

# *Ahkam us-Salat*

(The Rules of Prayer)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The Rules of Prayer (*Ahkam us-Salat*)

All praise is to Allah, the Lord of the worlds, and peace be upon the seal of the Prophets and Messengers, Muhammed (saw), and upon his family and his companions...

I have found the Muslims today worshipping Allah (swt) without clear knowledge and understanding of the Ahkam Shar'iah (Islamic laws), and have found that they are in need of a book that is easy to study; a book which gathers the Ahkam needed for the Muslims' worship and whose Ahkam are based on the Islamic evidences. For this purpose, I dedicate this book, titled "The Ahkam us-Salat", to all the Muslims, asking Allah (swt) to make it useful for them and to guide them to the correct path.

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## Chapter 1: Chapter of Purification (*Taharah*)

Taharah/Purity [in language] means cleanliness and freedom from contamination. As for the meaning coined by the Fuqahaa' (Islamic scholars), it is the taking away of Al-Hadath (ritual impurity) and the removal of the impurity, or whatever is of their sense and of their form. What is meant by 'whatever is of their sense and of their form' is like performing *Tayammum* (dry ablution), *Ghusl* that is *Sunnah*, *Ghusl* that is obligatory (i.e. from Junub -major ritual impurity-), washing out one's mouth, and the like.

Taking away of Al-Hadath and the removal of the impurity is done using free water. Free water is water that, in its bare form, does not necessitate any extra explaining to define it; or in other words, what is sufficient to simply be defined as water. This includes the water of the oceans, the skies and what springs out of the earth. As for the water of the oceans, Rasool Allah (saw) said regarding it: **"It (the ocean) is the one whose water is (*tahoor*) purifying"** the water of the skies, such as the water from rain and snow, Allah (swt) said regarding it: *"...and He caused rain to descend on you from the skies, to purify you therewith..."* [TMQ Al-Anfaal: 11]. As for what springs out from the earth, it was narrated Rasool Allah (saw) had once performed *Wudhu* (ablution) from the well of BiDHaa'ah.

Any fluids other than the free water, such as vinegar, rose water, spirits, or anything withdrawn from plants or trees, are not allowed to be used to take away Al-Hadath or to remove the impurity, for Allah (swt) said: *"...and if you do not find (pure) water, then (perform) Tayammum..."* [TMQ An-Nisaa': 43] Here Allah (swt) makes *Tayammum* obligatory when one cannot find water, which is evidence that it is not permissible to perform *Wudhu* (ablution) with anything other than water. Since removing the impurity is purification, and purification cannot be with anything other than water; Allah (swt) said: *"...and He caused*

*rain to descend on you from the skies, to purify you therewith..."* [TMQ Al-Anfaal: 11].

### **The mixing of that which is pure (*Taahir*) with the water**

If water became mixed with something pure (*Taahir*) and remained unchanged by it, because the added thing is small, this does not prevent using it for purification, as the water remains in its free state. If the water remained unchanged after adding a substance due to its being similar to the water in taste, colour and scent, such as unscented rose water, it has to be examined. If the added substance was large, such that it overwhelms the water, then it prevents purification. If it does not overwhelm the water, then purification with the water is permissible. If water became mixed with something pure (*Taahir*) that changed one of its qualities, such as taste, colour or scent, it has to be examined. If the substance is that which water cannot be protected from, such as water moss, or other substances that exist on ocean floors or in the path of running streams, then purification with it is permissible, since protecting water from them is impossible, and therefore it is excused. However if the water has become mixed with a pure substance which the water can be protected from, it has to be examined. If the substance is such that it does not remove the name of 'water' from it, such as dirt or water treatments (like chlorine), then it does not affect the water purity, since the mixed substance did not prevent it from being called water after being mixed with it. If the substance was anything other than that, such as Saffron, dates or flour, etc., which the water can dispense with it, the water becomes impermissible to use for purification, as it can no longer be called water.

## The impurities that corrupt water

If an impurity fell into the water, causing it to change in taste, colour or scent, then the water is impure (*najis*), whether the amount of water was small or large, and whether it was running or still. It was established by Ijma'a us-Sahabah (consensus) that if the taste, colour or scent of water changes due to an impurity then it is impure. As for if the water did not change in taste, colour or scent, it has to be examined. If the water was less than two *Qullahs*, then it is impure, and if it was two *Qullahs* or more, then it is pure for Rasool Allah (saw) said: **"If water is (at least) two Qullahs, it does not carry refuse (*khubth*)"** Two *Qullahs* are (equivalent to) five water skins of water i.e. what is equal to 12 tins (jerry cans) of water (i.e. 48 gallons?). This is regarding the impurities that can be seen by the eye. As for the impurities that cannot be seen with the naked eye, such as a fly landing on an impurity then landing on the water, this does not make the water impure and is excused. This is similar to the dress that has on it an impurity that cannot be seen with the naked eye; such an impurity is excused.

## The use of water

Used water is of two types: that which is used to purify one's self from Al-Hadath, and that which is used to purify one's self from an impurity. As for the water used to purify one's self from Al-Hadath, it is pure and does not become impure for being used to take away Al-Hadath, i.e. if used for *Wudhu* or *Ghusl*. This is due to what was narrated from Jabir b. 'Abdullah (ra), who said: **"Rasool Allah (saw) came to visit me while I was ill and unconscious. He performed *Wudhu*, then poured over me from his *Wudhu*."** This is an evidence of the purity (*Taharah*) of the used water. However it is not purifying (*muTahhir*); therefore it cannot be used to take away Al-Hadath. This is due to what is narrated from Abu Hurairah (ra) that the Prophet (saw) said: **"Do not (perform) *Ghusl* in standing (not running) water while he is Junub. They said: O Abu Hurayrah, how is that done? He said: He takes away from it."** It is also due to the *hadith* of Muslim **"that the Prophet (saw) wiped his head with water other**

than that which remained in his hand". At-Tirmidhi reported **"that the Prophet (saw) took for his head new water."** At-Tirmidhi and At-Tabarani reported from the narration of bin Jariyah with the words **"take for the head new water"**. So the Messenger's prohibition of performing *ghusl* in standing water is an evidence that the already used water ceases from being fit for purification. This is because the prohibition here is from the mere washing, and the rule of Wudhu is the same as of *ghusl*. The fact that the Messenger commanded to take new water for the head and his own wiping of his head with new water, is an evidence that the first water is used and is not acceptable for purification. All of this is if the water is less than two *qullahs*. If the used water reaches two *qullahs* and more, the rule of the used water then ceases. This is because if water increases over two *qullahs*, it does not carry impurity, so for a greater reason it would not carry impurity for being used. As for the used water in purifying the impurity (*najas*), it has to be examined. If it is separated from the place while changed then it is impure. If it is separated from the place unchanged, it has to be examined. If it is separated but the place is impure (*najis*) then it is impure. However, if it is separated and the place is pure (*Taahir*), then it is pure (*Taahir*).

### **The leftovers of Animals**

The leftovers of animals are pure. They are what is left in the eating dish of an animal after it has eaten and drank, which is general for all animals, whether they are the leftovers of cats or otherwise. Hence, the leftovers of all animals, such as horses, mules, donkeys, wild animals, mice, snakes and all other animals, whether they are edible or non-edible, their leftovers are pure. Similarly, their sweat and their saliva are pure and not reprehensible, according to the narration by Jabir that the Messenger (saw) was asked: Can we perform *Wudhu* with (water) left over by donkeys?" He (saw) replied **"Yes, as well as what was left over by wild animals."** Dogs and pigs are excluded from the animals for they are *Najis* (filth) due to his (saw) saying: **"If a dog lapped (drank) from a dish of yours, then he should wash it seven (times)."** And in another narration: "...he

should pour it out, and then wash it seven times." The order to pour it out and to wash it is an evidence of its impurity.

Water, in origin, is pure; and since the leftovers of animals are pure, it is not sufficient to merely receive information that water is impure for one to regard it as impure; rather it is necessary to know what has made it impure. Therefore, if one were to reach water and another were to inform him that the water is impure, he should not accept his information until he explains to him what has made it impure, for it is possible that he might have seen a wild animal drink out of it and thus considered it impure. If he explained the impurity, then he should accept from him the same as he would accept from one informing him of the direction of the *Qiblah*. If one was sure of the purity of the water and had doubts of its impurity, he performs *Wudhu* with it, as the origin is that it remains in its state of purity. If he was sure of its impurity and had doubts of its purity, he does not perform *Wudhu* with it, as the origin is that it remains in its state of impurity. And if he was not sure whether it was pure or impure, he performs *Wudhu* with it, since the origin of water is purity.

### **Purity (*Taharah*)**

Purity is two types: purity from ritual impurity (*Hadath*), and purity from filth (*najis*). Purification from *Najis* does not require *Niyah* (intention) to remove it, but purification from *Al-Hadath*, such as *Wudhu*, *Ghusl* and *Tayammum* must have the *Niyah* in order to be valid. This is because Rasool Allah (saw) said: **"Verily, actions are according to intentions (*Niyyaat*), and verily, for every man is what he intended."** What is meant here of 'actions' is acts of worship, since transactions are verbal disposals (*tasarrufat*) not actions; and purification from *Al-Hadath* is performed by actions, so it is invalid without an intention. Thus, having the *Niyah* is an obligation, the same as the *Niyah* necessary for prayer, and one must make the *Niyah* in his heart, as the *Niyah* is the intended objective. The description of the *Niyah* is that the individual intends the taking away of *Al-Hadath* or purification from *Al-Hadath*. Either one is valid,

as he intended the objective, which is to take away Al-Hadath. It is best that one keeps the intention (*Niyyah*) from the beginning of the *Wudhu* until its end, so that he maintains the *Niyyah*. It is obligatory to make the *Niyyah* once he started washing his face, as it is the first part of the body that is obligatory to wash.

### The description of *Wudhu*

*Wudhu* is an obligation, due to the saying of Rasool Allah (saw): **"Allah does not accept the prayer of any one of you, if he had (Al-Hadath), until he performs *Wudhu*."** It is permissible for the one performing *Wudhu* to have another help him to perform it, as it was narrated that Al-Mugheerah (ra) poured water onto Rasool Allah (saw) while he (saw) was performing *Wudhu* at one night in Tabuk. Usamah (ra) also poured water onto Rasool Allah (saw) while he (saw) was performing *Wudhu* on the morning of *Hajjat Al-Wadaa'* (the farewell *Hajj*), after leaving Arafat, between it and Al-Muzdalifah. It was narrated by Hudhayfah b. Abi Hudhayfah (ra) that Safwan b. 'Assal (ra) said: **"I have poured water on the Prophet (saw) for *Wudhu*, during settlement and during travel."** One begins with his *Niyyah* by saying: 'I make the *Niyyah* to remove Al-Hadath' or 'I make the *Niyyah* to perform *Wudhu*', and the *Niyyah* is obligatory. It is *MustaHab* (recommended) to mention the name of Allah (swt) upon the *Wudhu*, according to what was narrated from Abu Hurairah (ra), that the Prophet (saw) said: **"Whoever performs *Wudhu* and mentions the name of Allah (swt) upon it, it will be a purification for his whole body. And if he forgot (the supplication) at the beginning of the *Wudhu* and remembered it after that, then he should come forth with it, so that the *Wudhu* is not without the name of Allah (swt)."** After the *Niyyah* and the supplication (saying: Bismillah ir-Rahman ir-Raheem), one washes his hands three times, for 'Uthman (ra) and Ali (ra) described the *Wudhu* of Rasool Allah (saw): **"...so they washed their hands three times"**, and he must move his ring around, if it is tight, to allow the water to reach its position. Then one washes out his mouth three times, and snuffs water into his nostrils three times, washing out the mouth before the

snuffing each time. Washing out one's mouth is to take water into the mouth, then to turn it around inside, then to spit it out. Snuffing is to take water into one's nostrils, then to draw it in himself (inhaling) until the water reaches the top of the nose, then to dispel it. It was narrated by 'Amr b. 'Absah (ra), that the Prophet (saw) said: **"There is not one of you who approaches Wudhu, then washes his mouth out, then snuffs (water up his nostrils) and dispels it, but will have the bad deeds from his mouth and nose pulled out with the water."** It is MustaHab that one carries the water and snuffs with the right hand, then dispells with the left, from the narration of Ali (ra): "He called for making a Wudhu, so he washed his mouth out and snuffed (water up his nostrils), then he dispelled (the water from his nostrils) using his left hand... then said: This is how the Prophet (saw) purified (himself)" It is also MustaHab to exaggerate these actions, due to the saying of the Messenger (saw) to Luqayt b. Sabrah (ra): **"Perform Wudhu properly, and soak between your fingers (and toes), and exaggerate in snuffing (the water up your nostrils), unless you are fasting."** It is one's choice to either separate the acts of washing the mouth out and snuffing, or to combine them into one action. As for combining them, the evidence for this is the narration of Ibn 'Abbas (ra) that the Messenger (saw) took a handful of water and used it to wash out his mouth as well as snuff water into his nostrils; and the narration of Abdullah b. Zayd (ra): **"...or he washed his mouth out and snuffed (water up his (saw) nose) using the same hand (of water); he did this thrice."** As for separating between washing one's mouth out and snuffing, the evidence for this is from the narration of Talhah b. MASraf from his father, from his grandfather, who said: I saw Rasool Allah (saw) **"separate between the washing out of the mouth and the snuffing."**

It is also MustaHab to brush one's teeth with a stick of an Arak tree, or its equivalent, due to the narration of Abu Hurairah (ra), that the Prophet (saw) said: **"Were it not that I would burden my Ummah, I would have ordered them to use Siwak at every prayer."** And in another narration: **"...at every Wudhu."** If the Siwak harms him or causes him pain, he can use his finger due to the

narration of 'Aisha (ra) who said: **"O Messenger of Allah, if when a man uses Siwak his gums become damaged, should he continue to use it? He said: 'Yes'. I said: How should he do it? He said: 'He puts his finger in his mouth (to brush with).'**" Following this, one washes his face and this is obligatory, from the saying of Allah (swt): *"...then wash your faces"* [TMQ Al-Ma'idah: 6]. The face is what is between the hairline of the head to the chin and the end of the beard vertically, and from ear to ear horizontally. What is considered here is the normal hairline. If the person is bearded, this has to be looked into; where if the beard is thin and does not conceal the skin, then washing the beard and skin is obligatory. If the beard is thick and conceals the skin, then only running water over the beard is obligatory, for it is the beard that faces you, and it is not obligatory to wash what is underneath, from the narration by Ibn 'Abbas (ra) from the Prophet (saw): *"...he performed Wudhu, so he took one handful (of water) and washed his face with it"* One handful of water is not enough to reach what is beneath the beard, due to its' thickness. If the beard is thick, it is MustaHab to soak the beard, from the narration of 'Uthman (ra): *"The Prophet (saw) used to soak his beard."* This is followed by the washing of the forearms up to the elbows, and this is an obligation from the saying of Allah (swt): *"...and your hands (and arms) to the elbows"* [TMQ Al-Ma'idah: 6]. It is MustaHab to begin with the right first, then the left, from the narration of Abu Hurairah (ra) that Rasool Allah (saw) said: **"If any of you perform Wudhu, you should begin with your right (sides) first"** But if one began with his left, this is permissible, for Allah (swt) said: *"...and your hands (and arms)"* [TMQ Al-Ma'idah: 6]. It is obligatory to include the elbows in washing. This is due to what was narrated that Abu Hurairah performed *Wudhu*, so he washed his hands till he reached his upper arms. Then he washed his feet till he reached his legs, and then said: *"This is the way I have seen Rasool Allah (SAW) make Wudhu."* The Ijma'a (of the Sahabah) has been also proved that elbows are washed.

Following this, one wipes his head and this is obligatory, from the saying of Allah (swt): *"...and wipe your heads"* [TMQ Al-Ma'idah: 6]. The head is what is

covered by a normal hairline, as well as the two sideburns, which are the two areas around the forelock, at the sides of the forehead. The forelock is the hair that grows at the front of the head, near to, and between the two (sideburns). The obligation of wiping the head is to do what is considered wiping, no matter how small is the wiped area, so it is not measured, for Allah (swt) ordered us to wipe, and this applies to the much and the little. The least permitted is to wipe with the smallest part of his finger on the smallest part of his head, so as to be a valid wiping. However it is *MustaHab*, to wipe the entire head, where one would take the water into his hands and shake it off, then bring his two index fingers (*sabbabah*) together and place them at the front of his head, placing his two thumbs on his two temples, then run his fingers back to the nape of the neck and return them back to where he started. For it was narrated that Abdullah b. Zayd (ra) described the *Wudhu* of Rasool Allah (saw): **"...then he wiped his head with this two hands, so he brought them forth and back. He began with the front of his head, then he moved them back to the nape of his neck, and then returned them to where he started from."** This is followed by the wiping of the ears, inside and out. For Al-Miqdaam b. Ma'adikarb narrated that: **The Prophet (saw) wiped his head, and his ears inside and out, putting his fingers inside his ears holes."** It is preferred to use new water to wipe the ears, other than what was used to wipe the head, from the narration of Abdullah b. Zayd (ra) that he saw the Messenger (saw) performing *Wudhu*, and took water for his ears other than what he used for his head. This is followed by the washing of the feet, and this is obligatory from the saying of Allah (swt): *"...and (wash) your feet to the ankles"* [TMQ Al-Ma'idah: 6]. It was established in both *Sahih Al-Bukhari* and *Sahih Muslim* that Rasool Allah (saw) saw a group of people performing *Wudhu*, and left their ankles untouched by water, so he said: **"Woe to the ankles from the Hellfire"** In this hadith it is explicit that covering the entirety of both feet in washing them is obligatory. It was also narrated from 'Umar b. Al-Khattab (ra) that a man performed *Wudhu* and left an area the size of a finger nail untouched by water on his feet, so the Prophet (saw) saw this and said: **"Go back and perfect your *Wudhu*"** and what was narrated by Amru

bin Shuaib from his father, from his grandfather, that a man came to the Prophet (saw) and said: **"O Messenger of Allah, how is the purification? He (saw) called for some water in a bowl and washed his hand thrice..."** continuing the *hadith* until he said: **"...then washed his feet thrice then he said: This is how Wudhu (is done), so whoever adds to it or takes away (from it) has done wrong and has done an injustice."** It is also obligatory to wash the ankles with the rest of the foot, from the saying of Allah (swt): **"...And (wash) your feet to the ankles"** [TMQ Al-Ma'idah: 6] and from what was narrated from 'Uthman (ra) regarding the description of the *Wudhu* of Rasool Allah (saw): **"...then he washed his right foot until the ankles, and his left one the same."** There are no narrations indicating that he (saw) did anything other than this, nor allowed otherwise, nor made a statement permitting anything other than this. The saying of Allah (swt) **"...to the ankles"** is the evidence that washing is obligatory while the evidence for the obligation of washing the ankles is because the extreme limit (*ghayah*) is included in the aimed for (*Mughayya*), and whatever is necessary to complete an obligation is itself an obligation. It is MustaHab to begin with the right first, then the left, and to soak between the toes, from the saying of the Messenger (saw) to Luqayt b. Sabrah (ra): **"...and soak between the fingers (and toes)"** It is also MustaHab to wash above the wrists when washing the hands, and above the ankles when washing the feet, from the saying of Rasool Allah (saw): **"My Ummah will come on the Day of Resurrection radiant and shining from the traces of Wudhu, so whoever is able to extend his radiance, should do so."** It is MustaHab to perform *Wudhu* (on each body part) three times, from the narration by 'Ali (ra): **"The Prophet (saw) would perform Wudhu thrice, thrice."** If one exceeded three times, it is Makruh (disliked), from the narration by Amru bin Shuaib, from his father, from his grandfather, that the Prophet (saw): **"...performed Wudhu thrice, thrice then he said: This is how Wudhu (is done), so whoever adds to it or takes away (from it) has done wrong and has done an injustice."** It is permissible to perform *Wudhu* once for each part, or twice for each part, since it has been narrated by an authentic narration that the Prophet

(saw) performed *Wudhu* on each body part once each, twice each, three times each.

This is how *Wudhu* is to be performed, and it must be in sequence, where one first washes his face, then washes his arms, then wipes his head, then washes his feet. The evidence for this is that Allah (swt) placed the wiping of the head between the washing, i.e. between the washing of the arms and the washing of the feet, thus disrupting the Hukm of the two similar (parts), which therefore indicated the intent to make sequence an obligation. Furthermore, there is an abundance of *Sahih Ahadith* from groups of Sahabah regarding the description of the *Wudhu* of Rasool Allah (saw), and they all described it in this particular sequence, despite their large numbers and the large number of places they have seen him (saw) in. There is nothing proved in the *Wudhu* of the Prophet (saw) of a description which is not in this sequence; and the action of Rasool Allah is a clarification of the method of performing *Wudhu* as decreed by Allah (swt). His (saw) adherence to only one single method is a Qareenah (conjunction) that indicates an obligation, and therefore the sequence is a *FarDH*. One must continue without interruption between the body parts. If he left a short period of time between them it is not a problem, but if it is a long period of time, enough for the water to dry from the body part in a moderate climate then the *Wudhu* is invalid. This is because continuity without interruption is an obligation, based on what was narrated by Abu Dawud and Al-Baihaqi, from Khalid b. Ma'daan, from a number of the companions of the Prophet (saw), that Rasool Allah (saw): **"...saw a man performing Salat, and on the back of his foot was a small part, the size of a Dirham (coin), that was untouched by water, so he ordered him to repeat his *Wudhu* and his Salat"** A narration mawquof to 'Umar (ra) (related to him) that he said: "To whoever does this, repeat your *Wudhu*." Therefore, if the non interrupted continuity was not an obligation, then he (saw) would have accepted from him to re-wash his feet. So his (saw) ordering him to repeat the *Wudhu* and the Salat is an indication of the obligation of non-interrupted continuity.

