

Muslim Women Prayer Etiquettes (Differences from Men's Prayer)

1. Before Salah, women should make sure that their **whole body**, except the face, the hands and the feet, is **covered with clothes**. Some women offer their Salah with the hair on their head remaining uncovered. Some have their wrists left uncovered. Some women use scarfs so thin or small that their hair tresses are visible dangling down underneath. If, during the Salah, any part of the body, even if it be equal to one-fourth, remains uncovered for a short time (during which one could say "Subhana Rabbi-al-Azim" 3 times), the Prayer (Salah) itself would not be valid.
2. For women, making Salah in a private room is better than praying in public place, or coming to mosque for Salah.
3. In all the **postures** and **movements** of Salah (prayer), including qiyam (standing), ruk'u (bow-down), sajdah (prostration), and Tashah-hud (sitting position) a woman should adopt that which is the **most modest** and **concealing** for her.
4. At the beginning of Salah (prayer), women should not raise their hands up to their ears, instead, they should raise them up to their shoulders, and that too, from **within the scarf** or other outer wrap being used. Hands should not be taken out of this cover.
5. In qiyam (standing), women are to place their hands on their bosoms. They can fasten them in anyone of the different ways (grasping or placing), or they can simply rest the right palm on the left one. However, they should not fold their hands on the navel like men.
6. Women should not stand on legs absolutely straight, instead, they should stand with knees slightly bent forward.
7. Women should stand with **both feet close together**. Specially, both their knees should just about be joined together. Let there be no separating distance between legs.
8. Unlike men, in ruk'u, women should tuck their arms into the body and not spread them outward. They should also merely place their hands over their knees with **closed fingers**, and not grasp them with the fingers spread wide open. In Ruku', women are not required to straighten their backs fully like men. Women should bend less as compared to men.
9. Women should try to keep their fingers close together in all the postures of Salah (prayer).
10. While doing Sajdah (prostration), the method prescribed for men is that they should not lower their chest until such time that their knees come to rest on the floor. But this method is not for women. They can, right from the start, lower their chest and go for Sajdah.
11. During prostration men should allow for some space and distance between their stomachs and thighs, and arms and the side of the body, whilst women should press these **limbs together**.
12. Again in prostration, men should raise their arms off the ground and allow for some distance. Women should keep their **elbows on the ground** and keep their arms close together.
13. During the sitting of Tashah-hud, men are to rest on their legs and raise their right foot with the toes facing Qiblah, Whereas Women are to take out **both their legs towards the right** hand side of the body and rest on the posterior without raising the right foot.
14. If women are praying in a mosque in congregation, they stand exactly behind men. Women should never stand next to men in the same row.

10 Ways of developing love for Allah Ta'ala

Shaykh Ibn al-Qayyim (rah) says: “The reasons which cause **mahabbah** (love) of Allaah Ta'ala to develop, are ten:

First: Reciting the **Qur’aan**, reflecting and understanding its meaning and its intent.

Second: Drawing closer to Allaah – the Most High – through optional deeds, after fulfilling the obligatory duties.

Third: Being **continuous in the dhikr** (remembrance) of Allaah, with the tongue, the heart and the limbs – under all circumstances. The more continuant the dhikr, the more muhabbah develops and intensifies.

Fourth: Giving precedence to what Allaah loves over personal loves, when being overcome by desires.

Fifth: Contemplating and deliberating over the Names and Attributes of Allaah.

Sixth: Recognizing and remembering the **favors** and **bounties of Allaah** – both manifest and hidden.

Seventh: To be humble and submissive before Allaah – and this is the greatest matter.

Eighth: To be in seclusion reciting the Qur’aan, during that time in which Allaah descends to the lowest heaven (which is the **last third of every night**), finishing this recitation with seeking Allaah’s **forgiveness and repenting** to Him.

Ninth: To sit in the **gatherings of the true and sincere lovers** of Allaah, reaping the fruits of their speech, and not to speak except if there is benefit in it and that you know that such talk will increase you in goodness and that it will benefit others as well.

Tenth: To stay clear of all those causes which distances the heart from Allaah – the Mighty and Majestic.

So these are the ten reasons which cause the person to develop true love for Allaah and to reach the rank of al-muhabbazzh, by which he reaches his Beloved.

Adapted from Shaykh Ibn Qayyim's (rah) **Madarij-us-Saalikeen**

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