



FIQH OF SALAH

Comparative study of Salah

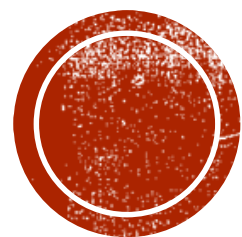
By: Shaykaah Shafalia Younis



إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

**“Surely Salaat prevents evil speech
and evil deeds.”**

(29:45)



DIFFERENT OPENING DUAS



OPENING DUA

Malaki: Say: the opening dua, as recommended by some; though Imam Malik did not like any recitation between the takbir & recitation.

Hanbali: Say: the dua below (1).

Hanafi: Say the dua (taken from Nasa'i & Tirmidhi: Hassan) below (1).

Shafi: Then one recites the opening supplication (taken from Muslim), which differs from rest (2).

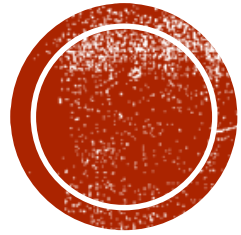
1 سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

2 إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ
اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ

OPENING DUA

اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ , اَللّٰهُمَّ نَقِّنِيْ مِنْ
خَطَايَايَ كَمَا يُنَقِّي الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ , اَللّٰهُمَّ اغْسِلْنِيْ مِنْ خَطَايَايَ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرْدِ

Muslim; 4:598a



OPENING DUA COMPULSORY / NOT



OPENING DUA — COMPULSORY/NOT

Malaki: Not obligatory or sunnah.

Hanbali: Preferred the 'glorification' dua for prescribed and any other dua for supererogatory prayers.

Hanafi: Preferred the 'glorification' dua for prescribed and any other dua for supererogatory prayers.

Shafi: Preferred it to be read in obligatory & supererogatory prayers and allowed any reported dua to be recited.

OPENING DUA – COMPULSORY / NOT

The prophet was asked by Abu Hurairah (ra) regarding his silence between the takbir and recitation (Fatihah) and the prophet informed him of the following dua.

(Bukhari; vol 1: 744)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ , اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ
كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ , اللَّهُمَّ اغْسِلْنِي بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ

OPENING DUA —COMPULSORY/NOT

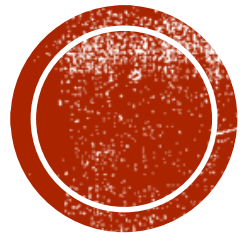
A man joined the jama'ah late and began reciting the opening dua; after he finished the prophet asked who recited the opening words, so the man answered it was him and the prophet informed him that he saw twelve angels voicing to each other to take them up (to Allah's presence).

(Muslim: 201-774)

He did not observe silence in the second raka'ah. (Muslim 148 – 599)

OPENING DUA —NOT COMPULSORY

- **Not compulsory, as prophet was asked about his silence between the opening invocation and fatihah**
- **If it had been compulsory the prophet would have informed us and taught us, as he taught other aspects of salah**
- **However, it is highly recommended, as the sahih hadith proves that 12 angles tell each other to take it up to Allah's (swa) presence, which indicates it's virtue**



TAKBIR

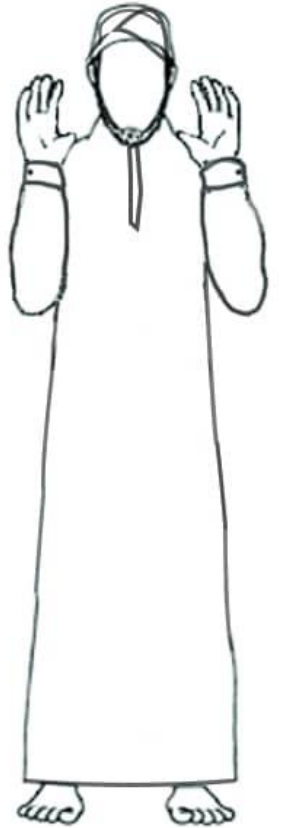
TAKBIR

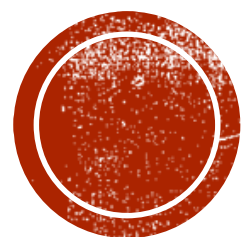
Malaki: Raising them level with shoulder or lower to chest level, which is recommended for a woman.

Hanbali: Raising hands shoulder level or ear lobes.

Hanafi: Raising hands till parallel to earlobes/women raise hands to shoulder level.

Shafi: It is recommended to lift the hands to shoulder level when one says "Allahu akbar" (meaning that one's fingertips are even with the tops of the ears, thumbs with the earlobes, and palms with one's shoulders), fingers slightly outspread.





RAISING HANDS



RAISING HANDS

Raised hands level to ears/earlobes/chest

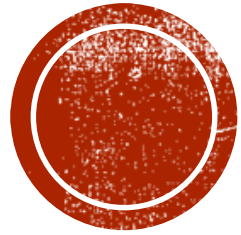
(Muslim; vol 1: 865/866) – This hadith was used to support the opinion of Abu Hanifa in which he raised hands level to ears.

Raised hands up to his shoulders; the hadith used by Imam Shafi (Bukhari; vol 1: 85, Muslim; vol 1:861).

Imam Shafi combined the above two hadiths and said; the hands are to be raised to the shoulders with the fingertips parallel to the bottom of the ears.

(Fiqh-us-sunnah)

No proof that women raise hands at different levels. (Fiqh-us-sunnah)



QIYAAM



QIYAAM

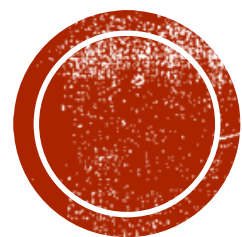
Malaki: Leaving them to side/tying them on chest.

Hanbali: Placing right hand over left below the navel

Hanafi: Placing right hand over the left hand below the navel.

Shafi: One grasps left wrist with the right and places hands between the chest and navel.





TYING HANDS



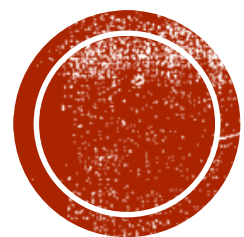
TYING HANDS DURING SALAH

He ordered to place the right hand over the left forearm (Bukhari; vol 1: 740)

Placed right hand over left. (Muslim; vol 1: 896)

**Hand can be placed over left wrist and forearm.
(Fiqh-us-sunnah; Ahmad and Abu Dawood)**

Placing right hand over left hand, wrist or on forearm is acceptable and proves cannot be left by the sides as in Malaki school.



PLACING HANDS



PLACING HANDS ON CHEST/NAVEL

A part of sunnah is placing right hand over left below the navel. (Abu Dawud) – This hadith reported by Ali was used to support the opinion of **Abu Hanifa.**

Al-Ayni said this is a statement of Ali and its chain going back to the prophet is not sound (Al-Hidayah) Ibn Hajr & Imam Nawawi classified it as weak.

Imam Shafi Said to place on/below the chest (Ahmed/Ibn Khuzaimah, Fiqh-us-sunnah)

Above hadith is authenticated sahih by Khuzaimah & Albani; however Fiqh-us-sunnah state's correct opinion is in the middle.

