A Commentary on Zād al-Mustaqni’

Imām al-Haḍāwi’s (d.968 H.) Classical Guide to the Hanbali Madhhab

الشَّخُ الصَّحِيْح
عَلَمَةُ النَّاَمِي
مَنْ تَقَنِّع الله
بَحْلَى الفَاطِرِ وَقُتْلِه مَعَانِيَه

Shaykh Ṣāliḥ ibn Fawzān al-Fawzān
"The house of al-Arqam is the house of Islam"

Al-Hakim (d. 403 H.) in al-Mustadrak 'Ala al-Sahihayn (6185)
A Commentary on Zād al-Mustaqni’

Imām al-Hajjāwi’s (d. 968 H.) Classical Guide to the Hanbali Madhab

الشرح المختصر
علاقته تنبه
نادالمستقنع
بتحليل ألفاظه وتقريب معانيه

Shaykh Ṣāliḥ ibn Fawzān al-Fawzān
A Commentary on Zād al-Mustaqqni’

By Shaykh Sālih ibn Fawzān

[A translation of the first two volumes of his work: Sharh al-Mukhtasar ‘alā Matn Zād al-Mustaqqni’. A commentary on the classical guide to the Hanbalī madhab by Imām Mūsā al-Hajjāwī. Included herein is the Book of Worship, the Book of Jihād and the Book of Food.]
Contents

Volume One
Publisher’s Note 11
Author’s Foreword 13
Introduction 15
The Book of Purification 17
Chapter: Vessels 58
Chapter: Istinjâ’ 64
Chapter: Siwāk and the Sunan of Wudhū 76
Chapter: Obligatory Acts of Wudhū and Its Description 87
Chapter: Wiping Over the Khuffs 100
Chapter: Nullifiers of Wudhū 112
Chapter: Ghusl 120
Chapter: Tayammum 130
Chapter: Removal of Impurities 142
Chapter: Menstruation 155
The Book of Prayer 172
Chapter: Adhān and Iqāmah 185
Chapter: Conditions of the Prayer 196
Chapter: Description of the Prayer 230
Section: Acts Disliked in the Prayer 252
Section: The Physical and Verbal Deeds of the Prayer 263
Chapter: Sujūd of Forgetfulness 270
Chapter: Tatâwu’ Prayer 287
Chapter: Congregational Prayer 314
Chapter: *Ihrām* 645
Chapter: Acts that are Prohibited Whilst in *Ihrām* 654
Chapter: *Al-Fidyah* 662
Chapter: Compensation for Hunting 672
Chapter: Hunting in the Haram 674
Chapter: Entering Makkah 677
Chapter: Description of Hajj and ‘Umrah 688
Chapter: Omission and Restriction 724
Chapter: *Al-Hadyi, al-Udhiyyah and al-‘Aqiqah* 727

**The Book of Jihād** 743
Chapter: Covenant with the *Dhimmi* People and its Regulations 763

**The Book of Food** 777
Chapter: Slaughter 785

by Shaykh ‘Abdul Rahman al-Sādī
Volume
one
Publisher's Note

Praise be to Allah, Lord of the worlds. Peace and blessings upon our Prophet Muhammad, his family and companions.

It is highly beneficial for the one studying fiqh to have a basic understanding of the principles and terminology used in the science. Due to this reason it was decided to add, as an appendix, the brief treatise of Shaykh ‘Abdul Rahman al-Sadi entitled Risālat Latifatun Jāmi‘atun fī Usūl al-Fiqh al-Muhima.

We advise the reader to especially familiarise himself with the five ahkām as they are mentioned frequently in the main body of this book.

The Arabic word mim-ta-nūn (matn), placed as a margin note, has been used to identify the text of Zād al-Mustaqqī’i so as to differentiate it from the commentary.

If during the study of this book the reader feels that there is a matter requiring feedback or if any mistakes or typos are noted, we request that we be informed via email.

A second volume is in the process of being prepared which will complete the final third of the commentary, covering the remaining portion of Zād al-Mustaqqī’i i.e. from the Book of Trade until the Book of Acknowledgements.

Lastly, we pray that this book is of benefit to us and becomes a valuable tool in the learning of the religion.
Praise be to Allah, Lord of the worlds. Peace and blessings upon our Prophet Muhammad, his family and companions.

This is a short commentary upon the book *Zād al-Mustaqni’ Mukhtasar al-Mugni’* that I have done to the best of my ability. I have simplified it in a manner that makes it suitable for the beginner student of knowledge. I delivered a series of lectures commenting on this book via the means of radio transmission in Saudi Arabia, thereafter it was requested that this be compiled into book form so that it may be further spread and utilised, by the Will of Allah. I ask Allah that He aids in the completion of this project and that it becomes a source of benefit for people, such modest effort notwithstanding. Whoever seeks a more comprehensive commentary should read *al-Rawd al-Murbi’*.

May the peace and blessings of Allah be upon our Prophet, his family and companions.

Sālih ibn Fawzān ibn ‘Abdollāh al-Fawzān
AUTHOR'S INTRODUCTION

Praise be to Allah. Peace and blessings of Allah be upon our Prophet Muhammad, his family and his companions. Verily the knowledge of the religion of Allah is an obligation of utmost importance. Indeed man cannot accomplish that which has been prescribed to him without it nor can he avoid that which is forbidden. He draws closer to Allah with this knowledge and understanding.

Performing acts of worship without knowledge is waywardness and a curse upon the doer. It is a must that acts of worship be based upon authentic knowledge and the understanding of Allah's religion. Allah says in the Qur'an:

{And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.}¹

The Prophet ﷺ said: "Whosoever Allah wants good for, He will bestow upon him the knowledge of the din."² This is evidence that gaining the knowledge of din is a mandatory requirement. Allah urges this saying: {For they should separate from every division of them a group [remaining] to obtain understanding in the religion.}³

¹ Tawbah:122
² Narrated by al-Bukhāri (1/27), (4/103), 125/9), and Muslim (3/125) from the hadith of Mu‘awiya ibn Abi Sufyān ﷺ.
³ Tawbah:122
"Law là": Meaning to urge.

"Tā'ifah": From every community, for all men cannot embark on gaining knowledge. Only some of them can. The word tā’ifah denotes both few and many.

"Nafarah": This means that he sets out to gain knowledge of Allah’s din, to wherever it is found. The seekers of knowledge will travel far and wide in their quest for knowledge.

"Li yatafaqqaibu fiddin": I.e. to understand. Fiqh, linguistically means comprehension. As for the meaning of it in the Islamic context: it is to understand the laws of Islam, substantiated with detailed proofs from the Qur’ān, Sunnah, consensus and correct analogy. Fiqh is based on evidences which are derived from:

1. The Book of Allah, the Most High.
2. The Sunnah of the Messenger of Allah ﷺ.
3. The consensus of the Muslims (i.e. ijma).

These three sources are agreed upon by the Ummah.

4. Analogy (i.e. qiyās).

There are points of contention regarding qiyās as deductions are drawn from another issue altogether.

We have covered thus far the linguistic and Islamic definition of fiqh. So [if we go back to the ayah from Surah Tawbah]:

"Li yatafaqqaibu fiddin": Is to understand the laws of Allah ﷺ via the Islamic sources attained from scholars and those who are rightly-guided.

"Li yundhiru qawmahum idha raja‘ū ilayhim": The merit of the faqih is that he does not lack in anything. In fact he has much to offer to others. Therefore, the

---

4 See Lisān al-‘Arab (13/522)
5 See Sharḥ al- Kawkab al-Munir by Ibn Al-Najjār (1/41) and Ta‘rifāt by al-Jurjānī (p. 216).


Faqih is obligated to benefit the masses by teaching them and spreading the knowledge conferred to him. He should never be self-centred with regards to it. A quick observation reveals that propagation to Allah’s din, enjoining righteousness and forbidding evil cannot come about except after gaining knowledge of this din. Those who do not gain this knowledge cannot be considered to be mu'allims (teachers) or da'is (propagators). He cannot be considered as one who enjoins righteousness and forbids evil. Knowledge of the din is the pre-requisite before any of the above acts are accepted.

As for the hadith, “Whosoever Allah wants good for, He will bestow upon him the knowledge of the din,” it explains that those bestowed with knowledge of this din are those favoured by Allah. Subsequently, it can be concluded that those who aren’t knowledgeable in the din, they are those for whom Allah has not bestowed goodness. This point illustrates the high merit of acquiring the knowledge and understanding of Allah’s din. The one lacking it is thus in loss. Fiqh in the din of Allah is categorised in two:

i. Fiqh that is mandatory on all Muslims; male or female, free person or slave, rich or poor, king or commoner. All of them have to learn this type of fiqh. It includes learning about aqidah (creed), the rules of prayer, zakah, fasting and Hajj and ‘Umrah i.e. the five fundamental tenets of Islam. Ignorance of these tenets will not be accepted from any Muslim.

ii. This category of fiqh is a collective obligation (kifayah) where if some Muslims accomplish it, then it removes the burden from the rest. Thereafter, it falls into the category of Sunnah (optional) for the rest of the Muslims. This is because kifayah serves to fulfil certain needs of the Muslim community. It does not require total participation of the Ummah to achieve this objective. Examples of this would be the laws of transaction, inheritance, marriage, divorce, criminal law, food and judiciary. It is incumbent upon certain people of the Muslim Ummah to gain knowledge of these laws so that the needs of the community are met. Whosoever is inclined towards these laws or experienced in them is expected to take up the responsibility.

Fiqh is also categorised into:

6 See Jami' Bay'an al-'Ilm wa Fadlhibi by Ibn Abd al-Bar (pp. 9-11).
1. Fiqh in aqidah (creed). This is also known as "fiqh al-akbar" (greater fiqh). It is essentially the knowledge of aqidah, understanding the oneness of Allah, shirk al-akbar (major) and shirk al-asghar (minor) and other rules pertaining to aqidah.

2. Fiqh al-‘Am. The rest of the laws fall under this category; including worship, transactions etc.

Unlike the former, which is only related to aqidah, the latter category deals with aspects of purification, the different types of water right up to the end of "the book of confession" (i.e. the final chapters of judicial laws). Fiqh is something of paramount importance to this din. It is not permitted to be complacent and uncommitted when it comes to acquiring it. Some people nowadays (specifically some youth) adopt this half-hearted attitude towards it saying, "It is merely the words of [ordinary] men which detract from acquiring the knowledge of the Qur’an and Sunnah, from pondering over the legal texts and takhrij of the ahadith." Or such similar arguments. This is a direct result of them failing to understand the true value of fiqh. It is in fact a rich resource not to be taken lightly. One should take advantage of it by studying it. This however does not mean that we accept everything written in the books of fiqh. It has to be referred in the light of the Qur’an and Sunnah. One should look at how rules derived are substantiated with evidences. People in respect to this important issue tend to fall into two opposite ends:

One group belittles fiqh and discourages the people from acquiring it. They describe it in vile terms. In the other group, we have those who are fanatical in following the views of the imāms and scholars. Both these groups are sinful. The middle path would be to accept the views of the scholars that are in unison with the evidences and proofs, the views that aide us in appreciating the Qur’an and Sunnah more. We will leave the views which contradict the evidences and proofs for indeed these were written by men who are correct sometimes and incorrect at other times. The mujtahid who is correct in his rulings receives double the reward while receiving only one if he is wrong. The mujtahid should be one capable of deriving rulings. It means that we take from the scholars only that which is in agreement with the evidences and proofs so that it helps us to understand the Qur’an and Sunnah. We must reject his ruling if this criterion is not met. Our role model is the Messenger of Allah ﷺ.

7 See Majmū‘ al-Fatāwa (19/307) and al-Fiqh al-Akbar by Imām Abī Hanifah, a book that refutes the Qadariyyah.
and none else.

Allah says: {O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.} Therefore do not be complacent in learning fiqh and reject it like some of those who have appeared in this era, or the self-proclaimed scholar who says he is not in need of the fuqaha (scholars well-versed in fiqh). Stay clear from fanatical following of the rulings of scholars to the extent that you think nothing else besides that which you hold is din. Both groups are wayward. The middle path is safe. We give the fuqaha their due respect in regards to their rulings by studying the method by which their rulings are derived and affirm them if they are according to the Qur'an and Sunnah.

We take pains to politely point out a contradiction to the one who made a ruling. We cannot simply accept what is inconsistent to the evidences just because we respect a certain scholar. In fact they themselves warn against blindly following their rulings without evidences and proofs. Imām Abū Hanīfah, the earliest of the four imāms, said, “If there is a hadith of the Messenger ﷺ, I uphold it. If there is a saying from the Companions of the Prophet, I uphold it. If there is a ruling from the Tābi’īn, then they are men like us.” He prioritised the words of Allah, then the hadiths of His Messenger ﷺ above others.

Imām Mālik said, “All of us can err and be refuted except for the person in this grave.” With this he referred to the Messenger ﷺ.

Imām al-Shafi‘i said, “If a hadith is proven to be authentic, then it is my way (madhab),” and “If my words contradict the words of the Messenger of Allah ﷺ, throw away my words and take the words of the Messenger ﷺ.”

Imām Ahmad said, “I am perplexed as to how people having known the chains of narration and its authenticity still prescribe to the views of Sufyān. Allah says: {Therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.}”

8 Al-Nisa: 59
9 Al-Nur: 63
The four imāms would not tolerate people following their views and rulings blindly. They wanted us to accept only that which falls in line with the evidences and proofs, regardless if it was from the madhab of our imām or that of others.

Verily, a Muslim will go astray if he accepts whatever he hears or comes across. A Hanbali should accept the views of the Hanafi madhab if the latter has evidences and proofs that his own madhab doesn't produce and vice versa. This was the attitude adopted by the imāms and those who followed them did likewise. They took the view that was in unison with the Qur’ān and Sunnah and rejected that which was contradictory as they understood that the imāms were not error-free. The imāms delved into issues and pointed out the correct opinion after in depth research. Sometimes they were right and at other times they made mistakes in their judgement. However, their errors were few and far between alhamdulillah. Most of their views were in accordance to the evidences and proofs, which was their modus operandi after all (i.e. following the proofs). They took great pains to implement this in their lifetimes and left it as their legacy for others to emulate.

The scholars that formulated fiqh did so as they feared its disappearance. Four schools of jurisprudence emerged as a result of collecting fiqh issues. They are: the madhab of Imām Abu Hanifah, the madhab Imām Malik, the madhab of Imām al-Shafi’i and the madhab of Imām Ahmad. Each of these schools were collated, studied and referenced throughout the Islamic era up to the present time.

There were other fuqaha apart from these four imāms but their views were not collated. Examples would be the views of Imām ibn Jarir al-Tabari10, Imām al-Awza’i11, Imām Sufyān al-Thawri12 and others. Their views do not appear as codified works like that of the four imāms. However their views and opinions can be found in the tafsirs of the Qur’ān and in the commentaries of hadith.

---

10 Imām Muhammad ibn Jarir ibn Yazid ibn Kathir, Abu Ja’far al-Tabari. He authored many valuable books. He was renowned for his knowledge during his time. He was also known for his intellect and the copious books he authored. He was born in 224 H. and died in 310 H.

11 Imām ‘Abdul Rahman ibn Amr ibn Yuhmad, Abu Amr al-Awza’i. He was the scholar and faqih of Sham. He was born in 88 H. and died in 157 H.

12 Imām Sufyān ibn Sa’id ibn Masrūq, Abu Abdullah al-Thawri. He was the imām and hafidh. He was from the most noble of scholars of his era. He died in 161 H.
In essence, the validity of the view or opinion is based upon it corroborating with what appears in the Qur’an and Sunnah, even if it is not well known. The scholars' opinions and views help us understand the Qur’an and Sunnah. For this reason, great efforts were put into codifying their views. As and when there are differences in opinion or answers are sought, these books serve as references. This is *tawfiq* from Allah and His way of preserving this *din*. Allah says: {Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian.} This verse is an indication of the preservation of the Qur’an and the Sunnah of the Prophet ﷺ from any changes or replacement. It is also an indication of the preservation of the views of scholars and legists as their views are based on good understanding of the Qur’an and Sunnah.

The greatest book is the book of Allah, and it is the ultimate source. Falsehood of any kind cannot blemish it. It is a book revealed from the Most Just and the Most Praiseworthy.

Then we have the Sunnah of the Messenger ﷺ who does not utter out of desire but it is only a divine message that he was inspired with. It too is preserved for posterity.

Lastly, we have the views of the scholars. At the forefront [of the scholars], we have the Companions of the Prophet ﷺ, then the Tabi’in and then those who came after the Tabi’in. Finally we have the views of the *imāms*, especially the four great *imāms*.

All this is readily available in our present times for all Muslims, *alhamdullilah*. All that remains is for us to look it up, study and benefit from these books. We should never voice our own views for we have not attained the stature achieved by the great *imāms*. We should not convince ourselves that we do not require the *fiqh* books and that sufficient for us is the Qur’an and Sunnah. This view unfortunately is rife with some teachers. This is a wayward stance and will lead one astray. This is because there is none in our times, I dare say, who can make an independent view and opinion without references. Verily knowledge will deplete and it shall be seized during the last era as prophesied by the Messenger ﷺ, “Allah does not seize this knowledge by removing it from the hearts of men but He seizes it through the death of the scholars. When there is no scholar left, people will start taking the ignorant ones as leaders.

---

13 Al-Hijr:9

23
When questioned, these men answer without knowledge. They are astray and they send others astray.”

The Prophet also said, “There will not lapse an era except that which follows shall be worse off.” In every new era the scholars diminish in numbers until the final hour. Hence we cannot distance ourselves from the views of scholars of bygone eras and the opinions of our predecessors. In fact it is incumbent upon us to refer to their works. It is only correct that the ignorant should seek advise from the learned. Allah says: 

{And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.}

Ignorance is not lifted by isolating oneself or having pride, rather it is lifted by asking the people of knowledge.

We ask Allah that He grants us beneficial knowledge and the ability to do pious deeds. May peace and blessings of Allah be upon our Prophet Muhammad, his family and all of his companions.

Signed by author.

14 Reported by al-Bukhāri (1/36) (9/123) and Muslim (8/60) from the hadith narrated by 'Abdullah ibn Amr ibn 'As.
15 Reported by al-Bukhāri (9/61), worded by him, Ahmad (3/117, 132 ) and al-Tirmidhi (2206) from the hadith narrated by Anas.
16 Al-Nahl:43
In the name of Allah, the merciful, the especially merciful. With him we seek assistance. Praise be to Allah whose praise never ceases, the most worthy of praise.

The author’s name is Sharaf al-Dīn Abū al-Najāh Mūsā al-Hajjawī. He was a scholar from the tenth century after Hijrah, a great imām and amongst the best faqīhs of the Hanbali madhab. He summarised [this work] from the book al-Muqm.

He starts with, “In the name of Allah, the merciful, the especially merciful,” like the chapters of the Qur’ān and in accordance with the Sunnah of the Messenger of Allah. Verily, starting with the name of Allah is legislated in Islam before doing any deed like drinking and eating. This includes writing a book.

Allah began every surah in the Qur’ān with the basmallah, except for “Barā’a” (Surah Tawbah).

The Prophet ﷺ used to begin with the basmallah when he commenced sittings of knowledge, and when he wrote letters to the kings and emperors inviting them to Islam, just as Sulaymān ﷺ wrote the letter to Balqis, Queen of Saba’ beginning with the basmalah: [She said, “O eminent ones, indeed, to me has been delivered a noble letter. Indeed, it is from Sulaymān, and indeed, it reads: ‘In the name of Allah, the Entirely Merciful, the Especially Merciful—

It is reported that the Prophet ﷺ said: “All important things that do not begin with bismillahi are futile,” in another narration “... that do not begin with al-hamdulillah.”

Starting a deed with the basmullah is a Sunnah muakkadah (strongly emphasised). It means that one seeks help and blessing [doing that deed] in the name of Allah ﷺ. Indeed these are powerful words. The word “Allah” encompasses all the names of Allah. It is not to be used for any other person except Him, the Lord of the Worlds. The meaning of “Allah” is the owner of supremacy, which denotes worship, for verily only He is worthy of worship.

“Al-Rahmân al-Rahîm”: Two great names of Allah which allude to His mercy. “Al-Rahmân” refers to his mercy for all His creations and “al-Rahîm” refers to His mercy reserved for the believers.

“Alhamdulillah”: Beginning with these words is not the actual start but secondary after “bismillahi”. “Al-hamd” is praise for He who bestows everything, the Most High and Most Glorious. This meaning can be seen in the following verses: {All praise is [due] to Allah, Lord of the worlds.} {All praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance.} {All praises and thanks be to Allah, Who [Alone] created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.} {And say: “All the praises and thanks be to Allah, Who has not begotten a son [nor an offspring], and Who has no partner in [His] Dominion.”}

Use of “alhamdulillah” can be found in books, sermons and lectures. The use of

---

18 Al-Naml 29-30
19 Reported by Ahmad (2/359) with the phrase “dbikrullabh” and Abu Dawûd (4840) with the phrase in the latter hadith mentioned above from the narration of Abu Hurairah.
20 See Mutla’ Ala Abwab al-Muqna by Ibn Abi al-Fath al-Ba’li (p. 2) and al-Dar al-Naﬁ by Ibn al-Mubrad (1/10).
21 Al-Fatihah: 2
22 Al-Kahf: 1
23 Al-An’am: 1
24 Al-Isrâ: 111
it in the *khutbah al-bajah* (i.e. ‘*innal hamdalillah nahmaduhu wa nasta’inuhu*’) is specific to that particular sermon and does not occur in other sermons. The sermons of the Prophet ﷺ that contain the phrase “*alhamdulillah*” are similar in meaning to that which is found in the Qur’an. Therefore those delivering a sermon are obliged to do likewise. The *alif* and *lam* in *al-hamdulillah* makes the phrase all-encompassing, alluding that all praises are for Allah, the Almighty. Only He is worthy of praise as all things are bestowed by Him ﷺ. As for a man who gives to others, he can be praised for that charity he gave. However, it should not be all-encompassing. Thus we cannot say “*al-hamd*” to an individual, this is forbidden. Allah is praised for His essence, His Names and Attributes and He is praised for His actions.

“*Rabbil 'alamin*”: The Creator of the worlds. Al-Rabb means the king, owner, preserver and discharger of the affairs of the worlds. He creates and nurtures them physically and spiritually, creating the heart and placing within it knowledge and faith. He nurtures the body by bestowing sustenance in the form of food and drink. It is He who nurtures the people, setting right their affairs and repelling evil from harming them.

“*Al-'alamin*”: Plural of world, it denotes everything except Allah. There are various worlds; the world of the *jinn*, the human world, the world of the angels etc. No one keeps an account of all of these worlds except Allah. It is He who created them and he nourishes them and looks after their affairs while sustaining them.

“The most worthy of praise”: That is total praise.

“Whose praise never ceases”: That is praise that has no boundaries, for Allah’s ability to bestow does not end. Therefore praise for Him, the Most Glorious cannot end and it is perpetual.

وُسِكِّلُ الله وَسَلِّمُ عَلَى أَفْضِلِ الْمُضْطَقَّبِينَ محمد

And peace and blessing of Allah be upon the best of chosen ones Muhammad.

“Peace and blessings of Allah”: The linguistic meaning of blessing is suppli-
A Commentary on Zād al-Mustaqni

cation. It means praise from Allah from above the heavens for the Prophet Muhammad. The angels bless him i.e. they seek forgiveness for him. Likewise, mankind seeks Allah's blessing on behalf of the Prophet by making supplications for him. This information can be drawn from the hadith in Sahih al-Bukhari from the narration of Abu al-'Āliyah. Allah says: [Allah sends His Salat upon the Prophet and also His angels too [ask Allah to bless and forgive him]. O you who believe! Send your salat upon him, and greet him with the Islamic way of greeting.]

Sending salutations upon the Prophet is at times wājib and at times encouraged only. It is wājib during the tashahud in prayer, during the sermons of the two ‘Eid prayers, the jumuah khutbah and the prayer seeking rain. The sermon is not complete unless salutations are sent upon the Prophet. Salutations are sent upon him every time his name is mentioned. May peace and blessings be upon him. It is reported that he said, “He is a miser who hears my name and does not send salutations upon me,” and added, “Whoever sends a single salutation upon me, Allah sends ten salutations upon him.” He also said, “Send salutations upon me from wherever you are for indeed your salutations reach me.”

Salutations were sent on him whilst alive and after death due to his immense favour upon the Ummah. Allah has brought this Ummah from darkness to light through the Prophet and guided us to the straight path as a result. It is integral that the Muslims follow his Sunnah and love him more than they love themselves, their parents, their children and the rest of mankind. Allah says: [Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day and remembers Allah much.]

26 Sahih al-Bukhari (6/151).
27 Al-Ahzab: 56
29 Narrated by Muslim (2/17), Ahmad (2/262 & 372), Abu Dawūd (1530) and al-Tirmidhi (485) from the narration of Abu Hurairah.
30 Reported by Ahmad (2/367), Abu Dawūd (2042) from the narration of Abu Hurairah with the words, “Do not take my grave as a place of merriment and do not make your houses like graves. Sent salutations upon me wherever you are for indeed it reaches me.”
31 Al-Ahzab: 21
{So those who believe in him, honour him, help him, and follow the light which has been sent down with him, it is they who will be successful.} It is their duty to send salutations upon the Prophet whenever his name is mentioned. Peace and blessings be upon him. It is also their duty to give special importance to his Sunnah and his ahadith. They should study and practice [these two sciences].

The Prophet’s rights upon us are many. But they can never equal our rights upon Allah. Ibn al-Qayyim says:

For Allah is a right not meant for others,
And for His servant is a right and these make two rights,
Do not make the two rights as a single right.
Without discernment (tamiz) and criterion (furqân).

Rights upon Allah are the rights in essence and it is the greatest obligation. His servant, the Prophet has rights. They are: That he be followed and obeyed, that his message is endorsed, to send salutations upon him, that he is more dear to us than ourselves, our wealth, our family and the rest of mankind and that we love his Companions and respect them for they were men most dear to our Prophet. He ordered us to show respect to the Companions and forbade us from cursing them or belittling them.

“The best of the chosen ones”: “Mustafayn” is the plural of “mustafa”, meaning mukhtar (the chosen one). The word “chosen ones” refers to the Prophets, may peace be upon them all. Allah chose them from all of mankind and made them special by sending His revelation to them.

The best among them is Muhammad. He says,“I am the most noble amongst the sons of Adam and there is no arrogance [in my claim].” He is the best of the Messengers and was given special characteristics that other Prophets did not receive. Some examples are: All the Messengers were sent to their own

32 Al-Ar’af: 157
33 Nuniyyah of Ibn al-Qayyim with its commentary (2/347).
34 Narrated by Ahmad (1/5) with the wording: “You created me as the most noble among the sons of Adam and there is no arrogance.” This is from the narration of Abu Bakr and reported by Ibn Majah (4308) from the narration of Abu Sa’id al-Khudri.
nations whereas Muhammad ﷺ was sent to the whole of mankind. The whole earth was made a place of worship for him while the other nations had to restrict their worship to their churches and places of worship. War booty was made permissible for him ﷺ whereas it was forbidden for the nations before him. Hence he stood out as the most noble of the chosen ones.

“Muhammad” : This is from the Messenger’s names. He does have other names. He was called Ahmad in the Qur’ān when Allah mentioned about ‘Īsa ﷺ, {And giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.}35

وعلى آلله وصحابه

And on his family and companions.

“And on his family” : Family here refers to the Prophet’s ﷺ followers; from those of kinship and those who were not. Allah ﷻ says: {Cause Fir’awn’s (Pharaoh’s) people to enter the severest torment!}36 In this ayah He is referring to the followers of Fir’awn. It especially includes the ahl al-bayt i.e. the household of the Prophet ﷺ. The word “ʻār” includes all the followers, not just his immediate family and relatives. This is the correct interpretation.

“His companions” : They are specifically mentioned even though they fall under the above mentioned category. This is to emphasise their importance as in the words of Allah: {Whoever is an enemy to Allah and His angels and His messengers and Jibril and Mika’îl - then indeed, Allah is an enemy to the disbelievers.}37 Though Mika’îl and Jibril fall under the category of angels, they are mentioned again by name to emphasise their importance. The Jews used to claim that Jibril was their enemy, claiming that they would indeed become believers had it been any other angel that brought down revelation. Allah says: {Say, “Whoever is an enemy to Jibril - it is [none but] he who has brought the Qur’ān down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers. Whoever is an enemy to Allah and His angels and His messengers and Jibril and Mika’îl - then indeed, Allah is an enemy to

35 Al-Saf: 6
36 Ghāfir: 46
37 Al-Baqarah: 98
Allah says: [Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.]

The middle prayer is the 'asr prayer. It evidently falls under the category of salah but it is mentioned again to display its importance. The Companions likewise were mentioned again to highlight to us their high stature. This is a refutation to the stand adopted by the Shi'ah who do not send salutations upon the Companions and who do not say "radiyallahu anhum" when their names are mentioned. The Rāfidah consider the Companions as enemies.

Some students of knowledge in our times say, "Peace and blessings be upon him and upon his family." This is an imitation of the ways of the Shi'ah. That which appears in the Qur'an is: [Ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.] This does not incorporate, "And upon his family." The family is mentioned along with sending salutation to the Prophet only in the hadith of the final tashahud in the prayer.

"Companions": They were those who met with the Messenger, believed in him and died upon that belief. Whoever met the Prophet but did not believe in him is not considered to be a companion. Abu Jahl, Abu Lahab and many other disbelievers met the Prophet. As they did not believe in his message, they are not deemed to be from his Companions.

Those who met him and believed and then apostatised are also not considered to be Companions. In the case of apostasy, the individual would not have only nullified his companionship with the Prophet but all of his good deeds as well. Allah says: [And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.] Apostasy removes the status of companionship with the Prophet just as it invalidates all good deeds. This is

38 Al-Baqarah: 97-98
39 Al-Baqarah: 238
40 Al-Ahzab: 56
41 Hafiz ibn Hajar when commenting on this definition said, "It is the most accurate that I have come across." See al-Isâbah (1/7).
42 Al-Baqarah: 217
if the apostate dies in this state without repenting.

**And whoever worships.**

"And whoever worships": Meaning whoever worships Allah and draws near to Him from amongst the Muslims. "Worship" comprises all that which Allah loves and which earns His pleasure. This includes speech and actions that are apparent and those that are not. There are two pre-requisites for worship to be accepted:

**First:** Sincerity to Allah and not directing it to any other except Allah.

**Second:** To follow the way of the Messenger ﷺ and abstaining from all forms of innovation and superstition.

When the author sent salutations on the Prophet, he sent blessings upon his family and companions. He effectively sent blessings upon all of Muhammad's followers who will appear on the face of the earth until the Day of Judgement.

**To proceed:** This phrase is used to shift from one matter to the next in speeches. After having completed the *khutbatul hajah*, the author shifts the audience's attention to the objectives of the sermon. The Prophet ﷺ used to say this in his sermon. He would say, "To proceed: O people..." (i.e. “Ammā b’ad, ayyubannās”).

---

43 See *Majmū’ al-Fatāwā* (10/149)

44 Reported by al-Bukhārī (5/43) from the narration of Ibn ‘Abbās and the narration of Umar ibn al-Khattāb (6/67), Muslim (8/245) from the narration of Umar and also reported by Ahmad (1/55), the hadith of al-Saqifah - from the narration of Umar ibn al-Khattāb.
This is the summary of *fiqh*.

"This is the summary": To make matters brief is a skill that is highly appreciated. ‘Ali ﷺ said, “The best of speech is that which is condense but expansive in content.” Allah ﷻ endowed His Messenger ﷺ with this talent. He used to utter short phrases that bear deep meanings ﷺ. You can see how the abadith are mere sentences while the commentaries can be multiples volumes in length.

This talent is something that all scholars should try to cultivate in themselves. They should make their lessons and sermons short and concise; especially the Friday sermon. The Prophet ﷺ said, “Verily lengthening the prayer and shortening the sermon bear testimony to one’s knowledge of the din, so lengthen your prayer and shorten your sermon.”

The brief and concise speech by the scholar or mufti is better and more beneficial than a long lecture.

“Of *fiqh*”: This is not [the *fiqh* that is related to] the oneness of Allah, as tawhid is addressed in the books related to *aqidah*.

“*Fiqh*”: It is the knowledge of the rules in Islam and its proofs and evidences.

The scholars placed high value upon concise treatises as they are easier to memorise and so that the student can study in a graded manner. In order for the student of knowledge to best absorb knowledge, he should study small portions. Overloading oneself with information is of no benefit. He can start with the concise treatises and progress to the more detailed books and in-depth explanations. A gradual approach to studying knowledge (*tadarruj*) is the most efficient and effective. There is a saying which states, “Whoever forgoes the basics (*the usūl*) is denied achievement (*the wasūl*)”.

The *usūl* in terms of seeking knowledge is these brief treatises. The scholars used to take advantage of concise treatises in all of the fields of study; namely *fiqh, aqidah, Arabic grammar (nahwu), inheritance (mawarīth) and the fundamental laws (usūl al-fiqh)*. All fields of study will have these brief introductions that pave the way for more in-depth study and understanding. There are those who consider these to be too condensed and disregard them, beginning with the longer texts instead. These people have set themselves up for failure for...

---

45 Reported by Muslim (3/12), Ahmad (4/263) and Ibn Khuzaymah (1782) from the narration of Ammār ibn Yāsir.
they have not adopted the correct methodology. They have not entered into the path of knowledge through its correct door. Allah says: \{And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.\}^{46}

Each science has a unique method to attain its mastery. Islamic knowledge should start with concise treaties. These treatises are very important to the beginner student of knowledge.

**From Muqni’**

"From Muqni’: Meaning, from the book called *Muqni’* by Imam Muwafaq al-Din, Abu Muhammad Abdullah ibn Ahmad ibn Qudâmah al-Maqdisî, who was the *imâm* of the Hanballî *madhab* in his era. He has authored books on this *madhab* which are well-known by students of knowledge. These books are in various levels that gradually help a student along his quest for knowledge.

Firstly, there is *Umdah al-Fiqh* which is restricted to one view of the *imâm*. At the next level, students use *al-Muqni’* which explores more than the first book. It mentions two or more views of a particular issue. He then authored *al-Kâfî* in which all the different views pertaining to each *fiqh* issue are discussed. In this book students are exposed to the proofs and evidences from the Qur’ân and hadîth which form the Hanballî *madhab*. After this comes *al-Mughni*, which presents the views of all of the four *imâms* and the *imâms* of the Tabî’in. When a student reaches this stage and benefits from this book, he assumes the role of *faqîh*, discarding the tag of student.

---

46 Baqarah: 189

47 His detailed biography is in *Siyâr A’lâm al-Nubalâ* by al-Dhahabi (22/165) and *al-Wafâ bil Wâfiyât* by al-Safdî (17/37), *al-Bidayah wa Nihayah* by Ibn Kathîr (13/99) and *Dhil al-Tabaqqât al-Hanâbilah* by Ibn Rajab and many other references.
This is the style found in concise treatises. They do not mention many views for a particular issue. For the beginner has to be fed with one portion of knowledge at a time. It is best that he is introduced to knowledge in a gradual fashion. This is the very objective of concise treatises and the nurturing scholars (rabbâniyyûn) taught using it. Allah says: \{Be you rabbâniyyûn, because you are teaching the Book, and you are studying it.\} 48

Some from the salaf said, “Scholars who nurture (i.e. rabbâniyyûn) are those who teach the beginning portions of knowledge before progressing to teach the more advanced portions.”

We see in present times, the so-called student of knowledge starts his journey of knowledge with voluminous books and books that discuss the differences of opinion. They never read the concise treatises. These people will not gain anything. As the saying goes, “Whoever forgoes the basics is denied achievement.” It is also said, “Memorise the core lessons and it will strengthen the intellect.” Memorising these core lessons is a must. Learn them from the scholars. Stay clear from those who discourage the memorisation of these lessons. Indeed memorisation is the basis of knowledge.

\[من هو الراجعي في مذهب أحمد وربما حذفت منه مسائل نادرة الوقوع وزدت ما على مثله يعتمد\]

It is the preferred view in the madhab of Ahmad. Perhaps I omitted from it seldom occurring issues and added more of a similar type that can be relied upon.

“It is the preferred view”: This is the view chosen by the author who summarised al-Muqni. It is preferred in accordance to the madhab of Ahmad. It might not really be the preferred view. However the author assumes so. Albam-dulillah it is the preferred view more often than not. In some cases, the view less preferred is chosen. This is well-known.

“Ahmad”: This refers to the leader of the madhab, Ahmad ibn Hanbal al-Shaybâni. He was one of the four great imâms and a great reporter of hadîth. He was a mubadîth and a faqih. He was known as Abu 'Abdollâh. Shaybânî refers

48 'Ali 'Imrân: 79
to Shaybān ibn Dhuhul, one of his grandfathers.

Imām Ahmad was born in Baghdad and grew up there. He left for Makkah in search of knowledge, then to Madinah and then to Yemen. He met with those who had memorised the hadith and the narrators. He narrated the hadith from them and soon was regarded as an authority on hadith and was known as the imām of Ahlus Sunnah.

Among his students were Imām al-Bukhāri, Imām Muslim, Imām Abu Dawūd and Imām al-Tirmidhi. These were the students who learnt hadith from Imām Ahmad. He also had many students who learnt fiqh from him and followed his madhāb.

He has authored many books, the most important of which is his hadith collection al-Musnad. He compiled thirty thousand hadith of the Prophet ⁵⁰. It was called al-Musnad because it includes narrations from each companion in one section. Another significant book of his is al-Tafsir bil Athar which contains one hundred and fifty thousand hadith of the Messenger of Allah ⁵⁰. This book focuses on exegesis of the Qur‘ān.⁵⁰

His book Rad‘ula Zanādiqah wal Jahmiyah is still in print now. However Imām Ahmad did not author a book on fiqh. This was due to his modesty. His students penned down verbatim his lessons, rulings and letters containing answers to questions sent to him from far and wide. These students then compiled all these resources, which also included his answers to questions from other scholars who lived during his time. Five students in particular exerted great effort in this compilation: Imām Ahmad’s sons ‘Abdullāh and Sālih, al-Marwadhi, al-Athram and al-Harbi. These five individuals narrated the most from Imām Ahmad, thereby preserving the madhab.

“Perhaps I omitted from it”: Referring to al-Muqni’.

“Seldom occurring issues”: That are very unlikely to happen.

“And added more of a similar type that can be relied upon”: Replacing them with more frequently occurring fiqh issues. This inevitably required taking content from other than al-Muqni’ and this approach is called ziyadāt

⁵⁰ It was printed in four large volumes.
Shark Zād al-Mustaqni

_al-mukhtasir_ (additions to the concise treatise). These are very few in number and for this reason he said "perhaps", indicating that it is indeed rare. He did not mention the omissions here as there was no pressing need. Likewise, the scholar should devote his attention to issues that are pertinent to the people. As for seldom-occurring issues and problems, he should consider them less important. Similarly, the student of knowledge should study and ponder over problems that are relevant and that happen often in daily life. Problems to which the solutions are sought by the people. These two books, _al-Muqni_ and _al-Mukhtasar_ (i.e. Zād al-Mustaqni) are amongst the most significant books of the Hanbali madhab.

"_Al-Muqni_": This book has been accepted by the people and its value is revealed by the many commentaries written on it. Here are a few examples of these books: (i) _Al-Sharb al-Kabir_ by Shams al-Dīn 'Abdul Rahmān ibn Abī ‘Umar. This commentary was published. (ii) _Al-Insāf_ by Mardāwī. This book explains the differentiation between the preferred view and the view that is not preferred in the disputed _fiqh_ issues. (iii) _Al-Mumti Sharh al-Muqni_’ by Ibn Munajjī, this is also published. (iv) _Al-Mubdi‘f i Sharh al-Muqni_’ by Ibrahim ibn Muflih, who is from the family of Muflih. This book was also published. These are the well-known commentaries.

"_Al-Mukhtasar_": The concise treatise we are studying now has only one commentary that I know of. It is _al-Rawd al-Murbi‘ Sharh Zād al-Mustaqni_’ by the shaykh of the Hanabilah in his era, Mansūr ibn Yūnus al-Bahūtī. It is said that Shaykh Sulaymān ibn ‘Alī, the grandfather of Shaykh Muhammad ibn Abdul Wahhāb wrote a commentary for _Zād al-Mustaqni_ but when he came across the book of al-Bahūtī, he destroyed his book and relied upon al-Bahūtī’s commentary. This was mentioned by Ibn Bishr in his book that covered historical events. And Allah knows best.

Al-Bahūtī’s book was preferred by the scholars and they have added many postscripts (_hashiyat_) to the book. An example of this is the postscript by Shaykh ‘Abdullāh ibn ‘Abdul Rahmān Abu Buthayn, the mufti of Najd in his era and this was published. He also did a postscript for _Zād al-Mustaqni_. There is also the postscript of Shaykh ibn Fayrūz al-Aḥsā‘ of the book _Sharb al-Zād_, however he did not complete it. Many postscripts have been added to the commentary of _Zād al-Mustaqni_. One particular person who gave it much importance was Shaykh ‘Abdullāh al-‘Anqārī, the judge of the Sadīr province.
He compiled all of these postscripts into one book calling it Hashiyat al-'Anqari which was then published. The last of those who did these postscripts was Shaykh 'Abdul Rahman ibn Qasim, a student of Shaykh Muhammad ibn Ibrahim. He was well known and his work was published. His postscripts had a wide scope and were full of information from the books of the madhab and the preferred opinions of Shaykh Ibn Taymiyyah and Ibn al-Qayyim (may Allah be pleased with them both).

Ambition has decreased and the hindrances to achieving the objectives have increased.

In other words, “I have done this deed; the deed of authoring this brief treatise, removing the seldom-occurring fiqh issues and adding issues that are more frequently occurring.” He did so because al-himam (ambition) to acquire knowledge has decreased. These students require someone to make it more accessible for them. People in the first era had a great liking for fiqh and sought it. They did not need concise treatises. In fact they used to memorise the original long versions.

As time passed by, the interest for knowledge waned and people preoccupied themselves with other things besides it; fulfilling the prophecy of the Messenger of Allah ﷺ who said, “There won’t come a time except that it will be followed by a period worse than the former.”50 And his saying, “Verily Allah will not snatch this knowledge by removing it from men’s heart but He will snatch it through the death of scholars”51 [Also that] at the end of time, “Reciters [of the Qur’an] will be many but the fuqabah will be less in number.”52

“And the hindrances to achieving the objectives have increased”: As time passed and heedlessness and laziness increased, it was necessary to facilitate the acquiring of knowledge from the lengthy books. Hence they were summarised into brief treatises. This was done to assist the student of knowledge and

50 Reported by al-Bukhâri (9/61), Ahmad (3/117,132) and al-Tirmidhi (2206) from the hadith of Anas.
51 Reported by al-Bukhâri (1/36), (9/123), Muslim (8/60) from the narration of ‘Abdullah ibn ‘Amr.
52 Reported by al-Tabarâni in al-Mu’jam al-Awsad (3277) from the narration of Abu Hurairah.
it is incumbent upon the scholars to modify the methods of dissemination of knowledge according to the era. These summaries are a direct result of the lack of interest in learning lengthy books, and voluminous works which students of times gone by treasured and memorised for they held the acquiring of knowledge in high esteem.

The student’s hunger for knowledge will never be satiated; as in the hadith, “The greed of two people will never be satiated: the seeker of knowledge and the seeker of this world.”

Since people are busy with business, corruption and servitude to their desires, they stopped giving their attention to seeking knowledge. They became ensnared by relaxation and leisure. This is the prevailing condition and there is neither power nor might except with Allah.

Though small in size, it contains that which is in the original text, freeing it from the need of being lengthy. There is no power or might except with Allah, Who is sufficient for us and the best trustee.

“Though small in size, it contains that which is in the original text”: Do not underestimate the impact of the concise treatise. Though compact in size it contains the same information found in voluminous books. Information is summarised and the wording is made brief wherever possible.

Hence this concise treatise which the author referred to has five distinguished traits:

**First**: It is from the book *al-Muqni’* which is the basis for the Hanâbilah.

**Second**: It contains one view (per *fiqh* issue). Differences in views and refutations which could confuse students are not discussed.

**Third**: It contains only the preferred view substantiated by proofs and ev-

---

53 Reported by al-Tabarâni in *al-Kabir* (10/223) from the narration of ‘Abdullah ibn Mas’ûd.
idences in accordance to the madhab of Imām Ahmad. This style gives the student the confidence to rely on the book given the impression that the book contains only preferred views.

**Fourth:** Seldom-occurring fiqh issues have been removed and in their place more frequently occurring issues have been inserted. It makes the book more practical and relevant as a reference to problems faced in daily life. Issues of rarity ought to be discussed in the longer texts.

**Fifth:** Even though it is compact in size and with fewer pages, this treatise matches the knowledge found in the original text. If you were to study this concise treatise well, it will lay the foundation for you to grasp what is in the original text because al-Muqni’ is but an explanation of this treatise.

These five distinguished traits that have been mentioned by the author are indeed unique to the treatise.

"There is no power or might except with Allah, Who is sufficient for us and the best trustee": The author concludes the introduction with these great words. The meaning of it is that there is no power [to alter] one situation to the next except with Allah. Without Allah’s help, a jāhil cannot become a scholar, a pauper cannot become rich and the sick cannot become healthy except with Allah’s grace and mercy. It is done only with aid from Allah. Might and power are the sole prerogative of Allah.

"Who is sufficient for us and the best trustee": “Hasbunā” means sufficient and “ni'mah al-wakil” means One who is relied upon for all of our affairs. These words were mentioned by Ibrāhīm when he was thrown into the fire. Muḥammad ú uttered it when it was said to him: {**Those to whom hypocrites said, “Indeed, the people have gathered against you, so fear them.” But it [merely] increased them in faith, and they said, “Sufficient for us is Allah, and [He is] the best Disposer of affairs.”**}54 55

What was the outcome then for both Ibrāhīm and the Messenger of Allah ☪? Regarding Ibrāhīm’s outcome, Allah said: {**O fire, be coolness and safe-**

54 'Ali 'Imrān: 173
55 Reported by al-Bukhārī (6/48) from the narration of 'Abdullah ibn ‘Abbās.
As for the Messenger of Allah ﷺ and his Companions, Allah says: {So they returned with favour from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah and Allah is the possessor of great bounty.}
THE BOOK OF PURIFICATION

• Types of water
• Utensils
• Cleansing after relieving oneself
• Siwák and the optional acts in ablution
• The obligatory acts in ablution and its description
• Rubbing over the leather socks (*khuffáyn*)
• What nullifies ablution
• Bath (*ghusl*)
• Dry ablution (*tayammum*)
• Removing impurities
• Menstruation
The author now begins writing the main body of the book.

"Kitāb al-Tahārah": He begins with tahārah because prayer is the second commandment of Islam and it is the pillar of Islam. The first commandment: al-shahādah (proclamation of Islam), is discussed in the books of aqidah and tawhid. The rest of the commandments: prayer, zakat, fasting and Hajj and mu‘āmalāt are found in the books of fiqh.

Since the first and foremost type of worship is salah (prayer) and since purification is a pre-requisite for salah, the author begins the book with this chapter. Purification is achieved in either of two ways:

1. Water: if it is available and the person purifying himself is capable of using it.
2. Dry ablution (tayammum): when water is not available or if a person is incapable of using it.

So he begins the book with the chapter on purification.

"Kitab": Linguistically it means “gathering” i.e. a book is a compilation of words, chapters, sections and content.\(^\text{58}\)

"Tahārah": Linguistically it is to remove and cleanse impurities that are tan-

\(^{58}\) See al-Mutla (p. 5)
gible and intangible\(^5^9\). It has two categories. The first of these is intangible purification. This is purifying oneself from associating partners with Allah (\textit{shirk}), innovations (\textit{bidah}) and cleansing oneself of sin (\textit{dhunūb}). Allah the Most High and Dignified says: \textit{[These are indeed men who want to be pure [from sins!]}}\(^6^0\) The focus of this ayah is upon intangible impurities i.e. sin and transgression. \textit{Shirk} is [considered to be] an impurity, Allah says: \textit{[Verily, the Mushrikūn are najāsūn (impure).]}\(^6^1\) This is cleansed by pure \textit{tawḥīd}. The second of these categories is tangible purification and it is attained by using a purifier to physically remove impurities.

\[
\text{منْتَنْ:} \text{ ارتفاع الحدث وما في معناه، وزوال الحبّث.}
\]

\text{It (i.e. \textit{tabārah}) is the lifting of impurity and anything resembling it and the removal of filth.}

“\text{It is the lifting of impurity}”: This is the technical definition\(^6^2\) i.e. “lifting of impurity”. Impurity is that which is on the body which nullifies prayer and impedes the touching and reading of the Qur’ān. The one who is in the state of impurity is not allowed to pray and if he insists, it is not valid. The Prophet ﷺ said, “Allah does not accept the prayer of one who is impure until he makes ablution.”\(^6^3\)

“\text{And anything resembling it}”: Meaning anything that resembles the lifting of impurity. For example, the washing of hands when waking up in the morning though they were not dirty. However if a person wakes up in the morning and dips his hand into a bowl of water without first washing it, the bowl of water becomes impure. The Prophet ﷺ warned against doing this. Similarly, the washing of a corpse resembles “the lifting of impurity” since death is not undone by washing the corpse.

“\text{And the removal of filth}”: “Filth” refers to impurity (\textit{najāsah}).

\(^{59}\) See \textit{Lisān al-‘Arab} (4/506), \textit{Mu`jam Maqāyis al-Lughah} by Ibn Farīz (3/328) and \textit{al-Mutla} (p. 5).
\(^{60}\) Al-Arāf: 82
\(^{61}\) Al-Tawbah: 28
\(^{63}\) Reported by al-Bukhārī (9/29) and Muslim (1/140) from the narration of Abu Hurairah.
Purification can be divided into two categories:

1. The lifting of impurities and that which resembles it.
2. The removal of filth i.e. impurities blemishing a clean place. It is also called "al-najāšah al-bukmiyah".

We have stated that impurities can be tangible or intangible. The former can be grouped into:

1. Najasah 'aynayyah (i.e. inherent impurity): that which cannot be removed like the impurity of dogs and pigs.
2. Al-najasah al-hukmiyah: where impurities blemish a clean place. An example would be a shirt soiled with urine or blood. This shirt has to be washed until the traces of urine or blood are removed.

Al-najasah al-bukmiyah can be removed from clothes, the body and the patch/spot. It can be removed from clothes for the Prophet ordered the menstruating woman to wash her dress if it was stained with blood. When the Prophet realised whilst praying that one of his shoes had an impurity on it, he removed it. Removing it from the body is attested to by the fact that we make istinja (washing of private parts after using the toilet) and istijmār (scrubbing the private parts by using solids like stone or paper). Removing this type of impurity from spots or patches is evident from the actions of the Prophet. When a Bedouin urinated in the masjid, he asked for a container of water and he poured it over the soiled spot.

---

64 As mentioned in the hadith reported by al-Bukhārī (66/1), Muslim (1/166) from the narration of Asmā bint Abi Bakr. The wording from al-Bukhārī is, "Scratch it and scrub it with water and pray wearing it."

65 Reported by Ahmad (3/20, 92) and Abu Dawūd (650) from the narration of Abu Sa'id al-Khudri. The wording from Ahmad is, "Verily Jibril came to me and informed me that on it (the shoe) was impurity."

66 Reported by al-Bukhārī (1/65), (8/14) and Muslim (1/163) from the narration of Anas. The wording in al-Bukhārī is, "A Bedouin urinated in a corner of the masjid and the people became angry. The Prophet forbade them. When the Bedouin had finished urinating, the Prophet asked for a container of water and poured over it [the soiled area]."
Water is of three types.67

“Water is of three types”: After having defined purification, the author revealed that it is of two types:

1. Purification from filth which is achieved through ablution (wudu) [and the mandatory bath (ghusl)]. Ablution removes minor filth and the mandatory bath removes the major filth.
2. Purification from filth on the clothes, body and from the spot.

The author emphasises that the medium for both types of purification is water. Allah the Most High and Dignified says: \{We send down pure water from the sky\}68 and \{He caused water to descend on you from the sky, to clean you thereby.\}69 The wisdom of bringing forth water from the sky is for purification and the removal of filth. It is not permitted to make ablution with any liquid other than water. If a person was to make ablution with fruit juice or petrol, the ablution is not accepted for Allah has given us just one element for purification. It is water and water alone. Similarly, if a person made ablution using nabidh (a sweet, wine like concoction of water and fruits)70 it is not accepted either. This is the view of the majority of scholars as the principle states that nothing else should be used when water is readily available. Water is of three types: (i) pure water (tahur), (ii) clean water (tahir) and (iii) filthy water (najis).

Tahur is water that is clean and cleanses another.
Tahir is water that is clean but which does not cleanse another.
Najis is water that is not permitted to be used for cleaning and purification.

It is pure. Nothing removes impurities and filthy stains except it. It remains pristine in its state.

This is an elaboration of the types of water:

67 See al-Muqni’ by Ibn Qudamah (1/17). Ibn Rizzin added a fourth type. Shaykh al-Islam ibn Taymiyyah categorised it into two: clean and unclean. Our author corroborates this view as we shall see later.
68 Al-Furqan: 48.
69 Al-Anfal: 11.
70 See al-Mutta (p. 38) and al-Dar al-Naqui (2/76).
The Book of Purification

“It is pure”: *Tāḥūr* water is pure and cleanses another.

“Nothing removes impurities and filthy stains except it”: Referring to water. As we saw in the *ayāt* earlier, Allah sent it down for purification. No filth or impurity is removed except by this type of water; that is *tāḥūr* water. The definition of *tāḥūr* water is, “It remains pristine in its state,” i.e. the state in which Allah created it, sweet or bitter, hot or cold, descended from the sky, pouring forth from the Earth’s crevices or from melting ice.

*Tāḥūr* water is of seven types:

1. It is clean and its usage is not disliked while it is in its pristine state.
2. *Tāḥūr* water not encouraged for use; that is water mixed with soluble or insoluble foreign matter, for example camphor or grease that changes the attributes of pure water.
3. Water clean for women but not men.
4. Water heated together with impurities.
5. Zamzam water that cleanses impurities (*najāsah*) but not filth (*hadāth*).
6. Water that is used for recommended cleaning.

The above types of water shall be discussed in detail in this book.

7. Water contaminated by impurities where removing them from the water is difficult.

"If it changed because of an insoluble matter like a piece of camphor, grease or sea salt."

“If it changed because of an insoluble matter like a piece of camphor, grease”: That is, the foreign matter does not dissolve into the pure water but instead floats on the top like grease, oil or camphor.

“Or salt water”: Salt is of two types: sea salt and mineral salt

1. Sea salt is derived from salt marshes which are created as sea waves de-
A Commentary on Zād al-Muṣṭaqni

posit salt crystals. Since its origin is water, sea salt does not contaminate pure water.

2. Mineral salt is extracted from the earth’s crust. Water mixed with this type of salt is discouraged for use. Water mixed with mineral salt loses its pristine state.

Or if heated up with impurities, this is disliked and if it changes due to stagnation or if preventing it from these elements of change is difficult. Like the mixing of grass or fallen leaves, or by being near a corpse, or heated by the sun or by clean things, then that is not disliked.

“Or if heated up with impurities, this is disliked”: If it is heated up along with impurities, then its use is disliked. This is because some impurities evaporate with the water and this contaminates the water.

“And if it changes due to stagnation”: If it changed due to prolonged stagnation so much so that it has a smell, for example an abandoned well, then the use of this water is not disliked for the reason of the change was only stagnation.

“Or if preventing it from these elements of change is difficult”: I.e. if it changes due to elements that cannot be prevented. For example water in the farm will definitely be affected by trees and leaves or moss that grows in the water. The smell of water inevitably changes. The use of such water is not disliked for these changes cannot be prevented.

“Or by being near a corpse”: If the smell of the water changes as a result of a corpse being near the water, then its use is not disliked for these factors of change cannot be averted from the body of water.

“Or heated by the sun or by clean things, then that is not disliked”: I.e. if it changes from cold to hot water due to direct sunlight or due to being heated up by a clean fuel.71

71 By wood, heating with gas or electricity etc.
If it is used for recommended cleansing like renewing the ablution or bathing for Friday prayers or the second or third bath, then it is disliked.

"If it is used for recommended cleansing": As mentioned earlier, this is the seventh type of pure water of which the use is disliked. However some do view it as unsuitable for purification. There is no doubt in the fact that something makrūḥ (disliked) can lose the status of disliked if there is a need for it.

The Hanbali madhab states that if water is used for mandatory cleansing and filth is removed, it is not acceptable to use the water again.

"Like renewing ablution": What is referred to here is praying with ablution. If you wish to pray again, it is recommended that you renew your ablution as the first ablution was spent in worship.

"Or bathing for Friday prayers": It is disliked to reuse the water used for the Friday prayer for purification because it was spent in worship.

If it reaches qullatayn, which is approximately equivalent to five hundred ratl Iraqi, it is in excess. If impurities excluding human urine or faeces were to mix with this excess water and it didn’t affect it and if urine or faeces mix with it and it is difficult to drain it like water in masāni’ (that flows on the route to Makkah) the water is pure.

"If it reaches qullatayn, which is approximately equivalent to five hundred ratl Iraqi, it is in excess. If impurities excluding human urine or faeces were to mix with this excess water and it didn’t affect it”: If water is kathir (excess), i.e. it exceeds two qulah (definition will be discussed shortly), and an impurity falls into it, if the colour, taste and smell remain unchanged, then the water is still pure. This is because the impurity did not have any effect on the water as it was surpassed by the sheer volume of water and was neutralised.
The exception is if the impurity was urine of human origin or human faecal matter. Both of these affect the purity of water even if it is in excess. Therefore the Prophet ﷺ forbade Muslims from relieving themselves in still water and consequently from using that water for purification.72

“And if urine or faeces mix with it and it is difficult to drain it”: If contaminated water cannot be drained of the waste matter, then the purity of the water is maintained due to the difficulty of draining the contaminants.

“Like water in masāni’: Al-masāni’ is a pit that is dug out to keep fluid in it for the purpose of quenching the thirst of pilgrims who come for Hajj and ‘Umrah. The pit is lined with clay and stones. If an impurity was to fall into it, the water is unaffected and remains pure. This is because it is similar to the watering holes found in the wild. The animals may relieve themselves in the water yet our Prophet ﷺ did not tell us to refrain drinking from it. When questioned about the watering hole in the wild from which animals drink, he ﷺ replied, “For it is the share of what its stomach can hold and for us is the rest.”73 He also said, “If water reaches a quantity of two qulab, it is not contaminated.”74

And tabūr water not in excess does not remove the impurity of a man if a woman used it to cleanse herself from filth.75 ‘This is one view.76 ‘There is another view77 that this water is pure for both the male and female and that water used by the woman does

72 Reported by al-Bukhārī (1/68) and Muslim (1/162).
73 Reported by al-Daraqutni in al-Sunan (1/31) from the narration of Abu Hurairah.
74 Reported by Ahmad (2/12, 27), Abu Dawūd (63), al-Tirmidhī (67), al-Nasā’ī (1/46) and Ibn Majāh (517) from the narration of Abu Hurairah.
75 Reported by Ahmad (4/213), Abu Dawūd (82) and al-Tirmidhī (64) from the narration of al-Hākim ibn ‘Amr al-Ghaffārī.
76 See al-Insāf by al-Mardawi (1/47-48).
77 Ibid
not affect the purity of the water. The evidence is that one of the wives of the Prophet used a bathing trough. Then the Prophet came to take a bath after her. She said, “Indeed I bathed with this water because of greater impurity (janābah).” He replied, “Verily water does not turn impure.”

Perhaps this hadith is abrogated by the former hadith or the former hadith signifies dislike. However, the latter hadith points to permissibility.

If the colour, taste and smell changes due to cooking it or a foreign object falling into it or if it was used to remove filth.

The fourth type of *tabīr* is called “*al-maghsūb*” i.e. stolen water. It is pure water but it is not permissible for men or women. It is not to be used for purification by either gender. This is because it is someone else’s property. The Prophet said: “No property of a Muslim is permissible to others except that which is given in good will.” This stolen water is pure but it is forbidden for use by others.

“If the colour, taste and smell changes due to cooking it or a foreign object falling into it”: We have moved to the second type of water; that is *tahir* (clean water that does not purify another). It is water where a clean foreign element is put in it on purpose for example placing a tree into it. It changes from being pure water to water that is clean in essence. It however cannot cleanse. An example of this would be water cooked with something that is clean. The attributes of the water change, hence becoming *tabīr*. When something filthy is put into it, the water becomes impure.

“Or if it was used to remove filth”: If a man makes ablution or takes a bath to cleanse himself from greater impurity, water droplets that flow from his body are clean but cannot be used for cleaning. The water should not be re-used for

---

78 Reported by Ahmad (1/235, 237), Abu Dawūd (68), al-Tirmidhi (65), al-Nasā’i (1/173) and Ibn Mājah (370) from the narration 'Abdullah ibn 'Abbās and Ahmad (6/129) from the narration of 'Aishah.

79 This is the preferred view of Ibn Taymiyyah as mentioned in *al-Ikhtiyarat al-Fiqhiyah li ibn Taymiyyah* by Ba’li (p. 3).

80 Reported by Ahmad (5/73), al-Daraqutni in *al-Sunan* (3/26) from the narration of Abu Hirah al-Riqāshi from his uncle.
it has already served the purpose of removing filth.

Or in which a person dipped his hands after waking up in the morning from a deep sleep that nullifies ablution or if it was [used for] the final wash that completely removed impurities, then it is tābir.

“A person dipped his hands after waking up in the morning from a deep sleep that nullifies ablution”: I.e. [they were dipped into the bowl] before the individual washed them. The Prophet ﷺ said, “If one of you wakes up from his sleep, do not dip your hands into the bowl [of water] until you wash your hands three times for verily you do not know where your hands were [during sleep].”

If a person contradicts the instruction in this hadith and dips his hands before washing, the water loses its property to cleanse. That is if the container is small. However water in a large container or a pool of water is not affected by this action as it is excessive water. Similarly, water remains pure if unwashed hands are dipped after a siesta or a short nap at night that does not nullify ablution.

“Or it was the final wash that completely removed impurities, then it is tābir”: This is the type of washing which does not leave any trace of impurity (najā-sah). As for the type of washing which does not completely remove impurities from the place washed, the container of water becomes impure. This is because the water came into contact with an impure surface and flowed off of it.

Tābir water is of three types:

1. That which is altered as a result of being cooked.
2. That which is altered as a result of putting a clean object into it.
3. The final wash that removes impurity from a stained area.

81 Reported by al-Bukhari (1/52) and Muslim, worded differently (1/160) from the narration of Abu Hurairah.
And al-najas is: water that was altered with impurities, water when less in quantity [i.e. less than qullatayn] that changes due to contact with impurity and that which has separated from a stained area before the impurity was removed.

"And al-najas is": Water that has an altered colour, taste or smell as a result of an impurity falling into it. It is a consensus of all scholars that this will render water impure regardless if the impurity drops into a large or small quantity of water. The Prophet ﷺ said, "Verily water is pure, nothing can make it impure except that which alters its colour, taste or smell." In another narration he said, "[...] By impurities that make it filthy.".

Though this hadith is disputed, the scholars collectively agree on its content. Hence we conclude that water is of three types, pure, clean and impure. This is the conclusion in the madhab. However the correct opinion is that water is of only two types: pure and impure. Tahir water that has been mentioned is also included in the category of pure water so long as its properties are unchanged and it is still termed water. Tea, vinegar and wine are excluded.

[To summarise,] impure water (al-najas) is of three types:

1. That which is altered by impurity.
2. The small quantity which comes into contact with impurity.
3. That which departs from the stained area before impurity is totally removed.

"That which is altered by impurity": This is universally agreed upon.

"The small quantity which comes into contact with impurity": However its characteristics remain unchanged. There is ikhtilaf pertaining to its purity. The majority of scholars opine that it is pure as long as its characteristics remain unchanged.

---

82 See al-Ijma' by Ibn al-Mundhir (p. 33).
83 Reported by Ibn Majah (521) from the narration of Abu Umamah al-Bahili.
84 Reported by al-Bayhaqi in al-Sunan al-Kubra (1/259-260).
85 See al-Muqni' by Ibn Qudamah (1/17).
86 Preferred view of Shaykh al-Islam ibn Taymiyyah as stated in Majmu' al-Fatawa by Ibn Qasim (19/236).
unchanged. This is the correct opinion as the impurity is viewed as minute due to it having no impact upon the water’s colour, taste or smell.

If impure water is infused with a great amount of pure substance (besides sand and substances like it), or if the change brought about by impurities to excess water disappears by itself, or if it is drained [of impurities] and it appears [free of] change whilst maintaining the excess quantity, then this water is pure.

“If impure water is infused with a great amount of pure substance (besides sand and substances like it), or if the change brought about by impurities to excess water disappears by itself, or if it is drained [of impurities] and it appears [free of] change whilst maintaining the excess quantity, then this water is pure”: After having categorised water, the author discussed the issue of purifying impure water. It is done in three ways:

1. If a large quantity of water is added to it, thereby making it excess in quantity. Since impurity is neutralised by sheer volume, the water is no longer considered to be of lesser quantity, rather it is an excess quantity where changes to it disappear and so it becomes pure.

2. The change brought about by impurities to excess quantity water disappears by itself. It is once again pure for there is no trace of any change in the water. However, if the disappearance of these changes are brought about by treating the water (with chemicals etc.), it is still impure even though it appears like pure water. It is argued that the impure water, for example sewage, when treated is in fact pure. Scholars refute this citing that any reversal in changes to the water were brought about artificially by man. The change to the water did not disappear by itself so it is not pure. However, it can be used to water trees and flowers in the garden.

3. The third aspect: to drain the water away such that what remains is water in excess that is free of change. Impure water drained of its impurity becomes tahir.

“Besides sand and substances like it”: Or anything comprising of sand e.g. stone, brick, earth and its derivatives or liquids. If any of these were added
to excess water that is impure, it would not become pure as a result. This is because these substances cannot prevent impurity from themselves let alone prevent it from other substances.

If a person is doubtful about the purity of water or any other substance, he should gravitate towards that which he is confident in.

"If a person is doubtful about the purity of water or any other substance, he should gravitate towards that which he is confident in": This is based on the Islamic principle that yaqin does not depart due to doubt. As long as you are confident that something is clean, doubts arising about its impurity cannot render that thing impure. Similarly, if you are confident that a thing is impure, doubts that you might have that it could be pure will not render it pure. A person who knows for sure that he is in a state of wudhū and thereafter has doubts, he remains in a clean state, his doubts withstanding. Whoever is sure that he is in an impure state, cannot become clean by merely having suspicions that he might be maintaining his wudhū.

If there is confusion [as to which of two containers] has pure or impure water, it should not be used. It is not binding on one to investigate. Neither is it a condition to pour it away or mix both of them, he can just proceed to perform tayammum. If clean water [in a container] is confused [with another container] of pure water, one should make wudhū once by taking an alternate handful of water from each container. He is then allowed to only perform one prayer with it.

"If there is confusion [as to which of two containers] has pure or impure water, it should not be used": One may wonder how confusion can arise when impure water would have an [apparent] change in at least one of its properties like the colour, smell or taste. To explain this we must focus on the quantity. Water less in quantity (qalit) is considered impure if najas falls into it, even if
its properties do not change. Hence one can face difficulty distinguishing this type of water from pure water. Hence he cannot use it and tayammum is the next resort as he is now considered as having no water at all.

“It is not binding on one to investigate”: This action is not appropriate in this circumstance and it cannot neutralise the impurity of the water.

“To pour it away or mix both of it”: Mixing pure water with impure water only ensures the impurity of both containers. One should also not pour it away as it can be used for other means besides wudhu or ghusl such as drinking etc.

“If clean water [in a container] is confused [with another container] of pure water”: In this case, one can use both containers having conviction that both are tahur.

“One should make wudhu once by taking an alternate handful of water from each container”: This is so that the intention is in tandem with the use of water.

إِنَّ اِشْتَهْتُ ثَابَةٌ تَأَهِّرَةٌ بِنِسْمَةٍ أَوْ بِمُحْرَمَةٍ صَلَّى فِي كُلّ ثُوبٍ صَلاةً بَعْدَ النِّجْسَ أَوْ المُحْرَمَ وَزَادَ صَلاةً

If you cannot distinguish between a clean garment and a dirty or prohibited one, repeat the prayer in all the dirty garments and then add one more prayer.

“If you cannot distinguish between a clean garment and a dirty one”: If a clean garment and a dirty one cannot be differentiated, repeat your prayer in all garments such that you are convinced that one prayer was indeed done wearing the clean garment. For example if you have three clean garments and three dirty ones, perform the prayer four times; each time in a different garment so there is a sure probability that you prayed at least once in a clean one.

“Or a prohibited one”: [This refers to the scenario of] not being able to differentiate between a stolen garment and one that belongs to you.

87 See al-Mughni (1/68).
The correct view⁸⁸ is that in the first matter mentioned above, one should examine and pray in the garment that he is most confident of in terms of its cleanliness. In the second matter, he should pray in the garment that he has most confidence in that it belongs to him and is not stolen.

⁸⁸ As agreed in the madhab of Abu Hanifah and al-Shafi'i. Ibn Taymiyyah preferred this view. See al-Insaf (1/77).
CHAPTER: VESSELS

Every vessel which is clean can be used even if it is expensive, except vessels made from gold or silver or plated with these two [materials]. Verily their use is forbidden even for females.

“Chapter on vessels”: Since water is liquid, a container is needed to hold it. It can be made of steel or any material including skin or leather.

“Every vessel which is clean can be used even if it is expensive, except vessels made from gold or silver”: The forbidden materials for use as vessels are gold and silver. They are not to be used for holding water, boiling it or as pitchers to hold drinking water. Their use is forbidden for Muslims for purification or anything else. Any other material is allowed to be used as a vessel, praise be to Allah, even if it is an expensive material like diamond or emerald. This is because everything is permissible unless there is evidence to the contrary. There is evidence indicating the fact that gold and silver are haram. The Prophet (ﷺ) said, “Do not drink from gold or silver vessels and do not eat from a platter made from these two. Verily it is for them (disbelievers) in this world and permissible for you in the Hereafter.”

89 Reported by al-Bukhari (7/99) and Muslim (6/134) from the narration of Hudhaifah ibn al-Yamān.
Hellfire.90

Hence gold and silver are totally forbidden. They are not even allowed to be made into a staff91 or an art piece due to the excess and arrogance this represents. This was also a practice of the disbelievers. It is not permissible to take a vessel made from gold or silver let alone use them. It is harâm for both genders, although wearing jewellery made of these two substances is allowed for females.

“Or plated with these two [materials]”: This is an example to illustrate the prohibition. Any vessel containing something of these two materials is considered harâm except if there is any evidence to the contrary.

[Cleansing from it is valid. [It is forbidden on ornaments] except a sewing kit made of traces of silver used when there is a necessity.

“Cleansing from it is valid”: If an individual makes wudhū from a gold or silver vessel, then it is valid as it fulfils all the criteria for validity and does not possess properties that nullify it. However he is sinful for using it.

“Except a sewing kit made of traces of silver used when there is a necessity”: There is an exception to the prohibition in one situation: a sewing kit made of silver to fix vessels. Two nails or a strap (which makes up the sewing kit) is used to mend the hole in the vessel. This is permissible as was shown by the Prophet ﷺ. He mended his drinking cup with straps of silver.92 The requirements for this are:

1. It must be a sewing kit.
2. It must be of silver and not gold. As the example of the Prophet specifically mentions silver.
3. It must have a small portion of silver. If it contains a lot then it is for-

90 Reported by al-Bukhārī (7/146) and Muslim (6/134) from the narration of Umm Salamah.
91 It was said in al-Sihâh: “A staff such as the cattle prod and its like. The prohibition is for one to make the staff with gold and silver for his personal use, not for trade.” (6/2467)
92 Reported by al-Bukhārī (4/101) from the narration of Anas.
bidden.

4. It is used for a necessity (i.e. to mend the vessel) and not for adornment.

ونُكره مباشرةً لها لغير حاجة

Unnecessary contact with the silver is disliked.

“Unnecessary contact with the silver is disliked”: Although the sewing kit is permissible for use when there is a need, the lips coming into contact with the area fused with silver is disliked. This is in line with the general prohibition of using silver.

