



## **Intensive Course**

### **An Explanation of the Book:**

# **The Methodology of the Traveller and a Clarification of *Fiqh* of the Religion**

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## Introduction

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.  
With Him alone, we seek assistance.

All perfect praise is due to Allah; we thank Him, seek His assistance, ask for His forgiveness, and repent to Him. We seek refuge in Allah from the evils of our souls and from our immoral actions. None can misguide whoever Allah guides, and there can be no guide for whoever He misguides. I testify that there is nothing worthy of worship besides Allah alone and that He has no partner. I also testify that Muhammad is His Slave and Messenger; may Allah grant him and his family peace and blessings

As for what follows, then this is an abridged book in *Fiqh* wherein I have collected jurisprudential issues and the evidences that substantiate their particular rulings. I have summarised in it the most important and beneficial of such issues due to the vital importance of the subject matter and also in order to make the text easy to comprehend and memorise for the novice student; this is all with the aim of realising the maxim: knowledge is the comprehension of the truth based on its substantiating evidences.

As for *Fiqh* itself, then it is the comprehension of the subsidiary *Shar'iah* rulings with the evidences that substantiate them from the Book (*Qur'an*), *Sunnah*, *Scholarly Unanimity*, and *Valid Analogical Deduction*. I have, in fear of unnecessarily protracting the subject, summarised the well-known of such evidences, and whenever the issue is one in which scholars have differed over, I have selected the one that I find most accurate and mentioned alongside it the evidence that would substantiate it.

## The Five Categories of Shari'ah Ruling

With regards to each and every act, one of the following five Shari'ah rulings apply:

1- Waajib: This is where the doer is rewarded and the one who does not do it is punished.

and

2- Haraam is its converse.

3- Makrooh is where the one who forsakes the act is rewarded, whereas the one who does so is not punished.

and

4- Masnoon (or Sunnah) is its converse.

5- Mubaah is where to do or to forsake the act is the same.

It is obligatory upon the Mukallif to learn the Fiqh that would relate to his worship, day-to-day transactions, and all other matters in his life.

The Prophet, (s) said: ***“If Allah intends goodness for a person, he gives him Fiqh (the Understanding) of religion.”*** [Agreed Upon]

## The Book of Taharah (Purification)

### Introduction

The Prophet (s) said: *“Islam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allah and that Muhammad is His Messenger; To offer the (compulsory) prayers; To pay the Zakah (i.e., obligatory charity); To perform Hajj (i.e., pilgrimage to Makkah); and to observe fasting during the month of Ramadhan.”* [Agreed Upon]

The testimony that none has the right to be worshipped but Allah entails the knowledge, creed and adherence of the slave (worshipper) that nothing has the right to be worshipped or to absolute servitude except Allah, alone, and without partner.

This is therefore obligatory upon the slave: that all of his religion belongs solely and purely to Allah, and that, in particular, all his acts of worship, be they internal or external, be uniquely for Allah alone, and that there be no sharer with Him in any aspect of the religion of the slave.

And this sincerity and purity is the element of the religion of the Messengers and their followers; Allah the Most High says: ***{And We have not sent before you any messenger except that We revealed to him that, “There is no deity except Me, so worship Me.”}*** [al-Anbiya’: 25]

The second part of the testimony, that Muhammad (s) is the Messenger of Allah, entails the belief of the slave that Allah has sent Muhammad (s) to all of creatures of reason - of man and jinn - as a warner and bearer of glad tidings, inviting then to the unity of Allah and to His obedience by means of believing in his message, obeying his commands and avoiding that which he has forbidden.

This second part entails, moreover, that there could be no happiness, nor wellbeing, in this world or the Hereafter, but by believing in and following him and that to love him (s) more than one's self, children, parents and all other people is an obligation, and that Allah assisted him with miracles, comprehensive knowledge, exalted morals, and the combination of guidance, mercy and the truth as a sign of his prophethood, as well as all that which would be beneficial in this world and the next.