CHECKLIST FOR TAKBIR & QIYAM

- Raising hands to ears/shoulders.

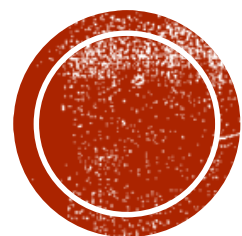


- Keeping fingers open when making takbir



- Holding left hand/wrist/forearm with the right hand.





ISTI'ADAH & BASMALLAH



ISTI'ADAH

Malaki: Disliked it in obligatory prayer over voluntary.

Hanbali: sunnah to seek refuge with Allah from Satan.

Hanafi: Seek refuge with Allah from the cursed Satan.

Shafi: Seeking refuge is recommended and should be said in every raka'ah.

ISTI'ADAH

“So when you want to recite the Qur’aan, seek refuge with Allah from Shaytaan (Satan), the outcast (the cursed one)”

[al-Nahl 16:98] – Shafi evidence

The hadeeth about the man who did not pray properly. The Prophet (peace and blessings of Allah be upon him) taught him how to pray and said: “When you go to pray, say takbeer, then recite whatever you can of the Qur’aan. Then bow ...”

Narrated by al-bukhari and Muslim (397). (This hadith does not include isti'adah.

Seeking refuge with Allah from the accursed shaytaan in prayer is sunnah - Ibn Uthaymeen. Stronger opinion: Hanbali & Hanafi.

BASMALLAH

Malaki: He does not recite the basmala in it at all, not in the Fatiha nor in the sura after.

Hanbali: He should say: "Bismillah ar-rahmaan arraheem."

Hanafi: To recite bismillahi r'-rahmani-r'-Rahim silently.

Shafi: sunnah is to recite it aloud and is considered part of Fathihah.

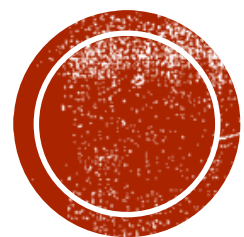
BASMALLAH

Hanafi madhab relies on Ibn Mas'ud's report which states 'tasmiya' is to be pronounced silently (Tirmidhi).

Anas said; 'I prayed with the messenger of Allah (pbuh) and with Abu Bakr, Umar and Uthman and **I did not hear** any of them **reciting** '**Bismillahir-Rahmanir-Rahim**' (Muslim; vol 1: 890).

Imam Shafi's argument is it is to be recited out loud, because when the prophet commanded reciting Fatihah it would have included basmalah, as it's part of the Fatihah. He believed basmalah to be part of a surah.

Hanafi opinion is stronger, as supported by hadith of Anas (raa).



ADDITIONAL SURAHS



SURAHHS IN NUMBER OF RAKHAS

Malaki: Four/less raka'ahs – Tirmidhi/Ibn Majah

Hanbali: Four rakhas – Muslim

Hanafi: Two rakhas – Bukhari

Shafi: All rakhas – Muslim

QUR'AN AFTER FATIHAH

It was narrated that 'Ata' said: Abu Hurairah said: In every prayer there is recitation. What we heard the Prophet (peace and blessings of Allah be upon him) say, we tell you, and what he did not tell us about we cannot tell you. **Whoever recites Umm al-Kitaab** (i.e., Surat al-Fatihah) **has done enough, and whoever does more than that, that is better.**
Narrated by al-bukhari, 738; Muslim, 396.

A man said; **I do not recite more than the essence of the Qur'an** (umm al-Quran); Anu Huriarah told him **if he recites more than that, then that is better, but if you stop there, it will suffice for you.**
(Muslim vol 1: 883)

QUR'AN IN NUMBER OF RAKA'AHs

The prophet (pbuh) use to recite Fatihah along with another surah in the **first two** raka'ahs of Zhur and Asar...

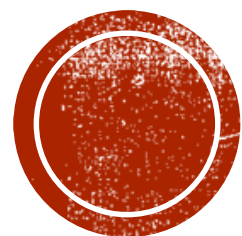
(Bukhari; vol 1: 762) **Hanfi opinion.**

Imam Hanbal/Shafi followed the tradition; ' that in the **first two** raka'ahs of Asar he used to recite up to fifteen verses and in the **last two** raka'ahs about half of that' (Muslim; vol 1: 1015)

Fiqh us-sunnah states that reading additional surahs after Fatihah is for sunnah prayers only.

There is no prayer without Fatihah and surah. (Tirmidhi) **Malaki opinion**

Hanafi: Position is stronger here and additional surah is only to be recited during the first two raka'ahs.



VALIDITY OF FATIHAH



VALIDITY OF SURAH FATIHAH

Malaki: Recommended to **recite Fatihah** behind Imam in a silent prayer & not to recite in a loud prayer; though it's a sunnah to recite.

Hanbali: Reciting **Fatihah** in silent prayer; though stronger opinion is to read Fatihah behind the imam all the time.

Hanafi: Reciting **anything of the Qur'an** is acceptable & does not need to be Fatihah based the Qur'anic reference of 73:20. Person behind imam does not recite anything.

Shafi: Need to recite **Fatihah** in every raka'ah, whether one is imam, follower or one praying alone (stronger opinion).

VALIDITY OF SURAH FATIHAH

The Prophet (pbuh) said; whoever offers a prayer in which he does not recite the essence of the Qur'an (al-Fatihah) it is deficient (repeating it three times)

(Muslim; vol 1: 878)

“Recite what is easy of the Qur'an” (73:20) – Evidence for Hanafi schools, but other opinions refer this verse to night prayer.

SURAH FATIHAH BEHIND IMAM

It was said to Abu Hurairah (ra):

We are behind the imam. He said recite it yourself, for I heard the messenger (pbuh) say, Allah most high say's; 'I have divided as-Slaat (the prayer) in half between myself and my slave' (Muslim; vol 1: 878)

Based on this hadith imam Shafi say's followers need to recite in jama'ah.

Abu Hanifa relies on the hadith of the imam's recital is his recitation. (ibn Majah) Some have questioned the authenticity of this hadith as stated in mishkat al misabih, though the author disagrees.

SURAH FATIHAH BEHIND IMAM

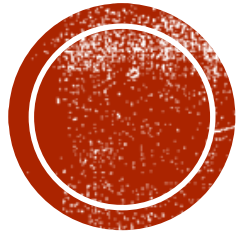
Imam Nawawi reconciled between both hadith & said the hadith used by Hanafis means to remain silent in a loud prayer and listen to the recitation, as mentioned in the Qur'an, but does not refer to Fatihah itself.

'So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy' (7:204).

SURAH FATIHAH BEHIND IMAM

**The messenger led the prayer and said; ‘which of you recited Sabbih isma Rabbika al-a’la’ (surah A’la) and a man said me, so the prophet told him he knew one of them was competing with him in it.
(Muslilm; vol 1: 887)**

Above hadith shows remaining silent in prayer refers to additional surah after Fatihah, as the hadith mentions recital of surah A’la.



AMEEN



AMEEN

Malaki: Saying ameen silently. The imam say's it silently in a loud prayer and aloud in a silent prayer.

