



Pes

Grandpa, remind oneself, my wife, children and grandchildren, to take care of your prayers because they are the boundary or difference between a Muslim and an infidel.

Reflect on the following saying of the Prophet Muhammad (peace be upon him):

بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ

"The boundary between a person (Muslim) and polytheism and disbelief is abandoning prayer."
(Hadith narrated by Muslim, no. 82)

الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ, فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

"The agreement between us (Muslims) and them (infidels) is prayer. Whoever abandons it, then he has disbelieved."

(Hadith narrated by Ahmad, no. 22428; Abu Daud, no. 464)

Narrated by Abu Hurairah RA, the Prophet SAW said:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ

Indeed, the first deed that a servant will be held accountable for on the Day of Judgment is from his“ prayer. If his prayer is good, he will be happy and successful. If his prayer is bad, he will be disappointed and will lose. If his obligatory prayer is not complete, then God Almighty will say: Check whether this servant of Mine has performed the sunnah prayers to make up for the deficiency in his ((obligatory prayer. Then the same is calculated for other deeds.” **(Al-Tirmidhi (413**

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29: The Nature of the Prophet's Prayer (Summary)

By: Shaykh Muhammad Nasiruddin Al-Albani

Attention:

This article is only a summary, for readers who want to know the arguments, they should refer to the original book, namely: " *The Nature of the Prayer of the Prophet Shallallahu 'alaihi wa sallam* ", by Shaykh Muhammad Nashiruddin Al-Albani.

1. Facing the Kaaba

- If you - O Muslim - want to perform prayer, face the Kaaba (qibla) wherever you are, whether it is an obligatory prayer or a sunnah prayer, because this is among **the pillars of prayer** , where prayer is not valid without this pillar.
- This stipulation of facing the qibla is no longer a must for 'a person who is at war' when performing the khauf prayer when the war is raging fiercely.
- And it is no longer obligatory for people who are unable to do so, such as those who are sick or those on a boat, vehicle or plane if they are worried about running out of time.
- It is also no longer obligatory for a person who prays sunnah or witr while riding an animal or other vehicle. But it is recommended for him - if this is possible - to face the qibla at the time of takbiratul ikhram, then after that to face whichever direction his vehicle is facing.
- It is obligatory for those who see the Kaaba to face directly towards its position, for those who do not see it, they face towards the Kaaba.

The Rule of Praying Without Facing the Kaaba Because of Mistake

- If he prays without facing the qibla because it is cloudy or there are other reasons after performing ijtihad and choice, then the prayer is valid and does not need to be repeated.
- If a trusted person comes while he is praying, then the person who comes tells him the direction of the Qibla, then it is obligatory for him to immediately face the direction shown, and his prayer is valid.

2. Stand

It is obligatory for those who pray to stand, and this is a rule, except for:

- A person who prays khauf when war rages fiercely, then it is permissible for him to pray on his vehicle.
- A sick person who is unable to stand, it is permissible for him to pray while sitting, and if he is unable to, it is permissible for him to pray while lying down.
- A person who prays a voluntary (sunnah) prayer is allowed to pray while riding or sitting if he wishes, and his bowing and prostration are sufficient with a nod of his head. The same applies to a sick person, and he should make his prostration lower than his bowing.

It is not permissible for a person who prays while sitting to place something rather high in front of him as a place to prostrate. However, it is sufficient to make his prostration lower than his ruku' - as we mentioned earlier - if he is unable to place his forehead directly on the ground (floor).

Prayer on a Sea Ship or Airplane

- Fardlu prayer is allowed on a sea ship as well as on an airplane.
- It is also allowed to pray on a ship or plane while sitting if you are worried about falling.
- It can also be done while standing leaning (holding) on a pole or stick because of the dominance factor or because of a weak body.

Prayer While Standing and Sitting

It is permissible to pray Lail while standing or while sitting even without an excuse (any reason), or while doing both. The way; he recites the prayer while sitting and when he approaches ruku' he stands up and recites the remaining verses while standing. After that he bowed and prostrated. Then he did that same in the second rak'ah. If the prayer is performed while sitting, then one sits cross-legged or in another position that allows one to rest.

Praying While Wearing Sandals

It is permissible to pray without wearing sandals and it is also permissible to pray with sandals. But the most important thing is if one time prays while wearing sandals and one time not wearing sandals, according to what is more appropriate to do at that time, not burdening oneself with having to wear them and not having to take them off. Even if you happen to be barefoot then pray in that condition, and if you happen to be wearing sandals then pray while wearing sandals. Except in certain conditions (forced).

If both sandals are removed, they should not be placed on the right side, but on the left side if there is no one praying on the left side. If there is, they should be placed in front of his feet. This is in accordance with the command of the Prophet, sallallahu 'alaihi wa sallam.[1]

Prayer on the Pulpit

It is allowed for the imam to pray in a high place such as a pulpit with the purpose of teaching people. The Imam stands on the pulpit and recites the takbeer, then recites and bows, after which he descends backwards so that it is possible to prostrate to the ground in front of the pulpit, then returns to the pulpit and does the same thing in the next rak'ah.

The Obligation of Prayer Facing the Limiter and Approaching Him

It is obligatory to pray facing the barrier, and there is no difference either in the mosque or outside the mosque, in the big or small mosque, based on the generality of the words of the Prophet Shallallahu 'alaihi wa sallam.

لَا تُصَلِّ إِلَّا إِلَى سُتْرَةٍ، وَلَا تَدْعُ أَحَدًا بِمُرٍّ بَيْنَ يَدَيْكَ، فَإِنْ أَبَى فَلْتَقَاتِلْهُ، فَإِنَّ مَعَهُ الْقَرِيبَ

" Do not pray except facing the barrier, and do not let anyone pass in front of you, if he refuses then fight him."because indeed he is with his companion ". (Meaning the devil).

It is obligatory to approach the barrier because the Prophet Shallallahu 'alaihi wa sallam ordered that. The distance between the prostrate place of the Prophet Shallallahu 'alaihi wa sallam and the wall he faced was the size of a sheep's passage. then anyone who practices that means he has practiced the obligatory measurement limit. [2]

Limiting Height Rate

It is obligatory for the barrier to be made a little higher than the ground, just a span or two spans, based on the words of the Prophet sallallahu 'alaihi wa sallam.

إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُوْخِرَةِ الرَّحْلِ فَلْيُصَلِّ، وَلَا يُبَالِ مَنْ مَرَّ وَرَاءَ ذَلِكَ .

If one of you places in front of him something as high as the tail of a saddle[3] (as a barrier), then he should pray (facing it), and he should not pay attention to those who pass behind the barrier .

And he faces the barrier directly, because that is contained in the context of the hadith about the command to pray facing the barrier. As for shifting from the position of the limiter to the right or left so as not to face the limiter directly, then this is not valid.

It is permissible to pray facing a stick stuck in the ground or something similar, it is permissible to face a tree, a pillar, or a wife lying on her bed while covered with a blanket, it is permissible to face an animal, even a camel.

It is forbidden to pray facing a grave .

It is not permissible to pray facing a grave, this prohibition is absolute, whether it is the grave of the prophets or other than the prophets.

It is forbidden to pass in front of people who pray including in the Haram Mosque .

It is not permissible to pass in front of a person who is praying if there is a barrier in front of him, in this case there is no difference between the Haram mosque or other mosques, all are the same in terms of prohibition based on the generality of the words of the Prophet Shallallahu 'alaihi wa sallam.

لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُسْلِمِي مَاذَا عَلَيْهِ، لَكَانَ يَقِفَ رُبْعَيْنِ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَ بَيْنَ يَدَيْهِ .

"If a person who passes in front of a person praying knows the consequences of his actions, then standing for 40 minutes is better for him than passing in front of a person who is praying". This means passing between the prayer and the place of prostration.[4]

The Obligation of the Person Praying to Prevent People from Passing in Front of Him Even in the Haram Mosque

It is not permissible for a person who prays facing the barrier to let someone pass in front of him based on the past hadith.

وَلَا تَدْعُ أَحَدًا يَمُرُّ بَيْنَ يَدَيْكَ

And don't let anyone pass in front of you...

And the words of the Prophet sallallahu 'alaihi wa sallam.

إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيُدْفَعْ فِي نَحْرِهِ ، وَلْيَدْرَأْ مَا اسْتَطَاعَ (وفي رواية: فليمنعه مرتين) فَإِنْ أَبَى فَلْيَقَاتِلْهُ ، فَإِنَّمَا هُوَ شَيْطَانٌ

"If one of you is praying facing a barrier that blocks him from others, and someone wants to pass in front of him, then he should push the neck of the person who wants to pass as much as he can (in another narration: prevent him twice). If he refuses, then fight him because he is a devil."

Walk Ahead To Avoid Passing People

Can go one step or more to prevent those who are not mukallaf who passes in front of him like an animal or a small child so as not to pass in front of him.

Things that decide the prayer

Among the functions of the barrier in prayer is to protect the person who prays facing him from damage to his prayer caused by someone passing in front of him, unlike those who do not wear a barrier, his prayer can be interrupted if an adult woman, donkey, or black dog passes in front of him.

3. Intention

For those who are going to pray, they must intend the prayer they will perform and determine the intention with their heart, such as the fardhu of noon and ashar, or the sunnah of noon and ashar. This intention is a condition or pillar of prayer. As for pronouncing the intention verbally, then this is an innovation, against the Sunnah, and there is no one who fatwas that among the scholars who are supported by those who like taqlid (blind fanatics).

4. Takbir

Then start the prayer by reciting. " Allah is Great " " Allahu Akbar" (Allah is Great). **This takbir is a pillar** , based on the words of the Prophet Shallallahu 'alaihi wa sallam.

مِفْتَاحُ الصَّلَاةِ التَّهَوُّرُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَالتَّحْلِيلُهَا التَّسْلِيمُ.

"The beginning of prayer is purification, its prohibition is takbir, while its permissibility is greeting."[5]

Do not raise your voice during takbir in all prayers, unless you are an imam.

It is permissible for the muezzin to convey (hear) the imam's takbir to the congregation if circumstances require it, such as if the imam is ill, his voice is weak, or because there are many people praying.

The follower cannot say the takbir unless the imam has finished saying the takbir.

Raising Both Hands and the Ways .

- Raising both hands can be done simultaneously with the takbir, or before, or even after the takbir. All of this has a valid basis in the Sunnah of the Prophet sallallahu 'alaihi wa sallam.
- Raise your hand with your fingers open.
- **Align the palms with the shoulders, occasionally lifting higher until they are in line with the tips of the ears.[6]**

Placing Both Hands and Its Methods

- Then place the right hand on top of the left hand after the takbir, this is the sunnah (teaching) of the prophets, may Allah be pleased with them, and was commanded by the Prophet, may Allah bless him and grant him peace, to his companions, so that they should not be extended.
- Place the right hand on the back of the left hand and on the wrist and arm.
- Sometimes holding the left hand with the right hand.[7]

Place to Place Hands

- Both are placed on the chest only. Men and women are equal in that respect [8].
- Do not place your right hand on your waist.

Khusu' and Looking at the Place of Prostration

- One should be devoted to prayer and stay away from everything that can distract from devotion, such as jewelry and paintings. One should not pray when faced with attractive food, nor when holding back defecation and urination.
- Looking at the place of prostration while standing.
- Do not look to the right or left, because looking is theft committed by Satan from a servant's prayer.
- You cannot look up at the sky.

Istiftaah Prayer (Opening)

Then open the reading with some legitimate prayers from the Prophet Shallallahu 'alaihi wa sallam, which are many in number, the most famous of which are:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ, وَتَبَارَكَ اسْمُكَ, وَتَعَالَى جَدُّكَ, وَلَا إِلَهَ إِلَّا أَنْتَ

Glory be to You, O Allah, all praise is due to You, Your position is very great, and there is no god but You .

The command to perform *istiftah* has been established by the Prophet, so it should be observed and practiced.[9]

5. Qiraah (Recitation)

Then it is obligatory to seek refuge with Allah Almighty, and whoever abandons it will incur sin. Including sunnah if you read at any time.

أَعُوْذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ

I seek refuge in God from the cursed devil, from his temptations, from his worries, and from his distractions .

And from time to time additional reading.

أَعُوْذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ

I seek refuge in Allah, the All-Hearing, the All-Knowing, from Satan.....”

Then **read basmalah (bismillah) in all prayers secretly** (not heard).

Reciting Al-Fatihah

Then read the letter Al-Fatihah completely including bismillah, this is **a pillar of prayer** where prayer is not valid if you do not read Al-Fatihah, so it is obligatory for the people of 'Ajm (non-Arabs) to memorize it.

Those who can't memorize it can read it.

سُبْحَانَ اللَّهِ - وَلِحَمْدِهِ - وَ لَا إِلَهَ إِلَّا اللَّهُ - وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Glory be to God, all praise be to God, there is no true worship but God, and there is no power and strength except because of God".

In reading Al-Fatihah, it is recommended to stop at each verse, by reading. (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) then stopped, then read. (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) then stopped, then read. (الرَّحْمَنِ الرَّحِيمِ) then stopped, then read. (مَلِكِ يَوْمِ الدِّينِ) then stopped, and so on. This is how to read the Prophet Shallallahu 'alaihi wa sallam in its entirety. He stops at the end of each verse and does not connect it with the verse after it even though the meaning is related. Can read. (**owner**) with length, and it is also possible. (**مَلِكِ**) in short.

Ma'mum's reading

It is obligatory for the ma'mum to read Al-Fatihah behind the imam who is reciting sirr (inaudibly) or when the imam is reading aloud but the ma'mum does not hear the imam's reading, likewise the ma'mum recites Al-Fatihah when the imam pauses to give the ma'mum an opportunity to read it. Although we consider that stopping the imam at this place is not consistent with the sunnah.[10]

Reading After Al-Fatihah

- It is recommended that after reciting Al-Fatihah, one should recite surah or several verses in the first two rak'ahs. This also applies to funeral prayers.
- Sometimes the recitation after Al-Fatihah is extended and sometimes it is shortened due to certain factors such as travel, cough, illness, or due to the crying of a small child.
- The short length of the reading varies according to the prayer performed. The recitation in the morning prayer is longer than the recitation in other obligatory prayers, after that the recitation in the noon prayer, in the asr prayer, then the recitation in the isha prayer, while the recitation in the maghrib prayer is generally shortened.
- As for the recitation in the night prayer, it is longer than all of them.
- It is Sunnah to recite longer in the first rak'ah than in the second rak'ah.
- Shorten the last two rak'ahs by about half of the first two rak'ahs.[11]
- Recite Al-Fatihah in all rak'ahs.
- It is also recommended to add the recitation of Surah Al-Fatihah with other surahs in the last two rak'ahs.
- The imam is not allowed to prolong the recitation beyond what is mentioned in the Sunnah because this could burden the followers who are unable to do so, such as the elderly, the sick, women with small children and people in need.

Loudness and Shrinkage of Reading

- The recitation is emphasized in the Fajr, Friday prayers, the two Eid prayers, the Istisqa prayer, the Khusuf prayer and the first two rak'ahs of the Maghrib and Isha prayers. And it is reduced (not emphasized) in the Dhuhr, Asr prayers, the third rak'ah of the Maghrib prayer, and the last two rak'ahs of the Isha prayer.
- It is permissible for the imam to recite verses aloud in the sir prayers (which are not recited aloud).
- As for witr and night prayers, sometimes they are recited not loudly and sometimes loudly.

Reading the Qur'an with Tartil

The Sunnah is to read the Qur'an in a tartil manner (in accordance with the law of tajwid) not too long and not in a hurry, even read clearly letter by letter. The Sunnah is also to adorn the Qur'an with voice and to sing it according to the legal limits by the scholars of tajwid. It is not permissible to sing the Qur'an like the actions of the People of Bid'ah and it is not permissible to sing it like musical tones. It is prescribed for the follower to correct the imam's recitation if he is confused.

6. Bowing

- When you finish reading, then be quiet for a while and take a breath to be organized.
- Then raise both hands as explained earlier in the takbiratul ihram.
- And **the ruling on takbir is obligatory**.
- Then bow as much as possible so that the joints can occupy their positions and each body part takes its place. As for **ruku' is harmony**.

How to bow

- Placing both hands on the knees as best as possible, then spreading the fingers as if clasping both knees. All of this is obligatory.
- Aligning the back and straightening it, so that if we put water on the back it will not spill. This is mandatory.
- Do not lower the head and do not raise it but aligned with the back.
- Stretch both elbows away from the body.
- Saying when bowing'. *سُبْحَانَ رَبِّيَ الْعَظِيمِ* . " *All praise be to God the Most High* ". three times or more.[1]

Equalizing the Length of the Pillars

- It is Sunnah to make the length of the pillars equal, trying to make the standing bowing and the bowing after it, and sitting between the two prostrations almost the same.
- It is not permissible to read the Quran while bowing and prostrating.

I'tidal After Bowing'

- Raise your back from ruku' and this is rukun.
- And when I'tidal says. *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* . " *May God listen to those who praise Him* ". as for **the law is mandatory** .
- Raise both hands when i'tidal as explained earlier.
- Then stand up straight and calm until all the bones occupy their position. This includes pillars.
- Saying while standing. *رَبَّنَا وَلَكَ الْحَمْدُ* " *O our Lord, all praise belongs to You* " [2].

The rule is obligatory for everyone who prays even as an imam, because this is wirid when standing, while *tasmi* (saying *Sami'allahu liman hamidah*) is wirid *i'tidal* (when rising from bowing to standing).

- Equalize the length between this pillar and the bow as explained previously.

7. Prostration

- Then say " *الله أكبر* " *Allahu Akbar* "Allah is Great" and this is **obligatory** .
- Sometimes while raising both hands.

Get Down With Both Hands.

- Then he descends to prostrate with both hands placed first before both knees, this is what the Prophet (peace and blessings of Allaah be upon him) commanded and it is proven from his (peace and blessings of Allaah be upon him) actions. And he (peace and blessings of Allaah be upon him) forbade imitating the way camels kneel, which descend with their knees on their front legs.
- When prostrating - and this is a pillar - rest on both palms and spread them wide.
- Close your fingers.
- Then face the Qiblah.

- Bring both hands together in line with the shoulders.
- Sometimes placing both in line with the ears.
- Raising both arms from the floor and **not placing them down like a dog. The ruling is obligatory** .
- Sticking the nose and forehead to the floor, this includes rukun.
- Place both knees on the floor.
- Likewise the tips of the toes.
- Standing with both feet up, and all of this is obligatory.
- Facing the tips of the fingers to the qibla.
- Place/close both ankles.

Standing Upright When Prostrating

- It is obligatory to stand upright when prostrating, that is, to focus evenly on all parts of the prostration, which consist of: the forehead including the nose, the two palms of the hands, the two knees and the tips of the toes of both feet.
- Anyone who prostrates like that means he has performed thuma'ninah, while **thuma'ninah when prostrating is** also included in the rukun.
- Saying while prostrating. سُبْحَانَ رَبِّيَ الْأَعْلَى "Subhaana rabbiyal 'alaa" *Glory be to my Most High Rabb* is said three times or more.
- **It is preferred to make more prayers when prostrating, because many prayers are answered at that time.**
- Make the prostration the same length as the ruku' as explained previously.
- You can prostrate directly on the ground, or you can use a mat such as cloth, rug, mat, etc.
- **It is not permissible to read the Quran while prostrating** .

Iftirasy and Iq'a When Sitting Between Two Prostrations

- Then raise your head while saying takbir, and the ruling is **obligatory** .
- Sometimes while raising both hands.
- Then sit quietly until all the bones return to their original position.their respective places, and this is harmony.
- **Folding the left leg and sitting on it. The ruling is obligatory** . (1)
- **Raise your right leg** (2) (this sitting position like no. 1 and 2 is called **Iftirasy**).
- Point your toes towards the Qiblah.
- You can **do iq'a at any time, that is, sit on both heels** .
- Saying while sitting.

- اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاجْبُرْنِي ، وَارْزُقْنِي ، وَعَافِنِي ، وَارْزُقْنِي

"Allahummagfirlii, warhamnii' wajburnii', warfa'nii', wa 'aafinii, warjuqnii".

(Oh God, forgive me, have mercy on me, cover my shortcomings, raise my status, and give me happiness and sustenance.)

- Can also pronounce. رَبِّ اغْفِرْ لِي , رَبِّ اغْفِرْ لِي "Rabbigfirlii, Rabbigfirlii".
Oh God, forgive me, forgive me.
- Extending the sitting until close to long prostration.

Second Prostration

- Then **Takbir**, and the law is **obligatory**.
- Sometimes he raises both his hands with this takbir.
- **Then the second prostration, this is also included in the pillars** .
- Do in this prostration whatever was done in the first prostration.

Sit and Rest

- After raising the head from the second prostration, and wanting to get up for the second rak'ah, **it is obligatory to say takbir** .
- Sometimes while raising both hands.
- Sitting for a while on the left leg like sitting iftirash before standing up, just straight bones occupy its place.

Second Rak'ah

- Then stand up for the second rak'at - this includes the rukun - while pressing the floor with both hands clenched like a flour worker clenching his hands.
- Do the second rak'ah as you did in the first rak'ah.
- However, **do not recite the iftitah prayer in this second rak'ah** .
- Shorten the second rak'ah from the first rak'ah.

Sitting for Tashahhud

- After finishing the second rak'ah , **sitting for Tashahhud is mandatory**.
- Sitting iftirasy is as explained in sitting between two prostrations.
- But you can't do iq'a in this place.
- Place your right hand up to the elbow on your right thigh and knee, not placing it far away from it.
- Spread the left hand over the left thigh and knee.
- One should not sit while resting on one's hands, especially the left hand.

Moving the Index Finger and Looking at It

- Holding the fingers of the right hand all the way, and occasionally placing the thumb above the middle finger.
- Sometimes making a circle of thumb with middle finger.
- Pointing the index finger towards the qibla.
- And look at the index finger.
- **Moving the index finger while praying from the beginning of Tashahhud to the end.**
- You cannot signal with your left hand fingers.
- Do all this in all tashahud.

Tashyahud Speech and Dua Afterwards

Tashahhud is obligatory , if you forget you must perform prostration of forgetfulness.
Recite the tashahhud with sir (not loudly).

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، أَسْلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَسْلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“ All respect is due to Allah, and prayers, blessings and peace be upon the Prophet [3] and God's mercy and blessings. Peace be upon us and the righteous servants of God. I bear witness that there is no worship but Allah and I bear witness that Muhammad is His servant and messenger” .

After that, send blessings upon the Prophet Muhammad (peace and blessings of Allaah be upon him) by reciting:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

“O Allah, send blessings upon Muhammad and the family of Muhammad, as You sent blessings upon Ibrahim and the family of Ibrahim, indeed You are Most Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim, indeed You are Most Praiseworthy and Glorious.”

Can also be summarized as follows:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى آلِ اِبْرَاهِيْمَ وَعَلَى آلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O Allah, bless Muhammad and the family of Muhammad as You blessed and blessed Ibrahim and the family of Ibrahim, indeed You are Praiseworthy and Glorious."

Then choose one of the supplications mentioned in the book and Sunnah that you like the most and pray to Allah with it.

Third and Fourth Rak'ahs

- Then the takbir, and the ruling is obligatory. And the sunnah is to say the takbir while sitting.
- Sometimes raising both hands.
- Then rise to the third rak'at, this is the same pillar as before.
- The same thing is done when you want to get up for the fourth raka'at.
- But before standing up, sit for a while on the left leg (sitting iftirash) until all the bones take their place.
- Then stand while resting on both hands as was done when standing for the second rak'ah.
- Then recite Surah Al-Fatihah in the third and fourth raka'ahs, which is an obligation.
- After reciting Al-Fatihah, you can recite a verse or more than one verse at any time.

Qunut Nazilah and its Place

- It is Sunnah to recite Qunut and pray for the Muslims because of a calamity that befell them.
- The place is after saying: رَبَّنَا وَلَكَ الْحَمْدُ " *Rabbana lakal hamdu* ".
- There is no prescribed qunut prayer, but it is enough to pray with a prayer that is appropriate for the disaster that is occurring.
- Raise both hands when praying.
- Strengthen the prayer when you are an imam.
- And the person behind him confirmed it.
- When you have finished reciting the qunut prayer, then say the takbir to prostrate.

Qunut Witr, its place and wording

As for the qunut in the Witr prayer, it is prescribed to be done at any time. Its place is before ruku', this is different from qunut nazilah. Say the following prayer:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ؛ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ، وَ إِنَّهُ لَا يُدْزِلُ مَنْ وَالَيْتَ ، وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ وَلَا مُنْجَا مِنْكَ إِلَّا إِلَيْكَ

"O Allah, guide me to whom You guide and grant me health to whom You grant health. Leave me to those who take refuge in You, bless me with what You give me, protect me from the evil that You have decreed, because You decree, and no one decrees for me. And indeed, the one who takes refuge in You will not be humiliated, and the one who is hostile to You will not be honored, You are full of blessings, O our Lord and Your position is very high, there is no place of refuge except with You".

Making Up for Missed Sunnah Prayers

This prayer is one of the prayers taught by the Messenger of Allah (peace and blessings of Allah be upon him) and is permissible because it was proven from the companions (may Allah be pleased with them).

Then bow and prostrate twice as before.

Final Tashahhud and Sitting in Tawaruk

- Then sit for **the final tashahhud, both are obligatory** .
- Do in the final tashahhud what was done in the initial tashahhud.
- In addition to sitting here in a **tawaruk way, which is to put the left groin on the ground and take both legs out from one direction and make the left leg under the right calf** .
- Straighten your right leg.
- Sometimes it can also be extended.
- Cover your left knee with your left hand resting on it.

The Obligation to Send Blessings Upon the Prophet (peace and blessings of Allah be upon him) and Seeking Refuge From Four Things

It is obligatory in the final tashahhud to send blessings upon the Prophet sallallaahu 'alaihi wa sallam, as we have mentioned in the initial tashahhud. Then seek refuge in Allah from four things, and say:

لَهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

O Allah, I seek refuge in You from the punishment of Hell and from the punishment of the grave, and“ [from the trials of the living and the dead, and from the evil trials of the Antichrist.”][4

Pray Before Greetings

Then he should pray for himself with the supplications that appear to him from the established supplications in the Book and the Sunnah, and these supplications are very numerous and good. If he does not memorize any of these supplications, then it is permissible for him to pray with what is easy for him and beneficial for his religion and worldly life.

Greetings and all that

- Give greetings to the right until you see the whiteness of his right cheek, this is harmony.
- And towards the left until you can see the whiteness of his left cheek even during the funeral prayer.
- The imam raises his voice during salam except for the funeral prayer.
- Various ways of greeting.
- Pronounce. "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ" towards the right and say. "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ" to the left.
- As above without (وَبَرَكَاتُهُ).
- Pronounce. "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ" towards the right and "السَّلَامُ عَلَيْكُمْ" to the left.
- Give a greeting with a single forward with a slight tilt to the right.

Closing words

My brother is of the same religion. This is what is accessible to me in summarizing the nature of the prayer of the Prophet Shallallahu 'alaihi wa sallam as an effort to bring it closer to you so that you get a clarity, depicted in your mind, as if you were seeing it with both your eyes. If you perform your prayer as I described to you about the prayer of the Prophet sallallaahu 'alaihi wa sallam, then I hope that Allah Subhanahu wa Ta'ala will accept your prayer, because you have performed an act in accordance with the words of the Prophet sallallaahu 'alaihi wa sallam.

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Pray as you see me praying."

After that, don't forget one thing, so that you present your heart and khushu' when performing the prayer, because that is the main purpose of the servant standing before Allah Subhanahu wa Ta'ala, and according to the ability you have from what I have described about khushu'an and following the way the Prophet sallallaahu 'alaihi wa sallam prayed, so that you get the expected results as indicated by Allah Subhanahu wa Ta'ala with His word.

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۚ

"Indeed, prayer prevents from shameful and evil deeds."

Finally, I ask Allah Subhanahu wa Ta'ala to accept our prayers and our deeds in their entirety, and to keep the reward of our prayers until we meet Him. "On the Day when neither wealth nor children will be of any benefit except for those who come with a pure heart." And all praise is due to Allah, the Lord of the Worlds.

[Copied from the book Summary of the Nature of the Prayer of the Prophet Shallallahu 'Alaihi Wa Sallam, by Muhammad Nashiruddin Al-Albani]

Footnote 1

[1] I (Al-Albaani) said: There is a subtle hint here not to put the sandals in front. This is a manner that is often neglected by most people who pray, so you will see for yourself that some of them who pray face their sandals.

[2] I (Al-Albaani) said: from here we know that what many people do in every mosque as I witnessed in Syria and other countries, that is praying in the middle of the mosque away from the walls or pillars, is neglect of the commandments and actions of the Prophet Shallallahu 'alaihi wa sallam.

