

From the ruling of the masjid, that wasn't mentioned in this chapter, is that he who eats garlic, onion or similar (foods, medicine...etc) with a pungent odor, then it is impermissible for him to enter the masjid because of the statement of the Prophet (صلى الله عليه وسلم): *"He who eats of this plant (garlic) should not approach our masjid and should not harm us with the odor of garlic."* [Saheeh Muslim, The Book of Prayer, NO.4414]

Also, from the ruling of the Masjid, is that it's *mustahab* (desirable) to supplicate with what the Prophet (صلى الله عليه وسلم) supplicated when entering the masjid. *Abu Usaid reported that the Messenger of Allaah (صلى الله عليه وسلم) said: When any one of you enters the mosque, he should say: "O Allaah! Open for me the doors of Thy mercy"; And when he steps out he should say: 'O Allaah! I beg of Thee Thy Grace."*

In the Sunan of Ibn Majah the Prophet (صلى الله عليه وسلم) said, *"When one of you leaves the masjid let him say, "In the name of Allah, and peace and blessings be upon the Messenger of Allah. Oh Allah, I ask for your favour, Oh Allah, protect me from the Satan the outcast."* This hadeeth is Hasan and Shaykh Muqbil (رحمه الله) mentioned it in his book Jami'us Saheeh mima laysa fis Saheehain Vol. 2 P.8.

And in the Sunan of Abee Dawood, 'Abdullah ibn 'Amr ibn 'Aas narrated: When the Prophet (صلى الله عليه وسلم) entered the masjid he used to say, *"I seek refuge in Al Mighty Allah, by His Noble Face, by his Primordial power, from Satan the outcast."* If he says that the Shaytan says, "He is protected from me for the rest of the day". The hadeeth is Hasan and Shaykh Muqbil mentioned it in Jami'us Saheeh Mima Laysa Fis-Saheehain, Vol.2 P.7.

Sometimes the one who enters the masjid supplicate with that which is in the hadeeth of Abu Humayd or Abu Usayd, and other times he supplicates with that which is mentioned in the hadeeth of Abu Hurayrah (رضي الله عنه); and this is considered to be from the variety of eebaadah and a person is rewarded for using the hadeeth alternatively.

CHAPTER OF THE ATTRIBUTES OF THE SALAAH

Hadeeth #210

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (إِذَا قُمْتُ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ , ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ , فَكَبِّرْ , ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ , ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا , ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا , ثُمَّ أَسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا , ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا , ثُمَّ أَسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا , ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا , ثُمَّ أَسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا , ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا) أَخْرَجَهُ السَّبْعَةُ , وَاللَّفْظُ لِلْبُخَارِيِّ

وَابْنُ مَاجَةَ بِإِسْنَادٍ مُسْلِمٍ : (حَتَّى تَطْمِئِنَّ قَائِمًا) وَمِثْلُهُ فِي حَدِيثِ رِفَاعَةَ عِنْدَ أَحْمَدَ (وَابْنُ حِبَّانَ وَفِي لَفْظٍ لِأَحْمَدَ : (فَأَقِمْ صَلَاتَكَ حَتَّى تَرْجِعَ الْعِظَامَ

وَاللَّسَّائِيَّ , وَأَبِي دَاوُدَ مِنْ حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ : (إِنَّهَا لَنْ تَتِمَّ صَلَاةُ أَحَدِكُمْ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ , ثُمَّ يُكَبِّرَ اللَّهَ , وَيَحْمَدَهُ , وَيُنِثِّيَ عَلَيْهِ) . وَفِيهَا (فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَأَقْرَأْ وَإِلَّا فَاحْمَدِ اللَّهَ , وَكَبِّرْهُ , وَهَلِّلْهُ) وَلِأَبِي دَاوُدَ : (ثُمَّ اقْرَأْ بِأَمِّ الْقُرْآنِ وَبِمَا شَاءَ اللَّهُ) وَلِابْنِ حَبَّانَ : (ثُمَّ بِمَا شِئْتَ)

Narrated Abu Hurayrah (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "When you get up to pray, perform the ablution perfectly, then face the Qiblah and say: "Allaahu Akbar" (Allaah is the Most Great). Then recite a convenient portion of the Qur'an; then bow and remain in that position for a moment, then rise up and stand erect; then prostrate and remain in that position for a moment, then rise up and sit perfectly, then prostrate and remain in that position for a moment; then do that throughout your prayer." [Reported by As-Sab'a and the version is that of Al-Bukhaari].