It is MustaHab (recommended) that when one completes *Wudhu* to say: Ashhadu An Laa Ilaaha Illa Allah Wahdahu Laa Shareeka Lahu, Wa Anna Muhammadan 'Abduhu Wa Rasooluh. (Translated: I bear witness that there is no Lord worthy of worship but Allah, alone, having no partners attributed to Him, and that Muhammed is His slave and Messenger.) This is due to what Umar (ra) narrated that Rasool Allah (saw) said: **"Whoever performs *Wudhu* perfectly, then says: 'Ash-hadu An Laa Ilaaha Illa Allah, Wah-dahu Laa Shareeka Lahu, Wa Anna Muhammadan 'Abduhu Wa Rasooluh' truthfully from his heart, will have eight doors to paradise opened for him, to enter through whichever one he wishes."**

### Wiping the Khuffain

Wiping the Khuffain (the two foot covers -like leather socks) in *Wudhu* is permissible, based on the narrations that the Prophet (saw) wiped the Khuffain; but it is not permissible when washing from Junub (major ritual impurity) based on the narration of Safwan b. 'Assal Al-Muradi (ra), who said: **"He, meaning the Prophet (saw), ordered us to wipe the Khuffain if we had put (our feet) in them in a state of (ritual) purity, for three (days and nights) if we were travelling, and one day and one night if we resided; and that we do not take them off if we went to the Al-Ghaa'it (an area to relieve one's self) or if we urinated or slept, and not to remove them unless we became Junub."**

The one who is a resident wipes for one day and one night and the traveller wipes for three days and their nights, based on the narration by 'Ali b. Abi Talib (ra) who said: **"The Prophet (saw) allowed for the traveller three days and their nights, and for the resident one day and one night"** The beginning of the period for wiping is when one nullifies his *Wudhu*, after putting on the (*Khuff*) foot cover, for the *Hadith* states: **"He (saw) ordered us to wipe"** and the wiping begins when it is necessary, and the necessity of wiping begins when one nullifies his *Wudhu*. It is permissible to wipe any *Khuff* that is untorn, pure and it conceals the area of wiping, which is the foot upto the two ankles It must

also be such that one can walk on it, whether it is made of leather, wool, cloth (cotton), or otherwise. It must be covering since covering is a condition based on Ijma'a (consensus) of the Sahabah. What is meant by that it must be such that one can walk on it, is that one is able to use it to walk on in areas of dismounting (from a riding animal), setting down and setting off; also during one's travelling back and forth to one's home for different needs, as well as during one's duties within the home, as was the daily practice of those who wore the Khuffain; and it is not a condition that one is able to use them for travelling long distances. The laws related to the Khuffain apply to socks in every way, where it is permissible to wipe over them if one can use them to walk with, regardless of whether they are thick or thin, bottomed with slippers or not, based on the narration of Al-Mughirah b. Shu'bah (ra) that Rasool Allah (saw) performed *Wudhu* and wiped over his two socks and slippers. It was also narrated from 'Umar (ra) and 'Ali (ra) that they permitted the wiping over the two socks, even if they were thin. However, it is not permissible to wipe over the Kuffain or the socks unless one wore them in a state of full purity, based on the narration of Abu Baker (ra) that the Prophet (saw) allowed the traveller three days and their nights and the resident one day and its night, to wipe over them if they wore them in a state of purity. It is *MustaHab* (recommended) to wipe over the top face of the Kuffain, based on the narration of Al-Mughirah b. Shu'bah (ra), who said: **"I saw Rasool Allah (saw) wipe over the top (face) of the Khuffain."** It is allowed for one to wipe the top face of the Khuffain as well as the bottom, where one would immerse his two hands in water, then place his left hand under the heel of one Khuff and his right hand on the top part of his toes, then draw his right hand back to his leg and his left hand forward to the tips of his toes, based on the narration of Al-Mughirah b. Shu'bah (ra), who said: **"I (assisted) Rasool Allah (saw) in his *Wudhu* during the battle of Tabuk, where he wiped the top of the Khuff as well as the bottom."** And it is not necessary that the wiping covers the whole area

## Tayammum (Dry ablution)

It is permissible to perform *Tayammum* to take away Al-Hadath Al-Asghar (minor ritual impurity), from the saying of Allah (swt): *"If you are ill, or on a journey, or one of you come from Al-Ghaa'it (location to relieve one's self), or you have been in contact with women and you find no water, then perform Tayammum with clean (sand or earth)"* [TMQ An-Nisaa': 43]. It is also permissible to perform *Tayammum* to take away Al-Hadath Al-Akbar (major ritual impurity), which is Junub (after sleeping with one's wife), the period of a female and post-natal bleeding, based on the narration of 'Ammar b. Yaasir, who said: **"I became Junub, so I covered myself in dirt, and (later) told the Prophet (saw) about this, where he said to me: 'It was sufficient for you to do this': and struck his hands on the ground, then blew on them, then wiped his face and palms."** *Tayammum* is done by wiping the face and the hands, including the wrists, with one strike of the palms of the hands on the earth, based on the words of Allah (swt): *"If you are ill, or on a journey, or one of you come from Al-Ghaa'it (location to relieve ones' self), or you have been in contact with women and you find no water, then perform Tayammum with clean (sand or dust) and wipe therewith your faces and hands"* [TMQ An-Nisaa': 43]; and from the narration of Ammar b. Yaasir (ra): **"Rasool Allah (saw) said: 'In Tayammum, there is one strike (to the earth) for the face and the hands'."** It is permissible to strike the earth twice, based on the narration of Abu Umamah (ra) and Ibn 'Umar (ra) that Rasool Allah (saw) said: **"Tayammum is two strikes (to the earth): one for the face and one for the two hands up to the wrists,"** and from the *Hadith* of Jabir, about Rasool Allah (saw): **"Tayammum is a strike (to the earth) for the face and a strike (to the earth) for the two hands up to the wrists; and this is the most complete Tayammum."** It is permissible to either keep to one strike or to perform two strikes to the earth, wiping the face and the hands up to the wrists, based on the previously mentioned *Hadith* of Ammar (ra), as well as the *Hadith* narrated by Ahmed and Abu Dawud, also from 'Ammar, who said: **"I asked Rasool Allah (saw) about Tayammum, so he ordered me to strike (the earth) once for my face and hands."** It is not permissible to

perform *Tayammum* except with dust because, "Sa'eed" means soil, and "Tayyib" means pure. It was stated in '*Al-Qamoos*': "...Sa'eed" is soil and the face of the earth." The *hadith* specified one of the meanings of the word "Sa'eed", which is soil. Al-Azhari said: "The opinion of the majority of the 'Ulema is that the word "Sa'eed" in the saying of Allah (swt): "*Sa'eedan Tayyiban*" means soil." In the book '*Fiqh Al-Lughd*' by Al-Tha'alabi, he states: "*Sa'eed* is the soil of the face of the earth." Ibn 'Abbas said: "...*Sa'eedan Tayyiban*" means pure soil." It was also narrated by Hudhayfah bin Al-Yaman (ra) that Rasool Allah (saw) said: **"We have been favoured over other people in three (things): the (whole) earth has been made a mosque for us, its earth has been made purification for us, and our rows have been made like the rows of the Angels."** The specification of earth is indicated by the *Hadith Marfu'a* of Muslim from Hudhayfah: **"And its soil has been made purification for us."** In the narration by "Ali b. Abi Taalib (ra): it says **"And the soil made purification for me."** This is specific, and therefore the general, which is the earth mentioned in the narration by Abi Umamah (ra): **"And the whole earth has been made a mosque and purification for me and my Ummah"** This is supported by the narration by Hudhayfah: **"And the whole earth has been made a mosque for us, and its soil has been made purification for us if we cannot find water."** Furthermore, the words: *"...then wipe therewith..."* in the Ayah requires that there is something to wipe with, and this cannot be with anything but what sticks to one's hands of dust after striking the earth. Therefore, the earth must have dust for it to stick to the hands and then to wipe therewith the necessary body part. As for the sand that has no dust, it is not permissible to perform *Tayammum* with it. Nor is it permissible to perform *Tayammum* except with the intention (*Niyyah*) to do so.

When one wants to perform *Tayammum*, he says "Bismillah" as he would in *Wudhu*, then he must make the (*Niyyah*)intention, and then strike the earth with the palms of his two hands, immersing his hands in the earth if it is fine; and if one did not strike the earth and merely placed his hands on the earth, this is permissible. Then he wipes his face, reaching all exposed skin on the

face, as well as the exposed hair on the face Then he would strike the earth again and place the inside of the fingers of his left hand on top of the fingers of his right hand and run his left hand over the back of his right hand up to the wrist. Then he turns the inside of his left hand and places it on the inside of the right arm raising his thumb away till he reaches down to the wrist where he passes the thumb of his left hand over the thumb of his right hand. He does the same with his right hand over the left hand. Then he wipes the palm of his two hands together and soaks between their fingers. The *Fard* (obligatory parts) in all this is the intention (*Niyyah*), the wiping of the face, the wiping of the hands and wiping the face before the hands. The *Sunnah's* in this is saying "Bismillah" and wiping the right hand before the left one. *Tayammum* is not permissible unless water is unavailable or one fears using the available water. As for the one who has water available, it is not permissible for him to perform *Tayammum*, based on the words of Allah (swt): "...and you find no water, then perform *Tayammum*" [TMQ An-Nisaa: 43], and the saying of Rasool Allah (saw): **"The pure soil is the *Wudhu* of the Muslim if he does not find water."** Having water that is needed for thirst is considered as if not having water available, because it is forbidden to use it, for it is obligatory to keep the water to satisfy one's thirst. If water is not available, *Tayammum* is not permissible until one looks for water, based on what the Ayah of Allah (swt) indicates: "...and you find no water" Looking for water is not valid unless one has entered the time of prayer, for he looks for water to verify the condition for *Tayammum*, which is not being able to find water. Looking for water means for one to look to his right, to his left, before him and behind him. If he found in front of him a barrier such as a mountain or otherwise, he must climb it and look around. If he had a companion with him, he must ask him for water, and if the companion found water for him, one must accept it. If he offered it for sale at a reasonable price, and one has the price available with him, and is not in need of such funds (or goods) then it is obligatory to buy it. If someone showed him the way to water and he did not fear the passing of the time for prayer, or being cut off from his fellow travellers, or any danger to his life or his property, then it is obligatory

upon him to seek it. The condition for *Tayammum* is also the entering of the time of the Salat, and it is not permissible to pray with one *Tayammum* more than one obligatory Salat. This is based on the narration from Amru bin Shuaib, from his father, from his grandfather, who said: Rasool Allah (saw) said: **“The earth has been made a mosque and purification for me; wherever (I may be when) the time for Salat comes upon me, I wipe myself and pray.”** If one did not find neither water nor soil, where he was imprisoned in a place covered in impurities, or in a place made completely of blocks, or was in a land that was muddy, then he must pray in his present state; and it is not obligatory upon him to repeat the prayer if he later on found water. This is based on the narration of A’ishah (ra), where she borrowed a necklace from Asmaa’ (ra) and it was lost so Rasool Allah (saw) sent a number of his companions to look for it. Then the time for prayer entered, so they prayed without having *Wudhu*. They later on returned to the Prophet (saw) and told him about this, so the Ayat regarding *Tayammum* were then revealed. Therefore, these men performed Salat without *Wudhu* and Rasool Allah (saw) did not order them to repeat the prayer. This is also clarified in the *Hadith* of Rasool Allah (saw): **“Whatever I forbid you from doing, abstain from it, and whatever I order you, perform of it that which you are capable of.”** Therefore, the Muslim is ordered to perform Salat, including all its conditions and pillars, where if he found himself unable to perform some of them, he must come forth with the rest; such as, if one was unable to cover his *’awrah* (nakedness), then he prays with his *’awrah* showing; or if he was unable of knowing the direction of the *Qiblah*, then he prays in any direction he sees as being the most likely direction; or if he was unable to perform one of the pillars, such as standing while praying, then he prays sitting; or if he is unable to find water or soil, then he prays without any *Wudhu* or *Tayammum*. Therefore, the one without either of the two purifications must still perform the Salat regardless. Not to mention the fact that Salat is an obligation in origin, and this obligation is not abandoned if purification is not found, since purification is a condition of the correctness of the Salat, not a condition for its obligation.

As for not repeating the Salat, it would lead to obliging two *Dhuhrs* or two *Asrs* etc, and Rasool Allah (saw), in the previously mentioned *Hadith* of A'ishah (ra), did not request from those who performed the Salat without *Wudhu* to repeat the prayer, nor did he order them to do so. If some of the body parts of the one needing to perform *Wudhu* are broken and need to be placed in a cast, or a cut that needs to be wrapped in a bandage and a cast, or a bandage alone, then this must be examined. If one does not fear any harm from removing them, it is then obligatory to remove them and wash what is underneath them with water, in case there is no harm from washing it. But if one feared any harm from removing them or from washing what is underneath them with water, there it is not obligatory to remove them. One would wash the body part and wipe over the cast or the bandages and perform *Tayammum*, following the *Hadith* of Jabir (ra): **"A man was struck in the head with a stone which cut his head open. Then he had a wet dream, so he asked his companions: Do you find permission for me to perform *Tayammum*? They replied: We do not see any permission, and you are in access of water. So he performed *Ghusl* and died. The Prophet (saw) said in response: 'It was sufficient for him to perform *Tayammum* wrap a cloth over his head, wipe over it, and wash the rest of his body"**

### **What nullifies *Wudhu***

Anything that emits from the front or the back of a man or a woman nullifies *Wudhu*, whether this is excrement, urine, gas, worms, blood, stones, or otherwise. There is no difference between what is normal and what is rare, or between gas that exits from the front of a man or woman, or their back. Sleep also nullifies *Wudhu*, as well as losing consciousness without sleep, touching a woman, and touching ones' private parts. There is nothing other than these named things that can nullify *Wudhu*.

As for that which emits from the two parts, this is based on the saying of Allah (swt): *"Or if one of you come from Al-Ghaa'it (location to relieve ones' self)"* [TMQ

An-Nisaa': 43] and the saying of Rasool Allah (saw): **"No need for Wudhu unless there is a sound or a smell."** And his (saw) saying: **"If anyone of you found something (moving) in his stomach and had doubts whether something came out or not, then he should not leave the mosque until he hears a sound or finds a smell"** And he (saw) said regarding *madhi* (pre-seminal fluid): **"He should wash his penis and perform Wudhu."** And said: **"In al-wadi, (one must perform) Wudhu."** And regarding Al-madhi and Al-wadi, ibn 'Abbas said: "Wash your penis or vagina and perform the *Wudhu* for Salat." As for sleeping, it nullifies *Wudhu* whether the one sleeping was lying down, leaning on something or sleeping on his stomach. If the one sleeping is sitting up, where the area from which the gas exits is pressed on the ground, then *Wudhu* is not nullified, even if the one sleeping was snoring. This is based on what was narrated by "Ali (ra) from the Prophet (saw), who said: **"The two eyes are the thong (inattentiveness), so whoever sleeps should perform Wudhu."** In the narration of Anas (ra), he said: "The companions of Rasool Allah (saw) would wait for the Isha' (prayer), so they would fall asleep sitting up, then perform the Salat without re-performing *Wudhu*." In a narration by Al-Baihaqi: "I have seen the companions of Rasool Allah (saw) wake up for Salat, where I would even hear snoring (while they were sleeping); then they would rise and perform Salat without re-performing *Wudhu*."

As for losing one's conscious outside of sleep, this means to become insane, to faint, to become drunk, or to become sick where one would lose control of his conscious and nullifies his *Wudhu*. The evidence for this is from Ijma'a us-Sahabah (consensus of the Sahabah) as was narrated by Ibn al-Mundhir.

As for touching a woman, the evidence for its' nullifying *Wudhu* is the words of Allah (swt) in Surat An-Nisaa' and Surat Al-Maa'idah: *"...or one of you come from Al-Ghaa'it (location to relieve ones' self), or you have been in contact with women and you find no water, then perform Tayammum"* [TMQ An-Nisaa': 43] where He (swt) linked touching women to coming from Al-Ghaa'it, and ordered

the performing of *Tayammum* when water cannot be found. This indicates that touching women is minor ritual impurity like the one coming from Al-Ghaa'it. Touching and contact is when a man touches the skin of a woman, or a woman touches the skin of a man, with no barrier between them, and hence the *Wudhu* of the one who touched is nullified. This is based on the words of Allah (swt): "...or you have been in contact (*laamastum*) with women" [TMQ An-Nisaa': 43], and in another reading of the Qur'an amongst the seven correct readings of the Qur'an: "*or lamastum ...*" thus touching women nullifies *Wudhu*. The word "Al-Lams" (i.e. touching) in the Arabic language is used for the touching of the hand, and is not used for intercourse unless there is a *Qareena* (conjunction) to indicate this particular meaning; nor does it become metaphorical (*majaz*) unless the apparent meaning (*dhahir*) is excused. Al-Haakim deduced that what is meant by the 'touch' is less than intercourse from the *hadith* of A'ishah (ra): **"There was no day, or scarcely any day, except that Rasool Allah (saw) would come to us. He would kiss and touch..."**. Al-Baihaqi used the evidence narrated by Abu Hurairah (ra): **"The fornication of the hand is by touching."** In the story of Maa'iz: **"Perhaps you kissed or touched."** And the *Hadith* by 'Umar (ra): **"A kiss is a type of touch, so perform *Wudhu* from it"** All this shows that what is meant in the Ayah is real touching, which is to touch with the hand. This is also supported by the understanding of the Sahabah of this Ayah, where they said that "Al-Lams" means to touch with ones' hand; for Ibn 'Umar (ra) stated that whoever kisses his wife or touches her must perform *Wudhu*, and in the narration of Ibn Mas'ud: **"A kiss is a type of touch, and *Wudhu* is obligatory (after it)."** As for the *Hadith*, narrated by A'ishah (ra): **"The Prophet (saw) would kiss some of his wives, then pray without re-performing *Wudhu*"** all of its narrations have weak chains. Furthermore, it contradicts the Ayah (in Surat An-Nisaa'). The other *Hadith* by A'ishah (ra), where she says: **"...until when he wished to (pray) *Witr*, he would touch me with his leg,"** and in another narration: **"... when he prostrated, he would touch me and I would pull my leg back, and if he stood I would stretch it out again";** this also contradicts the Ayah. So this *hadith* and the one before it are taken to mean that this is

specific to Rasool Allah (saw), due to the existence textual evidence contrary to that. If a statement came in the Qur'an or a *Hadith*, then Rasool Allah (saw) acted contrary to it, this means that what he (saw) did was specific to him and it is not permissible to follow his example in such a matter, since the actions of Rasool Allah (saw) do not contradict the general statement in the Qur'an or in *Ahadith*. It cannot be said that the *Hadith* is an explanation of the Ayah and does not contradict it, and therefore the meaning that came in the *Hadith* is taken, as it is an explanation of it. This is not true since the word that came in the Ayah: "*laamastum*" or "*lamastum*" (touched) is not general so as to say the *Hadith* came to specify it, nor is it unlimited so as to say the *Hadith* came to limit it, nor is it a common (*mushtarak*) word to say the *Hadith* specified one of its meanings, nor is it summarised (*mujmal*) so as for us to say the *Hadith* detailed it, nor is it vague (*mubham*) so as to say the *Hadith* explained and clarified it. The word is rather clear in indication and has one real meaning so the existence of a *Hadith* that contradicts it is not accepted. It becomes inevitable (either) to reject the *hadith* or take it in its true meaning that it is specific to the Rasool Allah (saw). Based on this, the meaning of the ayah indicates that touching a woman nullifies *Wudhu*. Only the one who touches has his *Wudhu* nullified; as for the one touched, his *Wudhu* is not nullified, since the ayah indicates the nullification of the *Wudhu* of the one who touches, and does not indicate the nullification of the *Wudhu* of the one who is touched, neither by the stated text (*mantuq*), nor by its meaning (*mafhum*), nor by its indication. This is because A'ishah (ra) said: **"I did not find Rasool Allah (saw) in bed, so I arose to search for him, thus my hand fell on the bottom of his foot. When he finished his prayer, he said: 'Your Shaytan came to you'"** and in another narration: **"...my hand fell on the inside of his foot while he was prostrating and his two feet were set up (as one would in prostration), when he was saying: 'O Allah, I seek refuge in Your pleasure from Your anger'."** This *Hadith* indicates that the *Wudhu* of the one touched is not nullified, for if it did nullify *Wudhu*, Rasool Allah (saw) would have discontinued his prayer when A'ishah (ra) touched him. There is no difference whether the one touching is a

man or a woman, except the one who touches nullifies his *Wudhu*. As for if the skin of both a man and a woman came in contact due to a movement from both of them at the same time, the *Wudhu* of both of them is nullified, since both of them touched. However if one of the two touches the hair, teeth or nails or touches the other's skin with his hair, teeth or nails, this does not nullify the *Wudhu* as this is not considered a touch. Similarly if he touches a non-marriageable relative (*mahrem*) related by the womb or a young girl, this does not nullify his *Wudhu* due to what was narrated that the Prophet (saw) **"prayed and he was carrying Umamah bint Zainab (ra). When he prostrated, he put her down and when he stood, he raised her."** Umamah was small and she was a *mahrem* to the Prophet (saw). Included in *mahrem* related by the womb are like the mother, daughter, sister, brother's and sister's daughter, paternal and maternal aunt, just as is included in *mahrem* by suckling (*ridha'ah*) or by marriage like the wife's mother, daughter and wife of the son, father and grandfather. As for the temporary *mahrem* like the wife's sister, paternal or maternal aunt, she is not included in the *mahrem* as she is not a permanent *mahrem*, so *Wudhu* is nullified by touching her.

As for touching the private parts, if it were with the inside of the palm of the hand (*kaff*) then it nullifies *Wudhu* due to what Yusrāh bint Safwan (ra) narrated that the Prophet (saw) said: **"If one of you touches his private part, let him perform *Wudhu*."** If it were by the back of the hand, it does not nullify (*Wudhu*) due to what Abu Hurayrah narrated that the Prophet (saw) said: **"If one of you reaches by his hand to his private part without anything between them, let him perform the *Wudhu* of prayer."** And due to what Yusrāh bint Safwan narrated that the Prophet (saw) said: **"Whoever touches his private part, he should not pray until he performs *Wudhu*."** And in the narration of Ahmad and An-Nasaai from Yusra that she heard Rasool Allah (saw) say: **"The one who touches the private part has to perform *Wudhu*."** This includes his own private part and the private part of others. And due to what Abu Hurayrah narrated that the Prophet (saw) said: **"Whoever reaches by his hand to his private part**

**without any veil between them, then Wudhu is obligatory upon him.**” Reaching by the hand is only by the inside of the palm of the hand, because the back of the hand is not a means for touching. Similar to one’s own private part is the private part of another. Touching the front part (*qubul*) or back part (*dubur*) is like touching the private part and thus nullifies *Wudhu*. Accordingly if a man or woman touches his or her front part or of another, whether young or old, living or a corpse, male or female, the *Wudhu* of the touching person is nullified due to what Amru bin Shuaib narrated from his father from his grandfather from the Prophet (saw) who said: **“Any man who touches his private part, should perform *Wudhu* and any woman who touches her private part, should perform *Wudhu*.”** Similar to his private part is another’s private part because it is a human’s private part as like his. This is contrary to touching the animal’s private part, it does not nullify *Wudhu* as it is not classified under the word **“his private part”** which is specific to the human (private part). That which is nullified is the *Wudhu* of the touching person only. As for the one touched, his *Wudhu* is not nullified because the *hadith* explicitly mentions only the one who touches and the one who reaches by his hand; it does not mention the one touched, nor the one touched can be understood from it, which indicates that it does not nullify his *Wudhu*.

These are the nullifiers of *Wudhu*. If one of these five occurs to the man or woman, his/her *Wudhu* is nullified and he becomes ritually impure with a lesser ritual impurity. Whoever had performed *Wudhu* and was certain about his purity, then his doubt about whether or not he became ritually impure, has no consideration due to what was narrated from ‘Abbad bin Tamim from his paternal uncle that he complained to Rasool Allah (saw) about the person who imagines that something comes out from him during the prayer, so he replied: **“He should not turn away or leave his prayer until he hears a sound or discovers a smell.”**

Whoever has become impure with lesser ritual impurity, prayer is forbidden to him due to his (saw) saying: **"Allah does not accept prayer with impurity"** and his saying: **"Allah does not accept the prayer of one of you if he becomes ritually impure until he performs Wudhu."** The rule of the prostration (*Sujud*) of the recitation and of thanks is like the rule of prayer in this regards. *Tawaf* (circumambulation) is forbidden to him as well due to his (saw) saying: **"The tawaf of the House (Ka'abah) is like the prayer except that Allah permitted speech therein."** It is forbidden to touch the *mushaf* (Qur'an) due to Allah (swt) saying: *"None touch it except the purified"* [TMQ 56:79] because the pronoun in *"none touch it"* refers to the Qur'an Allah (swt) says: *"Verily it is a noble Qur'an. In a well-guarded book. None touch it save the purified. Revealed from the Lord of the worlds"* [TMQ 56:77-80] i.e, the Qur'an. The purified are those qualified with purity. The one who has purity from lesser ritual impurity is called 'purified' (*muTahhar*) and the one who has purity from greater ritual impurity is called 'purified' (*muTahhar*); so none touches it except the purified whether it were purity from lesser ritual impurity or purity from greater ritual impurity. This is strengthened by the Prophet (saw) writing to the people of Yemen a book, and within it was: **"None touches the Qur'an except the pure (*tahir*)."** Touching the *mushaf* includes touching the Book, the skin and the margins and everything which is considered of the *mushaf*. As for its cover, its hanging cord and the like which are not of the *mushaf* they are not forbidden to touch them.