[3] That is the wood attached to the back of the transport saddle on the camel's back. In this hadith there is an indication that: drawing a line on the ground is not enough to be used as a boundary line, because the hadith narrated about it is weak

[4] As for the hadith mentioned in the book "Haasiyatul Mathaaf" that the Prophet Shallallahu 'alaihi wa sallam prayed without facing the barrier and people passing in front of him, is an unauthentic hadith, moreover there is no evidence in the hadith that they passed between him and the place where he was prostrating.

[5] "Prohibition" means: the prohibition of some actions that are prohibited by Allah in prayer.

"Permissibility" means: the permissibility of some actions that are permitted by Allah outside prayer.

[6] I (Al-Albaani) said: As for touching the two ears with the thumb, this action has no basis in the Sunnah of the Prophet, in fact it only brings about misgivings.

[7] As for what is considered good by some backward people, that is to combine laying and holding at the same time, then that practice has no basis

[8] I (Al-Albaani) said: the practice of placing both hands other than on the chest has only two possibilities; the evidence is weak, or there is no evidence at all.

[9] Anyone who wants to read other istifah prayers, please refer to the book: "The Nature of the Prophet's Prayer".

[10] I have mentioned the basis of those who hold this opinion, and the reasons used as a basis for rejecting it in the book Silsilah Hadith Dha'if No. 546 and 547.

[11] For details on this, see the Nature of Prayer pp. 106-125 cet. 6th and 7th

Footnote 2 (starting from Ruku)

[1] There are still other dhikrs to read at this ruku', there are long dhikrs, some medium ones, and some short ones, look again at the book Sifat Salat nabi.

[2] There are still other dhikrs to be read at this bow, there are long dhikrs, some medium ones, and some short ones, look again at the book Nature of the Prophet's Prayer

[3] This is what was prescribed after the Prophet sallallahu 'alaihi wa sallam passed away and its evidence was confirmed by Ibn Mas'ud, Aisha, Ibn Zubair and Ibn Abbas (may Allah be pleased with them). Anyone who wants a more complete explanation can see the book Sifat Salat.

[4] The trial of the living is everything that befalls a person in his life, such as the trial of this world and lust, the trial of the dead is the trial of the grave and the questioning of two angels, and the trial of the antichrist is what is seen in him from the extraordinary events that mislead many people and cause them to follow his call about his divinity.

30: Doa iftitah

Doa iftitah is recited during prayer, between takbiratul ihram and *ta'awudz* before reciting Surah Al-Fatihah. Here are 10 variations of Doa Iftital.

Ruling on Reciting the Iftitah

The law of reading it is sunnah. Among the evidence is the hadith from Abu Hurairah:

كان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ فِي الصَّلَاةِ؛ سَكَتَ هُنَّيَّةً قَبْلَ أَنْ يَقْرَأَ. فَقُلْتُ: يَا رَسُولَ اللهِ! بَأَبِي أَنْتَ وَأُمِّي؛ أَرَأَيْتَ سَكَوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ؛ مَا تَقُولُ؟ قَالَ: " أَقُولُ: ... " فَذَكَرَهُ

"Usually, the Messenger of Allah (peace and blessings of Allah be upon him) after saying the takbir during prayer, would remain silent for a moment before reciting the verse. So I asked him, O Messenger of Allah, I will redeem you with my father and mother. I saw you remaining silent between saying the takbir and reciting the verse. What you recited at that time was:... (he mentioned the opening prayer)"

(*Muttafaqun 'alaih*)

After mentioning several iftitah prayers in the book *Al Adzkar* , Imam An Nawawi said: "Know that all these prayers are *mustahabbah* (sunnah) in obligatory and sunnah prayers" (*Al Adzkar* , 1/107). This is the opinion of the majority of scholars,

Various Iftitah Prayers

The following are various authentic iftitah prayers, based on the research of Shaykh Muhammad Nashiruddin Al Albani (*may Allah have mercy on him*) on the arguments for iftitah prayers, which are listed in his book *Sifatu Salatin Nabi Shallallahu'alaihi Wasallam* :

First

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ تَقَيَّ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ

"O Allah, distance between me and my sins as You have distanced between the east and the west. O Allah, purify my sins as a white garment is purified from dirt. O Allah, wash my sins with water, snow, and cold water"

(HR. Bukhari 2/182, Muslim 2/98)

This prayer was usually recited by the Messenger of Allah (*peace and blessings of Allah be upon him*) in the obligatory prayers. This prayer is the most authentic prayer among other iftitah prayers, as stated by Ibn Hajar in *Fathul Baari* (2/183).

Second

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي، وَنُسُكِي، وَمَحْيَايَ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُ عَنِّي دُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَأَهْدِنِي لَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

"I have turned my face to the Creator of the heavens and the earth as a sincere Muslim and I am not one of the polytheists. Indeed, my prayer, my sacrifice, my life and my death are only for Allah, the Lord of the worlds. He has no partner. Therefore, I obey His command, and I am among those to whom I surrender. O Allah, You are the Sovereign. There is no god worthy of worship except You. Glorified are You, Most Praiseworthy. You are my Lord and I am Your servant. I have wronged myself

and I acknowledge my sins. Therefore, forgive me all my sins. Indeed, no one can forgive sins except You. Show me the best of character. No one can show it except You. Keep bad character away from me, because indeed, there is no one who can keep him away except You. Aka I obey all your commands, and I will help your religion. All goodness is in Your hands. Whereas evil does not come from You. The only person who does not go astray is the one whom You guide. I hold fast to You and to You. There is no success and no way out except from You. Glory be to You and Glory be to You. I ask for Your forgiveness and I repent to You"

(HR. Muslim 2/185 - 186)

This prayer was recited by the Prophet (*peace and blessings of Allah be upon him*) in obligatory and sunnah prayers.

Third

اللَّهُ أَكْبَرُ وَجْهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ

"I turn my face to the Creator of the heavens and the earth as a sincere Muslim and I am not among the polytheists. Indeed, my prayer, my sacrifice, my life and my death are only for Allah, the Lord of the worlds. He has no partner. Therefore, I obey His command, and I am among those to whom I surrender. O Allah, You are the Sovereign. There is no god worthy of worship except You. Glorified are You, Most Praiseworthy." **(HR. An Nasa-i, 1/143. Classed as sahih by Al Albani in *Sifatu Salatin Nabi* 1/251)**

Fourth

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لَأَحْسَنِهَا إِلَّا أَنْتَ، وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ

"Verily my prayer, my sacrifice, my life and my death, only solely for Allah, the Lord of the worlds. He has no partner. Therefore, I obey His command, and I am among those to whom I surrender. O Allah, guide me to the best deeds and character. No one can guide me to them except You. Keep me away from bad deeds and character. No one can keep me away from them except You .

(HR. An Nasa-i 1/141, Ad Daruquthni 112)

Fifth

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"Glory be to You, O Allah. I glorify Your name by praising You. Your name is full of blessings. You are exalted. There is no god worthy of worship except You."

(HR. Abu Daud 1/124, An Nasa-i, 1/143, At Tirmidhi 2/9-10, Ad Darimi 1/282, Ibnu Maajah 1/268. From the friend of Abu Sa'id Al Khudri, recommended by Al Albani in *Sifatu Salatin Nabi* 1/252)

This prayer is also narrated from other companions in a *marfu'* manner , namely from 'Aishah, Anas bin Malik and Jabir *Radhiallahu'anhum* .

Even Imam Muslim narrated the story:

أن عمر بن الخطاب كان يجهر بهؤلاء الكلمات يقول : سبحانك اللهم وبحمدك . تبارك اسمك وتعالى جدك . ولا إله غيرك Umar bin Khattab once recited this prayer (when praying): (then recited the above prayer)" **(HR. (Muslim no. 399**

Thus, this prayer was widely practiced by the companions of the Prophet, so that many scholars also prefer to practice this prayer in prayer. In addition, this prayer is quite short and very appropriate for the imam who leads many people who are weak, such as children and the elderly.

Sixth

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ, وَتَعَالَى جَدُّكَ, وَلَا إِلَهَ إِلَّا أَنْتَ
لَا إِلَهَ إِلَّا اللَّهُ 3x
اللَّهُ أَكْبَرُ كَبِيرًا 3x

"Glory be to You, O Allah. I glorify Your name by praising You. Your name is full of blessings. You are exalted. There is no god worthy of worship except You, There is no God worthy of worship except Allah (3x), Allah is Great (3x)"

(HR. Abu Daud 1/124, recommended by Al Albani in *Sifatu Salatin Nabi* 1/252)

Seventh

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

"Allah is Great with all greatness, all praise is for Allah with many praises, Glory be to Allah, both morning and evening" (HR. Muslim 2/99)

This hadith was narrated by Ibn Umar (*may Allah be pleased with him*) , who said:

بينما نحن نصلي مع رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ إِذْ قَالَ رَجُلٌ مِنَ الْقَوْمِ: ... فَذَكَرَهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "عَجِبْتُ لَهَا! فَتَحَتْ لَهَا أَبْوَابَ السَّمَاءِ". قَالَ ابْنُ عُمَرَ: فَمَا تَرَكْتُهُنَّ مِنْذُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَلِكَ

When we prayed with the Messenger of Allah (*peace and blessings of Allah be upon him*) , there was a man who prayed iftitah: (and then the above prayer was mentioned). The Messenger of Allah (*peace and blessings of Allah be upon him*) then said: '**I am amazed, the gates of heaven were opened for him**'. Ibn Umar also said: 'I have never left this prayer since he said that'".

Eighth

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

"All praise be to Allah with many praises, the best praises and praises full of blessings in it" (HR. Muslim 2/99) .

The hadith was narrated by Anas bin Malik *Radhiallahu'anhu* , when a man recited the iftitah prayer, the Messenger of Allah (*peace and blessings of Allah be upon him*) said:

قدد سعر ادني عشر ملكاً يبتدرونها؛ ايهم يرفعها

"I saw twelve angels hurrying towards him. They competed with each other to raise the prayer (to Allah Ta'ala)"

Ninth

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيُّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبِّتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ

O Allah, praise be to You. You are the Sustainer of the heavens and the earth and those who are in" them. Praise be to You. You have the dominion of the heavens and the earth and whoever is in them. Praise be to You. You are the light of the heavens and the earth and whoever is in them. Praise be to You. You are the King of the heavens and the earth and the King of whoever is in them. Praise be to You. You are the Truth. Your promise is true, Your word is true, the meeting with You is true, Your word is true, Paradise is true, Hell is true, the The prophet brought the truth, and Muhammad Shallallahu'alaihi Wasallam brought the truth, the Day of Judgment is true. O Allah, to You I surrender. To You I believe. To You I rely. To You I repent. To You I complain. And to You I judge. So forgive my sins. Both what I have done and what I have not done. Both what I hide and what I declare. You are Al .Muqaddim and Al Muakhir. There is no god worthy of worship except You

(HR. Bukhari 2/3, 2/4, 11/99, 13/366 - 367, 13/399, Muslim 2/184)

This iftitah prayer was often recited by the Prophet (*peace and blessings of Allaah be upon him*) during the night prayer. However, it is also *commonly* recited during obligatory prayers and other prayers.

Tenth

اللَّهُمَّ رَبَّ جِبْرِائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تُهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

"O Allah, the Lord of the angels Gabriel, Michael, and Israfil. The Creator of the heavens and the earth. The Knower of the unseen and the seen. You are the judge between Your servants in matters in which they differ. Show me the truth in that which is disputed, by Your permission. Indeed, You guide to the straight path whomever You will." (Narrated by Muslim 2/185)

This iftitah prayer was also often recited by the Prophet (*peace and blessings of Allaah be upon him*) during the night prayer. However, it is also *commonly* recited during obligatory prayers and other prayers.

Main reference

"Muslim Shield (Collection of prayers & Zikr from Al Quran & Sunnah; Translator Abdul Basit Bin Abd Rahman. Compiler Sa'id Ali Wahf Al-Qahtani.)

31: Tasyahud (Recitation & how to sit)

A) Initial tashahhud

In the second rak'ah, after the second prostration, it is prescribed to sit for the initial tashahhud and recite the initial tashahhud prayer. Sitting for the initial tashahhud and reciting the initial tashahhud are both **obligatory**. This is the opinion of the Hanafiyyah, Hanabilah, one of the opinions of Imam Malik and also Imam Ash-Shafi'i, and was also confirmed by Sheikh Abdul Aziz bin Baz and Sheikh Muhammad bin Salih Al Uthaymeen.

Among the proofs of its obligation, from Abdullah bin Buhainah he said,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمَ الظُّهْرَ، فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ، لَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا قَضَى الصَّلَاةَ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ، كَبَّرَ وَهُوَ جَالِسٌ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ سَلَّمَ

"The Prophet Shallallahu'alaihi Wasallam led the companions in prayer. He prayed the first two rak'ahs without sitting (first tashahhud). Then the people also stood up (not first tashahhud). Until when the prayer was almost over, the people were waiting for him to say the greeting, but it turned out that he said the takbir while sitting, then prostrated twice before saying the greeting. Then only after that did he say the greeting" (HR. Bukhari no. 829, Muslim no. 570) .

This hadith tells about the Prophet (*peace and blessings of Allaah be upon him*) forgetting to perform the initial tashahhud, so he performed the prostration of forgetfulness. So this shows that sitting for the initial tashahhud and reciting the initial tashahhud are obligatory, and if they are omitted then there is an obligation to perform the prostration of forgetfulness.

Then also the hadith from Rifa'ah bin Rafi (*may Allah be pleased with him*) , the Prophet (*peace and blessings of Allah be upon him*) said:

ذَا أَنْتَ قُمْتَ فِي صَلَاتِكَ، فَكَبِّرِ اللَّهَ تَعَالَى، ثُمَّ اقْرَأْ مَا تيسَّرَ عَلَيْكَ مِنَ الْقُرْآنِ، وَقَالَ فِيهِ: فَإِذَا جَلَسْتَ فِي وَسْطِ الصَّلَاةِ، فَاطْمِئِنَّ وَافْتَرِشْ فَخْذَكَ الْيُسْرَى، ثُمَّ تَشَهَّدْ، ثُمَّ إِذَا قُمْتَ فَمِثْلَ ذَلِكَ حَتَّى تَفْرُعَ مِنْ صَلَاتِكَ

"If you stand up for prayer, then say takbir. Then recite the verse of the Quran that you are able to." Then the Prophet also said in it: "If you sit in the middle of prayer, then sit with *tuma'ninah* and stretch your left thigh, then say tashahud. Then if you stand up again (for the 3rd rak'ah), then do the same until the prayer is finished."

(Narrated by Abu Daud no. 860, classed as hasan by Al Albani in Sahih Abu Daud)

In this hadith, the Prophet (*peace and blessings of Allaah be upon him*) ordered the initial tashahhud, indicating that it is obligatory.

How to Sit for the Initial Tashahhud

The way to sit for the initial tashahhud is to **sit *iftirashy* , just like sitting between two prostrations, namely the left foot is spread out and seated, then the right foot is raised** . In the hadith *al-musi' salatuhu'* above, the Prophet *sallallahu 'alaihi wa sallam* said:

فَإِذَا جَلَسْتَ فِي وَسْطِ الصَّلَاةِ فَاتَّمِئِنَّ، وَافْتَرِشْ فَخْذَكَ الْيُسْرَى ثُمَّ تَشَهَّدْ

"If you sit in the middle of the prayer (the first tashahhud), sit with *tuma'ninah*, stretch out your left thigh, then say tashahhud." **(HR. Abu Daud no. 860, classed as hasan by Al Albani in Sahih Abu Daud)**

Also included in the generality of the hadith is Abu Humaid As Sa'idi (*may Allah be pleased with him*) who said:

فَإِذَا جَلَسَ فِي الرُّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى، وَنَصَبَ الْيَمْنَى، وَإِذَا جَلَسَ فِي الرُّكْعَةِ الْآخِرَةِ، قَدَّمَ رِجْلَهُ الْيُسْرَى، وَنَصَبَ الْآخَرَى، وَقَعَدَ عَلَى مَقْعَدَتِهِ

"When the Prophet (*peace and blessings of Allaah be upon him*) sat in prayer in the first two rak'ahs, he would sit on his left leg and raise his right leg. When he sat in the last rak'ah, he would put out his left leg and raise his right leg and sit on the floor." **(Narrated by Bukhari no. 828 and Muslim no. 226)**

In another narration:

ثُمَّ ثَنَى رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَيْهَا ثُمَّ عُتِدَلَ حَتَّى رُجِعَ كُلُّ عَظْمٍ فِي مَوْزِعِهِ مُعْتَدِلًا ثُمَّ أَهْوَى سَاجِدًا

"Then the left leg is bent and seated. Then the body is straightened again until every part of the body is back in its place. Then it prostrates again."

(Narrated by Tirmidhi, no. 304. At Tirmidhi said: "hasan sahih" (good and authentic))

When sitting for tashahhud, the right hand is on the right thigh or knee, and the left hand is on the left thigh or knee with the palm of the hand extended, and the fingers facing the qibla. From Abdullah bin Umar (*may Allah be pleased with him*). he said:

كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ ، وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى . وَقَبَضَ أَصَابِعَهُ كُلَّهَا . وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الْإِبْهَامَ .
وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى

"When the Prophet Shallallahu'alaihi Wasallam sat (tashahhud), he placed the palm of his right hand on his right thigh. Then he clasped all the fingers of his right hand, then made a gesture with the index finger next to the thumb. And he placed his left hand on his left thigh." **(HR. Muslim no. 580)**

Then from Wail bin Hujr (*may Allah be pleased with him*) , he said:

ثُمَّ قَعَدَ وَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخْذِهِ وَرُكْبَتِهِ الْيُسْرَى وَجَعَلَ حَدَّ مَرْفِقِهِ الْيُسْرَى عَلَى فَخْذِهِ الْيُمْنَى ثُمَّ
قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَّقَ حَلَقَةً ثُمَّ رَفَعَ إِبْصَعَهُ

"... then he sat down and spread his left leg. He placed his left hand on his left thigh and knee. And positioned his right elbow on his right thigh. Then he clasped his two fingers (little finger and ring finger), and formed a circle with his two fingers (thumb and middle finger) and gestured with his index finger."

(HR. An Nasai no. 888, authenticated by Al Albani in Sahih An Nasai)

Then the elbow position is parallel to the thigh and placed on top of the thigh, as in the hadith of Wail bin Hujr (*may Allah be pleased with him*).

Qibla Direction Signal

From the hadith of Ibn Umar and Wail bin Hujr (*may Allah be pleased with him*) above, we know that there are two ways of gesturing with the right hand during tashahhud:

- Holding all fingers except the index finger which points towards the Qiblah, as in the hadith of Ibn Umar
- Holding the little finger and ring finger, form a circle with the middle finger and thumb, and the index finger points towards the Qiblah.

When reciting tashahhud, the index finger of the right hand points towards the Qiblah and the eyes look towards the index finger. This is mentioned in several hadiths above and also in another narration from Ibn Umar (*may Allah be pleased with him*):

وأشار بأصبعه التي تلي الإبهام إلى القبلة ورمى ببصره إليها

“... he gestured with his index finger, which was next to his thumb, towards the Qiblah, and looked at that finger.” **(Narrated by Ibn Hibban no. 1947, authenticated by Al Albani in *Ashl Sifati salatin Nabi* [3/838])**

The scholars disagree about when to start gesturing with the index finger in several opinions:

- *Hanafis* believe that it begins with the statement "la ilaaha illallah"
- *Malikiyyah* believes that it starts from the beginning of Tashahhud until the end
- *Shafi'iyyah* thinks that it starts from "Illallah"
- *The Hanabilah* think that it started when there was the word "Allah"

If we look at the following narration from Ibn Umar (*may Allah be pleased with him*):

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى . وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى . وَعَقَدَ ثَلَاثَةً وَخَمْسِينَ . وَأَشَارَ بِالسَّبَابَةِ

When the Prophet (peace and blessings of Allaah be upon him) sat for tashahhud, he would place“ the palm of his left hand on his left knee. And he would place his right hand on his right knee. And his ”.fingers formed fifty-three, while his index finger pointed towards the Qiblah

(Narrated by Muslim, no. 580)

Mentioned here

... إِذَا قَعَدَ فِي التَّشَهُّدِ ...

"if he sits for Tashahhud" shows that the index finger gesture starts at the beginning of Tashahhud. Shaykh Abdul Aziz bin Baz said:

السنة أن تشير بالسبابة، يقيم السبابة من أول الجلوس في التحيات، التشهد الأول والأخير

"What is in accordance with the Sunnah in gesturing with the index finger is to raise the index finger from the beginning of the initial and final tashahhud sitting" (Source: binbaz.org.sa).

Recitation of the Tasyahud Prayer

There are three authentic types of initial tashahhud recitations from the Prophet *Shallallahu'alaihi Wasallam*:

First reading

From Ibn Mas'ud (*may Allah be pleased with him*) ,

كُنَّا نَقُولُ: التَّحِيَّاتُ فِي الصَّلَاةِ، وَنَسْمِي، وَيَسْلَمُ بَعْضُنَا عَلَى بَعْضٍ، فَسَمِعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"We used to recite the tahiyyat in prayer, mentioning the name of Allah and then greeting each other. The Messenger of Allah (*peace and blessings of Allah be upon him*) heard this and said: Say it.

"At tahiyaatu lillaah was shalawaatu wat thayyibaatu. As salaamu 'alaika ayyuhannabiyyu warahmatullah wabarakaatuh. As salaamu 'alainaa wa 'ala ibaadillahis shaalihiin. Asyhadu an laailaaha illallah, wa asy-hadu anna muhammadan abduhu wara suuluh"

(All greetings, salawat, and goodness belong only to Allah. May salawat and salam be showered upon you, oh you, O Prophet, and God's mercy and blessings. May salawat and salam be showered upon us and upon all the pious servants of God. I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His servant and His messenger)."

(HR. Bukhari no. 1202, Muslim no. 402)

Second reading

From Ibn Abbas (*may Allah be pleased with him*) , he said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْلَمُنَا التَّشَهُدَ كَمَا يَعْلَمُنَا السُّورَةَ مِنَ الْقُرْآنِ فَكَانَ يَقُولُ: ((التَّحِيَّاتُ الْمُبَارَكَاتُ، الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ))

"The Messenger of Allah (*peace and blessings of Allah be upon him*) taught us the recitation of tashahhud as he taught us the recitation of the surahs in the Qur'an, he said:

"At tahiyaatu mubaarokaatu sholawaatu thoyyibaatu lillah, Assalamu 'alaika ayyuhannabiyyu wa rohmatullahi wabarokaatuh, Assalamu'alainaa wa 'alaa 'ibaadillahi shoolihiin, Ashhadu allaa ilaaha illallah, wa ashadu anna muhammadan rasulullah."

(All congratulations, prayers, and goodness belong only to Allah. May the blessings and peace of Allah be upon you, O Prophet, and may His mercy and blessings be upon you. May the blessings and peace of Allah be upon us and upon all the righteous servants of Allah. I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muhammad is His servant and His messenger.

(Narrated by Muslim, no. 403)

Third reading

From Abu Musa Al Ash'ari (*may Allah be pleased with him*) , the Messenger of Allah (*peace and blessings of Allah be upon him*) said:

وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلٍ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"If you sit (tashahud) in prayer, the first thing you should read is:

"At tahiyyat at thayyibat ash shalawaatu lillah, As salaamu 'alaika ayyuhannabiyyu wa rahmatullah wabarakatuh, As salaamu 'alaina wa 'alaa ibaadillahish shalihin. Ash-hadu an laa ilaaha illallah wa ash-hadu anna muhammadan rasuulullah"

(All respect, goodness and blessings belong only to Allah. May peace be upon you, O Prophet, along with the mercy of Allah and His blessings. May peace also be upon us and upon all the righteous servants of Allah. I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muhammad is His servant and His messenger)." (HR. Muslim no. 404)

What is Wiggling the Index Finger?

In the hadith of Wail bin Hujr (*may Allah be pleased with him*) , he said:

ثُمَّ قَعَدَ وَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخْذِهِ وَرُكْبَتِهِ الْيُسْرَى وَجَعَلَ حَذَّ مَرْفِقِهِ الْأَيْمَنِ عَلَى فَخْذِهِ الْيُمْنَى ثُمَّ قَبِضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَقَ حَلَقَةً ثُمَّ رَفَعَ إصْبَعَهُ فَرَأَيْتُهُ يَحْرُكُهَا يَدْعُو بِهَا

"... then he sat and spread his left leg. He placed his left hand on his left thigh and knee. And positioned his right elbow on his right thigh. Then he clasped his two fingers (little finger and ring finger), and formed a circle with his two fingers (thumb and middle finger) and gestured with his index finger and I saw him moving his index finger while praying."

(HR. An Nasai no. 888, authenticated by Al Albani in *Sahih An Nasai*)

Some scholars say that the index finger is moved during tashahud.

But the addition at the end of the hadith, namely:

فَرَأَيْتُهُ يَحْرُكُهَا يَدْعُو بِهَا

"...and I saw him moving his index finger while praying "

This is disputed by scholars whether it is authentic or not. Because this addition is only found in the narration of a narrator named Zaidah bin Qudamah from Ashim bin Kulaib. In fact, there are approximately 12 other *reliable narrators* who narrated from Ashim bin Kulaib without this addition. The *rajiḥ* , by Allah, the knower , is that this addition is a *syadz* addition so that its status is *dha'if* (weak). Shaykh Muqbil bin Hadi Al Wadi'i said about this hadith of Wail bin Hujr:

ظاهره أنه حسن ، ولكن فيه لفظة شاذة وهي ذكر تحريك الإصبع

"The apparent meaning of this hadith is hasan, but there is a wording that is *syadz*, namely the mention of moving the index finger." (Al Ahadith Al Mu'allah , 389)

Shaykh Syu'aib Al Arnauth also said:

اسناده صحيح وقوله: "فَرَأَيْتُهُ يَحْرُكُهَا يَدْعُو بِهَا" فظة شاذة

"The chain of narration of this hadith is authentic but additional [and I saw him moving his index finger while praying] this is *syadz*.." (**Takhrij Sunan Abi Daud , 2/233**)

So that those who are *rajih* do not need to move their index fingers during tashahhud.

But of course this is **a problem of *khilafiyah ijthadiyahah*** Among the scholars, we are lenient towards the opinion that states that it is permissible to move the index finger during tashahhud. **Among those who support this addition is Shaykh Muhammad Nashiruddin Al Albani , may Allah have mercy on him .**

B) Final tashahhud

It is done after the second prostration in the last rak'ah of the prayer. Sitting for the final tashahhud and reciting it is **a pillar of the prayer** . The evidence is the hadith of Ibn Mas'ud (*may Allah be pleased with him*) regarding the recitation of the final tashahhud, he said:

كُنَّا نَقُولُ قَبْلَ أَنْ يُفَرَّضَ عَلَيْنَا التَّشَهُُّدُ: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى ميكائيلَ، السَّلَامُ عَلَى فُلَانٍ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ؛ فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ

Before tashahhud was made obligatory upon us, we used to say: *as salaam 'alallah qabla ibaadihi*, "*as salaam 'ala Jibril, as salaam 'ala Mikail, as salaam 'ala fulan* (Peace be upon Allah before His servants, peace be upon Jibril, peace be upon Mikail, and peace be upon so and so). So the Prophet (*peace be upon him*) said: *do not say "as salaam 'alallah" because He is As Salam. Instead say: at (tahiyyatu lillah* (all respect is due to Allah)." (HR. Bukhari no. 1202, Muslim no. 402

In this hadith it is clearly mentioned " *before tashahhud is obligatory on us* ", indicating that final tashahhud **is mandatory** and is a pillar of prayer. And scholars agree that sitting tashahhud at the end is a pillar of prayer

How to Sit for the Final Tashahhud

The way to sit for the final tashahhud is to **sit in *tawarruk* , which is to sit on the floor, both feet placed on the right side of the waist, the left leg extended, while the right leg is raised** . In the hadith of Abu Humaid As Sa'idi (*may Allah be pleased with him*), he said:

فَإِذَا جَلَسَ فِي الرُّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى، وَنَصَبَ الْيُمْنَى، وَإِذَا جَلَسَ فِي الرُّكْعَةِ الْآخِرَةِ، قَدَّمَ رِجْلَهُ الْيُسْرَى، وَنَصَبَ الْآخَرَى، وَقَعَدَ عَلَى مَقْعَدَتِهِ

When the Prophet (*peace and blessings of Allaah be upon him*) sat in prayer in the first two rak'ahs, " he sat on his left leg and raised his right leg. When he sat in the last rak'ah, he put out his left leg and ".raised his right leg and sat on the floor

(HR. Bukhari no. 828 and Muslim no. 226)

How to Sit for Tasyahud If It's One Tasyahud

The scholars differ in opinion (*khilaf*) regarding how to sit for the final tashahhud if there is only one tashahhud in the prayer. Because in the hadith of Abu Humaid above, there is a hint that the Prophet sat *for iftirash* in the second rak'ah, while in the narration of Abu Daud it is understood that sitting *for tawarruk* is sitting for tashahhud in the last rak'ah. Whereas if the prayer is only two rak'ahs, then sitting for tashahhud at that time is tashahhud in the second rak'ah as well as in the last rak'ah.

