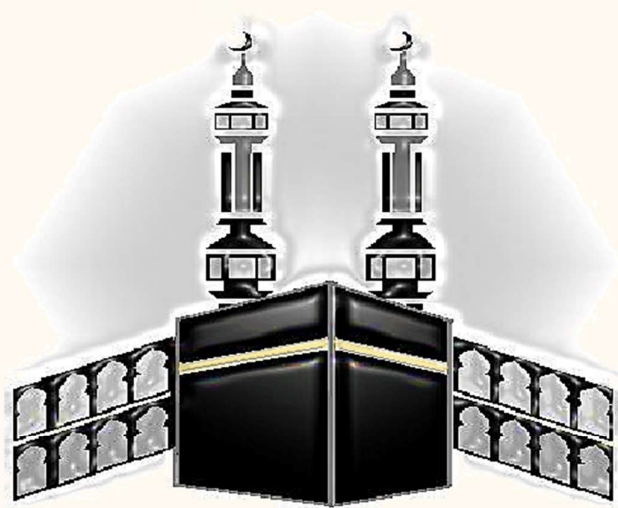


ISSUES CONCERNING ŞALĀH



Islamic Cultural Center
Jeddah, KSA

Contents

Rulings	1
Pre-conditions or Requirements for Ṣalāh	2
The Times for Obligatory Ṣalāh	3
Prayer of the Sick or Disabled	4
Prayer of the Traveler	4
Joining Two Prayers Due to a Need	6
Making Up Missed Prayers (Qadhaa')	7
Voluntary Prayers	8
The Times at Which Voluntary Prayer Is Disliked (Makrooh)	9
Types of Nawāfil	10
Rawātib	11
Witr Prayer	12
Tahajjud and Qiyām al-Layl	14
Tarāweeh	17
Dhuḥā Prayer	18
Istikhārah	19
Janāzah: Funeral Prayer	20
Kusūf: Eclipse Prayer	21
What Invalidates a Ṣalāh	21
What Does Not Invalidate the Ṣalāh	22
What Is Makrooh but Does Not Invalidate the Ṣalāh	25
Sujūd as-Sahu	26
Sujūd at-Tilāwah	27
Sujūd ash-Shukr	27
Appendix: Acts of Ṣalāh	29

PRAYER – الصَّلَاةُ

There can be no Islam without prayer. Its denial removes one from the religion. Ṣalāh must be established by every individual Muslim at its proper times and according to its specific conditions. It has been ordered by Allah throughout the Qur'ān.

It was the first act of worship that was made obligatory by Allah. The five daily prayers were made obligatory on the night of *Israa'* and *Miraj*. Anas reported, "The prayers were made obligatory on the Prophet (ﷺ) during his Night Journey. At first, they were fifty in number, but were reduced several times until they were five. Then it was proclaimed, 'O Muḥammad, My word is not altered; you will have for these five [the reward of] fifty.'" (Aḥmad and at-Tirmidhi - ṣaḥeeḥ)

Ṣalāh is the first thing a person will be asked about on the Day of Account. The Prophet (ﷺ) said, "The first thing for which the servant [of Allah] shall be called to account is the prayer. If it was good, then all of his work was good, but if it was bad, then all of his work was bad." (Aṭ-Ṭabarānī - ṣaḥeeḥ)

Rulings

Ṣalāh is expected of every Muslim who is sane and of age. 'Ā'ishah reported that the Messenger of Allah (ﷺ) said, "The pen has been lifted [i.e., does not register] for three: the sleeping one until he awakens, the child until he reaches puberty, and the insane until he becomes sane." (Al-Bukhārī and Muslim) All others are responsible for their duties before Allah, and the foremost of these duties is prayer. And Prophet (ﷺ) reminded his ummah in the last breaths before he died, "The prayer, the prayer and what your right hand possesses." (Abu Dāwūd - ṣaḥeeḥ)

Not praying and denying its obligation is seen as unbelief and places the person outside the religion of Islam. A number of the Prophet's companions were of the view that deliberately refraining from even a single prayer until its time has passed is reversion to disbelief (*riddah*). The Ṣaḥābah did not consider the abandonment of any religious act as disbelief except prayer. All scholars agree on this as it is supported by several ḥadiths; the most familiar of them are:

"Between a man and unbelief is [only] the abandonment of prayer." (Aḥmad and Muslim)

"The covenant between us and them is prayer, so whoever abandons it has disbelieved."
(Aḥmad, at-Tirmidhi and an-Nasā'ī - ṣaḥeeḥ.)

Even though these ḥadiths convey that one who abandons ṣalāh becomes an unbeliever, many early and later scholars (including Abu Ḥanīfah, Mālik and ash-Shāfi'i) are of the view that such people are evildoers who must be told to repent. They hold that the ḥadiths that call such people unbelievers refer to those who deny the prayer and that any other interpretation is contradicted by other texts. For example, the Qur'ān says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

"Allah does not forgive one who associates partners with Him. And He forgives what is less than that for whom He wills."¹

Prayer is obligatory upon every sane, adult Muslim, as in the abovementioned ḥadith related by 'Ā'ishah. Although it is not obligatory for a child to pray, his guardian should encourage him to do so when he is seven years old, and discipline him if he does not pray after the age of ten. A child can be made aware of the love and generosity of his Creator and taught to pray out of gratitude before the age of puberty, at which time it will be required of him.

¹ Sūrah an-Nisaa', 4:48 and 4:116.

Pre-conditions or Requirements for Ṣalāh

- Knowledge that the time for prayer has begun for the five obligatory prayers – If one is certain or fairly certain that the time has begun, he may pray.
- Purity from major and minor impurities (ḥadath) – Allah says in the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

*"O you who believe, when you rise to [perform] the prayer, wash your faces and your forearms to the elbows, and wipe over your heads and wash your feet to the ankles. And if you are in a state of janābah, then purify yourselves."*²

- Purity of the body, clothes and place of prayer – these must be free from contamination by any unclean substances (*najāsāt*) as much as possible. If one is unable to remove them, he may pray with the impurities present and does not have to repeat the prayer later.
- Covering the body – A man must be covered at least from the navel to (and including) the knees. When possible, it is preferable to cover the shoulders as well. (Al-Bukhārī and Muslim) Several ḥadīths mention that a man's 'awrah includes the thigh.

Allah said:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ ...

*O children of Adam, take your adornment [i.e., good clothing] at every masjid...*³

"Masjid" means a place of sujūd, i.e., any place that a Muslim prays upon the earth.

A woman must cover all of her body except the face and hands. The Prophet (ﷺ) said, "*Allah does not accept the prayer of an adult woman without a head covering (khimār).*" (Al-Bukhārī and Muslim) The Ḥanafī madh·hab allows the front portion of the foot to show but it is not permitted for her to expose the ears, neck, forearms or ankles.

- The intention (niyyah) in the heart to perform a particular prayer
- Facing the Qiblah – All scholars agree that it is obligatory to face al-Masjid al-Ḥarām in Makkah during every prayer. Allah said:

قُولُوا وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

*"Direct your face toward al-Masjid al-Ḥarām. Wherever you may be, turn your faces toward it."*⁴

If one can see the Ka'bah, he must face it directly. If one cannot see it, he must face its direction, as this is all that he is able to do. If one cannot determine the direction for certain, he should ask one who knows. If he finds no one to ask, he should estimate to the best of his ability. In such a case, his prayer will be valid and he need not repeat it even if he discovers later that he had faced the wrong direction.

If he cannot face the qiblah due to prevention by an enemy, fear or illness, he may pray as he is. This also applies to a traveler who cannot stop or turn himself toward the qiblah, such as an airplane passenger. He may pray in his seat in the direction it faces.

There are two cases in which one does not have to face the qiblah:

² Sūrah al-Mā'idah 5:6.

³ Sūrah al-A'rāf, 7:31.

⁴ Sūrah al-Baqarah, 2:144.

1. When performing voluntary prayers while riding an animal, car or other means of transport. The rider may bend his head slightly for the rukū' and sujūd of the prayer, bending a bit lower for sujūd. He may face in whatever direction his vehicle is going.
2. When one is compelled by necessity while dealing with strained conditions, illness or fear. Under such circumstances, it is allowed to pray without facing the qiblah. The Prophet (ﷺ) said, "*When I order you to do something, do of it what you are able.*"

The Times for Obligatory Ṣalāh

Each fardh prayer has its own particular time at which it must be performed. Allah said:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا.

*Indeed, ṣalāh has been decreed upon the believers a decree of specified times.*⁵

One should try to pray each prayer at the beginning of its period, as the Prophet (ﷺ) stated that this is the deed most liked by Allah. (Al-Bukhāri and Muslim) The additional time is allowed as a mercy from Allah for those who, for some reason, are unable or would find difficulty in doing so.

The angel Jibreel taught the Prophet (ﷺ) the specific time frame for each of the fardh prayers, which is as follows:

1. *Fajr* (dawn) – from the first light appearing in the sky (about one and a half hours before sunrise) until sunrise
2. *Thuhr* (noon) – from the decline of the sun (about 15 minutes after it has reached its zenith) until 'aṣr
3. 'Aṣr (afternoon) – from mid-afternoon (when the length of a shadow is equal to the length of its object) until *maghrib*
4. *Maghrib* (sunset) – from the disappearance of the sun until 'ishaa'
5. 'Ishaa' (night) – from the disappearance of the red glow in the sky (about one and a quarter hours after sunset) until midnight, and extending to *fajr* only in case of necessity

Whoever completes one rak'ah of prayer before its time has expired has performed the prayer on time. This refers to all of the prayers. When one rak'ah has been performed, then the prayer is to be completed and the obligation of prayer will have been fulfilled, although one should not intentionally delay a prayer until the end of its time.

One who sleeps through or has forgotten to pray a prayer should pray it when he wakes up or remembers it. The only compensation for a person who has forgotten or unintentionally slept through a prayer period is that he pray the missed prayer immediately as soon as he remembers. The Messenger of Allah (ﷺ) said, "*There is no negligence in sleep, but negligence occurs while one is awake. If one of you forgets a prayer or sleeps through its time, then he should pray it when he remembers it.*" (An-Nasā'i and at-Tirmidhi - ṣaḥeeḥ) And he (ﷺ) said, "*Whoever forgets a prayer should pray it when he remembers it, and there is no expiation for it except that.*" (Al-Bukhāri and Muslim)

'Imrān bin Ḥuṣayn reported: "We travelled with the Messenger of Allah (ﷺ) during the night. When the last portion of the night came, we became tired and fell asleep. We did not wake until we felt the heat of the sun. Some of us tried hurriedly to purify ourselves. The Prophet (ﷺ) ordered us to be calm. Then we rode on until the sun had risen and we made wudhū'. He ordered Bilāl to call the adhān, and then prayed the two rak'ahs before the fajr prayer. Then he called the iqāmah and we prayed. We

⁵ Sūrah an-Nisaa' 4:103.

said, 'O Messenger of Allah, should we not repeat it tomorrow during its proper time?' He (ﷺ) said, 'Would your Lord, Most High, forbid you from ribā and then accept it from you?'" (Aḥmad and others)

Prayer of the Sick or Disabled

Ṣalāh is required as long as one's mental capacity is intact and he can discern when it is time for prayer. Impaired physical condition does not prevent prayer. One who is unable or finds difficulty in standing may pray sitting on the floor or on a chair. If unable to sit he may pray lying on his right side, bowing his head slightly for rukū', and somewhat lower for sujūd. (Al-Bukhārī) If he is unable to do this, he may pray in any position possible, indicating rukū' and sujūd with his eyes. Some scholars maintain that one can pray in whatever manner is easy for him, as Allah has said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not charge any soul except with what it can bear⁶.

The Prophet (ﷺ) said: 'Offer the ṣalāh while standing, and if you are unable, pray while sitting, and if you are unable, then while lying on your side.'" (Al-Bukhārī)

Inability means that the person will suffer hardship, or his illness will worsen, or his recovery would be delayed, or he would become faint or dizzy if he prays in the normal manner. 'Ā'ishah reported that she saw the Prophet (ﷺ) sitting cross-legged while praying. (An-Nasā'ī and al-Hākim - ṣaḥeeḥ)

The basic principle with regard to the essential requirements of prayer is that whatever the worshipper can do, he is obligated to do it, and whatever he is unable to do is excused for him.