## Major Ritual Ablution (*Al-Ghusl*)

That which obliges making *ghusl* is the insertion of the glans penis (*hashfa*) in the private part, the issuing forth of semen menstruation, child-birth (*nifas*). As for the insertion of the glans penis in the private parts, it obliges the *ghusl* due to what A'ishah (ra) narrated that the Prophet (saw) said: **"When the two circumcised parts (*khitan*) meet, *ghusl* is obliged."** The meeting of the two circumcised parts occurs with the disappearance of the glans penis in the private part because the circumcised part of the man is the skin remaining after circumcision, and the circumcised part of the woman is a skin like the comb of the cock (*'urf ad-deek*) above the private part which is cut during circumcision. So when the glans penis disappears in the private part i.e. when his circumcised part comes alongside her private part, thus both coming close together then they have met. So whoever inserts his organ in any private part, *ghusl* is obliged upon him whether it was of a human or animal, dead or alive, and whether he discharged (semen) or not. *Ghusl* is obliged upon him due to what is narrated from the Prophet (saw) who said: **"If he sat between her four limbs (*shu'ab*) and pressed (*alzaqa*) with the two private parts together, *ghusl* is obliged even if he does not ejaculate."**

As for the production of semen, *ghusl* is obliged upon the man and woman during sleep and wakefulness due to what Abu Said Al-Khudri (ra) narrated Rasool Allah (saw) said: **"Verily water (i.e. *ghusl*) is due because of water (i.e. semen)." Umm Salamah (ra) narrated and said: "Umm Saleem, the wife of Abu Talhah, came to the Prophet (saw) and said: O Messenger of Allah, verily Allah is not shy of the truth. Is *ghusl* obliged upon the woman if she has a (wet) dream? He said: Yes, if she sees water (semen)." If she has a wet dream and does not see semen or she doubts whether semen was produced, *ghusl* is not obliged upon her. If she sees semen and does not remember a wet dream, *ghusl* is obliged due to what Aisha (ra) narrated: **"The Prophet (saw) was asked about the man who finds wetness but does not remember the wet dream, so he said: 'He performs *ghusl*!' And he was asked about the man who saw he****

had a wet dream and did not find any wetness. He said: **There is no *ghusl* upon him.** *Ghusl* is not obliged except for semen alone; thus *ghusl* is not obliged for *madhiyy* or *wadiyy*. *Madhiyy* is the fluid that comes with the least desire *shahwa*, and *wadiyy* is what trickles during urination. This is due to what 'Ali bin Abu Talib (ra) narrated and said: **"I was a man who frequently produced *madhiyy*, so I would perform *ghusl* in the cold season until my back was split. I mentioned this to the Prophet (saw) and he said: 'Do not do that. If you see *madhiyy*, wash your male private part and perform the *Wudhu* of prayer."**

As for menstruation (*Haidh*), it obliges the *ghusl* due to Allah (swt) saying: *"They ask you about menstruation. Say: It is a harm, so separate from women during menstruation and do not approach them until they purify themselves. If they purify themselves then communicate with them"* [TMQ 2:222]. And due to his (saw) saying to Fatimah bint Abu Habish: **"When menstruation approaches, leave the prayer. When it goes, wash yourself and pray."** As for the blood of childbirth (*nifas*), it obliges *ghusl* because it is collected menstruation. Similar to the (blood of) childbirth is childbirth (itself) in terms of obliging *ghusl*, even if she did not see blood, because the coming forth of a child cannot be free from moisture even if it is hidden, so it is like the blood of childbirth.

Whoever is in a state of major ritual impurity (*junub*), prayer, *tawaf* and touching the *mushaf* are forbidden for him because all these matters are forbidden for the one with minor ritual impurity, so forbidding them due to the major ritual impurity is of greater reason, for it is greater ritual impurity hence it is more severe. It is forbidden to the one with major ritual impurity to recite the Qur'an due to what ibn Umar (ra) narrated that the Prophet (saw) said: **"The one in a state of major ritual impurity and the one menstruating do not recite anything of the Qur'an."** Similarly it is forbidden upon the one in a state of major ritual impurity to remain in the mosque, but passing by is not forbidden due to Allah (swt) saying: *"...not the one in *junub* (in a state of major ritual impurity) except when travelling on the road/passing through"* [TMQ 4:43]. If a

man wishes to perform *ghusl* from sexual discharge, he mentions the name of Allah and makes the intention (*Niyyah*) of *ghusl* from sexual discharge and washes his hand thrice before inserting it in the vessel. He washes what is on his private part of stuff, performs the *Wudhu* of prayer, inserts his ten fingers in the water and dips a handful of water penetrating with it the roots of his hair in his head and beard. Then he scatters three handfuls of water over his head and pours water over the rest of his body, passing his hands over what he can of his body. Then he moves from his place, and washes his feet. This is due to what A'ishah (ra) and Maimuna (ra) description of the *ghusl* of Rasool Allah (saw) as such. It was narrated from A'ishah, the Prophet's wife, that **when the Prophet (saw) would perform *Ghusl*, he would begin washing his hands then would perform *Wudhu* just as he would perform *Wudhu* for prayer. Then he would insert his fingers in the water, penetrating thereby the roots of his hair. Then he would pour three handfuls of water over his head and then pour water over his entire skin.** From Maimuna, the Prophet (saw)'s wife, said: **Rasool Allah (saw) performed the *Wudhu* of prayer except for his legs, washed his private part and whatever on it of stuff. Then he poured water over himself, then he moved his legs and washed them.** This is the ritual wash of major ritual impurity.

The obligatory in the *ghusl* is: Intention (*Niyyah*) and covering the whole body with pure (*tuhur*) water. Everything else is *Sunnah*. The woman is like the man in performing the *ghusl* from sexual discharge in the preceding way. Similarly one can perform *ghusl* from a vessel, under a shower or from a tap, in the ocean, river, pond etc and in any form as long as the obligations of *ghusl* are fulfilled. It is preferred that one fulfils the *Sunnah* matters of *ghusl* together with the obligatory matters.

### **Impurities (*An-Najasah*)**

Impurities are urine, stool, vomit, (*madhiyy*) and (*wadiyy*), non-human semen, blood, pus, the fluid of wounds, thick blood, carrion, intoxicants (*khamr*) and wine (*nabidh*), the dog, pig, meat of the domesticated donkey and whatever is made impure by that. As for urine, it is filth due to what was narrated from Anas (ra) that a Bedouin urinated in a section of the mosque. The Prophet (saw) commanded a bucket of water so it was poured over it. As for stool, it is filth whether of human or animal. As for the filth of human stool, the Ijmaa'a us-Sahabah has been converted over that. As for the manure of animals and the dung of birds, this is due to what ibn Masoud (ra) narrated and said: **"I came to the Prophet (saw) with two stones and dung. He took the two stones, threw the dung and said: 'It is (*riks*) filth.'**" As for the filth of vomit, it is established by the Ijma'a whether human or animal vomit. As for (*madhiyy*), it is filth due to what is narrated from 'Ali (ra) who said: **"I was a man with frequent (*madhiyy*) so I mentioned that to Rasool Allah (saw) who said: 'If you see (*madhiyy*), wash your male part.'**" As for (*wadiyy*), it is filth because it comes out of urine so its rule becomes the rule of urine. As for non-human, it is filth because it is produced from the place where urine comes forth. Human semen is exempted from that and its purity is specified due to the mention of a (*Shar'ai*) text about its purity. It was narrated from A'ishah (ra) that she **would rub off semen from the clothes of Rasool Allah (saw) while he was praying.** Were it filth, the prayer would not be valid with its presence.

As for blood, it is filth due to what Asmaa (ra) narrated and said: **"A woman came to Rasool Allah (saw) and said: The clothes of one of us is struck by the blood of menstruation, what do we do with it? He said: 'Rub it then scratch it with water (i.e. by the ends of the fingers) then wash it then pray in it.'**" Similar to blood is the filth of pus because it is blood changed into something stinking. As for the fluid of wounds it has to be examined. If it has a smell, then it is filth like pus; if it does not have a smell, then it is pure like the moisture of the body.

Also, similar to blood is the thick blood because it is blood coming forth from the womb so it is like the blood of menstruation.

As for carrion, it is filth and the evidence of its filth is the *Ijma'a*. Excluded from carrion are fish and locusts and the human corpse. They are pure due to what is narrated that ibn Umar said (*mawquf*): **"Allowed for us is two (types of) carrion and two (types of) blood. As for the two (types of) carrion, they are the fish and locusts. As for the two (types) of blood, they are the liver and spleen."** And due to his (as) saying: **"Verily the believer does not become impure (i.e. when dead)."**

As for intoxicants (*khamr*), they are filth by the *Ijma'a*.

As for the dog, it is filth due to what was narrated that the Prophet (saw) was invited to a house so he responded positively, and he was invited to a house and did not respond. He was asked about this so he said: **"In the house of so and so is a dog. So it was said to him: In the house of so and so is a cat, so he said: The cat is not filth."** It is also due to what was narrated from Abu Hurayrah that Rasool Allah (saw) said: **"If a dog licks a vessel of one of you, let him pour it out then wash it seven times"** which indicates that the dog is filth. As for the pig, it is filth due to the *Ijma'a* of the Sahabah. As for the meat of the domesticated donkey, it is filth due to what was narrated from Anas who said: **"We got some meat of the donkey on the day of Khayber. Then an announcer of Rasool Allah announced that 'Allah and His Messenger prohibit you from the meat of the donkey for it is filth or impurity."**

As for what is made impure of the pure things from these impure things, they are made impure if they are reached by any of these impurities since some of the filth sticks to it so the place which is reached by it becomes impure by the moisture. However, if the filth did not reach it such as when a dog reaches a

plate with its dry hand then it does not become filthy, contrary to where it reaches it when it is wet or with its saliva, wherein it becomes impure.

### Removal of Filth

If a dog licks a vessel or one of its organ enters in it while it is moist, the vessel will not be purified until it is washed seven times, one of them is with soil, due to what was narrated from Abu Hurayrah that the Prophet (saw) said: **"The purification of a vessel of one of you if a dog licks it is washing it seven times, one of them is with soil."** Similar to the dog is the pig because it is a worse state than the dog so its takes its rule by greater reason. Sprinkling is sufficient in case of the urine of a male child who does not eat food which is by wetting it with water, even if the water does not flow down on it. Nothing is sufficient in the urine of a female child except washing due to what 'Ali (ra) narrated that the Prophet (saw) said about the urine of a baby: **"The urine of a baby girl is washed and the urine of a boy is sprinkled."** As for the other types of filth, they are examined. Filthy things like carrion, droppings of hoofed animals and others are not purified by washing. Rather if they fell on something pure and made it impure, it is not possible to purify it until the filth itself is removed then its place is washed. If the filth is dissolved such as the trace of urine, blood, intoxicants and others, it is washed once due to what Al-Bukhari and Muslim narrated of the *hadith*: **"The Prophet (saw) commanded that a bucket (of water) be poured over the urine of the bedouin"** If filth reached the bottom of the shoe/leather socks (*khuff*) and he rubbed it on the ground, it is examined. If it were moist filth, it would be sufficient, so it is not purified but remains filth. If it is dry, it is purified by rubbing and this is sufficient for it. This is due to what Abu Said Al-Khudri (ra) narrated that Rasool Allah (saw) said: **"If one of you comes to the mosque, let him look at his shoes. If there is filth on them, let him wipe them on the ground then pray with them."** So the purity of shoes from filth attached to them is by rubbing if dry and washing if wet.

Filth is only removed by water to the exclusion of all other fluids whether the filth was blood or other than that, without a difference between them, according to the Ijma'a as they are all filth, unless there is a text to mention something, then the text is limited to what came in it. Removing of filth by water is established by the *Sahih ahadith* from Asmaa bint Abu Bakr who said: "A woman came to the Prophet (saw) and said: The cloth of one of us is reached by blood of menstruation, so what should we do? He said: 'Rub it, then scratch it with water by the end of the fingertips, then wash it, then pray with it'" And from 'Abdullah bin 'Umar that Abu Tha'labah said: "Rasool Allah, give us a *fatwa* regarding the vessels of the Zoroastrians if we are forced to (use) them. He said: 'If you are forced to (use) them, wash them with water and cook in them.'" And from 'Abdullah bin S'ad who said: "I asked Rasool Allah (saw) about water coming out after urine, so he said: 'That is of (*madhiyy*) and every male creature produces (*madhiyy*). So wash your private part of that and your testicles, then perform your *Wudhu* of prayer.'" These *ahadith* all indicate that filth is only removed by water and nothing else. However if there comes a text different to that, then it is specific to that which came in it, such as the skin which is purified by tanning due to the text which mentioned it as it was narrated from ibn 'Abbas who said: I heard Rasool Allah (saw) say: "Any skin that is tanned would be purified."

## Chapter 2: Chapter of Prayer (*As-Salat*)

### The Prayer (*As-Salat*)

From 'Abdullah bin 'Umar (ra) who said: Rasool Allah (saw) said: **"Islam is built upon five: The testimony (*shahadah*) that there is no god but Allah and Muhammad is Rasool Allah, establishing the prayer, giving the *zakat*, making (*Hajj*) to the House (Ka'abah) and fasting of Ramdhan."** Verily these five are the pillars upon which Islam is built, not that they are Islam. Their being the pillars of Islam comes from their covering the 'aqeedah and the actions whose performance is intended to bring one closer to Allah. Islam has emphasised the prayer, It is narrated from Jabir who said: **"Rasool Allah (saw) said: Between the man and disbelief (*kufi*) is leaving the prayer."** Abu Hurayrah also said: I heard Rasool Allah (saw) saying: **"Verily the first for which the slave is accounted on the Day of Judgement is the prescribed prayers."** Five prayers have been obliged. Talhah bin 'Ubaidullah (ra) has narrated and said: **"A man with stirred up hair/head from the people of Najd came to Rasool Allah (saw). We heard the hum of his voice but did not understand what he was saying until he came closer and it turned out he was asking about Islam so Rasool Allah (saw) said: Five prayers in the day and night. He said: Is there anything obliged upon me apart from them? He said: No, except if you volunteer."** The five prayers are obligatory upon each sane mature Muslim. As for the *kafir*; if he were (a *kafir*) originally, it is not obliged upon him, and when he becomes a Muslim he is not asked to pay for the past due to Allah (swt) saying: **"Say to those who disbelieve: If you desist (from *kufi*), they will be forgiven (over) what has preceded"** [TMQ 8:38]. If he were an apostate *kafir*, it is obliged upon him; and if he returns to Islam, he is compelled to repray them because the Shar'a rules are not annulled from the apostate but he remains ordered by them, since he was committed to the rules of Islam by his acceptance so they are not annulled by his denial. As for the child, it is not obligatory upon him due to his (saw) saying: **"The Pen that records the deeds has been lifted from three people; the insane person, until he**

recovers; the sleeping person, until he wakes up; and the minor, until he dreams (i.e., has wet dreams)". As for the one whose mind goes away due to insanity, unconsciousness or illness, it is not obliged upon him due to the previous *hadith* nor is it obliged upon him to repray them except if he recovers at a time in which he attains purity and entry into prayer. 'Abdurrazaq has narrated from Nafi' that ibn 'Umar had an illness which took over his mind until he left the prayer. Then he recovered and did not pray what he left of the prayer.' And from ibn Juraij from ibn Tawus from his father: 'If a sick person becomes unconscious then gains sanity, he does not repeat the prayer.' No one is ordered to perform prayer of those who are obliged of it except the child. He is commanded to perform it while he is seven years old and is beaten for leaving it at ten years due to what Seerat Al-Juhni (ra) narrated who said: "Rasool Allah (saw) said: **Teach the child the prayer while he is seven years and beat them over it at ten years**." From 'Amru bin Shuaib from his father from his grandfather he said: "Rasool Allah (saw) said: **Order your children with prayer when they are seven years, and beat them over it when they are ten years. And separate between them in the beds**'. Whoever is obliged to pray and refuses to perform it is examined. If he denies its obligation, he is a *kafir* and is asked to repent like the apostate. If he acknowledges its obligation after that, he returns to Islam but if he insists upon denying it he is killed by the State. Whereas if he leaves the prayer through laziness while he is convinced of its obligation, he is given a discretionary (*ta'zeer*) punishment such as imprisonment until he prays. He is absolutely not killed because the Messenger (saw) says: **The blood of a Muslim man is not allowed except for one of three: The married (*thayyib*) adulterer, a life for a life, and the one who leaves his *deen* separating from the community (*jama'ah*).**" The one who leaves prayer is aswell a transgressor (*fasiq*) not a *kafir*, and it is conceivable that Allah would forgive him due to the *hadith* of 'Ubadah bin As-Samit (ra) who said: "I heard Rasool Allah (saw) say: **Five prayers were obliged by Allah. Whoever perfects their *Wudhu* and prays them at their time, and completed their (kneeling) *ruk'uu* and humility (*khushoo'a*), he had a promise from Allah that He will forgive him. Whoever**

does not has no promise from Allah. If He wills, He will forgive him and if He wills, He will punish him.”

## The Times Of The Prayer

The starting time for *Dhuhr* is when the sun moves from the zenith of the sky, and its ending time is when the shadow of everything becomes equal to itself (in length) due to what ibn ‘Abbas (ra) narrated that the Prophet (saw) said: **“Jibril (as) led me in prayer at the door/gate (*bab*) of the House (Ka’abah) twice. He prayed with me *Dhuhr* the first time when the sun moved (from the zenith of the sky) and the afternoon shadow was like a sandal strap, then the last time when the shadow of everything was of its equal.”** The starting time of ‘*Asr* is when the shadow of everything becomes its equal and exceeded it with the least increase, and its ending (time) is when the shadow of everything becomes its double, due to what ibn ‘Abbas (ra) narrated that the Prophet (saw) said: **“And Jibril prayed ‘*Asr* with me when the shadow of everything became equal to its length, then prayed the last time when the shadow of everything became double of its length.”** This is the preferred time, while the permissible time remains until the sun sets. The starting time of *Maghrib* is when the sun sets due to what is narrated **“that Jibril (as) prayed *Maghrib* when the sun has set and the fasting person broke his fast.”** It does not have except one time which is the preferred time, while the permissible time remains until the disappearance of the red twilight. The starting time of ‘*Esha* is when the twilight disappears. The evidence for this is that Jibril (as) prayed the ‘*Esha* when the twilight disappeared. Twilight is the redness with the evidence of what ‘Abdullah bin ‘Amru bin Al-As (ra) that Rasool Allah (saw) said: **“The time of *Maghrib* is until the red twilight goes away.”** As for the ending time of ‘*Esha*, it is until the middle of the night due to what ‘Abdullah bin ‘Amru (ra) narrated that the Prophet (saw) said: **“The time of ‘*Esha* is what is between you and the middle of the night”** which is the preferred time, while the permissible time remains until the appearance of the dawn. The time of *subh* is when the second dawn appears and it is the true dawn at which time eating and drinking is forbidden

to the one fasting; and its ending time is when horizon shines i.e. when it becomes light, due to what was narrated that Jibril (as) prayed *subh* when the dawn appeared and prayed the next day when the light appeared. This is the preferred time, while the permissible time remains until the appearance of the sun. All the times are clarified in what Ahmad, An-Nasai and At-Tirmidhi narrated on this subject which is: From Jabir bin 'Abdullah "that Jibril (as) came to the Prophet (saw) and said to him: Stand. Then he led him in prayer. He prayed when the sun declined. Then he came to him at 'Asr, and said to him: Stand up and pray it. He prayed 'Asr when the shadow of everything became of its equal. Then he came to him at *Maghrib* and said: Stand, and pray it, so he prayed *Maghrib* when the sun set down. Then 'Esha came and he said: Stand up and pray it, so he prayed 'Esha when the twilight disappeared. Then he came to him at *Fajr* and said to him: Stand, and pray it, so he prayed *Fajr* when *Fajr* lightened—or he said: *Fajr* spread. Then he came to him the next day at *Dhuhr* and said: Stand, up and pray it, so he prayed *Dhuhr* when the shadow of everything became of its equal. Then he came to him at 'Asr and said: Stand up and pray it, so he prayed 'Asr when the shadow of everything was double of its length. Then he came to him at *Maghrib* at one time which never changed. Then he came to him at 'Esha when half of the night had gone away—or he said: A third of the night—and he prayed 'Esha. Then he came to him when it had become very light and said: Stand up and pray it, so he prayed *Fajr*. Then he said: The time is what is between these two times." Prayer is obliged at the starting time with enough room of time (*mwassa'a*) meaning that it is performed at any portion of the time i.e. it is for him to choose to perform it from the starting of its time to its end. It is permitted for him to pray it until the start of the second time due to the previous *hadith*. It is also due to what Abu Hurayrah (ra) narrated that the Prophet (saw) said: "Whoever attains a *raKa*t of the *subh* before the sun appears he has attained the *subh*, and whoever attains a *raKa*h of 'Asr before the sun sets he has attained the 'Asr." It is also due to what the two *Sahihs* narrated: "Whoever attained a *raKa*h of prayer has attained the whole prayer." It is obliged to maintain/observe the prayers at their

times. Allah (swt) says: “*Preserve the prayers*” [TMQ 2:238]. It is not allowed for anyone of the people of the earth to delay the prayer from its time except the one who slept or forgot or the one who delayed it for joining of prayers for the excuse of travel or rain, due to his (saw) saying: **“There is no neglect in sleep. Verily neglect is only in wakefulness.”** If he does not pray in its time until the time is missed, he is sinful due to his (saw) saying: **“The one who misses the prayer of ‘Asr, his deeds have become futile”** And he said: **“My Ummah will continue in goodness (*khayr*) as long as they do not delay *Maghrib*.”** It is obliged upon the one who missed a prayer to repray, it due to his (saw) saying: **“Whoever forgot a prayer due to sleeping or otherwise, let him pray it when he remembers it”** It is recommended that he prays it immediately; but if he did not do so it is allowed for him and no sin upon him for delaying it. However he is sinful for delaying it from its time, due to what ‘Imran bin al-Hussain (ra) said: **“We were travelling with the Prophet (saw) and we were travelling by night until we were at the end of the night. We fell down asleep (*waq’ah waq’ah*) and there is no sleep (*waq’ah*) sweeter to the traveller than that. We were not wakened except by the heat of the sun. When the Prophet (saw) woke up, they complained to him that which befell them. He said: ‘Nothing wrong and no harm. Move away so they departed. He travelled for a short period then dismounted. He called for *Wudhu* and made *Wudhu*. Then the prayer was announced and he prayed with the people.”** This *hadith* indicates that the Prophet (saw) missed the *subh* prayer and did not pray it until he left the valley; were it (to be performed) immediately, he would not have delayed it.

