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وَسُنَّتِهِ

Prayer According to the Sunnah

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UNKNOWN PREACHER OF ISLAM

Major Massey, an officer of the British Indian Army declined to fire at the defenseless crowd in Jallianwala Bagh, Amritsar for which he was court-martialed and demoted to the rank of lieutenant. When he attained the rank of Major again, he was posted to the Attock Fort. He recounts an incident there which proved a turning point in his life.

In the sultry heat of June, Major Massey returned from parade to work on a special report from his office. So urgent was this business that he skipped his lunch. At 2 p.m. he looked out of the window and saw an Indian soldier, laden with a sack of bricks, being driven around the ground like an animal under the burning sun. The soldier was undergoing a punishment by order of his commanding officer. When the soldier slacked, the Sikh sentry lashed his back urging him to pick up full speed. This act lasted for an hour. Meanwhile Major Massey marveled at the courage and stamina of the soldier. At 2:30 p.m. the Sikh sentry gave his victim half an hour to rest. The soldier went straight to the water tap. He washed both hands, rinsed his mouth thrice but did not take a single draught of water. He then washed his face and arms up to the elbows. Lastly he washed his feet. Folding his hands and facing the Ka'bah he stood on the fiery hot ground to pray to his Lord. No sooner did he raise his hands in prayer than his tormentor, the Sikh sentry, descended upon him and ordered him to resume running.

As he watched this scene from his office window, Major Massey's wonder passed all bounds. He walked down to the office of the Indian unit and enquired from the unit Major if the soldier undergoing the punishment had committed a serious offense. Massey appreciated the soldier's grit for disdaining to take a draught of water in such extreme hot weather. In Massey's eyes, the soldier was a superman so Massey recommended that the man be relieved of further punishment and summoned to the unit office. When the soldier was produced before him, Major Massey's first question to him was, "For what offense did you suffer such a harsh punishment?"

He replied that he had been late for the parade by a few minutes for which the Sikh Company commander had pronounced this sentence on him. In a fit of religious pique Sikh officers of the Indian Army usually inflicted the severest punishments on Muslim soldiers.

So then Major Massey asked him:

"After such heavy physical exertion in such hot weather didn't you feel thirsty? You just rinsed your mouth, didn't you?"

"Sir, I am human," said the soldier, "and I was dying with thirst. I am a Muslim and this is the month of Ramadân in which the Muslims are forbidden to eat and drink. Fasting in Ramadân is the third article of faith in Islam and every adult and healthy Muslim is ordained to fast from dawn to dusk." The soldier expatiated on the subject of fasting.

"But you could have quenched your excruciating thirst with one or two draughts of water. No one was watching you." said Major Massey

"Allâh was watching!" said the soldier, "He is Omnipresent. I would sooner give away my life than disobey His Command."

The Major then asked, "You were given a few minutes' rest, why didn't you seek relief in a shady spot?"

"Sir," replied the soldier, "Salât (prayer) is the principal article of faith in Islam and it has to be offered punctually. Had I allowed myself to rest, I would have missed it and incurred Allâh's wrath. For me duty to Allâh takes precedence over personal ease."

The Major was stunned by the character of this unknown preacher of Islâm. Back in his bungalow he lay immersed in deep thoughts for a long time. How wonderful was the philosophy of Islâm and its Laws which struck the devotion of these humble followers! The Major renounced social life in the club, lost interest in his military duties and fell into a contemplative mood. His brother officers wondered what had driven the Major into the abstraction. A week later he took four days' leave which he spent browsing in Rawalpindi bookshops. He purchased dozen of books on Islam in English and a few chapters of the Qur'ân translated into English. Returning to Attock, he was wholly absorbed in studying this material. Over the next few days he had acquired an ocean of information about Islâm. He made up his

mind forthwith to enter the fold of Islam, begin a new life, expiate for past sins and devote the rest of his days to the propagation of Islam. On Friday the *Adhân* was announced from the Fort Mosque. Major Massey had a bath, donned a clean dress and headed for the mosque. The congregation was assembling and the *Imâm* had yet to begin the '*Khutbah*' (public address before the prayers). Stepping forward to the front row the Major humbly requested the *Imâm* to initiate him into the Islamic faith. "I am convinced," said the Major, "that Islâm is the only true religion with the only revealed scripture which has not brooked the slightest alteration during the last fourteen centuries. Indeed, Islâm presents a complete code of life."

All this from the tongue of a British Major was truly amazing for the *Imâm* and the congregation. The *Imâm* perhaps was pondering over the consequences of such a proceeding. All eyes were on the Major and the assembly remained motionless, but it soon galvanized itself and vociferously demanded the Major's initiation into Islâm in the short time that was left for the sermon to begin. The assembly expressed its resolve to rise in revolt if the authorities took any punitive measures against the *Imâm*. It was the *Imâm's* bounden duty, they said, to take the pledge of faith from any non-Muslim desiring to convert to Islâm. The *Imâm* then asked the Major to pronounce the creed of faith (i.e. the *Kalimah*) and recited to him the articles of Islâm. The Major, now a Muslim, was named Abdul Rahman. Shouts of *Takbir* [Allah is Greatest] rose from the congregation. The men kissed the Major's hands, embraced him and congratulated him on his

acceptance of the true religion.

