

## Detailed Account Of Salah (Prayer) (Hanafi Madhab) - Part 2

[http://www.muftisays.com/blog/Seifeddine-M/600\\_26-11-2010/detailed-account-of-salah-%28prayer%29-%28hanafi-madhab%29-.part-2.html](http://www.muftisays.com/blog/Seifeddine-M/600_26-11-2010/detailed-account-of-salah-%28prayer%29-%28hanafi-madhab%29-.part-2.html)

### Then Quietly Read Thana

Allâh says in the Holy Qur'ân: **"And hymn the praise of thy Lord when you stand."**[1]

Dhahhak (rahmatullahi alaih) says in the commentary of this verse, **'This means to say: Subhânak Allâhumma wa bi hamdika wa tabara kasmuka wa ta'ala jadduka wa la ilaha ghairuk.'...**'

'You are Glorified oh Allâh and praised. Blessed is your Name and Elevated is your Majesty. There is no God besides you.'[2]

Sayyiduna Abu Saeed al Khudri radiallahu anhu narrates that **when Rasulullah sallallahu alaihi wa sallam would begin salâh he would say Subhânak Allâhumma...**'[3]

The same hadeeth has also been reported from Ummul Mu'mineen A'isha[4] radiallahu anha and Sayyiduna Anas radiallahu anhu[5], as well as other Sahâbah radiallahu anhum.

Aswad (rahmatullahi alaih) reports that when Sayyiduna Umar bin al Khattab radiallahu anhu **would begin salâh he would say Subhânak Allâhumma...**'[6]

It is also narrated as being the practice of Sayyiduna Uthman,[7] Sayyiduna Abu Bakr[8] and Sayyiduna Abdullah bin Mas'ud [9] radiallahu anhum

### Notes:

[1] al-Qur'an 52:48

[2] Ibn Abi Shaibah 2402 and Ibn Jareer at Tabari 32403 & 32404.

[3] Ibn Abi Shaibah 2401, Ahmad 11260, Ibn Majah 804 and Nasai 899. Hafidh Haithami says 2/265 that its narrators are authentic.

[4] Abu Ya'laa 3735, Tabarani in al Mu'jam al Awsat as quoted by Hafidh Haithami 2/107. Hafidh Haithami adds that its narrators are authentic. Also reported by Daruqutni 1135. Ibn Qudamah says in al Mughni 2/27 that its narrators are all authentic.

[5] Muslim 399.

[6] Ibn Abi Shaibah 2395, Tahawi 1/198 and Baihaqi 2350. Imam Nimawi says that its isnad is saheeh (337).

[7] Daruqutni 1141. Imam Nimawi says that its isnad is hasan (338).

[8] Saeed bin Mansoor as quoted by al Shawkani in Nail al Awtaar 2/202. Also reported by Ibn Abi Shaibah 2393

[9] Ibn Abi Shaibah 2391; and Ibn al Mundhir as quoted by Abdus Salam Ibn Taymiyyah in al Muntaqa 2/203.

### Ta'awwudh

Allâh says in the Holy Qur'ân: **"Thus when you recite the Qur'ân, seek the protection of Allâh from the accursed Shaitan."**[10]

Sayyiduna Abu Saeed al Khudri radiallahu anhu reports that **before reciting Rasulallah sallallahu alaihi wa sallam would pray 'a'udhu billahi minashaitanir rajeem...'** [11]

'I seek refuge with Allah from the accursed Shaitan.'

Aswad says, **'Sayyiduna Umar radiallahu anhu started salâh, said the takbeer and then recited:[12] Subhanakallahumma.... And 'A'udhubillahi.....'**

Abu Wail (ra) reports that they **(the companions) would say the ta'awwudh and basmalah silently in salâh.** [13]

Notes:

[10] al -Qur'an 16:98

[11] Abdul Razzaq 2589.

[12] Ibn Abi Shaibah 2455.

[13] Saeed bin Mansoor as quoted by Imam Nimawi 340. He adds that its isnad is saheeh.

