132. Reported Wa'il ibn Hajr, "Once when I prayed with the Prophet, upon whom be peace, he placed his right hand over his left upon his chest." The report is recorded by Ibn Khuzaimah, who considers it as sahih, and by Abu Dawud and an-Nasa'i with the wording, "Then he put his right hand over the back of his left wrist and forearm."

3. Look down without looking around

- The Prophet said, "What is wrong with those people who look towards the sky during the Salat (prayer)?" his talk grew stern while delivering this speech and he said, "They should stop [looking towards the sky during the Salat (prayer)]; otherwise their eyes would be snatched away." [Bukhari 1.717, Narrated Anas bin Malik]
- I asked Allah's Messenger about looking hither and thither in As-Salat (the prayer). He replied, "It is a way of stealing by which Satan takes away (a portion) from the Salat (prayer) of a person." [Bukhari 1.718, Narrated 'Aisha]

4. Commence with a prescribed Du'aa (supplication)

- One example: Subhana kallah humma wa bi-hamdika watabara kasmuka wata 'ala jad-duka, wa la ilaha ghayruk, meaning "You are Glorified, O Allaah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to worshipped but You."
- Another example: Allah humma ba'id baynee wa bayna khatayana kama ba'adta baynal mashriqi wal maghribi, Allah humma naq-qinee min khatayaya kama yunaq-qath thuwabul abyadu minad danasi , Allah hum maghsilnee min khatayaya bil mae wath thalji wal bard, meaning "O Allaah! Separate me (far) from my sins as you have separated (far) the East and West. O Allaah ! Cleanse me of my sins as white cloth is cleansed from dirt. O Allaah ! Wash me of my sins with water, ice and snow."

5. Seek refuge with Allah (swt) (silently)

- "Audhu billahi mina shaitaan nir rajeem" (I seek refuge in Allah from the rejected Satan)

- So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one). [Qur'an 16:98]

6. Say Bismillah ahRahman nirRaheem (silently)

7. Recite Surah Al-Fatihah (Surah 1)

- Forgetting or deliberately neglecting to recite Al-Fatihah, invalidates the prayer.
- Allah's Messenger said, "Whoever does not recite Surat Al-Fatiha (the first Surah of the Qur'an) in this Salat (prayer), his Salat (prayer) is invalid." [Bukhari 1.718, Narrated 'Ubada bin As'Samit]
- Recite outloud for Fajr, Maghrib, and Isha Salah; silently for Zuhr, Asr or Sunnah Salah

8. Say "Amin"

9. Recite a different Surah of at least three ayat (verses) in length

- It is sunnah for the person to recite a section of the Qur'an after al-Fatihah during the two rak'ah of the morning prayer and the Friday prayer, and the first two rak'ah of the noon, afternoon, sunset and night prayers, and in all of the rak'ah of the superogatory prayers. Abu Qatadah reported that the Prophet, upon whom be peace, would recite al-Fatihah and some surah in the first two rak'ah of the noon prayer, and only al-Fatihah in the last two rak'ah. Sometimes he would recite some verses. The first rak'ah's recital would be longer than the second. That was how it was done in the afternoon and morning prayers. [al-Bukhari, Muslim and by Abu Dawud]

II. BOW (RUKOO')

1. Takbir (raise both hands shoulder level and say "Allahu Akbar")

2. Make Rukoo' (Bow)

- Place palms on the knees (as though grasping them)
- I offered prayer beside my father and approximated both my hands and placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet) to do it and were ordered to place the hands on the knees." [Bukhari 1.756, Narrated Musab bin Sad]
- Space your fingers out
- Keep your elbows away from your sides.
- Make your back level and not curved.
- Be at ease

3. Silently make Adhkaar (supplication and remembrance of Allah) in Rukoo'

- Reported Hudhaifah, "I prayed with the Messenger of Allah, upon whom be peace, and while bowing he would say, 'Subhana Rabiyy al-'Adheem. (Glory to my Lord, the Exalted)" [Muslim, Abu Dawud, an-Nasa'i, at-Tirmidhi and Ibn Majah]
- The phrase Subhana Rabiyy al-'Adheem wa bihamdihi has been related through a number of chains, but all of them are weak. Ash-Shaukani maintains, "The different chains support each other. It is perfectly acceptable for one who is praying to limit himself to Subhana Rabiyy al-'Adheem or to add one of the following:
- The Prophet used to say in his bowing and prostrations, "Subhanaka-Allahumma Rabbana wa-bihamdika Allahumma-ighfirli. (I honor Allah from all what

(unsuitable things) is ascribed to Him. O Allah Our Lord! And all the praises are for You. O Allah! Forgive me)." [Bukhari 1.760, Narrated 'Aisah, r.a.]