The news spread like wild fire through the garrison. The unit commander ordered the buglers to sound the officer call. The British and Indian units of the garrison fell in parade ground. Major Massey was divested of his belt and badges of rank in full view of the garrison. The colonel commandant then ordered the Major's confinement to his bungalow under the custody of a senior officer. A report was dispatched to the Army Headquarters in Delhi. The major was tried before a court-martial and was sentenced to "*Bara Pathar*" (Dismissal from service).

His goods were forfeited to the Government and his bank account was frozen and he himself was dispatched to Lahore under custody of a guard. Three or four hundred rupees in cash and the clothes he was wearing that was all he had. The helpless, crestfallen Major knew not what to do or where to go. He had no friend or acquaintance in Lahore. For the time being he took refuge in a small room in Braganza Hotel adjacent to the Railway Station. For many days he shut himself in this room. At first he even ate in his own room but feeling weary, he began to show up in the dining hall, but as yet kept aloof in a corner. What he missed most were his books which had been confiscated. Reading the newspaper was his only pastime. It was a party night and the dining hall was bustling with merry-makers. The major sat alone in a corner lost in thought as usual. The revelers noted the strange man but left him to his abstractions.

At the end of the party a gentleman approached him.

"Who are you?" enquired he, "and what is your nationality? Why are you so depressed? Can I help you?"

Massey introduced himself and requested the gentleman to help him get in touch with some Islamic organization with a view to acquiring knowledge of Islâm. Next day his new friend took the Major to the office of the Lahori party of Jamaat Ahmadiyya. The head of the Jamaat promised to arrange a suitable employment for him. The Major went to the Jamaat library every day to read the Jamaat literature. One day he read in a journal Mirza Ghulam Ahmad Qadiani's claim to prophethood and a discussion on the Mirza's prophecies. According to what he had read so far the Major knew that Muhammad ﷺ was the final prophet and the Qur'ân the last scripture of Allâh. In view of this the Mirza's claim to prophethood seemed fantastic. Non-pulsed, the Major sought the help of the librarian to clear this dilemma. The Librarian's explanations gave no satisfaction to the Major. The next day the Major went to the Qadiani mosque to offer the Friday prayer and asked the *Imâm* to help clear the confusion in his mind. But the *Imâm*'s discourse further deepened his doubts about Mirza Ghulam Ahmad's prophecy. Who else could he turn to? He knew no one in Lahore. It was matter of chance that he read an article in the 'Eastern Times' by Allama 'Abdullâh Yusuf Ali, Principal of Islamia College (Railway Road) Lahore. Massey was familiar with this name because he had read Yusuf Ali's English translation of a few chapters of the Holy Qur'ân. He went to Islamia College and

requested an interview with the Principal. In the course of the meeting Massey acquainted Allama Yusuf Ali with his circumstances and mentioned his perplexity about Mirza Ghulam Ahmad Qadiani. The Allama expressed his sympathy for him. As he would be absent in Bombay for a few days the Allama referred Massey to religious scholars for a discussion of his problem. On return the Allama, an accomplished Arabic scholar, translator and commentator of the Qur'ân, exhaustively briefed Massey on the mischief which Mirza Ghulam Ahmad Qadiani had created in the world of Islam. The Major's mind was now at rest. He was gaining some eminence among the Muslim elite in Lahore.

Meanwhile the Major's financial resources were exhausted and he privately asked Allama Yusuf Ali to arrange some means of livelihood for him so that he could keep on his feet. The Allama talked to Sir Abdul Qadir, then President of Anjuman Himayat-i-Islam. Sir Abdul Qadir had invited Sir Sadiq Muhammad Abbasi V, the ruler of Bahawalpur State, to preside over the Anjuman's Annual session in the last week of December. Sir Abdul Qadir planned to introduce Massey to the Nawab with a request that a suitable job may be found for the new convert in Bahawalpur State. The Nawab, it was hoped, would favorably entertain the request. The Annual Session of the Anjuman was held on 26 December 1930. Eminent Muslim intellectuals, religious scholars and political leaders from all over the sub-continent were present at the session. They had a session for Major Massey so that he could speak about his reasons for entering the

fold of Islâm and express his own views about the religious philosophy of Islâm. At this session Major Massey was the guest speaker. He told the audience how the unflinching faith of a soldier had altered his outlook on life. Deeply impressed, the Nawab embraced the Major and lauded his courage and sacrifice for espousing the creed of Islâm. At the end of the Anjuman's session Sir Abdul Qadir held a reception in honour of the Nawab of Bahawalpur at his Temple Road residence (Now Hamid Nizami Road). Prominent Muslims including Major Massey attended the function. When the dinner was over Sir Abdul Qadir presented the guests to His Highness the Nawab. The Major was presented last of all. He was warmly greeted by the Nawab who made him sit beside him on the sofa. Sir Abdul Qadir seized the opportune moment and requested the Nawab to enlist Major Massey in the Service of the Bahawalpur State where he would live in the congenial Islamic surroundings as a self respecting member of the Muslim fraternity. The Nawab welcomed the suggestion and asked Massey if he would like return to the Military life.

