FIQH

إعداد:
قسم البحث والترجمة بالمكتب
Etiquettes (Aadaab) of the Mosques

1- The Prophet (peace be upon him) exhorted in the building of the mosques in places where there is a need for this, for he said (whoever builds a Masjid for the sake of Allah, Allah will build a house for him in the paradise)

2- It is not permissible to leave the mosque after the Adhan is being made without any accepted excuse, for the hadith (whoever leaves a mosque after the Adhan is being made without any excuse and is not willing to come back is a hypocrite) {narrated by Ibn Majah}.

3- He also emphasized to keep the mosques clean it was narrated by abu Hureirah (a woman used to clean the Masjid, the prophet (peace be upon him) missed her he asked about her, they told him she died, he went to her grave and prayed for her) {Bukhari, Muslim and Ibn Majah}.

4- He also prohibited to spit in the Masjid, one day he saw a sputum in the Masjid, he faced the people and said (what's wrong with anyone of you facing his Lord in the Salah then spit in front of him? Does he like to be faced and spit on his face? If anyone of you wants to spit he should spit on his left side, or he should spit on his cloth and rub it) {Ibn Majah}.

5- It is also prohibited to search (announce) the lost thing inside the Masjid or buying and selling in it. The prophet (peace be upon him ) said if you see somebody buying and selling inside the Masjid tell him may Allah not profit you in your business, and if you see somebody searching for his lost thing inside the Masjid say to him may Allah not return it to you) {Tirmizi and Nissai}

6- He also prohibited to take the Masjid as a way to pass through, he (peace be upon him said) (do not take the Masjid a way except for the remembrance of Allah or performing prayer) {Tabarani}.

7- It is also prohibited to discuss worldly things or unnecessary things, the prophet (peace be upon him) said, there will be near to the last hour people who make their stories in the Masjid, they have nothing else in it) {Ibn Hiban}.

8- He also prohibited anybody who ate onions or garlic or having bad smell no to come to the Masjid unless he cleans himself from them, because the angles feels harmed from anything harms peoples and in the hadith (I warn you to eat from these two bad smelling vegetables (onions and garlic) if you must eat them then cook them first) {Tabarani}.

9- Mosques are the places loved by Allah most, the prophet (peace be upon him) said (the places loved by Allah most are the mosques and the places he hates most are the markets) {Reported by Muslim}.

10- The steps the person is taking towards the Mosque is counted for him as a rewards He (peace be upon him) said (whoever goes to the congregational mosque one step will erase his sin and one will earn him good reward to and fro the mosque) {reported by Ahmad and Tabarani}
Etiquettes (Aadaab) of the prayer

Prayer is facing Allah (s.w.t) and standing in front of him, for this reason it is recommended to observe.

1- Walk for it in a tranquility and solemnity.

2- Do not interlace between your fingers while praying, the prophet (peace be upon him) prohibited this while praying or waiting for prayers. He said (when anyone of you make Wudhu in the right way and then went out for the Masjid, he should not interlace between his fingers, because he is in a prayer) {Tirmizi, Abu Dawud and Ahmad}.

3- While walking for prayer he should not walk fast, the prophet (peace be upon him) said (if the calling for the prayer is made, do not come for it in a haste but come while walking slowly, in a tranquil, pray what you get and complete what you did not) {Bukhari}.

4- The prophet also said (when the Iqamah is made there should not be any Salah other than the obligatory one) {Muslim}. It is not permissible to make Sunnah prayer when the Imam already started the obligatory prayer.

5- When entering the Masjid he should forward first his right feet and say

أَعُوذُ بِاللَّهِ الْعَظَّائِمِ، وَبِمُجَاهِدِهَا الْكَرَّائِمِ، وَبِسُلْطَانِهَا الْقَداَيِّمِ، مَنْ السَّيَّاطِينِ الرَّجَّائِمِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اتَّحَلِّي أَبَوَابَ رَحْمَتِكَ!

I seek refuge in Almighty Allah, by His Noble Face, by His primordial power, from Satan the outcast. [In the Name of Allah, and blessings.] [And peace be upon the Messenger of Allah.] O Allah, open before me the doors of Your mercy. {Reported by Abu Dawood, Muslim, Ibn Majah}.

If he recites this the devil will say he protected the rest of his day from me.

6- When coming out of the Masjid he should start with his let feet and says

بَسْمَ اللَّهِ الْمَلِكِ الْعَزِيزِ، وَبِسْمِ النَّبِيِّ الْمُعْلُومِ، اللَّهُمَّ أَنَّ مَنْ أَسْأَلَكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعْصَمْنِا مَنْ الشَّيْطَانِ الرَّجَّائِمِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعْصَمْنِا مَنْ الشَّيْطَانِ الرَّجَّائِمِ.

In the Name of Allah, and peace and blessings be upon the Messenger of Allah. O Allah, I ask for Your favor, O Allah, protect me from Satan the outcast. {Ibn Majah, Muslim}.

7- While going to the Masjid he should say

اللَّهُمَّ اجْعَلَنِي نُورًا، وَأَجْعَلْنِي نُورًا، وَأَجْعَلْنِي نُورًا، وَأَجْعَلْنِي نُورًا، وَأَجْعَلْنِي نُورًا.

'O Allaah, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light. O Allaah, bestow upon me light.'
Manners of performing prayer.

Initially the right way of performing prayers is to follow the prophet (peace be upon him) in the manner he performed the prayers, for he (peace be upon him) said (صلاة) "perform your prayers in the same manner you had seen me doing" (narrated by Bukhari).

1- Anyone who wants to perform prayers should stand facing towards the Qiblah having the consciousness of standing in front of Allah in humility
a- raise his hands up to the level of the shoulders and pronounce Takbirat Al Ihram
b- put his right hand over his left hand over his chest
c- he should downwards to the place where he will prostrate and recite the opening supplication

سُبْحَانَكَ اللّهُمَّ وَبِحَمْدِكَ وَتَبارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلا إِلهَ غَيْرُك

"Sobhanaka Allahuma wa bihamdika watabaraka ismuka wata’ala jadduka wala ilaha ghayroka"

This supplication means:
"Praise and glory be to Allah. Blessed be your Name; exalted be your Majesty and Glory. There is no god but you."