□ The Prophet used to say frequently in his bowing and prostrations "Subhanaka-Allahumma Rabbana Wabihamdika, Allahumma Ighfir-li" (I honor Allah from all what (unsuitable things) is ascribed to Him, O Allah! Our Lord! All praises are for You. O Allah! Forgive me). In this way he was acting on what was explained to him in the Holy Qur'an. [Bukhari 1.781, Narrated 'Aisah, r.a., also related by Ahmad, Muslim and others]

III. STAND

1. Straighten up back (stand up) and say "Sami Allahu liman humida" (Allah listens to the one who praises Him).

□ Narrated Ahmad & Tabaraani in Mu'jam al-Kabeer with a saheeh isnaad: The Prophet used to say: Allah, Mighty and Sublime, does not look at the prayer of the slave who does not make his backbone upright in between his bowings and prostrations.

2. While standing, say "Rabbana walakal Hamd" (Our Lord, [and] to You be all Praise.)

□ "...And on raising his head from bowing he used to do the same and then say Sami 'Allahu liman hamidah, Rabbana walakal-hamd..." [Bukhari 1.702, Narrated 'Abdullah bin Umar]

3. Takbir (raise both hands shoulder level and say "Allahu Akbar")

IV. Prostrate (Sajda)

1. Position yourself: Kneel on the floor. Prostrate head on the floor so that nose and forehead are touching the floor. Also, the toes should touch the floor, and the palms of both hands. Do not allow elbows to touch the floor. Toes should be bent forwards, pointing towards the Qiblah. Feet should be together, big toes meeting and heels meeting.

□ The Prophet was ordered (by Allah) to prostrate on seven parts and not to tuck up the clothes or hair (while praying). Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet. [Bukhari 1.773, Narrated Ibn Abbas]

□ I was sitting with some of the companions of Allah's Apostle and we were discussing about the way of praying of the Prophet . Abu Humaid As-Saidi said, "I remember the prayer of Allah's Apostle better than any one of you. ... In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla..." [Bukhari 1.791, Narrated Muhammad bin Amr bin Ata]

2. While in this position, in your heart, say a prescribed supplication such as, "Subhana rabbil Allah" 3 times or more, doing an odd number or repetitions, i.e. say it 3, 5, 7, 9, or 11 times.

□ Says at-Tirmidhi, "The scholars prefer the one bowing or prostrating to make the glorifications at least three times." According to the majority, the minimum that is sufficient for the prostrations or bowings is one glorification.

□ "I have prohibited you from reciting while bowing or prostrating. During the bowing, glorify the Lord. During the prostrations, strive your hardest in making supplications. Most likely, you will be listened to." [Related by Ahmad and Muslim]

The Messenger of Allah (peace be upon him) used to say while prostrating himself: O Lord, forgive me all my sins, small and great, first and last, open and secret. [Muslim 980, Narrated Abu Hurayrah]

V. SIT (QA'DAH)

1. Tuck your left foot under your right foot, raise your head (eyes focused on prostration spot), and come to a sitting position.

