

- In the Name of Allah, The Most Gracious, The Most Merciful -

All praise be to Allah, whom we praise and from whom we seek help and forgiveness. We seek refuge in Allah from the evils within us. Whoever Allah guides has no one to lead him astray, and whoever Allah leads astray, has no one to guide him. I testify that there is no god but Allah and that Muhammad is His Servant and Messenger.

And thereafter,

The Prayer (Salat) enjoys an exceptionally high status in Islam compared to the other acts of worship imposed by Allah. So, the Prayer is the main pillar of Islam, and it is the first thing by which a servant will be called to account on the Day of Judgement. The Prayer, one of the five pillars of Islam, comes directly after the two Declarations of Faith **“That There is No God but Allah and That Muhammad is His Servant and Messenger”** as a witness and evidence of compliance with the Almighty Allah. It was imposed on His Messenger Muhammad (PBUH) through Allah direct speech when he was made to ascend to Heaven in the **“Isra”** (Night Journey) and the **“Mi'raj”** (Ascension into the Heavens) so that he could be shown Allah great revelations and it was not imposed on Earth by an angel.

That's why Islamic scholars have paid greater attention to the Prayer than the other imposed acts of worship and have elaborated on its virtues and status, kinds and categories, conditions, pillars, obligations and features as well as its provisions.

Since the Prayer has great significance, the Prophet Muhammad (PBUH) orders us to perform it the way he taught us to. He said: **“Pray as you have seen me pray.”** (1)

As the **Wudu'** (Ablution) is a required condition for the Prayer, the Prophet Muhammad (PBUH) tells us about its virtue and says: **“Whoever performs the Wudu' as I have done, then offers two Rak'ahs of Prayer without letting his thoughts to be distracted, all his previous sins are forgiven.”** (2)

Islamic scholars have distinguished such a condition for the Prayer among other acts of worship through detailing it and explaining its provisions, obligations, compulsory acts, rules and nullifiers, etc.

Based on these two **“Hadiths”** (Sayings), I have compiled this brief treatise on the description of the Wudu' and the Prayer of the Prophet Muhammad

(PBUH) as they appear in the authoritative Hadiths. I have also arranged it from the beginning of every act of worship to its end. Besides, I have mentioned some virtues of the Wudu', then its features followed by its nullifiers, heterodox practices and mistakes committed while performing it. Much the same, I have done the same regarding the Prayer (i.e., I have mentioned its virtues and features, and later pointed at some of the mistakes and heterodox practices committed while performing it). I have avoided hinting at the evidence behind such issues only if they are needed. I have also stayed away from delving into the details of such disputed issues except through simple hints. However, I have not discussed the Wudu' and the Prayer of the exempt people like the patient and the disabled, etc. In fact, I have tried to be brief in this treatise as much as possible so that it can be easy to understand, handy and abridged for all Muslims.

I ask the Almighty Allah to consider the compilation of this treatise an act to gain His favour, to benefit me, my Muslim brothers and sisters from it, to forgive me, my parents, all Muslims and all those who have prepared this treatise, revised it, read it, printed it, published it and rectified it.

All praise be to Allah, Lord of all the worlds, Blessings and Peace of Allah be upon our Prophet Muhammad, his family, his companions altogether and those who have followed them with goodness till the Day of Judgement.

The Virtue of the Wudu' (1)

1- 'Uthman Ibn 'Affan (May Allah be pleased with him) reported that the Prophet of Allah Muhammad (PBUH) said: **“Whoever performs the Wudu’ properly (i.e., according to the Sunnah), his sins will come out from his body and even from beneath his nails.”** (2)

2- 'Uthman Ibn 'Affan (May Allah be pleased with him) reported that the Prophet of Allah Muhammad (PBUH) said: **“Whoever performs the Wudu’ the way I do, his previous sins will be forgiven and his Prayer and walking to the mosque will be considered a superfluous act of worship.”** (3)

(1) In most of the Hadiths, it is noticed that there are statements by the Prophet Muhammad (PBUH) such as: **“Whoever performs the Wudu’ properly...”, “...performs a complete Wudu’...”, “...and performs his Wudu’ properly...”, “Whoever performs the Wudu’ the way I do...”, “Wudu’ as I have done...”**; this implies that the graciousness of Allah and the reward mentioned in the previous Hadiths are determined by the complete Wudu' that has been shown by the Prophet Muhammad (PBUH). Therefore, it is quite clear that learning how to perform the Wudu’, master it, and teach it to the Muslims is of paramount importance. Yet, performing it improperly and incompletely may make you fulfil the obligation but without attaining the graciousness of Allah.

(2) Narrated by Muslim (245).

(3) Narrated by Muslim (229) and Ibn Majah (231).

3- 'Uthman Ibn 'Affan (May Allah be pleased with him) reported that he heard the Prophet of Allah Muhammad (PBUH) say: **“If a Muslim performs the Wudu’ properly and then offers a Prayer, all his sins in between one Prayer and another will be forgiven.”** (1) And in another Hadith: **“He performs his Wudu’ properly, then offers the obligatory Prayer...”**

4- 'Uthman Ibn 'Affan (May Allah be pleased with him) reported that the Prophet of Allah Muhammad (PBUH) said: **“Whoever performs the Wudu’ for the Prayer fully and properly, then goes to offer the obligatory Prayer, performs it along with people or with the Congregation or in the mosque, his sins will be forgiven.”** (2)

5- Abu Hurayrah (May Allah be pleased with him) reported that the Prophet of Allah Muhammad (PBUH) said: **“Whoever performs the Wudu’ properly, then goes to the mosque and finds out that the people have already finished the Prayer (in congregation), Allah will reward them like those who prayed and attended it in congregation without diminishing anything from such a reward.”** (3)

(1) Narrated by Muslim (227).

(2) Narrated by Muslim (232) and Al-Nasa'i (855).

(3) Narrated by Abu Dawood (564) and graded “Authoritative” by Al-Albani.

6- Abu Hurayrah (May Allah be pleased with him) reported that the Prophet of Allah Muhammad (PBUH) said: **“When a Muslim or a believer washes his face, while performing the Wudu’, every sin his eyes committed will be washed away from his face along with water or with the last drop of water; when he washes his hands, every sin they committed will be washed away from his hands along with water or with the last drop of water; and when he washes his feet, every sin they committed will be washed away from his feet along with water or with the last drop of water till he ultimately comes out cleansed of sins.”** (1)

7- 'Uqbah bin 'Amer Al-Juhani (May Allah be pleased with him) reported that the Prophet of Allah Muhammad (PBUH) said: **“Whoever performs the Wudu’ properly, then offers two Rak'ahs of Prayer with sincere heart and face, Paradise will be his own.”** (2)

(1) Narrated by Muslim (244) and Al-Tirmidhi (2).