The scholars disagree on two opinions:

The first opinion is to sit in ***tawarruk*** . This is the opinion of the Shafi'iyyah and Malikiyyah. Their evidence is the narration of Abu Humaid which contains the words:

حَتَّى يَدِي كَانَتِ الرَّكْعَةُ تَبْتَئِنُ سَلَاةُ, أَخَّرَ رِجْلَهُ الْيُسْرَى, وَقَدْ عَلَيْهِ ثِيَابُهُ مَتَوَرِّكٌ تَسْلَمَ

"When the Prophet (peace and blessings of Allaah be upon him) reached the last rak'ah of the prayer, he would extend his left leg and sit directly on the floor in a state of tawarruk, then say the salam."

The second opinion : sitting by *inventing*. This is the opinion of the Hanafi and Hanafi schools, also confirmed by Shaykh Muhammad bin Salih Al Uthaymeen and Shaykh Abdul Aziz bin Baz. The evidence is the hadith of Abu Humaid narrated by Bukhari - Muslim above:

فإذا جلس في الركعتين جلس على رجله اليسرى، ونصب اليمنى

"When the Prophet (peace and blessings of Allaah be upon him) sat in prayer in the first two rak'ahs, he would sit on his left leg and raise his right leg."

Reinforced by a narration from Aisha (may Allah be pleased with her):

وكان يقول في كل ركعتين التحية، وكان يفرُّ برجله اليسرى، وينصبُ رجله اليمنى

"The Prophet (peace and blessings of Allaah be upon him) used to say **tahayyah (tashahud)** in every two rak'ahs . He would spread his left leg and raise his right leg." **(Narrated by Muslim, no. 498)**

So this second opinion seems to be the **more preferable** , by Allah, the All-Knowing .

Recitation of the Final Tasyahud and Finger Gestures

The final tashahhud recitation is the same as the initial tashahhud recitation except that there are additional *blessings*. Please review the article ***The procedure for the initial tasyahud*** to know the readings. Likewise regarding finger gestures, just like in the initial tasyahud, please refer back to the article.

Prayer at the Final Tasyahud

The scholars disagreed about its ruling and came to two opinions:

The first opinion : the ruling is *Sunnah* . This is the opinion of the Hanafis, Malikis, Ibn Abdil Barr, Ibnul Munzhir, Zahiris, and also the opinion of

which was confirmed by Shaykh Muhammad bin Salih Al Uthaymeen.
The evidence they used was a hadith from Alqamah:

عَلِمَ أَنَّهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَخَذَ بِيَدِهِ، وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ عَبْدِ اللَّهِ فَعَلَّمَهُ التَّشَهُّدَ فِي الصَّلَاةِ، قَالَ: قُلْتُ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، قَالَ زُهَيْرٌ: حَفِظْتُ عَنْهُ إِنْ شَاءَ اللَّهُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، قَالَ: فَإِذَا قَضَيْتَ هَذَا أَوْ قَالَ: فَإِذَا فَعَلْتَ هَذَا، فَقَدْ قَضَيْتَ صَلَاتَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ

"Abdullah bin Mas'ud pulled Alqamah's hand while the Messenger of Allah (peace and blessings of Allah be upon him) pulled Ibn Mas'ud's hand to teach him the tashahhud in prayer.
The Prophet said, say,

"at tahiyyaatu lillaah was shalawaatu wat thayyibaat as salaamu 'alaika ayyuhannabiyyu warahmatullah wabarakaatuh, as salaamu 'alainaa wa 'ala ibaadillahis shaalihiin" . Zuhair said: what I have memorized, God willing, there are additions: **"ash-hadu an laailaaha illallah, wa ash-hadu anna muhammadan abduhu wara suluh"** .

The Prophet then said: If you have finished reading this, then you have completed your prayer. If you want to stand, please stand, or if you want to sit, please sit."

(Narrated by Abu Dawud, no. 970)

But Shaykh Al Albani insisted:

شَاذٌّ بِزِيَادَةِ ((إِذَا قُلْتَ..))، وَالصَّوَابُ أَنَّهُ مِنْ قَوْلِ ابْنِ مَسْعُودٍ مُوقُوفًا عَلَيْهِ

"This hadith is *syadz* with the addition: *"if you have finished reading this, etc."* This is a correct **hadith**, which is the saying of Ibn Mas'ud. " (**Sahih Sunan Abu Daud no. 970**)

The second opinion : the ruling is obligatory.

This is the opinion of the Hanbalis, Shafi'is, Ibn Arabi and is supported by Shaykh Abdul Aziz bin Baz.
The evidence is the hadith of Ka'ab bin Ujrah (may Allah be pleased with him) , he said:

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّيُ عَلَيْكَ؟ قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

"The Prophet (peace and blessings of Allah be upon him) came out with us, then we said: O Messenger of Allah, we already know how to greet you, so how should we send blessings on you?
The Prophet replied: Say:

" Allahumma shalli 'ala Muhammad wa 'ala aali Muhammad kamaa shalayta 'ala aali Ibrahim, innaka hamiidum majiid. Allahumma baarik 'ala Muhammad wa 'ala aali Muhamamd kamaa baarakta 'ala aali Ibrahim, innaka hamiidum majid "

(O Allah, send blessings upon Muhammad and the family of Muhammad, as You sent blessings upon Ibrahim and the family of Ibrahim, You are Most Praiseworthy, Most Glorious. O Allah, send blessings upon Muhammad and the family of Muhammad, as You sent blessings upon Ibrahim and the family of Ibrahim, You are Most Praiseworthy, Most Glorious)"

(HR. Bukhari no. 6357, Muslim no. 406)

In this hadith it is used **fi'il amr (command)**, then it shows that the ruling is obligatory . By Allah , this is the **more rajih** opinion .

Reading the Protection Prayer From Four Things

After the final tashahhud and before the greeting, it is recommended to recite the prayer of protection from four things. From Abu Hurairah *radhiallahu'anhu* , the Prophet *sallallahu'alaihi Wasallam* said:

إذا فرغ أحدكم من التشهُد الآخر، فليَتَعَوَّذْ بالله من أربع: يقولُ : اللهم ! إني أعوذُ بك من عذاب جهنم . ومن عذاب القبر . ومن فتنة المحيا والممات . ومن شرِّ فتنة المسيح الدجالِ

"If one of you makes the final tashahhud, then after that ask Allah for protection from four things, say:

"Allahumma inni a'udzubika min 'adzabi jahannam, wamin 'adzabil qabri, wamin fitnatil mahyaa wal mamaat, wamin syarri fitnatil masiihid dajjaal"

(O Allah, I seek Your protection from the Fire of Hell, from the punishment of the grave, from the trials of the living and the dead, and from the evil trials of the Antichrist)." **(Narrated by Muslim, no. 588)**

32: Qunut Fajr, Witr & Nazilah (according to Salafi)

A) Routinely recite the Fajr Qunut:

According to the hadith which states "The Messenger of Allah always recited the Fajr qunut until he died" it is considered weak or problematic (*unlawful*) by some scholars, so that qunut performed routinely every morning **is not part of the authentic sunnah of the Prophet SAW.**

B) Qunut Witr

Narrated Ubayy bin Ka'ab (may Allah be pleased with him): He said:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتِرُ فَيَقْنُتُ قَبْلَ الرُّكُوعِ. أَخْرَجَهُ ابْنُ مَاجَه.

Indeed, the Messenger of Allah (peace and blessings of Allah be upon him) performed Witr and then performed Qunut before bowing. (**Narrated by Ibn Majah, and certified as authentic by Shaykh al-Albani in Irwa' al-Ghalil 2/167, hadith no. 426).**

The authentic witr qunut according to the Salafi view is the prayer that the Prophet Muhammad SAW taught his grandson, Hasan bin Ali R.anhuma, recited before or **after bowing in the last rak'ah of witr, especially in the last half of Ramadan.**

لَهُمْ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Allahummahdini fiman hadait, wa 'afini fiman 'afait, wa tawallani fiman tawallait, wa barik li fima a'tait, wa qini syarra ma qadait, innaka taqdi wala yuqda 'alaik, wa innahu la yazillu man walait, wala ya'izzu man 'adait, tabarakta rabbana wa ta'alait.

Meaning:

"O Allah, guide me as those who have been guided, Give me peace as those whom You have given peace. Manage me as those whom You have managed. Bless for me what You have given. Protect me from the evil of what You have decreed. Indeed, You are the One who decides and is not decided against. Indeed, those whom You protect will not be humiliated. And those whom You oppose will not be honored. Glory be to You, our Lord, the Most High.

Additional only for Witr Prayer (Sunnah):

After the above prayer, it is Sunnah to add prayers to the Prophet SAW and a prayer asking for forgiveness for the believers. ***Wa shallallahu 'ala Muhammadin wa 'ala alihi wa sahbihi wa sallam*** (May Allah grant blessings and peace to the Prophet Muhammad, his family, and his companions)

C) Qunut Nazilah (At the Time of Disaster):

It is recommended when there is a calamity that befalls the Muslims. The pronunciation is adapted to the disaster that happened.

Narrated **Anas bin Malik (may Allah be pleased with him):**

قَنْتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا بَعْدَ الرُّكُوعِ فِي صَلَاةِ الصُّبْحِ يَدْعُو عَلَى رِغْلِ، وَذَكَوَانَ، وَيَقُولُ: غُصِيَّةُ عَصَتِ اللَّهُ وَرَسُولُهُ

(HR. Bukhari-Muslim, with Muslim pronunciation)

From **Ibnu 'Abbas Radhiyallahu'anhuma** : "The Messenger of Allah , *may God bless him and grant him peace*, prayed Qunut for a month and did it consecutively at Zuhr, Asr, Maghrib, Isha, and Fajr prayers in each last rak'ah after reading *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* he prayed for the destruction of Bani Sulaim, Ri'lin, Dzakwan and Ushayyah. Then the people behind him believe (aamiin)".

(Narrated by Ahmad, Abu Dawud with a jayyid chain of transmission. An Nawawi said: "Narrated by Abu Dawud with a hasan and sahih chain of transmission" [*Al Majmu'* , 482/3]. Ibn[ul Qayyim said: "This hadith is sahih" [*Zaadul Ma'ad* , 208/1]. Al Albani classed this hadith as hasan.

There are other hadiths regarding Qunut Nazilah. In short:

1. **The Shariatization of the Qunut prayer Nazilah when a disaster occurs** . Ibn Taymiyyah said: "It is recommended to pray Qunut when a disaster occurs. This opinion is the opinion of the jurists of the hadith experts and is based on the narrations of the Rightly Guided Caliphs" (*Majmu' Fatawa* 108/23)
2. **Prophet Muhammad (PBUH) practice praying Qunut Nazilah in the five daily prayers** . In Sahih Bukhari it is narrated that he SAW prayed Qunut in the Fajr, Zuhr, Maghrib, and Isha' prayers. As for the Asr prayer, it was narrated by Ahmad and Abu Dawud with a jayyid sanad. As has been explained.
3. **Most narrations show that the Prophet SAW prayed Qunut most often** in the morning prayer, after that it was often done in the Maghrib prayer, after that the Isha prayer, after that the Zuhr prayer and then the Ashar prayer.
4. **Not continuing to perform Qunut Nazilah** after the reason for performing Qunut Nazilah has disappeared.

D) Things related to Qunut:

- Performed in **the last rak'ah of prayer**.
- Pray Qunut after bowing **after reading** *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* during iktidal.
- There is no need to raise your hands too high like qunut nazilah, just chest level is enough.
- It is not prescribed to wipe the face after praying. The narration that explains about wiping the face after praying is weak.
- Adding **blessings to the Prophet SAW** at the end of the Qunut Nazilah prayer is a mistake. It is not done by Rasulullah SAW at all. **The original law of worship is tauqifiyyah** . As for what was narrated from some companions is in **Qunut Witir** .
- It is recommended to recite Qunut Witir in **the last half of Ramadan** , or it can be done throughout the year.
- **Qunut Nazilah is performed during congregational prayers**. While Qunut Nazilah is performed during Friday prayers, or voluntary prayers, or prayers alone, there is no firm evidence to explain it.
- **Ibn Taymiyyah said: "It is better for a believer to follow his imam in deciding whether to perform qunut or not**. If the imam performs qunut, then the ma'mun follows him in qunut. If the imam does not perform qunut, then the ma'mun follows him in qunut. The Messenger of Allah , *may Allah bless him and grant him peace*, said: "Indeed, an imam is appointed to be followed." He also said: "Do not contradict your imam." Also his words found in Sahih Bukhari: "Pray with the imam. If the imam's prayer is correct, the reward is for him and for you. If the imam's prayer is incorrect, the reward is for you and the sin is for him. " (*Majmu' Fatawa* , 115-116/23)

E) Imam raises his voice during Qunut

From Abu Hurairah (*may Allah be pleased with him*) : "Indeed, the Messenger of Allah (peace and blessings of Allah be upon him) If he wanted to pray for good for someone, or pray for bad for someone, he would pray Qunut after bowing. *After reciting* *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* *he would recite: 'O Allah, to You be all praise. O Allah, help Walid bin Walid. O Allah, help Salamah bin Hisham. O Allah, help 'Iyyash bin Abi Rabi'ah. O Allah, help the weak among the believers. O Allah, make Your path narrow for the disobedient. O Allah, make the years they pass like the years Yusuf passed.' He recited it aloud.* " (Narrated by Bukhari)

33: Shaking hands after prayer

A) Shaking hands is sunnah but not after the obligatory congregational prayer .

This Sunnah was carried out by the Prophet Muhammad (peace and blessings of Allah be upon him) and his companions when they met and parted.

مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا.

"No two Muslims meet, then they both shake hands, unless both are forgiven before parting".
[Narrated by Abu Dawud in As-Sunan (5212), At-Tirmidhi in As-Sunan (2727), Ahmad in Al-Musnad (4/289), and others. This hadith was authenticated by Al-Albani in Sahih At-Targhib (3/32/no.2718)]

إِنَّ الْمُؤْمِنَ إِذَا لَقِيَ الْمُؤْمِنَ وَأَخَذَ بِيَدِهِ فَصَافَحَهُ تَنَاقَرَتْ خَطَايَاهُمَا كَمَا يَتَنَاقَرُ وَرَقُ الشَّجَرِ.

"Indeed, if a believer meets a believer, and takes his hand, then he shakes it, his sins will fall like the leaves of a tree."

[Narrated by Ath-Thobroniy in Al-Ausath (245). This hadith was authenticated by Shaykh Al-Albaniy in Sahih At-Targhib (no.2720)]

كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَلَقَّوْا تَصَافَحُوا وَإِذَا قَدِمُوا مِنْ سَفَرٍ تَعَانَقُوا.

"In the past, the companions of the Prophet -Sallallahu 'alaihi wa sallam-, when they met, they would shake hands. When they returned from a journey, they would hug each other."

[HR. Ath-Thobroniy in Al-Ausath. This hadith is hasan-kan by Al-Albaniy in Shohih At-Targhib (2719)]"

B) Shaking hands after completing the Fardhu Congregational Prayer

The Messenger and his companions also did not set an example of shaking hands after the obligatory prayer. None of the companions or righteous predecessors shook hands (greeted) with the person on their right or left, in front or behind them when they finished praying. If the deed is good, it will reach us, and the scholars will narrate and convey it to us (authentic narrations).

a) **Sheikh Muhammad bin Salih Al 'Uthaymeen** (d. 1421H) in his fatwa said:

The handshake between a man and his brother is Sunnah when meeting only, and as for the salam after the obligatory prayer, it is not a Sunnah as it was not narrated from the Companions, may God be pleased with them, that if they greeted each other they would shake hands with each other.

Shaking hands between a man and his brother is sunnah only when they meet, there is even after greeting from the obligatory prayer, then it is not sunnah. Because there is no narration from the Companions, may God be pleased with them, that if they greet each other after salam, they must greet each other."

[Fatawa Nur 'Alad Darb Lil Utsaimin, question No. 780. Shyamilah]

b) **Sheikh Ibn Taymiyyah Al Hanbali** (d. 728H). The following is from his book Majmu' Fatawa:

وسئل: عن المصافحة عقب الصلاة: هل هي سنة أم لا؟ فأجاب: الحمد لله، المصافحة عقب الصلاة ليست مسنونة، بل هي بدعة. والله أعلم

He was asked about shaking hands after prayer, is it Sunnah or not? He replied: "Alhamdulillah, shaking hands after prayer is not Sunnah, rather it is an innovation."

(Majmu' Fatawa, 23/339)

If Sheikh Ibn Taymiyyah (d. 728 AH) thought it was an innovation, then usually Hanbali scholars today also think so. As in the fatwa of Sheikh Bin Bazz (d. 1420 AH):

المصافحة بعد سلام الإمام ليس لها أصل بل إذا سلم يقول

Greetings after the imam's salam has no basis, precisely if after the salam he should say .. (then he explained at length the various dhikrs after the prayer recommended by the syar').

[Majmu' Fatawa wal Maqalat, 29/309-310, Ar Riasah Al 'Aamah Lil Buhuts Al 'ilmiyah wal ifta']

34: Two rak'ahs of sunnah prayer before Fajr

Muslims are advised to perform **two rakaats of sunnah (Qabliyyah) prayer before Fajr**.

From Hafsa, may Allah be pleased with her, she said:

نَلَعَ الْفَجْرُ لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ خَفِيفَتَيْنِ if كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“The Messenger of Allah ﷺ would not pray (sunnah) except for two short rak’ahs when dawn broke.”

(Sahih. Narrated by Muslim)

This two-rak'ah sunnah prayer should be performed briefly. Do not delay or prolong it.

From Aisha (may Allah be pleased with her), she said:

كَانَ النَّبِيُّ ﷺ يُخَفِّفُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، حَتَّى إِنِّي لَأَقُولُ: هَلْ قَرَأَ بِأَمِّ الْكِتَابِ.

“The Prophet ﷺ used to shorten his prayer to two rak’ahs before the Fajr prayer, so I wondered whether he recited Surah al-Fatihah (or not)?” **(Sahih. Narrated by Bukhari and Muslim)**

The Prophet ﷺ was so concerned about observing the two-rak'ah Fajr sunnah prayer that Aisha (may Allah be pleased with her) said:

لَمْ يَكُنِ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِنَ الْوَاقِلِ أَشَدَّ تَعَاهُدًا مِنْهُ عَلَى رَكْعَتَي الْفَجْرِ.

“There was no sunnah prayer that the Prophet ﷺ guarded more earnestly than the two rak’ahs of Fajr prayer.” **(Sahih. Narrated by Bukhari and Muslim)**

This is because of the advantages and virtues of performing the two-rak'ah Sunnah prayer of Fajr, where the Prophet ﷺ said:

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

“Two rak’ahs (sunnah prayers) of Fajr are better than the world and all that is in it.”
(Sahih. Narrated by Muslim)

This two-rak’ah sunnah prayer is performed by reciting Surah al-Fatihah then **Surah al-Kafirun** in the first rak’ah, while in the second rak’ah, **Surah al-Ikhlās is recited** after reciting Al-Fatihah. **(Sahih. Muslim’s narration)**

Conclusion

After dawn and before performing the obligatory Subuh prayer, Muslims are advised to perform two rakaats of voluntary prayer.

In performing this sunnah prayer, one should avoid adding more than two rak’ahs because this is the Sunnah.

The Prophet ﷺ never prayed more than two rak’ahs before the obligatory Fajr prayer.

In fact, this two-rak’ah sunnah prayer should be performed simply, namely by reciting al-Fatihah then surah al-Kafirun in the first raka’ah, while in the second raka’ah, surah al-Ikhlās is recited after finishing reciting al-Fatihah.

The two-rak’ah Fajr Sunnah prayer is the most demanded rawatib prayer because of its virtues, where the two rak’ahs are better than the world and all that is in it. **The Prophet ﷺ was very concerned about maintaining it both when he was at home and when he was travelling .**

35: Qiyamullail

A) Qiyamullail

Qiyamul Lail literally means "standing or waking up at night" to worship Allah SWT. It includes various acts of obedience such as the obligatory prayers of **Tahajud, Witr & Tarawih** , reading the Quran, dhikr, and seeking forgiveness between Isha and Fajr, without having to do it all night.

Here are the details about Qiyamul Lail:

- **Broad Definition:** Qiyamul Lail refers to any form of worship that enlivens the night, not limited to prayer.
- **Implementation Time:** Starting after Isha prayer until before dawn (Subuh).
- **Difference with Tahajud:** Qiyamul Lail is a general term, while Tahajud is a night prayer performed *after sleeping* .
- **Priority:** It is a habit of the righteous, a way to get closer to Allah, and the most beneficial prayer after the obligatory prayers.

It is recommended to perform the Qiyamul Lail prayer in 2 rak'ahs (in pairs) based on the hadith from Ibn Umar RA that the Messenger of Allah SAW said:

صَلَّةُ اللَّيْلِ مَثْنَى مَثْنَى

"The night prayer is two rak'ahs, two rak'ahs" (Narrated by Bukhari & Muslim) .

Qiyamullail , waking up at night to pray and perform obedience is one of the greatest acts of worship and the obedience that is most beloved to Allah *Ta'ala* .

Qiyamullail is a characteristic of the righteous and an identity for the pious. Allah *Ta'ala* says praising those who love the hereafter, then are eager at night for *Qiyamullail* ,

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَآ وَمِمَّ رَزَقْنَاهُمْ يُنفِقُونَ

"Their sides are far from their beds, they call upon their Lord in fear and hope, and they spend out of what We have provided them." **(As-Sajdah 32:16)**

أَمْ مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

"(Are you, O polytheists, more successful) or those who worship during the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, 'Are those who know equal to those who do not know?' Indeed, only those endowed with understanding will receive admonition." **(Az-Zumar: 9)**

The Messenger of Allah (*peace and blessings of Allah be upon him*) said,

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ إِلَى رَبِّكُمْ وَمُكَفِّرَةٌ لِلْسَّيِّئَاتِ وَمَنْهَاةٌ عَنِ الْإِثْمِ

"You should perform qiyamul lail (night prayer) because the practice of prayer is the habit of the pious people before you and makes you closer to Allah. The night prayer can wipe away mistakes and sins."

(See Irwa' Al-Ghalil no. 452. Sheikh Al-Albani says that this hadith is hasan)

From Aisha RA, she said:

كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً، كَانَتْ تِلْكَ صَلَاتَهُ يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً، قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُنَادِي لِلصَّلَاةِ

Meaning: "As for the Prophet (PBUH) praying **eleven rak'ahs**, the rate One prostration of the Prophet SAW was the duration of a person reciting 50 verses before he raised his head. The Prophet SAW bowed (prayed) for two rak'ahs before the Fajr prayer. Then the Prophet SAW lay down on his right side until the prayer was established .

(Narrated by al-Bukhari: 1123)

B) Qiyam Ramadan (Tarawih)

The Messenger of Allah (*peace and blessings of Allah be upon him*) said,

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

"Whoever performs Qiyam (night prayer) in Ramadan out of faith, hoping for a reward and seeking Allah's pleasure, his past sins will be forgiven."

(HR. Bukhari no. 37 and Muslim 759)

C) The Prophet used to wake up to worship at night.

From Abu Salamah RA, he asked Aisha RA: How did the Prophet SAW pray (at night) in the month of Ramadan? So Aisha RA said:

مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا، فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا

Meaning: "The Messenger of Allah (PBUH) did not pray more than 11 rak'ahs, whether in Ramadan or other than it (Ramadan). He (PBUH) prayed 4 rak'ahs and do not ask about the perfection and length of his prayer. Then, he (PBUH) prayed another 4 rak'ahs and do not ask about the perfection and length of his prayer. After that, he (PBUH) prayed 3 rak'ahs (witir)".

(HR al-Bukhari: 1147, 2013, 3569) and Muslim: 738)

There are also other hadiths that show that the Prophet SAW prayed 13 rakaats at night.

From Ibn Abbas RA, he said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً

Meaning: "As for the Prophet (PBUH) praying at night 13 rak'ahs including witr and he (PBUH) also prayed the optional 2 rak'ahs of al-Fajr." (**Narrated by Muslim: 764**)

From Aisha RA, that the Prophet SAW said:

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

The meaning is: "(The prayer) two rak'ahs (before) al-Fajr are better than the world and everything in it."

(**Narrated by Muslim: 725**)

D) The surah is recited during the al-Fajr prayer

1. Surah **al-Kafirun** in the first rak'ah and **al-Ikhlās** in the second rak'ah.
2. Surah (**Al-Baqarah 2:136**) in the first rak'ah and in the second rak'ah (**Ali-Imran 3:64**) . It is also Sunnah to recite these two surahs after al-Fatihah.

Note: Imam al-Hafiz Ibn Hajar said that the Prophet (PBUH) recited a lot during ruku' and sujud: (**Fath al-Bari, 8/3**)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

It means: "Glory be to You, all praise is for You, O Lord, forgive me."

His Majesty SAW also recited while prostrating:

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ

It means: "All praise is to You, there is no god but You."

E) The last ten days of Ramadan

'Aishah (*may Allah be pleased with her*) , the wife of the Prophet (*peace and blessings of Allah be upon him*), narrated:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا دَخَلَ الْعَشْرُ، أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَّ وَشَدَّ الْمُنْزَرَ.

"When the last ten days (of Ramadan) entered, the Messenger of Allah (peace and blessings of Allah be upon him) would stay up at night, wake up his family, be diligent, and tie his sarong."

(Narrated by Muslim, no. 1174)

F) The Prophet did not exaggerate in implementing it

The Islamic law brought by the Prophet (*peace and blessings of Allah be upon him*) was far from *ghuluw* (excessiveness). In the matter of night prayer, he would rest and not pray all night. The Prophet (*peace and blessings of Allah be upon him*) said,

مَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ بِاللَّهِ وَأَتَقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.

By Allah, I am the most fearful of Allah and the most pious of Him. But remember, I fast, and“ sometimes I do not fast. I pray at night, but I also sleep. And I also married several women. Whoever (hates my Sunnah, then he is not from my group.” (HR. Bukhari no. 5063

G) The Prophet once prayed the night prayer at the beginning of its time, once in the middle of it, and once at the end.

At the end of his life, he prayed the night prayer at the end of his time as narrated by Aisha (*may Allah be pleased with her*) ,

مِنْ كُلِّ اللَّيْلِ قَدْ عَوْتَرَ : أَوَّلَهُ , وَأَوْسَطُهُ , وَآخِرُهُ , فَأَنْتَهَى وَتُرَهُ إِلَى السَّحَرِ

"At every (part) of the night he performed Witr prayer:

beginning, middle, and end. In the end, (as you know when he died) he prayed at Suhoor (just before dawn)."

(HR. Bukhari:996, Muslim:745, Tirmidhi: 456. The wording of the hadith above is the narration of Tirmidhi)

H) The best execution time is the last third of the night

The Prophet (*peace and blessings of Allaah be upon him*) reported:

يُنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: مَنْ يَدْعُونِي، فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟

"Our Lord, the Most Gracious and the Most High, descends every night to the lowest heaven in the last third of the night, and He says, 'Whoever supplicates to Me, I will answer him. Whoever asks Me, I will give him. Whoever asks Me for forgiveness, I will forgive him.'"

(HR. Bukhari no. 1145 and Muslim no. 758)

The Prophet (*peace and blessings of Allah be upon him*) once said to Aisha (*may Allah be pleased with her*),

وَلَكِنَّهَا عَلَى قَدْرِ نَفَقَاتِكَ أَوْ نَصَبِكَ

"However, the reward (of a deed) is based on the measure of your livelihood or your fatigue."

(HR. Bukhari no. 1787 and Muslim no. 1211)

I) There is no maximum limit on the number of rak'ahs in the night prayer.

A man asked the Prophet (*peace and blessings of Allaah be upon him*) about the night prayer while he was still on the pulpit. He (*peace and blessings of Allaah be upon him*) said,

صَلَّاهُ اللَّيْلُ مَثْنَى مَثْنَى فَإِذَا خَشِيَ أَحَدُكُمْ السُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً ثَوْبَتُ لَهُ مَا قَدْ صَلَّى

"The night prayer is two rak'ahs, two rak'ahs. If one of you is worried about the time of Fajr, he should pray one rak'ah as witr (closing) for the previous prayer." **(HR. Bukhari no. 990)**

From Abu Zar al-Ghifari RA, that the Messenger of Allah SAW said:

إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ, كُتِبَ لَهُ قِيَامُ اللَّيْلِ

The meaning is: "Whoever stands (praying Tarawih) with the imam until he (the imam) leaves (completes, praying with the imam from the beginning until the imam finishes the witr prayer), the reward of someone who stands in Qiyam all night will be written for him (as if he prayed all night)."
(Narrated by Al-Tirmidhi: 734)

36: Umrah

Umrah guidance according to the Sunnah includes preparation (bathing, perfumes), entering ihram from the miqat, reciting Talbiyah, Tawaf (7 rounds), Sa'i (Safa-Marwah), and ending with Tahallul (shaving/cutting hair).