Hanbali: Saying ameen out loud.

Hanafi: Saying ameen silently.

Shafi: One says "Ameen" to oneself in prayers spoken to oneself and aloud in those recited aloud. When following an imam, one says "Ameen" when he does, and then a second time (to oneself) when finished with one's own recital of the Fatihah.

Albani graded most hadith that say the mosques rang with ameen as weak, but in his book he states that his final decision is that one should utter 'Ameen' aloud.

'Ataa' said: I met two hundred of the Sahaabah. When the imam said, '*wa laa'd-daalleen*' they would raise their voices and say Aameen. Albani graded it **weak based** on unknown narrators.

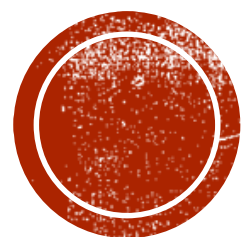
Ash-Shaafa'i and his companions, **Ahmad ibn Hanbal** said: He should say it out loud.

Hanafi say it silently based on Ibn Mas'ud's report which states 'amin' is to be pronounced silently (Tirmidhi).

Imam Nawawi say's it should be said aloud in prayers that are aloud and silent is prayers that are not.

Mishkat al misabih (174) say's; the following hadith in **Bukhari** proves ameen should be said out aloud and the traditions support the opinion of **Shafi**.

If any one of you say's 'Amin' and the angels it in the heavens say Amin and the former coincides with the latter, all his past sins will be forgiven (Bukhari; vol 1:112).



RUKU



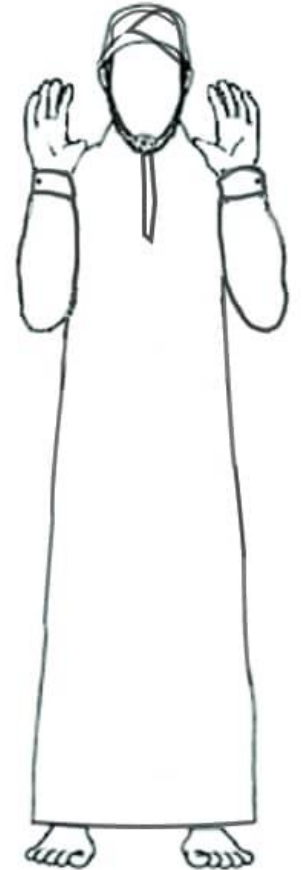
RAISING HANDS

Malaki: You say the takbir as you go down.

Hanbali: Raising hands, before going into ruku.

Hanafi: No Raising of hands, but moving down as pronouncing takbir.

Shafi: The optimal way is to raise one's hands and say "Allahu Akbar", so that one begins raising the hands as one starts saying it and when the hands are at shoulder level, one bows.



Raising hands saying “Allahu Akbar” when reading a surah after Fatihah.

RAISING HANDS

The prophet **raised hands** with the opening takbir and **raised** them for the takbir **for bowing** and **raised** his hands when raising his head **from bowing**, but there was not raising in prostrations.

(Bukahri; vol 1: 735)

Abdullah ibn Umar said; “when the messenger of Allah (pbuh) stood up to offer prayer, he would raise his hands until they were level with his shoulders then he would say takbir. When he wanted to bow, he did that and when he rose from bowing he did that, but he did **not** do that **when he lifted his head from prostration**.

(Muslim; vol 1: 862)

RUKU

Malaki: Putting the hands on the knee; recommended that the back be straight not obligatory and spreading fingers. Not lifting/tilting head.

Hanbali: Placing the hands on knees, spreading fingers, stretching back and keeping head level. Tasbih 3x

Hanafi: Placing hands on knees and spreading the fingers out. Keeping the back straight & not raising the head upwards or lowering it. Tasbih 3x

Shafi: Then one puts the hands on the knees: fingers apart, with back and neck extended, legs straight, and elbows out, though women keep them close. Tasbih 3x if alone.

Three/more times

سُبْحَانَ رَبِّيَ الْعَظِيمِ

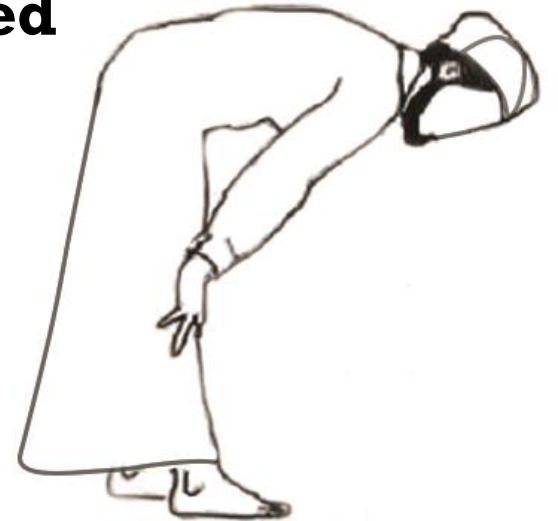


RUKU

**Place hands on knees
(Bukhari; voll: 790)**

**The prophet bowed and kept his back straight
(Bukhari; voll: 120)**

**When he bowed he neither kept his head up nor lowered it, but it was somewhere between the two. He did not prostrate until he stood up straight
(Muslim; vol 1: 1110)**



CHECKLIST FOR RUKU

■ **Holding knees with fingers spread out.**



■ **Keeping back straight & level.**



■ **Keeping head level with back.**

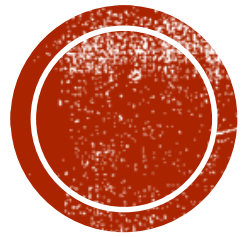


■ **Not dropping head down.**



■ **Not raising head up.**





TASMI



COMING UP FROM RUKU-TASMI

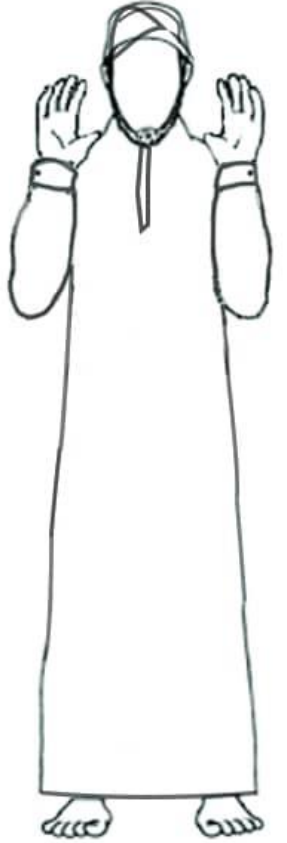
Malaki: Tasmi for imam and for one praying alone/or behind imam.

Hanbali: Raise head rising hands as done in the beginning, while saying tasmi.

Hanafi: Raising the head and saying tasmi. If in jama'ah only to be said by imam.