2. Say, "Allahu Akbar" without raising hands.

3. Pause briefly in this position.

The Prophet used to say: Allah, Mighty and Sublime, does not look at the prayer of the slave who does not make his backbone upright in between his bowings and prostrations. [Narrated Ahmad & Tabaraani in Mu'jam al-Kabeer with a saheeh isnaad]

VI. PROSTRATE (SAJDAH) [Same as above.]

VII. SIT [Same as above.]

o Abu Qilaba (Radhiallahohunho) said, "Malik bin Huwairith came to this Mosque of ours and said, 'I pray in front of you and my aim is not to lead the prayer but to show you the way in which the Prophet (sallallahu 'alaihi wasallam) used to pray.' I asked Abu Qilaba, 'How did he use to pray?' He replied, '(The Prophet (sallallahu 'alaihi wasallam) used to pray) like this Sheikh of ours and the Sheikh used to sit for a while after the prostration, before getting up after the first Rak'a.' " [Bukhari 1/645, Narrated Aiyub]

RAKA'AT 2

1. Repeat all the same steps as Rakat 1

o Regarding Standing back up from the first rakat

Use your hands to push yourself up

Abu Qilaba said, "Malik bin Huwairith came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Apostle performed his prayers.' I asked Abu Qilaba, "How was the prayer of Malik bin Huwairith?" He replied, "Like the prayer of this Sheikh of ours-- i.e. 'Amr bin Salima." That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up. [Bukhari 1:787, Narrated Aiyub]

2. Tashahhud

o Position yourself

I was sitting with some of the companions of Allah's Apostle and we were discussing about the way of praying of the Prophet. Abu Humaid As-Saidi said, "I remember the prayer of Allah's Apostle better than any one of you. ... On sitting in the second Rak'a he sat on his left foot and propped up the right one; and in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks." [Bukhari 1.791, Narrated Muhammad bin Amr bin Ata]

o Place the right hand on the right thigh and point out index finger, moving finger up and down in a calm manner. Do not move it in circles.

□ The sunnah with regards to pointing is to move the forefinger throughout the tashahhud, in accordance with the hadeeth of Wail ibn Hujr (ra) - which is reported by Ahmad (4/138), Abu Daawood (no. 727), an-Nasaaee (2/236), ad-Daarimee (1/314-315), Ibn ul-Jaarood (no. 208) and Ibn Khuzaimah (no. 714) with Saheeh isnaad and there occurs in it, "...then he closed his fingers and made a ring, then he raised his finger and I saw him moving it and making duaa with it, then I came in a time and when it was cold and so I saw the people with cloaks upon them moving their hands beneath their clothes due to the cold".

□ As for the hadeeth of Abdullah ibn az-Zubair (ra) - where in is mentioned that the prophet (saw) used to point with his finger when he made duaa and not move it. It is reported by Abu Dawood (no. 989); its isnaad is not authentic since it contains Muhammad ibn 'Ajalah, about whom adh-Dhabee says, "of average memory," The ahadeeth of the like of him are not acceptable if they contradict anyone who is more reliable than him and his narration becomes shaadh and therefore Muslim does not report from him except to endorse something. Even if this hadeeth were established, then it is a denial and the hadeeth of Waail ibn Hujr is affirming. That which affirms is taken over that which denies, since the one who affirms something has an increase in knowledge and he knows is a proof against he who does not. This sunnah is also from the sayings of Imaam Maalik (ra) - as occurs in the book ar-Risaalah of Abdullah ibn Abee Zaid al-Qairwanee al-Maalikee (p. 27) and the book al-Fiqh alal madhaahib il-Arbaah (no. 98). Imaam Ahmad was asked, Should a man point his finger in the Prayer? So he said, "Yes strongly." See Masaail ul-Imaam Ahmad, the narration of Ibn Haani (1/80).

o Make the following du'a while moving index finger of right hand.

□ When we prayed with the Prophet we used to say: As-Salam be on Allah from His worshipers, As-Salam be on Gabriel, As-Salam be on Michael, As-Salam be on so-and-so. When the Prophet finished his prayer, he faced us and said, "Allah Himself is As-Salam (Peace), so when one sits in the prayer, one should say, 'At-Tahiyatu-lillahi Was-Salawatu, Wat-Taiyibatu, As-Salamu 'Alaika aiyuhan-Nabiyyu wa Rahmatul-iahi wa Barakatuhu, As-Salamu 'Alaina wa 'ala 'Ibadillahi assalihin,' for if he says so, then it will be for all the pious slave of Allah in the Heavens and the Earth. (Then he should say), 'Ash-hadu an la ilaha illallahu wa ash-hadu anna Muhammadan 'Abduhu wa rasulu-hu,' and then he can choose whatever speech (i.e. invocation) he wishes." [Bukhari 8.249, Narrated Abdullah]

□ Yahya related to me from Malik from Nafi that Abdullah ibn Umar used to say the tashahhud saying, "In the name of Allah. Greetings belong to Allah. Prayers belong to Allah. Pure actions belong to Allah. Peace be on the Prophet and the mercy of Allah and His blessings. Peace be on us and on the slaves of Allah who are salihun. I testify that there is no god except Allah. I testify that Muhammad is the Messenger of Allah."

