

My Wudhu, My Salah!

My Wudhu and My Salah according to Hadith

The Masnoon Method Of Wudhu

Hazrat Usman (radhiallahu anhu) once asked: "Should I not show you the manner in which Rasulallah (sallallahu alaihi wasallam) performed his wudhu?" Thereafter he performed wudhu in such a manner that he washed every limb thrice. [Sahih Muslim, ch. on wudhu, Hadith 23]

Masah (passing wet fingers) Over The Nape.

Hazrat Abdullah Ibn Umar (radhiallahu anhu) narrates that Rasulallah (sallallahu alaihi wasallam) said: "Whoever performs wudhu and makes masah over his nape, he will be saved from wearing a necklace (of fire) around his neck on the the day of judgement". The famous commentator of Sahih al-Bukhari, Allamah Ibn Hajar Asqalaani (R.A), writes in his book Talkheesul Habeer (vol. 1: p.92) that this narration is Sahih. Allamah Shawkani (R.A.) has also affirmed this in Naylul Awtaar (vol. 1, p.204).

Masnoon Method Of Iqaamah

Hazrat Bilal (radhiallahu anhu), Rasulallah's (sallallahu alaihi wasallam) muazzin, used to call out the words of azaan and iqaamah twice. (This Hadith is classified as Sahih — Musannaf Abdur Razzaak; see Aathaarus Sunan v.1, pg. 53)

The muazzins of Rasulallah (sallallahu alaihi wasallam), Abu Mahzoora (radhiallahu anhu) and Thaubaan (radhiallahu anhu) also used to call out the azaan and iqaamah in the above mentioned manner (i.e. by saying the words twice). Allaamah Shawkani (R.A.) has affirmed the authenticity of the above narrations in Naylul Autaar, (vol.2. pg.24.)

Covering of the Head During Salaah

Ibn Umar (R.A.) narrates that Rasulallah (sallallahu alaihi wasallam) wore a white hat. (Tabarani — Allama Suyuti has classified this Hadith as highly authentic: see Sirajul Muneer; v.4, pg.112). It is written in Fataawa Thunaaiyya vol. 1, pg. 525), and in the Fatawaa of the Ahle Hadith Scholars (vol. 4 pg.291) that Rasulallah (sallallahu alaihi wasallam) always used to keep his mubarak head covered during salaah. In the same books it is also mentioned that to intentionally remove the headgear (hat) and perform salaah bare-headed is contrary to the sunnah. (vol. 1, pg.523.)

To Raise the Hands upto the Earlobes

Hazrat Qataada (radhiallahu anhu) relates that he saw Rasulallah (sallallahu alaihi wasallam) performing his salaah. He relates that Rasulallah (sallallahu alaihi wasallam) used to lift his hands until they were in line with his earlobes. [Sahih Muslim, ch. on Istihbaabur Raf', Hadith

To Tie the Hands Beneath the Navel

Hazrat Ali (radhiallahu anhu) relates that the sunnah of Rasulallah (sallallahu alaihi wasallam) is to place one hand over the other below the navel. [Abu Daud, ch. on Wad'ul Yumna, Hadith 756]

The above-mentioned method of tying the hands is also related by Hazrat Anas (radhiallahu anhu).

It also the stronger opinion of Imam Ahmed.

Reciting Bismillah Softly

Hazrat Anas (radhiallahu anhu) states, "I have performed congregational salaah behind Rasulallah (sallallahu alaihi wasallam), Abu Bakr, Umar and Uthmaan (radhiallahu anhum) and I did not hear any one of them recite Bismillahir rahmaan nir raheem" [Sahih Muslim, Hadith 399]

Imaam Tirmidhi (R.A.) states that the majority of the Sahaba (radhiallahu anhum) also used to recite Bismillah softly.

The Muqtadi (follower) Should Listen and Remain Silent

Allah Ta'aala says: "When the Qur'an is being recited then listen attentively and remain silent so that mercy will be showered upon you".

Hazrat Abdullah Ibn Mas'ud, Abu Hurairah, Abdullah Ibn Abbas and Abdullah Ibn Mughaffal (radhiallahu anhum) state that this verse of the Quran was revealed with regards to the Khutba (of Juma'ah) and with regards to Salaah. [Tafsir Ibn Kathir, vol. 1 pg. 281]

The dictates of this verse of the Holy Qur'an is that when the Imaam recites the Qur'an aloud, the followers should listen attentively, and when he recites softly, the followers should remain silent.