وَتَبَاح آنيةُ الكفار وَلَو لم تَحَلُّ ذبائحُهُم وَثباَتُهُم - إن جُهل حاَلَها

Vessels belonging to disbelievers are permissible even though their slaughtered meat is forbidden. Their clothes are permissible if their status is unknown.

“Vessels belonging to disbelievers are permissible even though their slaughtered meat is forbidden. Their clothes are permissible”: Indeed it is permissible as this is the basic rule. The Muslims came to own properties of the disbelievers during wars which included vessels. The Muslims made use of them as well. We have been importing vessels, clothes and manufactured goods from the disbelievers up to this day. It has never been mentioned anywhere that the Muslims used to wash these before using them. Similarly, they used to don the clothes of disbelievers without washing them. They did so only if the clothes had impurity on them. This is because the basic rule is that they are permissible. The human body, be it of a Muslim or disbeliever, is pure. What grows from it, like perspiration, saliva, hair, teeth and nails is also pure. What afflicts the disbeliever is an intangible impurity, the impurity of associating partners with Allah (shirk), not a tangible one.

“If its status is unknown”: Referring to the clothes, as the basic rule is permissibility. In some of his journeys, the Prophet ﷺ used a water bag belonging to a polytheist woman to make wudu. So in conclusion, the vessels belonging to the disbelievers whose meat is impermissible (e.g. the mushrikin) can be used without any reservations, just like those belonging to the Jews and Christians (whose meat is permissible).
And the skin of a carcass does not become pure due to tanning. However it is permissible for use after tanning is done on the dry skin of an animal which was pure before death.

The subject of the skin of carcasses needs more elaboration:

Firstly, the skin of an animal whose meat is not *halāl* like a donkey or a dog, its skin should not be used as it is essentially impure. It does not attain purity by tanning or any other methods. The skin of lions and snakes cannot be used even if tanned. They are essentially impure.

Secondly, if it is an animal whose meat is *halāl* for consumption and it dies of something besides slaughter, then its meat is *harām*. Allah the Most High and Dignified says: *{Forbidden to you is that which dies of itself.}*93 This ayah includes the skin of the animals too as it is a part of it. The author made an exception for tanned skin due to evidence from the hadith where the Prophet ﷺ was reported to have seen a dead sheep being dragged and said, “Will you not use the skin?” The Companions said, “O Messenger of Allah! It is dead.” He replied, “It is purified by water and *al-qaraz*.”94 In this hadith he was referring to tanning. In another hadith the Prophet ﷺ said, “Whenever skin is tanned, it becomes pure.”95 This is evidence that the skin of a dead animal whose meat is *halāl* for consumption, can be used after tanning. However, there is another hadith narrated by Abdullah ibn ‘Ukaym that the Prophet ﷺ said: “Do not use the dead animal’s skin or sinews.”96 This hadith was reported during the latter part of the Prophet’s life, hence it is the latest with regards to the issue of the skin of dead animals. If this hadith was authentic, it would abrogate the hadith allowing the use of tanned skin of the carcass.

---

93 Al-Ma‘ādah: 3
94 It is said in *al-Lisān*: “*Al-qaraz* is a tree which is used in the tanning process. It is a leaf used in skin-tanning... Abu Hanifah says, ‘*Al-qaraz* is the best substance used for tanning the skin in the Arab lands. Both the leaf and the fruit of the tree is used in the tanning process.’” (7/454)
95 Reported by Abu Dawūd (4126) and al-Nasā‘i (7/174) from the narration of Maymūnā.
96 Reported by Muslim (1/119), Abu Dawūd (4123), al-Tirmidhī (1728) and al-Nasā‘i (7/173) from the narration of ‘Abdullah ibn ‘Abbas.
97 Reported by Ahmad (4/310), Abu Dawūd (4127), al-Tirmidhī (1729) and al-Nasā‘i (7/175) from the narration of ‘Abdullah ibn ‘Ukaym.
However, this hadith is not authentic. Therefore it remains that the tanned skin of a carcass can be used.

This provides evidence to the purity of cattle skin (camel, cow and sheep) and that it is permitted for use when it is wet or dry, the author’s view notwithstanding. The correct opinion is that it is pure without exception as the Prophet ﷺ has said, “It is purified by water and al-qaraz,“ and his saying, “Whenever skin is tanned, it becomes pure.” In another hadith, the Prophet ﷺ said, “Cauterising a dead animal’s skin is like tanning it.”98 Proving yet again the complete permissibility of using the skin of dead cattle.

“And the skin of a carcass does not become pure due to tanning”: This is in the madhab of Ahmad. However as we have discussed, the skin of the cattle is tahur without a doubt.

The bones, milk and all other parts of an animal carcass are impure except the hair and other things similar. A portion [of flesh] from a live animal is like meat from a dead carcass.

“The bones, milk and all other parts of an animal carcass are impure”: The focus now shifts from skin to the rest of the carcass. Its bones are najis as they are part of the carcass. This applies to all other parts of a carcass including the horns and its hooves. Allah the Most High and Dignified says: {Forbidden to you is that which dies of itself.}99 Those parts integral to sustaining the animal’s life becomes najis upon its death.

“Except the hair”: Hair is exempt from this prohibition as it is a part of the body that does not sustain the animal’s life.

“And other things similar”: For example, feathers of a bird. If it dies, its feathers can be taken for use as feathers are not integral to sustaining the bird’s life. However, an egg still within a chicken’s dead body is considered haram for consumption and it is najis as it is considered a part of the dead chicken.

---

98 Reported by Ahmad (7/174) from the narration of ‘Aishah.
99 Al-Ma‘idah: 3
“A portion [of flesh] from a live animal is like meat from dead carcass”: Ex­ceptions would be the fish and locust which can be eaten without slaughtering according to Islam. The Prophetﷺ said, “It is permitted for us to eat two dead things: the fish and the locust.”100 If a piece of flesh is torn from a locust whilst it is still alive, it is halāl for even the dead locust is halāl. The same applies to fish. The Prophet mentioned the aforementioned hadith because when he arrived at Madinah, he noted that the dwellers there cut off and ate pieces of flesh from animals that were alive. So he said in another narration, “Whatever is cut off of a cattle which is alive, then that portion is like the meat of a car­cass.”101

100 Reported by Ahmad (2/97) and Ibn Mājah (3218) from the narration of ʿAbdullah ibn ʿAmr.

101 Reported by Ahmad (5/218), Abu Dawūd (2858), al-Tirmidhī (1480) from the narration of Abu Hurairah.
CHAPTER: ISTINJĀ’

“İstinjā’”: It linguistically means cutting. Technically, it means to remove the traces of urine or faecal matter. These are impurities and can be removed either by water, which is called istinja, or by using stone, which is called istijmar, which we will explain shortly.

It is forbidden for one to leave the traces of urine and faecal matter on the private parts and then proceed to pray. He has to remove these traces by the two methods mentioned above. If he does pray in this impure state, then his prayer is null and void.

When entering the toilet, it is encouraged to say, “In the name of Allah, I seek refuge in Allah from the evil ones, male and female.”

Since excretion and urination is inevitable, one has to have a place to carry out the removal of waste. He cannot do this anywhere he wishes like an animal. Allah has dignified man and made him seek a designated place for this. This dignity was bestowed to the son of Adam by Allah. This place that we mentioned is of two types: open space or inside a structure. If one has to answer the call of nature within a structure, it is encouraged that he read the following supplication before he enters the place, “Bismillāhi a’uwthu billahi min al-khubūth wa al-khabā’ith” (In the name of Allah, I seek refuge in Allah

102 It also means “to raise above ground” so as to sit on an elevated place. See al-Lisan (15/307).
from the male and female evil one). This refuge is sought as the toilet is the
abode of Shaytān. It befits him that he lives in a dirty place. Jinns too dwell
therein. If one enters without saying the supplication, he can be taunted by
the shaytān. Indeed the supplication is a protection from his taunting. So seek
your protection by supplicating to Allah the Most High and Dignified. Do
not say [to begin the du‘a], “Bismillah al-Rahmān al-Rahim” (i.e. “The Most
Merciful, the Especially Merciful”). Just keep it to what is mentioned in the
supplication performed by the Prophet ☦, “In the name of Allah ("Bismillāh"),
I seek refuge in Allah from the male and female evil one.”

“Evil one”: It can be read as “khubuth” or “khubth”. Read either way the sup­pli­cation refers to seeking refuge from male and female shaytān or from Shaytān
and his family and minions.

And when leaving the toilet say, “I seek Your forgiveness. All praise be to Allah
who removed harm from me and gave me vitality.”

“Al-ghufrān”: This is the concealment of sins and forgiveness for it. A ques­tion one may ask is, “Was there a sin committed by entering the toilet such
that you have to seek forgiveness? What is the reason?” The reason, and Allah
knows best, is the absence of dhikr (remembrance) of Allah whilst inside the
toilet. The Prophet ☦ used to remember Allah every single moment except
when he was in the toilet. Hence he sought forgiveness for this shortcoming.
It highlights to us that we should remember Allah often and not be heedless
of His presence.

“Alhamdulillah”: It is the praising of Allah ☦ for the blessings bestowed. That is
the removal of harmful waste from our bodies. If it were retained in our bodies
for too long, we would perish. So it is a blessing indeed.

And put forth your left leg first when entering it and right leg when leaving

103 Reported by al-Bukhāri (1/48) and Muslim (1/195) from the narration of Anas ibn Mālik.
104 Reported by Muslim (1/194), Abū Dawūd (18) and al-Tirmidhī (3384) from the narration
of‘Aishah.
it. This is in contrast to entering the masjid and the wearing of footwear.

"And put forth your left leg first when entering it and right leg when leaving it": This is the etiquette of entering the toilet. The Prophet ﷺ used to do it this way. He used to put forth his right leg to indicate the bestowal of honour and the left leg to indicate aversion from harm.105 The aversion from harm in this case is the release of bodily waste and the bestowal of honour is due to leaving the place of release.

"This is in contrast to entering the masjid": We enter the masjid with our right leg first as it is a blessed place of worship and we leave it exiting with our left leg first for the public places distract us from the remembrance of Allah and promote heedlessness of His presence.

"And the wearing of footwear": It is a Sunnah to wear the right shoe before the left. The Prophet used to prioritise the right leg when wearing his footwear.106

One distances himself when in an open space. He screens himself and chooses soft ground that can absorb his urine.

This is an explanation of the etiquette of answering the call of nature in an open space.

"One distances himself when in an open space": Whenever the Prophet ﷺ answered the call of nature in an open space, he would distance himself from people. He did not do it where people could see him.107

"He screens himself": One should never sit in the open to relieve himself. Instead he should sit behind a boulder or tree, using it as a screen. This was the

105 Reported by Ahmad (6/265), Abu Dawûd (34) from the narration of ‘Aishah.
106 Reported by al-Bukhârî (1/53, 166) and (7/89) and Muslim (1/155) from the narration of ‘Aishah where she said, "The Prophet ﷺ used to prioritise the right side while wearing footwear, combing his hair, when cleansing and in all of his affairs."
107 Reported by al-Bukhârî (1/101, 108) and (4/50) and Muslim (1/158) from the narration of Mughirah ibn Shu’bah who said, "I was with the Prophet ﷺ on a journey when he said, ‘O Mughirah! Give me the pot.’ Then he walked far away from me and answered the call of nature."
manner of the Prophet ﷺ.

“And chooses soft ground that can absorb his urine”: He chooses soft ground where urine can permeate into it, avoiding hardened earth that can cause a splashing of urine upon contact. The Prophet ﷺ informed us about two men who were tormented in their graves, he said, “They were not tormented due to something major.” Though serious actions, they could have been easily avoided had the men paid attention to this. He ﷺ continued, “One of them did not screen himself from urine.” In another narration, “Did not protect himself from urine,” and the rest of the hadith is, “The other used to go about slandering people.”108 This point should be given heed whenever one answers the call of nature. Being stained by urine is a disastrous thing. It can lead to torment in the grave as the Prophet ﷺ specifically mentioned in a hadith, “Protect yourselves from the urine for verily it is the most common cause for torment in the grave.”109

And the penis is to be rubbed with the left hand after all urine has left the penis, thrice from the bottom to the tip. Then shaken three times. He should change his direction to cleanse himself on a different spot if there is a chance of staining.

“And the penis is to be rubbed with the left hand after all urine has left the penis, thrice from the bottom to the tip”: It is a possibility that some urine remains within the penis. To rectify this, a man can force it out by holding the bottom of his penis and rubbing it upwards to the tip. He should keep repeating this until no urine can be seen coming from the penis. This is so that his ablution is not nullified and he is not stained by najas.

“Then shaken three times”: This is to expel whatever remnants of urine are left in the penis. This [statement] is peculiar. It is said that when you force urine out, it keeps coming and if you leave it, then it stops completely. So shaking it

108 Reported by al-Bukhari (1/64, 65) and (2/119) and Muslim (1/166) from the narration of 'Abdullah ibn 'Abbās.

109 Reported by al-Hakim in al-Mustadrak (1/183) and al-Dāraqutnī (1/128) from the narration of Abu Hurairah.
could possibly remove remnants of urine but it could also bring about doubt [as to whether one is completely free of urine]. It is best that one leaves this habit. An exception would be when a person has a blockage that impedes the free flow of urine from the penis. In this case, he should shake it to force urine out. A person without such a medical problem should forgo this practice completely.

“He should change his direction to cleanse himself on a different spot if there is a chance of staining”: From the etiquette of answering the call of nature is that when one intends to clean himself with water or stone, he turns to another direction from the point where the soiling was done. This is because the water or stone used can cause splashing or staining of the najasah on the body. However, if this cannot occur, like in the modern toilet then one does not have to change directions to cleanse himself.

**وَأَعْتَهَّدَهُ عَلَىٰ رُجُلِهِ الْبَينِيَّةٍ، وَيَكُرُّهُ دُخُولَ بِشَيْءٍ فِيهِ ذَكَرُ اللَّهِ تَعَالَى، إِلَّا لَحَاجَةً، وَرَفَعُ ثَوَابُهُ فِيْلْ ذَوُّهُ مِنَ الْأَرْضِ، وَكَلَامَهُ فِيهِ، وُبُولُهُ فِي شَيْءٍ وَنَنْحُوٍ**

He should lean on his left leg. It is disliked to bring into the toilet any article that has Allah’s name on it except when necessary, to raise his robe before approaching it, speaking when inside the toilet and urinating into a hole or its equivalent.

“He should lean on his left leg”: This is one of the etiquettes of answering the call of nature. It is said that removal of waste from the body is more convenient and speedy if one leans to the left side.

“It is disliked to bring into the toilet any article that has Allah’s name on it”: Like a ring or pieces of paper that have Allah’s name on them. Wherever possible, a person should remove these and only then enter the toilet. The Prophet ﷺ used to remove his ring before entering toilet110 as it had the name of Allah on it.

“Except when necessary”: If a person fears that it might be stolen if left unattended, he is allowed to bring it in. If it is a ring that has Allah’s name on it, he should rotate it inwards especially if it is set with a stone. He should turn it to

110 Reported by Abu Dawûd (19), al-Tirmidhi (1746), al-Nasa’î (8/178) and Ibn Majah (303) from the narration of Anas.
face the inner palm in an effort to hide it.

“To raise his robe before entering it”: This is yet another etiquette. A person should not raise his clothes and reveal his private areas (awrah) before approaching the toilet. The awrah is an obligation which needs to be covered at all times except when necessary. Lifting one’s clothes before approaching the toilet is unnecessary.

“Speaking when inside the toilet”: One should not talk when inside the toilet as this is bad manners. He should be silent until he leaves the toilet. If someone were to greet him, he should not reply. Once a man greeted the Prophet while he was urinating and he did not reply to him.111

“And urinating into a hole or its equivalent”: One should not urinate into a hole in the ground like the nests of insects for this will cause harm to the insects or it could very well be the dwelling place of jinn.112

[It is also disliked] to touch ones private parts with the right hand or to cleanse oneself with it, and to face nayarayn whilst relieving oneself. It is forbidden to face the giblih or to turn ones back towards the giblih whilst relieving oneself in the open.

“To touch ones private parts with the right hand or to cleanse oneself with it”: The Prophet said, “One should not touch his private parts with his right hand while urinating and one should not wipe filth with his right hand.”113 It befits not that the right hand be used to touch the private parts or to wipe away impurity during istinja or otherwise. Only the left hand should be used for these purposes.

111 Reported by Muslim (1/194), Abu Dawud (16), al-Tirmidhi (90), al-Nasâ‘i (1/35) and Ibn Majah (353) from the narration of ‘Abdullah ibn ‘Amr.
112 It was reported by Abu Dawud (29), al-Nasâ‘i (1/33) that Qatadah narrated from ‘Abdullah ibn Sarjas that the Prophet forbade Muslims from urinating into holes. The people asked Qatadah why this was so. He replied, “It was said that it is the abode of the Jinn.”
113 Reported by al-Bukhari (1/50), Muslim (1/155) from the narration of Abu Qatadah.
“To face nayarayn”: That is the sun and the moon. The correct opinion is that it is permissible to do so. This is because there is no evidence to prove that it is disliked or forbidden. In fact the Prophet ﷺ said to the people of Madinah: “Do not face the qiblah when you urinate or defecate but turn to the east or the west.”114 It is known that the moon and the sun rise and set in the east and west.

“It is forbidden to face the qiblah or to turn ones back towards the qiblah whilst relieving oneself in the open”: To face the qiblah (the direction facing the Ka'bah in Makkah) whilst relieving oneself is forbidden. This is the case only if one answers the call of nature in the open. If it is done within a building or behind a screen or wall, there is a difference of opinion amongst the scholars.115 This is because the hadith above does not specify a building or open space but there is a general forbiddance. However, there are other hadiths that prove that the Prophet ﷺ did answer the call of nature facing al-Sham; which means that he was facing his back towards the Ka'bah.116 This was within a building. This hadith is specific compared to the general prohibition stated by the Prophet ﷺ when he said: “Do not face the qiblah when you urinate or defecate.” This could have referred to doing so in the open whilst excluding the action done in a building. The scholars who held the view that it is permissible to face the qiblah if one relieves himself in a building bring forth as evidence that the Prophet faced al-Sham, as in the above hadith. This is the view of the author. The second opinion states that it is prohibited to face the qiblah even if one is within a building117 as in the hadith narrated by Abu Ayub ﷺ, “Do not face the qiblah when you urinate or defecate but turn to the east or west.” Abu Ayub added, “We went to al-Sham and saw toilets built facing the qiblah. We sought Allah’s forgiveness and turned our direction.”118

114 Reported by al-Bukhari (1/48, 109) and Muslim (1/154) from the narration of Abu Ayyub al-Ansari.
115 Ibid
116 Reported by al-Bukhari (1/48) and (4/100), Muslim (1/155), al-Tirmidhi (11) and Ahmad (2/12, 13) from the narration of Ibn ‘Umar.
117 See al-Kafii’ (1/50) and al-Faru’i (1/111).
118 Reported by al-Bukhari (1/109), Ahmad (5/421), al-Tirmidhi (8) and al-Nasa’i (1/22) from the narration of Abu Ayub al-Ansari.
[It is prohibited to] stay in the toilet longer than necessary, urinate in pathways, in shaded places and under fruit-bearing trees.

"[It is prohibited to] stay in the toilet longer than necessary": This prohibition is due to the unnecessary prolonging of exposure of the awrah.

"Urinate in pathways": Among the etiquettes of answering the call of nature is avoiding places that are popular and frequented by people like pathways. Doing so will harm people.

"In shaded places": I.e. places where people gather and enjoy the shade. It is strictly forbidden to relieve oneself in these places. The Prophet ﷺ cursed those who do so. He said, “Fear the two accursed!” The Companions of the Prophet asked, “And who are the two accursed O Messenger of Allah?” He ﷺ replied, “Those who answer their call of nature upon people's paths and upon their shaded places.”119 There is another accursed type of person we should mention120: those who urinate in the people's water source or at the edge of the river from which people draw water. These acts cause great harm to the people.

The Muslim has a high degree of manners and his humility and modesty are beyond par. They are also very observant when preserving the rights of others, taking special precautions not to cause anyone harm or to be unjust with them. A lot of people in our present times do not care about fellow park users. They violate the resting places of travellers on highways who take much needed rest so that they can continue their journey safely. This heedlessness to another person's wants and needs justifies a curse. The victim's curse often becomes realised as it is a supplication against one who is unjust. Therefore it is incumbent upon every Muslim to preserve public places thereby not being a source of discomfort to others. Muslims in present times praise the disbelievers, that they preserve and beautify their countries, keeping them functional and clean. They are in fact practicing Islam. This din came to preserve the rights of the masses and forbade the desecration of public amenities. Regrettably, some ignorant and brash Muslims do not take heed of this. Subsequently, such thoughtless deeds are attributed to Islam [by its enemies.]

119 Reported by Muslim (1/156), Ahmad (2/372), Abu Dawūd (25) from the narration of Abu Hurairah.

120 Hadith regarding the third accursed. Reported by Ahmad (1/99) from the narration of Ibn 'Abbās and Abu Dawūd (26), Ibn Majah (328) from the narration of Mu‘ādh ibn Jabal.
This ignorance should be abolished by informing the people of the dangers inherent in desecrating the rights of people and abuse of public amenities. Friday sermons should preach this issue. Newspapers and magazines should carry this message in their columns and articles. A propagation of civic issues should be brought to the people’s doorsteps. It is the onus of the parents to instil civic-mindedness in their children by teaching them the rights of shared amenities in the country. Any violation on the part of the children of these rights should be addressed and reprimanded even at a young age. In reality, there is a desire for such corrective measures amongst the Muslims. This is grist to the mill of those biased against Islam to defame it.

“And under fruit-bearing trees”: Similarly relieving oneself under a flowering tree is also prohibited. This is because this act taints the tree. People might abhor the fruits and flowers from the tree which causes a loss of benefits to one and all. In conclusion, it is an obligation on Muslims to preserve and protect public amenities. The concept of environmental-friendliness propounded by the disbelievers is much lauded even in Muslim countries. Little did they know Islam established such ideals and exhorted civic-mindedness from its very beginning.

ويستحجر بحجر ثم يستنجي بالماء

And cleanse (ṣṭijmār) with stone and then again with water.

“And cleanse (ṣṭijmār) with stone and then again with water”: Ṣṭijmār is the use of small pebbles or stones to remove waste from the body. If one combines both ṣṭijmār and ṣṭinjā’ then that is best and cleanest. If so, one should use the stones to clean and then follow with water. Combining these methods removes all traces of impurity. However, if one decides just to use one method, then using water i.e. ṣṭinjā’ is better in removing impurities. It is the consensus of the scholars that using stones to cleanse oneself without using water is permitted and accepted.

ويجزئ الاستجار إن لم يُعدُ الخارج موضع العادة

Iṣṭijmār is permitted as long as the soiled area is limited to the place from where the waste is expelled.
"Istijmār is permitted as long as the soiled area is limited to the place from where the waste is expelled": These are the criteria for the acceptance of al-istijmār:

1. The soiled area is limited to the place from where the waste is expelled. If it goes beyond that to other areas of the body, then al-istijmār is not permissible.

2. To perform al-istijmār with three stones for the Prophet  was asked for three stones when he needed to answer the call of nature. Anything less than three stones is not sufficient. Some scholars say that it is permissible to use less than three stones citing that what is important is the cleansing. Hence, if one stone can achieve it, then the scholars say that it is sufficient. However, the correct view is that three stones is a must. This is because the Prophet was asked for three stones. Adhering to the Sunnah is most preferred.

3. One should neither use dry dung or bone to perform istijmār. This is because the Prophet forbade it. He said to Ruwayfi, "O Ruwayfi. If indeed you do live a long life, tell the people that whoever plaits his beard or performs istijmār with the dung of animals or bone, Muhammad makes barā' (disassociation) from them." Performing istijmār with bones and dried animal dung is prohibited. If one insists, then he has not cleansed himself as it is contrary to Islamic law. He thus remains in the state of impurity.

Stone or its like used for istijmār should be tahir and clean. It should not be

---

121 See al-Mughni (1/216)
122 Reported by al-Bukhārī (1/51), Ahmad (1/388, 465), al-Nasā'ī (1/39), al-Tirmidhī (17) and Ibn Mājah (314) from the narration of Ibn Mas'ūd.
123 "This is the strongest opinion in the madhab and the position of most of its scholars." See al-Insāf (1/112).
124 Ruwayfī ibn Thābit ibn al-Sakn. From the clan of Malik ibn al-Najjār. He lived in Egypt and was appointed by Mu'āwiya to be a statesman of Tripoli in the year 46 H. He waged war in Africa. He has narrated hadith from the Prophet . He died in Barqa while governing it in the year 56 H. See al-Isāhāb (3/289)
125 Reported by Ahmad (4/109), Abu Dawūd (36) and al-Nasā'ī (8/135)
bone, animal dung, foodstuff, dignified objects, or any object attached to an animal.

"Stone or its like used for istijmār should be tābir and clean. It should not be bone, animal dung": This is the fourth criteria. That the object used for istijmār be tābir. If an impure object is used, istijmār is null and void since he remains in the state of impurity. Here once again are the four criteria:

1. The excrement must not exceed the place it was expelled from.
2. Three stones must be used or three wipes from one stone; there being differences in opinion as to which is correct.
3. Dung and bones must not be used for istijmār.
4. The object used for istijmār must be clean, not dirty.

If all of these criterion are met, then istijmār is valid and istinjâ' with water is unnecessary. However if any one criteria is not met, istijmār becomes invalid.

“Clean”: Exceptions are smooth stones, glass and smooth steel. Handkerchief made of course cloth can be used instead of stone as long as cleansing is achieved.

“Foodstuff”: Using foodstuff to cleanse oneself is a degradation of food.

“Dignified objects”: For example, Islamic books and papers wherein the name of Allah ﷻ is written. Using it will amount to desecration of the remembrance of Allah.

“Any object attached to an animal”: As this will result in the animal becoming dirty.

وسَنِّ قَطَعُهُ عَلَى وَرْنِ، وَيَجِبُ الْاِسْتَنْجَاءُ لِكُلٍّ خَارِجٍ إِلَّا الْرُّيحِ، وَلَا بَسْحٌ قَبْلَهُ وَضَوْءُ وَلَا نَٰمٌ

And it is Sunnah to do it in odd numbers. Istinjâ’ is mandatory for every waste that leaves the body except the passing of wind. Wudhū and tayammum are invalid unless preceded by it.
The Book of Purification

“And it is Sunnah to do it in odd numbers”: To use at least three or more and in odd numbers. The Prophet ﷺ said, “If you perform istijmār, then do so with an odd number.”126

“İstinjā’ is mandatory for every waste that leaves the body”: Any waste that comes out of the anus and private parts necessitates instinjā’ or istijmār, whether someone is sure of a discharge or not.

“Except the passing of wind”: In this case, there is no istinjā’127 Whoever does so is an innovator in the din as it was neither practiced by the Messenger of Allah ﷺ nor did he command that it be done. İstinjā’ becomes necessary after urination or defecation as both these actions create waste that soils the body. In contrast, the passing of gas does not physically soil the body, hence there is no istinjā’ for it.

“Wudbū and tayammum are invalid unless preceded by it”: Wudbū performed before istinjā’ and istijmār is invalid because these two cleansing actions are pre-requisites for the acceptance of wudbū as the Prophet ﷺ said, “Let him wash his private parts and then perform wudbū.”128

“And tayammum”: If one performs dry ablution (tayammum) followed by istijmār, then his dry ablution is invalid as the Prophet mentioned in the above hadith the word “thumma” (i.e. “then”) that signifies sequence. İstinjā’ precedes wudbū. And Allah knows best.

126 Reported by al-Tabarāni in al-Mujjam al-Kahir (8/376) from the narration of Tāriq ibn ‘Abdullah al-Mahārūbī and Ahmad (2/360) from the narration of Abu Hurairah, and this wording is marfu’.
127 Ibn Qudāmah, “We have not heard of any refutation to this. Abu ‘Abdullah i.e. Imām Ahmad said, ‘There is no evidence in the Qur’ān or the Sunnah of the Prophet requiring istinjā’ for passing gas. It only requires wudbū.’” See al-Mughni (1/205)
128 Reported by Muslim (1/169) from the narration of ‘Ali ibn Abī Tālib, (1/185) from the narration of Ubay ibn Ka'b, Ahmad (1/38) from the narration of Umar ibn al-Khattāb, (1/80) from the narration of ‘Ali and al-Nasā’i (1/96 and 97) from the narration of ‘Ali ibn Abī Tālib.
In this chapter the author elaborates upon the sunan of performing wudhū and the rules pertaining to using the siwāk. “Sunan” which is the plural form of “Sunnah” lexically means “the path (tariqah)”.\textsuperscript{129} Technically, it refers to the speech, deeds or endorsements that were established by the Prophet \\textsuperscript{c}. Thus it can be said to be the tariqah of the Prophet. The later jurists define it as a deed which earns reward when done and is not a sin if left undone.\textsuperscript{130}

The following acts are closely related to the etiquettes of making wudhū and are from the fitrah. These acts are: trimming the moustache, letting the beard grow, cutting the nails, plucking armpit hair, shaving pubic hair, circumcision, dyeing of the hair and the combing of hair etc.

“Siwāk” is actually from the sunan of wudhū. However, it is singled out and specifically mentioned due to its importance.

To [perform] siwāk is to use a soft stick which is clean and not harmful. It should not crumble. Fingers and scraps of cloth or paper should not be used.

\textsuperscript{129} See \textit{al-Sihah} by Jawhari (5/2138).

\textsuperscript{130} See \textit{Irshād al-Fuhūl} by al-Shawkānī (pp. 67-68).
Siwāk is a Sunnah of ablution and for other acts of worship too. It is a Sunnah that is strongly encouraged. The word *siwāk* can refer both to the action and the stick used to perform it. The author goes on to elaborate what the properties of this stick are. He makes mention of the method of performing *siwāk* and when it is done. The act of using the *siwāk* to brush the teeth was a practice close to the heart of the Prophet ﷺ as proven by numerous authentic hadith. The Prophet used to urge Muslims to use it saying, “The *siwāk* cleanses the mouth and pleases the Creator.” And there are many other hadith like this. The Prophet ﷺ used to use the *siwāk* very often. It is a strongly recommended Sunnah for its benefits are countless. It removes bad breath and cleans the remnants of food that are stuck to the teeth, restoring pleasant smell to the mouth which is especially important while performing acts of worship such as prayers, Qur’an recitation and entering the masjid. It is also important when interacting with people while seated at close proximity. An etiquette for such interaction is to remove all forms of harm to those partaking in it.

“To [perform] *siwāk* is to use a soft stick which is clean and not harmful. It should not crumble”: A wooden stick should be used, not anything else. It should be soft as a hard stick will inevitably cause injuries to the mouth.

“Clean”: Dirty *miswāks* should not be used as cleansing will not take place.

“And not harmful”: No harm should be inflicted upon one’s self as a result of its use as in using certain types of wood which harm the mouth. Myrtle, an aromatic plant, is one such example.

“It should not crumble”: It should be a solid stick of wood that does not fall into pieces after each use. If so, the mouth only gets messier. The best type of wood comes from a well-known tree called “*arak*” which is native to the Hijāz region. The wood from the olive tree is another source for *siwāk*. Yet another good source is the branch or stalk of a date palm tree.

“Fingers and scraps of cloth or paper should not be used”: The Sunnah of the *siwāk* is not accomplished using the finger or scraps of cloth or pieces of paper. Cleansing is not achieved, thus defeating the purpose altogether. However

---

131 See *al-Mutta‘* (p. 14)
132 Reported by Ahmad (6/62), al-Bukhari (3/40), al-Nasā‘ī (1/10) and Ibn Khuzaymah (p. 135) from the narration of ‘Aishah.
the correct opinion is that any object, be it wood or otherwise, that removes
dirt from the teeth can be used. Sunnah and rewards co-relate to the level of
cleanliness. That is, the cleaner the teeth and mouth, the higher the Sunnah
and the greater the rewards. Therefore, it is not prohibited to use the fingers
or scraps of cloth or paper to wipe the teeth as this is a form of cleansing the
mouth. However, it must be emphasised that wooden sticks are indeed better.

[It is] Sunnah to do at every time, for the one not fasting after noon time.

"[It is] Sunnah to do at every time": It is not obligatory to use the *siwâk*. It is
a Sunnah, meaning that it is strongly encouraged. There is no specific time to
use it. Its use is considered a Sunnah, whether during the day or night. How­
ever it is recommended (*mustahab*) at certain times.

"For the one not fasting after noon time": It is not encouraged that it be per­
formed after noon by the one fasting. This is according to the Hanballi *madhab*.
133 The reason being, it removes the breath emanating from the mouth of the one
fasting; which is better in the sight of Allah than the sweet smell of musk.
134 It is well known that using the *siwâk* removes the foul smell emanating from
the mouth of the one fasting. This is one opinion. Another opinion is that a
fasting person can use the *siwâk* without any restrictions. He can use it in the
morning and evening as would a person not fasting. 135 With regards to the
foul smell from the mouth of the fasting person, it can be countered that using
the *siwâk* does not remove it. This is because the foul smell emanating from
the mouth of the fasting person comes from the stomach which is empty of
food and drink. Therefore cleaning the mouth with a *siwâk* will not remove it
as the origin of the foul smell is the stomach. The correct opinion is that using

133 See *al-Muharar* fi *al-Fiqh* by Abu al-Barkât (1/11).
134 Reported by al-Bukhârî (3/31, 34), (9/175, 192) and Muslim (3/157) from the narration
of Abu Hurârah that the Prophet said, "Fasting is a shield, do not speak evil or be ignorant.
If someone challenges you to a fight or rebukes you, say: 'I am fasting, I am fasting.' In Whose
hands my soul is, the odour emanating from the mouth of one fasting is indeed better in the
sight of Allah that the sweet aroma of musk. Allah says: 'He forsakes food, drink and his desires
for My sake. Fasting is [performed] for Me and I shall reward it. each good deed is equivalent
to ten of it.'"
135 It is another view attributed to Imam Ahmad. This view was preferred by Shaykh al-Islam
ibn Taymiyyah. See *al-Ikhtiyarat al-Fiqhiyyah* (p. 10).
The Book of Purification

the *siwāk* is allowed at all times for the one fasting as it is allowed for the one not fasting. As for the hadith narrated by 'Ali that the Prophet ﷺ said, “If you fast, use the *siwāk* in the afternoon and do not use it at night,”¹³⁶ this is a weak hadith, hence it cannot be used to justify an opinion or view. In an authentic hadith it is said, “I saw the Messenger of Allah ﷺ using the *siwāk* countless times whilst he was fasting.”¹³⁷

[It is] a strongly recommended Sunnah before prayers, regaining consciousness and when one has bad breath.

“[It is] a strongly recommended Sunnah before prayers”: As the Prophet ﷺ said, “Were it not too imposing for my Ummah, I would have ordered them to use the *siwāk* for every prayer.”¹³⁸ It is strongly recommended to use the *siwāk* just before prayer to freshen the mouth such that any foul smell can be eradicated. Since there is a direct communication with Allah during the prayers and the angels are nearby. It is a time when the verses from the Book of Allah are read. Hence it is encouraged that one freshen his breath with a *siwāk*.

“Regaining consciousness”: I.e. from sleep. This is because human breath turns foul after a long nap. One should use a *siwāk* as soon as he wakes up. This was the first thing the Prophet ﷺ would do when he would arise from his sleep.¹³⁹

“And when one has bad breath”: One should try his best to use a *siwāk* if he realises that he is beginning to get a bad scent in his mouth. He can use it as and when necessary, as often as he wants.

It is a Sunnah to use the *siwāk* while performing *wudhū*, it is emphasised to do so just before gargling the mouth with water. In another narration, the Prophet ﷺ said, “Were it not too imposing for my Ummah, I would have ordered them to use the *siwāk* at every [performance of] *wudhū*.¹⁴⁰ He would brush

---

¹³⁶ Reported by al-Dāraquṭnī (2/204) and al-Bayhaqī in *al-Sunan al-Kubrā* (4/274).
¹³⁷ Reported by Ahmad (3/445), Abu Dawūd (2364) and al-Tirmidhī (725) from the narration of Ibn Rabi‘ah. A version is also in al-Bukhārī (3/40).
¹³⁸ Reported by al-Bukhārī (2/151) from the narration of Abu Hurairah.
¹³⁹ Reported by al-Bukhārī (1/70) and Muslim (1/151) from the narration of Hudhayfah.
¹⁴⁰ Reported by Ahmad (2/517), Ibn Khuzaymah (140) and al-Bayhaqī in *al-Sunan al-Kubrā*
his teeth with a *siwāk* and then gargle his mouth. This perfects the cleansing process.

"One should brush with the *siwāk* sideways": I.e. brushing the outer teeth and gums from right to left. Brushing with the *siwāk* with a vertical brushing motion might cause bleeding of the gums. A right to left motion does not affect the gums.

"Starting from the right side of his mouth": As using *siwāk* is an act of worship, it should start from the right side just like all the other acts of worship. The Prophet ﷺ used to prefer commencing things with the right side. He used to wear the right shoe first, combed the right side of his hair first before the left side and performed his ablution starting with the right. In fact he prioritised the right side for all deeds. The Prophet ﷺ used to roll the *siwāk* in his left hand to remove filth. Only the left hand is used to remove filth.

"He should apply oil to his hair every other day": Applying oil to the hair helps to make it soft and manageable. This can be done by males [and not just women]. Applying oil every other day is sufficient. Doing it every day might lead to a liking for things delicate and comfortable. The Prophet used to oil his hair every other day and not every day.

"And apply *kohl* to the eyes": It is an Islamic etiquette to apply *kohl* to the eyes as it beautifies it. It also is a cure for the eyes and it helps to improve eyesight. Applying *kohl* to the eyes is a Sunnah of the Prophets of Allah, peace be upon them all.

---

141 Reported by al-Bukhārī (1/53, 116) and Muslim (1/155-156) from the narration of ‘Aishah.

142 Reported by al-Tirmidhi in *al-Shamā’il* (35) narrated by Humayd ibn ‘Abdul Rahmān from a companion of the Prophet that he used to comb his hair every other day. This hadith is also reported by Ahmad (4/86), Abu Dawūd (4159) and al-Nasā’ī (8/132) from the narration of ‘Abdullah ibn Mughaffal.
"In odd numbered applications": I.e. three times in each eye. Indeed Allah is an odd number (i.e. The One) and He loves the odd number. Kohl is applied to the eyes at night, just before sleep. This was how the Prophet would apply it.\textsuperscript{143}A substance called \textit{ithmid}\textsuperscript{144} (antimony) is the best type of kohl.

\begin{quote}
It is obligatory to say \textit{basmallah} when starting to perform \textit{wudhū}, if one remembers.
\end{quote}

"It is obligatory to say \textit{basmallah} when starting to perform \textit{wudhū}" What is meant here is to say "\textit{bismillah}". However, is it obligatory or is it optional? The vast majority of scholars are of the opinion that it is Sunnah (recommended). Imam Ahmad is of the opinion that it is obligatory when starting to make \textit{wudhū} as the Prophet said, "There is no \textit{wudhū} for him who does not mention the name of Allah on it."\textsuperscript{145} \textit{La wudhū} [in this hadith] is taken to mean invalidity of \textit{wudhū} by Imam Ahmad while the vast majority of scholars view its meaning as the incompleteness of the \textit{wudhū}\textsuperscript{146} that does not have the mention of "\textit{bismillah}" in the beginning of it. Furthermore, the authenticity of the above mentioned hadith is suspect.

"If one remembers": If a person forgets to say the \textit{basmallah}, his \textit{wudhū} is correct. If he remembers it half way through, then he says the \textit{basmallah} and resumes his \textit{wudhū}. However, if he remembers after having completed the \textit{wudhū}, then his \textit{wudhū} is still valid as the occasion to say the \textit{basmallah} has passed.

\begin{itemize}
\item \textsuperscript{143}Reported by al-Tirmidhi in \textit{al-Shama'il} (49) from the narration of ‘Abdullah ibn ‘Abbās with the words, “The Messenger of Allah used to apply kohl just before sleeping. He used \textit{ithmid} three times in each eye.” There is also a similar narration in Ibn Mājah (3499).
\item \textsuperscript{144}Ibn al-Qayyim said, “It is a black stone brought from Isfahan and from the regions around Morocco. These are the best quality. It is dry and cold. It is a cure for the eyes and improves eyesight by strengthening the nerves that are connected to the eyes. \textit{Ithmid} helps to remove impurities from the eyes. It also removes headaches.” An abstract from \textit{Zād al-Ma‘ād} (4/283).
\item \textsuperscript{145}Reported by Ahmad (4/70), (5/381), al-Tirmidhi (25, 26) and Ibn Mājah (398) from the narration of Sa‘īd ibn Zayd. It was also narrated by Abu Sa‘īd al-Khuḍrī - reported by Ahmad (3/41) and Ibn Mājah (397).
\item \textsuperscript{146}See \textit{Nayl al-Awtār} by al-Shawkānī (1/172-173).
\end{itemize}
It is mandatory to circumcise, so long as it does not harm him.

“It is mandatory to circumcise”: This was the practice of the Prophets and one of the many natural dispositions (fitrah) recommended in Islam. It is mandatory for the males to remove the foreskin of the penis. The foreskin retains remnants of urine within the penis and this is unhygienic for the person, therefore it should be removed. Doctors agree that this retention of urine in the foreskin will accumulate to the extent that the man’s health is affected. Islamic law has proscribed men to remove their foreskin to avert this harm. It is proven to be more hygienic and keeps the Muslim in a state of purity.

“So long as it does not harm him”: If it does harm an individual in a significant manner, then he is not obliged to circumcise. Female circumcision is also recommended for Muslim women. A thin layer of skin from the clitoris is removed such that it helps to decrease the female’s libido. The Prophet ﷺ said to the woman performing female circumcision, “Trim it, do not mutilate.”147 Only a sliver of skin is cut. The Prophet ﷺ indicated its recommendation for woman saying, “When the two parts that are circumcised meet (in intercourse)”148 i.e. a male part and a female one. This is an authentic hadith and so there is definite merit to female circumcision since it was urged by the Prophet ﷺ. Having said this, we need to bring to attention the issue of mutilation. There are people who mutilate the private parts in the pretext of circumcision and this is a vile deed which harms the person. The penis is completely removed sometimes and the vagina is skinned such that the woman is blighted for life; deprived of sexual desire forever. Sexual desire and libido are key ingredients in procreation which assures the survival of the human race. The best time to perform the circumcision for both genders is before puberty. However, it is only mandatory for males if they have attained puberty. This is not the case for females. In a critical scenario where circumcision might affect a person’s health, it need not be performed. Islam prioritises the repelling of harm as compared to gravitating towards benefits. Alhamdulillah, with new medical technology, circumcision has become a painless and quick procedure.

147 Reported by al-Tabarani in al-Mu’jam al-Awsat (2253), Hākim (3/524), al-Tabarānî in al-Kabir (8/324). Reported by Abu Dawūd (5271) with the wording, “Do not go to the extreme in cutting; That is better for the woman and more liked by the husband.”

148 Reported by Ahmad (6/123,227) from the narration of ‘Aishah. Reported also by Muslim (1/186).
"Qaza’ is disliked": Qaza’ is the shaving of a part of the hair on the head while leaving some. It is disliked as this is unsightly and one who does so imitates the Christians. The Prophet \( \text{مَسِيحً} \) said, “Shave it all off or leave it all alone.”

There are different types of qaza’ done by people:

1. Those who shave the sides and leave a tuft of hair in the centre.
2. Those who shave the centre of the head and leave the sides.
3. Those who shave one side and retain the other side.
4. Those who shave the forelock and retain a tuft of hair at the back of the head.

All of the above are prohibited in Islam as mentioned by Ibn al-Qayyim. One should either shave all the hair or keep all of it. This is acceptable for men. The growing of the hair, its preservation and keeping it kempt is a Sunnah of the Prophet \( \text{مَسِيحً} \). He \( \text{مَسِيحً} \) did not shave his head except when he performed Hajj or ‘Umrah which entail the shaving of the head as part of the rites. He even had shoulder-length hair. \( \text{عَلَّمَهُ} \) Ahmad said, “To keep one’s hair long is a Sunnah. However the Prophet’s hair had a natural stiffness. If mine was of a similar consistency, I would have kept it long.”

However growing the hair in imitation of the disbelievers is prohibited. To imitate them in any of their peculiar habits is prohibited in Islam. Growing one’s hair with the intent of following his manner is recommended.

149 Reported by Ahmad (2/88), Abu Dawud (4195) and al-Nasā’i (8/130) from the narration of ‘Abdullah ibn ‘Umar.

150 Reported by al-Bukhārī (4/228), (7/197) and Muslim (7/83) from the narration of Bara’ ibn ‘Azib who said, “I have not seen a more beautiful man with a lock of hair in a red-striped outfit than the Messenger of Allah \( \text{مَسِيحً} \). His hair was of shoulder length.” [Translator’s note: This is also found in the Shama‘i of al-Tirmidhi, see A Commentary on the Depiction of Prophet Muhammad (Dar al-Arqam, 2014) for further information.]

151 See al-Mughni (1/119)
Among the *sunan* of *wudhū* are: *siwāk*, washing the hands thrice (which is mandatory after waking up in the morning and after a deep sleep that nullifies *wudhū*), gargling the mouth first and then drawing water into the nose.

“Among the *sunan* of *wudhū* are: *siwāk*”: *Siwāk* is used before gargling the mouth with water.

“Washing the hands thrice (which is mandatory after waking up in the morning and after a deep sleep that nullifies *wudhū*”) When one wakes in the morning, it is mandatory to wash the hands before performing *wudhū*. This was the instruction of the Prophet محمد ﷺ, “If one of you awakens after having slept, do not dip your hands into a washing bowl [of water] until you have washed them thrice.”

This was an order of the Prophet محمد ﷺ, therefore this action is mandatory. The rest of the time, it is only recommended that one washes his hands before *wudhū*. The doer of the deed is rewarded and the one who refrains is not penalised.

“Gargling the mouth first and then drawing water into the nose”: This is amongst the *sunan* of *wudhū*. It is done before washing the face. Failing to gargle the mouth and drawing water into the nose and then expelling it would render the *wudhū* invalid. This is because the nose and mouth are part of the face. It is mandatory to wash the face when performing *wudhū*. One should consider the inner mouth and nose as part of the face. For this reason, we do not have any narrator leaving out these actions while describing the *wudhū* of the Prophet محمد ﷺ. He never missed doing so and has in fact urged those making *wudhū* to gargle the mouth and draw water into the nose.

One should be excessive in them if he is not fasting, rubbing the thick beard and the fingers and prioritising the right side.

“One should be excessive in them if he is not fasting”: Referring to the gargling of the mouth and the drawing of water into the nose and expelling it. One should fill the mouth with water and gargle exceedingly. Similarly, he

---

152 Reported by al-Bukhārī (1/52) and Muslim (1/160) from the narration of Abu Hurairah.
The Book of Purification

should draw water into the inner nose as best as he can and then snort it out. It is a Sunnah to be excessive in the above two actions for the mere fact that the water could reach further into these parts. The Prophet ﷺ said, “Be excessive in drawing water into the nose except if you are fasting.”153 Those who fast are exempt from this excessiveness as it is feared that water would enter the throat via the nose and mouth.

One should not misinterpret the author’s calling of these actions as *sunan* to mean that they are in fact only recommended. The author is referring to starting the *wudhū* (after the washing of the hands) with gargling the mouth and drawing water into the nose. These two actions are in fact mandatory as the mouth and nose are part of the face.

“Rubbing the thick beard”: The beard is part of the face, its thickness and length notwithstanding. The one who shaves it off is in fact removing part of his face as reckoned by Allah ﷻ. It embellishes the face and distinguishes the male from the female. It is a mark of manhood and astuteness. There are two types of beard:

1. The thin beard: where the skin of the face and cheeks are visible through the facial hair. This type of beard is simply washed inside and out.
2. The thick beard: where the skin of the face is well hidden by the beard due to its thickness. The outside of the thick beard has to be washed even if it flows beyond the face as it is regarded a part of it. It is recommended to insert one’s wet fingers between the hairs and rub it such that the inside of the beard becomes wet too. However his *wudhū* is still valid even if he does not insert his wet fingers into the beard.

“And the fingers”: I.e. using one’s fingers to rub in-between the fingers of the other hand and toes of the feet such that water reaches in between the folds. This is a Sunnah of *wudhū*.

“And prioritising the right side”: I.e. starting with the right side when washing each body part. For example, you start by washing the right arm and then follow with your left. This is because the Prophet ﷺ preferred the right side

---

153 Reported by Ahmad (4/211), Abu Dawūd (142), al-Tirmidhī (788) and al-Nasa’ī (1/66) from the narration of Laqbit ibn Basrah.
especially whilst performing *wudhū* and taking the compulsory bath.\(^{154}\)

> **The taking of fresh water to rub the ears and washing with second and third repetitions.**

"The taking of fresh water to rub the ears": It is recommended to wet the hands again after rubbing the head so as to wipe the ears. However, this view can be disputed. The correct opinion is that the wetness left in the fingers after rubbing the head is sufficient for wiping the ears. There is no evidence that the Prophet ﷺ wet his hands again so as to wipe the ears. In fact he only used the wetness of the fingers to rub the ears as mentioned in the hadith, "... He took no water besides the remnants of water left in his hands to wipe the head."\(^{155}\)

The hadith\(^{156}\) informing us that the Prophet ﷺ did wet his hands again before wiping his ears is not preserved (*mahfūz*), unlike the former, even if it appears in *al-Bulugh al-Marâm*.

"And washing with second and third repetitions": This is from the *sunan* of performing *wudhū*. All cleansing actions repeated twice and thrice have precedence from the actions of the Prophet ﷺ. Repeating the cleansing actions is recommended. It is mandatory though to wash them once at least. Allah or­dains this in the ayah, *{Wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles.}*\(^{157}\) He ﷺ, commands that we wash ourselves. Therefore the first instance is an obligation and the second and third repetitions are Sunnah. The fourth repetition is an innovation. As for the head and the ears, they are wiped together once.

---

154 Reported by al-Bukhārī (1/35, 116), (7/89) and Muslim (1/155) from the narration of 'Aishah.

155 Reported by Muslim (1/146) from the narration of 'Abdullah ibn Zayd ibn 'Āsim al-Mu­zani.

156 Reported by al-Bayhaqi (1/65)

157 Al-Ma‘īdah: 6
CHAPTER: OBLIGATORY ACTS OF WUDHŪ AND ITS DESCRIPTION

This chapter is about the parts of the body that must be washed during wudhū and the attributes of wudhū.

"Wudhū": Is the act of ablution. When a fatah is above the letter waw (i.e. when the word is pronounced wadhu), it refers to the water used to perform ablution.¹⁵⁸ Wudhū linguistically means brightness or goodness. Technically, it is the use of pure water to wash certain parts of the body in a specific way.

It has a great merit: Allah ﷻ will forgive all the sins of the person who performed wudhū. It is mentioned in a hadith that with every droplet of water that falls away from the body, with it falls the sins of the person. If he washes his face, all of the sins of having seen forbidden things depart. Sins resulting from the evil deeds of the hand are pardoned when he washes his hands. When he washes his feet, all the sins that he committed with his feet are removed. The sins depart either with the water or with the last drop of water falling away from the body part.¹⁵⁹

Another merit is the brightening of the body parts washed in wudhū on the Day of Judgement. It will be a sign that they were among those who performed wudhū often. The Prophet ﷺ said, "My Ummah will come on the Day of Judgement brightly spotted and radiant which is the effect of their perform-

¹⁵⁸ See al-Mutla' (p. 19).
¹⁵⁹ Reported by Muslim (1/148-149) from the narration of Abu Hurairah.
ing wudhū." This is because wudhū is an act of worship which will definitely adorn the Muslims in the Hereafter. The Prophet is sometimes called the leader of the bright and radiant.

Performing wudhū is a great act of worship that requires special care and effort. The Prophet said, “Cleanliness is half of faith.” The Prophet said, “… No one maintains his wudhū except the believer.”

Wudhū was ordained along with the prayer. The prayer was ordained before the migration, while the Prophet was still in Makkah. He was ordered to pray two units for each prayer at that time and he was ordered by Allah to make wudhū before doing so. However, a question that may be asked is how the Prophet performed wudhū when in fact the ayat of wudhū are in Surah al-Ma‘āidah which was revealed in Madinah. This surah was one of the last chapters that were revealed to the Prophet. The answer is that wudhū was only recommended before the revelation of the ayat in al-Ma‘āidah. Once it was revealed, it was mandatory for the performance of prayers.

The obligatory acts are six: washing the face, the mouth and nose are part of it, and washing of the hands.

“The obligatory acts are six”: Washing these six parts of the body is the obligation. Wudhū is null and void if any of these parts are not washed.

The first obligatory part:

“Washing the face, the mouth and nose are part of it”: Allah says, [Wash your faces] The mouth and the nose are part of the face. The Prophet used to gargle his mouth and draw water into his nose and expel it. He ordered Muslims to do likewise. An evidence to show that they are part of the face is the example of a person putting something into his mouth when he is fasting. His

160 Reported by al-Bukhārī (1/47) and Muslim (1/149) from the narration of Abu Hurairah.
161 Reported by Muslim (1/140), Ahmad (5/344, 342), al-Tirmidhi (3517) and al-Nasā‘ī (5/5) from the narration of Abu Malīk al-Ash‘ari.
162 Reported by Ahmad (5/276, 280, 282), Ibn Mājah (277) and Ibn Hibbān (1037).
163 Al-Ma‘āidah: 6
fast is not nullified until he swallows the object in his mouth.

The second obligatory part:

“Washing of the hands”: From the tip of the fingers to the elbow. Allah says, \textit{[Wash your faces and your hands as far as the elbows.]}^{164} The elbows must be included in this as the Arabic term “ila” (to) in the ayah means “ma’ā” (along with). The Prophet \( \\mu \) used to wash his elbows when performing \textit{wudhū}.^{165}

In normal instances, the edge or furthest point of a range is not wholly included. As an exception (due to the evidence indicating so), the full elbow is included in \textit{wudhū}. It is like the ayah, \textit{[And do not devour their property [as an addition] to your own property.]}.^{166} The word “ila” is used here to mean “ma’ā”.

\begin{center}
\textit{وَمَشْهُ الرَّأس وَمِنَ الأَذْنَانَ}
\end{center}

And the wiping of the head along with the ears.

The third obligatory part:

“And the wiping of the head”: As ordained by Allah: \textit{[And wipe over your heads.]}.^{167} The Prophet \( \\mu \) showed us how it is done. Both wet hands should be placed upon the forehead and slowly brought to the back of the head, wiping the scalp as they run through it. The hands then retrace back to the forehead.\(^{168}\) It is mandatory to wipe the whole head, not just a part of it. The ayah ordains Muslims to wipe the head and it should be taken holistically. Wiping just one part of the head is insufficient.

“Along with the ears”: As the ears are part of the head, they fall under the category of obligatory acts of \textit{wudhū}. Regarding the manner of wiping: The wet index fingers are put in each ear right up to the ear canal. Both wet thumbs are placed on the outer ear. All the fingers are moved in a circular motion to

\begin{itemize}
\item \textit{Al-Mā‘īdah}: 6
\item \textit{Al-Nisā}: 2
\item \textit{Al-Mā‘īdah}: 6
\item \textit{Sunan} (1/56) from the narration of Jābir ibn ‘Abdullah.
\item \textit{Al-Nisā}: 2
\item \textit{Sunan} (1/58) and \textit{Muslim} (1/145) from the narration of ‘Abdullah ibn Zayd ibn ‘Asim.
\end{itemize}
achieve the cleansing of both the outer and inner ear. If the wiping of the ear is left out during wudhu, it becomes null and void. This is because he has omitted wiping a part of the head.

وغسل الَّذَٰلِكُن، والِتَّرْتِب
And washing both feet and following the sequence.

The fourth obligatory part:

“And washing both feet”: Allah says, {...And your feet until the two ankles.}169
This ayah includes the washing of both ankles. It refers to the protruding ankle bone at the edge of the shin region. The Shi`ah and Rafidah claim that the ankle refers to the area just below the protruding bone. This is contrary to the Sunnah of the Messenger of Allah ﷺ which corroborates the ayah from the Qur`ān.

The fifth obligatory part:

“Following the sequence”: I.e. of the body parts that are washed or wiped over in wudhu. Firstly, the face is washed followed by the hands, followed by the wiping of the head and finally washing both feet. This is the sequence set by Allah which the Prophet followed, [Wash your faces and your hands to the elbows and wipe over your heads and wash your feet to the ankles.]170 He ﷺ said, “I begin with what Allah begins with.”171 To follow the sequence is mandatory. If the sequence is changed, the wudhu becomes invalid as it contradicts the ordainment of Allah ﷺ. It also contradicts the actions of the Prophet ﷺ who said, “This is wudhu without which Allah does not accept prayer.”172

169 Al-Ma`idah: 6
170 Al-Ma`idah: 6
171 Reported by Muslim (4/40), Ahmad (3/320), Abu Dawud (5905), al-Tirmidhi (862) and al-Nasai (5/235) from the narration of Jabir ibn Abdullah in the hadith relating to the Prophet’s Hajj ﷺ.
172 Reported by Ibn Majah (419), al-Daraqutni (1/80), Abu Ya’la in his Musnad (9/448) from the narration of ʿAbdullah ibn ʿUmar.
And it should be in succession. There should not be a delay in proceeding to wash the next body part such that the body part becomes dry before the next one is washed.

The sixth obligatory part:

Succession between two parts of the body entails that there is a short gap before moving to the next body part. Too long of a delay will invalidate the wudhū. In fact, succession from one part to the other should be immediate. If a delay causes the last washed body part to dry before the next one is washed, the wudhū is invalid if there was no good excuse for the delay. To maintain succession is mandatory as shown by the Prophet ﷺ, who never took gaps in between the washing of each body part during wudhū. He was modelling what was instructed to him in the Qur’ān. In conclusion we say that not observing succession whilst performing wudhū nullifies it in the absence of a valid excuse.

[The presence of an] intention is a required condition to purify oneself from all impurities. One should either have intention (niyyah) to remove the impurity or to attain taharah without which acts of worship are futile. If he performs wudhū intending to perform an act of worship for which purifying oneself is only Sunnah, like reading the Qur’ān or he renews his ablution intending it as a Sunnah, then that ablution shall suffice for obligatory acts of worship as well. This is provided that he is unaware that he is in the state of impurity.

“[The presence of an] intention is a required condition”: Wudhū has criterion; the ultimate one being intention. This is because performing wudhū is an act of worship and these acts are not valid without intention. The Prophet ﷺ said, “Verily deeds are by intention and for every person is what he intended.”173 If one performed wudhū to cool himself or merely to clean up or to teach someone how to perform wudhū while not having an intention to free himself from impurities, then his wudhū is invalid. Intention is made in the heart. It should not be articulated aloud, for example by saying, “I make intention to perform

173 Reported by al-Bukhārī (1/2, 21), (3/190) and Muslim (6/48) from the narration of ‘Umar ibn Khattāb.
wudhû” [Saying the intention aloud] is an innovation. Allah knows what is in the heart. Those who articulate the intention have introduced in the *din* what neither Allah revealed in his Book nor what the Prophet ﷺ taught to the Muslims. They are putting forth effort to accomplish a deed that does not bring rewards. In fact it a sin on their part as it is an innovation\(^{174}\) in the *din*.

“To purify oneself from all impurities”: Minor impurities or major ones.

“Or to attain *taharah*, without which acts of worship are futile”: I.e. having an intention to perform an act of worship encompasses the intention for the ancillary act of purification. For example, if someone intends to do his prayer, then this intention is sufficient for his *wudhû* as well. This is because the intention to perform the prayer necessitates the intention to attain *taharah*.

“If he performs *wudhû* intending to perform an act of worship for which purifying oneself is only Sunnah”: If he intends to perform an act of worship for which purification is only Sunnah, for example, making *wudhû* to read the Qur’ân, then this recommended ablution shall serve as obligatory purification. This is provided that he is unaware that he is in a state of impurity. Similarly, if he renews this recommended ablution with which he performed an act of worship, then it shall serve as obligatory purification, provided he is unaware that he is in a state of impurity. However, if he was aware of it, then he must make ablution with an intention to remove the impurity.

If he intends from his bath a Sunnah, it replaces the obligatory bath. And vice versa. If a person is stained with numerous impurities that require *wudhû* or *ghusl* and he has an intention to purify his self of one impurity only, all of the impurities will be removed.

“If he intends from his bath a Sunnah, it replaces the obligatory bath”: An example is the bath for the Friday prayer. If he takes this bath oblivious to the fact that he is in a state of greater impurity (*janâbah*), then performing the Sunnah bath is a replacement for the compulsory (*wâjib*) bath.

\(^{174}\) See: *Zâd al-Ma‘âd* (1/201) and *Jamî’ al-‘Ulum wa al-Hikam* (1/64).
“And vice versa”: If he intends to make a compulsory bath, then it replaces the bath intended as a Sunnah. For example, if he bathes to remove his janābah on a Friday, then this replaces the Sunnah bath for the Friday prayer. Likewise, if he uses the toilet for example and then makes wudhū, then it replaces his wudhū with which he intended to perform so as to read the Qur’ān.

“If a person is stained with numerous impurities that require wudhū or ghusal and he has an intention to purify his self of one impurity only, all of the impurities will be removed”: An example of this would be if one was stained with urine, faeces or if he passed gas. He then makes the intention to purify himself from one of the three najasah. This is as if he made an intention to purify himself from all three impurities.

If a person was in a state of janābah requiring a compulsory bath and he fainted and requires a bath to restore his consciousness, then one bath would suffice to attain both objectives.

It is a must to make the niyyah when performing the first mandatory action of the cleansing rites, which is the basmallah. It is a Sunnah to make it in the beginning of the Sunnah action if a mandatory act does not precede it. It is a must that the intention covers the entire purification rite and it is mandatory to maintain its respective ruling.

“It is a must to make the niyyah when performing the first mandatory action of the cleansing rites”: It is wajib to have intention (niyyah) in the beginning of every action. If one starts to perform wudhū without an intention and then makes an intention half way through, then his wudhū is not accepted. Hence intention is in the beginning not something introduced in the midst of an act of worship.

“Basmalah”: It is a must to say “bismillah” when starting to perform wudhū.

“It is a Sunnah to say it in the beginning of the Sunnah action if a mandatory act does not precede it”: This is the washing of the hands three times except for the one waking from his nightly sleep. It is recommended that he have an
intention before washing his hands.

“It is a must that the intention covers the entire purification rite”: I.e. to have an intention in all the cleansing rites.

“It is mandatory to maintain its respective ruling”: That is to have an intention in all of the cleansing rites. Intention should partner all acts that involve purification. If one decides to invalidate his niyyah in the midst of wudhū, it becomes nullified and the actions that preceded his change of mind were void. The niyyah and wudhū must be repeated once more from the beginning.

The method of ablution: making the intention, then saying “bismillah”, then washing the palms thrice, then gargling the mouth whilst drawing water into the nose and expelling it, then washing the face length-wise from where the hairs of the head begin, down the two cheeks and the beard. The area from one ear to the other is washed breadth-wise. It includes all hairs; light or thick hair, however long, then he washes his arms to his elbows.

“The method of ablution”: The author now mentions the Sunnah acts of wudhū, the mandatory acts and the conditions that one should abide by. He does so to put forth the wudhū in its entirety. He also explains the method of performing wudhū.

“Making the intention”: This is a condition for the validity of wudhū as the Prophet ﷺ said, “Verily deeds are by intentions and verily for every person is what he intends.”175 Wudhū is an act and so intention is a requisite. If he does something similar to wudhū to cool himself or to freshen up, it cannot be considered wudhū as he did not make the intention of making wudhū. It is a rule that if a criteria of an act of worship is not fulfilled, then that act is futile.

---

175 Reported by al-Bukhārī (1/2, 12) (3/190) and Muslim (6/48) from the narration of ‘Umar ibn al-Khattāb.
“Then saying ‘bismillah’**: The Prophet ﷺ said, “There is no wudhū for he who does not mention the name of Allah upon it.”176

“Then washing the palms thrice”: Palms refer to the hands. One washes them after the niyyah and basmllah. If he had awoke from a deep sleep that nullifies wudhū, then washing his hands is mandatory. Otherwise washing his hands is only recommended and falls under the category of optional acts of wudhū.

“Then gargling the mouth as he draws water into his nose and expels it”: These are parts of the face. Hence if one washes his face in wudhū but leaves out either the mouth or the nose, then his wudhū is invalid. All ahadith relating to the wudhū of the Prophet mention that he gurgled his mouth and drew water into his nose.

“Gargling the mouth”: I.e. to fill the mouth with water and rinse the mouth thoroughly before spitting it out.

“Drawing water into the nose and expelling it”: I.e. to inhale water into the nose and blow it out.

Filling the mouth and inhaling water into the nose are done with the right hand while blowing of the nose is with the aid of the left hand as it is an action that removes impurities and harm. One uses only his palm to gather water, fill his mouth and draw water into his nose in a swift simultaneous action.

“Then washing the face length-wise from where the hairs of the head begin, down the two cheeks and the beard. The area from one ear to the other is washed breadth-wise. It includes all hairs; light or thick hair, however long”: He proceeds to wash his whole face. The length of the face is from the edge of the forelock area to the tip of the chin or the long beard as an extension. This is because the beard is considered to be a part of the face. If water does not reach any spot within this area, wudhū is invalid.

As for the width, it is from one ear to the other. Water is smeared on the face, both length-wise and breadth-wise. Water has to penetrate light hair for ex-

176 Reported by Ahmad (4/70), al-Tirmidhi (25, 26) and Ibn Majah (398) from the narration of Sa‘īd ibn Zayd. The narration of Abu Sa‘īd al-Khudrī is found in Ahmad (3/41), Ibn Majah (397).
ample the eyebrows, eyelashes and beard as all of these are considered part of the face. If the beard is thick, having such an amount of hair that it prevents the water from penetrating to the skin, then it is mandatory to wash it on the exterior. Using the hand to rub between the hairs is only recommended as mentioned earlier.

“Then he washes his arms to his elbows”: As Allah says: {And your hands until the elbows.}177 The elbow bone is inclusive as was shown to us by the Prophet 178.

ثم يمسح كل رأسه مع الأذنين مرة واحدة

Then he wipes over his whole head, which includes his ears, once.

“Then he wipes over his whole head”: After washing his arms he wipes his head as ordained by Allah 179. The word “mas-ha” linguistically means to wipe the hands over something. However, in this context it does not just refer to wiping the hands over the head, it refers to the wiping action of a wet hand (i.e. wet with pure water). If the wiping of the head is done with a dry hand, then the wudhbū is invalid.

The wiping is done by placing both palms upon the forehead and slowly moving them to the back of the head. One then retraces the wiping action to the forehead from where he started. This was the method that the Prophet taught.180

If a person wipes over just a small part of the head, then his wudhbū becomes invalid. He is judged to have contradicted the ordainment of Allah. He revealed to mankind to wipe the whole head and not just a part of it. Therefore this is not sufficient and falls short of being defined as, “Wiping over the whole head.”

177 Al-Ma‘īdah: 6
178 Reported by al-Dāraquṭnī in his Sunan (1/83) and al-Bayhaqī in al-Sunan al-Kubra (1/56) from the narration of Jābir ibn ‘Abdullah who said, “The Messenger of Allah used to pour water over his elbows when performing wudhbū.”
179 Al-Ma‘īdah: 6
180 Reported by al-Bukhārī (1/58) and Muslim (1/145) from the narration of ʻAbdullah ibn Zayd in the hadith describing how the Prophet made wudhbū.
“Which includes his ears, once”: He inserts his wet index fingers into his ear canal, placing his thumbs on the exterior of the ear lobe and moving the thumbs up and down while the index finger runs along the folds of the ear canal. Thus the ear is washed inside and out as it is considered a part of the head. The hands are dipped and made wet before wiping the head. The remnant of this wetness is sufficient for the wiping of the ears. One does not have to wet his hands after wiping the head so as to wipe the ears. This was how our Prophet taught us to wipe the head and ears. The hadith contradicting this is not authentic.\footnote{Reported by al-Bayhaqi (1/65) from the narration of 'Abdullah ibn Zayd that he saw the Prophet wet his hands again after wiping the head so as to wipe his ear. \textit{This hadith is not authentic.}} If a person fails to wipe his ears after wiping the head, then his \textit{wudhū} is invalid.

Then he washes his feet up to his ankles.

“Then he washes his feet up to his ankles”: As Allah says, \textit{[And your feet till the ankle.]}\footnote{Al-Ma'idah: 6} The ankle referred to here is up to the ankle bones that protrude at the feet. The Prophet washed his feet and ankles in this manner and taught us to do likewise. The Prophet was the illustrator of the ordinances in the Qur'ān.

The amputee can wash whatever that is remaining of the body parts that are mandatory in \textit{wudhū}. He can wash the stump in place of the missing parts. Then he raises his sight towards the sky and says the supplication. It is permitted to ask someone to aid in pouring water. Wiping dry the wet body parts is also permitted.

\textit{Therefore be careful of [your duty to] Allah}
as much as you can.\textsuperscript{183}

“He can wash the stump in place of the missing parts”: If his wrist has been amputated, he can wash his arm as a replacement. If he doesn’t have the lower arm up to the elbow, then he can wipe the stump on the elbow as it is a body part that is included in \textit{wudhū}. However if it is cut above this point, then he is not obliged to wash it as he has no remains of the area obligatory to wash. Likewise is the case for one whose leg is cut above the ankle.

“Then he raises his sight towards the sky and says the supplication”: When the individual has washed these body parts, he is in a state of physical purity. Then he hopes to achieve spiritual purity by reciting the \textit{shahadah}, “There is none worthy of worship except Allah and Muhammad is the Messenger of Allah.” This cleanses one of associating partners with Allah \textit{(shirk)} and innovations \textit{(bid’ah)}. The pledge that there is none worthy of worship except Allah removes \textit{shirk} and the other pledge that Muhammad is the Messenger of Allah removes innovation. This is because it becomes incumbent now for the one uttering this to follow the way of the Prophet and to avoid the contradictions and heresies introduced into Islam. \textit{Bid’ah} is a filth and so is \textit{shirk}. These are spiritual impurities that should be rid of by a person.

“Then he raises his sight towards the sky”: Why does he do this? The sky is the place where Allah \textit{M} ascends His throne. This is yet another evidence that Allah \textit{M} ascends to His throne in the heavens. Those who falsely claim that Allah is everywhere and deny that Allah ascends His throne in the heavens bring forth a false explanation. They say that the reason one looks upwards to the sky is that it is the \textit{qiblah} of those who supplicate. In fact there is no such thing. There is only one \textit{qiblah} for our prayers and for any other form of worship and that is the Ka’bah which Allah \textit{M} instructed us to face. There is no ordainment for those who make supplications or pray to look skywards. It is even prohibited in prayers.\textsuperscript{184} Their claim that it is the \textit{qiblah} of those who supplicate is complete falsehood and a heresy. Their objective is to reject the attribute of \textit{’uluw} (ascension) of Allah \textit{M} above His creation. The reason one

\textsuperscript{183} Al-Taghabun: 16

\textsuperscript{184} Reported by al-Bukhārī (1/191) from the hadith of Anas ibn Mālik, who heard the Prophet say, “What is wrong with this group who look skywards during their prayer?” And then he added, “Let them desist from this lest their eyesight be snatched.” Also reported with different wordings in Muslim (2/29) from the narration of Abu Hurairah.
The Book of Purification

faces skywards is to recognise that Allah is above his creations.

“And says the supplication”: “Ashadu an lā ilaha illallah, wahdahu lā sharika labu, wa ashadu an muhammadan ‘abdubu wa rasūlabu, allahumma aj’alnī min al-tawwābin wa aj’alnā min al-mutatahhirin (I bear witness that there is none worthy of worship except Allah and I bear witness the Muhammad is His slave and messenger. O Allah! Make me of those who are repentant and make me of those who purify themselves.)”185 This supplication is said immediately after completing wudhū. The wisdom behind this supplication is to unify both physical purity from najasah and spiritual purity from shirk and innovations in the din.

“It is permitted to ask someone to aid in pouring water”: If one needs another to help him make wudhū by pouring for him water or he has a disability like paralysis and requires someone to help him perform wudhū, it is permitted. Allah says, {And help one another in goodness and piety.}186

“Wiping dry the wet body parts is also permitted”: However, to let it dry by itself is better. This is because wudhū is an act of worship and letting it linger on your body has more merit. It is permitted to dry oneself as the Prophet did so.187 It has also been recorded that the Prophet was offered a towel to wipe himself dry after performing wudhū and he refused it.188 This is proof that it is better to leave the remnants of water on the body after making wudhū and not dry it with a towel. Doing so however is permitted.