Four days later Massey received through Sir Abdul Qadir an appointment order from the Bahawalpur State Ministry of Defense. Next day the Major entrained for Dera Nawab Sahib (35 miles away from Bahawalpur).

The Nawab's A.D.C. received him at the station. He was conducted to the State Guest House and later to the Headquarters of the Defense Ministry and General Officer Commanding where he joined duty.

In the short span of a year Colonel Massey upgraded the training and administration of his unit to the level of the Indian Army. The next year the Military Adviser of the state forces came from General Headquarters Delhi on his annual tour of inspection. He congratulated the Nawab on the high standard of training and discipline of his Army which excelled all the other state forces and was in every way at par with that of the Indian Army. To provide domestic bliss to the colonel the Nawab arranged his marriage with a widow belonging to a noble family.

In June 1934 Colonel Massey passed away after a brief illness. He was buried in the Islamic mode with full military honors. His grave lies on the roadside between the highways running from Dera Nawab Sahib to Ahmadpur and Bahawalpur. During his lifetime, whenever Nawab Sir Sadiq Muhammad Khan Abbasi passed by the grave he would stop his car and visit the grave and pray for the soul of his beloved Muslim brother.

May Allâh bless all those who love Him, and worship Him with pure intentions



Wiping over Socks

Thuban ؓ narrated that the Prophet ﷺ ordered them to wipe over their turbans and socks.^[1]

Mugheerah bin Shubah ؓ narrated:

«تَوَضَّأَ النَّبِيُّ ﷺ وَمَسَحَ عَلَى الْجُورَبَيْنِ وَالتَّعْلَيْنِ»

“The Prophet ﷺ performed Wudu’ and wiped over his socks and shoes.”^[2]

Imam Tirmidhi regarded this *Hadith* ‘*Hasan Sahih*’. Moreover, Al-‘alama Ahmed Shakir, Al-‘alama Jamal-ud-Din Qasmi and Al-‘alama Nasir-ud-Din Al-Albani also regarded it *Sahih*.

Wiping over Socks by the Companions

Uqbah bin Amir and Abu Mas’ud Ansâri ؓ wiped over their socks while they were wearing shoes with laces.^[3]

Amr bin Harith ؓ has stated that Ali ؓ urinated and then performed *Wudu’* (in such a manner that) he wiped over his socks and slippers^[4] Ibn Hazam has mentioned the performance of wiping over the *Khuff* or socks with reference to twelve companions of the Prophet ﷺ, among them: Abdullâh bin Mas’ud, Sa’d bin Abi Waqqas, Amr bin Harith ؓ and Sahal bin

[1] Abu Dau’d, Purification, Chapter: Wiping (*Masah*) over turbans. *Hadith*: 146

[2] Tirmidhi, Purification, Chapter: What is said regarding wiping over socks and shoes. *Hadith*: 99

[3] Baihaqi 1/258

[4] (Ibn Abi Shaibah and Ibnul-Mundhar)

Sa’d^[1].

In the course of his *Wudu’* Anas bin Mâlik ؓ wiped over his cap and his black socks, and then performed *Salâh*.^[2]

Ibn Qudamah says that there is consensus of the companions on the validity of wiping over the socks.^[3]

The Word ‘*Jourab*’ in Arabic Lexicon

According to the renowned Arabic lexicon, “*Qâmous*” (قاموس) (1/146), everything that is worn on the foot is “*jourab*”. The compiler of *Tajul Aroos* (تاج العروس) says that whatever is worn, like an envelope, over the feet, is “*Jourab*”. Al-‘alama Ainee says that “*Jourab*” is made from wool and is worn on the feet and covers the foot and a little over the ankles. In *Ârida al-Ahwathi* (عارضة الأحوذى), the commentator of *Hadith*, Imam Abu Bakr Ibn-al-Arabi has stated that “*Jourab*” is something which is made of wool/cotton, and also (sometimes) of (animal) hair. *Ghayatul Maqsood* (غاية المقصود) holds that “*Jourab*” is made of leather, wool and cotton. What it proves is that “*Jourab*” signifies an envelope (i.e. a wrapping or encompassing cloth) or dress - no matter whether it is made of leather, cotton or wool - we can wipe over it.