Rasulullah (sallallahu alaihi wasallam) is reported to have said: "When you begin your congregational prayers, straighten your rows. Thereafter when the Imaam says the takbeer (i.e. when he says Allahu Akbar aloud) you must also say the takbeer. However, when he begins the recital of the Qur'an, you must remain silent. And when he recites walad daul leen then you should say Aameen". By performing your salaah in this manner Allah Ta'ala will love you." [Muslim; ch. on tashahhud]

(A similar Hadith has been narrated by Abu Hurairah (radhiallahu anhu)-Imaam Muslim has

attested to its authenticity; ibid).

The muqtadi Must Not Recite Surah Fatiha

It is reported from Hazrat Ataa Ibn Yasaar (radhiallahu anhu) that he questioned Hazrat Zaid Ibn Thaabit (radhiallahu anhu) concerning reciting Qira'at with the Imaam. Hazrat Zaid (radhiallahu anhu) answered: "There is no recitation of the Glorious Qur'an in any salaah behind the Imaam". [Sahih Muslim, chapter on Sujood-ut-Tilaawah, Hadith 577]

Imam Ahmed also narrates along the same line.

The Qiraat of the Imaam SUFFICES for the Muqtadi

Hazrat Abdullah Ibn Umar (radhiallahu anhu) used to repeatedly say: "Whoever performs salaah behind the Imaam, the Imaam's qiraat suffices for him". (Sunan Baihaqi; chapter on not reciting qiraat behind the Imaam — Imaam Baihaqi (R.A.) has stated that this Hadith is Sahih.)

The Person Performing salaah Individually Must Recite Surah Fatiha, Not the Muqtadi

Hazrat Abdullah Ibn Umar (radhiallahu anhu) was asked: "Must the muqtadi recite behind the Imam?" He replied that the qiraat of the Imaam is sufficient for the muqtadi. But if he performs salaah individually, then he must recite qiraat. It was the practice of Hazrat Abdullah Ibn Umar (radhiallahu anhu) also that he would not recite surah fatiha behind the Imam. (In Aatharus Sunan (Vol. 1 pg.89) this Hadith has been classified as sahih).

Hazrat Jaabir (radhiallahu anhu) narrates that the one who does not recite sura fatiha even in one rakaat, his salaah is not valid. However, if he is behind an Imam he must not recite surah fatiha. (This Hadith has been classified as hasan — Tirmizi - ch. on not reciting behind the Imaam). It is on the basis of this Hadith that Imaam Tirmidhi (R.A.) has narrated from Imam Ahmad bin Hanbal (R.A.) [who was the teacher of the ustad of Imaam Bukhari (R.A.)] that the narration "Whoever does not recite surah fatiha his salaah is not complete" refers to one who performs his salaah alone. It does not include the muqtadi (Jami' Tirmidhi, ibid). In the above Hadith it is very clearly mentioned that the muqtadi must not recite sura fatiha.

"Aameen" Must be said softly

Rasulullah (sallallahu alaihi wasallam) is reported to have said: "Do not hasten before the Imaam! When he says the takbeer, then you should do the same. When he recites Walad da ul leen, then you should say Aameen. When he makes ruku' then you should make ruku'. And when he says sami'-Allahu liman hamidah then you should say Allahumma Rabbana wa lakal hamd". [Sahih Muslim, Hadith 415]

With regards to the saying of Aameen this narration is very clear and explicit. Like in the case where the Imaam says Allahu Akbar and sami'-Allahu liman hamidah aloud, but all the

followers say "Allahu Akbar" and "Rabbana lakal hamd" softly. In the same manner when the Imaam recites "walad daul leen" aloud, the followers should say Aameen softly. It is also reported from Abu Ma'mar that Umar (radhiallahu anhu) used to say: "The Imaam will recite four things softly-Ta'awwuz, Bismillah, Aameen and Rabbana Lakalhamd" (Aini Vol. 1 pg. 620)

Raising the Hands (upto the shoulders) During Salaah

Hazrat Jaabir Ibn Samurah (radhiallahu anhu) relates that once Rasulullah (sallallahu alaihi wasallam) came out of his house towards us and said: "Why is it that I see you all raising your hands as though they are the tails of stubborn horses. Be tranquil in salaah". [Sahih Muslim, Hadith 430]

This hadith alone makes it clear that those narrations which mention the raising of the hands (during the salaah) were narrated prior to the prohibition of this practice.

Proof from the PRACTICE of Rasulullah (sallallahu alaihi wasallam)

Hazrat Abdullah Ibn Mas'ud (radhiallahu anhu) said: "Shall I not show you the manner in which Rasulullah (sallallahu alaihi wasallam) performed his salaah?" Thereafter he performed the salaah but he did not raise his hands except at the beginning (of his salaah). [Tirmidhi, Hadith no.257] This Hadith is classified Hasan. Ibn Hazm (R.A.) has declared it as sahih. Ahmed Shakir (R.A.) has also declared it as sahih.