---

185 Reported by al-Tirmidhi (55) from the narration of ‘Umar ibn al-Khattāb.
186 Al-Ma‘īdah: 2
187 Reported by al-Tirmidhi (53) from the chain of narrations of Abu Mu‘ādh from al-Zuhri from ‘Urwah from ‘Aishah said, “The Messenger of Allah had a coarse cloth that he used to dry himself with after performing wudhū.” Al-Tirmidhi said, “Aishah’s hadith is not authentic. All ahadīth pertaining to this topic are not authentic and Abu Mu‘ādh (a narrator in the chain) is a weak narrator as classified by the scholars of hadīth.”
188 Reported by al-Bukhārī (1/75, 76-77) and Muslim (1/174-175) from the narration of Maymūnah bint al-Hārith who said, “I prepared water for his bath and held a screen for him.” She goes on to describe the bath of the Prophet. She concludes by saying, “I held out a towel for him to dry himself and he waved it off with his hand due to not wanting it.”
It is permitted for a period of a day and a night for the resident and three days and nights for the traveller from the point he invalidates his wudā'h after wearing them.

"Wiping over the khuffs": After completing the description of wudā'h and laws pertaining to it, the author focuses on body parts that are cleaned during wudā'h which are covered and where removing this cover is difficult. If one encounters difficulty in removing a garment or covering to wash his body parts for wudā'h, Allah ﷻ has given concessions to Muslims so that they can accomplish this more easily. They are permitted to wipe over the coverings without having to remove them. Hence, wiping the covering replaces washing the body part that is being covered. This is from the mercy of Allah ﷻ for His servants.

The coverings that can be wiped over are four:

1. Wiping over the khuffs. There are rules pertaining to it.
2. Wiping over the turban for men.
3. Wiping over the khimar (head scarf) for women.
4. Wiping over the wound dressing, plaster cast or bandaging.

Evidence of wiping over the khuffs is found in the Sunnah of the Prophet ﷺ.
in hadith narrated by seventy of his Companions. There are forty authentic hadith regarding it.\(^\text{189}\) Imam Ahmed said, “I do not have any doubts regarding \textit{mas-ha} (wiping). It has been corroborated by forty hadith of the Messenger of Allah ﷺ.”\(^\text{190}\)

Ahlus Sunnah wa al-Jamā’ah are of the consensus that wiping over the \textit{khuffs} is a concession sanctioned in Islamic law.\(^\text{191}\) This view is disputed by the Rāfidah, may Allah disgrace them. They claim that the feet should be wiped over. Look at their vile refutation! They wipe over the feet and even the ankles but refute wiping over the \textit{khuffs}. Ahlus Sunnah wa al-Jamā’ah are so convinced about the authenticity of wiping over the \textit{khuffs} that they have included this issue in books on \textit{aqidah}. This is to highlight the error of those who deny this Sunnah. Denying it is tantamount to corruption of faith itself.

“It is permitted for a period of a day and a night and three days and nights for the traveller”: These limitations were set by the Prophet ﷺ and they should be observed and not violated.

‘Ali ﷺ narrated that the Prophet ﷺ said, “The resident [is allowed to] wipe for a day and a night and the traveller for three days and nights.”\(^\text{192}\) In another hadith, Safwān ibn ‘Asāl said, “The Prophet ﷺ used to order us not to remove our \textit{khuffs} for three days and nights whilst travelling, [this was the case] if we slept, passed urine or excretion but not if we fell into the state of \textit{janabah}.”\(^\text{193}\)

“From the point he invalidates his \textit{wudhū} after wearing them”: The beginning of this set period starts with the initial invalidation of \textit{wudhū}. If an individual performs a complete \textit{wudhū}, wears his \textit{khuffs} and then later loses his \textit{wudhū}, the time frame begins for the period in which he can wipe over his \textit{khuffs} at the point the \textit{wudhū} is broken. This is one view.\(^\text{194}\) The second view is that the time

\(^{189}\) Reported by al-Bukhārī (1/108) and Muslim (1/106-107) from the narration of Jarīr ibn ‘Abdullāh al-Bajālī.

\(^{190}\) See \textit{al-Mugḥni} by Ibn Qudāmah (1/360) and \textit{Sharh al-Zarakhshī ’ala Mukhtasar al-Khārjī}.

\(^{191}\) See \textit{al-\textit{Ijmā’}} by Ibn al-Mundhir (p. 33).

\(^{192}\) Reported by Muslim (1/159, 160), Ahmad (1/96, 113, 134, 136, 139), Ibn Mājah (552) and al-Nāṣā’ī (1/84).

\(^{193}\) Reported by Ahmad (4/239, 240), al-Tirmidhī (96, 3535), al-Nāṣā’ī (1/83) and Ibn Mājah (478).

\(^{194}\) See \textit{al-Muqni’} (1/47) and \textit{al-Muharar fi al-\textit{Fiqh}} (1/12).
frame of the concession begins from the moment the person wipes over his *khuffs* for the first time after losing his *wudhu*. To elucidate: a person wears his *khuffs* after the *fajr* prayer and then loses his *wudhu*. He does not wipe over his *khuffs* until after the *zuhr* prayer. According to the first view, the period for wiping begins from the moment he lost his *wudhu* until the corresponding time of the next day. According to the second view, the period begins from the *zuhr* time when he wipes for his prayer. Subsequently, the second view ascertains that the period stretches to *zuhr* time of the next day.

While it is clean, permitted, covering the prescribed area, well-fastened, *khuffs* or socks made of thick cloth or any footwear that is similar.

Wiping over the *khuffs* has a number of criteria. Four are mentioned here:

1. That the footwear must be clean.
2. That it must be a permitted form of footwear.
3. The footwear must conceal the prescribed areas.
4. The footwear should be well-fastened.

Now for the elaboration point by point:

“While it is clean”: *Najis* *khuffs* and socks cannot be considered for the wiping concession. For example, if the *khuffs* are made of the skin of a dead animal, skin of a carnivore or snake skin. There is inherent impurity in these which disqualifies them from wiping.

“Permitted”: Stolen footwear cannot be used as it is transgression and a sin. Something sinful cannot be used as a tool to achieve a concession. Likewise, socks made of silk cannot be wiped over during *wudhu* by men. Therefore, it is forbidden for use for the wiping process. The Prophet ﷺ has prohibited men of his Ummah from using silk.  

---

195 Ibid.
196 Reported by Ahmad (1/96, 115), Abu Dawūd (4057), al-Nasā‘ī (8/160-161) and Ibn Majah (3595) from the narration of ‘Ali ibn Abī Talib.

102
"Covering the prescribed area": The areas that require washing during wudhū are covered by the footwear. Therefore it should cover the whole foot up to the ankle. If there is any opening within the footwear, then it cannot qualify for the wiping process. This is because every part of the foot up to the ankle has to be washed if exposed. And if it is covered, it shall be wiped over. Washing and wiping cannot be combined. If the khuffs do not reach the ankles, they cannot be wiped over as they do not cover the prescribed area. Khuffs and socks with holes in them cannot be considered for the wiping process as well, due to some parts of the feet being uncovered. Similarly, khuffs and socks that are so thin that the skin can be seen through them are not permitted. They cannot be considered as covering the feet (i.e. the proscribed area). The Prophet ﷺ used to wear khuffs which easily covered the feet up to the ankle.

"Well-fastened": It is either fastened to the foot or wrapped to the foot with a string. If it requires another object to hold it in place or to attach it to the foot, then this type of footwear cannot be used for the wiping process as it does not meet the requirements of the Shari'ah.

"Or socks": Socks are permitted to be wiped over as they take the place of the khuffs. This is permitted as the Prophet ﷺ used to wipe over his socks and sandals.\(^{197}\) Socks are the garment manufactured for the feet, made from wool or other similar materials that are permissible.

"Made of thick cloth": The socks cannot be so thin such that the skin can be seen through the socks.

"Or similar footwear": I.e. footwear that satisfies the conditions, it covers the feet completely and is fastened to the feet in such a way that it removes difficulty.

\[^{197}\text{Reported by Ahmad (5/248), Abu Dawūd (159), al-Tirmidhi (99), al-Nasā'i in \textit{al-Kubra} (130) and Ibn Mājah (559) from the narration of al-Mughirah ibn Shu'bah.}\]

And the turban (imāmah) of a man, which is also spun around the chin or that which has a tuft and the scarf (khimār) of the women spun under the neck.
“And the turban”: This is when the cloth is wrapped around the head such that it is completely or mostly covered. Not all that covers the head falls under this category. The ghutrah and shimagh are not turbans. The turban is well-known amongst the Arabs and it is a long cloth worn on the head which is spun around the lower jaw or that which has a tuft. The Prophet used to wipe over this type of turban and ordered the Muslims to do likewise.

The wiping over the turban has some conditions:

1. It is permissible only for men. Woman should neither wear the turban nor wipe over it. A woman should not try to imitate the ways of men.
2. It is a turban that is spun around the chin once or twice or that which has a tuft thereby making it difficult to remove. However that which is simply folded on the head and which is not secured without wrapping it under the chin or without having a tuft cannot be wiped over. Similarly other kinds of head gear like the cap and ghutrah cannot be wiped over.
3. It covers most of the head and reveals only that much that is a norm in society such as the forehead and the sides of the head.

“And the scarf (khimar) of the women”: It is the third garment which is permitted in the wiping process. This is the cloth used by the woman to cover her head. The Prophet said, “Allah does not accept the prayer of the menstruating woman (i.e. who has reached puberty) until she wears the khimar.” Khumr being the plural of khimar. Allah the Most High and Dignified says, {And let them wear their head-coverings over their bosoms.}201

“Spun under the neck”: If it is fixed to the head in such a way that removing it is a problem, then she can wipe over it. The Prophet thus ordered the wom-

198 Reported by al-Bukhārī (1/62) from the narration of ‘Amr ibn Umayyah al-Dhamrī who said, “I saw the Prophet wipe over his turban and kuffs.” And Muslim (159) from the narration of Bilāl that he saw the Prophet wipe over his kuffs and turban.
199 Reported by Ahmad (6/12-14) from the narration of Bilāl that the Messenger of Allah said, “Wipe over the kuffs and turban.”
200 Reported by Ahmad (6/150, 218), Abu Dawūd (641), al-Tirmidhī (377) and Ibn Mājah (655) from the hadith of Aīshah.
201 Al-Nur: 31
The Book of Purification

en to do so.\(^{202}\) Umm Salamah used to do this.\(^{203}\) This concession is offered to women because it would be very difficult for them to remove it each time they want to make \textit{wudhū}, especially in the winter or while travelling. The need for a woman to wipe over her \textit{khimar} is as great as for a man to wipe over his turban.

في حدث أصغر

\textbf{In minor impurity.}

"In minor impurity": Wiping over the \textit{khuffs}, turban and the \textit{khimar} is for minor impurities only. As for the major impurities that must be cleansed with \textit{ghusl} (compulsory bath), wiping cannot act as a substitute. These three items of clothing have to be removed to perform \textit{ghusl} as seen in the hadith of Safwān ibn 'Asāl who said, "We were ordered not to remove our shoes during our journey except if we were in the state of \textit{janābah}."\(^{204}\) This clearly indicates that the one in \textit{janābah} cannot use the wiping concession and thus he must take a bath.

To recap, the conditions for wiping over the \textit{khuffs}, turban and the \textit{khimar} (for women) are:

1. That the person only be in the state of minor impurity.
2. That he or she wears it or puts it on after making a complete \textit{wudhū}. 
3. That these three things are firmly affixed to the body such that their removal is difficult.

وعلى جَبِيرَةٍ لم تتجاوز قدر الحاجة – ولو في أَكْبَر – إلى حلْها، إذا لَيْس ذلك بعد كَيْل

And on the splint that does not exceed what is really necessary, even if it is a big area and without any time limitations. The splinting should be done after a complete \textit{wudhū} or \textit{ghusl} is performed.

\(^{202}\) Reported by Ahmad (6/12-14) from the narration of Bilāl.  
\(^{203}\) Reported by Ibn Abi Shaybah in \textit{Musanaf} (1/30).  
\(^{204}\) Reported by Ahmad (4/239-240), al-Tirmidhī (96, 3535), al-Nasā‘ī (1/83) and Ibn Mājah (478).
“And on the splint”: This is the fourth item that can be wiped over. There can be a splint on the individual’s torso or body parts. They were originally palm-leaf stalks which were placed on fractures to help mend the bones, similar to the plaster cast on fractures and bandages wrapped around wounds. If these cover the parts of the body or the torso that have to be washed while performing *wudhū* or *ghusl*, then it is permitted to wipe over the splint or bandages. This can be done while in both minor and major impurity. The splint or bandage should not be removed [for washing purposes] if there is a need for it to be affixed to the body.

During the time of the Prophet ﷺ there was a man who went out on an expedition. A rock hit him on the head and caused him injury. During the night, he [entered the state of *janābah*] by ejaculating whilst sleeping. He asked the Prophet’s Companions who were with him on the expedition regarding the concession to make dry ablution owing to his injury. They gave the verdict that it was mandatory for him to perform *ghusl* (including washing the wound) to remove the greater impurity of *janābah*. He took a bath and washed his wound on the head and he passed away as a result. When news reached the Prophet ﷺ of this incident, he rebuked his Companions saying, “They killed him, may Allah kill them. Why did they not ask if they didn’t know. Verily the cure for ignorance is asking for clarification. It would have been sufficient for him to wipe the head with a little bit of water.” This is evidence that it is permissible to wipe upon the splint or bandaging. This concession is a mercy from Allah ﷻ.

“That does not exceed what is really necessary”: This is a condition for wiping over the splint or bandage. That is, it should not cover more than the part of the body that is necessary for the wound to heal. If the bandaging is excessive, then the parts which aren’t injured should be uncovered if possible. If this is not possible, then one can perform dry ablution upon the uninjured areas covered by the bandaging.

“And without any time limitations”: This is because a time frame has never been outlined as recovery from injuries differs case by case.

205 Reported by Abu Dawūd (336) and al-Dāraqutnī (1/189-190) and al-Bayhaqī (1/227-228) from the narration of Jābir ibn ‘Abdullah. The Prophet ﷺ also added in the hadith “…And he should wash the rest of the body.”
The splinting should be done after a complete wudū or ghusl is performed**: This can be disputed. The correct opinion is that it is not a condition that the bandaging or splint be applied upon the affected area after wudū or ghusl has been performed. There is no proof to substantiate this claim.

Bandaging and splints differ from the aforementioned three coverings in the following ways:

1. There is no condition that a state of purification must be attained before the injured area is covered. This is according to the correct opinion.
2. There is no time frame for wiping over it.
3. It is a must that all of the area covered by the bandage should be wiped.
4. It can be wiped over for both the minor and major impurities.

Whosoever wipes during a journey and then stays as a resident in a place or vice versa and he who is doubtful of the boundaries which define travelling, his wiping is that of the resident. If he broke his wudū and then travelled before he began wiping, then his wiping is categorised as that of a traveller. He cannot wipe over caps, coverings and footwear which falls off from the feet, or that which allows the feet to be visible when worn.

The following are the situations where the wiping concession initiates.

1. If he starts wiping as a traveller and then comes to reside in a place before the concessionary period for the traveller has ended or has reached his home town again, then he shall take up the concession of a resident. If there is time left for wiping [of the wiping period of a resident], he can make use of it. Since he had discontinued travelling, the concession associated with it ceased as well. He is classified as a resident and can only use that concession, not that of the traveller.
2. The reverse as in the point above. He was wiping as a resident and then travelled, he is still classified as a resident due to the original concession. The correct view however is that he can take up the concession of the
3. If he has doubts regarding whether he has reached a distance where he can be classified a traveller and can start to wipe as a traveller instead of a resident, then he reverts to the original status, that is of a resident. Since there is doubt as to whether he has entered the status of a traveller, we adopt the status which we are sure of, and that is of residency.

These are the three situations.

“If he broke his wudhū and then travelled before he started wiping, then his wiping is categorised as that of the traveller”: If he travels before he breaks his wudhū, then his wiping concession is that of the traveller as evidenced by the saying of the Prophet, “The traveller wipes three days and nights.”\(^{207}\) This is if he travelled before starting to wipe and so his wiping will be categorised as that of the traveller.

“He cannot wipe over caps”: Caps without tufts that are not fastened well to the head.

“Coverings”\(^{208}\): Wrapped around the feet for warmth or as a protection against the scorching heat from the ground. It is not permissible to wipe over them. The concession to wipe footwear is only for the khuffs and socks. The evidence and proofs single out these and exempt the rest. Therefore, we cannot simply add to the concession.

“And footwear which falls off from the feet”: This is because the khuffayn mentioned in the hadith are something known to fasten well to the feet and which provide durability as footwear. They either fit tightly to the feet or are secured to the feet using laces or string. This is the description of the footwear which qualifies for wiping. Any footwear like flip-flops or over-sized shoes that keep falling off from the feet cannot be wiped over.

\(^{206}\) This is the madhab of Abu Hanifah. Ibn Qudāmah said, “This view is that of al-Khilal and is his companion Abu Bakr.” Al-Khilal said, “Imām Ahmad retracted the former view and chose this one.” See al-Mughni (1/371).

\(^{207}\) Reported by Muslim (1/159-160), Ahmad (1/96, 113, 134, 146, 149), Ibn Majah (552) and al-Nasa‘î (1/84) from the narration of ‘Ali.

\(^{208}\) Shaykh al-Islam chose the opinion which allowed wiping over of the cap and leg coverings. See Majmū‘ al-Fatāwā (21/185-186) and al-Ikhtiyārāt al-Fiqhiyyah (pp. 13-14).
“Or that which allows the feet to be visible when worn”: If the _khuffs_ have holes in them or they do not cover the feet well, they cannot be wiped over. This is because any part of the feet which is visible must be washed. It has to be covered completely for the concession to take effect.

*IF A KHUFF IS WORN OVER ANOTHER KHUFF BEFORE ONE BREAKS HIS _WUDHŪ_, THEN THE RULE APPLIES TO THE OUTER KHUFF. ONE SHOULD Wipe MOST OF THE TURBAN.*

“If a _khuff_ is worn over another _khuff_ before one breaks his _wudhū_, then the rule applies to the outer _khuff_: If a _khuff_ is worn one on top of another before the wiping process is necessary (i.e. before the initial _wudhū_ is broken), then the person need only wipe the outer _khuff_. However if the wiping process had begun with his _khuff_ before another was worn on top of it, then he must continue wiping the inner _khuff_ as the concession applies only to the inner _khuff_, not the outer one.

“One should wipe most of the turban”: All around its periphery. If some part of the head is uncovered, he should wipe his head and proceed to wipe the turban for indeed the Prophet ﷺ wiped his forehead and continued to wipe the turban.209

Ibn al-Qayyim said, “Verily three methods of wiping have been narrated from the Prophet ﷺ:

1. He wiped his head if he wasn’t wearing a turban.
2. He wiped over his turban only. This is if the turban covered all of his head or most of it.
3. He wiped his forehead and proceeded to wipe his turban to complete the action.210

209 Reported by Muslim (1/159), Ahmad (4/255), Abu Dawūd (150), al-Tirmidhi (100), al-Nasā’i (1/76) from the narration of al-Mughirah ibn Shu’bah.

210 See _Zād al-Ma’ād_ (1/199).
Wipe the *khuffs* from the region of the toes to the shin area, the soles of the *khuffs* and the back excluded, and upon the whole of the splint.

"Wipe the *khuffs* from the region of the toes to the shin area, the soles of the *khuffs* and rear excluded": One should wipe the top of the *khuffs* excluding the sides and the soles. If he wipes just the sides or the soles and does not wipe the top, the wiping process is invalid. If he wipes the whole *khuff* (i.e. the top, sole and the sides), it is counted as wiping over the top whilst the rest is something extra from the person. Verily, the Prophet ﷺ wiped only the top and did not wipe the sides or the soles of his *khuffs*. ‘Ali ﷺ said, "If the *din* was based upon opinions, then surely the soles of the *khuff* would be more worthy of wiping than the top. I however saw the Messenger of Allah ﷺ wipe the top of his *khuff." The *din* is not based on opinions but is substantiated with proof and evidences [from the Qur’ān and Sunnah].

The method of wiping over the *khuffs*: One should place his right hand fingers that are wet on the top toe region of the right *khuff* and start wiping upwards to the shin region and then repeat this downwards. He should do likewise with his left hand and wipe the left *khuff*.

When the *khuffs* are removed or the feet become exposed due to wear and tear of the *khuffs*, then one should renew his *wudhū* proper. He should do likewise if the period of the concession for wiping expires.

The wiping concession ceases when:

1. The *khuff* is removed or it rips due to wear and tear such that the feet become visible. It is incumbent on him now to wash his feet during *wudhū*.

2. When the period for the concession as outlined by the Prophet ﷺ expires. A day and night for the resident and three days and nights for the traveller. He should now remove his footwear and perform a complete

---

211 Reported by Ahmad (4/246, 247), Abu Dawūd (161), al-Tirmidhī (98) from the narration of al-Mughirah ibn Shu’bah.

212 Reported by Abu Dawūd (162) and al-Dāraquṭnī (1/199).
*wudhū*, even if his current *wudhū* is still valid. This is because the state of ablution is now *batîl* (invalid) due to the period of concession ending.
CHAPTER: NULLIFIERS OF WUDHŪ

Wudhū is nullified by the discharging, from the anus, genitals or any other part of the body: urine, excretion or excess of anything similar from najāsah.

“Nullifiers of wudhū”: After elaborating upon the rules of wudhū, it becomes appropriate to discuss the factors that nullify it. It is a must to know the rules of something and as an extension the factors that contravene it.

There are eight nullifiers of wudhū:

**First nullifier:** Discharge from the anus and genitals regardless if it is frequent or seldom, pure or impure.

**Second nullifier:** Discharges from other parts of the body if it is urine or excretion. Any amount, small or plentiful, nullifies wudhū. Similarly, any form of najāsah other than urine or excrement nullifies wudhū under two conditions:

a) That the discharge is impure (najīs). For example vomit or blood.

b) That the discharge is kathir (i.e. a lot).

If the discharge from the body is not a najāsah e.g. perspiration, saliva or mucus, then one’s wudhū is not nullified. Similarly, if the najāsah is small in amount, his wudhū is unaffected and remains valid.
Unconsciousness, except light sleep while standing or sitting.

**Third nullifier:** Unconsciousness brought about by deep sleep, fainting, madness or as a result of intoxication nullifies one's *wudhū*. This is because the individual will not be aware of what the body discharges whilst in this condition. The evidence to prove that unconsciousness is a nullifier of *wudhū* is the hadith narrated by Safwān ibn ‘Asāl. The Prophet ﷺ said, “... But from urine, excretion and sleep.”

He included sleep along with urine and excretion as factors that nullify *wudhū*.

“Except light sleep while standing or sitting”: As some of the Companions of the Prophet ﷺ used to do while waiting for prayers to begin at the masjid. Their heads would drop whilst seated due to sleep. However as soon as it was time to pray, they would get up to pray without renewing their *wudhū*. This proves that light sleep while seated does not nullify *wudhū*.

**Fourth nullifier:** “Directly touching the genitals or the anus with the outer or inner palm”: This is yet another nullifier of *wudhū*. The Prophet ﷺ said, “Whoever touches his genitals let him perform *wudhū*. And “Whoever touches his *farj* (genitals and anus), let him perform *wudhū*. ”

---

213 Reported by Ahmad (4/239-240), al-Tirmidhī (96, 3535), al-Nasā’i (1/83) and Ibn Mājah (478).
214 Reported by Abu Dawūd (200), al-Dāraquṭnī (1/131) and al-Bayhaqī (1/119).
215 Reported by Ahmad (6/407, 408), Abu Dawūd (181), al-Tirmidhī (82), al-Nasā’i (1/100) and Ibn Mājah (479) from the narration of Busrah bint Safwān.
216 Reported by Ibn Mājah (481), al-Tahāwī (1/75), al-Bayhaqī (1/130) from the narration of
"And the problematic hermaphrodite touching both genitalia": The problematic hermaphrodite (khuntha mushkil) is that which has both the male and female genitals, and it cannot be ascertained whether it is dominantly male or female. They can neither be classified as male or female.

"A man sensually touching the hermaphrodite’s genitals or a woman touching its privates with lust": If a man touches the male genitals of the hermaphrodite with desire, it nullifies wudhū. This is because the man touched the private parts of another man. If the hermaphrodite is dominantly female, then the man has touched a woman with lust and thus the wudhū is nullified.

If a woman touches the genital that resembles a female reproductive organ with lust, her wudhū becomes invalid. If the hermaphrodite was dominantly male, then she has touched the opposite gender with desire and if the hermaphrodite is dominantly female, then the woman has touched the female genitalia of another woman.

**Fifth nullifier**: “A man touching a woman with desire”: This is the fifth nullifier of wudhū. The evidence for this is in the Qur’ān where Allah mentions acts that nullify wudhū in the ayah, {... Or you have touched the women.}217 This ayah read to mean that the woman is touched with lust. This is because such an action causes the ejection of bodily fluids whilst touching the opposite sex without lust is harmless. The latter does not nullify wudhū.

"And when she does so to him": I.e. if the touching mentioned above is carried out by a woman to a man, it likewise breaks her wudhū if it is done with desire.

وَمَسَّ حَلَقَةَ دُخْرٍ، لَا مَسَّ شَعْرٍ وَظُفَّرٍ وَأَمْرَةٍ، وَلاَ مَلَمُوسٍ وَلاَ حَائِلٌ، لَا مَلَمُوسٍ بَدْنَاءٌ وَلَوْ وَجَدَتْ مِنْهُ شَهْرَةً

And touching the anus nullifies wudhū. The hair, nails of a woman or the touch of one who has not reached puberty does not nullify wudhū. Indirect touching will also not nullify wudhū. Similarly, if one is touched by someone else even in desire it shall not invalidate wudhū.
"And touching the anus nullifies wudhu": As was discussed earlier.

"The hair, nails of a woman": If the hair and nails of the woman are touched, then wudhu is not nullified.

"One who has not reached puberty": Touching can arouse sexual desire in people. Evidently a young child's touch is free of this and so their touching does not invalidate wudhu. Ayah number six in Sūrah al-Ma'īdah {[Or if] you have touched women} speaks of women, however it does not include all females.

"Indirect touch": I.e. if the woman is touched indirectly like while wearing gloves, it will not nullify wudhu. It is not touching per se as the cover acts as a barrier between the skin. The evidence and proofs indicate direct touching. Therefore an indirect touching is not considered touching at all. Two factors are considered for the "touch" that nullifies wudhu: (i) It must be a combined with desire. (ii) It must be a direct touch, one without any barrier; skin onto skin.

"If one is touched by someone else": Wudhu is not nullified if someone else rubs against his or her body. This is true even if there is stimulation of sexual desire. The ayah of the Qur'an refers to those who touch and not about those on whom the contact is made.

"Bathing the corpse nullifies wudhu as does eating camel meat.

Sixth nullifier: “Bathing the corpse nullifies wudhu”218: Whoever washes the corpse or comes into contact with it by touching or examining it closely, his or her wudhu is nullified. Some of the Companions of the Prophet used to perform wudhu after washing the deceased.219 The correct opinion however is that it does not nullify wudhu as there is no proof or evidence to substantiate this claim.

---

218 This view is not shared by any other madhab. This view was held by many scholars of the Hanbali madhab. See al-Insaf (1/215).

219 Narrated from Imam Ahmad, this view was adopted by Ibn Qudamah and Shaykh Taqi al-Din. See al-Insaf (1/215-216).
Seventh nullifier: “As does eating camel meat”: Consuming beef or mutton does not nullify wudhū. The Prophet ﷺ was asked whether a person should perform wudhū after eating camel meat and he replied, “Yes.”²²⁰ Imam Ahmad said, “There are two authentic hadiths pertaining to the nullification of wudhū due to eating camel meat. The hadith of al-Bara’a and the hadith of Jābir ibn Samrah.” The author here uses the word laham to specify the meat of the camel and exclude whatever is not clearly defined as meat such as the liver, the spleen or the stomach and the sinew, brain or camel milk. The madhab propounds that these do not nullify wudhū as they are not technically termed as meat.

Eighth nullifier: “Every act that mandates ghusl, mandates wudhū. The only exception is death.”

“The only exception is death”: Death necessitates ghusl but does not require wudhū. There is no evidence that wudhū was performed on a dead person. The ghusl does nothing to purify the deceased for verily he is stained by death and this cannot be lifted. The corpse is bathed because it is a requirement in Islam, not that it cleanses the dead. Some requirements in Islam appear strange only because their wisdom is not known to man. A Muslim complies to the requirements due to the mere fact that Allah and His Messenger have ordained so.

Some scholars of fiqh have included one more nullifier of wudhū: a person who reneges from Islam and becomes an apostate²²¹. His wudhū is invalid as a re-

²²⁰ Reported by Muslim (1/189), Ahmad (5/87, 92, 93, 100, 102, 108) from the narration of Jābir ibn Samrah and it was reported by Ahmad (4/288, 303), Abu Dawūd (184,493) and al-Tirmidhi (81) from the hadith of Bara’a ibn ‘Azib.

²²¹ This view is only found in the Hanbali madhab. Most of their scholars agree upon it. Abu Hanifah, Malik and al-Shāfi’i have the opinion that apostasy does not nullify wudhū. See al-
The Book of Purification

sult. This is evident from the authors statement that, “Every act that mandates ghusl, mandates wudhū.”

Whoever has wudhū but is doubtful whether he has broken it, or vice versa, then he should gravitate towards that which he is sure about. If he is equally convinced [by the idea] that he is in the state of ṭahārah as he is [with the idea] that he is without wudhū, then he reverts to the condition he was in before this confusion.

“Whoever has wudhū but is doubtful whether he has broken it”: I.e. doubtful as to whether he did something that nullified his wudhū but cannot recollect or he cannot decide on the state he is in.222 The underlying rule is to maintain the actual condition; that is, the continuation of wudhū. This doubt does not affect “yaqīn” (conviction) that his wudhū is still valid. This rule “al-yaqīnu la yazulu bilshaq” (certainty is not removed through doubt) appears in the realm of usūl al-fiqh (fundamentals that form fiqh),223 the evidence for this is the hadith of the Prophet ﷺ, “If one has a movement in his stomach whilst in prayer and he is doubtful if he broke wind or not, let him not depart until he hears a sound or he smells it (i.e. the wind).”224 The Messenger of Allah ﷺ commanded us to maintain the actual condition except if the nullification of wudhū is tangible or evident.

---

Kāfī (1/47), al-Mughni (1/238), al-Mubaraq fī al-Fiqh (1/15) and al-Ri‘āyah at-Sughra by Ibn Hamdan (1/47).

222 Ibn Qudāmah said, “There is no difference between him not being able to decide or if he has equal conviction in both states (i.e that he has wudhū or not).” See al-Mughni (1/263). Al-Nawawi said, “Take note that when scholars mention about doubts pertaining to water, the state of purity, najāsa, prayer or fasting, they are talking about whether one is sure about the presence of the aforementioned things, regardless if he is indifferent or is partial. This is the definition of doubt by the fuqahā (scholars of fiqh). As for the usuliyyin (scholars of usul al-fiqh), they distinguish between one being indifferent and partial. They only classify the former as doubt. The latter is termed as guessing.” See al-Majmū‘ Sharḥ al-Madhab (1/168-169).

223 See al-Ashba‘ wa al-Nazā‘ir by Ibn al-Subkī (1/13) and the same book by Ibn Nujaym (p. 56).

224 Reported by Muslim (1/190), Ahmad (2/414), Abu Dawūd (177) and al-Tirmidhī (75) from the narration of Abu Hurairah.
“Or vice versa”: If in the situation where he is convinced of his impurity and doubtful if he renewed his wudhū, then he maintains the actual condition (asl) which is the impure state without wudhū.

“If he is equally convinced [by the idea] that he is in the state of tahārah as he is [with the idea] that he is without wudhū, then he reverts to the condition he was in before this confusion”: If in the situation that he is equally convinced of having wudhū and having broken it, but is not sure which preceded which, then he must revert to the condition he was in before his thoughts were muddled. If he was in the state of wudhū before the confusion, then he continuous to maintain it and vice versa.

It is forbidden for a muhdith to touch the mus-haf, perform the prayer and tawāf.

Three things are forbidden for the muhdith (the person without wudhū):

1. Touching the mus-haf directly: The Prophet ﷺ said, “None but the pure [in state] should touch the Qurʾān.”225 That is the book (mus-haf) that contains the Qurʾān, its pages and cover. A person should not touch it directly without having wudhū. This is the consensus of the four imāms (of the four madhabs) may Allah have mercy on them.

2. Performing prayers: It is a prerequisite that one has wudhū to perform prayers. Allah says, {When you stand in prayer, wash your faces}226 The Prophet ﷺ said, “Allah does not accept a prayer of a person in an impure state until he performs wudhū.”227

3. Performing tawāf: I.e. circumbulating the Kaʾbah in Makkah. Included in this ruling are both the Sunnah and the mandatory tawāf. One should not perform tawāf without wudhū. The Prophet used to always perform wudhū when he wanted to perform tawāf.228 He used to make

---

226 Al-Māʾīdah 6
227 Reported by al-Bukhārī (1/46), (9/29) and Muslim (1/140) from the narration of Abu Hurairah.
228 Reported by al-Bukhārī (2/186-187, 192-193) and Muslim (4/54) from the hadith of
two units of prayer after performing *tawâf* and this is further proof that he would perform his *tawâf* whilst in a state of *tahârah*. This is because he would not have prayed two units if he did not have *wudhû*. It is reported by Ibn 'Abbas in a *sahih* hadith with a chain of narration that ends with a companion of the Prophet *mawquf* (that he said, "*Tawâf* around the house is like performing *salah* except that you can talk while doing so.") Although this hadith is *mawquf*, it can be ascribed to the Prophet himself as there was no *ijtihad* [on the part of the narrator], thus attaining the level of *marfu*. This is substantiated further by the hadith where the Prophet addressed 'Aishah saying, "Do everything else but desist from making *tawâf* until you attain a pure state." The menstruating woman is excused from the farewell *tawâf* during Hajj. This underscores the fact that *wudhû* is a pre-requisite for the performance of *tawâf*.

---

229 As narrated by Jâbir in the hadith describing the Hajj of the Prophet. See Muslim (4/38-43).

230 Reported by Ibn Abi Shaybah in his *Musanaf* (3/137), al-Nasâ’î in *al-Kubrâ* (3944) and al-Bayhaqi in his *Sunan* (5/87).

231 Reported by al-Bukhârî (1/81, 84), (2/195) and Muslim (4/30).
CHAPTER: GHUSL

After discussing the rules pertaining to purification from minor impurity, the author moves on to discuss the rules pertaining to the purification from greater impurity. The technical definition of *ghusl* is washing the whole body in a particular way.

*Ghusl* becomes mandatory when semen is ejaculated whilst sexually stimulated. It is not mandatory in the absence of these two factors except when asleep.

The author will mention six actions that make *ghusl* mandatory, they are:

1. Ejaculation of semen whilst sexually stimulated.
2. The head of the penis entering the vagina.
3. Menstruation.
4. Post-natal bleeding.
5. Reverting to Islam.
6. Death.

"When semen is ejaculated whilst sexually stimulated": It also includes reproductive fluids discharged from the vagina of a woman. If it is ejaculated whilst awake then *ghusl* becomes compulsory. The Prophet ﷺ said to 'Ali, "If water (re-
productive fluid) is ejaculated, then take a bath.”

“It is not mandatory in the absence of these two factors”: If the semen or reproductive fluids are ejected without sexual stimulation whilst awake, then ghusl is not mandatory. Only wudhū is mandatory for this person as discussed earlier in the book under the topic, “Things which leave the privates.”

“Except when asleep”: Ejaculation whilst asleep necessitates ghusl. When semen spills from the genitals of a sleeping man, he neither realises the ejaculation nor has sexual stimulation. From this it is evident that the two aforementioned factors do not apply to the sleeping person. However he must perform ghusl if he wakes to find signs indicating that he had a wet dream. The two factors mentioned apply only to the conscious person.

 وإن انتقل ولم يخرج. إن خرج بعد لم يعد

If semen is produced but does not spill out, then he should perform ghusl. However if it spills out later, then he need not repeat it.

“If semen is produced but does not spill out”\textsuperscript{233}: I.e. if one can feel that semen is generated and yet is held back from ejaculating, then he should perform ghusl. There is dispute regarding this view. The correct opinion is that it is not compulsory to perform ghusl as it did not spill out from the privates.\textsuperscript{234} The Prophet said, “If water (reproductive fluid) is ejaculated, then perform ghusl.”\textsuperscript{235}

“However if it spills out later, then he need not repeat it”: I.e. after ghusl has been performed. As the impurity is one, cleansing and purification should only be done once. There is no need to bathe again if semen leaves the privates after the initial ghusl.

\textsuperscript{232} Reported by Ahmad (1/109, 125), Abu Dawūd (206), al-Nasā‘i (1/111) from the hadith of ‘Ali.

\textsuperscript{233} It is mentioned in al-Mughni, “It is popularly known that Imam Ahmad considered it wajib for ghusl.”

\textsuperscript{234} It is mentioned in al-Mughni, “It is the opinion of al-Kharqi and one of the two opinions of Imam Ahmad. It is the view of most of the fuqahā.” (1/267) This is also the view of Shaykh al-Islam ibn Taymiyyah. See al-Ikhtiyarat al-Fiqhiyah (17).

\textsuperscript{235} Reported by Ahmad (1/109, 125), Abu Dawūd (206), al-Nasā‘i (1/111) from the hadith of ‘Ali.
When the head of the penis disappears into the vagina or the anus. Even if into an animal or a corpse.

“When the head of the penis”: This is the second factor that makes ghusl mandatory. The Prophet ﷺ said, “When the two circumcised parts meet, ghusl becomes compulsory.”236 In another hadith he said, “If he sits on her and thrusts, then ghusl becomes mandatory even if semen is spilled or not.”237

“Into the vagina or the anus”: The anus is unfortunately used for sexual gratification by some [though it is harām].

“Even if into an animal or a corpse”: If the head of the penis enters an animal’s reproductive organ, then ghusl becomes mandatory. Likewise, if a corpse is used for gratification and the genitals or anus is violated, ghusl becomes mandatory.

And the accepting of Islam by a disbeliever, death, menstruation and post-natal bleeding. Delivery without bleeding is excluded.

“And the accepting of Islam by a disbeliever”: This is the third factor that makes ghusl mandatory. When a disbeliever accepts Islam, he must perform ghusl. This is evident from the incident where Qais ibn ‘Asim embraced Islam and the Prophet ﷺ ordered him to perform ghusl with water mixed with lote tree leaves.238 In another incident, Thamāmah ibn Athāl wanted to embrace Islam. He went to perform ghusl and then announced his shahadah.239 This is said to be sufficient evidence to prove that it is mandatory for a disbeliever to take the ghusl before embracing Islam. However there is another view that

236 Reported by Ahmad (6/123, 227) from the narration of ‘Aishah.
237 Reported by al-Bukhārī (1/80), Muslim (1/186), Ahmad (2/347) from the narration of Abu Hurairah with the addition “… Even if semen is produced or not.”
238 Reported by Ahmad (5/61), Abu Dawūd (355), al-Tirmidhī (605), al-Nāsā’ī (1/109) from the narration of Qays ibn ‘Asim.
239 Reported by al-Bukhārī (1/125) (5/210-214) and Muslim (5/158) from the narration of Abu Hurairah.
propounds that it is not mandatory,\textsuperscript{240} saying that \textit{ghusl} for a new Muslim is only recommended. They cite that the Prophet \textsuperscript{2} did not instruct all of those who embraced Islam to perform \textit{ghusl}, just some of them. His leaving out of instructing some of them is indicative of non-obligation. If \textit{ghusl} was compulsory, he would have ordered everyone who embraced Islam to do so.

“Death”: This is the fourth factor that makes \textit{ghusl} mandatory. The dead person is to be bathed. It is an act in line with Islamic law which makes it mandatory. The wisdom behind it is known only to Allah.

“Menstruation”: This is the fifth factor. A woman does not perform the \textit{ghusl} until she is free of her menses. Allah says: \{\textit{And they ask you about menstruation. Say, “It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you.”}\}\textsuperscript{241} The purification mentioned in this ayah refers to \textit{ghusl}.

“Post-natal bleeding”: This is the sixth factor that makes \textit{ghusl} mandatory. It refers to the bleeding caused by childbirth. When the bleeding stops completely, it becomes mandatory for her to perform \textit{ghusl} just as it is mandatory for the menstruating woman.

“Delivery without bleeding is excluded”: In the rare case where there is no bleeding during delivery, it is not compulsory for her to perform \textit{ghusl} as there is no reason to do so. However, she must perform \textit{wudhū} as any substance that leaves the privates necessitates \textit{wudhū}.

Those who have to take the compulsory bath must not read the Qur'ān. He can pass through the \textit{masjid} if this is needed but should not stay in it without \textit{wudhū}.

Those who have to take the compulsory bath must not”: There are a few

\textsuperscript{240} See \textit{al-Kāfī} (1/57) and \textit{al-Mabda'} (1/183).

\textsuperscript{241} al-Baqarah: 222
things they cannot do:

1. Reading the Qur'ān. They should not read from the mus-haf or from memory. The Prophet ﷺ used to read the Qur'ān at all times except when he was in the state of janābah. This is proof that the one who is in the state of greater impurity, be it janābah, menses or post-natal bleeding, should not read the Qur'ān.

2. Staying in the masjid. This was forbidden by the Prophet ﷺ. However, if one who is in the state of greater impurity wants to pass through the masjid, then it is permissible. Sitting in the masjid is forbidden for those in the state of greater impurity. Allah says: [O you who believe! Do not go near prayer when you are intoxicated until you know [well] what you say, nor when you are under an obligation to perform a bath -unless [you are] travelling on the road- until you have washed yourselves.]

Regarding passing through the masjid, the Prophet told a menstruating ‘Aishah, “Get me the prayer mat from the masjid,” to which she replied, “I am menstruating.” He replied that her menstrual cycles were not in her hands. He ordered ‘Aishah to pass through his masjid to hand the mat to him. This is evidence to prove that it is permissible for a person in the state of greater impurity to pass through the masjid.

“But should not stay in it without wudhū”: If there is a need for one to sit in the masjid and stay there for a while, then he must perform wudhū before doing so. The wudhū serves to lessen the degree of impurity he is in. The Companions of the Prophet ﷺ used to make wudhū and stay in the masjid whilst they were in the state of greater impurity.

242 Reported by Ahmad (1/83, 84, 107, 134), Abu Dawūd (229), al-Tirmidhī (147), al-Nasā’i (1/144) and Ibn Majah (594) from the narration of ‘Ali.

243 Reported by Abu Dawūd (232) from the narration of ‘Aishah.

244 al-Nisa: 43

245 Reported by Muslim (1/168), Ahmad (6/45, 229), Abu Dawūd (261), al-Tirmidhī (134) and al-Nasā’i (1/146) from the narration of ‘Aishah.

246 Reported by Sa‘īd ibn Mansūr in his Sunan (246) that ‘Atā ibn Yasār said, “I saw a companion of the Prophet sit in the masjid while he was in the state of janābah after performing the wudhū which one does to pray.” In another narration, Zayd ibn Aslam said, “The Companions of the Prophet used to sit in the masjid and discuss while they were not in possession of wudhū. A man among them who was in the state of janābah used to join them in their discussions after performing wudhū.” Reported by Ibn Abī Shaybah in his Musanaf (1/135).
Whoever washes the deceased, is relieved of madness or falls totally unconscious (while not ejaculating), it is Sunnah for him to perform ghusl.

After having elaborated on the mandatory ghusl, the author mentions situations where it is recommended to perform ghusl. There are many of these, approximately eighteen situations. The author mentions two here. The rest shall be discussed soon with the will of Allah.

1. “Whoever washes the deceased”: And who comes into contact with the corpse whilst examining it. It is recommended that they perform ghusl after doing so. The Prophet ﷺ said, “Whoever washes the corpse, let him perform ghusl. Let those who carry it make wudhū.”

2. “Is relieved of madness or falls totally unconscious (while not ejaculating)”: It is recommended that a person in these two scenarios performs ghusl.

A complete ghusl comprises of the intention, saying the basmallah, washing the palms thrice, washing the stained area and performing the wudhū.

Ghusl is divided into two: the complete ghusl (al-ghusl al-kamīl) and the sufficient ghusl (al-ghusl al-mujza’ū). The former is done for the mandatory and Sunnah reasons whilst the latter is done only for mandatory reasons.

“A complete ghusl comprises of the intention”: Intention is obligatory as the Prophet said, “Verily deeds are by intention and for every person is what he intended.”

Purification is invalid without an intention as it is an act of worship. All acts of worship can only be valid with intention.

“Saying the basmallah”: This is saying “bismillah” as in wudhū.

247 Reported by Ahmad (1/103), (2/280, 433), Abu Dawūd (3161), al-Tirmidhī (993), Ibn Majah (1463) and Ibn Hibbān (1161) from the narration of Abu Hurairah.

248 Reported by al-Bukhārī (1/2, 21), (3/190) and Muslim (6/48) from the narration of ʿUmar ibn al-Khattāb.
“Washing the palms thrice”: This action becomes compulsory when one rises from sleeping through the night.

“Washing the stained area”: He proceeds to wash the areas stained with semen.

“And perform wudhū”: I.e. after istinja', he performs a complete wudhū like that which is done for salāh. The reason this is performed is because he is in a state of both greater and minor impurity. Wudhū cleanses the minor impurity and ghusl cleanses the greater impurity. Therefore he starts with wudhū and proceeds to perform ghusl.

He then pours water over his head thrice such that it reaches the scalp.

“He then pours water over his head thrice”: After completing the wudhū, one proceeds to performing ghusl by drawing water with both hands and pouring it over the head completely; repeating it thrice.

“Such that it reaches the scalp”: To ensure that the head is completely wet such that even long strands of hairs are soaked in water. The Prophet ﷺ used to perform it in this manner, drenching his head thrice.²⁴⁹

Women have to do likewise, pouring the water three times and wetting the hair well. However, she is not required to undo the plaits in her hair so as to get her head wet because of janābah. She just has to pour water over the plaits as one is in the state of janābah very frequently and this will cause unnecessary hardship for her to undo her plaits each time. It is recommended for the menstruating woman or the one whose postnatal bleeding has just stopped to undo the plaits while taking the compulsory ghusl.

He should pour water over his body thrice whilst rubbing it. He should start with the right side of the body first. He should wash his feet in another place.

²⁴⁹ Reported by al-Bukhari (1/72, 74, 76) and Muslim (1/174) from the narration of 'Aishah.
“He should pour water over his body thrice”: No area of the body should be left dry, even the crevices and folds of the body where water might not reach like the armpits, naval and the folds of the elbows. This is to be done thrice, however only the first time is mandatory and the subsequent repetitions are recommended.

“Whilst rubbing it”: This is only recommended. What is mandatory is to let the water flow down and soak the whole body.

“He should start with the right side of the body first”: This is only recommended. As one starts with the right side of the body before the left during wudhû, he does so with ghusl as well.

“He should wash his feet in another place”: I.e. to wash his feet once more when he has moved away from the bath area. This is recommended.

[The manner of] sufficient ghusl: make the intention, the basmallah, wash the whole body once and perform wudhû with a mudd\textsuperscript{250} of water and ghusl with a sā’ of water.

“Sufficient ghusl”: Ghusl meant only for mandatory reasons.

“Make the intention, the basmallah”: As in the form of ghusl mentioned previously.

“To wash the whole body once”: There is no repetition.

“To perform wudhû with a mudd of water and ghusl with a sā’ of water”\textsuperscript{251}: A mudd is a quarter of a sā’. These are the amounts of water with which the Prophet ﷺ used to do these respective actions. Since the Prophet ﷺ was the most perfect in terms of purification, we can sum up that these amounts of water are sufficient for cleansing both the minor and greater impurities. The

\textsuperscript{250} Translator’s note: A mudd is a quarter of a sā’, approximately 18 ounces. Hence a sā’ is approximately 72 ounces.

\textsuperscript{251} Reported by Ahmad (6/121), Abu Dawûd (92), al-Nasâ’î (1/179), and Ibn Mâjah (268) from the narration of ‘Aishah.
Prophet ﷺ never wasted water and forbade its wastage.\textsuperscript{252}

Wudhū and ghusl are acts of worship and there should be no wasting or over-indulgence when performing them. Doing so might lead to doubt and confusion as one wastes water through excessive cleansing of certain parts of the body which leaves little water to cleanse the other parts. This leads to an incomplete purification process and so the impurity remains.

فإن أسّب يقل أو نوى بغسله الحديث أجزأ

It is permissible to attempt the purification with less water than stipulated or to remove both minor and greater impurities with a single ghusl.

“It is permissible to attempt the purification with less water”: I.e. less than a sā' for ghusl and less than a mudd for wudhū. This is permissible as the Prophet ﷺ used to perform wudhū with two thirds of a mudd.\textsuperscript{253} In ghusl the objective is to wet the entire body and in wudhū the objective is to wash the specific body parts. Excess water is not a pre-requisite, in fact excess in this matter is forbidden.

This issue is widely ignored in the present era since we have water flowing through the taps into every household. People tend to let the water flow freely whilst performing wudhū. However this wastage is not permissible. One should ponder about the exorbitant cost incurred in processing the water that is piped to our houses. This might deter the individual from wasting it and using it on things that are not beneficial.

“Or to remove both minor and greater impurities with a single ghusl”: This is permissible when water is in short supply. He makes an intention to remove both impurities and pours water over his body once. As the Prophet said, “Verily deeds are by intention and for every person is what he intended.” If he makes an intention to cleanse himself from both the minor and greater

\textsuperscript{252}Reported by Ahmad (2/221), Ibn Majah (425) from the narration of Amr ibn ‘Ās that the Prophet ﷺ passed by S’ād while he was performing wudhū and said, “What is this wastage O S’ād?” To which S’ād asked, “Is there wastage in performing wudhū?” The Prophet replied, “Yes. Even if you were to use the water from a flowing river.”

\textsuperscript{253}Reported by Abu Dawūd (94), al-Nasā’ī (1/58) and al-Bayhaqi in his Sunan (1/196) from the narration of Umm ‘Amārah al-Ansāriyyah.
impurities and then pours water over himself or dips into a pool of water with the same intention, it is valid and he attains purification from both impurities.

The sequence of washing the body parts and doing it consecutively which is observed in ablution is done away with. This is because cleansing minor impurities is achieved when a greater impurity is cleansed. There is no sequence of acts which need to be done consecutively when cleansing oneself from the greater impurity.

It is Sunnah for a person in the state of janâbâh to: wash his privates, and perform wudhû before having a meal, before sleeping or before resuming sexual intercourse.

“It is Sunnah for a person in the state of janâbâh”: This is if he or she were to delay the ghusl.

“Wash his privates, and perform wudhû before having a meal, before sleeping”: That is if he intends to eat or sleep, it is recommended that he performs istinjâ’ and makes wudhû first.

“Before resuming sexual intercourse”: It is permissible for him to resume intercourse without performing ghusl after entering the state of janâbâh as the Prophet used to visit his wives, one after the other during the same night and he performed ghusl only once.254 However it is recommended that one performs wudhû if he is in the state of janâbâh before resuming intercourse with his wife. It is said that performing wudhû gives re-vitality to a person for the resumption.255

254 Reported by Muslim (1/171), Ahmad (3/99, 225), Abu Dawûd (218), al-Tirmidhi (140), al-Nasa’i (1/143) and Ibn Majah (588) from the narration of Anas ibn Malik.

255 Reported by Ibn Hibbân in his Sâhib (1211) and Hâkim in his Mustadrâk (1/152) that Abu Sa‘îd al-Khudrî narrated that the Prophet said, “If anyone of you wants to resume then let him make wudhû for verily it revitalizes him for the resumption.”
CHAPTER: TAYAMMUM (DRY ABLUTION)

It is a replacement for water in purification.

"Dry ablution": The author now discusses the replacement for water in the purification process, i.e. dust. Allah has made matters easy and has eased the burden of this Ummah by providing an alternative for water to purify oneself. Tayammum linguistically means objective. The technical definition is to use dust or sand for purification on specific parts of the body in a specific way.

"It is a replacement for water in purification": I.e. when there is no water available or when one is unable to use it due to illness, or when it is insufficient for both his needs and for the performance of wudhū. Allah says: {And if you are sick, or on a journey, or one of you comes from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands.}

This is a special characteristic of this Ummah as the Prophet said, "I was given five things that were not given to any prophet before me: I was aided with fear struck into the hearts of my enemy the distance of a month's journey, the earth has been made a place for prostration and purification, it is permissible for me to take war booty and it was not permissible for anyone before me. I

256 See al-Sihāb by al-Jawhari (5/2064).
257 See al-Mutla' (33) and al-Dar al-Naqi (1/112). See also al-Iqna' by al-Hajjawi (1/77).
258 al-Nisa: 43
was given the intercession and the prophets were sent only to their own people whilst I have been sent to all of mankind.”

These are just a few of the many specialties of the Prophet [The Book of Purification].

The following hadith highlights the topic in discussion: “... And the earth has been made for me a place of prostration and purification. So when the time for prayer approaches, the servant has his place of prostration and purification wherever he may be.”

When it is time for the obligatory prayer or when it is the permitted time for optional prayers and it happens that there is no water or it is sold at an exorbitant price and he is unable to afford it.

Dry ablution (tayammum) has conditions:

First: “When it is time for the obligatory prayer”: That is, the time for that particular prayer is due and he is about to pray. Allah says: {O you who believe! When you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash [yourselves] and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth.}

“When it is the permitted time for optional prayers”: I.e. when the time periods in which prayers are prohibited cease. Apart from the five periods when prayers are prohibited, one can make tayammum to perform the optional prayers.

Second: “When it is the permitted time for optional prayers and it happens

259 Reported by al-Bukhari (1/91) and Muslim (2/763) from the narration of Jābir ibn 'Abdullah.
260 Reported by Ahmad (5/248) from the narration of Abu Umāmah.
261 Al-Ma‘īdah: 6
that there is no water”. If there is water and he is able to use it, then he cannot perform *tayammum*. This is because *tayammum* is a replacement when water is not available.

“Or it is sold at an exorbitant price and he is unable to afford it”: I.e. there is water but he has no access to it as it too expensive and he has insufficient money to purchase it. Therefore *tayammum* becomes permissible for him. He does not need to borrow money to buy it.

If however water is sold at a normal and established price and he can afford it, he must do so and use water to perform *wudhū*. *Tayammum* becomes impermissible for him in this case. Since performing *wudhū* is *wājib*, that which is required for it to be performed is also *wājib*, so he must purchase the water.

Or he fears that bodily harm, thirst or death may afflict him or his companion and that it will be detrimental to his sanctity or property if he used it or went in search of it. In this case it is permissible for him to make *tayammum*.

**Third:** “Or he fears that bodily harm, thirst or death may afflict him or his companion and that it will be detrimental to his sanctity or property if he used it or went in search of it. In this case it is permissible for him to make *tayammum*”: If water is available but, for example, he fears that his life and property will perish as a result of searching for water, the weather condition was extremely cold (i.e. it may be that he does not have a heating system to warm the water so as to use it), or he is already ill and using water might deteriorate his condition if he used it to make *wudhū*. In these scenarios, *tayammum* is allowed as these are valid excuses.

The evidence for this is in the incident where ‘Amr ibn Al-‘Ās was sent by the Prophet to lead a battalion in a war. He had a wet dream and the conditions were bitterly cold. ‘Amr feared that using water would place him in peril and so he performed *tayammum* instead. When this news reached the Prophet, he did not censure ‘Amr’s action. This is tantamount to endorsement and so on.

---

262 Reported by Ahmad (4/203), Abu Dawūd (334) narrated by ‘Amr ibn ‘Ās who said, “He asked me ‘O ‘Amr! You prayed with your companions while you were in the state of *janābāb*? So
a cold bitter day, one can resort to making *tayammum* if he does not have any
appliance to heat up the water. Similarly, the ill person can resort to *tayammum*
if his illness may be exacerbated by use of water for purification purposes as
Allah ﷻ says: {...And if you are ill.}^{263}

If a person has in his possession water that is only enough for his basic needs
such as drinking and cooking, he can choose to perform *tayammum* as his basic
needs are more crucial than using the scarce water for purification. This con­
cession is a mercy from Allah ﷻ. When Allah mentions this mercy from Him,
He says: *{Allah does not desire to put on you any difficulty, but He wishes
to purify you and that He may complete His favour on you, so that you may
be grateful.}*^{264} And there is no hardship in Islam *alhamdulillah*. If there arises
forth any predicament in practicing it, there surely will exist a concession or
alternative that will undo it.

Whoever has water sufficient only to wash some of the body parts, he must
make *tayammum* after using the water. The wounded can make *tayammum*
on the injured area and wash the parts that are not affected.

“Whoever has water sufficient only to wash some of the body parts”: For ex­
ample, he has water enough to wash only his face or his face and hands but not
enough to wash his feet.

“He must make *tayammum* after using the water”: He washes whatever parts
of the body he can and then makes *tayammum* on the parts that he has not
washed. Allah says: *{Therefore be careful of [your duty to] Allah as much as
you can.}*^{265}

“The wounded can make *tayammum* on the injured area and wash the parts
that are not affected”: If the wounded person fears that using water upon the

---

I explained to him what prohibited me from making *ghusl* and mentioned the ayah [*... And do
not kill yourselves. Verily Allah is ever to you merciful.*] [al-Nisāː 29] The Prophet ﷺ laughed
and did not say anything.”

^{263} Al-Ma‘īdah: 6
^{264} Al-Ma‘īdah: 6
^{265} Al-Taghabun: 16
injured area might be detrimental to his health, then he can wipe on the bandaging or dressing covering the wound. He has to wash the areas just below the injury. However if there is no bandaging or dressing, he can perform *tayammum* upon the affected areas and wash the other body parts as usual.

It is mandatory that a person search for water within his house, or its surroundings, or should seek help from someone who can guide him to it.

“It is mandatory that a person search for water within his house”: He should put forth efforts to locate water so as to perform *wudhū* or *ghusl*. He should not rush into performing *tayammum* without exhausting all means of securing water. Perhaps there is a well or river nearby or he may find people living in the vicinity who might guide him to water or share what they have. If he does not put forth effort, these sources might be unknown to him. Since *tayammum* cannot be justified when water is accessible, one needs to search for water to ensure this condition is established. Acts of worship do need a certain level of preparation and effort.

“Or its surroundings”: I.e. the area around him or his abode. However it does not mean that one has to search far and wide for water.

“Someone who can guide”: If he comes across someone who can give him the directions to the nearest source of water, then it is incumbent upon him to search for it at the place mentioned by the guide.

If he forgets that he has access to water and performs *tayammum*, he must repeat his prayer. If he intends to remove a number of impurities with his *tayammum*, it is permissible.

“If he forgets that he has access to water and performs *tayammum*, he must repeat his prayer”: If he hastily makes *tayammum* without searching for water in the manner mentioned in the previous point [of the *matn* (text)] or he forgets that he had water in his possession and later realises his mistake, he must repeat his prayer as the one who performs the prayer with just the *tay-
ammum in these circumstances, his prayer is invalid. This is because negligence and forgetfulness do not absolve mandatory acts. Verily forgetfulness can only spare the person of the sin of not having done a mandatory act or having done prohibited actions.

“If he intends to remove a number of impurities with his tayammum”: If one is affected by many impurities and he makes an intention to perform tayammum to remove just one of them, then he is cleansed of all the impurities. However, if he intends to remove one of the impurities and does not want the rest of them to be cleansed, then only that which was intended is purified. The Prophet ﷺ said, “Verily deeds are by intention and for every person is what he intended.”

If the removal of najásah from his body might harm him, there is a lack of the [substance that could] remove stains, he fears the cold, he is confined to a place where there is a lack of water and sand, then he can pray and need not repeat his prayer.

“If the removal of najásah from his body might harm him, there is a lack of the [substance that could] remove stains”: It is a must that impurities be washed from a person’s body before he prays. However, if there is harm that would come from washing e.g. it is detrimental to one’s health or there is a lack of substances that will remove the stains, then he performs tayammum as what is mentioned here.

The correct view is that tayammum cannot be performed for impurities on the body or if they are on the clothes. It is mandatory to wash the impurities if possible. If not, then he should try to change into fresh, clean clothes. If even

266 Reported by al-Bukhari (1/2, 21), (3/190) and Muslim (6/48) from the narration of ’Umar ibn al-Khattāb.
267 See al-Iqna’ by al-Hajjawi (1/81-82).
268 It is mentioned in al-Insāf “This is an exceptional view. He has also said that tayammum is insufficient. See also al-Pā’iq’ by Ibn Qādhi al-Jabal who mentions that tayammum is not allowed if the body is stained by impurities. Shaykh ibn Taymiyyah supports his view and this view is preferred by him.”
this is not possible then he can pray in his present condition.

“He fears the cold”: He is allowed to make tayammum in this scenario as in the story of 'Amr ibn al-‘As.

“He is confined to a place”: He is confined to a place and is not given access to water. In this case he can perform tayammum and pray. Allah says, \textit{[Therefore be careful of [your duty to] Allah as much as you can.]}^{269}

“Where there is a lack of water and sand, then he can pray and need not repeat his prayer”: In this situation, he can pray without wudhū. He only has to make tayammum and does not have to repeat the prayer [upon water becoming available] as Allah says: \textit{[Therefore be careful of [your duty to] Allah as much as you can.]^{270}} This is because the individual in this scenario is not able to do anything more than that mentioned, given the circumstances.

The above scenario clearly indicates that the performance of prayer can never be excused. It is always binding upon people as long as he is of sound mind. So whatever situation he is forced into, he should still perform the prayer.

\begin{quote}
ويجب التيمم بتراب طهور له غبار
\end{quote}

\begin{quote}
It is mandatory to use clean earth which is dust-like.”
\end{quote}

“It is mandatory to use clean earth”: Allah says: \textit{[Betake yourselves to pure earth.]}^{271} “\textit{Al-Sa‘īd}” in this ayah refers to dust that lies upon the surface of the earth or dust blown in that rests on a surface.\textsuperscript{272} The Prophet \(\mu\) said: “The earth has been made a place of prostration and purification for me.”\textsuperscript{273} This means that the whole earth is a source of making tayammum, i.e. its sand, dust and other substances like them.\textsuperscript{274}

\textsuperscript{269} Al-Taghābūn: 16
\textsuperscript{270} Al-Taghābūn: 16
\textsuperscript{271} Al-Ma‘īdah: 6
\textsuperscript{272} See \textit{al-Dar al-Naqi} (1/117) and \textit{al-Mishāb al-Munir} (463).
\textsuperscript{273} Reported by al-Bukhari (1/91), Muslim (2/63) from the hadith of Jabir ibn 'Abdullah.
\textsuperscript{274} This statement is preferred by Shaykh al-Islam ibn Taymiyyah. However he lays a condition that using other than sand and dust occurs only when these are not available. See \textit{al-Ikhtiyarat al-Fiqhiyyah} (p. 20).
The Book of Purification

It is more correct to say that the whole earth is a source of making *tayammum* so long as the substance used is clean. Some scholars\(^ {275} \), like the author of this treatise, restrict *tayammum* to only earth. The former view is correct as evidenced by the act of the Prophet \( \mathbf{\text{™}} \) and his Companions who travelled from Madinah in the battle of Tabûk and, when just a few days journey away from Tabûk, they came upon a place covered in sand. There they made *tayammum* with it for they did not carry dust from the earth with them. This indicates that the concession is flexible \( \textit{alhamdulillah} \).

“Clean (i.e. *tabûr*)”: It is a condition that the dust used for *tayammum* is pure and clean. If it is tainted with *najâsah*, it cannot be used for *tayammum*. If one comes across a place clean enough to pray in, then he can make *tayammum* at the very spot and proceed to pray. Verily the Prophet has said, “Wherever a person may be when the time for prayer approaches, let him pray there.”\(^ {276} \)

“Which is dust-like”: One can perform *tayammum* with clean dust found upon the surface of the earth, be it sand, soil or stones and rocks that are covered with dust. He can also use the dust covering the walls or the mats and carpets. As mentioned, the possibilities are many \( \textit{alhamdulillah} \).

The obligatory areas to wipe are the face and the hands to the wrist bone. This is the sequence that should be done consecutively in the case of minor impurities.

“The obligatory areas to wipe are the face and the hands to the wrist bone”: Allah says: {\textit{Wipe your face and hands with it.}}\(^ {277} \) Hands here refer to the hands up to the wrist only.

“This is the sequence”: As mentioned in the above ayah, Allah \( \mathbf{\text{™}} \) starts the sequence with the face followed by the hands. When the Prophet taught the people to make *tayammum*, he struck his hands upon the ground and wiped

\(^{275}\) It is mentioned in \textit{al-Insâf}, “This is the madhâb (Hanbali). Most of its scholars were of this view.” (1/284). See also \textit{al-Mustaw’ib} (1/75), \textit{al-Muqni’} (1/74), \textit{al-Muharar} (1/22) and \textit{al-Ri’âyah al-Sughra} (1/52).

\(^{276}\) Reported by al-Bukhâri (1/91) and Muslim (2/63) from the hadith of Jâbir.

\(^{277}\) Al-Ma’idah: 6
them upon his face and then he wiped both the inner and outer palm.278

“Consecutively”: Without delay between the two actions. The Prophet taught us to wipe the face and immediately wipe the hands.

“In the case of minor impurities”: The sequence as well as doing the actions consecutively are conditions of tayammum to cleanse oneself of minor impurity. However this does not apply for greater impurities.

Making the intention is a pre-requisite of tayammum whether its [performance is] because of impurities or for other reasons. If intention is made for one reason, it cannot be valid for the other reason. If tayammum is intended for a nafl act, then it cannot suffice for the obligatory acts. If obligatory prayer is intended, it can be applicable to all prayers during the time.

“Whether its [performance is] because of impurities or for other reasons. If intention is made for one reason, it cannot be valid for the other reason”: Tayammum can be wājib on the individual for three reasons: major impurity, minor impurity and impurity on the body. One can intend with his tayammum to lift each of these as in the hadith, “Verily deeds are by intention and for every person is what he intended.” However if he intends one of these then it does not cover the others as they were not included in the intention.

Similarly, intentions need to be specific. One has to have an intention regarding whether an act he is about to do is a nafl (optional) act or a fard (obliga-

278 Reported by al-Bukhārī (1/92-93) and Muslim (1/193) from the narration of ’Ammār ibn Yasir.

279 Reported by al-Bukhārī (1/2,21) (3/190) and Muslim (6/48) from the narration of ’Umar ibn al-Khattāb.
The Book of Purification

tory) one. If he intends (e.g. with his \textit{wudhū}) an obligatory prayer and does an optional prayer, it is allowed as optional prayers are lesser in degree when compared to obligatory prayers and so it is a subset of the latter. However, if he intends with his \textit{tayammum} an optional prayer and decides to pray an obligatory one, it becomes null and void as the optional prayers are lesser in degree when compared to the latter. This view is based upon the fact that \textit{tayammum} validates the prayer and is not a means of purification. This is the view expressed in the Hanbali madhab.\textsuperscript{280} Therefore it is a must that a person intends what he wishes to achieve with his \textit{tayammum}. It then validates whatever prayers that are equivalent to or lesser in degree but not that which is higher in degree.

Another view propounds that \textit{tayammum} is a means of purification.\textsuperscript{281} It states that \textit{tayammum} cleanses impurities just like water. This is the correct view. Hence, the issue of the performance of \textit{tayammum} intended for a \textit{nafl} prayer not being suitable for an obligatory prayer becomes redundant.

"If \textit{tayammum} is intended for a \textit{nafl} act, then it cannot suffice for the obligatory acts": This is based on the first view regarding \textit{tayyamum} discussed above, that it is a means to allow the prayer.

"If obligatory prayer is intended, it can be applicable to all prayers": If an obligatory act is intended, it can validate optional prayers too. This is because an intention to perform an obligatory prayer is higher in degree than an intention to perform an optional prayer. So with just one \textit{tayammum}, one can pray both obligatory and optional prayers until the time for the next prayer.

\textit{Tayammum} becomes invalid when the time period for the prayer ends, by the invalidators of \textit{wudhū} and by the emergence of the availability of water - even when one is in the midst of prayer, but not after it.

"\textit{Tayammum} becomes invalid": Due to three factors:

\textsuperscript{280} See \textit{al-Kafi} (1/64).

\textsuperscript{281} This is the \textit{madhab} of Abu Hanifah and a view of Ahmad. This was also the chosen opinion of Ibn Taymiyyah (see \textit{al-Ikhtiyarat al-Fiqhiyyah}, p. 22).
1. The time period for a particular prayer ends: this is if one assumes that *tayammum* validates a prayer but is not a means of purification. If he assumes the latter, then prayer timings do not affect *tayammum*.

2. Invalidators of *wudhū* also invalidate *tayammum*. There is no dispute regarding this.

3. Availability of water, there is no difference in opinion regarding this as *tayammum* is a replacement for performing *wudhū* using water. Allah says: {...And if you cannot find water, betake yourselves to pure earth.}282 The Prophet ﷺ said, “The clean dust of the earth purifies a Muslim even if water is unavailable for ten years. When he does find water, let him fear Allah and wipe his body with it.”283 This is if he finds water before praying. If he does find water but it was found after the prayer was concluded, the prayer is valid. However, the following prayers require *wudhū*. Furthermore, if water becomes available whilst one is still praying, there are differences of opinion as to whether his prayer is valid or not. According to the Hanbali *madhab* this invalidates the prayer.284 According to this view, the individual should cease praying, perform *wudhū* and repeat the prayer from the beginning. Another view is that this particular prayer is valid so long as the water was unavailable to him at the moment he started praying.285 This is the correct view.

It is best to delay *tayammum* until the final moments of the prayer time in the hope that water might become available. The description of *tayammum*: make the intention, saying the *basmallah*, to strike the dust with both palms with the fingers spread, wipe the face with the fingers and the hands with the inner palms; intertwining fingers to wipe in between them.

“It is best to delay *tayammum* until the final moments of the prayer time in the hope that water might become available”: Those without access to water

---

282 Al-Ma‘īdah: 6
283 Reported by Ahmad (5/155), Abu Dawūd (332), al-Tirmidhī (124) and al-Nasā‘ī (1/171) from the narration of Abī Dhar.
284 See *al-Furu‘* by Ibn Muflih (1/233).
285 See *al-Insāf* (1/298-299).
should do so hoping to perform the prayer with wudhū. However, it cannot be delayed until after the specific time for the prayer. However if one prays without any delay his prayer is still valid.

“The description of tayammum: make the intention, say the basmallah”: As we have mentioned before, intention (niyyah) is ordained as the Prophet ﷺ said, “Verily actions are by intentions.” It is a must that the niyyah is made before commencing. Then he says “bismillah” as in wudhū since tayammum is its replacement.

“To strike the dust”: If he were to just place his hands on the dust without striking it, tayammum becomes invalid for the Prophet ﷺ struck the dust with his hands when teaching his companion how to perform tayammum. He said, “It is sufficient that you do like this:” and he proceeded to wipe his face with both his palms and then his hands to the wrist.286

“With the fingers spread”: So that dust particles can reach in between the fingers. The dust sticking to the palm is distributed equally to the face and hands while wiping.

“Wipe the face with the fingers and the hands with the inner palms”: This is the recommended method.287 However, one can choose to make two strikes of the earth to perform tayammum, one for the face and the other for the hands. This method has also been recorded.288 What is more authentic is a single strike of the earth divided between the face and hands.

“Intertwining fingers to wipe in between them”: To allow the dust to reach between the folds of the fingers.

286 Reported by al-Bukhāri (1/92, 93) and Muslim (1/193) from the narration of ‘Ammār ibn Yāsir.
287 See al-Ikhtiyārāt al-Fiqhiyyah (p. 21).
288 Reported by al-Daraqutnī (1/180), al-Hākim (1/179), al-Bayhaqī (1/207) from the narration of ‘Alī ibn Dhibyān who narrated from ‘Abdullah ibn ‘Amr, who heard from Nafl, who heard from Ibn ‘Umar that the Prophet ﷺ said, “Tayammum is two strikes, a strike for the face and a strike for the two hands till the elbow.” However ‘Alī ibn Dhibyān is considered a weak narrator by many. Refer to al-Tālfkhs al-Habir (1/267).
CHAPTER: REMOVAL OF IMPURITIES

“Removal of impurities”: After having explained the rules of purification from impurities (badath), the author shifts our attention to ways of cleansing ourselves of filth (najasah).