Prayer of the Traveler

No specific distance for a trip is given in the Sunnah, although some scholars have suggested a definition of 81-83 km. Others say that it is defined by custom, so that whatever is customarily regarded as a journey is considered travel. This is more correct from the point of view of evidence, but one person might regard a short trip as travelling while another would not. So the definition based on distance is easier to apply. The assumption is that any journey, long or short, which falls within the linguistic definition of the word "travel" would suffice to allow shortening the ṣalāh, joining prayers and breaking the fast.

Although prayers may be joined occasionally due to some necessity, they cannot be shortened except during a period of travel.

The niyyah is not a condition for joining or shortening the ṣalāh. When the Prophet (ﷺ) combined the ṣalāh with his companions or shortened the ṣalāh with them, he never ordered any of them to make an intention for combining or shortening the ṣalāh.

During travel one is allowed to shorten four rak'ah prayers, omitting the last two rak'ahs and making the salām after the second rak'ah. Allah says in the Qur'ān:

وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلْيَسْ عَلَيْنَا جُنَاحٌ أَنْ تُقْصِرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا

And when you go forth in the land there is no sin upon you to shorten your prayer when you fear the disbelievers may cause you fitnah.⁷

This concession is not limited to situations of danger. The Messenger (ﷺ) said, "It is a ṣadaqah that Allah has given you, so accept His ṣadaqah." (Muslim)

⁶ Sūrah al-Baqarah 2:286.

⁷ Sūrah an-Nisaa', 4:101

'Ā'ishah reported, "The ṣalāh was made obligatory in Makkah with two rak'ahs. When the Prophet (ﷺ) came to Madinah, two rak'ahs were added to each ṣalāh except the maghrib ṣalāh, because it is the witr of the daytime, and the fajr ṣalāh due to its lengthy recitation. But when one travels, he performs the original prayer [i.e., only two rak'ahs]." (Aḥmad and Ibn Ḥibbān - ṣaḥeeḥ)

The majority of scholars are of the opinion that it is permissible to shorten the ṣalāh when one has left his residence and is outside of the city (at the airport, for example), and this is a condition, i.e., he may not do it before that. He need not resume his regular ṣalāh until he reaches the first houses of his city.

It is allowed during a journey and during a temporary stopover for a person to join the ṭhuhr and 'aṣr ṣalāh, and the maghrib and 'ishaa' ṣalāh, either during the time of the earlier or the later one. It is also legitimate for the traveler to either join the prayers or to offer each prayer at its own time, as the Prophet (ﷺ) did both. Fajr is prayed alone as usual.

Imām Mālik recorded in *Al-Muwaṭṭā'* from Mu'ādh that the Prophet (ﷺ) delayed his ṣalāh one day during the battle of Tabuk and then prayed the ṭhuhr and 'aṣr prayers together. Then he prayed the maghrib and 'ishaa prayers together. This hadith is ṣaḥeeḥ and is the strongest evidence against those who claim that one can only combine the prayers while one is actually moving from one site to another. The Prophet was staying in his tent and would come out and combine two prayers and then return to his tent. Muslim recorded this hadith in his Ṣaḥeeḥ and stated: 'He would pray the ṭhuhr and 'aṣr together and the maghrib and 'ishaa' together.

There should be no sunnah prayers or dhikr between two joined prayers. Among the sunnah prayers, only fajr sunnah and witr were maintained by the Prophet (ﷺ) during a journey, and he did not pray the rawātib of ṭhuhr, 'aṣr, maghrib or 'ishā' when joining prayers.

However, the majority of scholars are of the opinion that it is not disliked to perform nawāfil during a period in which one is shortening his ṣalāh. Ibn 'Umar reported that the Prophet (ﷺ) prayed nawāfil while riding in whatever direction he was facing and nodding his head [for the movements of the ṣalāh].

It is permissible for a traveler to join prayers while he is on the move or has made a temporary stop, but if he intends to stay in a place for some time, he may shorten but should not join them. Similar to that is when there is someone whose occupation requires him to always be traveling, for instance, a pilot, ship captain, truck driver, and so on; then he is permitted to shorten his ṣalāh or break his fast as he is actually traveling.

The scholars differed concerning the length of time during which, when a traveler stays in one place, he may shorten his prayers. Opinions vary from three or four days to seven, to ten, to fifteen, to seventeen, to nineteen, and to twenty days. Some scholars have said that the period cannot be determined in days. What must be taken into consideration are the person's circumstances. Those who do not set a fixed period have the evidence in their favor, since there is no clear-cut ḥadīth evidence establishing a maximum time limit. The practice of the Prophet (ﷺ) and his companions after him was to continue to shorten four *rak'ah* prayers (without joining them) indefinitely as long as they were waiting to return home. (Al-Bukhārī)

A traveler may shorten his ṣalāh as long as he is on a journey. Likewise if he stays in some place temporarily for business or some other affair, then he may shorten his ṣalāh as long as he is there. If the person intends to stay in a place for a certain amount of time then he remains a traveler, regardless of whether he plans to stay there for a long or short time, as long as he does not plan to reside in the place to which he has traveled. The Messenger of Allah (ﷺ) stayed in Tabuk for twenty days and during that time he shortened his ṣalāh and he did not say that one should not shorten his ṣalāh if he stayed longer than that.

Shaykh Ibn 'Uthaymeen said, "This is one of the issues concerning which the scholars differed, and there are more than twenty different scholarly opinions. The reason is that there is no definitive evidence that would dispel uncertainty." Then he mentioned the views of the main madh-habs:

1 – The view of the Ḥanbalis is that if a person intends to stay for more than four days, the ruling on travel no longer applies to him and he must offer the prayers in full.

2 – The view of ash-Shāfi'i and Mālik is that if he intends to stay for four days or more, then he must offer the prayers in full, but the day of arrival and the day of departure are not included in that. Thus, the total number of days during which one may shorten prayers is six days: the day of arrival, the day of departure, and the four days in between.

3 – The view of Abu Ḥanīfah is that if he intends to stay for more than fifteen days he should offer the prayers in full, but if he intends to stay for less time then he may shorten his prayers.

Although the scholars have stipulated various lengths of time for a temporary stay, one may continue to shorten (without joining) prayers indefinitely as long as he is waiting to return home. The Messenger of Allah (ﷺ) would pray two rak'ahs for those prayers which consisted of four whenever he travelled until he returned to Madinah.

In Ṣaḥeeḥ al-Bukhāri it is recorded that Ibn 'Abbās said, "The Prophet (ﷺ) stayed, during one of his journeys, for nineteen days praying only two rak'ahs. If we stayed in a place for nineteen days, we would not complete the ṣalāh, but if we stayed longer than that we completed it."

But Ibn 'Umar remained in Azerbaijan for six months as there was snow blocking the pass, and he would pray two rak'ahs. Anas bin Mālik related: "The companions of the Prophet stayed in Ram Hurmuz for seven months and they shortened their ṣalāh." Al-Ḥasan reported: "I stayed with 'Abdurrahmān bin Samurah for two years in Kabul, and he shortened his ṣalāh but did not join the ṣalāh."

The four imāms agree that if one has some need to take care of and always has the intention of leaving the next day, he may shorten his ṣalāh for as long as he is in that state. They are in agreement that a traveler may shorten his prayer as long as he does not intend to stay in a place, even if he stays there for years. This was the guidance of the Prophet and his companions.

Note: Obligatory prayers in cars, planes, trains or other means of transport where one cannot pray standing or face the qiblah are permissible only when two conditions are met: the impossibility of getting out to pray on the ground and fear that the time for the obligatory prayer will end before reaching the destination where one can pray as usual. If it is possible to stop and pray normally, that must be done.

Joining Two Prayers Due to a Need

Al-Bukhāri recorded that the Prophet (ﷺ) joined the maghrib and 'isha prayers on a rainy night. The Shāfi'i school are of the opinion that it is allowed to combine two prayers, either during the time of the earlier or later ṣalāh, due to illness, as that is a greater hardship than rain. The Ḥanbali school is the most accommodating as it allows one to join the prayers for one who is ill as well as the woman who is plagued by a prolonged flow of blood, the person who cannot control his urine, and one who cannot purify himself, and for the one who fears for his life, property, or family. Prayers joined due to a reason other than travel are not shortened but are performed in full.

Imām an-Nawawi wrote in his commentary on *Ṣaḥeeḥ Muslim*: "The majority of scholars are of the opinion that it is allowed for the resident to join the prayers due to some pressing need. This is supported by the statement of Ibn 'Abbās: 'The Prophet (ﷺ) joined his ṣalāh because he did not want to put his ummah to hardship, and not because of illness or any other reason.'" (Muslim)

Note: If someone performs both prayers at the time of the earlier ṣalāh and then his reason for doing so ceases to exist (such as travel, after reaching home) after he has completed the ṣalāh and before the time of the next ṣalāh begins, then what he has done is sufficient for him and he should not repeat the second ṣalāh at its proper time. He had fulfilled his obligation during a circumstance in which there was a legal excuse, and his action is not invalidated by the fact that this excuse no longer exists.

Making Up Missed Prayers (Qadhaa')

The scholars agree that it is obligatory for one who has forgotten a ṣalāh or slept through its time to make it up. This is based on the ḥadīth: *"There is no negligence in sleep but it is when one is awake. If one of you forgets the prayer or sleeps through it, he should perform the ṣalāh as soon as he remembers for Allah has said, 'And establish the prayer for My remembrance.'" (Muslim)* One who was unconscious need not make up the prayers he missed, except that when he regains consciousness he must pray the ṣalāh due at that time. The Prophet (ﷺ) also said, *"Whoever forgets a prayer, let him pray it as soon as he remembers, for there is no expiation for it except this."* (Muslim)

For a ṣalāh missed due to indifference and neglect, the majority of scholars assert that it is a sin and the missed ṣalāh must be made up. But Ibn Taymiyyah and others said, "One who left praying deliberately cannot make up that prayer, and it is not valid for him. Rather, he should repent and increase his voluntary prayers."

Ibn Ḥazm discussed this issue thoroughly. The following is a summary of his position:

Concerning one who leaves a ṣalāh intentionally until its time expires, he will never be able to make up for that ṣalāh. Such a person should turn to Allah and ask His forgiveness and increase his good deeds and nawāfil in order to increase his weight [of good] on the Day of Resurrection.

Abu Ḥanīfah, Mālik, and ash-Shāfi'i have said that if a person intentionally misses a prayer or a few prayers, then he should make up those prayers before he prays the present ṣalāh. But the proof for our position is found in the words of Allah:

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

"Woe to the worshippers who are heedless of their prayers"⁸

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا

"And then there succeeded them a later generation who neglected prayer and followed their lusts, but they will meet with evil."⁹

If one who intentionally missed a ṣalāh could make it up later, then why is evil mentioned?

There is no destruction for one who delays the ṣalāh within its timeframe. But the case of one who procrastinates until the end of its permissible time is quite different. Allah, the Exalted, has appointed certain times for the fardḥ ṣalāh; both a beginning time and an ending time have been established. There is no difference between praying a ṣalāh before its time and praying it after its time because in both cases the ṣalāh is not performed within its prescribed time. The ṣalāh must be performed within the limits set by Allah the Exalted, who says:

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

"Whoever transgresses the limits set by Allah has wronged his own soul."¹⁰

Allah, the Exalted, has set specific limits for the times of the ṣalāh, and no one may perform the ṣalāh before that time or after that time. No one of this ummah will dispute this. So if one is allowed to pray

⁸ Sūrah al-Mā'ūn, 107:4-5.

⁹ Sūrah Maryam, 19:59.

¹⁰ Sūrah at-Ṭalāq, 65:1.

after the time set by the Messenger of Allah (ﷺ), then setting an ending time for the ṣalāh has no meaning to it.

We ask those people who say that one may do qadḥaa' for a ṣalāh which he missed intentionally: "Tell us about this ṣalāh that you want him to perform, is it the same ṣalāh that Allah ordered him to perform or is it a different one?" If they say it is the same one, then we may say to them: "Then one who misses it intentionally is not guilty of being disobedient, as he has done what Allah had ordered him to do, and there is no sin upon him according to your statement, and likewise there should be no blame upon one who intentionally delays a ṣalāh until its time expires." However, that is not an acceptable position for any Muslim. If they say that it is not the same ṣalāh which Allah ordered, we say: "You have told the truth," and this is a sufficient confession from them. Then, we ask them: "Is one who intentionally leaves the ṣalāh until its time expires being obedient or disobedient to Allah?" If they say obedient, they will be differing from the consensus of the Muslims and the Qur'ān and the confirmed Sunnah. If they say he is being disobedient, they are speaking the truth, and it is not valid that an act of disobedience should replace an act of obedience.