Wiping over the Turban

Amr bin Umaiyah Ad-Damri ؓ narrated:

«رَأَيْتُ النَّبِيَّ ﷺ يَمَسُّحُ عَلَى عِمَامَتِهِ وَخُفَّيْهِ»

[1] Ibn Abi Shaibah 1/173

[2] Baihaqi 1/285

[3] Mughni Ibn Qudamah: 1/332, Proposition: 426

"I saw the Prophet ﷺ passing his wet hands over his Turban and Khuff (leather socks)."^[1]

Invocations after Wudû

The Prophet ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيَبْلُغُ - أَوْ فَيَسْبِغُ - الْوُضُوءَ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فَتُحْتَّ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَّةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

"If one of you performs Wudu' properly and then says: *Ash-hadu an laa ilaaha illa Allaahu wa ash-hadu anna Muhammadan 'abduhu wa rasooluhu* (I testify that there is no true god but Allâh and that Muhammad is the slave of Allâh, and His Messenger) (then) the eight gates of Paradise will open for him to enter through any gate he wishes."^[2]

In the narration of Tirmidhi, the following addition is given to the invocation:

«اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ»

"Allaahumma j'alnee min al-tawaabeen waj'alnee minal-mutatahhireen." (O Allâh! Make me among those who turn to You in repentance, and make me among those who are purified.)^[3]

[1] Bukhari, Wudu, Chapter: To pass wet hands over the khuff, Hadith : 205

[2] Muslim, Ablution, Chapter: What to say after Wudu', Hadith : 234

[3] Tirmidhi, Purification, Chapter: What to say after Wudu' Hadith : 55

About the Siwâk

The *Siwâk* is a tooth-cleaner extracted from the roots of a desert tree. Ibn Abbâs ؓ narrated that he spent a night with the Prophet ﷺ. When the Prophet ﷺ got up (for *Salâh*) in the latter part of the night, he ﷺ went out and looked at the sky and then recited these verses:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ۗ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيمًا وَفُتُورًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۝﴾

"Verily in the creation of the heavens and the earth and the alternation of night and day..."

Up to the words:

"...Save us from the torment of Hell."^[1]

He then returned to his house, used the *Siwâk*, performed *Wudu'*, and then he stood and performed *Salâh*. He then laid down. Then he ﷺ got up (again), went out, looked at the sky, recited the verses (mentioned above), then returned, used the *Siwâk*, performed *Wudu'* and again performed *Salâh*.

'Âishah ؓ narrated that whenever the Prophet ﷺ entered the house, he would use the *Siwâk*.^[2]

Hudhaifah ؓ narrated:

[1] *Al-Imrân* 3: 190-191

[2] Muslim, Ablution, Chapter: Pertaining to the *Siwâk*, Hadith : 253

«كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ»

"Whenever the Prophet ﷺ got up at night, he used to clean his mouth with the Siwâk."^[1]

Abu Hurairah ؓ narrated: Allâh's Messenger ﷺ said:

«لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي - أَوْ لَوْلَا أَنْ أَشَقَّ عَلَى النَّاسِ - لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ»

"If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with the Siwâk before every Salâh."

The Prophet ﷺ put emphasis on the use of the Siwâk. Anas ؓ narrated: Allâh's Messenger ﷺ said:

«أَكْثَرْتُ عَلَيْكُمْ فِي السَّوَاكِ»

"I have told you repeatedly to (use) the Siwâk."^[2]

Âishah ؓ narrated that the Messenger of Allâh ﷺ said:

«السَّوَاكُ مَطَهْرَةٌ لِلْفَمِ مَرْضَاءٌ لِلرَّبِّ»

"The Siwâk is a means of purification for the mouth and a source of achieving the pleasure of Allâh."^[3]

Tahiyat-ul-Wudu'

Tahiyat'ul-Wudu' is a Salâh in which two Nafl (not obligatory) Rak'ahs are prayed after performing Wudu'.

[1] Bukhari, Wudu', Chapter: Siwâk, Hadith: 245

[2] Bukhari, Friday, Chapter: To clean the teeth with the Siwâk on Friday, Ahadith: 887, 888

[3] Nasai, Purification, Chapter: Persuasion on using the Siwâk, Hadith: 5

Uqbah bin 'Amir ؓ narrated, the Messenger of Allâh ﷺ said:

«مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضوءَهُ، ثُمَّ يَقُومُ فَيَصَلِّي رَكَعَتَيْنِ، مُقْبِلٌ عَلَيْهِمَا بِلِقْبِهِ وَوَجْهِهِ، إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ»

"He who performs Wudu', and does it thoroughly and then stands up to offer two Rak'ahs (Nafl); with his heart and speech in them (with inward and outward attention) Paradise is granted to him."^[1]

Several Prayers with One Wudu'

Buraidah ؓ narrated: The Prophet ﷺ performed (several) prayers with the same Wudu' on the Day of Conquest. And he passed his wet hands over his leather socks. 'Umar ؓ said to him, "You did something today which you did not do before." He (the Prophet ﷺ) said: "Umar! I intentionally did it."^[2]

Rinsing the Mouth after Drinking Milk (Before Salâh)