Or he recites:

اللّهُمَّ باعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَما باعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبْ ، اللّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقِّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ ، اللّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْضَّوْنِ وَالْبَرَدْ . (رواه البخاري)

Allahumma baaid baynee wabayna khatayya kama baadta baynal-mashriqi walmaghribi, allahumma naqqine min khatayya kama yunaggath-thawbul-abyadu minad-dana, allahummagh-silnee min khatayya biiththalji walmai walbarad.

This Supplication means:
'O Allah, distance me from my sins just as You have distilled The East from The West, O Allah, purify me of my sins as a white robe is purified of filth, O Allah, cleanse me of my sins with snow, water, and ice.'

There are other several Supplications recited in this position.

d- then he should say silently:

أَعوذُ باللَّهِ مِنَ الشَّيَّاتِ الرَّجِيمِ،

Aoothu billahil- minash-shaytanir-rajeem Bismillahir-Rahmanir Rahim,

This means:
'I take refuge with Allah, from the accursed devil, In the name of Allah, the gracious the most merciful,

e- Then he should recite the Al-Fatiha, (the opening chapter of the Holy Qur'an) the prophet (peace be upon him) said "Prayer without reciting the Fatiha is invalid"

f- After reciting the Fatiha he should recite some verses of the Holy Qur'an in the first two Rak'ahs and it is advised to recite short Suras or verses in the Maghrib (Evening) prayer, as for the Fajr (morning) prayer he should recite a passage from the long Suras of the Qur'an. And for the rest of the prayers, Zuhur (noon) prayer, Asr (late afternoon) prayer, and isha (night) prayer he is advised to
recite verses from the medium size Suras of the Qur'an. He should recite in a loud voice in the Fajr prayer and the first two rak'ah of Maghrib and Isha prayer.

2)- The he bows in "Ruku" raising hid hands to the level of his shoulders or ears while his fingers open apart saying

َسَبِّحَانَ رَبِّي الْعَظِيمَ (ثَلاَثَاتَ)

Subhanna rabbiyal-AAatheen (three times)
Which means: "How perfect my Lord is, The Supreme. (Three times) in addition to this he can say while bowing

َسَبِّحَانَكَ اللَّهُمَّ رَبِّنا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لَيَ

Subhanakal-lahumma rabbana wabihammedik, allahummagh-fir lee
‘How perfect you are O Allah, our Lord and I praise you. O Allah, forgive me.’

سَبِّحُوهُ قُدْوسٍ، رَبُّ الملائِكَاتِ وَالرُّوحِ

Subboo hoon quddooes, rabbul-mala-ikati warrooh.
‘Perfect and Holy (He is), Lord of the angels and the Rooh (i.e. Jibra-eel).’

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمَّي، وَبَصَيَ، وَغَيْبِي، وَعَظْمَي، وَغَيْبِي، وَمَا يَنْفَعُ ذَٰلِكَ جَدِ

Allahumma laka rakat, wabik aaman, wabik aslamt, walamka assimy, walamka asalamt, walamka aamun, walamka aamun,
‘O Allaha, unto you I have bowed, and in you I have believed, and to you I have submitted. My hearing, sight, mind, bones, tendons and what my feet carry are humbled before you.’

سَبِّحَانَ ذَٰلِكَ الْجَبَرُوتِ، وَالْمَلَّاکِتِ، وَالْبَلاگِ، وَالْعَظَمَةِ

Subh a na il-jabaroot, walmalakoot, walkibriy a/walataamah.
‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

3)- Then raise his head up from bowing raising his hands to the level of his shoulders or ears, saying

a- in case of being Imam or praying alone:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami Al-lahu liman hamidah
Means: ‘May Allah answer he who praises Him.’

رَبُّنَا وَلَكَ الحَمْدُ حَمْداً كَثِيراً مُرَبَّعاً مَعْلَمَةً فِيهِ

Rabbang walakal-hamdu hamdan katheeran tayyiban mubarakana feeh.
Means: ‘Our Lord, for you is all praise, an abundant beautiful blessed praise.’

If he wants he can add to the previous one.

مِلْءَ الْسَّنَاتِ وَمِلْءَ الْأَرْضِ، وَمَا بَيْنَهُمَا، وَمَلَأَهُ مَا شَيِّئَ مِنْ شَيْءٍ بَعْدَهُ. أَهْلُ الْتَّنَائِ، وَالْمَجْدِ، أَحْقَّ مَا قَالَ الْمَلَكُ، وَكُلُّ نَا لِكَ عَبْدِكَ. اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيْتُ، وَلَا مُعْطِيَ لِمَا مَنَعْتُ، وَلَا يَنْفَعُ ذَٰلِكَ جَدِ

Means: ‘The heavens and the Earth and all between them abound with your praises, and all that you will abound with your praises. O Possessor of praise and majesty, the truest thing a slave has said (of you) and we are all your slaves. O Allah, none can prevent what you have willed to
“bestow and none can bestow what you have willed to prevent, and no wealth or majesty can benefit anyone, as from you is all wealth and majesty.’

This supplication is made optionally only in conjunction with the previous one.

It is advisable to put his hands on his chest, as he had done before he bowed.

4) - Then he prostrates saying "Allahu Akbar" means: (Allah is great) and in this position he should not raise his hands when making Takbeer.

He should touch the ground with his knees, before his hands if that is possible, if that is not possible he is permitted to touch the ground by his hands before his knees. His fingers and toes should be directed towards the Qiblah and his hands should be stretched and his fingers close together and not separated in prostration the worshipper should use these seven organs:

The forehead, the nose, both hands, both knees and the internal parts of the toes. These seven organs should touch the ground. And he should put his upper arm away from his parts and his stomach away from his thigh, and then he should say:

\[\text{Subhana rabbiyal-a’laa. (Three times)}\]

‘How perfect my Lord is, The Most High.’(three times)

He can also add some supplications mentioned in the ruku’u and can add if he wants these Du’a.

Allahumma laka sajadt, wabika amant, walaka aslant, sajada wajhee lillathee khalaqahu wasaawwarahu washaqqa sam’ahu wabaasarahu, tabarakal-lahu alhsanul-khaliqueen.

‘O Allah, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before He Who created it and fashioned it, and brought forth its faculties of hearing and seeing. Blessed is Allah, the Best of creators.’

The worshipper should make as much Du’a as he can, for the prophet (peace be upon him) said: (the servant will be more nearer to Allah when he is prostrating so one should make supplications as much as possible) {Narrated by Muslim}.

