

Unwrapping THE GIFT OF The Beloved

A Detailed Explanation on the Method of
Salaah in the Light of the Sunnah

The lofty position which salaah holds in the life of a Muslim does not require any explanation. The fact that it will be the first aspect that a person would be questioned about on the day of Qiyaamah is sufficient proof of its importance.

CORRECT TIME AND MANNER:

Just as the performance of salaah is important, carrying it out in the preferred time and in the correct manner is equally important.

Rasulullah (sallallahu 'alaihi wasallam) said: "When a person offers his salaah on its prescribed time with proper wudhu, fulfilling its qiyaam (standing posture), rukoo' and sajdah in the correct manner with the desired concentration and devotion, then the salaah rises up in a bright and beautiful form saying to him, 'May Allah Ta'ala safeguard you as you have safeguarded me.' On the other hand, if a person does not perform his salaah on its prescribed time, nor does he perform a proper wudhu or fulfil his rukoo' and sajdah in the correct manner and with the desired concentration, then the salaah rises up in an ugly and dark form and curses him saying, 'May Allah Ta'ala destroy you as you have destroyed me.' The salaah then rises to the point where Allah Ta'ala wishes, and thereafter it is folded like a dirty rag and flung on his face." (Majma'uz Zawaid #1677)

DIFFERENT TO MEN:

It is an undisputed fact, that the physical composition of women is different to that of men. The sharee'ah has taken this into consideration and thus ordained distinct rulings for men and women in many important aspects of deen. The underlying factor in the distinct rulings for women is that they have been commanded to do everything in a manner that is more concealing for them. This difference has also been considered in the various postures of salaah. A woman is commanded to carry out her postures in a way that is least revealing and most concealing.

'Abdullah bin 'Umar (radiyallahu 'anhuma) says that during the era of Rasulullah (sallallahu 'alaihi wasallam), the women were instructed to draw their limbs together as close as possible (in salaah). (Musnadul Imaamil Aa'zam lil Haskafi – tarteebus Sindhi pg. 73 and Sharhu Musnadi Imaam Abi Haneefah lil Qaari pg. 191) 'Allamah Zafar Ahmad Usmaani (rahimahullah) has classified it as saheeh (authentic). (li'laaus Sunan vol. 3 pg. 27)

The great hadeeth master, Imaam Baihaqi Shaafi'ee (rahimahullah) – d. 458 A.H. – says: "The distinguishing factor between the laws of the salaah of males and females is that of concealment. A woman is commanded to do all those actions which are more concealing for herself." (As Sunanul Kubraa vol. 2 pg. 222)

CONGREGATIONAL SALAAH:

Among the other differences between men and women in salaah, is that a man is commanded to attend the salaah in congregation whereas a woman is exhorted to offer it in the darkest corner of her home. There are numerous ahaadeeth which explain this.

Ummu Humaid (radhiyallahu 'anha) once came to Rasulullah (sallallahu 'alaihi wasallam) and said: "O Rasulullah (sallallahu 'alaihi wasallam), I long to perform salaah behind you." Rasulullah (sallallahu 'alaihi wasallam) replied: "I am aware that you long and desire to perform salaah behind me, however your salaah in your bedroom is more rewarding than your salaah in any other part of your home. The salaah in any other part of your home is more rewarding than the salaah in your courtyard. The salaah in your courtyard is more rewarding than the salaah in the masjid of your locality. The salaah in the masjid of your locality is more rewarding than your salaah in my masjid (i.e. Masjid Nabawi)." Ummu Humaid (radhiyallahu 'anha) [in compliance and obedience with the desire of Rasulullah (sallallahu 'alaihi wasallam)] instructed that a small place be built for her salaah in the innermost and darkest portion of her bedroom, and she would devotedly perform all her salaah here until the end of her life. (Musnad Ahmad #27090)

Although in the era of Rasulullah (sallallahu 'alaihi wasallam) permission was granted for women to attend the salaah in congregation, there were very strict conditions that were laid down and they were still encouraged not to attend. However soon after the era of Rasulullah (sallallahu 'alaihi wasallam), in as early as the golden days of the Sahaabah (radhiyallahu 'anhum) and the Taabi'een (rahimahumullah), the beloved wife of Rasulullah (sallallahu 'alaihi wasallam), Sayyidah 'Aaishah (radhiyallahu 'anha), who was the most learned woman and who had understood the very desire of Rasulullah (sallallahu 'alaihi wasallam), discouraged women from attending the masjid. She openly declared: "If Rasulullah (sallallahu 'alaihi wasallam) had to see what the women had done after him, (their manner of dressing, accessorising and perfuming themselves) then he would have prohibited them (and would not have allowed them to come to the masjid), just like how the women of Banu Israaeel were not allowed." (Saheeh Muslim #999)

If this was the case in that golden era, how can anyone try to justify women attending congregational salaah in this belated time when lustful sins have reached unprecedented heights! It is for this reason that the great jurists of this Ummah have prohibited women from attending congregational salaah.

BEFORE SALAAH:

1. Wear decent loose fitting and non-transparent clothes (which have no inscriptions etc.).
2. Cover the entire body including the hair. Only the face, palms and feet may be exposed.
3. Prepare well in advance for salaah before the salaah time.
4. Prepare yourself mentally that you are going to present yourself in the court of your Rabb.
5. Ensure that your body, clothes and the place on which the salaah is being performed are clean.
6. Choose a place where there will be minimum disturbance.