The main focus is reciting "**Labbaikallahumma 'umratan**" (intention), **Talbiyah** (*Labbaikallahumma labbaik...*), prayer upon seeing the Kaaba, and remembrance while at Safa/Marwah.

The intention of entering ihram is made at the miqat, followed by the recitation of Talbiyah (*Labbaykallahumma labbayk...*) until the tawaf.

A) The following is the complete procedure for Umrah according to the Sunnah :

1. Preparation Before Ihram (Sunnah)

- Taking a bath after janaba, wearing perfume on the body (not on ihram clothes), and cutting nails/moustaches.
- Men wear two pieces of white ihram cloth (one sarong, one shoulder cover).

2. Intention of Ihram at Miqat (Rukun)

- Saying: *لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ عُمْرَةً* (Intention in the Heart)
- (Labbaikallahumma 'umratan). " I accept Your call, O Allah, to perform Umrah."
- It is Sunnah to recite the condition (for those who fear being prevented): **Allahumma mahilli haythu habastani** (O Allah, the lawful place for me is where You keep me).

3. Reciting Talbiyah

- Recite Talbiyah in a loud voice (male) repeatedly throughout the journey to Makkah until beginning Tawaf.
- *لَبَّيْكَ اللَّهُمَّ أَنْتَ، لَبَّيْكَ لَكَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَشَرِيكَ لَكَ*
(*Labbaikallahumma labbaik, labbaika laa shariika laka labbaik, innal hamda wan ni'mata laka wal mulk, laa shariika lak .*)
"I fulfill Your call, O Allah, I fulfill Your call. I fulfill Your call, there is no partner for You, I fulfill Your call. Indeed, all praise, favors and kingdoms belong to You, there is no partner for You."

4. Umrah Tawaf (Pillars)

- Enter the Haram Mosque (right foot first and pray). Prayer *سَمِعَ اللَّهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ*. Prayer *اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ*

"In the name of Allah, prayers and peace be upon the Messenger of Allah. O Allah, open for me the doors of Your mercy."
- **Begin Tawaf (Hajar Aswad):** "Bismillahi, Allahu Akbar".
- **Between the Yamani Pillars & the Black Stone:**
- *رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ*
(*Rabbana atina fid-dunya hasanah, wa fil akhirati hasanah, waqina 'adhaban-nar*).
- **General Dhikr:** There is no specific reading that is obligatory, it is recommended to increase dhikr, prayer, and reading of the Quran.
- Circumambulate the Kaaba 7 times, starting and ending at the Black Stone.

- **Sunnah of Tawaf:** *Idhthiba'* (opening the right shoulder for men) and doing *Ramal* (running around the children) in the first three rounds.
- It is recommended to kiss the Black Stone or make a hand gesture and say takbir if you are able.

5. Sunnah Tawaf Prayer

- Pray two rak'ahs behind Maqam Ibrahim (if possible) or in any corner of the mosque.

6. Sa'i between Safa and Marwah (Rukn)

- Walk from Safa to Marwah (and vice versa) 7 times (1 going, 1 back).
- Starting from Mount Safa by reciting the verse "*Innas-Safa wal-Marwata min Sha'a'irillah...*".
- Approaching Safa: إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ
- Above Safa/Marwah: "Allahu Akbar, Allahu Akbar, Allahu Akbar. La ilaha illallahu wahdahu la sharika lah, lahul mulku walahul hamdu, wahuwa 'ala kulli shai-in qadir".
"Allah is Great... There is no god but Allah, One, without partner. To Him belongs the kingdom and all praise. He has power over all things."

7. Tahallul (Pillar/Obligatory)

- Shaving or cutting off part of the hair. For men, shaving completely (bald) is more important.
- After tahallul, umrah is completed and the prohibition of ihram is permitted again.

8. Order (Pillars)

- That is, according to the sequence/order -> Intention of Ihram -> Tawaf -> Sa'i -> Tahallul.

B) Prohibitions during ihram for Umrah

Includes general and specific prohibitions, where violating them may **result in a fine**.

General Prohibition (Men & Women)

- **Wearing perfume:** On the body or clothes after intending to enter ihram.
- **Shaving/pulling hair:** Hair on the head, beard, or any body part.
- **Trim nails:** All fingernails and toenails.
- **Applying oil:** On the hair, head, or beard.
- **To have sex/have intercourse:** To perform sexual advances (such as kissing) or to perform a marriage contract.
- **Killing animals:** Hunting or killing land game.
- **Cutting down trees:** Cutting down trees in the Haram Land.

Men-Specific Prohibitions

- **Tailored Clothing:** Wearing clothing that is shaped to fit the body, such as pants, shirts, singlets, socks, or shoes that cover the heel.
- **Covering the Head:** Using a skullcap, songkok, turban, or ihram cloth to cover the head directly.

Women-Specific Prohibitions

- **Covering the Face:** It is prohibited to wear a niqab/veil that covers the face.
- **Wearing Gloves:** Covering the palm.

Important: If one of the prohibitions is violated (except for the marriage contract which invalidates the Umrah), the pilgrim must pay a **fidyah** (dam) such as fasting, feeding the poor, or slaughtering a goat, depending on the type of violation.

37: Prohibitions during Ihram

The prohibition of ihram, which if performed by a person performing Hajj or Umrah, then it is obligatory for him to pay fidyah, fast, or feed.

A) What is prohibited for people in ihram is as follows :

- Shaving hair from the entire body (such as head hair, armpit hair, pubic hair, mustache and beard).
- Clipping nails.
- Covering the head and covering the face for women unless a man who is not mahram passes in front of her.
- Wearing tailored clothes that show off the curves of the body for men, such as shirts, pants and shoes.
- Using fragrances.
- Hunting land animals that are lawful to eat. What is not included in the prohibition are: (1) livestock (such as goats, cows, camels, and chickens), (2) fish caught in water, (3) animals that are forbidden to be eaten (such as wild animals, animals with fangs, and birds with claws), (4) animals that are commanded to be killed (such as scorpions, rats, and dogs), (5) animals that are rampaging (*Sahih Fiqh Sunnah* , 2:210-211)
- Conduct sermons and marriage ceremonies.
- Jima' (intimate intercourse). If it is done before tahallul awwal (before throwing the stones of Aqaba), then the Hajj is invalid. It is only that the worship must be completed and the perpetrator must slaughter a camel to be distributed to the poor in the holy land. If he is unable to do so, then he must fast for ten days, three days during the Hajj and seven days when he returns to his country. If it is done after tahallul awwal, then the Hajj is not invalid. It is only that he must go out to the lawful land and enter ihram again and then perform the tawaf ifadhoh again because he has canceled his ihram and must renew it. And he must slaughter a goat.
- Flirting the wife in other than the genitals. If semen comes out, then it is obligatory to slaughter a camel. If no semen comes out, then it is obligatory
- slaughtering a goat. His Hajj is not invalidated in these two circumstances (*Taisirul Fiqh* , 358-359).

B) Three situations in which a person violates the prohibition of ihram

- In a state of forgetfulness, ignorance, or coercion, there is no sin and no ransom.
- If he does it intentionally, but because there is an excuse and an urgent need, then he is subject to fidyah. Like being forced to shave your hair (either head or armpit hair), or wanting to wear sewn clothes because there may be illness and other driving factors.
- If he does it intentionally and without an excuse or urgent need, then he is subject to an additional fidyah and is subject to sin, so he must repent with genuine (sincere) repentance.

C) Distribution of the prohibition of ihram based on the fidyah law imposed

- There is no redemption, namely the marriage contract.
- Fidyah with a camel, that is jima' (intimate relationship) before tahallul awwal, plus the hajj is invalid.
- Fidyah jaza' or the like, that is when hunting land animals. The method is that he slaughters animals like that, then he feeds the poor in the forbidden land. Or he can buy food (at the same price as the animal earlier), then he feeds each poor person with one mud, or he fasts for several days according to the amount of food he has to buy.
- Apart from the three prohibitions above, the fidyah is to choose: [1] fast for three days, [2] feed 6 poor people, each poor person is given 1 mudd of *burr* (wheat) or rice, [3] slaughter a goat. (*Al Hajj Al Muyassar* , 68-71)

D) Note:

- If a woman who intends to perform tamattu' experiences menstruation before performing tawaf and fears that she will miss the Hajj, then she should enter ihram and intend to perform it as a qiron. Menstruating and postpartum women should perform all manasik except thawaf in the Ka'bah.
- Women are like men in terms of prohibitions during ihram except in a few circumstances: (1) wearing sewn clothes, women may still wear them as long as they do not show off their beauty (tabarruj), (2) covering their heads, (3) not covering their faces unless there is a non-mahram man.
- People in Ihram and non-Ihram are forbidden to cut trees and grass on forbidden land. This is similar to hunting animals, if done, then there is fidyah. Similarly, it is forbidden to kill game animals and cut down trees in Madinah, but there is no fidyah if it is violated.

Rules regarding the problem of using perfumes during ihram

- Can inhale the smell of plants that have a fragrant aroma. This is agreed upon by scholars.
- Can inhale the smell of something that has a fragrant aroma and consume it like fruits that are eaten or used as medicine. This is also agreed by scholars.
- If something whose original purpose is to be used for perfume (fragrances) and is actually used for that purpose, such as musk oil, camphor, amber oil, and saffron, then there is a fidyah if it is used while in ihram.
- If something that was originally used for perfume, but is used for other purposes, then this is also affected by fidyah (*An Nawazil fil Hajj* , 198).

Things that are allowed during ihram

- Bathe with unscented soap and water.
- Wash the ihram clothes and replace them with others.
- Tying *the izar* (underwear or sarong ihram).
- Cupping.
- Covering the body with sewn clothing that has not been worn.
- Slaughter livestock (not game animals).
- Use the siwak or brush your teeth even if there is a pleasant smell in the toothpaste as long as it is not intended to be used as perfume.
- Wearing glasses.
- Trade.
- Combing hair.

Tahallul

Tahallul means coming out of the state of ihram. There are two types of tahallul: (1) *tahallul awwal* (tahallul shugro), and (2) *tahalluts tsani* (tahallul kubro).

Tahallul awwal is when one has done: (1) throwing stones at the Jamrah on the day of Nahr (10th Dhul Hijjah), (2) shaving or shortening one's hair. If one has done tahallul awwal, then one can do all the prohibitions of ihram (such as wearing perfume), wearing sewn clothes and **what is still not allowed** is that related to one's wife.

Tahalluts tsani is added by doing thawaf ifadhoh (which includes thawaf rukun). When it is *tahalluts tsani* , then **everything is halal** including jima' (intimate relationship) with the wife (*Fiqhus Sunah* , 1: 500).

38: Hajj

The following points are briefly explained here.

- The rules and conditions of Hajj
- Three ways to perform Hajj rituals
- Pillars of Hajj
- Obligatory pilgrimage
- Prohibitions during ihram
- Miqot
- Hajj practices
- Mistakes during Hajj

A) Hajj Law

Hajj law is ***fardhu 'ain*** , **obligatory for every Muslim who can afford it** , it is obligatory once in a lifetime. Hajj is part of the pillars of Islam.

a) The proof

Allah *Almighty* says,

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ

*Performing Hajj is a human **obligation** towards Allah, namely (for) those who are able to make the " journey to the House. Whoever denies (the obligation of Hajj), then indeed, Allah is Self-Sufficient (in .(need of nothing) of the worlds. " (Ali Imran 3:97*

From Ibn 'Umar, the Prophet (*peace and blessings of Allah be upon him*) said,

بِنَى الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَّسُولُهُ، وَإِقَامِ صَلَّاتِهِ، وَإِيتَاءِ زَكَاةٍ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ

"Islam is built on five things: testifying that there is no deity worthy of worship but Allah and confessing that Muhammad is His messenger, establishing prayer, paying zakat, performing Hajj and fasting in the month of Ramadan."

(HR. Bukhari no. 8 and Muslim no. 16).

This hadith shows that Hajj is part of the pillars of Islam. This means showing the obligation.

From Abu Hurairah, he said,

« أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا ». فَقَالَ رَجُلٌ أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ

"The Messenger of Allah (*peace and blessings of Allah be upon him*) once delivered a sermon among us. He said, "O people, Allah has made Hajj obligatory for you, so perform Hajj." Then someone asked, "O Messenger of Allah, is it every year (we must perform Hajj)?" He then remained silent, until the person asked three times. The Messenger of Allah (*peace and blessings of Allah be upon him*) then said, "If I said 'yes', then Hajj would certainly be obligatory for you every year, and you may not be able to do it." **(Narrated by Muslim, no. 1337).**

There are so many hadiths that mention the obligation of Hajj until it reaches the degree of mutawatir (a great number of paths) so that we can ensure that Hajj is obligatory.

c) Conditions for Obligatory Hajj

- Islam
- Reasonable
- Puberty
- Independence
- Able

The five conditions above are conditions agreed upon by scholars. To the extent that Ibn Qudamah in Al Mughni said, "I do not know of any khilaf (disagreement) in the determination of these conditions." (Al Mughni , 3:164)

Note:

- If a child performs Hajj, then the Hajj is valid. But his hajj is considered a *tathowwu'* (sunnah) hajj. When he reaches puberty, he is still subject to the obligation of Hajj. This is based on consensus of scholars.
- The condition of being able for men and women are: (a) able in terms of supplies and vehicles, (b) healthy body, (c) safe roads, (d) able to travel.
- Being able to provide in terms of provisions includes the excess of three needs: (1) support for the family that is left behind and those who are supported, (2) family needs in the form of housing and clothing, (3) payment of debts.
- The specific conditions for women to be able to travel are: (1) accompanied by a husband or mahram, (2) not being in the 'iddah period.

d) Conditions for the Validity of Hajj

1. Islam
2. Reasonable
3. *Miqat zamani* , meaning Hajj is performed at a certain time (in the months of Hajj), not at other times. 'Abullah bin 'Umar, the majority of companions and scholars after him said that the time was the month of Shawwal, Dzulqo'dah, and the (first) ten days of the month of Dzulhijjah.
4. *Miqat makani* , meaning that hajj (fulfillment of the pillars and obligatory hajj) is performed in a certain place that has been determined, it is not valid to perform it in any other place. Wukuf is performed in the Arafah area. Tawaf is performed around the Kaaba. Sa'i is performed on the road between Safa and Marwah. And so on.

B) Three Ways to Perform Hajj

Hajj can be done by choosing one of the three ways of pilgrimage:

1. **Ifrod** , that is intending to perform Hajj only when wearing Ihram and practicing Hajj only after that.

2. **Qiron** , that is intending to perform Umrah and Hajj at the same time in one manasik. **It is obligatory for those who take the procedure of manasik *qiron* to slaughter *hadyu* .**
3. **Tamattu'** , that is intending to perform umrah only in the months of hajj, then doing umrah manasik and tahalul. Then he stayed in Makkah in a state of tahalul. Then when it comes

During the Hajj, perform the Hajj rituals. It is obligatory for those who take **the tamattu' ritual to slaughter the hadyu**.

Imam Nawawi (*may Allah have mercy on him*) said, "There is consensus (agreement among scholars) that it is permissible to choose to perform one of the three ritual methods: ifrod, tamattu' and qiron, without it being said to be disliked. However, what the scholars disagree about is which ritual method is the most afdhol (preferable)." (*Al Minhaj Syarh Sahih Muslim* , 8: 169)

Regarding the obligation of *hadyu* for those who take the ritual procedures of qiron and tamattu', it is mentioned in the word of Allah *Ta'ala*,

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

"So whoever wants to perform 'umrah before Hajj (in the month of Hajj), (he must slaughter) a sacrificial animal that is easy to find. But if he does not find (an animal for sacrifice or cannot afford it), then he must fast three days during Hajj and seven days (more) when you have returned. Those are ten (days) complete." (**Al Baqarah 2:196**).

The obligation of *hadyu* for those who take manasik *qiron* and *tamattu'* is based on *the ijma'* (agreement) of the scholars.

Which of the three rituals is more important? In the hadith regarding the rituals of Hajj, the Prophet *sallallahu 'alaihi wa sallam* mentioned that he said,

لَوْ أَنِّي اسْتَفْهَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحِلَّ وَلْيُجْعَلْهَا عُمْرَةً

"If I knew what would happen to me, I would not bring a sacrificial animal and I would make this my ihram for Umrah, so whoever of you does not have a sacrificial animal with him, let him perform tahallul and make it as umrah." (**HR. Muslim no. 1218**)

The Prophet *sallallahu 'alaihi wa sallam* has ordered the companions to choose *tamattu'* and wished to do it himself. He does not command and wish except to show that the end is afdhol (more important) (*Fiqhus Sunnah* , 1: 447-448). In addition, manasik with *tamattu'* is more practical and easier in general (*Syarhul Mumthi* , 7: 76-77)

Note : *The dam* issued for manasik *qiron* and *tamattu'* is in the context of gratitude and not in the context of covering the lack of manasik (Ar Rafiq fil Hajj, 35).

Problem : In the *tamattu'* ritual procedure, it has been mentioned that umrah is performed first before hajj. This means that he performs the umrah ritual first, which includes the tawaf umrah and sa'i umrah. After that, he purifies himself by shortening his hair. So what if before standing at Arafat, someone is prevented from performing umrah? The option is to change his hajj intention from *tamattu'* to *qiran*. An example in this case is a woman who has entered ihram from the miqot with the intention of *tamattu'*. Then she experiences menstruation or postpartum bleeding before performing umrah tawaf. She is then pure when the time comes to stand at Arafat. This means that she has not had time to perform umrah during her *tamattu'* hajj. At that time, she changes her intention to the intention of *qiran*, and she continues to be in ihram. She continues to perform the pillars and other hajj obligations other than tawaf at the Kaaba. Because she is only permitted to perform tawaf if she is pure and has taken a bath (*Al Minhaj li Muriidil Hajj wal 'Umroh* , 31-34).

C) Pillars of Hajj

1. Ihram
2. Tawaf of prayer
3. Sa'i
4. Standing at Arafat

If one of the pillars of this Hajj is not present, then the Hajj performed is invalid.

The first pillar: Ihram

The first pillar of Hajj is ihram. What is meant by ihram is the intention to enter into the rituals of Hajj. Whoever abandons this intention, his Hajj is invalid. The evidence is the saying of the Prophet *sallallaahu 'alaihi wa sallam* ,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ, وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ

“Indeed, every deed depends on the intention and everyone will get what he intended.”
(HR. Bukhari no. 1 & Muslim no. 1907)

Mandatory ihram:

1. Ihram from the miqot.
2. Not wearing sewn clothing (that shows body curves or limbs). Men are not allowed to wear shirts, robes, coats, imamahs, head coverings, khufs or shoes (unless they cannot find khufs). Women are not allowed to wear niqabs (face coverings) and gloves.
3. Recite the Talbiyah.

Sunnah of ihram:

1. Take a shower.
2. Wearing perfume on the body.
3. Trimming pubic hair, armpit hair, shortening moustache, cutting nails so that in the state of ihram there is no need to clean these things, moreover it is prohibited during ihram.
4. Wearing a clean white *izar* (scarf) and *rida'* (top cloth) and wearing sandals. *Meanwhile, women can wear whatever clothes they like, not necessarily a certain color, as long as they do not resemble men's clothing and do not cause slander.*
5. Intend to enter ihram after praying.
6. Increase the recitation of talbiyah.

Saying the intention of Hajj or Umrah or both, should be done after prayer, after intending to pray. However, if you intend to when you have boarded the vehicle, then it can also be done before arriving at the miqot. If you have reached the miqot but have not yet intended, it means that you have passed the miqot without wearing ihram.

The wording of the talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

"Labbaik Allahumma labbaik. Labbaik laa shariika laka labbaik. Innalhamda wan ni'mata, laka wal mulk, laa shariika lak".

"I answer Your call, O Allah, I answer Your call, I answer Your call, You have no partner, I answer Your call. Indeed, all praise, pleasure and power belong to You alone, You have no partner."

When praying, men are encouraged to raise their voices.

The second pillar: Thowaf Ifadhoh (Thowaf Ziyaroh)

Thowaf is circling the Kaaba seven times. The proof is the words of Allah Ta'ala,

وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

"And let them perform Tawaf around the ancient House (Baitullah)." (Al Hajj 22: 29)

Conditions of Tawaf:

1. Be intentional when doing thowaf.
2. Holy from hadats (according to the opinion of the majority of scholars).
3. Covering the aurat because thawaf is like prayer.
4. Thowaf is performed inside the mosque even though it is far from the Kaaba.
5. The Kaaba is on the left side of the person performing Tawaf.
6. Thowaf is performed seven times.
7. Thowaf is performed consecutively without an interval if there is no desire.
8. Starting thowaf from Hajar Aswad.

Sunnahs during Tawaf:

1. When starting the first cycle say, "**Bismillah, wallahu akbar**". Allahumma iimaanan bika, wa tashdiqon bi kitaabika, wa wafaa-an bi'ahdika, wat tibaa'an li sunnati nabiyyika Muhammad *sallallahu 'alaihi wa sallam*". And every round of takbir when meeting Hajar Aswad takbir "*Allahu akbar*".
2. Facing Hajar Aswad when starting Thowaf and raising hands while saying takbir when facing Hajar Aswad.
3. Starting thowaf from close to Hajar Aswad from the direction of the Yamani pillar. Starting thowaf from Hajar Aswad is obligatory. But starting with the whole body from Hajar Aswad is not mandatory.
4. *Istilam* (stroking) and kissing Hajar Aswad when starting Thowaf and at each rotation. The way of *istilam* is to put your hand on Hajar Aswad and put your mouth on his hand and kiss it.
5. *Roml*, that is to walk quickly with short steps. This roml is recommended for men, not for women. Roml is performed during thowaf qudum (arrival) or thowaf umroh in the first three rounds.
6. *Idh-tibaa'*, that is opening the right shoulder. This is done on thowaf qudum (arrival) or thowaf umroh and is done by men only, not by women.
7. *Rubbing* (wiping) the Yamani pillar. The Yamani pillar does not need to be kissed and there is no need to prostrate before it. As for other than the Black Stone and the Yamani pillar, it is not recommended to wipe it.

8. Praying between the Black Stone and the Yemeni Pillar. From 'Abdullah bin As Sa'ib, he said, " *I heard the Messenger of Allah (peace and blessings of Allah be upon him) say between the two pillars : **Rabbanaa aatina fid dunya hasanah wa fil aakhirooti hasanah, wa qinaa 'adhaban naar** (Our Lord, grant us good in this world and the Hereafter, and save us from the punishment of hellfire). "the punishment of hell). "* (HR. Abu Daud no. 1892. Shaykh Al Albani said that this hadith is *authentic*)
9. Walking towards the Ka'bah for men and away from the Ka'bah for women.
10. Keeping an eye on various things that are neglected.
11. Remembrance and pray softly.
12. Reciting the Qur'an during Thowaf without raising the voice.
13. Committed to Multazam. This is done in order to follow the example of the Prophet sallallahu 'alaihi wa sallam where he was committed by touching his chest and his right cheek, then both hands and palms stretched out on the wall. This is all in order to humble oneself to the owner of the house, which is Allah Ta'ala. Multazam is also among the places where supplications are answered based on hadiths that have the degree of *hasan* . Shaykh As Sadlan (Taisirul Fiqih, 347-348) said, "Praying in multazam is recommended after completing Thowaf and multazam located between the door of the Ka'bah and the Black Stone."
14. Performing two rak'ah prayers after performing tawaf behind the maqam Ibrahim. At that time, after reciting Al Fatihah in the first rak'ah, it is Sunnah to recite Surah Al Kafirun and in the second rak'ah, it is Sunnah to recite Surah Al Ikhlas. When performing this prayer, the shoulders are no longer in a state of idh-tibaa'.
15. Drink zam-zam water and pour it on your head after praying two rak'ats after Thowaf.
16. Rub the Black Stone again before heading to the place of sa'i.

Note:

1. Shafi'i scholars said, "If idh-tibaa' and roml are performed during the preliminary tawaf qudum and then perform sa'i after that, then idh-tibaa' and roml do not need to be repeated again in the ifadhoh tawaf. However, if sa'i (hajj) is completed until the ifadhoh tawaf, then it is Sunnah to perform idh-tibaa' and roml at that time (Fiqh Sunnah, 1: 480).
2. **There is no recitation of dhikr or a specific prayer for each rotation during thowaf .** Some congregations advocate this, but there is no supporting evidence in this regard, even often burdensome.

The third pillar: Sa'i

Sa'i is walking between Safa and Marwah as part of worship. The Prophet *sallallahu 'alaihi wa sallam* said,

اسْعَوْا إِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ السَّعْيَ

"Perform sa'i because Allah has obligated you to do so." (Narrated by Ahmad 6:421)

Conditions of sa'i:

1. Intention.
2. Sequential between thowaf, then sa'i.
3. Performed consecutively between each rotation. But if there is a short time gap between rotations, then it doesn't matter, especially if it is really necessary.
4. Complete up to seven rounds.
5. Done after performing a valid Thowaf.
6. **Sunnahs of Sa'i:**
7. When approaching Shofa, say, "**Innash shofaa wal marwata min sya'airillah. Abda-u bimaada badaa-allahu bih .**"
8. **Stop for a moment** between Safa to pray. Face the Qiblah and say, "**Allahu akbar, Allahu akbar, Allahu akbar. Laa ilaha illallah wahdahu laa sharika lah, lahul mulku wa lahul hamdu wa huwa 'ala kulli shai-in qodiir. Laa ilaha illallah wahdah, sadaqo wa'dah wa nashoro 'abdah wa hazamal ahzaaba wahdah.** " When at Marwah do the same thing.
9. Running fast between two green lights for men who can.

10. Pray with any kind of prayer in each rotation, without being specialized with a specific prayer, dhikr or recitation.
11. Consecutive sa'is are performed after tawaf, not performed with long intervals unless there is a justified excuse.

The fourth pillar: Standing at Arafat

Standing at Arafat is the most important pillar of Hajj. **Whoever misses standing at Arafat, his Hajj is invalid.** Ibn Rushd said, "The scholars are agreed that standing at Arafat is part of the pillar of Hajj and whoever misses it, then there must be a substitute Hajj (in another year)." The Prophet *sallallaahu 'alaihi wa sallam* said,

الْحَجُّ عَرَفَةُ

"Hajj is standing at Arafat."

(HR. An Nasai no. 3016, Tirmidhi no. 889, Ibnu Majah no. 3015. Shaykh Al Albani says that this hadith *is authentic*).

What is meant by wukuf is to be present and be in any area in Arafah, even when sleeping, awake, riding, sitting, lying or walking, whether in a pure or impure state (such as menstruation, nifas or junub) (Fiqh Sunnah, 1: 494).

The time of wukuf in Arafah is **the time from when the sun sets (the time of zawal) on the day of Arafah (9 Dhu al-Hijjah) until the time of dawn (the time of dawn) on the day of Nahr (10 Dhu al-Hijjah)** . If a person does wukuf in Arafah other than that time, his wukuf is invalid based on the consensus of the scholars (Al Mawsu'ah Al Fiqhiyah, 17: 49-50).

If a person does wukuf at any time from earlier, whether it is part of the day or night, then that is enough. However, if he performs wukuf during the day, then he must perform wukuf until the sun has set. If he does wukuf at night, he does not have to do anything. Imam Shafi'i's school of thought believes that wukuf in Arafah until night is sunnah (Fiqh Sunnah, 1: 494).

Sayid Sabiq said, "Going up to *Jabal Rahmah* and believing that wukuf there is *afdhol* (more important), that is wrong, that is not included in the teachings of the Messenger - *may Allah bless him and grant him peace* -." (Fiqh Sunnah, 1: 495)

Those are the 4 pillars of Hajj that must be performed so that the Hajj we perform is valid.
Allah knows best .

D) Obligatory Hajj

The obligatory Hajj is as follows:

1. Ihram from the miqot.
2. Standing at Arafat until Maghrib for those who stand during the day.
3. Mabit on the night of *Nahr* (the night of 10 Dhul Hijjah) in Muzdalifah on most of the available nights.
4. Stay in Mina during the days of Tashreeq.
5. Throw jumroh in sequence.
6. Shaving or cutting your hair short.
7. Farewell Tawaf.

If the obligatory Hajj is omitted, then the DAM must be performed .

The first obligation: Ihram from the miqot

When the Prophet (*peace and blessings of Allaah be upon him*) determined the places of the miqot, he said:

هَؤُلَاءِ لِهَؤُلَاءِ وَلِمَنْ أَتَى عَلَيْهِمْ مِنْ غَيْرِهِمْ، مِمَّ عَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ

"That is the respective provision for each resident of those countries and also for those who are not residents of those countries if they want to perform Hajj and Umrah. While those who are within the limits of the miqot, then he starts from his residence, and for the people of Mecca, they start from Mecca." (HR. Bukhari no. 1524 and Muslim no. 1181)

Second obligatory: Standing at Arafat until Maghrib for those who start standing during the day

Because in the hadith of Jabir which tells how the Prophet (*peace and blessings of Allaah be upon him*) performed the rituals, he stayed in Arafat until Maghrib time.