5) - then he should raise his head from prostration saying Allahu Akbar and should not raise his hands in this position, he should lay his left foot flat on the ground and sit upon it, keeping his right foot erected, his hands on his thighs and knees, and says:

\[\text{Rabbigh fir lee. Which means: "My Lord forgive me", And if he wants he can add} \]

Allahummag fir lee, warhamnee, wahdinee, wajburnee, waafinee, warzaanee warfa’anee.

‘O Allah, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance and raise my rank.’

6) - then he should prostrate as same as the first prostration, repeating what he said in the first prostration.

Then he should raise his head saying "Allahu Akbar" taking pause between the two prostrations: this is called "the pause for rest" it is recommended for the worshipper to do such a pause, but there is no sin if he desist from it.
7) - then he should rise up and stand for the second rak'ah, and do as same he did in the first rak'ah, however in the second rak'ah he will not recite the opening supplication as in the first Rak'ah.

8) - after finishing the two rak'ah he should sit for the first Tashahud, with his right foot erected sitting on his left foot laid down, putting his hands on his thighs, spreading out his left hand fingers and his right hand fingers close – fisted except the index finger which he uses to point out as a sign for his monotheistic belief, then recite the Tashahud:

أَتْحِيَتُ اللَّهِ وَالصَّلُوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيْهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِيَادَةِ النَّاسِ الصَّالِحِينَ. أَشْهَدُ أَنْ لا إِلَهَ إِلاّ اللَّهَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

Or (Attaḥiyatul lillahi wassalawatu wattayyibat, assalamu alayka ayyuhan-nabiyyu warahmatul-laḥi wabarakaṭu, assalamu alayna wa’ala ibadil-ḥis-salihin. Ash-hadu an la ilaha illal-ḥa, wa-ashhadu anna Muhammadan abduhu warasooluh). Or he can also read (Attaḥiyatul al mubarakatu as-salawatu at-tayyibatu li lahi, assalamu alayka.......)

This means

‘At-tahiyyat is for Allah. All acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allah be upon you O Prophet. Peace be upon us and all of Allah’s righteous servants. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger.’

At-tahiyyat: all words which indicate the glorification of Allah. His eternal existence, His perfection and His sovereignty.

9) - then he should rise up as he did in the first time if the prayer consists more than two rak’ah , he should not recite in the rest rak'ah other than Surah Al-Fatihah

10) – after sitting for the second Tashahud he should the first Tashahud then he should pray upon the prophet (peace be upon him) and say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْراهِيمَ وَعَلَى آلِ إِبْراهِيمَ، إِنَّكُمَا حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ إِبْراهِيمَ، إِنَّكُمَا حَمِيدٌ مَجِيدٌ.

Allhumma salli ala Muhammad, wa-ala ali Muhammad, Kama sallayta ala Ibraheema wa-ala ali Ibraheem, innaka Ḥameedun Majeed, allahumma barik ala Muhammad, wa-ala ali Muhammad, kama barakata ala Ibraheema wa-ala ali Ibraheem, innaka Ḥameedun Majeed.

‘O Allah, send prayers upon Muhammad and the followers of Muhammad, just as you sent prayers upon Ibraheem and upon the followers of Ibraheem. Verily, you are full of praise and majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as you sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, you are full of praise and majesty.’

Or he can also recite this:
‘O Allah, send prayers upon Muhammad and upon the wives and descendants of Muhammad, just as You sent prayers upon the family of Ibraheem, and send blessings upon Muhammad and upon the wives and descendants of Muhammad, just as You sent blessings upon the family of Ibraheem. Verily, You are full of praise and majesty.’

It is also recommended to after this

This Du'a means "O Allah, I take refuge in you from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal.’

Or he supplicates with any Du'a he wants, and asks Allah whatever he wishes.

11) - then he terminates his prayer by turning his face to the right saying:

As-salaam Alai kum warahmatullah "peace and mercy of Allah be on you”

And to the left saying the salutation.
Remembrance after Salah.

He should say:

أَسْـتَغْفِرُ اللَّهُ.

(I ask Allah for forgiveness.) (three times)

اللّهُـم  أَنْـتَ الس لامُ ، وَمِـنْكَ الس لام ، تَبارَكْ يَا ذا الجَـلالِ وَالإِكْـرام .

1) - Astaghfirul-lah (three times)
Allahumma antas-salam waminkas-salam, tabarakta ya thal-jalali wal-ikram.

‘I ask Allah for forgiveness.’ (three times)

‘O Allah, You are As-Salam and from you is all peace, blessed are You, O Possessor of majesty and honor.’

AS-Salam: The One Who is free from all defects and deficiencies.

If he is the Imam he will turn his face to the people after reciting this, then he should say

2) -
لا إلهَ إلاّ اللُّّوحَدَهُ لا شريكَ لهُ، لهُ المُـلْكُ ولهُ الحَمْد، وهوَ على كلّ شَيءٍ قدير، اللّهُـم  لا مانِعَ لِما أَعْطَـيْت، وَلا مُعْطِـيَ لِما مَنَـعْت، وَلا يَنْفَـعُ ذا الجَـدِّ مِنْـكَ الجَـد .

La ilaha illal-lahu wahdahu la shareeka lah, lahu-l-mulku walahul-hamd, wahuwa ala kulli shayin qadeer, allahumma la man'a lima 'ayt, wala mu'tya lima mana't, wala yanfa'u thal-jaddi minkal-jad.

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent, O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.’

3) – then:
لا إلهَ إلاّ اللُّّ، وحدَهُ لا شريكَ لهُ، لهُ الملكُ ولهُ الحمد، وهوَ على كلّ شيءٍ قدير، لا حَوْلَ وَلا قَوْمَ إِلا بِاللِّهةِ، لا إلهَ إلاّ اللُّّه، وَلا نَعْبُـدُ إِلاّ إيّاه, لَهُ النِّعْـمَةُ وَلَهُ الفَضْل وَلَهُ الث ـناءُ الحَـسَن، لا إلهَ إلاّ اللُّّ مَخْلِصِينَ لَـهُ الدِّينَ وَلَوْ كَـرِهَ الكـافِرون .