Ibn Abbâs ؓ narrated: The Messenger of Allâh ﷺ drank milk, rinsed his mouth and said:

«إِنَّ لَهُ دَسْمًا»

"It has fat"^[3]

[1] Muslim, Purification, Chapter: Desirable statement after Wudu', Hadith: 234

[2] Muslim, Ablution, Chapter: Performing (several) prayers with one Wudu', Hadith: 277

[3] Bukhari, Wudu', Chapter: Whether to rinse the mouth after drinking milk, Hadith: 211



“By the movement of his beard.” [1]

Ibn Abbas ؓ narrated:

«قَرَأَ النَّبِيُّ ﷺ فِيمَا أَمَرَ وَسَكَتَ فِيمَا أَمَرَ ﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾ وَ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

The Prophet ﷺ recited aloud in the *Salâh* in (those *Sûrahs*) which he was ordered to do so and quietly in the *Salâh* in which he was ordered to do so. ‘And your Lord is never forgetful.’ (Maryam 19:64) and ‘Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow.’ (Al-Ahzâb 33:21)^[2]

Recitation in the Maghrib Prayer

Ibn Abbâs ؓ narrated: (My mother) Umm Al-Fadl ؓ heard me reciting ‘Wal Mursalâti ‘Urfa’ (*Sûrah* No. 77) and said, “O my son! By Allâh, your recitation made me remember that it was the last *Sûrah* I heard from Allâh’s Messenger ﷺ. He recited it in the *Maghrib* prayer.”

Marwan bin Al-Hakam ؓ narrated: Zaid bin Thâbit ؓ said to me, “Why do you recite very short *Sûrahs* in the *Maghrib* prayer while I heard the Prophet ﷺ reciting the longer of the two long *Sûrahs*?” [Al-A’raf and Al-Mâidah (No. 7 & No. 5) or Al-A’raf and Al-An’am (No. 7 & No. 6)] (See *Fath Al-Bari*, Vol.2, Pages 389, 390)^[3]

[1] Bukhari, *Adhân*, Chapter: To recite in the *Zuhr* and ‘*Asr* prayers, *Hadith*: 777

[2] Bukhari, *Adhân*, Chapter: To recite aloud in the *Fajr* prayer, *Hadith*: 774

[3] Bukhari, *Adhân*, Chapter: The recitation of the *Qur’an* in the *Maghrib* prayer, *Ahadith*: 763, 764

Jubair bin Mut’im ؓ narrated:

«سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ فِي الْمَغْرِبِ بِالطُّورِ»

I heard Allâh’s Messenger ﷺ reciting *At-Tûr* (*Sûrah* No. 52) in the *Maghrib* prayer. [1]

‘Aishah ؓ narrated:

«أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي صَلَاةِ الْمَغْرِبِ بِسُورَةِ الْأَعْرَافِ فَرَقَّهَا فِي رَكْعَتَيْنِ»

The Messenger of Allâh ﷺ recited *Srah Al-A’râf* in *Maghrib* prayer and he divided it in two *Rak’ahs*. [2]

Recitation in ‘Ishâ Prayer

Jâbir ؓ narrated: Mu’adh bin Jabal ؓ used to pray with the Prophet ﷺ and then go lead his people in *Salâh*. One night he performed ‘*Ishâ*’ prayer with the Prophet ﷺ. He then came to his people and led them in *Salâh* and began with *Sûrat Al-Baqarah*. A man turned aside, said the *Taslîm* (saying *As-Salamu Alaikum* when concluding the prayer), then prayed alone and departed. People said to him: “Have you become a hypocrite, O so-and-so?” He said: “I swear by Allâh that I have not, but I will certainly go to Allâh’s Messenger ﷺ and inform (him) about this.” He then came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, we look after camels that we use for watering, and work by day. Mu’adh ؓ performed

[1] Bukhari, *Adhân*, Chapter: To recite aloud in the *Maghrib* prayer, *Hadith*: 765

[2] Nasai, *As-Salât*, Chapter: Recitation in the *Maghrib*., *Hadith*: 992

the 'Ishâ' prayer with you. He then came and began with *Sûrah Al-Baqarah*." Allâh's Messenger ﷺ then turned to Mu'adh ؓ and said:

«أَفَتَأْتَانِ أَنْتَ؟ أَفَرَأَى بِكَذَا، وَأَفَرَأَى بِكَذَا». قَالَ سُفْيَانُ: فَقُلْتُ لِعِمْرُو: إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ أَنَّهُ قَالَ «أَقْرَأُ ﴿وَالشَّمْسِ وَضُحَاهَا﴾. ﴿وَالضُّحَى﴾. ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾، و﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾»

"Are you there to trouble (the people)? Recite such and such a *Sûrah*." Jâbir ؓ narrated that the Prophet ﷺ said, "Recite 'Washshamsi Wad-Duhaha' (*Sûrah*: 91), 'Wad-Duha' (*Sûrah*: 92) and 'Sabbih' Isma Rabbikal 'Ala' (*Sûrah*: 87). Upon this 'Amr said: "and like these (*Sûrahs*)."^[1]