The version of Ibn Maajah through a chain of Muslim has: "*then rise up and stand erect properly.*" And in the version of Ibn Hibbaan and Ahmad narrated by Rifa'a bin Raafi' bin Maalik it is the same as above. And Ahmad has: "*keep your back straight till the bones return (to their positions).*"

And in the version of An-Nasaa'i and Abu Daa'ud narrated by Rifaa'a bin Raafi': "*The Salaat (prayer) of one of you will not be complete until he performs Wudu (ablution) properly as Allaah commanded him, then he says Allaah Akbar and Alhamdu lillaah and praises Him.*" It is also mentioned in the same Hadeeth, "*If you know any portion of the Qur'aan, read it or else say: Alhamdu lillaah, Allaahu Akbar and La ilaaha ill-Allaah.*" And Abu Da'ud has: "*Then read the Umm-ul-Qur'an (i.e. Surat Al-Faatiha) and Whatever Allaah wishes*". Ibn Hibbaan also has: "*and then (read) whatever you wish.*"

(The first hadeeth is Saheeh.)

As for the hadeeth of Rifaa', there is *Ikhtilaf* and *Itirab* in its chain. Refer Tahqeeq of Musnaad Ahmad, Vol.31 P.328, Muassasatur Risaala Publication.

The section that reads **فَأَقِمَّ صَلَاتَكَ حَتَّى تَرْجِعَ الْعِظَامُ** is a portion from the hadeeth of Rifaa', which was indicated by the author.

The narration that reads, **وَاللَّسَّائِيَّ, وَأَبِي دَاوُدَ مِنْ حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ**: its chain *dha'eef* (weak) because it has Yahya ibn 'Ali ibn Yahya ibn Khallad ibn Ar-Rafi' Az-Zuraqi, who is *Mujhoolul 'ain* (unknown).

In the hadeeth of Abu Hurayrah, the section that reads **فَأَسْبِغِ الْوُضُوءَ** means if you want to pray the salaah and you don't have wudoo' (you are in the state of impurity) then perform the wudoo'; and this is similar to the statement of Allah (*Subhana wa Ta'ala*)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. had a sexual discharge), purify yourself (bathe your whole body). (Al-Ma'idah 5:6)

However, if a person has wudoo (ablution) it is not required for him to perform it again for the salaah. Sulaiman b. Buraida narrated it from his father that the Prophet of Allaah (صلى الله عليه وسلم) offered prayers with one ablution on the day of the Conquest (of Mecca) and wiped over the socks. 'Umar said to him: *You have today done something that you have not been accustomed to before.* He (the Prophet) said: *O 'Umar, I have done that on purpose.* [Saheeh Muslim, The Book of Prayer, NO.540]. The hadeeth indicates that if a person is not in the state of impurity, then he is not required to perform the wudoo.

The statement **فَأَسْبِغِ الْوُضُوءَ** means that the water reaches all the body parts that are required for wudoo.

Perfecting one's wudoo are of two kinds:

1. **The obligatory:** it's to wash all the body parts required for the wudoo once, making sure the water reaches all the required parts.
2. **The desirable:** this is when the body parts are washed the same way as the above twice or thrice. It was recorded that the Prophet (صلى الله عليه وسلم) made wudoo washing his body parts once, twice, or thrice.

The section that reads **الْوُضُوءَ** is derived from the word *Al Wadhaa*, which means beauty. The word **وُضُوءَ** (*with a dammah on the waw*) refers to the action of performing ablution, but if it has a fatha, **وَضُوءَ**, then it's referring to the water that is prepared for performing ablution. This issue is disagreed upon with the scholars of language; however, this is the most famous opinion.

In that section that reads **ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ** has an obligation of facing the Qiblah, as the section that reads **فَأَسْبِغِ الْوُضُوءَ** has an obligation of purification when establishing the salaah for those who are in the state of impurity.

In the section that reads **فَكَبَّرَ**, this particular *Takbir* is called the *Takbiratul Ihram* (The Opening/First Takbir).