La ilaha illal-lahu wahdahu la shareeka lah, lahu-l-mulku walahul-hamd, wahuwa ala kulli shayin qadeer, la hawla wala guwatta illa billah, la ilaha illal-lahu, wala na'budu illa iyyah, lahun-ni'matu walahul-jadil walahuth-thanq-ol-hasan, la ilaha illal-lahu mukhliseena lahud-deen walaw karimal-kafiroon.

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no might or power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it.’

4) – then he says:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ اللَّهِ، وَاللَّهُ أَكْبَر . (ثَلاَثًا وَثَلاَثِينَ)
None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.’ Any one who says this Allah will forgive his sins even if it is as much as the sea foam.

5) - then he recites Ayatul kursi, and anyone who recites it after every Salah nothing will prevent him from entering the paradise except death.

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت، وهو على كل شيء قدير.

(عَشْر مَرَّات بَعْدَ المَغْرِب وَالصَّبْح )

{Allahu la ilaha illa huwa alhayyu alaqayoomu la ta'khu thuhu sinatun wala nawm...}

[Al-Baqarah: 255]

6) – then he recites suratul Ikhlas, and Muawidatain (Al-Nas and Al-Falaq) once each, except after Fajr and Maghrib prayers he recites three times each. For it suffices him from everything.

7) – he then says:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت، وهو على كل شيء قدير.

(عَشْر مَرَّات بَعْدَ المَغْرِب وَالصَّبْح )

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-‘amad, wahuwa ala kulli shayin qadeer. (ten times after the Maghrib & Fajr prayers)

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.’

(Ten times after the Maghrib and Fajr prayers).

8) – after the Salaam from Witr prayer he says:

سُبْحَانَ المَلِكِ القُدّوس

Subhanal-malikil-quddoos Rabbil-mala-ikati warrooh. (Three times).

‘How perfect The King, The Holy One the ‘Lord of the angles and the Rooh.’ (i.e. Jibraeel). (Three times).

...on the third time he would raise his voice, elongate it and add:

Then he starts reciting the Athkar of the day and the noon, after Fajr and Maghrib or After Asr prayers and among these is.

- Ayatul kursi
- Surah Al-ikhlas ,Surah Al-Nas and al-falaq he should recite them three times, it suffices him from everything.
Hasbiyyi l-lah la ilaha illa huwa, Aalayhi tawakkalt, wahuwa rabb-ul-Aarshil-Aatheem (seven times morning & evening)

‘Allah is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne.’

Bismil-lahil-lathee ya'durarri ma'a is-mihi shay-on fil-ardi wala fis-sama-i wahuwas-samee ul-a'aleem. (Three times).

‘In the name of Allah with whose name nothing is harmed on earth or in the heavens and He is The All-Seeing, The All-Knowing.’(Three times).whoever says nothing can harm him.

Radeetu billahhi rabil-islami deenan wabiMuhammadin rabi'niyya. (Three times).

‘I am pleased with Allah as a Lord, and Islam as a religion and Muhammad (peace be upon him) as a Prophet.’(Three times).

Ya hayyu ya qayyoom, birahmatika astaghfeeth, a'slih lee sha'anee kullah, wala takilnee ila nafsee tarfata a'ayn.

‘O Ever Living, O Self-Subsisting and Supporter of all, by your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.’

Allahumma a'afinee fee badaneey, allahumma a'afinee fee samee, allahumma a'afinee fee basareey, la alaah illa ant.(three times).

Allahumma innee aoorii bika minal-kufr, wafaqr, wa-aooorii bika min a'thabil-qabr, la alaah illa ant (three times).

‘O Allah, grant my body health, O Allah, grant my hearing health, O Allah, grant my sight health. None has the right to be worshipped except you.’

(Three times)

‘O Allah, I take refuge with you from disbelief and poverty, and I take refuge with you from the punishment of the grave. None has the right to be worshipped except you.’

(Three times)

Y'aggiir al-zunooz ila a'ant. 

لا إله إلاّ أنتَ، خَلَقْتِني وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَفَاكَ وَعَفِّدْكَ ما أَسْتَطْعِمْتُ، أَوْعَدْكَ مِنْ شَرِّ ما صَنَعْتَ، أَوَّلُ الرَّبَّيْنِ، وَأَحْلَكَ بِيَمَنِيْكَ عَلَيْنَ أَبْوَأَ بَذَنْبِي فَاغْفِرْ لِي فَأَلِيهَا لَا يُغْفِرُ الذُّنُوبَ إِلَّا أَنتَ.
Allahumma anta rabbée la ilaha illa ant, khalaqtanee wa-ang a’abduk, wa-ang ala ahdika wawaa’dika mas-tata’at, aoothu bika min sharri ma sana’at, aboo-o laka bini’mataika alay, wa-aboo-o bihanbee, faaghfir lee fa-innahu la yaghfiru-thunooba illa ant.

‘O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except you.’

Whoever says this in the morning while believing it and dies enters the paradise same in the evening.

Allahumma bika asbahna wabika amsayna, wabika nahya, wabika namootu wa-ilaykan-nushoor.

‘O Allah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.’

In the evening:

Allahumma innee asbahtu oshhiduk, wa-oshhidu hamalata a’arshik, wamalal-ikatak, wajameea khalqik, annaka antal-lahu la ilaha illa ant, wadhaka la shareeka lak, wa-anna Muhammadan abduka warasooluk (four times in the morning & evening).

‘O Allah, verily I have reached the morning and call on You, the bearers of Your throne, Your angles, and all of Your creation to witness that You are Allah, none has the right to be worshipped except You, alone, without partner and that Muḥammad is Your Servant and Messenger.’

(Four times in the morning and evening.)

Note: for the evening, one reads (amsaytu) instead of (asbahtu).

Subhanal-lahi wabihamdih. (One hundred times)

‘How perfect Allāh is and I praise Him.’ (One hundred times) whoever says this Allah will forgive his sins even if it is as much as the foam of the sea.

La ilaha illa-lah, wahdhu la shareeka lah, lahal-mulku walal-hamd, wahwuwa ala kulli shay-in qadeer. (One hundred times)

‘None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.’

(One hundred times every day)
What is said only in the morning.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِه ، وَرَضِيَ خَلْقُه ، وَرَضِيَ عَنْ شُرِّه ، وَمِدادَ كُلِّمَاتِه . (ثلاثًا)

Subhanalahi wabihamdihi, adada khaliqihi varida nafsihi, wasinatha arshih, wamidada kalimatih.(three times).