Proof from the Practice of the Sahaabah (radhiallahu anhum)

It is related that Hazrat Ali (radhiallahu anhu) used to raise his hands at the time of the first Takbeer (during his salaah). Thereafter he did not raise them. [Sunanal Bayhaqi]

(The commentator of Bukhari Shareef, Allaama Ibn Hajar, Allaama Zayla'i and Allaama 'Aini (R.A.) have said that this narration and its chain of narrators is Sahih)

One should take note of the fact that the practice of Hazrat Umar, the remaining Khulafa-e-Raashideen, Hazrat Abdullah Ibn Mas'ud and many more Sahaabah (radhiallahu anhu) was the same, that they only raised their hands at the time of the first takbeer. Imaam Tirmidhi (R.A.) also states that this was the practice of a great number of the Sahaabah (radhiallahu anhum).

Jalsatul Istiraaha - Sitting briefly After The 2nd Sajdah Of The First Or Third Rakaat

In a narration from the ibn Sahl (radhiallahu anhu) it is mentioned that Rasulullah (sallallahu alaihi wasallam) said the takbeer and simultaneously went into sajdah. Then he said the takbeer and simultaneously stood up erect without sitting. [Abu Daud, Hadith no. 966]

Imaam Bayhaqi (R.A.) has recorded in his Sunan that this was the practice of Hazrat Abdullah Ibn Mas'ud (radhiallahu anhu). Allaama Zayla'i (R.A.) has recorded in Nasabur Raayah that the same procedure was the practice of Hazrat Umar, Ali, Abdullah Ibn Zubeir and Abdullah Ibn Abbaas (radhiallahu anhu). (vol. 1, pg. 289)

Likewise Allaamah Turkumaani has recorded in Jauharun Naqi regarding several Sahaaba (radhiallahu anhum) that it was their practice that after the first and third rakaat they would stand up straight from sajdah without sitting. (vol. 1, pg. 125)

Tashahhud

Rasulullah (sallallahu alaihi wasallam) is reported to have said: "When you sit during salaah (for Qa'dah Akheerah, the last Qa'dah) read the following:-

"All oral, physical and monetary worship is due to Allah alone. Salutations to you 'O Nabi, and the mercy and blessings of Allah be upon you. Peace be upon us and upon all the righteous servants of Allah. I bear witness that none is worthy of worship besides Allah and that Muhammad (sallallahu alaihi wasallam) is his servant and messenger.)

Thereafter he would choose from the supplications whatever he wished."
[Sahih Muslim, Hadith no. 402; Sahih Bukhari, chapter on Tashahhud].

Raising the Index Finger During Tashahhud

It is narrated that when Rasulullah (sallallahu alaihi wasallam) used to sit down to supplicate, (to recite tashahhud) he used to place his right hand on his right thigh and his left hand on his left thigh. He would indicate at the time of reciting the shahadah by raising his index finger. He would also join the ends of his thumb and middle finger (thereby forming a circle). [Sahih Muslim, chapter on the description of sitting-Hadith no.579]

Durood Sharif

The Sahaabah-e-Kiraam (radhiallahu anhum) inquired from Rasulullah (sallallahu alaihi wasallam) as to which durood should they recite (during salaah). Rasulullah (sallallahu alaihi wasallam) replied: "Recite the following durood-
(trans: O Allah shower your mercy upon Muhammad (sallallahu alaihi wasallam) and the family of Muhammad (sallallahu alaihi wasallam) as you have showered your mercy upon Ibrahim (A.S.) and the family of Ibrahim (A.S.). Behold, you are Praiseworthy, Glorious. O Allah shower your blessings upon Muhammad (sallallahu alaihi wasallam) and the family of Muhammad (sallallahu alaihi wasallam) as you have showered your blessings upon Ibrahim (A.S.) and the family of Ibrahim (A.S.). Behold, you are Praiseworthy, Glorious.

Raising Both the Hands and Making Dua

It is narrated that Abdullah Ibn Zubair (radhiallahu anhu) saw a man raising his hands and

making dua before completing his salah. When the person had completed his salaah, Hazrat Abdullah Ibn Zubair (radhiallahu anhu) went up to him and said: "Verily, Rasulullah (sallallahu alaihi wasallam) used to only raise his hands and make dua after completing his salaah" (the narrators of this Hadith are all trustworthy — Majmauz Zawaaid, vol. 1, pg. 169).

It is also mentioned in the Fataawa of Ahle Hadith (vol. 1, pg.190) as well as in Fataawa Nazeeriyaa (vol. 1, pg. 566) that in the light of the Sharia, the dua after salaah is an authentically established practice and it is mustahab to do so.

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