Najasah is of three types:

The first type: Spiritual najasah. This is the impurity of shirk (associating partners with Allah). Allah says: {Verily the mushrikin are unclean.} One must pronounce the shahadah saying, “La ilaha illallah wa anna Muhammadan rasūlullāh” to remove this impurity.

The polytheists and those who disbelieve shall not be free of shirk and disbelief until they accept the oneness of Allah (tawhid) and profess Islam. Until then they are unclean spiritually so long as they disbelieve. Their bodies are pure and their perspiration is pure. Their touch and what they produce are all clean and pure. The physical bodies of all men and women are pure.

The second type: Inherent najasah. This type of najasah can never be removed. Examples would be a dog or a pig, these were created impure.

The third type: Effective najasah. This refers to impurities staining a clean

---

289 See Majmu' al-Fatawa (21/67).
290 Al-Tawbah: 28
291 See al-Iṣna' (1/89).
292 Ibid.
place. This type of najāsah can be removed with water. These can be classified into four kinds:

1. Deep najāsah: The impurity caused by the dog and pig. It must be washed seven times, one of which using earth. More elaboration will follow later on.

2. Weak najāsah: It is sufficient for a person to sprinkle the impurity with water and this will be explained soon. This is the impurity caused by a baby boy who has not started on solid foods. Another example would be pre-semenal fluid.

3. Najāsah that is between deep and simple: This refers to all of the rest of the impurities such as the najāsah of urine, excretion and blood.

4. The pardoned najāsah: For example, specks of blood and traces of impurities upon the body after performing istijmār (cleansing with stones).

This is an overview of the categories of najāsah. They will be delved into deeply in this chapter.

All impurities can be removed through washing. Any impurity upon the ground can be removed if washed once provided that traces of it disappear thereafter.

The impurities are of two types:

The first type: That which is intrinsic to the surface of the earth or connected to it, like basins reinforced into the ground and small pools of water.

“Any impurity upon the ground can be removed if washed once provided that traces of it disappear thereafter”: Impurities found upon or connected to earthen ground and other similar surfaces can be removed by pouring over a generous amount of water. It was observed that when a Bedouin urinated in the masjid, the Prophet forbade his Companions from disturbing the Bedouin until he had finished urinating. He then ordered that a pitcher of water be poured over the area where the ground was stained. He then advised the Bedouin saying: [Verily this masjid was not built for this purpose [of
urinating]. It was built for the remembrance of Allah and prayers.]²⁹³ Not only did the Prophet teach the Bedouin in a gentle and kind way, he had the stains removed and forbade his Companions from harming the ignorant.

The second type: Impurities that are not intrinsic to the surface. Examples include impurities staining the clothes, body and utensils. More details pertaining to cleansing these shall follow.

And on others: they are washed seven times, one of which is with dust if the impurity is due to the dog or pig. The ushnân plant and its like can be used as an alternative for dust.

“And on others: they are washed seven times, one of which is with dust if the impurity is due to the dog or pig”. If the najâsah is on other than the earth and if it is a deep najâsah such as the najâsah of the dog or pig, it is cleansed by washing it seven times. One of the seven should be with dust. It is better to wash the first time with dust as the Prophet said, “If a dog licks the utensil belonging to one of you, wash it seven times, the first one with dust,” in another narration, “One of them using dust,” in yet another hadith, “The last time using dust,” and in another narration, “Cover it the eighth time with dust.”²⁹⁴

If dust is applied the first time, last time or one of the middle rounds of cleaning, it is permissible. However, it is best if it is used on the first round as the narration that mentions it is most authentic. Two cleansing agents i.e. water

²⁹³ Reported by al-Bukhârî (1/65) and Muslim (1/163) from the narration of Anas.

²⁹⁴ Reported by al-Bukhârî (1/54) and Muslim (1/161) from the narration of Abu Hurairah that the Prophet said, “If a dog drinks from one of your utensils, let him wash it seven times.” Muslim reported (1/162) the hadith marfu‘ of Abu Hurairah that he said, “The utensil of one is pure if a dog licks it as long as it is washed seven times, the first time with dust.” Ishâq ibn Râhaway in his Musnad (1/121) and al-Nasâ’î in al-Kubrâ (69) from the marfu‘ narration of Abu Hurairah that the Prophet said, “If a dog licks one of your utensils, let him wash it seven times, one of it in dust.” Al-Tirmidhî (91) reported the narration of Abu Hurairah, “If a dog licks one of your utensils, let him wash it seven times, the first or the last one using dust.” Muslim reported (1/162) from the marfu‘ narration of Abdullah ibn Mughafal that the Prophet said, “If a dog licks one of your utensils, let him wash it seven times and cover it with dust on the eighth time.”
and dust are combined to remove the deep najāsah.

“The ushnān plant and its like can be used as an alternative for dust”: Usbnān is a plant used as a cleansing agent after it is crushed. It is better than soap made of lotus-tree leaves or marshmallow (the plant called Althaea Officinalis) and their derivatives.

The correct view is nothing\(^{295}\) can replace dust as it has cleansing properties not found in other substances. It is second only to water as a cleansing agent.

وفي نجاسة غير هما سُعُب بلا تراب

And the najāsah other than these two: wash it seven times without dust.

“And the najāsah other than these two: wash it seven times without dust”: This is the moderate type of najāsah which includes urine, excretion and blood. It is sufficient that one washes it away until all traces disappear. The madhab of Imām Ahmed ibn Hanbal states that it must be washed seven times\(^{296}\) as mentioned here. However, there is no evidence for this except the saying of Ibn ‘Umar ﷺ, “We were commanded to wash najāsah seven times.”\(^{297}\)

The claim is that if a companion of the Prophet said, “We were commanded”, it assumes the status of marfū’\(^{298}\) indicating that the Prophet ﷺ did indeed command that. However, these words are not proven to be from Ibn ‘Umar. It would be held as a marfū’ narration if it really was Ibn ‘Umar’s speech [and would thus be considered to be an order from the Prophet ﷺ]. However, the correct opinion is that najāsah is washed until it is removed without leaving any traces of colour, smell or taste. It is not restricted to a certain number of washings.\(^ {299}\) The Prophet ﷺ was asked about the menstrual blood staining a shirt. He replied, “Scratch at the stain and rub it with water and then wash

\(^{295}\) It is mentioned in al-Insaf, “It is correct according to the madhab (Hanbali) that the use of dust is a condition without doubt to cleanse the impurities of the dog and the pig.” (1/310)

\(^{296}\) See al-Muqni’ (1/82).

\(^{297}\) Ibn Qudāmah relates this in his book al-Mughni’ (1/75).

\(^{298}\) Editor’s note: Marfū’ refers to a narration raised to the Prophet ﷺ. See A Commentary on the Poem al-Baqyuniyyah by Shaykh ibn al-Uthaymin (Dar al-Arqam, 2016).

\(^{299}\) It is mentioned in al-Insāf that Ibn Qudāmah and Shaykh Taqi al-Din chose this view (1/313).
it with water again."\(^{300}\) Washing it seven times was not specified. In fact the command was to remove the *najāsah*. This was the objective no matter how many times it was washed and this is the correct view.

The stained area will not be purified by drying in the sun, by blowing it or rubbing it.

*Najāsah* is only removed by water for Allah ﷻ has made water pure. He says: {...And sent down upon you water from the clouds [so] that He might thereby purify you.}\(^{301}\) And: {And We send down pure water from the clouds.}\(^{302}\) It was elaborated upon earlier that impurity cannot be lifted and *najāsah* that stains a clean surface cannot be removed except with water.

Hence it will not be removed by drying in the sun even if the stain seems to have disappeared after it dries.

Similarly, if one was to blow the stain and all traces are removed, this is not sufficient.

Rubbing the *najāsah* until it is removed is likewise unacceptable. For example, if a shoe or *khuff* is stained with *najāsah*, one cannot simply rub it upon the ground and assume it is clean again. This is the view of some scholars\(^{303}\) while others dispute it. The other view is that the stained area is considered clean if all traces of *najāsah* are successfully removed\(^{304}\) by any means, be it with water, wind, sun or by rubbing. The primary objective is to remove the *najāsah*. When the *najāsah* is removed one way or the other, the stained area becomes clean, that is, it returns to its original state of purity.

The Prophet ﷺ was asked about the cleanliness of the hem of clothes (worn

---

\(^{300}\) Reported by al-Bukhāri (1/66) and Muslim (1/166) from the narration of Asmā bint Abī Bakr.

\(^{301}\) Al-Anfāl: 11

\(^{302}\) Al-Furqān: 48

\(^{303}\) See al-Muṣṭawʿāb (1/92).

\(^{304}\) A view chosen by al-Majd in his commentary and the author of *al-Hāwi al-Kabīr* and *al-Fāʾiq*. Shaykh Taqī al-Din and others also prefer this view. See *al-Insāf* (1/317).
The Book of Purification

by women) which were dragged upon the ground. He replied: “That (i.e. the ground) which follows it cleanses it.”305 The Prophet explained that if the hem of the clothes were to come into contact with najāsah at one point, the clean ground that the person covers along the way will cleanse the najāsah that is on the hem of the clothes. This is evidence that najāsah can be removed without water, it can be removed by drying it in the sun, letting it be blown by the wind and passing it through clean ground or by rubbing it.

And there is no transformation except for al-khamr.

“And there is no transformation”: Transformation here refers to an alteration of the properties of an object. For example, if najāsah is thrown into fire and it gives off smoke, changing into ash. This ash is considered najāsah too given the fact that the origin of it was najāsah. Another view is that transformation (istiḥala) of the properties affects purity in a manner where a najāsah can become pure.306 If transformed into ash, a najāsah becomes pure. Another example would be a najāsah being mixed with fertilizer or nutrients for the tree which then transforms into fruits or vegetable. These fruits and vegetable are all pure and can be eaten.

“Except for al-khamr”: Khamr is any intoxicant. All intoxicants are najis as Allah says: {O you who believe! Intoxicants and games of chance and [sacrificing to] stones set up and [dividing by] arrows are only an uncleanness, the Shaytān’s work; shun it therefore that you may be successful.}307 Allah terms intoxicants as “rijz” which means impurity or uncleanness. He also says, “Shun it”, ordering us to steer far away from intoxicants. This is yet another proof that it is najis. If however it loses its strength and intoxicating effect and becomes vinegar once again then it is pure. This is if the transformation was unaided.

305 Reported by Ahmad (6/290), Abu Dawūd (383), al-Tirmidhi (143) and Ibn Mājah (531) that a woman asked Umm Salamah, the wife of the Prophet, “Verily I wear clothes with the hem so long that it drags on the ground when I go to relief myself.” Umm Salamah replied, the Prophet said, “The ground which follows it cleanses it.”

306 This is the madhab of Abu Hanifah. Shaykh al-Islam ibn Taymiyyah chose this view. See Majmū’ al-Fatawā (21/479).

307 Al-Ma’idah: 90
If intoxicants are left to ferment and if liquid clarified butter becomes mixed with najāsah, it is contaminated. If an area stained by najāsah is hidden from view, then it must be washed until one can assume that it has been removed.

“If intoxicants are left to ferment”: I.e. if it ferments until it becomes vinegar, it does not become tābir (clean) according to the correct view. The fermenting process is lengthy which means that intoxicants are kept in one’s possession for the whole period. This is unbecoming. One should dispose of it immediately without delay. The Prophet was asked about the permissibility of fermenting intoxicants to produce vinegar to which he replied, “No” and ordered that it be disposed of.

“If liquid clarified butter becomes mixed with najāsah, it is contaminated”: Clarified butter can be either solid or liquid. The former absorbs najāsah where it is stained, thus containing it in that spot only. The rest of it is not contaminated and can be used. However, the liquid type, when mixed with najāsah becomes wholly contaminated. Therefore it should be poured away as najāsah. The Prophet said, “If a rat were to fall into clarified butter which is solid, then throw away that portion and what is around it and use the remainder. If it fell into liquid clarified butter, then do not use it at all.” Therefore the scholars distinguish between solid and liquid clarified butter with regards to its usage based upon this hadith. However it is said that the last part of the hadith, “If it fell into liquid clarified butter, then do not use it at all,” is not proven correct. The earlier part of the hadith is authentic. His saying, “Then throw away that portion and what is around it,” encompasses both the solid and liquid state. If a rat or najāsah falls into either liquid or solid clarified butter, it along with the surrounding portions should be removed. This is the correct view.

308 See al-Insāf (1/318-319).
309 Reported by Muslim (6/89), Ahmad (3/119, 180), Abu Dawūd (3675) and al-Tirmidhi (1294) from the narration of Anas ibn Malik.
310 Reported by Ahmad (2/232) and Abu Dawūd (3842) from the hadith of Abu Hurairah.
311 Ibn al-Qayyim said in al-Tābdhib al-Sunan (5/336 and 337), “The hadith about the rat falling into clarified butter is disputed by the scholars regarding its chain of narrators and the hadith itself.”
“If an area stained by najásah is hidden from view”: I.e. if a person is sure that there is najásah on his clothes for example but cannot pinpoint the location. In this situation he must wash the clothes in the area he assumes the najásah could be located until he is certain it has been removed. This is also the case for stained carpets. As for najásah on the ground, it depends whether it is a contained spot or a vast area. The former is dealt with in a similar manner to stained clothes. The vast area should be examined for a clean spot and prayers can be done anywhere not stained by the najásah.

ويبظهر بول غلام لم يأكل الطعام بنضحه

The urine of a male infant who has not begun consuming solid food is cleansed by sprinkling water upon the stain.

“The urine of a male infant who has not begun consuming solid food is cleansed by sprinkling water upon the stain”: This is one of the types of najásah that was mentioned earlier: the weak najásah. The urine of the male un-weaned infant is cleansed simply by sprinkling water upon the stain. No further action is required. The Prophet ﷺ said, “Wash the urine stains of a female infant and sprinkle water upon the urine stains of a male infant.”312 A male infant urinated upon the clothes of the Prophet ﷺ and so he requested a pot of water to be brought to him. He then poured water over the stains.313

As for the male child who has settled on solid food, his urine is washed similar to how an adult’s is washed, as we have described previously. However as for females, the child’s urine before she settles on solid food is washed just like that of the adult female. We do not know why this is and Allah knows best.

However some scholars explain that the wisdom behind this disparity is that male infants are shown outward affection and cradled more often, they also soil themselves more often. Since it would be difficult for people to wash their clothes completely each time they are stained by urine, the rules were relaxed

312 Reported by Abu Dawūd (376), Ibn Mājah (526), al-Nasā’ī (1/158) and al-Dāraquṭnī (1/130) from the narration of Abu Samh.

313 Reported by al-Bukhārī (1/65 to 66), Muslim (1/164) from the narration of ‘Aishah. This hadith is corroborated by another report narrated by ‘Ali. Reported by Ahmad (1/76, 97) and Abu Dawūd (378), al-Tirmidhī (610) with the words, “Urine of the male infant is sprinkled upon and the urine of the female infant is washed.”
to ease this burden. They are obliged only to sprinkle water upon the stains. Difficulty merits a concession as is evident here. The female infant does not share the same popularity so this concession is not given.\footnote{314 See \textit{Fath al-Bari} by al-Hafiz ibn Hajr (1/391).}

Some other scholars interpret the disparity as being linked to the creation of Ādam \textsuperscript{†}. Since he is of the same gender and being created from sand which is inherently pure, the male infant’s urine is milder than that of the female. As Hawa was created from flesh and blood, there arises a difference in cleansing the urine of the two infants and Allah knows best. Imām al-Shāfi‘i said, “I have not come across a disparity [pertaining to their creation] in the Sunnah.”\footnote{315 See \textit{al-Majmu Sharh al-Muhadhib} by Imām al-Nawawi (2/590).}

\textbf{Mān}

\begin{itemize}
\item Small amounts of blood staining things other than liquids or food are pardoned provided that the blood is from a pure animal.
\item “Small amounts of blood staining things other than liquids or food are pardoned”: This is the fourth type of effective \textit{najāsah}, i.e. that which is pardoned. This sub-divides into two types:
\item \textbf{The first sub-type}: Small amounts of blood from pure animals like man and cattle. This is not considered a \textit{najāsah} except if it stains a liquid or foodstuff. Any other kind of \textit{najāsah}, such as excretion or urine are not pardoned. They are always impure.
\item “Small amounts of blood”: Traces of blood found in meat after being slaughtered according to the Islamic rites are not considered as \textit{najāsah}. It is allowed to eat the meat along with the blood traces. If these traces stain the clothes, it is not considered an impurity.
\item “From a pure animal”: If blood comes from an animal that is inherently impure like a dog, pig or donkey, it cannot be pardoned and so remains a \textit{najāsah} in all situations.
\end{itemize}
And the traces of impurity found near the source after cleansing with stones (istijmār). Mankind does not become najis upon death.

The second sub-type: “And the traces of impurity found near the source”: The area stained after istijmār cannot be completely cleaned except with water. These traces of impurity are pardoned and need not be washed. If not for this concessionary rule, istijmār would have become redundant.

“Near the source”: I.e. around the point where impurities exit the body. The anus and the tip of the privates are the only areas that this concession can be used. If stains are found far from these two places e.g. on the thighs, then they are not pardoned.

“Mankind does not become najis upon death”: Both Muslims and non-Muslims do not become najis upon death. The corpse of man is pure since his body was pure while alive. Allah says: {And surely We have honoured the children of Adam.} The Prophet asked Abu Hurairah, who was late to meet him, “What delayed you?” He replied, “I was in the state of janābah.” The Prophet replied, “Verily the believer is never impure.” This proves that mankind is pure; whilst living as well as upon death. The bathing of the corpse is symbolic and an Islamic rite. It is not an act of purification or cleansing.

"Bloodless insects are pure": If these insects die in the water, the water remains unaffected and it maintains its purity. Examples would be dung beetles and spiders. The Prophet said, “If a fly falls into your drink, dip the fly into it completely and throw the fly away.” He ordered that the fly be dipped into the drink. He was referring to a hot drink. It is well-known that a fly dies once it falls into a hot drink, hence he said, “Throw the fly away.” However, the Prophet ordered us to consume the drink even after dipping the fly. This

316 See al-Ikhtiyārat al-Fiqhiyyah (p. 9).
317 al-Isrā': 70
318 Reported by al-Bukhārī (1/79) and Muslim (1/194) from the narration of Abu Hurairah.
319 Reported by al-Bukhārī (4/158) (7/181), Ahmad (2/398) and Abu Dawūd (3844) and Ibn Mājah (3505) from the narration of Abu Hurairah.
is evidence that a bloodless insect does not cause water to become impure if it dies in it. This is on the condition that the insect is naturally pure. Exempt from this category are insects that are found in filthy places like lavatory cockroaches.

As for insects or animals that bleed which die in water, the water’s purity is affected and it is classified as najásah. This is because the body in this case falls under the category of carcasses. According to the scholars of fiqh, carcasses contaminate a body of water, making it najásah.

The urine of the animal whose meat is permissible for consumption, its dung, reproductive fluid and man’s sperm.

“The urine of the animal whose meat is permissible for consumption, its dung”: For example the camel, cow, sheep and wild game whose meat is eaten. The urine and dung of these animals is tähir. If these stain someone’s clothes, it does not make it impure. The Prophet would order those suffering from fever to drink the milk and urine of camels that were given in charity as these were a cure for the ailment. This is proof that the urine of the camel is pure. Indeed the Prophet would not command that we drink something that is impure.

We also know that the Prophet prayed in the pen where sheep were kept. It is common knowledge that the pen would be stained with sheep urine and dung. This is yet another evidence that the urine and dung of these animals that we eat are not najis. Similarly, the reproductive fluids from these animals are also pure.

“And man’s sperm”: The Prophet had clothes stained with his sperm and he used to scratch the dried remnants of it off of his clothes. He did not wash his clothes to rid them of sperm as displayed in the hadith narrated by ‘Aishah and others that he used to pray in the clothes which were stained with his sperm. He did not wash it off. It is sufficient that one just scratch it off his

---

320 Reported by al-Bukhari (1/67) (2/160) and Muslim (5/101) from the narration of Anas ibn Malik.

321 Reported by al-Bukhari (1/68, 117) and Muslim (2/65) from the narration of Anas ibn Malik saying, “The Prophet used to pray in the sheep pen before the masjid was built.”
The Book of Purification

clothes. 'Aishah said, “I used to scratch off the dried remnants of sperm from the clothes of the Messenger of Allah ﷺ and he would pray wearing them.”322 This is ample proof that man’s sperm is pure.

The wetness in the woman’s private parts, the food and drink that is leftover by a cat or animals smaller than it are pure. Wild predatory animals, birds and donkeys (mules included) are impure.

“The wetness in the woman’s private parts”: This is the lubrication that is produced in the vaginal canal. This is not urine which is produced in the urethra.

“The food and drink that is leftover by a cat”: The cat is tâbir as the Prophet ﷺ said, “It is not impure. Verily the cat is from the animals that go around amongst you.”323 When a cat eats some food or it licks at a drink, what is left of it is permissible for consumption by us. The wisdom is that it lessens the burden to man as cats are always encircling us and curious to taste whatever is in our pots and plates. Allah has made it halal for us to consume food even if the cat takes a bite from it. This is a concession that helps the people greatly.

“Or animals smaller than it are pure”: For example mice and hamsters are pure as the cat is the model for inference. This type of animal cannot be contained hence the concession applies to them as well. Exempt however are animals in their infancy which may appear to be the size of a cat. They are not similar for these animals will grow to their full size eventually.

“Wild predatory animals”: Such as wolves, tigers, lions, wild dogs and other predatory animals, they are impure. However, if these animals drink from a river, lake or a water-hole, then the huge amount of water will neutralise the najasah of these animals sipping from it. The Prophet ﷺ was asked about the water from a watering hole of wild animals to which he replied, “If [the quantity] of water is gullatayn, it shall not be contaminated by filth.”324 If the

322 Reported by Muslim (1/164), Ahmad (6/125, 132) and Abu Dawūd (372).
323 Reported by Ahmad (5/303), Abu Dawūd (75), al-Tirmidhi (92), al-Nasa’i (1/55) and Ibn Majah (367) from the narration of Abi Qatādah.
324 Reported by Ahmad (2/12, 27), Abu Dawūd (63), al-Tirmidhi (67), al-Nasa’i (1/46) and
water surpasses the threshold after which it is deemed excessive water, it can neutralise any najasah unless its attributes are changed, as was discussed earlier in the book. The predatory birds that are referred to here are eagles, falcons and other such wild birds.

Also the tools used to hunt these animals are also najis as is their dung. This is because the meat of these animals is not permissible for consumption. However the animals that they themselves hunt (i.e. their prey) are permissible for consumption by man despite the presence of saliva on the bodies of the prey. Allah ﷺ says, {So eat of that which they catch for you.}"325

"And donkey": This is inherently a najasah. Whatever minimal water that remains after it has drunk from it is impure. Its urine and dung are likewise impure. This is the madhab of Ahmed.326 The Prophet ﷺ said, "It is filth."327

And filth (Arabic: rijz) is najasah. Another view is that donkeys are not najis. This is the opinion of Shaykh Taqi al-Din and a group of scholars.328 This is because the Muslims worldwide are still using the donkey; riding upon it and using it to carry their loads. Even as its urine and dung is abundantly present, we do not see the Muslims taking special precautions to avoid it or washing their clothes every time they are stained by it. The wild onager is distinct from the common donkey. The former is pure and its meat is permitted for consumption. The mule however is like the common donkey pertaining to rules of fiqh. The only distinguishing fact is that a mule is a hybrid between a horse and a donkey.

---

Ibn Majah (517) from the narration of Abu Hurairah.

325 Al-Ma'idah: 4
326 See al-Insaf (1/342).
327 Reported by al-Bukhari (5/167) (7/124) and Muslim (6/65) from the narration of Anas.
328 Amongst them are al-Äjiri, Ibn Rizzin, Ibn Tamim and Ibn Qudama. After having elaborated upon this view, it is mentioned in al-Insaf, "This is the most authentic and has stronger evidence." (1/342) See Majmu' al-Fatwa (21/520).
"Chapter on menstruation": Menstruation is amongst the impurities which necessitate ghusl. Both menstruation and postnatal bleeding concern women and the author’s intention is to address the rules pertaining to these two types of bleeding and also post-menstrual bleeding. Each kind of bleeding has its own rulings in fiqh.

Menstruation (Arabic: hayd) is the natural flowing of blood from the inner womb during specific times. It was created by Allah in relation to the nourishment of the foetus in the mother’s womb. The definition says that it is the natural flowing of blood that is not due to an ailment, pain or hemophilia. It is a thing endowed by Allah for women that flows in specific times also known as monthly periods.

As for postnatal bleeding (nufas), it is blood from the womb after delivery. Istihādah (irregular bleeding) is due to an ailment which is similar to haemophilia (nazif) and which originates from the top most region of the womb. This bleeding is not periodic and can occur at any time.

These three kinds of bleeding have their own specific rulings. The author starts by elaborating upon menstruation.

*Hayd* linguistically means “flow”. The Arabs say that the “valley flowed” (hāda

---

329 See *Lisān al-‘Arab* (7/142) and *al-Mutla’* (p. 40) and *al-Dar al-Naqi* (1/139).
330 See *al-Dar al-Naqi* (1/150).
331 See *al-Mutla’* (p. 41).
al-wāḍī) if there is a surge after rainfall. Technically, it is ordinary blood that is produced during specific times from the inner most region of the womb. It is to facilitate the nourishment of the foetus in the womb in the future.

There is no menstruation before the age of nine or after the age of fifty. It ceases during pregnancy. The shortest period is a day and a night. The longest period is fifteen days. Most often it is six or seven days.

“There is no menstruation before the age of nine or after the age of fifty. It ceases during pregnancy”: These are three scenarios where there is no menstruation:

First: Before the age of nine. This is not possible as Allah Ṣ has so ordained that a girl will not menstruate before this age. If there is vaginal bleeding before nine, then it is due to some other reason and not Ḥayd. ‘Aishah said, “When a girl reaches nine years of age, she is a grown woman.”332 A girl of this age can conceive as was mentioned by Imam al-Shafi’i, “I saw a grandmother who was only twenty one years old.”333 This means that she conceived at the age of nine. Her child became pregnant at the same age too. This made it possible for her to be a grandmother in her twenties. This is evidence that the youngest a girl starts menstruating is nine years old.

Second: There is no menstruation once a woman reaches fifty years old. She enters into menopause and if there is vaginal bleeding after this age, it is due to some illness. This age is known as the years of despair. Allah says: {And those who no longer expect menstruation.}334 According to the madhab of Imam Ahmad, the age of despair is fifty. There are two other opinions in the madhab regarding this matter. One opinion is that the age is sixty. A third view does not demarcate any age. However the first view, that the age is fifty, is that which is well known (mashūr).

332 This comment was mentioned by al-Tirmidhi at the conclusion of hadith 1109. Al-Bayhaqi did likewise in his book al-Sunan al-Kubra (1/319).
333 Reported by al-Bayhaqi in al-Sunan (1/139).
334 al-Talaq: 4
Third: The pregnant woman does not have menses. If there is vaginal bleeding it is surely not menstrual blood. It could be hemophilia for Allah has ordained that the normal menstrual cycle ceases temporarily during pregnancy.

“The shortest period is a day and a night. The longest period is fifteen days. Most often it is six or seven days”: The period of menstruation is divided into three: the shortest, longest and the normal periods.

“The shortest period”: Which is one day and one night. Anything shorter than a day and a night is not considered hayd. This can be derived from the incident when a divorced woman came to 'Ali ibn Abi Talib and claimed that her 'id-dah (waiting period) was over in a month. Shurayh al-Qadî was with 'Ali who asked him his opinion regarding the woman’s claim. Shurayh replied, “If she is able to produce evidence to substantiate her claim, then verily her waiting period has lapsed.” 'Ali concurred with this opinion.335 In the commentary, we are told that the woman had menses for a day and a night then was menses free for thirteen days, had menses thereafter for a day and a night, then was menses free for another thirteen days. All of this happened within twenty eight days. This means that she completed her waiting period in a month.

“The longest period”: Which is fifteen days as this is the longest period mentioned by many of the predecessors. If bleeding exceeds this period, then it is not hayd.

“Most often it is six or seven days”: The most common period for hayd is six or seven days in a month. The Prophet ﷺ said to Himnah bint Jahash, “Your menses is six or seven days by the wisdom of Allah. Have a bath and then pray after this period.”336

The shortest period between two menses is thirteen days. There is no set limit for the longest period. The menstruating woman repays the fasts that she missed due to menses but not the prayers. She is forbidden from praying

---

335 Reported by Ibn Abi Shaybah (4/200) and al-Bayhaqi in al-Kubra (7/114).
336 Reported by Ahmad (6/381, 439), Abu Dawûd (287), al-Tirmidhî (128) and Ibn Mâjah (622) from the narration of Himnah bint Jahash.
or fasting during her menses.

"The shortest period between two menses is thirteen days": In the story of the woman [that came to 'Ali], it would have been impossible for her to complete the waiting period in a month unless she had only thirteen menses free days. Hence, this is the shortest period recorded.

"There is no set limit for the longest period": The longest period has no limit as some women do not even menstruate. Some others menstruate in between long gaps.

"The menstruating woman repays the fasts that she missed due to menses but not the prayers": The menstruating woman should neither pray nor fast. Rather she is forbidden from these acts of worship during her menstrual period. When she is free from menses, she must repay her fasts that she missed in Ramadān. Prayers missed during one's menses are pardoned so there is no need to repay them. What is the wisdom behind this? This is a type of concession for the woman. The prayers are done five times a day and so due to the sheer difficulty of repaying them, they are pardoned. Fasting on the contrary is done once a year and there is no stress in her repaying them over the period of a year. Hence it is a must for women to do so.

"She is forbidden from praying or fasting during her menses": Performing these acts of worship during menstruation goes against the Sunnah of the Messenger of Allah ﷺ. Since acts of worship are divinely ordained, one should base it purely on evidences from the Qur′ān and Sunnah. A woman who fasts during her menstruation is indeed an innovator.

Vaginal intercourse with her during her menses is forbidden. If it is committed, then the recompense is one dinar or half a dinar. They can take pleasure through other means.

Some of the things that are forbidden for a menstruating woman were discussed in the Chapter of Ghusl like prayer, reading the Qur′ān, touching the mus-haf and staying within the masjid. She is also not to be divorced while
The Book of Purification

she is in her menses as Allah says: [O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord]³³⁷ I.e. that she is free of menses and has not had sexual intercourse since, as Ibn `Abbas commented.³³⁸ When Ibn `Umar divorced his wife while she was in her menses, the Prophet ﷺ ordered him to reunite with her.³³⁹ This is proof that divorcing a menstruating woman is not permissible.

"Vaginal intercourse with her during her menses is forbidden": This is based on the ayah: [And they ask you about menstruation. Say: “It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you.”]³⁴⁰ However having sexual relations with her is allowed if one avoids vaginal intercourse. It is permissible to lay with her and enjoy foreplay. The Prophet ﷺ used to ask his wives to wear clothes that were worn especially when a woman was menstruating. He would then engage them in foreplay.³⁴¹

Unlike Islamic law, the religious law adopted by the Jews ostracise the menstruating woman such that the men do not even sleep beside her or eat what she cooks and they even go to extremes in isolating her.³⁴² How beautiful is

³³⁷ Al-Talaq: 1
³³⁸ Reported by Ibn Jarir in his Tafsir (28/129).
³³⁹ Reported by al-Bukhārī (7/52) and Muslim (4/179, 180) from the narration of `Abdullah ibn `Umar.
³⁴⁰ Al-Baqarah: 222
³⁴¹ Reported by al-Bukhārī (1/82), Muslim (1/166) from the hadith of ‘Aishah.
³⁴² Reported by Muslim (1/169), Ahmad (3/132), Abu Dawūd (258), al-Tirmidhi (4977) and al-Nasā’ī (1/152, 187) from the narration of Anas ibn Malik who said, “Amongst the Jews, when a woman menstruated, they did not eat with her and drink with her and did not associate with her in their houses, so the Prophet ﷺ was questioned about it. Hence, Allah revealed, [And they ask you about menstruation, Say “It is harmful, so keep aloof from women during menstruation] until the end of the ayah. The Prophet ﷺ said, ‘Associate with them in the houses and do everything except sexual intercourse.’ The Jews thereupon said, ‘This man does not leave anything we do without opposing us in it.’ Usayd ibn Hudayr and ‘Abbād ibn Bishr came to the Prophet and said, ‘O Messenger of Allah, the Jews are saying such and such. Shall we not have intercourse with them during their menstruation?’ The face of the Prophet ﷺ underwent such a change that we thought he was angry with them, so they went out. They were met by a gift of milk which was being brought to the Prophet and he sent after them, whereby we felt that he was not angry with them.”

159
our *din* which allows couples to enjoy themselves during the women's period so long as it is not vaginal intercourse, and allows the husband to eat what she cooks and has handled. It is permissible to touch her body and her perspiration or her saliva. All other things are permissible too.

Only vaginal sex has been ruled out. All other forms of sex are still permissible during her menses. Allah ﷻ says: [*Therefore keep aloof from the women during the menstrual discharge.*] Meaning the place from where menstrual blood discharges.

“If it is committed, then the recompense is one dinar or half a dinar”: I.e. if he had sex with his wife while she was menstruating, he has committed a sin and has gone against the above command from the Qur’ān. Thus there must be retribution. It is to pay a dinar or half a dinar along with repentance. Ibn ‘Abbās narrated that, “He should give a dinar or half a dinar to charity.”

A dinar is the measure of weight of gold.

When the menstrual blood stops and the woman has not yet performed *ghusl*, only fasting and divorce is permissible at this stage.

“When the menstrual blood stops and the woman has not yet performed *ghusl*, only fasting and divorce is permissible at this stage”: Her husband can divorce her after the stoppage of menstrual blood even before she has purified herself with *ghusl*. Similarly, if bleeding stops before the *fajr* prayer, she can start to fast even before taking her compulsory bath as purification is not a pre-requisite for fasting. Also, if her menses stops midday during Ramadan, she should refrain from eating or drinking until dusk and then re-pay the missed fast another day. Sexual intercourse is only permissible after a woman has performed *ghusl* to purify herself from *hayd*. Allah says: [*Therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed them-*

---

343 Reported by Ahmad (1/230, 237), Abu Dawūd (264), al-Tirmidhi (136) and al-Nasā’i (1/153).

344 The value of a dinar is 4/7 to the value of the Saudi riyal. If the gold price is about 70 riyals, a person must give 20 or 40 riyals as compensation for having sexual intercourse with his menstruating wife. This is a ruling of the Permanent Committee for Research and Fatwa. (5/439).
selves, go in to them.}345

Thus the two pre-requisites for sexual intercourse with her are:

1. The stoppage of menstrual blood.
2. Performing the ghusl.

Having attained just one of these two pre-requisites is not sufficient. Attaining both is a must.

A woman having menstruation for the first time should observe it for the shortest menstrual period. She can then perform ghusl and resume praying. If it prolongs to the longest period or a slightly shorter period, then she purifies herself when the bleeding stops. If this new pattern reoccurs thrice, it is deemed as menstruation and all dues pertaining to it should be repaid.

“She should observe it for the shortest menstrual period. She can then perform ghusl and resume praying. If it prolongs to the longest period or a slightly shorter period, then she purifies herself when the bleeding stops. If this new pattern reoccurs thrice, it is deemed as menstruation and all dues pertaining to it should be repaid”: The ruling is that she should wait a day and a night if she notices vaginal blood for the first time. After this, she should make ghusl and pray. If however it reoccurs thrice, it should be deemed as menstruation. This is the madhab of Imām Ahmed.346

The correct view is that it should be deemed as menstruation from the first time there comes forth bleeding. The mubtada'ā is like any other woman. She should deem vaginal bleeding as menstruation so long as it is within the fifteen day maximum period. This is the only expectation from a women pertaining to her menses.

“A woman having menstruation for the first time should observe it for the

345 Al-Baqarah: 222
346 See al-Mughni (1/408).
shortest menstrual period": This view arises from wanting to confirm the affair. Thus she is made to observe it over a three month period to qualify it as menstruation. However, all of this is too cumbersome. Furthermore, there is no proof or evidence to demand this approach.

"And all dues pertaining to it should be repaid": If she had fasted during the three months of the unconfirmed menstrual cycle, it is considered null and void after the three months. [So according to this view i.e. that she should observe herself over three months,] she needs to repay these fasts even though she fasted them.

If she exceeds more than that, then it is istihādāb. If part of her menstrual blood is red and other parts black in colour and she has not exceeded the longest period and has bleeding for a minimum of a day and a night, this is her menstruation. She should expect it at the same time the following month. Red blood is istihādāb. If her blood is indistinguishable, then she adopts the standard menstrual period for each month.

This is the second type of blood.

"If she exceeds more than that, then it is istihādāb": This is menstrual blood that exceeds the fifteen day maximum period. The blood flows with an abnormal timing. The cause of this is not that which brings about menstruation. Menstrual blood stems from the inner-most womb but in istihādāb, it comes from the outer womb. Menstrual blood is ordinary blood whereas istihādāb blood is blood that stems from illness or from hemophilia. Menstrual blood has a fixed timing and pattern while istihādāb is irregular. Istihādāb is of two types:

1. That which exceeds fifteen days. It falls short of this sometimes.
2. That which mixes with blood and does not cease at all.

It can be further separated and detailed in three states:
The Book of Purification

First: The first type is a normal menstruation with fixed periods before the ailment struck. She observes her normal period and makes ghusl once it is over and starts praying even if there remains bleeding. This is because the Prophet ☪ ordered women with istihādah to observe their normal menstrual periods saying, “Observe your normal menstrual period and then take the bath and pray.”

Second: “If part of her menstrual blood is red and other parts black in colour and she has not exceeded the longest period and has bleeding for a minimum of a day and a night, this is her menstruation. She should expect it at the same time the following month. Red blood is istihādah”: If she does not know her normal period, that is if she has menses in an irregular pattern or she has a regular pattern but has forgotten it, she has to look at the colour of her menstrual blood which is easily distinguished from other types of blood. It is a thick, strong scented and blackish blood. Strongly differing from the blood of istihādah which is thin, bright red in colour and does not possess the same strong scent. The Prophet ☪ said, “Verily menstrual blood is blackish and is distinct.” I.e. distinct due to the nature of its scent.

Therefore a woman is able to know when it is menstrual blood and not istihādah so that she can observe the restrictions. She purifies herself once these signs disappear and restarts her prayers. Anything dissimilar to these signs should be considered istihādah. It is easy for her to distinguish menstrual blood due to its distinct properties. This is called “al-tamyiz” (distinguishable istihādah).

Third: “If her blood is indistinguishable, then she adopts the standard menstrual period for each month”: If she neither has a fixed menstrual pattern nor can she distinguish her blood then it is called “al-mutahayyirah” (wavering istihādah). She has to adopt the standard menstrual period of six or seven days each month as the Prophet instructed, “Your menses is six or seven days...”

To recap, these are the types of istihādah:

347 Sahih al-Muslim (1/181-182) from the narration of ‘Aishah.
348 Reported by Abu Dawūd (286, 304) and al-Nasai (1/123) from the narration of Fātimah bint Abi Hubaysh.
349 Reported by Ahmad (6/381, 439), Abu Dawūd (287), al-Tirmidhi (128) and Ibn Mājah (622) from the narration of Himnah bint Jahash.

163
1. Normal *istihadhah*: she observes her normal menstrual period.
2. Distinguishable *istihadhah*: she can distinguish the menstrual blood.
3. Wavering *istihadhah*: she observes her standard menstrual period every month, that is six or seven days.

With this classification, the problem of *istihadhah* is solved. It is important to note that the root of the matter is derived from the hadith of the Prophet regarding this issue.

If a woman with normal *istihadhah* can distinguish her menstrual blood, she should maintain her normal duration. If she has forgotten her normal duration, she should go by the distinct appearance and smell of the blood and if she cannot even see distinct properties in the blood, she should maintain the standard menstrual period of six or seven days like the woman who remembers the week of the month she had her menses but forgot its duration. However, if she knows the duration but forgot the week of the month she gets her menses, she has to observe the standard duration; taking on the ruling of the woman who does not have regular periods or indistinguishable blood flow.

“If a woman who has normal *istihadhah*”: This is the first type that we discussed. It is she who knows her menstrual period. Bleeding after this known period is ignored and she is considered clean.

“If she has forgotten her normal duration, she should go by the distinct appearance and smell of the blood”: This is the second type of *istihadhah*. She has forgotten her normal timing or has irregular periods. Therefore she will base it upon the appearance of her vaginal blood. If it is distinct menstrual blood, she observes its limitations and if otherwise, she is in a pure condition. This is clear.

“If she cannot even see distinct properties in the blood”: This is the third type of *istihadhah*. If she doesn’t have a normal menstrual pattern or timing and
The Book of Purification

cannot distinguish the vaginal blood, she maintains the standard menstrual cycle of six or seven days each month.

If one has a longer period than usual or the period is earlier or later, and it has repeated thrice, then it is her menstruation. If it is shorter than her normal period, then she can purify herself earlier and if it returns whilst within the normal length, then she adjusts accordingly. The yellowish and murky discharge seen during the normal period is considered menstruation.

“If one has a longer period than usual or the period is earlier or later”: This is known as an alteration of the normal menstruation. Many factors affect a woman’s menstruation in current times. For example, her ill-health, over-eating, drinking new concoctions unknown to her and consuming too much medication. These factors aid in sending her menstrual cycles into disarray. Hence a woman must observe her menstrual cycle as long as there is bleeding, even though there is a change to her normal period. It is obligatory to maintain her menstrual period, even though it might be delayed or come early or it lengthens as long as it is within fifteen days. The rules of menstruation apply so long as there is blood.

“And it has repeated thrice, then it is her menstruation”: It is not a condition that it repeats three times. In fact, any change to the normal period is taken as a change from the first time it occurs. It need not happen thrice to be confirmed as menstruation for that entails much difficulty for women.

“The yellowish and murky discharge seen during the normal period is considered menstruation”: Sometimes women do not notice the blood during the menstrual period but sees only murky or yellowish discharge.350 If this occurs during her menses, it is considered to be the menstruation. However, if this is seen on days when she is menses-free, she is considered to be clean. Women used to send little boxes to the mother of the believers, ‘Aishah, with a piece of cotton cloth in each one upon which was yellowness from menstrual blood, asking her about the prayer. She said to them, “Do not be hasty until you see a

350 Yellowish discharge: this is seen while she is still bleeding and murky discharge: this is a greyish black discharge.
white discharge.”351 By that she meant purity from menses. ‘Aishah considered the yellowish and murky discharge as menstruation if it occurred during a woman’s normal menstrual period. If she sees these discharges after she is free of any discharge, it can be ignored as Umm ‘Atiyah said, “We did not bother about the yellowish and murky discharge after we were menses-free.”352

ومن رأت يوماً دماً ويوماً نقاء، فالدم حيض، والنقاه طهير، ما لم يعقب أكثره

And whoever sees vaginal blood one day and nothing the next, she should consider the day with blood as menstruation and the day without as having achieved purification. This is provided that the fifteen-day maximum duration is not exceeded.

“And whoever sees vaginal blood one day and nothing the next, she should consider the day with blood as menstruation and the day without as having achieved purification.” This is also from the problems related to menstruation. In this case, the women should observe the limits of *hayd* if there is blood and cleanse herself, pray and fast on days when there is no blood. This situation is known as “illusory menstruation.” This applies only for fifteen days or less; the periods of purified state in between are included in the duration count.

“Maximum duration is not exceeded”: Anything more than fifteen days cannot be considered as menstruation.

والمستحاضة ونحوها تغسل فرجهما وتعصبه وتتوأضا لوقت كل صلاة وتصلي فرضاً وندائلاً

The woman who has *istibādah* or its like should wash her private parts and wrap it up. She then makes ablution for every prayer in its time and can pray both obligatory and *nawāfil* (optional) prayers.

These are the rules pertaining to *istibādah*. Women who have this condition are in the state of purity and should pray and fast. The husband is permitted to have sexual intercourse with her while she is in this condition. What then will she do if her bleeding flows continuously and she is obliged to pray? The

351 Reported by Mālik in *al-Muwatta* (p. 60) and al-Bukhārī, see *Fath al-Bāri* (1/420).
352 Reported by al-Bukhārī (1/89), Abu Dawūd (307-308) and al-Nasā‘ī (1/186).
woman who has *istibādah* or its like should wash her private parts and wrap it with something.

“She then makes ablution”: When she has to pray, she makes *istinjā‘* and cleans the vagina. She places a piece of cotton (or something similar like the sanitary pad)\(^{353}\) and secures it in a way that stems the flow of blood. She concludes by performing ablution. It is obligatory for her to perform *wudhū* for each prayer because of the bleeding. Washing her private parts every time she wants to pray is recommended only and not mandatory. This is called the “constant impurity”.

“For every prayer in its time”: I.e. once each prayer is due. This is because this cleansing is out of necessity. It is not performed except when there is a dire need. The dire need in this case is the performance of prayer. She follows these steps and begins to pray. She continues to do so even if blood flows whilst she is praying. Allah says: *{Therefore be careful of [your duty to] Allah as much as you can.}\(^{354}\) And: *{Allah does not burden a soul more than what it can bear.}\(^{355}\)

“And can pray both obligatory and *nawāfil* (optional) prayers”: Whilst the time of the specific prayer that she performed the *wudhū* for has not lapsed.

\[\text{And one should not have sexual intercourse with his wife who has *istibādah* except due to fear of falling into sin. It is recommended that she have a bath every time a prayer is due.}\]

\[\text{And one should not have sexual intercourse with his wife who has *istibādah* except due to fear of falling into sin}: \text{It is disliked that one has sexual intercourse with his wife whilst she is in the state of *istibādah*. This is due to the impurity inherent within her. However if he fears that he might fall into sin or *fitnah*, he can have sexual intercourse with his wife.}\]

\[\text{It is recommended that she have a bath every time a prayer is due}: \text{Bathing}\]

\(^{353}\) Translator’s addition.

\(^{354}\) al-Taghabun: 16

\(^{355}\) al-Baqarah: 286
when each prayer is due is recommended whilst making \textit{wudhû} is \textit{wâjib}. The Prophet ﷺ ordered Fatimah to perform \textit{wudhû} for every prayer.\textsuperscript{356} He did not command her to take a bath though some female companions of the Prophet ﷺ were known to take a bath for every prayer that was due. This was their own judgement and not the order of the Prophet ﷺ.

The maximum duration for post-natal bleeding (\textit{nufas}) is forty days. If bleeding stops before that, a woman can purify herself and pray. If she does so, sexual intercourse before the forty day period ends is disliked.

"The maximum duration for post-natal bleeding (\textit{nufas}) is forty days": This is the third type of blood. \textit{Nufas} is blood from the womb after childbirth which was held back during pregnancy. It was a source of nutrition for the foetus in the womb. After the baby was delivered, the blood was released, hence the name "\textit{nufas}" or release. The maximum duration of \textit{nufas} is forty days as this is a standard with most women. This is the view of most scholars as a woman having \textit{nufas} for more than forty days is rare and laws never encompass rare circumstances.

The minimum duration for \textit{nufas} is not set. Sometimes it lasts for just a day or two. There are cases where women do not have post-natal bleeding at all.

"If bleeding stops before that, a woman can purify herself and pray": That is if bleeding stops before the maximum forty days, she can make \textit{ghusl} and pray though she must stop if bleeding resumes within the forty day period. The prayers and fasts performed during the days in which she did not bleed are valid.

"If she does so, sexual intercourse before the forty day period ends is disliked": As in the case of having sexual intercourse with a woman with \textit{istibâdah}. This is because there is a fairly high probability that her \textit{nufas} could resume.

\textsuperscript{356} Reported by al-Bukhârî (1/67) from the narration of 'Aishah who said, "Fâtimah bint Abi Hubaysh came to the Prophet and said, "I am a woman with post-menstrual bleeding..." [Until the command of the Prophet ﷺ,] "Then make ablution for every prayer and fulfil that particular prayer with it."
If bleeding resumes after having stopped within the forty day period, and there is doubt about it, she should pray and fast despite the bleeding and repay the mandatory acts. It is similar to menstruation which has its set limitations and rules. The only differences are with regards to 'iddah (waiting period after divorce) and also with regards to puberty. If she gives birth to twins, then her nufas duration starts from the time of delivery of the first twin.

“And there is doubt about it”: There is doubt if it is nufas blood or dirty blood. The correct opinion is that it is nufas and she should follow the rules of it.357

“She should pray and fast despite the bleeding and repay the mandatory acts”: That is, repay the prayers after forty days as a precautionary measure lest the blood was indeed nufas or dirty blood. The correct opinion however is that she need not repay it.

“It is similar to menstruation”: I.e. nufas is similar to hayd in terms of rules and limitations:

1. Halal: In both cases, the husband is allowed to have foreplay with his wife, though vaginal sexual intercourse is prohibited.
2. Haram: In both cases, vaginal sexual intercourse is forbidden as is divorce, touching the Qur'an and reading it. She is not allowed to make tawaf and stay within the masjid.
3. Wajib: It is mandatory in both cases to perform ghusl when bleeding stops as is the payment or re-compensation for having sexual intercourse whilst the wife is in the state of hayd or nufas.
4. Pardoned: The obligation to pray is removed during this stage and she is pardoned from making it up or repaying it.

“The only differences are with regards to 'iddah (waiting period after divorce) and also with regards to puberty”: Menstruation is an important factor for the divorced woman. Nufas is not. Allah ﷻ says: [Divorced women remain in

357 See al-Insaf (1/384-385).
waiting for three periods.\textsuperscript{358} The word "guru\textsuperscript{359}" in this ayah refers to menstruation. The woman with nufās on the other hand is free of ʿiddah once she delivers her baby.

“And also with regards to puberty”: Puberty is known by menstruation. Not by nufās.

“If she gives birth to twins, then her nufās duration starts from the time of delivery of the first twin”: The duration of nufās is calculated from the time the first twin is delivered and subsequently the completion of the duration is also based upon this. The second twin’s delivery is inconsequential.

\textsuperscript{358} Al-Baqarah: 228

\textsuperscript{359} It is also said to be “purification”, an antonym of sorts. See al-Sībah (1/63).
THE BOOK OF PRAYER

- *Adhān* and *iqāmah*

- Conditions of prayer

- Description of prayer

- Prostration due to forgetfulness

- Optional prayers

- Congregational prayer

- Prayer of those who are pardoned

- Friday prayer

- The two ‘Eid prayers

- The prayer of eclipse

- Prayer seeking rain
THE BOOK OF PRAYER

"The book of prayer": This discusses the rules of both obligatory prayers and optional prayers which includes the prayer of eclipse, the prayer for seeking rain and the two 'Eid prayers. This book covers all of the various types of prayers.

The obligatory prayer is the second pillar of Islam after the two declarations of faith (shabadatayn) as stipulated in the hadith narrated by 'Umar ibn al-Khattab 4.360 It is mentioned in another hadith narrated by Ibn 'Umar 4 which lists the pillars of Islam.361 Many other ahadith mention that the obligatory prayer is the second pillar of Islam. In fact it is the pillar of Islam. As mentioned in the authentic hadith, "The head of the matter is Islam, its foundation is the prayer and the pinnacle of it is fighting for the sake of Allah ﷺ."362

The prayer has great significance to Allah and to the Muslims. Allah mentions it numerous times in the Qur'an, at times ordering that it be fulfilled and at others exhortig the Muslims to safeguard it. He ﷺ also lauds those who are steadfast in performing their prayers just as he admonishes those who are negligent and heedless of it. Allah mentions the virtue of diligently offering prayers in the ayah: [And keep up the prayer; surely prayer keeps [one] away from indecency and evil, and certainly the remembrance of Allah is

360 Reported by Muslim (1/28, 29) and Ahmad (1/28, 51) from the narration of 'Umar ibn al-Khattab which is also found in al-Bukhari (1/19-20) as narrated by Abu Hurairah.
361 Reported by al-Bukhari (1/9) and Muslim (1/34).
362 Reported by Ahmad (5/231-237), al-Tirmidhi (2616) and Ibn Majah (3973) from the narration of Mu'adh ibn Jabal.
the greatest, and Allah knows what you do.}363 Allah urges the Muslims to seek help by being patient and by offering the prayers: {And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones. Who know that they shall meet their Lord and that they shall return to Him.}364 {O you who believe! Seek assistance through patience and prayer; surely Allah is with the patient.}365 Allah advises us to seek help during hardship and difficulties by offering prayers.

The Prophet used to offer sūlah (prayer) whenever he was overwhelmed by a problem or faced a difficulty.366 This is because the one who prays begins communicating with Allah and he surrenders all of his affairs to Him. Allah commences the description of the characteristics of the believer, those who are the dwellers of Paradise and the dwellers of Firdaws (the highest level of Paradise), with prayers and ends with prayers. He says: {Successful indeed are the believers. Who are humble in their prayers.}367 And towards the end: {And those who keep a guard on their prayers. These are they who are the heirs, who shall inherit the Paradise; they shall abide therein.}368 Similarly, Allah says: {Surely man is created of a hasty temperament. Being greatly grieved when evil afflicts him. And withholding when good befalls him. Except those who pray. Those who are constant at their prayer.}369 And He concludes saying: {And those who keep a guard on their prayer. Those shall be in gardens, honoured.}370

Salah is an important act of worship of which there are acts that are not performed in the other forms of worship like standing, bowing and prostrating. There is Qur’anic recitation and glorification of Allah. A Muslim resonates that Allah is free of shortcomings and defects when he says, “Subhāna rabi al-'azim” and “Subhāna rabi al-a’la.” Prayer is a form of supplication, supplication in the form of worship and personal supplications. Scholars technically define salāh as words and deeds which commence with the takbīr (allahu akbar) and

---

363 Al-Ankabut: 45
364 Al-Baqarah: 45-46
365 Al-Baqarah: 153
366 Reported by Ahmad (5/388), Abu Dawūd (1319) from the narration of Hudhayfah.
367 Al-Mu’mīnūn: 1-2
368 Al-Mu’mīnūn: 9-11
369 Al-Ma‘ārij: 19-23
370 Al-Ma‘ārij: 34-35
As for the linguistic definition, prayer means supplication.\(^{372}\) Allah says: \{Take alms out of their property, you would cleanse them and purify them thereby, and pray for them.\}\(^{373}\) I.e. to supplicate for them.

The great significance of salah is evident when Allah decided to make it obligatory upon his servant Muhammad ﷺ and upon his followers on the Laylat al-Mi'raj. He ﷺ raised the Prophet ﷺ from Bayt al-Maqdis (in Jerusalem) to the heavens. He ascended the seven levels of heaven and then Allah ordained it directly to the Prophet ﷺ without the usual intermediary, the angel Jibril.

This happened whilst the Prophet was still in Makkah before the migration to Madinah. He performed salah whilst still in Makkah whilst the rest of the ordinances of Islam such as zakah, fasting and Hajj were made obligatory after the migration to Madinah.

Salah is a link between the servant and his Creator. Whosoever neglects it on purpose, has indeed disbelieved. This disbelief is tantamount to apostasy such that some scholars from the salaf stated that neglect of no other act of worship leads to disbelief except salah. This is substantiated by evidences from the Qur'an and Sunnah. Allah ﷺ when mentioning the polytheists says: \{Then if they repent and keep up prayer and pay the poor-rate, leave their way free to them.\}\(^{374}\) In another ayah Allah says: \{But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith.\}\(^{375}\) This ayah proves that those who do not pray are not our brethren in Islam and that they are disbelievers. Allah says: \{Every soul, for what it has earned, will be retained. Except the companions of the right, [Who will be] in gardens, questioning each other about the guilty. [And asking them], “What put you into Saqar?” They shall say: “We were not of those who prayed.”\}\(^{376}\) The first reason mentioned by the disbelievers for their dwelling in Hell is that they were not amongst those who prayed.

---

371 See al-Iqna\(^{1}\)(1/113).
373 Al-Tawbah: 103
374 Al-Tawbah: 5
375 Al-Tawbah: 11
376 Al-Mudathir: 38–43
Allah says about the disbelievers: {And when it is said to them, “Bow [in prayer],” they do not bow. Woe on that day to the rejecters.}377 The Prophet ﷺ said, “Between the servant and *kufr* and *shirk* lies the neglect of prayers.”378 He also said, “The difference between us and them is the prayer. Whosoever leaves it has disbelieved.”379 The great significance of the prayer is also highlighted by Allah’s command that *masjids* be built especially for this act of worship. The *adhan* was revealed just so that people can come to pray at the *masjid.*

Allah says: {In houses (*masjids*), which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings, [are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of *zakah.*}380

All of these evidences illustrate the importance of *salah* in Islam. However, many Muslims are still negligent of it. There are those who leave it completely, claiming that Islam is not just about praying. Some do pray, however they perform their prayers beyond the prescribed times of prayer. Most often, the delay is purposeful. Allah says regarding this: {But there came after them successors who neglected prayer and pursued desires.}381 {So woe to those who pray, [But] who are heedless of their prayer.}382 These people are addressed as those who pray. However, they are negligent of it by delaying it beyond the prescribed times without a valid excuse that is acceptable in Islamic law. Allah says: {Indeed, prayer has been decreed upon the believers a decree of specified times.}383 I.e. each prayer has its own prescribed time which is fixed. More details will follow later in the chapter. There are those who pray, but their prayer is incomplete. There also Muslims who do not observe *tamâ`ininah* (moments of stillness in between the movements of prayer) and are hasty in their prayers. These types of prayers may become invalid.

A man entered the *masjid,* prayed and then greeted the Prophet ﷺ who re-

377 Al-Mursalat: 48-49
378 Reported by Muslim (1/61-62) from the narration of Jābir ibn ‘Abdullah.
379 Reported by Ahmad (5/346 and 355), al-Tirmidhi (2621), al-Nasâ’î (1/231) and Ibn Mâjah (1079) from the narration of Buraydah ibn al-Hasb al-Islâmi.
380 Al-Nûr: 36-37
381 Maryam: 59
382 Al-Ma`ûn: 4-5
383 Al-Nisâ: 103
The Book of Prayer

ciprocated and then added, “Pray again for indeed you have not prayed.” So the man repeated the prayer. When he returned on the second occasion, the Prophet ﷺ told him to repeat his prayer again. The man said, “I swear by Him who has sent you as a prophet that I do not know how to better my prayer more than this. So teach me.” He, ﷺ said, “If you stand for prayer, than make takbir and read what is easy for you of the Qur’ān. Bow until you are tranquil in the bowing and rise until you are tranquil in your standing. Then prostrate until you are tranquil in your prostration. Do this throughout your prayer.”384 The Prophet said that the man had not prayed because his prayer was void of tama‘ninah.

There are also those who pray hastily without a conscious effort to focus on the prayer. Their thoughts are elsewhere whilst they are physically present at the masjid. The heart sometimes is pre-occupied with worldly affairs even as one prays. How can one taste the sweetness of salah when his heart and mind are engrossed in so many other thoughts? No one is going to order this person to repeat his prayer as outwardly he has accomplished the action. However his prayer does not benefit him except for those fleeting moments where his thoughts were drawn back to the prayer.

There are those who do not pray in congregation, choosing to pray in their houses or elsewhere, not in the masjids even though they can hear the adhān. They claim that the congregational prayer is only Sunnah and not obligatory. A blind man came to the Prophet ﷺ and said, “O Messenger of Allah! I am a blind man and there is no one to guide me and there are many venomous creatures in Madinah. Do I have an excuse to pray at home?” To which the Prophet ﷺ asked, “Do you hear the call for prayer?” To which the Prophet ﷺ replied, “So answer it.”385 The blind man was not pardoned from attending congregational prayers at the masjid even though he had a valid excuse. Since there was a possibility of him finding someone to guide him to the masjid, his excuses were not fully justified. In fact, the obligation to attend congregational prayers is ratified even in dire situations such as the prayer of fear (salat al-khaif)

384 Reported by al-Bukhārī (1/192) (8/68) and Muslim (2/10 and 11) from the narration of Abu Hurairah.

385 Reported by Abu Dawūd (533), al-Nasā’ī (2/109), Ibn Khuzaimah (1478) from the narration of ‘Amr ibn Umm Maktūm.
whilst in the midst of a battle with the enemy. Allah commanded the Muslims to pray in congregation even as an armed conflict was going on around them. The imām divides the congregation in two during this situation. This is yet another explicit proof that congregational prayer is an obligation though some scholars said that it is only strongly recommended (mustahab). This is an independent judgment (ijtibād) on their part which is incorrect.\textsuperscript{386} It contradicts the evidences in the Qur‘ān and the Sunnah of Allah’s Messenger ﷺ.

The Prophet ﷺ said, “Whoever hears the adhān and does not respond to the call, there is no prayer for him except for those who possess a valid excuse.” The narrator, Ibn ‘Abbās was asked, “What is the valid excuse?” He replied, “Fear and sickness.”\textsuperscript{387}

‘Abdullāh ibn Mas‘ūd said, “Whosoever wishes to meet Allah as a Muslim tomorrow, let him be steadfast in performing the prayer where it is called. Verily Allah has ordained for your Prophet sunan (traditions) that guide. These prayers are the sunan that guide. If you all prayed at your houses, just like this rebel who prayed in his house, you have indeed let go of the Sunnah of your Prophet. If you leave the Sunnah of your Prophet you will go astray. We have observed that only the hypocrite known for his hypocrisy does that. There were men who were assisted to the masjid by two men supporting them on either side until they stood in the rows for the prayer.”\textsuperscript{388}

The Companions of the Prophet ﷺ never missed the prayer in congregation. Even the old men amongst them sought support from people to get to the masjid. [When considering the manner of the elderly Companions,] what do we say regarding the fit and young from amongst them? Would they ignore the call to prayer? Evidently we say no, for they knew its great significance.

Let us not heed the advice of he who says that praying in congregation is only recommended and not an obligation. We heed the guidance of Allah and His Messenger. Scholars do err at times while the Prophet ﷺ is always correct and he is free of sin and error. His words are insusceptible to mistakes. So why do we neglect his guidance and hold on to the opinion of others? Having said

\textsuperscript{386} Like that of Mālik, al-Thawri, Abu Hanifah and al-Shāfi‘i. See \textit{al-Mughni} (3/5).
\textsuperscript{387} Reported by Abu Dawūd (551), Ibn Mājah (793) from the narration of ‘Abdullah ibn ‘Abbās.
\textsuperscript{388} Reported by Muslim (2/124).
this, it must be pointed out that those scholars (may Allah have mercy upon them) gave the relaxed ruling whilst they themselves never missed praying in congregation.

To summarise, the above discussion emphasises the importance of prayer and its significance. We are also urged to help facilitate anyone who wishes to pray to the best of our ability. We are told to warn people not to be lackadaisical regarding it and to be steadfast in performing it in congregation. These are the immediate objectives and goals for a student of knowledge and those who act as advisors or counsellors. It is unbecoming of them to ignore the indifference people have towards the daily prayers. Turning a blind eye to this problem by regarding it as normal only exacerbates the situation.

Some others propound that the *din* is about transactions, or about *akhlāq* (manners). The underlying agenda which is alluded to is that Islam is about being fair in all transactions with the people and showing them the best of manners. This is the core of the religion and the prayer is only secondary. We affirm that these are from religion, however the basis of the religion is as the Prophet ﷺ said, “Islam is the declaration that there is none worthy of worship except Allah and that Muhammad is the messenger of Allah, the establishment of prayer, giving of *zakat*, fasting in *Ramadān* and making *Hajj* to the house if one has the means to do so.”

May Allah guide the wayward Muslims to the right path and make the observing Muslims more steadfast upon the truth.

*تَجَبَ عَلَى كُل مَّسْلِم مَكْلُوفٍ، إِلا حَائِضًا وَنَفَسَةً*  
**It is obligatory upon all Muslims who are *mukallaf* except the menstruating woman and the woman having post-natal bleeding.**

The following are the conditions that make prayer an obligation:

**First:** “It is obligatory upon all Muslims”: The first condition is that they have to be Muslim. Non-Muslims are not required to do so. It becomes obligatory upon them as soon as they embrace Islam. If one prays in the state of dis-

---

389 Reported by Muslim (1/28, 29, 30), Ahmad (1/28, 51) from the narration of ‘Umar ibn al-Khattāb.
belief, his prayer is not accepted. Therefore the primary obligation upon the non-Muslim is to embrace Islam and then comes the obligation of prayer. As the Prophet ﷺ instructed Mu‘adh, “The first thing you should invite them towards is the declaration that there is none worthy of worship except Allah and that Muhammad is the messenger of Allah. If they were to accept this, then teach them that Allah has made the five daily prayers obligatory upon them... [to the end of the hadith].”

Second: “Mukallaf”: I.e. one who is mature and of sound mind. Exceptions would be a child who has not yet reached maturity and the insane who have lost the mental capacity to think rationally. They are not obliged to pray as the Prophet ﷺ said, “The pen has been raised from three; a child until he reaches maturity, the sleeping person until he wakes up and the insane until he attains sanity.”

“Except the menstruating woman and the woman having post-natal bleeding”: Though they are Muslims and mukallaf, they are exempted from prayers due to hayd and nifas respectively. This is because the pre-requisite for prayer is taharab and the above two conditions make women impure during the entirety of the duration of them being in this state. Therefore they are not obliged to pray as a form of concession which is a mercy from Allah upon them. The evidence for their exemption is that women during the era of the Prophet ﷺ used to stop praying while they had their menstruation.

Those who lose consciousness due to sleep, fainting or intoxication have to make up their prayers. An insane person’s prayer is not accepted as is the prayer of a non-believer. If one performs it, then he is adjudged a Muslim.

390 Reported by al-Bukhāri (2/130 and 169) and (3/169), Muslim (1/38) from the narration of Abdullah ibn ‘Abbās.
391 Reported by Ahmad (1/154, 158), Abu Dawūd (4401 and 4402), al-Tirmidhī (1423) from the narration of ‘Ali ibn Abi Talib.
392 Reported by al-Bukhāri (1/88) and Muslim (1/182) from the narration of Mu‘adhah said: “A woman asked ‘Aishah, ‘Does a woman repay the prayers that she has missed due to her men­ses?’ ‘Aishah replied, ‘Are you a harūriyah?’ We used to menstruate with the Prophet and then become pure, and he did not tell us to make up for the prayers we missed.”
“Those who lose consciousness due to sleep”: I.e. It is temporary. The Prophet ﷺ said, “Whoever forgets to perform his prayers or has fallen asleep during the prayer time, he shall do so when he remembers. There is no penalty for it except the prayer itself.”  

“Fainting”: Those who have fainting spells have to make up the prayer when they regain consciousness. This is applicable as long as they are of sound mind and have fully recovered their cognitive abilities.

“Intoxication”: This is because intoxication diminishes the ability to think rationally. Allah says: 

\[
\text{Do not approach prayer while you are intoxicated until you know what you are saying.}
\]

If he is no longer intoxicated, he must make up for the missed prayer.

Those who are in a state of confusion for an extended period after a bad road accident are exempted from making up their missed prayers.

“An insane person’s prayer is not accepted as is the prayer of a non-believer”: An insane person loses his faculties due to his mind becoming overcome or possessed. He is not obliged to pray for he is among those who are exempted. He does not have to make up the prayers that he missed if he regains sanity. This is because it was not an obligation upon him during the period he was insane. If he prays while being insane, it is not valid for he could not have had the proper intention to pray.

Similarly, a non-Muslim’s prayer is invalid as prayer is an act of worship. These acts have a pre-requisite that one has to be Muslim before their performance. This applies to the apostate as well.

“If one performs it, then he is adjudged a Muslim”: Superficially he is a Muslim and one assumes that he has verbalised the two declarations of faith. However, his intention is known only to him and Allah.

A child of seven should be ordered to perform the prayer and at the age of

---

393 Reported by al-Bukhari (1/155), Muslim (2/142) from the narration of Anas ibn Malik.
394 Al-Nisa: 43
ten, he is struck if he doesn't pray. If he or she attains puberty during the prayer or afterwards while the prayer time has yet to lapse, he or she must repeat the prayer.

“A child of seven should be ordered to perform the prayer”: We have discussed that it is not obligatory for a child to perform the prayer. However, they are urged to pray from the age of seven so that it serves as training for the future. The prayer is still optional for the child and he is rewarded for it. The Prophet ﷺ said, “Command children to pray at seven years old.”\(^\text{395}\) Children below this age are not commanded to pray for they will not comprehend its importance.

“At the age of ten, he is struck if he doesn’t pray”: Corporal punishment is served to instil discipline and to stress the importance of obligatory prayers. A child of seven is instructed to pray and he is struck for not doing so at ten. Many parents do not take this advice from the Prophet. Their children are left to their own fancy. We see parents fuming if their children skip school without their knowledge. However, they do not bat an eyelid if their children fail to perform their prayers. It is of little significance to them.

“If he or she attains puberty during the prayer or afterwards while the prayer time has yet to lapse, he or she must repeat the prayer”: If one of the two signs of puberty appear whilst the child is performing his prayer, then he must repeat it. Similarly if it appears after the prayer but the prayer time has yet to lapse, he must repeat the prayer. This is because the prayer is not obligatory for a child before puberty. Since he or she attains it, the prayer becomes obligatory. Since there is a shift in intention, the prayer is repeated with the intention that it is obligatory upon him.

وَيَّنْمُ تَأْخِيرُهَا عَنْ وَقَتِهَا، إِلاَّ لِتَأْوِيِ الْجُمُعِ، وَلْيَشْتَغِلَّ بِشَرْطِهَا الَّذِي يَحْصُلْهُ قَرْبًا

Delaying a prayer until after its specific time is prohibited except when combining prayers or when pre-occupied with completing one of its conditions and he is close to completing it.

“Delaying a prayer until after its specific time is prohibited except when combining prayers”: One should not do so without an excuse that is valid accord-

\(^{395}\) Reported by Ahmad (2/180 and 187), Abu Dawūd (495 and 496), al-Hakim (1/197) and al-Bayhaqi in his Sunan (2/229) from the hadith of ‘Abdullah ibn ‘Amr.
The example of a valid excuse would be the combining of prayers whilst one is on a journey or at times when he is very sick. He delays the one prayer until the next one is due. For example the zuhr prayer is delayed until the ‘asr prayer and prayed together one after the other in succession or he delays maghrib until the ‘ishā prayer. This delay in prayer is permitted if an individual falls under the above categories.

"Or when pre-occupied with completing one of its conditions and he is close to completing it": For example one is busy trying to fulfil a condition of the prayer such as finding or procuring water so as to make ablution with it. The Hanbali madhab propounds that one should persist in the quest for water if he is sure that it can be obtained. This is a valid reason to delay the prayer.396

Another view is that one should make tayyamum and perform his prayer if he does not have water. This view is preferred as Allah ﷺ says in the Qur’an: {So fear Allah as much as you are able.}397 He should not delay the prayer beyond its specific time as its time is ordained by Allah. The timing is also a pre-requisite for prayers. Allah says: {Indeed, prayer has been decreed upon the believers a decree of specified times.}398

Whoever denies its obligation has disbelieved. A similar ruling applies for the one who misses prayers on purpose. The ruler or his assistant must order him to pray and insist he do so until the time for the next prayer draws to a close. He is not executed until the passing of a three-day grace period by which time he must repent. This applies to both situations.

"Whoever denies its obligation has disbelieved": I.e. those among the Muslims who deny the obligation of the five daily prayers. He belies Allah by taking such a stance for it is the Almighty who ordained it as obligatory. He has lied against the Prophet and the consensus of the Muslims399 by denying the

---

396 See al-Insāf (1/398-399).
397 Al-Taghabūn: 16
398 Al- Nisā: 103
399 See al-Mughni (3/301).
obligation of prayer and becomes an apostate as a result. No Muslim can plead ignorance to the obligation of the five daily prayers.

“A similar ruling applies for the one who misses prayers on purpose”: Those who recognise the obligation of the prayer yet do not pray without a valid reason due to their negligence have disbelieved as well. The evidence against them is similar to the one who refutes the obligation of prayers.

“Or his assistant”: For example a judge or the governor who will insist that he prays.