### **And Basmalah**

Sayyiduna Anas bin Malik radiallahu anhu says, **"I prayed salâh behind Rasulallah sallallahu alaihi wa sallam, Abu Bakr, Umar and Uthman radiallahu anhum and I did not hear one of them recite 'Bismillahir Rahmanir Raheem' loudly."** [14]

The son of Sayyiduna Abdullah bin Mughaffal radiallahu anhu narrates, 'My father heard me reading Bismillah al Rahman al Raheem in salâh. He said, **"Oh my son. An innovator are you? Beware of innovation."** (The son of Abdullah bin Mughaffal radiallahu anhu, adds, **"I have not seen anyone amongst Rasulallah sallallahu alaihi wa sallam's companions to whom innovation was more repulsive than my father."**) His father said, **"I have prayed with Rasulallah sallallahu alaihi wa sallam, Abu Bakr, Umar and 'Uthmân radiallahu anhum, and I did not hear any one of them recite Bismillahir Rahmanir Raheem, therefore do not recite it. When you pray salâh read al Hamdu Lillahi Rabbil A'alameen.'**[15]

Notes:

[14] Malik 179, Muslim 399 and Nasai 907.

[15] Ahmad 16345, Ibn Majah 815, Tirmidhi 244 and Tahawi 1/202. Imam Tirmidhi says that it is hasan.

### **Followed By A Recitation Of Sûrah al-Fatihah**

Sayyiduna Ubadah bin Samit radiallahu anhu reports that Rasulallah sallallahu alaihi wa sallam said, **'There is no salâh for one who does not recite 'the opening chapter of the book'.'**[16]

Wahb bin Kaysan (ra) reports that he heard Sayyiduna Jabir bin Abdullah radiallahu anhu say, **'He who prays one rak'ah in which he does not recite Sûrah al Fatihah has in fact not prayed at all, unless he is behind an Imam.'** [17]

Ahadeeth such as those mentioned above which stress the obligation of Sûrah al Fatihah are for the Imam or the individual, not the muqtadi. Imam Tirmidhi (rahmatullahi alaih) has quoted Imam Ahmad ibn Hanbal (rahmatullahi alaih) who commented on the above hadeeth (There is no salâh for one...) by saying **'This is if he is alone.'**

Notes:

[16] Bukhari 723 and Muslim 394.

[17] Malik 188 and Tirmidhi 313. Imam Tirmidhi says that the hadeeth is hasan saheeh.

### **On Completing Sûrah al-Fatihah You Should Say 'Ameen' Silently, Regardless Of Whether You Are Alone Or Praying Behind The Imam**

Sayyiduna Abu Hurairah radiallahu anhu narrates that Rasulullah sallallahu alaihi wa sallam said, **'When the Imam says "Ghairil Maghdhoobi Alaihim WaladhaAlleen", say Ameen. For one whose Ameen coincides with that of the angels, he will have all his past sins forgiven.'**[18]

Sayyiduna Abu Hurairah radiallahu anhu narrates that Rasulullah sallallahu alaihi wa sallam said, **'When the Imam says "Ghairil Maqhdhoobi Alaihim Waladhaalleen" say Ameen. And indeed the angels say Ameen and the Imam says Ameen. So one whose Ameen coincides with that of the angels, he will have his past sins forgiven.'**[19]

Sayyiduna Abu Hurairah relates that Rasulullah sallallahu alaihi wa sallam would teach us saying, **'Do not try to outdo the Imam. When he pronounces the takbeer, you say it also; when he recites "Waladhaalleen" then say Ameen; when he performs the ruku' you do it also; and when he says 'Sami' Allâhu li man Hamidah' say 'Allâhumma Rabbana wa lakal Hamd.'**"[20]

As can be deduced from the above hadeeth the Ameen should be said silently just as 'Allâhumma Rabbana wa lakal Hamd' is said silently. Sayyiduna Wail bin Hujr radiallahu anhu says, **'Rasulullah sallallahu alaihi wa sallam led us in salâh. When he recited "Ghairil Maqhdhoobi Alaihim Waladhaalleen" he said Ameen silently. (Literally, 'He kept his voice silent.')** He also placed his right hand on his left hand, and said the salam to his right and left.'[21]

Ibrahim al Nakhai (rahmatullahi alaih) says, **'There are five things which the Imam says silently: "Subhânak Allâhumma...", ta'awwudh, basmalah, Ameen, and "Allâhumma Rabbana wa lakal Hamd.'**"[22]

Abu Wail (ra) reports that Sayyiduna Ali and Sayyiduna Abdullah bin Mas'ud radiallahu anhuma, **would not say the basmalah, ta'awwudh or Ameen loudly.** [23]

Abu Wail (ra) says that Sayyiduna Umar and Sayyiduna Ali radiallahu anhuma would not say the

**basmalah, ta'awwudh or Ameen loudly. [24]**

Ibn Jareer al Tabari (ra) says as quoted by Ibn al Turkurnam (ra)[25] **that this was the practice of most of the Sahâbah radiallahu anhum and Tabi'ûn rahmatullahi alaihim.**

Notes:

[18] Malik 196, Bukhari 749 and Muslim 410.