QIYAAM:

1. Face the qiblah.
2. Keep the feet together, with the toes of both the feet facing towards the qiblah.
3. Raise the hands up to the chest (i.e. the fingers will be in line with the shoulders) without removing the hands from beneath the burqa'.
4. When raising the hands ensure that the palms are facing the qiblah and the fingers are kept in their natural position, neither spread apart nor tightly closed.
5. The head should be kept straight without bending it or pulling it back.
6. Once the hands are raised parallel to the shoulders, recite "Allahu Akbar".
7. Lower the hands while saying the takbeer and fold them on the chest.
8. Place the right palm on the back of the left palm with the fingers close together.
9. Fix the gaze on the place of sajdah during the standing posture without



bending the head.

10. Recite the thanaa.

11. Recite ta'awwuz (a'oozu billahi ...) followed by tasmiyah (bismillahi ...).

12. Recite Surah Faatihah followed by aameen.

13. Recite qiraat softly. (NB: The qiraat could be an entire surah, one long verse or three short verses.)

14. Recite tasmiyah before the surah. (NB: The tasmiyah will only be recited after Surah Faatihah if one is going to commence a surah. If one is not going to commence any surah then tasmiyah should not be recited.)

RUKOO' AND QAUMAH:

1. Say the takbeer and go into rukoo'.

NB: The takbeers that are recited when moving from one posture to another should be commenced as soon as one begins moving to the next posture and only completed when one reaches that posture.

2. Bend slightly to the extent that the tips of the fingers are able to touch the top of the knees.

3. Keep the fingers together.

4. Keep the arms close to the sides.

5. The ankles of both feet should be kept together facing towards the qiblah.

6. Fix the gaze on the feet.

7. Recite "subhaana Rabbiyal 'Azeem" thrice or any odd number of times.

8. Stand up from rukoo' while saying "sami'allahu liman hamidah" followed by "allahumma Rabbana walakal hamd".

9. Stand up erect. The body must be completely at ease and calm before going into sajdah.

SAJDAH:

1. Say the takbeer and proceed into sajdah.

2. Keep the back crouched when going into sajdah.

3. Place the knees first on the ground, then the palms, then

the nose and lastly the forehead.

4. Place the palms parallel to the ears.

5. Keep the fingers tightly closed facing towards the qiblah.

6. Draw the limbs of the body close together and press them firmly without allowing any gap in between.

7. Keep the stomach joined to the thighs and the arms to the sides.

8. Keep both the forearms/elbows on the ground.

9. Place both the feet flat on the ground, pointing out to the right hand side.

10 Fix the gaze on the nose.

11. Recite "subhaana Rabbiyal Aa'laa" thrice or any odd number of times.

JALSAH:

1. Say the takbeer and sit up in the position of jalsah.

2. Sit on the left buttock while taking out both the feet to the right side.

3. The thighs should be joined together.

4. Place the palms on the thighs with the fingertips at the



edge of the knees.

5. Keep the fingers joined together.

6. Fix the gaze on the area between the lower chest and the lap.

7. Remain in the position of jalsah with the body being completely at ease and calm before going into the second

sajdah.

8. Say the takbeer and proceed to the second sajdah as normal.

SECOND RAKAAT:

1. After the second sajdah say the takbeer and stand up for the second rakaat.

2. When rising from sajdah, first raise the forehead, then the nose, then the hands and finally the knees.

3. When getting up one should not take support from the ground (unless one has the need to do so).

4. Perform the second rakaat as normal, except that thanaa and ta'awwuz will not be recited at the beginning.

QA'DAH AND SALAAM:

1. After the second sajdah of the second rakaat, sit in the position of qa'dah in the same manner as explained for jalsah.

2. Recite the tashahhud – attahiyyaat.

3. When saying "al-laa ilaaha" form a ring with the thumb and middle finger of the right hand, raise the index finger towards the qiblah and close the remaining two fingers. When saying "illallah" lower the index finger. The ring will be kept till the end of the tashahhud.



4. If it is a three or four rakaats salaah then stand up after the tashahhud to complete the remaining rakaats.

5. If it is the last qa'dah then read durood Ebrahim after the tashahhud, followed by a du'aa from the Quraan or hadeeth.

6. After the du'aa make salaam by turning the head to the

right side and then to the left without lowering or jerking the head.

7. Turn the face on both sides to the extent that the cheek can be seen from behind.

8. When making salaam on either side fix the gaze on the shoulders.

9. After the salaam, recite "astaghfirullah" thrice.

10. Engage in du'aa, as this is a time for the acceptance of du'aas.

11. Recite tasbeeh Faatimi after every salaah.

OFFERING SALAAH WHILE SITTING:

1. If a woman has the strength to stand for salaah and to make sajdah on the ground, then it is not permissible for her to sit and offer salaah.

2. One who is unable to stand or finds difficulty in going down or standing up, but is able to make the sajdah by placing her forehead on the ground will not be allowed to make the sajdah by gesture and sign (as is done when sitting on a chair). It is compulsory for her to make the sajdah on the ground.

3. If a woman does not have the strength to make the sajdah by placing her forehead on the ground, she will be allowed to make it by gesture.

4. Sitting on a chair to offer salaah should be used as a last resort.

5. If a woman has the strength to sit on the ground, then even if it requires her to stretch out her legs, it will be more virtuous to do so than sitting on a chair.

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USWATUL MUSLIMAH

- Uswatul Muslimah is an educational program dedicated to our Muslim sisters.
- Among the activities organised for our honourable mothers and sisters are: lectures on pertinent topics at various venues; a website which posts relevant articles, audios, questions and answers relating to women and a newsletter.
- The Uswatul Muslimah program is run by a panel of 'Ulama under the auspices of Madrasah Ta'leemuddeen, Isipingo Beach.

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