“Until the time for the next prayer draws to a close”: This is to negate a potential claim that he combined his prayers. If he does combine both prayers, it is explained to him that it can be done so only in certain circumstances and with valid excuses.

“He is not executed until the passing of a three-day grace period by which time he must repent”: He is asked to repent for missing prayers as Islamic law offers respite to the apostate by means of repentance before he is executed. The one who misses his prayer is an apostate and is asked to repent over a three-day period. He is ordered to repent each day by those in authority. If he does not repent by the end of this grace period, he is executed.

“This applies to both situations”: I.e. he who denies or refutes the obligation of the five daily prayers and he who misses the prayer out of negligence.
CHAPTER: ADHĀN AND IQĀMAH

Adhān is the call to prayer. Linguistically, it is termed as the announcement. Allah ﷺ says: [And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers.]400 In this ayah, Allah announced during the Hajj that He and His messenger were free from association with the idolaters. So the definition in the case of adhān is: the announcement that the prayer is due.

Iqāmah is the announcement that the prayer itself is about to begin. Both the adhān and iqāmah are from the great emblems of Islam. If the people of a country prohibit the adhān and iqāmah from being called, it becomes mandatory for the Muslims to wage war against them. The Prophet ﷺ used to listen to sounds emanating from a town before waging war against it. If he heard the adhān from the town, he would desist.401

هما فرضًا كفاية على الرجال المقيمين للصلوات المكتوبة

Both are fard kifāyah (communal obligation) upon resident men for the obligatory prayers.

“Both are fard kifāyah”: I.e. if some men carry out this obligation, the rest are spared of the obligation but the acts remain Sunnah for them. However, if no one carries out the obligation, it is a sin upon the community as a whole. In

400 Al-Tawbah: 3
401 Reported by Muslim (2/3-4), Ahmad (3/132), al-Tirmidhī (1618), Abu Dawūd (2634) from the narration of Anas ibn Mālik.
terms of fard kifayah, the emphasis is on carrying out the obligation, not on any individual. Fard al-'ayn on the other hand places emphasis on the obligation being carried out at the individual level as well.

“Upon resident men”: Not on women, who are permanently spared of this obligation. In fact, they are prohibited from making the adhān or iqāmah. The obligation is upon residents. Not on the traveller. It is Sunnah for the traveller to make the adhān and iqāmah. However, the correct opinion is that it is an obligation upon the resident and the traveller alike.402 The Prophet ﷺ said: “When the prayer is due, let one of you make the adhān and let the eldest amongst you lead the prayer.”403

“For the obligatory prayers”: Adhān is mandatory (wajih) for the five daily prayers. Naʿf (optional) prayers like tarawīh, the prayer asking for rain and the two ‘Eid prayers do not require the adhān. If it is done during these prayers it becomes an innovation. As for the eclipse prayer, an announcement: “assalatu jāmiʿah” (congregational prayer) is made in accordance to the practice of the Prophet ﷺ.404

War is waged upon the people of the city if they prohibit these both. Receiving remuneration for calling to prayer is prohibited but receiving money allocated from the baitul māl (state coffer) is not. This is if none comes forward to do it for free.

“War is waged upon the people of the city if they leave these both”: I.e. the adhān and iqāmah for they are fard kifayah. If the people of the town persist in banning it, the ruler must wage war against them. This is because they reject a famous symbol and outward ritual of Islam.

402 See al-Insāf (1/407).
403 Reported by al-Bukhārī (1/162), (8/11) and Muslim (2/134) from the narration of Mālik ibn al-Huwairith.
404 Reported by al-Bukhārī (2/50) and Muslim (3/29) from the hadith of ‘Aishah who said, “There was a lunar eclipse during the time of the Prophet who sent a caller to call out; ‘Al-salāt al-jāmiʿah.’ The people gathered and the Prophet led a prayer of two rakāt (units) with four bows and prostrations.”
"Receiving remuneration for calling to prayer is prohibited": This is because the \textit{adhan} is an act of worship. Acts of worship should not be undertaken for worldly gain.

"But receiving money allocated from the \textit{baitul māl} (state coffer) is not": The ruler sets aside some amount of money for the caller of \textit{adhan} so that a person will be duty-bound to call it on time for every prayer without fail. This money is also allocated to them as they have needs for themselves and their children. Hence it is acceptable to offer them this amount. It should not be termed as a salary but an allocation from the \textit{baitul māl}.

"This is if none comes forward to do it for free": That is, if one volunteers to do it regularly without expecting anything in return, he is given priority for calling to prayers.

The \textit{muadhin} (caller to prayer) should possess a loud voice, be trustworthy and time-conscious.

These are the traits of a \textit{muadhin}:

\textbf{Firstly:} He possesses a loud voice. This is so that people can hear him making the \textit{adhan}. One who is unable to raise his voice is not fit for the job.

\textbf{Secondly:} Trustworthiness with regards to prayer timings. He should only make the \textit{adhan} when the prayer times are due so as not to confuse the people with regards to their fasting and other acts of worship. He should not call it earlier. Also he should not delay the \textit{adhan} beyond the earliest time so as not to bring difficulty to the situation of those who want to end their \textit{sahūr} (predawn meal) and begin fasting. He should also be trustworthy with regards to people’s privacy. Since the call is made from a raised platform if not a minaret tower, he should not peer into people’s houses.

\textbf{Thirdly:} He must be time-conscious by keeping up to date with the timings for the individual prayers and timely in calling the \textit{adhan} as soon as it is due without delay.
If two men are appropriate for the job, the one better in making the *adhan* is given priority. Thereafter, the better of the two in the *din* and intellect. Finally it is decided by those living around the *masjid* and then lots are drawn.

“If two men are appropriate for the job”: I.e. if several men have the traits of a *muadhin*, then he who volunteers to do it not expecting anything in return should be given priority. We discussed this earlier on.

“The one better in making the *adhan* is given priority”: If a volunteer is not available, then the one more skilled in calling the *adhan* is given priority.

“Thereafter, the better of the two in the *din* and intellect”: Since this person will be the most trustworthy from them as the Prophet ﷺ said, “Let the best of you make the *adhan.*”

“Finally it is decided by those living around the *masjid*”: For they will be able to judge whose voice is louder and clearer and which is more audible to them whilst they are within their houses.

“And then lots are drawn”: If two men are equal in respect to all of these traits and qualities, then the *muadhin* is chosen by drawing lots. The man picked gets to have priority over the other. Drawing lots is allowed in Islam if a matter is indistinguishable. The Prophet ﷺ did it like the Prophets before him.

---

405 Reported by Abu Dawūd (590), Ibn Majāh (726), al-Bayhaqi in *al-Kubra* (1/426) from the narration of 'Abdullah ibn 'Abbas.

406 Reported by al-Bayhaqi (1/428-429) as narrated by Ibn Shubrumah who said, “There was a stiff competition amongst the men to be the *muadhin* in Qadisiyah. They deferred to S'ad who drew lots to choose the *muadhin.*” The chain of narration of this hadith is broken. 'Abdullah ibn al-Imām Ahmad said in *Masá'il al-* (200), “I asked my father regarding the *masjid* with two men claiming to be worthy of calling the *adhan.* He replied, ‘If both of them have all the traits of a *muadhin*, then lots are drawn to decide. S'ad did it. If one of them is more worthy, then it is only fair that the other not vie for the job.’ I asked my father, ‘What if one of them is older and has been coming to the *masjid* longer while he gives charity to the *masjid* and helps preserve it?’ He replied, ‘Then that person is more worthy to call the *adhan.*’”

407 Reported by al-Bukhārī (3/208, 238) and (4/40) and Muslim (8/113) from the narration of A'ishah who said, “If the Prophet ﷺ wanted to make a journey, he would draw lots to decide which wife would accompany him on it.”
It is fifteen sentences recited from a raised platform. It is recited while in
a state of cleanliness and facing the Qiblah. A finger is placed within each
ear. [The mu'adhin remains] rooted to one spot without movements except
the moving of the head to the right and left whilst saying 'bay'alah'. 'Assalātu
khairun min an-nawm' is added for the call to fajr prayer. It is said twice.

"It is fifteen sentences": That is, (i) the takbir (saying, "Allahu akbar") four
times, (ii) saying the testification, "Ashhadu an la ilaha illa'illaah" (I bear witness
that there is no deity besides Allah) twice, (iii) the [second] testification, "ash-
hadu anna muhammadan rasulullah" (and I bear witness that Muhammad is the
messenger of Allah) twice, (iv) saying "haya 'ala as-salāb" (hasten to the prayer)
twice, (v) "haya 'ala al-falah" twice, (vi) followed by the takbir again which is
said twice (vii) and finally tabtil (saying, "lā ilāha illa Allāh") once. This is the
adhān which is well-known and established by the Prophet ₪. This has been
called from his time until the present day.

The addition "haya 'ala khair al-'amal" (hurry to the best of deeds) was not
established by the Prophet ₪. It is in fact an innovation by the Shi'ah sect
who also add, "ashhadu anna 'aliyyan waliullah" (I bear witness that 'Ali is the
friend of Allah).

"Recited": In a flowing manner with deliberately lengthened phrases. The
Prophet ₪ said to Bilāl, "If you call the adhān, make it long and flowing."408

"From a raised platform": It could be the roof-top or the minaret tower of the
masjid, so that it is easily audible to the people. Bilāl used to go on the roof-top
of a house near the Prophet’s masjid and call the adhān. It used to be the tallest
building near the masjid.409 In the present time, this objective is achieved by
using microphones and loudspeakers.

---

408 Reported by al-Tirmidhi (195), al-Hākim (1/204), al-Bayhaqi (1/428) from the narration
of Jabir ibn ‘Abdullah.

409 Reported by Abu Dawūd (519) and al-Bayhaqi in al-Sunan al-Kubrā (1/425) from a narra-
tion by a women from Bani al-Najjar.
“In a state of cleanliness”: It is recommended that the caller of adhān has performed his wudhū and is free of both major and minor impurities.

“Facing the Qiblah”: Since the adhān is an act of worship, it should be done facing the Qiblah (the direction towards the Ka'bah in Makkah).

“A finger is placed within each ear”: The index finger is placed in each ear as the Prophet ﷺ instructed Bilāl to do so saying, “It aids to raise the voice.”410

“Rooted to one spot without movements”: From the beginning of the adhān to the end.

“Except the moving of the head to the right and left”: This is the Sunnah411 as perfomed by Bilāl.

“Assalātu khairun min an-nawm’ is added for the call to fajr prayer. It is said twice”: The Prophet ﷺ instructed Abū Mahdūrah to add this to the adhān of the fajr prayer. 412 The wisdom behind this is that people tend to be sleeping during the early hours of the morning. It is added as a wake-up call to those sleeping. It is not added to other than the call to fajr prayer.

Iqāmah is eleven sentences said quickly. The muadhin also says the iqāmah and in the same place, if convenient.

“Iqāmah is eleven sentences said quickly”: Unlike the adhān, it is said quickly. This is because the iqāmah is meant for those already present in the masjid. Hence there is no need to lengthen it. The Prophet ﷺ said, “If you call the adhān, make it long and flowing and if you call the iqāmah, make it quick.”413

---

410 Reported by Ibn Mājah (710) from the narration of S'ad ibn 'A'idh. See also Fath al-Bārī by Ibn Rajab (3/552).
411 Reported by al-Bukhārī (1/163), Muslim (2/56) from the narration of Abu Juhayfah who saw Bilāl moving his mouth side to side whilst calling the adhān.
412 Reported by Ahmad (3/458) and Abu Dawūd (501).
413 Reported by al-Tirmidhi (195), al-Hākim (1/204), al-Bayhaqi (1/428) from the narration of Jabīr ibn 'Abdullah.
The practice of some muadhsins nowadays contradicts the above prophetic command. They elongate the iqâmah such that it is very much like the adhân.

“The muadhin also says the iqâmah”: It is a Sunnah that the one who calls the adhân should also call the iqâmah. The Prophet ﷺ said, “Whoever call the adhân should also call the iqâmah.” 414 However, it is permissible for another person to call for iqâmah.

“In the same place, if convenient”: I.e. from the same place the adhân was called so that the people are made known of the iqâmah as well. However, if the muadhin may miss the takbiratul ihram (first takbir in prayer) [due to the distance between the minaret tower and the prayer hall for example,] then he should make the iqâmah from inside the masjid.

Adhân must be done in sequence and in succession between each sentence, called by a just man even if he pronounces words melodiously or is dyslexic.

The conditions that validate adhân are:

Firstly: It is in sequence. If the sequence is ignored, the adhân becomes impermissible.

Secondly: It is in succession i.e. the sentences should follow one after the other in short order. There should not be long gaps in between each sentence. However, the muadhin can leave a short gap in between phrases to cough or sneeze, take a sip of water or speak a word or two to someone who needs an immediate reply or instruction. For example, the muadhin telling someone to “close the door” or “bring it like this” in a short gap whilst making the adhân. This is allowed if the speech is of a permissible nature. If he curses or swears whilst calling the adhân, it becomes invalid even if it is short. Similarly verbose speech whilst calling the adhân renders it invalid as it violates the condition of succession.

Thirdly: It is called by a just man i.e. one whose just nature is apparent. The

414 Reported by Ahmad (4/169), Abu Dawûd (514), al-Tirmidhi (199) and Ibn Mâjah (717) from the narration of Ziyâd ibn al-Hârith al-Sâdâ’iy.
**A Commentary on Zād al-Mustaqni**

_fasiq_ (one who commits major sins) should not be allowed to call the _adhan._ This is because the _adhan_ is the announcement and news that the prayer is due. News from a _fasiq_ is not accepted. Moreover, he cannot be relied on to be timely in calling the _adhan._ It is even permissible for one who has problems pronouncing the words of the _adhan_ incorrectly and for a dyslexic. The difference between one who pronounces words in a melodious manner and he who is dyslexic is that the latter makes grammatical errors for example he says, “_Allahu akbar_” when in fact it should be “_Allahu akbar._”

It is acceptable for a child who is _mumayiz_ to call the _adhan._ A big gap in between _adhan_ and _iqamah_ nullifies it as does the performance of _haram_ acts, even if there is a short gap. It is not permissible before the prayer time is due except for _fajr_ prayer which can be called for after midnight. It is a Sunnah to sit for a while after the _adhan_ of _maghrib._

“It is acceptable for a child who is _mumayiz_ to call the _adhan_”: This is because the prayers of a child who is _mumayiz_ (able to distinguish between good and bad) is accepted, so is his _adhan._

“A big gap in between _adhan_ and _iqamah_ nullifies it”: This is because it violates the condition of succession.

“As does the performance of _haram_ acts, even if there is a short gap”: For example, the gap in between is used to curse or indulge in vulgar speech.

“It is not permissible before the prayer time is due”: As the objective of the _adhan_ is the announcement that the prayer is due.

“Except for _fajr_ prayer”: However the _adhan_ for _fajr_ prayer can be called before the prayer time is due. The Prophet ᵃṣ骧 said, “Verily Bilal calls the _adhan_ at night. So eat and drink until the son of Umm Makhtum calls the _adhan._”

---

415 Reported by al-Bukhāri (1/160), (3/225) and Muslim (3/128) from the narration of ‘Abdullah ibn ‘Amr. Also narrated by ‘Aishah as reported by al-Bukhāri (1/161) and Muslim (2/3), (3/129)
permissible to call the *adhan* before the time is due.

"After midnight": The *adhan* of *fajr* can be called anytime after midnight i.e. once the time for *‘ishâ* prayer lapses. Doing so before midnight is not permissible.

"It is a Sunnah to sit for a while after the *adhan* of *maghrib*: What is the time gap between the *adhan* and *iqâmah*? This is based on the needs of the masses. If they congregate early for the prayer, then the gap may be lesser than when they arrive late at the *masjid* for the prayer. The Prophet Ḥṣ used to begin the *‘ishâ* prayer if he noticed that his Companions had already gathered for the prayer and would delay its commencement if they were not present in the *masjid*.416

Those who congregate for the prayers in the *masjid* are accorded due compassion so that they get to join the prayer from the beginning by delaying the congregation. However, this compassion should not extend to those who are lazy. The Companions were definitely not among those who were lazy. The *maghrib* prayer itself should be performed without delay for the Prophet Ḥṣ used to hasten the prayer after the *adhan*, leaving only a short gap before the *iqâmah* was called.417 The rest of the prayers may be delayed according to the needs of the people. Though it must exclude the needs of the lazy ones.

Whoever combines prayers or prays missed prayers in succession should make the *adhan* for the first and *iqâmah* alone would suffice for the rest.

"Whoever combines prayers or prays missed prayers in succession should make the *adhan* for the first and *iqâmah* alone would suffice for the rest": If a person combines two prayers due to a valid excuse e.g. due to travelling. He should make the *adhan* for the first of the two prayers and make *iqâmah* for both. This was practiced by the Prophet Ḥṣ in Arafah and Muzdalifah (during the Hajj

416 Reported by al-Bukhari (1/147), Muslim (2/119) from the narration of Jâbir ibn ‘Abdullah.
417 Reported by al-Bukhari (2/74)(9/138), Ahmad (5/55), Abu Dawûd (1281) from the narration of Abdullah ibn al-Mughaffal that he heard the Prophet Ḥṣ say, "Pray before the *maghrib* prayer." Repeating it twice. The third time he said, “Those who wish to do so.” So that people will not regard it as Sunnah.
rites). He would ask a companion to make the *adhan* and then say the *iqamah* for the first prayer. After that prayer was competed, he would command the companion to say the *iqamah* and the second prayer was performed.418

Similarly, a person making up the missed prayers should call the *adhan* and *iqamah* for the initial prayer and make the *iqamah* alone for the subsequent prayers until he makes up for all the prayers that were missed.

It is a Sunnah for the listener to repeat the phrases of the *adhan* quietly and say the *hawqalah* when ‘*Haya ‘ala al-salah*’ and ‘*Haya ‘ala al-falah*’ are said. Once the *adhan* is completed, the listener should say, “*Allahumma rabba haddi ad-da ‘awatt at-tamati iua as-salati al-qaimah. Ati muhammadan al-wasila-ta wa al-fadhilah. Wab’athhu maqâman mabmûdan alladbi wa’adtab.*”

“It is a Sunnah for the listener to repeat”: It is recommended that the listener repeat what the *muadhin* says after each phrase. The only exception is when he says “*haya ‘ala al-salah*” and “*haya ‘ala al-falah*” to which the listener says, “*lâ hawla wa lâ quwata ilia billah*” (“There is no power and strength besides Allah”).419 He does not repeat the phrase of the *muadhin* in this instance.

“Quietly”: One should not raise his voice whilst repeating the phrases of the *adhan*.

After the completion of the *adhan*, *salam* should be sent upon the Prophet ﷺ, “*Allahumma salli wa sallam ‘ala muhammadin.*”

---

418 Reported by Muslim (4/40) from the narration of Jābīr ibn ‘Abdullāh while describing the Hajj rites of the Prophet ﷺ. He said, “Then the *adhan* was called followed by the *iqamah*. He prayed the *zuhr* prayer. Subsequently, the *iqamah* was called again and the *‘asr* prayer was performed. He did not pray any other prayer between these two obligatory prayers. He arrived at Muzdalifah and prayed *maghrib* and *‘isha* there with one *adhan* and two sayings of the *iqamah*. He did not pray any other prayer between these two obligatory prayers.”

419 Reported by al-Bukhārī (1/159), Ahmad (4/91, 94), al-Nāṣā’i (2/25) from the narration of ‘Alqamah ibn Waqās.
“Once the *adhān* is completed, the listener should say, ‘*Allahumma rabba hadhi ad-dā’wati at-tāmāti wa as-salati al-qaimah. Āti muhammadan al-wasilata wa al-fādhilah. Wab’athhu maqāman mahmūdan alladhi wa’adtah*: “O Allah, the Lord of this perfect call and established prayer. Grant Muhammad the intercession and favour, and raise him to the honoured station You have promised him.”

“O Allah, the Lord of this perfect call”: Which is free of any shortcomings.

“And established prayer”: That is about to begin.

“Grant Muhammad the intercession”: This is the status in Paradise not accorded to anyone else but the Messenger of Allah ﷺ.  

“And raise him to the honoured station that You have promised him”: As mentioned in the following ayah of the Qur’ān: *[And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.]*

---

420 Reported by Muslim (2/4), Ahmad (2/168), Abu Dawūd (523), al-Tirmidhī (3614) and al-Nasā‘ī (2/25) from the narration of ‘Abdullah ibn ‘Amr ibn ‘Ās who said, “I heard the Messenger of Allah ﷺ say, ‘If you hear the *adhān*, then repeat what the muadhir says and then send blessings upon me for Allah sends ten blessings upon you for doing so. then ask Allah to grant me *al-wasilah* for it is a status in Paradise which is only accorded to a slave among the slaves of Allah and I hope that I will be the one. Whoever asks *al-wasilah* for me has secured the intercession.’”

421 Al-Isrā: 79
CHAPTER: CONDITIONS OF THE PRAYER

They exist before the prayer, until its completion.

A condition technically refers to that which nullifies the prayer if it was absent and which validates the prayer if it was present. Conditions are taken into account before performing prayer until the prayer is completed. Among the conditions are: the specified time and purification from impurities and najasah. The time for zuhr is from just after the zenith of the sun to when the shadow replicates the object in addition to its shadow at the zenith. It is better to pray at its earliest time except during extreme heat. This applies if zuhr prayer is prayed by oneself or in a congregation on an overcast day.

“The specified time”: One of the conditions of prayer is that it should be performed in its specific time. Allah ﷻ says: [Indeed, prayer has been decreed upon the believers a decree of specified times.]422 The Prophet ﷺ also directed towards this condition by his actions and speech.

422 Al-Nisā: 103
“And purification from impurities and *najasah*: Another condition for prayer is purification from impurities and *najasah* on the body, garments and place of worship.

“The time for *zuhr* is from just after the zenith of the sun to when the shadow replicates the object in addition to its shadow at the zenith”: The prayer time begins when the sun shifts westward from its zenith. This is noticed when a shadow appears to the east. Allah says: [Establish prayer at the decline of the sun [from its meridian]](423) As the shadow grows in size, it will reach a stage that it is equivalent to its object; be it a stick, wall or a human. At this time, *zuhr* time has elapsed.

“It is better to pray at its earliest time”: Rather than delay it for the best of deeds in the sight of Allah is the prayer done at its earliest time. There is merit in hastening towards good deeds.

“Except during extreme heat. This applies if *zuhr* prayer is prayed by oneself or in a congregation on an overcast day*: It is Sunnah to delay the *zuhr* prayer in these situations:

**Firstly:** During extremely hot weather in the summer. It is recommended that the prayer be delayed until such a time that the heat reduces. The Prophet ﷺ said, “If it is extremely hot, delay the prayer until it cools down for indeed the extreme heat is from the breath of hellfire.” Hence the prayer should be delayed until the weather is cooler, having the congregation’s convenience in mind.

**Secondly:** If the sky is overcast and there is a possibility of rain or a sand storm, it is best to delay the *zuhr* prayer. It is permissible to pray *zuhr* at its latest time so that people can attend *zuhr* and stay on to complete the ‘asr prayer at the masjid at its earliest time. This arrangement is convenient for the people.

---

423 Al-Isra: 78
424 Reported by al-Bukhari (1/140), (8/2), (9/191) and Muslim (1/62, 63) from the narration of ‘Abdullah ibn Mas’ud who said, “I asked the Prophet, ‘What is the best of deeds?’ To which he replied, ‘The prayer done in its prescribed time.’” As for the wording, “Prayer in its earliest time,” it is narrated by Umm Farwah in Ahmad (6/374), Abu Dawud (426) and al-Tirmidhi (170).
425 Reported by al-Bukhari (1/142) from the hadith of ‘Abdullah ibn ‘Umar and by Muslim (2/108) from the hadith of Abu Hurairah.
“This applies if zuhr prayer is prayed by oneself”: The individual praying at home should also avoid the intense heat as should the congregation which gathers at the masjid.

“Or in a congregation during an overcast day”: This is to make it convenient for the people so that they are not affected by the rain or sand storm. They go outdoors only once to attend the zuhr and ‘asr prayers. However, if one offers the prayer by himself at home on an outcast day, he should hasten to do it at the earliest time as he is not affected by the adverse weather.

This is followed by ‘asr time which extends until the shadow is twice the size of the object, in addition to its shadow at the zenith. In difficult times, ‘asr can be prayed until sunset. It is a Sunnah to hasten the prayer.

“This is followed by ‘asr time which extends until the shadow is twice the size of the object, in addition to its shadow at the zenith”: ‘Asr prayer begins immediately after the zuhr prayer time ends. This is when the shadow is the size of the object. The time for ‘asr extends until the shadow is twice the size of its object. Thereafter, the time for ‘asr prayer lapses.

“In difficult times, ‘asr can be prayed until sunset”: Whoever prays ‘asr just before sunset has indeed performed it in its time. However, it is not permissible to do so except in difficult times and one must have a valid excuse to do so.

“It is a Sunnah to hasten the prayer”: This is evident from the practice of the Prophet ﷺ. A companion would pray with the Prophet ﷺ the ‘asr prayer and go to a place called al-‘Awwali, which was at the boundary of Madinah, arriving there as the sun was shining bright.426 This is proof that he ﷺ would pray ‘asr early.

Followed by the maghrib prayer which begins from sunset until the red af-

426 Reported by al-Bukhari (2/144, 149 and 155) and Muslim (2/40, 119 and 120) from the narration of Abu Barzah al-Aslami.
The Book of Prayer

ter-glow of the setting sun disappears. It is Sunnah to hasten this prayer unless he has the intention of being a *muhrim* on the Night of Jam’.

“Followed by the *maghrib* prayer which begins from sunset until the red after-glow of the setting sun disappears”: Immediately after the ‘*asr* prayer time ends, *maghrib* begins. It begins with sunset and ends when the red after-glow of the sun disappears from the horizon. The horizon is clear and so the after-glow is very apparent. When the after-glow disappears, it becomes clear once again. This moment shall indicate the end of *maghrib* prayer.

“It is Sunnah to hasten this prayer”: The Prophet ﷺ used to do so. When the *adhān* for *maghrib* prayer was called, the Companions would advance to their places of prayer. The Prophet would then arrive to lead the prayer.427

“Unless he has the intention of being a *muhrim*”: I.e. if he is in a state of *ibram* at Muzdalifah, a day also known as Jam’a (congregation). This is because people will gather there on the 9th of Dhul Hijah. It is called Muzdalifah because people advance to it from Arafah. This place is also called Mash’ār al-Haram. The *muhrim* in Hajj delays his *maghrib* prayer and prays it at the time of ‘*ishā*’, thereby combining them. This is done when he reaches Muzdalifah. This was the practice of the Prophet ﷺ. The *muhrim* should not pray on the way to Muzdalifah unless he fears that the time for ‘*ishā*’ prayer may lapse before reaching there. In this scenario, he can stop and pray them along the way. The delay in *maghrib* prayer is only a concession for those in the state of *ibram* and not others, even though they might be in Muzdalifah during that time. These people have to hasten the *maghrib* prayer in its time and are not allowed to combine the prayers.

وَإِنْ سَهِلَ اَلْفَجْرُ فَأَكُلْنَ بِالْعَشَاءِ اِلْفَجْرَ الْأَثْنَىَّ

Then follows the ‘*ishā*’ prayer and its time is until the second *fajr* which is recognised by a broad whiteness in the sky. It is better to delay the ‘*ishā*’ prayer but not after one third of the night (i.e. delaying it but remaining in the first third of the night), if this is easy.

---

427 Reported by al-Bukhārī (1/34) and Muslim (2/212) from the narration of Anas ibn Mālik.
"Then follows the 'ishā prayer": 'Ishā begins immediately after the time for maghrib ends, which is when the red after-glow of the sun disappears from the horizon. It ends at the second fajr. The preferred time for 'ishā prayer is up to the first third of the night, after which it is still permissible to pray it if one is hard-pressed for time.

"The second fajr which is recognised by a broad whiteness in the sky": Fajr is of two types:

Firstly: The false dawn. This is when the whiteness is elongated rather than broad. Furthermore, the darkness of night re-envelops the sky after this fake dawn.

Secondly: The second fajr which is recognised by a broad whiteness that permeates the horizon. The darkness of night will gradually fade, giving way to the full dawn. The second fajr is that which should be taken into account when fasting or praying, not the first fajr (i.e. the false dawn).

"It is better to delay the 'ishā prayer but not after one third of the night": Delaying the prayer in this manner is better than praying it at its earliest time. The Prophet used to delay the 'ishā prayer some nights announcing that this was in fact the best time for it. He said, “Were it not too imposing for my nation, I would have ordered that it be delayed.”428 We can study the ideal character a leader should possess from this example. He should know the needs and concerns of his people and adjust activities accordingly, thereby easing their burden. Gentleness is something required from the imām towards his congregation. The Prophet used to hasten the 'ishā prayer if people gathered quickly at the masjid and delayed it if they took their time to gather.

Followed by the fajr prayer which lasts until sunrise. To hasten it is better.

"Followed by the fajr prayer which lasts until sunrise": 'Ishā prayer is followed by the fajr prayer. It begins from the second fajr which emanates a broad whiteness in the horizon and ends with sunrise. Whoever prays within these time limits has indeed performed fajr prayer at its specified time. Anyone do-

428 Reported by Muslim (2/115-116) from the narration of 'Aishah.
The Book of Prayer

ing so after sunrise only does it as replacement for having missed it.

“To hasten it is better”: To hasten the fajr prayer is better as the Prophet used to perform it in the dark of the night.\(^\text{429}\) He \(\text{ﷺ} \) used to leave after praying fajr while a person could recognise those next to him.\(^\text{430}\) This is indicative that he used to prolong the fajr prayer and that the Prophet \(\text{ﷺ} \) and his Companions used to pray in the dark where they could not recognise one another, and then the prayer was prolonged such that when he \(\text{ﷺ} \) completed it, they could recognise those sitting next them.

This is evidence to show that he \(\text{ﷺ} \) used to hasten in performing the fajr prayer and that he prolonged it.

Prayer is realised when one makes takbiratul ihram (opening takbir) in the specified time of a specific prayer. He should not pray until he is convinced that the time of prayer has begun. He can do this by either making an informed judgement or if he is advised by a trustworthy person who is certain that time has commenced. If he made the takbiratul ihram after being convinced that prayer is due and realises that he had preceded the time, he should consider it an optional prayer and proceed to pray the obligatory prayer once more. If he is not aware of his error then the prayer is valid.

“Prayer is realised when one makes takbiratul ihram (opening takbir) in the specified time of a specific prayer”: This is according to the Hanbali madhab.\(^\text{431}\) He who manages to say the takbiratul ihram even at the last hour of the specified time has in fact realised the prayer in its time. The correct opinion however is that one should at least complete one rak'ah (unit) of prayer before the time elapses.\(^\text{432}\)

\(^{429}\) Reported by al-Bukhari (1/147) and Muslim (2/119) from the narration of Jābir ibn Abdullah.

\(^{430}\) Reported by al-Bukhari (1/144,155) and Muslim (2/119,120) from the narration of Abu Barzah al-Aslami.

\(^{431}\) See al-Insaf (1/441).

\(^{432}\) The madhab of Imām Mālik and one of two views from Imām Ahmad. It was a preferred view of Shaykh al-Islam ibn Taymiyyah. See Majmu‘ al-Fatāwa (23/330-331).
“He should not pray until he is convinced that the time of prayer has begun”: This is because conviction (ghalabat al-zan) replaces certainty (yaqin) in this instance. Conviction is achieved by:

Firstly: Making an informed judgement. If one places effort in investigating the time for prayer and bases his conviction upon his findings, then he should proceed to pray.

Secondly: If advised by a trustworthy person who is certain that the prayer time has begun. If any of these two traits is missing from the informer, it renders his advice null and void.

“If he made the takbiratul ihram after being convinced that prayer is due and realises that he had preceded the time, he should consider it an optional prayer and proceed to pray the obligatory prayer once more. If he is not aware of his error then the prayer is valid”: If he is convinced that the prayer time has begun and prayed and had erred but is oblivious to it, then his prayer is valid. However, if he becomes aware of the fact that he has prayed before the time for prayer is due, he should consider that which he prayed as an optional prayer and proceed to pray the obligatory prayer once more.

And if the mukallaf (on whom prayer is obligatory) is able to make takbiratul ihram as the prayer time arrived but the obligation is removed or the female begins to menstruate, then he becomes obliged to do so again or her menses stops, they must make up the prayer. Whosoever is obliged to pray before the prayer time lapses, must do so by combining it with the earlier prayer.

“And if the mukallaf (on whom prayer is obligatory) is able to make takbiratul ihram as the prayer time arrived but the obligation is removed or the female begins to menstruate, then he becomes obliged to do so again or her menses stops, they must make up the prayer”: If one is set to perform a prayer at its earliest time but the obligation to pray is hindered by the loss of consciousness, loss of the mental faculties or the onset of menses. Thereafter, this hindrance is removed. Now the individual has to make up the prayer that he had earlier intended to pray. It has to be made up because he was able to pray when the
time for prayer arrived but was hindered by a valid reason. Those prayers that arrived while they were not obliged to pray need not be taken into account.

However, some scholars including Shaykh Taqiuddin are of the view that the prayer need not be made up for prayer times have a span which can be delayed within its limits. Therefore, when one is hindered from prayer within that time span, he is technically in the state of non-obligation.

“Whosoever is obliged to pray before the prayer time lapses, must do so by combining it with the earlier prayer”: This is in direct contrast to the earlier view. For example, one is able to say at least the takbiratul ihram before the ‘asr time lapses while the sun is about to set. This is after all hindrances to the obligation of prayer are removed. Now, the individual must pray two prayers by combining them i.e. in this case he combines zuhr with ‘asr. This is because the individual had a valid excuse to miss zuhr during its time which validates the concession of combining prayers. Similarly, if one had a valid excuse to miss maghrib prayer and is fit to pray before sunrise, he should then pray maghrib and ‘ishā by combining them. This is in line with the rulings of a group of Companions of the Prophet ﷺ. There has not been any dispute to this view from others. In fact, most scholars are of this view because two prayer times become one during situations where there is a valid excuse.

Making up prayers should be done instantly and in sequence. Sequence can be pardoned when one forgets or if he fears that ‘asr or ‘ishā prayer times might lapse when about to combine prayers.

“Making up prayers should be done instantly and in sequence”: If one has prayers that need to be made up, he should hasten to do so as soon as he is

433 See al-Ikhtiyārāt al-Fiqhiyyah (p. 34).

434 Including ‘Abdul Rahman ibn Awf and ‘Abdullah ibn ‘Abbās. Regarding the issue of women gaining purity after her menses, they said: “If a menstruating woman attains purity before sunset, she must pray zuhr and ‘asr by combining it. If she attains purity before fajr begins, she should pray maghrib and ‘ishā combined.” The narration of ‘Abdul Rahman was collected by ‘Abdul Razzaq in his Musannaf (1285) and al-Bayhaqi in al-Sunan al-Kubra (1/387). The narration of Ibn ‘Abbās was collected by al-Dārimi (1/219) and al-Bayhaqi (1/387).
able. It must not be delayed. Sequence of the prayers should be maintained at all times. If he has many days’ worth of prayers to make up, he should focus on a day at a time, praying fajr, zuhr, ‘asr, maghrib and then ‘isha in sequence. He can then proceed to day two of the prayers pending upon him, following the aforementioned sequence. Prayer is an obligation and delaying it more than necessary is a sin.

A prevalent practice among the people is to make up a prayer with the prayer of its like. For example, praying fajr and then making up the missed fajr afterwards or zuhr with another zuhr following it. This is incorrect and is not allowed.

“Sequence can be pardoned when one forgets or if he fears that ‘asr or ‘isha prayer times might lapse when about to combine prayers”: These two scenarios permit one to ignore sequence of prayers:

**Firstly:** When one forgets. For example, he had to make up an earlier prayer but forgot about it and prayed the current prayer. He only realises his mistake after having prayed the current prayer. Sequence can be ignored in this case. He then proceeds to pray the earlier prayer immediately. Allah says: {“Our Lord, do not impose blame upon us if we have forgotten or erred.”} The Prophet said, “Verily Allah has pardoned for my nation error, forgetfulness and that which is forced upon him.”

**Secondly:** When one fears that the time for the current prayer might lapse were he to pray the missed prayer before it. In this case, he ignores sequence of prayers by praying the current prayer followed by the earlier prayer that he needed to make up.

From among the conditions of prayer is the covering of the awrah. The covering or clothes should not reveal the characteristics of the skin. The awrah of men, slave, nursing mother and the partially-freed slave is from the navel.

435 Al-Baqarah: 286
to the knee. As for the free woman, the whole body is *awrah* except the face.

To pray whilst uncovered is not allowed whilst one is able to cover the *awrah*. Ibn Abdul Barr said, "The consensus of the scholars is that the prayer becomes nullified if one prays it whilst uncovered if he has the ability to cover himself up."437 Allah says: {O children of Adam, take your adornment at every *masjid*}438 The word "*zinah*" in this ayah refers to the covering of the *awrah*, and "al-*masjid*” refers to the prayer. Hence, Allah commands us to cover our *awrah* whilst praying. The minimum of “*zinah*” is to cover the *awrah* while covering the full body with a garment is that which is recommended and good. If one does pray without covering the *awrah* without a valid reason, then his prayer is nullified. The clothes should be thick and not so thin that the skin is seen through the garment.

The *awrah* of men is from the navel to the knee.

"As for the free woman, the whole body is *awrah* except the face": She has different *awrahs* in two different circumstances: her *awrah* whilst in prayer and her *awrah* of *nazar* (bashfulness). In prayer, her whole body is *awrah* except the face. This is if there are no non-mahram men around. A mahram is any male she cannot lawfully marry like her father, brother and uncle. As for the *awrah* of bashfulness, it is the whole body including the face and the palms of the hand. This is also her *awrah* in the prayer if non-mahram men are present.

It is recommended that one wears a two-piece garment for the prayer. It is sufficient that a man covers at least the *awrah* for the optional prayers and one of his shoulders for the obligatory prayers. It is recommended for the woman to pray wearing her inner garment, head scarf and an outer garment though her prayer is accepted if she just covers her *awrah*.

"It is recommended that one wears a two-piece garment for the prayer": In the prayer, there is a minimum dress code and there is a recommended one. If

437 See *al-Ijma'*(p. 41).
438 Al-ARaf: 31
a man covers between his navel and his knees in prayer, it is accepted. This is the least he should wear. It is recommended though that he pray wearing two pieces of clothing. The shawl (ridâ) and lower wrap (izâr) or the qamis (shirt) and trousers. This is for men only.

“It is sufficient that a man covers at least the awrah for the optional prayers and one of his shoulders for the obligatory prayers”: A man has to cover at least one shoulder along with the minimum awrah whilst performing his obligatory prayers. This is what the Prophet  commanded us to do. He said, “Let not one of you pray in a one-piece garment without it extending to cover one of his shoulders.”

Imâm Ahmad was of the view that the prayer must be done covering the minimum awrah which is between the navel and the knee and at least one shoulder. If not, the prayer is nullified. However, the majority of scholars say that it is sufficient to cover between the navel and the knee for the prayer of a male to be accepted.

“It is recommended for the woman to pray wearing her inner garment, head scarf and an outer garment though her prayer is accepted if she just covers her awrah”: The prayer is accepted from a woman if she prays wearing a single garment that covers her whole body. However, they are recommended to wear three garments during the prayer. They are the inner garment (dira‘), head scarf (khimar) and the outer garment (milhafah). This is the best dress code for the woman to perform her prayer.

Whoever exposes a part of his awrah in mischief or prays with clothes that are not lawful or are stained with najâsah, must repeat the prayer except a person held captive in a filthy place.

“Whoever exposes a part of his awrah in mischief”: I.e. he exposes his awrah

439 Reported by al-Bukhari (1/100) and Muslim (2/61) from the narration of Abu Hurairah.
440 See al-Insâf (1/456).
441 See al-Mughni (2/289).
for an extended period of time whilst being able to cover it and chose not to. His prayer is invalid due to the condition of covering the awrah not being met. However, if a little part of the awrah is exposed whilst he is oblivious to it, then his prayer is valid. This is also the case of one exposing a large part of the awrah but he does not let it stay revealed for an extended period of time.

“Or prays with clothes that are not lawful”: For example stolen clothes or if a man prays wearing a silk garment, his prayer becomes invalid. He must repeat his prayer in a different set of clothes.

“Or are stained with najásah”: Whilst he has the ability to clean it or has the means to pray in clean clothes, then his prayer is invalid and has to be repeated. This is because wearing clean clothes during prayer is a condition for its acceptance.

“Except a person held captive in a filthy place”: If a person prays in an unclean place whilst he is capable of praying in a clean place, his prayer is invalid as a condition of the prayer is the cleanliness of the spot prayed upon. However if a person is not able to move to a clean place, then he should continue to pray in that filthy place and not leave off praying. His prayer is accepted and he need not repeat it as he is acting to the best of his ability. Allah ﷻ says: {So fear Allah as much as you are able.}442 However, if he has the ability to move to a clean place, then his prayer in a filthy place is invalid.

One should cover the minimum awrah when able to do so. If not, then at least the genitals and the rear end. If he can cover only one of the two, he should cover the rear end. If a covering is offered he should accept it. The naked should pray sitting down and gesture in prayer to hide his private parts. If praying as a congregation, the imám should be in the centre of the row.

“One should cover the minimum awrah when able to do so. If not, then at least the genitals and the rear end. If he can cover only one of the two, he should
cover the rear end”: If he can find clothes to cover his awrah between the navel and the knee, he must do so. He covers both the private parts if unable to cover the minimum awrah. If he is unable to even do this, then he should cover just his rear end. Allah says: {So fear Allah as much as you are able.}443

“If a covering is offered he should accept it”: He will not ask for a covering as it is an act of humility. However, if someone offers to lend him the covering without him having asked, he should accept it.

“The naked should pray sitting down”: That is if he does not find any covering to cover himself with. Prayer is not excused even in such a state, as the condition to cover the awrah in prayer is pardoned. He prays in the nude but should pray sitting down. This is because his awrah is more exposed whilst standing.

“And gesture in prayer”: He should not prostrate to the ground as this exposes more of his awrah. He has to just gesture in the prayer whilst sitting by tilting his head towards the ground to signify bowing and prostration. Standing is excused for him in this condition though it is one of the pillars of prayer. This is from the mercy of Allah ™️. It also highlights the importance of prayer and that it is inexcusable even in adverse situations.

“If praying as a congregation, the imám should be in the centre of the row”: This is addressing the occurrence of a naked group of people performing the prayer in congregation. This emphasises the importance of praying in congregation. So the imám takes to the centre of the row and does not go in front of the rest so that they do not look at the imám’s awrah whilst praying.

Each gender prays separately (referring to the previous point of the circumstance of having to pray whilst uncovered). If not able to do so, then the woman should pray whilst the men face their backs to them and then vice versa. If a covering is spotted nearby whilst one is praying, he should reach out and use it and continue his prayer. If it is out of reach, then he should leave the prayer to get hold of it and perform the prayer once more from the beginning.

443 Al-Taghabun: 17
"Each gender prays separately. If not able to do so, then the woman should pray whilst the men face their backs to them and then vice versa": The men should face their backs to the woman while they are praying and the woman do the same when the men pray. This is so that one does not look at the other whilst either of them pray.

"If a covering is spotted nearby whilst one is praying, he should reach out and use it and continue his prayer": If one commences the prayer uncovered and then he notices something close to him that he can cover himself with, he takes it, covers himself and then finishes his prayer.

"If it is out of reach, then he should leave the prayer to get hold of it and perform the prayer once more from the beginning": If it is not possible to reach the covering without walking and diverting from the direction of the qiblah, he leaves the prayer to cover himself and then starts the prayer from the beginning.

To leave the garment over the shoulders without securing it is disliked during prayer as is tying it under the shoulder which exposes it. Covering the whole face or the nose and mouth, rolling up and adjusting one’s sleeves and tying a string around the waist like a friar’s knot are also disliked.

The author explains the actions that are disliked whilst one is praying.

**First:** To leave the garment over the shoulders without securing it is disliked. This is because it is prone to fall off and expose the body while in prayer. However, if one end is wrapped around the opposite side, then it is fine.

**Second:** One wraps the lower torso and flings the end of one side of the garment over one shoulder while leaving the other uncovered. This way of tying is called “idtiba”, which is often done during Hajj and ‘Umrah whilst making tawaf. This too is prone to exposing the awrah. It is more secure if he can cover both shoulders while praying.

**Third:** To cover the face is disliked during prayer as this is the practice of the
Jews whilst they worship. A Muslim should not do this unless he has good reason to do so.

**Fourth:** The Prophet forbid us to partially cover our faces, that is, the nose and mouth during prayer. This was the practice of the fire-worshippers whilst they stood praying near the fire. We are forbidden to imitate them.

**Fifth:** One should not pre-occupy himself with adjusting and straightening his garment whilst in the prayer. This will inevitably cause distraction and hamper one’s concentration in the prayer. The Prophet said, “Do not adjust your hair or clothes.”

**Sixth:** The tying of a string around the waist like the friar’s knot which was worn by the Christian clergy as a symbol of their faith. However, it is allowed for one to tie something not similar to it around the waist. This applies to men. As for women, they should not tie a string around their waist as wearing-tight fitting clothes is forbidden for them.

Vanity in dressing and other actions is forbidden.

What follows is an explanation of matters related to clothing that are forbidden inside the prayer and outside of it.

“Vanity in dressing”: Vanity in one’s clothing during the prayer and outside of it brings forth arrogance and pride. As in the hadith, “Whoever drags his clothes in vanity, Allah will not look at him.” To be humble in dressing is expected of a Muslim as well as in his manner of walking and all other aspects.

“And other actions”: I.e. vanity in other actions apart from dressing like in

---

444 Reported by Abu Dawūd (643), Ibn Mājah (966) and Ibn Hibbān (2353) and Ibn Khuzaymah (772) from the narration of Abu Hurairah who said, “The Prophet forbid that one drape his clothes over himself without securing it during the prayer and forbade the covering of the mouth.”

445 Reported by al-Bukhārī (1/206), Muslim (2/52) from the narration of ‘Abdullah ibn ‘Abbās.

446 Reported by al-Bukhārī (7/5).(7/182) and Muslim (6/147) from the narration of ‘Abdullah ibn ‘Amr.
one’s haughty stride. Allah says: {And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.}447 And Luqmān ʿabeel tells his son: {And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like anyone self-deluded and boastful.}448 And in another ayah: {Indeed, Allah does not like those who are self-deluding and boastful.}449

And picture drawing and its use.

“And picture drawing”: Referring to pictures of living things that have a soul. This is absolutely forbidden as there is a semblance of creation which is the sole prerogative of Allah. This act leads to shirk.

“And its use”: It is forbidden to use garments that contain pictures of living things that have souls during the prayer or at other times. This is the case because if it is allowed, it might lead to lewd and vile pictures being portrayed on the garments. Curtains with these pictures should not be used for the Prophet ;width grew angry when he saw it in his house and did not enter until it was ripped off and discarded.450

Use of such garments and cloth that contain pictures of living things that have souls is forbidden indefinitely. It is also forbidden to frame up and hang pictures for this indicates a reverence of sorts to the picture. Hence to wear a garment containing such whilst praying is worse. If it happens to be a picture of a crucifix, then the sin is even more as this would imply imitating the Christians.

This ruling remains the same regardless of the form, be it a carving, drawing or collage, pictures are forbidden in every form. The Prophet rost cursed the picture-maker451 and made no exceptions saying, “The worst punishment met-

447 Al-Isra’: 37
448 Luqmān: 18
449 Al-Nisā’: 36
450 Reported by al-Bukhāri (3/83) (7/33, 217), Muslim (6/158), Ahmad (6/246) and al-Nasa’i (2/67, 68) (8/213) from the narration of ʿAishah.
451 Reported by al-Bukhāri (3/78) (7/79) and Ahmad (4/308, 309) from the narration of Abu
ed out on the Day of Judgement will be to the one who tried recreating the creation of Allah. In a hadith qudsi it is said, “Verily Allah says, ‘Who is a worse tyrant than he who creates like what I create, then let him create a seed or barley grain.”

Picture making in all of its forms and mediums is haram. Those who argue regarding the permissibility of pictures that are transferred by light have derived an exception without evidence and proof. The Prophet in fact made a blanket prohibition on all types of pictures, saying, “All picture-makers shall end up in the Fire.”

This is similar to the following hadith, “All innovation is wayward.” Some people say, “There is good innovation and not all innovations are wayward.” Their claim contradicts what the Prophet has commanded. Similar to those who hold the view that some types of pictures are permissible whereas the Prophet has said that all picture makers are in the Hellfire. Having mentioned this, one can resort to photo-taking if there is a pressing need to do so. Allah says: {Excepting that to which you are compelled.} If one will be deprived of something which is crucial for his well-being if his photo is not taken, then this amounts to being compelled. In the case of displaying the photo on the identity card or passport, for example, this is indeed inevitable and a necessity.

Clothes that are stitched with gold or dipped in gold are forbidden for use by men before it is completely transformed. Similarly, garments made pre-

Juhayfah.

452 Reported by al-Bukhāri (7/215), Muslim (6/161) from the narration of ‘Abdullah ibn ‘Umar.
453 Reported by al-Bukhāri (7/215), Muslim (6/162) from the narration of Abu Hurairah.
454 Reported by Muslim (6/161-162), Ahmad (1/308) from the narration of ‘Abdullah ibn ‘Abbās.
455 Reported by Ahmad (4/126), Abu Dawūd (4607), al-Tirmidhī (2672), Ibn Majah (42) from the narration of al-‘İrbād ibn Sāriyah.
456 An'am: 119
dominantly of silk are also forbidden for men except if the silk in the garment does not appear to be the predominant material. Silk is also permissible for men to use in times of dire need, when afflicted with scabies or other illness, during combat, as embroidery, four-finger width of stitching or less, as patching or as a border. Yellow garments and clothes dyed with saffron are disliked for men.

"Clothes that are stitched with gold or dipped in gold": Such clothes are haram for men as are silk garments and garments blended with silk where it can be seen with the eyes to be of that material. Gold is haram for men; not just in clothing but also in jewellery such as gold rings etc. The Prophet ﷺ said regarding gold and silk, “These are permissible for the females of my nation and forbidden for the males.”

“Before it is completely transformed”: When the garment is free of gold, it is permissible for use.

“Similarly, garments made predominantly of silk are also forbidden for men except if the silk in the garment does not appear to be the predominant material”: Only garments that are of pure silk or predominantly silk are haram. If it contains a negligible amount of silk that is unnoticeable or the silk is noticeable but it appears equal to the other material, it is permissible for use by men. The ruling is based upon what is predominant.

Silk is permissible in the following situations:

**First:** In times of dire need, where he is compelled or has no other option but to wear it.

**Second:** If afflicted with scabies he is permitted to wear silk garments as silk is well known to help ease the itching caused by scabies. Its soft and smooth texture serves as therapeutic relief. Any other material will only exacerbate the scabies.

**Third:** Any other illness. If a doctor specifically prescribes the wearing of silk as a remedy for the ailment, it becomes permissible.

457 Reported by Ahmad (4/394), al-Tirmidhi (1720), al-Nasâ’i (8/161) from the narration of Abu Musâ al-Ash’arî.
Fourth: When used during combat to prevent laceration caused by slinging the weapon. Displaying vanity during battle is recommended as it will frighten the enemy.

Fifth: When silk is sewn into a garment as embroidery, it is not considered as a garment made of silk.

Sixth: Garments that contain stripes with an accumulative length of the width of four fingers or less of silk stitching is permitted. For example as hem lining on sleeves and pockets.

“As patching”: Garments with silk patching work are permissible for use by Muslim men.

“And clothes dyed with saffron are disliked for men”: I.e. that are dyed using saffron. This is due to the prohibition by the Prophet of the use of saffron by men.

Among the conditions are: staying free of najāsah. He who physically carries a najāsah, comes in contact with it or has stains of it upon his body and clothes cannot be pardoned of it so his prayer is invalid. If he puts a layer of clean earth upon ground that is stained with najāsah or places a mat there to pray upon, then that prayer is disliked though valid.

458 Reported by al-Bukhārī (7/216), Muslim (6/157), (8/212-213), Abu Dawūd (4155) from the narration of Abu Talha.

459 Reported by al-Bukhārī (7/197), Muslim (6/155), Ahmad (3/187), al-Tirmidhī (2815) from the narration of Anas ibn Mālik.
"Among the conditions are: staying free of najāsah”. This is from the conditions for prayer being accepted. The body, clothes and the place where one prays should be free of najāsah. The evidence that clothes should be clean is derived from the action of the Prophet ﷺ. He removed his footwear while in prayer when he realised that it was stained with najāsah.⁴⁶⁰ Similarly when a female companion asked him ﷺ what should be done when menstrual blood stains the clothes, he ordered her to wash the garment.⁴⁶¹

The evidence that the area where one performs his prayer should be clean is derived from the incident where a Bedouin urinated upon a section of the floor of the masjid, the Prophet ﷺ ordered that water be poured over the urine.

The evidence that the body should be free of najāsah whilst praying is derived from the command of the Prophet ﷺ that one should perform istinjā’ with water or istijmār with stones to remove urine and excretion.

“He who physically carries a najāsah”: I.e. whilst praying. His prayer becomes null as a result. The only exception would be traces of najāsah upon the body that are excusable in the din such as the remnants of najāsah after istijmār that are around the area cleansed.

“Comes in contact with it or has stains of it upon his body and clothes cannot be pardoned of it so his prayer is invalid”: I.e. if he comes into contact with it using his hands or feet, placed his head upon it while prostrating or sat on it, then his prayer becomes invalid.

“If he puts a layer of clean earth upon ground that is stained with najāsah or places a mat there to pray upon, then that prayer is disliked though valid”: The prayer is disliked because he chose an unclean place to perform his prayer. However, the prayer is still valid as there was no direct contact with the najāsah.

460 Reported by Ahmad (3/20) and Abu Dawūd (650) from the narration of Abu Sa’īd al-Khudrī.

461 Reported by al-Bukhārī (1/66) and Muslim (1/166) from the narration of Asmā bint Abī Bakr.
If najāsah is on one side of the carpeting in the prayer area but is not near where one prays, then his prayer is valid. This is provided that he did not step upon the stained area and spread it as he walked. Whoever notices the najāsah only after finishing his prayer, then he need not repeat it. However, if he knew about the najāsah but he forgot or was ignorant about it, then he must repeat his prayer.

“If najāsah is on one side of the carpeting in the prayer area but is not near where one prays, then his prayer is valid”: This is because he did not come directly into contact with the najāsah.

“This is provided that he did not step upon the stained area and spread it as he walked”: In this case, his prayer becomes invalid as he has come into contact with the najāsah.

“Whoever notices the najāsah only after finishing his prayer, then he need not repeat it”: This is because the asl is that the prayer is valid. Since he prayed oblivious to the fact that there was najāsah upon him, the prayer remains valid and it is assumed that he was stained by it only after the prayer.

“However, if he knew about the najāsah but he forgot or was ignorant about it, then he must repeat his prayer”: Due to the confirmed fact that his clothes were stained with najāsah whilst he prayed. Hence, he must repeat the prayer.462

The correct view though is that one need not repeat the prayer.463 This view is substantiated by the ayah: {“Our Lord, do not impose blame upon us if we have forgotten or erred.”}464 And the hadith, “Verily Allah has pardoned for my nation the unknowing mistake, error done in forgetfulness and that which is forced upon a person.”465 He has to wash it off for the next prayer. As for that

---

462 This is the view of the madhab of Imam Ahmad. See al-Insāf (1/486).
463 As mentioned in al-Insāf, “This view is considered correct by most of the scholars of the later periods including Ibn Qudāmah, al-Majd, Ibn `Abdūs in his Tadbirah and Shaykh Taqi al-Din.”
464 Al-Baqarah: 286
465 Reported by Ibn Mājah (2045), Ibn Hibbān (7219), al-Dāraquṭnī (4/170-171), al-Bayhaqi
which he already performed, it is valid.

If any of his bones are firmly attached to a najásab, then it is not a must that he remove it if it is detrimental to his well-being. Whatever falls off from the parts of his own body, it is tābir.

“If any of his bones are firmly attached to a najásab, then it is not a must that he remove it if it is detrimental to his well-being”: Sometimes a bone from an animal carcass for example is firmly attached to his bone or even a pig’s bone is implanted as is commonly practiced now during bone grafting and organ transplantation. In this scenario, if one is able to remove it, then it becomes mandatory on him to do so and replace it with something that is tābir. However, if he is unable to do so due to the perils involved, he can leave it attached to his body and pray whilst in this state. Allah says: [He has chosen you and has not placed upon you in the religion any difficulty]466

“Whatever falls off from the parts of his own body, it is tābir”: Parts of his body like his hands, feet, teeth or hair. These are all tābir as human parts are always pure whether derived from a living person or a dead one. The Prophet ﷺ said, “The believer is never impure.”467

Prayer performed at the graveyard is not valid as is prayer performed in the toilet, bathroom, camel pens, land that was acquired illegally and the roofs or terraces of these places. Facing these places is permissible. Obligatory prayer performed inside the Ka’bah or on its roof is not valid. Optional prayers performed within the Ka’bah are valid, facing one of its supports.

It is forbidden to pray in the following places:

(7/356) and al-Hakim (2/198) from the narration of ‘Abdullah ibn ‘Abbās.

466 Al-Hajj: 78
467 Reported by al-Bukhāri (1/79-80), Muslim (1/194) from the narration of Abu Hurairah.
First: The graveyard. Praying here may give rise to *shirk* or associating partners with Allah. The Prophet ﷺ said, “Do not take the graves as *masjids.*”\(^{468}\) This means they should not be prayed in as it can be said that where one prays is considered a *masjid,* be it a built structure or otherwise. The Prophet ﷺ said, “The world has been made a place of worship for me and it is purified.”\(^{469}\) Prayer performed in the graveyard is invalid even if it only contains one grave.

Second: The toilet. This is the dwelling place of the *shaytân.* Furthermore, a toilet is never free of *najâsah.* Prayers performed in it are invalid. In fact any remembrance of Allah or recital of the Qur’ân within its confines is not allowed.

Third: The bathroom. Where one takes his bath and where he relaxes. It is disliked to pray in it as it is an area where one exposes his private parts.

Fourth: The shed of the camels. The Prophet ﷺ forbade us to pray within the shed where camels are kept.\(^{470}\)

Fifth: Stolen land. It is prohibited to pray therein as it is tantamount to using someone’s property without their permission.

Sixth: The roofs of the above-mentioned places. The rule applies to the places as well as the roof of the buildings or if a building was built on stolen land. However, prayer is valid if it is prayed facing these buildings as long as it is performed outside the boundaries of the prohibited place.

Seventh: “Obligatory prayer performed inside the Ka’bah or on its roof is not valid”: Obligatory prayers are prohibited within the Ka’bah and its roof as Allah says: {**So turn your face toward al-Masjid al-Haram.**}\(^{471}\) Whosoever prays within the Ka’bah or upon its roof has not faced the Ka’bah as ordained by Allah in the above ayah. As for the optional (*nafl*) prayers, it is recommended to pray it within the Ka’bah as the Prophet ﷺ prayed inside the Ka’bah during

---

468 Reported by Muslim (2/67) from the narration of Jundub ibn ‘Abdullah al-Bajalî.
469 Reported by al-Bukhârî (1/91), (4/104) and Muslim (2/63) from the narration of Jâbir ibn ‘Abdullah.
470 Reported by Ahmad (4/288), Abu Dawûd (184), al-Tîrmîdî (81) from the hadith of Barâ’ ibn ‘Azîb.
471 Al-Baqarah: 144
the year of the conquest of Makkah.472

And among the conditions are: facing the qiblah. A prayer is invalid if one does not do so unless he is unable to or if he is a traveller praying an optional prayer whilst riding an animal. He should face the qiblah when he commences the performance of his prayer and the traveller on foot should do likewise in addition to facing the qiblah whilst bowing and prostrating. Those in close proximity to the Ka'bah should face it properly whilst those far away should face towards its direction.

"And among the conditions are: facing the qiblah": This is one of the criterion for the validity of the prayer. Allah says: {So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer].}473 Hence, facing the qiblah is mandatory if one is able and has the strength to do so.

"A prayer is invalid if one does not do so": When one is unable to face the qiblah like a prisoner who does not know its direction, then he prays in his chosen direction. Allah says: {So fear Allah as much as you are able.}474 And the ayah: {And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah.}475

"Unless he is unable to": If a person is imprisoned or is pinned to a stake, he should pray to his level best and not leave off praying. Prayer is an obligation on man at all times; adverse conditions notwithstanding. However, the criteria for the prayer can be compromised if one is truly unable to fulfil it.

"If he is a traveller praying an optional prayer whilst riding an animal": The

472 As related in the hadith reported by al-Bukhārī (1/109, 110 and 126), Muslim (4/95) and Ahmad (2/33, 55) from the narration of Ibn 'Umar.
473 Al-Baqarah: 144
474 Al-Taghibun: 16
475 Al-Baqarah: 115
criteria for the optional prayer are more lenient than for the obligatory prayer. It is permissible for a traveller to pray the *nafl* prayers facing other than the direction of the Ka‘bah whilst riding an animal or travelling on foot. If he rides an animal, then he prays facing the direction of travel for the Prophet ﷺ used to pray during the night on animal-back towards whatever direction it faced.\(^{476}\) This leniency allows people to gain rewards easily.

“He should face the *qiblah* when he commences the performance of his prayer”: The correct opinion is that he does not have to face the *qiblah*\(^{477}\) and can pray wherever the animal is headed regardless of which prayer he is performing. With reference to this exception, the one travelling on foot can likewise pray facing the direction that he takes in his journey.

“And the traveller on foot should do likewise in addition to facing the *qiblah* whilst bowing and prostrating”: Doing these actions facing the *qiblah* should not be a hassle for the traveller on foot. However, the correct view is that this is not necessary.\(^{478}\)

“If those in close proximity to the Ka‘bah should face it properly whilst those far away should face towards its direction”: It is a criteria for those who can see the Ka‘bah to face it exactly, that is in the centre of Masjid al-Haram. As for those who are outside the masjid and cannot see the Ka‘bah, it is sufficient for them to face in its direction for the Prophet ﷺ said, “Whatever that is between the east and west is *qiblah*."\(^{479}\) This was the privilege given to the people of Madinah and those of their ilk.

Similarly, those living in far flung countries need only face the direction of the Ka‘bah. This is from the mercy of Allah. Allah says: {So turn your face toward al-Masjid al-Haram.}\(^{480}\) Which refers to the direction of the Ka‘bah.

\(^{476}\) Reported by al-Bukhārī (2/32, 55, 57) and Muslim (2/148, 150) from the narration of ‘Abdullah ibn ‘Umar.

\(^{477}\) See al-Mughni’ (2/98).

\(^{478}\) See al-Mughni’ (2/99).

\(^{479}\) Reported by al-Tirmidhi (342 and 343) and Ibn Mājah (1011) from the narration of Abu Hurairah.

\(^{480}\) Al-Baqarah: 144
If a trusted person informs the direction of the qiblah with conviction or if he sees a mihrab, he should then pray in that direction. During a journey, the North Star, sun, moon and the rest of the stars are used to locate the direction of the qiblah. If two men of knowledge differ in their assumption of the qiblah direction, the follower may choose to follow the more trustworthy of the two to him.”

The direction of the qiblah is known by:

Two things if he is in his land:

The first guide will be the trusted person who has no doubt regarding its direction. This guidance can be viewed as authentic so long as it is not a guess by the guide but ascertained through pure conviction. The second guide is viewing the mihrab in the masjids which are positive indicators of the qiblah. The Muslims have depended upon this symbol and pray facing it without qualms. The presence of the mihrab is not an innovation as some people mention. It has been a defining feature of the masjids even during the earliest generation of Muslims. It has always been an indicator of the qiblah throughout the ages. Hence, it is of great importance and an advantage. It is not an innovation. However, building elaborate mihrabs adorned with engravings is not allowed. Simple ones which help indicate the qiblah are permitted. Its usefulness warrants its existence.

Three things if he is on a journey:

Firstly, the North Star is an indicator of the qiblah. This is also known as Polaris which has a fixed axis and around which other stars revolve. So, it is used as an indicator. Secondly, the sun and the moon are used as indicators of the qiblah for they traverse the sky from east to west. Lastly, the rest of the stars in general. Allah says: {And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea.}481 These too are good indicators to determine the direction of the Ka’bah for they always

481 Al-An‘âm: 97
revolve from east to west.

“If two men of knowledge differ in their assumption of the qiblah direction, the follower may choose to follow the more trustworthy of the two to him”: This is an additional indicator of the qiblah direction. If both men make similar calculated estimations (ijtihad) as to the direction of the qiblah, then they should pray facing it as their agreement is a fair measure of accuracy. However, if they differ in their opinions, one should not gravitate to the other’s view. Rather, they should pray in the differing directions according to their respective views. The followers who are unable to make calculated estimations should follow the view of the man they deem more trustworthy.

Whosoever prays without making a calculated estimation (ijtihad) or without following one who did so, he should re-do his prayer if he comes across one who has made a calculated estimation of the qiblah direction. The knowledgeable person makes ijtihad with the indicators available to him at each prayer. He does not re-do his earlier prayer if the present prayer faces another direction.

“Whosoever prays without making a calculated estimation (ijtihad) or without following one who did so, he should re-do his prayer if he comes across one who has made a calculated estimation of the qiblah direction”: This is due to the fact that his assumptions may be wrong. The importance of basing the direction of the qiblah on an ijtihad supersedes the earlier prayer performed by way of assumption. His assumed direction of the qiblah has two scenarios: (i) If his assumption is not proven wrong. Then his prayer is valid for Allah says: {So fear Allah as much as you are able.} And {And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah.} (ii) If his assumption is proven wrong, he has to re-do his prayer. This is because he had neither the ability to make ijtihad nor had he followed one who did make ijtihad. So the earlier prayer becomes invalid.

482 Al-Taghābun: 16
483 Al-Baqarah: 115
“The knowledgeable person makes *ijtibād* with the indicators available to him at each prayer”: He should not base the direction of all of his prayers on the *ijtibād* he made for the initial prayer. This is because a new indicator might present itself at the time of the following prayers.

“He does not re-do his earlier prayer if the present prayer faces another direction”: If he made an *ijtibād* to face a certain direction for *zuhr* prayer for example and makes a different *ijtibād* during the *āsr* prayer, both his prayers are valid. This is because an *ijtibād* does not supersede another.

ومنها النية، فيجب أن ينوي عين صلاة معينة

*Among the conditions is intention. It is mandatory that one intends to pray a specific prayer.*

“Among the conditions”: I.e. the conditions that validate a prayer. Intention or *niyyah* in Arabic linguistically refers to one’s objective or purpose. In Islamic terms, it is the objective of doing a deed that draws one closer to Allah.484 This definition is derived from the hadith, “Verily all deeds are by intention and for each person is what he intended.”485

This hadith reveals that acts of worship are invalid without an intention. If one performs the movements that make up a prayer like standing, bowing and prostrating but does not have an intention to perform a specific prayer, then his act is futile.

“It is mandatory that one intends to pray a specific prayer”: For example *zuhr*, *āsr*, *maghrib* or *išā*. He must make a specific intention that details the prayer he intends to pray. A general intention for prayer is unacceptable. This is because there are so many different types of prayers. It is the intention that defines which prayer is being performed. He should not articulate the intention e.g. by saying, “*Nawaytu an usalli, katha wa katha* (such and such),” as the intention is in the heart. Saying it aloud is an innovation as the Prophet ﷺ never did this. He ﷺ rather said, “He who does a deed not sanctioned by us will have

484 See *al-Mula* (p. 69).
485 Reported by al-Bukhari (1/2, 21), (3/190) and Muslim (6/48) from the narration of ’Umar ibn al-Khattāb.
A Commentary on Zād al-Muṣṭaqni

that deed rejected.”

لا يشترط في الفرض والأداء والقضاء وال农副 والإعادة نيتهن، وينوي مع الاحرامة، ولئن تقديمها عليها يسري في الوقت

It is not a condition that one specifies in his intention if a prayer is obligatory, optional, that which is within the prayer time, that which has lapsed or if it is a repetition. Intention should be in tandem with the takbiratul ihram. It is acceptable if the intention is made slightly before this provided that it is within the prayer time.

“It is not a condition that one specifies in his intention if a prayer is obligatory”: It is sufficient for him to have an intention to pray zuhr for example. This applies to the other types of prayers too.

“That which is within the prayer time”: As mentioned, one does not have to specify in his intention that the prayer is being performed within the time frame. The place of intention is the heart.

“That which has lapsed”: This is prayer performed beyond the specific time for that prayer. One need not specify this as it is well-known to the one performing that he has missed its time.

“The optional prayer”: Nafl is an additional prayer and not mandatory. One praying duha prayer or the two units of prayer done before fajr prayer need not make an intention that the prayer he is about to perform is a nafl. It is understood.

“Or if it is a repetition”: A prayer is sometimes repeated because the prayer is found wanting or a mistake was made. However, one need not include this fact into his intention when he performs the prayer again.

“Intention should be in tandem with the takbiratul ihram. It is acceptable if the intention is made slightly before this provided that it is within the prayer time”: This is an explanation of the time to make the intention. The intention should not be made after the takbiratul ihram or the opening takbir. If done

486 Reported by al-Bukhari (3/241) and Muslim (5/132) from the narration of ‘Aishah.
so, the prayer cannot be accepted. The intention has to be in tandem with the *takbiratul ihram* or just slightly before it as long as he does not retract that intention. Intention for the prayer should only be made upon arrival of that prayer time.

Retracting or being unsure of one’s intention while in prayer will render the prayer invalid. If he is doubtful of his intention, then he should repeat the prayer from the beginning.

“If he is doubtful of his intention”: Or if one is doubtful regarding the prayer itself, he must re-do the prayer for it is tantamount to not having an intention. Some scholars are of the opinion that doubt does not tarnish one’s initial intention and thus does not invalidate the prayer. Shaykh al-Islam⁴⁸⁷ said, “One should not leave off his prayer due to a doubt in his intention as the fact is that he could not have begun his prayer without one.”

A person praying individually may alter his intention while praying an obligatory prayer to an optional prayer with the condition that there is ample time until the prayer time ends. However if he swaps an intention for an obligatory prayer for another obligatory prayer, the prayer becomes invalid.

“A person praying individually may alter his intention while praying an obligatory prayer to an optional prayer with the condition that there is ample time until the prayer time ends”: If one has an intention to pray an obligatory prayer at the point of the opening *takbir* and has a change of heart and intends by it a *nafl* prayer, it is still valid. This is provided that there is sufficient time left for

---

⁴⁸⁷ See *al-Ikhtiyarat al-Fiqhiyyah* (p. 74).
him to pray the actual obligatory prayer. However, doing so vice-versa is not permitted. He cannot begin praying an optional prayer and change his intention to pray an obligatory prayer. This is because the obligatory prayer carries more weight than the optional prayer, and it is not permitted to transfer the intention of something lower to something higher.

In a scenario where the time for prayer is about to end, then it is not permissible for him to change his intention and so he must perform his obligatory prayer.

"If he swaps an intention for an obligatory prayer for another obligatory prayer, the prayer becomes invalid": This denotes a retraction of his initial intention and furthermore, he has not performed a complete prayer with the second intention. Both prayers thus become invalid.

It is mandatory to make an intention specifying whether he is performing the prayer as an imâm (leader) or the ma'mûm (follower) while praying with another person or more. If he makes niyyâh to pray as a follower while praying alone, then his prayer is not accepted. Likewise if he is taken as the imâm of an obligatory prayer.

"It is mandatory to make an intention specifying whether he is performing the prayer as an imâm (leader) or the ma'mûm (follower)"; The imâm should make a niyyâh that he is praying as an imâm for those standing behind him. The followers should have a niyyâh that they are followers. Only then shall the conditions of a congregational prayer be fulfilled.

"If he makes niyyâh to pray as a follower while praying alone"; For example, a person began praying an obligatory prayer alone and some people came along and started praying as a congregation nearby. He decides to shift himself while praying to join them in their congregational prayer. This is not acceptable as he did not have the intention to pray as a follower when he made his niyyâh when he began praying.

