

ETIQUETTES OF WALKING TO THE
PRAYER

آداب المشي إلى الصلاة

IMAM MUHAMMAD IBN 'ABD AL-WAHHAB



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PRAYER

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كتاب

آداب المشي إلى الصلاة

تأليف شيخ الإسلام وعلامة الإسلام الإمام أحمد

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Transliteration Table

ء	’	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

عَزَّوَجَلَّ

The Mighty and Majestic.

سُبْحَانَهُ وَتَعَالَى

The Sublime and Exalted.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

May Allāh make mention of His Prophet in the highest company and grant him security.

رَضِيَ اللَّهُ عَنْهُ

May Allāh be pleased with him.

عَلَيْهِ السَّلَامُ

Peace be upon him

رَحْمَةُ اللَّهِ

May Allāh grant mercy to him.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most-Merciful, Bestower of Mercy.

The Etiquette's of Walking to the Prayer

It is the *Sunnah* to go to the prayer in a state of purification and humility. This is based upon his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوئَهُ ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ فَلَا يُشَبِّكُنْ بَيْنَ أَصَابِعِهِ فَإِنَّهُ فِي صَلَاةٍ»

“When one of you performs wudū” and does it well, then goes out heading to the Masjid, let him not interlace his fingers, for he is in a state of prayer.”¹

And he should say when leaving his home, even if he leaves for other than the prayer:

«بِسْمِ اللَّهِ، أَمَنْتُ بِاللَّهِ اعْتَصَمْتُ بِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ،
لِلَّهِمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَضِلَّ أَوْ أَزِلَّ أَوْ أَزَلَّ أَوْ أَظْلِمَ أَوْ أَظْلَمَ»

¹ Collected by Abū Dāwūd, (562); classed as Ṣaḥīḥ by al-Albānī in Ṣaḥīḥ Abī Dāwūd.

أَوْ أَجْهَلٌ أَوْ يُجْهَلُ عَلَيَّ»

*Bismilahi, Aamantu Bilahi, I'tisamtu Bilahi, Tawakkaltu
'Alallahi, wa la hawlwa wa la quwwata illa Bilahi,
Allāhumma Innee a'oothu Bika an Adhilla aw Udhalla, aw
Azilla aw Uzalla, aw Athlima aw Uthlama, aw Ajhal aw
Yujhal 'Alayya*

“In the Name of Allāh, I believe in Allāh, I seek refuge in Allāh, I put my trust in Allāh, and there is no might or power except with Allāh. ‘O Allāh, I take refuge with You lest I should stray or be led astray, or slip or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly.”²

He should walk to the prayer with tranquility and dignity. This is based upon his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«إِذَا سَمِعْتُمْ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ، وَعَلَيْكُمْ بِالسَّكِينَةِ مَا أَدْرَكْتُمْ فَصَلُّوا
وَمَا فَاتَكُمْ فَأَقْضُوا»

“When you hear the Iqāmah, then walk to the prayer, and you should be tranquil. Whatever you catch, pray, and whatever you miss, complete it.”³

² Collected by At-Tirmidhī (3427)

³ Collected by Al-Bukhārī (610)

He should shorten the distance between his steps and say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَأَسْأَلُكَ بِحَقِّ مَمْشَايَ هَذَا فَإِنِّي لَمْ أُخْرَجْ
أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً وَخَرَجْتُ اتِّقَاءَ سُخْطِكَ وَاتِّبَاعًا مَرْضَاتِكَ فَأَسْأَلُكَ
أَنْ تُعِيدَنِي مِنَ النَّارِ وَأَنْ تُغْفِرَ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ»

*Allāhumma Innee As-aluka Bihaqqis-Saa-ileena 'Alayka wa
As-aluka Bihaqqi Mamshaayaa Hatha Fa-innee Lam Akhroj
Asharran wa la Bataran wa la Riyaa-an wa la Sum 'atan wa
Kharajtu ittiqaa-a Sukhtika wabtighaa-a Mardhaatika, Fa-
as-aluka an Tu'eethanee Minan-Naari wa an Taghfira Lee
Thunubee Innahu la Yaghfiru ath-Thunuba illa Anta*

“O Allāh, I ask You by the right that those who ask of You have over You, and I ask by virtue of this walking of mine, for I am not going out because of pride or vanity, or to show off or make a reputation, rather I am going out because I fear Your wrath and seek Your pleasure. So I ask You to protect me from the Fire and to forgive me my sins, for no one can forgive sins except You.”⁴

And he should say:

⁴ Collected by Sunan Ibn Majāh (778)

«اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا؛ اللَّهُمَّ أَعْطِنِي نُورًا وَزِدْنِي نُورًا»

Allāhumma Ij'al lee fee Qalbee Nooran, wa fee Lisaanee Nooran, Wij'al fee Basaree Nooran, wa fee Sam'ee Nooran, wa Amaamee Nooran, wa Khalfee Nooran, wa 'an Yameenee Nooran, wa 'an Shimaalee Nooran, wa Fawqee Nooran, wa Tahtee Nooran, Allāhumma A'teenee Nooran wa Zidnee Nooran.

“O Allāh, give me within my heart a light, and in my tongue a light, and place in my sight a light and in my hearing a light, and in front of me a light, and from behind me a light, and on my right side a light, and on my left side a light, and above me a light and beneath me a light. O Allāh, grant me a light and increase my light.”⁵

When he enters the Masjid it is recommended for him to enter with his right foot and he should say:

«أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

⁵ Collected by Al-Bukhārī (5957)

A'oothu Bilahil- 'Atheem, wa Biwajhihil-Kareem, wa Sultaanihil-Qadeem, Minash-Shaytanir-Rajeem. Allāhumma Salli 'Ala Muhammad, Allāhumma ighfir lee Thunubee, Waftah Lee Abwaaba Rahmatika

“I seek refuge in Allāh the Magnificent and in His noble Face and His dominion from the accursed devil. O Allāh exalt the mention of Muḥammad. O Allāh, forgive me of my sins, and open for me doors of Your mercy.”⁶

And upon his exit he leaves with his left foot and he should say:

«وَأَفْتَحْ لِي أَبْوَابَ فَضْلِكَ»

Waftah-Lee Abwaaba Fadhlika

“And open for me the doors of your virtue.”⁷

And when he enters the Masjid he should not sit until he prays two units of prayer. This is based upon his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ»

⁶ Collected by Abū Dāwūd (466)

⁷ Collected by At-Tirmidhī (314)

“When one of you enters the Masjid he should not sit until he prays two *rak’āts* of prayer.”⁸

He should busy himself with the remembrance of Allāh or remain silent. And he should not delve into worldly speech because as long as he is in this state the Angels seek forgiveness for him, as long as he does not harm anyone or lose his purification.



⁸ Collected by Al-Bukhārī (1114)

Description of the Prayer

It is recommended to stand for the prayer when the *Muadhin* says:

«قَدْ قَامَتِ الصَّلَاةُ»

Qad Qaamatis-Salaat

“The Prayer is about to begin.”

This is if the imām is in the Masjid, and if not, then the person stands when he sees him.

It was said to Imām Aḥmad (رَحِمَهُ اللهُ):

«قَبْلَ التَّكْبِيرِ تَقُولُ شَيْئاً؟ قَالَ: لَا؛ إِذْ لَمْ يَنْقُلْ عَنِ النَّبِيِّ وَلَا عَنْ أَحَدٍ مِنْ أَصْحَابِهِ»

“Before the *takbīr*, do you say anything?” He replied:
“No, as this has not been narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) nor from any of the Companions.”

Then the imām straightens the rows by aligning the shoulders and the heels. It is the *Sunnah* to complete the rows one by one. Those praying behind the imām should stand close together and close the gaps in the rows. And the right side of the row is better. And to draw close to the imām is better. This is based upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«لِيَلْبِسَنِي مِنْكُمْ أَوْلُو الْأَخْلَامِ وَالنَّهْيِ»

“Let those who are most forbearing and intellegent stand closest to me.”⁹

The best rows for the men are the first rows and worst rows are the back rows. Likewise the best rows for the women are the last rows and the worst rows are the first rows. Then he says while standing with the ability to do so ‘*Allāhu-Akbar*’ and nothing takes the place of this. And the wisdom for opening with that is so he can perceive the greatness of the One he is standing in front of, thus he will humble himself.

If he elongates the Hamza in ‘*Allāh*’ or ‘*Akbar*’ or he says ‘*Akbār*’, his prayer does not count. And the mute person enters into the prayer with his heart and he does not move his tongue. And likewise this is the ruling for the recitation and the *tasbīh* and other than that.

⁹ Collected by Muslim (432)

It is prescribed for the imām to pronounce the *tabkīr* aloud due to his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«إِذَا كَبَّرَ الْإِمَامُ فَكَبِّرُوا»

“When the imām says ‘*Allāhu Akbar*’ then you say ‘*Allāhu Akbar*’.”¹⁰

And also during the *tasmī*’, this is due to his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ»

“When the imām says: (Sami Allāhu liman Ḥamidah) 'Allāh listens to those who praise Him. Then (all of you) say: (Rabbana wa lakal-hamd) 'O our Lord! And to You is the praise.’”¹¹

Those praying behind the imām and the one praying alone should say it silently. He should raise his hands with his fingers extended and connected with his palms facing the *Qibla* , up to the shoulders, except if there is an excuse. And raising the hands indicates the removal of the barrier

¹⁰ Collected by Muslim (404)

¹¹ Collected by Jāmi’ At-Tirmidhī (267)

between him and his Lord. Just as (pointing with) the index finger indicates the Oneness (of Allāh). Then he grasps the elbow of his left hand with the palm of his right hand and he places them beneath his navel. And the meaning of this is humility in front of his Lord. It is recommended that he looks at the place of prostration during every position in the prayer except during the *tashahhud*; because (in this position) he looks at his index finger. Then he silently opens the prayer by saying:

«سُبْحَانَكَ اللَّهُمَّ، وَبِحَمْدِكَ»

Subhaanaka Allāhumma wa Bihamdika

“Glorified be You, O Allāh, and all the praises belong to You.”

And the meaning of,

«سُبْحَانَكَ اللَّهُمَّ»

Subhaanaka Allāhumma

“Glorified be You, O Allāh”

I declare You to be free from every defect and imperfection in a manner befitting Your majesty O Allāh.

And his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ);

«وَيَحْمَدُكَ»

Bihamdika

“And all the praises belong to You”

This means I combine for You between glorification and praise.

«تَبَارَكَ اسْمُكَ»

Tabaarakasmuka

“And blessed is Your Name.”¹²

Meaning blessings are received by Your mention.

«وَتَعَالَى جَدُّكَ»

Wa Ta'aala Jadduka

“Glorified is Your greatness”¹³

Meaning Your greatness is magnified.

¹² Collected by Abū Dāwūd (775)

¹³ Collected by Abū Dāwūd (775)

«وَلَا إِلَهَ غَيْرُكَ»

Wa Laa Ilaha Ghayroka

**“And there is no deity worthy of worship other than
You.”¹⁴**

Meaning there is no object of worship in the earth or in the heavens in truth other than You O Allāh. It is permissible to open the prayer with everything which has been narrated.

Then he seeks refuge (in Allāh) silently. Thus he says:

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

A'oothu Bilahi Minash-Shaytanir-Rajeem

“I seek refuge with Allāh from the accursed Shayṭān.”¹⁵

However you seek refuge from what has been narrated, then it is good. Then he says the *Basmalah* (in the name of Allāh) silently and it is not from *Al-Fātiḥah* or other than it. Rather

¹⁴ Collected by Abū Dāwūd (775)

¹⁵ Collected by Abū Dāwūd (775)

it is a verse from the *Qur'ān* before (each *Sūrat*) and between every two *Sūrats* except for *Sūrat Al-'Anfāl* and *Sūrat At-Tawbah*. It is the *Sunnah* to write it in the beginning of the written works as it was written by Sulaymān (عَلَيْهِ السَّلَامُ); and as it was done by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Likewise it is mentioned before all actions and it repels Shayṭān.

Imām Aḥmad said (رَحِمَهُ اللهُ):

«لَا تُكْتَبُ إِمَامَ الشَّعْرِ وَلَا مَعَهُ»

“It is not written before poetry or with it.”¹⁶

Then he recites the *Al-Fātiḥah* without reciting any verse before it, and without interruption or a long pause, while giving emphasis to each letter. And it is a pillar in every *rak'āt*.

As it comes in the narration:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

¹⁶ Al-Qāḍī said: “This is because poetry is contaminated with lies and offense in most cases. But if it is lines of poetry about Fiqh and Tawḥīd, grammar and the likes then the scholars have permitted written the Basmalah in front of this because that which Al-Qāḍī mentioned is not present in these types of writings.”

“There is no prayer for the one who does not recite the opening of the Book (Al-Fātiḥah).”¹⁷

And it is called the mother of the Book because it contains divinity, the resurrection and prophecy and affirming the divine decree. The first two verses prove the divinity.

﴿مَالِكِ يَوْمِ الدِّينِ﴾

“The Only Owner (and the Only Ruling Judge) of the Day of Recompense.”¹⁸

This is proof of the resurrection.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You (Alone) we worship, and you (Alone) we ask for help (for each and everything).”¹⁹

This is proof of the commands and prohibitions, reliance upon Allāh, and sincerity in all of that to Allāh.

And in it is forewarning that there is a true path, and people of truth who must be followed as examples. There is a

¹⁷ Collected by Al-Bukhārī (723)

¹⁸ Sūrat Al-Fātiḥah(1):3

¹⁹ Sūrat Al-Fātiḥah(1):4

forewarning against the path of error and misguidance. And it is recommended to stop at each verse, and this is based upon the recitation of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). It is the greatest *Sūrat* in the *Qur'ān*; while the greatest verse in the *Qur'ān* is *Āyātul-Kursī*. It (*al-Fātiḥah*) contains eleven places of intensified pronunciation. And it is hated to be excessive in intensified pronunciation, and excessive in elongation.

When he finishes he says: '*Āmīn*' after remaining silent for a short period of time, so it will be known that it is not from the *Qur'ān*. And the meaning of it (*Āmīn*) is: 'O Allāh answer (this supplication)'. The imām says it aloud, and those praying behind him say it with him, in those prayers which are recited aloud. And it is recommended for the imām to be silent after it during the prayers which are recited aloud. This is based upon the *ḥadīth* of Samurah.²⁰ It is obligatory upon the ignorant person to learn it (*al-Fātiḥah*). If he does not do so while having the ability to do so then his prayer is not correct.

And whoever does not have the ability to recite it or other than it from the *Qur'ān* then it is obligatory upon him to say:

²⁰Translator's note: Samurah then said that he remembered two periods of silence from the Messenger of Allah peace be upon him one when he uttered the takbir and the other when he finished reciting: "not of those who have evoked [Your] anger or of those who are astray". Collected by Abū Dāwūd (779)

«سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ»

“Subhan-Allāh (Allāh is free from imperfection), Al-hamdu lillah (all praise is due to Allāh), La ilaha illAllāh (there is no deity worthy of worship except Allāh) and Allāhu Akbar (Allāh is the Greatest).”²¹

This is based upon his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَأَقْرَأْ وَإِلَّا فَاحْمَدِ اللَّهَ وَهَلِّلْهُ وَكَبِّرْهُ ثُمَّ ارْكَعْ»

“If you know the *Qur’ān* then recite it, if not then praise Allāh, say there is no deity worthy of worship except Allāh, and exalt Allāh, and then bow.”²²

This has been narrated by Abū Dāwūd and At-Tirmidhī.

Then he recites the Basmalah (In the Name of Allāh, the Most-Gracious, Bestower of Mercy) silently, and then he recites a complete *Sūrat*, and he can suffice with some verses. Aḥmad preferred that it is lengthy. If he is not praying, then he can recite the Basmalah aloud if he wants or if he wants he can recite it silently.

²¹ Collected by Muslim (2137)

²² Collected by Abū Dāwūd (856) and At-Tirmidhī (302)

In the Fajr prayer the *Sūrat* should be from *al-Mufasssal* with begins with *Sūrat Qāf*. This is based upon the statement of Aws (رَضِيَ اللَّهُ عَنْهُ):

«سَأَلْتُ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يُحْزِبُونَ الْقُرْآنَ قَالُوا ثَلَاثٌ وَخَمْسٌ وَسَبْعٌ وَتِسْعٌ وَإِخْدَى وَعَشْرَةٌ وَثَلَاثٌ وَعِشْرَةٌ وَحِزْبُ الْمُفَصَّلِ وَحَدَهُ»

“I asked the companions of the Messenger of Allāh how they divided the *Qur’ān*. They said: “Three *Sūrats* and five *Sūrats* and seven *Sūrats* and nine *Sūrats* and eleven *Sūrats* and thirteen *Sūrats*, and *Hizb al-Mufasssal*²³ alone”²⁴

And it is hated to recite the short *Sūrat* in the Fajr prayer without an excuse such as travelling, sickness, or the like.