Any ruling not based on the Qur'ān or the Sunnah cannot be valid. It has been authentically reported that the Prophet (ﷺ) said: "*Whoever misses the 'aṣr ṣalāh, it is as if he lost his family and his property.*" (Al-Bukhārī) If one "misses" something, he cannot make it up, for if he could make it up, the act would not be "missed." The entire Muslim ummah is in agreement with the statement and ruling that if the time of the ṣalāh has elapsed, then it is missed (fātat). But if one could make it up, the statement that the ṣalāh is missed becomes false and untrue; therefore, there is no way it could ever be made up. This was the view of 'Umar bin al-Khaṭṭāb, his son 'Abdullāh, Sa'd bin Abi Waqqās, Salman al-Fārsī, Ibn Mas'ūd, 'Umar bin 'Abdulazīz, and many others.

One who intentionally leaves a ṣalāh until its time expires has to repent to Allah, the Exalted, ask for His forgiveness, pray an increased number of nawāfil, and do more good deeds. For Allah has informed us that He does not waste the action of any person and that "*good deeds remove bad ones.*"¹¹ What one must do is to repent sincerely to Allah by regretting what was neglected in the past, giving up the sin of not praying, and sincerely resolving not to go back to it. And nothing is required to be made up. Praise be to Allah, whoever repents, Allah accepts his repentance. (End quote)

Voluntary Prayers

Nawāfil (s. nafl or nāfilah) are additional voluntary prayers. They have been legislated to make up for any deficiencies during the performance of fardḥ (obligatory) ṣalāh. The Prophet (ﷺ) said, "*The first thing for which the servant [of Allāh] shall be called to account is the prayer. If it was good, all of his work was good, but if it was bad, then all of his work was bad.*" (Aṭ-Ṭabarānī - ṣaḥeeḥ) And he said, "*The first thing people will be called to account for on the Day of Resurrection is prayer. Our Lord will say to the angels, although He knows best, 'Look to the ṣalāh of my servant – is it complete or deficient?' So if it was complete it will be recorded for him as complete; and if something of it was deficient, Allah will say, 'See if My servant has any voluntary prayers.' Then if he has, He will say, 'Compete for My servant his obligatory prayer with his voluntary one.' Then, all of his deeds will be examined in that way.*" (Abu Dāwūd)

It is preferable to pray them at home. 'Abdullah bin 'Umar reported that the Prophet (ﷺ) said, "*Make some of your prayers in your houses and do not make houses as graves [where ṣalāh is prohibited].*" (Aḥmad and Abu Dāwūd) And the Messenger of Allah (ﷺ) said, "*A person's ṣalāh in his house is better than his ṣalāh in my masjid, except for the fardḥ ṣalāh.*" (Abu Dāwūd - ṣaḥeeḥ)

¹¹ Sūrah Hūd, 11:114. إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

These ḥadīths are evidence that it is preferred to pray nawāfil prayers in one's house. An-Nawawi said, "The Prophet encouraged praying nawāfil in one's house because those prayers are more concealed and less likely to be done for show and will be protected from the defects that annul good deeds. And it will bring blessing to the house, and mercy and angels will descend in it and Satan will flee from it."

Prolonging the qiyām in voluntary prayers is preferable to praying many rak'ahs. 'Ā'ishah reported that the Prophet (ﷺ) would stand and pray until his feet or legs swelled. When she asked him about it, he said, "*Should I not be a thankful slave?*" (Al-Bukhārī and Muslim) And he was asked: "What is the best deed?" He said: "*Prolonging the qiyām (standing in the prayer).*" (Abu Dāwūd)

One can pray nawāfil while sitting even when he has the ability to stand. It is also acceptable to pray part of these prayers sitting and part of them standing, i.e., he sits for part of the first rak'ah and then stands for the rest of it, or vice versa. This is acceptable without being makrooh. One may sit in any manner he likes. 'Ā'ishah reported, "I never saw the Messenger (ﷺ) sitting while reciting during the night prayer until he had aged. Then he would sit and recite until when about thirty or forty verses were left, he would stand, recite the rest and do rukū' and sujūd." (Aḥmad, Abu Dāwūd and at-Tirmidhi)

The Times at Which Voluntary Prayer Is Makrooh (disliked)

It is disliked to pray nawāfil at four times:

1. After the fajr prayer until the sunrise (unless the fajr sunnah was missed)
2. From sunrise until the sun has risen to the length of a spear above the horizon (about 20 minutes later)
3. When the sun is at its meridian until it moves slightly toward the west (until the ṭuḥr adhān)
4. After the 'aṣr prayer until the sun sets.

The Prophet (ﷺ) said, "*There is no prayer after the 'aṣr prayer until the sun sets and no prayer after the morning prayer until the sun rises.*" (Al-Bukhārī and Muslim) 'Amr bin 'Absah related that the Prophet (ﷺ) said, "*Pray the morning prayer and then abstain from prayer until sunrise and the sun has risen completely, for it rises between the two horns of Satan. That is when the unbelievers [sun worshippers] prostrate to it. Then pray, for your prayer will be witnessed and attended [by angels] until the shadow of a spear becomes less than its length. Then (at noon) stop praying, for at that time the Hellfire is fed with fuel. When the shadow begins to show, pray, for your prayer will be witnessed and attended until you pray the 'aṣr prayer. Then stop praying until the sun sets, for it sets between the two horns of Satan, and that is when the unbelievers prostrate to it.*" (Aḥmad and Muslim)

Rulings Concerning Prayer at These Times

The scholars agree that one can make up missed (fardh) prayers at the times it is normally disliked. This is based on the Prophet's words, "*If someone forgets the prayer, he should pray it as soon as he remembers it.*" (Al-Bukhārī and Muslim) He should hasten to pray it as soon as possible, whatever the time.

As for voluntary prayers, the Ṣaḥābah and Tābi'een disliked doing them during those times. But many scholars have held that prayers at such times are allowable if there is a reason for that prayer, such as *taḥiyyat al-masjid*, or a prayer after wudhū', and so on. The evidence is the fact that the Prophet (ﷺ) made up the two rak'ahs of noon sunnah after the 'aṣr prayer. And all agree that there is an exception in the case of the two rak'ahs after ṭawāf of the Ka'bah. The Prophet (ﷺ) said, "*O tribe of 'Abd Manāf, do not prevent anyone from ṭawāf of this House and praying [after it] at any time they wish of the night or day.*" (Abu Dāwūd, an-Nasā'i, at-Tirmidhi and Ibn Mājah - ṣaḥeeḥ)

In general, obligatory (fardh) prayers, voluntary prayers due to a reason, *taḥiyyat al-masjid* on Friday when the sun is at its meridian and the prayer after ṭawāf are all permissible at such times without any

disapproval. There is no doubt that making up of missed prayers, prayers in fulfillment of a nadhr (vow) and the prayer after ṭawāf may be done at any of these times.

Voluntary Prayers after Dawn and Before the Fajr Prayer

The witr prayer can be made up after fajr (the break of dawn) if it was missed. It is prayed before the sunnah and fardh of fajr. Some of the Ṣaḥābah prayed the witr prayer after the dawn had broken. 'Abdullah bin Mas'ūd said, "It does not bother me if they call the iqāmah for prayer while I am praying witr." 'Ubādah bin aṣ-Ṣāmit was imām for the people, and one day he went to the fajr prayer and the iqāmah was being made for the prayer. 'Ubādah told him to be quiet until he prayed witr. Then he led them in the morning prayer." Ibn 'Abbās slept and then awoke and said to his servant, "Look to see what the people are doing." By then he had lost his eyesight. The servant returned and said that they had finished the morning prayer. Ibn 'Abbās stood up, prayed witr and then prayed the morning prayer.

However, once the iqāmah is called, it is disliked (makrooh) when in the masjid to occupy oneself with voluntary prayers. Abu Hurayrah reported that the Prophet (ﷺ) said, "*When the prayer is beginning, there is no prayer [acceptable] but the obligatory one.*" (Aḥmad and Muslim) Once, a man entered the masjid while the Prophet (ﷺ) was leading the fajr prayer. The man prayed two rak'ahs at the side of the masjid and then entered [the congregation] behind the Messenger of Allah. When the Prophet finished the prayer he said, "*O so and so, which of the two prayers did you count – the one you prayed alone or the one you prayed with us?*" (Muslim) The Messenger (ﷺ) objected to this but he did not order him to repeat his prayer. This shows that such a prayer is valid but disliked. Ibn 'Abbas reported, "I was praying when the mu'adhdhin began the iqāmah. The Messenger of Allah (ﷺ) pulled me and said, '*Do you pray the fajr prayer four rak'ahs?*'" (Abu Dāwūd and al-Hakim - ṣaḥeeḥ)

Notes: When one is in a masjid and the adhān is called, he should not leave until he prays the fardh. (Aḥmad - ṣaḥeeḥ) This is assuming there is no matter of urgency to attend to. The adhān and iqāmah are optional (not required) for a group of women.

Types of Nawāfil

Nawāfil may be divided into two categories: specified (sunnah) prayers and unspecified prayers.

For unspecified prayers it is sufficient to have the intention to pray at any time of the day or night with the exception of the three periods when it is makrooh.¹² One need not intend any number of rak'ahs and may pray without keeping track; and he may stop whenever he wishes.

The specified nawāfil are also called sunnah prayers, and are categorized as:

- ... Rawātib – the sunnah prayers which are associated with one of the fardh prayers, i.e., the sunnah prayers of fajr, ṭhuhr, 'aṣr, maghrib, and 'ishaa'
- ... Other sunnah prayers, such as tahajjud, ḏhuḥā, taḥiyyat al-masjid, etc.

From each of these two categories there are two further divisions:

- ... Sunnah mu'akkadah – the emphasized sunnah prayers which were done regularly by the Prophet (ﷺ)
- ... Sunnah ghayr mu'akkadah – the sunnah prayers which were less emphasized by the Prophet (ﷺ), or observed to be done by him infrequently

¹² Refer to p. 9.

Rawātib

- ♦ Two rak'ahs before ṣalātul-fajr – sunnah mu'akkadah

'Ā'ishah said that the Messenger of Allah (ﷺ) was not more regular in observing any voluntary prayer as he was in observing the two rak'ahs before fajr." (Al-Bukhārī and Muslim) And she related that the Prophet (ﷺ) said about these two rak'ahs, "*They are dearer to me than all the world.*" (Aḥmad, Muslim, and at-Tirmidhi)

It is known that the Prophet (ﷺ) would make the recitation very brief in the two rak'ahs before fajr. 'Aishah reported that after al-Fātiḥah he would recite Sūrah al-Kāfirūn and Sūrah al-Ikhlāṣ. (Aḥmad) But occasionally he would recite other verses.

One can make up the sunnah of fajr before or after the sun rises, regardless of whether only sunnah prayer is missed or both sunnah and fardh are missed. It may be made up by itself or with the obligatory dawn prayer. During a journey, the Prophet (ﷺ) slept past the time of ṣalātul-fajr. When he awoke he waited until the sun had risen a bit and then prayed the fajr sunnah, after which he ordered the iqamah to be made and prayed the fajr prayer.

Although Qais bin 'Umar had not prayed the sunnah prayer, he joined the Prophet and prayed with him in congregation. When the prayer was over, he prayed the two rak'ahs of sunnah prayer. The Messenger of Allah (ﷺ) inquired, "What is this prayer?" Qais informed him. The Prophet kept quiet and did not say anything [showing approval]. (Aḥmad, Ibn Ḥibbān and at-Tirmidhi - ḥasan)

- ♦ Two or four rak'ahs before ṣalātuth-thuhr and two or four after it – sunnah mu'akkadah. There are ḥadīths mentioning all of these.