"Likewise if he is taken as the imâm of an obligatory prayer"; If one was praying an obligatory prayer alone and another person joins him in his prayer
thereby making him the imām, this too is not acceptable as his initial intention was that he was praying individually. This scenario is acceptable if the prayer was an optional prayer and not an obligatory one. The Prophet ﷺ once stood for the Sunnah prayer at night and was joined by Ibn ‘Abbās, who was very young then. However, the young Ibn ‘Abbās stood to the left of the Prophet. The Prophet ﷺ reached out and moved him to his right.488

This is evidence to prove that a change in intention whilst praying a nafl prayer is permissible. As for obligatory prayer, there is no evidence to permit a swap in intentions.

The correct opinion however, is that what is permitted in nafl (optional prayer) is also permissible for fard (obligatory prayer) unless something comes to us to prove otherwise. So the Prophet ﷺ doing this action in the nafl prayer is proof that it can be done during the obligatory prayer. This is because rules are general for both these two types of prayer unless otherwise stated.

وإِنْ أتَفَرَدَ مُؤْتِمًا بِلا عَذْرٍ بَطَلَّتْ

And if one following the imām in prayer decides to change his intention to that of one praying individually, and he has no excuse, then his prayer is nullified.

“And if one following the imām in prayer decides to change his intention to that of one praying individually, and he has no excuse, then his prayer is nullified”: I.e. he makes an intention that he shall pray by himself and not follow

488 Reported by al-Bukhārī (1/57) and (2/30) and Muslim (2/179) from the narration of ‘Abdullāh ibn ‘Abbās where he reported that he once slept at the house of his maternal aunt Maymūnā. He said: “I slept on the width of the cushion and the Messenger of Allah ☪ slept on the length of the cushion and he slept until the middle of the night, or a little before or after that. He ☪ then awoke, began wiping off the signs of sleep from his face and then recited the last ten ayāt of Sūrah ‘Alī ‘Imrān. He then stood and used the water he found in a leather bag that was hanging to perform his ablution. He performed his ablution thoroughly and commenced the prayer.” Abdullah ibn Abbās added: “I stood next to him [on his left]. The Messenger of Allah ☪ put his right hand on my head, took hold of my ear and twisted it. He performed two units, then two units, then two units, then two units, then two units. [Ma’n (a narrator of this hadith from Ibn ‘Abbās) says the Messenger of Allah ☪ prayed two units six times (a total of twelve units)]. The Messenger of Allah ☪ then performed the witr and lied down [for a short period] until the mu’adhin came to inform him of the fajr prayer. He then prayed two short units and headed for the masjid.”
the imām thereby swapping his role from follower to an independent individual. His prayer therefore becomes invalid without a good excuse. If he does have a valid reason to change his intention, then his prayer is valid and he need only complete what remains of it.

The evidence for the issue cited above is the incident of Mu‘ādh. He prayed with his congregation the ‘īshā prayer in which he read Surah al-Baqarah and so the prayer was lengthy. A man with a camel left it to join Mu‘ādh’s congregation. When he realised that the prayer will be a long one and fearing that his camel might stray away, he decided to make an intention to pray as an individual. He then completed his prayer with this intention. The news of this incident reached the Prophet ﷺ who concurred with the action of this man. He also admonished Mu‘ādh for lengthening the prayer. He ﷺ said, “Let he who leads the prayer lighten it for verily there are amongst them the old, weak and those who have to fulfil their needs.”

The prayer of the follower is nullified when the prayer of the imām is nullified. There is no replacement.

This is an important issue. If the imām’s prayer is nullified in the midst of prayer, e.g. by breaking his wudhū, will the prayer of the ma’mūm (follower) be nullified as well? Or should the imām appoint a replacement who shall complete the prayer?

“The prayer of the follower is nullified when the prayer of the imām is nullified. There is no replacement”: This is the madhab of Imām Ahmad.

Another opinion is that it does not nullify the prayer of the followers and the imām can appoint another person to lead the prayer to its conclusion.490 This is the correct opinion with the will of Allah. This is because when ‘Umar was

---

489 Reported by al-Bukhārī (1/180) and Muslim (2/41) from the narration of Jābir ibn ‘Abdullāh. The phrasing of al-Bukhārī is, “Are you a fātān [or fātun] (chaos-monger)?” He ﷺ said this three times. Then he said, “If only you had recited ‘ṣabīhīsmī rabbikal a‘lā or wā shamsī wā dubhār or wālaylī iḍḍa yaghbā. Verily there prays behind you the old, weak and those who have to fulfil their needs.”

490 See al-Insāf (2/33).
stabbed while he was praying and bled profusely, he appointed 'Abdul Rahmān ibn 'Awf to lead the prayer to its conclusion.491

إِنْ أَحَرَّمَ إِمَامًا أَحْيَاهُ بِمِنْ أَحَرَّمَ يِمَامَهُ وَعَادَ الْنَابِيُّ مُؤْتِمًا صَحٌّ

If a deputy imām leads the prayer in the absence of the imām of that area, then lets the imām lead the prayer upon his arrival by falling back to become a follower, then this is allowed.

"If a deputy imām leads the prayer in the absence of the imām of that area, then lets the imām lead the prayer upon his arrival by falling back to become a follower, then this is allowed": This scenario can arise if the imām is delayed by unforeseen circumstances and an individual from amongst the Muslims leads the prayer momentarily. If he wills, he can relinquish his role and move to the right or towards the back to allow the imām to lead the prayer as the imām is more worthy of leading it. He then assumes the role of a follower.

There were incidents during the time of the Prophet ﷺ when this scenario actually occurred. In one of the battles, the Prophet ﷺ was delayed and 'Abdul Rahmān ibn 'Awf lead the congregational prayer. The Prophet joined the prayer behind 'Abdul Rahmān.492

In another incident, the Prophet ﷺ who was on his deathbed was delayed for the prayer due to his ailment. He ordered Abu Bakr to lead the people in the prayer. The Prophet later gained enough strength to join in the prayer. He went forward to assume the place of the imām and Abu Bakr moved to his right adopting the role of a follower. He called out loud the commands of the prayer on behalf of the Prophet so that the people following him behind could hear it. Hence, Abu Bakr was led by the Prophet ﷺ and the people were led by the prayer of Abu Bakr493 (for they were oblivious to the fact that the Prophet had assumed the imām's position).

"The imām of that area": I.e. the imām who receives a salary to lead the prayer in a particular district or quarter.

491 The incident of 'Umar being stabbed. Reported at length by al-Bukhārī (5/19).
492 Reported by Ahmad (4/244, 247) from the narration of al-Mughirah ibn Shu'bah.
493 Reported by al-Bukhārī (1/169) and Muslim (2/20-21) from the narration of 'Aishah.
CHAPTER: DESCRIPTION OF THE PRAYER

Having explained the criteria for prayer, the author moves onto describing the prayer in detail. Description here refers to how the prayer is performed. There are two kinds of description: the complete description and the basic description. This difference appears because prayer is comprised of criteria (shurūt), acts that are pillars (arkan), mandatory (wājib) and optional (sunan).

The complete description then will comprise all of the four components mentioned above. The partial description comprises all these components except the acts that are sunan.

It is Sunnah to stand up for prayer when the word “qadd” of the iqāmah is pronounced. He then straightens his row.

“It is Sunnah to stand up for prayer when the word “qadd” of the iqāmah is pronounced. He then straightens his row”: It is Sunnah for the ma’mūm or follower to stand up and prepare for the prayer when he hears the mu’adhin call out, “Qadd qamati as-salah”. This is the view of some scholars.⁴⁹⁴ Some others are of the opinion that one should stand up when the iqāmah starts. This is the more popular opinion and the correct one.⁴⁹⁵

“He then straightens his row”: It is Sunnah for the imām and the ma’mūm

⁴⁹⁴ See Muntaha al-Irådât by Ibn al-Najâr (1/204).
⁴⁹⁵ See al-Mughni (2/123).
to straighten the rows. The *imām* helps to guide the followers in making the rows straight and inspects them. He also instructs them to fill all the gaps that are between themselves and the rows. This is the responsibility of the *imām*. In addition, he instructs them to align their shoulders and ankles such that a straight and tight row is achieved. Shaytān squeezes himself into any gap that is within the rows and takes the opportunity to distract the Muslims from the prayer. A tight, straight row prevents the entry of Shaytān amongst them. The lesson to take away here is that Shaytān will never be able to influence a close-knit community. Only the stray individual falls prey to his whispers.

It must be pointed out that filling the gaps of the row does in no way refer to what some people who claim to be knowledgeable do nowadays. In his effort to close the gap, he spreads his legs far apart such that he takes up the standing space of two men. In doing so, he inconveniences those besides him. Islam teaches us to fill up the gaps in between a row by standing at ease and not with the legs far apart. Another mannerism of forming the rows for prayer is to start forming the later row only when the row before it is full and complete.

And he says, ‘*Allahu akbar*’ whilst raising both hands. His fingers are kept close to each other. He raises his hands up to shoulder level as he does in prostration.

“And he says, ‘*Allahu akbar*’: When the *imām* has helped align the rows for prayer, he makes the takbiratul *ibram* saying, “*Allahu akbar*”. The *māmūm* do so likewise, after the *imām*. Takbiratul *ibram* is a pillar of the prayer. The spiritual covenant does not take place without it. It is called takbiratul *ibram* as it makes unlawful that which is lawful before the pronouncement was made, just as the *ihram* in *Hajj* and Umrah forbids hitherto lawful things once it is entered. The phrase, “*Allahu akbar*” cannot be replaced with another phrase, such as, “*Subhanallāh*”, “*Alhamdulillāh*” or, “*Lā hawula wa lā quwwata illa billāh*”. No other form of *dhikr* (remembrance) can be used in its stead. This is what the Prophet ﷺ taught us to do496 so any other phrase is forbidden.

---

496 Reported by al-Bukhārī (1/192), (8/68) and Muslim (2/10, 11) on the narration of Abu Hurairah that once the Prophet ﷺ entered the *masjid*, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said to him, “Go back and pray

231
“Whilst raising both hands. His fingers are kept close to each other”: It is recommended that he raise his hands, palms facing the direction of qiblah whilst saying the takbiratul ihram. His fingers are kept closely spaced, not spread out and his hands are raised to the shoulder level. The hands are raised at the beginning of the takbir and lowered as soon as the takbir is said. It is mentioned that raising the hands in the opening takbir signifies the removal of the veil between the worshipper and his Creator.

The raising of the hands is recommended during the takbiratul ihram, bowing (ruku') and whilst rising from it. This will be explained in detail later on. So we have three places for this action, however some add a fourth place, proclaiming that it is also done when one rises up after the first tashahud.

“He raises his hands up to shoulder level as he does in prostration”: The hands are raised to shoulder level and parallel to it as he would place them whilst prostrating.

The imām should be heard by those behind him, like his recitation in the first two units of the prayers besides the two afternoon prayers. Others should only read it quietly to themselves.

“The imām should be heard by those behind him”: The imām should utter the takbiratul ihram aloud such that those praying behind him can hear. He should do this for all of the prayers. As for the recitation of the Qur‘ān in the prayer, he should make it audible for the night prayers. Recitals in the two afternoon prayers are done silently. For this reason, prayers done at night are known as audible prayers (salāt al-jibriyah) while those done in the day are called silent prayers (salāt al-siriyah).
The only objective for raising the voice is for the *ma'mūm* to hear the *imām*. As for those who intend it to be audible to people in their houses and neighbouring *masjids* using speakers, they are actually transgressing the *Shari'ah*. This over-indulgence also causes harm to others like the one praying in the other *masjids* as he is distracted by the noise. There is no benefit behind this act. Hence, the *imām* should reduce the volume of the microphone inside the *masjid*. However it is a must that the *adhān* is heard aloud outside the *masjid* so that those faraway can prepare to attend the congregation. However, the volume of the *takbīr* and recitation in the prayer should be minimised such that it is sufficiently heard by those within the *masjid*. People elsewhere should not be disturbed.

“Like his recitation in the first two units of the prayers besides the two afternoon prayers”: That is, he should make the *takbīr* audible like his recitation in the first two units of the audible prayers.

“Others should only read it quietly to themselves”: The followers should only recite to themselves, raising the voice only to the extent that he can hear himself read.

*وَيْفِضُّ كَوْعُ الْسَّرْأَةِ بَعْدَةً وَيَنَظُّرُ تَسْحِيذَهُ*

Then he clutches his left wrist and places it below the navel while looking down at the place of prostration.

After making the *takbiratul ihram* as explained earlier, it is recommended that he place his right hand over his left hand, clutching his left wrist. He places his hands below the navel as this has been narrated by ‘Alī. He said, “It is Sunnah to put the hands below the navel whilst performing the prayer.”

The correct opinion however is to place the hands on the chest. This is a Sunnah act of the prayer. If one places his hands to his side, it is still accepted but he has omitted a Sunnah act.

---

497 Reported by Ahmad (1/110), Abu Dawūd (756), Ibn Abī Shaybah (1/343) and al-Dāraquṭnī (1/286).

498 Reported by Ibn Khuzaymah (479) and al-Bayhaqī (2/30) from the narration of Wā’il ibn Hajr who said, “I prayed with the Messenger of Allah ﷺ and he placed his right hand over his left hand upon his chest.”
"While looking down at the place of prostration": That is the spot on the ground that he will place his forehead upon whilst prostrating. He should not look straight ahead as this will definitely distract him from concentrating on his prayer.

Then he says, "Subhanakallhumma wa bihamdikka wa tabaraka ismuka wa ta'alâ jadduka wa là ilaha ghairuka." Then he recites isti'âdhah followed by the basmallah silently as it is not a verse of al-Fatihah.

The above verbal act is a Sunnah. It is known as istiftâb which is, "Subhanakallhumma wa bihamdikka wa tabaraka ismuka wa ta'alâ jadduka wa là ilaha ghairuka." It means, "Glory is to You O Allah and praise. Blessed is Your Name and exalted is Your Majesty. There is no deity worthy of worship besides You." If he reads any other istiftâb which is authentically narrated from the Prophet ﷺ, it is accepted.

"Subhanak": Meaning: I glorify you O Allah from all that which is inappropriate for You.

"Wa bihamdikka": I.e. I glorify You in gratitude and I glorify Your eminence and kindness. Our glorification of Allah is a bounty from Allah to us in fact and denotes His guidance and approval.

"Wa tabaraka ismuka": Blessed is Your Name. Blessings are gained by mentioning Him for the name of Allah is full of blessings just like all of His other names. If Allah's name is mentioned over a thing or before doing an act, He ﷺ blesses it. Allah says: {Blessed is the name of your Lord, Owner of Majesty and Honour.}499

"Ismuka": Referring to all of Allah's names.

"Wa ta'alâ jadduka": Exalted is Your Majesty. It can also mean Your Boun-

499 Al-Rahmân: 78
Allah says: {And [it teaches] that exalted is the nobleness of our Lord.}\textsuperscript{500}

That is, His majesty is venerated.

"Wa lā ilāha ghairuka": I.e. there is none worthy of worship except Him. Some claim that it means that there is none worshipped except You. This is wrong as there are many things worshipped besides Allah. However the only one worthy of worship is Allah.

"Then he recites isti‘adhah": That is to say, "A‘ūdu billahi min ash-shaytānir ra-jim", which means, "I seek refuge in Allah from Shaytān the accursed." This was the Sunnah of the Prophet \textsuperscript{501} This is a verbal Sunnah act as gathered from the ayah: {So when you recite the Qur‘ān, [first] seek refuge in Allah from Satan, the expelled [from His mercy]}\textsuperscript{502}

"Followed by the basmallah": That is to say, "Bismillahi rahmānir raḥim."

"Silently": Without raising one’s voice.

"As it is not a verse of al-Fātihah": The basmallah is not regarded as an ayah of Sūrah al-Fātihah.\textsuperscript{503} It is detached from the Qur‘ān, except in Sūrah al-Naml where it appears in between ayahs: {Indeed, it is from Solomon, and indeed, it reads: ‘In the name of Allah, the Entirely Merciful, the Especially Merciful.’}\textsuperscript{504}

Then he reads Sūrah al-Fātihah. Pausing for remembrance or being silent in a manner which is not sanctioned by the Shari‘ah, lengthening it, missing out on the stressed intonations (\textit{tashdid}) or a letter, or not reading it in sequence will render it invalid and so he would need to recite it again. The

\textsuperscript{500} Al-Jinn: 3

\textsuperscript{501} Reported by Ahmad (3/50), Abu Dawūd (775), al-Tirmidhī (242) and al-Nasā‘ī (2/132) from the narration of Abu Sa‘īd. Also in Ahmad (4/82, 85), Abu Dawūd (764), Ibn Majah (807) from the narration of Jubayr ibn Mat‘am.

\textsuperscript{502} Al-Nahl: 98

\textsuperscript{503} See \textit{Majmu‘ al-Fatāwā} (22/351).

\textsuperscript{504} Al-Naml: 30
follower is excluded. All should say ‘amin’ during the vocal prayers.

"Then he reads Sūrah al-Fātihah": After reading the istiftah, isti‘adah and bas-mallah, he goes on to read Sūrah al-Fātihah which means, “The Opening.” It is called as such because it is the opening sūrah of both the mus-haf and the prayer, and it is the greatest sūrah of the Qur‘ān.

“Pausing for remembrance or being silent in a manner which is not sanctioned by the Shari‘ah”: The whole sūrah should be read in a flow without hindrance. If one stops mid-way for remembrance or remains silent in a manner which has not been sanctioned by the Shari‘ah, then it is deemed invalid. He has to read the sūrah again.

An example of a pause for remembrance during recitation that is sanctioned by the Shari‘ah would be to seek refuge in Allah when the torment of the hereafter is being read and seeking the bounty of Allah when the ayāt of mercy are read.

Silence condoned by the Shari‘ah includes being silent when the imām is reciting the Qur‘ān. One might start reading al-Fātihah and then stop to listen to the imām’s recital. He then completes al-Fātihah after the imām’s recital. This is permitted and the sūrah is valid.

“Lengthening it”: I.e. a person remaining silent to ponder over something or just remaining silent without a valid reason will interfere with the flow of al-Fātihah and the ayāt in effect become disjointed from one another. This action renders it invalid.

“Missing out on the stressed intonations (tashdid), a letter”: Tashdid indicates a repetition of the same letter. Hence if one omits the tashdid, he is in fact omitting a letter. This means that he did not recite al-Fātihah completely and so it becomes invalid. Likewise if any of the other letters are omitted.

“Or not reading it in sequence”: If he were to rearrange the sequence, for example reading the third ayah, followed by the first, then the second. His recitation is futile as one should read it as it was revealed by Allah.

“The follower is excluded”: This means that the imām and the one praying
by himself are affected by their faultiness in the reading of al-Fātihah as it is a rukn of the prayer. The ma'mūm (follower) is not affected by his own faulty reading for the imām's (correct) reading will supersed his own.

"All should say, 'āmin": When al-Fātihah is completed it is a verbal Sunnah that the congregation, the imām and the ma'mūm, say "āmin." It means, "O Allah! Accept it." As al-Fātihah is a supplication in its entirety, we seek its acceptance by saying "āmin". Supplication for worship is sought at first followed by supplication to make good our affairs. Therefore, the "āmin" is very befitting at the end of the recital.

"During the vocal prayers": That is, prayers in which one reads aloud. As for the silent prayers, the "āmin" is also uttered silently.

He then reads another sūrah after it; for the subh prayer he may read the long sūrabs of mu♀assal and at maghrib, he can read its short sūrabs. He can read from its mid-length sūrabs for the rest of the prayers. It is not permitted for him to read anything apart from the ‘Uthmani musafaf.

"He then reads another sūrah after it": After reading al-Fātihah, he reads another sūrah from the Qur’ān.

"For the subh prayer he may read the long chapters of mu♀assal": Mu♀assal is the last hizb of the Qur’ān. It is named in this manner due to the many partitions between the sūrabs and the ayāt. Mu♀assal starts from Sūrah Qaf to the end of the Qur’ān. Some others say it starts from al-Hujurat while another view is that it starts from al-Dhukhan. But the first view is more popular.

"For the subh prayer he may read the long sūrabs of mu♀assal and at maghrib he can read its short sūrabs. He can read from its mid-length sūrabs for the rest of the prayers": Subh refers to the fajr prayer. The long sūrabs in the hizb of mu♀assal are from Sūrah Qaf to Sūrah al-Naba’. The mid-length sūrabs are from al-Nāzi’āt until Sūrah al-Dhuha. The short sūrabs are from Sūrah al-Sharh until the end of the Qur’ān.
However, it is still permitted for one to read a long sūrah from mufassāl or other long sūrahs for maghrib. The Prophet ﷺ read Sūrah al-ʿAraf during maghrib and once recited Sūrah al-Ṭūr. He once also read Sūrah al-Mursalat. However, this was very seldom. The present day imāms have left out reading mufassāl altogether in the vocal prayers. This is in contrast to the Sunnah of the Prophet ﷺ.

“It is not permitted for him to read anything apart from the ‘Uthmani mushaf’: The prayer in which the Qurʾān recital is not based upon the ‘Uthmani mushaf becomes invalid. This mushaf was compiled during the lifetime of ‘Uthman ibn Affān and it is in agreement with all of the Companions of the Prophet. It was then distributed throughout the world. Before this effort was taken, people used to differ in their readings of the Qurʾān as they had different mushafs with different sequence and writing. The Companions of the Prophet realised that if this was not rectified, it would disunite the Ummah. They suggested to ‘Uthman, who was the caliph at that time, to standardise the Qurʾān. So he gathered all of the Companions and the reciters of the Qurʾān and discussed regarding it. They all agreed to the standardisation of the Qurʾān. Alhamdulillah, the achievement of this only confirms Allah’s promise in the Qurʾān when He said: [Indeed, it is We who sent down the Qurʾān and indeed, We will be its guardian.]

‘Uthman then ordered that copies be made of this standardised mushaf and that it be distributed throughout the lands. He also commanded the Muslims to only read this edition and gathered all of the other editions and burnt some of them and buried the rest. With this, the difference and dispute came to an end, alhamdulillah.

Hence, it is not permissible for anyone to read in prayer other than from the

505 As narrated by ‘Aishah. It was reported by al-Nasā’ī (2/170) with the words, “The Messenger of Allah ﷺ read Surah al-ʿAraf for maghrib, dividing it into two rakāts.”
506 Reported by al-Bukhārī (1/194), (4/84), (5/110) and (6/175) and Muslim (2/41) from the narration of Jubayr ibn Mut’am.
507 As reported by al-Bukhārī (1/193-194), (6/11) and Muslim (2/40-41) from the narration of Umm al-Fadl.
508 The incident of standardising the Qurʾān as reported by al-Bukhārī (6/226) from the narration of Anas ibn Malik.
509 Al-Hijr: 9
The Book of Prayer

standard ‘Uthmani edition. If one does, then his prayer is invalid.

Then he bows for ruku’ as he says the takbir whilst raising his hands. He places his hands upon his knees with his fingers splayed and levels his back. He then says, “Subhāna rabi al-azīm.” He then raises his head and hands. If he is the imām or is praying individually, he says, “Sami’allahu liman ha-midah.” After standing erect, he says, “Rabbana wa laka al-bam’d. Mila as-samāwāṭi wa mila al-ardhi wa mila mā shi’ ta min shayin baʿīd.” The ma’mūm only says, “Rabbanā wa laka al-bam’d.”

“He then says, ‘Subhāna rabi al-azim’; This is a wājib (mandatory) act. This is because when the ayah: {So exalt the name of your Lord, the Most Great.}513 was revealed, the Prophet ﷺ said, “Say it in your ruku’.”514

510 As in the hadith of Ibn Mas‘ūd which was reported by Muslim (2/69).
511 Reported by Ahmad (1/123) as narrated by ‘Ali ibn Abī Talib.
512 Reported by Muslim (2/54) as narrated by ‘Aishah.
513 Al-Waqī’ah: 74
514 Reported by Ahmad (4/155), Abu Dawūd (869) , Ibn Mājah (887) and Ibn Khuzaymah (600) from the narration of ‘Uqbah ibn ‘Amīr.
“He then raises his head and hands. If he is the imām or is praying individually, he says, ‘Sami’ ALLahu liman hamidab.’ This means, ‘Allah hears those who praise Him.’ The mā’āmūm should only say, ‘Rabbana wa laka al-hamd.’ (O our Creator! To You be all praises).

The imām and the one praying individually should say, ‘Sami’ ALLahu liman hamidab.’ The mā’āmūm does not. This is according to the teachings of the Prophet ﷺ who said, “If he (the imām) says, “Sami’ ALLahu liman hamidab”, all of you should say, “Rabbana wa laka al-hamd.” The word “sami” in this context means “accept.”

He can also say: “Allahumma rabbana wa laka al-hamd” or “Allahumma rabbana laka al-hamd”, and the first of these is better.516

He proceeds to prostrate whilst saying the takbīr with seven body parts touching the ground. They are the feet, knees, hands and the forehead along with the nose; even if they are covered by another material besides the limbs of prostration. The shoulders should be extended away from the side of the body and his stomach from the thighs. His knees are kept apart. He then says, “Subhān rabi al-‘ālā’.”

After standing erect and saying, “Rabbana laka al-Hamd”, he adopts a prostrating position where seven parts of the body are touching the ground.

“They are the feet, knees, hands and the forehead along with the nose”: The sequence with which the descent occurs is like this: first to touch the ground will be the knees, then the hands, then the forehead and nose. The elderly and sick can place their hands upon the ground before their knees so that the movement is easier.

---

515 Reported by al-Bukhārī (1/186-187, 203) and Muslim (2/18) from the narration of Anas ibn Malik.

516 Reported by al-Bukhārī (1/201). See also Zād al-Ma‘ād (1/219-220).
"Even if they are covered by another material": That is, even if he were to prostrate on a carpeted floor, it is permissible though prostrating on a plain floor is better. Sometimes, there is a pressing need for a carpeting of some sort. The Companions of the Prophet ﷺ used to place the corners of their turbans and clothes to protect themselves, when they made sugud, from the ground baked hot by the sun.\(^{517}\) When the ground is too hot, has gravel or thorns, it is permissible to cover it with something. Even our Prophet ﷺ used to pray on what was comfortable to him. At times, he used to pray on a plain floor while at others, he used to pray on a straw mat.\(^{518}\)

"The shoulders should be extended away from the side of the body and his stomach from the thighs": While prostrating, he should keep the body parts apart. One should not be touching the other. Each part should be prostrating to Allah ﷻ very distinctively. His feet and shins should be apart and his thighs are kept apart from his shins while prostrating. His shoulders are kept apart from the side of his body. This is the recommended (mustahab) way of prostration.

However, if the place to make sugud is constricted, then placing the shoulders apart will inevitably be an inconvenience to the person next to you as he will feel discomfort. Causing such harm is not permitted. Hence, he should draw his shoulders close to himself to prevent any inconvenience to the person next to him. If the sugud is prolonged, like in the night or eclipse prayer, then one is permitted to rest his upper arm and elbows upon his knees while prostrating. This is to ease the tiredness that may result from prolonged prostration. When the Companions complained to the Prophet ﷺ that they had difficulty keeping their arms raised during a prolonged sugud, the Prophet said, "Ease it with your elbows."\(^{519}\)

"He then says, 'Subhana rabi al-'āla'": Which means, "Glory is to my Lord, the Most High." When one prostrates as described, he says, "Subhana rabi al-'āla." This is among the mandatory (wājib) acts of prayer. If one were to say

---

517 Reported by al-Bukhārī (1/107, 143), (2/81) and Muslim (2/109) from the narration of Anas ibn Mālik.
518 Reported by Muslim (2/62, 128), Ahmad (3/52), al-Tirmidhi (332) as narrated by Abu Sa’īd al-Khudrī.
519 Reported by Ahmad (2/339), Abu Dawūd (902), al-Tirmidhi (286) from the narration of Abu Hurairah.
something different such as, "subhanallah", "alhamdulillah", or "lá iláha illaláh", it shall not be accepted because when the ayah: [Exalt the name of your Lord, the Most High.] was revealed, the Prophet commanded, "Include it in your prostration."520

أُلْحَمِدُ اللَّهُ الْعَمِّيْسُ الْخَالِدُ

He then raises his head whilst saying the takbir and sits upon his legs with the left foot lying prone and the right foot placed upright. He then says, "Rabí ighfírli." He prostrates again in a similar manner to the previous one.

"He then raises his head": From his prostration whilst saying, "Allahu akbar."

"And sits upon his legs": Between the two prostrations. The Prophet said: "Then sit until you are calmly sitting."521 A person is deemed to have omitted a pillar (rukn) of the prayer if he does not sit between the two prostrations.

"With the left foot lying prone and the right foot placed upright": The outside of the left foot is placed upon the ground and he should sit upon the sole of the left foot. The toes of the right foot should press against the floor whilst the right ankle is upright.

"Rabí ighfírli",522 I.e. "O Lord forgive me" is read during the sitting. He can also read, "Allahumma ighfírli warhamni wa 'áfíni wa ihdíni warzuqni" which means, "O Allah, forgive me, have mercy on me, protect me, guide me and provide for me." This was read by the Prophet .523

"He prostrates again in a similar manner to the previous one": He repeats the prostration once more.

520 Reported by Ahmad (4/155), Abu Dawūd (869), Ibn Mājah (887) and Ibn Khuzaymah (600) as narrated by 'Uqbah ibn 'Amir.

521 An extract from the hadith of the ill-performed prayer as reported by al-Bukhārī (1/192, 8/68), Muslim (2/10-11) which was narrated by Abu Hurairah.

522 Reported by Ahmad (5/398), Abu Dawūd (874), al-Nasā'ī (2/231) and Ibn Mājah (897) as narrated by Hudhayfah.

523 Reported by al-Tirmidhī (284), Abu Dawūd (850) and Ibn Mājah (898) as narrated by Ibn 'Abbas.
Following that, he rises back to the standing position whilst saying the *takbir* using the balls of his feet and supported by his knees if convenient. He prays the second *rakât* (unit) as he did the first but excludes the *takbiratul ihram*, the opening supplication (*istiftah*), the *ta'ûthu* and no new intention is required.

“Following that, he rises back to the standing position”: For the second *rakât*. He says the *takbir* as he does so.

“Using the balls of his feet and supported by his knees if convenient”: This describes how one should rise again to the standing position. The balls of the feet are used to push oneself up, whilst using the knees as support. This is if it is convenient for him. If this brings forth difficulty e.g. for the frail, elderly and disabled, they can just use their hands as support to rise up. This is indeed permissible.

“He prays the second *rakât* (unit) as he did the first”: Similar to the first *rakât*.

“But excludes the *takbiratul ihram*”: As it is performed only in the first *rakât*.

“The opening supplication (*istiftah*)”: This (i.e. “Subhânakâ allahuma wa bi *hamdika*”) is also read only in the first *rakât*.

“The *ta'ûthu*”: I.e. to seek refuge in Allah from the accursed Shaytân. This is also read only in the first *rakât*.

“And no new intention is required”: The second *rakât* does not require a new intention of its own. The one intended in the beginning of the prayer shall suffice.
Then he sits and places his hands on his thighs. He curls up the little and ring fingers of the right hand while making a ring with his middle finger and thumb. He points with his index finger during the tashahud. The left palm is left resting on the left thigh. He then says, "Attahiyatu lillahi wa salawatu wa tayyibat. Assalāmu 'alayka ayyuha annabiyyu wa rahmatullahi wa barakātuhu. Assalāmu 'alayna wa 'alā 'ibādillahi sālibin. Ashadu an lā ilāha illallah wa ashadu anna muhammadan 'abdubu wa rasūlubu." This is the first tashahud.

"Then": After concluding the second rakāt, he sits down resting upon his left leg while keeping his right foot upright like the sitting between the two prostrations.

"And places his hands on his thighs": While sitting.

"He curls up the little and ring fingers of the right hand while making a ring with his middle finger and thumb. He points with his index finger during the tashahud. The left palm is left resting on the left thigh": A ring shape is made by putting the tip of the thumb and middle finger together. He points with his index finger but does not shake it. This was the way the Prophet ﷺ did it.524

The pointing of the index finger indicates the oneness of Allah (tawhid). As for the left hand, it just rests on the left thigh with the palm facing down. The fingers are not spread out but placed together. Then begins the first tashahud:

"Attahiyatu lillahi-": I.e. that all glorification uttered in the bowing and prostration is to Allah ﷻ.

"Wa salawatu": I.e. that all prayers, obligatory and optional, are for Allah. None can have a share of it, as in the ayahs: {Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."}525 And {So pray to your Lord and sacrifice [to Him alone].}526 It is said that

524 Reported by Abu Dawūd (989), al-Nasa‘ī (3/37) from the narration of Abdullah ibn al-Zubayr who said, "Verily the Prophet used to point with his index finger when he made du`ā and he never shook his finger."

525 Al-An‘ām 162

526 Al-Kawthar: 2
“salawāt” refers to all acts of worship and that they are all dedicated to Allah; a clear indication of the oneness of Allah and the negation of associating partners with Him.

“Wa tayyibāt”: This means “goodness” of all speech and actions. The Prophet ﷺ said, “Verily Allah is good and He accepts nothing but goodness.”527 Allah says: {To Him ascends good speech.}528 Allah encompasses good speech and actions. He encompasses charity as well.

“Assalāmu ‘alayka ayyuha annabiyyu wa rahmatullahi wa barakātuhu”: Meaning, “Peace be upon you, O Prophet, and the mercy of Allah and His blessings.” This is a supplication for the safety of the Prophet ﷺ from all harm. The word “assalām” could also mean, “The name of Allah upon you,” for “al-Salām” is one of Allah’s names. The second person narrative is used though the Prophet has passed away. This is to accentuate his presence in our thought process. Furthermore, this was how it was taught to us by the Prophet ﷺ.

“Assalāmu ‘alayna ‘ala ‘ibādillahi sālihin”: After sending salutations to the Prophet ﷺ, he sends salutations to all pious servants of Allah from among the angels and mankind. He sends salutations to those who prayed alongside him and all the pious servants in the heavens and the earth. This is because all Muslims are brethren.

“Ashadu an la ilāha illallah wa ashadu anna muhammadan ‘abdubu wa rasūlubu”: This is the testification of faith i.e. “I testify that there is no deity worthy of being worshipped besides Allah, and that Muhammad is His slave and messenger.” He ﷺ possesses nothing from His ulūhiyyah, rububiyyah, or rights of worship, rather he is a slave of Allah.

“This is the first tasbuh”: There is another tasbuh that comes later which is slightly different. More will be discussed at the appropriate time.

527 Reported by Muslim (3/85), Ahmad (2/328) and al-Tirmidhi (2989) from the narration of Abu Hurairah.
528 Fātir: 10
Then he says, "Allahumma sali 'ala Muhammadin wa 'ala 'ali Muhammadin, kama salayta 'ala 'ali Ibrahim. Innaka hamidun majid. Wa bârik 'ala Muhammadin wa 'ala 'ali Muhammadin kama bârakta 'ala 'ali Ibrahim. Innaka hamidun majid."

This is included with what is read in the first *tashahud* as mentioned earlier.

"Allahumma sali 'ala Muhammadin": Which means, "O Allah! Bestow your favour upon Muhammad." Favours of Allah are praises for His slaves mentioned in the high heavens. At this juncture, we implore to Allah to praise His Prophet ﷺ in the high heavens. This is one of his rights binding upon us.

"Wa 'ala 'ali Muhammadin... Innaka hamidun majid": This means, "And upon the family of Muhammad... Verily You are praiseworthy and most glorious." This supplication is also for those who are dear to the Prophet ﷺ from among the Muslims and those who follow him. All these people are included in the "family of Muhammad."

"Kama salayta 'ala 'ali Ibrahim": This means, "As you bestowed favours upon the family of Ibrahim." This is a direct reference to the ayah in the Qur'an: {May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourable.}529 Here the one praying seeks for the family of Muhammad all that which Allah bestowed upon the family of Ibrahim.

"Wa bârik": This means to send down blessings, which refers to prosperity, perpetual goodness and a constant level of deep faith. We seek these for the Prophet ﷺ and his family also.

"Kama bârakta 'ala 'ali Ibrahim. Innaka hamidun majid": Just as Allah mentions in the ayah above.

**He seeks refuge in Allah (which is optional) from the torments of Jahan-**

529 Hûd: 73
nam, the torments of the grave, the trials of life and death and the trials of al-Masih al-Dajjal.

"He seeks refuge in Allah": By reciting the supplication, seeking only Allah's help.

"From the torments of Jahannam": This is another name for the Hellfire and it has many names: Jahannam, al-Nār, Saqr, al-Hāwiyyah, al-Jāhīm and al-Sa'īr.530

"The torments of the grave": A consensus regarding the occurrence of torment in the grave can be drawn from the multitude of hadiths mentioning it and the collective agreement of Ahlus Sunnah wal Jama'ah regarding it. None refutes this except the innovators such as the Mu'tazilah, who are guided by only their intellect. Ahlus Sunnah wal Jama'ah, on the contrary, do not interpret affairs of the unseen world with their intellect. The torment of the grave is from the unseen about which only Allah knows. Allah and His Messenger confirm the events of the unseen world and the torment of the grave is one such event. Whoever refutes its occurrence is a transgressing innovator.

The grave is either a garden from the gardens of Paradise or a pit from the pits of Hellfire. The life in the grave is known as al-Barzakh. It is named as such because it is a middle ground between the life of this world and the hereafter, a station between the two worlds.

"Trials of life": As long as man lives in this world, he shall face trials. So he should seek help to be steadfast in his din and seek refuge from becoming deviated like the numerous people who deviated after knowing the truth. So you should ask Allah that He make you steadfast upon the truth.

"And death": What is referred to here is the trials that one faces as death approaches. Indeed, a person may be pre-destined to have a wretched end where he dies in disbelief and so becomes an inhabitant of the Hellfire. Shaytān appears to him during the throes of death and offers him the religions of disbelief hoping that man will succumb to his whispers and fall into his deception. That man then dies as a disbeliever. Allah says: {And say, "My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You,

my Lord, lest they be present with me."\textsuperscript{531}

Trials of death can also be interpreted as torment of the grave. What is apparent, and Allah knows best, is that it is a combination of the trials faced when death approaches and whatever torments that come afterwards in the grave. The Prophet ﷺ said, "Verily this Ummah will face trials in the grave."\textsuperscript{532} This trial begins with the appearance of the two angels who ask the grave dweller, "Who is your creator? What is your religion? Who is your prophet?" If he replies, "Allah is my creator, my religion is Islam and my prophet is Muhammad ﷺ", he is victorious and has succeeded. His grave turns into a garden from the gardens of Paradise. However, if he stammers and is not able to reply and says, "I don't know. I heard people say something and I repeated it." The grave constricts him and a door of hell is opened, exposing him to some of its torments. May Allah protect us from it.\textsuperscript{533}

"And the trials of al-Masih al-Dajjāl": He shall appear before the end of time. He will be amongst the Jews and will have Jewish followers. He will bring about such catastrophic trials that none will be spared from it except the people of true faith. A great number of people will follow him, may Allah protect us from it. His trials are so severe that he shall possess Paradise and Hell. He will command the skies and it will rain. He will ordain the earth and it shall grow vegetation, and he will command it and its deep hidden treasures shall come forth. Allah shall empower him with such abilities as a trial for men. The Dajjāl will even claim he is Allah!\textsuperscript{534}

There has not come a prophet except that he had warned his nation regarding the Dajjāl\textsuperscript{535} and our Prophet Muhammad ﷺ warned the most about him. Then the Messiah, Īsa ibn Maryam shall descend and kill Dajjāl at a place called Bablot in Palestine. Only then will the Muslims be free from the Dajjāl's

\textsuperscript{531} Al-Mu'minun: 97-98
\textsuperscript{532} Reported by Muslim (8/161), Ahmad (3/346) from the narration of Abu Sa'id al-Khudri.
\textsuperscript{533} This is an excerpt from a lengthy hadith narrated by al-Bara' ibn 'Āzib detailing the trials of the grave and the questioning by the two angels. Reported by Ahmad (4/287-288), Abu Dawūd (3212, 4753), Ibn Majah (1548) and al-Nasā'i (4/78).
\textsuperscript{534} Reported by Muslim (8/196-198), Ahmad (4/181), Abu Dawūd (4321) and al-Tirmidhi (2240) from the narration of al-Nawās ibn Sam'ān.
\textsuperscript{535} Reported by al-Bukhārī (2/117), (4/1639), (8/49) and Muslim (8/192) from the narration of 'Abdullah ibn 'Amr.
evil.

“Masih”: Dajjāl is called this because he will sweep the lands extremely quickly or it could refer to him being blind in one eye.

“Al-Dajjāl”: This means “liar”.

This is a great supplication (dua’) that all Muslims should learn the meaning of and ponder upon. They should make this supplication with all of their hearts.

The majority of scholars hold the view that reading it is recommended only and there is no sin if one leaves off reading it. Hence it is optional. However some scholars consider it mandatory as it was a command from the Prophet (ﷺ) who said, “Seek refuge in Allah from four [things].”

He makes supplications that are authentic and then makes salām to his right saying, “Assalāmu’alaykum wa rahmatullah” and does likewise to his left. If he is performing a prayer consisting of a third or fourth rakāt, he should get up immediately after the first tashahud. He prays the other rakāt like the second rakāt; by reading “al-Hamd” only. Following that, he sits in tawarruq for the final tashahud. The females do likewise except that they should sit compacted and lower their legs on the right side.

“He makes supplications that are authentic”: That are found in the Qur’ān and Sunnah. Examples would be, “Allahumma inni a’udhu bika minal ma’tathn wal maghram,” “Rabbana atina fidunya hasanat wa fil akhirati hasanatan waqinā

536 See Sharḥ Sahih al-Muslim by Imām al-Nawawi.
537 Ibid.
538 Reported by al-Bukhārī (2/124) and Muslim (2/93-94) from the narration of Abu Hurairah.
539 Reported by al-Bukhārī (1/211), (3/154) and Muslim (2/93) from the hadith of ‘Aishah.
'adhāb annār,

and, "Rabanna innaka jāmiʿun nāsī liyawmin lā rayba fīhi. In-nallaha lā yūkhlijīl miʿād."

He can supplicate other such authentic supplications from the Qurʾān and Sunnah or those which concur with it. The Prophet ﷺ said, “Then let him choose to supplicate that which is interesting to him.” He should supplicate for the well-being of his faith and his worldly affairs. He should supplicate for himself and for all Muslims, be they alive or dead, and should do it profusely. Verily supplication while performing an act of worship is better than when done at other times.

“And then makes salām to his right”: Saying, “Assalāmuʿalaykum wa rahmat-ullah”.

“And does likewise to his left too”: As the Prophet ﷺ said, “The tahrim (commencement) is the takbir and the tahlīl (conclusion) is the taslim.” So the prayer is concluded by saying the salām. He makes salām to himself and to all those who are present for the prayer.

“If he is performing a prayer consisting of a third or fourth rakāt, he should get up immediately”: Saying “Allahu akbar” as he gets up.

“After the first tashahud”: I.e. after completing the first tashahud.

“He prays the other rakāt like the second rakāb; by reading "al-Hamd" only”: He should start his third and fourth rakāt with only Sūrah al-Fātihah and no recitation from the Qurʾān following it. He should not read another sūrah along with it. This is the authentic way and that which is well-known to the scholars.

“Following that, he sits in tawarruq for the final tashahud”: Distinguishing the

540 Al-Baqarah: 201
541 Āli ’Imrān: 9
542 Reported by al-Bukhārī (1/212) and Muslim (2/14) from the narration of ‘Abdullah ibn Masʿūd.
543 Reported by Ahmad (1/123), Abu Dawūd (61, 618), al-Tirmidhī (3) from the narration of ‘Ali ibn Abī Ṭalīb.
544 See al-Mughni (2/281).
first *tasbihud* from the second. To sit in *tawarruq*, one should place the left side of his rear end on the ground and raise the right side. The left foot goes under the rested side of the read end. The top of the foot faces the ground, the inner side faces upwards, and it is bent towards the right side. The right foot is folded in a way that the foot is upright.\(^{545}\)

“The females do likewise”: The female does and says everything that the males do, except for the minor differences that follow.

“Except that they should sit compacted”: She does not lean her body like the men do but she compacts herself.

“And lower their legs on the right side”: She does not sit on her rear end but sits on her legs with both feet to the right. The right foot is not kept upright but is let to rest on her left foot.

\(^{545}\) *Al-Dar al-Naqi* (1/213).
Disliked during the prayer: To turn the head to the sides during prayer, looking skywards and keeping the eyes closed, sitting in the manner of *iqâh* and placing the lower arms on the ground while making *sujûd*.

This section explains that which is disliked in the prayer. Some things are disliked while others are permissible. They are as follows:

“To turn the head to the sides during prayer”: I.e. facing the sides and away from the direction of the *qiblah*. Doing so allows Shaytān to steal from the servant’s prayer by tarnishing it.\(^{546}\) When one looks to his side, he becomes preoccupied and this allows him to forget Allah. He faces His servants when they face towards the *qiblah* during prayers.\(^{547}\) When he faces away to the side, he has in fact shunned Allah.

“Looking skywards”: Doing so is also disliked whilst one is praying. This is because Muslims should look at the place where they prostrate during the prayer.\(^{548}\) This enhances concentration in prayers and allows one to open up

\(^{546}\) Reported by al-Bukhārī (1/191), (4/152) from the narration of ‘Aishah.

\(^{547}\) Reported by al-Bukhārī (1/112, 191), (2/82) and Muslim (2/75) from the narration of ‘Abdullāh ibn ‘Umar with a *marfu*’ narration, “Let not one of you spit to the front when he prays.”

\(^{548}\) Reported by al-Bayhaqī in his *Sunan* (2/283) that the Prophet used to look skywards while praying until Allah revealed the verse *(Successful indeed are the believers, Who are humble*...*)
his heart to Allah. In a hadith, the Prophet ﷺ said, “Let a people cease looking skywards or Allah will seize their eyesight and not return it to them.”

“And keeping the eyes closed”: During the prayer. It is not permitted as this is the practice of the Jews. We Muslims are prohibited from it.

“Sitting in the manner of iq'ab'u”: This is of three types:

(i) Placing the upper side of the foot completely on the ground while sitting, such that the sole of the foot faces up.

(ii) Placing his rear end on the ground while lifting his thighs and shins and propping himself up with his hands. This is known as the dog's sitting posture; the worst sitting position that one can adopt.

(iii) Placing the toes of both feet on the ground while the balls of the feet are upright then sitting on them. This method of sitting is recommended by some scholars as it appears in Sabih Muslim. This is not disliked, in fact it is a Sunnah that one should practice once in a while, but not always.

“Placing the lower arms on the ground while making sujūd”: This kind of sujūd resembles that of a dog.

And frivolous movements, putting the hands on the waist, fanning himself with his hands, cracking knuckles and intertwining the fingers.

“Frivolous movements”: This is disliked as there is no benefit in it. It serves to distract from the prayer and is proof that he is not sincere in his devotion to Allah during the prayer. Abathuhu (frivolous movements) refers to an excess of movements like him fiddling with his beard or the hair on his head, fiddling with his clothes, i.e. when they are done without any reason whatsoever. Some people tend to busy themselves with unnecessary bodily movements which are an indication of their lack of devotion and concentration in prayer. A companion of the Prophet said that, “If a heart is filled with devotion, it silences the

in their prayers.

[Al-Mu'minun: 1-2] The Prophet said to Anas, “O Anas! Direct your eyesight at the place where prostration is made.”

549 Reported by Muslim (2/29), Ahmad (2/333, 367) and al-Nasa'i (3/39) from the narration of Abu Hurairah.

550 See al-Kafi (1/138) and al-Mughni (2-206-207).

551 Sabih Muslim (2/70).
entire body.” Hence one should not show laxness while praying by playing with his beard, hair or nose.

Complete concentration is expected from everyone during the prayer. Allah says: *{Certainly will the believers have succeeded: They who are during their prayer humbly submissive.}*

*Khushū’* (concentration) refers to total devotion along with the tranquillity of bodily movements.

“Putting the hands on the waist”: Placing the palms to the sides, on the waist. It is a habit of the Jews.

“Fanning himself with his hands”: This is disliked while one is praying as it involves excessive movements.

“Cracking knuckles”: Such that a sound is heard. This indicates laziness and a lack of concentration in the prayer.

“And intertwining the fingers”: This is disliked as the Prophet said, “Do not intertwine your fingers while performing prayers.” In another hadith, the Prophet saw a man doing so whilst praying and he took his hands and undid his fingers.

"Or if he is suppressing the need to urinate, excrete or if food is served."

“Or if he is suppressing the need to urinate or excrete”: It is disliked that one in such a condition suppresses his urge to answer the call of nature and performs the prayer. This is because it will definitely distract him from concentrating on the prayer. It is based on the hadith where the Prophet said, “There is no prayer for he who is served food and for he who has to answer the call of…"

---

552 Reported by Muhammad ibn Nasr al-Maruzi in *Tā‘zīm Qadr al-Salah* (150) with a mawqūf chain of narration attributed to Hudhayfah ibn al-Yaman.

553 Mu‘minūn: 1-2

554 See *Madārij al-Sālihīn* by al-Imām ibn al-Qayyim (1/574).

555 Reported by Ibn Mājah (960) and al-Bazār in his *Musnad* (854) from the narration of ‘Ali.

556 Reported by Ibn Mājah (967) from the narration of K`ab ibn `Ujrah.
nature, to urinate or excrete.  

“Or if food is served”: It is disliked for a person to start performing prayers after food is served for him. If he were to do so, his mind will be too engrossed on the food and all his thoughts will be about satisfying his appetite. Since it will distract one from his prayer the Prophet ﷺ said, “If dinner is served when the iqāmah for prayer is called, then let him start his dinner.”

To repeat Sūrah al-Fāṭihah, and it is permissible to read more than one sūrah in the obligatory prayer as it is permissible in the optional prayers.

“To repeat Sūrah al-Fāṭihah”. That is, repeating Sūrah al-Fāṭihah inside a single rak‘ah is disliked as reading it is a pillar (rukn) of salah and it is forbidden to repeat a pillar of salah. Since reading al-Fāṭihah is a verbal rukn, as opposed to an action, repeating it is only disliked. As for a rukn that is performed with a physical action or movement (such as the prostration or bowing), then repeating it purposefully will invalidate the whole prayer. This is a consequence of increasing the rukn. However, if one repeats the action in forgetfulness, then he should make two prostrations of sāhūr in expiation for forgetfulness.

“And it is permissible to read more than one sūrah in the obligatory prayer as is the case in the optional prayers”: I.e. it is totally permissible to read more than one sūrah in the obligatory prayer as in the optional prayer. Evidence of this is from the following hadith which proves that the Prophet ﷺ used to do it in the night prayer, “He ﷺ stood up for prayer one night and Hudayfah ibn Yamān stood beside him. He started to read Sūrah al-Baqarah followed by Sūrah al-Nisā’ and ‘Āli ‘Imrān. He paused to ask for mercy every time he read an ayah indicating the mercy of Allah and he paused at every ayah that spoke of torment and asked for Allah’s help.” This rule also applies for the obligatory prayers, as whatever is permissible for the nafl prayers applies to the fard prayers unless there is proof indicating specificity.

557 Reported by Muslim (2/78-79) from the narration of ‘Aishah.
558 Reported by al-Bukhārī (1/171) and Muslim (2/78) from the narration of Anas ibn Malik.
559 Reported by Muslim (2/186), Ahmad (5/382, 384), Abu Dawūd (871), al-Tirmidhī (262) and al-Nasā‘ī (2/176).
He is allowed to stop a person crossing in front and at close proximity, count the ayahs recited and prompt the imām [if he has difficulty reciting].

“He is allowed to stop a person crossing in front and at close proximity”: It is mandatory for him to stop another crossing the spot where he is praying, that is, between him and his sutrah (an object of a certain height or a wall). This should only be carried out by the imām and one who is praying individually. He does so by raising his hand. However, if the other person persists in crossing, then he should resist in stopping him. The Prophet ﷺ said, “When one of you stands for prayer, let him not allow anyone to pass in front. If he persists, resist him for indeed he is with the Qarin.”\textsuperscript{560} If he is praying as a ma’mūm, then he should not stop the person from going across as the imām’s sutrah serves as his sutrah.

“Count the ayahs recited”: He is allowed to keep count of the ayahs using the fingers.

“And prompt the imām if he has difficulty reciting”: As a result of forgetting the ayāt. There was an occasion when the Prophet forgot some ayāt and none from the congregation behind prompted him. As soon as he concluded the prayer with the taslim, he turned to Ubay ibn K’ab and asked, “Where were you?”\textsuperscript{561}

Wearing of the robe, tying the turban, killing snakes, scorpions and mites. Even if this action takes some time to accomplish, as long as it is in line with tradition. However, if it is carried out unnecessarily or causes disruption, then the prayer becomes invalid, even when done absent-mindedly.

“Wearing of the robe, tying the turban”: He is permitted to wear his robe while

\textsuperscript{560} Reported by al-Bukhāri (1/135-136) and Muslim (2/58) from the narration of Abu Sa’id al-Khudrī.

\textsuperscript{561} Reported by Abu Dawūd (907), Ibn Hibbān (2242), al-Bayhaqi (3/212) from the narration of ‘Abdullah ibn ‘Umar.
he is praying as it is binding upon him to adorn himself for prayer. He can also wrap his turban on his head if it loosens. He can adjust it while he is praying.

“Killing snakes, scorpions”: As the Prophet ﷺ said, “Kill the two black things: snakes and scorpions, even as you pray.”\(^{562}\) If deemed necessary, he can take hold of something to beat it with so that he is protected from its harm.

“And mites”: If mites infest his body, he can strike them while praying so that he is spared of harm.

“However, if it is carried out unnecessarily or causes disruption, then the prayer becomes invalid”: If killing the snake, scorpion or mite requires one to move about, he may do so only as much as is necessary to achieve his objective. If he moves in excess and it takes up too much time, then the prayer becomes null and void. Hence, the conditions that nullify prayer are unnecessary, superfluous and time-consuming movements. One has to refer to his society’s customs to know the expected timing to kill any of these pests.

“Even when done absent-mindedly”: This indicates a difference of opinion between the scholars. Some of them have the opinion that even though a person absent-mindedly breaches the three conditions mentioned above, the prayer is nullified. They argue that absent-mindedness is incompatible with the state of performing salāh.\(^{563}\)

\[\text{وواجب قراءة أواخر السور وأوسعاتها} \]

\[\text{It is permissible to read the end or middle portions of a sûrah.} \]

“It is permissible to read the end or middle portions of a sûrah”: A person can recite the end portion of a sûrah in his prayer for example, the last few ayāt of Sūrah al-Hashr, al-Baqarah and Āli ‘Imrān and other such chapters. He can also read from the middle portions of a sûrah.

For example, the Prophet ﷺ started his recital from ayah one hundred and thirty six onwards of Sūrah al-Baqarah in the first rakāt of [the Sunnah units

---

562 Reported by Ahmad (2/233), Abu Dawūd (921), al-Tirmidhi (390), al-Nasā’i (3/10) and Ibn Mājah (2351) from the narration of Abu Hurairah.

563 See al-Muqni (1/164).
before] \textit{fajr} followed by ayah sixty four onwards of \textit{Sūrah Ali ‘Imrān} in the second \textit{rakāt}.\textsuperscript{564} This is proof that it is permissible to read from the middle of a \textit{sūrah} in the prayer. This is an example of a Sunnah prayer. As we have discussed, what is permitted in optional prayers is also permitted in obligatory prayers.

Allah says: \textit{[So recite what is easy from it.]}\textsuperscript{565} This is another evidence for the permissibility to read from the middle or end of a \textit{sūrah} as this ayah generally applies to all \textit{ayāt} in the Qur’ān. However, Ibn al-Qayyim disagrees in his book \textit{Zād al Ma’ād}.\textsuperscript{566} He says, “This permissibility is only for optional (\textit{naaf}) prayers as the Prophet read from the middle and end portions of a \textit{sūrah} in the optional prayer, not in the obligatory prayer. As for the obligatory prayer, it has not been reported that the Prophet read from the middle or end portions of a \textit{sūrah}. He only used to read from the beginning of a \textit{sūrah}, dividing one \textit{sūrah} so that it is read in two \textit{rakāt} or more than one \textit{sūrah} was read in a prayer. As for reading from the middle portion of a \textit{sūrah}, it has been reported that the Prophet did so for the Sunnah units of the \textit{fajr} prayer only and the best guidance is the guidance of the Prophet M-

\begin{verse}
إذا ناهبه شيء سِيَّح رجل وصفقت أمّة بطن كفها علي ظهر الأخرى
\end{verse}

If the \textit{imām} makes a mistake, the men should say \textit{tasbih} whilst the woman should slap her right palm on the back of the left hand.

“If the \textit{imām} makes a mistake”: I.e. during the prayer because of forgetfulness, for example instead of sitting for the first \textit{tashahud}, he stood up or he prostrated before bowing. The \textit{ma’mūm} should not keep silent when noticing these mistakes. They should try to alert the \textit{imām} regarding it.

“The men should say \textit{tasbih}”: By saying “\textit{subhanallah}” repeatedly until the \textit{imām} realises his mistake.

“While the woman should slap her right palm on the back of the left hand”: Woman do not call out anything for their voice is from their \textit{awrah}. So they

\textsuperscript{564} Reported by Muslim (2/161), Ahmad (1/230, 231), Abu Dawūd (1259) and al-Nasā’i (2/155) from the narration of Abdullah ibn ‘Abbās.

\textsuperscript{565} Al-Muzammil: 20

\textsuperscript{566} Zād al-Ma’ād (1/214-215).
clap their hands as described to create a sound to alert the *imām*. The evidence for this is the hadith of the Prophet ﷺ who said, “If an error occurs in your prayers, then let the men say *tasbih* and let the women clap.”\(^{567}\)

Since this command is specific, men should not clap their hands thereby resembling women. They should neither clap in prayer nor elsewhere for the Prophet cursed men who imitate women and women who imitate men.\(^{568}\) Clapping of the hands is a trend of the disbelievers as well. Thus, doing so would also include imitation of the disbelievers as well. The non-Muslims used to clap their hands and whistle around the Ka'bah. Allah says: \(\text{And their prayer at the House was not except whistling and handclapping.}\)\(^{569}\) “*Al-mukā'an*” in this ayah refers to whistling while the word “*al-tasdiab*” refers to clapping of the hands.

The disbelievers’ trend is to clap their hands when they gather together for meetings and conventions. Many Muslims have adopted this trend too. The Sufis clap while making remembrance of Allah. In this, they resemble the disbelievers from the clan of Quraysh when they would gather at the Ka'bah. Shaykh al-Islam ibn Taymiyyah said, “Not one companion of the Messenger of Allah ever played the *duff* (drum) nor clapped his hands.”\(^{570}\)

He should spit to the left side while praying and if he is in the *masjid*, then he should spit into his robe. It is a Sunnah act of prayer to place the *sutrah* held upright like the end of a saddle.

“He should spit to the left side while praying”: If he doesn’t pray in the *masjid* and he has to spit, he should do so to his left. It is forbidden for him to spit in front of him or to his right. It is permissible to tilt his face slightly to the left to do so.

---

567 Reported by al-Bukhārī (1/174-175), (2/80) and Muslim (2/25-26) from the narration of Sahl ibn Sa‘d.
568 Reported by al-Bukhārī (7/205), Ahmad (1/339), Abu Dawūd (4097), al-Tirmidhī (2784) and Ibn Mājah (1904) from the narration of ‘Abdullāh ibn ‘Abbās.
569 Al-Anfāl: 35
“And if he is in the masjid, then he should spit into his robe”: He should spit into his robe, clothes or into his paper towel or handkerchief. He should not spit on the ground of the masjid for it is a sin.571

“It is a Sunnah act of prayer to place the sutrah held upright like the end of a saddle”: The sutrah is an object, which is similar in size to the back of a saddle. This object could be a stone, wall, tree or a stick poked into the ground placed in front of an individual before he prays as an imam or if he is praying individually. The Prophet used to place a small stick into the ground in front of him and he would pray close to it.572

It is recommended that one should have a sutrah before he prays. However, according to the majority of the scholars, it is not mandatory.573

If he does not find anything to place as a sutrah, he can draw a line on the ground. Prayer is nullified if a black dog passes in front of him.

“If he does not find anything to place as a sutrah, he can draw a line on the ground”: In front of him such that people who pass by will know that this is his boundary for sutrah and they will not walk between him and the line.

It is forbidden to walk between a praying person and his or her sutrah as the Prophet said, “If he who passes between a man and his sutrah were to know the gravity of his act, it will have been better for him to wait forty than to pass in front of him.”574

In Masjid al-Haram, Masjid al-Nabawi or other major masjids which are crowded, there is a need for people to move about. Hence, it is excusable if they do so in front of others who are praying. The prohibition is removed due

571 Reported by al-Bukhari (1/113), Muslim (2/77) from the narration of Anas ibn Malik who said, “The Prophet said, “Spitting on the masjid floor is a sin, its expiation is to bury the spit.”
572 Reported by al-Bukhari (1/105), (7/182) and Muslim (2/56) from the narration of Abu Jahayfah.
573 See al-Mughni (3/80).
574 Reported by al-Bukhari (1/136) and Muslim (2/85) from the narration of Abu Juhaym.
to inevitability and there being a dire need.

"Prayer is nullified if a black dog passes in front of him": In the hadith, it mentions that three things, when they pass in front of a person, disrupt his prayer. They are: a woman, a donkey and a black dog.\(^{575}\) That is, a dog that is pure black without a mixture of any other colour.

Scholars differ as to what is meant by the word *qata'* (disrupt) that is mentioned in the hadith. The majority of the scholars take it to mean the decrease in the rewards of the prayer, not that it is nullified. Other scholars however view that the prayer is nullified by the passing of the three things in front of a praying person. They take the literal meaning of the hadith which requires the person to re-do his prayer. A third view, as mentioned by the author and a position in the *madhab*, is that only the passing of the black dog nullifies the prayer.

The preferred view, and Allah knows best, is that all three things mentioned do not nullify the prayer of the person who they pass in front of. What is meant in the hadith is only nullification of or diminishing of rewards.\(^{576}\)

He should seek refuge in Allah when the *ayāt* of torment are read. He should ask for Allah's bounties when the *ayāt* of mercy are read. This can be done in the obligatory prayers as well.

"He should seek refuge in Allah when the *ayāt* of torment are read": A person should do so while reciting these *ayāt* in the prayer.

"He should ask for Allah's bounties when the *ayāt* of mercy are read": He should do this in his prayer as the Prophet \(\text{ﷺ}\) used to do so in his night prayers as narrated by Hudhayfah in a hadith.\(^{577}\)

\(^{575}\) Reported by Muslim (2/95), Ahmad (5/149, 151) from the narration of Abu Dharr.

\(^{576}\) See *al-Insaf* (2/106) and *al-Iqna* (1/202).

\(^{577}\) Reported by Muslim (2/186), Ahmad (5/382, 384) with the words, "I prayed with the Prophet \(\text{ﷺ}\) one night. He started to recite al-Baqarah and I thought, ‘He will bow when he reaches one hundred,’ but he carried on. I thought, ‘He is going to recite the whole *sūrah* in one *rak`ah,*’ but he carried on. He started to recite al-Nisā’ and recited (the whole *sūrah*), then he
"This can be done in the obligatory prayers as well": Whatever is permitted in the optional (nafl) prayers, is also permitted in the obligatory prayers except when evidence indicates a difference or points to exclusivity.
SECTION

The pillars (rukn) of prayer: standing (qiyām)

"Section": The physical and verbal deeds in the prayer can be classified into three categories:

First category: *Rukn*: the pillars of the prayer without which the prayer is null and void. *Rukn* are strong foundations which hold up all else related to them.⁵⁷⁸

Second category: *Wājib*: which are mandatory acts distinguished from the pillars.

Third category: *Sunan*: physical and verbal deeds that are optional. These serve to perfect and complete the prayer.

There are fourteen *arkān* (pillars) of prayer:

First pillar: *Qiyām* (standing) i.e. standing whilst praying the obligatory prayers. Allah  says: {Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.}⁵⁷⁹

And the Prophet  said, “The sick should pray standing and if he is unable, then whilst sitting, and if he is unable to do even that, then whilst lying

---

⁵⁷⁸ See *al-Mutla* (p. 88) and *al-Misbāb al-Munir* (p. 324).
⁵⁷⁹ Al-Baqarah: 238
Standing in the obligatory prayer is a pillar of the prayer. If a person was to pray sitting down when he is able to stand, his prayer is invalid. The optional prayers are valid if he prays sitting down without a valid excuse. However, he receives only half the reward for performing the optional prayer\(^{581}\) and shall receive the full reward if he does have a valid excuse.

**Second Pillar:** Tahrim i.e. takbiratul ihram. If one performs the prayer without it, he has not commenced the prayer at all as prayer is begun only when the takbiratul ihram is said. It is called such as it makes forbidden all that was allowed before it e.g. eating, drinking, and walking. These actions are not allowed once the takbir is said. Just as when a pilgrim enters the state of ihram, that which was lawful becomes unlawful in deference to being in the state of ihram.

If he says another phrase of dhikr for example, “subhanallah” or “lā ilāha ilallah” instead of “Allahu akbar”, his prayer is invalid. He must say “Allahu akbar” to commence his prayer.

**Third Pillar:** Al-Fātihah: Reading Surah al-Fātihah is an obligation for the imām and the person praying individually. As for the ma’mūm, there is a difference of opinion among scholars.

**Fourth Pillar:** Bowing (ruku’): One must bow down by placing his hands on his knees. The evidence is in the Qur’ān where Allah says: [O you who have believed, bow and prostrate.\(^{582}\)]

**Fifth Pillar:** Standing erect after bowing (i’tidāl): If one prostrates immediately after bowing and does not stand erect between the two positions, his prayer becomes invalid. This is because i’tidāl is a pillar of the prayer.

---

580 Reported by al-Bukhārī (2/60), Ahmad (4/426), Abu Dawūd (952) and al-Tirmidhi (372) from the narration of ‘Imrān ibn Hussain (with similar content).

581 Reported by Muslim (2/165), Ahmad (2/162, 192), Abu Dawūd (950) and al-Nasā’ī (3/223) from the narration of ‘Abdullah ibn ‘Amr with a marfu’ chain to the Prophet.

582 Al-Hajj: 77
Prostration (sujūd) done with seven body parts, to make ‘itidal after sujūd, sitting between the two prostrations and to be calm between the movements (tuma’ninah).

Sixth Pillar: Prostration (sujūd), done with seven body parts touching the ground. The Prophet ﷺ said, “I was commanded to prostrate on seven body parts: the forehead (and he pointed to his nose), both hands, both knees and the toes of both feet.”\textsuperscript{583} If he is too frail to make sujūd with his forehead, then he is not obliged to make sujūd with the other parts touching the ground. He can just tilt his body to signify that he is prostrating.

Seventh and Eighth Pillars: I’tidal after sujūd and sitting between the two prostrations. I’tidal (to raise one’s self up into the sitting position) comes after the first sujūd. If he goes to make the second sujūd without sitting erect, his prayer becomes invalid as he has left off a rukn (pillar) of the prayer.

Ninth Pillar: To be calm between the movements (tuma’ninah) i.e. to have stillness and tranquillity precede every movement. The body parts come to rest in their proper positions in all of the eight pillars of prayer discussed above.

The evidence for this can be derived from the incident when a man came to the Prophet ﷺ after having prayed and greeted him. The Prophet replied to the salām and added, “Repeat your prayer for verily you have not prayed.” The man then repeated his prayer and returned to the Prophet ﷺ and greeted him. The Prophet replied to his greeting and added again, “Repeat your prayer for verily you have not prayed.” The man went to repeat his prayer again and came back to the Prophet. He greeted him and the Prophet replied to it and added a third time, “Repeat your prayer for verily you have not prayed.” To this the man said, “By Him who sent you as a Prophet, I cannot pray any better so teach me.” The Prophet said to him, “If you stand for prayer, say the takbīr then read of the Qur’ān what is easy for you, then make ruku’ until you are calm in it, then rise up to stand erect until you are calm in it, then make sujūd until you are calm in

\textsuperscript{583} Reported by al-Bukhārī (1/206, 207) and Muslim (2/52) from the narration of ‘Abdullah ibn ‘Abbās.
it, then sit until you are calm in it. Do this throughout your prayer.”

The Prophet ﷺ in this narration taught us to have tranquillity throughout the prayer.

And the final tashahud, its sitting and sending salutations to the Prophet ﷺ in it.

**Tenth pillar:** The final tashahud, which is similar to the first tashahud but with addition of the following, “Allahumma salli 'ala Muhammad wa 'ala âli Muhammad kama salaita 'ala âli Ibrahim, innaka hamidum majid. Wa barik 'ala Muhammad wa 'ala âli Muhammad kama bârakta 'ala âli Ibrahim, fi al-'âlamin. Innaka hamidum majid.” (O Allah, bestow your favour upon Muhammad and his family as you have bestowed your favour upon Ibrahim and his family, You are Praiseworthy, most Glorious. O Allah, bless Muhammad and his family as you have blessed Ibrahim and his family from among all others in the worlds, You are Praiseworthy, most Glorious).

**Eleventh pillar:** The sitting of the final tashahud. He cannot make the supplication in the tashahud when he is not sitting. He has to be in a sitting position during the tashahud.

**Twelfth pillar:** Sending salutations upon the Prophet ﷺ in it. If one just reads the first supplication without sending salutations upon the Prophet (as mentioned in the tenth pillar i.e. the addition to the supplication that is read in both tashabuds), his prayer is invalid.

To observe the correct sequence (tartib) and to make the taslim.

**Thirteenth pillar:** Observing the correct sequence (tartib) of the various pillars. He should say the takbiratul ihram, then read al-Fatihah and another surah which is easy for him, then make ruku', stand erect followed by the pros-
tration, then he rises up to sit between the two prostrations, then prostrates again. This is the sequence that must be maintained. If one alters it, for example he reads Surah al-Fātīhah before making the takbiratul ihram or makes sujūd before making ruku', his prayer becomes invalid. The Prophet prayed his prayer in sequence and said, “Pray as you see me pray.”585 There are authentic aḥadīth that describe the prayer of the Prophet with this sequence. So it becomes obligatory on us to establish the prayer as the Prophet established it.

Fourteenth pillar: Taslim: this is the last pillar of the prayer. To make taslim by saying “Assalāmu ‘alaikum wa rahmatullāh” (may the peace and mercy of Allah be upon you) to his right and then to his left. It is Sunnah to turn his head to the right and left while saying taslim. Only the taslim i.e. saying “Assalāmu ‘alaikum wa rahmatullāh” is a rukn of prayer.

And the mandatory acts are: the takbirs other than the takbiratul ihram, al-tasmi‘, al-tahmid, the two tasbih in ruku’ and in sujūd.

“And the mandatory acts”: In the prayer there are eight mandatory acts altogether.

First mandatory act: The takbirs other than the takbiratul ihram i.e. all the takbirat (saying Allahu akbar) that are said at the start of each movement in prayer. The takbiratul ihram as mentioned earlier is a rukn of prayer.

Second and third mandatory acts: Al-tasmi‘ and al-tahmid refer to the statement, “Sami’ Allahu liman hamidah” (Allah hears all those who praise Him). This should be uttered by the imām and the person praying individually. The ma’mūm (follower) however need not say this, and sufficient is it for him to say, “Rabanā wa laka al-hamd” (O our Lord, to You is all praise). The evidence is the hadith where the Prophet said, “If he says, ‘Sami’ Allahu liman hamidah’ say, ‘Rabanā wa laka al-hamd.’”586

Fourth and fifth mandatory act: The two tasbih in ruku’ and sujūd. In ruku’ that is saying, “Subḥāna rabi al-azim” (Glory to my Lord, the Exalted). It is

585 Reported by al-Bukhārī (1/162), (8/11) from the narration of Mālik ibn al-Huwayrith.
586 Reported by al-Bukhārī (1/186-187, 203) and Muslim (2/18) from the narration of Mālik.
wājib (mandatory) to say it at least once. To repeat it three times is better. In sujud that is saying, “Subhāna rabi al-a'la” (Glory to my Lord, the Most High). It is wājib (mandatory) to say it at least once. To repeat it three times is better.

Asking for forgiveness is said once though repeating it three times is Sunnah, the first tashahud and its sitting. The rest, which are not a condition, a rukn or wājib as have been detailed, are Sunnah.