In *Maghrib* prayer the short *Sūrats* are recited, and sometimes the long *Sūrats* are recited, because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recited *Sūrat Al-'A'rāf* during the *Maghrib* prayer. And during the remaining prayers the person recites

²³ Translator's note: This refers to the number of *Sūrats* in each *hizb* or portion of *Qur'ān*. Thus the first *hizb* contains the first three *Sūrats*, the second contains the next five *Sūrats*, and so on. *Hizb al-Mufasssal* is the last portion of the *Qur'ān*, from *Sūrat Qāf* until the end.

²⁴ Collected by Abū Dāwūd (1393)

from the *Sūrat* of medium length if there is no excuse. If not then he recites from the shorter *Sūrats*.

There is no problem if the woman recites aloud in the prayers where recitation is aloud if no non-related males will hear her. The person can also recite aloud during the optional prayer of the night if there is a benefit. If there is someone near him who will be harmed by his reciting aloud then he recites silently. And if there are people listening to him (praying behind him) he recites aloud. And if he recites silently in the audible prayers, or if he recites aloud in the silent prayers he continues upon his recitation.²⁵

Reciting the verses in order is obligatory because this is stated in the text, while reciting the *Sūrats* in order is based upon *Ijtihād* not the text according to the consensus of the scholars. Thus it is permissible to recite this *Sūrat* before that *Sūrat*. Consequently the *mushāfs* of the companions differed in how they were written. Aḥmad disliked the recitation of Hamza²⁶ and Al-Kisā'i²⁷ and Al-Idgham Al-Kabīr by Abū Amr.²⁸

²⁵ Translator's note: Shaykh Abdul-Muḥsin Al-Badr said: "If the imām forgets during a prayer with audible recitation and recites all or part of the *Al-Fātiḥah* silently and then he is reminded; he continues on with his recitation and he does not have to start from the beginning because reciting aloud is not obligatory."

²⁶ Translator's note: Hamzah az-Zayāt al-Kufī

²⁷ Translator's note: Al-Kisā'ī al-Kufī

²⁸ Translator's note: Abū Amr ibn al-'Ala' Al-Basri

Then he raises his hands as he did in the first raising, after his completion of the recitation and after he pauses and takes a deep breath. And he does not connect his recitation with the *takbīr* for *rukū*'. He says *takbīr*, then he places his hands with his fingers spread on his knees, with each hand covering the knee. And he stretches out his back making it straight. He places his head level with it, he does not raise it nor lower it. This is based upon the *ḥadīth* of Aa'isha. And he keeps his elbows away from his sides based upon the *ḥadīth* of Abū Humayd.²⁹

He says in his *rukū*':

«سُبْحَانَ رَبِّيَ الْعَظِيمِ»

Subhaana Rabbiyal- 'Atheem

“Glory be to my Lord Almighty.”

This is based upon the *ḥadīth* of Hudhaifah collected by Muslim. The least it can be said to be complete is three times, while the most it can be said as it relates to the imām

²⁹ Translator's note: Collected by al-Bukhārī (828) from Abū Humayd al-Sā'idi (رضي الله عنه) which describes the prayer of the Prophet (صلى الله عليه وسلم): When he prostrated, he placed his hands (on the ground) without sticking the arms out or tucking them close (to himself). “**Tucking them close (to himself)**” means pressing them against his sides. (Fatḥ al-Bārī, 2/302)

is ten times. This is the same ruling for saying Subahana Rabbial-A'la (Glory be to my Lord Most High) while in *sujūd*. And he does not recite in *rukū'* or in *sujūd* due to the prohibition from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Then he raises his head and he raises his hands as he raised them the first time while saying, whether being the imām or praying alone:

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»

Sami' Allāhu Liman Hamidahu

“Allāh listens to those who praise Him.”

And this is an obligation.

The meaning of,

«سَمِعَ اللَّهُ»

“Allāh listens.”

Is He responds to (those who praise Him).

When he has stood fully erect he says:

«رَبَّنَا وَلَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ»

«اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ»

Allāhumma Rabbanaa Lakal-Hamdu

“O Allāh, our Lord, to You be the praise” ³²

He says this without saying ‘wa’ (and) due to this being narrated in the *ḥadīth* of Abū Sa’īd and other than him.

If the one praying behind the imām catches the imām in this *rukū’* then he has caught that unit of prayer. Then he says the *tabbīr* and he prostrates and he does not raise his hands. He places his knees (on the ground) then his hands, then his face. He places his forehead, and his nose, and his hands firmly on the ground. And his toes and his fingers face the *Qibla*. *Sujūd* is upon the seven limbs. It is recommended to place his palms directly on the praying area and to stretch his fingers in the direction of the *Qibla*, without clinching, with his elbows raised.

It is disliked to pray in a place which is severely hot or severely cold because this will cause an absence of humility. It is the *Sunnah* to keep the limbs away from the sides and his stomach away from the thighs, and the thighs away from the legs. And he places his hands next to his shoulders. And he separates his knees and his feet.

³² Collected by Al-Bukhārī (763)

Then he raises his head saying the *takbīr* and he sits *muftarishan*³³ he lays out his left foot and sits on it, and he erects his right foot upright and removes it from beneath him, and he places the bottom of the toes on the ground so that the toes can face the *Qibla*. This is based upon the *ḥadīth* of Abū Humayd in describing the Prophet's prayer; (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He stretches out his hands on his thighs with his fingers connected and he says:

«رَبِّ اغْفِرْ لِي»

“O my Lord forgive me.”³⁴

And there is no problem if he increases upon this; based upon the statement of Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ):

«كَانَ النَّبِيُّ يَقُولُ بَيْنَ السَّجْدَتَيْنِ " رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي
وَاعْفِنِي»

*Rabbigh-fir-Lee Warhamnee, Wehdinee, Warzuqnee, wa
'Aafinee*

³³ Translator's note: *Muftarishan* is when one sits on the left foot and the right foot is held upright.

³⁴ Collected by Al-Bukhārī (6035)

“The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say between the two prostrations: My Lord, forgive me, and have mercy upon me, and guide me, and provide for me, and pardon me.”³⁵

Then he prostrates the second time just like the first time, and if he wants he can supplicate in it, based upon his statement (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«وَأَمَّا السُّجُودُ فَأَكْثِرُوا فِي الدُّعَاءِ فَقَمِينٌ أَنْ يُسْتَجَابَ لَكُمْ»

“And as for prostration, increase your supplication in it, thus your supplications are liable to be accepted.”³⁶

Narrated by Muslim

Also narrated by Muslim from the *ḥadīth* of Abū Huraira (رَضِيَ اللهُ عَنْهُ), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say in *sujūd*:

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهُ بِقَهِّ وَجِلَّتْ وَأَوْلَهُ وَأَخْرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ»

Allāhumma Ighfir Lee Thunubee Kullahu, Diqqahu wa Jillahu wa Awwalahu wa Aakhirahu, wa ‘Alaaniyyatuhu wa Sarrahu

³⁵ Collected by Abū Dāwūd (876)

³⁶ Collected by Muslim (479)

“O Allāh, forgive me all my sins, small and great, first and last, open and secret.”³⁷

Then he raises his head saying the *takbīr*, standing on the tips of his feet, leaning on his knees. This is based upon the *ḥadīth* of Wail. And this is unless this is a hardship for him due to his age, sickness, or weakness.

Then he prays the second unit of prayer like the first, with the exception of the opening *takbīr* and opening supplication even if he did not say the opening supplication in the first unit of prayer. Then he sits for the *tashahhud muftarishan*, placing his hands on his thighs with his fingers of his left hand clinched facing the *Qibla*. He should clinch his right hand with his ringer finger and pinkie, while forming a circle with his thumb and middle finger.

Then he says the *tashahhud* silently while pointing with his right index finger. The *tashahhud* indicates *tawḥīd* and he also points it during his supplication during the prayer and other than it. This is based upon the statement of ibn az-Zubayr (رَضِيَ اللهُ عَنْهُ):

«أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُشِيرُ بِأَصْبُعِهِ إِذَا دَعَا وَلَا يُحَرِّكُهَا»

³⁷ Collected by Muslim (483)

“The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to point with his finger when he supplicated, but he did not move it.”³⁸

Then he says:

«التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ»

At-Tahiyyatu Lilahi was-Salawaatu wat-Tayyibaat, as-Salaamu ‘Alayka Ayyuhan-Nabeeyu wa Rahmatulahi wa Barakaatuhu, as-Salaamu ‘Alaynaa wa ‘Ala ‘Ibaadilahis-Saaliheen, Ash-hadu an La ilaha illa-Allāhu, wa Ash-hadu Anna Muhammadan ‘Abdahu wa Rasulahu

“All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy and blessings of Allāh. Peace be upon us and upon the righteous slaves of Allaah. I bear witness that there is no god except Allāh, and I bear witness that Muḥammad is the slave and Messenger of Allāh.”³⁹

³⁸ Collected by Abū Dāwūd (989)

³⁹ Collected by Al-Bukhārī (797)

And whatever *tashahhud* he uses from those authentically narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), it is permissible. And it is more befitting to make it light and to not increase upon it. And this is the first *tashahhud*.

Then if the prayer consists of two units of prayer only, he sends the salutations upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and says:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ»

*Allāhumma Salli ‘Ala Muhammad wa ‘Ala Aali Muhammad
Kama Sallayta ‘Ala Aali Ibraaheema Innaka Hameedun
Majeedun, Allāhumma Baarik ‘Ala Muhammad wa ‘Ala Aali
Muhammad Kama Baarakta ‘Ala Aali Ibraheema Innaka
Hameedun Maeedun*

“O Allāh, exalt the mention upon Muḥammad and upon the family of Muḥammad, as You exalted the mention upon Ibrahim and upon the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory. O Allāh, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrahim and

upon the family of Ibrahim); You are indeed Worthy of Praise, Full of Glory).”⁴⁰

And it is permissible to send salutations upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from what has been narrated and upon the followers of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his household.

His statement:

«التَّحِيَّاتُ»

At-Tahiyatu

Means all the compliments belong to Allāh (عَزَّوَجَلَّ). He is deserving of them and He owns them.

«وَالصَّلَوَاتُ»

Was-salawatu

Means the supplications.

«وَالطَّيِّبَاتُ»

Wat-Tayyibat

Means the righteous actions. Thus Allāh (سُبْحَانَهُ وَتَعَالَى) is complimented and He is not given the *Salām*, because *Salām*

⁴⁰ Collected by Al-Bukhārī (3190)

is *duā*'. It is also permissible to send the salutations upon other than the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), individually if this is not done often, and if it is not taken as a rite of Islām given to some of the people. Or if the person does not intend to say it for some of the companions and not others from amongst them.

And it is the *Sunnah* to send the salutations upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) outside of the prayer. And this is strongly affirmed when he is mentioned, and during the day or night of *Jumu'ah*. It is the *Sunnah* to say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَخْيَا وَالْمَمَاتِ
وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ»

Allāhumma Innee A'oothu Bika min 'Athaabi Jahannam wa min 'Athaabil-Qabri wa min Fitnatil-Mahyaa wal-Mamaati wa min Fitnatil-Maseehid-Dajjaal.

“O Allāh, I seek refuge with You from the torment of Hell, from the torment of the grave, from the trials of life and death and from the tribulation of the Dajjāl.”⁴¹

And then if he supplicates with other than that, it is good, due to his statement (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

⁴¹ Collected by Al-Bukhārī (798)

«تُمْ يَتَّخِزُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ»

“Then select the supplication you like the best.”⁴²

This is as long as it does not become a hardship upon those praying behind him.

And it is permissible to supplicate for a specific person due to his action (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in his supplication for the weak Muslims of Mecca. Then he says the *taslīm* while he is sitting beginning with the right saying:

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»

“Asalāmu ‘Alaykum wa Ramatulahi”⁴³

And likewise on his left side (he says *taslīm*), while turning the head is the *Sunnah*. And he does it more to the left side, such that his cheek is seen (from behind).

And it is more proper that only the imām says the *taslīm* aloud, while the others should say both *taslīms* silently. And it is the *Sunnah* to cut it, and not make it long, meaning he should not extend his voice with the Salām. And he should

⁴² Collected by Al-Bukhārī (800)

⁴³ Collected by Abū Dāwūd (996)

intend with the *Salām* that he is exiting from the prayer and he should intend also extending the *Salām* to the Angels who record the deeds and also upon those present.

If the prayer consists of more than two units of prayer he rises on the top of his feet while saying the *takbīr* when he completes the first *tashahhud*. He then completes the rest of his prayer as has been mentioned, except he does not recite aloud nor does he recite another *Sūrat* after *Al-Fātiḥah*, but if he does so it is not disliked. Then he sits for the second *tashahhud mutawarrikan*, the left foot is laid down and the right foot is held upright, and both are held out to the right with the buttocks on the ground. Then he says the first *tashahhud*, then he sends salutations upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then he supplicates, and then he says the *taslīm*.

The imām turns towards those praying behind him from his right or his left. And the imām does not sit for a long time after the *taslīm* facing the *Qibla*. And those praying behind him do not leave before him. This is based upon his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«إِنِّي إِمَامُكُمْ فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ وَلَا بِالْإِنْصِرَافِ»

“Verily I am your imām so do not precede me in bowing, or prostrating, or leaving.”⁴⁴

⁴⁴ Collected by Muslim (426)

If the women pray with them, the women leave while the men remain for a little while so they will not encounter them upon leaving.



Remembrance, Duā' and Seeking Forgiveness Directly After the Prayer

It is the *Sunnah* to remember Allāh, and supplicate and seek forgiveness directly after the prayer. He says:

«أَسْتَغْفِرُ اللَّهَ»

Astaghfirullah

“I seek Allāh’s forgiveness.”⁴⁵

He says this three times. Then he says:

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

*Allāhumma Antas-Salaamu wa Minkas-Salaamu Tabaarakta
Yaa Thal-Jalaali wal-Ikraam.*

“O Allāh, You are the One Who is free from all defects and deficiencies and from You is all peace, blessed are You, O Possessor of Majesty and Honor.”

⁴⁵ Collected by Muslim (591)

«لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

Laa Ilaha illa Allāhu wahdahu la Shareeka Lahu, Lahul-Mulku wa Lahul-Hamdu wa Huwa 'Ala Kulli Shay-in Qadeer, La Hawla wa la Quwwata Illa Bilahi, Laa ilaha illa Allāhu wa la Na 'budu illa Iyyaahu, Lahun-Ni'dmatu wa Lahul-Fadhlu wa Lahuth-Thanaa-ul-Hasan Laa ilaha illa Allāhu Mukhliseena Lahud-Deena wa low Karihal-Kaafiroon.

“There is no deity worthy of worship except Allāh Alone, with no partner or associate His is the sovereignty and to Him be praise, and He is Able to do all things. There is no power and no strength except with Allāh, and we worship none but Him. From Him (alone) come all blessings and favors, and all good praise is due to Him. There is no god but Allāh and we make our worship purely for Him (alone) however much the disbelievers may hate that.”⁴⁶

«اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

⁴⁶ Collected by Muslim (594)

*Allāhumma la Maani' Limaa a'tayta wa la Mu'tiya Lima
Mana'ta wa la Yanfa'u Thal-Jaddi Minkal-Jadd*

“O Allāh, none can withhold what You give and none can give what You withhold, and no wealth or majesty can benefit anyone for from You is all wealth and Majesty.”⁴⁷

Then he glorifies Allāh (SubhanAllāh) praises Allāh (Alhamdullilah) exalts Allāh (Allāhu Akbar) saying each one thirty-three times each. He completes it by making the one hundredth phrase of remembrance:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

*Laa Ilaha illa Allāhu wahdahu la Shareeka Lahu, Lahul-
Mulku wa Lahul-Hamdu wa Huwa 'Ala Kulli Shay-in
Qadeer*

“There is no deity worthy of worship except Allāh Alone, with no partner or associate, His is the sovereignty and to Him be praise, and He is Able to do all things.”⁴⁸

And he says after the Fajr prayer and Maghrib prayer before speaking to anyone:

⁴⁷ Collected by Al-Bukhārī (808)

⁴⁸ Collected by Al-Bukhārī (808)

«اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ»

Allāhumma Ajir-nee Minan-Naari

“O Allāh, protect me from the Fire.”⁴⁹

He says this seven times.

To recite the *duā*’ silently is better. Likewise (it is better to recite) the *duā*’ which have been narrated. And they should be said with etiquette, humility, and attentive heart, hope and fear. This is based upon the *ḥadīth*:

«لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلِبٌ غَافِلٌ»

“Allāh will not answer a *duā*’ that comes from a negligent and heedless heart.”⁵⁰

And he should seek nearness to Allāh by way of His Names and Attributes, and *tawḥīd*. And he should seek out the times when the *duā*’ is answered. And these times are the last third of the night, between the *Athān* and *Iqāmah*, and the end of the obligatory prayers, and at the last hour on *Jumu’ah*.