'Ā'ishah reported that if the Prophet (ﷺ) missed the four rak'ahs before thuhr, he would pray them after the two after thuhr." (Ibn Mājah) And Umm Salamah reported: "The Prophet prayed thuhr and then he was given some wealth, so he sat distributing it until the mu'adh-dhin called the adhān for 'aṣr. He prayed 'aṣr and came to me, as it was my day, and he prayed two brief rak'ahs. I said: 'What are those two rak'ahs, O Messenger of Allah? Have you been ordered to do them?' He said, '*No, they are the two rak'ahs that I pray after thuhr but I was busy distributing this wealth until the adhān for 'aṣr, and I disliked to leave them.*'" (Al-Bukhārī and Muslim)

- ♦ Two or four rak'ahs before ṣalātul-'aṣr – sunnah ghayr mu'akkadah

Ibn 'Umar reported that the Prophet (ﷺ) said, "*May Allah have mercy on a person who prays four rak'ahs before 'asr prayer.*" (Aḥmad, Abu Dāwūd and at-Tirmidhi - ḥasan) As for praying only two rak'ahs at this time, it would come under the generality of the Prophet's statement: "*Between every adhān and iqāmah is a prayer.*" (Al-Bukhari and Muslim)

- ♦ Two rak'ahs before ṣalātul-maghrib – sunnah ghayr mu'akkadah

Ibn Ḥibbān recorded that the Prophet (ﷺ) had prayed two rak'ahs before the maghrib prayer. And the Messenger of Allah (ﷺ) said, "*Between every adhān and iqāmah is a prayer, between every adhān and iqāmah is a prayer.*" When saying it the third time he added, "*For whoever wants to.*" (Al-Bukhari and Muslim) Ibn 'Abbās said, "We would pray two rak'ahs before maghrib, and the Prophet would see us but would not order us to do so, nor would he prohibit us." (Muslim)

- ♦ Two rak'ahs after ṣalātul-maghrib – sunnah mu'akkadah

Ibn Mas'ūd said, "I can't count how often I heard the Messenger of Allah (ﷺ) recite in the two rak'ahs after maghrib and the two rak'ahs before fajr Sūrah al-Kāfirūn and Sūrah al-Ikhlāṣ." (Ibn Mājah and at-Tirmidhi - ḥasan)

- ♦ Two rak'ahs before ṣalātul-'ishaa' – sunnah ghayr mu'akkadah

Due to the ḥadīth: "*Between every adhān and iqāmah is a prayer.*"

- ♦ Two rak'ahs after ṣalātul-'ishaa' – sunnah mu'akkadah

The Prophet (ﷺ) said, "*Allah will build a house in Paradise for whoever is constant in observing twelve rak'ahs from the Sunnah: four before and two after thuhr [prayer], two after maghrib, two after 'ishaa' and two before fajr.*" (At-Tirmidhi - ṣaḥeeḥ)

Witr Prayer

"Witr" means a single, indivisible entity. Here it refers to the single rak'ah which concludes the voluntary night prayers so that they become an odd number. It can be done in one, three, five, seven or nine rak'ahs and can be performed any time after the 'ishaa' prayer up until fajr. (Al-Bukhārī and Muslim)

Witr is the last prayer of the night. It is the most strongly encouraged sunnah mu'akkadah, even more so than the rawātib. The Prophet (ﷺ) never missed it, even during travel. 'Alī bin Abī Ṭālib said, "The witr prayer is not essential like your obligatory prayers, but the Messenger of Allah (ﷺ) prayed witr and said, '*O people of the Qur'ān, pray witr, for indeed, Allah is witr (single) and loves the witr.*'" (At-Tirmidhi and Abu Dāwūd - ḥasan)

Abu Ḥanīfah's view that the witr prayer is wājib (required) is not accepted by other scholars. Someone said to 'Ubādah bin aṣ-Ṣāmit that he heard this, and he replied, "He is mistaken, for I heard the Messenger of Allah (ﷺ) say, '*Five prayers were decreed by Allah for his servants. Whoever does them without neglecting anything from them has a promise from Allah that He will admit him into Paradise...*'" (Aḥmad, Abu Dāwūd and Ibn Mājah - ṣaḥeeḥ) And the Prophet (ﷺ) said: "*Five prayers are prescribed by Allah in [the period of] the day and night.*" Hearing this, a Bedouin asked, "Is there any other obligation upon me?" He replied, "*No, only voluntary.*" (Al-Bukhārī)

Ibn 'Umar reported the Prophet (ﷺ) as saying, "*Make the last of your prayer at night a witr.*" (Abu Dāwūd - ṣaḥeeḥ) He (ﷺ) would pray witr in the first part of the night or the middle of it or the last part just before fajr. 'Ā'ishah observed that the Messenger of Allah (ﷺ) would pray part of the night, and the last of his prayers would be witr. She was asked about his witr prayer and she said, "Sometimes he would pray witr in the first part of the night, and sometimes he would pray it in the latter portion of the night." She was asked, "How was his recitation, silent or aloud?" She replied, "He would do both; sometimes silent and sometimes aloud." (Aḥmad, Muslim, and at-Tirmidhi)

If one believes he will be able to wake up during the later portion of the night, it is best to delay it, otherwise he can pray it before sleeping. The Messenger of Allah (ﷺ) said: "*Whoever of you fears he will not be able to wake up during the last part [of the night] should pray witr during the early part. And whoever of you believes he will be able to wake up during the last part should pray witr in the last part, because it is attended by the angels and it is better.*" (Aḥmad, Muslim, at-Tirmidhi, and Ibn Mājah)

The Prophet (ﷺ) advised some of his companions not to sleep until they had performed the witr prayer to be on the safe side. Once he asked Abu Bakr, "When do you pray the witr prayer?" Abu Bakr replied, "In the early portion of the night after the 'ishaa' prayer." Then he asked 'Umar. He answered, "During the last part of the night." The Prophet said, "*You, Abu Bakr, have taken the safest way. And you, 'Umar, have taken the determined way.*" (Aḥmad, Abu Dāwūd and al-Ḥākim - ṣaḥeeḥ)

The number of rak'ahs prayed in witr can vary, though it must be an odd number. At-Tirmidhi said, "It has been related from the Messenger (ﷺ) that he would perform the witr prayer with, eleven, nine, seven, five, three or one rak'ah." So whoever prays any of these will be following the Sunnah.

Witr was often prayed by the Prophet as three rak'ahs. It is desirable to recite after the Fātiḥah in the first rak'ah, Sūrah al-A'lā (87); in the second, Sūrah al-Kāfirūn (109); and in the third, Sūrah al-Ikhlāṣ (112), although any parts of the Qur'ān are acceptable. 'Ā'ishah reported that the Prophet (ﷺ) would recite in the first rak'ah al-A'lā, in the second al-Kāfirūn and in the third al-Ikhlāṣ and [sometimes] al-Falaq and an-Nās. (Aḥmad, Abu Dāwūd and at-Tirmidhi - ṣaḥeeḥ) However, after al-Fātiḥah it is permissible to recite any sūrahs one wants to recite. 'Ali said: "No part of the Qur'ān should be abandoned, so pray witr with whatever you wish."

Witr can be done by:

- ... Praying two rak'ahs at a time followed by the single rak'ah.
- ... Praying all of the rak'ahs without any julūs except at the end of the final rak'ah.
- ... Praying with julūs and salām only in the next to the last rak'ah, followed by the single rak'ah.

These three forms were related in authentic ḥadīths. Additionally, the Prophet told the people not to pray it in the same manner as the maghrib prayer – with two sittings for tashahhud and a single tasleem at the end. (Al-Ḥākim and al-Bayhaqi - ṣaḥeeḥ) Scholars explained that one should not sit to recite the first tashahhud as done in the fardh of maghrib.

Sa'd bin Abi Waqqāṣ would pray 'ishaa' in the Prophet's masjid and then pray one rak'ah of witr and no more. He was asked, "You pray witr with just one rak'ah without adding to it?" He said: "Yes. I heard the Messenger of Allah (ﷺ) say, '*One who does not sleep until he prays the witr is firm.*'" (Aḥmad - ḥasan)

Umm Salamah reported that the Prophet (ﷺ) would pray the witr prayer with five or seven rak'ahs without separating them with salām or speech." (Aḥmad, an-Nas'ā'i, and Ibn Mājah - ḥasan) And 'Ā'ishah reported that the Prophet would pray thirteen rak'ahs and would make five of them as the witr prayer, and he would not sit except in the last rak'ah. (Al-Bukhāri and Muslim)

No two witr prayers in one night

If one has performed the witr prayer and then wishes to pray more he may do so, but he should not repeat the witr. 'Ali heard the Messenger of Allah (ﷺ) say: "*There are no two witr prayers in one night.*" (Abu Dāwūd, an-Nasa'i, and at-Tirmidhi - ḥasan) And 'Ā'ishah related that the Prophet would make the tasleem in such a manner that we could hear him, and then he would pray two rak'ahs while sitting. (Muslim) Umm Salamah also reported the same. (Aḥmad, Abu Dāwūd and at-Tirmidhi)

When the witr prayer has been missed, the majority of the scholars hold that it is permissible to pray it qadhāa'. The Prophet (ﷺ) said, "*When the morning has come and you have not prayed witr, then pray it.*" (Al-Ḥākim - ṣaḥeeḥ) He also said, "*Whoever sleeps through [the time of] witr or forgets it should pray it when he remembers it.*" (Abu Dāwūd - ṣaḥeeḥ) And it was recorded that if he missed it during the night, he would pray witr after dawn. (Aḥmad and at-Ṭabarāni - ḥasan)

There is another opinion that the one who missed witr should delay it until after the sun has risen high, and then pray whatever he can, two rak'ahs by two. This is based on what 'Ā'ishah said: "If the Prophet missed witr at night because he was ill or asleep, he would pray twelve rak'ahs during the day." (Muslim)

Qunūt in the witr prayer

It is sunnah (and not obligatory) to recite du'aa' al-qunūt in the single rak'ah of witr. The Messenger of Allah (ﷺ) offered the qunūt supplication at times and left it out at other times. It may be done either audibly or silently, and either before rukū' or after it during i'tidāl (standing before the sujūd).

The evidence for doing it after rukū' is found in Ṣaḥeeḥ Muslim. The evidence for doing so before it is found in Sunan al-Nasā'i, Sunan Ibn Mājah, and other ḥadīth compilations. The ḥadīths stating it was

done after rukū' are more authentic. In addition, the Messenger did it this way more often, as did the Rightly Guided Caliphs.

The following du'aa' was narrated by Aḥmad, Abu Dāwūd and at-Tirmidhi, who graded it ḥasan and said, "Nothing is known about qunūt from the Prophet (ﷺ) more authentic than this."

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ. إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ. تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ. نَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ. وَصَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ.

Allāhummahdinee feeman hadayt, wa 'āfinee feeman 'āfayt, wa tawallanee feeman tawallayt, wa bārik lee feemā a'tayt, wa qinee sharra mā qadhayt, fa-innaka taqdhēe wa lā yuqdhā 'alayk. Innahū lā yadhīlu man wālayt wa lā ya'izzu man 'ādayt. Tabārakta rabbanā wa ta'ālayt. Nastaghfiruka wa natūbu ilayk. Wa ṣall-Allāhu 'alan-nabiyyi Muḥammad.

O Allah, guide me among those You have guided, and give me well-being among those to whom You have given it, and choose me among those You have chosen, and bless for me what You have given, and protect me from the evil of what You have decreed, for it is You who decrees and nothing is decreed for You. He will not be humiliated whom You have taken as an ally, nor will he be honored whom You have taken as an enemy. Blessed are You, our Lord, and exalted. We ask Your forgiveness and turn in repentance to You. And may Allah bless the prophet, Muḥammad.

It is permissible to add other supplications after the qunūt, and to raise one's hands during it because it was narrated that the Prophet (ﷺ) did so in times of calamity. And it is authentically established that 'Umar also did so.