[19] Ahmad 7174, Darimi 1246, Nasai 927 and Ibn Hibban 1801. Imam Nimawi says that its isnad is saheeh (376).

[20] Muslim 415

[21] Abu Dawood Tayalisi 1024, Ahmad 18363, Tirmidhi 248; Tabarani in al Mu'jam al Kabeer 22/43 no 109, 22/9 no 3, & 22/45 no 112; Daruqutni 1256, Hakim 2913 and Baihaqi 2447. Hakim declared it saheeh and Dhahabi agreed.

[22] Imam Muhammad in his Kitab al Aathaar 83 (mentioning four instead of five); Abdul Razzaq 2597, and Ibn Abi Shaibah 8849. Imam Nimawi says that its isnad is saheeh (386). Muhaddith Dhafar Ahmad Uthmani says that its narrators are authentic (724).

[23] Tabarani in al Mu'jam al Kabeer as quoted by Hafidh Haithami 2/108. Hafidh Haithami says that the sanad contains Abu Sa'd al Baqqal who is authentic and a mudallis. Muhaddith Dhafar Ahmad Uthmani classifies it as saheeh 2/250.

[24] Ibn Jareer al Tabari in Tahdheeb al Aathaar as quoted by Ibn al Turkumani 2/70. Also reported by Tahawi 1/204. Muhaddith Dhafar Ahmad Uthmani says that its narrators are those of the six books of hadeeth except for Abu Sa'd al Baqqal who is authentic and a mudallis.

[25] Ibn al Turkumani 2/85.

**Then Repeat The Basmalah And Recite Any Other Sûrah, Or At Least One Long Verse Or Three Small Verses From Any Part Of The Qur'ân**

Allâh says in the Qur'ân: **"Thus, recite whatever may be possible from the Qur'ân."**[26]

Sayyiduna Abu Qatadah radiallahu anhu narrates that **Rasulullah sallallahu alaihi wa sallam would recite Sûrah al Fatihah and another Sûrah in the first two rak'aat of Dhuhr and Asr salâh, and at times he would (read loud enough and) allow us to hear a verse. In the second two rak'aat he would read only Sûrah al Fatihah.**"[27]

Sayyiduna Ubadah bin al Samit radiallahu anhu narrates that Rasulullah sallallahu alaihi wa sallam said, **'There is no salâh for one who does not recite the mother (essential chapter al-Fatihah) of the book and more.'**[28]

Sayyiduna Abu Saeed al Khudri radiallahu anhu relates that Rasulullah sallallahu alaihi wa sallam said, **'The key to salâh is purity, its consecration is takbeer, and its deconsecrating act is the salam. And there is no salâh for one who does not recite 'Alhamdu lillâh...' (the opening chapter of the book) and a Sûrah in an obligatory or other (prayer).'**[29]

Notes:

[26] al-Qur'an 73:20

[27] Muslim 451, Bukhari 725.

[28] Muslim 394, Abu Dawood 822 and Ibn Hibban 1783.

[29] Tirmidhi 238. He adds that it is hasan.

### **If You Are Praying In A Congregation Then You Should Not Read Anything Behind The Imam**

Allâh says: **"And when the Qur'ân is recited, listen to it attentively and remain silent, that you may receive mercy."**[30]

Sayyiduna Abu Hurairah radiallahu anhu says, 'Rasulullah sallallahu alaihi wa sallam turned around after a salâh in which he had recited loudly. He enquired, **"Has any one of you recited (behind me)?"** A man replied, **"I did."** Rasulullah sallallahu alaihi wa sallam said, **"I say: what is it with me? I am being contested for the Qur'ân."** After the people heard this from Rasulullah sallallahu alaihi wa sallam they stopped reciting with him (behind him) in those salâh in which he would pray loudly.'[31]

Sayyiduna Abu Hurairah radiallahu anhu reports that Rasulullah sallallahu alaihi wa sallam said, **'The Imam has been appointed so that he may be followed. Thus, when he says the takbeer, you say it also, and when he recites remain silent.'**[32]

Sayyiduna Abu Musa al Ash'ari radiallahu anhu says, 'Rasulullah sallallahu alaihi wa sallam taught us that **"When you stand up for prayer one of you should lead the rest, and when the Imam recites remain silent."**[33]