⁴⁹ Collected by Abū Dāwūd (5079)

⁵⁰ Collected by At-Tirmidhī (3479)

And he waits for his *duā'* to be answered and he does not become hasty. So he does not say: '*I supplicated, and supplicated, but my supplication was not answered*'. It is not disliked for the person to specify himself while supplicating except when he is leading the people in prayer. And it is hated to raise the voice.

It is disliked, during the prayer, to look around a little, and to raise his eyes to the sky. (And it is disliked) to pray towards an erected image, or towards a human, or in the direction of fire even if it's a lamp. (And it is disliked) to stretch the forearms in *sujūd*. And he should not enter the prayer while suppressing the urge to urinate or defecate or while food is present and he desires it. Rather he delays it, even if he misses the congregational prayer.

And it is disliked to touch pebbles and interlace the fingers, and lean on the hands during his sitting and to touch the beard or to roll up the hair, and fold the garment. And if he yawns he should repel it as much as he is able. And if he is overcome with it he should place his hand over his mouth.

And it is disliked to smooth out the dirt without an excuse. Also he should prevent the person from passing in front of him even if he has to push him, whether it is a human trying to pass or other than that. It is the same if it is an obligatory prayer or a supererogatory prayer. If he refuses, then he has the right to fight him; even if he has to walk a little (to prevent someone from passing in front of him). It is

prohibited to walk between the praying person and his sutra (barrier). And even if he does not have a sutra (it is not permissible to walk in front of him).

And he is able to kill a snake, scorpion and a louse. And he can adjust his garment and turban, and he can carry something and place something down. He can indicate with his hand, face and eyes if there is a need to do so. And it is disliked to give *Salām* to the person who is praying and he can return the *Salām* by way of gesture.

He can correct the imām if he forgets or he errs. If he notices something during his prayer the men should glorify Allāh and the woman should clap. If he has the urge to spit or if he has mucus while he is in the Masjid he should spit in his garment, and if he is outside of the Masjid he should spit on his left side. And it is hated for the person to spit in front of himself or to the right of himself.



Prayers Towards a Sutra

It is disliked for those who are not praying behind the imām to pray without a *Sutra* even if he does not fear someone will pass in front of him. (He should take as a *Sutra*) a wall, or something fixed such as a bayonet or other than that such as a saddle. And it is the *Sunnah* to draw near to it. This is based upon his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«إِذَا صَلَّى أَحَدُكُمْ ، فَلْيُصَلِّ إِلَى سُنْتَرَةٍ وَلْيَدْنُ مِنْهَا»

“When one of you prays, let him pray facing a Sutra and let him draw close to it.”⁵¹

And he can turn away from it slightly, based upon the action of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). If it is not feasible (to take a *Sutra*) he draws a line. If someone passes behind it this is not disliked. If he does not have a *Sutra*, or woman, a dog, or a donkey passes between him and it, then his prayer is nullified.

He is able to recite from the *mushaf* and ask for mercy at the verses which mention mercy, and seek refuge at the verses that mention punishment.

⁵¹ Collected by Al-Bukhārī (487)

Likewise standing is a pillar of the prayer for the obligatory prayers.

This is based upon the statement of (عَزَّجَلَّ):

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

“And stand before Allāh with obedience.”⁵²

This is unless he is unable to do so, or if he fears becoming unclothed, or if he is afraid; or for those praying behind the neighborhood (resident) imām who is unable to stand. And if the person catches the imām in *rukū'*, he has caught the unit of prayer relative to his entrance into the prayer.

The opening *tabkīr* (*tabkīrat al-Ihrām*) is a pillar (of the prayer) as is the recitation of *Al-Fātiḥah* upon the imām and the individual. And likewise the *rukū'*; based upon the statement of (عَزَّجَلَّ):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾

“O you who believe! Bow down, and prostrate yourselves.”⁵³

⁵² Sūrat Al-Baqarah (2):238

⁵³ Sūrat Al-Hajj (22):77

And it has been narrated by Abū Huraira (رَضِيَ اللهُ عَنْهُ):

«أَنَّ رَجُلًا، دَخَلَ الْمَسْجِدَ يُصَلِّي وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَاحِيَةِ الْمَسْجِدِ، فَجَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ " اذْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ ". فَرَجَعَ فَصَلَّى، ثُمَّ سَلَّمَ فَقَالَ " وَعَلَيْكَ، اذْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ ". قَالَ فِي الثَّلَاثَةِ فَأَعْلِمَنِي. قَالَ " إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، وَأَقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ اذْجِعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ اذْجِعْ حَتَّى تَغْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ، سَاجِدًا ثُمَّ اذْجِعْ حَتَّى تَسْتَوِيَ وَتَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ اذْجِعْ حَتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا»

“A man entered the Masjid and prayed, while the Messenger of Allāh was sitting in an area of the Masjid. Then he came and greeted the Messenger of Allāh (peace and blessings of Allāh be upon him). The Messenger of Allāh (peace and blessings of Allāh be upon him) returned the greeting and said: “Go back and pray, for you have not prayed.” The man went back and prayed as he had prayed before, then he came to the Prophet (peace and blessings of Allāh be upon him) and greeted him, and the Messenger of Allāh (peace and blessings of Allāh be upon him) said, “Wa ‘alayk al-Salām.” Then he said: “Go back and pray, for you have not prayed.” When he had done that three times, the man said: By the One Who sent you with the truth, I cannot do more than that.

Teach me. He said: “When you go to pray, say *tabbīr*, then recite whatever you can of the *Qur’ān*. Then bow until you are at ease in bowing, then rise until you are standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are at ease in sitting. Then do that throughout the entire prayer.”⁵⁴

This proves that what was mentioned was not absolved or excused, and if it would have been excused for anyone it would have been excused for this uninformed Bedouin.

Tranquility in all these actions is a pillar due to what has preceded. And Hudaifah saw a man who did not complete his *rukū’* or his *sujūd* so he said to him: ‘You have not prayed. If you were to die now, you would die on something other than the *fiṭrah* to which Allāh guided Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The final *tashahhud* is a pillar (of the prayer) due to the statement of Ibn Mas’ūd (رَضِيَ اللهُ عَنْهُ):

«كُنَّا نَقُولُ فِي الصَّلَاةِ قَبْلَ أَنْ يُفْرَضَ التَّشَهُدُ السَّلَامُ عَلَى اللَّهِ السَّامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُولُوا هَكَذَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ السَّلَامُ وَلَكِنْ قُولُوا التَّحِيَّاتُ لِلَّهِ»

⁵⁴ Collected by Muslim (397)

“Before the *tashahhud* was enjoined, when we prayed we used to say: 'Peace (As-Salam) be upon Allāh, peace be upon Jibril, peace be upon Mika'il.' The Messenger of Allāh (ﷺ) said: 'Do not say this, for indeed Allāh, the Mighty and Sublime, is As-Salam. Rather say: ‘at-Tahiyyatu lillahi’”⁵⁵



⁵⁵ Collected in Sunan an-Nasā'ī (1168)

The Obligations which are Excused Due to Forgetfulness

The obligations (of the prayer) which are excused due to forgetfulness are Eight:

1. The *takbīrāt*; with the exception of the opening *takbīr*
2. the *tasmī'* “Sami Allāhu liman Ḥamidah”
3. the *taḥmīd* “Rabbana wa lakal-hamd”
4. The glorification in *Ruku'* “Subhaana rabbiy al-
‘atheem”
5. and *sujūd* “Subhaana rabbiy al-a’laa”
6. The saying “O my lord forgive me”
7. The first *tashahhud*
8. And sitting for it.

And what is other than that, then it is from the *Sunnah* of the prayer, from statements and actions.

The *Sunnah* words of the prayer are Seventeen:

1. The opening supplication after the opening *takbīr*.
2. Seeking refuge with Allāh.

3. Saying Bismillahir-Rahmanir-Rahim.
4. Saying *Āmīn*.
5. Reciting a *Sūrat* after *al-Fātiḥah* in the first two units of prayer
6. In Fajr prayer.
7. *Jumu'ah*, the 'Eid prayer.
8. (And) all the optional prayers
9. Reciting aloud.
10. Reciting silently (in the 3rd and 4th units of prayer).
11. For one who is not praying behind an imām:
 "Mil' al-samawaati wa mil' al-ard wa mil' ma shi'ta min shay'in ba'd "Filling the heavens, filling the earth, and filling whatever else You wish."
12. Saying the *tasbīḥ* when in *rukū'* more than once.
13. Saying the *tasbīḥ* in prostration more than once.
14. Saying "Rabb ighfir-li "Lord forgive me."
15. Seeking refuge in the final *tashahhud*.
16. Sending prayers upon the family of the Prophet
 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the last *tashahhud*.
17. Sending blessings upon him and upon them.

What is other than that is considered *sunnah* of actions such as: The fingers being connected, outstretched and facing the *Qibla* during the opening *takbīr*, and during *rukū'* , and raising from it, and dropping them after that, and placing the right hand over the left and placing them beneath the navel, looking at the place of prostration, standing with the feet apart, and leaning on one of them, slow melodious recitation, and short recitation for the imām.

And the first (unit of prayer) being longer than the second, holding the knees with fingers spread apart when bowing, holding the back straight and making the head parallel with it, keeping the limbs away from the sides, placing the knees on the ground before the hands in *sujūd*, raising the hands before the knees when standing, placing the forehead and nose firmly on the ground, keeping the elbows away from the sides, and the belly from the thighs, and the thighs from the calves, holding the feet upright; holding the toes apart on the ground.

Placing the hands level with the shoulders with the fingers spread, and when you prostrate directing the fingers joined towards the *Qibla* , and placing them directly on the prayer area as well as your forehead, standing for the *rak'āt* on the top of the feet resting the hands on the thighs, and siting

*muftarishan*⁵⁶ when sitting between the two prostrations, and during the first *tashahhud*, and sitting *Tawarruk*⁵⁷ for the second (*tashahhud*) placing the hands on the thighs with the fingers together facing the direction of the *Qibla* between the two prostrations, and in the *tashahhud*.

(Also from the *sunnah* of actions) clinching the right hand with the ring finger and pinkie, while forming a circle with the thumb and middle finger and pointing with the index finger, and turning to the right and to the left when saying the *Salām*, and turning more to the left than he does to the right.



⁵⁶ *Muftarishan* is when one sits on the left foot and the right foot is held upright.

⁵⁷ Translator's note: *Tawarruk* or sitting *mutawarrikan* may be done in different ways: 1. The left foot is laid down and the right foot is held upright, and both are held out to the right, with the buttocks on the ground.

2. Both feet are laid down and held out to the right side, and the buttocks are on the ground.

Prostration of Forgetfulness

As for the prostration of forgetfulness, Aḥmad (رَحْمَةُ اللَّهِ) said;

“Five things have been preserved from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): He made *taslīm* after two Rakat so he prostrated for forgetfulness he made *taslīm* after three Rakat so he prostrated for forgetfulness, for adding something to the prayer, and for leaving something out of the prayer, or for standing after the second Rakat without making *tashahhud*.”

al-Khaṭābī said:

“The scholars rely upon these five⁵⁸ *ḥadīth*”

Meaning, the *ḥadīth* of Ibn Mas’ūd, and Abū Sa’īd, and Abū Huraira, and Ibn Buhaina. The prostration of forgetfulness is legislated for increasing in the prayer, decreasing from the prayer, and having doubt in the prayer. This applies to the obligatory and supererogatory prayers; except in the case where the doubts increase such that they become whispers. In this case he does not pay attention to the doubts. And this

⁵⁸ Translator’s note: Two of these *ḥadīth* have been narrated by Ibn Mas’ūd

also applies to the doubts in the *wudū'*, the ghusl and removing impurities.

Whenever there is an increase in an action from a category of the prayer, such as standing, or *rukū'*, or *sujūd*, or sitting, and it is done on purpose the prayer is invalid. But if it is done out of forgetfulness, the prostration for forgetfulness is applied. This is due to his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«إِذَا زَادَ الرَّجُلُ أَوْ نَقَصَ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ»

“If a man adds or omits something in his prayer, let him prostrate twice.”⁵⁹

And when he remembers he returns to the order of the prayer without the *takbīr*. If he adds a unit of prayer he stops it when he remembers. He continues from his action he did previously. And he does not say the *tashahhud* if he already said the *tashahhud*, then he prostrates and says the *taslīm*. He does not regard the previous extra unit of prayer, and he does not include it, knowing that it was extra.

If he is the imām or praying alone and he is alerted by two reliable people (that he forgot something in the prayer) it is mandatory that he returns to it. He does not return to it if he is alerted by only one person except if he is certain that this

⁵⁹ Collected by Muslim (572)

person is correct. This is because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not return (to the portion he forgot from the prayer) based upon the lone statement of Dhul Yadayn.



Slight Actions in the Prayer

The prayer is not invalidated by a slight movement, such as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) opening the door for Aa'isha, and his carrying Umamah and putting her down. If he says a statement which is legislated in the prayer, but in the improper place such as reciting during the sitting, or the *tashahhud* while standing, it does not invalidate the prayer.

And it is incumbent to perform the prostration of forgetfulness (in the aforementioned scenario) due to his general statement (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ»

“When one of you forgets (in his prayer), he should perform two prostrations.”⁶⁰

If he purposely says *taslim* before the prayer is completed, then the prayer is invalid. If he does so due to forgetfulness, and then he remembers shortly thereafter he should complete his prayer, even if he had left the Masjid, or spoke a little for the benefit of the prayer. If he speaks due to forgetfulness, or

⁶⁰ Collected by Muslim (389)

falls asleep and as a result he speaks, or something comes from his tongue which is not from the *Qur'ān* while he is reciting, this does not invalidate his prayer. If he laughs his prayer is invalid according to the consensus, but not if he smiles.

If he forgets a pillar (of the prayer) other than the opening *takbīr* and he remembers it during the recitation of the *rak'at* which is after it, then the *rak'at* in which he forgot the pillar is invalid, and the current *rak'at* becomes a replacement for it. And he does not repeat the opening *duā'*. This is the statement of Aḥmad. If he remembers before he begins his recitation then he returns and says it, and that which comes after it. If he forgets the first *tashahhud* and he stands, it is upon him to return sitting and say it, as long as he did not completely stand up. This is based upon the *ḥadīth* of Al-Mughīrah, narrated by Abū Dāwūd. And it is upon those praying behind him to follow him, and they are excused from the *tashahhud* and they perform the prostration of forgetfulness.



The Supererogatory Prayers

Abūl-'Abbās said:

“The supererogatory prayers will complete the obligatory prayers on the Day of Judgment if they were not complete.”

There is a *ḥadīth* from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) concerning this.⁶¹ And likewise the *zakāt* and the remaining acts of worship (are completed by the supererogatory acts). The best supererogatory act is *jihād*, followed by spending in it and other than it, then learning knowledge and teaching it.

Abū ad-Darda said:

“The scholar and the student will have the same reward, while the rest of the people are savages⁶² and there is no good in them.”

⁶¹ Translator's note: It was narrated from Abu Hurairah (رضي الله عنه) that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): “The first thing for which a person will be brought to account will be his prayer. If it is complete (all well and good), otherwise Allah will say: 'Look and see if My slave did any voluntary prayer.' If he is found to have done voluntary prayers, his obligatory prayers will be completed by way of them.” Collected by an-Nasā'ī (467)

⁶² Translator's note: This phrase also means the small flies that swarm the faces of animals.

It has been narrated from Aḥmad that he said:

“Seeking knowledge is the best of actions for the one who has a good intention.”

And he said:

“To study for part of the night is more beloved to me than to pray during the night.”

And he said:

“It is obligatory upon the person to study the knowledge which he needs to establish his religion.” It was said to him: ‘What is an example of this?’ He replied: **“That which he cannot be ignorant of concerning his prayer, fasting, and the like.”**

Then after that is the (supererogatory) prayer, based upon the *ḥadīth*:

«اسْتَقِيمُوا وَلَنْ تُحْضُوا وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ»

“Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is the prayer.”⁶³

⁶³ Collected by Ibn Mājah (277)

Then after that comes the actions which extend to others such as visiting the sick, or fulfilling the need of a Muslim, or bringing about rectification between two people. This is based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ . قَالُوا بَلَى . قَالَ " إِصْلَاحُ ذَاتِ النَّبِيِّنَ وَفَسَادُ ذَاتِ النَّبِيِّنَ الْخَالِقَةُ»

“Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allāh! He said: It is putting things right between people, while causing corruption between them is the shaver (destructive).”⁶⁴

And Aḥmad said:

“Following the funeral is better than (supererogatory) prayer”

Those actions whose benefits extend to others vary. Thus giving charity to a relative in need is greater than freeing a slave, and it (freeing a slave) is better than giving charity to a non-relative; except during a time of famine, and then *hajj*.