Qunūt in the five prayers

This du'aa may also be recited aloud in the last rak'ah of any of the obligatory prayers during calamities or times of urgent need, otherwise not. This is based on ḥadīths by Aḥmad and Abu Dāwūd with a ḥasan chain, and by al-Bukhārī. It is not correct to do the qunūt regularly in the fajr prayer except during times of calamity, in which case it can be done in any of the five daily prayers. Anas reported that the Prophet (ﷺ) would not recite qunūt in fajr unless he was supplicating for a people or supplicating against a people. (Ibn Ḥibbān, and Ibn Khuzaymah - ṣaḥeeḥ)

It is lawful to recite the qunūt aloud in any of the five daily prayers at times when Muslims are faced with disasters and calamities. Ibn 'Abbās reported that the Messenger of Allah (ﷺ) did qunūt for one month repeatedly in the ṭhuhr, 'aṣr, maghrib, 'ishaa and fajr prayers. At the end of every prayer, after rukū' in the last rak'ah, he would supplicate against the three who killed the emissaries sent to them by the Prophet. The people behind him would say "Ameen." (Aḥmad and Abu Dāwūd)

Abu Hurayrah reported that whenever the Prophet wanted to supplicate for or against someone, he would say qunūt after the rukū'. He was heard to say: "*O Allah, save al-Waleed bin al-Waleed and Salamah bin Hishām and 'Iyāsh bin Abi Rabe'e'ah and the oppressed believers. O Allah, put hardship and pressure on the tribe of Mudḥar and give them years of famine like those of [the time of] Yūsuf.*" He would say it aloud in some of the prayers. (Aḥmad and al-Bukhārī)

Tahajjud and Qiyām al-Layl

Praying at night, especially after one has slept for a while, is strongly encouraged in the Qur'ān for the believers, and it was obligatory for the Prophet (ﷺ).

Tahajjud means waking up to pray during the night. This was the practice of the Prophet (ﷺ) as Allah had ordered him:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ...

And from [part of] the night, awaken for prayer with it [i.e., recitation of the Qur'ān] as additional worship for you.¹³

In this verse, *tahajjud* refers specifically to *ṣalāh*.

Qiyām al-layl, on the other hand, means spending the night, or part of it, in *ṣalāh*, reciting the Qur'ān, remembering Allah, supplication and other acts of worship. Thus, *qiyām al-layl* is more general than *tahajjud*, because it includes *tahajjud* and other forms of worship, and it includes *ṣalāh* both before and after sleeping.

In the second verse of *Sūrah al-Muzammil*, the Messenger of Allah (ﷺ) was ordered to stand in prayer a good part of the night and his companions took it to be obligatory for everyone. Then in *Āyah* 20, revealed almost a year later, the believers were relieved of this and were told to recite what was easy for them.

No number of *rak'ahs* is specified, but the Prophet (ﷺ) used to pray eleven or thirteen lengthy *rak'ahs*. *Witr* is included in *tahajjud* and *qiyām al-layl*.

Allah is especially close to His servants during the last part of the night, and *du'aa'* is most likely to be answered at that time. In the Qur'ān, Allah describes and praises those who worship at night:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

They used to sleep but little of the night and in the hours before dawn they would ask forgiveness.¹⁴

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

Those who spend [part of] the night in sujūd to their Lord and standing.¹⁵

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا...

They arise from their beds, supplicating their Lord in fear and hope...¹⁶

أَمَّنْ هُوَ قَانِثٌ آتَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ

Is one who is devoutly humble during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]?¹⁷

There are also a number of *ḥadīths* confirming the merits of night prayer.

The Prophet (ﷺ) said, "O people, spread greetings, feed others, keep ties of kinship and pray at night while people sleep; you will enter Paradise in peace." (Ibn Mājah, and at-Tirmidhi)

And he said, "Observe *qiyām al-layl*, it was the practice of the righteous before you and it brings you closer to your Lord and is expiation for misdeeds." (At-Tirmidhi - ṣaḥeeḥ)

Jibreel (عليه السلام) came to the Prophet (ﷺ) and said, "O Muḥammad, live as long as you will, for you will die. Do whatever you will, for you will be compensated for it. Love whomever you will, for you will be leaving him. And know that the honor of the believer is in *qiyām al-layl*, and his power is in not needing people." (Al-Ḥākim and al-Bayhaqi - ḥasan)

¹³ *Sūrah al-Israa'*, 17:79.

¹⁴ *Sūrah adh-Dhāriyāt*, 51:17-18.

¹⁵ *Sūrah al-Furqān* 25:64.

¹⁶ *Sūrah as-Sajdah*, 32:16.

¹⁷ *Sūrah az-Zumar*, 39:9.

Qiyām al-layl may be done in the early part of the night, the middle part or the last part of the night, but after the obligatory 'ishaa prayer. Normally it would end with witr. There was no specific time in which the Prophet would perform his night prayer; but he would do whatever was convenient for him.

It is considered best to delay it to the last third of the night. The Messenger of Allah (ﷺ) said, *"Our Lord descends to the lowest heaven when the last third of the night remains, and He says, 'Who will call on Me so I may respond to him? Who will ask something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?'"* (Al-Bukhāri and Muslim) And he (ﷺ) said, *"The closest that a slave comes to his Lord is during the last portion of the night. So if you can be among those who remember Allah, the Exalted, at that time, then do so."* (Al-Ḥākim and at-Tirmidhi - ṣaḥeeḥ)

He also said, *"The most beloved prayer to Allah is the prayer of Dāwūd. He would sleep half of the night and then pray during the next third of the night and then sleep during the last sixth of the night."* (Al-Bukhāri and Muslim)

The number of rak'ahs to be prayed during the night

The night prayer (qiyām al-layl) does not require a specific number of rak'ahs, nor is there any limit to what is prayed. It would be fulfilled even by just one rak'ah of witr after the obligatory 'ishaa' prayer. The one rak'ah of witr is counted as night prayer.

One may choose between praying them all together or two by two. 'Ā'ishah said, "The Messenger of Allah (ﷺ) did not pray more than eleven rak'ahs during Ramadhān or other than Ramadhān. He would pray four rak'ahs; and don't ask about their perfection and their length. He then would pray four rak'ahs; and don't ask about their perfection and their length. Then he would pray three rak'ahs. I asked, 'O Messenger of Allah, do you sleep before praying witr?' He replied, 'O 'Ā'ishah, my eyes sleep but my heart does not sleep.'" (Al-Bukhāri and Muslim)

The following are sunnah for one who wishes to perform night prayers:

- When going to sleep, one should have the intention to pray qiyām al-layl. Abud-Dardaa' reported that the Prophet (ﷺ) said, *"Whoever goes to his bed with the intention of getting up and praying during the night, but sleep overcomes him until morning, he will have recorded for him what he had intended, and his sleep will be a ṣadaqah for him from his Lord."* (An-Nasā'i and Ibn Mājah - ṣaḥeeḥ)

- Awakening the spouse - The Prophet (ﷺ) said: *"May Allah have mercy on a man who gets up during the night to pray and wakes up his wife, and if she refuses, sprinkles water on her face. And may Allah have mercy on a woman who gets up during the night to pray and wakes up her husband, and if he refuses, sprinkles water on his face."* (An-Nasā'i and Ibn Mājah - ḥasan) He also said, *"When a man wakes his wife and prays during the night or they pray two rak'ahs together, they will be recorded among those men and women who constantly remember Allah."* (Abu Dāwūd - ṣaḥeeḥ)

- 'Ā'ishah and Abu Hurayrah reported: "When the Messenger of Allah (ﷺ) got up to pray at night, he would begin with two brief rak'ahs." (Muslim)

- Not to impose difficulty on oneself – 'Ā'ishah reported that the Messenger of Allah (ﷺ) said, *"When one of you gets up during the night for prayer and his Qur'ān recitation becomes confused to the extent that he does not know what he says, he should go to bed."* (Muslim)

Anas reported that the Messenger of Allah (ﷺ) entered the masjid and saw a rope stretching between two posts. He asked: "What is this?" They told him that it was for Zainab. When she became tired, she held onto it [to stand for prayer]. The Prophet said: *"Untie it. One of you should pray while active, but when he gets tired or weary, he should lie down."* (Al-Bukhāri and Muslim)

- Regularity – The Messenger of Allah (ﷺ) was asked, "What is the deed most loved by Allah?" He said, *"One that is continuous, even if it is little."* And 'Ā'ishah said, "The Messenger of Allah was constant

in his deeds, and if he did something, he would do it regularly." (Al-Bukhāri and Muslim) And he told 'Abdullāh bin 'Umar, *"Do not be like so-and-so – he used to get up for night prayer and then he left it."* (Al-Bukhāri and Muslim)

Making up missed night prayers

'Ā'ishah said, "Whenever the Prophet (ﷺ) missed the night prayers due to pain or anything else, he would pray twelve rak'ahs during the day." (Muslim) And 'Umar reported that he said, *"Whoever sleeps missing his usual night prayers or part of them and prayed them between the fajr and ṭuḥr prayers – it will be recorded for him as if he had prayed it at night."* (Muslim) Thus, the time for making them up is during the period of dhuḥā.

Tarāweeh

Tarāweeh prayers are those prayed at night in congregation or individually during the month of Ramadhān. They may also be referred to as tahajjud or qiyām al-layl. They are sunnah for both men and women, and can be performed any time after the obligatory 'ishaa' prayer. They are prayed in sets of two rak'ahs each and may be done any time before the end of the night, ending with the witr.

The Prophet (ﷺ) would encourage praying at night during Ramadhān without ordering it, and he said, *"Whoever prays during the nights of Ramadhān out of belief and expecting reward – his previous sins will be forgiven."* (Al-Bukhāri and Muslim)

'Ā'ishah reported: "The Prophet prayed in the masjid and many people prayed with him. Then he prayed the next night and more people prayed with him. Then on the third night the people gathered but the Prophet did not come out to them. In the morning, he said, *'I saw what you were doing, and nothing prevented me from coming out to you, except that I feared it would be made obligatory upon you.'* And that was in Ramadhān." (Al-Bukhāri and Muslim)

After that, people prayed taraweeḥ separately. When 'Umar later restored the sunnah of congregational prayer under the leadership of one imām he was in fact reinstating a practice of the Prophet (ﷺ), who had discontinued leading the taraweeḥ prayers publicly because he feared it would be made obligatory. After the Prophet's death and cessation of the revelation there was no longer any possibility of that occurring. 'Umar appointed Ubayy bin Ka'b to lead the prayer. (Al-Bukhāri)

So it is allowed to pray taraweeḥ in congregation just as it is allowed to pray them individually. The majority of the scholars prefer to pray them in congregation since the Prophet had only discontinued it when he feared it would be made obligatory. The rows should start from behind the imām, not from the right, as some people suppose. Rather, they should follow the sunnah practice in congregational prayers of having the imām in the middle.

How many rak'ahs in taraweeḥ?

'Ā'ishah said, "The Messenger of Allah (ﷺ) did not pray more than eleven rak'ahs during Ramadhān or other than Ramadhān. He would pray four rak'ahs – and don't ask about their perfection and their length. He then would pray for rak'ahs – and don't ask about their perfection and their length. Then he would pray three rak'ahs." (Al-Bukhāri)

The Prophet (ﷺ) never fixed a specific number of rak'ahs for taraweeḥ. He prayed eight rak'ahs and the witr prayer with the companions. Then, the next night, the people waited for him but he did not come out to them.

So there is agreement among the people of knowledge that there is no fixed number of rak'ahs for tarāweeh prayers. The Prophet (ﷺ) said, *"The night prayer is two by two. Then if one of you expects the coming of morning he can pray one rak'ah to make it witr for what he had prayed."* (An-Nasā'i and Ibn Mājah - ṣaḥeeḥ)

This is the sunnah that has been related from the Messenger of Allah (ﷺ). It is also true that during the time of 'Umar, 'Uthmān and 'Ali the people prayed twenty rak'ahs. At-Tirmidhi said, "Most of the people of knowledge follow what has been related from 'Umar and 'Ali and other companions of the Prophet, which was twenty rak'ahs. Thus, I found the people of Makkah praying twenty rak'ahs."

The Ḥanbali school of thought says it should be twenty. The Māliki school says thirty-six. Some of the scholars are of the opinion that the sunnah is eleven rak'ahs, including the witr, and that what remains of the twenty are mustaḥabb (desirable). Each of these sayings is based on evidence. No doubt, many of the Ṣaḥābah prayed in this way. It was never related that any of them objected or denied the permissibility of such a prayer.

The most balanced view is that the number of rak'ahs should depend upon the length of time given for recitation in each one. This means that if the imām lessens the number of the verses he recites, it is preferred for him to increase the number of rak'ahs. What has been established for taraweeḥ prayers is that when the recitation is long, then the number of rak'ahs is less, and if it is short, the number can be increased.

The Prophet (ﷺ) said, *"Whoever prays with the imām until the imām leaves will have the reward of praying throughout the night."* (Abu Dāwūd - ṣaḥeeḥ) Therefore, it is better in Ramadhān as well, but not obligatory, to pray with the imām until he finishes the prayer.