Shafi: The optimal way is to raise the hands (A: lifting them from the knees as one starts straightening up, raising them to shoulder level) and the head together, saying, "Allah hears whoever praises Him." This is said whether one is imam, follower, or praying alone.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ



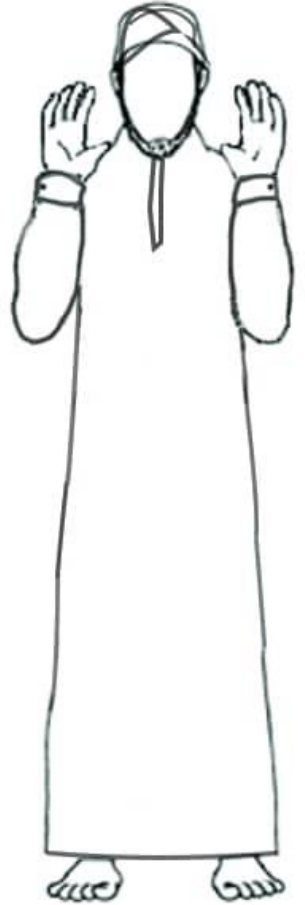
COMING UP FROM RUKU-TASMI

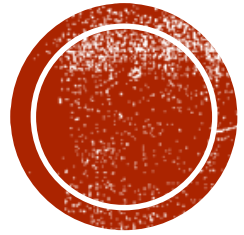
Narrated by Nafi:

Whenever Ibn Umar started salah with takbir he use to raise his hands, whenever he bowed, he use to raise his hands (before bowing) and also **used to raise his hands on saying 'Sami Allahu liman hamida' and he use to do the same on rising from the second raka'ah (for the third raka'ah). Ibn Umar said: the prophet (pbuh) used to do the same. (Bukhari; vol 1: 739)**

.....'but he did not do that in prostration..' (Bukhari; vol 1: 736)

The view that the hands are not to be raised when prostrating this is the view of most scholars.





RAFA YADAYN



RAFA YADAYN

Narrated by Nafi:

whenever Ibn Umar started salah with takbir he use to raise his hands, whenever he bowed, he use to raise his hands (before bowing) and also used to raise his hands on saying 'Sami Allahu liman hamida' and he use to do the same on rising from the second raka'ah (for the third raka'ah).

Ibn Umar said: the prophet (pbuh) used to do the same.

(Bukhari; vol 1: 739)



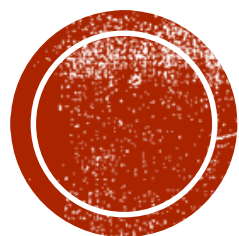
RAFA YADAYN

This was also narrated by an-Nasaa'i (1085) and he added: And when he prostrated and when he **lifted his head from prostration, he raised his hands** until they were level with his earlobes.

This was classed as saheeh by al-Albaani in Saheeh an-Nasaa'i.

Abu Hanifa relies on a hadith in Abu Dawud in which **raising of hands** was only done **once at the beginning** of prayer, this has been classed as weak by hadith scholars.





TAHMID



TYING HANDS FOR TAHMID

Malaki: You stand up straight, still, with the limbs settled & say the tahmid.

Hanbali: Placing the hands back as before/leaving them hanging for tahmid.

Hanafi: Leaving arms hanging by the sides for tahmid; tahmid said by followers only.

Shafi: If imam says "Allah hears whoever praises Him" aloud, the rest to oneself whether following imam or praying alone. He should lower his hands to his sides. In the standing position he should be erect so that the joints of his body go back in place.

رَبَّنَا وَلَكَ الْحَمْدُ



TYING HANDS FOR TAHMID

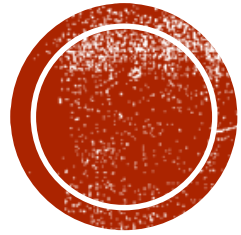
All scholars are of opinion hands should hang to the side when uttering Tahmid.

This is one of the opinions of Imam Ibn Hanbal

There is no Hadith on where to place hands in Tahmid, so scholars have stated hands should hang to the sides.

If Hadith is silent on the matter then it means original position should be observed, at the beginning of salah. If we were required to change positions from tying hands to hanging them to the sides then the hadiths would have recorded this information, just as they have recorded information on other aspects of Salah.

Hanbali opinion seems to be more accurate here & in accordance to Sunnah that hands should be tied back in the original position of Qiyam.



TASMI' & TAHMID BEHIND IMAM



TASMI & TAHMID

Tasmi and Tahmid said by both – **Shafi & Hanabli** opinions

Tasmi said by imam and Tahmid by follower - opinion of **Imam Malik** and **Imam Hanifa**.

“When the Messenger of Allah (peace and blessings of Allah be upon him) said Sami’a Allahu liman hamidah, he would say Rabbana wa laka’l-hamd.”

(Muslim; vol 1: 868)

Albani quotes; "Pray as you have seen me praying"

(Bukahir; vol 1: 604)

TASMI & TAHMID

The other hadith; 'The imam has been appointed to be followed. When he bows, bow; when he raises his head, raise your head and when he (imam) say's

قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

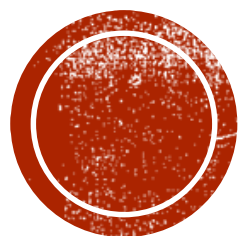
فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ say

(bukhari; vol 1: 689)

Muslim mentions 'when the imam say's: 'Sami'a Allahu liman hamidah; say; Allahumma rabbana lakal hamd (Muslim; vol 1:913)

Coincides with opinions of: Imam Malik & Imam Hanifa.

Ibn Rushed say's the explicit text takes over the implicit. (referring to uttering both statements).



SUJUD



GOING INTO SUJUD

Malaki: And then go down into sujud without going into a sitting position on the way. As you go down into sujud say, "Allahu Akbar."

Hanbali: While saying takbeer (Allahu Akbar) fall in prostration, but not raising hands before going into Sujud.

Hanafi: Stand in a upright position; pronounce takbir and perform prostration.

Shafi: Say "Allahu Akbar"; prostrate with forehead touching ground; nose is desirable. Rear is higher than head; each knee, the bottom of the toes of each foot, & the fingers of each hand on ground. Hands placed under the shoulder, fingers spaced out, facing qibla .

In Sujud say the following dhikar

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUJUD; PLACING KNEES OR HANDS?

Malaki: Place the hands before the knees & you put your forehead and nose on the ground.

Hanbali: Knees first before the hands, then forehead and nose.

Hanafi: Placing knees first on the ground; with his nose followed by forehead.

Shafi: To put the knees down first, then the hands, and then the forehead and nose.

SCHOLARLY OPINION — KNEES FIRST

The person who is praying should go down on his knees first, then on his hands.

Al-Tirmidhi thought that this was the **opinion of the majority of scholars**, and said in his Sunan.

This is done according to the majority of scholars; they think that a man should go down on his **knees before he puts his hands down.**

SCHOLARLY OPINION — KNEES FIRST

The hadeeth of Waail ibn Hajar, who said:

I saw the Messenger of Allah (pbuh), when he did sujud, putting his knees down before his hands, and when he got up he raised his hands before his knees.

(Reported by Abu Dawood, al-Tirmidhi, al-Nisaai, Ibn Maajah and al-Daaraqutni (1/345).