⁶⁴ Collected by At-Tirmidhī (2509)

And it has been narrated from Anas from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

«مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ»

“Whoever goes out seeking knowledge, then he is in Allāh’s cause until he returns.”⁶⁵

At-Tirmidhī said this *ḥadīth* is *Hassan Gharīb*. The Shaykh said: ‘Learning knowledge and teaching it is included in *jihād* because it is a type of *jihād*’. And he said: ‘Engaging in worshiping during the night and day on the tenth of Dhul Hija is better than *jihād*, for the one who does not exhaust his wealth and his life (*in jihād*).’ Aḥmad said: ‘Nothing resembles *ḥajj*, due to the weariness it contains, and the rites, and what is witnessed. There is nothing is Islām like it; the evening of ‘Arafāt, and the exhaustion of wealth and the body.

It has been narrated by Abū Umamah that a man asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which actions are best? He replied:

«عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا مِثْلَ لَهُ»

“Take to fasting, for there is nothing like it.”⁶⁶

⁶⁵ Collected by At-Tirmidhī (2647)

The Shaykh said: Each action could be the best according to the situation, based upon the action of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Khalifahs according to the need and the benefit. An example of this is the statement of Aḥmad: ‘Look to what is more beneficial to your heart, and do it.’ And Aḥmad preferred reflecting (over the signs and favors of Allāh) above prayer and charity. Perhaps he was alluding to the fact that the actions of the heart are better than the actions of the limbs, and he directed his statement to those who do actions of the limbs. And this is strengthened by the *ḥadīth*:

«أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ»

“The most beloved actions to Allāh (عَزَّوَجَلَّ) is loving for the sake of Allāh and hating for the sake of Allāh.”⁶⁷

And the *ḥadīth*:

«إِنَّ أَوْثَقَ عُرَى الْإِيمَانِ أَنْ تُحِبَّ لِلَّهِ عَزَّ وَجَلَّ ، وَأَنْ تُبْغِضَ لِلَّهِ»

“Verily the strongest handhold of faith is to love for the sake of Allāh (عَزَّوَجَلَّ) and to hate for the sake of Allāh.”⁶⁸

⁶⁶ Collected by Aḥmad (249/5)

⁶⁷ Collected by Abū Dāwūd (4599)

⁶⁸ Collected by Aḥmad (286/4)

The most confirmed of the supererogatory prayers is the eclipse prayer, then the Witr prayer, then the two *rak'āt* before Fajr, then the *Sunnah* prayers of Maghrib, and the remaining *rawātib*⁶⁹ prayers.

The time for Witr prayer is after 'Ishā until the rising of the Fajr, and it is better during the last part of the night for the one who is confident he will get up. If not then he prays the Witr before lying down. The least of what can be prayed is one *rak'at*, and the most is eleven. It is better to say *taslīm* after every two *rak'āt*, then pray Witr with one *rak'at*. And if the person does other than that from what has been authentically narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), this is also correct. The least of what is complete (for the Witr) is three *rak'āt*. It is better to say *taslīm* twice while it is permissible to say it once, and it is permissible to pray it like Maghrib.

The *rawātib Sunnah* prayers are ten, and it is better to pray them in the home. And these prayers are: Two *rak'āt* before Duhur, and two *rak'āt* after it, two *rak'āt* after Maghrib, two *rak'āt* after 'Ishā, and two *rak'āt* before Fajr.

⁶⁹ Translator's note: *Rawātib* prayers are supererogatory prayers connected to the obligatory prayers

The *rak'āts* before Fajr should be light. The person recites in these *rak'āts* *Sūrat Al-Ikhlās*⁷⁰ or he recites in the first *rak'āt* the statement of (عَزَّجَلَّ):

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾

“Say (O Muslims), "We believe in Allāh and that which has been sent down to us.”⁷¹

He recites this until the end of the verse, and this verse can be found in *Sūrat Al-Baqarah*. And In the second *rak'āt* he recites:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ﴾

“Say, “O People of the Scripture, come to a word that is equitable between us.”⁷²

He recites this until the end of the verse. And he can pray these two *rak'āt* while riding. There are no *Sunnah* prayers before *Jumu'ah*, and after it he prays two or four *rak'āt*.

The *Sunnah* prayers take the place of praying to greet the Masjid. It is the *Sunnah* to make a separation between the obligatory prayers and the *Sunnah* prayers by speaking or

⁷⁰ *Sūrat* (112)

⁷¹ *Sūrat Al-Baqarah* (2):136

⁷² *Sūrat 'Āli 'Imrān* 3:64

standing; based upon the *ḥadīth* of Muawiyah.⁷³ And whoever misses anything from them it is recommended that he makes it up. And it is recommended to pray an optional prayer between the Athan and Iqamah.

The *rawātib* prayers are a *Sunnah* established by the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And to pray them in congregation is better, and the imām should recite aloud, this is based upon what has been transmitted from the Salaf, to those who came after them. The person says *taslīm* after every two *rak'āt* based upon the *ḥadīth*:

«صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى»

“Prayers at night are (offered) two by two.”⁷⁴

It time is from after ‘Ishā, and the *sunnah* is before Witr until the rising of the Fajr. And the Witr is prayed after it. Thus if he prays the night prayer, he prays Witr after it. This is based upon the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

⁷³ Translator’s note: Mu’awiyah said: When you have observed the Friday prayer, you must not start another *sunnah* prayer till you have spoken to someone or have shifted your place; because the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered us not to follow up the congregational Salat with any other Salat until we have talked (to someone) or moved from the place.”
Collected by Muslim (2402)

⁷⁴ Collected by Sunan an-Nasā’ī (1671)

«اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرَا»

“Make Witr as your last prayer at night.”⁷⁵

And for the one who wants to pray at night and he is following the imām, he stands when the imām says *taslīm* and he prays one *rak'āt*. This is based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يُنْصَرِفَ كَتَبَ اللهُ لَهُ قِيَامَ لَيْلَةٍ»

“Whoever prays at night with the imām until he finishes, Allāh will record for him the prayer of a (whole) night.”⁷⁶

It is recommended to memorize the *Qur'ān* according to the consensus. And it is better than all other types of remembrance. It is obligatory to memorize what is necessary for the prayer. The guardian of the child begins the child with this before knowledge unless this is difficult. It is the *Sunnah* to complete the *Qur'ān* every week, and less than that sometimes. It is not permissible to delay reciting the *Qur'ān* if it is feared it will be forgotten.

⁷⁵ Collected by Al-Bukhārī (998)

⁷⁶ Collected by At-Tirmidhī (806)

The person should seek refuge in Allāh before beginning the recitation, and he must be diligent to be sincere and repel what opposes that. During the winter he should complete the *Qur'ān* during the first part of the night, and during the summer he should complete the *Qur'ān* during the first part of the day. Talha ibn Musar said: 'I encountered the people of good from this Ummah and they preferred that. They said: If you complete (the *Qur'ān*) during the first part of the day the Angels will pray for you until the evening, and if you complete it during the evening the Angels will pray for you until the morning.' Ad Darimi narrated it from S'ad ibn Abi Waqas with a good chain of narration.

The person should beautify his voice with the *Qur'ān* and recite in a slow melodious manner. He should recite with sadness and pondering. He asks Allāh (عَزَّوَجَلَّ) for mercy at the verses of mercy and he seeks refuge at the verses of punishment. He does not recite aloud in the presence of people praying, sleeping, or reciting such that it will bother them.

There is no problem reciting standing, sitting, lying down, riding or walking. It is not hated upon the pathways, or while in a minor state of impurity, while it is hated in the filthy places.

It is recommended to gather to listen to a reciter recite. And there should be no talking during the recitation in that which is not beneficial. Aḥmad hated reciting rapidly, and he hated

reciting in a manner which resembles music. And repeating the verses is not hated.

And whoever speaks about the *Qur'ān* with his opinion and without knowledge, then let him take his seat in the fire, whether he is correct or incorrect.

It is not permissible for the one not in a state of *wudū'* to touch the *mushaf*, while he is able to carry it with a strap, or place it in a bag or pouch. He can turn the pages with a stick or the like. He can touch the books of Tafsir, and the books that contain verses of the *Qur'ān*. It is permissible for the person who is not in a state of purification to write it without touching it. And he can collect a price for copying it. It is permissible to wrap it in silk. It is not permissible to place it towards one's backside or to extend the feet towards it or the like; as this is not exalting it. It is hated to decorate it with gold or silver. And it is hated to write the tenths parts, and the names of the *Sūrat*, and the number of the verses and other than that from that which was not present during the time of the companions.

It is not permissible to write the *Qur'ān* or anything which contains the remembrance of Allāh with anything that is not pure. If it is written with something not pure or on something which is not pure it is obligatory to wash it. If the *mushaf* becomes molded or soiled it should be buried. This is because 'Uthmān (رضي الله عنه) buried the *mushaf* in an area between the graves and the *minbar*.

It is also recommended to pray the supererogatory prayers unrestrictedly at all times except during the prohibited times. The night prayer is encouraged and it is better than the prayer during the day. And it is better to pray it after sleep because alertness only comes after it. When the person awakes, remembers Allāh, and he says:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِي»

Laa Ilaha illa Allāhu wahdahu la Shareeka Lahu, Lahul-Mulku wa Lahul-Hamdu wa Huwa 'Ala Kulli Shay-in Qadeer. Alhamdu-lilah, SubhaanAllāhi, wa Laa ilaha illa Allāhu, wallahu-Akbar, wa la Hawla wa la Quwwata illa Bilahi, Allāhumma Ighfir-lee

“None has the right to be worshipped but Allāh. He is the Only One and has no partners. For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allāh. All the glories are for Allāh. And none has the right to be worshipped but Allāh, And Allāh is Great And there is neither Might nor Power Except with Allāh.”

And then says: *Allāhumma, Ighfir lee* “O Allāh! Forgive me”
 Or if he supplicates, he supplication will be answered.⁷⁷ And
 if he performs *wudū’* and prays his prayer will be accepted.

Then he says:

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَالْيَهُ النَّشُورُ، لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا
 شَرِيكَ لَكَ سُبْحَانَكَ أَسْتَغْفِرُكَ لِذُنُوبِي وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ زِنِّي عِلْمًا وَلَا تُرْغِ قَلْبِي
 بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ
 عَلَيَّ رُوحِي وَعَافَانِي فِي جَسَدِي وَأَذِنَ لِي بِذِكْرِهِ».

*Alhamdu-Lilahilathee Ahyanaa Ba'da Ma Amaatanaa wa
 Ilayin-Nushur, La Ilaha illa Anta wahdaka la Shareeka
 Laka, Subhaanaka Astaghfiruka Li-Thunubee wa As-aluka
 Rahmataka Allāhumma Zidnee 'Ilman wa laa Tuzigh Qalbee
 Ba'da Ith Hadaytanee Wahab Lee Ladunka Rahmatan
 Innaka Antal-Wahhaab, Alhamdu-Lilahil-Lathee Radda 'Ala
 Roohee wa 'Aafaanee fi Jasadee wa Athina lee Bithikree*

**“All praises belong to Allāh the One who gave us life
 after He caused our death and to Him is the return.
 There is no deity worthy of worship except for You alone
 without partners. Glory be to You. I seek Your
 forgiveness for my sins. And I ask You for Your mercy.
 O Allāh increase me in knowledge, and let not our hearts**

⁷⁷ Collected by Al-Bukhārī (1154)

deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower. All praises belong to Allāh the One who returned our souls, and healed our bodies, and allowed us to remember Him.”⁷⁸

Then he brushes his teeth with the *miswak*. Then if he stands to pray if he wants he opens with the written supplication, or if he wants he uses other than that, such as his statement:

«اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ مَالِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ وَلِقَاؤُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنْتَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفُ عَنِّي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ»

Allāhumma Lakal-Hamdu Anta Nooras-Samaawaati wal-Ardh wa man feehinna wa Lakal-Hamdu Anta Qayyaamus-Samaawaati wal-Ardh wa mun feehinna wa Lakal-Hamdu Anta Maalikus-Samaawaati wal-Ardh wa mun feehinna wa Lakal-Hamdu Antal-Haqqu wa Wa'aduka Haqqun wa

⁷⁸ Collected by Abū Dāwūd (5061)

Liqaa-uka Haqqun wa Qawluka Haqqun wal-Jannatu Haqqun wan-Naaru Haqqun was-Saa'atu Haqqun wan-Nabeeyoona Haqqun, Allāhumma Laka Aslamtu wa Bika Aamantu, wa 'Alayka Tawakkaltu wa Ilayka Anabtu, wa Bika Khaasamtu, wa Ilayka Haakamtu, Faghfir-Lee maa Qaddamtu wa maa Akh-Khartu wa maa As-rartu wa maa A'lantu wa Antal-Muqaddimu wa Antal-Mu-akhirru, Laa ilaha illa Anta wa Laa ilaha illa Ghayroka, wa la Hawla wa la Quwwata illa Bika

“O Allāh, to you is praise, You are the Light of the heavens and the earth, and everyone therein. To You is praise, You are the Sustainer of the heavens and the earth, and everyone therein. To You is praise, You are the Sovereign of the heavens and the earth, and everyone therein. To You is praise, You are the Truth; Your promise is true, the meeting with You is true, Your saying is true, Paradise is true, the Fire is true, the Hour is true, the Prophets are true. O Allāh, to You have I submitted, in You I believe, in You have I put my trust, to You I turn in repentance, by Your help I argue, to You I refer my case, so forgive me for my past and future sins, what I have done in secret and what I have done openly.

You are the One Who brings forward and puts back. None has the right to be worshipped but You, and there is none who has the right to be worshipped other than

You. And there is no power and no strength except with You.”⁷⁹

And if he wants he can say:

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اللَّهُمَّ اهْدِنِي لِمَا اخْتَلَفَ
فِيهِ مِنَ الْحَقِّ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

*Allāhumma Rabba Jibreela wa Meekaa'eel wa Israafeel,
Faatiras-Samaawaati wal-Ardh, Aalimal-Ghaybi wash-
Shahaadati, Anta Tahkumu Bayna 'Ibaadika Feemaa
Kaanoo feehi Yakhtalifoon, Allāhumma ihdeenee limaa
ikhtalifa feehi Minal-Haqqi Innaka Tahdee man Tashaa'a ila
Siraatin Mustaqeem*

“O Allāh, Lord of Jibril, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning wherein they differ. O Allāh, guide me to the disputed matters of truth for You are the One Who guides to the Straight Path.”⁸⁰

It is the *sunnah* that he begins his night prayer with two light *rak'āts*, and this should be a supererogatory act of worship

⁷⁹ Collected by Muslim (769)

⁸⁰ Collected by Muslim (770)

which he continues upon, and if he misses it he should make it up.

And it is recommended that he says the supplications during the morning and the evening and likewise at the time of sleep, when he awakes, when he enters the home and leaves from it and other than that.

Praying the supererogatory prayers in the home is better and hiding them if they are not from the supererogatory which are prayed in congregation. And there is no problem with praying the supererogatory in congregation if he does not take this as a habit.

It is recommended to seek forgiveness during the early morning and to increase in doing so. And whoever misses the night prayer can make it up before *Zuhr* prayer. And it is not correct to pray the supererogatory prayers lying down.

It is the *Sunnah* to pray *Duha* prayers, and its time from the time the prohibition from prayer ends up until shortly before the sun reaches the zenith. And it is better to pray it when the heat intensifies. The prayer is two *rak'āts* and if it is increased this is good.

It is the *Sunnah* to pray *istikhārah* prayer when there is concern about a decision. Thus the person prays two *rak'āts* from other than the obligatory prayer, then he says:

«اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَعِزُّكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ ، فَإِنَّكَ تَقْدِرُ
 وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ هَذَا الْأَمْرَ ثُمَّ
 [تَسْمِيهِ بِعَيْنِهِ] خَيْرًا لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ [قَالَ أَوْ فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
 أَمْرِي] فَاقْضِهِ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي
 دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي [أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ] فَاصْرِفْنِي عَنْهُ]
 واصرفه عني [واقض لي الخير حيث كان ثم رصني به»

*Allaahumma inni astakheeruka bi 'ilmika wa astaqdiruka bi
 qudratika wa as'aluka min fadlika, fa innaka taqdiru wa laa
 aqdir, wa ta'lamu wa laa a'lam, wa anta 'allaam al-
 ghuyoob. Allaahumma fa in kunta ta'lamu haadha'l-amra
 (then the matter should be mentioned by name) khayran li fi
 'aajil amri wa aajilihi (or: fi deeni wa ma'aashi wa
 'aaqibati amri) faqdurhu li wa yassirhu li thumma baarik li
 fihi. Allaahumma wa in kunta ta'lamu annahu sharrun li fi
 deeni wa ma'aashi wa 'aaqibati amri (or: fi 'aajili amri wa
 aajilihi) fasrifni 'anhu [wasrafhu 'anni] waqdur li al-khayr
 haythu kaana thumma radini bihi*

**“O Allāh, I seek Your guidance [in making a choice] by
 virtue of Your knowledge, and I seek ability by virtue of
 Your power, and I ask You of Your great bounty. You
 have power, I have none. And You know, I know not.
 You are the Knower of hidden things. O Allaah, if in
 Your knowledge, this matter (then it should be
 mentioned by name) is good for me both in this world**

and in the Hereafter (or: in my religion, my livelihood and my affairs), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood and my affairs (or: for me both in this world and the next), then turn me away from it, [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it.”⁸¹

Then he seeks counsel, and the time for *istikhārah* determined upon doing the action or leaving it. And it is the *Sunnah* to greet the Masjid with prayer, and to pray *Sunnah* prayers after performing *wudū’*, and to pray between Maghrib and ‘Ishā. And the prostration for recitation is a confirmed *Sunnah* but it is not obligatory.