### The Conditions For The Validity Of The Prayer

When one intends prayer, purity (*taharah*) from lesser ritual impurity (*hadath*) and purity from filth (*najas*) is obliged. As for purity from minor ritual impurity, it is a condition for the prayer’s validity due to his (saw) saying: **“Allah does not accept the prayer without purity”** and its rule was discussed in the subject of purity (*Taharah*). As for purity from filth, it is the purity of the body, what he prays in and what he prays on. The purity of the body is a condition of the

prayer's validity due to his (saw) saying: **"Keep away from urine as most of the punishment of the grave is from it"** The purity of the clothes he prays in is also a condition of the prayer's validity due to Allah (swt)'s saying: *"And your clothes purify"* [TMQ 74:3]. It is also due to what is narrated from Jabir bin 'Abdullah who said: **"I heard a man asking the Prophet (saw): Can I pray in the clothes in which I communicate with my wife? He said; Yes, unless you see something in it so wash it"**

Similarly the purity of the place he prays on is a condition for the prayer's validity due to the *hadith* of the urine of the Bedouin, and the Prophet (saw)'s saying: **"Pour over it a bucket of water."**

Covering the *'awrah* (nakedness) is obliged when one intends prayer due to what is narrated from Aishah (ra) that the Prophet (saw) said: **"Allah does not accept the prayer of the one who menstruates (age of menstration) except with a head-cover (*khimar*)."** If any of the *'awrah* is uncovered with the ability to cover it, the prayer is invalid. The meaning of the menstruating woman in the *hadith* is the one who has attained puberty. Covering the *'awrah* is a condition for the prayer's validity for the man and woman equally except that the man's *'awrah* differs from that of the woman. The man's *'awrah* is what is between the navel and the knee. The navel and knee are not of the *'awrah* due to what Abu Said Al-Khudri (ra) narrated that the Prophet (saw) said: **"The *'awrah* of the man is that which is between his navel and his knee."** And from Muhammad bin Jahsh who said: **"Rasool Allah (saw) passed by Mu'amar whose two thighs were uncovered, so he said: 'O Mu'amar, cover your two thighs for the two thighs are *'awrah*.'" As for the *'awrah* of the free woman, it is all her body except the face and two hands due to Allah (swt)'s saying: *"Let them not reveal their adornment except that which appears thereof"* [TMQ 24:31]. Ibn Abbas said: 'Her face and two hands.' And due to what was narrated from ibn Umar (ra) that the Prophet (saw) said: **"The *muhrim* (person on pilgrimage) woman should not cover her****

face nor wear gloves." And due to his (as) saying: **"Allah does not accept the prayer of the menstruating lady (*haa'idh*) except with a head-cover (*khimar*)."**

The (*haa'idh*) here means the one who has attained the age of menstruation not the woman involved in menstruation, and the head cover (*khimar*) is that which covers the head of the woman.

Covering the *'awrah* is obliged with that which does not show the colour of the skin. A cover that shows the colour of the skin, or a thin cloth, is not permitted because covering is not verified by that.

It is obliged, when intending prayer, to face the *qiblah* due to Allah (swt)'s saying: *"Then turn your face towards Al-Masjid Al-Haram and wherever you are turn your faces towards it"* [TMQ 2:144]. It is a condition of the prayer's validity. If one were in the presence of the House (Ka'abah), he must direct himself towards it itself due to what Usama bin Zaid (ra) narrated that the Prophet (saw) **"entered the House and did not pray. Then he left and prayed two *rak'ah* towards the Ka'abah, and he said: This is the *qiblah*."** And if he entered the House and prayed therein, it is permitted because he is facing a part of the House. If he is not in the presence of the House, he examines the matter. If he knows the *qiblah* he prays to it, and if he is informed by someone whose information is based on knowledge and not on *ijtihad* (interpretation) then he accepts it, just as the judge accepts the clear text from the trustworthy person and does not perform *ijtihad*. If he sees mosque niches (*mihrab*) in a country, he prays to it and does not perform *ijtihad* because that is a form of information. If there is nothing of that: If he were of those who knows the signs and he was away from Makkah, he performs *ijtihad* in seeking the *qiblah*. The obligation at that point in facing the *qiblah* is the direction due to Allah (swt)'s saying: *"Turn your face towards Al-Masjid Al-Haram and wherever you are turn your faces towards it"* [TMQ 2:144], and due to his (saw) saying: **"What is between the east and west is *qiblah*."** If he were in Makkah but there was a

barrier between him and the Ka'abah, then he is like the one far away from it. If there is no barrier between him and the Ka'abah, he is like the one in the presence of the House so he prays towards the Ka'abah itself.

And if he is of those who do not know the signs, he has to follow the one who knows the *qiblah* and does not attempt to perform *ijtihad* as he is like the ignorant follower (*'aammī*) in the *Shari'ah* rules. It is recommended for the one praying to place a *sutrah* (protection) in front of him and to draw close to it, due to what is narrated from Sahl ibn Abi Hatmah (ra) that the Prophet (saw) said: **"If one of you prays to a *sutrah*, let him draw near to it. Satan will not interrupt his prayer."** It is also due to what Sahl bin S'ad As-Sa'idi narrated **"between the prayer place of Rasool Allah (saw) and the wall was the passing space of a sheep."** And he (as) would, at times, endeavour to pray close to the pillar of his mosque.

## The Description Of The Prayer

### Standing, Niyaah and Takbir

If one intends to pray, he stands up straight. Standing up (*qiyam*) is *fard* in the obligatory prayer due to Allah (swt)'s saying: *"And stand before Allah in humility"* [TMQ 2:238]. It is also due to 'Imran bin al-Hussain (ra) who narrated that the Prophet (saw) said: **"Pray with standing up and if you cannot, then while sitting and if you cannot, then on the side."** It was also narrated that the Prophet (saw) would stand up straight in the obligatory and voluntary (prayers). As for standing up in the supererogatory (*naflah*) (prayers), it is not *fard* because the Prophet (saw) **"would perform the *naflah* while on his camel/mount while sitting."** From Jabir who said: **"I saw the Prophet (saw) praying the *naflah* while he was on his mount in all directions, but he would lower the prostration (*sujud*) more than the *ruku'u* and would do in the form of nodding."** And from ibn 'Umar who said: **"The Prophet (saw) would praise Allah (*sabbaha*) while on his mount, towards any direction he faced and perform *witr***

on it, except that he never prayed the obligatory (prayers) while on it." The condition of the standing up is to stand erect in order that the standing up be valid. Then he makes the intention (Niyah): The intention is one of the obligations in prayer due to his (saw) saying: "Verily actions are only by intention" and because it is a pure worship (*qurbah*) whose method is actions. It is obliged that the intention be linked with the *takbeer* as it is the first in *fard* prayer so it must be linked with it. If the prayer is *fard*, he must specify the intention so he makes intention for *Dhuhr* or 'Asr to distinguish (it) from other(s). If it were a monotonous (*ratiba*) *Sunnah* (prayer) like *witr* and the *Sunnah of Fajr*, it is not valid until he specifies the intention to distinguish it from others. If it were a non- monotonous *Sunnah*, the intention of prayer is sufficient. If he entered into the prayer after the *takbeer* of (*ihram*) then doubted whether he made the intention and remembered that he made the intention before initiating anything of the actions of the prayer, it would be sufficient for him. If he remembered after doing any action his prayer would be invalid because he did an action while having doubt in his prayer. If he intended to leave the prayer or that he will leave, or doubted whether he left or not, his prayer would be invalid, because the intention (Niyah) is a condition in the whole prayer, so it is invalidated by the intention of leaving it or the indecision regarding whether he left or still remains (in prayers) as this contradicts the decisiveness of the intention. As for unwarranted doubts (*waswasah*) which is what occurs in thought, it does not invalidate the prayer. The continuity of the intention that has been intended is necessary. So if he entered into *Dhuhr* then the intention diverts to 'Asr, *Dhuhr* is invalidated by this intention because he broke the intention, nor is 'Asr valid because he did not make its intention at *ihram* time.

The linking of the intention with the *takbeer* is a condition so one makes the intention and the *takbeer* of *ihram*. The *takbeer* is one of the obligations of prayer, as it is narrated from 'Ali (may Allah honour him) that the Prophet (saw) said: "The key of the prayer is *Wudhu*, its ritual consecration is the *takbeer* and

its dissolution is the salutation (*tasleem*)." The *takbeer* is that one says '*Allahu Akbar*' because the Prophet (saw) would enter with that into the prayer and he said: "Pray as you see me pray." If there is in his tongue some difficulty or dumbness, he moves it as much as he can, due to his (saw) saying: "When I command you with a matter, perform of it as much as you can." It is recommended that he raises his hands together with the *takbeer* of *ihram* parallel to his shoulders due to what ibn 'Umar (ra) narrated that the Prophet (saw) "he would raise his hands parallel to his shoulders when he opened the prayer, when he made *takbeer* for ruku'u and when he raised his head from ruku'u" or parallel to his ears; whichever of the two he does is valid. The beginning of the raising should be with the beginning of the *takbeer*, and its conclusion with its conclusion. If he is not able to raise them both, or his is able to raise one of them or raise them both lower than the shoulder, they are raised according to his ability.

When he finishes the *takbeer*, it is recommended to place the right hand over the left. He places the right hand over some of the left hand and some of the wrist, and he grasps the left hand by the right hand due to what was narrated from Halab At-Taiy who said: "Rasool Allah (saw) would lead us in prayer and would take hold of his left (hand) with his right (hand)." It is also due to what Wail bin Hajar narrated and said: "I said: I will look to the prayer of Rasool Allah (saw), how he prays. He stood up and faced the *qiblah*. He said '*Allahu Akbar*' and raised his hands until they were parallel to his ears. Then he placed his right hand over the back of the palm of the left hand and the wrist and fore-arm." It is recommended that he places them over the chest due to what Wail narrated and said: "I saw Rasool Allah (saw) pray. He placed his hands upon his chest, one of them over the other." And Abu Dawud also extracted from Tawus who said: "Rasool Allah (saw) would place his right hand over his left hand then hold them tightly to his chest while he was in prayer." As for placing the hand on the waist (*khasirah*), it is prohibited. It is established that the Prophet (saw) prohibited holding the hands on the waist in the prayer. As

for letting the hands hang down (*irsal*), there did not come any text at all about that and it disagrees with the established texts regarding placing the hand on the chest.

### Opening Dua and the Fatiha

Then he recites the opening *du'a*, and this is *Sunnah*. The preferred is that he says what "Ali bin Abi Talib (ra) narrated from Rasool Allah (saw) "that when he stood up for prayer, he said: 'I turned my face to the One who created the heavens and the earth, as a true believer (*haneef*) and one who submits (*muslim*), and I am not of the polytheists. Verily my prayer, sacrifices (*nusuk*), life and death are for Allah, Lord of the worlds, there is no partner to Him. With that I am commanded and I am of those who submit. O Allah, you are the Sovereign (*malik*), there is no god but You. You are my Lord and I am your slave. I wronged my soul and I confess of my sin. Forgive me all my sins, none forgives sins except You. And guide me to the best character; none guides to its best but You. And avert from me its worst, none averts from me anything except You. Here I am at your service (*labbayk*) and your grace (*sa'adayka*). All good is in Your hands and evil is not to You. I am for You and to You, You are blessed and exalted. I seek Your forgiveness and repent to You. (*wajahtu wajhia lilladhi fatire as-samawate wa al-ardh haneefan musliman wa ma ana min al-mushrikeen. Inna salati wa nusuki wa mahyaya wa mamati lillahi rabb il-'alamin, la shareeka lahu, wa bidhalika umirtu wa ana min al-muslimeen. Allahumma anta al-malik, la ilaha illa ant, anta rabbi wa ana 'abduk. Dhalamtu nafsi wa 'ataraftu bi dhanbi, faghfirli dhunubi jami'an, la yaghfiru adh-dhunuba illa ant. Wa ahdini li ahsani al-akhlaq, la yahdi li ahsaniha illa ant. WAsrif 'anni sayi'ha, la yusrif 'anni sayi'ha illa an. Labbayka wa sa'adayka, wa al-khayru kulluhu fi yaddayk, wash-sharru laysa ilaik, tabarakta wa ta'alayt. Astaghfiruka wa atubu ilayk).*" It is permitted to shorten this *du'a* just as it is permitted to open with any other *du'a*.

It is recommended that one looks to the place of his prostration, and it is disliked that one looks to the sky due to what was narrated from ibn Sireen **“that the Prophet (saw) would turn his sight to the sky then this ayah was revealed: ‘And those who in their prayer are in humility’ [TMQ 23:2] so he bowed his head.”** From Abu Hurayrah, he said that the Prophet (saw) said: **“Let the people who raise their sight to the sky in the prayer stop or their sight will be snatched”** and in another *hadith*: **“When you pray, do not turn away, for verily Allah sets up His face to the face of His slave in prayer as long as he does not turn away.”**

Then he seeks refuge saying: I seek refuge in Allah from the accursed Satan due to Allah (swt)’s saying: **“When you recite the Qur’an, then seek refuge in Allah from the accursed Satan” [TMQ 16:98].** Then one recites the opening of the Book (*fatihat al-Kitab*). Reciting the *fatiha* is one of the obligations of prayer, due to what ‘Ubadah bin As-Samit (ra) narrated that the Prophet (saw) said: **“There is no prayer for the one who did not recite *fatihat al-Kitab*.”** He (saw) also said: **“The prayer of the man who did not recite therein the *fatihat al-Kitab* would not be accepted”** and he said: **“Whoever prays a prayer without reciting therein the *fatihat al-Kitab*, it is aborted, it is aborted, it is aborted, not complete.”** If he left it forgetfully, it would not be acceptable for it is a pillar (*rukhn*) of prayer, and that which is a pillar of prayer, its obligation is not discarded/omitted by forgetfulness. It is obliged to begin it with *‘Bismillah ir-Rahman ir-Rahim’* as it is an ayah of it. The evidence for this is what Umm Salamah (ra) narrated that the Prophet (saw) recited *‘Bismillah ir-Rahman ir-Rahim’* and counted it as an ayah. If it is a prayer with loud recitation, then one should recite the *‘Bismillah’* loudly just as the rest of the *fatiha*. It is obliged that it be recited in order; so if he recited during the *fatiha* something else forgetfully then he went to continue what remained of it, it would be valid. If he recited in it (something) else deliberately, he is obliged to resume the recitation. It is obliged to recite the *fatiha* in each *rak’ah* due to what Rufa’ah bin Abu Rafi’ (ra) said: **“While Rasool Allah (saw) was sitting in the mosque a man was praying. When he finished,**

he came to Rasool Allah (saw) and saluted him. The prophet said to him: 'Repeat your prayer for you did not pray.' He said: Teach me, O Messenger of Allah. He said: 'When you stand up to pray, say the *takbeer* then recite the *fatihat al-Kitab* and whatever else you can ...(until he said): Then do that in every *rak'ah*.' There is no difference between the *Imam* and the follower (*ma'mum*) due to what 'Ubadah bin As-Samit said: "Rasool Allah (saw) prayed with us and the recitation was heavy upon him. When he finished, he said: 'Verily I see you reciting behind your *Imam*?' We said: Yes, O Rasool Allah, we do that. He said: 'Do not do (so) except with the *Umm al-Kitab* for there is no prayer for the one who did not recite it.'" When one finishes the *fatihah*, he says 'Amin' and its meaning is 'please answer'. This is *Sunnah* due to what was narrated from Abu Hurayrah (ra) that Rasool Allah (saw) said: "When the *Imam* says 'Amin', all of you say 'Amin.'" One's voice is loud with it in the public prayers due to what was narrated from Abu Hurayrah who said: "When Rasool Allah (saw) finished the recitation of the *Umm al-Kitab*, he would raise his voice and say: 'Amin.'" It is obliged to recite the *fatihah* in the Arabic language and not ever permitted in any other language, just as it is not permitted to recite any ayah in other than the Arabic language nor is it ever permitted with other than that. If one recites the *fatihah* in other than the Arabic language, his prayer is not valid because he did not recite the Qur'an due to Allah (swt)'s saying: "...an Arabic Qur'an" [TMQ 12:2]. The translation of the Qur'an is not considered Qur'an, since the Qur'an is this miraculous form of speech, and with translation the miracle ceases.

#### Surah after the Fatihah

Then one recites a *Surah* after the *fatihah* due to what was narrated from Jabir (ra) that the Prophet (saw) said to Mu'adh when he lengthened the 'Esha prayer: "When you lead the people (in prayer), recite 'Wa ash-shamsi wa dhuhahd' and 'Sabbihhi isma rabbika al-'ald' and recite 'Bismi rabbika' and 'Wallayli idha yaghsha.'" It is also due to what a man from Juhainah narrated 'that he heard the Prophet (saw) reciting during *subh*, 'Idha zulzilal al-ardhi.'" If

one is following an Imam, it is examined: If it is a prayer wherein the recitation is made loud, he does not exceed the *fatiha* due to his (saw) saying: **"If you are behind me, do not recite other than the *Umm al-Kitab*, for there is no prayer for the one who does not recite it."** If it is a prayer that is more than two *rak'ah*, one does not recite a *Surah* in what exceeds the two *rak'ah* due to what Abu Qatadah (ra) narrated **"that Rasool Allah (saw) would recite in the *Dhuhr* prayer in the first two *rak'ah* the *fatihah al-Kitab* and a *Surah* in each *rak'ah*. Sometimes, he would cause us to hear the ayah and he would lengthen the first (*rak'ah*) more than the second. He also would recite the *fatihah al-Kitab* in the last two *rak'ah*."** It is recommended for the *Imam* to make audible recitation in the *subh*, the first two (*rak'ah*) of *Maghrib* and the first two of *'Esha*. Similar to the *Imam* is the one who prays alone, and the evidence for that is *Ijma'a us-Sahabah* and due to the mention of the prohibition against audible (recitation) during the daytime. Abu Hurayrah (ra) narrated that the Prophet (saw) said: **"When you see the one who makes loud recitation in the daytime, throw at him droppings (of animals)."**

#### **Ruku'u (bowing)**

When one finishes with the recitation, he bows for *ruku'u* which is one of the obligations, of prayer due to His (swt) saying: **"Bow and prostrate"** [TMQ 22:77]. It is recommended to say *takbeer* when bowing for *ruku'u* due to what Abu Hurayrah (ra) narrated that the Prophet (saw) **"would say *takbeer* when he stood up to prayer and when he bowed, then would say: '*Sami'a Allahu liman hamidah*' (Allah hears the one who praised him) when he raised his head. Then he would say *takbeer* when he prostrated and then when he raised his head. He would do that in all the prayer until he finished it."** It is recommended that one raises his hands parallel to his shoulders when saying *takbeer* due to the *hadith* of ibn 'Umar **"that when the Prophet (saw) opened the prayer, he would raise his hands parallel to his shoulders and when he said '*Allahu Akbar*' for the bowing and when he raised his head from the bowing."**

One is obliged to bend in the ruku'u to the extent that his two palms reach his two knees because nothing less than that is called bowing. It is recommended that one places one's hands over his knees and separate his fingers due to what Abu Hamid As-Sa'idi (ra) narrated that the Prophet (saw) **"he held his palms on his knees like the one seizing them, and he separated his fingers"** It is recommended that one extends his back and neck, and he does not raise it or lower it. Rather one bends such that his back and neck are level due to what was narrated from Abu Hamid As-Sa'idi (ra) who described the prayer of Rasool Allah (saw) and said: **"He bowed and levelled. He did not lower his head and nor raised it"** i.e, he did not raise his head such it becomes higher than his back. It is recommended that one keeps his elbows away from his sides due to what was narrated from Abu Hamid As-Sa'idi (ra) that the Prophet (saw) did that. It is recommended that one says: *'Subhana Rabbi Al-Adheem'* thrice, due to what was narrated from Hudhayfah who said: **"I prayed with the Prophet (saw) and he would say in his bowing, 'Subhana Rabbi Al-Adheem' and in his prostration: 'Subhana Rabbi Al-A'ald' then he would raise his head."** It is recommended that one says: *'Sami'a Allahu liman hamidah'* (Allah hears the one who praised him) due to the *hadith* of Abu Hurayrah that the Prophet (saw) **"would, when he stood up to pray, say takbeer and when he bowed, then say: 'Sami'a Allahu liman hamidah'..."** (the *hadith*). It is recommended that one raises his hands parallel to his shoulders while rising due to the above-mentioned *hadith* of ibn 'Umar in the *takbeer* of *ihram*. When one stands up straight, it is recommended that he says: *'Rabbana laka al-hamdu mil'a as-samawati wa mil'a al-ardhi, wa mil'a ma shi'ita min shay ba'ada ahl ith-thanai wa al-majd, haqqa ma qala 'abd, Kulluna laka 'abd, la mania'a lima a'atyata, wala mu'atia lima mana'at, wala yanfa'u dhal-jaddi minka al-jadd* (Our Lord, to You is the Praise filling up the heavens and filling the earth, and filling whatever You wish of anything. After the people of praise and glory, the truth of what the slave said. We are all slaves to You. There is no preventer for what You gave and no giver for what You prevented. Nor does the person of good fortune benefit without You). This is due to what Abu Said Al-Khudri (ra) narrated that

the Prophet **"would when he raised his head from bowing say that"** It is obliged that one be at ease when standing up (do not rush but wait awhile after standing) just as he was at ease when bowing, due to what Rifa'ah bin Malik narrated that the Prophet (saw): **"When one of you stands up to pray, let him perform *Wudhu* just as Allah commanded...(until he said) then let him bow until he is at ease when bowing, then let him stand up until he is at ease when standing. Then let him prostrate until he is at ease when prostrating."** Tranquillity (*tuma'aninah*) is obligatory, and the Prophet (saw) would say: **"The worst of people who steals is the one who steals in his prayer. They said: O Messenger of Allah how does he steal his prayer? He said: 'He does not complete his bowing and prostration.'" And he (as) said: "The prayer of the man is not sufficient until he straightens his back in bowing and prostration."**

#### Sujood (prostration)

Then one prostrates which is *fard* due to Allah (swt)'s saying: **"Bow and prostrate"** [TMQ 22:77]. It is recommended that he begins with the *takbeer* during prostration due to the above-mentioned *hadith* of Abu Hurayrah about bowing. It is recommended that he sets down his knees first then his hands then his forehead and nose, due to what Wa'il bin Hajar (ra) narrated and said: **"When the Prophet (saw) prostrated, he would set his knees down before his hands, and when he arose he would raise his hands before his knees. And he would prostrate on the forehead, nose, two hands, two knees and two feet."**

As for prostrating on the forehead, it is *fard*, and prostration must be on it directly, even if only a part of it. If he prostrated on an obstruction, this does not suffice him due to what Khabbab bin Al-Aratt (ra) said: **"We complained to Rasool Allah (saw) of the heat of the sun-baked ground on our foreheads and hand palms, but he did not accept our complaint."** If uncovering (the forehead) were not obligatory, he would have said to them: 'Cover them' so because he did not say that, it indicated that uncovering them is *fard*. As for prostration on the nose, it is *Sunnah* due to what Abu Hamid narrated that the Prophet (saw) prostrated and set down his forehead and nose firmly on the ground. If he left

it, it is sufficient for him due to what Jabir (ra) narrated: **"I saw Rasool Allah (saw) prostrating with the top of his forehead on the head hair cutting."** As for prostrating on the two hands, two knees and two feet, it is obligatory due to what ibn 'Abbas (ra) narrated that the Prophet (saw) **"commanded that one prostrates on seven organs/limbs. His two hands, two knees, fingertips and forehead."** It is recommended that one moves away his elbows from his sides due to what Abu Qatadah (ra) narrated that when the Prophet (saw) prostrated, he would keep his two arms away. It is recommended that one takes away (himself) i.e. raise his stomach away from his thighs due to what Al-Bara bin 'Azib (ra) narrated **"that when the Prophet (saw) prostrated, he would (jakh)";** it is also narrated as "Jamia". (*Al-jakh*) is (*al-khawiy*) which means raising the stomach away from the thighs. One has to separate between his two legs due to what was narrated that Abu Hamid described the prayer of Rasool Allah (saw) and said **"when he prostrated, he separated between his two legs."** The fingertips of one's legs should face the *qiblah* due to what was narrated from Abu Hamid **"that the Prophet (saw) faced the qiblah with the fingertips of his two legs."** One has to bring together the fingertips of his two hands and place them near to his shoulders, due to what Wa'il bin Hajar narrated that the Prophet (saw) **"would, when he prostrated, bring together his fingertips and place his two hands opposite to his shoulders."** One raises his elbows and leans on the palms of his hands due to what Al-Bara bin 'Azib (ra) narrated that the Prophet (saw) said: **"When you prostrate, bring together your hands and raise your elbows."** One is obliged to be at ease (calm) in his prostration due to what was narrated of the *hadith* of Rufa'ah **"then he prostrated until he was at ease (calm) when prostrating."** It is recommended that one say: *'Subhana Rabbiya Al-A'ala'* (Glory to my Lord, the Most High) due to the above-mentioned *hadith* of Hudhayfa in the bowing.