There is nothing specific to be recited in taraweeḥ prayers.

Completing the Qur'ān in Ramadhān, whether during prayer or outside prayer, is something that is praiseworthy. Jibreel (عليه السلام) used to review the Qur'ān with the Prophet (ﷺ) every Ramadhān, and in the year before his death he reviewed it with him twice. This is why many scholars say it is preferred to complete the Qur'ān in the taraweeḥ prayers. But it is also permissible to recite from various places in the Qur'ān.

The Prophet (ﷺ) used to pray eleven rak'ahs at night in Ramadhān and at other times, but he would make the recitation so long that on one occasion it was reported that he recited Sūrahs al-Baqarah, Aali 'Imrān and an-Nisaa' in a single rak'ah. (Muslim and an-Nasā'i) And he would sometimes recite one of these sūrahs in each rak'ah. (Abu Dāwūd and an-Nasā'i - ṣaḥeeḥ) He would get up halfway through the night, or shortly before or after that, and he would continue praying until close to dawn, making the recitation lengthy.

It is also recorded that when 'Umar united the Ṣaḥābah behind one imām, they prayed twenty rak'ahs. They would recite approximately thirty verses of Sūrah al-Baqarah in each rak'ah, so they would complete the sūrah in eight rak'ahs. When they recited it in twelve rak'ahs they would consider the recitation short.

Dhuḥā Prayer

Abu Dharr reported that the Messenger of Allah (ﷺ) said, *"Every morning a ṣadaqah is due for each of your bones and joints. Every 'subḥān Allāh' is a ṣadaqah, and every 'al-ḥamdu lillāh' is a ṣadaqah, and every 'lā ilāha ill-Allāh' is a ṣadaqah, and every 'Allāhu akbar' is a ṣadaqah. Enjoining what is right is a ṣadaqah, and prohibiting what is wrong is a ṣadaqah. And what suffices for that are two rak'ahs that are prayed of dhuḥā."* (Aḥmad, Muslim and Abu Dāwūd)

A similar ḥadīth narrated by Aḥmad and Abu Dāwūd mentions 360 joints. These two ḥadīths show the excellence and importance of the dhuḥā prayer, emphasizing its legitimacy since its two rak'ahs are worth 360 ṣadaqāt.

And the Prophet also said, *"Allah, the Mighty and Majestic said, 'Son of Adam, do not fail to pray four rak'ahs in the early part of the day; it will suffice you for the later part.'"* (Al-Ḥākim and aṭ-Ṭabarānī - ḥasan)

And Abu Hurayrah related, "My dear friend (ﷺ) advised me to do three things: fast three days of every month, pray two rak'ahs of dhuḥā and pray witr before I sleep." (Al-Bukhārī and Muslim)

Anas reported: "During a journey, I saw the Messenger of Allah (ﷺ) pray eight rak'ahs in the early morning. (Aḥmad, an-Nasā'ī, al-Ḥākim - ṣaḥeeḥ)

The minimum number of rak'ahs is two. The most that was reported that the Prophet (ﷺ) did was eight rak'ahs, and the most that he mentioned was twelve. However, there is no maximum limit.

Its time begins when the sun has risen the length of a spear (about 20 minutes after sunrise) and ends when the sun has reached its meridian (about 15 minutes before the ṭuhr adhān). It may be prayed at any time during this period. Ishrāq prayer is dhuḥā offered at the beginning of its time. It is called ishrāq because it is done soon after sunrise (shurūq). Ishrāq and chasht are not two separate prayers – both are the dhuḥā prayer. There is no basis in the Sunnah for praying a portion of it early after sunrise and a portion of it later before noon.

Istikhārah

When one considers doing anything which is Islamically permissible yet he is uncertain about its benefit, he should seek the assistance of Allah. Istikhārah is done when a person is thinking of doing something and is hesitant about the consequences, so he asks Allah for guidance to the better of the two options – to go ahead with it or not. There is no istikhārah for something that is obligatory, ḥarām or makrooh; rather, it is only done for that which is recommended or permissible.

Istikhārah shows one's submission to the decree of Allah, and that one has no power and no strength of his own. It means turning to Allah and seeking to combine the goodness of this world and of the Hereafter.

The sunnah is to pray two rak'ahs of voluntary prayer, either from the rawātib or another sunnah prayer, or else a non-specific prayer at any time of the day or night. One can recite in them whatever he wishes of the Qur'ān after Sūrah al-Fātiḥah. Then he recites the supplication which was reported by Jābir, who said: "The Messenger of Allah (ﷺ) used to teach his companions to do the istikhārah for all matters, just as he used to teach them sūrahs from the Qur'ān. He said, "If one of you intends something, let him pray two rak'ahs other than the obligatory prayer and then say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ [ويسمى حاجته] خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي فَاقْضُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنِّي وَاقْضُ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ.

Allāhumma innee astakheeruka bi'ilmika wa astaqdiruka bi qudratika wa asaluka min fadhlikal-'atheem; fa-innaka taqdiru wa lā aqdiru wa ta'lamu wa lā a'lamu wa anta 'allāmul-ghuyūb. Allāhumma in kunta ta'lamu anna hādhal-amra [mentioning the matter by name] khayrul-lee fee deenee wa ma'āshee wa 'āqibati amree, faqdurhu lee wa yassirhu lee thumma bārik lee feeh. Wa in kunta ta'lamu anna hādhal-amra sharrul-lee fee deenee wa ma'āshee wa 'āqibati amree faṣrifhu 'annee waṣrifnee 'anhu waqdur lee al-khayra ḥaythu kāna, thummar-dhinee bih.

'O Allah, I ask Your choice by Your knowledge and Your decree by Your ability, and I ask of You from Your great favor. For You are able and I am not able, and You know and I do not know, and You are the Knower of things concealed. O Allah, if You have known that this matter [naming it here] is good for me in my religion, my livelihood and the outcome of my affair, then decree it for me, make it easy for me and then bless it for me. And if You have known that this matter is bad for me in my religion, my livelihood and the outcome of my affair, then turn it away from me and turn me away from it, and decree for me what is good wherever it may be. And then make me content with it."

(Al-Bukhārī)

This *du'aa'* may be recited before the *salām* or after it. The answer then comes in the ease with which the matter is completed or in its prevention by Allah *ta'ālā*. It is not necessary to see a dream, as some believe. There is no specific time for the *istikhārah*, and it is sufficient to do it once.

Janāzah: Funeral Prayer

When a Muslim dies it is *fardh* kifāyah on the community to hold a *janāzah* prayer for him. It should be attended by some (at least one) of its members, but the more the better. (Aḥmad and Muslim)

The *janāzah* prayer can be held at any time. It is conducted standing throughout, without *rukū'*, *sujūd* or *julūs*. *Wudhū'*, adequate covering of the body, and facing the *qiblah* are required as in any prayer. The body (or bodies) of the deceased are placed between the *imām* and the *qiblah*. The *imām* stands opposite the head if the deceased is a man, and opposite the waist if it is a woman. (Aḥmad, Abu Dāwūd and at-Tirmidhī - ḥasan) If there are both genders among the deceased, the men are placed nearest the *imām* and the women nearest the *qiblah*. An-Nasā'ī related with a sound chain the witness of four of the *Ṣaḥabāh* to the fact that this is the *sunnah*. The prayer is conducted as follows:

- ... After making the intention (in the heart) the *imām*, followed by the congregation, raises his hands to the level of his shoulders or ears and says, "Allahu akbar," placing his hands on his chest as in usual prayers. He then recites the *Fātiḥah* silently.
- ... He says, "Allahu akbar" a second time, again raising his hands, then recites silently the prayer for blessings upon the Prophet (*al- Ibrāheemiyyah*).
- ... Saying, "Allāhu akbar" for the third time (while raising the hands), he then recites *du'aas* from the *sunnah*, either aloud or silently, or if he has not memorized any of them, he may offer any supplication for the deceased.
- ... After saying "Allāhu akbar" for the fourth time (as previously), he continues *du'aa* briefly, concluding with the *salām*, said either once to the right or twice as in regular prayers.

These steps are related in authentic *ḥadīths* by al-Bukhārī, Muslim and at-Tirmidhī. Among the well-known *du'aas* is this one narrated by Muslim:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاعْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ.

Allāhummaghfir lahū warḥamhu wa'fihee wa'fu 'anhu wa akrim nazulahū wa wassi' mudkhalahū waghsilhu bil-mā'i wath-thalji wal-baradi, wa naqihee minal-khaṭāyā kamā yunuqqath-thawbul-abyaḍhu minad-danasi, wa abdilhu dāran khayram-min dārihee wa ahlan khayram-min ahlihee wa zawjan khayram-min zawjihee wa adkhilul-jannata wa qihee fitnatal-qabri wa 'adhāb an-nār.

O Allah, forgive him and have mercy upon him and free him from all ill and erase his sins, and make his dwelling honorable, and expand his entrance, and wash him with water and snow and hail, and purify him of his sins as a white garment is cleansed of dirt, and compensate him with a house better than his house and a family better than his family and a spouse better than his spouse, and cause him to enter Paradise, and protect him from the trial of the grave and the punishment of Hellfire.

If it is not possible to perform the *janāzah* prayer for someone, a prayer in absence can be conducted by an *imām* and a congregation. This is called *aṣ-ṣalātu 'alal-gha'ib* (prayer for the absent). It was related in authentic *ḥadīths* that the Prophet (ﷺ) did this upon the death of an-Najāshi in Abyssinia. The prayer for the absent is performed in the same manner as the *janāzah* prayer, except that the bodies are not present before the *imām*.

Kusūf: Eclipse Prayer

A special prayer during the period of a solar or lunar eclipse (whether total or partial) is confirmed as sunnah in authentic ḥadīths narrated by al-Bukhārī, Muslim and others. It is preferable in congregation, but may be offered individually, and it consists of two rak'ahs, each of which contains two rukū's. It is conducted as follows:

... After having the intention, the worshipper begins as in any other prayer, continuing in qiyām as usual, reciting al-Fātiḥah and other portions of the Qur'ān for a long period.

... He then makes rukū, as usual, prolonging it.

... He returns to the standing position, and after saying, "*Rabbanā wa lakal-ḥamd*," he again recites al-Fātiḥah, followed by another long portion of the Qur'ān, slightly less than in the first qiyām.

... He bows in rukū' a second time, prolonging it, and then completes the rak'ah just as in a regular prayer, also prolonging the period of sujūd. Then he stands up again for the second rak'ah.

... He performs the second rak'ah in the same way as the first, ending with julūs and salām as in ordinary prayers.

The *sunnah* for this prayer is to prolong it the duration of the eclipse, but if it should be over sooner, the remaining time can be spent in remembrance of Allah, in *du'aa'* and in seeking Allah's forgiveness. The Prophet (ﷺ) also prescribed giving *ṣadaqah* at this time. (Al-Bukhārī and Muslim)

What Invalidates a Ṣalāh

The following invalidates prayer and requires that one start over:

- Loss of wudhū (except for those with valid medical problems)
- Eating or drinking during prayer
- Speaking any word not connected to the prayer
- Laughing aloud
- Excessive unnecessary movements (Slight movements such as adjusting clothing, scratching or signaling with the hand are excused.)
- Omission of any essential part of the prayer, such as one of its movements or the recitation of Al-Fātiḥah.¹⁸

It is agreed that if one prays while not in a state of purity (unless unable), he must repeat the prayer. Similarly, one who prays an obligatory (*fardh*) prayer without facing the qiblah (unless compelled for some reason or due to error) must repeat the ṣalāh.

Speaking during the ṣalāh – Zayd bin Arqam related: "We used to talk while we were in ṣalāh and a person would speak to someone next to him until the verse was revealed saying: '*And stand before Allah in devout obedience.*'" ¹⁹ وَقُومُوا لِلَّهِ قَانِتِينَ

Then we were told to observe silence during the ṣalāh." (Al-Bukhārī and Muslim)

And Ibn Mas'ūd reported: "We used to greet the Messenger of Allah (ﷺ) while he was in ṣalāh and he would respond to our greeting. When we returned from Abyssinia, we greeted him [during prayer] but he did not respond to our salutation. We said to him, 'O Messenger of Allah, we used to greet you while you were in ṣalāh and you would respond to us!' He said: '*Ṣalāh requires attention.*'" (Al-Bukhārī and Muslim)

¹⁸ The imām's recitation is sufficient for the followers, even when one joins the congregation after al-Fātiḥah has been completed. But for the rak'ah to be valid, he must have joined no later than during rukū'.