This is based upon the statement of ‘Umar:

«مَنْ سَجَدَ فَقَدْ أَصَابَ وَأَحْسَنَ ، وَمَنْ لَمْ يَسْجُدْ فَلَا إِثْمَ عَلَيْهِ»

“Whoever prostrates has done right and whoever does not prostrate, there is no sin on him.”

This has been narrated in the Muwata of Mālik

And it is the *sunnah* for the person listening to the recitation to prostrate. And the rider should bow his head for his *sujūd*

⁸¹ Collected by Al-Al-Bukharī (6841)

in the direction he is in, while the pedestrian prostrates on the ground facing the *Qibla*. And the one who hears it (meaning he happens to hear it, but was not purposely listening) does not prostrate; based upon what has been narrated from the companions.

Ibn Mas'ūd said to a youth who was reciting as they listened (when he reached a verse of prostration):

“Prostrate for verily you are our imām.”

And it is the *Sunnah* to prostrate for gratitude for a general favor, or for a favor which is specific for him. When a person sees someone tested in his religion or his body he says:

«الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ , وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خُلِقَ

تَفْضِيلًا»

Alhamdu-Lilahilathee 'Aafaanee Mimmaa ibtalaaka bihi, wa Faddhalanee 'Ala Katheeri Mimman Khalaqa Tafdheela

“Praise be to Allāh who has spared me that with which He has tested you and has favored me over many of those whom He has created.”⁸²

⁸² Collected by At-Tirmidhī (3431)

The prohibited times to pray are Five:

1. After Fajr prayer until the sun rises.
2. From sunrise until the sun has risen to the height of a spear above the horizon.
3. When the sun is overhead at noon, until it has passed its zenith.
4. From ‘Aṣr prayer until sunset.
5. When the sun starts to set until it is completely set.

It is permissible to make up the obligatory prayers during this time, and prayers which were vowed, and the two *rak'āt* after *ṭawāf*, and to pray a second congregational prayer if the Iqamah is called while he is in the Masjid. And the Janazah prayer is prayed during the two long times.⁸³



⁸³ Translator's note: After Fajr and after ‘Aṣr

Congregation Prayer

The least number allowable to pray in congregation is two, but this does not apply to *Jumu'ah* and 'Eid. Congregation prayer is obligatory upon the individual whether a resident, travelling, even during fear.

This is based upon the statement of (عَزَّوَجَلَّ):

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ﴾

“When you (O Messenger Muḥammad) are among them, and lead them in the prayer.”⁸⁴

And it is twenty-seven times better than the prayer of the individual. Congregation prayer is prayed in the Masjid, and prayer in the ancient Masjid (Mecca) is best, likewise the larger the congregation, and the further away it is. No one should lead the prayer before the resident imām without his permission, unless he is late, then this is not hated; based upon the action of Abū Bakr and ‘Abdur-Raḥman ibn ‘Awf. Once the prayer has been established it’s not permissible to start praying the supererogatory prayers. And if the prayer is established while he is praying he finishes it lightly.

⁸⁴ Sūrat An-Nisā' (4):102

Whoever catches one *rak'āt* with the imām has caught the congregational prayer. He catches it by entering the prayer while the imām is in *rukū'*. The opening *tabkīr* suffices for the *tabkīr* of *rukū'*, based upon the actions of Zayd ibn Thābit and ibn 'Umar. And it is not known that any of the companions opposed them in this. And to make both *tabkīrs* is better in order to be removed from the difference of opinion concerning what is obligatory to do in this situation.

If he catches him after *rukū'* then he did not catch this *rak'āt* and it is upon him to follow him. And it is the *Sunnah* to enter the prayer with the imām based upon the narration⁸⁵. The person who has to complete his prayer does not stand until the imām has said the second *taslīm*. And if he arrives while the imām is prostrating for forgetfulness after the *taslīm*, he does not enter the prayer with him.

If the person misses the congregational prayer, it is recommended for someone to pray with him, based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«مَنْ يَتَّصِقْ عَلَيَّ هَذَا فَيُصَلِّيَ مَعَهُ»

⁸⁵ Translator's note: Shaykh Abdul-Muhsin Al-Badr said the narration which proves this is: The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): "When one of you comes to the prayer and (finds) the Imam is in a position, then do as the Imam is doing." Collected by At-Tirmidhī (591)

“Who will be charitable towards this man and pray with him?”⁸⁶

And it is not obligatory for those praying behind the imām to recite; this is based upon the statement of (عَزَّجَلَّ):

«وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ»

“So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy.”⁸⁷

Aḥmad said: “There is consensus among the people that this verse is about the prayer.” And it is the *Sunnah* for the person to recite when the imām does not recite aloud. The majority of the scholars from the companions and those who followed them view that the person should recite behind the imām when he recites silently, as to remove oneself from the difference of opinion concerning what is obligatory. But this should not be done when the imām recites aloud based upon the proofs.

The person should begin his actions after the imām without delaying until the imām as finished. And to do the actions at the same time is hated. And it is not permissible to proceed him. So if the person bows or prostrates before him, due to forgetfulness he has to return and perform the action after

⁸⁶ Collected by Abū Dāwūd (574)

⁸⁷ Sūrat Al-'A'rāf (7):204

him. And if he purposely does so while knowing he should not, then his prayer is invalid.

If he lags behind him for a pillar without an excuse, he is like the one who preceded him. And if he has an excuse such as sleep, heedlessness, or the imām is hasty; he performs the pillar and then catches up to the imām. If he lags behind him for a *rak'āt* with an excuse then he follows him in what remains of the prayer, and then he makes the remaining prayer up after the imām says *taslīm*. It is the *Sunnah* that if something occurs to someone praying behind the imām that would necessitates them leaving the prayer, he should shorten the prayer.⁸⁸ And it is hated from the imām to pray quickly such that those praying behind him are not able to do what is prescribed for them.

It is the *Sunnah* to recite long in the first *rak'āt*, making it longer than the second *rak'āt*. And it is recommended for the imām to wait for the person entering the prayer to catch the *rukū'* if this will not cause a hardship upon those praying behind him.

⁸⁸ Translator's note: Shaykh Abdul-Muhsin Al-Badr said: "For example if the imām hears the crying of a child. This is based upon the statement of Anas ibn Malik that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

"When I begin the prayer I intend to make it long, but I hear a child crying; thus I shorten it because of his mother's feelings."

Those most deserving to lead the prayer are those most learned in the Book of Allāh. As for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) putting Abū Bakr forward to lead the prayer despite there being others more versed in recitation than him; Aḥmad answered this by saying this was so they would understand he was most deserving of being the major imām (the leader of the Muslims). And others have said he was given preference because the narration applied to him the most.

«يَوْمُ الْقَوْمِ أَقْرَأُهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ»

“The person who is best versed in the recitation of the Book of Allāh, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the *Sunnah*.”⁸⁹

If they are equal in recitation, then the person most knowledgeable of the *Sunnah* should lead. And it is known that Abū Bakr was the most knowledgeable of the *Qur’ān* and the most learned of them, because they would not go pass any verse in the *Qur’ān* until they studied the meaning of it and worked by it.

As ibn Mas’ūd said:

⁸⁹ Collected by Abū Dāwūd (582)

«كَانَ الرَّجُلُ مِنَّا إِذَا تَعَلَّمَ عَشْرَ آيَاتٍ ، لَمْ يُجَاوِزْهُنَّ حَتَّى يَعْرِفَ مَعَانِيَهُنَّ وَالْعَمَلَ
بِهِنَّ»

“When one of us learned ten verses, he would not move on from them until he understood the meaning and acted upon them.”⁹⁰

And it has been narrated in Muslim from Abū Mas’ūd al-Badrī:

«يَوْمَ الْقَوْمِ أَقْرَاهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ
كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِنًا»

“The person who is best versed in the recitation of the Book of Allāh, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the *Sunnah*; if they are equal in that respect too, then the one who has emigrated (to al-Madīnah) first, if they are equal in this respect also, then the oldest of them.”⁹¹

No man should lead another in prayer where the latter has authority, or sit in his house, without his permission. It has

⁹⁰ Collected by Aḥmad (389/1)

⁹¹ Collected by Muslim (673)

been narrated in al-Bukharī and Muslim (that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«يُؤْمِكُمْ أَكْبَرَكُمْ»

“The elder of you should lead”

And in some wordings of Abū Mas’ūd:

«فَإِنْ كَانُوا فِي الْهَجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سَلْمًا»

“And if they are equal in migration, then the one who entered into Islām first.”⁹²

And whoever prays for a salary should not be prayed behind.

Abū Dāwūd said:

“Aḥmad was asked about an imām who says: ‘I will lead you in prayer during Ramaḍān for this price.’ He said: ‘I ask Allāh for safety. Who will pray behind this person?’”

And the person who is unable to stand is not prayed behind, except if he is the neighborhood imām, and this is every

⁹² Collected by Muslim (2373)

resident imām. And if he is ill or weak they pray behind him sitting.

If the imām prays while not in a state of purification or while in filth and he is not aware until after he completes the prayer, those who prayed behind him do not repeat their prayers, but the imām repeats his prayer alone if he was not in a state of purification. And it is hated for a person to lead the prayer when most of the people justifiably hate him. And the purification of the one who makes Tayammum is correct.

Is it the *Sunnah* for those praying behind the imām to stand behind him based upon the *ḥadīth* when Jābir and Jabbār stood on his (the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) right and left, he took them by their hands and pushed them until they were behind him.⁹³

As for the prayer of Ibn Mas'ūd with Alqamah and Al Aswad while he was standing between them, this has been answered by Ibn Sireen that the space was tight. And if there is only one person to pray behind the imām, he stands to his right, and if he stands on his left, he moves him to the right he does not have to repeat the opening *takbīr*.

And if a man leads a woman in prayer the man stands to the right and the woman stands behind him. This is based upon

⁹³ Collected by Abū Dāwūd (634)

the *ḥadīth* of Anas narrated by Muslim.⁹⁴ To bring the row close to the imām is better, and likewise to bring the rows close to each other. And likewise the imām should stand in the middle of the row, based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«وَيَسْطُوا الْإِمَامَ وَسُدُّوا الْخَلَلَ»

“Have the imām in the center and close up the gaps.”⁹⁵

And it is correct for the child to be in the row, based upon the statement of Anas:

«وَصَفَّقْتُ أَنَا وَالْيَتِيمَ وَرَاءَهُ وَالْعَجُوزُ خَلْفَنَا»

“I and an orphan formed a row behind him (the Prophet) and the old woman was behind us.”⁹⁶

And if an individual prays behind a row by himself the prayer is not correct.

If those praying behind the imām can see the imām or they can see others who are praying behind him their prayer is

⁹⁴ Translator’s note: Anas said: I and an orphan formed a row behind him (the Prophet) and the old woman was behind us. Collected by Muslim (658)

⁹⁵ Collected by Abū Dāwūd 681

⁹⁶ Collected by Muslim (658)

correct, even if the rows are not connected. Likewise even if they cannot see either of them but they hear the *takbīr*, so they are able to follow him by hearing the *takbīr* as if they were seeing him their prayer is correct. If there is a road between them which breaks the rows the prayer is not correct. But Al Muwafiq and others have said this does not prevent them from following him because there is no text or consensus stating so.

It is hated for the imām to be higher than those praying behind him. Ibn Mas’ūd said to Hudayfah:

«أَلَمْ تَعْلَمْ أَنَّهُمْ كَانُوا يُنْهَوْنَ عَنْ ذَلِكَ؟ قَالَ: بَلَى»

“Did you not know they were prohibited from that?” He replied: “Of course.”⁹⁷

This has been narrated by Shāfi’ī with an authentic chain.

There is nothing wrong with the imām being a little higher than them such as a step from the minbar. This is based upon the *ḥadīth* of Sahl.

“Then I saw the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ascend the minbar and praying on it, and saying the *takbīr* while he was on top of it, then he bowed when he was on top of

⁹⁷ Collected by Abū Dāwūd Graded Ṣaḥīḥ by al-Albānī (597)

it, then he came down backward and prostrated at the base of the *minbar*, then he went back.”⁹⁸

And there is nothing wrong with those praying behind the imām to be elevated because Abū Huraira prayed on the roof of the Masjid behind the imām. This has been narrated by Shāfi’ī.⁹⁹

It is hated for the imām to pray the supererogatory prayer in the place he prayed the obligatory prayer after it. This is based upon the *ḥadīth* of Al-Mughīrah from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), narrated by Abū Dāwūd. But Aḥmad said: “I do not know this from other than ‘Alī.”

Those praying behind the imām do not leave before he leaves, this is based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

“Verily I am your imām so do not precede me in bowing, or prostrating, or leaving.”¹⁰⁰

And it is hated for other than the imām to take a place in the Masjid where he only prays his obligatory prayers at. This is because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prohibited allocating the

⁹⁸ Collected in Sunan an-Nasā’ī (739)

⁹⁹ Collected by Al-Ḥāfidh in al-Fath (486)/1

¹⁰⁰ Collected by Muslim (426)

same place for prayer like a camel gets used to a certain place.¹⁰¹

The person is excused for missing *Jumu'ah* and the congregational prayer due to sickness, fear, loss of wealth, or due to protecting something. This is because he will encounter a hardship by that more than he will encounter by the garment getting wet by rain, and there is agreement that this is an excuse (to miss congregational prayer). This is based upon the statement of 'Umar:

“On rainy nights or on cold windy nights, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would summon his Muadhin to call out: ‘Perform your prayer at your dwellings.’”¹⁰²

And it has been narrated from ibn 'Abbās that he said to his Muadhin on a rainy day on *Jumu'ah*:

“When you have announced: ‘I testify that Muḥammad is the Messenger of Allāh,’ do not say: ‘Come to the prayer,’ but say ‘pray in your houses.’

He (the narrator) said that the people disapproved of it. Ibn 'Abbās (رَضِيَ اللهُ عَنْهُ) said:

¹⁰¹ Collected in Sunan an-Nasā'ī (1112)

¹⁰² Collected by Abū Dāwūd (1062)

‘Are you astonished at it? He (the Prophet), who is better than I, did it. *Jumu’ah* prayer is no doubt obligatory, but I do not like that I should (force you) to come out and walk in mud and slippery ground.’”¹⁰³

It is hated for the one who has eaten garlic or onions to attend the Masjid even if there are no people there, because that harms the Angels.



¹⁰³ Collected by Muslim (699)

Whoever Doubts the Number of Rak'āt Prayed

Whoever doubts the number of *rak'āt* he has prayed he bases it upon what is certain¹⁰⁴. When the person following the imām has doubt, he follows the action of the imām. If he catches the imām while he is in *rukū'* and he is doubtful if the imām raised his head before he caught him or not, then he does not count this *rak'at*. He bases it on what is certain and he completes what is left from the prayer after the imām says the *taslīm* and then he does the prostration of forgetfulness.

It is not for those praying behind the imām to do the prostration of forgetfulness unless the imām does so, then they will do so with him, even if they have not completed the *tashahhud*, then they complete it after his *sujūd*. The person who must complete his prayer does the prostration of forgetfulness:

1. If he says the *taslīm* with the imām (instead of standing to complete his prayer) due to forgetfulness.

¹⁰⁴ Translators' note: Shaykh Abdul-Muhsin Al-Badr said: "For example if he doubts whether he prayed three Rakats or four Rakats, he goes with the lesser number, because this is what is certain."

2. If he does the prostration of forgetfulness with the imām while praying behind him
3. If while completing his prayer he forgets something in his prayer.

And this should be done before the *taslīm* except if he does so due to omitting a *rak'at* or more. This is based upon the *ḥadīth* of Imran and Dhul Yadayn.

Except in the case where he is unsure about the number of *rak'at* he has prayed so he estimates what he thinks is most likely to be correct, and then he prostrates after the *taslīm*, based upon the *ḥadīth* of Ibn Mas'ūd.

If he forgets to make the prostration of forgetfulness which should be done before the *taslīm* or after the *taslīm*, and then he remembers; he should do it when he remembers provided a long period of time has not gone by. And the prostration of forgetfulness and what is said in it and after rising from it, is like the *sujūd* of the prayer.