The third obligation: Mabit in Muzdalifah

The reason why this is obligatory is because the Prophet, *may God bless him and grant him peace*, performed the mabit in Muzdalifah. Similarly, Allah *Ta'ala* commanded to recite dhikr in Masy'aril haram (Muzdalifah) in the verse,

فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

“So when you have departed from 'Arafat, remember Allah at Mash'aril Haram (Muzdalifah)”
(Al Baqarah 2:198).

In the hadith of Ibn 'Abbas, he said,

أَنَا مِمَّنْ قَدَّمَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَيْلَةَ الْمُرْدَلِفَةِ فِي ضَعْفَةِ أَهْلِ

"I am among the people whom the Prophet, may God bless him and grant him peace, precedes on the night of Muzdalifah because of the weak condition of his family."

(HR. Bukhari no. 1678 and Muslim no. 1295)

Mabit in Muzdalifah is included in Hajj. If it is left without excuse, then there is an *obligation*. But if you leave it because there is an illness, then there is no *dam*. Imam Nawawi, *may God have mercy on him*, said in Al Majmu' (8: 136), "It is obligatory to pay *alms* for those who leave the grave (in Muzdalifah) if we say that the grave there is obligatory. *The dam* here is paid for those who leave it without an excuse. As for those who take wukuf in Arafah until the night of *Nahr* (the night of the 10th of Dhul Hijjah), they are busy with their wukuf until they leave the grave in Muzdalifah, so there is no obligation for them." This is what the Shafi'iyah scholars agree on."

So whoever is unable to enter Muzdalifah until sunrise (the next day) because it is difficult to move, and there is no other way to go there (such as by walking) because of fear for himself, his family and property, then he is not charged *dam* obligation due to infirmity. Such is the fatwa of Shaykh Muhammad bin Sholeh Al 'Utsaimin and Al Lajnah Ad Daimah
(See An Nawazil fil Hajj, 407-408).

What is said to have done mabit in Muzdalifah is when you have spent most of the night, not just for half the night or less than that. Among the proofs is where Asma' binti Abi Bakr stayed in Muzdalifah until the moon disappeared, which is around the last third of the night and not in the middle of the night. And also a person is said to spend the night if he spends the night until dawn or until most of the night passes (See An Nawazil fil Hajj, 409-410).

From this explanation, if the Hajj pilgrims' bus only passes through Muzdalifah without stopping until most of the night and without excuses, then it means leaving the body in Muzdalifah until most of the night and is obliged to pay *the tax*. (See An Nawazil fil Hajj, 416-417).

Fourth obligation: Throw Jumroh

What is meant here is throwing the stones of 'Aqabah on the 10th of Dhul-Hijjah, throwing the other three stones on the day of Tashreeq (the 11th, 12th or 13th day if still in Mina). Allah *the Almighty* says,

وَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنَّكُمْ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِنَّكُمْ عَلَيْهِ لِمِنَ الْغَفَىٰ وَأَتَقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

"And remember Allah during a numbered number of days (the days of Tashriq). Whoever wishes to hasten his departure (from Mina) after two days, there is no sin on him. And whoever wishes to delay (his departure from those two days), there is no sin on him, for those who fear Allah. And fear Allah, and know that to Him you will be gathered." **(Al Baqarah 2:203).**

What is meant by dhikr here is by saying takbir when throwing the stones (Tafsir Al Jalalain, 41). On the 10th of Dhul Hijjah is the time to throw the stones of Aqabah and it is done after sunrise.

While on the days of Tasyriq, it is the time to throw the other three jumrohs (starting from jumroh ula, then jumroh wustho and jumroh aqobah) and the time starts after the sun slips to the west (zawal time).

Fifth obligation: Staying in Mina on the Days of Tashriq

Because the Prophet *sallallahu 'alaihi wa sallam* spent the night (mabit) in Mina during the days of tashriq. This mabit is done on the days of tashriq (the 11th, 12th, and 13th for those who still want to stay in Mina). What is called mabit is done on most of the nights either starting from the beginning of the night or from midnight (Al Minhaj lii Muridil Hajj wal 'Umroh, 133).

The sixth obligation: Shaving or Shortening the Hair

Because the Prophet *sallallahu 'alaihi wa sallam* commanded this in his words,

وَلْيُقَصِّرْ، وَلْيَحْلِلْ

"Shorten your hair and make a vow."

(HR. Bukhari no. 1691 and Muslim no. 1227)

Shaving or shortening is an obligatory act of worship and will make the person performing the Hajj considered to have been halal from the various prohibitions of ihram. Shaving the hair here is a form of humbling oneself before Allah because one has removed the hair that is one's adornment. Allah *Almighty* has described His righteous servants,

مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ

"By shaving the hair of the head and cutting it" **(Al Fath: 27)**.

Shaving (halq) is using a razor (*muws*), while using a razor other than that means only shortening (*taqshir*).

Shaving hair here can be done until the end of *Nahr day* (10 Dhul Hijjah). However, do not postpone it after that because some scholars say that it will be affected by *dam* (Ar Rofiq fii Rihlatil Hajj, 134-135).

Hair is called shaved or shortened if it is taken from all the hair, not just taking three hairs or thereabouts. The latter is not called *halq* (shaving) or *qoshr* (shortening) (Ar Rofiq fii Rihlatil Hajj, 135).

While women just cut a finger section from the end of her hair that has been gathered (Ar Rofiq fii Rihlatil Hajj, 135).

Seventh obligatory: Farewell Tawaf

Thowaf wada' means Thowaf when leaving the Ka'bah. Thowaf wada' has no *ruml* in it (Fiqh Sunnah, 1: 518-519).

This law of thawaf is obligatory because the Prophet, *may God bless him and grant him peace*, commanded this. For those who leave thawaf wada', then they are subject to *dam*. From Ibnu 'Abbas *radhiyallahu 'anhuma*, the Prophet *sallallahu 'alaihi wa sallam* said,

لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالتَّيْبَتِ

"Let no one go (leave Makkah), until the end of his Hajj is Thowaf at the Ka'bah" (HR. Muslim no. 1327).

Ibn 'Abbas (*may Allah be pleased with him*) also said,

أَمَرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالتَّيْبَتِ إِلَّا أَنَّهُ خَفَّفَ عَنِ الْمَرْأَةِ الْحَائِضِ

"People are ordered that the end of their Hajj is to perform Tawaf at the Kaaba unless there is relief for menstruating women." (HR. Muslim no. 1328).

Some scholars - such as Shaykh 'Abdul 'Aziz bin 'Abdillah bin Baz *rahimahullah* , the mufti of Saudi Arabia previously - said that the ifadhoh thawaf is sufficient for the thawaf wada'. But if you do thawaf ifadhoh yourself, then thawaf wada', then that is good for good. But, if it is sufficient with one of them, then that is enough (Majmu' Fatawa wa Maqalat Mutanawwi'ah, volume 17).

But what is more careful in this matter is to still perform the ifadhoh thawaf and the wada' thawaf yourself. Because the thawaf wada' is at the end after all the manasik are completed, while after the thawaf ifadhoh must perform sa'i for those who have not performed sa'i hajj. It is this last opinion that we feel more cautious about.

(Mawqi' Islam Web, fatwa no. 58685).

Thawaf wada' is performed by people other than Makkah. As for the residents of Makkah and menstruating women, it is not prescribed to do Tawaf wada' and there is no obligation whatsoever (*Fiqh Sunnah* , 1: 519).

E) Prohibitions During Ihram

The prohibition of ihram, which if carried out by a person performing Hajj or Umrah, then it is obligatory for him **to pay fidyah, fast, or feed** . What is prohibited for a person in ihram is as follows:

1. Shaving hair from the entire body (such as head hair, armpit hair, pubic hair, mustache and beard).
2. Clipping nails.
3. Covering the head and covering the face for women unless a man who is not mahram passes in front of her.
4. Wearing tailored clothes that show off the curves of the body for men, such as shirts, pants and shoes.
5. Using fragrances.
6. Hunting land animals that are lawful to eat. What is not included in the prohibition are: (1) livestock (such as goats, cows, camels, and chickens), (2) what is caught in water, (3) animals that are unlawful to eat (such as wild animals, animals with fangs, and birds with claws), (4) animals that are commanded to be killed (such as scorpions, mice and dogs), (5) animals that rage (*Sahih Fiqh Sunnah* , 2: 210-211)
7. Conduct sermons and marriage ceremonies.
8. Jima' (intimate intercourse). If it is done before tahallul awwal (before throwing the stones of Aqaba), then the Hajj is invalid. It is only that the worship must be completed and the perpetrator must slaughter a camel to be distributed to the poor in the holy land. If he is unable to do so, then he must fast for ten days, three days during the Hajj and seven days when he returns to his country. If it is done after tahallul awwal, then the Hajj is not invalid. It is only that he must go out to the lawful land and enter ihram again and then perform the tawaf ifadhoh again because he has canceled his ihram and must renew it. And he must slaughter a goat.
9. Flirting the wife in other than the genitals. If semen comes out, then it is obligatory to slaughter a camel. If no semen comes out, then it is obligatory to slaughter a goat. The Hajj is not invalid in those two circumstances (*Taisirul Fiqh* , 358-359).

Three situations in which a person violates the prohibition of ihram

1. In a state of forgetfulness, ignorance, or coercion, there is no sin and no ransom.
2. If he does it intentionally, but because there is an excuse and an urgent need, then he is subject to fidyah. Like being forced to shave your hair (either head or armpit hair), or wanting to wear sewn clothes because there may be illness and other driving factors.
3. If he does it intentionally and without an excuse or urgent need, then he is subject to an additional fidyah and is subject to sin, so he must repent with genuine (sincere) repentance.

The distribution of the prohibition of ihram based on the fidyah law imposed

1. There is no redemption, namely the marriage contract.

2. Fidyah with a camel, that is jima' (intimate relationship) before tahallul awwal, plus the hajj is invalid.
3. Fidyah jaza' or the like, that is when hunting land animals. The method is that he slaughters animals like that, then he feeds the poor in the forbidden land. Or he can buy food (at the same price as the animal earlier), then he feeds each poor person with one mud, or he fasts for several days according to the amount of food he has to buy.
4. Apart from the three prohibitions above, the fidyah is to choose: [1] fast for three days, [2] feed 6 poor people, each poor person is given 1 mudd of *burr* (wheat) or rice, [3] slaughter a goat. (*Al Hajj Al Muyassar* , 68-71)

Note:

1. If a woman who intends to perform tamattu' experiences menstruation before performing tawaf and fears that she will miss out on performing hajj, then she should enter ihram and intend to perform it as qiron. Menstruating and postpartum women should perform all the rituals except for performing tawaf at the Kaaba.
2. Women are like men in terms of prohibitions during ihram except in a few circumstances: (1) wearing sewn clothes, women may still wear them as long as they do not show off their beauty (tabarruj), (2) covering their heads, (3) not covering their faces unless there is a non-mahram man.
3. People in Ihram and non-Ihram are forbidden to cut trees and grass on forbidden land. This is similar to hunting animals, if done, then there is fidyah. Similarly, it is forbidden to kill game animals and cut down trees in Madinah, but there is no fidyah if it is violated.

Rules regarding the problem of using perfumes during ihram

1. Can inhale the smell of plants that have a fragrant aroma. This is agreed upon by scholars.
2. Can inhale the smell of something that has a fragrant aroma and
3. consume it like fruits that are eaten or used as medicine. This is also agreed by scholars.
4. If something whose original purpose is to be used for perfume (fragrances) and is actually used for that purpose, such as musk oil, camphor, amber oil, and saffron, then there is a fidyah if it is used while in ihram.
5. If something that was originally used for perfume, but is used for other purposes, then this is also affected by fidyah (*An Nawazil fil Hajj* , 198).

Things that are allowed during ihram

1. Bathe with unscented soap and water.
2. Wash the ihram clothes and replace them with others.
3. Tying *the izar* (underwear or sarong ihram).
4. Cupping.
5. Covering the body with sewn clothing that has not been worn.
6. Slaughter livestock (not game animals).
7. Use the siwak or brush your teeth even if there is a pleasant smell in the toothpaste as long as it is not intended to be used as perfume.
8. Wearing glasses.
9. Trade.
10. Combing hair.

Tahallul

Tahallul means coming out of the state of ihram. There are two types of tahallul: (1) *tahallul awwal* (tahallul shugro), and (2) *tahalluts tsani* (tahallul kubro).

Tahallul awwal is when one has done: (1) throwing stones at the Jamrah on the day of Nahr (10th Dhul Hijjah), (2) shaving or shortening one's hair. If one has done tahallul awwal, then one can do all the prohibitions of ihram (such as wearing perfume), wearing sewn clothes and **what is still not allowed** is that related to one's wife.

Tahalluts tsani is added by doing thawaf ifadhoh (which includes thawaf rukun). When it is *tahalluts tsani* , then **everything is halal** including jima' (intimate relationship) with the wife (*Fiqhus Sunah* , 1: 500).

F) Miqot

Types of Miqot

1. *Miqot zamaniyah* are the months of Hajj, starting from Shawwal, Dzulqo'dah, and Dzulhijjah.
2. *Miqot makaniyah* is the place to start ihram for those who have the intention of hajj or umrah. There are five places:
3. **Dzulhulaifah (Bir 'Ali)** for the people of Medina
4. **Al Juhfah** for the people of Syria
5. **Qornul Manazil (As Sailul Kabiir)** for the people of Najed
6. **Yalamlam (As Sa'diyah)** for the people of Yemen
7. **Dzat 'Irqin (Adh Dhoribah)** for the people of Iraq

That is the miqot for the residents of the area and those who pass by the miqot

1. Residents of Mecca who want to enter ihram for Hajj or Umrah should go to halal land, that is, outside the haram land from any direction.
2. It is not permissible for a person performing Hajj or Umrah to pass through the miqot without entering ihram. If he passes through it without entering ihram, then he must return to the miqot to enter ihram. If he does not return, then he must pay *the dam (fidyah)*, but his Hajj and Umrah are valid. If he enters ihram before the miqot, then his Hajj and Umrah are valid, but they are considered makruh.

Miqot from Jeddah

Some pilgrims from our country believe that Jeddah is the starting place of ihram. They did not intend to enter ihram while on the plane when passing the miqot. Although Jeddah has existed since the time of the Prophet, *may God bless him and grant him peace*, but he did not establish it as a miqot. This is the opinion of the majority of scholars who consider Jeddah not a miqot. In addition, if from Indonesia, which is in the east of Saudi Arabia, it means that they will pass through the miqot first before entering Jeddah, they may pass through Qornul Manazil, Dzat 'Irqin or Yalamlam. A proof that those who pass through the miqot area must enter ihram from that place and must not go beyond it is a hadith,

هَٰؤُلَاءِ وَلَمْ يَأْتِ عَلَيْهِمْ مِنْ غَيْرٍ، مِمَّ عَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أُنْشَأَ، حَتَّىٰ أَهْلُ مَكَّةَ مِنْ مَكَّةَ

"That is the respective provision for each resident of those countries and also for those who are not residents of those countries if they want to perform Hajj and Umrah. While those who are within the limits of the miqot, then he starts from his residence, and for the people of Mecca, they start from Mecca." (HR. Bukhari no. 1524 and Muslim no. 1181)

G) Hajj Practice

After entering ihram, then perform tawaf qudum for those performing ifrod and qiron hajj. Meanwhile, for those performing tamattu' hajj, after entering ihram, he performs tawaf umrah and sa'i umrah, then tahallul and may perform the prohibitions of ihram. Until the 8th of Dhul-Hijjah (the day of tarwiyah) comes, then he can perform the following hajj practices.

The 8th Zhul Hijjah (Tarwiyah Day)

1. At the time of Dhuha, pilgrims enter ihram from their place of residence with the intention of performing the Hajj. This is for those who intend to perform the Tamattu' Hajj. Meanwhile, for those who intend to perform the Ifrad and Qiron Hajj, they still enter ihram from the beginning.
2. After entering ihram, it is obligatory to avoid all prohibitions of ihram.
3. Increase the number of talbiyah.
4. Leaving for Mina while studying.
5. Perform Zuhur, 'Asr, Maghrib, 'Isha' and Dawn prayers in Mina. The prayers are performed at their respective times (without plural) and the four rak'at prayers (Zhuhur, Ashar and Isha) are recited.

6. Staying overnight in Mina is Sunnah.
7. Increase dhikr at that time such as morning dhikr and evening dhikr, as well as other dhikr.

The 9th of Dhul Hijjah (Arafah Day)

1. After the Fajr prayer in Mina and after sunrise, leave for Arafah while reciting talbiyah and takbir.
2. On the Day of Arafah, it is Sunnah for the Hajj pilgrims not to fast, as was the example of the Messenger of Allah (*peace and blessings of Allah be upon him*) .
3. If possible, before wukuf in Arafah, go down for a while at Namirah mosque until Zuhur time.
4. If possible, listen to the khutbah at the Namirah mosque, then perform the Zuhur and Ashar prayers with the present plural and qashar with one adhan and two iqamahs.
5. After the Zuhur prayer, enter the field of Arafat to perform the endowment.
6. When wukuf, try as much as possible to concentrate on prayer, dhikr and humble yourself to Allah.
7. Facing the Qiblah when praying while raising both hands with full devotion.
8. During the wukuf, recite more often " *Laa ilaha illallah wahdahu laa sharika lah, lahul mulku walahul hamdu wa huwa 'ala kulli sya-in qodiir* " and recite prayers.
9. Do not leave Arafat except after sunset.
10. After sunset, leave for Muzdalifah in peace.
11. When you arrive in Muzdalifah, first perform the Maghrib and Isha' prayers in combination and shortened (the Maghrib prayer is 3 rak'ahs, while the Isha' prayer is 2 rak'ahs) with one adhan and two iqamahs.
12. Mabit in Muzdalifah is done until dawn. As for the weak and the women are allowed to go to Mina after midnight.

The 10th of Dhul Hijjah (Day of Nahr or Eid al-Adha)

1. Hajj pilgrims must pray Fajr in Muzdalifah, except for the weak and women who have left Muzdalifah after midnight.
2. After the Fajr prayer, face the Qiblah, praise Allah, say takbir, recite tahlil, and pray to Allah until the sky appears bright.
3. Set off for Mina before sunrise in complete peace while reciting the Talbiyah/Takbir.
4. When arriving at the *Muhasir valley*, the pace was accelerated if possible.
5. Preparing stones to throw jumroh taken from Muzdalifah or from Mina.
6. Throwing jumroh 'aqobah with seven small stones while reciting "Allahu Akbar" with each throw.
7. After throwing jumroh 'Aqobah stopped praying.
8. For those who perform the tamattu' and qiran hajj, slaughter the hadyu after that. Those who cannot afford to slaughter the hadyu, then it is obligatory to fast for 10 days: 3 days during the hajj and 7 days after returning to their hometown. Fasting on the three days during the hajj can be done on the tasyrik days (11, 12, and 13 Dhu al-Hijjah).
9. Shave your hair or cut it short. But shaving (bald) is more important. For women, it is enough to cut their hair to the length of one finger.
10. If you have thrown the stones and shaved your hair, it means you have completed *tahallul awwal*. At that time, all the prohibitions of ihram are permissible except those related to women. After tahallul awwal, you can wear loose clothing.
11. Head to Mecca and perform the Tawaf ifadhoh.
12. Performing the hajj sa'i between Safa and Marwah for the tamattu' hajj and for the qiran and ifrod hajj who have not yet performed the hajj sa'i. However, if the hajj sa'i has been performed after the tawaf qudum, then it is no longer necessary to perform the sa'i after the tawaf ifadhoh.
13. By completing the tawaf ifadhoh, it means that you have completely absolved yourself (*tahalluts tsani*) and are permitted to perform all the rituals.

Prohibition of ihram includes sexual intercourse (intimate relationship with wife).

The 11th of Dhul-Hijjah (Day of Tashreeq)

1. Stuck in Mina most of the night.
2. Keeping the five daily prayers with diqashar (for four rak'ah prayers) and performed at their respective times (without plural).
3. Increase takbir in every condition and time.
4. Throwing the three jumroh after the sun slips, starting from jumroh ula (shugro), jumroh wustho, and jumroh kubro (aqobah).
5. Throw each jumroh with seven small stones while reciting "Allahu Akbar" at each throw.
6. Including what is sunnah when throwing is making the position of Makkah on the left and Mina on the right.
7. After throwing jumroh ula and wustho it is sunnah to pray facing the direction of the Qibla. However, after throwing jumroh aqobah it is not sunnah to pray.
8. Stay in Mina.

The 12th of Dhul-Hijjah (Day of Tashreeq)

1. Do the same practice as on day 11.
2. If you finish throwing the three jumroh and want to return to your country, then it is allowed, but you must leave Mina before the sun sets. Then after that do tawaf wada'. Leaving Mina on the 12th of Dhul Hijjah is called *nafar awwal*.
3. For those who want to stay until the 13th of Dhul Hijjah, it means that in the night he does mabit like the previous day.

The 13th of Dhul-Hijjah (Day of Tashreeq)

1. Do the same practice as on the 11th and 12th days.
2. After throwing jumroh after the sun slipped, then left Mina. This is called *nafar tsani*.
3. If you want to return to your country of origin, then perform the farewell tawaf.

to leave the House. For menstruating and postpartum women, they are given relief not to perform tawaf wada'. Tawaf wada' is the last manasik after the other manasik is completed. (Mostly taken from Meneladani Manasik Hajj dan Umrah, 131-144)

H) Mistakes during ihram

1. Passing the miqot without entering ihram as some pilgrims do and only entering ihram when in Jeddah.
2. The belief that it is called ihram if you have worn ihram cloth. In fact, ihram is the intention in the heart to go in and perform manasik.
3. Women who are menstruating or postpartum leave ihram because they think that ihram must be pure first. In fact, that is wrong. What is correct is that women who are menstruating or postpartum may enter ihram and perform other Hajj rituals besides Tawaf. After she is pure, she can perform Tawaf without having to go out to *Tan'im* or *Miqot* to start ihram because she was already in ihram from the beginning.

Mistakes in Tawaf

1. Reciting a different special prayer on each round of tawaf and reciting it in congregation led by a guide. This is clearly a practice that was never taught by the Prophet, *may God bless him and grant him peace*.
2. Performing tawaf inside Hijr Isma'il. Even though tawaf must be performed outside the Kaaba, while Hijr Isma'il is inside the Kaaba.
3. Performing *roml* on all rounds. Even though *roml* is only on the first three rounds and only on *tawaf qudum* and *tawaf umrah*.
4. Hurting others by pushing and shoving each other when kissing the Black Stone. Even though kissing the Black Stone is sunnah (not obligatory) and is not a condition of tawaf.
5. Kissing every corner or pillar of the Kaaba. Although the one

- 6.
7. The only thing ordered to be kissed or touched is the Black Stone and the Yamani Pillar.
8. Pushing to pray behind Ibrahim's tomb after circumambulation. However, if you are in a hurry, you can pray anywhere in the Haram Mosque.
9. Some women jostle with men to be able to kiss the black stone. Although this is a damage and can cause defamation.

Mistakes during sa'i

1. Some people believe that a saint is not perfect until he climbs to the top of Shafa or Marwah hill. Although it is enough to go up to the hill, it is already allowed.
2. Some do sa'i as many as 14 times. Whereas the road from Shafa to Marwah is called one round and the road from Marwah to Shafa is the second round. And sa'i will end in Marwah.
3. When climbing the hills of Safa and Marwah, while saying takbir as when praying. In fact, what is recommended is to pray by praising Allah and saying takbir while facing the Qiblah.
4. Pray two rak'ats after sa'i. Although this is not taught in Islam.
5. Still continuing the sa'i when the prayer is established. Although what should be done is to perform the congregational prayer first.

Mistakes at Arafat

1. Some pilgrims do not pay attention to the boundaries of the Arafah area so that they even end up outside of Arafah.
2. Some of the pilgrims left Arafah before sunset. It is obligatory for those who do wukuf from the day, they stay in the area of Arafah until the sun sets, this is obligatory. If you go out before the sun sets, then there is an obligation to pay *check* because you do not do what is obligatory.
3. Rushing up the hill in Arafah called *Jabal*

- 4.
5. *Rahmah* and consider wukuf there more afdhol. Although it is not so. Moreover, focusing on praying on the hill is also not in Islamic teachings.
6. Facing *Jabal Rahmah* when praying. Even though the Sunnah is to face the Qiblah.
7. Trying to collect stones or sand in Arafah in certain places. This is an innovative practice that has never been taught.
8. Pushing and pushing when leaving Arafah.

Mistakes in Muzdalifah

1. Collecting stones to throw jumroh when arriving in Muzdalifah before performing Maghrib and Isha' prayers. And it is believed that this is a recommendation. Although you can collect stones during the journey from Muzdalifah to Mina, you can even collect them anywhere in the Haram.
2. Some pilgrims left Muzdalifah before midnight. Like this is not called *mabit*. Whereas those who were given relief from Muzdalifah were the weak and they were only allowed to leave after midnight. Whoever leaves Muzdalifah before midnight without an excuse, then he has left what is obligatory.

Mistakes when throwing jumroh

1. Pushing each other when throwing jumroh. Although for the moment throwing jumroh will be easier because we can choose to throw from the second or third floor so there is no need to rush.
2. Throw jumroh at once with seven stones. The correct thing is to throw jumroh as many as seven times, each time reciting the takbir "Allahu akbar".
3. In the middle of throwing jumroh, some of the congregation believed that he was throwing the devil. Because believing so until-

- 4.
5. until some threw jumroh with big stones and even sandals. Although the purpose of throwing jumroh is to establish remembrance of Allah, the same is the case with tawaf and sa'i.
6. Represents throwing jumroh at others because of worry and feeling heavy if you have to push yourself. The truth is, you cannot delegate throwing jumroh unless you are in a state of incapacity such as illness.
7. Some pilgrims and commonly found are Indonesian pilgrims, some throw jumrah in the middle of the night on the days of tasyrik and even pray for two days at once (the 11th day and the 12th day).
8. On the day of tasyrik, start throwing jumroh aqobah, then wustho, then ula. Although it should start from ula, wustho and then aqobah.
9. Jumroh throws do not lead to jumroh and do not fall into the pool. Like this must be repeated.

Mistakes in Mina

1. Do tawaf wada' first then throw jumrah, then leave Makkah. Although Tawaf Wada should be the last practice of Hajj.
2. Assuming that what is meant is whoever is in a hurry then it only takes two days for him to throw jumrah which is the 10th and 11th day. Although that is wrong. The truth is, the two days meant are the 11th and 12th. So the one who is in a hurry to return home on the 12th day throws three jumrahs after the sun has slipped and before the sun sets, so there is no sin for him.

Mistakes during Farewell Tawaf

1. After performing Tawaf wada', some still linger in Mecca even for a day or two. Although Tawaf wada' is the end of practice and not too long after leaving Makkah unless there is an excuse such as being required to wait for a friend.

2. Walking backwards from the Ka'bah when completing the tawaf wada' and it is believed that this is recommended. Although this practice is heresy.

Excerpted from Article: Muslim.or.id

39: Fasting Ramadan

A) The Rulings of Ramadan Fasting

Fasting in Ramadan is **obligatory** for every Muslim who is *of legal age* (balig), sane, healthy, and resident (not traveling long distances).

What shows that Ramadan fasting is obligatory is the word of Allah *Ta'ala* ,

Obligation of Fasting in Ramadan

"...فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ..."

"... So whoever of you witnesses the month of Ramadan (is in that month), then he should fast..."
(Al-Baqarah 2:185)

"O you who have believed, **fasting is prescribed for you** as it was prescribed for those before you, that you may become righteous." (Al-Baqarah 2:183)

This can also be seen in the question of a Bedouin Arab to the Prophet (*peace and blessings of Allaah be upon him*) . This Bedouin came to the Prophet (*peace and blessings of Allaah be upon him*) with dishevelled hair, then he said to him (*peace and blessings of Allaah be upon him*) , "Tell me about **the fasting that Allaah has made obligatory on me** ." Then the Messenger of Allaah (*peace and blessings of Allaah be upon him*) said,

شَهْرَ رَمَضَانَ , إِلَّا أَنْ تَطَّوَعَ شَيْئًا

"(The obligatory fast for you is) **the fast of Ramadan** . If you wish to perform the voluntary fast (then do it)." (Narrated by Bukhari)

And Muslims have also agreed on the obligation of this fasting and it is *known from the beginning* that a person will be **a disbeliever** if he denies the obligation of this. The fasting of Ramadan is not invalid for people who have been burdened by the Sharia except if there is *an excuse* (obstacle). Among *the excuses* that allow this religion to exempt them from fasting are people who are traveling far (safar), are sick, people who are elderly (elderly) and especially for women when they are menstruating , postpartum , pregnant or breastfeeding. (See *Sahih Fiqh Sunnah* , II/89, 118-127)

Warning for People Who Intentionally Break Fasting

In this day and age we often see many Muslims who underestimate this great obligation. If we look in the month of Ramadan on the streets or in public places, many people who claim to be Muslims do not perform this obligation or deliberately cancel it. They even openly eat and drink in the midst of their brothers who are fasting without feeling guilty at all. In fact, they are people who are obliged to fast and have no obstacles at all. They are people who are not traveling far, not lying in bed because of illness and not people who are having the obstacle of *menstruation* or *postpartum period* . They are all people who are able to fast.