"Bismillah, at-tahiyatu lillah, as-salawatu lillah, az-zakiyatu lillah. As-salamu ala'n-nabiyyi wa rahmatullahi wa barakatuhu. As-salamu alayna wa ala ibadi'llahi's-salihin. Shahidtu an la ilaha illallah. Shahidtu anna Muhammadu'r-rasulu'llah."

He used to say this after the first two rakas and he would make supplication with whatever seemed fit to him when the tashahhud was completed. When he sat at the end of the prayer, he did the tashahhud in a similar manner, except that after the tashahhud he made supplication with whatever seemed fit to him.

□ When he had completed the tashahhud and intended to say the Tasleem, he said, "Peace be on the Prophet and His mercy and blessings. Peace be upon us and on the slaves of Allah who are salihun."

"As-salamu ala'n-nabiyyi wa rahmatu'llahi wa barakatuhu. As-salamu alayna wa ala ibadi'llahi'ssalihin "

He then said, "Peace be upon you" to his right, and would return the greeting to the imam, and if anyone said "Peace be upon you" from his left he would return the greeting to him.

□ At the end the LAST rakat, add the following to the end of the Tashahud prayer/supplication:

□ Allah humma sal-li 'ala Muhammadin wa 'ala ali Muhammadin, Kama sal-layta 'ala Ibraheema wa 'ala ali ibraheema innaka hameedum majeed, wa barik 'ala Muhammadin wa 'ala ali Muhammadin, Kama barakta 'ala Ibraheema wa 'ala ali ibraheema innaka hameedum majeed

□ This means: O Allah, send Grace and Honour on Muhammad and on the family and true followers of Muhammad just as you sent Grace and Honour on Ibrahim and on the family and true followers of Ibrahim. Surely, you are praiseworthy, The Great. O Allah, send blessings on Muhammad and on the family and true followers of Muhammad just as you sent blessings on Ibrahim and on the family and true followers of Ibrahim. Surely, you are praiseworthy, The Great .

3. Salaam out. (Tasleem)

o First, look towards your right shoulder and, speaking to the angel that records your good deeds, say "as sala'amu alaikum" or a better greeting (i.e. "as sala'amu alaikum wa rahmatullahi").

o It is optional to then turn your head and look towards your left shoulder, speaking to the angel that records your bad deeds, and give the same or lesser greeting as to your right.

What is Sitting Mutawarrikan?

Al-Bukhaari narrated from Abu Humayd al-Saa'idi (may Allaah be pleased with him), a description of the prayer of the Prophet (peace and blessings of Allaah be upon him), in which he said: "And when he sat in the final rak'ah, he put his left foot forward and held the other foot upright, and sat on his behind."

Sitting mutawarrikan means sitting in the tashahhud as described above in the hadith found in Bukhari. For the visual learners:



So, sitting mutawarrikan is sitting in tashahhud as described above in the last rak'ah of prayer. This is the same for both genders. Unlike the normal method of sitting, the

butt of the musalli (person who is praying) is on the ground and his/her left foot is snugged under his/her right shin.

When to Sit Mutawarrikan?

This should be done in the final tashahhud if there are two tashahhuds in the prayer. But if the prayer has only one tashahhud, such as Fajr prayer or Sunnah prayers that are offered two by two, then one should sit muftarishan (i.e. the normal way).

So, in conclusion:

Fajr – Normal | Dhuhur/Zuhr – Mutawarrikan | Asr – Mutawarrikan |

Maghrib – Mutawarrikan | Isha – Mutawarrikan |

The sunnahs offered two-by-two (e.g. sunnah of Maghrib) – Normal

Additional Info

Regarding the Takbir upon standing up for a new rakat:

- When standing up to begin rakat 2 and 4, Do NOT lift hands, but DO say "Allahu Akbar" (Takbir).
- When standing up to begin the 3rd rakat, DO lift hands shoulder-height and say "Allahu Akbar" (Takbir).