Prayer for Those who Have an Excuse

It is obligatory for the sick person to pray the obligatory prayers standing, based upon the *ḥadīth* of Imran:

«صَلِّ قَائِمًا ، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا ، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ»

“Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side.”¹⁰⁵

An-Nasa'i added: **“If you cannot, then lying on your back.”**

Thus he bows his head for *rukū'* and *sujūd* as much as he is able. This is based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

“If I command you to do a thing, then do as much of it as you can.”¹⁰⁶

¹⁰⁵ Collected by Al-Bukhārī (1117)

¹⁰⁶ Collected by Muslim (1337)

And the prayer is correct upon a stationary or moving mount if there is fear of mud or rain, due to the *ḥadīth* of Ya'la ibn Umayyah narrated by at-Tirmidhī.¹⁰⁷ And this is what the scholars are upon.

The traveler shortens the prayers with four *rak'āts*, and he can break his fast during Ramaḍān. And if he prays behind someone who must complete the prayer (without shortening) then he must also complete the prayer. If he takes resident to fulfill a need without the intention of being a resident and he does not know when he will finish, or if he is held there due to rain, or sickness, then he continues to shorten his prayer (as long as he is in this condition) The rulings connected to travelling are four: Shortening the prayer, combining the prayer, wiping over the socks, and breaking the fast.

It is permissible for the traveler to combine *Zuhr* and 'Aṣr prayer and *Maghrib* and 'Ishā prayer in either time slot. And to leave it is better, except for combining on 'Arafāt, and *Muzdalifah*, and due to sickness where not combining will be a hardship. This is because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) combined, when there was no fear, or travel. And the woman

¹⁰⁷ Translator's note: Ya'la ibn Umayyah narrated from his grandfather: They were with the Prophet peace be upon him on a journey. They wound up in a narrow area when the prayer became due. Then it began raining from the sky above them, and it was wet beneath them. So Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called the Athan while he was on his mount, and then the *Iqamah*, going forward on his mount. He led them in prayer by making gestures, making his prostrations lower than his bowing. Collected by At-Tirmidhī (411)

who is about to start her menses can combine, and this is a category of sickness.

Aḥmad stated that sickness is more difficult than travel, he said:

“The resident combines if there is a necessity or if he becomes occupied.”

And he said:

“The fear prayer has been authentically reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in six or seven ways; all of them are permissible. As for the *ḥadīth* of Sahl, then I prefer it. And it is the prayer at the battle of Dhat-ur-Riqa:

«طَائِفَةٌ صَفَّتْ مَعَهُ، وَطَائِفَةٌ وُجَّاهُ الْعَدُوِّ، فَصَلَّى بِالَّتِي مَعَهُ رُكْعَةً، ثُمَّ تَبَّتْ قَائِمًا، وَأَتَمُّوا لِأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا، فَصَفُّوا وُجَّاهُ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمِ الرُّكْعَةَ الَّتِي بَقِيََتْ مِنْ صَلَاتِهِ، ثُمَّ تَبَّتْ جَالِسًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ»

“One group lined up behind him while another batch (lined up) facing the enemy. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the group that was with him in one *rak’āt*, and he stayed in the standing posture while that group completed their (two *rak’āt*) prayer by themselves and went away, lining in the face of the enemy, while the other group came and he (i.e. the Prophet) offered his remaining *rak’āt* with

them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslim along with them.”¹⁰⁸

And he can pray with each group and say the *taslīm* with them. This has been narrated from Aḥmad, Abū Dāwūd, and an-Nisā’ī. And it is recommended to carry a weapon (during the fear prayer) based upon the statement of (عَزَّجَلَّ):

﴿وَلْيَأْخُذُوا أَسْلِحَتَهُمْ﴾

“And let them carry their arms”¹⁰⁹

And if it is said it is obligatory, there is a reason for this position based upon the statement of (عَزَّجَلَّ):

﴿وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِنْ مَّطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا
أَسْلِحَتَكُمْ﴾

“But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms.”¹¹⁰

¹⁰⁸ Collected by al-Bukharī (4129)

¹⁰⁹ Sūrat An Nisa (4):102

¹¹⁰ Sūrat An Nisa (4):102

And when the fear becomes severe they can pray walking or riding facing the *Qibla* or not facing the *Qibla* , based upon the statement of (عَزَّوَجَلَّ):

﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا﴾

“And if you fear (an enemy), perform Salat (pray) on foot or riding.”¹¹¹

He bows his head as much as he is able, and his *sujūd* should be lower than his *rukū'*. And it is not permissible to pray in congregation if they are not able to follow him.



¹¹¹ Sūrat Al-Baqarah (2):239

Friday Prayer

Friday prayer is obligatory upon every male who has reached puberty, of sound mind, who is free, and who are residents in a permanent structure. And whoever attends it from those whom it is not obligatory upon, it counts. If the person catches one *rak'āt* he completes the prayer as *Jumu'ah*, and if not, he completes the prayer as *Zuhr*. It is a must that it is preceded by two sermons containing praise of Allāh, the two testimonies of faith, and advice that moves the heart, and it is called the *Khutbah*.

The sermon is given on a minbar or an elevated place. He gives the *Salām* to those who are present when he comes out and turns towards them. Then he sits until the *Athan* has been called. This is based upon the *ḥadīth* of Ibn 'Umar narrated by Abū Dāwūd. And he sits between the two sermons with a light sitting. This is based upon what has been collected in *Ṣaḥīḥ al-Bukharī* and *Muslim* from the *ḥadīth* of 'Umar.

He gives the sermon while standing, due to the action of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). And he intends to face them (not facing the right or the left). And he shortens the sermon. The *Jumu'ah* prayer is two *rak'āt* in which the recitation is aloud. In the first *rak'āt* he recites *Sūrat Jumu'ah* and in the second

rak'āt he recites *Sūrat Al-Munafiqun*, or in the first he recites *Sūrat al-A'lā* and in the second he recites *Al-Ghāshiyah*. There are authentic narrations for both methods.

On the day of *Jumu'ah* for the Fajr prayer he recites *Sūrat as-Sajdah* and *Sūrat Al-'Insān*. And it is hated to do this all the time. If the 'Eid coincides with *Jumu'ah*, those who attended the 'Eid do not have to attend *Jumu'ah*, except in the case of the imām, he is not absolved.

The *Sunnah* prayers after *Jumu'ah* are two or four *rak'āts*. And there are no *Sunnah* prayers before it, rather it is recommended to pray supererogatory as he likes. And it is from the *Sunnah* of *Jumu'ah* to bathe, brush the teeth with the *miswak*, perfume oneself, and to wear the best garments, and to arrive early walking.

It is obligatory to go at the second calling (when the imām enters and sits on the minbar) with tranquility and humility. And one should sit close to the imām. The person should increase his *duā'* on that day hoping it will coincide with the hour the supplications are answered. And it is most likely the last hour after 'Aṣr, when the person is in a state of purification and awaiting the Maghrib prayer, because he is in the prayer.

During the day and night of *Jumu'ah* the person should increase in sending Salām upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). It is

hated to step over the necks of people except if he sees an opening and there is no other way to reach it. He does not make anyone stand and thus take their seat, even if the person is a slave or a child. Whoever enters while the imām is delivering the sermon does not sit until he prays two *rak'āts* which are light. He does not speak or fidget while the imām is giving the sermon.

This is based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«مَنْ مَسَّ الْحَصَى فَقَدْ لَغَا»

“Whoever touches pebbles has engaged in an idle action.”¹¹²

Whoever becomes sleepy should move to another area, this is based upon the command of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to do so, which has been authenticated by At-Tirmidhī.



¹¹² Collected by Muslim (875)

The 'Eid Prayer

If it is not known that it is the day of 'Eid until after the sun reaches its zenith, he goes out the next day and leads the people in the prayer. It is the *Sunnah* to hasten to pray 'Eid Al-Adha and to delay praying 'Eid Al-Fiṭr. For 'Eid Al-Fiṭr the person should eat an odd number of dates, while the person does not eat on 'Eid Al-Adha until he prays.

He should go to the 'Eid prayer upon one road and return from it upon another road. It is the *Sunnah* to pray it in a nearby open area. He prays two *rak'āts*. He begins with the opening *takbīr*, then he says six *takbīr* after that. For the second *rak'āt* he says five *takbīr*. He raises his hand for each *takbīr* and he recites *Sūrat al-A'lā* and *Al-Ghāshiyah*.

When the sermon is complete there are no optional prayers before or after it, in the area of the 'Eid. It is the *Sunnah* to say the *takbīr* for the two 'Eids and to make this apparent in the *Masjids* and the pathways. The people of the towns should say this aloud. And this is even more so during the night of the two 'Eids and when going out to it. And for 'Eid Al-Adha the unrestricted *takbīr* begins with the entrance of the first ten days of *Dhul-Ḥijjah*.

And the restricted *tabbīr* is from Fajr prayer on the day of ‘Arafāt until ‘Aṣr on the last day of the days of Tashrīq. It is the *Sunnah* to strive to do righteous actions during all ten days.



The Eclipse Prayer

Its time is from when it is eclipsed until it is manifested. It is a confirmed *Sunnah* for the resident and the traveler, and even the women. It is the *Sunnah* to remember Allāh, supplicate, seek forgiveness, free slaves, and give charity. If the person has prayed the eclipse prayer but the eclipse has not ended he does not return to the prayer, rather they remember Allāh and seek His forgiveness until it ends.

The call for this prayer is ‘congregation prayer’. He prays two *rak’āt*, reciting aloud in both *rak’āt*. He lengthens the recitation, *rukū’* and *sujūd*. Each *rak’at* has two *rukū’*, but the second *rukū’* is shorter than the first. Then he says the *tashahhud* and the *taslīm*. If the eclipse ends while they are praying they complete the prayer, making the remaining part of the prayer light.

This is based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ»

**“Pray and supplicate until the eclipse is removed from
you.”¹¹³**



¹¹³ Collected by An-Nasā'ī (1502)

Prayer for Rain

It is a confirmed *Sunnah* for the traveler and the resident. Its description is like the ‘Eid prayer. It is the *Sunnah* to pray it at the beginning of the day and to go out to it with humility and humbleness. This is based upon the *ḥadīth* of Ibn ‘Abbās authenticated by At-Tirmidhī. He leads them in prayer and then he gives a sermon in which he increases in seeking forgiveness, and *duā*. He raises his hands excessively when supplicating and says:

«اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ»

“O Allāh, send upon us all, abundant, wholesome rain, productive and plentiful, always beneficial, not harmful, sooner rather than later.”¹¹⁴

«اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَأَنْشُرْ رَحْمَتَكَ وَأُخِي بَلَدَكَ الْمَيِّتَ»

“O Allāh send rain down upon Your servants, and Your animals, and spread Your mercy, and give life to Your town which is dead.”¹¹⁵

¹¹⁴ Collected by Abū Dāwūd (1176)

¹¹⁵ Collected by Abū Dāwūd (1172)

O Allāh send down the rain upon us and do not make us
from those who despair.

O Allāh send down Your mercy and not Your punishment,
nor calamity, destruction or drowning.

And it is recommended to face the *Qibla* during the sermon and then he should invert his cloak putting what is on the right on the left and inside out. This is because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned his back towards the people, faced the *Qibla* and turned his cloak inside out. The person should supplicate silently while facing the *Qibla*.

If they seek rain after their prayers or during the sermon of *Jumu'ah*, they have agreed with the *Sunnah*. It is recommended to stop at the first sign of rain and to bring out their possessions and garments so the rain can fall on them and go to the valley if it flows, and perform *wudū'*. When they see the rain they should say:

«اللَّهُمَّ صَيِّبًا نَافِعًا»

“O Allāh make it a beneficial rain.”¹¹⁶

¹¹⁶ The Shaykh did not provide the source for this wording, however what is found within Sunan an-Nisā'i (1523) is:

«اللَّهُمَّ اجْعَلْهُ صَيِّبًا نَافِعًا»

Allahmma ij'alhu Sayyiban Naafi'a

“O Allah, make it a beneficial rain.”

If the rain increases and they fear too much rainfall it is recommended for them to say:

«اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الظَّرَابِ الآكَامِ وَبِطُونَ الأُودِيَةِ وَمَنَابِتِ الشَّجَرِ»

Allāhumma Hawaalaynaa wa la ‘Alaynaa, Allāhumma ‘Alathiraabil-Aakaami wa Bidoonil-Awdiyati wa Manaabitish-Shjari.

“O Allāh, send down rain in our suburbs but not on us. O Allāh upon our hills, valleys and trees.”¹¹⁷

They supplicate at the time of the rain fall by saying:

«مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ»

Mutirnaa Bifadhililahi wa Rahmatihi

“It has rained by the virtue and mercy of Allāh.”¹¹⁸

And if he sees the clouds or the wind blows he ask Allāh for its mercy and seeks refuge from its evil. And he does not curse the wind rather he says:

¹¹⁷ Collected by Muslim (2078)

¹¹⁸ Collected by Muslim (231)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا أُرْسَلَتْ بِهِ : وَأَعُوذُ بِكَ مِنْ شَرِّهَا
وَشَرِّ مَا أُرْسَلَتْ بِهِ ،اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَابًا اللَّهُمَّ اجْعَلْهَا رِيحًا وَلَا
تَجْعَلْهَا رِيحًا»

*Allāhumma Innee As-aluka min Khayri Hathihi-reehi wa
Khayri ma Ursilat bihi, wa A'oothu Bika min Sharrihaa wa
Sharri ma Ursilat bihi, Allāhumma Ij'alhaa Rahmatan wa la
Taj'alhaa 'Athaaban, Allāhumma Ij'alhaa Riyaahan wa la
Taj'alhaa Reehan.*

**O Allāh, I beg of You the good from this wind, and the
good You have sent with it. And I seek refuge in You
from the evil of it, and the evil You sent with it. O Allāh
make it a mercy and do not make it a punishment. O
Allāh make it a wind and do not make it a barren
wind.**¹¹⁹

And upon hearing the sound of thunder and lightning he
says:

«اللَّهُمَّ لَا تَقْتُلْنَا بِعَصْبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ»

*Allāhumma la Taqtulnaa Bighadabika wa la Tahliknaa Bi-
'Athaabika wa 'Aafinaa Qabla Thaalik*

¹¹⁹ Collected by At-Tirmidhī (3449)

“O Allāh, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that.”¹²⁰

﴿وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ﴾

“And Ar-Ra’d (thunder) Glorifies and Praises Him, and so do the angels because of His Awe.”¹²¹

And if he hears the braying of a donkey or the barking of a dog he seeks refuge in Allāh from Shayṭān. And when he hears the crowing of a rooster he asks Allāh for His virtue.



¹²⁰ Collected by At-Tirmidhī Ḍa’īf (3450);
What is found within Ṣaḥīḥ al-Adab al-Mufrad (723):

“When ‘Abdullah ibn Zubīr would hear thunder, he would leave what he was currently doing and say:

«سُبْحَانَ الَّذِي ﴿وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ﴾»

“Glorified to the one whom ‘Ar-Ra’d (thunder) Glorifies and Praises Him, and so do the angels because of His Awe.”

¹²¹ Sūrat Ar-Ra’d (13):13

Funerals

Using medical treatment is permissible according to the consensus and it does not negate reliance upon Allāh. Cauterizing is hated, while dietary restrictions are recommended. It is not permissible to treat with something impermissible, whether it is food, drink or instruments.

This is based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«لَا تَدَاوُوا بِحَرَامٍ»

“Do not treat yourself with unlawful medicine.”¹²²

Talismans are not permissible and these are amulets or beads which are hung. It is the *Sunnah* to remember death often, and to prepare for it, and to visit the sick. There is nothing wrong with the sick person mentioning the pain they feel without complaining and after praising Allāh. It is obligatory to be patient, and complaining to Allāh does not oppose this, rather it is required. Having a good thought about Allāh is obligatory. The person should not hope for death due to a harm which has befallen him.

¹²² Collected by Abū Dāwūd (3874)

The visitor supplicates for the sick person to be healed. If death comes upon him it is recommended to say ‘nothing has the right to worshipped except Allāh as an encouragement for him to say it. He should be turned towards the *Qibla*. When he dies his eyes should be closed. Nothing should be said to his family except good speech, because the Angels say *Āmīn* to what they say. He should be covered with a garment. His debts should be paid quickly and his obligations fulfilled to include vows and atonements.

This is based on the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ»

“The soul of the believer is connected to his debt until it is paid.”¹²³

It is the *Sunnah* to prepare him quickly, based on the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«لَا يَنْبَغِي لِجِيفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ ظَهْرَانِي أَهْلِهِ»

“It is not befitting for the corpse of a believer to remain amongst his family.”¹²⁴

¹²³ Collected by At-Tirmidhī (1078)

¹²⁴ Collected by Abū Dāwūd Graded Ḍaʿīf by al-Albānī (3159)

Obituaries are hated, and it is to announce the death. He should be washed, prayed for, shrouded, carried, and buried facing the *Qibla* and this is *Fard Kifiyyah*. It is hated to take payment for any of this. And it is hated to take him to other than his land without a need.