Abu Rafi ؓ narrated: I offered the 'Isha' prayer behind Abû Hurairah ؓ and he recited 'Idhas Sama'un Shaqqat' (*Sûrah* No. 84) and prostrated. On my enquiring why he had done so, he said:

«سَجَدْتُ خَلْفَ أَبِي الْقَاسِمِ ؓ فَلَا أَرَأَى أَنْ أَسْجُدَ بِهَا حَتَّى أَلْقَاهُ»

"I prostrated behind Abul-Qasim (the Prophet ﷺ) (when he recited that *Sûrah*) and I will keep performing this prostration while reciting it till I meet him."

Al-Barâ' ؓ narrated:

«أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، فَقَرَأَ فِي الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ ب: وَاللَّيْلِ وَالزُّيُوتِ»

[1] Muslim, *As-Salât*, Chapter: Recitation in the 'Ishâ' prayer, *Hadith*: 465

The Prophet ﷺ was on a journey and recited in one of the first two *Rak'ahs* of the *Isha'* prayer 'Wat-Tini Waz-Zaituni' (*Sûrah* no. 93).^[1]

Sulaiman bin Yasar ؓ narrated: "So-and-so used to prolong the first two *Rak'ahs* of the *Zuhr* prayer and shorten the 'Asr prayer, and recite the short *Sûrahs* from the *Mufassal* in *Maghrib* prayer, medium-length *Sûrahs* in the 'Ishâ' prayer, and the long ones in the *Fajr* prayer. Then Abû Hurairah ؓ said:

«مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ فُلَانٍ»

"I never prayed behind anyone whose prayer more closely resembles that of Allâh's Messenger ﷺ than this person."^[2]

Reciting Two or Three *Sûrahs* in One *Rak'ah*

Anas ؓ said: One of the Ansâr used to lead the Ansâr in *Salâh* in the Quba' mosque and it was his habit to recite 'Qul huwal-lahu Ahad' (No.112) whenever he wanted to recite something in *Salâh*. When he finished that *Sûrah*, he would recite another one with it. He followed the same procedure in each *Rak'ah*. His companions discussed this with him and said, "You recite this *Sûrah* and do not consider it sufficient and then you recite another. Won't you recite it alone or leave it and recite another?" He said, "I will never leave it and if you want me to be your *Imâm* on this condition then it is all right; otherwise I will leave

[1] Bukhari, *Adhân*, Chapter: To recite aloud in the 'Ishâ' prayer, *Ahadith*: 766, 767

[2] Nasai, *As-Salât*, Chapter: Brief *Qiyâm* and Recitation, *Hadith*: 983. See detail of *Mufassal* on Page 207

you." They knew that he was the best amongst them and they did not like someone else to lead them in *Salâh*. When the Prophet ﷺ went to them as usual, they informed him about it. The Prophet ﷺ addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do? Why do you read this particular *Sûrah* in every *Rak'ah*?" He replied, "I love this *Sûrah*." The Prophet ﷺ said, "Your love for this *Sûrah* will make you enter Paradise."

Abu Wa'il narrated: A man came to Ibn Mas'ud ؓ and said, "I recited the *Mufassal* (*Sûrahs*) at night in one *Rak'ah*. Ibn Mas'ud ؓ said, "This recitation is (too quick) like the recitation of poetry. I know the identical *Sûrahs* which the Prophet ﷺ used to recite in pairs." Ibn Mas'ud ؓ then mentioned 20 *Mufassal Sûrahs* including two *Sûrahs* from the family of (i.e., those *Sûrah* which begin with) *Ha-Mîm* (حم) which the Prophet ﷺ used to recite in each *Rak'ah*.^[1]

Reciting Carefully and Distinctly

Abdullâh bin 'Amr bin Al-'Âs ؓ narrated that Allâh's Messenger ﷺ said:

«يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ، وَرَتَّلْ كَمَا كُنْتَ تُرْتَلُ فِي الدُّنْيَا، فَإِنَّ مَنَزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا»

"The one who was devoted to the recitation of the Noble Qur'ân will be asked on the Day of Resurrection: 'Go on reciting and ascending (in ranks) as carefully and distinctly as you did in the

[1] Bukhari, *Adhân*, Chapter: To recite two *Sûrahs* in one *Rak'ah*, *Ahadith*: 774,775

world. Your station will be at the last Verse of your recitation."^[1]

Recitation in a Pleasant Voice

Abû Hurairah ؓ narrated: I heard Allâh's Messenger ﷺ saying:

«لَمْ يَأْذَنْ اللَّهُ لِنَبِيِّ مَا أُذِنَ لِنَبِيِّ أَنْ يَتَعَنَّى بِالْقُرْآنِ»

'Allah does not listen so attentively to anything as He listens to the recitation of the Noble Qur'an by a Prophet who recites well with a melodious and an audible voice.'^[2]

Recitation of Some Special *Sûrahs*

Abu Sa'id Al-Khudrî ؓ narrated: "Regarding the recitation of the *Sûrat Al-Ikhlâs* (*Sûrah*. 112), Allâh's Messenger ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ»

"By Him in Whose Hand my soul is, this *sûrah* is equal to one third of the Qur'ân."