If you are performing more than two rakats, then:

- Do not salam out (Tasleem) until after your last rakat.
- For rakats 3 and/or 4, only recite ONE surah when standing (Al-Fatihah), instead of 2.
- If your third rakat is also your last rakat, do Tashahud right before Tasleem.

The prayer of a sick person:

- 'Imran ibn Husain (r.a.) said, "I was suffering from hemorrhoids (piles), so I asked the Messenger of Allah (saaws) and he said: Pray standing; if you are not able, then sitting down; if you are not able to do so, then pray lying down. [Bukhari, Abu Dawood and Ahmad]
- 'Imran ibn Husain also said, "I asked him (saaws) about the prayer of a man while sitting, so he said: He who prays standing, that is better; he who prays sitting, his reward is half that of the former. He who prays lying down (and in another narration: reclining), has half the reward of the one who sits." [Bukhari, Abu Daawood and Ahmand. Khattaabi said, "The meaning of 'Imran's hadeeth is intended for a sick person who is able to undergo hardship and stand with difficulty. Hence the reward of praying sitting has been made half of the reward of praying standing: encouraging him to pray standing while allowing him to sit." Ibn Hajr said in Fath al-Baari (2/468): "This deduction is valid.".]
- This applies to the sick person, for Anas (r.a.) said, "The Messenger of Allaah (saaws) came out to the people while they were praying sitting due to illness, so he said: Verily, the prayer of one who sits is (worth) half of the prayer of the one who stands. [Ahmad & Ibn Maajah with a saheeh sanad]

**Raising of Hands – Rafulyadain
Sahih Bukhari**

Volume 1, Book 12, Number 704:

Narrated Abu Qilaba:

I saw Malik bin Huwairith saying Takbir and raising both his hands (on starting the prayers and raising his hands on bowing and also on raising his head after bowing. Malik bin Huwairith said, “Allah’s Apostle did the same.”

Volume 1, Book 12, Number 705:

Narrated ‘Abdullah bin ‘Umar:

I saw Allah’s Apostle opening the prayer with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir, and on saying the Takbir for bowing he did the same; and when he said, “Sami a-l-lahu Liman hamida “, he did the same and then said, “Rabbana wa laka-l-hamd.” But he did not do the same on prostrating and on lifting the head from it.”

Volume 1, Book 12, Number 706:

Narrated Nafi’:

Whenever Ibn ‘Umar started the prayer with Takbir, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, “Sami a-l-lahu Liman hamida”, and he used to do the same on rising from the second Rak’a (for the 3rd Rak’a). Ibn ‘Umar said: “The Prophet used to do the same.”

Sahih Muslim

Book 004, Number 0759:

Ibn Umar reported that the Messenger of Allah (may peace be upon him), when he stood up for prayer, used to raise his hands apposite the shoulders and then recited takbir (Allah-o-Akbar), and when he was about to bow he again did like it and when he raised himself from the ruku’ (bowing posture) he again did like it, but he did not do it at the time of raising his head from prostration.

Book 004, Number 0762:

Malik b. Huwairith reported: The Messenger of Allah (may peace be upon him) raised his hands apposite his ears at the time of reciting the takbir (i. e. at the time of beginning the prayer) and then again raised his hands apposite the ears at the time of bowing and when he lifted his head after bowing he said: Allah listened to him who praised Him, and did like it (raised his hands up to the ears).

Muwatta Imam Malik

Book 3, Number 3.5.21:

Yahya related to me from Malik from Ibn Shihab from Salim ibn Abdullah that Abdullah ibn Umar used to say “Allah is greater” in the prayer whenever he lowered himself and raised himself.

Yahya related to me from Malik from Nafi that Abdullah ibn Umar used to raise his hands to the level of his shoulders when he began the prayer and when he raised his head from the ruku he would raise them less than that.