What is intended by **فَكَبَّرَ** is to say "Allahu Akbar" and it must be uttered in these words and this is the opinion of the majority of The People of Knowledge. However, the *Hanafiya* say the salaah can be started with any of the words that have *Ta'deem* of Allah. However, this wording is *marjooh* (meaning the other opinion is stronger) and this hadeeth refutes them. Similarly, from the proofs that refutes their statements is the hadeeth of Abu Sa'eed Al Khudri: The Prophet (صلى الله عليه وسلم) said, "The Keys to the salaah is Purification, its Tahreem is Takbir, and its Tahleel is the giving salaam". [Abu Dawood and At-Tirmidhi, and Shaykh Al Albaani declared it Saheeh in Saheeh Al Jaami' NO.5761]

In the section that reads **إِقْرَأْ مَا تَيَسَّرَ** what is meant by it is to recite Surah Faatiha

because of the hadeeth of 'Ubaadah ibn Samit, what which is agreed upon: *The Prophet of Allaah (صلى الله عليه وسلم): He who does not recite Fatihat al-Kitab is not credited with having observed the prayer. [Saheeh Muslim, The Book of Prayer, NO.771].*

In the section that reads **ثُمَّ ارْكَعْ حَتَّى تَطْمِئَنَ رَاكِعًا** has the obligation of Ruku' (Bowling) and Tuma'neena in it.

The section that reads **ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا** indicates that rising from the Ruku' and standing is a pillar (of the salaah).

The section that reads **ثُمَّ أَسْجُدْ حَتَّى تَطْمِئَنَ سَاجِدًا** in it is that the Sujood (Prostration) and Tuma'neena in it is a pillar (of the salaah).

The section that reads **ثُمَّ ارْفَعْ حَتَّى تَطْمِئَنَ جَالِسًا** indicates that rising from the Sujood and sitting with Tuma'neena is a pillar (of the salaah).

The section that reads **ثُمَّ أَسْجُدْ حَتَّى تَطْمِئَنَ سَاجِدًا** in it is that the second Sujood and Tuma'neena in it is a pillar (of the salaah).

The section that reads **ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا** (do that through out your salaah) means excluding *Takbiratul Ihram*, because the *Takbiratul Ihram* is start the salaah with and it is not to be repeated again.

The People of Knowledge called this hadeeth the hadeeth of 'The One Who Prayed Badly' and there is a reason for this. *The Messenger of Allaah (صلى الله عليه وسلم) entered the mosque and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allaah (صلى الله عليه وسلم). The Messenger of Allaah (صلى الله عليه وسلم) returned his salutation and said: go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Prophet of Allaah (صلى الله عليه وسلم) and saluted him. The Messenger of Allaah (صلى الله عليه وسلم) returned the salutation and said: go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who hast sent you with Truth, whatever better I can do than this, please teach me. [Saheeh Muslim, The Book of Prayer, NO.718]* So the Prophet (صلى الله عليه وسلم) narrated this (hadeeth that was mentioned by ibn Hajar) to him. Everything that is mentioned in the hadeeth of The One Who Prayed Badly is from the pillars of the salaah; the ignorant and the one who forgets are not excused.

As for the hadeeth of Rifa'a, it has a similar meaning as the hadeeth of Abu Hurayrah (رضي الله عنه). However, the author has shortened it.

The section that reads **وَبِمَا شَاءَ اللَّهُ**, from hadeeth of Rifaa' that was recorded in Abu Dawood and An Nasaa'i, is also recorded in Abu Dawood and other than him from the hadeeth of Abu Sa'eed Al Khudri (رضي الله عنه): "The Messenger of Allah commanded us to recite the Opening of the Book and whatever we're able to recite." However, what is obligatory is to recite Surah Fatiha.

As for the extra recitation from the Qur'an after Fatiha then this is desirable and not obligatory. The proof is that which is in the story of Mu'adh ibn Jabal. In it is that a man

told the Prophet (صلى الله عليه وسلم) how he prayed and he did not mention and extra recitation/ addition to Surah Fatiha. This hadeeth is mentioned in The Prophet's Prayer Described by Shaykh Al-Albaani (رحمه الله) refer to P.25-26.