(2) Narrated by Al-Nasa'i (151) and graded “Authoritative” by Al-Albani.

Description of the Prophet's Wudu' (PBUH)

1- A Muslim intends the performance of the Wudu' in his heart and not verbally. Intention is a must before performing the Wudu' because it is an act of worship, and the latter must always be preceded and defined by intention, as the Prophet of Allah Muhammad (PBUH) said: **“Deeds are to be judged only by intentions.”** (1)

2- Then, he should mention the name of Allah saying **“Bismillah”** (In the name of Allah) (2) only, without adding **“Al-Rahman Al-Raheem”** (The Most Gracious, The Most Merciful).

3- Then, he washes his both hands three times (3) and makes the water go between the fingers (4).

N.B: the limit of hands is from the tips of the fingers to the joint of the wrists.

(1) Narrated by Al-Bukhari (1) and Muslim (1907).

(2) Narrated by Al-Tirmidhi (25), Al-Nasa'i (78), Ibn Majah (326) and graded “Authoritative” by Al-Albani.

(3) Narrated by Al-Bukhari (164), (186) and Muslim (226 , 235).

(4) Narrated by Abu Dawood (142), Al-Tirmidhi (788), Al-Nasa'i (114) Ibn Majah (367) and graded “Authoritative” by Al-Albani.

4- Then, he rinses out his mouth, sniffs water up through a handful of it with his right hand and discharges it out with his left hand (1). He repeats that three times with three handfuls of water (2).

N.B: Mouth rinsing means: “to wash the mouth by taking water in and moving it.”

N.B: Sniffing water up means: “taking the water into the nose and inhaling it deeply with the breath.”

N.B: Discharging water out means: “blowing out the inhaled water from the nose.”

5- Then, he washes his whole face three times (3) and makes water go through his beard (4).

N.B: the limit of the face is from the hair down to the end of the chin, and from one earlobe across to the other including the temples and beards.

(1) Narrated by Al-Darimi (1/178) and graded “Authoritative” by Al-Albani in “Mishkaat Al-Masaabeeh” book (1/129).

(2) Narrated by Al-Bukhari (186) and Muslim (235).

(3) Narrated by Al-Bukhari (164 , 186) and Muslim (226 , 235).

(4) Narrated by Al-Tirmidhi (31) and Ibn Majah (349) and graded “Authoritative” by Al-Albani.

6- Then, he washes his right hand along with the forearm up to the elbow three times, does the same with the left hand (1), and makes water go between the fingers (2).

N.B: the elbow means: the joint between the forearm and the upper arm (3). So, the washing must fully cover the whole arm from the tips of the fingers to the elbow and not just the forearm which is between the wrist and the elbow.

7- Then, he fully wipes his head (4) along with his ears (5) only once.

(1) [Surah of Al-Ma'ida: 6], and narrated by Al-Bukhari (164 , 186) and Muslim (226 , 235 , 246).

(2) Narrated by Abu Dawood (142), Al-Tirmidhi (788), Al-Nasa'I (114) and Ibn Majah (367), and graded "Authoritative" by Al-Albani.

(3) The common people call it the "**radius**", which is a mistake.

(4) [Surah of Al-Ma'ida: 6], and narrated by Al-Bukhari (164 , 186) and Muslim (226 , 235 , 246).

(5) Narrated by Abu Dawood (134), Al-Tirmidhi (37), Ibn Majah (362), and graded "Authoritative" by Al-Albani.

- Head wiping described: the Muslim must soak his hands with water, and then pass them from the front of the head to the back of it and vice versa only once (1). Then, he must wipe his ears with the same water used to wipe his head inserting his forefingers (2) into his ears and wiping their outer parts with his thumbs (3) passing them as well across the area in between the ears and the hair of the head as it is part of the head, and it must be wiped. 8- Then, he washes his feet along with the ankles three times starting with the right one, and then the left (4). While doing so, he must rub his fingers in between the toes, make water go among them (5) and then, wash the heel (6).

N.B: the heel is the curved back part of your foot.

(1) Narrated by Al-Bukhari (185) and Muslim (235).

(2) The forefinger: it is the finger next to the thumb. It is also called the index finger. Yet, calling it the forefinger is better.

(3) Narrated by Abu Dawood (135), Ibn Majah (358) and graded “Good” by Al-Albani.

(4) [Surat Al-Ma’ida: 6], and narrated by Al-Bukhari (164 , 186) and Muslim (226 , 235 , 246).

(5) Narrated by Abu Dawood (148), Al-Tirmidhi (40), Ibn Majah (365), and graded “Authoritative” by Al-Albani.

(6) Narrated by Al-Bukhari (60) and Muslim (241).

9- In the end of the Wudu', the Muslim recites the recommended supplication which is as follows: **“I testify that there is no God but Allah alone with no partners; and that Muhammad is His servant and Messenger. O Allah, make me among those who repent and those who keep themselves pure.”** (1)

Or he can say: **“Glory is to You, O Allah, and praise; I testify that there is no God but You, I seek Your forgiveness and I turn to You in repentance.”** (2)

(1) Narrated by Muslim (234) without the statement **“O Allah make me among those who repent and those who keep themselves pure”**, and narrated as a complete Hadith by Al-Tirmidhi (55), and graded “Authoritative” by Al-Albani.

(2) Graded “Authoritative” by Al-Albani in “Sahih Al-Jamaa” book (6170).

The Nullifiers of the Wudu'

1- Whatever comes out from the two excretory tracts (1).

The two excretory tracts are:

- The frontside and backside excretory tracts, whether the excretion is urine, stool, gas (2), semen (3), pre-seminal fluid, stomach worms, pus, blood, stone or any other thing and whether the excretion is occasional or regular, little or much, liquid or solid, pure or impure.

2- Deep sleep (4): because it is likely that some excrement, unconsciously, comes out from the excretory tracts.

(1) See Al-Bukhari (132 ,135), Muslim (303), Al-Tirmidhi (96) and Ibn Majah (392).

(2) Still, the discharge of gas from the woman's sexual organ does not nullify the Wudu'. However, if a woman performs the Wudu' as a precautionary step is better.

(3) Needless to say, the emission of semen is the biggest cause of impurity and necessitates “**Al-Ghusl**” (bathing) not only the Wudu'.

(4) See Abu Dawood (203), Al-Tirmidhi (96) and Ibn Majah (391 , 392).

However, light snooze, being self-conscious and in self-control though, is not a nullifier of the Wudu' (1).

3- Mental derangement, apart from being asleep (2), whether it is due to insanity, blackout, medicine, alcohol-drinking or any other reason, and whether it is for a short period or a long one.

4- Eating the meat of camels (3); the Wudu' is nullified because of eating the meat, stomach, intestines, liver, heart, lung, kidneys, fats and any other parts of the camel's body.