Sixth mandatory act: “Asking for forgiveness”: Whilst sitting between the two prostrations saying, “Rabighfirli”. This is said once, but to repeat it three times is better.587 One can also add, “Warhamni wadhini wa 'afini warzuqni” (And show mercy upon me, guide me, support me and provide for me). This supplication has been authentically reported from the Prophet ﷺ.588

Seventh and Eighth mandatory acts: “The first tashahud and its sitting”: I.e. to read, “Attahiyatu lillah wa salawatu wa tayyibat. Assalamu 'alaika ayyuha annabiyyu wa rabmatullahi wa barakatubu. Assalamu 'alaina wa 'alâ 'ibâdillahi salibin. Ashadu an la ilaha illa Allah wa ashadu anna muhammadan 'abdubu wa rasulubu.” If one omits this on purpose, his prayer is null and void. However, if he forgets to read it and stands up for the third rukat, then he should make expiation by making sujud sabwu (sujud for forgetfulness).

“The rest, which are not a condition, a rukn or wajib as have been detailed, are Sunnah”: Nine conditions, fourteen pillars and eight mandatory acts were pointed out. Those physical or verbal deeds not included are deemed to be Sunnah or optional which earn rewards when performed and do not incur sin when omitted.

587 Reported by Ahmad (5/398), Abu Dawûd (874), al-Nasâ’i (2/231), Ibn Khuzaymah (684) and al-Bayhaqî (2/221) from the narration of Hudhayfah.

588 Reported by Abu Dawûd (850), al-Tirmidhi (284), Ibn Majah (898) and al-Bayhaqî (2/122) from the narration of ‘Abdullah ibn ‘Abbâs.
Whosoever omits a condition of prayer without a valid excuse, except the intention which essentially cannot be dismissed, or wilfully omitted a pillar or a mandatory act, his prayer is invalid. This is not the case for the rest of the deeds which are considered optional, be they physical or verbal deeds. Expiation by making sujud is not required for missing out on these deeds. However, he can do so if he wants to.

“Whosoever omits a condition of prayer without a valid excuse, except the intention which essentially cannot be dismissed”: One who omits the niyyah (intention), his prayer is nullified even before he starts performing it as the Prophet ﷺ said, “Verily deeds are by intention and for every man is what he intended.”  

Intention can neither be dismissed nor excused by forgetfulness, wilful omission or ignorance. The rest of the conditions however, can be excused if one is unable to perform them. We derive this from the ayah: {So fear Allah as much as you are able.} And the saying of the Prophet ﷺ, “If I command you to do something, try doing it to your level best.”

“Or wilfully omitted a pillar or a mandatory act, his prayer is invalid. This is not the case for the rest of the deeds”: Mandatory acts when omitted wilfully invalidate the prayer. However if he forgets to perform a mandatory act, he can expiate for it by making sujud al-sahwu.

As for the pillars, wilful omission invalidates the whole prayer. However, forgetting to perform a rukn invalidates only the rak‘ah in which it was forgotten. He has to add a rak‘ah to replace it.

As for the Sunnah acts, both wilful omission and forgetting to do them do not nullify the prayer.

589 Reported by al-Bukhārī (1/2, 21), (3/190) and Muslim (6/48) from the narration of ‘Umar ibn al-Khattāb.

590 Al-Taghabun: 16

591 Reported by al-Bukhārī (9/117) and Muslim (4/102) from the narration of Abu Hurairah.
It is prescribed for adding or omitting acts and for doubt. It is not prescribed for wilful omission. It is applicable both in obligatory and optional prayers.

“Sujūd of forgetfulness”: This is the sujūd done in expiation for forgetting a deed in the prayer.

“It is prescribed for adding or omitting acts and for doubt”: “Sahwu” means to forget or being absent-minded. In prayer, it refers to forgetfulness by adding or omitting an act and being doubtful as to whether an act was completed or not. Hence an expiation exists in the form of sujūd al-sahwu.

Allah makes mention of people forgetting prayer itself. He says: {So woe to those who pray. [But] who are heedless of their prayer.}592 And “sahwu” of prayer can also refer to its neglect. Allah says: {But there came after them successors who neglected prayer and pursued desires.}593 Neglect here alludes to a prayer performed haphazardly and that is imperfect. For example, if one delays his prayer until its specific time lapses, he leaves off congregational prayer without a valid excuse or prays it hurriedly.

A warning comes regarding this, to those who are not careful in their prayer,

592 Al-Ma‘ūn: 4-5
593 Maryam: 59
The Book of Prayer

even if they perform the prayer. Allah says: [So woe to those who pray.]594 Allah refers to them as "those who pray." However, they do not give the prayer its due attention and are not observant of the conditions and requisites. They do so at will and as they desire. Hence, Allah warns them in this ayah with woe. This is due to their lackadaisical approach towards the prayer and their mockery of it. Surely they deserve the admonishment.

Forgetfulness whilst performing prayers may not be attributed to man as it is not done on purpose or by choice. In fact it happened to the Prophet ﷺ several times. On one occasion when he forgot, he said, “Verily I am also human, I forget as you all forget.”595

There is wisdom behind his forgetfulness in prayer, though he is the most complete and perfect creation in fearing Allah. It served to educate us regarding the remedial actions to take in the event that we forget a deed during prayer. The purpose of sujūd al-sahwū is to fulfil the deficiencies in the prayer which result due to one’s forgetfulness. However, if there was no shortcoming, then it serves to humiliate Shaytān for indeed it is he who causes forgetfulness in prayer.596

“It is not prescribed for wilful omission”: Sujūd al-sahwū is not meant as an expiation for wilful omission or addition in prayer. Any wilful blemish or distortion will immediately invalidate the prayer as we shall soon discuss. There are various deeds that the Prophet ﷺ forgot in his prayer: he prayed only two rakāt while performing a prayer that consisted of four,597 he stood up after the second tashahhud without sitting for the first tashahud,598 he prayed five rakāt for

594 Al-Ma‘un: 4
595 Reported by al-Bukhāri (1/110, 111), Muslim (2/84) from the narration of ‘Abdullah ibn Mas‘ūd.
596 Reported by Muslim (2/84) from the narration of Sa‘īd al-Khudrī who said, “The Messenger of Allah ﷺ said, ‘When any one of you is in doubt about his prayer and he does not know how much he has prayed, three or four (rak‘ahs). He should cast aside his doubt and base his prayer on what he is sure of, then perform two prostrations before giving salutations. If he has prayed five rak‘ahs, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil.’”
597 Reported by al-Bukhāri (1/129, 183), (2/86) and Muslim (2/86) from the narration of Abu Hurairah.
598 Reported by Ahmad (4/247, 253), al-Tirmidhī (365) from the narration of al-Mughirah.

271
a prayer.\textsuperscript{599} The Prophet explained to his Ummah what remedial actions to take for each scenario.

“It is applicable both in obligatory and optional prayers”: The Prophet performed sujūd al-sahwū in the obligatory prayers. In extension, it also applies to optional \((nafl)\) prayers for both these prayers are not mutually exclusive. Furthermore, the Prophet did not distinguish between these prayers when he said, “If one of you forgets in his prayer, let him make sujūd twice.”\textsuperscript{600}

A wilful additional act done during the prayer, provided that this act belongs to the prayer, like standing, sitting, bowing or prostrating will render the prayer null and void. If it is due to forgetfulness, he has to perform sujūd al-sahwū to expiate it.

Reasons for sujūd al-sahwū:

An additional sujūd al-sahwū in prayer. This can be divided into two categories: (i) physical or (ii) verbal acts.

Physical acts can be further divided into acts that belong in the prayer such as standing, bowing and prostrating and acts that do not belong in the prayer. Examples are unknowingly or forgetfully speaking while in prayer, eating, drinking or walking while praying as long as they are done absent-mindedly.

Verbal additional acts are of two types: (i) additional acts condoned in prayer and (ii) those which are not condoned in prayer.

When one performs something surplus from the physical acts belonging to the prayer e.g. if he sits at a time when he should have stood, or vice versa, or if he made sujūd more than twice or he made an additional \(ruku\)', then his prayer is still valid if these were done in forgetfulness. He has to just perform

\textsuperscript{599} Reported by al-Bukhārī (1/111), (2/85), (9/108) and Muslim (2/85) from the narration of ‘Abdullah ibn Mas‘ūd.

\textsuperscript{600} Reported by al-Tirmidhī (398) from the narration of ‘Abdul Rahmān ibn ‘Awf.
the sujūd as a form of expiation.

If he adds a rakāt and does not notice until after the prayer, he should make sujūd. If he realises it while still praying, he should sit for the final tashahud if he hasn’t already read it, make sujūd al-sabwū and then make the taslim. If two trustworthy people make tasbih and the imām, though not confident of himself, proceeds with the prayer, it becomes invalid for him and those ma’mūm who followed him if they were aware of the error. This however does not apply to those who did so absent-mindedly, in forgetfulness or he who ostracised himself from the imām.

“If he adds a rakāt and does not notice until after the prayer, he should make sujūd. If he realises it while still praying, he should sit for the final tashahud if he hasn’t already read it, make sujūd al-sabwū and then make the taslim”: If he prayed fajr for example and he stood up for the third rakāt or he performed an extra rakāt in one of the obligatory prayers, he must leave off doing it and return to the sitting position if he remembers while doing the additional act. He then expiates this mistake by performing the sujūd al-sabwū. If he realises only after completing the additional act, for example if he prayed the fifth rakāt and sat for tashahud or already made taslim, then he should perform sujūd al-sabwū and this is sufficient.

However, if he persists in completing the extra act, whilst being aware of it and having knowledge of the rules of prayer, his prayer is invalid. This is due to wilfully including an additional act and in the process, distorting the prayer.

“If two trustworthy people make tasbih and the imām, though not confident of himself, proceeds with the prayer, it becomes invalid for him and those ma’mūm who followed him if they were aware of the error. This however does not apply to those who did so absent-mindedly, in forgetfulness or he who ostracised himself from the imām”: The ma’mūm are duty bound to alert the imām if he forgets. They should not keep quiet and ignore it. Men should alert him by saying, “subhānallāh” and woman should slap the palm on the outside of the other hand.
If the imām hears the tasbih from the men or the women's clapping, he should realise that he has stood up for an extra rak'āb. He should immediately return to the sitting position provided that he is not confident of himself. This is because their alert could probably be right. However, if he is confident that nothing is amiss, than he should not respond to their alert and proceed with the prayer. Confidence stems from confirmation and since this supersedes the probability (the alert from the ma'mūm), he should not return to the sitting position.

If he is oblivious to the fact that he prayed an extra rak'āb, then he is pardoned and his prayer is valid. However, he should make sujūd al-sabwu when he realises it. This ignorance may be due to being oblivious as mentioned or it could be due to a lack of knowledge regarding the rules of prayer. Both these excuses are valid as is the prayer. However, sujūd al-sabwu should be done as expiation.

The ma'mūm who is unaware that an additional rakāt is being performed should follow the imām. If he is aware of the imām’s error but follows him assuming that this is the correct ruling, then he is also pardoned and his prayer is valid.

However, if the ma'mūm knows that he is praying an extra rakāt and has knowledge of Islamic law, then his prayer is nullified. He should have remained in the sitting position and not followed the imām in the extra rakāt he prayed. He should recite the tashahud in the sitting position and either make taslim on his own or wait for the imām to conclude the prayer and make taslim after him.

If an act not belonging in the prayer is done excessively whilst one is praying, this will lead to the prayer being nullified; regardless whether it is done wilfully or in a state of forgetfulness. A minimal level of performance of this act does not require sujūd [as expiation].

"If an act not belonging in the prayer is done excessively whilst one is praying, this will lead to the prayer being nullified; regardless whether it is done wilfully or in a state of forgetfulness. A minimal level of performance of this act does not require sujūd [as expiation]": This is the second type of addition: the physical acts that do not belong in prayer e.g. walking, giving or taking some-
thing. This is permissible in prayer only if the movement is minimal. It does not tarnish the prayer and *sujūd al-sabwū* is not required.

However, if these acts are far more excessive than societal norms, prolonged and done without there being a necessity, the prayer becomes invalid. This is because it completely alters the form of the prayer. The only provision for such acts or movements is if there is a dire need for it during the prayer. The Prophet ﷺ used to move forward and backward while he prayed.601 He moved up and down to teach his Companions.602 This movement is for a need. When a snake or scorpion appeared while he was praying, he would move to kill it603 and continue with his prayer.

Thus far we have explained that acts that nullify prayer consist of the following properties: (i) The act does not belong in prayer, (ii) the act is excessive in comparison to societal norms, (iii) the act is prolonged, (iv) the act is done without a pressing need for it.

*ولا تَبْطَلْ بِبِسِيرٍ أَكْلٍ أوْ شَرِبٍ سَهْوًا أَوْ جَهَلَا، وأَلا تَفْلُ بِبِسِيرٍ شَرِبٍ عَمْدًا*  
Forgetfully or unconsciously eating or drinking while praying will not

601 Reported by al-Bukhārī (2/82) and Muslim (3/28) from the narration of ‘Aishah who said, “Once the sun eclipsed and Allah’s Messenger ﷺ stood up for the prayer and recited a very long *sūrah*, then bowed for a long while and then raised his head and started reciting another *sūrah*. Then he bowed, and after finishing, he prostrated and did the same in the second *rakat* and then said, ‘These (lunar and solar eclipses) are two of the signs of Allah and if you see them, pray till the eclipse is over. No doubt, while standing at this place I saw everything promised to me by Allah and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other when you saw me retreating and in it I saw ‘Amr bin Luhair who started the tradition of freeing animals (set them free) in the name of idols.’”

Reported by Ahmad (6, 31, 183, 234) and Abu Dawūd (922) from the narration of ‘Aishah who said, “I went to the Prophet’s house while he was praying and the door was locked. He ﷺ walked towards it and opened it for me and returned to his position.” She described that the door was in the direction of the *qiblah*.

602 Reported by al-Bukhārī (1/105-106), (2/11) and Muslim (2/74) from the narration of Sahl ibn S’ad.

603 Reported by Ahmad (2/233, 248, 255, 473, 475 and 490) and Abu Dawūd (921), al-Tirmidhī (390), al-Nasa’ī (3/10) and Ibn Mājah (1245) from the narration of Abu Hurairah that the Prophet ordered the killing of the two black things during the prayer: the scorpion and the snake.
invalidate the prayer provided that the amount is little. Drinking a small amount on purpose whilst praying an optional prayer does not invalidate it.

"Forgetfully or unconsciously eating or drinking while praying will not invalidate the prayer provided that the amount is little": The amount that is eaten or drunk should be little. Another condition would be that it is done in a state of forgetfulness and he is unaware of his action. If done wilfully during an obligatory prayer, it is nullified regardless of the amount consumed as it is an action separate from the actions of the prayer.

"Drinking a small amount on purpose whilst praying an optional prayer does not invalidate it": As for nafl (optional prayers), drinking a little amount is allowed. It was done by some Companions of the Prophet ﷺ because their nafl prayers were often prolonged. Eating on purpose however nullifies all prayers.

And if he says something prescribed in the Shari‘ah at an inappropriate place such as reciting the Qur‘an in prostration or in the sitting between the prostrations, reading tashahud while standing or reading a surah in the last two rak‘ah, this will not nullify the prayer. It is not mandatory to make sujūd al-sabwū but it is recommended. If he makes taslim on purpose before the prayer is concluded, then his prayer is invalid.

Additional verbal acts in prayer are of two types: (i) Words that belong in the prayer, (ii) Words that do not belong in the prayer. Rulings will follow for both of these.

“And if he says something prescribed in the Shari‘ah at an inappropriate place”: When said absent-mindedly.

“Such as reciting the Qur‘an in prostration or in the sitting between the prostrations”: Or reciting in ruku. The position for Qur‘an recitation is whilst standing in qiya‘m.

“Reading tashahud while standing or reading a surah in the last two rak‘ah”: Such as reading another surah after Surah al-Fātihah during the second half
of the zuhr, 'asr, 'ishā prayers or the third rakāt of maghrib for example. This is done in an inappropriate position.

“This will not nullify the prayer. It is not mandatory to make sujūd al-sabwū but it is recommended”: It is only recommended that he make sujūd al-sabwū.

“If he makes taslim on purpose before the prayer is concluded, then his prayer is invalid”: This is because the taslim signifies the conclusion of the prayer and if one does so wilfully while still praying, he has left the prayer while it is incomplete.

إِنَّ كَانَ سُوْهَانِي ذَكَرَ قَرْباً أَنَّهَا وَسُجُودُ، وَإِنَّ طَالَ النَّفْسُ أَوْ نَكَلَّمَ لَغَيْرَ مُصَلِّحَتِهَا بَطَلَتْ

If he made taslim forgetfully and remembers soon after, he should conclude the prayer and make sujūd al-sabwū. However, if there is a big time gap or he spoke about other than the issue of prayers, then the prayer he performed is invalid just as his speech in the midst of prayer invalidates it. If he speaks on the topic of the prayer and is circumspect, then his prayer is valid. Laughter is similar to speech.

“If he made taslim forgetfully and remembers soon after, he should conclude the prayer and make sujūd al-sabwū”: If his taslim was made before the conclusion of prayer forgetfully, he should proceed to finish his prayer if he realises his error soon after. He makes sujūd al-sabwū as expiation and his prayer is valid. The Prophet ﷺ did likewise.604 If he only realises after a long time-gap or if his ablution became invalid and he talks about other than matters related to the prayer, then he must repeat his prayer for these reasons:

**Firstly:** Due to the long time-gap. The Prophet ﷺ realised his error after only a brief period of time.

**Secondly:** Due to the ablution being invalid. It is far-fetched to resume and complete a prayer when the ablution meant for it is invalid.

---

604 Reported by al-Bukhārī (1/129, 183) and Muslim (2/86) from the narration of Abu Hurairah.
Thirdly: Due to talking about other than the matters related to the prayer. In the incident which serves as the precedent, the Prophet only spoke about issues pertaining to that prayer.

"Just as his speech in the midst of prayer invalidates it": I.e. uttering words that do not belong in the prayer as Allah says: \[\text{Stand before Allah, devoutly obedient.}\] We have been commanded to be silent during prayer. The Prophet said, "Verily it is not befitting that people speak in this prayer."

"If he speaks on the topic of the prayer and is circumspect, then his prayer is valid": The conditions that permit speech after having erroneously concluded an incomplete prayer is explained here. Firstly, the speech should pertain to the prayer itself, similar to the incident from the hadith where the Prophet and his Companions only spoke regarding his forgetfulness in the prayer. Secondly, it should be circumspect just like the brief exchange between the Prophet and his Companions.

"Laughter is similar to speech": Laughter nullifies the prayer just like speech. Laughter is defined as a laugh that comprises at least two *harfs* (letters or syllables).

\[
\begin{align*}
\text{إِنْ نَفْخَ أَوْ أَنْتَخَبُ مِنْ غَيْرِ خَشْيَةٍ اللَّهِ الْعَالِمِ، أَوْ نَتْنَحْحَنَّ مِنْ غَيْرِ حَاجَةٍ فَكَانَ حَرَفانَ يَبَلَّتَانَ.}
\end{align*}
\]

If he blows or wails but not due to the fear of Allah, the Most High, or if he hems (making an exaggerated noise from the throat) without a need, the prayer is nullified if at least two *harfs* are articulated.

"If he blows": Doing so without a proper reason or need will nullify his prayer. This is because there is a possibility that a word might be articulated when one blows or wails.

"Or wails but not due to the fear of Allah, the Most High": Crying loudly due to approaching death or as a result of a calamity befalling him nullifies the prayer. It is classified as a form of speech that does not belong in the prayer. If he cries aloud due to the fear of Allah, his prayer is not nullified. The Prophet

---

605 Al-Baqarah: 238
606 Reported by Muslim (2/70-71), Ahmad (5/447, 448), Abu Dawūd (930) and al-Nasā’ī (3/14-17) from the narration of Mu‘āwiya ibn al-Hakim al-Salami.
himself used to cry in his prayer so much so that a sound would emanate from his chest that sounded like the wheezing of a kettle.\textsuperscript{607}

"Or if he hems (making an exaggerated noise from the throat) without a need, the prayer is nullified if at least two *harfs* are articulated": This nullifies the prayer as it a kind of speech. If there is a need for example, if someone requested him permission to enter the room while he is praying, then it is permissible. The Prophet \(\text{\textregistered}\) did this when 'Ali ibn Abī Tālib requested his permission to enter while he was praying.\textsuperscript{608}

\textsuperscript{607} Reported by Ahmad (4/25, 26), Abu Dawūd (904) and al-Nasā'ī (3/13) from the narration of 'Abdullah ibn al-Shākir.

\textsuperscript{608} Reported by Ahmad (1/80), al-Nasā'ī (3/12) and Ibn Mājah (3708) from the narration of Ali.
Whoever forgets to perform a *rukn* (pillar) and remembers afterwards when he is reciting in the next *rak'ah*, that particular *rakat* in which an act was omitted becomes invalid. If he remembers before the recital of the next *rak'ah*, he must repeat the previous *rak'ah* and proceed with the prayer as usual. If he remembers after the *taslim*, it is as if he missed that particular *rak'ah*.

The second reason for *sujud al-sahwu* is the deficiency in prayer brought about by omitting a *rukn* or *wajib* act of prayer.

“Whoever forgets to perform a *rukn* (pillar) and remembers afterwards when he is reciting in the next *rak'ah*, that particular *rakat* in which an act was omitted becomes invalid. If he remembers before the recital of the next *rak'ah*, he must repeat the previous *rak'ah* and proceed with the prayer as usual”: Whoever misses a *rukn* but remembers before the commencement of the next *rak'ah*, he can repeat the previous *rak'ah* afresh and proceed with the prayer as usual. He has to perform *sujud al-sabwaa* at the conclusion of the prayer. For example, a person missed the recitation of Sūrah al-Fātihah or omitted the *ruku*’ or *sujud* and realised his mistake before these acts take place in the next *rak'ah*. He should repeat the *rakat* in which he omitted the acts of *rukn* and the acts which follow. Having rectified the deficiencies in that *rak'ah*, he proceeds to the next *rak'ah*. If he does not repeat the deficient *rak'ah*, his prayer is nullified.
However, if he remembers his omission after the recitation in the next rak'ah, then he should regard the previous rakat as null and replace it with the rakat he is praying at the moment. He then makes sujud al-sahwu for this error.

If he misses the takbiratul ihram, the prayer did not even commence. So he must make the takbir and pray once more from the beginning.

"If he remembers after the taslim, it is as if he missed that particular rak'ah": If he only remembers his omission of a rukn e.g. reciting al-Fatihah or the sujud after the taslim, then he has to sit facing the qiblah. He then stands up to pray the complete rak'ah followed by the final tashahud and make sujud al-sahwu before concluding with the taslim.

If he forgets to read the first tashahud and stands up for the third rak'ah, he should return to the sitting position if he had only raised himself up a little. Once he has stood completely, returning to the sitting position is disliked. If he has already started reciting in the third rak'ah, it is prohibited for him to return to the sitting position. He should make sujud al-sahwu in all of the aforesaid scenarios.

This is the second type of deficiency in prayers, that is, omitting a mandatory act of prayer.

"If he forgets to read the first tashahud and stands up for the third rak'ah": This is from the examples of a mandatory act being missed. There are three scenarios and rulings when this happens:

Firstly: When it is mandatory to return to the sitting position. This is the case only if he has stood up a little. He must sit again and recite the first tashahud. Since he was only starting to shift to another rukn of the prayer, there is a provision to return to the former position. He has to make sujud al-sahwu after the taslim.
Secondly: When it is disliked to return to the sitting position. If he has stood up completely but has yet to recite in the third rak‘ah, it is disliked that he return to the sitting position. He should proceed with the prayer as usual and make expiation for the missed tashahud with sujud al-sahwu. Returning to the sitting position will not render the prayer invalid though. It is only disliked as he should not forego a rukn i.e. qiyam (standing) for a mandatory act i.e. the first tashahud.

Thirdly: When it is prohibited to return to the sitting position. If he has begun reciting al-Fatihah in the third rak‘ah, it is haram for him to return to the sitting position as he has began a rukn. To leave a rukn to perform a wajib act is not allowed. However, if he did so due to ignorance, his prayer is valid. He should expiate his omission with sujud al-sahwu after taslim.

“He should make sujud al-sahwu in all of the aforesaid scenarios”: The three scenarios being: (i) he remembers his error before standing up completely, (ii) after standing up completely, (iii) and remembering only after he commences his recitation in the third rak‘ah. He makes sujud al-sahwu in all three instances.

Whoever is doubtful about the number of rak‘at should gravitate to the lesser number. If he is in doubt as to whether he missed a rukn, then he should assume that it was omitted. He should not make sujud al-sahwu when he has doubt that he missed a mandatory act or for an extra act.

Doubt is the third reason for sujud al-sahwu. Shak (doubt) is defined as the inability to decide between two things whilst being impartial to both.609

Types of shak:

First: Doubt in the number of rak‘at he has performed. Was it three or four?

Second: Doubt if a rukn was omitted e.g. omitting al-Fatihah, ruku’ or sujud.

609 See al-Waraqat (p. 16), al-Ta‘rifat (p. 168) and Irshadal-Fuhul (p. 5).
The Book of Prayer

Third: Doubt as to whether a wajib act was omitted.

These are the types of doubt that one can have in the prayer. Each type has its own ruling.

“Whoever is doubtful about the number of rakât should gravitate to the lesser number”: And base his prayer on the lesser number and proceed to perform the rest of the rak'âbs. If he is in doubt whether it was three rakât that he prayed or four, he should choose three. He then makes expiation for this doubt by making sujûd al-sahwû. Having doubt whether an act was accomplished is tantamount to non-accomplishment. One must rely on full confidence (yaqin) in these matters.

If he is unsure if he read Surah al-Fâtiyah, he should read it again. Similarly, if he is in doubt as to whether he made the ruku' or sujūd (i.e. pillars), he should repeat it. One cannot have fulfilled an obligation except with yaqin or full confidence that it was done. This remedial action is taken if he is still praying.

If he is unsure if a mandatory (wajib) act was done, for example reading the first tashahud or saying, “Subhâna rabi al-'azîm” during ruku’ or, “Subhâna rabi al-a’la” during sajda, there is no remedial action or expiation for it.

If what he is in doubt about doing is a Sunnah act, for example reciting the surah after al-Fâtiyah or he cannot remember if he read al-istiftâh, ta'âwâwûdh or the basmalah, this doubt neither tarnishes his prayer nor does it diminish its rewards.

“If he is in doubt as to whether he missed a rukn, then he should assume that it was omitted”: He should then perform a substitute and then make sujûd al-sahwû as expiation.

“... Or for an extra act”: Sujûd al-sahwû is not required if he has doubts whether he did an extra act in his prayer. A question like, “Did I pray five rakât or not?” Such doubts do not adversely affect his prayer. An expiation is only required if he has yaqin that an extra act was performed. The basic assumption always is that an extra act was not performed.

We can summarise that doubt is of four or five types:
**First:** Doubt if a *rakāt* was omitted or the number of *rakāt* performed. He relies on the *yaqīn* and takes remedial action based on what he is confident about.

**Second:** Doubt if a *rukn* of the prayer was omitted. He has to repeat it to remove all doubt. *Sujūd al-sabwū* is required.

**Third:** Doubt if a mandatory act of prayer was omitted. This does not adversely affect his prayer. No remedial action is required.

**Fourth:** Doubt if a Sunnah act of prayer was omitted. This does not adversely affect his prayer. No remedial action is required.

**Fifth:** Doubt if an extra act was performed in the prayer. This does not adversely affect his prayer. No remedial action is required.

It is evident that the first two points contain situations where doubt adversely affects the prayer. The other three instances are situations that do not have any impact on the prayer.

*There is no *sujūd al-sabwū* for the *ma’mūm* unless the *imām* performs it.* 
*Sujūd al-sabwū* is mandatory for any act that nullifies the prayer (when it is done wilfully). If he leaves off the *sujūd al-sabwū* that is preferred to be performed before the *taslim*, his prayer is not valid. If he forgets to make the *taslim* before the *sujūd*, he can do so after the *taslim* if the time-gap is brief. Those who omit an act more than once only need to prostrate twice.

"There is no *sujūd al-sabwū* for the *ma’mūm* unless the *imām* performs it": If the *imām* makes a mistake in the prayer that makes expiation mandatory, it becomes mandatory upon him and likewise for the *ma’mūm* to perform the *sujūd al-sabwū*. The *ma’mūm* makes this *sujūd* even if he has not made a mistake in the prayer. They must replicate what the *imām* does, as was the instruction
of the Prophet ﷺ who said, “Verily the imām is to be followed.”

However, if the maʾāmūm does make a mistake, he does not make sujūd al-sahwu as long as he is following an imām from the beginning of the prayer. The imām bears responsibility for any deficiencies that arise from the maʾāmūm.

To summarise, the maʾāmūm must make sujūd al-sahwu in four situations:

**First:** With the congregation. He makes sujūd when the imām does so.

**Second:** When he joins the congregation late (masbuq). He makes sujūd by himself for any error he makes in his prayer. The imām does not bear responsibility for errors made by a masbuq.

**Third:** When he parts with the imām i.e. if he leaves the congregation and continues to pray individually, he makes sujūd al-sahwu for the mistakes he makes in his prayer.

**Fourth:** When the imām makes a mistake which requires a mandatory expiation but is oblivious to it. In this case the maʾāmūm has to do sujūd al-sahwu if he realises the mistake even though the imām does not.

“Sujūd al-sahwu is mandatory for any act that nullifies the prayer (when it is done wilfully)”: Sujūd al-sahwu can be mustahab and wajib in different cases. An example of an instance where it becomes wajib is when an extra rakʿah has been prayed as this is something that nullifies one's prayer when done on purpose. However, if someone does so in a state of forgetfulness, the prayer is not nullified. Nevertheless, sujūd al-sahwu becomes mandatory in this case. The Prophet ﷺ instructed, “If any of you forgets an act in prayer, let him make sujūd twice.”

“If he leaves off the sujūd al-sahwu that is preferred to be performed before the taslim, his prayer is not valid”: Sujūd al-sahwu can be made before or after the taslim. If there was an act omitted, for example when the first tashahud, tasbih of ruku' and sujūd are omitted, it is best to make sujūd al-sahwu before the taslim. This is because it rectifies the shortcomings in the prayer and one

---

610 Reported by al-Bukhāri (1/176), (2/59, 98) and Muslim (2/19) from the narration of 'Aishah.

611 Reported by al-Tirmidhi (398) from the narration of 'Abdul Rahmān ibn 'Awf.
makes *taslim* assured that all is well.

Examples of additional acts are: *taslim* is mistakenly made before the proper conclusion of the prayer, a fifth *rakāt* is prayed forgetfully and if an extra *ruku*’ or *sujūd* is performed. In these cases, he makes the *sujūd al-sahwū* after *taslim* for its purpose is not to rectify shortcomings in the prayer. It rather serves to humiliate Shaytān as informed by Prophet ﷺ.

What we have mentioned regarding performing the *sujūd* before and after the *taslim* refers to the best option. However, it is not detrimental to the person if he makes *sujūd al-sahwū* before or after the *taslim*. Both are permissible as demonstrated by the Prophet ﷺ.

If he leaves off the *sujūd al-sahwū* which is preferred to be performed before the *taslim* i.e. which is an expiation for omissions in the prayer, his prayer is nullified as it had shortcomings that were not rectified.

“If he forgets to make the *taslim* before the *sujūd*, he can do so after the *taslim* if the time-gap is brief”: The important point to note here is the short time between the conclusion of prayer and his realisation.

“Those who omit an act more than once only need to prostrate twice”: If he omits a few acts in a prayer, the two prostrations that comprise *sujūd al-sahwū* will suffice. He need not make a *sujūd al-sahwū* for each omission separately as they all fell within one prayer.

---

612 Reported by Muslim (2/84) from the narration of Abu Sa‘īd al-Khudri.
"Tatawu' (supererogatory) prayer": The author proceeds to explain the rules pertaining to supererogatory prayer after having explained the rules for obligatory prayer.

"Tatawu": This linguistically means: doing something obedient. The technical definition is: performing worship that is non-mandatory.

It can be said that ibadah (worship) is mandatory. However, some of these acts of worship extend to include optional worship akin to the mandatory ones. For example prayer which includes nafl prayers that are an extension of the obligatory prayers. Similarly, zakah, fasting, Hajj are all wajib. Extensions of these acts of worship which are encouraged fall under the category of tatawu.

The wisdom for such forms of worship is to attain more good. Furthermore, supererogatory acts serve to fill the deficiencies that may occur in obligatory acts to avoid these deficiencies leading to a decrease in good deeds on the Day of Judgement. Therefore, everyone is encouraged to perform nawafil (supererogatory acts).
pererogatory acts) so that their obligatory acts of worship may be presented in their complete form on the day all deeds will be accounted.

Man should not tell himself that obligatory acts of worship are sufficient for him. Does he know if these acts were performed to the fullest? Does he not fear that they may fall short of what is expected from him? Man is prone to shortcomings and so should not be lackadaisical towards performing nawafil acts. On the contrary, he should do more nawafil for it raises his status.

Even if it is decreed that the obligatory acts he performed are all complete, he still stands needy of much goodness. In a hadith qudsi, Allah says, “My servant does not draw close to Me except by that which is beloved to Me of acts that I have made obligatory to him. My servant keeps drawing close to me by doing supererogatory acts until I love him. If I love him, I shall be his hearing with which he hears, his sight with which he sees, hands with which he strikes and legs with which he walks. If he asks Me, I will surely give him and if he seeks refuge in Me, I will surely protect him.”

Nawafil acts bring about the love of Allah for His slaves. Allah loves that His slaves draw close to Him through performing nawafil acts which supplement the obligatory acts. The scholars dispute regarding the best supererogatory act that is second only to obligatory acts of worship. The scholars of the Hanballi madhab say it is the supererogatory prayers while others say it is fighting in the path of Allah. The latter base their choice on the following ayahs: [Not equal are those believers remaining [at home] - other than the disabled - and the mujāhidin, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujāhidin through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujāhidin over those who remain [behind] with a great reward - degrees
The Book of Prayer

[of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.]619 And the hadith, “The head of the matter is Islam, and its pillar is the prayer, and its peak is jihād in the path of Allah.”620

Some of the scholars claim that the best supererogatory act is seeking knowledge621 as it is mentioned in a hadith: “The superiority of a scholar over a worshipper is like the superiority of the moon over the rest of the stars.”622 And in another hadith, “… Like my superiority over the least in status among you.”623

Hence the best of deeds after the obligatory acts of worship is the act of seeking knowledge. The seeker of knowledge benefits his self and others as well. Furthermore, his benefits are multi-fold. As for the worshipper, he benefits none but himself. Surely there is merit in being a worshipper but the merits remain with him and are not shared with anyone else. For this reason, it is said that seeking knowledge is the best of deeds which draws one closer to Allah and is second only to the obligatory acts. To sit in a class and learn the issues of jurisprudence (fiqh) is better than standing the whole night in prayer. Certainly the night prayer is rewarding, however the rewards are restricted to you. He who learns the intricacies of Islamic matters shall benefit himself as well as others.624

The best of tatawü’ prayers is the eclipse prayer followed by the prayer seeking rain, then tarāwīh prayer and finally witr prayer which is performed between the ‘ishā and fajr prayers. The least one can pray [in witr] is one rakāt

619 Al-Nisā: 95–96
620 Reported by Ahmad (5/231), al-Tirmidhi (2616) and Ibn Mājah (3973) from the narration of Mu’adh ibn Jabal.
621 See Jāmi’ Bayān al-‘Ilm by Ibn ‘Abdul Bar (1/149-154).
622 Reported by Ahmad (5/196), Abu Dawūd (3641), al-Tirmidhi (2682) and Ibn Mājah (223) from the narration of Abu al-Dardā.
623 Reported by al-Tirmidhi (2685) from the narration of Abu Ummamah al-Bāhili.
624 See Majmū’ al-Fatawa by Shaykh al-Islam ibn Taymiyyah (28/231), Ahmad ibn Hanbal was asked, “Is a man who fasts, prays and makes itikāf dearer to you or a man who speaks against the people of innovation?” He replied, “If he fasts, prays and make itikāf, he benefits only himself. He who speaks against the innovators verily is benefitting all Muslims. The latter is superior.”
and the most is eleven rakāt; praying two units at a time and concluding with one rakāb of witr.

“The best of tatawu’ prayers is”: The Sunnah prayers that are recommend­ed to be prayed in a congregation are the best tatawu’ prayers, such as the eclipse prayer, tarāwih prayer and prayer seeking rain. Following them are the prayers that are not prayed congregationally (i.e. not normally recommended to be done so). The best of them is witr prayer, then tahajjud, then the rawatib prayers prayed before and after obligatory prayers and lastly, the dhuha prayer.

“Followed by the prayer seeking rain”: The prayer seeking rain comes second in importance after the eclipse prayer. This prayer is significant as there is an open display of weakness and humility where the individual acknowledges to Allah that he is needy and thus pleads to Him with copious invocations. This prayer is done in a congregation as it benefits all Muslims.

“Then tarāwih prayer”: Prayed during the month of Ramadān. It is more sig­nificant because it is prayed in congregation.

“And finally witr prayer”: The fourth type of tatawu’ prayer. It is prayed at night which we shall discuss in the appropriate place.

“Which is performed between ‘ishā and fajr prayers”: The timing for witr is between ‘ishā and fajr prayers as mentioned in the hadith: the Prophet ﷺ used to perform witr every night either in the early, middle or latter part of the night.625 Witr prayer can be prayed at any time during the night. Its time starts immediately after ‘ishā prayer is performed until the break of commencement of fajr. Witr can start earlier for he who combines maghrib and ‘ishā at maghrib time. If these two prayers are not combined, witr starts after ‘ishā prayer is performed.

“The least one can pray [in witr] is one rakāt”: As the Prophet ﷺ said, “Witr is one rakāt at the end of the night.”626 This hadith was narrated by ten Companions of the Prophet. If one prays a single unit of witr, it will suffice. However, praying three rakāt of witr is the lowest number that brings forth perfection.

625 Reported by al-Bukhārī (2/31) and Muslim (2/168) from the narration of ‘Aishah.
626 Reported by Muslim (2/173), Ahmad (1/311, 361) from the narration of Ibn ‘Umar.
"And the most is eleven rakât": This was the practice of the Prophet. He used to pray eleven rakât in Ramadān and other months.\textsuperscript{627} In another hadith, it mentions that he prayed thirteen rakâb.\textsuperscript{628}

"Praying two units at a time": I.e. to make the taslim after each two units.

"And concluding with one rakâb of witr": He prays ten rakât which comprises five taslim followed by one unit as a conclusion. The Prophet said, "The night prayer is performed as two rakât and then two rakât."\textsuperscript{629}

If he prays five rakât or seven, he should sit only in the last one. If he prays nine rakât, he should sit on the eighth rakât making tashahud but not the taslim. Then he should stand and pray the ninth rakât along with the tashahud and taslim. Minimal completion is attained with three rakât with two taslim. He reads Sūrah al-A'la in the first rakât followed by Sūrah al-Kāfirūn in the second. Al-Ikhlās is read in the third rakât.

"If he prays five rakât or seven, he should sit only in the last one. If he prays nine rakât, he should sit on the eighth rakât making tashahud but not the taslim." Then he should stand and pray the ninth rakât along with the tashahud and taslim": If he prays five, seven or nine rakâbs, its best that he makes taslim after every two rakâbs. This is according to what the Prophet advised, "Night prayer is performed in units of two"\textsuperscript{630} He can choose to pray all the rakât together and end with a single taslim. If he prays nine rakâbs, he prays eight units and sits for the tashahud without making the taslim, then he stands and adds the ninth rakâb.

Though this is method is permissible, the earlier method where the prayer is

\textsuperscript{627} Reported by al-Bukhārī (2/66), (3/59), (4/231) and Muslim (2/166) from the narration of 'Aishah.

\textsuperscript{628} Reported by al-Bukhārī (2/64) and Muslim (2/183) from the narration of Ibn 'Abbās.

\textsuperscript{629} Reported by al-Bukhārī (2/30) and Muslim (2/171) from the narration of Ibn 'Umar.

\textsuperscript{630} Reported by al-Bukhārī (2/30) and Muslim (2/171) from the narration of Ibn 'Umar.
in batches of two rak'âhs followed by one rakât of witr is the best. This is in accordance with the above-mentioned hadith.

“Minimal completion is attained with three rakât with two taslim”: I.e. praying two rak'âhs with taslim at the end followed by a single rak'âh. He can choose to pray three rak'âhs in continuation without sitting down in between. However to pray as described above is best. The first two rak'âhs are known as “al-shafâ” and the last rakât is known as “witr”.

“He reads Sûrah al-A’la in the first rakât”: He reads this sûrah in the first rakât of al-shafâ’. This is best as this sûrah contains ayât that exalt Allah and reiterate His loftiness. The ayât make mention of Allah’s Might in creating all of the creation, Him elevating the status of the Prophet ﷺ by teaching him the Qur’ân and ingraining it into him, {We will make you recite, [O Muham­mad], and you will not forget, except what Allah should will. Indeed, He knows what is declared and what is hidden.}631 It also mentions that whoever purifies himself, remembers the name of his Creator and performs his prayer will succeed. Then it warns mankind not to favour this worldly life over the next. Allah concludes by saying that all of this was also mentioned in the scriptures of Prophet Ibrâhîm and Mûsâ, {Indeed, this is in the former scriptures, the scriptures of Ibrâhîm and Mûsâ.}632

Such content makes this sûrah more significant that the others. Hence, it is recommended to read this sûrah in the first rakât of al-shafâ’.

“Followed by Sûrah al-Kâfirûn in the second”: This sûrah highlights that Muslims differ from the disbelievers in their worship of Allah: {I do not worship what you worship. Nor are you worshippers of what I worship.}633

“Al-Ikhlâs is read in the third rakât”: This sûrah is unique in the sense that it discusses the oneness of the Creator and His names and attributes. This is “tawâbid al-khabâri” or the oneness of Allah, which is knowledge based. Sûrah al-Kâfirûn speaks about the practicality of tawâbid (oneness of Allah). This sûrah is called al-Ikhlâs as it purifies tawâbid. It is equivalent to a third of the

631 Al-A’la: 6-7
632 Al-A’la: 18-19
633 Al-Kâfirûn: 2-3
whole Qur'an while Sūrah al-Kāfīrūn is equivalent to a fourth of it. These two surahs are worthy of such merit because they contain the three categories of tawbīd, that is tawbīd al-'ībādah (oneness of Allah by way of deeds and acts of worship) and tawbīd al-rūhūbiyyah wa al-asma wa al-sīfāt (professing that Allah is the only Creator with names and attributes befitting only Him). They also manifest tawbīd in its practical form (ʿamali) and knowledge based form (khabari).

Qunut is performed after ruku' saying, “Allahumma ihdini fim ati hadayta, wa ' afifin fim an ' afayta, watawällini fim an tawallayta, wa bärük li fim a' tayta, wa qini s̱harra ma qadbayta, innaka taqdi wa la yuqda 'alayka. Innuhu layu'llu man w̱ayta wa lamyùzzu man ' adayta, tabarākta rabbana wa ta' alayta.”

"Qunut is performed after ruku": To perform qunut is to make supplication after performing ruku‘ as was shown by the Prophet ﷺ.634 Performing qunut in the witr prayer is recommended though the witr prayer is valid without qunut. Witr is Sunnah mu'akkadah (Sunnah that is strongly encouraged) and which the Prophet ﷺ greatly urged the Muslims to do. He said, “Verily Allah is witr (i.e. one) and loves witr. So perform witr prayer O people of the Qur'ān!”635 He ﷺ also said, “Al-witr is baqq (truth).”636 And there are many more ahadith on the witr prayer.

It is Sunnah mu'akkadah by consensus of the majority of scholars. Imām Abū Hanifah claimed that it was mandatory.637 Shaykh al-Islam preferred the view that it is mandatory upon those who get up for the night prayer.638 He should make witr the last prayer for the night as the Prophet ﷺ said, “Make witr the

634 Reported by al-Bukhāri (5/134) and Muslim (2/135-136) from the narration of Anas.
635 Reported by Ahmad (1/143-145), Abu Dawūd (1416), al-Tirmidhī (453), al-Nasā‘ī (3/228) and Ibn Mājah (1169) from the narration of ‘Ali ibn Abī Tālib.
636 Reported by Abu Dawūd (1422), al-Nasā‘ī (3/238) and Ibn Mājah (1190) from the narration of Abu Ayūb al-Ansārī.
637 See al-Mughnī (2/591).
638 See al-Ikhtiyārāt al-Fiqhiyyah (p. 64).
last of your night prayers.”639 The Prophet never missed the witr prayer, even when he was on a journey. This is a testament to its importance though some people in present times are lackadaisical towards praying witr.

Whoever is confident of getting up at night for his prayers should make witr his last prayer. However, if one is not confident, then he should pray witr early in the night. The Prophet ordered Abu Hurairah to perform the witr prayer before going to bed.640

The du'ā of qunūt is mentioned in the hadith of al-Hasan ibn ‘Ali where it is stated that the Prophet taught him this.641 Muslims are recommended to invoke with this du'ā.

“Allahumma ibdini fīman hadayta”: Meaning, “O Allah! Guide me with those whom You have guided.” There are two types of guidance. Guidance can be by way of leading and directing. Another type is spiritual and inspired guidance. This du’ā encompasses both types of guidance.

“Wa ‘afini fīman ‘afayta”: Which means, “And strengthen me with those whom You have given strength.” I.e. strengthen me from illness, frailty and sorrow. The greatest protection would be the strength to tide over all tribulations of this worldly life. The trials of base desires and fitnah (sedition and strife) caused by things unapparent. Having an upper hand over these trials is the supreme salvation.

“Watawallini fīman tawallayta”: Meaning, “And care for me with those whom You have taken care of.” Care for me by guiding me to the right path and look over me. Whoever Allah takes care of, he shall not fear anymore. Allah says: [Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are tāghūt. They take them out of the light into darknesses.]642 He shall be the happiest person in

639 Reported by al-Bukhārī (2/31) and Muslim (2/173) from the narration of ‘Abdullah ibn ‘Amr.

640 Reported by al-Bukhārī (2/73), (3/53) and Muslim (2/158) from the narration of Abu Hurairah.

641 Reported by Ahmad (1/199), Abu Dawūd (1425), al-Tirmidhi (464), al-Nasa‘ī (3/248) and Ibn Mājah (1178).

642 Al-Baqarah: 257
The Book of Prayer

this world and in the hereafter.

"Wabārikli fīmā a'tayta": Which means “Bless me in what You have given me.” I.e. increase it and purify it from all blemishes. Some might have less money but when Allah blesses it, there is much goodness derived from it. The owners enjoy abundant happiness as a result in this world and in the hereafter. Some others might possess more, but they are always miserable and their wealth brings them only retribution for it is deprived of Allah’s blessings. The owners shall not benefit from their possessions both in this world and the next. He will toil and suffer to amass wealth but his effort is in vain for there is no pleasurable outcome.

"Waqini sharra ma qadhayta": Meaning, “Protect me from the evil that You have ordained.” It is Allah who ordains good and bad. You ask Allah that he ordains for you good and not the bad. He does ordain bad for some people because of their evil deeds. Allah says: {As for he who gives and fears Allah, and believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need and denies the best [reward], We will ease him toward difficulty.}^{643}

"Innaka taqdi wa la yuqda 'alayka": Meaning, “Verily You command and are not commanded.” This is a confirmation that none can challenge what Allah decrees. None can censure his rule. None can oppose his judgement. Hence, you ask Allah for a favourable judgment and a goodly decree acknowledging whole-heartedly that none can challenge His decree.

"Innahu la yudhillu man walayta": Which means “He who You care for shall not be humiliated.” On the contrary, he who Allah takes care of will be highly respected and honoured. None can harm him.

"Wa la yu’izzu man adayta": “And none whom You have taken as an enemy shall taste glory.” This is in total contrast to the one whom Allah cares for. None can give him honour. Allah says: {And he whom Allah humiliates - for him there is no bestower of honour.}^{644}

"Tabārakta rabbana wa ta'alayta": Meaning, “You are blessed. Our Lord the

643 Al-Layl: 5-10
644 Al-Hajj: 18

295
A Commentary on Zād al-Mustaqni

exalted.” A reiteration of the blessings of Allah. He is blessed as are His names and attributes. He who remembers Allah much shall receive His blessings.

Allahumma inni a'udhu biridaka min sakhatik, wa bi'afwika min 'uqūbatika wabika minka là tubsi thannan 'alayka. Anta kamā athnayta 'ala nafsika. Allāhumma salli 'ala Muhammadin wa 'ala 'āli Muhammad,” and then he wipes his face with his hands.

“Allahumma inni a'udhu biridaka min sakhatik”: “O Allah! Verily I seek refuge with Your pleasure from Your anger.” Two attributes of Allah are mentioned: the pleasure and anger of Allah. You seek refuge with His pleasure from His anger.

“Wa bi'afwika min 'uqūbatika”: “And in Your forgiveness from Your punishment.” Another two attributes of Allah. You seek His forgiveness and seek refuge from His punishment.

“Wabika minka”: “I seek refuge in You from You.” If Allah wants to afflict someone with harm, then none can restrain it. He says in the Qur'an: [And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.]

None can protect you from Allah except He, the Most High and Dignified, His self.

“Lā nuhsi thanna'an 'alayka”: “I cannot count Your praises.” This is an affirmation that none; not the Messenger of Allah or anyone else can count the praises of Allah. This is because the bounties of Allah are so vast. He says: [And if you should count the favours of Allah, you could not enumerate them.]

None can show Allah the gratitude that He rightfully deserves for the servant is deficient whereas the bounties Allah bestowed to him are countless. We affirm our inability to praise Allah with the amount of praise that befits Him.

645 Al-Ra'd: 11
646 Al-Nahl: 18
“Anta kamā athingyta’ala nafsika”: “You are as You have praised Yourself.” We surrender the affair to Allah as only He can praise himself for His deficient servant does not have the capacity to praise Allah to the fullest.

“Allahumma salli’ala Muhammadin”: “O Allah! Bestow Your favour upon Muhammad.” This du’a comes to a conclusion with salutations to the Prophet as this is one way to enhance its acceptance.

“Wa ‘alā āli Muhammad”: “And upon the family of Muhammad.” This refers to his followers in general. However, when the family of Muhammad is mentioned pertaining to zakah, it refers to his relatives who were Muslims.647

“And then he wipes his face with his hands”: Once the du’a is concluded. The act of wiping the face with the hands after du’a is mentioned in a few ahadith.648 However, these ahadith are all weak and cannot be used as evidence. It is better not to wipe the face with the hands after du’a for there are no authentic proofs to justify it. However, one should not rebuke he who does wipe his face with the hands after du’a for it was mentioned in some ahadith even though they are weak.649

Qunūt performed in other than the witr prayer is disliked except when the Muslims have been afflicted with a calamity except plague. The imām can make qunūt in all the obligatory prayers.

“Qunūt performed in other than the witr prayer is disliked”: Qunūt is not ordained for other prayers besides the witr prayer.

“Except when the Muslims have been afflicted with a calamity except plague”: The plague is an exception. To read qunūt in the obligatory prayers over a prolonged period of time is an innovation. It was not practiced by the Prophet

647 See Jalā’ al-Afhám by Ibn al-Qayyim (164).
648 An example would be a hadith reported by al-Tirmidhī (3386) from the narration of Umar ibn al-Khattāb.
649 See Tuhfát al-Ahwadhi by al-Mubarakpūrī (9/232) and al-Insāf(2/172-173).
or his Companions. If it was a practice, surely it would have been recorded. There is also no evidence that the Prophet was regular in performing the *qunut* in the *fajr* prayer. He only did so for a specific reason. The disbelievers from the Quraysh were suppressing the Muslims in Makkah and were preventing them from migrating to Madinah. The Prophet made *qunut* invoking Allah to aid the weak Muslims who were being held back from *hijrah*. On another occasion, he invoked against the polytheists who killed a group of his Companions. However, he did not do this permanently. This proves that he did *qunut* on a temporary basis and only when a calamity befell the Muslims.

Performing the *qunut* in such a manner is a judgement of the *imām*. If he sees that *qunut* is appropriate during the *fajr* prayer, he does so and the Muslims shall follow. This was the example of the Prophet. Those praying behind him made *qunut* along with him. However, making it a mainstay of the prayer is an innovation for there are no authentic hadith for its implementation. The majority of the scholars are of this view. It is mandatory upon us to follow the Sunnah and shun bigotry to any particular school of thought or an opinion. Any view or opinion can be dismissed except that of the Messenger of Allah.

If a calamity befalls the Muslims which requires invocation, then the *imām* makes *qunut* for every obligatory prayer, and not just the *fajr* prayer. This is repeated until such a time that Allah relieves the Muslims of the calamity.

*Qunut* is not performed when plague afflicts the Muslims. This is because

---

650 Reported by al-Bukhārī (6/47-48) and Muslim (2/134-135) from the hadith of Abu Hurairah who said, “The Prophet would pray the *qunut* after *ruku* for a month, he would say after *sami allahu liman hamidah*, 'Allah hears him who sends his praises to Him,' and then said before falling in prostration, 'O Allah, save ‘Aiyash ibn Rabi’a. O Allah, save Salama ibn Hisham. O Allah, save al-Walid ibn al-Wahd. O Allah, save the weak ones among the believers. O Allah, let Your punishment be severe on the tribe of Mudar. O Allah, inflict upon them years (of famine) like the years of Joseph.' Abu Hurairah said, ‘Then I observed that the Messenger of Allah stopped making the *duā* and I asked him about it. he replied, ‘Have you not seen that they have come back?’”

651 Reported by al-Bukhārī (4/26), (5/136) and Muslim (2/135-136) from the narration of Anas who said, “The Messenger of Allah invoked against those who killed the Companions at Thar Ma’ūnah for thirty afternoons. He invoked against Rī’il, Dhakwān and ‘Usayyah who had disobeyed the Allah and His Messenger.”

652 See *al-Mughni* (2/586), and *al-Insāf* (2/174).
plague ravaged al-Shâm during the lifetime of 'Umar ibn al-Khattâb. However, it has not been recorded that he made qunût. We shall not put to prac­tice that which was not practiced by the Prophet ﷺ, his Companions and the rightly-guided caliphs. Furthermore, the Muslims who die of plague are mar­tyrs and it is a mercy to the Muslims. Therefore qunût is not observed during a plague.

وَالْتَراوِيحُ عَشْرُونَ رَكْعَةَ

And the tarawîh prayer is twenty rak'âh.

“And the tarawîh prayer is twenty rak'âh”: The tarawîh prayer is Sunnah mu’ak­kadah (a strongly recommended Sunnah) prayer performed in congregation only in the month of Ramadân. The Prophet ﷺ prayed it with his Companions during the nights of Ramadân. He later refrained from praying with them and did so alone in his house. He explained his actions citing his fear that the people might assume that tarawîh is obligatory upon them. Hence he stayed away from the congregational tarawîh prayer to weaken this assumption.653 However, the Sunnah is to pray it in congregation as the Prophet ﷺ did so initially with his Companions.

Tarawîh remained an optional prayer in the eyes of the people as a result of the Prophet’s timely action to refrain from praying it in congregation. To further emphasise that it was a Sunnah prayer, the Companions used to pray it individually in groups of two or three and sometimes in groups numbering more than that. They used to pray in many groups within the masjids during the lifetime of the Prophet ﷺ, when Abu Bakr was caliph and in the beginning of ‘Umar’s caliphate. May Allah be pleased with them both. There were many congregations praying tarawîh within a masjid at the same time.

Then ‘Umar decided to gather all the Muslims behind one imâm in the masjid rather than having many congregations praying simultaneously. In fact, he was re-introducing the Sunnah that was initially practiced by the Prophet ﷺ. It was safe for ‘Umar to do so as the Prophet had passed away by then and revelation had ceased. Due to his passing, the fear that people might consider tarawîh prayers as obligatory was removed. ‘Umar knew that no new obligation can be introduced in Islam with the demise of the Prophet. He felt that the Muslims

653 Reported by al-Bukhâri (2/62-63) and Muslim (2/177) from the narration of ‘Aishah.
being fragmented during *tarāwīh* prayers was unbecoming. It is better for all the Muslims to pray united behind one *imām*. So ‘Umar united them and appointed Ubay ibn K’ab as the *imām* who prayed twenty *rakāt* adding two *rakāt* of *al-shafā‘* and one *rakāt* of *witr* prayer. They prayed a total of twenty three *rakāt* for *tarāwīh*.

All of the Companions from the Muhājirūn and Ansār prayed likewise in Masjid al-Nabawi when ‘Umar was the caliph. Some scholars claim that they prayed thirty six *rakāt* and some other scholars cite an even larger number. Some view that *tarāwīh* was eleven or thirteen *rakāb*. This illustrates that there is no fixed number as to how many *rakāt* one can perform for *tarāwīh* prayer. If a person wants to pray twenty three *rakāt*, then he is free to do so for the Companions did so. He can also pray eleven or thirteen *rakāb* as was the practice of the Prophet ﷺ. He can add on to these numbers if he so desires.

Shaykh al-Islam ibn Taymiyyah said, “It depends on the way the prayer is performed.” I.e. if he intends to prolong the *qiya‘m*, *ruku‘* and *sujūd* as the Prophet ﷺ did, he can pray eleven or thirteen *rakāb*. If the masses cannot bear a prolonged *rakāb*, then the *imām* should heed the advice of the Prophet ﷺ who said: “Whoever leads the prayer should make it brief for there are the old, the weak and he who has to fulfil needs amongst them.”

When the people became lax in performing the prayer as the Prophet ﷺ prayed, they increased the number of *rakāt* but the proper method was wanting. It was the Sunnah of the Prophet to pray less but lengthier *rakāt*. Having said this, we must accept that there are many forms in regards to *tarāwīh* prayer as the Prophet did not specify how it must be done. He had only exhorted Muslims to stand in prayer to take advantage of the blessed month of Ramadān. He ﷺ said, “Whosoever performs prayers at night during the month of Ramadān with faith and in the hope of receiving Allah’s reward, he will have his past sins forgiven.” There is no specification here regarding the number of *rakāb*. He also said, “Whosoever prays with the *imām* until he departs, it is written for
him that he stood the whole night in prayer." Yet again the Prophet did not mention the number of rak'âh.

This is proof that the issue is vast and there is no limit to the number of rakât a person can pray for the tarawih prayer. In terms of the attributes of this prayer: the people can shorten the length of the prayer and increase the units, as was done by the Companions, or reduce the units and lengthen the prayer, as was done by the Prophet. He used to read Sūrah al-Baqarah, Ali 'Imrân and al-Nisa in just two rakât of the night prayer. He would not recite an ayah mentioning Allah's mercy except that he would pause to ask for it and would not recite an ayah describing torment except that he would pause to seek refuge from it.

In conclusion, we realise that the number of rakât for the tarawih prayer is not restricted to a certain number. However, the essence of the matter is to look at the methodology of the Prophet when it comes to prayer. He reduced the rakât as his prayer itself was prolonged. Therefore, if anyone were to reduce the length of the prayer, he may increase the number of rakât as was the practice of the Companions. This way it is balanced. All evidence leads us to draw this conclusion on this issue.

The argument that whoever performs more than eleven or thirteen rakât is an innovator does not hold weight for the argument stands in direct contrast to the practice of the Companions. It is as if they view the Companions of the Prophet to be in error. It must be noted that among them were the rightly-guided caliphs 'Umar, 'Uthmân, 'Ali, the Muhājirūn and the Ansâr among the Companions. All of them prayed twenty three rakât of tarawih in Masjid al-Nabawi. To validate this argument, these eminent Companions would need to be labelled as innovators! Lâ hawla wa lâ quwatta ilâ billâh (There is no might or power except with Allah). This kind of talk is utterly insolent!

The issue, as explained is flexible. If the prayer is prolonged, then let him reduce the number of rakât and vice versa. This is the case provided that tarawih prayer is performed in congregation. When prayed individually, one may lengthen his prayer as he wishes. The Prophet said: "If one of you leads the

658 Reported by Ahmad (5/163), Abu Dawūd (1375), al-Tirmidhi (806), al-Nasâ'i (3/83-84) and Ibn Majah (1327) from the narration of Abu Dhar.
659 Reported by Muslim (2/186) from the narration of Hudhayfah.
prayer, he should make it brief, for there are amongst them the old, weak and he who has to fulfil his needs. When he prays alone, he may lengthen it as he wishes.660

It is performed in congregation along with witr after the ‘ishâ prayer during the month of Ramadân. Those who intend to pray tabajjud may pray witr later. If he prays with the imâm, he should make it an even number by adding a rakât. To pray nawâfil in between tarâwîh prayer is disliked but praying in congregation after it is not.

“It is performed in congregation”: The original form is to perform tarâwîh prayer in congregation though it is not wrong for a person to pray it individually. However, it is better if it is performed in congregation with the Muslims.

“Along with witr”: E.g. he can pray twenty rakât and then add three rakât (al-shafa’ and witr). If he prays ten rakât, he may add a single rakât of witr to make it eleven rakât in total. He may add three rakât to make it thirteen as well.

“After the ‘ishâ prayer during the month of Ramadân”: The time for the tarâwîh prayer is after the ‘ishâ prayer and this is a matter of ijma’. It is not permissible to pray it before ‘ishâ as this was the way our Prophet ﷺ showed us. The pious predecessors never prayed it before ‘ishâ prayer. Hence the prohibition is clear.661 If he combined the maghrib and ‘ishâ prayers together due to rain and did so at the time of maghrib, he may pray tarâwîh thereafter. This is because technically, it is after ‘ishâ prayer.

“Those who intend to pray tabajjud may pray witr later”: If he prays tarâwîh with the imâm but intends to pray tabajjud later at night, he may do so. This adds to his rewards. However, he should perform the witr prayer with the imâm so that he can attain the merit mentioned by the Prophet ﷺ: “Whoso-

660 Reported by al-Bukhârî (1/180) and Muslim (2/43) from the narration of Abu Hurairah.
661 Shaykh al-Islam ibn Taymiyyah said, “Whoever prays tarâwîh before ‘ishâ has treaded the innovators’ path and the way of those who refute the Sunnah.” See al-Ikhtiyarat al-Fiqhiyyah (p. 64).
ever stands in prayer with the imām until he departs, it is written for him that he stood the whole night in prayer.” He should pray witr with the imām and not depart until the imām departs.

It is best that he maintains the witr prayer prayed together with the imām even if he prays tahljud later at night. He need not repeat the witr prayer for the Prophet said, “There are no two witr prayers in one night.” There are narrations to prove that the Prophet used to pray after witr and not repeat the witr prayer.

“If he prays with the imām, he should make it an even number by adding a rakāt”. It is best that he not do this. Rather, he should follow the imām. Then later pray tahljud in as many rakāt as he wishes. His witr prayer performed with the imām shall suffice.

“To pray nawāfil in between tārāwīh prayer is disliked”: This refers to when the imām makes taslim after performing two rakāt of tārāwīh, and an individual gets up to pray nafl prayers on his own. This is not permissible. This will lead to people praying different prayers simultaneously within a masjid. The Companions used to rebuke those who did so.

“Praying in congregation after it is not”. As mentioned, one performs tārāwīh prayer with the imām and departs with him. He may choose to pray individually or in congregation thereafter.

Followed by the sunan of rātībah. Two rakāt before zuhr and two after it. Two rakāt after maghrīb and ʿishā respectively. Two rakāt before fajr. These are the strongly recommended rawātib. If someone misses these prayers, it is Sunnah for him to replace it. The night prayers are better than the day

662 Ibid.

663 Reported by Ahmad (4/23), Abu Dawūd (1439), al-Tirmidhī (470) and al-Nasāʾī (3/229-230) from the narration of Tālq ibn ʿAlī.

664 Reported by Muslim (2/168-170) from the narration of Aīshah at the beginning of the narrative.
prayers. The best time is at two-thirds of the night.

"Followed by the sunan of rātibah": These are prayed alongside the obligatory prayers.

"Two rakāt before zuhr and two after it. Two rakāt after maghrib and 'ishā respectively. Two rakāt before fajr": These are the ten rakāt which are derived from the hadith narrated by Ibn 'Umar who said, "I have in memory the ten rakāt prayed by the Messenger of Allah ﷺ. Two rakāt before zuhr, two rakāt after it. Two rakāt after maghrib he prayed in his house, two rakāt he prayed after 'ishā prayer in his house and two rakāt before fajr, a time when none entered the house of the Messenger of Allah ﷺ, [I came to know this because] Hafsah told me this."665

And from these ten rakāt, the most recommended is the two rakāt before the fajr prayer. The Prophet ﷺ did not leave it even when he was on a journey. These ten rakāt are the least one can pray. It is best to pray four rakāt before zuhr and four rakāt after it. The total will then be fourteen. The Prophet ﷺ said: "He who maintains four rakāt before zuhr and four rakāt after zuhr will be prohibited from the hellfire."666

"If someone misses these prayers, it is Sunnah for him to replace it": This refers to the rawatib prayers. The evidence for this is that the Prophet ﷺ made up the rātibah that are prayed after zuhr. He made them up after the 'asr prayer.667 On another occasion, the Prophet and his Companions slept through the fajr time and only the heat of the sun woke them up. This was while they were on a journey. He then prayed the rātibah of fajr prayer before calling the mu'adhin and performing the fajr prayer.668 We observe that he ﷺ made up for the missed rātibah of the fajr prayer as well as the fard rakāt. Once, the Prophet ﷺ saw a man praying after fajr prayer. He asked the man who replied that he was making up for the rātibah prayer of fajr that he had missed. The Prophet ﷺ

---

665 Reported by al-Bukhāri (2/74) from the narration of 'Abdullah ibn 'Umar with this wording.
666 Reported by Ahmad (6/325, 326), Abu Dawūd (1269), al-Tirmidhi (427, 428), al-Nasā'i (3/264, 265) and Ibn Majah (1160) from the narration of Umm Habibah.
667 Reported by al-Bukhāri (2/87, 88) and Muslim (2/210, 211) from the narration of Umm Salamah.
668 Reported by Muslim (2/138-139) from the narration of Abu Qatādah.
endorsed the man’s action.669

“The night prayers are better than the day prayers”: The next type of Sunnah prayers after the *muqid* (confined) ones are the *mutlaq* (general) prayers. The best of the *mutlaq* prayers is the night prayer. The Prophet ﷺ said, “The best prayer after the obligatory prayer is the night prayer”.670 Without doubt, the night prayer is the best general *nafl* or supererogatory prayer. It is especially more rewarding at the latest part of the night for it has merits that other times do not. One feels total tranquillity and a person is free of all mundane chores in the late hours of the night. When there is a third of the night remaining, Allah ﷻ descends to the earth’s skies and asks, “Is there anyone who asks so that I may give? Is there anyone who seeks pardon so that I may forgive? Is there anyone who invokes so that I can answer his invocation?”671

Allah says in the Qur’an: {Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.}672

“Nashi’ah” in this ayah means waking up at night after sleep. Therefore the author wrote:

“The best time is at two-thirds of the night”: I.e. after the first half of the night. He may sleep the first half and then wake up to pray a third of the night. He may sleep again for a sixth of the night. This was the practice of Prophet Dawûd.673

**The night and day prayers are in batches of two rakât. If he prays *tatawu’* (voluntary) prayers during the day of four rakât in the manner of the *zuhr* prayer, then it is not a problem. The reward for prayers performed sitting

669 Reported by Ahmad (5/447), Abu Dawûd (1267), al-Tirmidhi (422) and Ibn Majah (1154) from the narration of Qays ibn Amr al-Ansâri.

670 Reported by Muslim (3/169) from the narration of Abu Hurairah.

671 Reported by al-Bukhârî (2/66), (8/88), (9/175) and Muslim (2/175, 176) from the narration of Abu Hurairah.

672 Al-Muzzammil: 6

673 Reported by al-Bukhârî (2/63), (4-195-196) and Muslim (3/165) from the narration of ‘Abdullah ibn ‘Amr al-‘Ās.
down is half that of prayers performed standing.

“The night and day prayers are in batches of two rakāt”: I.e. he makes the taslim after every two rakāt. The Prophet ﷺ said, “The night prayer is prayed in batches of two.” \(^{674}\) And in another hadith, “The night and day prayers are prayed in batches of two.” \(^{675}\) Multiple rakāt should not be joined together with one taslim but one should pray in batches of two rakāt.

“If he prays tatawu' (voluntary) prayers during the day of four rakāt in the manner of the zuhr prayer”: Referring to the following scenario: he performs two rakāt and then sits for the first tashahud followed by two rakāt with the final tashahud at the end. He then makes taslim. Praying nafl prayers like the zuhr prayer is acceptable. This is permissible only during the day.

“The reward for prayers performed sitting down is half that of prayers performed standing”: The nafl prayer performed sitting is permissible even if that person does not have a valid excuse. However, the reward for this deed is only half of what he would gain if he stood up to pray it. The Prophet ﷺ used to perform the night prayer sitting down. In a hadith reported from the Prophet ﷺ, he said, “The reward of prayer performed sitting down is half that of the prayer performed standing.” \(^{676}\)

The duha prayer is a Sunnah. Two rakāt is the minimum and eight rakāt is the maximum.

“Duha prayer is a Sunnah”: The duha prayer is a supererogatory prayer which is mutlaq (general). It is called duha in reference to the time at which it is prayed, which is in the morning. The Prophet used to perform duha prayer and urged Abu Hurairah to do so. He ﷺ advised Abu Hurairah to perform three things: To fast three days in a month, to perform witr prayer before going to bed and to perform the duha prayer. \(^{677}\)

---

\(^{674}\) Reported by al-Bukhārī (2/30), Muslim (2/171) from the narration of Abdullah ibn ‘Umar.

\(^{675}\) Reported by Ahmad (2/26, 51), Abu Dawūd (1295), al-Tirmidhi (597) and al-Nasā’i (3/227) and Ibn Mājah (1322) from the narration of ‘Abdullah ibn ‘Umar.

\(^{676}\) Reported by Muslim (2/165) from the narration of ‘Abdullah ibn ‘Amr.

\(^{677}\) Reported by al-Bukhārī (2/73), (3/53) and Muslim (2/158) from the narration of Abu
Duba prayer is especially important to those who missed performing the night prayer. This prayer is mentioned in many hadiths of the Prophet ﷺ.

“Two rakāt is the minimum”: The Prophet ﷺ said, “On every joint bone of man, there is a charity due.” Then he went on to mention the different types of charity and then added, “The sum of all of these are equalled when he prays the two rakāt of duha.”678 He ﷺ also informed that whoever performs the fajr prayer, sits in the place that he prayed until sunrise and prays two rakāt of duha thereafter, he shall gain the reward of a Hajj and an ’Umrah.679

“Eight rakāt is the maximum”: Praying sets of two rakāt followed by the taslim. The Prophet entered the house of his cousin Umm Hani, his uncle Abu Tālib’s daughter, and prayed there eight rakāt of duha prayer.680 This is the evidence to show that eight rakāt is the maximum for duha prayer.

Its time is just after the prohibited time in the morning until just before the zenith.

The time to perform the duha prayer starts after the ending of the time when prayers are forbidden. Its indication is when the sun rises above the horizon the distance of a spear. Duha prayer can be performed until moments before the sun reaches its zenith which signals the time when prayers are prohibited.

The more the duha prayer is delayed in the morning, the better it is. The Prophet ﷺ said, “The prayer of those who are penitent is observed when your weaned camels feel the heat of the sun.”681 Therefore, the best time to perform duha prayer is just before the prohibited time of the zenith.

678 Reported by Muslim (2/158) from the narration of Abu Dhar.
679 Reported by al-Tirmidhi (586) from the narration of Anas ibn Malik.
680 Reported by al-Bukhāri (2/57, 73), (5/189) and Muslim (2/157) from the narration of Umm Hānî.
681 Reported by Muslim (2/171) from the narration of Zayd ibn Arqam.
The *sujūd* of *tilāwah* (recitation) is a prayer. It is Sunnah for the reciter and the listener to make the prostration. However the one who overhears the recital is excluded. If the reciter does not make the *sujūd*, the listener need not do so.

A recommended *nafl* is the *sujūd al-tilāwah* (prostration for recital). One performs it when he recites an ayah which has *sajdah* (ayah of prostration) in it as the Prophet ﷺ used to do so.

It is recommended that both the reciter and the listener perform the *sujūd*. The Companions used to listen to the Prophet ﷺ recite the Qur'an and when he made the *sujūd al-tilāwah*, they did likewise such that some of them had trouble finding enough space to place their foreheads on the ground due to crowding.682 This is evidence to show that it is a Sunnah for both the reciter and those listening to the recitation to perform the *sujūd*. However, a person who overhears the Qur'an or was not expressly listening to it need not make the *sujūd*.