Hadeeth #211

وَعَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : (رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ , وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ , ثُمَّ هَضَرَ ظَهْرَهُ , فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ , فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُقْتَرَشٍ وَلَا قَائِضِيهِمَا , وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ , وَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى , وَإِذَا جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْآخَرَى , وَقَعَدَ عَلَى مَقْعَدَتِهِ) أَخْرَجَهُ الْبُخَارِيُّ

Narrated Abu Humaid As-Saa'idi (رضي الله عنه): "I saw Allaah's Messenger (صلى الله عليه وسلم) when he uttered the Takbir, he placed his hands parallel to his shoulders; and when he bowed down, he rested his hands on his knees, then bent his back. When he raised his head up, he stood erect until the bones of his spine became straight. When he prostrated, he placed his arms such that they were neither spread out nor drawn in, and the points of his toes were facing the Qiblah; when he sat up, at the end of two Rak'a, he sat on his left foot and put erect the right one; and when he sat up after the last Rak'a he put forward the left foot, put erect the other one and sat on his buttock." [Reported by Al-Bukhaari].

In the section that reads إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ, the words *hadwa* means parallel and at the level of the word مَنْكَب (Mankib). The word مَنْكَب (Mankib) means the part of the body where the shoulder and the arm meet.

In it (this section) is that raising the hand to the level of the *mankib* when utter the *Takbiratul Ihram* is mustahab and there is another way (of raising the hands).

Raising the hands to the level of the ears and the proof is the hadeeth of Wa'il ibn Hujr, which is recorded in Abu Dawood: He said, "I purposely looked at the prayer of the Messenger of Allah (صلى الله عليه وسلم), how he offered it. The Messenger of Allah (صلى الله عليه وسلم) 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)...Al Hadeeth"[Sunan Abu Dawood, Vol.3 N0.725]. Shaykh Muqbil (رحمه الله) mentioned this hadeeth in As-Saheeh Musnad Mimma Laysa Fis-Saheehain.

We benefit (learn) from the statement in the hadeeth, إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ, the accompanying of raising ones hands simultaneously while saying the Takbir. There

are two other ways as well:

1. To say Takbir before raising the hands.
2. To raise the hands before the Takbir.

Al Hafidh mentioned both narrations that were recorded in Muslim in Fath Al Baree Vol.2 P.218.

The section that reads **وَإِذَا رَكَعَ أَمَكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ** has putting the hands on the knees when bowing.

In the early days of Islam they used to put their hands on their thighs when bowing in the salaah, then it was abrogated. This action is called *At-Tatbiq*.

Mus'ab ibn Sa'd reported: I said prayer by the side of my father and placed my hands between my knees. My father said to me: Place your hands on your knees. I repeated that (the previous act) for the second time, and he struck at my hands and said: We have been forbidden to do so and have been commanded to place our palms on the knees. [Saheeh Muslim, The Book of Prayer, NO.1089]

Regarding the section that reads, **ثُمَّ هَصَرَ ظَهْرَهُ** *Al-Khattabi*, in that which Al-Hafidh has recorded in Al Fath Vol.2 P.308, said: "Straightening it without making a bracket." Which means to make the head and the back at the same level (straightening it).

The word **فَقَارَ** with a fatha on the (letters) Fa and Qaf means the plural of faqara, which is the spine. It is also called Hirzoo Ad-Dhahr as Al Qazzar said in Fath Al Baree.

In the section that reads **غَيْرَ مُقْتَرَشٍ وَلَا قَابِضِهِمَا** what is meant is not to rest the arms on the ground and nor to draw them in (the arms) to your sides.

In the section that reads **وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ** in it is facing the toes towards the Qiblah.

This kind of sitting is called Al Tawarooq, and it's in the last Raka'a meaning in the second Tashahud of the salaah that comprises of 3 and 4 Raka'a.

In some of the ways narrated by Abu Humayd, the Prophet (صلى الله عليه وسلم), when sitting in the second Raka'a used to sit with the right foot erected and he rested the left on the ground, this indicates that he who sits in the second Raka'a whether he concluded the salaah or stand for the next raka'a then he will make iftirash (rest) of the left foot when sitting. This issue is disagreed upon, however, this is most correct, inshaAllah. There are other ways of sitting that will be mentioned in its proper place.

Correction to Hadeeth #195:

Al Kilaa'ee is Al Kilaabee.

Correction to Hadeeth #202:

Regarding the day of Ahzab the People of Sirah have disagreed onto which year the day of Ahzab was. Musa ibn Uqba رضي الله عنه and likewise it was attributed to Malik ibn

Anas (رضي الله عنه) that this battle was in the 4th year. However, a group of Ahlul I'lm went into saying that it was in the 5th year of Hijra. Al Hafidh in Fath Al Baree, regarding this second opinion, said this is what is relied upon.

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