‘How perfect Allah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.’(Three times)

أَعْوذُ بِكَلاِمَةِ اللَّهِ التَّامَّةِ مِنْ شَرِّ ما خَلَق . (ثلاثاً إِذا أمسى

Aoothu bikalimatil-lahit-tammatii min sharri ma khalaq. (Three times in the evening).

‘I take refuge in Allah’s perfect words from the evil He has created.’

(Three times in the evening)

The prophet (peace be upon him) said whoever recites the last two verses of Surah al baqarah in a night will suffice him.

QUESTIONS.

1- What is the rule of the following? Mention an evidence for them.
Building mosques – going out of the Masjid after the Adhan is made – spitting in the Masjid – eating of onion and garlic then going to the Masjid.

2- Mention four of the adab of Prayers?

3- Fill in the following Gaps
   When you enter the Masjid you will start with the …………… Foot, and say…………………… When going out of the Masjid begin with the …………… Foot and say…………………………

4- Give a brief description of the correct manners for praying?

5- Mention two supplications for each of the following

6- Mention some of the Athkars after salaam?

7- Mention some of the Athkars of the morning and evening?

A - Pillars of prayer.

Pillars of the prayer are fourteen

<table>
<thead>
<tr>
<th>1- Standing with the ability to do</th>
<th>8- sitting between the two prostrations</th>
</tr>
</thead>
<tbody>
<tr>
<td>2- The opening Takbeerah</td>
<td>9- sitting for the second Tashahud</td>
</tr>
<tr>
<td>3- Reading Fatihah</td>
<td>10 – Reciting the second Tashahud</td>
</tr>
<tr>
<td>4- Ruku</td>
<td>11- Praying for Prophet in the second Tashahud</td>
</tr>
<tr>
<td>5- Raising from Ruku</td>
<td>12- the two Salams</td>
</tr>
<tr>
<td>6- Prostrating on seven organs</td>
<td>13 – Calmness in all parts</td>
</tr>
<tr>
<td>7- To sit straight from it</td>
<td>14- Arrangement of the pillars.</td>
</tr>
</tbody>
</table>

B – Obligations of the prayer

The obligations of the prayer are eight

<p>| 1) All the Takbeers except the opening Takbeer | 5) saying (Subhanna Rabi‘al a’ala) in the Sujud |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2) saying <em>(Subhana rabiyal azeem)</em> in the Ruku</td>
<td>6) Saying <em>(Rabigh fir- li)</em> between the two Sajdah</td>
</tr>
<tr>
<td>3) Saying <em>(Samiallahu liman Hamidah)</em> for the Imam and the person praying alone</td>
<td>7) Sitting for the first Tashahud</td>
</tr>
<tr>
<td>4) Saying <em>(Rabana walakal Hamd)</em> for all</td>
<td>8) Recitation of the first Tashahud.</td>
</tr>
</tbody>
</table>

The difference between the pillars and obligations

1- What is left of the pillars by mistake must be made up then forgetful Sujuud is performed.
2- What is left of the obligations by mistake is corrected by performing forgetfulness Sujuud.

Both the pillars and the obligations agree that whatever is left intentionally will invalidate the prayer.

**C - The Sunnan (recommendations) of prayers.**

Whatever mentioned in the manners of prayer except the pillars and the obligations is Sunnah, and the it will not invalidate the prayer by failing to perform a Sunnah, but the one who performs it will be rewarded and there is no punishment for leaving it.

There are two types of Sunnan of prayers, Sunnan of actions i.e. putting the right hand over the left hand while standing, looking to the place of Sujuud while standing, putting his hands apart while in Sujuud, praying while wearing shoes, and *(tawaruk)* putting the left feet under the right feet and touching the buttocks on the ground in the last Tashahud.

And verbal Sunnan i.e. the opening Dua, and saying of *Ta'awud* and *Basmalah* and saying more than one *Tasbih* in the Ruku and Sujuud.

**D - Invalidators of the prayer.**

1- Leaving any pillar or obligatory things intentionally will invalidate the prayer.
2- Any excessive action that is not part of the Prayer without any necessity i.e. excess walking, excess movements will invalidate the prayer, but the movement to straighten the rows or filling a gap is Wajib (obligatory).
3- Too much laughing or roaring.
4- Exposing the private parts.
5- Talking intentionally.
6- Eating and drinking intentionally while in prayer.
7- Doing one of the invalidators of wudhu (ablution).

**E - Things disliked doing it while in prayer**

It is disliked to perform any of the following while in prayers.
1- Closing one's eyes while praying.
2- Veiling one's mouth and face while praying.
3- Playing while in prayer i.e. touching beards, touching unnecessary things, looking to the watch etc.
4- Looking to anything that draws his attention out of the Salah.
5- praying while he is feeling to go for toilet.
F – Some mistakes committed in prayer.

1- Not having calmness while praying especially after raising from Ruku and Sujuud.
2- Starting Sunnah payer while obligatory prayer is performed for the prophet (peace be upon him) said (if the Iqamah is mad there should not be any prayer except he obligatory one). But if the Iqamah is made while praying Sunnah he should complete it lightly.
3- Not praying in Sutrah.
4- Not straightening the rows.
5- Leaving spaces between those who pray.
6- Making Supplications in groups after prayer.
7- Passing in front of the person praying.
8- Eating uncooked onions and garlic and smoking of cigarettes.
9- Raising one's eyes up on the sky and this is prohibited in the hadith.
10- Greeting to the persons on his right and left after prayers immediately and making it a habit
11- Making Supplications immediately after prayers and leaving the remembrance which is the Sunnah of the prophet (peace be upon him) after Salaam.

QUESTIONS.

1- Fill in the following spaces.
The number of the pillars of prayer is …………… The number of the obligation of prayer is ……………….
2- Clarify the rule of the following whether it is obligatory, recommended, or nullifies the prayer.
   Exposing the private parts – Ruku – closing of eyes while praying – the opening supplication – laughing in the prayer – reading Fatihah – sitting for the first Tashahud – Recitation the first Tashahud – veiling ones face in the prayer - praying for the prophet (peace be upon him) in the last Tashahud – praying while holding urine or defecate – putting the right hand over the left in prayer – saying Subhana rabiyal azeem in the Ruku.
3- What is the different between the pillar and the obligation and the recommended things in the prayer?
4- Mention some of the common mistakes committed in the prayer?