However, the greatest of all these prophetic signs and miracles is the magnificent Qur'an with all that it contains in terms of its own narrations, prophecies, commands and prohibitions.

And Allah knows best.

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## Section

The Salah (prayer) has certain pre-requisites, the absence of which would render it null-and-void.

Among these is Taharah, as the Prophet (s) said: **“Allah will not accept Salah without (prior) purification.”** [Agreed Upon]

Thus, whoever does not purify himself from any major and minor Hadath (ritual impurity) and Najasah (physical impurity) has no Salah.

## Chapter: Types of Water

Taharah is of two types:

1- That which is attained by means of water, which is the primary purifier.

Thus, all water that descends from the sky or springs forth from the earth is a purifier which may be used to cleanse ritual and physical impurities; this applies even if its colour, taste, or smell has altered due to a Taahir (pure) substance. In this regard, the Prophet (s) said: **“Water is a purifier and**

***nothing would render it impure.***” [Authentic: Ahmad, Abu Dawud, At-Tirmidhi, An-Nasa’i]

However, if one of these three characteristics (colour, taste or smell) alters by something that is physically impure, then the water itself becomes physically impure and it is thus obligatory to avoid using it.

As a general rule, everything is pure and permissible.

If the Muslim harbours doubts as to whether his water or clothing or a stain (on it) is physically impure or not, then he is to consider it as pure. Similarly, if he is certain as to his own physical purity but harbours doubts regarding his ritual impurity, then he is to consider himself as pure. This is due to the saying of the Prophet (s) about a man who suspected that he had found something (i.e., that he had passed wind) during prayer: ***“He should not leave until he hears a sound or finds a smell.”*** [Agreed upon]

### **Chapter: Al-Aaniyah (Containers and Utensils)**

All containers, utensils, silverware and the like are permissible to use except those made of Gold or Silver, or which contain them. The exception to this, in the case of Silver only, is a negligible amount that exists for a need. This is due to the statement of the Prophet (s): ***“Do not drink from Gold or Silver utensils, nor eat from plates (made***

***of them), as they are for them (the disbelievers) in this world and for you (the believers) in the Hereafter.”***

## **Chapter: Manners and Etiquettes Related to Answering the Call of Nature**

It is recommended, when entering the lavatory, to go in with the left foot, saying: ***“In the name of Allah; O Allah, I seek refuge with you from the male and female devils.”***

*(Bismillaah, Allaahumma inee a’oodhubka min al-khubuthi wa’l-khabaa’ith)* [Agreed Upon]

And when leaving, to proceed with the right foot, saying: ***“I seek your forgiveness (O Allah); all perfect praise is for He who has removed harm from me and has relieved me.”*** *(Gufraanak. Alhamdulillahilahi ladhee idh’haba ‘an-nee al-adhaa wa ‘aafaanee)* [Ibn Majah]

Also recommended is, while relieving oneself, to support oneself on his left foot and prop-up the right one; to be screened by a wall or the like; and to be distanced from others.

It is not permissible for the one answering the call of nature to do so on a path, or where people sit, or below a fruit-bearing tree, or anywhere else where it would cause harm.

Also not permissible while relieving oneself is to face the Qiblah or turn ones back to it, due to the statement of the Prophet (s): ***“If anyone of you goes out to an open space (for answering the call of nature), he should neither face the Qiblah nor turn his back to it; he should instead face the east or west.”***

When one has relieved himself, three stones, or the like, would cleanse the affected area. He should then use water for further purity, although one of the two would suffice.

He should not use a bone or animal droppings in the place of a stone, as the Prophet (s) forbade this, and the same applies to all other objects that have some degree of sanctity.

## **Chapter: Types of Physical Impurities and How to Remove Them**

It is sufficient, when purifying the body, or clothing, or a stain, from physical impurity, to simply do so from the spot or area that it is present in. This is because the Shari'ah has not specified that the entire body or clothing be purified a set number of times, even once, except in the case of the ritual impurity caused by it coming in contact with a dog, in which case it should be purified seven times, one of them being with dust.