5- Touching the sexual organs out of lust and without any barrier in between. (4)

6- Apostacy from Islam - May Allah save us from it - as it invalidates all acts, including acts of worship and obedience, and the Wudu'.

(1) See Muslim (376) and Abu Dawood (200).

(2) See Al-Bukhari (687), Muslim (418) and Al-Nasa'i (833).

(3) See Muslim (360), Abu Dawood (184), Al-Tirmidhi (81) and Ibn Majah (406 , 407).

(4) See Abu Dawood (181), Al-Tirmidhi (85), Al-Nasa'i (163 , 165), Ibn Majah (393 , 394), the book of "Mishkaat Al-Masaabeeh" book (305) and the book of "Sahih Al-Jamaa" (362).

Heterodox Practices, Mistakes and Violations in the Wudu'

- Cleansing after discharge of gas as some people think that such a cleansing pertains to the acts of the Wudu'.
- The belief that every Prayer requires performing the Wudu'.
- Inserting the hands into the Wudu' water bowl before washing them.
- Loudly saying the intention of the Wudu'.
- Not to say “**Bismillah**” (In the name of Allah) before the Wudu'.
- Not to move the worn ring while washing the palms and hands.
- Not to rinse the mouth and sniff the nose during the Wudu'.
- Not to perform mouth rinsing and nose sniffing with the same handful of water.
- The belief that removing the artificial teeth while performing the Wudu' is a must.
- Not to thoroughly sniff the nose.
- Some parts of the face, like temples and beards remain dry; not reached by water.
- Washing the interior of the eyes with water.
- Only washing the hands from the wrist, which is the end of the palm, to the end of the elbow.
- The existence of things that prevent the water from reaching the parts of the body which need be washed.
- Not to fully wipe the head.
- To wipe the head three times.
- To wipe the throat or neck during the Wudu'.
- Taking a new handful of water to wipe the ears and not using the same water taken for the head.
- To wipe the ears three times.
- To wipe the feet and not to wash them during the Wudu'.
- Not to let the water go between the fingers while washing the hands and feet.
- To ignore washing the ankles while washing the feet.
- The belief that wiping over the socks is exclusively done in winter only.
- Saying some supplications which the Prophet Muhammad (PBUH) never said whether before, during or after the Wudu'.
- Reciting Surah of Al-Qadr after finishing the Wudu'.
- Wasting a lot of water during the Wudu'.
- The belief of that each step of the Wudu' must be performed three times.

- Exceeding the number of times, which are three, dedicated to wash all or some parts of the body.
- The belief that touching impurities necessitates repeating the Wudu'.
- Saying “**Zam Zam**” after finishing the Wudu'.
- To be unwilling to talk just after finishing the Wudu'.
- The woman repeating the Wudu' because she touches her child's private parts.

The Virtue of the Prayer and Warning Against Neglecting It

The Prayer has a lot of great virtues in Islam, which are mentioned in the verses of the Holy Quran:

1- Allah calls it **“Iman”** (faith) as He says: **“And never would Allah allow your faith (i.e., the Prayers) to be wasted. Allah is, truly, full of pity and mercy towards mankind.”** [Surah of Al-Baqarah: 143]

2- Allah, the Exalted, makes it a proof and evidence of brotherhood in faith, as He says: **“But if they repent, perform the Prayer, and pay the almsgiving (Zakat), then they are your brothers in religion.”** [Surah of At-Tawbah: 11]

3- Allah, the Exalted, orders His prophet Muhammad (PBUH) and his followers to command their family to perform the Prayer and be steadfast in it, as He says: **“And enjoin the Prayer upon your family and be steadfast in it. We ask you not for provision; We provide for you, and the best outcome is for those of righteousness.”** [Surah of Taha: 132]

4- Allah, the Exalted, praises those who enjoin the Prayer, as He says: **“And mention in the Book (the Qur'an) Ismail (Ishmael). Indeed, he was true to his promise, and he was a messenger and a prophet, and he used to enjoin on his family the Prayer and Zakat (Almsgiving) and his Lord was pleased with him.”** [Surah of Maryam: 54-55]

5- Allah, the Exalted, informs us that it is a quality of the successful ones, as He says: **“Successful indeed are the believers, those who offer their Prayers with all solemnity.”** [Surah of Al-Mu'minun: 1-2]

6- Allah, the Exalted, makes it clear that the Prayer prohibits immorality and wrongdoing, as He says: **“And perform the Prayer as it prohibits immorality and wrongdoing.”** [Surah of Al-Ankabut: 45]

7- Allah, the Exalted, condemns those who neglect the Prayer and warns them of the punishment, as He says: **“But there came after them generations who have given up the Prayer and have followed lusts. So, they will be thrown in Hell.”** [Surah of Maryam: 59]

8- Allah, the Exalted, describes the hypocrites as being lazy to perform the Prayer, as He says: **“And when they stand up for the Prayer, they stand with laziness, showing themselves off in front of people.”** [Surah of Al-Nisa': 142]

Similarly, many Prophetic Hadiths mention the virtue of the Prayer:

1- That the Prayer is the pillar of Islam. It is mentioned in the Hadith of Mu'adh Ibn Jabal (May Allah be pleased with him) who reported that the Prophet Muhammad (PBUH) said:

“The root of the matter is Islam, its pillar is the Prayer and its peak is “Al-Jihad” (fighting for the defence of Islam).” (1)

2- The Prayer is the first act of worship by which a servant will be called to account on the Day of Resurrection. Anas Ibn Malik (May Allah be pleased with him) reported that the Prophet Muhammad (PBUH) said: **“Indeed the first act of worship by which a servant will be called to account on the Day of Resurrection is his Prayer. If it is perfect, all his acts of worship will respectively be perfect, but if it is incomplete, all his acts of worship will respectively be incomplete.” (2)**

(1) Narrated by Al-Tirmidhi (2616) and graded “Authoritative” by Al-Albani.

2) Graded “Authoritative” by Al-Albani in “Sahih Al-Jamaa” book (2573) and in “Sahih Al-Targheeb” book (376).

3- The Prayer is the greatest and most significant pillar of Islam after the Two Declarations of Faith (i.e., That There Is No God But Allah And That Muhammad Is The Messenger Of Allah). Abdullah Ibn Umar (May Allah be pleased with them) reported that the Prophet Muhammad (PBUH) said: **“Islam is founded on five things: the testimony that there is no God but Allah and that Muhammad is His servant and Messenger, the performance of the Prayer, the payment of Zakat, Al-Hajj (Pilgrimage) to Mecca, and fasting during the Holy Month of Ramadan.”** (1)

4- The Prayer is among the last wills of the Prophet Muhammad (PBUH) before his death. Ali Ibn Abi Talib (May Allah be pleased with him) reported that the last words of the Prophet were: **“Prayer, prayer! And fear Allah regarding what your right hands possess.”** (2)

5- The Prayer is the line of demarcation between the belief of a person and his disbelief in Allah. Jabir Ibn Abdullah (May Allah be pleased with them) reported that the Prophet Muhammad (PBUH) said: **“What stands between a man and polytheism as well as disbelief is the abandonment of the Prayer.”** (3)

(1) Narrated by Al-Bukhari (8) and Muslim (16).