¹⁹ Sūrah al-Baqarah, 2:238.

However, if one is ignorant of the ruling or has forgotten the ruling, his ṣalāh will still be valid. Mu'awiyah bin al-Ḥakam said, "I was praying behind the Messenger of Allah (ﷺ) and someone in the congregation sneezed. I said [to him], '*Yarḥamukallāh* (May Allah have mercy upon you.)' The people stared at me, showing their disapproval. I said, 'Woe to me, why do you stare at me?' They started to strike their hands on their thighs, and when I saw that they wanted me to be quiet, I was angry but said nothing. When the Messenger of Allah finished the prayer – may my father and mother be ransomed for him – I found no better teacher before or after him. He did not scold, beat, or revile me but merely said, '*Talking to others is not appropriate during the ṣalāh, for the ṣalāh is for glorifying Allah, praising His greatness and reciting the Qur'ān.*'" (Aḥmad, Muslim, Abu Dāwūd, and an-Nasā'i) Mu'awiyah had spoken out of ignorance of this ruling and the Prophet (ﷺ) did not order him to repeat his ṣalāh.

When done to amend the ṣalāh, speaking during it does not nullify it. Abu Hurayrah reported: "The Messenger of Allah (ﷺ) led us in the ṭuḥr or 'aṣr prayer and he did the *tasleem* after praying just two rak'ahs. A man called Dhul-Yadayn said to him, 'O Messenger of Allah, has the ṣalāh been shortened or did you forget?' The Prophet (ﷺ) said, '*It has not been shortened, nor did I forget.*'" He said, 'But you forgot, O Messenger of Allah.' So the Prophet asked [the people], '*Is it true what Dhul-Yadayn said?*' They said, 'Yes.' So the Prophet prayed two more rak'ahs and then did two sajdahs after the ṣalām. (Al-Bukhārī and Muslim)

Moving excessively during the ṣalāh – An-Nawawi said, "If a person performs many actions that are not part of the ṣalāh, he invalidates it, and if the acts are few, then they do not invalidate the ṣalāh; and on this there is no difference of opinion. But the scholars differed over what constitutes too many motions. Some limit them to three. But most scholars hold that it is any actions which could make someone who saw him from a distance believe that the person was not praying.

The definitions of too much and too little are determined by generally accepted standards. One is not harmed in his ṣalāh by common movements such as nodding in reply to a salutation, taking off one's shoes, adjusting the head cover, putting on or taking off a light garment, carrying or holding a small child, preventing someone from passing in front of the person in prayer, moving one's finger and other similar actions.

There is a consensus of opinion that laughing aloud during the ṣalāh invalidates it. This is the case if one laughs, producing sound. There is no problem with smiling. If one is overcome by laughter and cannot control it, his ṣalāh will become invalid. Laughing will not invalidate one's wudḥū', however.

What Does Not Invalidate the Ṣalāh

- Weeping or uncontrollable moaning from pain or other causes
- Killing a snake or scorpion
- Signaling with the hand or bowing the head in response to a greeting or other speech
- Moving something out of the way of the place of prostration
- Taking a few steps when necessary
- Carrying a small child or allowing him to cling to one's neck or body while praying
- Saying "Subḥān Allah" for men and clapping for women in order to draw attention to something important or a mistake made by the imām
- Reading verses of the Qur'ān from a book or a paper when necessary in a voluntary prayer

Weeping, moaning or groaning – whether due to fear of Allah or to any other reason that one cannot contain, such as severe pain, is permissible. This is based on the āyah:

"When the verses of the Most Merciful were recited to them, they fell in sujūd and weeping."²⁰

This is general and includes the person who is praying.

The Prophet (ﷺ) would weep during his ṣalāh and would also clear his throat while praying. 'Ali reported: "I saw that not one of us was standing [the night before the battle of Badr] except the Messenger of Allah, who was praying under a tree and weeping until dawn." (Ibn Hibbān)

And the fact that the Prophet insisted that Abu Bakr lead the ṣalāh after he was informed by 'Ā'ishah that he would be overcome by weeping shows that it is permissible to weep while praying.

'Umar prayed fajr and recited Sūrah Yūsuf, and when he reached the verse: "*I only complain of my distress and sadness to Allah,*" his voice could be heard sobbing. (Al-Bukhārī)

Taking a few steps when necessary – 'Ā'ishah said, "The Messenger of Allah (ﷺ) was offering ṣalāh in the house and the door was closed. I knocked on the door and he stepped forward to open it for me and then returned to his place of prayer. The door was in the direction of the qiblah." (Aḥmad, Abu Dāwūd, an-Nasā'ī, and at-Tirmidhi - ḥasan) It has been related that he would open the door provided it was in the direction of the qiblah or on his right or on his left, but he would not turn his back to the qiblah. (Ad-Daraqūṭni)

When praying in congregation it might be necessary to fill in gaps in the rows, adjust the microphone or similar matters by stepping forward or to the side.

Killing a snake or scorpion – If killing harmful creatures would require only a brief movement, then there is no harm in doing it. Abu Hurayrah reported that the Prophet (ﷺ) said: "*Kill the snake and the scorpion during ṣalāh.*" (Aḥmad and at-Tirmidhi - ḥasan-ṣaḥeeḥ)

Carrying a child (or an animal when necessary) – One time, the Messenger of Allah (ﷺ) made a long sajdah during the ṣalāh. When he finished the people said to him, "O Messenger of Allah, you prostrated during your ṣalāh so long that we feared something had happened." He said, "*Nothing happened, but my son [i.e., grandson] was resting on me and I hated to hurry until he was satisfied.*" (Aḥmad, an-Nasā'ī, and al-Ḥākim)

And once, the Prophet (ﷺ) was offering the fajr ṣalāh and Umāmah bint Zainab, [his granddaughter], was on his neck or shoulder. When he performed rukū', he put her down, and when he got up from his sajdah, he would put her back on his neck. (Aḥmad and an-Nasā'ī) Al-Fakihāni commented, "The purpose behind this was to set an example before the Arabs who considered having daughters and carrying them as something shameful. The Prophet carried a girl on his neck during the prayer to refute that claim, making it clear by his example."

Signaling a reply to a greeting – The person in ṣalāh who is greeted or spoken to may reply by a gesture. This applies to signaling with one's finger or hand or by nodding the head. All of these actions have been related from the Prophet (ﷺ).

Jābir reported: "The Messenger of Allah (ﷺ) was praying [a voluntary prayer] while on the back of his camel. I spoke to him, and he and az-Zubayr gestured with their hands. I heard him reciting and saw him nodding his head. When he finished, he said, '*Nothing kept me from speaking to you except that I was in ṣalāh.*'" (Aḥmad and Muslim)

'Abdullāh bin 'Umar asked Suhayb: "How did the Messenger of Allah respond to people when they greeted him while he was praying?" He said, 'He would signal to them with his hand.' (Aḥmad and at-Tirmidhi - ṣaḥeeḥ)

²⁰ Sūrah Maryam, 19:58.

Correcting the imām – If the imam forgets a verse, it is permissible for a follower to remind him of it. Ibn 'Umar reported that the Messenger of Allah (ﷺ) prayed and had some confusion about his recitation. When he finished, he said to 'Umar, "*Were you present with us [during the prayer]?*" He replied, "Yes." The Prophet asked him, "*What prevented you from correcting me?*" (Abu Dāwūd - ṣaḥeeḥ)

It is allowed for men to say "Subḥān Allāh" and for women to clap if there is some need to do so, such as alerting the imām to a mistake or warning someone of something. The Prophet (ﷺ) said, "If someone is faced with something during his ṣalāh, he should say 'Subḥān Allah.' Clapping is for women and *tasbeeh* is for men." (Aḥmad and Abu Dāwūd)

Reading from a muṣḥaf – Dhakwān, the freed-slave of 'Ā'ishah, would lead her in prayer during Ramaḍhān while reciting from a muṣḥaf. This is allowable during voluntary ṣalāh (nawāfil), even when one turns pages. If one looks at a written page and reads to himself, it does not invalidate the ṣalāh. Most scholars limit this to nawāfil. For fardḥ ṣalāh one should recite from what he has memorized; the minimum being Sūrah al-Fātiḥah.

Other movements permissible during ṣalāh – The Prophet (ﷺ) would pray and 'Ā'ishah would be lying between him and the qiblah. When he performed sajdah, he would touch her with his hand and she would pull her leg up, and when he stood she would stretch out her leg again.

The Prophet (ﷺ) would pray on the minbar, making rukū' there, but when the time came for sujūd he would descend, moving backward, and prostrate on the ground; then he would return to the minbar.

He (ﷺ) once prayed toward a wall and an animal tried to pass between him and the wall. He prevented the animal from passing to the extent that his stomach was against the wall.

And once while he was praying, two young girls were fighting and he separated them with his hand while praying.

Du'aa' during prayer – It is prescribed for the believer to supplicate during his prayer in places where du'aa' is permitted, whether the prayer is obligatory or voluntary (nāfilah). The places in which du'aa' is allowed are: during sujūd, between the two sajdahs and at the end of the prayer after the tashahhud. One who recites du'aas from the Sunnah will be rewarded for that. But there is nothing wrong in making a personal du'aa' in one's own words, and even in a language other than Arabic. Among the ḥadīths which show that any du'aa' is permissible are the following:

The Prophet (ﷺ) said, "*As for rukū', glorify the Lord therein, and as for sujūd, strive hard in du'aa' therein because it is more likely that you will receive a response.*" (Muslim) And he said, "*The closest a person is to his Lord is when he is in sujūd, so say a lot of du'aa' then.*" (Muslim)

The Prophet (ﷺ) used to supplicate between the two prostrations. (Abu Dāwūd - ḥasan)

'Abdullāh bin Mas'ūd reported that after the Prophet (ﷺ) taught him the tashahhud, he said, "*Then let him choose whatever supplications he wishes.*" According to another narration: "*Then let him choose whatever du'aa' he likes and say it.*" (Al-Bukhāri and Muslim) This was related concerning du'aa' before the tasleem at the end of the prayer.

The ḥadīths indicate that it is prescribed to make du'aa' in these places during the prayer. There is nothing wrong with any legitimate du'aa during prayer, whether it has to do with the Hereafter or worldly matters, and whether for oneself or someone else; and whether the prayer is obligatory or voluntary. Rather, that is prescribed according to the general meaning of these and other narrations.²¹

²¹ Fatāwā Shaykh Ibn Bāz (11/171, 172).

What Is Makrooh but Does Not Invalidate the Ṣalāh

Unnecessary turning during prayer – Turning the head to look at something without any genuine need is disliked. The Messenger of Allah (ﷺ) said, *"It is the portion that the Satan steals from a servant's ṣalāh."* (Aḥmad and al-Bukhārī)

This refers to turning the face during ṣalāh. If one turns the entire body away from the qiblah, then the ṣalāh is invalidated for not fulfilling the requirement of facing the qiblah. On this point there is no difference of opinion.

Distractions of the mind – Abu Hurayrah reported that the Prophet (ﷺ) said: *"When the call to prayer is made, Satan runs away, and when it is finished he returns. He runs again when the iqāmah is called and when it is finished he returns, so he comes between a person and his thoughts, saying, 'Remember this and remember that,' about everything he had not remembered, until the man does not know how many [rak'ahs] he has prayed. So if one of you does not know whether he prayed three or four, he should make two sajdahs while sitting."* (Al-Bukhārī and Muslim)

Al-Bukhārī also recorded that 'Umar admitted: "I prepare the army [in my mind] during the ṣalāh." Although such a ṣalāh is valid, a person should keep his mind and heart on his Lord, and keep his thoughts on the meaning of the verses and the movements of the ṣalāh, for a person will not have recorded except what he was conscious of in his ṣalāh. And the Messenger of Allah (ﷺ) said, *"A man may complete the ṣalāh and only have recorded for himself one-tenth or one-ninth or one-eighth or one-seventh or one-fifth or one-fourth or one third or one-half."* (Abu Dāwūd and an-Nasā'ī)

'Ā'ishah reported that the Messenger of Allah (ﷺ) prayed in a cloak which had some designs on it. He said, *"These designs distracted me. Take it to Abu Jahm [the merchant who gave it] and bring me a plain cloak."* (Al-Bukhārī and Muslim)

'Ā'ishah had a curtain covering part of her house. The Prophet said to her, *"Remove your curtain for its pictures keep distracting me during my prayer."* (Al-Bukhārī) This hadith proves that looking at something is disliked but does not invalidate the ṣalāh.