Nobody reported from Aasim ibn Kulayb except Shurayk, and Shurayk is not qawiy (strong). Al-Bayhaqi said in al-Sunan (2/101): its isnaad is daeef (weak). Al-Albaani classed it as daeef in al-Mishkaat (898) and al-Irwa (2/75).

Other scholars classed it as saheeh, such as Ibn al-Qayyim.

SCHOLARLY OPINION – KNEES FIRST

Among those who thought that one should go down into sujud knees first were **Shaykh al-Islam Ibn Taymiyah** and his student **Ibn al-Qayyim**.

Contemporary scholars who favour this view include **Shaykh Abd al-Azeez ibn Baaz** and **Shaykh Muhammad ibn Saalih al-Uthaymeen**.

SCHOLARLY OPINION – HANDS FIRST

Maalik, al-Awzaai and the scholars of hadeeth thought that one should go into sujood **hands first**, based on the hadeeth of Abu Hurayrah (may Allah be pleased with him), who said:

The Messenger of Allah (pbuh) said, When any one of you prostrates, let him not go down as the camel does; **let him put his hands down before his knees.**

(Reported by Ahmad (2/381), Abu Dawood, al-Tirmidhi, and al-Nisaai. Al-Nawawi said in al-Majmoo (3/421): it was reported by Abu Dawood and al-Nisaai with a jayyid isnaad.

It was classed as saheeh by Shaykh al-Albaani in al-Irwa (2/78), who said: This is a saheeh isnaad, all of whose men are thiqaat.

HANDS/KNEES FIRST

The correct opinion seems to be 'knees' first, as a camel has four knees, so assuming the camel kneeling on it's front refers to our hands is illogical, as we were not told to examine the resembles of human parts to those of the camel.

We were asked NOT to go down as the camel; therefore, we must refrain from putting the front down first, which would be the hands and not knees.

If we say the camel first places it's knees down; therefore we must go down on our hands this would not make no sense, as the camel only has knees and if it was to go down on the back first it would be placing knees down first.

Malaki: Forearms are not touching the ground. Your arms should not be close against your sides but should be held out a little. Feet should be upright toes should be facing qibla. "Subhaanaka rabbi, dhalamtu nafsi wa 'amiltu suu'an faghfir li."

Hanbali: Keep arms away from sides, abdomen & thighs. Keep hands parallel to shoulders & be on the tips of your feet (erected)

Hanafi: Open up underarms; keeping space between torso and thighs, except in a woman's case. Turning fingers and toes to qibla.

Shafi: For men to keep the stomach apart from the thighs, and forearms from sides, though women keep them together. One span space between knees & feet for men.

**Messenger of Allah said; when you prostrate place your palms (on the ground) and raise your elbows.
(Muslim; vol 1: Hadith 1104)**

**When the messenger of Allah prayed, he would spread his arms out so much that the whiteness of his armpits could be seen.
(Muslim; vol 1: Hadith 1105)**

The Messenger of Allah said; be moderate in your prostration; none of you should spread his forearms (along the ground) like a dog. (Muslim; vol 1: Hadith 1102)

SUJUD OF LIMBS

The prophet ordered that we should prostrate on seven bones; the forehead, nose, the hands, the feet and the ends of feet (toes) and not to tuck up our hair or garment. (Muslim; vol 1: 1098)

The prophet would separate his arms from his body (Bukahir; vol 1: 390)

Not prostrating or bowing perfectly means not having offered salah and if one died doing that they'd die on a sunnah other than the one of the prophet (Bukhari; vol 1: 389)

SUJUD

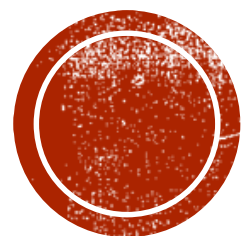


Malaki: Lift your head and sit back. In the sitting position your left foot is folded underneath and your right foot remains upright and hands on your knees.

Hanbali: Then, he should raise his head, while making takbeer (saying Allahu Akbar) and should sit in iftirash

Hanafi: Sits erect in a clam position & goes back into prostration.

Shafi: Then one raises the head & sits back before prostrating a second time. Sitting at this point is an integral. It is obligatory to sit motionlessly for at least a moment.



SITTING BETWEEN SUJUD



SUJUD – SITTING IN BETWEEN

Acceptable Iq'aa:

- 1) Resting on both his heels and (all) toes. E.g laying out both feet.
(Fiqh-us-sunnah)**

Ibn Abbas used to say that “sitting on the feet in this way is the sunnah of your prophet” (Muslim)



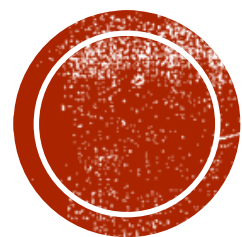
SUJUD — SITTING IN BETWEEN

Unacceptable Iq'aa:

- 1) Placing hips on heels**
- 2) Sitting with buttocks on the ground and thighs straight on ground**
- 3) Resting of buttocks on ankles while feet are resting on toes**

Mishkat al-misabih / Fiqh us-sunnah / Distinguished Jurist





SITTING BETWEEN RAKAHS



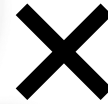
SUJUD – JALASAH ISTIRAH

- A hadith in Bukhari reports when the prophet offered the odd raka'ah (first & third), he would not stand up till he sat for a while.
- **Abu Hanifa** and **Imam Ahmed** say it was due to old age.
- Another hadith in Tirmidhi say's he rose in the second & third raka'ah on his toes without sitting. (some sub narrators are weak, but hadith itself is sahih which means the dabt; accuracy of narrators comes into question)
- Fiqh-us-sunnah say's it was practised sometimes by the prophet therefore does not constitute to being sunnah.
- **Imam Shafi** considered it sunnah.

■ **Forehead**



■ **Pointing toes towards qibla**



■ **Nose**



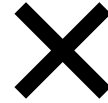
■ **Hands (both)**



■ **Knees (both)**

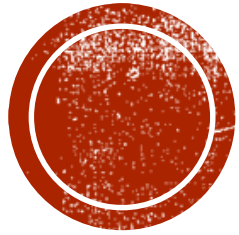


■ **Toes**



■ **Keep elbows & arms away
sides**





IFTIRASH



SITTING IN SECOND RAKA'AH - IFTIRASH

Malaki: When you sit back again after your two sujud, you keep your right foot upright with the toes pointing forward and fold your left foot underneath with your left buttock resting on the ground, not on your left foot. Sit upright after sujud & no sitting after second sujud.

Hanbali: Then sit in iftirash, which is to lay the left foot on its side and sit on it. Make the right one erect and bend its toes, making their tips face al- qiblah. And say: "rabbigh - fir-lee" 3x and go back in sujud for second time.



SITTING IN BETWEEN SUJUD - IFTIRASH

Hanafi:

- In the second raka'ah of second prostration one should straighten the left leg on the floor and sit on it, and keep right foot upright with toes facing the qiblah.
- Women to rest on left thigh.
- Feet extend from right side.



SITTING IN BETWEEN SUJUD - IFTIRASH

Shafi: Sit in iftirash (recommended in between prostrations), which is to place the left foot on its side and sit upon it while keeping the right foot resting on the bottom of its toes, heel up.