As for the matters that are in and of themselves physically impure, they are: human urine, human faeces, blood, except a negligible amount, and blood that pours forth from a slaughtered edible animal, except that which remains in the flesh and veins, for that is pure.

Included in that which is impure is the urine and excrement of any animal which is prohibited to eat.

All predatory animals are also physically impure.

Likewise, all dead bodies are physically impure, except human corpses, fish, locusts and bloodless creatures (such as insects).

Allah the Most High says: ***{Prohibited to you are dead animals, blood...}*** [al-Ma'idah: 3]

The Prophet (s) said: ***“The believer is never impure – alive or dead.”*** [Agreed Upon] And also: ***“Two types of dead (meat) and two types of blood have been made permissible for us: The two types of dead (meat) are that of the fish and the locust, and the two types of blood are that of the liver and the spleen.”*** [Authentic: Ahmad, Ibn Majah]

As for the excrement or urine of edible animals, then both are pure.

The semen of a human being is also considered pure, as the Prophet (s) would wash off (his clothing) what was wet of his semen and scratch off what had dried of it. [Agreed Upon]

As for the urine of the male infant who has not yet desired solid-food, then it is sufficient to sprinkle the area he has urinated on with water, as the Prophet (s) said: **“Wash away the urine of the female infant and sprinkle over the urine of the male infant.”** [Abu-Dawud, An-Nasa’i]

Finally, if the physical impurity is removed, then the area it rendered impure is now considered pure, and any remaining smell or colour can be ignored, as the Prophet (s) said to Khawlah (may Allah be pleased with her) regarding her menstrual blood: **“Water would suffice you (for purification) and its remnants (after that) will not affect you.”**

## Chapter: A Description of the Wudhu' (Ritual Ablution)

The description of how to make Wudhu' is:

\* To intend the removal of ritual impurity (if applicable) or that the *wudhu'* is done in order to facilitate the performance of Salah, or the like.

And intention is, of course, a pre-requisite for the acceptance of any act of worship, be it related to Taharah or anything else as the Prophet (s) said: **“Indeed all actions are but by**

***intentions, and there is for every man only that which he had intended.***” [Agreed Upon]

Then,

- \* To say: ‘*Bismillah*’ (i.e., ‘in the name of Allah).
- \* Then washing the hands thrice.
- \* Then rinsing the mouth and nose thrice each and with three handfuls of water.
- \* Then washing the face thrice.
- \* Then washing the hands up to and including the elbows thrice.
- \* Then wiping the head from the hairline to the nape of the neck and back again once.
- \* Then placing the wet index fingers into the openings of the ears and wiping around the backs of the ears with the wet thumbs.
- \* Then washing the feet thrice, up to and including the ankles, one at a time.

What has preceded is a description of the most comprehensive of the *Wudhus* that the Prophet (s) did

What is obligatory from what has been mentioned is:

- \* That every body part be washed once.
- \* That it be in the order mentioned by Allah is His statement:  
***{O you who believe, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and***

***wipe over your heads and wash your feet to the ankles.}***

[al-Ma'idah: 6]

\* That the duration between each constituent action of the Wudhu' not be that which is considered, according to custom, a long interval, such that the act of Wudhu' does not become a set of seemingly independent actions, and likewise is the case for all acts of worship for which rapid succession is a requirement.

## **Chapter: Wiping Over Leather Socks and Bandages**

If the worshipper is wearing leather socks or the like, then he may wipe over them for the duration of a day and night for the resident and three days and nights for the traveller, on the condition that:

\* They be worn when he is in a state of ritual purity.

and

\* That he only wipes over them (as part of his Wudhu') in the case where he has a minor ritual impurity, as Anas (may Allah be pleased with him) reported from the Prophet (s): ***“If one of you performs Wudhu' and then wears socks, then let him wipe over them (in subsequent ablutions) and let him pray in them and he need not take them off, if he wishes, except for post-sexual-intercourse impurity.”***

[Authentic: Al-Hakim]

If there happens to be a bandage or splint, due to a break or surgery, over a part of the body that normally needs to be washed during Wudhu', and (its removal and) washing of the part would harm the individual, then he should wipe over the bandage or splint with wet hands in the case of minor ritual impurity as well as major ritual impurity and do so until he attains recovery.