Book 3, Number 3.5.17:

Yahya related to me from Malik from Ibn Shihab from Salim ibn Abdullah from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him

peace, used to raise his hands to the level of his shoulders when he began the prayer and when he raised his head from the ruku he raised them in the same way, saying, "Allah hears whoever praises him, our Lord and praise belongs to You." He did not raise them in the sujud.

Book 3, Number 3.5.18:

Yahya related to me from Malik from Ibn Shihab that Ali ibn Husayn ibn Ali ibn Abi Talib said, "The Messenger of Allah, may Allah bless him and grant him peace, used to say, 'Allah is greater' whenever he lowered himself and raised himself, and he continued to pray like that until he met Allah."

Abu Dawood

Narrated Wa'il ibn Hujr:

I purposely looked at the prayer of the Apostle of Allah (peace_be_upon_him), how he offered it. The Apostle of Allah (peace_be_upon_him) stood up, faced the direction of the qiblah and uttered the takbir (Allah is most great) and then raised his hands in front of his ears, then placed his right hand on his left (catching each other). When he was about to bow, he raised them in the same manner. He then placed his hands on his knees. When he raised his head after bowing, he raised them in the like manner. When he prostrated himself he placed his forehead between his hands. He then sat down and spread his left foot and placed his left hand on his left thigh, and kept his right elbow aloof from his right thigh. He closed his two fingers and made a circle (with the fingers).

I (Asim ibn Kulayb) saw him (Bishr ibn al-Mufaddal) say in this manner. Bishr made the circle with the thumb and the middle finger and pointed with the forefinger.

Book 3, Number 0743:

Narrated Ali ibn Abu Talib:

When the Apostle of Allah (peace_be_upon_him) stood for offering the obligatory prayer, he uttered the takbir (Allah is most great) and raised his hands opposite to his shoulders; and he did like that when he finished recitation (of the Qur'an) and was about to bow; and he did like that when he rose after bowing; and he did not raise his hands in his prayer while he was in his sitting position.

When he stood up from his prostrations (at the end of two rak'ahs), he raised his hands likewise and uttered the takbir (Allah is most great) and raised his hands so as to bring them up to his shoulders, as he uttered the takbir in the beginning of the prayer.

Placing of Hands

Sahih Bukhari

Volume 1, Book 12, Number 771:

Narrated 'Abdullah bin Malik bin Buhaina:

Whenever the Prophet used to offer prayer he used to keep arms away (from the body) so that the whiteness of his armpits was visible.

Sahih Muslim

Book 004, Number 0792:

Wa'il b. Hujr reported: He saw the Apostle of Allah (may peace be upon him) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Holy Prophet)

then wrapped his hands in his cloth and placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the cloth, and then lifted them, and then recited takbir and bowed down and when (he came back to the erect position) he recited:” Allah listened to him who praised Him.” And when prostrates. He prostrated between the two palms.

Abu Dawood

Book 3, Number 0756:

Narrated Ali ibn AbuTalib:

Jarir ad-Dabbi reported: I saw Ali (Allah be pleased with him) catching hold of his left hand) by his right hand on the wrist above the navel.

Book 3, Number 0758:

Narrated Tawus:

The Apostle of Allah (peace_be_upon_him) used to place his right hand on his left hand, then he folded them strictly on his chest in prayer.

Saying Ameen Louder

Sahih Bukhari

Narrated Abu Huraira:

Allah’s Apostle said, “When the Imam says: ‘Ghair-il-Maghdubi ‘Alaihim Walad-Dallin (i.e. not the path of those who earn Your Anger, nor the path of those who went astray (1.7)), then you must say, ‘Ameen’, for if one’s utterance of ‘Ameen’ coincides with that of the angels, then his past sins will be forgiven.”

Sayings of Our Imams

1. “When a hadeeth is found to be saheeh, then that is my madhhab.”
2. “When I say something contradicting the Book of Allaah the Exalted or what is narrated from the Messenger (sallallaahu ‘alaihi wa sallam), then ignore my saying.”
3. “Truly I am only a mortal: I make mistakes (sometimes) and I am correct (sometimes). Therefore, look into my opinions: all that agrees with the Book and the Sunnah accept it; and all that does not agree with the Book and the Sunnah, ignore it.”
4. “If you find in my writings something different to the Sunnah of the Messenger of Allaah (sallallaahu ‘alaihi wa sallam), then speak on the basis of the Sunnah of the Messenger of Allaah (sallallaahu ‘alaihi wa sallam), and leave what I have said.”
5. “The opinion of Awzaa’i, the opinion of Maalik, the opinion of Abu Haneefah: all of it is opinion, and it is all equal in my eyes. However, the proof is in the narrations (from the Prophet (sallallaahu ‘alaihi wa sallam) and his Companions).”