Say, “O Allah, forgive me, have mercy on me, pardon me, set me right, guide me, and sustain me.”

Briefly rest in the iftirash style of sitting in between prostrations with no tashahhud. When standing, one says “Allahu Akbar” ,lifts hands to shoulder level, but not after rising from the first or third raka’ah. optional to send blessings on the prophet, but not his family, which is for final tashahhud.



CHECKLIST FOR SITTING POSITION

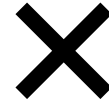
■ **Left foot on side.**

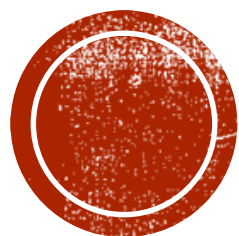


■ **Sitting on left foot/leg**



■ **Keeping right foot erect**





TASHAHHUD



TASHAHHUD

Malaki: While you are saying the tashahhud you put your hands on your thighs, clenching all the fingers of the right hand except your forefinger which you extend.

Keep the finger up till they finish the prayer moving it left to right.

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

In the second unit point the index finger by making a ring with the thumb and middle finger. Keep pointing from the beginning of Tashahhud till the end of Salah.



TASHAHHUD

Hanafi: Placing hands on the thighs; flattening the fingers and performing tashahhud. Women should rest on the left thigh and extend feet from the right side.

Hanafi: Point finger when saying 'there is no God' and put it down while saying 'except Allah'

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



TASHAHHUD

Shafi: One sits back for the Testification of Faith in the tawarruk style of sitting, with one's left posterior (rear) on the ground and left foot on its side, which should be emerging from under the right that is in upright position. The right hand is similarly placed, but is held closed with its thumb touching the side of the index finger, which alone is left extended. One lifts the index finger and points with it when one says the words "**except Allah.**" One does not move it while it is raised.

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



TASHAHHUD

Hanbali: He should sit down in tawarruk for the last tashahhud, he should sit, so he makes erect his right foot, and lays the left on its side and **makes it come out from underneath** the right leg. Put the left hand on the left thigh and the right hand on the right thigh. With regards to the right hand, one should fold the little finger and the ring finger and make a circle with the middle finger and the thumb and point with the index during the tashahhud several times (**whenever mentioning Allah**); moving the finger is optional, but Hanbali opinion is not to move it.

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



TASHAHHUD

**After each two raka'ah he would recite 'At-Tahiyyah'. He would lay his left foot along the ground and hold his right foot upright.
(Muslim; vol 1: 110)**

Most correct matching description is of Imam Hanbal.

Imam Hanifa says leg instead of foot, but still closer to the sunnah.



TASHAHHUD

Prophet sat for tashahhud and placed right hand on right knee and left hand on left knee; formed a ring, and point the index finger.

(related by Muslim in Fiqh-us-sunnah)

'Abdullah b. Zubair narrated on the authority of his father that when the Messenger of Allah (ﷺ) sat for supplication, i. e. tashahhud (blessing and supplication), he placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger, and placed his thumb on his (middle) finger, and covered his knee with the palm of his left hand.

(Sahih Muslim 579b)

Ibn Abbas was asked, about a man who pointed with his finger while supplicating and he said; 'this is sincere devotion'. Say's Anas ibn Malik 'that is imploring'. Mujahid maintains 'doing this hinders Satan' (Fiqh-us-sunnah).

**Ibn Uthaymeen said; about the finger,
"moving it, making du'aa' with it".**



CHECKLIST FOR TASHAHHUD

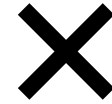
■ Making a ring with thumb and middle finger of right hand.



■ Resting left hand above knee on thigh.



■ Moving finger (optional).



■ Keep finger up until the end.



MOVING FINGER

In al-Nasaa'i (1270) and Abu Dawood (989) it says:

“He used to point with his finger when making du'aa' **but he did not move it.**”

This addition – “**but he did not move it**” – was classed as da'eef by Ibn al-Qayyim in Zaad al-Ma'aad, 1/238.

It was also classed as da'eef by al-Albaani in Tamaam al-Minnah, p. 218.

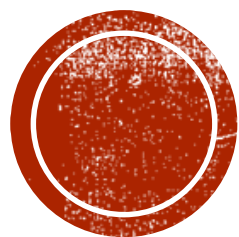
MOVING FINGER

Narrated by al-Nasaa'i, 889; ‘...then he raised his forefinger and moved it, making du'aa' with it.

Classed as saheeh by Ibn Khuzaymah, 1/354; Ibn Maajah, 5/170

Classed as saheeh by al-Albaani in Irwa' al-Ghaleel, 367.

Shaykh Ibn 'Uthaymeen quoted this hadeeth – “moving it, making du'aa' with it” – as evidence that moving the forefinger during the tashahhud should be done with every phrase of the du'aa'. He said in al-Sharh al-Mumti':



BLESSINGS ON PROPHET



SENDING BLESSINGS ON PROPHET

Malaki: It is recommended that he does not end with the salam until he has asked for peace on the Prophet & additional supplication.

Hanbali: Sending slaam on the prophet. It is recommended to seek refuge with Allah from the torment of the grave and the torment of the hell fire

Hanafi: Sending blessing on the prophet, which is not obligatory. Then make any supplication from Qur'an or transmitted supplications.

Shafi: Sending the blessings on the Prophet (Allah bless him and give him peace) (an integral after the final Testification of Faith, but merely sunnah after the first one. One then supplicates Allah for any permissible thing one wishes concerning one's religion or this world.



SENDING SLAAT

Allah has commanded us to send Slaat upon you. O messenger of Allah! How should we send salaas. Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ
مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ
حَمِيدٌ مَجِيدٌ "

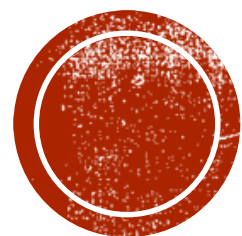
(Bukhari; vol 4: 3370)

SALAAT & SUPPLICATION

`Amr bin Malik Al-Janbi narrated that he heard Fadalāh bin `Ubaid saying:

“The Prophet (ﷺ) heard a man supplicating in his Salat but he did not send Salat upon the Prophet ﷺ so the Prophet (ﷺ) said: ‘This one has rushed.’ Then he called him and said to him, or to someone other than him: ‘When one of you performs Salat, then let him begin by expressing gratitude to Allah and praising Him. **Then, let him send Salat upon the Prophet ﷺ then let him supplicate after that, whatever he wishes.’”**

(Tirmidhi; 6:3477 – Hassan Sahih)



DUA AFTER SLAAT



DUAS

When one of you sits in prayer, let him say ‘At tahiyyatu....then let him choose whatever supplications he wishes.

(Muslim; vol 1: 110)

"اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أسرفت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، لا إله إلا أنت“

(O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You (Muslim).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ , وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ , وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا , وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

O Allah, I seek refuge in You from stinginess, I seek refuge in You from cowardice, I seek refuge in You from old age (and senility), I seek refuge in You from the temptation of the world and I seek refuge in You from the punishment in the grave (Bukhari).