It is the *Sunnah* for those washing the deceased to begin with the limbs of *wudu'* and the right side, washing the limbs three or five times, and once is sufficient. If the fetus dies after four months it should be washed and prayed for, based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«السَّقَطُ يُصَلَّى عَلَيْهِ وَيُدْعَى لَوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ»

“The miscarried fetus is prayed over, and supplication is made for his parents to receive forgiveness and mercy.”¹²⁵

And with another wording in At-Tirmidhī he said: The child is prayed over.

When there is an excuse for not washing the deceased due to an absence of water, *tayamum* is performed. It is obligatory to use a garment that covers all of his body when shrouding him. And if a sufficient garment is not found to cover all of his body, then his private area should be covered, then his

¹²⁵ Collected by Abū Dāwūd Graded Ṣaḥīḥ by al-Albānī (3180)

head, and then what follows that. And grass or leaves (paper) should be placed on the rest of his body.

The imām should stand at the chest of the man and at the middle of the woman. He says *takbīr* and then he recites Al-Fātiḥah, then he says *takbīr* and sends *Salām* upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Then he says *takbīr* and supplicates for the deceased. Then he says *takbīr* for the fourth time, he paused for a short time and then he says *Salām* once to his right. He raises his hands with each *takbīr*. And he keeps them in their place until he raises them. That has been narrated from ‘Umar. It is recommended for those who did not pray over him, to pray over him after he is buried in his grave, up to a month after the burial.

There is no problem burying at night and it is hated to bury while the sun is rising or setting, and when the sun is overhead at noon, until it has passed its zenith.

It is the *Sunnah* to hasten the deceased without trotting. It is hated for those following the deceased to sit until they have placed him on the ground for burial. Those following should be in a state of humility reflecting upon his destination. It is hated to smile or speak about worldly affairs. It is recommended to enter him into his grave feet first if this is easier.

It is hated to shroud the grave of a man. It is not hated for a man to bury a woman in the presence of her *Mahram*.

The lahd (niche) is better than the shaqq (trench). It is the *Sunnah* to make the grave deep and wide, while it is hated to bury the deceased in a coffin.

When the deceased is placed in the grave they say: In the Name of Allāh, upon the religion of the Messenger of Allāh. It is recommended to supplicate at the grave site after burial, standing at it. It is recommended for those present to place three handfuls of dirt upon him from the direction of the head. It is recommended to raise the grave a hand's span, and it is hated to raise it higher than that.

This is based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to 'Alī:

«لَا تَدَعِ تَمْنَالًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ»

“Do not leave any image without defacing it or any built-up grave without leveling it.”¹²⁶

Water is sprinkled on the grave and gravel placed on it to preserve the dirt. And there is nothing wrong with marking it with a stone or the like, to make it known. This is based on

¹²⁶ Collected by Muslim (969)

what has been narrated concerning the grave of ‘Uthmān ibn Mathoon.¹²⁷ It is not permissible to plaster it or build a structure on it. It is obligatory to destroy the structures over the graves and to not add extra dirt to the grave which is already present. This is due to the prohibition narrated by Abū Dāwūd. It is not permissible to kiss it, or to perfume it with perfume made from saffron, or Bakhoor, or to sit on top of it, or to walk on them, and likewise between the graves.

Intercession is not sought from the dirt of the graves, and it is prohibited to place lights on the graves and to take it as a place of worship. It is a must to level them. He should not walk in the grave yard with his shoes on based upon the *ḥadīth* declared Hasan by Aḥmad.

It is the *Sunnah* to visit the graves without travelling based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«لَا تُشَدُّ الرِّجَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ»

“Do not travel except to visit three Masjids.”¹²⁸

¹²⁷ Translator’s note: It is mentioned in Sunan Abu Dawood that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) put a rock at the head of Uthman ibn Mathoon’s grave and said: “So that I may know the grave of my brother thereby, and I will bury near him those who die of my family.”

¹²⁸ Collected by Al-Bukhārī (1189)

It is not permissible for the women to visit the graves, based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«لَعَنَ رَسُولُ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ
وَالسُّرُجَ»

“Allāh’s Messenger cursed the women who visit graves, those who built Masjids over them and erected lamps (there).”¹²⁹

It hated to wipe over the graves, and to pray at the graves, and to intend the graves in order to supplicate there. All of this is evil, rather it is a branch of shirk.

Those who visit or pass by the graves should say:

“Peace be upon you, O abode of believing people. You have gone ahead of us and verily we will join you soon, inshaAllāh. May Allāh’s mercy be upon those of us and you who have preceded, and those to follow. We ask Allāh for us and you safety and security. O Allāh, do not deprive us of their reward and do not put us to trial after them, and forgive us and them.”¹³⁰

¹²⁹ Collected by Abū Dāwūd Graded Ḍa’īf by al-Albānī (3236)

¹³⁰ Collected by An-Nasā’ī (2039)

When giving the *Salām* to the living the person can choose between giving *Salām* with the definite article or without it.¹³¹ To initiate the *Salām* is the *Sunnah* while returning the *Salām* is obligatory. And if you give the *Salām* to a person, and then you encounter him a second time, a third time or more you give him the *Salām*. It is not permissible to bow when giving the *Salām*, and it is not permissible to give *Salām* to a non-related woman except for an old woman whom there is no desire for. The person should give *Salām* upon leaving and when he enters upon his family. And he said:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا
وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا»

“O Allāh, I ask You for the best entering and the best exiting. In the name of Allāh we enter and in the name of Allāh we leave, and in Allāh our Lord we put our trust.”¹³²

It is the *Sunnah* to shake hands due to the *ḥadīth* of Anas, while it is not permissible for a man to shake the hand of a woman. The youth, the child, the small group, the walking and the rider give *Salām* upon their opposites.

¹³¹ Translator’s note: Meaning As *Salām* or *Salām*.

¹³² Collected by Abū Dāwūd Graded *Ḍa’īf* by al-Albānī (5096)

If someone conveys the *Salām* of another person to you, it is recommended to say:

«عَلَيْكَ وَعَلَيْهِ السَّلَامُ»

'Alayka wa 'Alayhis-Salaam

“Upon you and him Salām.”

It is recommended for each person who encounters the other to be diligent in initiating the *Salām*. And he should not say more than: *Asalāmu 'Alaykum wa Rahmatulāhi wa Barakātuhū*.

When the person yawns he should repel it as much as he is able, and if he is overcome he should cover his mouth.

When he sneezes he should cover his face, and lower his voice and praise Allāh only; such that those sitting with him can hear him. The one who hears him says: May Allāh have mercy upon you. And the one who sneezed responds by saying: May Allāh guide you and rectify your affairs. And the supplication for mercy is not said for the person who sneezes and does not praise Allāh. If the person sneezes and second and a third time this supplication is said for him. After that the person should supplicate for Allāh to heal him.

It is obligatory to seek permission for the person who wishes to enter upon his relative or non-relative. If he is granted permission he enters, if not he returns. Permission should not be sought more than three times. The manner in which permission is sought is to say: “*Asalāmu ‘Alaykum, Can I enter?*”

The person should sit wherever he ends up and he should not separate two people except with permission from both of them.

It is the *Sunnah* to give condolences to those stricken with the death of a loved one. It is hated to specify a particular place to gather for this or to specify a specific wording to say. Rather they should be encouraged to have patience, and remind him of the reward for it, and supplicate for the deceased. The person afflicted with the calamity should say: All praises belong to Allāh the Lord of all that exists. Verily from Allāh we come and to Him we shall return. O Allāh reward me for my calamity and replace it with better than it. And he can offer Salat, thus working by the statement of (عَزَّوَجَلَّ):

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

“And seek help through patience and prayer.”¹³³

¹³³ Sūrat Al-Baqarah (2):45

If he does this, then this is a good action and it was done by Ibn ‘Abbās. Patience is obligatory. And crying over the deceased is not hated, while wailing for them is not permissible. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disassociated himself from the person who raises his voice during a calamity, and the one who shaves his hair, and the one who rips his clothes. It is not permissible to display impatience.



The Book of Zakāt

Zakāt is obligatory upon livestock, crops, gold and silver, and merchandise for trade if five conditions are present: Islam, freedom (not being a slave), reaching the Nisab¹³⁴, ownership, and maintaining the Nisab for one year. It is obligatory upon the wealth of the child and the insane. This has been narrated from Umar and Ibn ‘Abbās and it is not known that there was a difference of opinion concerning this.

Zakāt is obligatory upon what is more than the Nisab according to the calculation, except in the case when the number grazing animals exceed the first *Nisab* amount but have not reached the second Nisab amount.

And there is no *zakāt* on endowments which are not specific such as the Masjid, while it is obligatory upon the yields of the land endowed to a specific person.

It is also due by the person who has a debt from someone who is able to return it to him, such a loan if the one-year period is reached it is due even if he did not recover the debt or all of it. This is the consensus of the companions. The payment is due at the time of recovery of the debt in whole or in part, even if the loaned money does not reach the Nisab. It is also good to pay *zakāt* before recovery of the debt, because the conditions requiring the payment have

¹³⁴ Translator’s note: Niṣab is the minimum amount for a Muslim’s net worth to be obligated to give charity.

been met. But it is allowed to delay paying it until the debt is recovered although it is not like accelerating the payment.

Even if he possesses some of the Nisab and the rest is in the debt or it is lost, he pays *zakāt* on what he possesses. *Zakāt* is also obligatory upon the debt which cannot be recovered, or wealth taken by force, or a debt that is denied; at the time it is recovered. This is what has been narrated from ‘Alī and ibn ‘Abbās.

Whoever acquires wealth during the year which does not result from the original sum, then *zakāt* is not due upon it until it passes a year; except for the offspring of a grazing animal and profit from trade. This is based upon the statement of Umar: Count the lamb (which the shepherd in carrying) but do not take it. And based upon the statement of ‘Alī, and we do not know of any companions who differed with them.

And he adds the acquired wealth to what he possesses if it is from the same type of wealth or carries the same ruling, such as silver or gold. If it is not from the same type of wealth or does not carry the same ruling then it has its own separate ruling.



Zakāt on Animals

It is only due upon the grazing animals which grazes for more than a year. If food is purchased for it, or gathered for it, then there is no *zakāt* upon it. And they are three categories:

1. **Camels**; there is no *zakāt* upon them until they reach five, and the *zakāt* is sheep. Two sheep are given for every ten camels. And for fifteen camels, the *zakāt* is three sheep, and for twenty camels, four sheep. All of this has been agreed upon. It you reach twenty five sheep a bint makhaad (a she-camel just entering its second year) and if this is not available it can be substituted with bint laboon (a she-camel just entering its third year) If the number reaches thirty-six, then a female bint laboon (a she-camel just entering its third year) If the number reaches forty-six up to sixty, then a hiqqah (a she-camel just entering its fourth year).

If the number reaches sixty-one, then a jadha'ah (a she-camel just entering its fifth year). If the number reaches seventy-six then two bint laboon are due (she-camels in their third year). If the number reaches ninety-one, then two hiqqah are due (she-camels in their fourth year). If there are more than one hundred and twenty, then for every forty a bint laboon is due and for every fifty a hiqqah. If there are more than one hundred and twenty, then for every forty a bint

laboon is due and for every fifty a hiqqah. When it reaches two hundred there is a choice to give four camels three years old or five camels two years old.

2. **Cows:** There is no *zakāt* on cows until there number reaches thirty. When there number reaches thirty a tabee' or tabee'ah is due. And it is a bovine that is one years old and has entered its second year. And for every forty cows a musinnah is due, and this is the one that has completed its second year. For sixty cows two tabee are given. Then for every thirty cows a Tabee is given and for every forty cows a musinnah is given.
3. **Sheep:** There is no *zakāt* on sheep until there number reaches forty. The zakaah for sheep in the pasture is as follows: if the number is forty up to one hundred and twenty, one sheep is due. If there are more than one hundred and twenty, up to two hundred, then two sheep are due. If there are more than two hundred, up to three hundred, then three sheep are due. If there are more than three hundred, then for every hundred, one sheep is due.

There is no *zakāt* due upon the Billy goat or the elderly sheep, or that which has a deficiency, or the one raising her child, or the pregnant, or the fat one, or those considered to be from the best of their wealth.

This is based upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«وَلَكِنْ مِنْ وَسْطِ أَمْوَالِكُمْ فَإِنَّ اللَّهَ لَمْ يَسْأَلْكُمْ خَيْرَهُ وَلَمْ يَأْمُرْكُمْ بِشَرِّهِ»

“But one should give animals of medium quality, for Allāh did not demand from you the best of your animals, nor did He command you to give the animals of worst quality.”¹³⁵

And in the case where two men mix their livestock together, two wealths are counted as one wealth.



¹³⁵ Collected by Abū Dāwūd (1582)

Zakāt on Crops

It is obligatory for every dry measure of stored food with two conditions.

1. One condition is that it reaches the Nisab, and it is five wasqs, and a wasq is sixty saa's. All of the crops of the year will be added to their respective categories in completing the Nisab.
2. The second condition: That the he owns the Nisab at the time it becomes obligatory. It is not obligatory on what the collector picks, or what they think he will collect, or his wages. If they are irrigated without any expenditure, (such as if they are irrigated by rainfall or springs), then the rate of zakaah is one-tenth. And half of one-tenth is due (on that which is irrigated by artificial means such as machines.) And three-quarters of one-tenth (If it is irrigated for half the year by one means and for half the year by the other) If it varies, *zakāt* is paid on that which is most beneficial. If the ratio is unknown, then one-tenth must be paid.

The *zakāt* must be brought forth refined and as dried fruits. It's not correct to buy his *zakāt* or his charity. But if it is returned to him as inheritance it is permissible. The leader sends someone to assess the crops and one person is sufficient. And he does not assess what is for the family, and if he counts it the owner has the right to take it.

Ahmad hated harvesting and clipping at night. *zakāt* is not due on the tenth of the crops for which *zakāt* has already been levied even if kept for several year, unless it is used for trade, then a new evaluation is done yearly.



Zakāt on Wealth

The Nisab for gold is 20 mithqaalan and the Nisab for silver is two hundred dirhams; 2.5% is paid on that. These two are combined to complete the Nisab. The value is attached to both of them. There is no *zakāt* on jewelry which is worn. If it is counted as merchandise *zakāt* is paid on it.

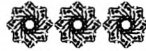
It is permissible for men to wear rings of silver. It is placed on the ring finger and it is better to wear it on the left hand. Ahmad declared the narration about wearing rings on the right hand to be weak. It is hated for a man and a woman to wear rings of iron, Safar, and bronze. And there is a text concerning this. And it is permissible to wear rings of silver and to make the handle of a sword from silver, and ornaments for belts.

This is because the companions would use adornments made from silver. It is permissible for women to wear silver and gold in the manner they customary wear it. And it is not permissible for the man to imitate the woman.



Zakāt of Property

It is obligatory when the value reaches the Nisab if it is used for trade. *Zakāt* is not obligatory on what is considered renting, from real estate, animals and other than them.



Zakāt Al-Fiṭr

It is purification for the fasting person from vain speech and obscenities. It is obligatory upon every Muslim if he has enough for those he is responsible on the day of ‘Eid and its night. Then he must give a Sa’a for himself and those he is responsible for from the Muslims. He does not have to pay it on behalf on his workers. If he does not find enough to pay on behalf of everyone, then he begins with himself, then his relatives in accordance to their closeness to him.

It is not obligatory for him to pay on behalf of the fetus according to the consensus of the scholars. Whoever he is responsible for maintaining during the month of Ramaḍān, he must pay *zakāt* Al-Fiṭr on their behalf. It is permissible to pay it one or two days before ‘Eid. It is not permissible to delay it until after the day of ‘Eid Al-Fiṭr. If he delays it, he is sinning and he must make it up. It is best if paid on the day of ‘Eid before the prayer.

It must be a Sa’a from dates, wheat, raisins, or cheese. If this is not available they give what takes its place from the food of that land. Ahmad preferred the pure food, and he narrated this from Ibn Sireen. It is permissible for a group to give *zakāt* to one person, and the opposite also applies.

It is not permissible to delay it from its obligatory time while the person has the ability to pay it, except if the Imam is not present or those who will receive it are not present. The

deliverer can leave it with the owner due to an excuse such as drought. Ahmad used the action of Umar to support that.



The People Deserving Zakāt

They are eight types of people and it is not permissible to give it to other than them based upon the verse.