The prostration of forgetfulness

Man is subject to mistake and forgetfulness in prayers, and it happened that the prophet (peace be upon him) forgotten in his prayer and he also said that (im a human being like you I forget like you, if any one of you forgets in his prayers he should make two prostrations) and the aim of ordaining the prostration of forgetfulness is to correct the prayer from the decrease that happened to it and it is of four types.
1- Adding to the praying something which is not prescribed in it like standing, sitting, bowing, prostration, i.e. to bow (Ruku) to times, or prostrate three times,
or pray the Zuhr prayer five Rak'ah, in this case he has to prostrate for this addition.

2- Decreasing from one of the pillars of Prayer, like if he forgets the second Prostration, in this case he must perform it and the rest and complete the rest of the pillars then prostrate two prostrations of forgetfulness.

3- Decreasing from one of the obligations of the prayer i.e. forgetting the first Tashahud instead he stands up for the Rak'ah, in this case the Tashahud falls and he must make two prostrations.

4- If he doubts the number of Rak'ah he performed, whether he performed three or four Rak'ahs he should count the least number of Rak'ahs unless he gets certainty of the more Rak'ahs he completes in it and prostrate two prostrations for forgetfulness.

The prostration will come before the Salaam if it is due to doubt , and after the salaam if it is due to adding something in the prayer , the person who is not following the imam will not perform prostration of forgetfulness alone unless the imam performs it , and if the imam commits mistake then the followers must correct him , for the man he should make Tasbih (Subhana lah ) to remind his imam for the mistake , and for the woman she should clap hands, and if anyone if afflicted with Waswas ( whispers from Shaitan) in prayers or while reading the Qur'an he should ask refuge from Allah (Auzu Bilahi mina shaytanir rajeem) and then spit three times to his left hand.

QUESTIONS

1- What is the wisdom behind ordaining the prostration of forgetfulness? Did the prophet (peace be upon him) forgotten in his prayer? Mention a proof for it.

2- What will you do in the following situations:
   a) – If you doubt in the number of the Rak'ah you prayed.
   b) If the imam forgets while praying.
   c) If someone adds a Sujuud by mistake.
   d) If someone forgets Ruku and prostrates directly.
   e) If you forget one of the obligations of the prayer.

3- fill the following blanks
   If the wants to remind or correct the imam he should.................. The woman should.......................... If whispers comes to him while praying he should say..........................

Voluntary prayer.

These are the prayers that are not obligatory but it has been emphasized and encouraged to perform it, and the best place to perform it is the house contrary to the obligatory prayers which should be performed at the Mosque.
1- **Voluntary prayers after the obligatory ones**: These are twelve Rak'ah performed after the obligatory prayers, a) four Rak'ah before Noon (Zuhr) prayer b) two Rak'ah after it (Zuhr) prayer, c) two Rak'ah after night (Isha) prayer, d) two Rak'ah after Fajr (dawn) prayer. And these are the most maintained. It is permissible to make up if not performed in its time, for the Prophet (peace be upon him) said (whoever performs twelve Rak'ah in the day and night voluntarily Allah will build for him a house in the paradise) {narrated by Muslim. And Imam al-Tirmizi explained in what we mentioned}.  

2- **Al-witr prayer**: Its time is after Isha prayer till dawn prayer, and performing in the last third of the night is preferred mostly the least or the minimum of it is one Rak'ah and there is maximum for it, the perfect minimum Rak'ah is three with two Taslim and he performs Qunut Supplication in the last Rak'ah of witr before the Ruku or after it, and he should prayed in a way that is like the Maghrib prayer, and if he sleeps from his witr he prays it in the daytime same time like the Dhuha prayer but he makes it two rak'ah.  

3- **Taraweeh prayer**: It is prayed after the Isha prayer in the month of Ramadan, it was called this name because they pray two rak'ah and then they rest for a while, and at the end there is a witr, and the common mistakes done is the Dua or Supplication made between the every two rak'ah in groups.  

4- **Greeting prayer for the mosque**: The Prophet (peace be upon him) said (if anyone of you enters the Mosque he should sit until he prays two rak'ah) even if it is prohibited time for prayer or Friday he should pray it lightly.  

5- **Dhuha prayer**: the minimum of it is two Rak'ah; the proof is the saying of Abu Hurairah (my close friend (the Prophet) advised me of three things fasting three days in every month, and the two rak'ah of Dhuha and to make Witr before I go to bed). Its time is 15 minutes after the sun rises till shortly before the sun moves from its zenith. (15 minutes before the Adhan of Zuhr prayer)  

6- **Voluntary prayer**: It has no specific time and praying it during the night is better than the praying the daytime, and the last third of the night is much better than the first third of the night, the night prayer is prayed dual (two) rak'ah each time for the Prophet (peace be upon him) said (the night prayer is two, two rak'ah).  

7- **Prostration for the recitation and thankfulness**:  
   a) If the person is reciting the Qur'an and he comes across a verse where there is a Sajdah it is recommended for him to make a prostration of recitation in any time whether a day or night also the person who is hearing the
recitation prostrates like the one reciting, it is only one prostration, he makes Takbeer and say (Subhana Rabiyal a'ala) and he supplicates like this supplication (my face prostrated for the who created it and cracked its eyes and ears with his power and strength) also (O Allah write it for me a reward and put the sin from me and reserve it for me till the day of judgement and accept it from me as you accepted it from your servant Dawud) then he raises his head from the prostration without any Takbeer or Taslim, unless the prostration is in the prayer then he should make Takbeer when he prostrates and when he raises from it.

b) It is also recommended to make prostration of thankfulness when we receive the favors of Allah and its description is to fall prostration, for the prophet (peace be upon him) he use to fall down in prostration when he gets a good news thanking Allah Y for his favors. And Wudhu is not required for this Sujuud.

8- **Prayer for asking forgiveness:** The prophet (peace be upon him) said (there is no any servant who commits a sin, then he makes ablution in the best manner then prays two rak'ah asking forgiveness from Allah, except that Allah will forgive him) narrated by Abu Dawud and Tirmizi.

9- **The Sunnah for entering and getting out of the house:** The prophet (peace be upon him) said (when you enter your house pray two rak'ah that will prevent you from bad entrance, and when you get out of your house pray two rak'ah that prevents you from bad exit) narrated by Al Bazaar.