As a reminder to my brothers and sisters who are still reluctant to endure hunger and thirst in the month in which fasting is obligatory for them, we bring a story from the companion Abu Umamah Al Bahili *radhiyallahu 'anh*. He (Abu Umamah) said that he heard the Messenger of Allah *sallallahu 'alaihi wa sallam* say,

" *When I was sleeping, I was approached by two men, then they both pulled my arm and took me to a steep mountain. They both said, "Climb up". Then I said, "I really can't."* Then they both said, "*We will make it easy for you*".

even climbed it until when I reached the darkness of the mountain, suddenly there was a very loud voice. Then I asked, "What is that voice?" They replied, "That is the sound of the screams of the inhabitants of hell."

Then I was taken for a walk and I was with people who were hanging from the large veins on their heels, their mouths were torn, and blood was flowing from the tears. Then I (Abu Umamah) asked, "Who are they?" The Messenger of Allah (peace and blessings of Allah be upon him) replied, " **They are those who break their fast before their time .**"

(Narrated by An Nasa'i in *Al Kubra* , its chain of transmission is authentic. See *Sifat Sawm Nabi* , p. 25) .

Look at the punishment for those who break their fast intentionally in this hadith, then what about those who refuse to fast since the beginning of Ramadan and never fast at all. Think about this, my brother!!

B) Conditions of Fasting

Dear readers, remember that fasting has the same conditions as prayer. If this condition is not there then the fast is invalid. The conditions are: **1. In a pure state, free from menstruation and childbirth, and 2. Intended.** (See *Sahih Fiqh Sunnah* , II/97)

About Intention

Intention is a condition for fasting because fasting is worship, while worship is not valid except with intention like other acts of worship. This is as the saying of our Prophet *sallallahu 'alaihi wa sallam* from the friend - *Al Faruq* - Umar bin Khattab *radhiyallahu 'anhu* ,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"Indeed, every good deed depends on the intention."
(Narrated by Bukhari and Muslim)

The intention of fasting should be done to distinguish it from normal hunger. Resisting hunger can be just a habit or as part of a diet so it should be distinguished from fasting which is a form of worship.

However, readers need to know that the intention **is not spoken (dilafazkan)** . Because what is meant by intention is the intention to do something and **its place in the heart**. And when someone has sahur in the morning, he must have intended in his heart. It is impossible for someone to eat sahur, then he has no intention at all. This is impossible! So the scholars say,

لَوْ كَلَّفَنَا اللَّهُ عَمَلًا بِلاَ نِيَّةٍ لَّكَانَ مِنْ تَكْلِيفٍ مَا لَا يُتَّقَى

“If Allah were to burden us with a deed without intention, it would be a burden that would be difficult to carry out.” **(See *Al Fawa'id Dzahabiyyah* , p. 12)**

If we pay attention to the pronunciation of the intention to fast in Ramadan that people have said all this time, namely ' *nawaitu shouma ghodin an ada'i...* ' which is usually said when finishing the tarawih prayer, **it has no evidence base from the Qur'an and Hadith at all** .

The people who advocate this wording in the worship guidebooks that are spread among the common people cannot even show the evidence. They do not provide a record that this wording of intention is narrated by Bukhari, Muslim, etc.

So this is the evidence for us that the intention is not spoken, it is enough in the heart and there are no specific words. May Allah have mercy on Imam Nawawi (*may Allah have mercy on him*) - a great scholar in the Shafi'i Madhhab - who said,

لَا يَصِحُّ الصَّوْمُ إِلَّا بِالنِّيَّةِ وَمَحَلُّهَا الْقَلْبُ وَلَا يُشْتَرَطُ النُّطْقُ بِلَا خِلَافٍ

"It is not valid for a person to fast except with intention. **The intention is in the heart, it is not required to be spoken** and there is no disagreement on this opinion among the scholars."
(*Rawdhatuth Thalibin* , I/268, Mawqi'ul Waraq-Maktabah Shamilah)

It is obligatory to make an intention every night of Ramadan.

This is the opinion chosen by Imam Nawawi (*may Allah have mercy on him*) in his book *Rawdhatuth Thalibin* , I/268 and this is also the opinion of the Malikis, Shafi'is, and Hanbalis. The evidence is the hadith of Ibn Umar from Hafsa that the Prophet (*peace and blessings of Allah be upon him*) said,

مَنْ لَمْ يُجْمَعْ الصِّيَامُ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ

"Whoever does not make the intention before dawn, then his fast is invalid."

(Narrated by Abu Daud, Tirmidhi, and Nasa'i. Authenticated by Sheikh Al Albani in *Sahihul Jami'*).

Another reason is that one day and the other are separate acts of worship not related to the others. If one day is canceled, the other day is not canceled. And this is clearly different from prayer. So the strong opinion from the various opinions that exist is that the intention should be renewed every night in the month of Ramadan, the time of which can be chosen from sunset to dawn (the beginning of the morning prayer).

As for the sunnah fasting, it is not required to make the intention before dawn, it is allowed during the day as long as you have not eaten or drunk . This can be seen from the actions of the Prophet *sallallaahu 'alaihi wa sallam* . When outside the month of Ramadan, the Messenger of Allah *sallallaahu 'alaihi wa sallam* went to the wife he loved the most - Aisha *radhiyyallahu 'anha* -, then he *sallallaahu 'alaihi wa sallam* asked,

"Do you have anything to eat?" Then Aisha said, "No." Then he (*peace and blessings of Allah be upon him*) said, "Then I will fast." **(Narrated by Muslim)**

In explaining this hadith, Imam Nawawi said,

وَفِيهِ دَلِيلٌ لِمَذْهَبِ الْجُمْهُورِ أَنَّ صَوْمَ النَّافِلَةِ يَجُوزُ بِنِيَّةٍ فِي النَّهَارِ قَبْلَ زَوَالِ الشَّمْسِ

"This is a proof for the majority of scholars, that it is possible to intend during the day before the sun shifts to the west during sunnah fasting."

(*Syarh Nawawi 'ala Muslim* , 4/157, Mawqi'ul Islam - Maktabah Shamilah)

The Pillars of Fasting

The pillar of fasting is **refraining from breaking the fast starting from the dawn (ie Fajar Sadiq) until sunset** . This is based on the words of Allah *Ta'ala*,

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْثُ الْبَيْضُ مِنَ الْخَيْثِ الْأَسْوَدِ مَ الْفَجْرِ إِمَّ عَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ

"And eat and drink until the white thread becomes distinct to you from the black thread, which is the dawn. Then complete the fast until the night." (QS. **Al Baqarah: 187**).

What is meant by the white thread is *the dawn of kadzib* , which is the white color in the sky that sticks up like a wolf's tail. While the black thread is *the dawn of Sadiq* , which is the red color that appears after the white color earlier. So don't be fooled if a white color still appears in the sky, because this does not indicate the arrival of *imsak* or *sabuh* time. According to Talq bin Ali, the Messenger of Allah, *may Allah bless him and grant him peace*, said,

كُلُوا وَاشْرَبُوا وَلَا يَهَيِّدَنَّكُمْ السَّاطِعُ الْمُصْعِدُ فَكُلُوا وَاشْرَبُوا حَتَّى يَعْتَرِضَ لَكُمْ الْأَحْمَرُ

"Eat and drink. Do not be afraid of the rising (white) light. Eat and drink until it appears to you red."

(Narrated by Tirmidhi, Abu Dawud, Ibn Khuzaimah. In *Sahih wa Dha'if Sunan Abu Dawud* , **Sheikh Al Albani said this hadith is *hasan sahih***)

So this verse and hadith is proof that imsak time is from the dawn of dawn -that is, when the morning call to prayer is sounded- and **not 10 minutes before the morning call to prayer** . This is in accordance with the guidance of God and His Messenger.

When in the mosque it is shouted ' *Jama'ah now it is imsak time* ', can we eat and drink? The answer is yes. In fact, this is recommended because the Prophet, *may God bless him and grant him peace* , and his companions used to eat suhoor close to dawn.

In the hadith of Anas from Zaid bin Thabit that he once ate suhoor with the Prophet *sallallaahu 'alaihi wa sallam* , then he *sallallaahu 'alaihi wa sallam* stood up to perform the prayer. Then Anas said,

"How long is the interval between your Iqamah and Suhoor?" Then Zaid said, "About 50 verses." (**Narrated by Bukhari and Muslim**).

Look how long is the distance between sahur and ikamah? What is an hour?! The answer: Not too long, even very close to the time of the morning call to prayer, which is about reading 50 verses of the Qur'an (maybe around 10 or 15 minutes).

My brother, don't complicate this religion because
From Abu Hurairah RA, that the Prophet SAW said:

إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ

"Indeed, religion is easy, so let none of you make it difficult (for religion) unless you are defeated." **(HR al-Bukhari 39)**

And do not always consider a practice that has no guidance from the Prophet *sallallaahu 'alaihi wa sallam* to be good by saying (for example), ' *We have determined the time of imsak so that we are careful not to overeat until the dawn prayer* '. Remember the Prophet *sallallaahu 'alaihi wa sallam*

'alaihi wa sallam who knows better the situation of his people and not those who set the time for imsak. Remember that when the call to prayer is heard, our role model (the Prophet *sallallaahu 'alaihi wa sallam*) still gives us the opportunity to finish the food in our hands. He *sallallaahu 'alaihi wa sallam* said,

إِذَا سَمِعَ أَحَدُكُمْ النَّدَاءَ وَالْإِنَاءَ عَلَى يَدِهِ فَلَا يَضَعُهُ حَتَّى يَقْضِيَ حَاجَتَهُ مِنْ

"If one of you hears the call to prayer while the last spoon is still in his hand, then he should not put the spoon down until he has completed his prayer."

(Narrated by Abu Daud. In *Sahih wa Dha'if Sunan Abu Daud* , Sheikh Al Albani said this hadith is *hasan sahih*).

C) Fast Breaker

Eating and drinking intentionally

This is an invalidator of the fast based on the consensus of scholars. Eating and drinking is meant by putting anything into the body through the mouth, whether what is put in is something beneficial (such as bread and other foods), something harmful or forbidden (such as cigarettes)[3]. The evidence is the word of Allah *Ta'ala* ,

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْثُ الْبَيْضُ مِنَ الْخَيْ الْأَسْوَدِ مَ الْفَجْرِ إِمَّ عَتَمُوا الصَّيَامَ إِلَى اللَّيْلِ

"And eat and drink until the white thread becomes distinct to you from the black thread, which is the dawn. Then complete the fast until the night." (Al Baqarah 2:187).

If a fasting person forgets, makes a mistake, or is forced, his fast is not invalidated. From Abu Hurairah (*may Allah be pleased with him*) , the Prophet (*peace and blessings of Allah be upon him*) said,

ذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلَيْتَمَ صَوْمُهُ ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ

"If a person eats and drinks in a state of forgetfulness, he should still complete his fast because Allah has given him food and drink." [4]

He (*peace and blessings of Allah be upon him*) also said,

إِنَّ اللَّهَ وَضَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ

"Indeed, God removes from my people the sin of being mistaken, forgetting, or being forced." [5]

What also includes eating and drinking is food injection through infusion. If a person is infused while fasting, his fast is void because this kind of injection is punished the same as eating and drinking. [6] Whoever breaks his fast by eating and drinking intentionally, then he is obliged to make up his fast, without any expiation. This is the opinion of the majority of scholars. [7]

Vomiting intentionally

From Abu Hurairah, the Prophet (*peace and blessings of Allah be upon him*) said,

مَنْ ذَرَعَهُ قَيْءٌ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَإِنْ اسْتَقَاءَ فَلْيَقْضِ

"Whoever is forced to vomit while he is fasting, then there is no qada for him. However, if he vomits (deliberately), then it is obligatory for him to pay qada." [8]

Menstruation and postpartum

If a woman experiences menstruation or postpartum bleeding in the middle of fasting, either at the beginning or at the end of the fasting day, her fast is invalid. If she continues to fast, her fast is not valid. Ibn Taymiyyah said, "The discharge of menstrual blood and postpartum bleeding invalidate the fast according to the consensus of the scholars." [9]

From Abu Sa'id Al Khudri, the Prophet (*peace and blessings of Allah be upon him*) said,

« أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ » . فَلَنْ بَلَى . قَالَ « فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا »

“Isn't it true that if a woman menstruates, she does not pray and does not fast?” The women replied, “That is true.” Then he (*peace and blessings of Allah be upon him*) said, “That is the deficiency in the religion of women.” [10]

If a woman is menstruating and postpartum and does not fast, she must make up her fast on another day. According to the words of 'Aisha, “*We also menstruated, so we were ordered to make up our fasts and were not ordered to make up our prayers* .” [11]

Based on the consensus of scholars, women who are menstruating and postpartum are required to make up their fasts when they are pure. [12]

Intentional ejaculation

This means that the semen is released intentionally without sexual intercourse, such as ejaculating with the hand, by rubbing his penis on his stomach or thigh, by touching or kissing. This causes his fast to be invalid and he must make up for it, without performing expiation. This is the opinion of the Hanafi, Shafi'i and Hanbali scholars. The evidence for this is the saying of the Prophet *sallallaahu 'alaihi wa sallam* ,

يَنْتَرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِ

“(Allah Almighty said): When fasting, he leaves food, drink and lust for My sake” [13] .

Ejaculating intentionally is considered lust, so it is considered an invalidator of the fast, just like eating and drinking. [14]

If a man kisses his wife and semen comes out, his fast is void. However, if semen does not come out, the fast is not void. As for if he looks at his wife once, then semen comes out, his fast is not invalidated. Meanwhile, if he looks at it repeatedly and ejaculates, then he is fasting cancelled. [15]

Then what if you just imagine or daydream (fantasy) and ejaculate? The answer is that the fast is not invalid. [16] The reason is that the Prophet, *may God bless him and grant him peace* , said,

وَتَتَكَلَّمُ إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا , مَا لَمْ تَعْمَلْ

"Indeed Allah forgives my people what is imagined in their hearts, as long as they do not do or even express it" [17]

Intending to break the fast

If a person intends to break his fast while he is fasting. If he has made a firm and deliberate decision to break his fast and remembers that he is fasting, then his fast is invalid, even if he does not eat or drink at that time. Because the Prophet *sallallaahu 'alaihi wa sallam* said,

وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

“Everyone gets only what he intended.” [18]

Ibn Hazm (*may Allah have mercy on him*) said, “Whoever intends to break his fast while he is fasting, then his fast is invalid.” [19] When a fast is invalidated in this way, he must make up his fast on another day. [20]

Jima' (intercourse) during the day

Having sexual intercourse with a partner during the day in Ramadan invalidates the fast, and it is obligatory to make up the missed fast and to perform expiation. However, this applies if two conditions are met: (1) the person who does it is someone who is obligated to fast, and (2) is not one of those who are exempted from fasting. If a person is one of those who are exempted from fasting, such as someone who is sick and it is difficult for him to fast but he is determined to fast, then he

If he has intercourse with his wife during the day, then he only has the obligation of qada and there is no expiation. [21]

From Abu Hurairah (may Allah be pleased with him) , he said,

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ جَاءَهُ رَجُلٌ ، فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ . قَالَ « مَا لَكَ » . قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ . فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا » . قَالَ لَا . قَالَ « فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ » . قَالَ لَا . فَقَالَ « فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا » . قَالَ لَا . قَالَ فَمَكَثَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، فَبَيْنَمَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِعَرَقٍ فِيهَا تَمْرٌ - وَالْعَرَقُ الْمِكْتَلُ - قَالَ « أَتَيْنَ السَّائِلُ » . فَقَالَ أَنَا . قَالَ « خُذْهَا فَتَصَدَّقْ بِهِ » . فَقَالَ الرَّجُلُ أَعْلَى أَفْقَرُ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَابَنَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلٌ بَيْتٌ أَفْقَرُ مِنْ أَهْلِ بَيْتِي ، فَصَحَّكَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ « أَطْعِمْهُ أَهْلَكَ »

“One day we were sitting near the Prophet (peace and blessings of Allaah be upon him) and a man came to him (peace and blessings of Allaah be upon him). The man said, “O Messenger of Allaah, woe to me.” The Prophet (peace and blessings of Allaah be upon him) said, “What has happened to you?” The man replied, “I had intercourse with a woman while I was fasting.” The Messenger of Allaah (peace and blessings of Allaah be upon him) asked, “Do you have a slave whom you can free?” The man replied, “No.” The Prophet (peace and blessings of Allaah be upon him) asked again, “Can you fast for two consecutive months?” The man replied, “No.” The Prophet (peace and blessings of Allaah be upon him) asked again, “Can you feed sixty poor people?” The man also replied, “No.” Abu Hurairah said, The Prophet (peace and blessings of Allaah be upon him) remained silent. While we were in this state, someone gave the Prophet (peace and blessings of Allaah be upon him) a container of dates as a gift. Then the Prophet (peace and blessings of Allaah be upon him) said, “Where is the person who asked you earlier?” The man then replied, “Yes, I am.” Then he, may God bless him and grant him peace, said, “Take it and give charity with it.” Then the man said, “Would I give to someone poorer than me, O Messenger of Allah? By God, there is no one poorer from the east end to the west end of the city of Madinah than my family.” The Prophet (peace and blessings of Allaah be upon him) laughed until his fangs were visible. Then he (peace and blessings of Allaah be upon him) said, “ Give that food to your family .” [22]

According to the majority of scholars, jima' (sexual intercourse with the meeting of two genitals and the tip of the penis sinking into the genitals or anus) for a person who fasts during the day of Ramadan (during fasting) intentionally and of his own free will (not forced), results in his fast being invalid, he must make up the missed period, plus pay atonement. It depends on whether or not semen is released at that time. A woman who is invited to have sexual intercourse by her partner (without being forced), her fast is also invalid, without any disagreement among scholars regarding this. However, what will become the difference between men and women, is whether both are equally subject to atonement.

The correct opinion is the opinion chosen by the Shafi'i scholars and Imam Ahmad in one of their opinions, that a woman who is invited to have sex in the month of Ramadan does not have the obligation of expiation, the one who bears the expiation is the man. The reason is, in the hadith above, the Prophet *sallallahu 'alaihi wa sallam* did not order a woman who has sex during the day to pay expiation like her husband. This shows that if a woman had the obligation of expiation, then the Prophet *sallallahu 'alaihi wa sallam* would certainly have made it obligatory and not kept quiet about it. In addition, **expiation is a property right. Therefore, expiation is imposed on men like dowry .** [23]

The expiation that must be paid is in the following order.

1. Freeing a believing slave who is free from defects.
2. If you cannot afford it, fast for two consecutive months.
3. If you cannot afford it, feed 60 poor people. Each poor person gets one mudd [24] of food.

[25]

If a person who has sexual intercourse during **the day of Ramadan** is unable to perform the above expiation, the expiation will not be invalidated.

but it remains obligatory for him until he is able. This is analogous to other forms of debts and rights. This is the explanation from An Nawawi (*may Allah have mercy on him*). [26]

Footnote:

[1] See Bidayatul Mujtahid, p. 267.

[2] Smoking is one of the things that invalidates fasting. See the statement of Shaykh Muhammad ibn Salih Al 'Uthaymeen in Majmu' Fatawa wa Rosa'il Ibnu 'Uthaymeen, Chapter Ash Shiyam, 17/148.

[3] See Syarhul Mumthi', 3/47-48.

[4] HR. Bukhari no. 1933 and Muslim no. 1155.

[5] HR. Ibnu Majah no. 2045. Al Albani said that this hadith is authentic.

[6] See Shifat Shoum Nabi, p. 72

[7] See Sahih Fiqh Sunnah, 2/105.

[8] HR. Abu Daud no. 2380. Al Albani said that this hadith is authentic.

[9] Majmu' Al Fatawa, 25/266.

[10] Narrated Bukhari no. 304.

[11] Narrated by Muslim, no. 335.

[12] Al Mawsu'ah Al Fiqhiyah, 2/9917.

[13] Narrated by Bukhari no. 1894.

[14] See Syarhul Mumthi', 3/52.

[15] See Syarhul Mumthi', 3/53-54.

[16] See Syarhul Mumthi', 3/54.

[17] HR. Bukhari no. 5269 and Muslim no. 127, from Abu Hurairah.

[18] HR. Bukhari no. 1 and Muslim no. 1907, from Umar bin Al Khattab.

[19] Al-Muhalla, 6/174.

[20] See Sahih Fiqh Sunnah, 2/106.

[21] See Syarhul Mumthi', 3/68.

[22] HR. Bukhari no. 1936 and Muslim no. 1111.

[23] See Al Mawsu'ah Al Fiqhiyah 2/9957 and Sahih Fiqh Sunnah, 2/108.

[24] One mud is equal to ¼ sho'. One sho' is approximately equal to 3 kg. So one mud is approximately 0.75 kg.

[25] There is actually no standard rule for food measurements here. If it's just feeding, it's considered fulfilling. See the discussion of fidyah payment in the next chapter.

[26] Al Minhaj Syarh Sahih Muslim, 7/224.

40: Sunnah Fast

Fasting is one of the practices loved by Allah *Subhanahu wa ta'ala*, for which Allah promises great virtues and benefits for those who practice it,
From Abu Hurairah (*may Allah be pleased with him*) that the Messenger of Allah (*peace and blessings of Allah be upon him*) said:

قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ. فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ. وَالصِّيَامُ جُنَّةٌ. فَإِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ وَلَا يَجْهَلْ. فَإِنْ شَاتَمَهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ – مَرَّتَيْنِ – وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ. لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ. وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ. وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ

Allah subhanahu wa ta'ala said: Every deed of the son of Adam is for him except fasting, indeed it is “for Me and I alone will reward it, fasting is a shield, so when one of you is fasting, then he should not speak obscenely, and should not shout, and should not behave like the ignorant people, if someone criticizes him or wrongs him then he should say: Indeed, I am fasting (twice), by the One in Whose Hand is Muhammad, indeed the smell of the mouth of a fasting person is more fragrant in the sight of Allah on the Day of Resurrection than the smell of musk, and for the fasting person there are two joys that he will be happy with both, namely when he breaks his fast he will be happy with his fast and (when he meets his Lord he will be happy with his fast.” **(HR Bukhari, Muslim and others)**

The Messenger of Allah (*peace and blessings of Allah be upon him*) also said:

لَا يَصُومُ عَبْدٌ يَوْمًا فِي سَبِيلِ اللَّهِ. إِلَّا بَعَدَ اللَّهُ، بِذَلِكَ الْيَوْمِ، وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا.

“No servant fasts for a day in the way of Allah except that Allah will keep his face away from the fire of Hell (by fasting) by a distance of 70 years of travel.”

(HR. Bukhari Muslim and others)

As with other types of worship, fasting must be based on the right intention, namely to worship Allah *subhanahu wa ta'ala* alone and be carried out in accordance with the guidance of the Messenger of Allah (*peace and blessings of Allah be upon him*) .

According to Sharia, the meaning of fasting is "to abstain from eating, drinking and sexual intercourse and everything that invalidates them from dawn until sunset with the intention of worshipping Allah *subhanahu wa ta'ala* ",

So if a person abstains from eating and drinking not as understood above or deviates from what is the guidance of the Messenger of Allah, *peace and blessings of Allah be upon him*, then of course this is something that deviates from the Sharia, including a futile act and may even incur the wrath of Allah *subhanahu wa ta'ala* .

Deviations that can occur include:

1. Fasting is not in the context of worshipping Allah

For example, someone who fasts because they want to get help from the jinn/devil in the form of magic or something else, or vows to fast to someone other than Allah, then this action is considered major shirk because it turns worship to someone other than Allah *subhanahu wa ta'ala* . As for someone who fasts solely for health reasons, although this is permissible, it falls outside the definition of fasting according to the Shari'ah, so he is not among those who receive the virtue of fasting as promised by Allah *subhanahu wa ta'ala* .

2. Contrary to the practices of the Prophet *sallallahu'alaihi wa sallam* , including:

1. Specializing in certain procedures that were not guided by the Prophet *sallallahu 'alaihi wa sallam* , such as fasting because of intentional & avoiding eating meat or other things, fasting for a day and night without sleeping or without talking considering this has merit and others.

2. Specifying a specific time that was not specified by the Prophet *sallallaahu 'alaihi wa sallam*, such as specifying fasting on a specific day or month without evidence from the Qur'an and Sunnah, or specifying a number of days that is not specified in the Sharia.

So Muslims should refrain from worshipping the basic sign of knowledge or guidance of the Messenger of Allah (*peace and blessings of Allah be upon him*) . A hadith from 'Aishah (*may Allah be pleased with her*) said, the Messenger of Allah (*peace and blessings of Allah be upon him*) said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does a deed for which there is no guidance from us, it will be rejected." **(Narrated by Muslim)**

So the following are several types of fasting that are recommended in Islam outside of the obligatory fasting (Fasting in Ramadan) based on *syar'i* evidence, may we be given the opportunity to practice it based on knowledge and avoid things that contradict the *syar'i* of Allah *subhanahu wa ta'ala* so that we can obtain various virtues from what Allah *subhanahu wa ta'ala* has promised .

Sunnah Fasts Guided in Islam

1. Fasting 6 days in the month of Shawwal

From Abu Ayyub Al-Anshory that the Messenger of Allah , *may Allah bless him and grant him peace* , said,

مَنْ صَامَ رَمَضَانَ. ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ. كَانَ كَصِيَامِ الدَّهْرِ

"Whoever fasts Ramadan, then follows it up by fasting six days in the month of Shawwal, it is as if he fasted the entire year." **(Narrated by Muslim)**

The Messenger of Allah (*peace and blessings of Allah be upon him*) said,

شَهْرٍ، فَذَلِكَ صِيَامُ السَّنَةِ بِصِيَامِ شَهْرِ رَمَضَانَ بَشْرَهُ أَشْهُرٍ، وَصِيَامُ سِتَّةِ أَيَّامٍ بَعْدَهُ

"Fasting in the month of Ramadan is like fasting for ten months, and fasting for six days after that is like fasting for two months, so that (if done) is like fasting for a year."

(Authentic Hadith narrated by Ahmad)

Note:

1. Fasting in Shawwal is not allowed on a day when fasting is prohibited, namely on the day of Eid al-Fitr.
2. The fasting is not required to be consecutive, as the absolute hadith - hadith above, but it is more important to hasten in good deeds.
3. If there is an obligation to make up for Ramadan fasts, it is recommended to make up for the new fasts first and then fast for 6 days in Shawwal as stated in the hadith from Abu Ayyub Al-Anshori above.

2. Fasting on the Day of Arafah for those who are not performing Hajj

The Messenger of Allah (*peace and blessings of Allah be upon him*) said,

صِيَامُ يَوْمٍ عَرَفَةَ احْتِسَابٌ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ. وَالسَّنَةَ الَّتِي بَعْدَهُ

"Fasting on the day of Arafah, I hope to God to forgive the sins of the past year and the year to come."

(Narrated by Muslim)

Note:

- As for those who are performing Hajj, what is more important is not to fast on the Day of Arafah as was practiced by the Messenger of Allah (*peace and blessings of Allah be upon him*) and his companions.

3. Fasting on the day of Ashura' (10 Muharram) and the day before

From Abu Qotadah that the Prophet, *peace be upon him*

peace be upon him said,

وَصِيَامُ يَوْمِ عَاشُورَاءَ، أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ

"Fasting on the day of 'Ashura', I hope that Allah will forgive the sins of the past year." (HR. Muslim)

The Messenger of Allah (peace and blessings of Allah be upon him) said,

لَنْ بَقِيتُ إِلَى قَابِلٍ لَصُومِ النَّاسِعِ

"Truly if I still live until next year I will fast on the ninth day." (HR. Muslim)

Note:

- As for fasting on the eleventh day, the argument is very weak, so it cannot be relied upon.