(2) Narrated by Abu Dawood (5156), and graded “Authoritative” by Al-Albani in “Sahih Al-Jamaa” book (4616) and in “Sahih Al-Adab Al-Mufrad” book (118).

(3) Narrated by Muslim (82).

6- The Prayer also washes away sins and evil deeds. Jabir Ibn Abdullah (May Allah be pleased with them) reported that the Prophet Muhammad (PBUH) said: **“The five daily Prayers are like a great river running by your door in which you take a bath five times a day.”** (1)

Abu Hurairah (May Allah be pleased with him) also reported that the Prophet Muhammad (PBUH) said: **“The five daily Prayers, the Friday Prayer to the next, and the fasting of the Holy Month of Ramadan to the next are atonement for the sins committed in between as long as heinous sins are avoided.”** (2)

7- The Prayer is atonement for previous sins. Allah forgives the sins committed between a Prayer and the next. Uthman Ibn Affan (May Allah be pleased with him) reported that he heard the Prophet Muhammad say: **“When the time for an obligatory Prayer is due and the Muslim performs its Wudu' and its acts of humility and Ruku'”** (i.e., prostrating in a standing position) properly, this Prayer will be atonement for his past sins so long as he does not commit a major sin, and this applies to all the time.” (3)

Uthman Ibn Affan (May Allah be pleased with him) reported that he heard the Prophet Muhammad say: **“If a Muslim performs the Wudu' properly and offers a Prayer, all his sins, committed between one Prayer and another, will be forgiven by Allah.”** (4)

(1) Narrated by Muslim (668).

(2) Narrated by Muslim (233).

(3) Narrated by Muslim (228).

(4) Narrated by Muslim (227).

8- One of the virtues of the Prayer is that Allah, the Exalted, considers it to raise the Muslim's status and remits his sins. Thawban (May Allah be pleased with him) reported that the Prophet Muhammad (PBUH) told him: **“Perform the Prayer more often. For every Prostration that you perform, Allah will raise your status one degree and will remit one of your sins”.** (1)

9- The Prayer is one of the greatest reasons of entering the Paradise in company of the Prophet Muhammad (PBUH). Rabi'a Al-Aslami (May Allah be pleased with him) said: **“I was with the Prophet Muhammad (PBUH) at night caring for; bringing him his water for the Wudu' as well as his needs, and he asked me to make a request.”** I said: **“I ask to accompany you in the Paradise”**, but he asked if I had any other request to make, and when I replied that that was all, he said: **“So, help me to accomplish this for you by devoting yourself often to the Prayer.”** (2)

What proves that the Prayer has a great status is that Allah did not make it obligatory through His Angel Gabriel (PBUH), but rather Allah made it obligatory directly without any medium at the night when the Prophet Muhammad (PBUH) was made to ascend to the Seven Heavens. (3)

(1) Narrated by Muslim (488).

(2) Narrated by Muslim (489).

(3) Narrated by Al-Bukhari (349) and Muslim (173).

Description of the Prayer of the Prophet Muhammad (PBUH)

1- Whenever the worshiper stands for the Prayer, he should bear in mind that he is standing before Allah, the Almighty and Majestic; and that, Allah, the Exalted, is in front of him; And that, he is talking to Allah, the Exalted, in his Prayer. He also should remember that Allah, the Exalted, knows the treachery of the eyes and what is concealed in the hearts, and therefore, He knows what circulates in his chest and heart. Thus, his heart should be occupied with his Prayer, and be devoted to Allah, the Exalted, as he is occupied with his body in the Prayer. (1)

2- The worshiper must pray standing in the obligatory Prayer if he does not have an excuse that prevents him from standing. Yet, it is allowed for him to perform the voluntary Prayer sitting even if he is able to stand, but he will get half the reward in comparison with those who pray it standing. (2)

(1) See Al-Bukhari (406 , 531), Muslim (547), Abu Dawood (485), Al-Nasa'i (723) and Ibn Majah (624).

(2) See Al-Bukhari (115 , 1117), Abu Dawood (952), Al-Tirmidhi (371 , 372), Al-Nasa'i (1659), Ibn Majah (1016 , 1023).

3- The worshiper must face the Kaaba if he can see it, or turn towards its direction if he cannot. (1)

4- He must put “**Sutrah**” (i.e., something used by a person performing the Prayer as a barrier) between himself and whoever passes in front of him as long as he is not “**Ma'mum**” (i.e., a person praying behind the Imam). There should be about three cubits between the place where he stands and his Sutrah, and there should be enough space between the place of his prostration and Sutrah that can allow a sheep to pass. Also, he should not let anyone pass between him and the Sutrah. (2)

5- It is obligatory for the worshiper to recall the intention for the Prayer for which he stands. He should mention it with his heart, whether it is an obligatory or a voluntary Prayer, and whether it is, for example, the Prayer of Dhuhr (noon) or Asr (afternoon), and he should not pronounce anything of that. (3)

(1) See Al-Bukhari (6251), Muslim (397), Al-Tirmidhi (342), Al-Nasa'i (1312 , 2242) and Ibn Majah (833 , 876).

(2) See Al-Bukhari (496 , 506), Muslim (506 , 508). Abu Dawood (698 , 2024), Al-Nasa'i (747 , 748) and Ibn Majah (788 , 789).

(3) See Al-Bukhari (1), Muslim (1907), Abu Dawood (2201), Al-Tirmidhi (1647), Al-Nasa'i (75) and Ibn Majah (3424).

6- Then, he should start his Prayer with the “**Takbeer**” and say: “**Allahu Akbar**” (Allah is the Greatest). He should not raise his voice only if he is an Imam. He must raise his hands to his shoulders' or ears' level without touching them. He should direct the palms of his hands towards the Qiblah; and extend the fingers of his palms without holding or releasing them tightly. He should raise his hands while, after or before saying the Takbeer. The Ma'mum is not allowed to say the Takbeer before the Takbeer of Imam. (1)

7- Then, he should place his right hand on the back of his left hand, wrist and forearm, or grasp his left hand with his right hand, or put his right palm on his left forearm. He should place them on his chest only, neither on his navel or below, nor on his waist, and he should not raise them to his throat. (2)

(1) See Al-Bukhari (735 , 736), Muslim (391 , 498), Abu Dawood (61 , 729), Al-Tirmidhi (3 , 304), Al-Nasa'i (879 , 1056) and Ibn Majah (224 , 709 , 713).