Abu Wail (ra) reports that Sayyiduna Abdullah bin Mas'ud radiallahu anhu **was asked about reciting behind the Imam.** He replied, **'Remain silent for the recitation (of the Imam). For indeed there is a duty in salâh for which the Imam is sufficient for you.'**[34]

Nafi' (ra) reports that when Sayyiduna Abdullah bin Umar radiallahu anhuma would be asked, **'Should one recite behind the Imam?'** he would reply, **'When one of you prays behind the Imam then the Imam's recitation is sufficient for him. When he prays alone he should recite.'** Nafi' (ra) adds, **'Abdullah bin Umar radiallahu anhuma would not recite behind the Imam.'**[35] Sayyiduna Jabir bin Abdullah radiallahu anhu relates that Rasulullah sallallahu alaihi wa sallam said, **'One who prays behind an Imam, the recitation of the Imam is sufficient for him.'**[36]

The above hadeeth has also been reported from Rasulullah sallallahu alaihi wa sallam on the authority of the noble Sahâbah Anas,[37] Abdullah bin Abbas,[38] Abu Hurairah,[39] Abu Saeed al Khudri,[40] Abdullah bin Umar,[41] Ali,[42] and Abu al Dardaa [43]radiallahu anhum.

Ahadeeth such as those above stressing the obligation of Sûrah al Fâtihah are for the Imam or the individual, not the muqtadi. Imam Tirmidhi (ra) has quoted Imam Ahmad (ra) who commented on the above hadeeth (There is no salâh for one...) by saying **'This is if he is alone.'**

Wahb bin Kaysan (ra) reports that he heard Sayyiduna Jabir bin Abdullah radiallahu anhu say, **'He who prays one rak'ah in which he does not recite Sûrah al Fâtihah has in fact not prayed at all, unless he is behind an Imam.'**[44]

Notes:

[30] Al A'raaf 7/204.

[31] Malik 194, Ahmad 7760, Ibn Majah 849, Abu Dawood 826, Tirmidhi 312 and Nasai 919.

[32] Ahmad 9151. Also reported by Ahmad bin Manee' and Abd bin Humaid in their Musnads with a saheeh sanad as quoted by Bouseeree in Misbah al Zujajah Chapter 150, hadeeth 313. Narrated also by Ibn Majah 846, Abu Dawood 603, Nasai 921 & 922 and Tahawi 1/217. Imam Nimawi says that its isnad is saheeh. Allamah Abdul Hayy Luckhnawi categorically concludes in his Imam al Kalam, p 165 that the hadeeth is authentic after quoting a number of ulama who have declared it saheeh including Imam Ahmad.

[33] Ahmad 19224, Muslim 404 (as part of a longer hadeeth), and Ibn Majah 847.

[34] Imam Muhammad in his al Muwatta 120 & 122, Ibn Abi Shaibah 3780, and Tahawi 1/217. Imam Nimawi says 369 that its isnad is saheeh.

[35] Malik 193.

[36] Imam Abu Hanifah as recorded in the Musnad of Khaskafi p307 and in Jam'i al Masaneed 1/334; Imam Muhammad in his al Muwatta 117 and in his Kitab al Hujjah 1/118 with an isnad declared saheeh by Hafidh Badr al Deen al Aini and Imam Nimawi 364. Also reported by Ibn Abi Shaibah 3802 with an isnad classified saheeh by Ibn at Turkumani 2/228; Ahmad 14233; Abd bin Humaid 1050; Ahmad bin Manee' with a saheeh isnad as quoted by Imam Nimawi 364; Ibn Majah 850; Tahawi 1/217 with an isnad declared saheeh by Hafidh Ibn al Humam as mentioned in the footnotes of Sharh Maani al Athaar 1/217; and Baihaqi 2897.

[37] Ibn Hibban in his al Dhuafaa 2/202.

[38] Daruqutni 1238 & 1252.

[39] Daruqutni 1229 & 1230.

[40] Tabarani in al Mu'jam al Awsat as quoted by Hafidh Haithami 2/111. Hafidh Haithami says that the sanad contains Haroon al Abdi who is matrook.

[41] Daruqutni 1225.

[42] Daruqutni 1234.

[43] Daruqutni 1248.

[44] Malik 188 and Tirmidhi 313

To be continued إن شاء الله .....  
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[The Salah Of A Believer In The Qur'an And Sunnah]