رب قني عذابك يوم تبعث - أو تجمع - عبادك

O my Rubb! Shield me from Your Torment on the Day when You will gather your slaves (Muslim).

اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أسرفت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، لا إله إلا أنت

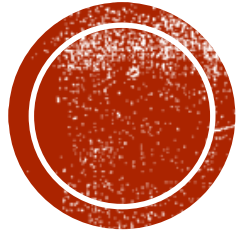
O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but you (Muslim).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

O Allah, I seek refuge in Thee from the punishment in Hell, and I seek refuge in Thee from the punishment in the grave, and I seek refuge in Thee from the trial of antichrist, and I seek refuge in Thee from the trial of life and death (Abu Dawud)

أستغفر الله ، أستغفر الله ، اللهم أنت السلام، ومنك السلام، تباركت يا ياذا الجلال والإكرام

O Allah! You are the Bestower of security and security comes from You; Blessed are You. O Possessor of glory and honour (Muslim)



TASLIM

TASLIM

Malaki: Starting to the front and turning to the right a little as you say it. Follower does not say slaam to left if no one is there, as opposed to the Imam and the one praying alone.

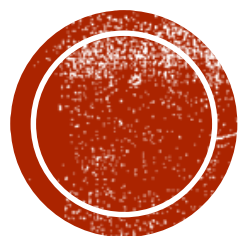
Hanbali: He makes tasleem by saying "Assalamu alaikum wa rahmatullah" while looking to the right side and then the left, until the **whiteness of his face is seen by the people behind.**

Hanafi: He then makes salutations, by turning to right & saying "Assalamu alaikum wa rahmatullah" & left; **till the whiteness of the cheeks can be seen.**

Shafi: Then one says the final Salams, by saying "as-Salamu 'alaykum". Turning the head to the right **enough to show the "right cheek to those behind & then turns to left.**

CHECKLIST FOR TASLIM

- | | | |
|---|---|---|
| ■ Facing qibla. | ✓ | × |
| ■ Begin taslim while facing qibla | ✓ | × |
| ■ Turn face to right while saying the taslim. | ✓ | × |
| ■ Repeat the taslim while turning to left. | ✓ | × |



AFTER TASLIM



AFTER TASLEEM

Malaki: Making dhikar 33x. Say: there is no god but Allah, alone without partner. His is the kingdom and His is the praise and He is capable of all things.

Hanbali: "Astaghfirullah" thrice and he should say: "allahuma anta as-salaamu wa minka as-salaamu tabarakta ya dha-ljalaali wa-likraam"

Hanafi: Making supplications as transmitted by Qur'an/sunnah.

Shafi: Recite ayat al-Kursi/surah Iklaas/Falaq/Nass 1x. Astagfarullah 3x, "allahuma anta as-salaamu wa minka as-salaamu tabarakta ya dha-ljalaali wa-likraam".

Dhikr 33x takbir 33/34x.

DHIKAR AFTER SALAH

"They were commanded to say the **tasbih thirty-three** times following the prayer,

and to say the **tahmid thirty-three** times,

and to say the **takbir thirty-four times**...

سُبْحَانَ اللَّهِ (ثلاثاً وثلاثين)

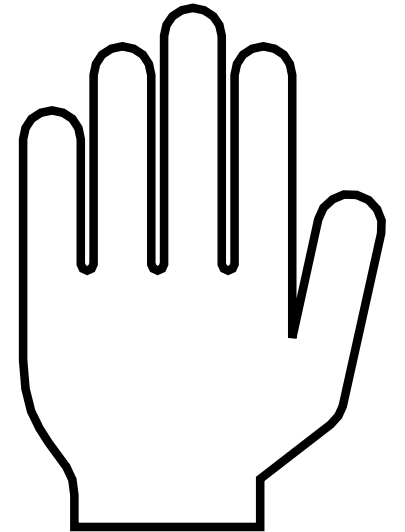
وَالْحَمْدُ لِلَّهِ (ثلاثاً وثلاثين)

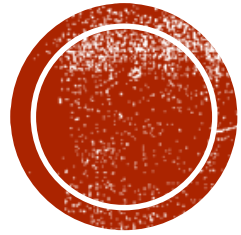
وَاللَّهُ أَكْبَرُ (أربعاً وثلاثين)

(Nasa'I; 2:1350 – Hassan)

“The Messenger of Allah ﷺ said to us: ‘Hold fast to At-Tasbih, At-Tahlil, and At-Taqdis, and count them upon the fingertips, for indeed they shall be questioned, and they will be made to speak. And do not become heedless, so that you forget about the Mercy (of Allah).’”

(Tirmidhi; 6:3583- Hassan)





SAJDAH AS-SAHAW

SAJDAH AS-SAHAW

Malaki:

_Performing prostration of forgetfulness behind imam even if followers made no error. Mistakes on behalf of follower put the imam responsible, as he's being followed.

Make two prostrations for unintentional mistake after tasleem and recite tashahhud followed by tasleem again. The prostration before the salam is after the tashahhud. Two prostrations sufficient for more than one error, except in a case with multiple errors, which invalidate the salah.

If you miss something out of the prayer you should do two sujud before saying the salam after having finished the tashahhud. You then do the tashahhud again and say the salam.

If two sujud were not offered they can be offered if long time has not lapsed, if it has then prayer needs to be repeated, unless it's minor sunnahs.

SAJDAH AS-SAHAW

Hanbali:

Adding something, like a ruku/prostration unintentionally requires two prostration of forgetfulness. If one accidentally adds an additional raka'ah then he/he must sit down immediately.

If a person has made the tasleem and remembered some missed portions of prayer, then this must be made up for and two prostrations of forgetfulness need to be added. If something was missed then tashahhud needs to be added.

If there is an action that is nothing to do with the prayer and if it is a lot then that invalidates the prayer. However, if little like opening the door as the prophet did for Aisha (ra) or carrying a child then that is acceptable.

SAJDAH AS-SAHAW

Hanafi:

If an error, excess or deficiency make two prostrations after salutations. Offer two prostrations after salutation, offer the tashahhud followed by salutations. This includes the durud and supplication made for oneself after it.

Binding: When addition is made/neglecting a wajib act; like omitting fathiha. Imam error becomes binding on followers, unless he does not make it, in which case followers do not have to offer it. If follower makes an error then nor he or imam offer two prostrations.

Completing 5 raka'ahs means nullifying of prayer. Missing salutations requires two raka'ahs, as one raka'ah is not valid and count as nawafil.

SAJDAH AS-SAHAW

Shafi:

Two prostration of forgetfulness are required in omission or addition. If one misses an integral of the prayer and remembers in the same raka'ah then can perform it and at the end of prayer offer two prostration of forgetfulness.

If on next raka'ah should continue and current raka'ah nullifies the previous one with the omission and two prostrations before slaam are required.

If an integral part is omitted during jama'ah then person continuous to follow imam and makes up for it after imam offers slaam, followed by prostration of forgetfulness.

If a main sunnah is missed it requires prostration of forgetfulness. If a ordinary sunnah is missed no prostration is required.