(2) See Muslim (401), Abu Dawood (727 , 759), Al-Nasa'i (888 , 890) and Ibn Majah (668).

8- He should cast his eyes to the Prostration spot during his Prayer except in the position of the **“Tashahud”** (an invocation that is recited at the middle or end of the Prayer while sitting) where he should look at his index finger. He is not allowed to look left or right, and it is forbidden to raise his eyes to the sky during the Prayer as well. (1)

9- Then, he should start his Prayer with one of the supplications of the **“Istiftah”** (supplications at the start of Prayer) such as **“Glory is to You O Allah, and praise. Blessed is Your Name and Exalted is Your Majesty. There is none worthy of worship but You.”** Or **“Allah is the Greatest, Most Great. Praise is to Allah, abundantly. Glory is to Allah, at the break of day and at its end.”**; Or other supplications mentioned in the Sunnah. It is better to diversify these supplications from one Prayer to another so that he should be present by his heart and follow the Sunnah in all its aspects. (2)

(1) See Al-Bukhari (750 , 3291), Muslim (428 , 556), Abu Dawood (910 , 2030), Al-Tirmidhi (590), Al-Nasa'i (1159 , 1275) and Ibn Majah (2875).

(2) See Muslim (601), Abu Dawood (776), Al-Tirmidhi (243 , 3592), Al-Nasa'i (885 , 899) and Ibn Majah (662).

10- Then, he should seek refuge in Allah from Satan and say: **“I seek refuge in Allah, the All-hearing and the All-knowing from the accursed Satan,”** or he can put it short: **“I seek refuge in Allah from the accursed Satan”**. Then, he should say: **“In the Name of Allah, the Most Gracious, the Most Merciful”**. He must say the **“Isti’adhah”** (seeking refuge in Allah from Satan) and the **“Basmalah”** (saying: in the name of Allah) silently, even in the Prayers which must be performed aloud. (1)

11- Then, he starts reciting Surah of Al-Fatiha. It is an essential part that a Muslim's Prayer is not valid unless it is recited in every Rak'ah even if he is Ma'mum behind the Imam in the Prayers which must be performed aloud according to the right view of the Islamic scholars. (2)

It is the Sunnah to recite it one verse at a time, and to pause at the beginning of every verse. (3)

(1) See Al-Bukhari (5046), Abu Dawood (755 , 4001), Al-Tirmidhi (242).

(2) It is known that the Islamic scholars have disagreed if the Ma'mum can recite Al-Fatiha behind the Imam in the Prayers performed aloud. It is one of the issues that are being disputed with reference to different evidence. Yet, the most correct view is that it is obligatory for the Ma'mum praying behind the Imam to recite Al-Fatiha, even in the Prayer performed aloud, and his recitation of Al-Fatiha should be during the Imam's pauses, and Allah knows best.

(3) See Al-Bukhari (756 ,1335), Muslim (498 , 599), Abu Dawood (798 , 820 , 4001), Al-Tirmidhi (247 , 2927), Al-Nasa'i (878 , 909) and Ibn Majah (669).

12- It is preferable for the Imam and the Ma'mum, after completing the recitation of Al-Fatiha in the Prayers performed aloud, to say: “**Ameen**”. If the Prayer is performed silently or the worshiper is alone, he should say “**Ameen**” silently after completing Al-Fatiha. Yet, there is nothing wrong with skipping it. (1)

13- Then, he pauses briefly and starts to recite another Surah after Al-Fatiha or more than a Surah or a few verses. It is Sunnah that the recitation should be longer in the first Rak'ah than the second one. In the other two Rak'ahs, only Al-Fatiha must be recited. Yet, it is sometimes allowed to recite another Surah along with Al-Fatiha. (2)

(1) See Al-Bukhari (782), Muslim (404), Abu Dawood (935 , 972), Al-Nasa'i (829 , 926) and Ibn Majah (695).

(2) See Al-Bukhari (759 , 774), Muslim (451), Abu Dawood (1396), Al-Tirmidhi (417 , 2901), Al-Nasa'i (911 , 1699) and Ibn Majah (949 , 971).

14- He must recite in a loud voice in the Fajr Prayer. In the first two Rak'ahs of the Maghrib and Isha Prayers, in the Friday and Eid Prayers, in the Prayer at the time of an eclipse and in the Prayer for rain. He must recite silently in the Prayers of Dhuhur and Asr, in the third Rak'ah of Maghrib Prayer, and in the last two Rak'ahs of Isha Prayer. The Ma'mum must recite silently in all Prayers. (1)

15- The amount of recitation varies according to the Prayer. The longest Surahs are recited in the Fajr Prayer, then in the Dhuhur Prayer, then in the Asr and Isha Prayers. And the shortest Surahs are recited in the Maghrib Prayer. It is Sunnah, in the Fajr Prayer, to recite from the longest Surahs of **“Al-Mufassal”**, in the Maghrib Prayer from the shortest Surahs of **“Al-Mufassal”**, and in the rest of the Prayers from the medium Surahs of **“Al-Mufassal”**. (2)

Al-Mufassal Surahs in the Qur'an start from Surah of **“Qaf”** to Surah of **“Al-Nas”**. The longest ones from Surah of **“Qaf”** to Surah of **“Al-Mursalat”**, the medium ones from Surah of **“Al-Naba”** to Surah of **“Al-Layl”** and the shortest ones from Surah of **“Al-Dhuha”** to Surah of **“Al-Naas”**.

(1) See Al-Bukhari (746), Muslim (451 , 878 , 880), Abu Dawood (798 , 801 , 816), Al-Tirmidhi (533), Al-Nasa'i (474 , 1520) and Ibn Majah (682 , 1066).

(2) See Al-Bukhari (701 , 705 , 776), Muslim (458 , 460 , 465), Abu Dawood (812), Al-Tirmidhi (307) and Al-Nasa'i (982).

16- It is allowed for the Ma'mum who is praying behind the Imam to remind him of recitation if he gets confused or disturbed in the verses or forgets them. (1)

17- When he finishes recitation, he makes a brief pause, then performs the Takbeer for the Ruku' saying: **“Allah is the Greatest”** and raises his hands with this Takbeer in the way that we have mentioned earlier in the Takbeer of Ihram. Then, he does the Ruku' serenely until his body parts get stable, placing his hands on his knees, spreading between his fingers as if he was gripping his knees, keeping his arms and elbows away from his sides, keeping his forearms away from his thighs, extending and straightening his back without raising or lowering his head. Instead, his head must go along straight with his back. He says during the Ruku': **“Glory be to my Lord the Great”** three times or more; or he says: **“Glory be to my Lord the Great, and praise be to Him”** three times. He may add to that some supplications as mentioned in the Sunnah. Yet, it is forbidden to recite the Qur'an during the Ruku'. (2)

(1) See Abu Dawood (907), Ibn Hibban (2241) and Ibn Khuzaymah (1648), and graded “Authoritative” by Al-Albani.