10- **The Sunnah of arrival from travel:** Ka'ab bin Malik τ said (the prophet (peace be upon him) when he arrives from journey he starts with the Mosque and prays two rak'ah, then sits for people).

11- **The Sunnah for the wudhu (ablution):** Abu Hureirah τ narrated that the prophet (peace be upon him) said to Bilal τ tell me the best deed that you performed in Islam, for surely I heard the sound of your shoes before me, Bilal τ replied I didn’t practiced a deed better than praying when I make wudhu (ablution) whatever I was able to pray) agreed upon.

12- **Praying between Maghrib and Isha prayers:** That is the night prayer Hudeifah τ said I prayed with the prophet (peace be upon him) the Maghrib prayer, when he finished Maghrib he stood up and started praying till he prayed Isha prayer then he went out). Narrated by Ahmad and Tirmizi.

13- **The prayer for God's guidance (istikhara):** Jabir ibn Abdullah τ narrated that the messenger of Allah (peace be upon him) used to teach us the istikhara prayer in all affairs as he use to teach us the Surah among the Qur'an he said: if any one of you wants to do any affair he should pray two rak'ah other than the obligatory prayer then he should say: O Allah I seek your guidance, your knowledge, and ask you for your glorious favor for you decree
and I do not, you know and do not, you are the one who knows the invisible; O Lord you know that this matter (and here he states the matter which concerns him) is of benefit to me in my religion, in my livelihood, and in its outcome (or he says both its immediate outcome or its late) decide it for me and make it easy for me, then bless it for me, and if you know that this matter (and here he names it again) is bad for me in my religion, in my livelihood, and in its outcome (or say both its immediate outcome or its late) turn it from me, and divert me from it, decree good for me wherever it may be and make me pleased with it. {Narrated by Bukhari} and whoever ask Allah's guidance and consulted others will not regret. He recites this supplication either in the Sujud or after the second Tashahud or after the Salaam.

**Times when prayer is prohibited:**

It's three times.
1- After the Fajr (Dawn) prayer till the sun rises for a while, it is strictly prohibited prayers when the sun rises, the reason for this is lest that we resemble like those who worship and prostrate for the sun.
2- When the sun stands in the middle of the sky in the midday till it moves from the zenith, and the reason for the prohibition is this time the time when the Hell fire is heated.
3- After the Asr prayer till the sun sets and the reason for this prohibition is lest not be like those who prostrate for the sun.

**Some rulings for the prohibition times.**

1- It is not allowed praying Sunnah prayers during the prohibited times and this is agreed upon the scholars, but if there is a reason for the prayer like the prayer for greeting the Mosque scholars disagreed upon this and the preferable opinion is that we can pray such prayers at this times.
2- It is allowed to make up the obligatory prayers at this time, for the prophet (peace be upon him) said in the hadith (whoever sleeps from a prayer or forgets he should pray it whenever he remembers) agreed upon.
3- It is prohibited to bury the dead when the sun is rising or setting or when it is in the middle (zenith) of the sky.

**QUESTIONS.**

1- What is the voluntary prayer? Give some of its excellences?
2- Mention eight types of voluntary prayers?
3- Clarify the time and the number of Rak'ah in the following
Voluntary prayers after obligatory ones – Witr – Dhuha prayer – the Sunnah for wudhu – the Istikhara prayer –

4 – What is the difference between the prostration of recitation and the prostration of thankfulness?
5 – There are three times where prayers are prohibited, mention the beginning and the end of every time?
6- Mention some rules for the prohibition time for prayers?

**Salatul-'Eid ('Eid Prayer)**

1. **Islamic ruling on salatul-'eid:**
   ① *Fard kifayah* (collective obligatory duty): It is sufficient if this duty is performed by some in the community. If not, then the whole community has sinned.
   
   Abu Sa’eed al-Khudri said:
   "كان رسول الله صلى الله عليه وسلم يخرج يوم الفطر والأضحى إلى المصلى فأول شيء يبدأ به الصلاة ثم ينصرف فيقوم مقابل الناس والناس جلوس على صفوفهم فيعظهم ويوصيهم ويأمرهم" (رواه البخاري ومسلم)
   “The Messenger of Allah ((peace be upon him)) used to go out to an open area on the Day of al-Fitr and al-Ad-ha, and the first thing he would start with was the prayer. When he finished, he would stand facing the people who were seated in their rows; then he would preach to them, advise them and command them.” (Collected by Al-Bukhaari & Muslim)

2. **Definition of 'eid:**
   - Linguistically: Recurring.
   - Juridically: 'Eid Days are joyful days of eating and drinking and remembering Allah.

3. **Dates of 'eid:**
   ① 'Eid ul-Fitr: 1st of Shawwaal (month 10).
   ② 'Eid ul-Ad-ha: 10th of Dhul-hijjah (month 12).

4. **Conditions of salatul-'eid:**
   ① *Time*: After sunrise (approximately two hours after *adhan* for *Fajr*).
   ② *Persons*: At least 3 including the *imam*.
   ③ *Salaah*: Two *rak'ahs* recited out-loud, made without *adhan* or *iqamah*, first *rak'ah* 7 takbeer (*takbeeratul-ihram + 6*) second *rak'ah* 5 takbeer.
   ④ *Two khutbahs*: Made after *salaah*.

5. **Mustahab (desirable) things to do:**
   ① Making *ghusl* and wearing your best clothes.
   ② *Sunnah* to eat odd no. Of dates before *salaat* 'Eid ul-Fitr and to eat from your sacrifice after *salaat* 'Eid ul-Ad-ha.
   ③ *Sunnah* (if possible) to take one route while going and to return from another (walking).
Making takbeer: "الله أكبر الله أكبر لا إله إلا الله الله أكبر الله أكبر ولل الحمد."

Note: Takbeer should be said individually and not in one voice together in a group.

Salatul-Janazah (Funeral Prayer)

1. Islamic ruling on salatul-janazah:

   Fard kifayah (collective obligatory duty): It is sufficient if this duty is performed by some in the community. If not, then the whole community has sinned.