The description of wiping over the socks is to do so to the top of the foot and from the toes to the ankle only.

As for the bandage or splint, then the description is to do so over its entirety.

### **Chapter: The Nullifiers of Wudhu'**

They are:

- \* Anything that exits from the back or front passage (anus or urethra).
- \* A large amount of bleeding, or the like.
- \* Losing consciousness due to sleep or the like.
- \* Eating camel meat.
- \* A man touching a woman with sexual desire.
- \* Touching the private parts.
- \* Washing the dead.
- \* Apostasy, which renders all of one's deeds null and void.

This is due to the statement of Allah the Most High:

**{...But if you are ill or on a journey of one of you comes from the place of relieving himself or you have touched women...}** [al-Ma'idah: 6]

The Prophet (s) was asked: *“Should we make Wudhu’ (after eating) the meat of camel?”* To which he replied: **“Yes.”** [Muslim]

Also, the Prophet (s) said about socks: **“But (don’t do it (i.e., take them off) due to defecating, urinating or sleep.”** [Authentic: An-Nasa’i, At-Tirmidhi]

## **Chapter: That Which Necessitates Ghusl (Ritual bathing) and a Description of It**

The following necessitates Ghusl

- \* *Janabah* (Post-sexual intercourse impurity), and this is where semen is ejaculated due to sexual intercourse or any other means.
- \* The ‘two circumcised parts’ touching (i.e., the head of the penis penetrating the vagina)
- \* Menstruation or post-partum bleeding.
- \* Death, in the case of a non-martyr.
- \* Embracing Islam

Allah the Most High says:

**{...And if you are in a state of Janabah, then purify yourselves... }** [al-Ma'idah: 6] And also: **{...And do not approach them [i.e., women] until they are pure. And when they have purified themselves, then come to them from where Allah has ordained from you...}** [al-Ma'idah: 6]

(In the verse) This purity refers taking a ritual bath.

Also the Prophet (s) ordered ritual bathing to the one who washes the dead and the one who embraces Islam.

The description of the Ghusl of the Prophet (s) from Janaabah is that he would

- \* First, wash his private parts.
- \* Then, make a complete Wudhu' (as described in the previous section)
- \* Then, place water with his hands on his head thrice, and drench his head with that (water).
- \* Then pour water on the rest of his body
- \*Then, wash his feet in another location.

The obligatory acts of this are:

- \* To wash the whole body and to let this washing (penetrate) one's thick or fine hair (thus allowing the water to reach one's skin)

## **Chapter: Tayammum (Dry Ablution)**

This is the second type of Tahaarah (the first was mentioned in the Types chapter dealing with ‘the Types of Water’).

This is a substitute for water, in instances where water is unusable for purifying the required parts of the body, or some of (those parts), or in the cases of there being a valid excuse for not using water, such as:

- \* Unavailability of water,
- \* Fear of harm due to using water.

In these cases, the dust or earth takes the role of water.

The description of Tayammum is (as follows):

That a person:

- \* Intends the removal of the ritual impurity.
- \* says: “In the name of Allah.” (*Bismillah*).
- \* strikes the earth with both palms once.
- \* wipes all of his face with the inner parts of his hands, and then,
- \* wipes (the back of) his hands with his palms.

There is no problem in the event of this being done twice (instead of once).