(2) See Al-Bukhari (795), Muslim (479 , 498), Abu-Dawood (726 , 734), Al-Tirmidhi (251 , 260), Al-Nasa'i (1038 , 1135), Ibn Majah (721), and Al-Suyuti in “Al-Jami' Al-Saghir” book (6710).

18- Then, he raises his head and back from the Ruku' saying while he is standing: **“Allah listens to those who praise Him”** whether he is an Imam, or Ma'mum, or one who is praying alone. There is no problem if the Ma'mum skips that as the Imam does so. When he stands straight, he raises his hands, as he does in the Takbeer, to the level of his shoulders or ears, and then puts them back. (1)

He must be in serenity while standing until his whole body becomes upright. After standing straight, he says: **“Our Lord, to You be all praise”** or **“Our Lord, and to You be all praise”**, or he can add **“O Allah”** before both sayings. These are four different supplications. There are also other kinds of supplications mentioned in the Sunnah which can be said during praying, and it is better to vary these supplications from one Prayer to another in order to follow the Sunnah in all its aspects and be humble-minded. (2)

(1) Some Islamic scholars inferred, from several Hadiths regarding the description of the Prayer, that it is allowed to place the right hand over the left after rising from the Ruku'. However, the words of these Hadiths do not clearly mention that this must be done. That's why we have opted for putting the hands back straight after standing from the Ruku'. Thus, we need to make it clear that this matter is subject to extensive **“Ijtihad”** (striving to understand the **“Shariah”** (The Islamic Law) and there is nothing wrong with adopting any of these two views.

(2) See Al-Bukhari (795 , 3228), Muslim (391 , 771), Abu Dawood (603), Al-Tirmidhi (304 , 321), Al-Nasa'i (1060 , 1149), and Ibn Majah (695 , 1030).

19- Then, he says the Takbeer for the Prostration and serenely gets down to the ground putting his knees first, then placing his hands and then his forehead and nose. (1)

He must be straight and serene while prostrating and that is by making his forehead and nose touch the ground, extending his hands and placing them close to his ears or his shoulders, bringing his fingers together and directing them towards the Qiblah, making his arms straight and raising his elbows and forearms off the ground without placing them on his thighs or knees.

He should place his knees on the ground, keep his thighs away from his stomach and his legs, straighten his feet and place them on the ground, bring his heels together, and make his tiptoes face the Qiblah.

(1) Some Islamic scholars said that getting down to the Prostration should be on the hands and then the knees according to the Hadith: **“When you prostrate, you should not kneel as a camel”** as the camel kneels on its front legs' knees before its back legs. In fact, we do agree that the camel's knees are in its hands. However, the Hadith forbids landing on the hands, not the knees. The Hadith: **“You should not kneel as a camel”** is a prohibition against the style of the camel's sitting, and not a prohibition against the part of body on which the camel sits. Otherwise, the form of the prohibition in the Hadith would be: **“You should not kneel on the body part on which the camel kneels”**. If you look at how a praying person gets down to the Prostration on his hands followed by his knees, you will see a complete similarity to the camel's kneeling. It is worth noting that this matter is controversial and there is nothing wrong with following any of these two views, and Allah knows best.

In his Prostration, he says: **“Glory be to my Lord the Highest”** three times or more, or **“Glory be to my Lord the Highest and praise be to Him”** three times. He may add to that the supplications stated by the Sunnah. It is forbidden to read the Qur'an while prostrating. Still, it is allowed to say a lot of supplications while prostrating as it is the moment when supplications can be answered. However, if he is a Ma'mum, it is not allowed for him - for the sake of supplicating - to fall behind the Imam if he rises from the Prostration. (1)

(1) See Al-Bukhari (390 , 532 , 812), Muslim (482 , 490 , 496), Abu Dawood (871 , 875 , 891), Al-Tirmidhi (268 , 270 , 275 , 3493), Al-Nasa'i (1045 , 1105), Ibn Majah (730 , 733) and Al-Suyuti in “Al-Jami' Al-Saghir” book (6710).

20- Then, he says the Takbeer raising his head from the Prostration, spreads his left foot on the ground and sit on it, straightens his right foot, and directs its tiptoes towards the Qiblah if possible. Then, he spreads his arms on his thighs placing his palms on the front of his thighs or on top of his knees. Sitting this way is called **“Jalsat Al-Iftirash”** (sitting on the top of one's left leg). It is sometimes allowed to sit on his feet in between the two Prostrations by making his feet straight - as in the Prostration- and sitting on them.

While sitting in between the two Prostrations, he says: **“O Allah forgive me, have mercy on me, guide me, support me, protect me, provide for me, and elevate me”** or **“O my Lord forgive me, O my Lord forgive me”**.

(1)

21- Then, he says the Takbeer and performs the second Prostration doing in it as he did in the first one.

22- Then, he says the Takbeer and raises his head from the second Prostration. (2)

It is allowed for him - before standing for the second Rak'ah and the fourth Rak'ah - to sit serenely for a short time spreading his left leg and making straight his right one. Sitting this way is called **“Jalsat Al-Istiraha”** (sitting of rest).

(1) See Al-Bukhari (793), Muslim (397 , 498 , 536), Abu Dawood (783 , 858), Al-Tirmidhi (292), Al-Nasa'i (1068 , 1313 , 1157) and Ibn Majah (740 , 876 , 877).

(2) See Al-Bukhari (793 , 6667), Abu Dawood (836 , 857), Al-Nasa'i (1155 , 1313) and Ibn Majah (737).

Then, he rises to the next Rak'ah without saying another Takbeer using his hands stretched or clenched. (1)

23- Then, he performs the second Rak'ah the same as the first one, but he must not recite the starting supplication of the Prayer. Instead, he can seek refuge from Satan before reciting, or skip that as he sought refuge from Satan at the beginning of his Prayer. He should make his recitation in this Rak'ah shorter than in the first one. (2)

(1) See Al-Bukhari (823 , 824), Abu Dawood (729 , 844), Al-Tirmidhi (287 , 304), Al-Nasa'i (1151 , 1152) and Ibn Majah (877).

(2) See Al-Bukhari (757 , 759 , 803), Muslim (397 , 599), Al-Tirmidhi (302) and Al-Nasa'i in “Al-Sunan Al-Kubra” book (960).