#### **Sitting Between Prostrations**

Then one raises his head from the prostration due to the *hadith* of Abu Hurayrah in bowing, then one sits spread out (*muftarish*), spreading out his left

foot and sitting on it while erecting the right (foot), due to what is narrated that Abu Hamid As-Sa'idi described the prayer of Rasool Allah (saw) and said: **"Then he folded his left leg and sat on it, and he straightened until every bone returned to its position."** One is obliged to be tranquil in his sitting due to his (saw) saying: **"Then rise up until you are at ease sitting."** He (saw) would lengthen his sitting between the two prostrations until it was close to his prostration (in time), and at times he would remain until one would say he had forgotten. It is recommended that one says in his sitting: *'Allahumma ighfirli wa ajirni wa 'afini warzuqni wahdini'* (O Allah, forgive me and protect me and forgive me and grant me sustenance and guide me) due to what Abu Dawud and At-Tirmidhi narrated that the Prophet (saw) used to say that. The words of Abu Dawud are: **"Allahumma ighfirli warhamni (have mercy on me) wa 'afini wahdini warzuqni"** and the words of At-Tirmidhi are the same except that he added: **"wa ajirni wa 'afini."** After finishing the *du'a*, one prostrates another time similar to the first. The description of the second prostration is the like the first in everything due to the *hadith* of Abu Hurayrah **"that Rasool Allah (saw) entered the mosque then a man entered and prayed"** until he says in the *hadith* **"then prostrate until you are calm while prostrating, then rise until you are at ease while sitting, then prostrate until you are at ease while prostrating, then do that in the whole prayer."** Then after finishing the *tasbeeh* in the second prostration, one raises his head with the *takbeer* due to the previous *hadith* of Abu Hurayrah. One rises to sit a slight sitting, then stands up relying on the ground with his hands due to what Malik bin Al-Huwayrith narrated that the Prophet (saw) **"he straightened sitting, then he stood up and relied on the ground with his hands."** One does not raise his hands parallel to his shoulders when he rises from the prostration because the hand is not raised except in the *takbeer* of *ihram*, bowing and rising therefrom due to the *hadith* of ibn 'Umar (ra) who said: **"I saw Rasool Allah (saw), when he opened the prayer, he raised his hands parallel to the shoulders, and when he intended to bow and after he raised his head from the bowing. He did not raise them between the two prostrations"** In a narration in the two *Sahihs*: **"He would not**

do that in the prostration," and in the narration of Al-Bukhari: "And he would not do that when he prostrated nor when he rose from the prostration."

### Second Raka'ah

With that, one would have completed the first *rak'ah* and he prays the second *rak'ah* similar to the first except with regard to the intention and *du'a* of opening due to what Abu Hurayrah (ra) narrated that the Prophet (saw) said to the one who misprayed: "Then do that in the whole of the prayer." If the prayer is two *rak'ah* like the prayer of *subh*, one sits the final sitting in the second *rak'ah*. If it exceeds two *rak'ah* like the prayer of *Dhuhr* or *Maghrib*, one sits the final sitting in the fourth in the like of *Dhuhr* and the third *rak'ah* in *Maghrib* because it is the last *rak'ah*.

### Tashahud

In prayers which exceed two *rak'ah*, one sits in the second for the *tashahud* (testimony of belief) due to what was transmitted by the successors (*khalaf*) from the predecessors (*salaf*) from the Prophet (saw). This sitting for *tashahud* in the second *rak'ah* in the prayer which exceeds two (*rak'ah*) is *Sunnah* not obligatory due to what 'Abdullah bin Buhaynah (ra) narrated and said: "Rasool Allah (saw) prayed with us *Dhuhr* and stood up without sitting in the second (*rak'ah*). When he finished his prayer, he prostrated two prostrations of forgetfulness (*sahw*) after that, then gave the salutations (*salam*)." Were it obligatory, he would have performed it and not satisfied with the prostration of *sahw*. The *Sunnah* is that one sits in the *tashahud*, (*muftarish*) spreading due to what Abu Hamid (ra) narrated "that when the Prophet (saw) would sit in the first two (*rak'ah*), he would sit on his left foot and erect his right foot" It is recommended to extend the fingers of one's left hand on one's thigh, spread in the direction of the *qiblah*, make them close to the end of the knees such that they reach the knee and separate them mildly such that their position is natural. As for the right hand, one places it on his right thigh then knots the little finger and ring finger, forming a circle by putting the middle finger on the

thumb, raising the index finger and indicating with it, due to what ibn 'Umar (ra) narrated **“that when Rasool Allah (saw) would sit in the *tashahud*, he would place his left hand on his left knee and place his right hand on his right knee, and knot thirty five and indicated with the index finger.”** One says the *tashahud* in any wording which came of the *Sahih* wording. The most complete wording that came is that one says: *'At-tahiyatu al-mubarakatu as-salawatu at-tayyibatu lillah. Assalaamu 'alayka ayyuha an-nabiyyu wa rahmatullahi wa barakatuh. Assalaamu 'alayna wa 'ala 'ibadillahi as-saliheen. Ashhadu an la ilaha illa Allah wa ashadu anna Muhammadan Rasool-Allah* (The greetings, blessings, prayers and goodness is for Allah. Peace be on you, O Prophet, and the mercy of Allah and His blessings. Peace be on us and on the righteous slaves of Allah. I bear witness that there is no god but Allah and I bear witness that Muhammad is Rasool Allah)' due to what was narrated from ibn 'Abbas (ra) who said: **“Rasool Allah would teach us the *tashahud* just as he would teach us the *Surah(s)* of the Qur'an. He would say: *'At-tahiyat ul-mubarakat us-salawat ut-tayyibatu lillah. Assalaamu 'alayka ayyuha an-nabiyyu wa rahmatullahi wa barakatuh. Assalaamu 'alayna wa 'ala 'ibadillahi as-saliheen. Ashhadu an la ilaha illa Allah, wa ashadu anna Muhammadan Rasool-Allah.*”** It is recommended that when one reaches the *shahadah* to point with the index finger due to the previous *hadith* of ibn 'Umar.

### Third and Final Raka'at

When one finishes with the *tashahud*, he stands for the third *rak'ah* relying on the ground with his hands due to the previous *hadith* of Huwayrith. He stands up making *takbeer*, and he begins with the *takbeer* from when he begins standing up and extends it until he stands up erect. Then one prays what remains of his prayer similar to the third *rak'ah* except in (not) being audible or reciting a *Surah*. When one reaches the end of the prayer, he sits for the *tashahud* and says the *tashahud* which is *fard* due to the *hadith* of ibn Mas'oud who said: **“When we prayed behind Rasool Allah (saw), we would say: ‘Peace be upon Jibril and Mikail (Angels Gabriel and Micheal), peace be upon**

so and so.' So Rasool Allah (saw) turned to us and said: 'Allah is *As-Salam*, so when one of you prays let him say: *At-tahiyatu lillahi was-salawatu wat-tayyibatu. Assalaamu 'alayka ayyuha an-nabiyyu wa rahmatullahi wa barakatuh. Assalaamu 'alayna wa 'ala 'ibadillahi as-saliheen* (The greetings to Allah and prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah)-If you say that, it will touch every righteous slave in the heaven and earth-*Ashhadu an la ilaha illa Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluh* (I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and Messenger). Then let him choose of the *du'a* which pleases him and make *du'a*." The *Sunnah* in this sitting is that one sits as (*mutawarrik*) so one takes out his leg from the side of his right hip and he places his buttocks on the ground, due to what Abu Hamid narrated and said: "When Rasool Allah (saw) sat in the first two (*rak'ah*), he would sit on his left foot and erect his right foot. When he sat for the last (*rak'ah*), he sat on his buttocks and put the inside of his left foot under the hollow of his right knee, and erected his right foot." When one finishes the *tashahud*, he prays on the Prophet (saw) which is *fard* in this sitting, due to what 'Aishah (ra) narrated that the Prophet (saw): "Allah does not accept a prayer except with purity and prayer on me." It is preferred that one says: '*Allahumma salli 'ala Muhammadin An-Nabiyy Al-Umiyy wa'ala ali Muhammad, kama salla'ya 'ala Ibrahim wa'ala ali Ibrahim. Wa barik 'ala Muhammadin An-Nabiyy Al-Umiyy wa'ala ali Muhammad, kama barakta 'ala Ibrahim wa'ala ali Ibrahim, Innaka hamidun majid* (O Allah, send your grace on Muhammad the unlettered Prophet and on the family of Muhammad just as you sent grace on Ibrahim and the family of Ibrahim. And bless Muhammad the unlettered Prophet and the family of Muhammad just as you blessed Ibrahim and the family of Ibrahim. Verily You are the Praised, the Glorious)' due to what was narrated from Abu Mas'oud Al-Ansari Al-Badri (ra) who said: 'We came to Rasool Allah (saw) and we were in the assembly (*majlis*) of S'ad bin 'Ubadah. Bashir bin S'ad said to him: Verily Allah 'azza wa jalla commanded us that we pray upon you, O Messenger of

Allah, so how do we pray upon you when we invoke prayer upon you in the prayer? He said: 'Say: *Allahumma salli 'ala Muhammadin An-Nabiyy Al-Umiyy wa'ala ali Muhammad, kama sallayta 'ala Ibrahima wa'ala ali Ibrahim. Wa barik 'ala Muhammadin An-Nabiyy Al-Umiyy wa'ala ali Muhammad, kama barakta 'ala Ibrahima wa'ala ali Ibrahim, Innaka hamidun majid.*' If the prayer is one *rak'ah* like the *rak'ah* of individual *witr* or two *rak'ah* like the prayer of *subh*, one sits on his hip, makes the tashahud and invokes prayer upon the Prophet.

### Taslim

Then one makes the salutation (*salam/taslim*) which is a *fard* of prayer due to his (saw) saying: **'The opening of the prayer is purity, its ritual consecration (*tahrim*) is the *takbeer* and its dissolution (*tahliil*) is the salutation (*taslim*).'** The *Sunnah* is that one salutes two salutations, the first to his right and the other to his left. The salutation is that one says, '*Assalaamu 'alaykum wa rahmatullah* (Peace be upon you and the mercy of Allah)' due to what 'Abdullah bin Mas'oud (ra) narrated and said: **'The Prophet (saw) would salute to his right and say: '*Assalaamu 'alaykum wa rahmatullah*' and to his left: '*Assalaamu 'alaykum wa rahmatullah*' until the white of his cheek from here and there is seen.'** The *Imam* intends with the first salutation to leave the prayer, peace upon those at his right and the protectors (angels), and intends with the second the salutation at those to his left and the protector (angels). The individual intends with the first salutation leaving the prayer and the salutation at the protectors, and with the second the salutation at the protectors. Thus one would have finished his prayer completely in its obligations and recommendations.

It is recommended for the one who finished the prayer to mention (*dhakara*) Allah *ta'ala* due to what ibn Az-Zubair (ra) narrated that he would say 'La ilaha illa Allah' (*tahleel*) following every prayer saying: **"*La ilaha illa Allahu wahdahu la sharika lahu, lahu al-mulku wa lahu al-hamdu wa huwa'ala kulli shayin qadeer. La hawla wala quwwata illa billahi wala na'abudu illa iyyah, walahun-***

*ni'matu walahul-fadhli, walahuth-thanaul-hasan. La ilaha illa Allahu mukhlisina lahu ad-deena walau kariha al-kafirun'* (There is no god but Allah alone with no partner to Him, the sovereignty and praise are for Him and He is able to do everything. There is no power or strength save in Allah, we worship none but You, and the blessing and favour are for Him, and for Him is the good praise. There is no god but Allah, the deen being pure for Him even though the disbelievers detest it). Then he would say: Rasool Allah (saw) would say this *tahlil* at the end of every prayer." It is recommended that one raises the voice with it in the secret (*sirri*) and public (*jahri*) prayers due to what was narrated from ibn 'Abbas that he said: "Verily the raising of the voice with dhikr when people finished with the prescribed (prayers) was during the time of Rasool Allah (saw). And he said: I would know when they finished (the prayer) by that as I heard it"

#### Qunut

The *Sunnah* in the prayer of *subh* (*Fajr*) is that one says the *qunut* (*du'a* of humility) in the second *rak'ah* after rising from the bowing and before bending to prostrate due to what Anas (ra) narrated "that the Prophet (saw) said the *qunut* a month making *du'a* against them then he left it. As for the *subh*, he never left the *qunut* until he withdrew from the world (i.e. passed away)." And due to what was narrated that Anas was asked: "Did Rasool Allah (saw) make *qunut* in the prayer of *subh*? He said: Yes. It was asked: Before the bowing or after? He said: After the bowing." The *Sunnah* is that one makes *du'a* with the *du'a* which Rasool Allah (saw) taught Al-Hasan bin 'Ali bin Ali (ra) narrated and said: "Rasool Allah (saw) taught me words so that I say them in the *witr*. He said: 'Say: *Allahumma ihdini feemen hadayt, wa'afini feemen 'afayt, watawallani feemen tawallayt, wabarik li feema a'atayt, waqini sharra ma qadhayt. Innaka taqdhi wala yuqdhah 'alayk, wainnahu la yadhillu men wallayt, tabarakta wa ta'alayt* (O Allah, guide me among those You guide, and forgive me among those You forgive, and befriend me among those You befriend, and protect me from the evil which You decree. Verily You decree and none can decree against

You, verily none (can) disgrace whom You befriend. Verily You are the Most Blessed, the Exalted)." And it would be proper to make qunut with what was narrated from 'Umar bin Al-Khattab (ra) which is what Abu Rafi' narrated and said: 'Umar bin Al-Khattab (ra) made qunut after the bowing in the *subh* and I heard him saying: *'Allahumma inna nasta'inuka wa nastaghfiruka, wala nakfuruk, wa nu'minu bik, wa naklha'u wa natruku men yafjuruk. Allahumma iyaka na'abud, walaka nusalli wa nasjud, wa ilaika nas'a wa nahfid. Narju rahmataka wa nakhsha 'Adhabak, inna 'Adhabaka al-jidda bil-kuffare mulheq. Allahumma 'adhib kafarata Ahl el-Kitab alladhina yasudduna 'an sabilik, yukadhibuna rusulaka wa yoqatiluna awliyaak. Allahumma ighfir lil-muminina wal-muminat, al-muslimina wal-muslimat, wa aslih dhata baynihim, wa allif baina qulubihim, waj'al fee qulubihimu el-iman wal-hikmah, wathabbithum 'ala millati rasulik, wa awzi'ihim an yufu bi 'ahdika alladhi 'ahadtahum 'alayh. Wunsurhum 'ala 'aduwwika wa 'adduwihim-ilaha al-haqq-wa aj'alna minhum* (O Allah, verily we seek Your help and forgiveness, we do not disbelieve You but we believe in You, we renounce and abandon the one who is impudent to You. O Allah, it is You we worship and to You we pray and prostrate, and to You we strive and serve You (*nahfid*). We hope for Your mercy and fear Your punishment. Verily Your punishment is serious with the kuffar who are overtaken. O Allah, punish the disbelievers of the People of the Book who divert from Your way, disbelieving in Your Messengers, fighting Your friends. O Allah, forgive the believing men and women, Muslim men and women and reconcile between them, unite their hearts and make in their hearts belief and wisdom. Make them firm upon the creed (*millah*) of Your Messenger. Apportion to them to fulfil Your covenant of which You covenanted them upon, support them against Your enemy and their enemy-O god of Truth'-and makes us among them)."

### The Fard of Prayer

The *fard* in all that is mentioned in the description of the prayer is 13 (things) which are: the intention, *takbeer* of *ihram*, standing up, reciting the *fatihah*,

bowing until one is at ease therein, rising from the bowing until one is straight, prostrating until he becomes at ease, the sitting between the two prostrations until he becomes at ease, the sitting at the end of the prayer, the *tashahud*, the prayer upon Rasool Allah, the first salutation, the order of its actions. Everything else is recommended (*sunnah*).

### The Number Of Rak'ah Of The Prayer

The number of *rak'ah* of the obligatory prayers is seventeen *rak'ah*. They are four *rak'ah* for the *Dhuhr* prayer, four *rak'ah* for the *'Asr* prayer, three *rak'ah* for the *Maghrib* prayer, four *rak'ah* for *'Esha* prayer, and two *rak'ah* for the *subh* prayer due to what is narrated from 'Aishah, mother of the believers, who said: **"Allah obliged two *rak'ah* in residence and travel. Then He confirmed the travel prayer and increased the residence (prayer)."** And due to what is narrated from Az-Zuhri from 'Urwah from 'Aishah who said: **"The prayer was obliged as two *rak'ah*. Then the Prophet (saw) emigrated so four *rak'ah* were obliged."** And what ibn Khuzaimah, ibn Hibban and Al-Baihaqi narrated from 'Aishah: **"The travel prayer was obliged as two *rak'ah*. When Rasool Allah (saw) came to Madinah and settled, two *rak'ah* were increased to the residence prayer. The *Fajr* prayer was left due to the length of the recitation, and (also) the *Maghrib* prayer because it is the single/odd number prayer (*witr*) of the day."** And the *Ijma'a* of the Sahabah conveyed from them by the way of multiple continuous narrations (*tawatur*). The number of the obligatory (prayer of) *Jumu'a*h is two *rak'ah* due to the saying of 'Umar (ra): **"The prayer of *Jumu'a*h is two *rak'ah*."**

As for the number of routine (*ratiba*) *Sunnah* prayed with the obligatory prayers, the lowest number of completion is twelve. They are the two *rak'ah* before *Dhuhr* and two *rak'ah* after it, two *rak'ah* after *Maghrib*, two *rak'ah* after *'Esha* and two *rak'ah* before *subh*, due to what ibn 'Umar (ra) narrated and said: **"I prayed with Rasool Allah (saw) before *Dhuhr* two prostrations (*rak'ah*), and two prostrations after it, before *Maghrib* two prostrations (*rak'ah*) and after *'Esha* two prostrations (*rak'ah*)." And due to what was narrated from Hafsa bint 'Umar (ra)**

that Rasool Allah (saw) "used to pray two light prostrations when the *Fajr* appeared." The more complete is to pray eighteen *rak'ah* other *witr*. They are two *rak'ah* before *Fajr*, two *rak'ah* after *Maghrib*, two *rak'ah* after 'Esha due to the two previous *hadith* of ibn 'Umar and the *hadith* of Hafsa. It is prayed four before *Dhuhr* and four after it due to what *Umm* Habibah (ra) narrated that the Prophet (saw) said: "Whoever preserves four *rak'ah* before *Dhuhr* and four after it is forbidden from the Fire," and four before 'Asr due to what "Ali narrated that the Prophet (saw) "used to pray before 'Asr four (*rak'ah*) dividing between each couple of them with salutations to the angels and those with him of the believers." The recommended therein, and in the four before *Dhuhr* and after it, is to give salutations at every two *rak'ah* due to the *hadith* of "Ali and the *hadith* (that) the prayers of the night and day are two two. As for the *witr*, it is *Sunnah* due to what Abu Ayyub Al-Ansari (ra) narrated: That the Prophet (saw) said: "The *witr* is not obligatory, so whoever wishes to make *witr* with five (*rak'ah*) let him do so, whoever wishes to make *witr* with three (*rak'ah*) let him do so, whoever wishes to make *witr* with one (*rak'ah*) let him do so." The least (number) of *witr* is one *rak'ah*, and its greatest is eleven *rak'ah* due to what 'Aishah (ra) narrated that the Prophet (saw) "used to pray in the night eleven *rak'ah*, performing the *witr* therein with one." The *Sunnah* for the one who does the *witr* with what is more than one *rak'ah* is to give *salam* in every two *rak'ah* due to what ibn 'Umar (ra) narrated "that the Prophet (saw) would separate between the even number (of *rak'ah*) and the *witr*," and due to what was narrated from 'Aishah who said: "Rasool Allah (saw) would pray between finishing the 'Esha prayer to the *Fajr* eleven *rak'ah* making *salam* between every two *rak'ah* and making *witr* as one (*rak'ah*)." The *Sunnah* is that one stands for the *witr* in the second half of the month of Ramdhan due to what was narrated from 'Umar (ra) who said: "The *Sunnah* is that when the month of Ramdhan is half through to stand up for cursing the disbelievers in the *witr* after it is said '*Sami'Allahu liman hamidah*' (Allah hears the one who praises Him), then one says: '*Allahumma qatil al-kafarah*' (O Allah, kill the disbelievers)." And twenty *rak'ah* for the standing of Ramdhan with ten *salams*

due to what was narrated that the Prophet (saw) “**prayed twenty rak’ah with the people for two nights. When it was the third night, the people gathered but he did not go out to them. Then he said the next day: ‘I feared that it might become fard upon you and you will not be able (to do it).’**” And the *rak’ah* of the prayer of fore-noon (*adh-dhuha*); its least (number) is two *rak’ah* and its greatest is eight *rak’ah* due to what Abu Dharr (ra) that Rasool Allah (saw) said: **“It is valid for every (*salamiyy*) of one of you as *Sadaqah*, and two *rak’ah* that he prays for *adh-dhuha* is sufficient for that.”** The (*salamiyy*) is the singular of (*salamiyatt*) which is the joint. And due to what Umm Hani bint Abu Talib (ra) narrated **“that the Prophet (saw) prayed *adh-dhuha* eight *rak’ah*.”** Two *rak’ah* is also to greet the mosque due to what Abu Qatadah (ra) narrated that the Prophet (saw) said: **“When one of you enters the mosque, let him pray two prostrations (*rak’ah*) before he sits.”** And two *rak’ah* after *Wudhu* due to what was narrated from ‘Uthman (ra) who said: **“I saw Rasool Allah (saw) make *Wudhu* then said: ‘Whoever makes *Wudhu* like this *Wudhu* of mine, then prayed two *rak’ah* without talking to himself in them then it is forgiven to him what preceded of his sins.”** The *Sunnah* also is two *rak’ah* for the one who arrived from travel, where he prays them in the mosque at the beginning of his arrival due to the *hadith* of K’ab bin Malik (ra) who said: **“When Rasool Allah (saw) arrived from a travel, he used to begin with the mosque and bow two *rak’ah* therein.”** And among them are the two *rak’ah* of the *taHajjud* at night and voluntary *rak’ah* in the day, and there is no defined number of *rak’ah* for them but they are prayed in two *rak’ah*. The *Sunnah* is that one makes *salam* at every two *rak’ah* due to what ibn ‘Umar (ra) narrated that the Prophet (saw): **“The prayer of the night is two two (*rak’ah*) so when you fear (the arrival of) *subh*, make *witr* with one.”** All of these prayers are *sunan* for which the congregation (*jama’ah*) was not prescribed. There are *rak’ah* of the *sunan* (prayers) for which the *jama’ah* is prescribed. They are the two *rak’ah* of the prayer of *Eid al-Fitr* and the two *rak’ah* of *Eid al-Adha* due to the saying of ‘Umar **“the prayer of *Al-Adha* and the prayer of *Al-Fitr* is two *rak’ah*, and the prayer of travel is two *rak’ah* and the prayer of *jumu’ah* is two *rak’ah* completed**

without shortening, by the words of your Prophet (saw). And the one who fabricates is unsuccessful." And two *rak'ah* for the eclipse of the sun and the eclipse of the moon with two standings (*qiyam*) in each *rak'ah*, two recitations, two bowings and two prostrations, due to what ibn 'Abbas (ra) narrated and said: "The sun eclipsed so Rasool Allah (saw) prayed and the people together with him. So he stood up a long standing up approximately (the recitation of) the *Surat al-Baqarah*, then he bowed a long bowing then he rose and stood up a long standing up which was less than the first standing up then he bowed a long bowing which was less than the first bowing then he prostrated. Then he rose a long standing up which was less than the first standing up then bowed a long bowing which was less than the first bowing then rose and stood up a long standing up which was less than the first standing up then bowed a long bowing which was less than the first bowing then he prostrated, and finished when the sun had appeared and he said: 'Verily the sun and moon are two signs of the signs of Allah. They do not eclipse for the death or the life of anyone. So when you see that, make remembrance of Allah."