2. Merits of salatul-janazah:

   Abu Hurayrah reported that the Messenger of Allah ((peace be upon him)) said:
   "من شهد الجنازة حتى يصلى عليها فله قيراط ومن شهدها حتى تدفن فله قيراطان قال وما القيراطان قال مثل الجبلين العظيمين" (رواه البخاري ومسلم)
   “He who attends a funeral salaah till it is made for (the dead), for him is (the reward of) one qeeraat. And he who attends until it is buried, for him is (the reward of) two qeeraat.” They asked, "What are the qeeraat?" He (peace be upon him) replied, "Like two huge mountains." (Collected by Al-Bukhaari & Muslim)

3. How salatul-janazah is made:

   ① The body of the deceased Muslim is placed between the imam and the qiblah.
   ▪ For a male: The imam stands opposite the head.
   ▪ For a female: The imam stands opposite the waist.
   ② Make takbeeratul-ihram, then recite al-Fatihah to yourself.
   ③ Make a 2nd takbeer, then recite the 2nd part of the last tashahhud to yourself. (Allahumma salli 'ala Mohammed...)
   ④ Make a 3rd takbeer, then recite a du’aa’ for the deceased to yourself.
   ▪ Example:
   "اللهم اغفر له ، وارحمه ، وعافه واعف عنه ، وأكرم نزله ، وواسع مدخله وغسله بالماء والثلج والبرد ، وقم به من الخطايا كما يقم الثوب الأبيض من الدنس ، أبدلله داراً خيراً من داره ، وأهلاً خيراً من أهله ، وزوجته خيراً من زوجته ، وأدخله الجنة ، وقفة فتنة القبر وعذاب النار"
   “Allahummaghfir lahu warhamhu wa 'aafihi wa'aafa anhu wakrim nuzoolahu wa wassi' mudkhalahu waghshilhu bil maa-i wath-thalji wal barad, wa nazaqeehi minal khataayaa kamaa yunaqqath thawbal abyadu minal danas. Wadilahu daaran khayran min daarih wa ahlal khayran min ahlih wa zawjan kharan min zawjihi. Wadkhilhuul jannah, wa qii fitnataal qabri wa 'adhaaban naar.”
   (O Allah! Forgive him and have mercy on him, give him well-being and absolve him. Receive him with honour and make his grave spacious. Wash him with water, snow and hail, cleanse him from his sins as a white garment is cleansed from dirt. Replace his dwelling with a better dwelling, a family better than his family, a spouse better than his spouse. Enter him into paradise, save him from the trials of the grave and the punishment of the fire).
Make a 4th takbeer then tasleem to the right.

Washing the Body of a Deceased Muslim

1. Men wash men, women wash women, husband and wife wash one another.
2. Clothes of the deceased are taken off but 'awrah must be covered.
3. The back is raised and the stomach is pressed to remove impurities. Remove impurities with gloves & plenty of water.
4. Make wudoo’ for the deceased.
5. Make ghusl for the deceased beginning from the right side then left.
   - Note: Wajib (obligatory) to wash the body at least once. Sunnah (optional) to wash the body 3 times.
   - Note: It is recommended to wash the body with sidr (lotus jujube) or soap. And the last wash with kafoor (camphor) or perfume.
6. Mustache, fingernails and underarm hair if long, should be trimmed.
7. Women should have hair put into 3 braids.

Shrouding the Body of a Deceased Muslim

- Kafan (shroud) of a deceased male:
  - Preferably 3 large sheets (clean, white & perfumed).
- Kafan (shroud) of a deceased female:
  - Preferably 5 sheets (clean, white & perfumed) (1 loincloth + 1 shirt + 1 scarf + 2 large sheets).

Burying the body of a deceased Muslim

1. The qabr (grave) should be deep and wide.
2. The qabr (grave) should preferably have a lahd (crevice on the side of the grave facing the qiblah), which is covered with un-burnt bricks.
3. The body of the deceased should be placed on his right side facing the qiblah.
4. The qabr (grave) should not be raised more than one hand above the ground.

Salaah of Someone Who Is Sick

- Allah (I) says in the Quran:
  - لا يُكَلِّفُ اللّ ُ نَفْسًا إِلا وُسْعَهَا (البقرة:286)  
  "On no soul does Allah place a burden greater than it can bear.” (Al-Baqarah: 286)

- How salaah of someone who is sick is made:
  1. Imraan ibn Husain said:
     - كانت بي بواسير فسألت النبي صلى الله عليه وسلم عن الصلاة فقال صل قائما فإن لم تستطع فقاعدا فإن لم تستطع فعلى جنب" (رواه البخاري)

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“I had hemorrhoids so I asked the Prophet (ﷺ) about salaat, he (ﷺ) said, ‘Make salaat while standing, and if you cannot do so, then while sitting, and if you can not do so, then while lying on your side’” (Collected by Al-Bukhaari)

If one is too sick to make salaat on time, he can join two salaahs together.

**Salaah of a Traveler**

1. Allah (ﷻ) says in the Quran:

   "And when you travel in the land, there is no sin on you if you shorten your prayers.” (An-Nisaa’:101)

2. **Qasr** (shortening) & **jam’** (joining) of salaat:

<table>
<thead>
<tr>
<th>Qasr</th>
<th>&amp;</th>
<th>Jam’</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fajr</strong> (2 rak’ahs)</td>
<td>&amp;</td>
<td>(not joined)</td>
<td>at Fajr time</td>
</tr>
<tr>
<td><strong>Dhuhr</strong> (2 rak’ahs)</td>
<td>&amp;</td>
<td>'Asr (2 rak’ahs)</td>
<td>At either time</td>
</tr>
<tr>
<td><strong>Maghrib</strong> (3 rak’ahs)</td>
<td>&amp;</td>
<td>'Isha (2 rak’ahs)</td>
<td>At either time</td>
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</tbody>
</table>

   - **Note**: If a person is not actually (moving on the road), it is preferred not to join two salaahs, but to pray each salaat at its respective time.

3. **Distance for qasr**: (shortening)

   ① The distance for shortening is what people consider as travel.

   - **Note**: Shortening begins when one leaves his city.

4. **Time period for qasr**: (shortening)

   ① A traveler may shorten his salaat as long as he does not intend to stay in a place.

   - **Note**: If there are masjids where the traveler is staying, he should complete his salaat with the imam.

5. **Things permissible to do while traveling**:

   ① It is permissible to leave as-sunun ar-rawaatib, except preferably the sunnah for Fajr and salatul-Witr.
   ② It is permissible to leave salatul-Jumu’ah.
   ③ It is permissible to break your fast.
   ④ It is permissible to wipe on socks 3 days and nights.