Raising one's eyes toward the heaven – Abu Hurayrah reported that the Messenger of Allah (ﷺ) said, *"Those who raise their eyes to the sky during prayer should stop, or their sight might be taken away."* (Aḥmad and Muslim)

As for closing the eyes, some scholars say it is disliked while others hold that it is allowed. The ḥadīths which state it is disliked are not authentic. If keeping the eyes open does not affect one's attention, then it is preferred to keep them open; however, if there is something that could affect his concentration, then it is not makrooh to close his eyes. In fact, under such circumstances, closing them would be more consistent with the principles and objectives of the Shar'iah.

Performing the ṣalāh when food has been served – 'Ā'ishah reported that the Prophet (ﷺ) said, *"When dinner is served and it is time for the 'ishaa' prayer, begin with the dinner."* (Aḥmad and Muslim) The Prophet ordered that one should begin with the meal in order to satisfy his hunger so that he would come to the ṣalāh calmly and his desire for food would not make him hasten in his rukū', sujūd and the rest of the ṣalāh.

Nāf'i reported that food would be served for Ibn 'Umar during the iqāmah, but he would not come to the ṣalāh until he finished his meal even though he could hear the reciting of the imām. This is related by al-Bukhārī.

Praying while feeling the need to relieve oneself – 'Ā'ishah reported that she heard the Messenger of Allah (ﷺ) say, *"No one should pray when the food is served or when resisting the need to relieve oneself."* (Aḥmad, Muslim, and Abu Dāwūd)

Praying when overcome by sleep – The Messenger of Allah (ﷺ) said, "When one of you becomes drowsy in ṣalāh, he should lie down until it leaves him; if he prays while sleepy he might intend to ask forgiveness and instead abuse himself." (Al-Bukhāri and Muslim)

And the Messenger of Allah (ﷺ) said, "When one of you gets up at night for ṣalāh and his tongue falters in reciting the Qur'ān and he does not know what he is saying, he should go to bed." (Aḥmad and Muslim)

Additionally...

The Prophet (ﷺ) prohibited pecking like a crow [not attaining stability in sujūd], sitting in the manner of a predatory beast, and that a man reserve a special place in the masjid like a camel does [refusing to sit elsewhere]. (Aḥmad - ṣaḥeeḥ) He also said, "Keep straight in sujūd. Let one of you not stretch out his forearms as a dog does." (Al-Bukhāri and Muslim)

Sujūd as-Sahu

Sujūd as-sahu compensates for certain mistakes so that the prayer need not be repeated. It is two prostrations which are made at the end of the prayer either before the salām or after it. Both ways were done by the Prophet (ﷺ) according to the type of error – whether omission, addition or doubt.

It is confirmed that the Prophet (ﷺ) occasionally forgot something in the ṣalāh. He said, "I am a human being and forget like you forget." (Al-Bukhāri and Muslim)

Once Allah's Messenger (ﷺ) got up after the second rak'ah of the ṭuḥr prayer without sitting between the second and third rak'ah. He completed the recitation, performed two prostrations and then ended the prayer with tasleem. (Al-Bukhāri)

'Abdullāh bin Mas'ūd reported: "The Prophet (ﷺ) led us in ṭuḥr prayer and prayed five rak'ahs. Someone asked him whether the prayer had been increased. He (ﷺ) said, 'And how is that?' They said, 'You prayed five rak'ahs.' So the Prophet (ﷺ) offered two prostrations after he had finished his prayer and the tasleem. (Al-Bukhāri)

Sujūd as-sahu is prescribed in the following cases:

1. Forgetting to sit for the first *tashahhud* (before the salām).
2. Doubt about how many *rak'ahs* one has done – One assumes the lesser number and continues until he is certain the prayer is not incomplete; then he does the two sajdahs (before the salām).
3. Forgetfully doing the *salām* before the prayer is complete – The missing *rak'ahs* are performed and followed by the *sujūd* (after the salām).
4. Mistakenly praying an extra *rak'ah* if one remembers or has been informed of it (after the salām).

The majority of scholars have said that if one has some doubt concerning the number of rak'ahs he has prayed, he should act according to what he is certain of (the lesser number), then perform two sajdahs and then the tasleem. The Prophet (ﷺ) said, "If one of you doubts during his ṣalāh and does not recall if he prayed three or four, then he should remove his doubt by completing the ṣalāh according to what he was certain of and then making two prostrations before the tasleem." (Aḥmad and Ibn Mājah -ṣaḥeeḥ)

Some scholars gave a general rule for every case of sahu that is not mentioned as being from the Prophet (ﷺ). If the mistake was an addition to the prayer, the prostrations are performed after the salām, and if it was something left out, the prostrations are performed before the salām. But if one is confused about the matter or cannot remember, it is sufficient to do the sujūd either before or after the salām.

And the scholars have stated that one who forgets to do sujūd as-sahu should make it up, unless a considerable period has passed since he finished the prayer. In that case the sujūd is overlooked and his prayer is valid.

Sujūd at-Tilāwah

There are fifteen places in the Qur'ān at which the sunnah is for one to do a sajdah. These are marked in the muṣ-ḥaf. The Prophet (ﷺ) said: *"When a son of Adam recites an āyah of prostration and prostrates, Satan departs from him weeping and says: 'I am destroyed. He was ordered to prostrate and did, so for him is Paradise; and I was ordered to prostrate and disobeyed, so for me is Hellfire.'"* (Aḥmad and Muslim)

The prostrations for the āyāt of sajdah are sunnah for the one who recites them and for the one who hears them, both during prayer and at other times. This is based on what Imām al-Bukhāri recorded from 'Umar, who recited Sūrah an-Naḥl upon the minbar one Friday. When he came to the verse of sajdah he descended from the minbar and prostrated along with the people. On the following Friday, he recited the same, and when he came to the verse of sajdah, he said: "O people, we have not been commanded to prostrate. Whoever does so has acted correctly, while there is no sin upon one who does not."

There is no evidence from the Sunnah concerning sujūd at-tilāwah that to prostrate one must be in a state of purity. The people who were with the Prophet (ﷺ) made the sajdah with him and he did not order any of them to perform wuḍḥu', and it is doubtful that all of them were in a state of purity. Furthermore, the polytheists also prostrated with him while they are impure; and their ablution would not be acceptable in any case. Al-Bukhāri related from Ibn 'Umar that he would prostrate when not free of minor impurity. Similarly, there is no ḥadīth which states that the clothes or place need to be pure.

Whoever recites or hears an āyah of sujūd should pronounce the takbeer (*Allahu akbar*) and prostrate, and then say the takbeer again and rise from the prostration. There is no tashahhud or tasleem with this sajdah. Ibn 'Umar said, "The Prophet (ﷺ) would recite the Qur'ān to us and when he came to a verse of sajdah he would say the takbeer and do the sajdah and we would do the sajdah." (Abu Dāwūd, al-Bayhaqī and al-Ḥākim - ṣaḥeeḥ) During the sajdah the Prophet would say, three times, what he always said in sujūd: "*Subḥāna rabbi al-a'lā.*"

Sujūd at-tilāwah during prayer – It is sunnah for the imām or for one praying individually to recite a verse of sajdah during the ṣalāh, whether the recital is audible (jahriyyah) or inaudible (sirriyyah), and he should prostrate during the ṣalāh after reciting it. Al-Bukhāri and Muslim recorded several occasions on which the Prophet (ﷺ) had recited a verse of sajdah in ṣalāh.

During memorization or whenever a verse of sajdah is repeated several times, one may make the sajdah only once, either after the first recitation of the verse or delaying it until all the recitations are finished, and this will be sufficient.

The majority of the scholars are of the opinion that the sajdah should be performed immediately after the recitation or hearing of the āyah. If a lengthy period of time lapses after the recitation of the āyah, one need not do the sajdah, and it is not made up.

Sujūd ash-Shukr

It is desirable to do a sajdah (one prostration) for thankfulness (*shukr*) when one receives a blessing or is saved from some difficulty. Abu Bakr reported that when the Prophet (ﷺ) received glad tidings or something which pleased him, he would do a sajdah in gratitude to Allah. (Abu Dāwūd, Ibn Mājah, and at-Tirmidhi -ḥasan)

'Abdurrahmān bin 'Auf said that he followed the Messenger of Allah (ﷺ) once until he entered a palm grove and prostrated. His sujūd was so long that 'Abdurrahmān feared that Allah had taken his soul. Then he raised his head and said, "*Jibreel (عليه السلام) came to me and said, 'Shall I not give you glad tidings?*"

Allah says to you, whoever asks for blessings upon you, I send blessings on him. And whoever sends greeting to you, I send greetings to him.' So I prostrated to Allah in gratitude." (Aḥmad - ṣaḥeeḥ)

Al-Bukhāri recorded that Ka'b bin Mālīk made a sajdah when he received the news that Allah had accepted his repentance. Aḥmad recorded that 'Alī did the sajdah when he heard that Dhul-Thudayyah of the Khawārij had been killed. And Abu Bakr made a sajdah in gratitude when Musaylimah the Liar was killed.

There is nothing in the ḥadīth to the effect that wuḍhū' and purity of the clothing and place are required for this sajdah. Nor is there anything about takbeer being made with this prostration.

والحمد لله رب العالمين

Appendix: Acts of Ṣalāh

If an essential act (rukṇ) is omitted for any reason, the prayer is invalid and must be repeated.

If a required act (wājib) is omitted by mistake, it can be compensated by sujūd as-sahu (two prostrations at the end), but if deliberately, the prayer is invalid.

If a sunnah act is omitted by mistake or deliberately, the prayer is valid and nothing is required.

Standing during obligatory prayers when able to do so	rukṇ
Beginning by saying "Allāhu akbar"	rukṇ
Raising the hands when saying "Allāhu akbar"	sunnah
Placing the right hand over the left	sunnah
Looking toward the place of prostration	sunnah
Standing with the feet apart	sunnah
Du'aa' al-istiftāḥ (opening du'aa')	sunnah
Seeking refuge from Satan	sunnah
Reciting "Bismillāhir-Raḥmānir-Raḥeem" and Sūrah al-Fātiḥah	rukṇ
Saying "Āmeen"	sunnah
Reciting additional verses or a sūrah after al-Fātiḥah	sunnah
Reciting out loud in fajr, maghrib and 'ishaa' prayers	sunnah
Rukū' (bowing at the waist)	rukṇ
Raising the hands and saying "Allāhu akbar" when bowing	sunnah
Saying "Subḥāna rabbi al-'aṭḥeem" once during rukū'	wājib
Saying "Subḥāna rabbi al-'aṭḥeem" more than once	sunnah
I'tidāl (returning to the standing position)	rukṇ
Saying "Samī'Allāhu liman ḥamidah" while returning to the standing position	wājib
Raising the hands while returning to the standing position	sunnah
Saying "Rabbanā wa lakal-ḥamd" while standing	wājib
Additional praise of Allah while standing	sunnah
Sujūd (prostration)	rukṇ
Saying "Subḥāna rabbi al-a'lā" once while prostrating	wājib
Saying "Subḥāna rabbi al-a'lā" more than once	sunnah
Sitting between the two prostrations	rukṇ
Saying "Rabbighfir lī" between the two prostrations	wājib
Saying "Rabbighfir lī" more than once	sunnah
Second sajdah (prostration)	rukṇ
Pausing to attain stability in each position of prayer	rukṇ
Observing the correct order for every rukṇ of the prayer	rukṇ
Sitting for the first tashahhud and reciting it	wājib
Placing the hands on the thighs and pointing with the right index finger	sunnah
Raising the hands when standing up for the third rak'ah	sunnah
Sitting and reciting the final tashahhud	rukṇ
Invoking blessings on the Prophet (ﷺ) and additional supplication	sunnah
Sitting back on the floor with the right foot extended	sunnah
Saying "As-salāmu alaykum wa raḥmatullāh" twice to end the prayer	rukṇ
Turning the head to the right and the left when saying the salām	sunnah