Allah the Most High says:

***{...And [if you] do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you; rather, He intends to purify you and complete His favour upon you that you may be grateful.}*** [al-Ma'idah: 6]

Jabir (may Allah be pleased with him) narrated that the Prophet (s) said: ***"I have been given five things that were not given to anyone before me: Allah has made me victorious by awe, (by His frightening my enemies) by the distance of a month's journey; the earth has been made for me (and for my followers) a place for praying and something to perform Tayammum with, therefore anyone of my followers can pray whenever the time of a prayer is due; war booty has been lawful for me and it was not lawful for anyone else before me; I have been given the right of intercession (on the Day of Resurrection); and every Prophet was sent to his nation only, but I have been sent to all mankind."*** [Agreed Upon]

Notes:

It is not permissible for he who has minor ritual impurity to perform Salah, to circumambulate the House (i.e., the Ka'bah), or to touch a copy of the Qur'an.

In addition (to the above) for the one in a state of major ritual impurity, is the impermissibility of reading anything from the Qur'an or to remain in the masjid without Ghusl.

And in addition (to the above), for the one who has menses or post-partum bleeding is the impermissibility of fasting, sexual intercourse, and being divorced.

### **Chapter: Haydh Menstruation**

The principle rule is that the bleeding experienced by a woman is menstruation irrelevant of her age, it's amount or regularity.

An exception (to this rule) exists in the case where a woman bleeds profusely (and continually), or her bleeding lessens but does not completely stop. (In these instances) she is considered 'mustahaadha' (i.e as someone who has a chronic condition and not as someone in her menses).

The Prophet (s) ordered the 'mustahaadha' to (consider herself in a state of menstruation) based on the norm and duration of her previous regular menstrual cycles.

If such a woman has never had a regular cycle, she should use her discretion to determine its length.

If she is unable to judge this, then she should assume the average duration of a woman's menstrual period, which is six or seven days.

And Allah knows best.

## The Book of *Salah* (Prayer)

It has preceded that *Tahaarah* is one of the pre-requisites for *Salaah*.

- Another pre-requisite is the time. This is based on the *Hadith* of Jibreel (may Allah grant him peace) where: *“He led the Prophet (s) in prayer at the beginning of it’s time and at it’s end, and then said, ‘O Muhammad, the Salaah is between these two times”* [Authentic: Ahmad, An-Nasa’i, At-Tirmdhi]

‘Abdullah ibn ‘Amr (may Allah be pleased with him) reported that the Prophet (s) said: *“The time of the noon (Dhuhr) prayer is from the sun’s zenith until the shadow of a man is the same length as him and as long as it is not afternoon, and the time of the afternoon (‘Asr) prayer (lasts) as long as the sun does not turn pale, and the time of the evening (Maghrib) prayer (lasts) as long as the spreading appearance of the redness above the horizon after sunset does not sink down, and the time of the night (Isha’) prayer (lasts) until midnight and the time of the morning (Fajr) prayer (lasts) as long as the sun does not rise.”* [Muslim]

By performing a *Rak’ah* (unit) of prayer within its due time, one is considered to have caught the entire *Salaah* as the

Prophet (s) said: ***“He who catches a Ra’kah of Salah has in fact caught (the whole) Salah.”*** [Agreed Upon]

It is not permissible to delay the Salaah, or part of it, for any reason, except when delaying it in order to combine it with the (Salaah) that follows (it). In this case delaying it is permissible if one has a valid excuse such as (the presence) of rain, illness, etc.

It is preferable to pray every Salaah at its earliest time. Exceptions to this are the 'Isha' prayer, provided (delaying) it does not cause hardship, and the Dhuhr prayer during intense heat. The Prophet (s) said: ***“If the heat is intense, then pray the Dhuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the breath of the Hell-fire.”***

Whoever misses a Salaah must make it up immediately and in the order in which he missed it. However, if the order is forgotten, or one is ignorant of this, or there is a fear of the current prayers' time expiring; then the obligation of praying in order is waived.

- Another of the pre-requisites is covering one's 'Awrah (nakedness) with lawful clothing that is not transparent.

There are three types of 'Awrah:

*Mughalladhah*: This is the *'Awrah* of a free, mature woman, and includes all of her body except her hands.

*Mukhaffafah*: This is for seven to ten year olds, male or female, and consists of the private parts.