24- When he finishes with his Prostration in the second Rak'ah, he sits for the Tashahud, doing “**Jalsat Al-Iftirash**”. It is not allowed to sit on his feet during the Tashahud. He spreads his left palm on the front of his left thigh, places his right elbow on the end of his right thigh and his right palm on the front, and curls all fingers of the right hand in towards the palm in a way that his thumb should be placed on the middle finger, and pointing out with his index finger towards the direction of the Qiblah, or he curls the little finger and ring finger together making a round shape with the thumb and middle finger pointing out with his index finger towards the direction of the Qiblah and casting his eyes at his index finger which must be pointing only (1) to the Qiblah throughout the whole Tashahud without moving it. (2)

(1) See Muslim (498 , 579 , 580), Abu Dawood (726 , 860 , 957 , 987), Al-Tirmidhi (293 , 3557) and Al-Nasa'i (1264 , 1266 , 1274).

(2) Some Islamic scholars said that it is allowed to move the index finger during the Tashahud, but the Hadith, regarding this, was mentioned only by one narrator who contradicted the rest of the narrators who mentioned pointing out with the finger only and did not mention moving it. On that basis, some scholars considered the narration about moving the index finger as odd because its narrator contradicted those who were more reliable in narration than him, mastering narration better than him and they outnumbered him, and Allah knows best.

25- Then, he recites one of the varied forms of the Tashahud as mentioned in the Sunnah. Amongst the most famous forms is: **“All greetings are for Allah, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His servant and Messenger.”** Yet, if he says: **“Peace be upon the Prophet”** instead of **“Peace be upon you, O Prophet (PBUH)”**, then there is nothing wrong with that as it is authentically narrated by a group of the companions (May Allah be pleased with them). Also, if he adds: **“Alone, He has no partner”** after saying **“I bear witness that there is none worthy of worship but Allah”**, then, there is nothing wrong with that as it was mentioned in authoritative narrations. (1)

26- Then, he says some of the different supplications for the Prophet Muhammad (PBUH) as mentioned in the Sunnah. (2)

Amongst the most famous is: **“O Allah, exalt Muhammad and the family of Muhammad as You exalted Ibraheem and the family of Ibraheem. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Ibraheem and the family of Ibraheem. You are Praised and Glorious.”**

(1) See Al-Bukhari (831 , 1202), Muslim (402), Abu Dawood (971), Al-Tirmidhi (289 , 1105), Al-Nasa'i (1172 , 1279) and Ibn Majah (743 , 744).

(2) The Abrahamic Prayer is preferable in the first Tashahud according to some Islamic scholars because of the common Hadiths mentioned about it after the Tashahud without specifying it for the second Tashahud. The quality of the first Tashahud in some narrations of being light and fast does not prevent reciting the Abrahamic Prayer in it. However, the quality of the second Tashahud of being long is due to supplications at the end of it before performing the **“Tasleem”** (saying: Peace and Mercy of Allah be upon you) and Allah knows best.

Another supplication is: **“O Allah, exalt Muhammad and his wives and his offspring, as You graced the family of Ibraheem, and bless Muhammad and his wives and his offspring as you blessed the family of Ibraheem, You are Praised and Glorious.”** (1)

27- If it is a two-Rak’ah Prayer, he supplicates and then says the Tasleem, as it will be explained later. Yet, if it is a Prayer of three or four Rak’ahs, he says the Takbeer while sitting and before standing from the first Tashahud, raising his hands, sometimes, along with this Takbeer, as he does in the Takbeer of Ihram, then he gets up. As an alternative, he can get up from the Tashahud, and when he stands up completely, he says the Takbeer and raises his hands as he does in the Takbeer of Ihram. He uses his hands stretched or clenched while getting up from the first Tashahud through the third Rak’ah. (2)

(1) See Al-Bukhari (3370), Muslim (405 , 407), Abu Dawood (978), Al-Tirmidhi (483), Al-Nasa’i (1289 , 1290) and Ibn Majah (746).

(2) See Al-Bukhari (757 , 824), Muslim (397), Abu Dawood (729 , 744 , 761), Al-Tirmidhi (303 , 304), Al-Nasa’i (883 , 1180) and Ibn Majah (711 , 876).

28- Then, he performs the rest of the Rak'ah as the first two Rak'ahs, and recites only Surah of Al-Fatiha. Yet, if he sometimes recites, along with Al-Fatiha, a Surah or some verses, there is nothing wrong with that as it was proved that Prophet Muhammad (PBUH) did it. (1)

29- When he finishes the last Rak'ah, he sits down for the last Tashahud and does as he did in the first Tashahud, but he sits “**Mutawarrikan**” (i.e., on the hips at the left side). There are several ways for “**Tawarruk**” (i.e., sitting on the hips): to straighten his right foot, and get his left foot out from under his right leg; to stretch his right foot, and get his left foot out from under his right leg so that both feet are on one side; or to stretch his right foot, and place his left foot between his right leg and thigh. No matter what the position is, he brings his hip and buttock to the ground. The hands are placed in the same way as in the first Tashahud, except that his left hand should cover his left knee as if he was grabbing it. (2)

(1) See Al-Bukhari (776 , 793) and Muslim (397 , 451 , 452).

(2) See Al-Bukhari (828), Muslim (579 , 580), Abu Dawood (829), Al-Tirmidhi (304), Al-Nasa'i (1261) and Ibn Majah (877).

30- When he finishes the Tashahud and supplicating for the Prophet Muhammad (PBUH), he should seek refuge in Allah from four things and say: **“O Allah, I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death and from the evil of the trial of the Antichrist.”** Then, he can choose any supplication he wants from the Sunnah or whatever is easy for him as in this phase, supplications can be answered. (1)

31- Then, he says the Tasleem: **“Peace and Mercy of Allah be upon you”** to his right, turning his face so that the whiteness of his right cheek is seen from behind. Then, he says the Tasleem to his left, turning his face so that the whiteness of his left cheek is seen from behind. If he wants, he can add the word **“and His blessings”** only in the first Tasleem. (2)

(1) See Al-Bukhari (835 , 1377), Muslim (402 , 588), Al-Tirmidhi (3475 , 3477 , 3604), and Ibn Majah (3125).

(2) See Al-Bukhari (1244), Muslim (431 , 582), Abu Dawood (997), Al-Tirmidhi (238 , 295), Al-Nasa'i (1322), and Ibn Majah (757).