There are two *rak'ah* like the prayer of *Eid* for seeking rain (*istisqaa*) i.e. to seek help (*ghayth*) when the rain is withheld, and it is like the prayer of *Eid*. So one performs the *du'a* of opening after the *takbeer* of *ihram* then says seven *takbeer*, and in the second *rak'ah* five *takbeer* after standing up from the prostration of the first *rak'ah* due to what was narrated from Abu Hurayrah who said: "The Prophet of Allah (saw) went out one day seeking rain so he prayed with us two *rak'ah* without *adhan* or *iqamah*. Then he addressed us and invoked Allah '*azza wa jalla* and then turned his face towards the *qiblah* raising his hands. Then he reversed his cloak putting the right one upon the left one and the left one upon the right one" And due to what was narrated from ibn 'Abbas that he said: "Rasool Allah (saw) went out with common clothes worn at home (*mutabadhil*) humbling himself (to Allah), imploring and he prayed two *rak'ah* just he prayed in *Eid* then he gave this *khutbah* of yours."

## The Things Which Invalidate The Prayer

The prayer has conditions of validity which must be observed throughout/during the prayer till it ends. So if one of the conditions of the prayer's validity was broken, such as purity, covering the 'awrah and others, the one for whom this condition was broken, his prayer will be invalidated. If the one praying broke his ritual purity (*ahdatha*) during his prayer, his prayer is nullified, whether he broke his ritual purity deliberately or forgetfully, by his choice or against his will. This is because there is no difference in the breaking of a condition of the prayer's validity between its occurring by his choice or without his choice as long as the prayer at that point was without purity, and the prayer without purity is invalid (*fasid*). Rasool Allah (saw) said: **"Allah does not accept the prayer without purity."** If he left one of the prayer's *fards* like bowing or prostration, it has to be examined If he left it deliberately, his prayer is nullified due to his (saw) saying to the one who misprayed: **"Repeat your prayer for you have not prayed."** If he left it forgetfully and said the *salam* of his prayer, his prayer is likewise nullified, because he did not fulfill the obligation of the prayer. If he left it forgetfully and remembered it before he said *salam*, the *rak'ah* in which he left a *fard* is eliminated and he repeats the whole *rak'ah* and prostrates for forgetfulness (*sajdat as-sahw*). This is because he is like the one who forgot a *rak'ah* so he performs it and prostrates for forgetfulness due to what 'Abdurrahman bin 'Awf (ra) narrated and said: I heard Rasool Allah (saw) say: **"If one of you forgot in his prayer and did not remember whether he prayed one (*rak'ah*) or two, let him rest upon one. If he did not remember he prayed two or three, let him rest upon two. If he did not remember he prayed three or four, let him rest upon three. Then let him prostrate two prostrations before he says the *salam*."**

If he talked in his prayer or laughed boisterously or broke out into loud weeping or (*shamata*) made *du'a* for the one who sneezed while remembering that he is in the prayer and knowing it is forbidden, his prayer is nullified due to what was narrated from Zaid bin Arqam who said: **"We used to talk in the**

prayer, one man of us talking with his companion at his side in the prayer, until: '*And stand up for Allah humbly (qaniteen)*' [TMQ 2:238] was revealed. So He commanded us to be silent and prohibited us from talking." It is also due to the *hadith* of Mu'awiyah bin Al-Hakam: "Verily it is not proper in this prayer anything of the people's speech (*kalam*)." However, if he did that while forgetting he was in the prayer, his prayer is not nullified due to what Abu Hurayrah narrated and said: "Rasool Allah (saw) prayed with us *Dhuhr* and '*Asr* and said *salam*. Dhul-Yadain said to him: Was the prayer shortened or did you forget, O Rasool Allah? Rasool Allah (saw) said to him: 'It was neither shortened nor did I forget' He said: Rather you did forget, O Rasool Allah. So the Prophet (saw) said: 'Is what he says true?' They said: Yes. So he prayed the last two *rak'ah* then prostrated two prostrations." If he did that without knowing it is forbidden and was not after a long time, his prayer is not nullified due to what Mu'awiyah bin Al-Hakam narrated and said: "I was in the presence of Rasool Allah (saw) when a man sneezed so I said: *Yarhamuka Allah* (may Allah have mercy on you). The people looked at me sharply with their eyes, so I said: May my mother mourn over me! What is your problem that you look at me? So the people struck their thighs with their hands. When Rasool Allah (saw) finished, he called me. May my father and mother be his ransom, I have never seen a teacher better than him. By Allah, he did not hit me nor pressed me. He said: 'Verily it is not proper in this prayer anything of the people's speech. It is only glorification (*tasbeeh*), *takbeer* and the recitation of the Qur'an." This is if the rule was usually unknown for the like of him, then the ignorance therein is excused. Whereas if it were of the rules which are known for the like of him, then the ignorance therein is not excused.

### What Is Disliked In The Prayer

Looking right or left is disliked in the prayer due to the *hadith* of 'Aishah (ra) who said: "I asked Rasool Allah (saw) about the looking around in the prayer so he said: 'It is embezzlement that Satan embezzles from the slave's prayer."

Looking (right or left) does not nullify the prayer due to what was narrated from

Jabir (ra) who said: **"Rasool Allah (saw) complained (of an illness) so we prayed behind him and he was sitting. He turned to us and saw us standing up, so he indicated to us (to sit down)."**

It is disliked that one raises his sight to the sky due to what Anas (ra) narrated that the Prophet (saw) said: **"What is wrong with a people who raise their sight to the sky in the prayer. He stressed his statement on that became to the point he said: 'Let them refrain from doing that or their sight will be snatched.'"** It is disliked that one looks at what distracts him due to what 'Aishah (ra) narrated and said: **"The Prophet (saw) was praying while wearing a dress (*khamisah*) with signs on it, so when he finished he said: 'These signs distracted me. Go with it to Abu Jahm and bring me an (*inbijaniyyah*)."** The (*khamisah*) is a quadratic cloth of wool. An (*inbijaniyyah*) is a thick cloth without signs on it; if it has signs then it is a (*khamisah*). It is disliked that one prays while his hand is upon his waist, due to what Abu Hurayrah (ra) narrated **"that the Prophet (saw) prohibited a man praying while (*mukhtaseh*),"** and the meaning of (*mukhtaseh*) is placing one's hand upon one's waist. Yawning in the prayer is also disliked, due to what was narrated from Abu Hurayrah (ra) that the Prophet (saw) said: **"Yawning is from Satan, so when one of you yawns, let him suppress it as much as he can"**

### **The Times During Which Prayer Is Disliked**

Prayer is disliked at five times; two times because of the action and three times because of the time. As for the two times prohibited because of the action, they are after the prayer of *subh* until the sun rises and after the prayer of *Asr* until the sun sets down due to what ibn 'Abbas (ra) narrated and said: **"Reliable men testified to me, and the most reliable to me among them is 'Umar(ra), that Rasool Allah (saw) prohibited praying after *subh* until the sun rises and after *Asr* until it sets."** As for the three times that are prohibited due to the time, they are during the rising of the sun until it became high, during the exact noon until it went down, and during the yellowing (of the sun) until it sets. The

evidence for this is what 'Uqbah bin 'Aamir (ra) narrated and said: **“Three times Rasool Allah (saw) would prohibit us from praying therein or burying our dead: When the sun was rising at dawn until it became high, when (the shadow of) a thing stands up straight midday and when the sun (approaches) to set”**

However, if the prayer were *fard* or a *nafileh* being re prayed, it is not disliked to pray therein due to the mention of texts on that. From Jabir bin 'Abdullah **“that 'Umar came the Day of the Trench after the sun had set and begun insulting the Qurayshi kuffar and said: O Messenger of Allah, I was barely able to pray 'Asr until the sun was about to set. The Prophet (saw) said: 'I have not prayed it' So he made Wudhu and we made Wudhu and prayed 'Asr after the sun set then prayed Maghrib after it”** And from Abu Hurayrah from the Prophet (saw) who said: **“Whoever forgot a prayer, let him pray it when he remembered it.”** And from Umm Salamah (ra) who said **“that the Prophet (saw) prayed two rak'ah after 'Asr; when he finished, he said: 'O bint Abu Umayyah, you asked about the two rak'ah after 'Asr. Verily there came to me people from Abd Qays with Islam of their people and they distracted me from the two after Dhuhr so they are these two rak'ah after 'Asr.”**

As for the greeting of the mosque, it is disliked to pray it in these prohibited times like the rest of the prayers because of his (saw) saying: **“If one of you enters the mosque, let him not sit until he has bowed two bowings”** is general at all times, situations and mosques, and what Uqbah narrated: **“Three times Rasool Allah (saw) would prohibit us from praying therein...”** (the *hadith*) is specific to specified times, and what ibn 'Abbas narrated that the Prophet (saw) **prohibited the prayer until the sun set”** (the *hadith*) is specific to specified situations i.e. after the prayer of 'Asr not before it. Where the specific *hukm* conflicts with the general *hukm*, the general is interpreted according to the specific i.e. when there comes a general text and there come a specific text, the specific text is specification of the general text i.e. excluded from its generality. Herein the request to greet the mosque at all times is interpreted as requesting

it at other than the times prohibited to pray therein so greeting the mosque in these disliked times is disliked like the rest of the prayers. This is because the prohibition is applied upon all prayers so it is erected upon greeting the mosque like others. There is no text to permit it at this time as in the case of the *fard* and re-praying the routine *naflah*, so it is established that greeting the mosque is disliked to be prayed at these five times in which prayer is prohibited. Moreover, the prohibition that came in the *hadith* regarding the prayer in the three specified times and the prohibition that came in the other *hadith* about the two specified situations is a general including all prayers, then it includes greeting the mosque, *naflah* and others, since it prohibits every prayer. Permitting any specific prayer in these times and situations requires a text permitting prayer in these three times and the two situations. There is no mention of any text to allow prayer in these three times and two situations apart from the *fard* prayer and re-praying a routine *naflah* only. Then they are the only excluded two, so it is not disliked to pray these two cases in these five times. As for any prayers other than them, they are disliked including greeting the mosque, due to the generality of the prohibition.

## The Congregational (*Jama'ah*) Prayer

The *jama'ah* prayer is a collective obligation (*fard kifayah*) which must be displayed by the people. If they refuse to display it, they are fought over it. The evidence that it is *fard* is what Abu Ad-Dardaa (ra) narrated that the Prophet (saw) said: **"There are no three (persons) in a village or desert amongst whom the prayer is not established save that Satan has overpowered them. Stick to the *jama'ah* (community), for the wolf takes only from the isolated sheep."** As for its being *fard kifayah* not an individual duty (*fard 'ayn*), this is because some Muslims lagged behind the prayer with the Messenger (saw) and the Messenger left them after threatening them with burning; were it *fard 'ayn* on every Muslim, he would not have left them. The prayer with the *jama'ah* is better than the prayer alone due to what came in the two *Sahih*s from the Prophet (saw) who said: **"The *jama'ah* (prayer) is better than the prayer alone by twenty seven degrees."** The prayer in the mosque is better than in the house due to what was narrated from Abu Hurayrah (ra) who said: Rasool Allah (saw) said: **"Whoever purified himself in his house then walked to one of the houses of Allah to perform one of Allah's *fards*, one of his steps will wipe from him a sin and the other raises him a degree."**

The least of the *jama'ah* is two, an *Imam* and a follower due to the *hadith* of Malik bin Al-Huwayrith who said: **"I came to the Prophet (saw), myself and my companion, and when we intended to return away, he said to us: 'When your prayer time is due, call the *Adhan* then call the *iqamah* and let the elder of you be the *Imam*."** The prayer of *jama'ah* in the mosque is better than in the house due to what was narrated from 'Abdullah ibn Mas'oud (ra) who said: **"Whoever is pleased that he meets Allah *ta'ala* tomorrow as a Muslim, let him observe these prayers when they are announced, for verily Allah *ta'ala* legislated for your Prophet (saw) *sunan* of guidance and they are of the *sunan* of guidance. Were you to pray them in your houses as this non-attendant prays them in his house, you would have left the *Sunnah* of your Prophet (saw), and if you left the *Sunnah* you would go astray. I saw us and none would miss them except a**

hypocrite whose hypocrisy was known, and a man would come to them led between two men until he stood in the row." It is permitted for women to come to the mosque to pray therein and attend *jama'ah* prayer, due to what ibn 'Umar (ra) narrated and said: Rasool Allah (saw) said: **"Do not prevent your women (from) coming to the mosques, and their houses are better for them"** The *jama'ah* is abolished for a *Shar'ai* excuse like the cold or rainy night due to the *hadith* of ibn 'Umar that Rasool Allah (saw) **"he would command the *muadhin* to call the *Adhan* then say immediately afterwards; 'pray in your places in a cold and rainy night during travel."** In a narration to Muslim: **"He would command the *muadhin* when it was a cold night with rain to say: 'Pray in the stopping places."** And like the one who is in presence of food and has desire in it or he suppresses his call to nature due to what 'Aishah (ra) narrated and said: **"No prayer in the presence of food nor when call to nature is pressing"** It is disliked to pray in these situations. It is recommended for the one intending the *jama'ah* to walk thereto without running due to what Abu Hurayrah narrated from the Prophet (saw) that he said: **"When the *iqamah* of the prayer is called, do not attend it while hurrying but attend it while you are walking and tranquility is upon you. Whatever you attain (of it), pray and whatever you missed (of it), complete."** If he is present and the *iqamah* of prayer is called, he should not engage himself with the *naflah* instead of it, due to what was narrated that the Prophet (saw) said: **"When the *iqamah* of prayer is called, there is no prayer except the prescribed (prayer)"** If he started a *naflah* prayer then the *jama'ah* started, if he does not fear missing the *jama'ah* he completes the *naflah* then joins the *jama'ah*, but if he fears missing it, he breaks the *naflah* because the *jama'ah* is better.

The *jama'ah* is not valid until the follower (*ma'mum*) intends the *jama'ah* because he wants to follow another person so the intention (*Niyyah*) to follow is necessary such that he intends imitating (*iqtida*) or following or the *jama'ah*. If he does not make the intention of *jama'ah*, his prayer is valid but without the reward of *jama'ah*. As for the *Imam*, he intends leadership (*Imamah*). If he does

not make its intention, his prayer and the prayer of the followers is valid and *jama'ah* is valid for the followers, because they intended the *jama'ah* As for the *Imam*, the *jama'ah* does not occur to him even if his leadership generated the *jama'ah*.

If the follower caught up the standing up with the *Imam* and feared that the recitation will escape him, he leaves the *du'a* of opening and starts with the recitation, because it is a *fard* and one should not be diverted from it by the *nafileh*. If he recited some of the *fatiha* and the *Imam* bowed, he bows and leaves the recitation because following the *Imam* is more imperative. If he caught him (the *Imam*) while he is bowing, he makes the *takbeer* of *ihram* while standing then makes the *takbeer* of the bowing and bows. If he made the *takbeer* intending thereby that of *ihram* and of bowing then this does not suffice him for the *fard*, because he associated in the intention between a *fard* and *nafileh*, thus his prayer is not convened. If he caught the allowed bowing with the *Imam*, he has caught the *rak'ah*; but if he did not catch that, then he did not catch the *rak'ah*. Whenever he catches a *rak'ah* with the *Imam*, he has caught the prayer of *jama'ah* due to what was narrated from Abu Hurayrah (ra) who said: Rasool Allah (saw) said: **"When you come to the prayer and we are prostrating, then prostrate and do not count it as anything. And whoever catches a rak'ah has caught the prayer"** If he caught the last *rak'ah* with the *Imam*, then that is the first of his prayer due to what was narrated from 'Ali (ra) that he said: **"Whatever you caught is the first of your prayer."** Accordingly, once he (the *Imam*) said the *salam*, he (the follower) stands for what remains of his prayer. If that were in a prayer wherein there is a *qunut* and he made the *qunut* with the *Imam*, he repeats the *qunut* at the end of his prayer. It is necessary for the follower to follow the *Imam* and not to precede him in any action due to what Abu Hurayrah narrated that the Prophet (saw) said: **"Verily the Imam was made to be followed, so do not disagree with him. When he says the takbeer, you say the takbeer and when he bows, you bow. When he says: 'Sami' Allahu liman hamidahu (Allah hears the one who praises Him)', you say:**

*'Allahumma rabbana laka al-hamd (O Allah, our Lord, to you is the praise)' and when he prostrates, you prostrate.*" If the *Imam* forgets in his prayer, if it were in recitation the follower would reveal it for the *Imam* due to what Anas narrated and said: **"The Sahabah of Rasool Allah (saw) would instruct each other in the prayer."** If it were in something quoted other than the recitation, the follower would say it aloud so that he hears it. If he forgets in an action, he says: *'Subhana'Allah* (Glory be to Allah) to inform him. If a follower intends to separate from the *Imam* and complete (the prayer) alone, it is permitted whether that were with an excuse or not **"because Mu'adh lengthened the recitation so a Bedouin isolated himself from him. That was mentioned to the Prophet (saw) and he did not reject that."** It is correct for each Muslim to become an *Imam* as long as he has attained the age of discretion of understanding and is of the people of prayer even if he were a child, due to what was narrated from 'Amru bin Salamah (ra) who said: **"I was Imam at the time of Rasool Allah (saw) and I was a child of seven years."** It is disliked that a man prays with a people while most of them dislike him due to what ibn 'Abbas (ra) narrated that the Prophet (saw) said: **"The prayer of Three (persons) does not rise a handspan above their heads: A man who led a people in prayer while they dislike him, a woman who spent a night while her husband is displeased with her and two brothers forsaking each other."** The *Imamah* of a dissolute person (*fajir*) in the prayer is disliked but the prayer is valid. It was narrated from ibn 'Abbas who said: Rasool Allah (saw) said: **"Make the best among you your Imams for they are your delegate(s) in whatever is between you and your Lord."** It was also narrated from Makhul from Abu Hurayrah who said: Rasool Allah (saw) said: **"Jihad is obligatory on you with every leader (Amir) whether he were good or dissolute (fajir), and prayer is obligatory behind every Muslim whether he were good or dissolute even if he performed the grave sins (kabair)."** The *Sunnah* is that people are led in prayer by one from amongst them who recites better and most knowledgeable in *fiqh* due to what Abu Mas'oud Al-Badri (ra) narrated that the Prophet (saw) said: **"The Imam of a people is the one who recites the Book of Allah *ta'ala* better, and the one who recites the most. If their recitation**

is the same, then let the earliest in (making) the *Hijrah* be the *Imam*. If they were the same in the *hijrah*, then let the greater in age be their *Imam*." If all of these persons gathered together with the owner of a house, the owner of the house is more entitled than them due to what Abu Mas'oud Al-Badri (ra) narrated from the Prophet (saw) said: "No man should lead another man in his home (*ah*) nor his authority (*sultan*), nor should he sit on his sitting place except with his permission." If a traveller met with a resident, the resident is more entitled. The *Sunnah* is that an individual man stands to the right of the *Imam* due to what ibn 'Abbas (ra) narrated and said: "I spent the night at my maternal aunt, Maimunah, and Rasool Allah (saw) stood to pray and I stood to his left but he moved me to his right." If another person joined them, he made *ihram* to his left then the *Imam* moves forward or the followers move backward due to what Jabir narrated and said: "I stood to the left of Rasool Allah (saw) so he took my arm and turned me until he made me stand to his right. And Jabbar bin Sakhr came and stood to the left of Rasool Allah (saw) so he took our hands together and pushed us back until we stood behind him." If two men were present, they make the row behind him due to the *hadith* of Jabir. If a man and child were present, they make the row behind him and if there was a woman with them, she stands behind them due to what Anas narrated and said: "Rasool Allah (saw) stood and the orphan and I stood behind him, and an old woman behind us, so he prayed with us." From ibn 'Abbas who said: "I prayed at the side of the Prophet (saw) and 'Aishah was with us praying behind us, and I was at the side of the Prophet praying with him." If they differed with what we mentioned so the man stood to the left of the *Imam* or the woman stood with the man or in front of the man, but they were all behind the *Imam*, the prayer is not nullified but it is disliked due to what ibn 'Abbas (ra) (that) "he stood to the left of the Prophet (saw) and his prayer was not nullified," which indicated that arranging the followers in the row is *Sunnah* which includes arranging the men and arranging the women. However if the follower stood alone behind the *Imam*, his *ihram* is valid and if he entered the row after the *ihram* even during or after the bowing but before dropping to prostration, his

prayer is valid. Abu Bakrah made *ihram* behind the row and bowed then walked to the row so the Prophet (saw) said to him: **"May Allah increase your endeavour, but do not do it again."** However, if he remained alone and did not enter the row, his prayer is nullified due to what was narrated that Rasool Allah (saw) **"saw a man praying behind the row and he stopped until the man finished and he said to him: 'Do your prayer for there is no (valid) prayer for a single person behind the row'"** and due to the *hadith* of Wabidhah bin Ma'bad **"that Rasool Allah (saw) saw a man praying behind the row alone so he commanded him to repeat his prayer."** This is when there was a gap in the row. Whereas if the row was complete without a place for one to pray therein, he should pull a man to his side to make with him another row. At-Tabarani has extracted from ibn 'Abbas with a chain (*isnad*) which Al-Hafidh said that he narrated with the words **"that the Prophet (saw) commanded one who comes and the rows have been completed to pull to him a man so as to stand at his side."**

It is necessary for the follower to follow the *Imam* and not to precede him in any action due to what Abu Hurayrah narrated that the Prophet (saw) said: **"Verily the Imam was made to be followed, so when he says *takbeer* you say *takbeer*, and when he bows, you bow, when he says '*Sami*' *Allahu liman hamidah* (Allah hears the one who praises Him), you say '*Allahumma rabbana laka al-hamd* (O Allah, our Lord, to you is the praise)' and when he prostrates, you prostrate."** If the follower says the *takbeer* before the *Imam*, his prayer is not convened because he related his prayer with his (the *Imam's*) prayer before it was convened so it is not valid. If he preceded him with a pillar such as bowing before him or prostrating before him, that is not permitted due to his (saw) saying: **"Does one of you not fear when he raises his head before the Imam that Allah makes his head the head of a donkey or his face the face of a donkey?"** He is obliged to return to following him because that is *fard*. If he did not do that until he (the *Imam*) joined him therein, his prayer is not nullified because that is a slight difference. If he bowed before the *Imam*, then when the

*Imam* intended to bow he raised, and when the *Imam* wanted to rise he bowed, that is haram for him. If he knew of its forbiddance, his prayer is nullified since that is a great difference; if he was ignorant about its forbiddance, his prayer is not nullified but this *rak'ah* does not count for him because he did not follow the *Imam* in most of it, thus it is necessary that he repeats the *rak'ah*. If he preceded by one pillar, it does not harm.