*Mutawassitah*: This is the *'Awrah* for all others, and is from the navel to the knee.

Allah the Most High says: ***{O children of Adam, take your adornment [i.e., wear your clothing] to every masjid.}*** [al-A'raf: 31]

- Another pre-requisite for *Salaah* is to face the *Qiblah* (towards the *Ka'bah*); Allah the Most High says: ***{So from wherever you go out [for Salah, O Muhammad], turn your face toward al-Masjid al-Haram...}*** [al-A'raf: 31]

If one is unable to face the *Qiblah* due to illness or other factors, then this condition is waved, in the same way other obligations are waived due to inability; Allah the Most High says: ***{So fear Allah as much as you are able ...}*** [at-Taghabun: 16]

Also, the Prophet (s) would, *“Pray his superogatory prayers on his mount regardless of the direction it was travelling in.”* [Agreed upon] There is also an addition to this report consisting of the words: *“Except for the obligatory prayers.”*

- Another one of the pre-conditions of Salaah is intention.

Finally, Salaah may be performed in any location, except in a physically impure place, on unlawfully taken land, in a graveyard, bathroom, or camel's pasture.

In *Sunan At-Tirmidhi*, it is reported that: **“All of the earth is a place of prayer except the graveyard and bathroom.”**

## Chapter: The Salaah Described

It is recommended to go to (the masjid) in a calm and dignified manner.

When one enters the masjid, he should say: **“In the name of Allah. O Allah confer your blessings and salutations upon the Messenger of Allah. O Allah, forgive my sins and let the doors of your mercy be open for me.”** (*Bismillaah. Was-salaatu was-salaamu ‘ala Rasoolillaah. Allaahumma-ghfirlee dhunoobi, waf-tah lee abwaaba rahmatik*).

He should enter the masjid with his right foot and leave it with his left, saying the above invocation, replacing the last sentence with the following invocation: **“And open for me the doors of goodness.”** (*waf-tah lee abwaaba fadhlika*), as mentioned in *Ahmad* and *Ibn Majah*.

Then, when standing (for prayer), he should say the Takbir. “Allah is the greatest.” (*Allaahu akbar*).

Then, he should raise his arms to the level of his shoulders or parallel to his ears, and this is done in four places in the Salah:

- \* With the opening Takbir
- \* With the Ruku' (bowing)
- \* When rising from the Ruku'
- \* When standing after the first Tashahhud.

These four were confirmed by narrations from the Prophet (s).

Then, he should place his hands above or below his navel, or on his chest, and say: **“Glory be to You, O Allah, and for you is praise. Blessed is Your name and most high is Your honour. There is no Lord besides You.”** (*Subhnaanaka Allaahumma wa bihamdik. Wa tabaarakasmuka, wa ta'aala jadduka, wa laa ilaaha ghairuka.*) He may instead say any other of the opening prophetic supplications.

He should then seek refuge with Allah from Satan by saying: “I seek refuge with Allah from the accursed Satan.” (*A'oothu billaahi min ash-shaytaan ir-rajeem*), and then say: “In the name of Allah, the Most Merciful, the Bestower of mercy.” (*Bismillaahir Rahmaani Raheem*).

He should then read *Surat al-Fatihah*, and after that in the first two *Rak'ah's* (units) of the three or four unit *Salahs* another chapter which should be:

For *Fajr*, a long separated verse (the first of which is *Qaf*)

For *Maghrib*, a short one,

And for the rest, medium ones.

He should read his *Salah* quietly in the day and aloud at night, except in the cases of *Salatul Jumu'ah* (the Friday Prayer), *Salatul 'Eid* (The 'Eid Prayer) *Salatul Kusuf* (the Solar Eclipse Prayer) and *Salatul Istisqa* (the Prayer for rain), for these prayers are to be read aloud.