4. Increase fasting in the month of Sha'ban

From 'Aisha (may Allah be pleased with her) , she said:

فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَمُ شَيْءًا إِلَّا رَمَضَانَ، وَمَا رَأَيْتُ أَكْرَعَ صِيَامٍ مِنْهُ فِي شَعْبَانَ

"I never saw the Messenger of Allah (peace and blessings of Allah be upon him) fast for a whole month except in the month of Ramadan, and I never saw him fast as much in any month as he fasted in the month of Sha'ban." (Narrated by Bukhari)

Note:

- As for focusing on fasting or other practices on the half of Sha'ban (the middle of Sha'ban), then there is no guidance in the Shari'ah, because the arguments that exist are very weak and some are even maudhu (false).
- One should not fast on days of doubt (days when one is doubtful whether Ramadan has begun or not), i.e. a day or two day at the end of Sha'ban, except for someone who happens to coincide with a fast that he usually does from the prescribed Sunnah fasts such as the fast of Dawud or the fast of Monday and Thursday.

5. Increase fasting in the month of Muharram

Based on the hadith from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

الْمُحَرَّمُ وَ أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ اللَّيْلِ. أَفْضَلُ الصِّيَامِ، بَعْدَ رَمَضَانَ

"The most important fast after the fasting of Ramadan is fasting in the month of Allah, the month of Muharram, and the most important prayer after the obligatory prayer is the night prayer." (HR. Muslim)

6. Fasting on Mondays and Thursdays

The Messenger of Allah (peace and blessings of Allah be upon him) said:

نُعْرَضُ الْأَعْمَالُ يَوْمَ الثُّنَيْنِ وَالْخَمِيسِ فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ

"Deeds are revealed on Mondays and Thursdays, so I like it when my deeds are revealed while I am fasting." (Narrated by An-Nasa'i)

The Messenger of Allah (*peace and blessings of Allah be upon him*) was asked about fasting on Mondays, and he said:

(ذَٰكَ يَوْمٌ وَلِدْتُ فِيهِ. وَيَوْمٌ بُعِثْتُ (أَوْ أُنْزِلَ عَلَيَّ فِيهِ)

“It is the day on which I was born and the day on which I was sent (or revealed (to me)).” **(Narrated by Muslim)**

7. Fasting 3 days every month

From Abu Hurairah (*may Allah be pleased with him*) he said,

أوصاني خليلي صلى الله عليه وسلم بثلاث: صيام ثلاثة أيام من كل شهر، ورَكْعَتَي الضحى، وأن أوت قِيلَ أَنْ أَنَام

"My beloved, the Messenger of Allah (peace and blessings of Allah be upon him) advised me to do three things: fast three days every month, pray two rak'ahs of Dhuha prayer, and pray Witr before going to bed." **(Narrated by Bukhari and Muslim)**

It is more recommended to fast on the day of *Baidh*, which is the 13th, 14th and 15th of the Islamic month (Qomariyah). Based on the words of one of his companions, *may God bless him and grant him peace*, he said:

أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسُومَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ الْبَيْضِ: ثَلَاثَ عَشْرَةَ، وَارْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ

"The Messenger of Allah (peace and blessings of Allah be upon him) commanded us to fast on the three days of 'baidh': the 13th, 14th and 15th."
(Hadith Hasan, issued by An-nasa'i and others)

8. Fasting One Day and Breaking the Fast One Day (Fasting of Dawud 'alaihis salam)

The Messenger of Allah (peace and blessings of Allah be upon him) said:

أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ: كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ، وَكَانَ يُفْطِرُ يَوْمًا وَيَصُومُ يَوْمًا (متفق عليه)

"The fasting most beloved to Allah is the fasting of Prophet Dawud, and the prayer most beloved to Allah is the prayer of Prophet Dawud, which is that he used to sleep half of the night, wake up for a third of it, and sleep for a sixth of it, which is that he would break his fast one day and fast one day."
(Muttafaqun 'alaihi)

Some Things Related to Sunnah Fasting

- It is permissible to intend to fast a sunnah fast after dawn if you have not eaten, drunk, or done anything that invalidates fasting, different from obligatory fasting, so the intention must be done before dawn.
- A person who is fasting a Sunnah fast is allowed to break his fast if he wishes, and there is no qadho on him.

From 'Aisha (may Allah be pleased with her) she said:

دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ: (هَلْ عِنْدَكُمْ شَيْءٌ؟) فَقُلْنَا: لَا. قَالَ: (فَإِنِّي إِذَا صَائِمٌ)، ثُمَّ أَتَانَا يَوْمًا آخَرَ. فَقُلْنَا: يَا رَسُولَ اللَّهِ أَهْدِي لَنَا حَيْسٌ. فَقَالَ: (أَرَيْنِيهِ، فَلَقَدْ أَصْبَحْتُ صَائِمًا) فَأَكَلَ. (رواه مسلم)

The Messenger of Allah (peace and blessings of Allah be upon him) came to me one day and said: "Do you have anything (of food)?" We said: "No." The Messenger of Allah (peace and blessings of Allah be upon him) said: "In that case, I am fasting." Then the Messenger of Allah (peace and blessings of Allah be upon him) came to us another day and we said: "O Messenger of Allah, we were given *haisun* (dates mixed with oil and pureed milk). The Messenger of Allah (peace and blessings of Allah be upon him) said: "Bring it here, I was fasting." Then he ate it. **(Narrated by Muslim)**

A wife may not fast a Sunnah while her husband is with her except with his permission.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

لَا تُصُومُ الْمَرْأَةُ وَبِعَظْمَا شَاهِدٍ إِلَّا بِإِذْنِهِ

“A woman should not fast while her husband is watching her except with his permission.” (HR. Bukhari Muslim)

41: Sunnah Prayers

Sunnah prayers in the Salafi manhaj emphasize worship that is proven based on authentic evidence from the Prophet ﷺ, prioritizing the sunnah prayers *Rawatib Mu'akkad* (10/12 rak'ahs), Witr, Tahajjud, and Dhuha. The main focus is to follow the sunnah of the Prophet ﷺ without adding any special worship without basis, especially in the number of rak'ahs and time that is not specified.

A) Rawatib Prayers

Umm Habibah R.'Anha explained that there are **twelve rak'ahs** of the Rawatib prayer as stated by the Prophet Muhammad SAW:

مَا مِنْ عَبْدٍ مُسْلِمٍ يُلِيَّ لِلَّهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَتَوَّعُ غَيْرَ فَرِيضَةٍ إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

"No Muslim servant prays twelve rak'ahs for the sake of Allah SWT in one day as a tathawwu' and not a fard, but Allah SWT will build for him a house in Paradise" (**Muslim 728**)

Rawatib Mu'akkad Sunnah Prayer (12/10 Rakaats):

- 2 Rak'ahs before Fajr: **"Two Rak'ahs before Fajr are better than this world and all that is in it" [Muslim]** .
- 2/4 Rakaat before Zuhr & 2 Rakaat after Zuhr.
- 2 Rakaat after Maghrib & 2 Rakaat after Isha.

Arguments for adding the Rawatib Mu'akkad prayer:

a) Through the narration of Ibn 'Umar RA, it is shown that the number of rak'ahs of the rawatib prayer is **ten** . He said:

حَفِظْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ رَكَعَاتٍ رَكْعَتَيْنِ قَبْلَ صُتْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِيهِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ.

" I have memorized (preserved) from the Prophet (peace and blessings of Allaah be upon him) ten rak'ahs (i.e. voluntary prayers), namely **two rak'ahs before the Zuhr prayer** and **two rak'ahs 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.**" (Narrated by Al-Bukhari 1180)

b) Qabliyyah Maghrib was narrated from Anas bin Malik RA, he said:

كَانَ الْمُؤَذِّنُ إِذَا أَدَّأَنَّ قَامَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَنَدَّرُونَ السَّوَارِيَ حَتَّى يَخْرُجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمْ كَذَلِكَ يُصَلُّونَ الرَّكَعَتَيْنِ قَبْلَ الْمَغْرِبِ وَلَمْ يَكُنْ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ شَيْءٌ

" Usually when the muezzin (caller to prayer) calls out the adhan, the companions of the Prophet (peace and blessings of Allaah be upon him) stand up and immediately approach the pillars (to be used as sutrah) until the Prophet (peace and blessings of Allaah be upon him) comes out while they are in that state. They pray two rak'ahs before (qabliyah) Maghrib. There is no (i.e. short interval of time) between the adhan and the iqamah." (**Sahih al-Bukhari (625)**)

b) Qabliyyah Isha' is prescribed through the words of His Majesty SAW:

يَبَيِّنُ كُلَّ أَذَانَيْنِ صَلَاةً ثَلَاثًا لِمَنْ شَاءَ.

" Between every two adhans (i.e. adhan and iqamah) there is a prayer (sunnah) which he would repeat up to three times - for those who wished." (Sahih al-Bukhari (624))

B) Qiyam sunnah prayer

- **Witr Sunnah Prayer:** The best time is at the end of the night. "Make the end of your prayers at night with the Witr prayer" [Bukhari & Muslim].
- **Tahajjud/Qiyamulail Prayer:** Performed at night. The Prophet ﷺ **prayed at night until his feet were swollen** [Bukhari].
- **Tarawih Sunnah Prayer:** Performed in congregation on the nights of Ramadan, usually 11 or 13 rakaat (including witr) based on the hadith of Aisha RA. (**See Qiyamullail note for further explanation**)

C) Prayer of opening the mosque

The tahiyyatul mosque prayer is a two-rak'ah prayer that is highly required to be performed by someone who enters the mosque. This is based on a hadith narrated by Abu Qatadah Al-Ansari RA, who said that the Messenger of Allah SAW said:

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ

"When one of you enters the mosque, he should not sit until he has completed two rak'ahs of prayer." (Narrated by Al-Bukhari 1167)

D) Dhuha Prayer

It is one of the sunnah prayers that is highly required to be performed by every Muslim. It is also known as the al-Awwabin prayer and its time begins after sunrise. Furthermore, the Prophet SAW advised Abu Hurairah RA not to leave this Dhuha prayer:

أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثٍ: صِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَيِ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنْامَ

"My beloved (Muhammad SAW) reminded me to do three things, namely: fasting three days every month, performing the Dhuha prayer of two rak'ahs and performing the Witr prayer before going to bed." [Narrated by al-Bukhari (1880) and Muslim (721)]

Advantages of Dhuha Prayer

Among other advantages of Dhuha prayer is that two rak'ahs of Dhuha prayer are equivalent to us having performed charity for 360 joints in the body.

our body. This hadith is narrated by Imam Muslim:

From Abu Zar RA, that the Prophet SAW said:

يُصْبِحُ عَلَى كُلِّ سَلَامٍ مِنْ أَحَدِكُمْ صَدَقٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلُّ تَخْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَبُخْرٌ مِنْ دُحَاهِ رَكْعَتَانِ يَرْكُوعُهُمَا مِنَ الصُّحَى

"In the morning, every joint of one of you is in need of charity. So every tasbih (subhanallah) is charity, every tahmid (alhamdulillah) is charity, every takbir (allahu akbar) is charity, enjoining good is charity, forbidding evil is charity. And all of that is sufficient (charity for all those joints) with two rak'ahs that a person has established from the Dhuha prayer." (Narrated by Muslim 720)

E) The circumcision prayer of ablution.

This is based on a hadith narrated by Abu Hurairah RA, who said that the Messenger of Allah SAW asked Bilal bin Rabah:

يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ

"O Bilal, tell me about the best deed you did in Islam. Indeed, I hear the sound of your footsteps in front of me in Paradise."

Then Bilal RA replied:

مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ تَطَهُّرًا فِي سَاعَةِ لَيْلٍ أَوْ نَحَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ تَطَهُّرًا مَا كُتِبَ لِي أَنْ أَصَلِّيَ

"I do not perform the best deed on my part, I do not perform ablution at night or during the day except that I will perform the prayer with that ablution with the prescribed amount of prayer." (HR Al-Bukhari 1149)

His statement is further strengthened by a hadith narrated by 'Uqbah bin 'Amir al-Juhani RA, who said that the Messenger of Allah SAW said:

مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ وَيُصَلِّي رَكَعَتَيْنِ يَقُولُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ

"There is no one who performs ablution, then perfects his ablution and then prays two rak'ahs, concentrating his heart and face on it, except that it is obligatory for him to enter Paradise."
(Narrated by Abu Dawud (906))

The above hadith explains that among the virtues of performing the ablution prayer is that a person will be admitted to the paradise of Allah SWT.

F) Eclipse Prayer (Kusuf/Khusuf): Performed in congregation during an eclipse.

1) Eclipses are a warning from Allah .

عَنْ أَبِي بَكْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، وَلَكِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهَا عِبَادَهُ

Abu Bakrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: The sun and the moon are two of the signs of Allah. They do not eclipse because of the death of a person. But Allah wants to strike fear in His servants.
(Sahih al-Bukhari, Kitab al-Kusuf, hadith no: 1048).

When an eclipse occurred, the Prophet (peace be upon him) felt afraid. His eclipse sermon contained warnings about heaven and hell.

2) Avoid sharing nonsense related to eclipses .

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ.

"Al-Mughirah bin Shu'bah (may Allah be pleased with him) said: The sun was eclipsed during the time of the Messenger of Allah (peace and blessings of Allah be upon him) on the day of the death of Ibrahim (his son). The people said: The solar eclipse occurred because of the death of Ibrahim."

The Messenger of God, may God bless him and grant him peace, said, "The sun and the moon do not cause the death of a person nor his life, so he prayed and prayed." Allah

"Then the Messenger of Allah (peace and blessings of Allah be upon him) said: The sun and the moon are not eclipsed because of the death or life of a person. When you see them, pray and supplicate to Allah." **(Narrated by al-Bukhari, Kitab al-Kusuf, hadith no: 1043)**

3) Establishing the eclipse circumcison prayer

عَنْ أَبِي بَكْرَةَ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجُرُّ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَدَخَلْنَا فَصَلَّى بِنَا رَكَعَتَيْنِ، حَتَّى انْجَلَتِ الشَّمْسُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا، وَادْعُوا، حَتَّى يُكْشَفَ مَا بَكُمْ ."

"From Abu Bakrah, may Allah be pleased with him, we were with the Messenger of Allah (may Allah bless him and grant him peace) when a solar eclipse occurred. Then he (may Allah bless him and grant him peace) got up and pulled his cloak until he entered the mosque. We entered the mosque and he prayed with us two rak'ahs until the eclipse ended. Then he (may Allah bless him and grant him peace) said: The sun and the moon do not eclipse because of the death of a person. When you see an eclipse, stand up for prayer and supplicate until the eclipse ends." **(Narrated by al-Bukhari, Kitab al-Kusuf, no: 1040)**

عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ،

"From 'Aishah, may Allah be pleased with her, she said: The solar eclipse has

happened during the time of the Messenger of Allah (peace and blessings of Allah be upon him). Then he performed the prayer with the people."

فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ
الْأَوَّلِ،

He stood up and lengthened his standing. Then he bowed and lengthened his standing. Then he stood up and lengthened his standing but it was shorter than the first standing. Then he bowed and lengthened his standing but it was shorter than the first bowing.

ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرُّكْعَةِ الثَّانِيَةِ مِثْلَ مَفْعَلِ فَأُولَى، ثُمَّ انْسَرَفَ وَقَدْ انْجَلَتْ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ

Then he prostrated and prolonged his prostration. Then he did the same in the second rak'ah as in the first rak'ah. Then he finished the prayer when the eclipse had ended. Then he delivered a sermon, praising Allah and saying:

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا، وَصَلُّوا وَتَصَدَّقُوا .

Indeed, the sun and the moon are two of the signs of Allah. They do not eclipse because of the death or life of a person. When you see them, supplicate to Allah, say the takbir, establish prayer, and give charity.

ثُمَّ قَالَ : يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحَكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا

Then he said: O people of Muhammad. By Allah! There is no one more jealous than Allah when one of His male or female servants commits adultery. O people of Muhammad. By Allah! If you knew what I know, you would laugh a little and grieve a lot crying (**HR al-Bukhari, Kitab al-Kusuf, hadith no: (1044)**

Eclipse prayer procedure:

It is two rak'ahs. In each rak'ah there will be 2 bowings and 2 standings for reciting a surah from the Quran. Meaning there will be 4 bowings and 4 recitations of a surah.

- Read surah al-Fatihah and a long surah like al-Baqarah. If not, read the longest surah that we have memorized.
- Do the first long ruku'
- Get up from bowing and recite al-Fatihah and a surah that is slightly shorter than the previous surah.
- Performing a long ruku' but slightly shorter than the previous ruku'.
- Performing a long prostration
- Sit between two prostrations
- Prostrate with a long prostration
- Perform the second rak'ah like the first rak'ah.
- After completing the prayer, the imam will deliver a sermon

4- Other Sunnahs During Eclipses

Giving charity, remembering Allah, praying as mentioned in the hadiths above

G) Istisqa' Prayer: Prayer asking for rain .

The jurists say that praying in congregation during an eclipse is sunnah. The jurists of al-Syafiyyah and Al-Hanabilah are of the opinion that it is sunnah for both lunar and solar eclipses to be performed in congregation. This is based on a narration from Abu Bakrah RA, he said

كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجُرُّ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَدَخَلْنَا فَصَلَّى بِنَا رَكْعَتَيْنِ، حَتَّى انْجَلَتِ الشَّمْسُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا، وَادْعُوا، حَتَّى يَكْشَفَ مَا بَيْنَكُمْ

(صلى الله عليه وسلم) and then a solar eclipse occurred. The Prophet (صلى الله عليه وسلم) We were with the Messenger of Allah" we are stood up while wearing a robe until he entered the mosque. He then led us in prayer until the said: Indeed, the eclipse of the sun and the moon does not occur because of (صلى الله عليه وسلم) eclipse ended. He the death of a person. If you see it, then pray and supplicate until the eclipse ends." (Narrated by (Al-Bukhari, 1040

Based on the hadith above, we can see that the Prophet Muhammad (PBUH) performed this eclipse prayer in congregation. This reinforces the opinion of those who say that it is permissible to perform the sunnah prayer in congregation.

Meanwhile, regarding the istisqa prayer (asking for rain), the evidence that shows that the Prophet SAW did it in congregation is based on a narration from Abdullah Ibn Abbas R.anhuma, he said:

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَبَذِّلًا مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى الْمُصَلَّى فَرَفَى عَلَى الْمَنِيرِ وَلَمْ يَخْطُبْ خُطْبَكُمْ هَذِهِ وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ ثُمَّ صَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ

"The Messenger of Allah (peace and blessings of Allah be upon him) went out in a state of not being properly dressed, full of humility, and humbleness until he reached the open ground, then he ascended the pulpit and did not deliver the sermon as usual. Instead, he continued to pray, bow down, say the takbir, then he prayed two rak'ahs as on Eid." (HR Abu Dawud 1165)

The same is true of Ramadan Qiyam, or Tarawih prayers. It is also encouraged to be performed in congregation. There are several narrations that state this, including a hadith from Abu Zar Al-Ghifari RA, who said that the Messenger of Allah SAW said;

إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يُنْصَرِفَ كَتَبَ اللَّهُ لَهُ قِيَامَ لَيْلَةٍ

" Verily, whoever stands in prayer (qiyam) with the Imam until the Imam finishes, Allah will write for him the reward of standing in prayer all night ." (HR Al-Nasaie 1605)

Sheikh al-Mubarakfuri *Rahimahullah* when explaining this hadith said: Imam Ahmad was asked: Do you like a man praying with the people (in congregation) in the month of Ramadan or do you like him praying alone? So Imam Ahmad replied: I like it if he prays in congregation with the people, and I also like it if he prays with the imam and prays with him. The Prophet SAW said: Indeed, if a man stands in prayer with the imam until the imam finishes, the reward of standing in prayer throughout the night will be written for him. Imam Ahmad said again: He stands in prayer with the people and prays with them until the imam finishes. Abu Daud said: I saw Imam Ahmad *Rahimahullah*, he used to pray with his imam in the month of Ramadan except on nights when I did not attend. See ***Tuhfah Al-Ahwaazi, Al-Mubarakfuri (3/448)*** .

So these are some of the sunnah prayers that were performed in congregation during the time of the Prophet Muhammad (PBUH) along with the narrations that have been included regarding this matter. However, the question arises whether it is also possible to perform other sunnah prayers in congregation such as the tahiyatul masjid prayer, the rawatib prayer, the dhuha prayer, and the like. Is it also possible to perform them in congregation?

Here are some of the opinions of the scholars regarding this issue. Al-Imam al-Hafiz Ibn Hajar Al-Asqalani *Rahimahullah* said when commenting on the title of the chapter put by Imam al-Bukhari in his Sahih (Nafilah Prayers in Congregation): It means the absolute sunnah prayer, and it can also be a prayer that is more general than that. Ibn Wahb narrated from Malik that he said: There is nothing wrong with a person being the imam of a group. As for

If the act (congregational sunnah prayer) becomes famous and the people gather, then this is not permissible. This is based on the method of *sad al-zarai'* (blocking the roads) because it is feared that people who do not have knowledge will think that the sunnah prayer is an obligatory prayer. Ibn Habib from the Maliki school of thought excluded the qiyam of Ramadan because it has become famous in congregation as was done by the companions and the groups after them.

Refer to ***Fath Al-Bari, Ibn Hajar Al-Asqalani (3/62)*** .

Imam Ibn Qudamah al-Maqdisi *Rahimahullah* : It is permissible to perform the Sunnah prayer in congregation and also individually. Because the Prophet SAW performed both (sometimes in congregation and sometimes alone). And most of his Sunnah prayers were alone.

Refer to ***Al-Mughni, Ibn Qudamah (1/442)*** .

Sheikh Al-Buhuti *Rahimahullah* said: Sunnah prayer in secret is more *afdhal* and there is nothing wrong with it being performed in congregation. Al-Majd and others said: Unless it is made a custom and also a sunnah. Refer to ***Syarah Muntaha Al-Iradaat, Al-Buhuti (1/247)*** .

The Shafi'i jurists such as Imam Al-Khatib al-Syarbini *Rahimahullah* said: Indeed, all prayers that are not sunnah to be performed in congregation are permissible to be performed in congregation. This is taken from the action of Umar who gathered the people for the tarawih prayer.

Refer to ***Mughni Al-Muhtaj, Al-Khatib Al-Syarbini*** .

Imam Al-Nawawi *Rahimahullah* said: Indeed, the sunnah prayers are not prescribed for congregation, except for the prayers of the two Eids, the eclipse prayer, and the *istisqa'* prayer. Likewise, the tarawih prayer and witr after tarawih. Indeed, congregation in all of these prayers is *afdhal*. As for the remaining sunnah prayers, such as the *rawatib* prayer which is performed together with the *fardhu* prayers, the *dhuha* prayer, and also the absolute sunnah prayers, then it is not prescribed for all of them to be performed in congregation, that is, they are not prescribed. However, if

If someone does it in congregation, it is permissible. It is not said that the act is makruh. Imam Al-Syafie has stated in Mukhtasar Al-Buwaithi and Mukhtasar Al-Rabi' that there is nothing wrong with praying in congregation in sunnah prayers. Refer to ***Al-Majmu' Syarah Al-Muhazzab, Al-Nawawi (3/197)*** .

Conclusion

After examining the opinions cited above, Atuk **tends to the opinion that it is permissible to perform sunnah prayers in congregation. Especially such as tarawih prayers, istisqa, prayers on two Eids, and eclipse prayers. As for other sunnah prayers, which do not have a text that shows that they are prescribed in congregation, then the ruling is that they are permissible to be established in congregation. However, it should not be done regularly and continuously until it becomes a sunnah and a custom** . May Allah SWT give us the right understanding in religion.

Sunnah prayers performed in congregation

The following is a list of Sunnah prayers that are best performed in congregation:

- **Tarawih Prayer**
- **Eid al-Fitr Prayer**
- **Eid al-Adha Prayer**
- **Prayer for Rain (Istisqa')**
- **Solar and Lunar Eclipse Prayer**
- **Witr Prayer**

Sunnah prayers that are NOT performed in congregation

The following is a list of voluntary prayers that are best performed alone:

- **Rawatib Prayer (accompanying obligatory prayers)**
- **Prayer for the Opening of the Mosque**
- **Tahajjud Prayer**
- **Duha Prayer**
- **Istikharah Prayer**
- **Ishraq Prayer**
- **Awwabin Prayer**
- **Ablution Prayer**
- **Prayer of Repentance**
- **Prayer of Wishes (see Note 1)**
- **Ihram Sunnah Prayer**
- **Circumambulation Prayer**
- **Sunnah Prayer for Travelers**
- **Tasbih Prayer (see Note 2)**

When is circumcision prayer prohibited?

The times when sunnah prayers are prohibited, also known as **tahrim times** , are as follows:

- After the dawn prayer
- When the sun is about to rise or is rising.
- When the sun is directly overhead.
- When the sun is about to set.
- After the afternoon prayer.

These prohibited prayers are prayers that have no reason, namely absolute sunnah prayers and prayers whose reason comes later, such as istikharah prayers, traveler's prayers and Ihram prayers.

Meanwhile, prayers that are performed for a reason such as qada prayers, ablution prayers, Tahiyatul Masjid prayers, tawaf prayers, prostrations of recitation and prostrations of gratitude are not prohibited.

Important Principle: Salafis avoid circumcision prayers that are specialized with specific procedures or times that were never taught by the Prophet ﷺ (heresy), and give priority to authentic ones.

Note 1

A) Scholars' differences in the validity of the hadith about prayer and the law of practicing it

Scholars have different opinions on whether the hadiths about prayer can be practiced or not because of their differences

establish the validity of these hadiths. Some scholars argue that it is not permissible to practice them because they consider these hadiths to be all weak. In its chain of transmission there is a narrator named Fa'id bin Abdurrahman Al-Kufi, who narrated from Abdullah bin Abi Aufa, and he is considered abandoned (*matruk*) by many hadith scholars.

However, many other scholars allow the practice of this hadith for two reasons:

First: This hadith has several lines and amplifiers (*syawahid*) that strengthen it. Fa'id bin Abdurrahman according to them the hadith is still written.

Second: This hadith is related to *fadha'ilul a'mal* (the virtue of deeds). In the matter of *fadha'ilul a'mal* , a *dha'if hadith* (weak, not yet at the level of *maudhu'* or false hadith) can still be practiced if the hadith is under a strong principle and does not contradict a more authentic hadith.

B) It is safer to pray to Allah Ta'ala at times when He will answer.

As we have known from the previous discussion, that in the hadiths about halat hajat and the law of practicing it, it is a matter that is debated by the scholars. Therefore, the most important and the safest thing for someone who has a wish is to pray to Allah *Ta'ala* in the middle of the night, between the adhan and the ikamah, after the prayer before the salam, on Friday because there is a mustajab time in it , as well as when breaking the fast.

Allah *Almighty* has said,

ادْعُونِي أَسْتَجِبْ لَكُمْ

"Pray to Me, I will surely grant you."

(Ghofir 40:60)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

"And when My servants ask you concerning Me, then "Indeed, I am near. I respond to the supplicant when he calls upon Me." **(Al-Baqarah 2:186)**

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

"To Allah belong the beautiful names, so call upon Him by them." **(Al-A'raf 7:180)**

Conclusion

If a person has a need (urgent need), he should increase his supplication to Allah *Ta'ala* , especially at times when it is accepted, and with *tawassul* as permitted by the Sharia .

According to the majority of scholars, it is Sunnah for him to perform the prayer of need. *Wallaahu a'lam*

Note 2

The Tasbih Sunnah Prayer is a special sunnah prayer, where the tasbih is recited 300 times in four rakaats.

Here is a brief guide on how to perform the tasbih prayer:

1. Intention to pray Tasbih (in the heart)
2. Procedure and Number of Tasbih (300 times)

Recitation of the rosary:

Subhanallah, walhamdulillah, wala ilaha illallah, and Allahu akbar .

Distribution of tasbih in each rak'ah:

- **After Al-Fatihah & Surah:** 15 times.
- **Bow:** 10 times.

- **Ictidal:** 10 times.
- **First prostration:** 10 times.
- **Sitting between two prostrations:** 10 times.
- **Second prostration:** 10 times.
- **Sitting for a rest (before getting up for rakaat/tahiyat):** 10 times.
- **Total:** 75 times x 4 rak'ahs = 300 times.