SAJDAH AS-SAHAW

Allah's messenger got up after the second raka'ah of the Zuhur prayer without sitting in between (the second and third raka'ah). When he finished the slaah he performed two prostration (of sahw) and then finished with slaam. (Bukhari; vol 2: 1225) (Sahaw Before)

When making up for two missed raka'ahs he made up for them by performing taslim then said takbir and performed a prostration of sahaw like ordinary prostration raised his head and said takbir and then put his head down and performed a second prostration then raised his head and said takbir (& taslim) (Bukhari; vol 2: 1229) (Sahaw After)

SAJDAH AS-SAHAW

Alqama asked Muhammad bin Sirin if tashahhud should be recited after two prostrations of sahaw; he replied it is not mentioned in Abu Hurairah's narration (Bukhari; vol 2: 1228).

Proof against **Malaki & Hanafi opinions.**

Performed two prostrations of sahaw and finished his prayers with taslim (by turning his face to **right and left; saying 'aslaamu alaikum wa rahmat ullah'**

(Bukhari; vol 1: 401) **Two salutations.**

The prophet offered **five raka'ahs after finishing, someone asked if salah has increased; the prophet asked what he meant and the man told the prophet he offered five raka'ahs, so the prophet offered two prostrations of sahaw after taslim (Bukhari; vol 2: 1226)**

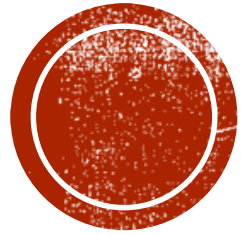
FIQH-US-SUNNAH

Ash-Shawkani Says: 'The best that is stated on this subject is that one must follow what the prophet said or did, **respecting the sujud before or after the tasleem.**

If one does something that necessitates sujud before tasleem, one should make them before the tasleem, and if one does something requiring the sujud after the tasleem, then one should make them after the tasleem.

Ibn Mas'ud; 'That the prophet (pbuh) said; 'if one adds or decreases something from his salah, he should make two sujud'(Muslim)

Some scholars like imam Ahmed say sahaw should be performed after if there was an addition made to salah, but if anything was omitted then it should be performed before slaam. (Tirmidhi; 1:391)



CAUSES FOR SAJDAH AS-SAHAW



PRAYER CONSISTS OF THREE SECTIONS:

- 1) **The Integral parts** – missing these intentionally/unintentionally invalidates your raka'ah (unit) and sajdah as -Sawah does not suffice.
- 2) **Obligatory practices** – intentionally missing these practices invalidates the prayer, but if missed out accidentally then Sajdah-as-Sahaw (prostration of forgetfulness) is required. (Examples: takbirs in salah, tasmi, Tahmid, reciting first Tashahhud)
- 3) **Sunnah acts** – Missing these does not invalidate the prayer or make it incomplete, but still should be observed, as they were observed by the prophet. Missing one of these acts requires Sajdah as-Sahaw others say it requires nothing.

INTEGRAL PARTS – PILLARS

Qiyam (Sh; A)	Sitting erect after (A; Sh; M) tashahhud	Taslim (A; Sh)
Opening takbir (A; Sh) Malaki – opening takbir + takbir	Motionless in tahsahhud (Sh)	
Fatihah (M; Sh; A; Ha)	Being tranquil (A)	
Bowing (A; Sh)	Final tashahhud (A; Sh; M)	
Motionless in bowing (Sh) Standing upright (A)	Sitting for final tashahhud (Sh; A)	
Raising from bowing (A; Sh)	Sending blessings on prophet after final tashahhud (Sh; A)	
Prostrating on 7 limbs (A; Sh)	All actions is order (A; Sh)	
Motionless in Sujud (Sh)	Intention (Sh)	

OBLIGATORY PARTS

All Takbirs (A; M)	Sending slaam on prophet (Sh)
Tasmi (A)	Supplication after bowing (Sh)
Tahmid (A; M)	Standing during the bowing (Sh)
Bowing – Tasbhi (A)	
Prostration – Tasbhi (A)	
Saying Allah forgive me between prostrations (A)	
First Tashahhud (A; Sh; M)	
Sitting for first Tashahhud (A; Sh; M)	

SUNNAH PARTS

Opening invocation (Ā)	Raising hands on takbir (Ā)
Basmalah (Ā)	Right hand over left (Ā)
Amin (Ā)	Looking at position of prayer (Ā)
Recitation after fatihah (Ā)	Ruku position; back straight & not dropping or tilting head (Ā)
Tahmid (Ā)	
Subhana Rabbiyal Azeem (Ā)	
Subhana Rabbiyal A'la (Ā)	
Dua after sending slaam on prophet	

PRAYER CONSISTS OF THREE SECTIONS:

- 1) The Integral parts** – make up the raka'ah, if moved away from one pillar to next and offer Sajdah As-Sahaw.
- 2) Obligatory practices** –Sajdah-as-Sahaw only
- 3) Sunnah acts** –Sajdah as-Sahaw; others say it requires nothing.

SAJDAH AS SHAW NOT SUFFICIENT

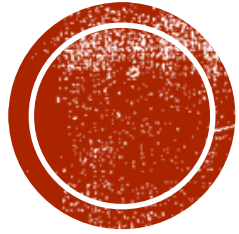
- When you make a mistake in Salah you can correct the mistake by performing **Sajdah as Shaw**
- **If you miss a integral part of Salah you have to make up the integral part & do Sajdah as – Shaw like;**
 - Qiyaam
 - Opening Takbir
 - Fathiha
 - Bowing
 - Standing from bowing
 - Prostrating (Sajood)
 - Coming up from bowing
 - Being Tranquil (according to some schools)
 - Final Tashahhud & posture for it
 - Sending Salaam on prophet
 - Performing in succession (one after the other in order)
 - Taslim
 - Unit (Rakah)

SAJDAH AS SHAW FOR OBLIGATORY ACTS

- When you make a mistake in Salah you can correct the mistake by preforming Sajdah as Shaw
- If you miss a obligatory part of Salah by accident; you have to perform Sajdah as – Shaw like;
 - All takbirs in salah (raffayadaen)
 - Tasmi
 - Tahmid
 - Tasbhi in Bowing
 - Tasbhi in prostrating
 - To say “Oh my Lord forgive me” in between prostrations 3x
 - Reciting first Tashahhud
 - Sitting of first Tashahhud

SAJDAH AS SHAW FOR SUNNAH ACTS RECOMMENDED

- When you make a mistake in Salah you can correct the mistake by preforming **Sajdah as Shaw**
- **If you miss a sunnah part of Salah** by accident; you should perform **Sajdah as – Shaw** like;
 - Istiadah
 - Basmallah
 - Ta'imin (saying ameen)
 - Tasbhi in bowing
 - Tasbhi in prostrating
 - Dua after sending Slaam on prophet
 - Levelling thumbs with ears in opening Takbir
 - Right hand over left
 - Placing hands over chest or below navel, when rising from bowing
 - Position in bowing (placing hands on knees; keeping back straight * aligning head)
 - Keeping abdomen away from thighs
 - Prostrating on 7 limbs



THE END

Website www.cldinstitute.com

YouTube www.youtube.com/c/cldinstitute