After this, he should make a *Takbir* for *Ruku'* and then place his hands on his kneecaps, ensuring his head is level with his back. He should then say: **“Glory to my Lord, the Great.”** (*Subhaana Rabb'il Adheem*). He should repeat this. It is permissible for a person to add in his *Ruku'* or *Sujud* (prostrating): **“Glory be to you, O Allah, My Lord, for you is praise; O Allah, forgive me.”** (*Subhaanaka Allaahu wa bihamdika, Allaahuma'gh firlee*).

He should then raise his head, if he is leading the prayer or praying alone, saying: **“Allah hears the one who praises Him.”** (*Sami' Allaahu limann hamida*), and then, say

(whether leading, being led, or praying alone): **“Our Lord, and to You is the praise, as much as it can be and as pure and blessed as it can be.”** (*Rabbana lakal hamd; hamdan katheeran tayyiban mubaarakan feeh*) and then: **“(That praise which would) fill the heavens and fill the earth and that which would please You will besides (them).”** (*mali’u’s samaa’ wa mali’ul ardh wa mali’u ma shi’ta ba’d.*)

Then, he should go down in prostration on seven limbs, as the Prophet (s) said: **“I have been commanded to prostrate myself on seven limbs: the forehead (and then pointed with his hand towards his nose, hands, feet, and the extremities of the feet).”**

[Agreed Upon]

Then, he should say: **“Glory to my Lord, the Most High.”** (*Subhaana Rabiyy al-A’laa*)

Then he should do a Takeer and sit upon his left leg and prop up the right one - and this is known as Iftirash - and he should do this during all sittings in his Salah except the second Tashahhud. During the second ‘tashahhud’ he should then do what is known as Tawarruk, which is to sit on the floor and have one’s left leg out (at a right-angle) from under the right one. He should then say: **“My Lord, forgive me, have mercy upon me, guide me, provide for me, console me and grant me well being.”** (*Rabbi’gh firlee,*

*war-hamnee, wah-danee, war-zuqnee, waj-barnee, wa 'aafinee)*

Then he should prostrate again in the same manner as he did the first time.

Then he should rise (leaning) upon the front end of his feet.

Then he should pray the second Rak'ah just as he did the first.

Then, he sits for the first Tashahhud, and its description (i.e., it is said) as follows: ***“All compliments are for Allah and all prayers and all the good things (are for Him). Peace be on you, O Prophet, and may Allah's mercy and blessings (be upon you). And peace be on us and on the good (pious) worshippers of Allah. I testify that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger.”***(*At-Tahiyyaatu lillaahi was-salaawaatu, wat-tayyibaatu; as-salaamu 'alayka ayyuha-annabiyyu, wa rahmatullahi wa barakaatu; as-salaamu 'alayna wa 'ala 'ibaadillaahi's-saaliheen; ash-hadu al-laa ilaaha illallaah, wash'hadu anna Muhammadan 'abduhu wa rasooluhu*).

Then, he should make a Takbeer and pray the rest of his Salaah with the recitation of *Surat al-Faatihah* in every Rak'ah.

Then, he should make the final Tashahhud, exactly like the one mentioned (previously) , with the addition of:

**“O Allah, shower blessings upon Muhammad and the family of Muhammad as you showered blessings upon the family of Ibrahim. You are the Praiseworthy and Glorious And grant favours to Muhammad and to the family of Muhammad as you granted favours the family of Ibrahim. You are the Praiseworthy and Glorious.”**

(Allaahumma salli ‘ala Muhammadin wa ‘ala aali Muhammaddin, kama salayta ‘ala aali Ibraaheem, innaka Hameedun Majeed. Allaahumma baarik ‘ala Muhammadin wa ‘ala aali Muhammadin, kama baarakta ‘ala aali Ibraaheem, innaka Hameedum Majeed.) [Bukhari]

and:

**“I seek refuge in Allah from the punishment of Hell, and from the punishment of the grave, and from the trials of living and dying, and from the trial of the Antichrist.”**

(A’oodhubillaahi min ‘adhaabi jahannam, wa min ‘adhaab il-qabr, wa min fitnatil mahyaa wa mamaat, wa min fitnatil maseeh id-dajjal.) [Bukhari]

Then, he should supplicate to Allah for whatever wishes.