It is necessary for the follower to lag behind the *Imam* If he was on the same level with him, it is disliked but does not nullify his prayer. Whereas if the *Imam* stood in front of the follower such that the follower started praying behind the *Imam*, if this occurred before the beginning of the prayer, it is not convened. And if it occurred during the prayer, it is nullified because the follower in this situation stood in a position which is not a position of a follower at all, so he is not considered a follower.

### **Every Muslim Is Qualified For Leadership (*Imamah*) In The Prayer**

It is not stipulated for the *Imam* of prayer except that he be a Muslim. Hence the prayer leadership (*Imamah*) of the kafir like the Christian, Jew or Zoroastrian is not valid; however, as for other than a kafir, his *Imamah* is correct and the prayer behind him is valid. As for the innovator (*mubtadi'a*), he is examined. If his innovation (*bid'ah*) makes one kafir i.e. he is a kafir because of this innovation like the one who says Allah is translocated in our master 'Ali, the *Imamah* of such a person, if known as that, is like the *Imamah* of the kafir, not correct because such people are kuffar even if they claimed Islam. As for the innovator who becomes a kafir because of his innovation, like the one who says that the Qur'an is created and like the *Mu'tazila* and *Khawarij*, their *Imamah* is correct because they are Muslims and they are followed as the rest of Muslims, and following them is not disliked at all. Indeed, there are those who are preferred for *Imamah* from amongst all Muslims, who are characterised with the attributes which came in the *shar'ai* texts. The Messenger (saw) for example says: **The best reciter of the Book of Allah leads the people**

in prayer, and if they are the same in recitation, then the most knowledgeable in the *Sunnah*. If they are the same in the *Sunnah*, then the earliest in making *Hijrah*; if they are equal in the *Hijrah* then the older. Nor should a man lead (another) man in his dominion/authority (*sultan*)." There are those whose *Imamah* is disliked because there is a text censuring their *Imamah*. From 'Ali *marfu'*: "The one reckless in his deen should not lead in prayer" (and) from Abu Umamah who said: Rasool Allah (saw) said: "Three (persons) whose prayer does not exceed their ears: The slave who ran away until he returns, the woman who spends the night while her husband is displeased with her and the *Imam* of a people who dislike him." However the dislike of the *Imamah* of the one reckless in his deen and the one leading a people who dislike him does not mean that the prayer is not valid, it means the one who followed them is sinful or he is sinful for leading the prayer. It rather means that it is disliked to follow them and disliked for them to lead. Other than those for whom a text came to forbid prayer behind them and to nullify it, which is the *kafir*, and those for whom a text came to consider the prayer behind them disliked though permitted and valid such as the reckless in his deen, the prayer is permitted behind every Muslim whether he were *Shafi'i* or *Hanafi* or *Jafari*, of *Ahl as-Sunnah* or *Shi'ah* due to what Makhul narrated from Abu Hurayrah who said: Rasool Allah (saw) said: "Jihad is obligatory on you with every *Amir* whether he were good or dissolute, and prayer is obligatory on you behind every Muslim whether he were good or dissolute and even if he performed grave sins." It is also due to what was narrated from Abu Hurayrah who said: Rasool Allah (saw) said: "They will lead you in prayer. If they do right, then it is for you and for them, and if they erred, then it is for you and against them." Accordingly, all Muslims are suitable to be *Imams* for each other as long as they are characterised with Islam. Hence the difference of opinion (*ikhtilaf*) amongst Muslims in some of the thoughts related to the 'aqedah like the *Shi'ah*, the (people) of *Sunnah* and the *Khawarij*; and the *ikhtilaf* amongst Muslims in some of the *Shar'ai* rules which have a possible evidence (*shubhat daleel*) like the *Shafi'i*, *Hanafis* and *Malikis* for example, all that does not discredit the

*Imamah* of some of them to others. This does not make the prayer of the Muslim behind the Muslim who differs with him in the creed (*'aqā'id*) that does not make one kafir, or differs with him in rules that have *shubhat daleel*, an invalid prayer nor a disliked prayer. As for allowing the prayer behind the one who differs with the one being led in the *'aqeedah* and not its being disliked, this is clear because it is a Muslim being led by a Muslim. As for permitting the prayer behind the one who differs with the one being led in the rules of prayer and others, this is because the rules that the *Imam* or follower does *taqleed* for, or the *Imam* or follower derives (*istinbat*), are all *Shar'ai* rules even if they differed and even if they contradicted. This is because each rule of them relies on a text which is probable (*ghalaba 'ala ad-dhann*) seen by the one who derived the rule as an evidence for this rule. Accordingly it is a *Shar'ai* rule with respect to the *Imam* and in his view, and a *Shar'ai* rule in view of the follower with respect of the *Imam*. The *Shi'ah* consider that the obligation is wiping the feet not washing them, and *Ahl as-Sunnah* consider that the obligation is washing the feet to the ankles and wiping them does not suffice, and if remained from them the area of a little finger unwashed the *Wudhu* is not correct. Hence if the *Sunni* wipes his feet, his *Wudhu* is not valid and accordingly his prayer is not valid with this *Wudhu*; this is the rule of Allah with respect to him. Contrary to that the *Sh'ii* considers the *Wudhu* with wiping is correct and the prayer with this *Wudhu* is valid; and this is the rule of Allah with respect to him. Each of the two opinions is *Shar'ai* rule despite their contradiction, because each of them depends upon a *Shar'ai* evidence. So if a *Sunni* man saw a *Sh'ii* man making *Wudhu* in front of him, and he saw that he wiped his feet and did not wash them, and this *Sh'ii* prayed as *Imam* for the people, it is permitted for the *Sunni* to be followed him in this situation because the *Sh'ii* follows a *Shar'ai* rule with respect to the the *sh'ah* in the view of the *Sunni*. So he is led by one whose prayer is valid with respect to himself and his prayer is also valid in view of the one who considers what the *Sh'ii* follows as a *Shar'ai* rule derived by correct *ijtihad* even if he considers it an error because the *Sh'ii* has a practical evidence in view of the *Sunni*. The *Sh'ii* depend upon

the word “*and your feet*” as being in the genitive form (*majrur*) linked to “*your heads*” in the ayah: “*then wipe your heads and your feet*” [TMQ 5:6] and that Allah made the limbs two divisions, making two to be washed which are the face and two hands to the elbows, and two to be wiped which are the head and two feet to the ankles. They also depend on what was narrated from Rufa'ah in the *hadith* of the misperformer of his prayer (where) the Prophet (saw) said to him: **The prayer of one of you is not accepted until he completes his Wudhu just as Allah *ta'ala* commanded him so he washes his face and two hands, and wipes his head and two feet**” It also depends as well on what was narrated from “Ali (ra) that he made *Wudhu* and he took a handful of water and he sprinkled water on his right leg and on it was his shoe, then he spinned it with it; he did the same with his left leg. It is also because the foot is a limb in the *tayammum* so its *fard* is wiping. So this *shubhat ad-daleel* has the possibility of this understanding from the texts in the language and *Shar'a*. Accordingly the derivation of the wiping is a *Shar'ai* derivation and what it reaches is a *Shar'ai* rule with respect to the one deriving it and in view of every Muslim.

Similarly the *Hanafiyyah* consider touching the woman not nullifying *Wudhu* and the *Shafi'i*s consider touching woman nullifying *Wudhu*; accordingly the *Shafi'i* nullifies his *Wudhu* when he touches the woman, so he cannot pray with this *Wudhu*; if he prayed with it, his prayer is invalid. When the *Hanafi* touches the woman, his *Wudhu* is not nullified and it is permitted for him to pray with this *Wudhu* after the touching and his prayer is valid. So if a *Shafi'i* man saw a *Hanafi* man touching a woman and after that he lead the people in prayer, it is permitted for the *Shafi'i* to follow this *Hanafi* man in this situation, because the *Hanafi* followed a *hukm shar'ai* with respect to the *Hanafiyyah* in the view of the *Shafi'i*, so he follows the one whose prayer is valid with respect to himself and valid in the view of the one who considers that what the *Hanafi* followed is a *hukm shar'ai* derived from a valid *ijtihad* even if he viewed it as wrong, because the *Hanafi* has a *shubhat ad-daleel* in view of the *Shafi'i*. The

*Hanafiyah* depend on the meaning of His saying: "or you touch (*laamastum*) women" in the ayah to mean you have sexual relations, by the evidence of the beginning of the ayah. That Allah says: "O you who believe, do not approach prayer while you are drunk until you know what you are saying nor in a state of *junub* (major impurity) except as passers by until you make *ghusl* and if you are ill or on a travel or one of you came from the toilet (*gha'it*) or you touched (*laamastum*) women and did not find water, then make *tayammum*" [TMQ 4:42]. So Allah prohibited them from approaching the prayer when they are drunk, and He prohibited them from approaching it when they are *junub*, then He mentioned an example of that which obliges *ghusl* which is "or you touch women" and explained that if that occurred and water is not found then the one who missed water should make *tayammum* to remove the minor ritual impurity and major ritual impurity i.e. *tayammum* replaces the *Wudhu* and *ghusl*. Accordingly, the meaning intended in this ayah of "or you touch" is sexual intercourse not touching by the hand. And they depend on the *hadith* of Habib bin Thabit from 'Urwah "that the Prophet (saw) kissed some of his wives then went out to pray and did not make *Wudhu*." And the *hadith* of 'Aishah who said: "I missed the Prophet (saw) in the bed so I stood up to seek him. My hand fell on the hollow of the soles of his two feet. When he finished from his prayer, he said: Your Satan came to you" and if his *Wudhu* was nullified, he would have stopped the prayer. It also depends upon the *hadith* of 'Aishah in the two *Sahihs* "that the Prophet (saw) would pray and she was lying between him and the *qiblah*. When he wished to prostrate, he touched her foot and she withdrew it" and in a narration "and when he wished to perform *witr*, he touched me with his leg." These *shubhat adaleel* has the possibility of this understanding from the texts from the language and the *Shar'a*. Accordingly, the derivation that touching the woman does not nullify *Wudhu* is a *shar'ai* derivation, and the rule it derived is a *shar'ai* rule with respect to the one who derives it and in the view of every Muslim. Accordingly, to follow the one who derived it is valid and the prayer is valid. Hence it is permitted for the *Sunni* to be led by the *Sh'ii*, however much he differs with him in thoughts and rules. It is

also permitted for the *Sh'ii* to follow the *Sunni*, however much he differs with him in thoughts and rules. Likewise it is permitted for the *Shafi'i* to follow the *Hanafi*, however much he differs with him in the rules, and it is permitted for the *Hanafi* to follow the *Shafi'i*, however much he differs with him in the rules.

### The Prayer Of Shortening (*Qasr*)

Shortening is permitted in the travel due to His saying (swt): "*And when you travel in the earth, there is no sin on you that you shorten the prayer if you fear that those who disbelieve will cause you temptation(fitnah)*" [TMQ4:101] Tha'alabah bin Umayyah said: I said to 'Umar (ra): "there is no sin upon you that you shorten the prayer if you fear" but the people have become safe. 'Umar said: I was astonished of what you are astonished of, so I asked Rasool Allah (saw) who said: "**A charitable gift which Allah granted you so accept this charity.**" The shortening in the travel is better than completion due to what Imran bin Hussayn said "**I performed *Hajj* with Rasool Allah (saw) and he would pray two *rak'ah*. I travelled with Abu Bakr and he would pray two *rak'ah* until he passed away. I travelled with 'Umar and he would pray two *rak'ah* until he passed away. And I travelled with 'Uthman and he prayed two *rak'ah* for six years then he completed at Mina**" And due to the *hadith* of 'Aishah: "**The prayer was obliged as two *rak'ah* then the travel prayer was confirmed and the prayer of residence completed.**" Shortening is not permitted except for the travel distance of two days which is four *burud* due to what was narrated from ibn 'Umar and ibn 'Abbas (ra) "who would pray two *rak'ah* and break the fast for four *burud* and what was more than that" And Atah asked ibn 'Abbas: "Do I shorten to Arafat? He said: No, so he said: To Mina? He said: No, but to Jeddah and Asfan and Taif." Malik said "between Makkah and Taif, Jeddah and Asfan is four *burud*." The *barid* (singular of *Burud*) is four *farasikh* and each *farsakh* is three Hashimi miles, and the mile is six thousand cubits (*dhira'a*). The cubit is twenty four transversal average fingers, and finger is six transversal average hairs. This is the *shar'ai* measurement as mentioned by the *fuqahaa*, and in kilometres it is measured as eighty one kilometres. There is no difference if one

travels by plane, car, walking or riding an animal for he is a traveller and can shorten. One is not permitted to shorten if the travel is less than this distance, because the Prophet (saw) would go out to Al-Baqi' to bury the dead together with the people, and he did not shorten nor break fast. Were mere travel sufficient for shortening, he would have shortened. Shortening is not permitted except if one departs from the place of residence due to His saying *ta'ala*: "When you travel in the earth, then there is no sin on you that you shorten the prayer" [TMQ4:101], He related the shortening to travelling in the earth. Shortening is not permitted for the one being led (in prayer) by a resident. So if one is led by a resident in a part of his prayer, it is compulsory on him to complete.

If the traveller made the intention of residence by deciding to take that place as his residence, his travel immediately comes to an end, so it is not permitted for him to shorten. If he renounced residence and renewed the travel after that, that is a new travel. Whereas if he does not intend residence by not taking that place as his residence and his travel required the stay for a period to fulfill his needs, he is a traveller, and his residence is not considered as residence, however long is the period he intends to stay, whether he knew it or not. Rather he is considered a traveller. That is like the one who travels to Europe for trade and resides in the country to know its markets or buy goods, he is considered a traveller whatever period he resides therein, whether he moves around many countries or resides in one country. His residence does not break the travel, however long it is, because it is not considered residence but rather it is considered travel. The traveller can shorten permanently, because travel is the origin. That is due to what was narrated from Tumamah bin Sharhabil who said: "I went out with ibn 'Umar and said: what is the travel prayer? He said: Two *rak'ah*, two *rak'ah* except the *Maghrib* prayer (which is) three. I said: Do you see if we were at Dhul-Majaz. He said: And what is Dhul-Majaz? I said: A place where we assemble therein and trade. We stay twenty nights or fifty nights. He said: O you man! I was in Azerbaijan - I do not remember whether he said four

months or two months - and I saw them praying two *rak'ah*, two *rak'ah*." And due to what was narrated from Yahya bin Abu Ishaq who said: I heard Anas say: **"We went out with the Prophet (saw) from Madinah to Makkah so he would pray two *rak'ah*, two *rak'ah* until we returned to Madinah. I said: Did you reside in Makkah at all? He said: We stayed there ten (days)."** This *hadith* is explicit in that he (saw) would shorten from the moment he went out from Madinah until he returned to it. And due to what was narrated from ibn 'Abbas (ra) who said: **"The Prophet (saw) resided nineteen (days) shortening (the prayer)."** So the *hadith* indicates that he (saw) would shorten throughout the period of his residence. And due to what was narrated from Jabir who said: **"The Prophet (saw) resided in Tabuk twenty days shortening the prayer."** And it also indicates that he (saw) shortened the whole period he resided in Tabuk. All these *ahadith* indicate that the Messenger would shorten the whole period he resided outside of Madinah from the moment he travelled. If he resided ten, or nineteen or twenty (days), he shortened. As for what came that he resided in Makkah ten days and in Tabuk twenty days, and what ibn 'Abbas narrated that he resided nineteen days, by mentioning the period in these *ahadith* does not indicate the specification of the period of residence wherein shortening is permitted. Rather the intention is explaining the reality that occurred i.e. explaining the period that he resided as it occurred. This is not explaining the period of residence wherein shortening is permitted, because the shortening of the Messenger in this period does not negate the shortening in what exceeded it, by the evidence of the difference and diversity of the periods which he resided. Specifying one of these periods has not also preference over the others. There was no evidence to specify one period from among these periods. Furthermore, the evidence that carrying the shortening in the prayer is particularly focused on the residence and related to it, and not focused on the number nor related to it. In the *hadith* of Anas, he says: **"He would pray two *rak'ah*, two *rak'ah* until we returned to Madinah."** And in the *hadith* of ibn 'Abbas, he says: **"The Prophet (saw) resided - nineteen days - shortening."** And in the *hadith* of Jabir, he says: **"The Prophet (saw) resided - in Tabuk nineteen days**

- **shortening the prayer.**" The prayer of two *rak'ah* is focused on his saying, "**until we returned to Madinah**" and related to it and on "**he resided**"; in the other two *hadith*, it is focused on "**shortening**" and related to it. The Period and place were mentioned to inform of the circumstance wherein it occurred, whether time only, or place and time, and the period was not mentioned related the shortening. The shortening of the prayer throughout the residence is established by the wording (*mantuq*) of these *ahadith*. As for completing after the period or limiting the shortening to this period, this is not indicated by any *hadith* of these *ahadith* neither by their wording (*mantuq*) or meaning (*mafhum*). There did not come another evidence to indicate completion of the prayer, so there is no consideration for the period in these *ahadith*. Rather what is considered is that one shortens as long as he is a traveller, however long is the period of his absence and however long he resides in the country, as long as he is considered a traveller until he returns to his country or takes any place as his place of residence. This is strengthened by what Al-Baihaqi extracted from ibn 'Abbas that the Prophet (saw) "**resided in Hunain forty days shortening the prayer.**"

The considered travel is the travel at the moment of performing the prayer not the time of its obligation, because what matters is the description of the prayer at the time of its performance not the time of obligation. Were the time of *Dhuhr* to enter and he was able to perform it, then he travelled during its time he can shorten. Similarly were the time of 'Asr to enter and he prayed it by shortening, then he reached the country he intended to reside in before the time of 'Asr left, the prayer which he already shortened is valid because what matters is the time of performing the prayer not its obligation.

## Joining Between Two Prayers

It is permitted to join between *Dhuhr* and *'Asr* and between *Maghrib* and *'Esha* in the travel wherein prayer is valid to be shortened. It is not permitted to join between *'Asr* and *Maghrib* nor between *'Esha* and *subh* nor between *subh* and *Dhuhr* due to what ibn 'Umar narrated and said: **"when Rasool Allah (saw) was earnest in travel, he would join between *Maghrib* and *'Esha*."** And Anas (ra) narrated that the Prophet (saw) **"would join between *Dhuhr* and *'Asr*."** It was not narrated from him (saw) that he joined in other than these two situations of the prayers which are *Dhuhr* with *'Asr* or *Maghrib* and *'Esha*. Ritual worships (*'ibadat*) are (*tawqeefiyyah*) restricted to what came in the text, and limited to its contents. It is not permitted to join in prayers other than those mentioned in the text. It is permitted to join between these two, i.e. *Dhuhr* and *'Asr* and *Maghrib* and *'Esha*, in advance (*taqdeem*) or by postponement (*ta'khir*). So it is permitted to join between them in the time of the first prayer and in the time of the second one. However, if the traveller dismounted in the time of the first then it is better to bring forward the second to the time of the first. However, if he were travelling then it is better to delay the first to the time of the second, due to what was narrated from ibn 'Abbas: **"Should I not inform you of the prayer of Rasool Allah (saw), when the sun declined (from the midday) and he was in the campsite, he brought forward *'Asr* to the time of *Dhuhr* and joined between them at noon, and when he travelled before noon he delayed *Dhuhr* to the time of *'Asr* then joined between them at the time of *'Asr*."** One must intend joining at the beginning of the time of the first and combine the two in the advanced joining. If he made advance joining and reached his residence before the time of the second (prayer) had come, if he had completed the two prayers the joining is valid, otherwise, only the prayer which he had completed is valid.

The joining in the prayer is established by the authenticated *Sunnah*. From Anas who said: **"When Rasool Allah (saw) would travel before the sun moved from the zenith, he would delay *Dhuhr* to the time of *'Asr* then he halted and**

joined between them. If the sun moved before he travelled, he prayed the *Dhuhr* then mounted." And from Anas from the Prophet (saw) "that when he hastened the travel, he postponed *Dhuhr* to the time of 'Asr and postponed *Maghrib* until he joined between it and 'Esha when the light disappeared." And from Mu'adh (ra) "that Rasool Allah (saw) would in the battle of Tabuk, if the sun moved from the zenith before he departed, he joined between *Dhuhr* and 'Asr. If he departed before the sun moved from the zenith, he postponed *Dhuhr* until he halted at 'Asr. And similarly at *Maghrib*, if it was sunset before he departed, he joined between *Maghrib* and 'Esha. And if he departed before the sunset, he postponed *Maghrib* until 'Esha came and he joined the two" All these *ahadith* are authentic and indicate in a way without any ambiguity the permissibility of joining between *Dhuhr* and 'Asr in advance or by postponement, similarly between *Maghrib* and 'Esha in advance or by postponement.

One should not say here that Allah has made times for prayers when He made for each prayer a specific time. It has a beginning where it is not permitted to pray before it and if one prayed it, it would not suffice. And it has an end where it is not permitted to postpone beyond, and if it were delayed that would be *haram*. And that these times are established through *tawatur* by *mutawatir ahadith* while joining in travel is established by *ahad* and it is not permitted to leave the *mutawatir* report for an *ahad* report. One should not say that because joining in travel is not abandoning the *mutawatir* but specification for it. The *ahad* report specifies the Qur'an and specifies the *mutawatir* report. The times that were established by *tawatur* came general, and the advancing of the prayer and its postponement from its time came specific to travel. So observing the prayer at its time remains established by *mutawatir* in general, but the case of travel is excluded from that. So in the situation of travel prayers in advance or by postponement is specified, due to its being established via authentic reports.