3. The views of scholars

There are several hadiths that explain the tasbeih prayer, including the hadith of Ibn 'Abbas (*may Allah be pleased with him*) , whose wording as narrated by Abu Dawud in his Sunan (1297) is as follows:

عَبْدُ الْمُتَّلِبِ يَا عَبَّاسُ يَا عَمَّأَ عَلَا أُعْثِيكَ أَلَا أَمْنُكَ أَلَا أَحْبُوكَ أَلَا أَفْعَلُ بِكَ عَشْرَ bin عَنْ بِنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ خَصَالٌ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غُفِرَ اللَّهُ لَكَ ذَنْبُكَ أَوَّلُهُ وَآخِرُهُ قَدِيمُهُ وَحَدِيثُهُ خَطَاهُ وَعَمْدُهُ صَغِيرُهُ وَكَبِيرُهُ سِرُّهُ وَعَلَانِيَتُهُ عَشْرَ خَصَالٍ أَنْ تُسَلِّيَ رُبْعَ وَلِ رَكْعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَلَهُ أَكْرَأُ رَكْعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي كُمُسَ عَشْرَةَ مَرَّةً أَوْ تَرَكَعَ فَنَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرٌ ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّرُوعِ فَنَقُولُهَا عَشْرًا ثُمَّ تَحْوِي سَاجِدٌ فَتَقْلًا وَأَنْتَ سَاجِدٌ أَسْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَنَقُولُهَا عَشْرًا ثُمَّ تَسْرُدُ فَنَقُولُهَا شِرًا ثُمَّ تَرْفَعُ رَأْسَكَ رَكْعَةً تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكْعَاتٍ إِنْ اسْتَطَعْتَ أَنْ تَصَلِّيَهُ فَكُلَّ يَوْمٍ مَرَّةً فَاذْكَرْ فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ جُمُعَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ شَبْرٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ سَنَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي عُمْرِكَ مَرَّةً

The Messenger of Allah (ﷺ) said to Abbas bin Abdul Muttalib, “ O Abbas, my uncle, shall I give you? Shall I give you? Shall I give you a gift? Shall I teach you ten qualities? If you do so, Allah will forgive your sins; the first and the last, the old and the new, the unintentional and the intentional, the small and the big, the secret and the open, ten kinds of sins. You pray four rak'ahs. In each rak'ah you recite al-Fatihah and one surah (of the Quran). When you have finished reciting the first rak'ah, while you are still standing, you recite, 'Subhanallah, walhamdulillah, wala ilaha illa Allah, wallahu akbar' fifteen times. Then bow, then recite that ten times. Then you raise your head from bowing, then recite that ten times. Then you prostrate, and when you prostrate, recite that ten times. times. Then you raise your head from prostration, then you say (dhikr) 10 times. Then you prostrate, then you say (dhikr) 10 times. Then you raise your head, then you

Say it 10 times. So that is 75 (dhikr) in each rak'ah. You do it in four rak'ahs. If you are able to do it once every day, then do it! If you do not do it, then (do it) once every month! If not, then (do it) once every year! If you do not do it, then (do it) once in your life .

Even so, scholars disagree greatly in determining the ruling on this hadith.

So whoever among them thinks that this hadith can be used as a *proof* (both authentic and hasan with all its types), then he judges that the tasbih prayer is *mustahab* (sunnah) to be done, as stated in the hadith.

And whoever among them thinks that this hadith cannot be used as a *proof* (weak in all its forms), then he judges that the tasbih prayer is a bid'ah.

We all need to be careful when we want to practice something that is still a big disagreement among scholars. Here is a more careful and wise answer and view from **Shaykh Salih al-Fauzan** in his book *al-Muntaqa* to the questioner who asked him about this tasbih prayer.

He replied: "...And I think for you, O questioner, if you have a strong desire and enthusiasm for goodness and worship, then we advise you to perform prayers that are clearly prescribed with their authentic evidence, such as the tahajjud prayer at night, witr, maintaining the sunnah prayers rawatib, the duha prayer, and increasing other sunnah prayers; (all of that) considering the inerrancy (inerrancy) of the tasbih prayer from the Prophet ` . And in the authentic and clear hadiths, there is sufficiency for a believer who has the enthusiasm to do good. *By Allah, the All-Knowing* ."

42: Eid Prayer (Eid)

A) The Shariah of Eid is *tauqifiyyah*

(according to God's command).

A person is not allowed to set a specific day for a celebration/commemoration unless there is a true proof from Allah (Al Qur'an) or His Messenger (Al Hadith).

So it is not true, what the majority of Muslims are doing today, by doing various kinds of commemorations/celebrations that have no guidance at all. Among them: commemoration/celebration of the Prophet's birthday, Isro Mi'roj, Nuzulul Quran, Kartini day, mother's day, and birthday.

B) Prophet's guidance during Hari Raya

The celebration of 'Iedul Fitri and 'Iedul Adha is one form of worship to Allah. And worship cannot be separated from two things, which must be present, namely:

- (1) Sincerely intended only for Allah alone and
- (2) In accordance with the guidance of the Messenger of Allah (PBUH)

There are several things that the Messenger of Allah (PBUH) guided in relation to the implementation of Hari Raya, among them:

1) Bathing Before 'Ied :

It is recommended to purify oneself by bathing on Eid because that day is the place where people gather for prayer. However, if it is only ablution, that is also valid.

- *From Nafi', that Ibn Umar bathed at the time of 'Eid al-Fitr before going to the open ground for prayer. (Reported by Malik, its chain of transmission is authentic).*
- Imam Sa'id bin Al Musayyib also said, "*There are three things that are recommended during Eid al-Fitr: **Walking towards open ground, eating before the Eid prayer, and taking a bath.***" (Narrated by Al Firyabi with authentic chain of transmission, *Ahkamul Iedain* , Shaykh Ali bin Hasan).

2) Eating on Eid :

- It is recommended to eat during Hari Raya Fitri before praying.
- Not eating during 'Iedul Adha until returning from prayer and eating from the meat of the sacrifice .

This is based on a hadith from Buruidah, that he said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ وَيَوْمَ النُّحْرِ لَا يَأْكُلُ حَتَّى يَرْجِعَ فَيَأْكُلَ مِنْ نَسِيكِهِ

"The Messenger of God used to not go out (depart) at the time of Eid al-Fitr until he ate and on Eid al-Adha he did not eat until he returned, then he ate from the slaughter of his sacrifice."
(Narrated by Tirmidhi and Ibn Majah, its chain of transmission is hasan).

3) Beautifying (decorating) Yourself on Eid :

Hadith narrated by Abdullah bin Umar:

أَخَذَ عُمَرُ حُبَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ، فَأَخَذَهَا، فَأَتَى بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، ابْتَغِ هَذِهِ تَجَمَّلَ بِهَا لِلْعِيدِ وَالْوُفُودِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا هَذِهِ لِبَاسٌ مِنْ لَا خَلَاقَ لَهُ»

"Umar took a thick silk robe that was sold in the market. He took it and gave it to the Messenger of Allah (peace and blessings of Allah be upon him) and said, "O Messenger of Allah, buy this robe, adorn yourself with it for Eid and receive guests." So the Messenger of Allah (peace and blessings of Allah be upon him) said to Umar: "Indeed, this is a garment that will not be shared (in the Hereafter)." (Bukhari 948)

The Prophet SAW did not deny what was in Umar's perception, which is that when Eid is recommended to be decorated with the best clothes, this shows the sunnah of the matter .
(*Ahkamul Iedain* , Sheikh Ali bin Hasan).

It should be remembered, the recommendation to decorate during this holiday does not make a person violate what is prohibited by Allah, among which is **the prohibition of wearing silk clothes for men, gold for men, and perfume for women.**

4) Different Roads between Going to the Field and Returning from it : It is recommended to take a different road when leaving and returning, based on a hadith from Jabir, he said,

عن جابر بن عبد الله رضي الله عنهما قال كان النبي صلى الله عليه وسلم إذا كان يوم عيد خالف الطريق

The Messenger of God distinguished the way (when leaving and returning) during Eid"
(. *al-Fitr.* " (Narrated by Al-Bukhari

His wisdom is very much among them, to be able to greet people you meet on the street, to be able to help meet the needs of people you meet on the street, and to make the teachings of Islam visible in the community. (*Ahkamul Iedain* , Sheikh Ali bin Hasan) .

It is also recommended **to say takbir when walking** towards a field,

كَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ يَوْمَ الْفِطْرِ فَيُكَبِّرُ حَتَّى يَأْتِيَ الْمَصَلَّى وَحَتَّى يَقْضِيَ الصَّلَاةَ فَإِذَا قَضَى الصَّلَاةَ ؛ قَطَعَ التَّكْبِيرَ

“The Prophet (*peace and blessings of Allaah be upon him*) used to go out to pray on the day of Eid al-Fitr while reciting the takbir until he reached the field and was about to perform the prayer. When the prayer was about to be performed, he stopped reciting the takbir.”

(**Reported by Ibn Abi Shaibah** in Al-Mushannaf 2/1/2. This hadith is mursal from Az-Zuhri but has a corroborating chain of narrators whose chain of narrators is continuous. See *Silsilah Al-Ahadith Ash-Sahihah* , no. 171. Shaykh Al Albani said that this narration *is sahih*)

5) It is allowed to greet each other during 'Iedul Fitri with "***taqobbalalloohu minnaa wa minkum*** " (May Allah accept our deeds and your deeds) or with "***a'aadahulloohu 'alainaa wa 'alaika bil khoiroot war rohmah***" (May Allah reward us and you with goodness and mercy) as narrated from several companions.
(*Ahkamul Iedain* , Dr. Abdulloh At Thoyyar) .

6) If Friday and Eid are on the same day

If Eid and Friday coincide in the same day, the obligation of Friday prayer for those who have performed the Eid prayer is waived, but the Imam should still perform the Friday prayer so that it can be attended by those who want to attend it and those who have not yet prayed the Eid prayer. Imam Ibnul Qayyim *rahimahullooh* said,

"It is permissible for them (Muslims), if Eid falls on a Friday to be content with the Eid prayer only and not attend the Friday prayer."
(*Ahkamul Iedain* , Dr. Abdulloh At Thoyyar).

C) Matters Related to Eid Prayer (Summary):

1) Its Sharia-compliant policy :

The basis of the Qur'an is the word of God:

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

"So establish prayer for the sake of your Lord, and sacrifice."
(**Al-Kawthar 108:2**)

Most commentators explain that what is meant (prayer) here is the 'Id prayer.

Ibn 'Abbas (may Allah be pleased with him) said:

شَهِدْتُ صَلَاةَ الْعِيدِ مَعَ رَسُولِ اللَّهِ وَأَبِي بَكْرٍ وَعُمَرُ فَكُلُّهُمْ يُصَلِّيُهَا قَبْلَ الْخُطْبَةِ

“ I participated in the Eid prayer with the Messenger of Allah, Abu Bakr and Umar, they performed the Eid prayer before the sermon .”

(Narrated by Bukhari and Muslim)

2) **Ruling on Eid prayer:** *Fardhu 'Ain* , according to the strongest opinion.

3) **Eid prayer time** : Between the sunrise as high as the spear until the sun sets (Dhuha time), according to most scholars.

4) **Place of performance** :

It is recommended to be performed in an open field outside the village (based on the actions of the Prophet), if there is an excuse it is permitted in the mosque (based on the actions of Ali bin Abi Talib).

5) **Eid Prayer Procedure (2 Rakaat)**

Prayer is performed in congregation (more afdhal) without adhan and iqamah.

a) **First Rak'ah:**

- **Intention**
- **Takbir al-Ihram**
- Reading the **Iftitah Prayer** .
- **Takbir Zawaid (Additional Takbir):** Takbir **7 times** in a row.
- Between the takbir, it is sunnah to recite: **Subhanallah walhamdulillah wala ilaha illallah wallahu akbar** .
- Reciting Surah Al-Fatihah.
- Reading a chosen surah (**it is recommended to read Surah Al-A'la or Surah Qaf**).
- Bowing, prostrating, and so on like regular prayer.

b) **Second Rak'ah:**

- **Takbir Intiqal** (takbir to wake up from prostration).
- **Takbir Zawaid (Additional Takbir):** Takbir **5 times** in a row also (apart from the takbir to wake up from prostration).
- Between the takbir, recite the same dhikr as in the first rak'ah.
- Reciting Surah Al-Fatihah.
- Reading a chosen surah (**it is recommended to read Surah Al-Ghashiyah / Surah Al-Qamar**).
- Bow down, prostrate, sit between two prostrations, and give greetings.

c) **Eid Sermon**

- The majority of scholars (jumhur), including four madhhabs, agree that the Eid prayer sermon (Fitr and Adha) is performed **twice after the salam** . The performance is interspersed with sitting between two sermons, resembling a Friday sermon. A **small number of scholars think that a one-time sermon is also permissible**
- It is recommended that the audience listen to the sermon until it is finished.

d) **Adhan and iqamah at the 'Id prayer** :

There is no adhan and iqamah, or any call before performing the prayer because there is no evidence for that.

e) **Qadho' prayer 'Id if missed:**

There is no need to *pray* , according to the strongest opinion.

6) Mischief Commonly Committed During 'Iedul Fitri

a) Tasyabbuh (imitating) the disbelievers in their clothing and listening to music/singing (except for the tambourine played by young women).

From Ibn Umar R.Anhuma, the Messenger of Allah SAW said:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

" Whoever resembles a people, then he is one of them. "

(Narrated by Abu Daud 4031, Ahmad 5114, 5115)

Another saying of the Prophet SAW,

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ يَقُولُ: لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ

"There will come a group of people from my community who legalize (even though it is illegal) adultery, silk clothing for men, khomr (something intoxicating), and musical instruments..."

(HR. Al Bukhari in *mu'allaq* and Imam Nawawi said that this hadith is authentic and continues according to the conditions of authenticity).

And Ibnu Mas'ud, *may God bless him and grant him peace*, said that what is meant by '*Lahwal Hadith*' (words that are not useful) in Surat Luqman verse 6 is *Al Ghinaa* ' (singing).

b) The Tabarruj (showing off the beauty) of women , and their leaving their homes without the need permitted by religious law. This is forbidden in this law, where Allah says,

...وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَلِيلَةِ وَلْيُذَكِّرَنَّ

"And stay in your houses and do not expose yourselves as the people of ignorance used to do; and establish prayer and give zakat; and obey Allah and His Messenger..." (Al-Ahzab 33:33).

In a hadith it is mentioned that there are two groups of the people of hell that the Prophet SAW never saw

صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سَبَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ، مَائِلَاتٌ رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا

"Two groups of people who will be in Hell are women who are half-naked (because they wear thin or loose clothing) "Those who walk with a swaying gait (like the gait of a prostitute), whose heads sway like the humps of a camel, those women will not enter Paradise, while the fragrance of Paradise will be smelled from such and such a distance." (HR. Muslim)

c) Shaking hands with a woman who is not a mahram . This phenomenon is a disaster that has spread very widely. No one is safe from this disaster except those who are blessed by Allah. In fact, this act is forbidden based on the words of the Prophet Muhammad (peace be upon him) .

لَأَنْ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِمَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ

"If one of you were to have his head pierced with an iron needle, it would be better for him than if he touched a woman who is not lawful for him (non-mahram)." (HR Al-Thabrani, Mu'jam Al-Kabir (20/211)

d) Specializing in visiting graves on the Eid holiday

There is not a single evidence that shows the command of Allah or the guidance of the Prophet SAW to visit graves during Eid al-Fitr.

Visiting graves is indeed a prescribed act of worship, however, setting aside time for visiting during Eid al-Fitr requires evidence. If there is no evidence, the act is not a guidance from the Prophet and should not be carried out. The Messenger of Allah (peace and blessings of Allah be upon him) said,

"Whoever performs an act (for the purpose of worship) that is not included in our affairs, then his act will be rejected (will not be accepted)." (Narrated by Muslim)

e) Staying up late during the night of 'Iedul Fitri .

Many of the Muslims liven up the night of 'Id with takbeer with a microphone. This is very disturbing to Muslims who want to rest. The law of disturbing others is haram.

From Abdullah bin 'Amr bin Al-'As RA, the Prophet SAW said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

"A Muslim is a person whom the Muslims are safe from verbal and hand harassment."
(HR. Bukhari and Muslim)

So if you really want to say takbir, you should not do it in a loud voice. There are also Muslims who spend the night of Eid staying up late playing chess, cards or just chatting aimlessly.

Thus, I hope this article is useful. May Allah give a good reward to those who write, read, and spread it.

Edited from Article www.muslim.or.id

43: Friday Prayer

A) Ruling on Friday Prayer

The law of Friday prayer is obligatory based on the Qur'an, Sunnah and Ijma'. The evidence from the Qur'an is the word of God:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلْسَّيِّئَةِ مِنْ يَوْمِ الْجُمُعَةِ فَسَاقُوا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

"O you who have believed, when the call is made to prayer on Friday, hasten to the remembrance of Allah and leave off trade. That is better for you, if you only knew." (**Al Jum'ah 62:9**)

B) Who is Obligated for Friday Prayers?

Shaykh Al Albani said, "Friday prayer is obligatory upon every mukallaf, obligatory upon every person who has reached puberty, based on firm evidence that shows Friday prayer is obligatory upon every mukallaf and with a strong threat to abandon it."

(**Al Ajwibah An Nafi'ah 'An Asilat Lajnah Masjid Al Jami'ah, by Muhammad Nashiruddin Al Albani**)

Friday prayers are obligatory for every Muslim, except for those who have a syar'i excuse, such as: slaves, women, children, the sick and travelers, based on the hadith of Tariq bin Shihab from the Messenger of Allah (peace and blessings of Allah be upon him), He said.

الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَىٰ كُلِّ مُسْلِمٍ فِي جَمْعَةٍ إِلَّا أَرْبَعَةً عَبْدٌ مَّملُوءٌ أَوْ مَرَأَةٌ أَوْ سَبِيٌّ أَوْ مَرِيضٌ

"Friday prayer is obligatory for every Muslim in congregation, except for four: servants, women, children or the sick"

Travelers are not required to pray Friday .

This is the opinion of the majority of scholars, based on the fact that the Messenger of Allah

In all **his travels, the Prophet (PBUH) never performed Friday prayers** , even though a number of his companions were with him. This is confirmed by the story of the Farewell Hajj, as narrated by Jabir bin Abdullah in a long hadith.

فَأَتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ ثُمَّ أَدْنَى بِلَالٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا

"Then he came to the Wadi and delivered a sermon... Then Bilal called the adhan, then the iqamah and the Dhuhr prayer, then the iqamah and the Asr prayer, and did not pray the Sunnah prayer between the two..."

(Snippet of hadith narrated by Muslim in his Sahih, Al Hajj book, Chapter Hajat An Nabi, no. 2137)

C) Friday Prayer Times

Friday prayer time starts from the sunset until the end of Dhuhur prayer time. This is the time agreed upon by the scholars,

Hadith of Anas bin Malik, he said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ

"Indeed, the Prophet (peace and blessings of Allaah be upon him) prayed Friday when the sun was leaning (slipping)."

(Imam Bukhari in his Sahih, Jumu'ah book, Chapter Time of Jumu'ah Idza Zalat Ash Syamsu, no. 853)

D) The Amount Required In Upholding Friday Prayers

Friday prayer is performed in congregation and is not valid if performed alone. It is not held, except for a minimum of 40 people from those who are required to perform Friday prayer. This is the opinion of the Maliki, Shafi'i and the famous Ahmadi madhhab based on

Hadith of Ka'b bin Malik:

أَسْعَدُ بْنُ زُرَّارَةَ أَوَّلُ مَنْ جَمَعَ بِنَا فِي حَرَمِ النَّبِيِّ مِنْ حَرَّةِ بَنِي بَيْبَاضَةَ فِي نَقِيعٍ يُقَالُ لَهُ نَقِيعُ الْخَضَمَاتِ قُلْتُ كَمْ أَنْتُمْ يَوْمَئِذٍ قَالَ أَرْبَعُونَ

"As'ad bin Zararah was the first person to hold Friday prayers for us in the Hazmi An Nabit area from the Bani Bayadhah harrah in the Naqi' area known as Naqi' Al Khadhamat. I asked him: "What time were you at that time?" He replied, " **Forty** ." (HR Abu Dawud in his Sunan, book Ash Salat, Chapter Al Jum'ah Fil Qura', no.1069 and Ibnu Majah in his Sunan, book Iqamatu Ash Salat Wa Sunan Fiha, Chapter Fardhiyah Al Jum'ah, no.1082)

E) Is attending the sermon a valid condition for Friday prayer

It is not required to attend the sermon. If a person only finds his Friday prayer, then it is considered valid and sufficient for his Friday.

This is the opinion of Ibn Mas'ud, Ibn Umar, Anas bin Malik, Sa'id bin Al Musayyab, Al Hasan Al Basri, Alqamah, Al Aswad, Urwah, Az Zuhri, An Nakha'i, At Thauri, Ishaq, Abu Thaur, Imam Malik, Abu Hanifah, Ash Shafi'i and Ahmad.

Ibn Qudamah supports the first opinion with the evidence of the hadith of Abu Hurairah which reads:

مَنْ أَدْرَكَ مِنْ صَلَاةِ الْجُمُعَةِ رَكْعَةً فَقَدْ أَدْرَكَ

"Whoever gets one rak'ah of Friday prayer, then he gets it."

This is the most beneficial opinion, God willing.

F) It is considered that one has performed the Friday prayer if one has performed one rak'ah with the Imam . This is the opinion of the majority of scholars, based on the hadith of Abu Hurairah:

مَنْ أَدْرَكَ مِنْ صَلَاةِ الْجُمُعَةِ رَكْعَةً فَقَدْ أَدْرَكَ

“Whoever gets one rak’ah of Friday prayer, then he gets it.”

(**HR An Nasa’i in his Sunan, Al Jum’ah book, Chapter Man Adraka Salat Rak’atan Min Salat Al Jum’ah, no. 1408** , with a valid chain of transmission. This hadith is authenticated by Al Albani in Al Ajwibah An Nafi’ah, op.cit, p. 48.)

This opinion was expressed by Shaykh al-Islam Ibn Taymiyyah.

(**See Majmu’ Fatawa, op.cit, 23/330-332**)

G) What to do if someone is unable to attend Friday prayers With the Imam.

A person who does not attend Friday prayer due to an excuse, then it is obligatory to pray four rak’ahs at noon, based on the hadith of Ibn Mas’ud which reads:

مَنْ فَاتَتْهُ الرَّكَعَتَانِ فَلْيُصَلِّ أَرْبَعًا

“Whoever does not get two rak’ahs on Friday, then pray four rak’ahs.”

(**HR Ibnu Abi Shaibah in his Mushannaf, 1/126/1; Ath Thabrani in Mu’jam Al Kabir, 2/38/2**)

Shaykh Al Albani said: In this hadith of Ibn Mas’ud, there is a hint that the noon prayer is the original and it is obligatory for those who do not pray Friday.

H) Friday Prayer Procedures

Implementation Procedures

- **Two Sermons:** Friday prayers are preceded by two sermons delivered by the Khatib. The congregation **is required to remain silent** and listen to the sermon.
- **Friday Prayer (Two Rakaats):** Performed in congregation, led by an Imam, and performed at Zuhr time.

First Rak’ah:

- Intention
- Takbiratul Ihram.
- Reciting Surah Al-Fatihah and other surahs (it is recommended that the imam’s voice be raised).
- Bowing, Iktidal, and Sujud twice.

Second Rak’ah:

- Get up from prostration for the second rak’ah.
- Reciting Surah Al-Fatihah and other surahs (the imam’s voice is raised).
- Bowing, Iktidal, and Sujud twice.
- Sit down for the final tahiyyat and give greetings.

I) Matters to be observed

- **It is forbidden to speak:** While the preacher is delivering the sermon, the congregation is prohibited from speaking at all, even to admonish others to be quiet.
- **Prohibition of Playing with Cell Phones/Other Things:** Focus on listening to the sermon so that Friday prayers are not in vain.

I) Friday Manners

1) Make more prayers and get closer to God, because on Fridays there is a time when prayers are answered. This is based on the hadith:

فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَغْنَاهُ عَنْهُ وَأَشَارَ بِيَدِهِ يَقُولُهَا

"On Friday there is a time when Muslim prays during it and asks Allah for something, his request will be granted." Then he made a gesture with his hand indicating the short time."

(HR. Al-Bukhari no. 9300 and Muslim no. 852)

2) Increase the number of prayers/salawat to the Prophet (PBUH) .

This is based on the saying of the Prophet Muhammad (peace be upon him):

أَكْثَرُوا صَلَاةً عَلَيَّ يَوْمَ الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ فَمَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

"Send many blessings upon me on Friday and Friday night, because whoever sends blessings upon me once, Allah will send blessings upon him ten times."

(Narrated by Al-Baihaqi III/249 from Anas (may Allah be pleased with him) , the chain of transmission is hasan. See Silsilah al-Ahaadiith ash-Shahihah no. 1407).

3) Take a big bath, wear perfume, and wear your best clothes.

This is based on the saying of the Prophet Muhammad (peace be upon him):

لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبٍ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كَتَبَ لَهُ ثُمَّ يَنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى.

"A person does not bathe on Friday, and purify himself as much as he can, grease with oil, or apply perfume from his house, then go out (to the mosque), and he does not separate two people (who are sitting side by side), then he performs the prayer according to his guidance, then listens (carefully) when the imam preaches, but he will be forgiven (his sins that occur) between that Friday and the next Friday." (HR. Al-Bukhari no. 883)

4) Reading al-Qur'an surat al-Kahfi, based on the hadith:

مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ

"Whoever reads Surah al-Kahf on Friday will be given light between the two Fridays."

(HR. Al-Hakim II/368 and al-Baihaqi III/249 authenticated by Imam al-Albani in Irwaa-ul Ghaliil no. 626)

5) Hurry to come early for Friday prayers.

This is based on the words of the Messenger of Allah (peace and blessings of Allah be upon him):

مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَهُ.

"Whoever takes a bath on Friday like a bath for Janaba and then immediately goes to the mosque, it is as if he sacrificed a fat camel" (Narrated by Al-Bukhari no. 881, Muslim no. 850, Abu Dawud no. 351)

6) One should perform four rak'at sunnah prayers after finishing the Friday prayer, based on the hadith:

إِذَا صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ فَصَلُّوا أَرْبَعًا.

"When you have finished praying Friday, then pray (Sunnah) four rak'ahs." [HR. Muslim no. 881 (68)]

J) Matters related to Friday Prayer (summary)

1) Sunnah to recite Tahiyatul Masjid in two rak'ahs upon entering the mosque before sitting.

(1) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ جَاءَ رَجُلٌ وَالنَّبِيُّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ فَقَالَ « أَصَلَّيْتَ يَا فُلَانُ » . قَالَ لَا . قَالَ « فَمُفَارِكُكَ »

From Jabir bin 'Abdillah, he said, a man came and at that time the Prophet *sallallaahu 'alaihi wa sallam* was delivering the sermon on Friday. The Prophet asked him (in the middle of the sermon), "Have you prayed, O so-and-so?" "Not yet", he replied. The Prophet *sallallaahu 'alaihi wa sallam* then ".ordered, "Stand up, pray

(Narrated by Bukhari, no. 930)

2) A traveler who follows the Friday prayer, after that joins the Asr prayer.

Shaykh Muhammad ibn Salih al-Uthaymeen (may Allah have mercy on him) expressed the opinion of the Hanbalis, namely that **Friday prayers cannot be combined with Asr prayers**. This is due to several factors:

1. a) **There is no qiyâs in the problem of ritual worship** h.
2. b) **Friday prayer is a separate prayer** , it has more than 20 separate rules (stipulations) that are different from Zuhur prayer. Differences like this cause it not to be compared to other prayers.

(See this Fatwa by Shaykh Ibn Uthaymeen (may Allah have mercy on him) in **As-Sunnah** magazine, Edition 10/Year IX/1426H/2005) .

3) Amen to the Khatib's prayer

If the preacher starts the sermon on Friday, we are obliged to be silent. Ketia was forbidden to speak because of the words of the Prophet SAW ,

*" If you say to your friend on Friday, 'Be quiet, the preacher is delivering the sermon!' You have indeed spoken in vain ." (**Muttafaqun 'alaih**).*

As for if the preacher prays or sends blessings to the Prophet *sallallahu 'alaihi wa sallam*, he may say "Amin" and send blessings, **but he may do so in a low voice, not in a loud voice.**

This is a compromise between two kinds of evidence. **Because salawat and amin prayers are not included in *the kalam* (speaking) that is prohibited** when listening to the sermon. Both of these things are worship that stand alone.

(**Fatwa Al-Lajnah Ad-Daimah li Al-Buhuts Al-'Ilmiyyah wa Al-Ifta'**, 7:127-128, when led by Shaykh 'Abdul 'Aziz bin Baz, *may Allah have mercy on him* .)

4) Based on the view of Shaykh Salih bin Fauzan al-Fauzan , raising the hands when the preacher prays during the Friday sermon is not recommended , in fact he tends to believe that it should not be done by the preacher or the audience.

Here are the details of his views:

- **Shaykh Al-Fawzan's view:** He holds to the hadith of Umarah bin Ruwaibah who saw the Messenger of Allah (peace and blessings of Allah be upon him) delivering a sermon and not raising his hands while praying on the pulpit, unless he only gestured with his index finger.
- **Prohibition/Reprimand:** He reprimanded the practice of raising the hands (prayer in *raful yadayn* when the preacher prays in the second sermon as something that is not Sunnah.
- **Obligations of the Follower:** The follower should remain silent, listen to the sermon, and only say the prayer in his heart or in a low voice without raising his hands.



Pesan

*"Prinsip utama be
berteraskan kepad
kerana Allah ﷻ (b
Allah ﷻ & mere
ketaatan) & Ittiba' (I
Muhammad ﷺ ba*