Finally, he makes the Tasleem on his right and then his left, saying: **“May peace and the mercy of Allah be upon you.”** (Assalaamu ‘alaykum wa rahmatullaah) [Abu Dawud]

The pillars of Salaah that are verbal in nature from the description that has preceded are:

- The opening Takbir
- Reading Surat al-Fatihah for he who is not being led in prayer
- The second Tashahhud
- The Tasleem

The remaining acts mentioned are pillars that are active in nature, except:

- The first Tashahhud, as that is from the Obligatory Acts of Salaah.
- All Takbeers other than the opening one
- To say: “Glory be to my Lord, the Great.” in Ruku’, and: “Glory be to my Lord, the Most High” once, while in prostration, and to say: “My Lord, forgive me” between prostrations once or more is Sunnah (recommended), as is saying: “Allah hears him who praises Him” for the one who is leading and the one praying alone, and saying: “Our Lord, and to You is the praise.”

The Obligatory Acts of the prayer are overlooked if one misses them due to ignorance or forgetfulness and are redeemed if one performs the Prostration of Forgetfulness.

The Pillars of Salaah are not overlooked due to forgetfulness, ignorance or negligence.

The remaining acts are Sunnah and serve to make the Salah more complete.

Another Pillar is that one be tranquil in all the pillars of the Salaah. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (s) said: ***“When you stand for prayer, perform ablution properly and then face the Qiblah and say Takbir, and then recite what you know from the Qur'an, and then bow with calmness till you feel at ease, then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your prayer.”*** [Agreed Upon] and also: ***“Pray as you have seen me praying.”*** [Agreed Upon]

Once he has finished praying, he should seek the forgiveness of Allah (by saying, “I seek the forgiveness of Allah” (*astaghfirullah*)) thrice, and then say: ***“O Allah, You are Peace and from you is peace, You are filled with good, O Sublime and Honourable One.”*** (*Allaahumma Anta's-Salaam wa minka's-salaam, tabaarakta ya Dha'l Jalaali wa'l-Ikraam*)

Then, he should say: ***“There is nothing worthy of worship except Allah alone, with no partner, to Him belongs sovereignty and to Him is the praise, and He has power over all things. There is nothing worthy of worship except Allah. We do not worship any but Him. To Him belongs the fortune, the grace and the best praise. There is nothing worthy of worship except Allah, and religion is sincerely for Him even if the disbelievers hate it.”*** (Laa ilaaha illa Allaah wahdahu laa shareeka lahu lahu’l-mulk wa lahu’l hamd wa huwa ‘ala kulli shay’in Qadeer; Laa illa Allaah wa laa na’budu illa iyyaah, lahu’n-ni’mati wa lahu’l-fadhli wa lahu’th-thaaaul-husn’ laa ilaaha illa Allaah mukhliseena lahu’d-deena wa law karihal kaafiroon)

Then one should say: ***“Glory be to Allah, and all perfect praise is due to Allah and Allah is the greatest.”*** (Subhaan Allaah, wal-hamdu-lillaah, wallaahu akbar) thirty three times and then: ***“There is nothing worthy of worship except Allah alone, with no partner, to Him belongs sovereignty and to Him is the praise, and He has power over all things.”*** (Laa ilaaha illa Allaah wahdahu laa shareeka lahu lahu’l-mulk wa lahu’l hamd wa huwa ‘ala kulli shay’in Qadeer) once in order to complete one-hundred (mentionings).

The recommended prayers before and after the obligatory ones are ten in number and are as mentioned in the Hadith of Ibn ‘Umar (may Allah be pleased with him and his father), who said: ***“I remember ten superogatory Rak’ahs from the Prophet: two Rak’ahs before the Dhuhr prayer and***

***two after it; two Rak'ahs after the Maghrib prayer in his house; two Rak'ahs after the 'Isha' prayer in his house; and two Rak'ahs before the Fajr prayer."*** [Agreed Upon]