OPINION

A lot has been said on this topic. We have to look at the last action of our prophet (S.A.W) and the companions around him during the last period with him (S.A.W). Imam Malik, Imam Shafai, Imam Ahmed are in favour of raising of hands during takbeer of bowing and rising from bowing. That mean 3/4 of the imams are of the same opinion and Imam Bukahri, Imam Muslim, Imam Tirmdhi, Imam Abu Dawood follow the same opinion as well. Shah Waliullah has given a fatwa in favour of raising the hands.

People, who says that, “it was allowed in the beginning but it was canceled because people use to bring idols in masjid and hide them under their armpits.” Their saying is totally baseless. It has no proof in Sahih Books. Idols were in Mecca not in Medina. In Medina, munafiqeen were creating problems not idols. And the Masjid was built in Medina. Also how is it possible to do other acts of the prayer while having an idol under the armpit? Doing sajdah and ruku would be impossible with an idol under the armpit. How can this not be applied in the first Takbir of entering salah.

If you listen to such a thing again, ask that person from where you are quoting? Can you tell me the source of your talk from Sahih Books? Ask him to quote even, any weak hadith which says that now it is munsukh?

Secondly the hadiths which are found in both Bukhari and Muslim are called Mutafiq Alhe. This means, “It is the highest level authority in terms of sanad and text of hadith, which can not be rejected.” Hadith of raising the hands are found both in Bukhari and Muslim, it means, it is Mutafiq Alhe. Bukhari, Muslim, Muwatta are considered first category of hadith books. Abu Dawood is considered among the second category in the book of hadith.

The description of the prayer of Prophet Muhammad (s) has Alhamdullilah reached us in great detail. Regarding the issue of raising hands during prayer – all the authentic hadiths mention this act. The hadiths that you read in this article are all authentic. Sahih Bukhari and Muslim- are the most authentic books of hadiths and hadiths mentioned in them are of high status and authenticity.

The majority of scholars followed this hadeeth and said that it is mustahabb for the worshipper to raise his hands at the points mentioned in the hadeeth.

Imaam al-Bukhaari (may Allaah have mercy on him) wrote a separate book on this issue which he called Juz’ fi Raf’ al-Yadayn (Section on Raising the Hands), in which he proved that the hands should be raised at these two points on the prayer, and he strongly denounced those who go against that. He narrated that al-Hasan said: “The Companions of the Messenger of Allaah (peace and blessings of Allaah be upon him) used to raise their hands during prayer when they bowed and when they stood up (from bowing).” Al-Bukhaari said, “Al-Hasan did not exclude any of the Sahaabah from that, and it was not proven that any one among the Sahaabah did not raise his hands.” (Source Islam QA :<http://www.islamqa.com/en/ref/21439/raising%20hands>) So it is a proven fact that Rasool Allah (s) and all his companions raised their hands during Salat.

There are some hadiths regarding raising hands only in the opening Takbeer mentioned in Abu Dawood. The hadith scholars have classified them as Daif – weak , therefore they can not be trusted and should not be followed. Therefore one should follow the most authentic hadiths mentioned in Bukhari and Muslim.

569 Ibn Qudamah in al Mughni 2/135.

570 Masaail of Imam Ahmad narrated by his son Abdullah 373.

571 Masaail of Imam Ahmad narrated by Abu Dawood p51.

572 Awjaz al Masalik 2/119.

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573 Imam Ahmad bin Hanbal also says that she should raise them slightly and, according to one narration, she should not raise them at all.

574 In some books of Hanafi fiqh it has been suggested that in ruk'u they should also bend their backs and knees slightly. The Hanbali scholar Imam Khirqi also says as part of a longer statement, 'The woman should gather herself in ruk'u and sujud.' (al Mughni 1/134.)