According to another narration, he ﷺ said to his Companions:

«أَيَعِجْزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟»

"Is it difficult for any of you to recite one-third of the Qur'ân in one night?" This suggestion was difficult

[1] Abu Dau'd, *As-Salât*, Chapter: In what way distinction in recitation is desirable, *Hadith*: 1464

[2] Bukhari, *Virtues of the Qur'ân*, Chapter: Whoever does not recite the Qur'ân in a pleasant tone, *Hadith*: 7482

for them so they said, "Who among us has the power to do so, O Allâh's Messenger?" Allâh's Messenger ﷺ replied, "Allah (the) One, the Self-Sufficient Master, Whom all creatures need. [Surat Al-Ikhlâs (V. 112 : 1-4)] is equal to one-third of the Qur'ân."^[1]

Uqbah bin Amir ﷺ narrated that Allâh's Messenger ﷺ said:

«أَلَمْ تَرَ آيَاتِ أَنْزَلَتِ اللَّيْلَةَ لَمْ يُرْ مِثْلُهُنَّ فَطُ؟ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ و﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾»

"Do you not know that last night certain Verses were revealed which have no precedence. They are: 'Say: I seek refuge with (Allâh) the Lord of daybreak' (Sûrah 113), and 'Say: I seek refuge with (Allâh) the Lord of mankind (Sûrah 114).'"^[2]

Abu Hurairah ﷺ narrated: I heard Allâh's Messenger ﷺ saying:

«إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ ﴿بَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾»

"A Sûrah in the Qur'ân which contains thirty Verses will intercede for a man till his sins are forgiven. This Sûrah is 'Blessed is He in Whose Hand is the dominion.'" (Surat Al-Mulk-67).^[3]

[1] Bukhari, Virtues of the Qur'ân, Chapter: The superiority of "Qul-Huwa Allâhu Ahad", Ahadith : 5013, 5015

[2] Muslim, As-Salât, Chapter: Excellence of reciting Sûrah Al-Falaq and Sûrah An-Nâs, Hadith : 814

[3] Tirmidhi, Merits of Qur'ân, Chapter: What is said regarding Sûrah Al-Mulk, Hadith : 2891

Preserve the Qur'ân

Uqbah bin Amir ﷺ stated that Allah's Messenger ﷺ said:

«تَعَلَّمُوا كِتَابَ اللَّهِ وَتَعَاهِدُوهُ وَتَعَنُّوا بِهِ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهَوُ أَشَدُّ تَفَلُّتًا مِنَ الْمَخَاضِ فِي الْعُقُلِ»

"Acquire knowledge of the Book of Allâh. Preserve it in your memory and recite it with a beautiful voice. I swear by Him who has my life in His Hand, a camel does not run so swiftly at the loosening of its knee-ropes as does the Qur'ân from the memory of one who memorizes Qur'ân."^[1]

Response to Various Verses

It is permissible for the Imâm and his followers to individually respond to some Verses after reciting them.

Hudhaifah ﷺ narrated: I performed Salâh with the Prophet ﷺ one night, and he started reciting Sûrat Al-Baqarah. I thought that he would go in Ruku' at the end of one hundred verses, but he continued (reciting); and I thought that he would perhaps recite (the Sûrah) in the whole Rak'ah, but he continued the recitation; I thought he would perhaps bow on completing it. He ﷺ then started reciting Sûrah An-Nisa' which he followed with Sûrah Al-Imrân. He ﷺ recited leisurely. When he recited a Verse which mentioned the Glory of Allâh, he glorified (by saying 'Subhan Allâh' - Glory to Allâh the Great) and when he recited

[1] Musnad Ahmad : 4/146

the Verse which tells how the Lord is to be begged, Allâh's Messenger ﷺ would then beg from Him; and when he ﷺ recited a Verse asking one to seek Allâh's protection, he would seek Allâh's protection. Then he bowed and said, 'Subhana Rabbiyal-atheem' (Glory be to my Mighty Lord), his bowing lasted about the same length of time as his standing, (and then on returning to the standing posture after *Ruku'*) he would say, 'Sami' Allâhu liman hamidah, Rabbana lakal-hamd' (Allâh listens to him who praises Him. Praise is to you, Our Lord!). And he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say, 'Subhana Rabbi al-'ala' (Glory be to my Lord, the Most High), and his prostration lasted nearly the same length of time as his standing (*Qiyam*).^[1]

Abdullâh bin Abbâs ؓ narrated:

«أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَرَأَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى قَالَ سُبْحَانَ رَبِّي الْأَعْلَى»

When the Prophet ﷺ recited: "Glorify the Name of your Lord, the Most High." he would say: "I extol the Holiness of my Lord, the Most High."^[2]

Saying *Takbîr* on Bowing

Abu Hurairah ؓ narrated:

«كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ

[1] Muslim, *As-Salât*, Chapter: Preference of prolonging the recitation in the night prayer, *Hadith*: 772

[2] Abu Dau'd, *As-Salât*, Chapter: Invocation in the *Salâh*, *Hadith*: 883

يُكَبِّرُ حِينَ يَرُكِعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا لَكَ الْحَمْدُ»

Whenever Allâh's Messenger ﷺ stood for *Salâh*, he said *Takbîr* on starting the *Salâh* and then on bowing. (On rising from bowing) he said: 'Sami Allâhu liman hamidah', and then while standing straight he used to say 'Rabbana lakal-hamd.'^[1]

Abû Hurairah ؓ narrated:

«كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا، يَقُولُ: «لَا تُبَادِرُوا الْإِمَامَ، إِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ»

"While teaching us the Messenger of Allâh ﷺ said, "Do not try to go ahead of the *Imâm*, recite *Takbîr* when he recites it, and when he says, 'Wala addalleen' you should say 'Âmeen', bow down when he bows down, and when he says: 'Sami 'Allâhu liman hamida' (Allâh heard those who sent praises and thanks to Him) say: 'Allâhumma 'Rabbana lakal-hamd' (O Allâh! Our Lord! All the praises and thanks are for You)."^[2]

Raf'ul-Yadain (Raising of the Hands up to the Shoulders in Prayer)

[1] Bukhari, *Adhân*, Chapter: Saying the *Takbîr* on rising from prostration, *Hadith*: 789

[2] Muslim, *As-Salât*, Chapter: Prohibition of Pronouncing the *Takbîr* before the *Imâm*, *Hadith*: 415

There are above four hundred *Hadiths* which refer to *Raful-Yadain* before and after *Ruku'*. A few of these are given:

Abdullâh bin Zubair رضي الله عنه narrated:

«فقال عبدالله بن الزبير صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَلْفَ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ، فَكَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ. وَقَالَ أَبُو بَكْرٍ: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَلْفَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ»

"I performed *Salâh* behind *Abû Bakr* رضي الله عنه. When he started *Salâh*, and before bowing for *Rukû'* and after raising his head from *Rukû'* he used to raise his hands (up to his shoulders). He used to say that the Messenger of Allâh صلى الله عليه وسلم also performed *Raful-Yadain* in the beginning of *Salâh* before *Rukû'*, and after raising his head from *Rukû'*." [1]

'Umar Farooq رضي الله عنه once intended to tell people the way of performing *Salâh*. He stood facing toward the *Qiblah* and raised both hands to the level of his shoulders, then he said '*Allâhu Akbar*', then bowed for *Rukû'*, and in the same way raised his hands and raised his hands when he raised his head from *Rukû'*. [2]

Ali رضي الله عنه narrated:

«أَنَّه كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوً

[1] Al-Baihaqi, *As-Salât*, Chapter: Comprehension of the Characteristics of *Salâh*, 2/73

[2] *Nasbur Rayah* 1/415,416

مَنْكَبَيْهِ، وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ وَيَصْنَعُهُ إِذَا رَفَعَ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ وَكَبَّرَ»

The Messenger of Allâh صلى الله عليه وسلم used to raise his hands in the beginning of *Salâh*, before bowing for *Rukû'*, and after raising his head from *Rukû'*, and when he stood up after performing two *Rak'ahs*. [1]

Wa'il bin Hujr رضي الله عنه narrated that:

«أَنَّه رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلَاةِ، كَبَّرَ - وَصَفَ هَمَامٌ حِيَالَ أُذُنَيْهِ - ثُمَّ التَّحَفَ بِثَوْبِهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ، ثُمَّ رَفَعَهُمَا، ثُمَّ كَبَّرَ فَرَكَعَ، فَلَمَّا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» رَفَعَ يَدَيْهِ، فَلَمَّا سَجَدَ، سَجَدَ بَيْنَ كَفَيْهِ»

"He saw the Prophet صلى الله عليه وسلم raising his hands at the time of beginning the *Salâh* and reciting *Takbîr* (and according to Hammam, he narrated: the hands were lifted opposite the ears). He wrapped his hands in his garment and placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the garment, and then raised them, and then recited *Takbîr* and bowed down; and when he said: '*Sami 'Allâhu liman hamidah*,' he raised his hands and when he prostrated himself, he prostrated between his two palms." [2]

[1] Abu Dau'd, *As-Salât*, Chapter: About raising the hands when one stands after two *Rak'ahs*, *Hadith*: 744

[2] Muslim, *As-Salât*, Chapter: Placing the right hand over the left hand, *Hadith*: 401