Heterodox Acts, Mistakes and Violations Done in the Prayer

- The worshiper disregarding the “**Sutrah**” which it is what the worshiper places in front of him so that no one interrupts his Prayer.
- Saying out the intention aloud before the Prayer.
- Having the thumbs touch the ears when raising the hands in the Takbeer of Ihram or other Takbeers.
- Extending the sound “**baa**” in the phrase “**Allahu Akbar**” (i.e., Allah is the Greatest) to become “**Akbaar**”, and this is a mistake nullifying the Prayer according to some of the Islamic scholars.
- Not straightening the back while standing for the Prayer.
- Stretching the hands down and lowering them when reciting during the Prayer, or placing them on the hips, on the navel or under it, or raising them highly close to the throat.
- Not moving the tongue and lips while reciting the Qur'an or the supplications of the Prayer and opting for reciting silently in the heart.
- Disregarding the opening supplication and not seeking refuge in Allah from Satan after the Takbeer of Ihram and before reciting Al-Fatiha.
- Committing errors in reciting Al-Fatiha such as saying: “**Rabba**” and “**Rabbu**” instead of “**Rabbi**”, saying “**Allazeena**” instead of “**Al-Ladheena**”, saying “**An'amtu**” and “**An'amti**” instead of “**An'amta**”, saying “**Almaqdhubi**” instead of “**Almaghdoubi**”, and saying “**Adhaleen**” instead of “**Ad'dhaaleen**”, etc.
- Not saying “**Ameen**” after Al-Fatiha in the Prayers performed aloud.
- Not reciting a Surah or some verses after Al-Fatiha in the first two Rak'ahs.
- To regularly recite more than Al-Fatiha in the third and fourth Rak'ahs.
- Not to perform the Ruku' properly (i.e., lowering or raising the head above the level of the back, or placing the hands on the legs or on the thighs while performing the Ruku', and not to be in a state of serenity after getting up and standing straight from the Ruku'.
- Adding the word “**and thanks**” after saying “**Our Lord, and praise be to You**” while standing straight from the Ruku'.
- Raising the hands with the palms - as they are while supplicating- after rising from the Ruku', or raising them to the face and wiping it with them.
- Saying the “**Qunut**” Supplication after rising from the Ruku' in the second Rak'ah of Fajr Prayer.
- Not being properly positioned in the Prostration (i.e., on the seven limbs) and raising some of them off the ground during the Prostration.

- Laying the forearms on the ground, bringing the upper arms to the sides, and spreading the feet apart during the Prostration.
- Not sitting properly in between the two Prostrations, doing it quickly, and not being serene.
- Doing the “**Iq'aa**” (squatting) between the feet and sitting on the buttocks while sitting between the two prostrations.
- Skipping the supplication that must be said in between the two Prostrations, or replacing it with another such as “**O Allah, forgive me and my parents**” or “**My Lord, forgive me, my parents and the believers on the Day of Judgement.**”
- Extending the last Prostration that precedes the Tashahud more than the rest of the other Prostrations for the purpose of supplicating in it.
- Doing the Iq'aa either between the feet or on them during the Tashahud.
- Laying the right palm on the thigh throughout the Tashahud without pointing with the index finger.
- Adding the word “**Our Master**” in the Abrahamic Supplication when mentioning the two Messengers Muhammad and Ibrahim - Peace and Blessings be upon them - in the Tashahud.
- Skipping seeking refuge from the torment of Hell, the torment of the grave, the trials of life and death, and the trial of the Antichrist before the Tasleem by the end of the Prayer.
- Turning the palms outward by moving the right hand with the first Tasleem, and moving the left hand with the second Tasleem.
- Keeping supplicating after finishing the Prayer.
- Looking up while standing, after rising from the Ruku', in between the two Prostrations, or during the Tashahud.
- Looking back during the Prayer, and looking right and left.
- Excessively and unnecessarily moving and playing with the clothes and other things during the Prayer.
- Performing the Prayer hastily and being quick in the Ruku' and while raising from it, in the Prostration and while raising from it, and in sitting in between the two Prostrations.
- Holding the dress up, tucking it, or lifting it during the Prayer.

Mistakes and Violations Related to the Mosques and the Congregational Prayer (1)

- Harming worshipers with unpleasant odours like the smell of onions, garlic, smoke, etc.
- Saying: **“May Allah establish it and sustain it”** when the Prayer caller says: **“The Prayer has been established”** and saying: **“Truly there is no God but Allah”** at the end of the **“Iqamah”** for Prayer calling.
- The Imam neglecting his call for worshipers to stand in straight rows.
- The Ma'mum saying: **“We have heard and obeyed. We seek Your forgiveness our Lord”** after the Imam says the Takbeer of Ihram.
- The Imam always saying the **“Basmalah”** (i.e., In the name of Allah) aloud when reciting Al-Fatiha in the Prayers performed aloud.
- The Ma'mum saying: **“We seek help from Allah”** or pointing with his finger when the Imam recites: **“It is You we worship, and You we ask for help”**.
- The Ma'mum reciting a short Surah or a few verses after Al-Fatiha behind the Imam in the Prayer performed aloud.
- Speeding up the steps, running, and rushing to catch up the Imam being in the Ruku' position before he rises from it.

(1) This part has been included in the second edition of this booklet.

- Creating a new row or praying alone behind an incomplete row.
- A late person for the Prayer getting one of the “**Ma'mumeen**” from the first row to stand next to him so as to avoid praying alone in the new row.
- Saying one Takbeer to start the Prayer and keep up with the Imam while bowing. Instead, it is obligatory to start with two Takbeers, the first for Ihram and the other for the Ruku'.
- The Ma'mum being ahead the Imam in his bowing, prostrating, lowering and raising; or being in parallel with him; or being far behind him.
- Not starting the Prayer with the Imam if he is prostrating or sitting in between the two Prostrations, and waiting for him to stand or sit for the Tashahud.
- The Imam extending his voice in the pronunciation of “**Allahu Akbar**” (Allah is the Greatest) when sitting for the Tashahud.
- The Ma'mum standing up to complete the missed Rak'ahs before the Imam delivers the second Tasleem.
- Shaking hands after the Tasleem and finishing the Prayer, and saying: “**May Allah accept it**” or “**Haraman**” and things like that.

Conclusion

Finally, all what has been mentioned in this booklet about the description of the Wudu' and the Prayer of the Prophet Muhammad (PBUH) must be followed by all men and women as the Prophet Muhammad (PBUH) says: **“Whoever performs the Wudu' like the way I do” (1)** and **“Pray as you have seen me pray” (2)**. There is nothing in the authoritative Sunnah that contradicts the generality of these Hadiths or reserves a special description for women in their Wudu' and Prayer. The narrations about certain special conditions for women - and not men - in their bowing, Prostration, and sitting during the Prayer, are not valid as per the narrators and cannot be justified for the absence of evidence.

This is the last thing that Allah, Blessed and Exalted be He, has made it easy for me to compile in this booklet about the description of the Wudu' and the Prayer of the Prophet Muhammad (PBUH) as mentioned in the authoritative Hadiths.

I ask the Almighty Allah to benefit me, my Muslim brothers and sisters with it, and to forgive me, my parents and all Muslims. Our last supplication is that praise be to Allah Lord of the Worlds, and may the peace and blessings of Allah be upon our Prophet Muhammad (PBUH), all his family and companions, and whoever follows them in goodness until the Day of Judgement.