“The *sujūd* of *tilāwah* (recitation) is a prayer”: The scholars differ as to whether it is a prayer or an independent act of worship. There are two views:

**The first view:** It is a prayer, as mentioned by the author above. If it is deemed a prayer, it adopts the rules pertaining to prayer as well. For example, facing the *qiblah*, making *takbir* when one makes *sujūd* and rises up, being in the state of ablution. The pre-requisite that one's *awrah* be covered will also apply.683

**The second view:** It is not a prayer, rather it is an independent act of worship and the rules and pre-requisites of the prayer do not apply to *sujūd al-tilāwah*.684

“If the reciter does not make the *sujūd*, the listener need not do so”: The listener only does it if the reciter does so.

---

682 Reported by al-Bukhārī (2/51-53) and Muslim (2/88) from the narration of Ibn 'Umar.
683 See *al-Insāf* (2/193).
684 This is the preferred view of Shaykh al-Islam ibn Taymiyyah. See *al-Ikhātirāt al-Fiqhiyyah*. 308
There are fourteen *sajdah* (ayát of prostration) and in Sūrah al-Hajj, there are two *sajdahs*. One should make *takbir* when making the *sujud* and when rising up from it. One should sit and make *salām* and omit the *tashahud*.

"There are fourteen *sajdah* (ayát of prostration) and in Sūrah al-Hajj, there are two *sajdahs": There are fourteen ayát of prostration in the Qur’an which are in the following sūrah: al-’Araf, al-Ra’ d, al-Nahl, al-Isra, Maryam, al-Hajj (two *sajdahs*, one in the early part of the sūrah and one at the end), al-Furqān, al-Naml, al-Sajdah, al-Fussilat, al-Najm, al-Inshiqaq and al-‘Alaq. These sūrah are in descending order.

“One should make *takbir* when making the *sujud* and when rising up from it”: This is based on the view that *sujud al-tilawah* is a prayer. *Taslim* is also made as there is *tabrīm* (forbidden) and *tablīl* (allowed) aspects to it, which all prayers have. However, the preferred view is that [only the] *takbir* is essential when a *sajdah* occurs during the recital of the prayer. The *imām* makes *takbir* to indicate the *sujud* and then another *takbir* to indicate the rising up to *qiyyām* again. This was the example shown to us by our beloved Prophet ﷺ.

“One should sit and make *salām* and omit the *tashabud*": This is based on the view that *sujud al-tilawah* is a prayer.

Reciting ayát containing a *sajdah* and performing *sujud al-tilawah* by the *imām* in the silent prayers is disliked. The *ma’mūm* should follow the *imām* in doing the *sujud al-tilawah* in the other prayers. *Sujud* can be performed in gratitude when a new blessing is bestowed or a calamity averted. A *sujud* for gratitude performed whilst praying renders the prayer invalid, unless done with ignorance or forgetfully.

685 See *al-Insāf* (2/197).

686 Reported by al-Bukhārī (1/199) and Muslim (2/7) from the narration of Abu Hurairah.
“Reciting *ayāt* containing a *sajdah* and performing *sujūd al-tilāwah* by the *imām* in the silent prayers is disliked”: This is due to the fact that it will puzzle the *ma’mūm* who might assume that the *imām* has proceeded to make *sujūd* without making the *ruku*. The *imām* can either choose to perplex the *ma’mūm* or omit the Sunnah of *sujūd al-tilāwah* if he reads the *ayāt* of *sajdah* in the silent prayers like *zuhr* or *‘asr*. However, he can avoid both of these scenarios if he avoids reading *ayāt* that contain *sajdah* in the silent prayers.

“The *ma’mūm* should follow the *imām* in doing the *sujūd al-tilāwah* in the other prayers”: It is a must that the *ma’mūm* perform the *sujūd al-tilāwah* along with the *imām* in the articulated prayers like *maghrib* or *fajr*. The Prophet (ﷺ) said, “Verily, the *imām* is to be followed.” To follow the *imām* is mandatory upon the *ma’mūm*.

“*Sujūd* can be performed in gratitude when a new blessing is bestowed or a calamity averted”: A blessing, for example the birth of a child or the news of victory to the Muslim army and the defeat of the enemies of Islam warrants a prostration of gratitude. Abu Bakr made this prostration when he heard that Musailamah al-Kadhab had been killed in the Battle of Yamāmah. An example of an averted calamity would be when Allah makes the Muslims immune to the onslaught of the enemies of Islam. One should make the *sujūd* of gratitude during such events. It should be pointed out that the author mentions a “new blessing”. Indeed the Muslims are in perpetual blessing from Allah.

“A *sujūd* for gratitude performed whilst praying renders the prayer invalid”: *Sujūd al-shukr* is recommended only outside a prayer. If one does so on purpose while praying, his prayer is invalid for it is not an act belonging to the prayer. He has added something extra to his prayer. However, if he did so due to ignorance or was oblivious to it, then he is pardoned and his prayer is valid.

---

687 Reported by al-Bukhārī (1/106, 177, 187, 203), (2/59) and Muslim (2/18) from the narration of Anas ibn Malik

688 See *al-Muntaqa* by al-Majd ibn Taymiyyah commenting on hadith 1018, attributing his words to Sa’īd ibn Mansūr.
There are five periods when the prayer is forbidden: (i) between dawn and sunrise, (ii) between sunrise and when it rises above the horizon the distance of a spear, (iii) during the sun's zenith until it starts to set, (iv) from ‘asr prayer until dusk and (v) from dusk until complete sunset.

“There are five periods when the prayer is forbidden”: After explaining the nafawil al-muqid and the general nawafil prayers, the author shifts his attention to clarifying the various times where nawafil prayers are forbidden. The Prophet ﷺ has specifically mentioned these times.

They are classified into three periods: (i) After fajr (dawn) to sunrise. After fajr one should not pray nafl prayer except for the two units of ratibah before the fajr prayer. The prohibition stretches until sunrise. (ii) When the sun is right above the head (at its zenith), until it passes its zenith to the west. (iii) Immediately after ‘asr prayer until sunset.

The five forbidden times are grouped into the above three periods. Below is a look at the five forbidden times in detail:

“(i) After dawn to sunrise”: No elaboration is required here as it is clear.

“(ii) Between sunrise and when it rises above the horizon the distance of a spear”: Until the sun rises above the horizon the distance which is equivalent to the height of a spear.

“(iii) During the sun’s zenith until it starts to set”: From the zenith until it moves slightly westward.

“(iv) From ‘asr prayer until dusk”: From ‘asr prayer to when the sun is about to set.

“(v) From dusk until complete sunset”: From dusk until nightfall.

The wisdom behind the prohibition of praying during these times is as follows: (i) the Prophet ﷺ forbade prayer during sunrise as it rises on the two horns of Shaytân. The disbelievers prostrate to it at that time and so he forbade us to
mimic the actions of the disbelievers.\footnote{689 Reported by Muslim (2/208-209) from the narration of ‘Amr ibn Abasah that the Prophet \( \triangleright \) said, “Pray as much as you like, for the prayer is attended by the angels and it is recorded till you offer the dawn prayer; then stop praying when the sun is rising till it has reached the height of one or two lances, for it rises between the two horns of the devil, and the infidels offer prayer for it (at that time). Then pray as much as you like, because the prayer is witnessed and recorded till the shadow of a lance becomes equal to it. Then cease prayer, for at that time the Hellfire is heated up and doors of Hell are opened.

When the sun declines, pray as much as you like, for the prayer is witnessed till you pray the afternoon prayer; then cease prayer till the sun sets, for it sets between the horns of the devil, and (at that time) the infidels offer prayer for it.”}

(ii) The zenith of the sun is when the hellfire is stoked. No prayer is to be performed at this time. (iii) When the sun sets, it sets between the two horns of Shaytàn and the disbelievers prostrate to it. We have been forbidden to mimic the disbeliever’s worship. Indeed, the Muslim worships Allah and not the sun. However, we are prohibited to follow the disbelievers’ worship from every perspective. This prohibition is a preventive measure which bars all means to an unfavourable end through falling into shirk (associating partners with Allah).

It is permissible to make up the missed obligatory prayers during these times as well as the two rak\( \text{āt} \) after taw\( \text{āf} \) (circling the Ka\( \text{bāh} \)) and if a congregational prayer is duplicated. Any form of tatawu’ prayer is prohibited during the five forbidden times unless there is a valid reason.

It is permissible to pray in the forbidden times under certain situations:

**First:** “It is permissible to make up the missed obligatory prayers during these times”: Making up the missed obligatory prayers. If he remembers during the forbidden times that he has missed an obligatory prayer, he must pray it immediately. He should not use the forbidden time as an excuse to delay it even further. The Prophet \( \triangleright \) said, “Whoever falls asleep and misses the prayer or forgot to do so, he shall do so when he remembers. There is no penalty for it except the prayer itself.”\footnote{690 Reported by al-Bukhārī (1/155) and Muslim (2/142) from the narration of Anas ibn Mālik.} “When he remembers” as in this hadith indicates that this can occur at any time as in the ayah, *{Establish prayer for My re-
Second: “The two rakât after tawâf (circling the Ka'bâh)”: The two rakât after tawâf are permissible during these periods of time as the Prophet ﷺ said, “O clan of 'Abd Manâf, do not prevent anyone from making tawâf of this house and praying during any hour, be it in day or the night.”

Third: “And if a congregational prayer is duplicated”: I.e. if one prayed and then entered the masjid whilst the congregational prayer is in progress, he should join the congregation and not just sit down. The Prophet ﷺ ordered those who come to the masjid when there is a congregational prayer to join in even if he has already performed that prayer elsewhere. The repetition shall be considered as a nafl for him. Likewise, if you prayed 'asr or fajr and someone who has not prayed them arrived, there is no prohibition for you to pray with him so that it will be a congregational prayer. These are the three prayers that are prayed even during the forbidden times.

“Any form of tatawu' prayer is prohibited during the five forbidden times unless there is a valid reason”: The most prominent of scholars say, “All prayers that have got a reason can be prayed even during forbidden times, for example; tabiyat al-masjid, eclipse and funeral prayers. Any prayer can be performed during these times if it gains a valid reason. This is the preferred view of Shaykh al-Islam Ibn Taymiyyah and Allah, the Most High, knows best.

---

691 Taha: 14
692 Reported by Ahmad (4/80, 81 and 84), Abu Dawûd (1894), al-Tirmidhi (868), al-Nasâ'i (1/284) and Ibn Majah (1254) from the narration of Jubayr ibn Mat'am.
693 Reported by Ahmad (4/160, 161), Abu Dawûd (575), al-Tirmidhi (219) and al-Nasâ'i (2/112), from the narrations of Zayd ibn al-Aswad al-'Amiri.
694 See al-Ikhtiyarat al-Fiqhiyyah (p. 101).
CHAPTER: CONGREGATIONAL PRAYER

"Chapter: Congregational Prayer": The obligatory prayers must be performed in a congregation whenever possible. What is meant by “congregational prayer” is: the explanation of the laws pertaining to the prayer performed in a congregation, the imám, characteristics of the imám and laws pertaining to the followers with regards to them following the imám. All these aspects shall be covered in this chapter.

The pious predecessors (salaj) and the later generations (khalaj) agree that the obligatory prayers are legislated to be performed in congregation.695 However, there are those who consider it as Sunnah.696 There are those who consider it to be mandatory.697 Some claim that it is a condition for the validity of prayer.698 None of them refute that congregation is legislated for the obligatory prayers. They only differ in their views as to whether it is Sunnah, wājib or a condition.

696 For example, Abu Hanifah, Malik and al-Shāfi'i. See al-Mughni (3/5). However, it does not mean that all the followers held this stance and implemented it. There are among them, may Allah have mercy on them, those who hold the view that it is mandatory. Moreover, there are those who consider it an obligation for the individual (fard 'ayn). Al-Nawawi says in his al-Majmū', "There are three views regarding congregational prayer among our companions: Firstly, that it is the collective obligation (fard kifayah). Secondly, that it is optional and thirdly, that it is fard 'ayn. The third view is held by two prominent scholars of fiqh and hadith. They are: Abu Bakr ibn Khuzaymah and Ibn Mundhir." (4/183)
697 See al-Kāfî (1/174).
698 This is the preferred view of Shaykh al-Islam ibn Taymiyyah. See al-Ikhtiyārāt al-Fiqhīyyah (p. 67).
The Book of Prayer

The correct view is: it is mandatory (wājib) in light of the Qur‘ān and Sunnah. Evidence from the Qur‘ān: [And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms.]\(^{699}\) Allah ﷺ ordains congregational prayer even during times of fear and trepidation, let alone during times of peace and security. If congregational prayer was only optional, then it would not have been ordained during times of fear. In fact, it was ordained twice in the above mentioned verses: [Let a group of them stand [in prayer] with you.] and again: [And have the other group come forward which has not [yet] prayed and let them pray with you.]

We observe that some mandatory actions are omitted in salāt al-khawf (prayer during times of fear) while additional actions are permitted; for example moving forward, backward and carrying weapons. These exceptions and omissions are allowed only during times of fear, not during times of stability. This proves that congregational prayer is mandatory. Otherwise, it would not have been ordained during a time of fear.

Another proof from the Qur‘ān: [And establish prayer and give zakah and bow with those who bow [in worship and obedience].]\(^{700}\) Meaning pray with those who pray. Since bowing is a rukn of the prayer, it alludes to the prayer itself.

Evidence from the Sunnah: There are many ahadith that describe congregational prayers as mandatory. For example, the Prophet ﷺ ordered a masjid to be built, appointed a mu‘adhbin for the prayer and set a schedule as to who should lead the prayers. All this suggests that congregational prayers are wājib. If it were just Sunnah, neither a masjid nor the adhān would be necessary. The Prophet ﷺ said, “If there are three men in a village or in the desert among whom prayer is not offered in congregation, the devil has got the mastery over them.”\(^{701}\)

---

\(^{699}\) Al-Nisā: 102

\(^{700}\) Al-Baqarah: 43

\(^{701}\) Reported by Ahmad (5/196), (6/446), Abu Dawūd (547) and al-Nasā‘ī (2/106) from the narration of Abu Dardā‘. 

315
He also said, “The most difficult of prayers for the hypocrites are ‘ishâ and fâîr.”\textsuperscript{102} In this narration those who absented from the fâîr and ‘ishâ prayers were termed as hypocrites. This is proof that they omitted a mandatory act. Surely leaving off a Sunnah act would not lead to hypocrisy. The Prophet also said, “I thought to give orders for arranging prayer in congregation, and then to have the \textit{iqâmah} called for it, then to order a man to lead the people in prayer, then to go off in company of the people who have bundles of firewood to those people who are not present at the prayer and then to burn down their houses with fire.”\textsuperscript{703} The Prophet intended to punish them by burning them. Punishment is mete out for omitting mandatory acts. They would not deserve punishment had congregational prayers been optional nor would they be called hypocrites.

The apparent wisdom behind congregational prayers:

It repels Shaytân who whispers into and disturbs the person praying alone. When in congregation, Shaytân withdraws and stays away from those praying. Hence the Prophet ordered that Muslims must pray together and not avoid the congregational prayer. He said, “Verily, the wolf attacks the lone sheep,” and “Verily Shaytân is man’s wolf.”\textsuperscript{704}

The significance of prayer in congregation is that it repels Shaytân from the person who is praying. This can be practically felt. If one prays in a congregation, his thoughts do not run wild as compared to him praying alone. Shaytân overwhelms him which leads him towards forgetfulness whilst praying by himself.

Congregational prayer promotes interaction between Muslims, which creates a bond between them. They might discover each other's needs and fulfil them. Otherwise, they will not know each other and hence be isolated. If they pray together as a congregation five times a day, they can bond and advise each other. They may seek one another's help in trying to solve their problems. If one of them is absent for a while, they miss him and ask after his well-being. If unwell, they visit him and if he has become lazy, they advise him.

\textsuperscript{102} Reported by al-Bukhâri (1/167), Muslim (2/123) from the hadith of Abu Hurairah.
\textsuperscript{703} Reported by Abu Dawûd (548) from the narration of Abu Hurairah.
\textsuperscript{704} Reported by Ahmad (5/232-233, 243) from the hadith Mu'âdh ibn Jabal.
'Abdullah ibn Mas'ūd said, “He who wants to enjoy the meeting with Allah as a Muslim, let him perform these [obligatory] prayers when they are called. Verily Allah has legislated for your Prophet ways to guidance. These [prayers] are ways to guidance. If any of you performs these prayers in your house like he who is insular and prays in his home, then indeed you have left the way of your Prophet. If you leave the way of your Prophet, you will go wayward. We have seen that only the hypocrites renowned for their hypocrisy turn away from the congregational prayer. A man used to be brought to the prayer supported by two men and he would take his place in the rows.”

This was the attitude of the Companions towards the congregational prayer. They never missed it and deemed those who missed it as hypocrites, as those who have shunned the Sunnah of the Prophet and as those who have gone wayward. “If you leave the way of your Prophet, you will go wayward.” The Companions would even escort the sick and elderly to the masjid if they were unable to walk. They would hold on to either side of his upper arm up until he stood in his row. This is how steadfast they were in preserving the congregational prayer and making it their foremost priority.

It is incumbent upon the men to pray the five daily prayers. It is not a condition. He can perform it at his home.

“It is incumbent upon the men”: I.e. it is mandatory upon them to perform the prayers in congregation. As for women, they are not obliged to do so. They can pray in the masjid but their prayer in their houses is better. This is so that they are better protected and to safeguard them from fitnah (sedition and chaos). Similarly, it is not mandatory for children. However, if boys reach the age of discernment (mumayiz), they are ordered to pray in the masjid. They are brought there so that the obedience is inculcated in them.

“To pray the five daily prayers”: To pray in congregation is not wājib for any prayer besides these. It is however recommended to do so for example in the case of tarāwih and eclipse prayers.

“It is not a condition”: Praying in congregation is not a condition for prayer

705 Reported by Muslim (2/123).
to be valid. The proof is the saying of the Prophet ﷺ, "A man's prayer in congregation is twenty seven times more meritorious than praying individually." Hence congregational prayer is twenty seven times higher in degree than praying it alone. This is the evidence that the prayer performed individually is still accepted. If praying in congregation was a condition, then the prayer performed individually would be null and void. This hadith is authentic.

Some scholars hold the view that congregation is a condition for the validity of a prayer. They base their view from the narration of Imam Ahmad and the preference of Shaykh al-Islam ibn Taymiyyah. If he prayed alone without a valid reason, then his prayer is null and void. This is based on the saying of the Prophet ﷺ, "Whosoever hears the call and does not answer it, there is no prayer for him unless he has an excuse." His saying, "There is no prayer for him" is evidence for the nullification of the prayer performed individually without a valid excuse.

As for the statement of the Prophet ﷺ, "A man's prayer in congregation is twenty seven times more meritorious than praying individually," this is on the assumption that he has a valid excuse to pray by himself. As for he who leaves praying in congregation without a valid reason, then his prayer is valid though he incurred a sin of leaving a mandatory act (of praying in a congregation).

"He can perform it at his home": Meaning that he can pray congregationally in his house. It is not mandatory to do so at the masjid based upon the saying of the Prophet ﷺ, "The earth has been made a place of worship and it is pure."

The correct view however, is that it is mandatory to pray it in congregation at the masjid. This is based upon the hadith, "There is no prayer for those living in the vicinity of the masjid except in it." There is also the hadith of the blind man. The Messenger ﷺ said, "Do you hear the call?" The blind man replied,

---

706 Reported by al-Bukhāri (1/165-166), Muslim (2/122) from the narration of Ibn ‘Umar.
707 See al-Ikhtiyarat al-Fiqhiyyah (p. 67).
708 Reported by Abu Dawūd (551) and Ibn Mājah (793) from the narration of ‘Abdullah ibn ‘Abbās.
709 Reported by al-Bukhāri (1/91, 119) and Muslim (2/63) from the narration of Jabir ibn ‘Abbūlāh.
710 Reported by al-Dāraquṭnī (1/420), al-Ḥākim (1/246) and al-Bayhaqī (3/57) from the narration of Abu Hurairah.
"Yes". He said, "Answer it for I cannot provide a concession for you." If it was permissible to perform the obligatory prayers at home, the Prophet would have given concession to the blind man to do so at home together with those living in his house. He would have then achieved congregational prayer. However no concession was given. Similarly the hadith, "Whosoever hears the call (adhan) and does not answer it, then there is no prayer for him unless with a valid excuse," emphasises this point.

It is recommended that the people living in a remote outpost pray in one masjid.

The author now shifts to the matter of praying in numerous masjids. Which masjid is better if there are many?

Firstly:

"It is recommended that the people living in a remote outpost pray in one masjid": It is not permissible for the people inhabiting a remote outpost to have many masjids. They should only build a single masjid. People living in a remote outpost (ahl al-thagri) refers to those living on the periphery of Muslim lands who keep watch so that enemies do not launch a surprise attack on the Muslim mainland. These are the ahl al-thagri. They engage in ribat (sentry duty) in the path of Allah. They should pray in one masjid so that they gain strength through solidarity and display power to the enemy.

It is best for the others to attend a masjid where the congregational prayer is dependent upon their attendance.

Secondly:

"It is best for the others to attend a masjid where the congregational prayer is dependent upon their attendance": Those not living in a remote outpost may

---

711 Reported by Muslim (2/124) from the narration of Abu Hurairah.
build numerous masjids according to their needs. There were numerous masjids in Madinah during the lifetime of the Prophet ﷺ due to necessity. He ﷺ did not order all the residents there to congregate in one masjid. The only exception was for the Friday prayer and the ‘Eid prayers.

One may ask: if there are many masjids, which is the best to pray in? It is best to pray in a masjid where the congregational prayer is dependent on your attendance. For example, there are two people who usually pray at the masjid and one of them left to pray at another masjid. Thus, the congregational prayer cannot be performed in this masjid. It is better for someone to pray in this masjid so that congregational prayers can be established therein. Another example: if a person is prominent in society and by him attending a particular masjid, many people flock to it. If he does not come to the masjid, then the people avoid it so much so that obligatory prayer in a congregation cannot be performed. It is better for this prominent person to stay put at this masjid and facilitate the congregational prayer. He should pray in this masjid so that enough people will attend there. Allah ﷻ says: [The masjids of Allah are only to be maintained by those who believe in Allah and the Last Day.]\(^712\)

Followed by the masjid that has the largest congregation and then that which is the oldest. The masjid that is further should be given more priority than the masjid which is near.

Thirdly:

“Followed by the masjid that has the largest congregation”: Third in priority is the masjid that has the biggest congregation. The Prophet ﷺ said, “The bigger [the congregation], the more loved by Allah ﷻ.”\(^713\)

Fourthly:

“And then that which is the oldest”: If the masjids are of similar sized congregations, then it is better to pray in the oldest among the masjids. This is because

---

712 Al-Tawbah: 18
713 Reported by Ahmad (5/140), Abu Dawūd, (554) and al-Nasa’ī (2/104-105) from the narration of Ubay ibn Ka‘b.
it has preceded the other masjids in the service of obedience to Allah.

Fifthly:

“The masjid that is further should be given more priority than the masjid which is near”: If both masjids were built close in time to each other, then the masjid that is further is better. This is because it takes more footsteps to get to it. This is in relation to the hadith of Bani Salamah. They wanted to live closer to Masjid al-Nabawi. When the Prophet ﷺ heard this he said, “O Bani Salamah! Stay in your houses for your footprints are recorded.”714 Meaning, stay in your houses, even though they are far from the masjid, as your footsteps to the masjid are recorded.

It is impermissible to lead a prayer in a masjid before the imām who is paid leads the prayer unless he permits it or there is a valid excuse.

“It is impermissible to lead a prayer in a masjid before the imām who is paid leads the prayer”: If that particular masjid has an official imām who is charged with leading the prayers. It is not permissible for anyone else to precede him in leading the prayer as it would violate the rights of the imām who is under the payroll of the masjid.

“Unless he permits it or there is a valid excuse”: Such as in the following situations: (i) He permits someone to lead the prayer in his place. This person then acts as the imām’s representative. The Prophet ﷺ deputised Abu Bakr to lead the prayers when he fell ill.715 (ii) When the imām delays the prayer such that it burdens those who pray with him or if they fear that the prescribed prayer time might elapse. One of the Muslims can come forward to lead the prayer in this instance. During the Battle of Tabuk, the Prophet ﷺ was delayed in leading the people in prayer so ‘Abdul Rahman ibn Awf led the prayer. The Prophet joined in later. He ﷺ said, “You did well.”716

714 Reported by Muslim (2/131) from the narration of Jābir ibn ‘Abdullah.
715 Reported by al-Bukhārī (1/169, 182 and 183) and Muslim (2/22–23) from the narration of ‘Aishah.
716 Reported by Muslim (2/26) from the narration of al-Mughirah ibn Shu’bah
This proves that if the imām is significantly delayed for the prayer and this becomes a burden on the Muslims or if it is feared that the prescribed time for that prayer might elapse, it is permissible for one of them to lead the prayer for there is a valid excuse for this.

Whoever prays before the iqāmah of the obligatory prayer, he should repeat his prayer except maghrib.

“Whoever prays before the iqāmah of the obligatory prayer, he should repeat his prayer”: If a person was to pray and later went to a masjid where the congregation prayer is about to begin, it is recommended that he join in the prayer and not sit down. The evidence for this is when the Prophet ﷺ performed fajr prayer with his Companions at Masjid al-Khayf during his farewell Hajj. Once the prayer was concluded, he saw two men sitting at the back of the rows of worshippers. He asked that they be brought to him so that he could speak to them. They trembled out of respect for the Messenger ﷺ who said, “What is the issue that led you not to pray with us?” They said, “O Messenger of Allah! We prayed at our camp.” He replied, “Do not do so. If you prayed at your camp and later the [congregational] prayer began, pray with the congregation. This will be considered nafl prayer for both of you.”717

This is proof that our Shari’ah permits the repetition of congregational prayers when one hears the iqāmah. If he comes after the iqāmah, then it is permissible for him to sit down.

“Except maghrib”: It is not recommended to repeat this prayer for maghrib has odd numbers of rakāt. It is considered the daytime witr and so should not be repeated.

The repetition of prayers in a congregation is not disliked in masjids other than the two masjids in Makkah and Madinah.

717 Reported by Ahmad (4/160, 161), al-Tirmidhi (219) and al-Nasa’i (2/112) from the narration of Yazid ibn al-Aswad al-’Amiri.
“The repetition of prayers in a congregation”: This is another type of repetition. 

**First type:** Repeating the congregational prayer due to being present for the *iqāmah* of an obligatory prayer (i.e. he had prayed it elsewhere prior to hearing the *iqāmah*).

**Second type:** Repeating the congregational prayer when the first congregational prayer was missed.

This requires elaboration. If the *masjid* is located along the travelling routes where people enter at various times to perform their prayers, in this case, there is no prohibition of repeating congregational prayer as many times as necessary since there is a valid excuse.

As for the *masjid* that is not on travelling routes, if a person comes to the *masjid* deliberately late because he does not like to pray with the *imām* and wants to have a second congregational prayer, then this is not permitted. This action leads to disunity and factionalism. It is incumbent on them to come to the *masjid* upon hearing the *adhān* and performing the prayer together with the Muslims.

However, if they come intending to perform the congregational prayer but miss it, then there is no prohibition for them to perform a second congregational prayer. The Prophet ﷺ once saw a person after concluding his prayer. This man had just reached the *masjid*. He ﷺ said, “Whoever wishes to give charity to this man should pray with him.” A man, who had already prayed, stood up and prayed with the late-comer.⁷¹⁸

“Other than the two *masjids* in Makkah and Madinah”: Referring to Masjid al-Haram and Masjid al-Nabawi. The intentional repetition of congregational prayer in these two *masjids* is disliked. This is due to the special merits accorded to them. However, those who miss the congregational prayer therein may perform a second congregation. This is not disliked as proven in the hadith, “Whoever wishes to give charity to this man, should pray with him.”

---

⁷¹⁸ Reported by Ahmad (3/5, 45, 64), Abu Dawūd (574) and al-Tirmidhī (220) from the narration of Abu Sa‘īd al-Khudrī.
If the *iqāmah* is called for a prayer, then there is no prayer except the obligatory prayer. If one was in the midst of performing a *nafl* prayer, he should complete it unless he fears that he will miss the congregational prayer. If so, he should stop it abruptly. He who makes his *takbir* before the *imām’s taslim* has partaken in the congregation. If he arrives at the row of worshippers when they are in *ruku*’ (the bowing position), then he immediately assumes the *ruku* position as well. The *takbiratul ihram* is sufficient for him.

“If the *iqāmah* is called for a prayer, then there is no prayer except the obligatory prayer”. If the *iqāmah* is called, it is not permissible for a person to pray a *nafl* prayer for the Prophet ﷺ said, “If the *iqāmah* is called, there is no prayer except the obligatory prayer.”719

“If one was in the midst of performing a *nafl* prayer, he should complete it”: For Allah ﷻ says: {And do not invalidate your deeds.}720

“He who makes his *takbir* before the *imām’s taslim* has partaken in the congregation”. This is an important subject. At what stage does a latecomer partake in the congregational prayer?

The Hanbali *madhab* states that if one makes the *takbiratul ihram* before the *imām* makes *taslim*, he has partaken in the congregational prayer.721 Though he might have partaken in only a small portion of the prayer, he is deemed to have gotten the full reward of praying in congregation.

The second view, which is the correct view, states that one does not partake in the congregational prayer unless he is able to join in at or before the *ruku*’ position. It is similar to the ruling for the Friday prayer.722

719 Reported by Muslim (2/103-104) from the narration of Abu Hurairah.
720 Muhammad: 33
721 See *al-Muqni* (1/198).
722 This is in the Mālikī *madhab* and one of two narrations from Ahmad, preferred by most of the Hanbali scholars and by Shaykh al-Islam ibn Taymiyyah. See *al-Ikhṭiyārat al-Fiqhiyyah* (p. 68).
“If he arrives at the row of worshippers when they are in ruku’ (the bowing position), then he immediately assumes the ruku position as well. The takbiratul ihram is sufficient for him”. This is another subject that must be explained. If he arrives at the masjid when the imam is in the ruku’ position, he makes the takbiratul ihram while standing erect then goes directly to the ruku’ position.

It is recommended that he makes the second takbir when proceeding to ruku’ though the takbiratul ihram would suffice.

When he performs the ruku’ position with the imam, he has indeed caught up with that rakât with the congregation. This is proven by the action of Abu Bakrah who joined the prayer led by the Messenger while he was in the ruku’ position. Abu Bakrah made ruku’ while still at a distance from the rows of the worshippers. He proceeded to shuffle forward in this position towards those praying and joined the rows. When the Prophet concluded the prayer, he said, “May Allah increase you in steadfastness but do not repeat this action.”

This is proof that a rakât is caught when ruku’ is performed.

There is no recitation for the ma’mûm. It is recommended that they recite when the imam recites silently, when he is quiet or when he is so far that the follower cannot hear him. He should not do so due to being hearing impaired.

“There is no recitation for the ma’mûm”: The imam’s recitation of Sûrah al-Fâtihah represents the recitation of the followers (ma’mûm) for both the silent and audible prayers. The evidence for this is the hadith, “Whoever is led by an imam, his reading is borne by the imam,” and the words of Allah: {So when the Qur’an is recited, then listen to it and pay attention that you may receive mercy.} Imâm Ahmad said, “This ayah was revealed pertaining to prayers.” So the ma’mûm listens to the imâm when he recites and says amin when he concludes his recital. This is to symbolize that he too read Sûrah

723 Reported by al-Bukhârî (1/198-199) from the narration of Abu Bakrah.
724 Reported by Ahmad (3/339) and Ibn Májah (850) from the narration of Jâbir ibn ‘Abdul-lah.
725 Al-‘Araf: 204
726 See al-Mughni (2/261).
A Commentary on Zād al-Mustaqqnī

al-Fātihah.

“It is recommended that they recite when the imām recites silently, when he is quiet”: It is recommended that one reads Sūrah al-Fātihah when the imām is silent e.g. when he is silent just after saying takbīratul ihram and before reading Sūrah al-Fātihah, just after reciting al-Fātihah and when he is silent just before going to the ruku’ position. Also there is often silence between ayāt. The ma’mūm should be alert to these silent moments and read his own Sūrah al-Fātihah during them.

“Or when he is so far that the follower cannot hear him”: This is the second scenario. If he is at the back rows and cannot hear the imām’s recitation, he can recite al-Fātihah for he does not hinder the imām’s recitation as he is too far. Hence, there are three situations in which the ma’mūm may read Sūrah al-Fātihah: (i) during the silent prayers, (ii) whenever the imām is silent during the audible prayers and (iii) when he cannot hear the imām.

“He should not do so due to being hearing impaired”: If someone is near the imām and cannot hear his recital due to hearing impairment, he is not allowed to read whilst the imām is reciting.

He should read the istiftah (the opening du’ā) and seek refuge (isti’adhāb i.e. “a’uthu bi’llāhi min al-shaytānir rajim”) for what the imām is going to recite audibly. Whoever makes ruku’ or sujud before the imām should return back to the same position so that he follows the imām. If he deliberately does not do so, then it is nullified. If he made ruku’ and raises his head after ruku’ before the imām made his ruku’, then his prayer is invalid if done with knowledge and on purpose. If he was oblivious to it or did it in forgetfulness, then only the rakāt is nullified. If he made the ruku’, raised up his head before the imām made his ruku’ and then proceeded to make sujud before the imām could raise after ruku’, then the prayer is nullified unless done in a state of obliviousness and forgetfulness, in which case (i.e. in the state of oblivious-
ness and forgetfulness) that one rakāt must be made up.

“He should read the istiftah (the opening du'a) and seek refuge (isti'adhah i.e. “a’uthu bi'llāhi min al-shaytānir rajīm”) for what the imām is going to recite audibly”: It is recommended for the ma’mūm to read du’a al-istiftah and isti’adhah in the audible prayers. Istiftah and isti’adhah are not borne by the imām. In contrast, the recitation of Surah al-Fātihah is borne by the imām, so the ma’mūm does not have to recite it.

“Whoever makes ruku or sujud before the imām”: It is forbidden for the ma’mūm to precede the imām. The Prophet ﷺ said, “Does not he who raises his head before the imām, fear that Allah will change his head into a donkey’s head or change his features into that of a donkey.”

Below is an elaboration:

**Firstly:** If he precedes the imām in making the takbiratul ibrām, then his prayer cannot be considered as one. This is because he commenced his prayer before the imām did.

**Secondly:** If he precedes the imām in a rukn movement e.g. he made ruku before the imām, then it is mandatory for him to return back to the standing position and repeat the ruku only after the imām has done so. However, if the imām catches up with him in the ruku position and the ma’mūm had deliberately not made an effort to return to the standing position, then his prayer becomes invalid. If he had not stood due to forgetfulness or because he has no knowledge that this rectification should be done, then his prayer is valid. This is if a rukn movement was preceded.

**Thirdly:** When he precedes one rukn movement, e.g. he precedes the imām in making ruku and then proceeds to raise his head before the imām made his ruku, then his prayer is nullified provided that he deliberately did this. If he had forgotten or was ignorant about it, then only the rakāt becomes invalid. When the imām makes the taslim to conclude the prayer, he gets up to make up one rakāt.

---

727 Reported by al-Bukhāri (1/177) and Muslim (2/28) from the narration of Abu Hurairah.
Fourthly: When he precedes two *rukn* movements, as in when he makes *ruku* before the *imām*, stands erect and then proceeds to make *sujūd* even before the *imām* made his *ruku*. He must return back to the *ruku* position and do the *ruku* and *sujūd* after the *imām*. If he avoids doing so on purpose, his prayer is nullified. However, if he had forgotten or is ignorant, then it nullifies only the *rakāt*. He has to make it up after the *taslim* of the *imām*.

Fifthly: When he precedes the *imām* in making *taslim* and does so deliberately, his prayer becomes invalid. If done forgetfully or he is ignorant, then he must repeat his *taslim* after the *imām*. His prayer is valid.

It is Sunnah for the *imām* to make the prayer brief but complete and to make the first *rakāt* longer than the second *rakāt*. It is recommended that the *imām* delay such that the latecomer may join the prayer provided it does not burden those already praying.

It is recommended that the *imām* incorporate the below details in his prayer:

**Firstly:** “It is Sunnah for the *imām* to make the prayer brief but complete”: The *imām* should make the prayer brief taking into account the affairs of the congregation. However it should be complete i.e. concise yet not imbalanced. He prays with the minimum requirements of the *tasbih* in the *ruku* and *sujūd* for a complete prayer. He reads a short *ṣūrah* after reading al-ʿFātihah. He does not lengthen the recitation. However, if he prays alone, he lengthens his prayer as he wishes.

**Secondly:** “And to make the first *rakāt* longer than the second *rakāt*”: It is recommended to make the first *rakāt* longer than the second for zuhr, ʿasr and ʿishā prayers.

**Thirdly:** “It is recommended that the *imām* delay such that the latecomer may join the prayer”: It is recommended that when the *imām* makes *ruku*, he should not rush to raise himself up if there are latecomers. He should delay it so that they may catch up with him in *ruku*.
The Book of Prayer

**Fourthly:** “Provided it does not burden those already praying”: The delay in the *ruku* position should not burden those already praying. If it does, then the *imām* should not wait for the latecomers as the welfare of those already in the prayer is more important than others.

وإذا استأذنت المرأة إلى المسجد كرأة منعها، وبئسًا خبرها

If a woman seeks permission to go to the *masjid*, it is disliked to prevent her, though her home is better for her.

“If a woman seeks permission to go to the *masjid*, it is disliked to prevent her, though her home is better for her”: We mentioned earlier that congregational prayers are mandatory for men. As for women, it is not mandatory for them to pray in congregation. However, it is permitted for them to attend the congregation. The female companions of the Prophet ﷺ used to attend the congregational prayers with him.

He ﷺ said, “Do not prevent your women from visiting the *masjids*, but their houses are better for them [for praying].”\(^{728}\) The prayer performed by a woman at her house is better than at the *masjid*. However, she is permitted to go to the *masjid* on the condition that she neither leaves her house wearing perfume nor adorns herself. Instead, she must be wearing the *hijab* and be covered well. She should not mingle with men, hence the women should be situated in the back rows whilst the men should be at the front.

When these conditions are fulfilled, women can pray in the *masjid*. If any of the conditions are breached, it becomes impermissible for her to leave her house. If she does, it shall bring about strife and sedition (*fitnah*). If these conditions are laid down for leaving the house to participate in an act of worship, how is it that women go out to parties and malls not complying with the laws of *Shari'ah*?

\(^{728}\) Reported by Ahmad (2/76), Abu Dawūd (567) from the narration of Ibn ‘Umar with the wording, “Do not prevent your women from going to the *masjid*. Their houses are better for them.” Also reported by Ahmad (2/438, 475, 528) and Abu Dawūd (565) from the narration of Abu Hurairah with the wording, “Do not prevent the female slaves of Allah from going to the *masjids* of Allah. They should go out unadorned.”
The more deserving in being the *imām*: the well-versed amongst them pertaining to the prayer, he who is more learned in *fiqh*, the eldest among them, the noblest, the earliest in *bijrab*, the most pious, the one picked from lot-casting and the resident of the house. The *imām* of the *masjid* is most deserving with the exception of those in authority.

“Section”: This section explains the laws pertaining to choosing the *imām* to lead the prayer. Since congregational prayers require someone to lead the prayer, it is appropriate to state at this juncture the characteristics that an *imām* should have. This is because the *imāmat* (leadership) is a lofty position. Therefore, the *imām* must have certain traits so that he is fit to be an *imām*.

Two skills are required of the *imām*: (i) He must be skilful in reciting the Qur’ān for the prayer requires it. So this skill is a must. (ii) He must be learned in the sciences and laws pertaining to prayer. This is because he will be presented with situations which call for the intricate knowledge of the prayer. If he is not learned in it, he might bring the prayer to disrepute or he will not know how to rectify a predicament that occurs in the prayer. Therefore, he must be well-versed in the *fiqh* of prayer.

As to who is most deserving to be an *imām*, we know that:
The Book of Prayer

First: If an imām has been officially appointed to lead the prayers, it is not permissible for another to do so while the imām is present, even if he is able to recite the Qur’ān better than the imām. This is because his appointment as the imām gives him the right to lead the prayer. The author had previously stated, “It is impermissible to lead a prayer in a masjid before the imām who is paid leads the prayer, unless he permits it or there is a valid excuse.”

Second: Those of authority should lead the prayer and none surpasses them regarding this right for they have general authority over all matters; leading the prayer included. This is if the masjid does not have an official imām and the congregational prayer was attended by one in authority. He shall lead the prayer.

Third: The resident of the house. None is more deserving than him for leading the prayer in his house. The Prophet ﷺ said, “No man should lead another in prayer where the latter has authority, or sit enjoying one’s hospitality in his house, without his permission.”

Fourth: “The well-versed amongst them pertaining to the prayer.” “Well-versed” does not refer to the one who has memorised more of the Qur’ān. It refers to who is more learned regarding the art of tajwid and articulation and who does not make grammatical errors while reciting it. He must have a good understanding of the prayer. He must be well-versed in the fiqh of prayer and the laws pertaining to it.

Fifth: “He who is more learned in fiqh.” If two of them are equal in terms of recitation and understanding of the prayer, then he who possesses more knowledge of fiqh should be given precedence. He should know the fiqh of other aspects besides the prayer. The more knowledgeable a person is in fiqh, the more likely he is to solve issues that may arise in prayer itself.

Sixth: “The eldest among them.” If any two people are equal in recitation of the Qur’ān, in knowledge of the prayer and fiqh, then the eldest of them should lead the prayer. The Prophet ﷺ said, “Let he who is the eldest amongst you lead the prayer.”

729 Reported by Muslim (2/133) from the narration of Abu Mas‘ūd al-Badri.
730 Reported by al-Bukhāri (1/162, 175), (9/107) and Muslim (2/134) from the narration of Mālik ibn al-Huwayrith.

331
Seventh: “The noblest.” If they are equal in the other qualities, then the noblest in lineage should be given precedence. Perhaps he is from the Ahl al-Bayt (blood related to the Messenger ﷺ). He ﷺ said, “Send forth the Quraysh [to lead] and do not precede them.”731

Eighth: “The earliest in hijrah.” If all other qualities are equal, then the person who made hijrah [to a Muslim land] is given precedence. If all of them are Muhajirûn and all the other qualities are equal, then he who made the migration to a Muslim land first should become the imâm. He is indeed better than the rest for he made hijrah for the sake of Allah ﷺ before the others.

Ninth: “The most pious.” If all other variables remain equal, then the most pious among them leads the prayer. Allah ﷺ says: {Indeed, the most noble of you in the sight of Allah is the most righteous of you.}732

Tenth: “The one picked from lot-casting.” When all the other variables are equal, then a lot must be cast to determine who will become the imâm. He whose lot is picked shall lead the prayer.

These points highlight the importance of the imâm with regards to prayer. It also emphasises the nobility of leadership in prayer and its prestige.

The free man, the townsfolk, the resident, the sighted, the circumcised and he who has clothes on are more deserving than those are not.

“The free man”: The free man has priority over the slave if both of them are equal in the aforementioned qualities. This is because the free man is more complete.

“The townsfolk”: All qualities mentioned being similar, the males from the town have priority over the Bedouins. This is because the townsfolk are more knowledgeable regarding the laws than those living in the country.

731 Reported by Ibn Abi 'Asim in al-Sunnah (2/637) from the narration of 'Abdullah ibn al-Saïb. See Fath al-Bâri (13/118).
732 Al-Hujurât: 13
"The resident": If there is a choice between the resident and the traveller, the former is chosen to lead for he will not shorten the prayer. The latter will shorten it. Therefore, the resident has priority over the traveller.

"The sighted": The sighted have priority over the blind as they can stand facing the direction of qiblah. The blind might have a problem finding the qiblah direction. The sighted will avoid impurities from themselves but the blind individual might step on impurities on his path and be oblivious to it.

"The circumcised": If one has the foreskin of his private part removed while another is uncircumcised, then the one who has circumcised has priority over the latter to lead the prayer. The circumcised man has more merit and with regards to purification is cleaner than the one possessing his foreskin.

"And he who has clothes on": He who is better covered by clothing and who covers more than the awrah has priority over one who is dressed covering only his awrah. The reasoning behind it is because this is sought for the prayer. Allah says: {O children of Adam, take your adornment at every masjid."\(^{733}\)

Prayer is not valid when being led in prayer by a fāsiq which is similar to being led by a kāfīr.

"Prayer is not valid when being led in prayer by a fāsiq which is similar to being led by a kāfīr": The imāmat in prayer is not for the following:

First: A fāsiq.

Fāsiq: This is a verbal noun (ism fā'īl) that refers to a person who has abandoned the obedience to Allah. \("Al-Fisq\" (the root word) linguistically means taking out. As in the sentence, \("fāsaqati al-tamar\" (she took out the dates).\(^{734}\)

The definition in the Shari'ah is abandoning the obedience to Allah.\(^{735}\)

\(^{733}\) Al-A'raf: 31

\(^{734}\) See Mu'jam Miqayas al-Lughah by Ibn Faris (4/502).

\(^{735}\) See al-Mutla' (p. 51).
Committing major sins is intended here. Shirk (ascribing partners to Allah) is excluded as is *kufr* (disbelief), meaning sins lower than these two. He who commits these major sins is known as a *fāsiq*. He is also called one deficient in faith as mentioned in books of *aqīdah* (creed). However, he is a Muslim but one who is deficient in faith. His prayer is valid but he should not lead a prayer as an *imām* for the people might follow him in wrongdoing.

There are two kinds of *fāsiq*:

*Fāsiq* in his creed: He could be a Mu'tazili, Asha'ri or a member of a heretical sect astray in matters of *aqīdah*. These people are *fāsiq* in *aqīdah*.

*Fāsiq* in his actions: E.g. one who consumes alcohol, kills and commits adultery. These are examples of *fisq* in actions.

A person belonging to either one or both categories of *fisq* is not eligible to be an *imām* (according to the *madhab*736) as the *imām* is a role model. The concerning factor is that others will emulate a *fāsiq* if he becomes an *imām*. Hence he should not lead prayers as the role of the *imām* can only be filled up by the trustworthy. A *fāsiq* is only taken as an *imām* if he is the officially appointed *imām* or he is the head of authority. We pray behind him in a congregation for the sake of solidarity.

The Companions of the Prophet ☪ used to be led by governors who were *fāsiq* like Hajjāj and others. They used to pray behind them in congregational prayers so that they would be united. Another reason was that there should be no defiance against those in authority. If the *fāsiq* was not a governor, he is ineligible for the role as *imām* and according to the Hanbali *madhab*, him being the *imām* is something not valid.

The prayer of the *ma'mūm* becomes invalid if they pray behind an *imām* who has *fisq* that leads him to disbelief. Examples of actions that would cause this are: Sacrificing for the sake of others besides Allah, seeking help from the dead and other such abominable deeds done by those who worship graves in the current era. The *ma'mūm*'s prayer is invalid for the prayer itself is nullified.

**Second:** *A kāfir*.

736 See al-Kāfī (1/182).  

334
Kāfir (disbeliever): The consensus is that prayer is not accepted if led by a kāfir even if he is well-versed in reciting the Qur’ān and has knowledge of fiqh. This is because his aqidah is corrupted. Hence, all his deeds are invalid. Even his prayer is not valid. So the māmīm’s prayer becomes invalid as a result of being led by a disbeliever or an apostate.

People become surprised and ask how or why would a kāfir pray? We reply that he could be an apostate while the people assume that he is a Muslim. A person who does an act which nullifies his faith is an apostate, i.e. if he invokes to anything besides Allah or sacrifices to anything besides Allah. Many people do these actions in the current era. They even sacrifice for the jinn and for dwellers of the grave. In our present times there are many people like this amongst the Muslims.

Similarly, if one ascribes to an ideology that has roots in disbelief like Marxism, secularism or the modernist movement, if he thinks these ideologies are correct or he does not consider disbelievers as disbelievers and doesn’t disavow them, then he is like them. Neither is his prayer valid nor is his leading of the prayer.

Nor a woman, a hermaphrodite leading men, a child cannot lead those who have reached puberty, a mute, one who is unable to make ruku’, sujūd, stand or sit except he who is the imām of the district who has a hope of recovery. Those praying behind him are recommended to also pray sitting. If he begins the prayer in a standing position and then sits down later on, then it is mandatory for those following behind to stand throughout the prayer.

Third: A woman.

“Nor a woman”: A woman cannot be an imām for men according to the Prophet’s saying, “A woman shall not be an imām for a man.” However, she can

737 See al-Mughni (3/32).
738 Reported by Ibn Majah (1081) from the narration of Jābir ibn ʿAbdullah.
be an imām for women. This is the view of the majority of scholars from the past until the present.739 If men prayed behind a woman, their prayer is invalid.

**Fourth:** A hermaphrodite leading men.

“A hermaphrodite leading men”: A hermaphrodite cannot be an imām for men. A hermaphrodite is someone whose gender is not clear i.e. they have both the male and female reproductive organs. There is not a distinct feature that can distinguish them as a male or female. They are known as complex hermaphrodites who cannot lead men in prayer.

**Fifth:** A child leading those who have passed puberty.

“A child cannot lead those who have reached puberty”: A child who has not yet reached puberty cannot be an imām of those who have reached puberty. This is according to the madhab of Ahmad.740 However, the correct view is that it is permissible for a child who has not reached puberty to lead those who have. The evidence for this is the hadith of ‘Amr ibn Salamāh741 who used to lead the prayer with his townsfolk when he was only seven years old. This was during the lifetime of the Prophet ﷺ. Some Companions prayed behind the boy and the Prophet ﷺ did not denounce it.

**Sixth:** A mute.

“A mute”: A mute cannot be the imām for those who are not.

**Seventh:** One who is unable to physically perform a rukn.

“One who is unable to make ruku, sujūd, sit or stand”: This person cannot be the imām as he is unable to do the rukn (pillar) acts of prayer for example standing in the prayer. His imāmat of the able bodied is not valid as he is unable to do the acts which are pillars.

“Except he who is the imām of the district who has a hope of recovery. Those

739 See al-Mughni (3/37).
740 See al-Insāf (2/266).
741 Reported by al-Bukhārī (5/191).
The Book of Prayer

praying behind him are recommended to also pray sitting.” The imām mentioned here refers to the official imām who is paid a salary to lead the prayer. If he is faced with a predicament and he has to continue the prayers sitting down, then the prayer of the ma’mūm is valid under two conditions: Firstly, that the imām is the official imām who receives a salary for leading the prayer. Secondly, it is expected that he will soon recover from his disability.

“If he begins the prayer in a standing position and then sits down later on, then it is mandatory for those following behind to stand throughout the prayer”: The ma’mūm should remain standing even when the imām sits after having commenced the prayer in a standing position. They should not sit down if the imām started the prayer in a standing position. It is mandatory for the ma’mūm to stand in this situation. However if the imām commences the prayer sitting, it is mandatory for the ma’mūm to sit.

The evidence for this is two incidents that happened to the Prophet ﷺ:

First incident: The Prophet ﷺ fell off his horse and lacerated his leg. While he was recuperating in his house, his Companions visited him and it was time for the prayer. The Prophet ﷺ led the prayer while he was seated and the Companions stood in prayer behind him. The Prophet signalled them to sit down and so they sat to pray. When he concluded the prayer with taslim, he said, “You nearly did what the Persian and Romans do; they stand before their emperors while the latter are seated.”⁷⁴² The Prophet ﷺ forbade them to stand in

---

⁷⁴² Reported by Muslim (2/19) from the narration of Jābir ibn ʿAbdullah with this wording, “The Messenger of Allah ﷺ was ill and we said prayer behind him and he was sitting. And Abu Bakr was making audible to the people his takbir. As he paid his attention towards us he saw us standing and (directed us to sit down) with a gesture. So we sat down and said our prayer with his prayer in a sitting posture. After uttering the salutation he said, ‘You were at this time about to do an act like that of the Persians and the Romans. They stand before their kings while they sit, so don’t do that; follow your imāms. If they perform the prayer standing, you should also do so, and if they pray sitting, you should also pray sitting.’”

Also reported by Muslim (2/18) from Anas with the wording, “The Messenger of Allah ﷺ fell off his horse when riding, and his right side was scraped, so he performed one of the prayers sitting, and we prayed behind him sitting. When he finished the prayer he said, ‘The imām is appointed to be followed. If he prays standing, then pray standing, and when he goes into ruku, go into ruku, and when he rises, rise, and when he says, ‘Allah hears whoever praises him,’ say, ‘Our Lord, praise belongs to You,’ and if he prays sitting, then all of you pray sitting.’”

A similar worded hadith is reported by al-Bukhārī (1/177, 186-187, 203) from the narration
prayer while he led it sitting down. He ordered them to sit down since he had commenced leading the prayer in a sitting position. In this case, it becomes mandatory for the *ma'mūm* to sit and pray from the beginning of the prayer.

**Second incident:** When he was on his deathbed, the Prophet ﷺ ordered Abu Bakr to lead the prayer. When he led the prayer, the Prophet ﷺ felt that he had regained some strength and so went out to join them in the prayer. He ﷺ walked through the rows and came to the left side of Abu Bakr while he was on the right side leading the Companions in prayer. The Prophet assumed the *imām*’s position and sat down to lead the prayer. Abu Bakr and the Companions were now led in prayer by the Prophet ﷺ while they were standing.743

The first incident is evidence to show that if an *imām* commences the prayer in a seated position, then the *ma'mūm* should pray it sitting down as well. The second incident is evidence to prove that if the *imām* stood praying and due to a circumstance sat down whilst in the prayer, the *ma'mūm* should continue praying in a standing position.

This is the conclusion drawn from the two hadith as compiled by Imām Ahmad.744

Prayer is valid if those with incontinence are led by one who is also like them. It is not valid behind he who is unclean and he who is stained by impurities and is aware of it.

**Eighth:** The one suffering from incontinence should not lead the prayer except if his followers suffer from it.

“Prayer is valid if those with incontinence are led by one who is also like them”: I.e. one who also has incontinence. Those with incontinence cannot control the flow of urine. However, they are not excused from prayer. They should only make ablution when they are about to perform their prayer. Their prayer is

---

743 Reported by al-Bukhārī (1/169, 182-183) and Muslim (2/22-23) from the narration of ‘Aishah.

valid even when urine passes out whilst they are praying. Allah says: [So fear Allah as much as you are able.]745 One who has incontinence should not lead in prayer those who are not suffering from this condition. His imāmat is valid only if he leads fellow-incontinence sufferers.

Ninth: The unclean and one stained with impurities whilst being aware.

“It is not valid behind he who is unclean and he who is stained by impurities and is aware of it”: The prayer is invalid if it is led by one who nullifies his wudhū while leading the prayer or who did not make wudhū to start with. Since his prayer is invalid, the ma’mūm’s prayer becomes invalid provided they were aware that the imām was not in the state of tabārah. If they were unaware of it, the prayer of the ma’mūm is valid while the imām’s prayer is invalid. The ma’mūm is excused in this case.

If both the imām and ma’mūm are unaware that the imām is not in the state of tabārah until after the prayer, then only the prayer of the ma’mūm is valid. The imāmat of the unlettered (one who cannot read Sūrah al-Fātihah correctly) is invalid.

“If both the imām and ma’mūm are unaware that the imām is not in the state of tabārah until after the prayer, then only the prayer of the ma’mūm is valid”: As for the imām, he must repeat his prayer. This is because ‘Umar ibn al-Khattāb led the Muslims in fajr prayer. Later, he noticed signs of a wet dream on his clothes which he was unaware of earlier. He repeated his prayer but did not order the Muslims to do so. This was because the Muslims were unaware of his condition during the prayer.

Tenth: The unlettered.

“The imāmat of the unlettered”: The definition of unlettered is given as, “One who cannot read Sūrah al-Fātihah correctly.” The word unlettered in Arabic is

745 Al-Taghābun: 16
which is derived from the word “umm” (mother). That is, he is in a pristinely naive state like a newborn. However, he is not excused from the prayer. He has to perform the daily prayers although he cannot recite al-Fatihah properly as the Prophet ﷺ said, “When you stand for prayer, make takbir. If you can recite the Qur’an do so, if not say “alhamdulillah”, “la ilaha illa Allah” and “Allahu akbar” and then make takbir and perform ruku.” Prayer is obligatory upon him even though he cannot recite Sûrah al-Fatihah. He can say the tahmid, tahlil, tasbih and takbir as a substitute. However, he cannot lead in prayer those who are able to recite al-Fatihah.

Or if one stresses a word where it should not be, replaces a letter with another or mispronounces a word such that the meaning is altered. However, one who recites likes this can lead one who is similarly deficient. If he is able to rectify his recitation, then his prayer is invalid.

This is further elaboration of the meaning of the word “ummi” (unlettered). The unlettered is he who does not know al-Fatihah at all or he reads it with errors. He stresses words that should not be stressed and does not have any proficiency in tajwid (the science of reciting the Qur’an). His errors amount to him omitting a word from Sûrah al-Fatihah. This invalidates his recital of the whole sūrah.

“Replaces a letter with another”: For example he pronounces the letter “rā” like the letter “ghayn”.

“Or mispronounces a word such that the meaning is altered”: Such as reading, “alhamdulillahi rabbil ‘alimin,” reading “‘alimin” instead of “ālimin”, or reads “iyyaki na’budu” instead of “iyyaka na’budu”. In the second example, instead of addressing Allah ﷺ the reader addresses a female (as ka refers to the second person masculine singular and ki to the feminine singular). Or “sirat alathina an’amtu ‘alayhim” instead of “an’amtta”, the error being on the “tā”. The meaning changes to, “The path of those whom I have favoured” instead of “whom You have favoured”. The prayer of such a person is valid if he prays by himself.

746 Reported by Abu Dawûd (861) and al-Tirmidhi (302) from the narration of Rifâ’î ibn Rafl’.
The Book of Prayer

However, his *imāmat* is not valid and he is ineligible for the role as an *imām*. Having said this, we realise that not all errors in recitation change the meaning. For example if one was to read, "alhamdulillāhi rabbal ‘alimin" with a *fatah* on the *ba*, the meaning does not change.

"However, one who recites likes this can lead one who is similarly deficient": I.e. if all of those who are praying, the *imām* and the *ma’mūm* have deficiency in their recital. In fact, one of them can lead the others if all of them cannot read the Qur’ān at all. Their prayer is valid though they are duty-bound to learn the Qur’ān if they have the capacity to do so. It is impermissible for them to remain in this ignorance. They must learn how to recite al-Fāṭihah at least for the prayer is invalid without its recital. If they are able to memorise another sūrah along with al-Fāṭihah, then their prayer becomes more complete.

"If he is able to rectify his recitation, then his prayer is invalid": I.e. if he has ample time for prayer and he has access to a teacher who can correct his reading while having the capacity to learn the correct way to read it. There is no excuse for this person to recite al-Fāṭihah in a deficient manner in his prayer. However, if time is constrained or there is no one who is able to teach him the correct recitation, then he may recite in the prayer in his current state.

It is disliked that a person who makes grammatical errors in his recital leads a prayer. Likewise for those who repeat the “fa” or “ta” sound while reciting. Those who cannot pronounce words well are also disliked from becoming the *imām*. It is disliked that a non-related male lead the prayer when only women pray with him and there is no male relative present.

The *imāmat* of the following people is disliked:

**Firstly:** The one who makes grammatical errors in his recital. He does not know the meaning of what is recited and so easily commits grammatical errors e.g. making the *marfu’* into *mansūb* or the *mansūb* into *majrūr*.

**Secondly:** The one who repeats (i.e. stutters) on the “fa” and “ta” sound when reciting, they are known in Arabic as *al-fa’fāi* and *al-tamtāmi* respectively.
**Thirdly:** The one who cannot pronounce words well, due to a speech impediment or other such reasons.

**Fourthly:** A non-related male leading the prayer when only women pray behind him and there is no male relative present, or when a woman who is the *mahram* of the *imām* is not present amongst the women. This is due to the fear that *fitnah* will result from it.

**Fifthly:** “Or a person disliked to be the *imām* by the majority of people where their dislike is justified”. This is based on two conditions: (i) If the majority of the people dislike that a person becomes the *imām*. If only a minority of them dislike him, then his leading the prayer is not disliked. (ii) That the people’s dislike for him is justified. For example, they find him deficient in some aspects of the *din*. If so, his leading the prayer is disliked as the Prophet ﷺ said, “The prayer of three people does not rise beyond their heads,” one of them he mentioned was, “A person who leads the prayer though he is disliked by the people.”

“The *imāmat* of the child born out of wedlock and the soldier is valid if they are pious people”: The child born out of wedlock can go on to become an *imām* provided that he is pious even though his birth was illegitimate. The focus is on his uprightness and not his origins. Similarly, the *imāmat* of the soldier or policeman is valid. They have come under scrutiny because they are a source of authority over the people. However, if the soldier is a pious Muslim, then his leading the prayer is not disliked.

**Or those who are praying on time being led by one who is making up a**

747 Reported by al-Tirmidhi (360) from the narration of Abu Umāmah.
missed prayer or vice versa. However, invalid is the *imāmat* of one intending a *nafl* prayer leading the one intending an obligatory prayer and the one intending *zuhr* prayer leading those intending the ‘*asr* prayer or any other prayer.

“Or those who are praying on time being led by one who is making up a missed prayer”: If one leads intending the current prayer but is followed by those who intend the prayer that has lapsed, this is valid. For example, the *imām* prays *zuhr* prayer which is the current prayer while one praying behind him intends *zuhr* which he missed on a previous day. When the *imām* makes the *taslim*, the follower should get up to pray the current *zuhr* prayer as sequence in prayer is mandatory.

“Or vice versa”: The person intending a prayer that has lapsed may lead those who intend to pray the current prayer. For example, the *imām* remembers that he missed his *zuhr* of the previous day and time comes for the *zuhr* prayer of the present day. He can pray in a congregation even though he intends the missed prayer. He should go on to perform today’s *zuhr* prayer as soon as he makes *taslim*.

“However, invalid is the *imāmat* of one intending a *nafl* prayer leading the one intending an obligatory prayer”: The prayer is nullified in this case as the *imām* has an intention to pray an optional prayer while the *ma’mūm* has an intention for an obligatory prayer. The Hanbali *madhab* considers it null and void\(^748\) substantiating this with the saying of the Prophet ﷺ, “Verily, the *imām* is to be followed. Do not contradict him.”\(^749\) In this case mentioned, there is a big contradiction between the *imām* and the *ma’mūm* with regards to *niyyah* (intention).

The correct opinion however, is that it is permissible for one intending an obligatory prayer to stand praying behind an *imām* who has an intention to pray a *nafl* prayer and vice versa. This is proven by the actions of Mu’ādh. He used to pray with the Prophet ﷺ and then arrive at his village to pray with his clansmen.\(^750\) He led the prayer intending a *nafl* prayer while the rest intended

\(^748\) See *al-Mughni* (3/67).
\(^749\) Reported by al-Bukhārī (1/184) and Muslim (1/19) from the narration of Abu Hurairah.
\(^750\) Reported by al-Bukhārī (1/179) and Muslim (2/41, 42) from the narration of Jābir ibn ‘Abdullah.
an obligatory prayer. When the Prophetﷺ came to know about this, he did not order them to repeat their prayer. This is evidence to prove that praying an obligatory prayer led by an imām who is praying a nafl one is valid.

Similarly, the Prophetﷺ prayed two rakāt of salāt al-khawf (prayer in the state of fear) with his Companions after which came another group of Companions who prayed the other two rakāt with him.751 The first cycle of two rakāt prayed by the Prophet was an obligatory prayer while the second cycle of two rakāt was a nafl prayer. Both groups of Companions however had intended to pray the obligatory prayer. This proves that the prayer of one intending an obligatory prayer led by an imām with an intention to pray the nafl prayer is valid.

The reverse is also valid as illustrated by the incident where two men entered the masjid and sat down while the Prophetﷺ was praying with his Companions. When he made the taslim, the Prophetﷺ asked them both regarding it. They replied that they had prayed beforehand their animals. He then said, "Do not do that. If you have prayed beforehand and arrived when the prayer is in progress, then pray with them for it is a nafl prayer for you."752 This is yet another evidence to prove that the prayer of one intending a nafl prayer is valid when led by one who has intended an obligatory prayer.

Furthermore, in the hadith mentioned above, "Verily, the imām is to be followed. Do not contradict him." The meaning of the Prophetﷺ is, "Do not contradict him in actions and movements." It does not refer to the intention.

“And the one intending zuhr prayer leading those intending the 'asr prayer or any other prayer": The prayer is invalid as one prayer is different from the other. However the correct opinion is that it is valid, inshā'allah, as there is no evidence to prove a prohibition.753

751 Reported by Muslim (2/215) from the narration of Jābir ibn ‘Abdullah.
752 Reported by Ahmad (4/160, 161), al-Tirmidhi (219) and al-Nasā’i (2/113) from the narration of Yazid ibn al-Aswad al-‘Amri.
The ma'mūm stands behind the imām. It is also acceptable that he stand on the right of the imām or besides him.

"Section": This is an explanation of where the ma'mūm should stand when in prayer.

"The ma'mūm stands behind the imām. It is also acceptable that he stand on the right of the imām or besides him": If there is only one ma'mūm, he should stand on the right side of the imām. When the Prophet ﷺ stood for the night prayer, Ibn 'Abbas stood alongside him. Ibn 'Abbās stood to the left of the Prophet ﷺ and so he pulled him over to his right.\textsuperscript{754}

If they are more than one follower, than they should stand behind the imām. The Prophet ﷺ shifted both Jābir and Jabbār such that they stood behind him.\textsuperscript{755} The Sunnah of the Prophet ﷺ was that he stood to lead the prayer while the Companions stood behind him. It is permissible for them to stand to the right of the imām. It is also permissible to pray on the imām's right and left whilst the imām is in the centre, especially when the space is confined. Ibn Mas‘ūd prayed between ‘Alqamah and al-Aswad. He said, “I saw the Prophet ﷺ doing

\textsuperscript{754} Reported by al-Bukhāri (1/46,185, 217) and Muslim (2/180) from the narration of Ibn ‘Abbās.

\textsuperscript{755} Reported by Muslim (8/233-234) from then narration of Jābir ibn ‘Abdullāh.
Neither in front of him nor only on his left. One should not stand praying alone behind him or behind a row unless it is a woman.

“Neither in front of him”: The ma’mūm should not stand in front of the imām. Prayer is nullified as this does not represent the act of following the imām.

“Nor only on his left”: It is incorrect to stand on the left of the imām when there is nobody on his right. The Prophet ﷺ had in fact pulled Ibn ‘Abbās from the left side to his right.⁷⁵⁷

“One should not stand praying alone behind him”: The prayer of one who stands alone behind the imām is invalid.

“Or behind a row”: The Prophet ﷺ saw a man praying alone behind a row of ma’mūm and ordered him to repeat his prayer. He said, “There is no prayer for him who prayed standing alone behind a row.”⁷⁵⁸

“Unless it is a woman”: If that individual praying by herself behind the row is a woman, her prayer is valid. This is because women should pray behind the rows of the men. Anas said, “The Prophet stood to pray and so an orphan and I stood in prayer behind him. Umm Sulaim was behind us.”⁷⁵⁹

The imām from amongst the women stands within the row. Children stand behind men and women stand behind children. It is similar to their arrangement during the funeral prayer.

It is permissible for women to pray with men. They should stand behind the

---

⁷⁵⁶ Reported by Muslim (2/68, 69).
⁷⁵⁷ Ibid.
⁷⁵⁸ Reported by Ahmad (4/23) and Ibn Majah (1003) from the narration of ‘Ali ibn Shaybān.
⁷⁵⁹ Reported by al-Bukhārī (1/185, 220) from the narration of Anas.
men as the female companions of the Prophet ﷺ did.

“The imām from amongst the women stands within the row”: It is permissible for women to pray in a congregation by themselves. One of them leads the prayer. However, it is best if the one who leads stands within the row. This was narrated by ‘Aishah and Umm Salamāh.760

“Children stand behind men and women stand behind children. It is similar to their arrangement during the funeral prayer”: If men, women and children gather for prayer to be led by an imām, the men should stand behind the imām. Children stand behind the men as stated by the Prophet ﷺ, “There shall stand behind me those who have attained discernment and the enlightened.”761 The women should stand behind the children. This was the position in the rows that they assumed during the time of the Prophet ﷺ. It is not permissible for women to stand alongside men in one row.

If he is only accompanied in the row by a disbeliever, a woman, one who is stained with impurities and this is known to either of them, or a child during an obligatory prayer, then he is considered as standing alone.

There are those whose company in the row is not accepted. They are:

Firstly: “If he is only accompanied in the row by a disbeliever”: I.e. there is none behind the row except him and a disbeliever like an apostate. Since the disbeliever’s prayer is null and void, the Muslim’s prayer is invalid as he is standing by himself behind the row. The Prophet ﷺ has said, “There is no prayer for him who prays alone behind the rows.”762

Secondly: “A woman”: I.e. he only has a woman beside him in the row. He is considered to be alone as a woman should not align herself with a male row. Therefore his prayer is invalid. The woman’s presence in the row is inconsequential [as if he is standing alone].

760 Reported by ‘Abdul Razzaq in his Musanaf (5086), al-Dāraquṭnī in his Sunan (1/404) and al-Bayhaqī in his Sunan (3/131).
761 Reported by Muslim (2/30) from the narration of Ibn Mas‘ūd.
762 Reported by Ahmad (4/23) and Ibn Mājah (1003) from the narration of ‘Alī ibn Shaybān.
Thirdly: “One who is stained with impurities and this is known to either of them”: He prays accompanied by a person who is not in the state of *tahārah*. If one or the other knows of this, then the prayer is invalid. The impure person’s presence is discounted which means that the other is praying alone. Hence, the prayer of one performing it alone behind the row is invalid. However, if both of them are unaware of the impurities until the prayer is concluded, then the prayer is valid. He is excused for his ignorance.

Fourthly: “Or a child”: If a child stands beside him to perform the prayer, then his prayer is invalid for the child cannot be compelled to maintain his position in the row.\(^763\) However, the correct view is that there is nothing wrong with a child accompanying him in the row for the child’s prayer is valid. Since his prayer is valid, then he must be compelled to maintain his position in the row as proven by Anas when he said, “An orphan and I stood behind him.”\(^764\) Referring to standing behind the Messenger ﷺ. The term “orphan” is only used to describe a child who has not reached puberty.

Whoever sees a gap should fill it and if not he should join the row from the right side of the *imām*. If he is unable to join the row, then he should request one to join him. If he prays a rakāt standing alone in the row, then his prayer is invalid. If he makes *rukū‘* while standing alone and then joins the row in front or a person joins him before the *imām* makes *sujūd*, then his prayer is valid.

“Whoever sees a gap should fill it”: When the Muslims gather for prayer and the rows have been formed. If there is a gap in between the rows, it must be filled. If there isn’t any gap then he should try to join to the right side of the *imām* if this is possible.

“If he is unable to join the row, then he should request one to join him”: I.e. he should request one person from the front row to step back and join him at the

\(^763\) See *al-Insāf* (2/289).

\(^764\) Reported by al-Bukhārī (1/185-220) from the narration of Anas.
back to form a new row. This is done because there is a need, for this person cannot pray by himself at the back of the row.

“If he prays a rakāt standing alone in the row, then his prayer is invalid. If he makes ruku’ while standing alone and then joins the row in front or a person joins him before the imām makes sujūd, then his prayer is valid”: If he were to complete a whole rakāt praying alone behind the rows of the congregation, then his prayer is invalid. However, if he prayed by himself and another person joined him in prayer before the completion of the rakāt, then his prayer is valid. For example, he straightened from ruku’ to find someone standing beside him in prayer. His prayer is now valid for he was not alone for the whole rakāt. Abu Bakrah joined the prayer while the Prophet ﷺ was in his ruku’. He made ruku’ while he was alone behind the rows of the other Companions. Then he shuffled forward and merged with the rows. The Prophet ﷺ did not order Abu Bakrah to repeat his prayer.765 This is because his lonely status was removed when he merged with the rows.

This is the end of the first volume. We will begin volume two with the manners of the ma’mūm following the imām inshāllah.

---

765 Reported by al-Bukhārī (1/198-199) from the narration of Abā Bakrah.
A Commentary on Zād al-Mustaqni