- 1&2. **The First and the Second:** The poor and the needy. And it is not permissible to beg while the person has enough to suffice himself. And there is no problem with asking for water to drink, asking to borrow something or asking for a loan. And it is obligatory to feed the poor, clothe the naked, and free the prisoner.
3. **Third:** Those who collect it, such as the assessor, writer, counter and the one who weighs it. And it's not permissible for him to be from the relatives.
4. **Fourth:** To unite their hearts, and these are the leaders who are obeyed by their tribes from the disbelievers who we hope will become Muslim, or a Muslim to whom we give in order to strengthen his faith, or an evil man to whom we give *zakāt* so as to ward off his evil from the Muslims. And it is not permissible for a Muslim to take what will repel his evil, such as bribery.
5. **Fifth:** A mukātib or slave (who has entered into a contract of manumission to buy himself from his master for a sum to be paid later.) A Muslim prisoner who has been captured by the disbeliever; the disbeliever may be given *zakāt* funds to ransom this

prisoner. He may be given enough money to fulfil this contract with his master due to the statement of (عَزَّوَجَلَّ):

﴿وَفِي الرِّقَابِ﴾

“And for freeing captives [or slaves].”¹³⁶

6. **Sixth:** Those who are in debt and they are of two categories: Debts incurred to bring about reconciliation. And this is the one who brings money to quiet the Fitna. Second: The one who incurred a debt because of a need.
7. **Seventh:** Those in the path of Allāh, and they are those on the battlefield. They are given enough to suffice them during battle, even if they are wealthy. And *hajj* is considered to be in the path of Allāh.
8. **Eighth:** The wayfarers and they are the travelers who are cut off from everything and have no means back to their lands. Thus he is given what will take him back to his land even if he is rich in his land. And if someone claims poverty who is not known for wealth, his statement is accepted. If he is strong and it is known he can earn a living, it is not permissible to give him. And if he is not known for having then he is given after he states that he has no share of riches or strength to earn.

¹³⁶ Sūrat At-Tawbah (9):60

And if the non-relative is in more need than the relative then the relative is not given the charity while the non-relative is deprived. There are no favors given to the relatives in order to avoid criticism. And no one is given charity in return for a favor. And he does not give the *zakāt* to those he is responsible for spending upon in order to preserve his own wealth.

Supererogatory charity is the *Sunnah* during all times. And it is better to give it in secret. And it is best to give charity when you are healthy,¹³⁷ and you should give it willingly, and during the month of Ramaḍān; based upon the action of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and it is best to give charity during the time you are in need of it.

This is based upon the statement of (عَرَّوَجَلَّ):

﴿أَوْ إِطْعَامٍ فِي يَوْمٍ مَسْعَبَةٍ﴾

“Or giving food in a day of hunger.”¹³⁸

And if the charity is given to a relative, it combines giving charity and keeping the ties of kinship, especially if there is animosity. This is based on the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

«وَلَكِنَّ الْوَأَصِلُ الَّذِي إِذَا قَطَعْتَ رَجْمُهُ وَصَلَّهَا»

¹³⁷ Translator’s note: A man said: ‘O Messenger of Allah, which kind of charity is best? He said: ‘Giving charity when you are in good health, and feeling stingy, hoping for a long life and fearing poverty. Sunan an-Nasā’ī (2542)

¹³⁸ Sūrat Al-Balad (90):14

“And that you connect with those who break ties with you.”¹³⁹

Then (charity) to the neighbor due to the statement of (عَزَّجَلَّ):

﴿وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ﴾

“The near neighbor, the neighbor farther away.”¹⁴⁰

And those in severe need; due to the statement of (عَزَّجَلَّ):

﴿أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ﴾

“Or a needy person in misery.”¹⁴¹

The person should not give in charity so much that it will harm him, or those he is responsible for supporting. And whoever wants to give all of his wealth in charity and he has enough to suffice his family and he knows he will be able to rely upon Allāh, then it is recommended, due to the story of As Siddiq. Otherwise it is not permissible, and he is forbidden from doing this. It is hated for the person who cannot be patient upon limited means to completely reduce what will suffice him.

And it is not permissible to remind someone of your charity to them, and it is from the major sins, and it invalidates the

¹³⁹ Collected by Al-Bukhārī (5991)

¹⁴⁰ Sūrat An Nisa (4):36

¹⁴¹ Sūrat Al Balad (90):16

reward. Whoever brings something to give in charity and then he is not able to give it to the person it is recommended that he continue to try to give it to someone.

When Amr ibn Al Aws would bring some food to give to a beggar and he did not find him, he would set it aside. The person should give charity with the good things. And he should not intend to give charity with the bad things. The best charity is what the person can afford. And this does not contradict the narration:

«خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى»

“And the best charity is (the one which is given) out of surplus.”¹⁴²

And what is meant by giving what he can afford, is after the need of his family.



¹⁴² Collected by An-Nasā'ī (2534)

The Book of Fasting

Fasting the month of Ramaḍān is one of the pillars of Islam. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fasting nine Ramaḍāns. It is recommended to look for the new moon on the thirtieth of Shaban. And it is obligatory to fast Ramaḍān upon the sighting of the new moon. If it is not seen due to cloudiness, Shaban is completed as thirty days and then they fast, without differing. When the person sees the new moon he makes three takbirs. And then he says:

“O Allāh, let this moon appear on us with security and Iman; with safety and Islam. (O moon!) Your Rubb and my Lord is Allāh. May this moon bring guidance and good.”

The statement (of the moon sighting) is accepted from one person. This has been stated by At-Tirmidhi and most of the scholars. If one person sees it and his testimony is received it is obligatory to fast. The fasting of Ramadan is only concluded with the people collectively. If he sees the moon of Shawal (alone) he does not end his fast. The traveler breaks his fast if he goes outside the homes of his village. And it is better for him to fast in order to remove himself from the difference of opinion.

As for the pregnant and breastfeeding woman if they fear for themselves or their child it is permissible for them to break their fast. If they only fear for their child then they feed a poor person for each day.

As for the sick person if he fears harm, it is hated for him to fast, based upon the verse.¹⁴³ Whoever is unable to fast do to old age or sickness which there is no hope of being cured from; then they feed a poor person for each day. If a fly or dust goes down the throat, or water enters the throat unintentionally the fast is not broken. And the obligatory fast is not correct except with the intention the night before, while the optional fast is correct with the intention during the day before the sun reaches the zenith and after.



¹⁴³ Translator's note: [Observing fasts] is for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. Sūrat Al-Baqarah (2):184

What Breaks the Fast

Eating or drinking, swallowing mucus or other than it, such that it reaches the throat, or vomiting, or cupping; this breaks the fast. The person who forgets does not break his fast. He is able to eat and drink if there is doubt about the rising of the Fajr. This is based upon the statement of (عَرَجَلٌ):

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾

“And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night].”¹⁴⁴

Whoever breaks his fast by way of sexual intercourse then upon him is atonement in addition to making the day up. It is hated to kiss for the one who cannot control his desires. It is obligatory to avoid lying, backbiting, insults and tale-carrying during all times, and even more so while fasting. It is the *Sunnah* to avoid the hated things. And if anyone insults him he says: Verily I am fasting. It is the *Sunnah* to hasten to break the fast if it has been affirmed Maghrib has entered. And he can also break his fast if he is overwhelming certain that Maghrib has entered. And it is the *Sunnah* to delay the breakfast as long as it is not feared the Fajr is entering. The virtue of breakfast is obtained by eating and drinking even if it is a little.

¹⁴⁴ Sūrat Al-Baqarah (2):187

The person should break his fast with fresh dates, and if he does not find any then with dry dates, and if he does not find any then with water. And he supplicates at the time of breaking his fast. And whoever provides the food for someone to break his fast, he will share the reward of the person (without decreasing the reward of either). It is recommended to increase the recitation of the *Qur'ān* during the month of Ramaḍān, as well as remembrance of Allāh and charity.

The best supererogatory fast, is to fast every other day. It is the *Sunnah* to fast three days from every month, and the white days are the best. It is the *Sunnah* to fast Thursdays and Mondays, and six days of Shawwal, even if the days are not consecutive, and fasting the nine days of Dhul Hija. And the most confirmed of those days is the ninth and this is the day of 'Arafāt. And fasting the days of Muharram, and the best is the ninth and tenth, and it is best to combine these days. And every action on the day of Aashoorah other than fasting has no basis, rather it is an innovation. It is hated to single out the month of Rajab with fasting. Every *hadīth* concerning fasting during Rajab and prayer in it is an innovation. It is hated to single out *Jumu'ah* with fasting. It is hated to fast one or two days before Ramaḍān. And it is hated to fast continuously. It is not permissible to fast on the two days of 'Eid, and the three days of Tashriq. And it is hated to fast the entire year.

The night of decree has tremendous virtue, it is hoped the supplication will be answered during this night, due to the statement of (عَنْ جَلَّ):

﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾

“The Night of Decree is better than a thousand months.”¹⁴⁵

The scholars of Tafsir have said: “Prayer during this night and good deeds are better than good deeds done for one thousand months excluding the night itself.”

It has been called the night of decree because every matter for the year is decreed. And it is specified during the last time night especially the odd nights. And the most confirmed night is the twenty seventh night.

The person supplicates with what has been taught by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to A’Ishā.

«اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

*Allāhumma Innaka ‘Afuwwan Kareemun, Tuhibbul-‘Afwa,
Fa’fu ‘Annee*

“O Allāh, You are Most Forgiving, and You love forgiveness; so forgive me.”¹⁴⁶

And Allāh knows best, and may the Salat and Salaam of Allāh be upon Muḥammad and upon his family and his companions.

¹⁴⁵ Sūrat Al-Qadr (9)7:3

¹⁴⁶ Collected by At-Tirmidhī (3513)

Rulings of the Prayer

The Conditions of the Prayer are Nine:

1. Islam.
2. Being of sound mind.
3. Discernment.
4. Being free of ritual impurity.
5. Removal of tangible impurity.
6. Covering the *'awrah*.
7. The entrance of the prayer time
8. Facing the *Qibla*.
9. Have the correct intention.

The Pillars of the Prayer are Fourteen:

1. Standing during obligatory prayers if one is able to do so.
2. The opening *takbīr*.
3. Reciting *al-Fātiḥah*,
4. Rukoo (bowing).
5. Rising from *Ruku'*.
6. Standing up straight.
7. *Sujūd* (prostration).
8. Rising from prostration.
9. Sitting between the two prostrations.
10. Being at ease in each of these physical pillars.
11. Performing the pillars in order.
12. The final *tashahhud*.
13. Sitting to recite the final *tashahhud*.
14. The first *taslīm*.

The Nullifiers of the Prayer are Eight:

1. Purposely talking.
2. Laughing.
3. Eating.
4. Drinking.
5. Uncovering the awrah.
6. Turning away from the *Qibla* direction.
7. Excessive movement.
8. The occurrence of impurities.

The Obligations of the Prayer are Eight:

1. *Takbīrs* other than the opening *takbīr*.
2. Saying: *Sami'a Allaahu liman Ḥamidah* "Allāh hears those who praise Him."
3. Saying: *Rabbana wa laka'l-hamd* "Our Lord, to You be praise."
4. Saying: *Subhaana rabbiy al-'azeem* "Glory be to my Lord Almighty" once when bowing.
5. Saying: *Subhaana rabbiy al-'laa* "Glory be to my Lord most High." once when prostrating.
6. Saying: *Rabb ighfir li* "Lord forgive me." between the two prostrations.
7. The first *tashahhud*.
8. Sitting for the first *tashahhud*.

Obligations of wudū' are Six:

1. Washing the face.
2. Washing the hands up to the elbow.
3. Wiping over the entire head.
4. Washing the feet up to the ankles.

5. Washing in order.
6. Washing continuously.

Conditions of the wudū' Five:

1. Pure water.
2. Being a Muslim.
3. Sound intellect having reached the age of discernment.
4. Removal anything that could prevent water from reaching the skin and nails.
5. The time for the prayer must have entered for those who continuously break their *wudū'*.

The Nullifiers of wudū' are Eight:

1. Something exiting from one of the two openings.
2. Filth exiting the body.
3. Losing consciousness either by sleep or otherwise.
4. Touching a woman with desire.
5. Touching the private parts of humans.
6. Washing the deceased.
7. Eating camel meat.
8. Apostasy from Islam; and we seek refuge in Allāh from this.

And Allāh Knows Best.

تَمَّتْ بِحَمْدِ اللَّهِ

Glossary

A

Āyah: (pl. Āyāt) “sign” a verse of the *Qur’ān*

Aḥādīth: plural of *ḥadīth*.

Āḥād: a narration which is narrated through one chain alone.

‘Aqīdah: belief that consists of a statement of the tongue, actions of the limbs and belief in the heart.

Ālim: an Islamic well learned scholar

B

Bid’ah: Heresy (an innovated practise into the religion.)

D

Da’īf: “weak” a narration which is unauthentic.

Da’wah: invitation, calling to Islām.

F

Fiqh: Islamic jurisprudence, understanding.

Fatwa: (pl. fatāwa) religious verdicts.

Faqīh: a scholar who has understanding of the religion.

H

Ḥadīth: a narration of the Prophet Muḥammad. His sayings, actions and approvals.

Ḥalāl: lawful

Ḥarām: unlawful

Ḥasan: fine, good, a term which is used to define a *ḥadīth* grading.

Ḥijrah: migration from a land of disbelief to a land of Islām.

Ḥajj: major Islamic pilgrimage, one of the five pillars of Islām.

ām: leaders in prayer, knowledge, fiqh or of a state.

ān: Faith, to affirm everything that was revealed to the Prophet.

’bah: a squared building in al-Masjid al-Ḥarām (Makkah)

ifr: an act that necessitates disbelief in Islām.

I

adhab: View or opinion of a scholar, school of Islamic jurisprudence.

anhaj: Method, way, methodology.

arfū’: Raised, a narration that’s attributed to the Prophet.

asjid: Mosque.

uḥaddith: Scholar of the science of *ḥadīth*.

utawātir: A *ḥadīth* that is narrated by many chains, such that it cannot be agreed that it is a lie.

ṣab: The minimum amount for a Muslim’s net worth to be obligated to give charity.

imaḍān: The ninth month of the Islamic calendar in which Muslims observe fasting.

Ṣaḥīḥ: Authentic, highest rank of classification of *ḥadīth*.

Ṣaḥābah: those who met the Prophet Muḥammad, believed in him and died upon that.

Salaf: The first three generations of Islam.

Shayṭān: Satan.

Sunnah: The way of the Prophet Muḥammad which consists of his speech actions and approvals.

T

Taqwa: Acting in obedience to Allāh.

Tawḥīd: Islamic monotheism. The Oneness of Allāh, to single Him out in His Names, Worship and Lordship without associating anything else with Him in that.

U

‘Ulema: Scholars.

Ummah: “nation”, the Muslim nation.

Usūl: The fundamentals.

W

Wudū: An ablution (ritual washing) an act that is performed before pray and other types of worship.

Wasīlah: Means of closeness or achieving closeness to Allāh.

Z

Zakāt: Yearly charity of 2.5% of ones wealth a year.

Our Call to the Ummah¹⁴⁷

1 - We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *sunnah* of the Messenger of Allāh, without *tahrīf* (distortion), nor *ta'weel* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'tīl* (denial).

2 - We love the Companions of the Messenger of Allāh, and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet with love that is permitted by the Sharī'ah.

3 - We love the People of *ḥadīth* and all of the Salaf of the Ummah from Ahlus *sunnah*.

4 - We despise 'Ilmul-Kalām (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the Ummah.

¹⁴⁷ The majority of this text is a summarization of what is found in "Tarjumah Abī 'Abdur-Rahmān Muqbil Ibn Hādī al-Wādi'ī" (p. 135-142) of Shaykh Muqbil Ibn Hādī.

5 - We do not accept anything from the books of fiqh (jurisprudence), nor from the books of tafsīr (explanation of the *Qur'ān*), nor from the ancient stories, nor from the Sīrah (biography) of the Prophet, except that which has been confirmed from Allāh or from His Messenger. We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

6 - We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated ahādīth.

7 - We do not perform takfīr (expel one from Islām) upon any Muslim due to any sin, except Shirk (polytheism) with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

8 – We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

9 - We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the *sunnah* , and what the Salaf of the Ummah were upon; in terms of calling to Allāh the Glorified, and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this.’ ‘So co-operating upon righteousness and piety (taqwā) and mutual advising necessitates warning against evil and not co-operating with the wicked.’

11 - We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about ‘freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.’

12 - We restrict our understanding of the Book of Allāh and the *sunnah* of the Messenger of Allāh to the understanding of the Salaf of the Ummah from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafīyyah, yet Salafīyyah is free from them, since they bring to the society what Allāh has prohibited. We believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start –

without any influence from the disbelieving western education.’

13 –We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

14 - We believe that there will be no honour or victory for the Muslims until they return to the Book of Allāh and to the *sunnah* of the Messenger of Allāh.

15 - We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive da’wah.

16 - We oppose those who put down the knowledge of the *sunnah* , and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *sunnah* of the Messenger of Allāh.

17 - Our da’wah and our ‘aqīdah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold nor silver. We say this so that no one may have hope in buying out our da’wah, nor should he think that it is possible for him to purchase it from us for dīnār or dirham.

18 - We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them.

19 - We do not accept Fatāwa (Islamic Verdicts) except from that which is based upon legislated evidences with their correct usage.

These are glimpses into our ‘aqīdah and our da’wah. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

Points of Benefit

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