However this joining is not allowed except on the day of 'Arafah at Arafaat, the night of Muzdalifa therein, in the travel wherein prayer is shortened and in rain. As for 'Arafah and Muzdalifa, this is because the Prophet (saw) joined in 'Arafah and Muzdalifah. As for the travel, this is because the *ahadith* which indicated the occurrence of joining in other than rain indicated of its occurrence in travel only. That is clarified in the wording of the *ahadith* despite their numerous number. So you find the *hadith* stating **"when he was earnest about travelling", "when he departed", "when he hastened the travel"** and other *ahadith* that indicate the travel. Some of the narrations are explicit about the travel, so in the *hadith* of ibn 'Abbas: **"Rasool Allah (saw) would join in travel between the two prayers of *Dhuhr* and *'Asr* when he was in the midst of travelling, and join between the *Maghrib* and *'Esha*."** And from ibn 'Abbas about the Prophet (saw) that **"he would in travel, when the sun moved (from the zenith) in his halting place, join between *Dhuhr* and *'Asr* before he mounted. If it did not move while in his halting place, he would travel until when *'Asr* came he alighted and joined between *Dhuhr* and *'Asr*. And when *Maghrib* came while at his halting place, he joined between it and *'Esha*. And if it did not come while at his halting place, he mounted until it was *'Esha*, alighted and joined between the two."** All this has linked therein the joining with the restriction/condition (*qayd*) of travel. What is intended here is the travel wherein shortening of prayer is valid. This is because "*al*" in the travel (*al-safar*) is of what is well known (*ma'hud*) which is the *Shar'ai* travel that is considered a travel for shortening the prayer.

As for joining in the rain, this is due to what was narrated from Abu Salamah bin 'Abdurrahman who said: **"Of the *Sunnah* is that joining between *Maghrib* and *'Esha* when it is a rainy day"** (narrated by Al-Athram). His saying "**of the *Sunnah***" indicates the *Sunnah* of Rasool Allah (saw), so it accounts to a *hadith*. Hisham bin 'Urwah said: **"I saw Aban bin 'Uthman joining *Maghrib* and *'Esha* between the two prayers in a rainy night. And 'Urwah bin Az-Zubair, and Abu Salamah bin 'Abdurrahman and Abu Bakr bin 'Abdurrahman prayed them with**

him. They did not deny it and no one is known to oppose them in their time, so it was *Ijma'ā'* (narrated by Al-Athram). It is also due to what was narrated from ibn 'Umar **"that the Prophet (saw) joined in Madinah between the *Dhuhr* and *'Asr* in the rain,"** and it was narrated from Jabir bin Zaid from ibn 'Abbas **"that the Prophet (saw) prayed in Madinah seven and eight (days), *Dhuhr* with *'Asr* and *Maghrib* with *'Esha*. Ayyub said: Perhaps it were a rainy night? He said: Yes perhaps"** (narrated by Al-Bukhari). It means that Ayyub as-Sakhtiyani said to Jabir bin Zaid who is Abu ash-Sha'atha: Perhaps this joining was on a rainy night, so he said to him: Perhaps it is as you say. The likelihood of rain was also asserted by Malik immediately after he extracted this *hadith*. All these *ahadith* indicate as a whole the permissibility of joining in rain in advance or by postponement. What is meant by rain is what is called generally as rain which is what wettens the clothes irrespective of whether there is a difficulty therein or not, due to what was narrated that the Prophet (saw) joined in the rain and there was nothing between his room and the mosque, and irrespective of whether he were in the mosque or the house, and irrespective of whether the rain was falling at the time of performing the prayer or not. This is because the *hadith* does not include reason (*illah*) of difficulty, so it is taken verbally (*tawqeefiyyah*). It is also because no text came to say it is in the mosque or not, so it remains unrestricted (*mutlaq*). Not to mention that it is established the Messenger (saw) **"would join in the houses of his wives to the mosque"** and because the *hadith* says **"a rainy day", "in rain"** and the likelihood of Ayyub as-Sakhtiyani in which he said "a rainy night". The meaning of this is that it is time of rain not that rain was falling at the time of starting the prayer. It is also because the cause (*sabab*) of joining, which is the excuse permitting joining of the prayer once it existed it is permitted to make joining absolutely like travel. Similarly once the rain existed, it is permitted to make joining absolutely, whether there was a difficulty therein or not and whether it were in the mosque or not.

However, as for other than 'Arafah and Muzdalifah, travel and rain joining is not permitted at all and no analogy (*qiyaas*) is done with it, with the pretext of difficulty due to the absence of a legislative reason (*'illah*) for joining, and because difficulty did not come as a *Shar'ai 'illah* in the texts, an analogy does not work without an *'illah*. Besides the (*'ibadat*) are not reasoned nor is *qiyaas* done on them. As for the *hadith* of ibn 'Abbas **"that the Prophet (saw) joined between *Dhuhr* and *'Asr* and between *Maghrib* and *'Esha* in Madinah without (being in) fear or rain,"** and the *hadith* of ibn Mas'oud with the words: **"Rasool Allah (saw) joined between *Dhuhr* and *'Asr* and *Maghrib* and *'Esha*. He was asked about that, so he said: 'I did that so that my Ummah is not aggravated."**

The other *ahadith* in which joining came unrestricted by a restriction of travel or rain, these *ahadith* are not acted upon but are rather left and rejected on the ground of their contents, (*dirayatun*) due to their contradiction with the definite *mutawatir*. This is because if the *ahad* report contradicts the Qur'an or *hadith mutawatir*, the Qur'an and *hadith mutawatir* is taken and the *ahad* report rejected because it is speculative (*dhanniyy*) and the *mutawatir* definite (*qat'iyy*). So if reconciliation between them is not possible, the *dhanniyy* is rejected and the definite taken. Here the times of prayer have been established by *tawatur* so it is obligatory to preserve them. Abandoning the times via the joining by advance or the joining by postponement due to an *ahad* report contradicting them is not permitted because it would be leaving the definite and taking the *dhanniyy*. It is not correct to say here that it is permitted for a need or excuse on condition that it is not taken as a habit. This is because these *ahadith* that permitted joining without travel or rain came absolute (*mutlaq*) without being restricted by anything. Were they restricted by a specific need or another thing, it would be a specification like travel and they would have been taken, but they came unrestricted. So it is not permitted to add something to them nor add from ourselves a restriction which did not come in the text, rather they should remain unrestricted/absolute. Since they are absolute and the *mutawatir ahadith* of the times (for prayer) are also absolute, they are conflicting and reconciliation

between them is impossible so the *ahadith* of the times are taken and the *ahadith* of joining without travel or rain are abandoned.

The traveller joins as long as he is travelling, however is long the period of travel. If he resides in a place, it is examined. If he took that place as a place of residence, his travel is broken and it is not permitted for him to join. (This is) like the one who travelled from Al-Quds to Riyadh and took it as a place of his residence working therein, his travel is broken by his residence immediately, so it is not valid for him to join. Whereas if he did not take the place as a place of his residence, but rather resides therein because the work for which he travelled such as trade and the like requires his residence, he joins the prayer until he returns to his land, however long the period of his residence reaches.

### Praying The Missed Prayer

Delaying the prayer from its time deliberately without a *Shar'ai* excuse is definitely *haram* by the clear statement (*nass*) of the Qur'an. He *ta'ala* said: "*Woe to those who pray. Those who neglect their prayers: [TMQ 107:4-5].* He *ta'ala* also said "*And there come after them successors who neglected the prayer and followed lusts: soon will they suffer offence (ghayya)*" [TMQ 19:59]. This is also established by the understanding of the *hadith mutawatir* in which the times were explained. Allah *ta'ala* has made for each obligatory prayer a time defined by two limits where it starts at a fixed time and expires at a fixed time. And he (saw) said: "**The one who misses the 'Asr prayer is as if his family and wealth were harmed.**" He (saw) also said in the matter of delaying the prayer from its time: "**There is no negligence in sleep. Verily negligence is only in wakefulness.**"

As for the one who missed the prayer for a *Shar'ai* excuse over which a text came, there is no sin upon him. This is like the one who forgets, sleeps and the one who cannot perform the prayer due to the non-existence of what is needed for purification such as water and soil, due to his (saw) saying: "**Whoever slept**

from a prayer or forgot it, let him pray it when he remembered it." It is also due to his (saw) saying: "If one of you slept from a prayer or forgot it, let him pray it when he remembered it," and due to his (saw) saying: "If I command you with a matter perform of it as much as you are able." Its understanding (is that): If you are not able to perform anything of it, then do not perform it. This is strengthened by His (swt) saying: "Allah does not burden a soul except (within) its ability" [TMQ 2:233].

Whoever missed a *fard* prayer, he has to compensate, it whether it escaped him with an excuse or without excuse. This is because the mere compensation of the prayer is established by the *Sahih hadith*. It was narrated in the two *Sahihs* from 'Imran bin Hussayn who said: "We were travelling with the Prophet (saw) and we travelled by night until we were at the end of the night. We alighted fell asleep and there is no sleep sweeter to the traveller than it. Nothing awoke us except the heat of the sun. When the Prophet (saw) awoke they complained to him about what befell them so he said: 'No blame and no harm. Leave, so they moved and they travelled not far then they halted. He called for *Wudhu* and made *Wudhu*. The prayer was announced and he prayed with the people." It is also due to what was narrated from Jabir (ra) that 'Umar bin Al-Khattab (ra) came on the Day of the Trench after the sun had set and began to insult the Qurayshi kuffar and said: 'O Messenger of Allah, I almost did not pray 'Asr until the sun was almost setting. So the Prophet (saw) said: 'I did not pray it' So we went to Bathan and he made the *Wudhu* for the prayer and we made *Wudhu* for it. He prayed 'Asr after the sun setting then prayed *Maghrib* after it." It is aswell due to what was narrated from Anas bin Malik that the Prophet (saw) said: "Whoever forgot the prayer, let him pray it when he remembered it. There is no atonement (*kaffarah*) for it except that," and due to what was narrated from Abu S'aid who said: "We were obstructed from the prayer on the Day of the Trench until it was after *Maghrib* entering the night (when) He (swt) sufficed us and that is the saying of Allah 'azza wa jalla: 'And Allah sufficed for the believers in the fighting. And Allah is the strong, Mighty' [TMQ 33:25]. He

said: So Rasool Allah (saw) called Bilal and he called the *iqamah* for *Dhuhr*, and he prayed it at its time. Then he commanded him and he called the *iqamah* for *'Asr*, and he prayed it and perfected its prayer as if he prayed it at its time. Then he commanded him and he called the *iqamah* for *Maghrib* and he prayed it likewise." It is also due to what was narrated from him (saw) that when he was asked by a Khath'amiyah girl who said: "O Messenger of Allah, verily the obligation of *Hajj* reached my father (as) a chronically ill old man who is not able to perform the *Hajj*: If I made the *Hajj* for him, would that benefit me? He said to her: 'Do you see that if there was a debt upon you and you repaid it, would that benefit him?' She said: Yes. He said: 'The debt of Allah has more right to be repaid.'" All these *ahadith* are explicit about compensating the prayer which indicates that this is obligatory, and there is no atonement for leaving the prayer except repraying it later on, whether leaving it was for an excuse or without an excuse, because the *ahadith* are explicit. One should not say that these *ahadith* are all restricted by specific occurrences which are sleeping, forgetfulness, fighting and inability. All these are *Shar'ai* excuses, where no sin is in leaving the prayer, and in delaying it from its time. Thus the repayment is specific to them without covering other (occurrences); and this is contrary to missing the prayer deliberately for which came no text permitting its praying again. One should not say that because these occurrences did not come with the description of sleeping, forgetfulness and fighting in the form of a restriction therein, but they only came as a description for a reality that has occurred without being understood therefrom a restrictive description from such occurrences. Do you see in the *hadith* of Jabir how he 'Umar bin Al-Khattab began insulting the Qurayshi *kuffar* and said: "O Rasool Allah, I almost did not pray *'Asr* until the sun was almost setting, so the Prophet said to him: "By Allah, I did not pray it" then he stood, made *Wudhu* and prayed." Where is the restrictive description which indicates that it is specific to it? The same is said in the remaining occurrences, where the words do not indicate that the matter is restricted to them and not permitted in others. Rather each one of these *ahadith* discussed a specific incident, that came in the form of naming a certain reality

not in the form of naming a certain restriction. It does not appear in the *ahadith* a cause (*sabab*) that specifies the repaying the prayer therein alone, as it is clear from reading the *ahadith*. Whereas the *ahadith* in which came a verb indicating a description, such as his saying (*man nama*) "**whoever slept**", (*aw nasiyaha*) "**or forgot it**", (*itha raqada*) "**if he slept**", (*aw ghafila*) "**or forgot**", (*man nasiya*) "**whoever forgot**", the description, (*wasf*) in all of them is considered as a restriction, and the opposite meaning (*mafhum al-mukhalafah*) is acted upon it, because it is a description. The opposite meaning in the description (*sifah*) is considered. This is because if the mention of the description (*wasf*) is not considered as a restriction then the mention of this description is useless, and the *hadith* is free from that. However, the action according to the opposite meaning of these texts is suspended by other texts. If there came a text whose wording (*mantuq*) indicates opposite to the meaning (*mafhum*) of another text, then the *mafhum* is suspended, and the *mantuq* is taken, because its indication is stronger than the indication of the *mafhum*. So His (swt) saying: "*Do not eat riba doubled and multiplied*" [TMQ 3:130], its *mafhum* is suspended by His (swt) saying "*And He forbade riba*" [TMQ 2:275] and His (swt) saying: "*And if you repent, for you is your principal sum*" [TMQ 2:279]. The *mafhum* of all these *ahadith* are suspended by the *ahadith* which came on missed prayers in other than them which is fighting. In the *hadith* of repaying the *Hajj* wherein his (saw) saying "**the debt of Allah is of more right to be repaid**"; it came with general words covering all debts of Allah. The prayer is a debt of Allah which enters in the generality of the word "**debt of Allah,**" because it is a generic noun in a genitive construction (*ism jins mudhaf*), so it is definitely of the forms of generality. The one who deliberately left (the prayer) was addressed with the prayer just as every Muslim, and it was obligatory upon him to perform it, so it became a debt upon him. The debt is not cancelled except by paying it. Likewise the prayer is not cancelled by missing its time except by repaying it, and the Muslim carries the sin of neglecting it at its time.

### The Prayer Of The Invalid (*Maridh*)

If a person is unable to stand in the *fard* (prayers), it is permitted for him to pray sitting. If he cannot sit, he prays upon his side, gesturing with the bowing and prostrating, and he makes his prostration lower than his bowing due to what was narrated from 'Imran bin Hussayn who said: "I had haemorrhoids and I asked the Prophet (saw) about the prayer, so he said: 'Pray standing and if you cannot, then sitting, and if you cannot, then upon your side.'" An-Nasai added: "And if you cannot then while laying down, for Allah does not burden a soul except (within) its ability." And due to what was narrated from Jabir who said: "The Prophet (saw) visited a sick (muslim) and saw him praying on a pillow, so he threw it away and said: 'Pray on the ground if you can; and if not, indicate with gestures, and make your prostrations (*sujud*) lower than your bowings (*ruk'at*).'" If he cannot gesture, nothing else is obliged after that because there did not come a text beyond that. Similar to the capable is the one who finds difficulty or increase in illness in standing, for Anas narrated and said: "Rasool Allah (saw) fell from his horse and scratched or *jahaha* his right side. So we entered to him to visit him. The prayer started, so he prayed sitting and we prayed behind him sitting." So his (saw) being scratched indicates that he was not unable to stand but standing troubled him so he prayed sitting, which indicates that the mere existence of difficulty allows the sitting in the prayer of the *fard*.

## The Friday (*Jumu'ah*) Prayer

The Friday prayer is an individual obligation (*fard 'ayn*) upon Muslims due to His (swt) saying: "When the prayer is called on the day of Friday (*Jumu'ah*), hasten to the remembrance of Allah and leave the trade" [TMQ 62:9] The command in this *ayah* is for obligation with the evidence of the conjunction (*qarina*) prohibiting the allowed matter indicating a decisive request. And due to what Tariq bin Shihab narrated that the Prophet (saw) said "The *Jumu'ah* is an obligatory right upon every Muslim in a group congregation (*jama'ah*) except four: An owned slave, a woman, a child and a sick" And due to what was narrated from Hafsa that the Prophet (saw) said: "Going (*rawah*) to the *Jumu'ah* is obligatory upon every mature/pubescent person (*muhtalim*)." And due to what Jabir (ra) narrated that Rasool Allah (saw) said: "Whoever left three *Jumu'ahs* without necessity, his heart is sealed." The *Jumu'ah* prayer was obliged in Madinah when *ayah* of *Jumu'ah* was revealed, and *Surat al-Jumu'ah* is of Madinian (in revelation). As for what 'Abd bin Hamid and 'Abdurrazaq narrated from Muhammad bin Sirin who said: "The people of Madinah gathered before the Prophet (saw) arrived and before (the *Surah* of) *Jumu'ah* was revealed. The Ansar said: For the Jew is a day they gather therein every week and for the Christians is something similar. Come on, let us make a day together therein so we remember Allah and thank Him. They made it the day of 'Urubah and they gathered in the house of Asa'ad bin Zurarah and he prayed with them on that day two *rak'ah* and reminded them (of Allah). They called (it) *Jumu'ah* when they gathered (*jama'a*) therein. He slaughtered a sheep for them, so they had breakfast and dinner from it. Thus Allah revealed about that afterwards: 'O you who believe, when the prayer is called on the day of Friday' [TMQ 62:9] the *ayah*." As for this *hadith* and the *hadith* of K'ab and other *ahadith* which mention that the first *Jumu'ah* in Islam was the *Jumu'ah* prayer that Mus'ab prayed in the house of Asa'ad bin Zurarah, all these *ahadith* are speculative (*dhanniyy*) ahad reports and they contradict the definite (*qat'iyy*). The definite is that the *ayah* of *Jumu'ah* is Madinian which was revealed in Madinah and the *fard* of *Jumu'ah* descended therein. The other *ahadith* are

interpreted that the Messenger requested them to pray two *rak'ah* as *nafileh* with the explicit evidence about this in some narrations that he (saw) wrote to Mus'ab bin Umayr and said to him: **"When the day time inclines from its midpoint on the day of *Jumu'ah*, seek closeness to Allah with two *rak'ah*."** So his (as) saying: **"Seek closeness to Allah"** does not indicate a decisive request, so it does not indicate the *fard* but rather indicates the *nafileh*. Accordingly, the definite evidence which is the certainty of the revelation of ayah of *Jumu'ah* in Madinian and its being the evidence for the *fard* of *Jumu'ah* indicates that the *Jumu'ah* was obliged in Madinah. The meaning of His (swt) saying *"When it is called"* i.e. when the *Adhan* is called, because the call (*nidaa'*) here, is the *Adhan*. What is meant here is the *Adhan* when the *Imam* sits upon the pulpit (*minbar*). Rasool Allah (saw) had one *mu'adhin* so when he sat upon the *minbar* he would call the *Adhan* at the door of the mosque, and when he came down he would call the *iqamah* of the prayer. Then Abu Bakr and 'Umar (may Allah be pleased with them) were like that until when it was 'Uthman and people increased and the houses spread away, he increased another *mu'adhin*. He commanded the first *Adhan* from the top of his house called *az-Zawraa'*. Once he sat on the *mimbar* the second *Adhan* is called. When he descended, the *iqamah* of the prayer was called. This was in the attendance of the *Sahabah* and they were silent on it even though it is of that which is obligatory to express opposition were it his opinion, so it were an *Ijma'a* of the *Sahabah*. The *Ijma'a* is one of the *Shar'ai* evidences over the ritual worships (*'ibadat*), transactions and punishments, and other *Shar'ai* rules.

*Jumu'ah* is not obliged upon the child, insane, owned slave, woman, the sick, the one in fear and the traveller. Other than these, the *Jumu'ah* is an individual duty (*fard 'ayn*) upon them. As for its non-obligation on the child and the insane, this is because they are not held responsible by the *Shar'ai*, so *Jumu'ah* is not obliged upon them just as the remaining prayers are not obliged upon them. As for its non-obligation on the slave, woman and the sick this is due to the previous *hadith* of Tariq: **"The *Jumu'ah* is obliged upon every Muslim in**

congregation except four: The owned slave, woman, child and the sick." As for its non-obligation upon the one who is afraid, this is established by what was narrated from ibn 'Abbas (ra) "that the Prophet (saw) said: whoever heard the call (*midaa*) and does not respond to it, there is no prayer for him except with an excuse. They said: O Messenger of Allah, what is the excuse? He said: Fear or illness." As for the traveller, it is not obliged upon him due to what was narrated from Az-Zuhri that he intended to travel on the day of *Jumu'ah* in the forenoon and he was questioned about that so he said: "The Prophet (saw) travelled on the day of *Jumu'ah*." Furthermore "he (saw) was during the farewell *Hajj* at Arafat on the day of *Jumu'ah*, and he prayed *Dhuhr* and *'Asr* in advanced joining and did not pray his *Jumu'ah*." It is also due to what Jabir narrated and said: Rasool Allah (saw) said: "Whoever believes in Allah and the last Day, the *jumu'ah* is obligatory upon him except a woman or traveller or slave or the sick" Jabir bin Mansur also narrated "that Abu 'Ubaydah travelled on Friday and did not await the prayer." It was as well narrated from 'Umar bin Al-Khattab (ra) that he saw a man who shows the appearance of travel and he heard him saying: were the day not the day of *Jumu'ah*, I went out, so 'Umar said: "Go away for the *Jumu'ah* does not hinder travel."

The *jumu'ah* is not obliged upon all of these, and they are excluded from its obligation upon them by the texts. As for others who have no text to exclude them, the *jumu'ah* is *fard 'ayn* upon them. These are the *Shar'ai* excuses and analogy is not made with them. The *Shar'ai* excuse is that over which came a *Shar'ai* text, besides analogy does not relate to *'ibadat*, for there did not come about them a reasoned text, so that analogy can be made. The one upon whom *jumu'ah* is not obliged has a choice between *Dhuhr* and *jumu'ah*. If he prays the *jumu'ah*, it suffices him from the *Dhuhr*, and it is recommended to him not to pray the *Dhuhr* until he knows that the *jumu'ah* has passed, but if he prayed *Dhuhr* before that it is permitted. As for the one upon whom *jumu'ah* is obliged, it is not permitted for him to pray *Dhuhr* before the *jumu'ah* passes. If he prayed *Dhuhr* before the *jumu'ah* passed, his prayer is not valid, since he is addressed

with the *jumu'ah* not *Dhuhr*, and he is not addressed with *Dhuhr* except after the *jumu'ah* has passed.

It is stipulated for the *jumu'ah* prayer that there be a number of Muslims. The Sahabah had *Ijma'a* that there must be a number of people for the *jumu'ah* prayer. Thus there must be a number but no specific number is stipulated. So any number called as a group (*jama'ah*) and considered as a number makes the *jumu'ah* prayer valid, as long as it is considered a group. This is because being a group is approved by the previous *hadith* of Tariq: **"The *jumu'ah* is an obligatory right upon every Muslim in a group/congregation,"** and because the number is established by *Ijma'a us-Sahabah*. As for specifying the number and specifying the amount of the group, this relates only to what applies to the word 'group' and the word 'number' and nothing more. This is because, there came no recognised text with a specific number nor was there authenticated a recognised *hadith* about the number. As for the *hadith* of 'Abdurrahman bin K'ab about the prayer of Muslims in the house of As'ad bin Zurarah with Mus'ab bin Umayr in which was said: "How many were you that day? He said: Forty men" and what At-Tabarani reported from ibn 'Abbas that the Prophet (saw) wrote to his *Sahabah* in Madinah commanding them to gather and they gathered and it turned to be that their number was forty, that is not an evidence for forty nor for a specific number. This is because this is a an incident in person (*waqi'ah 'ayn*) and specific incidents are not used as proof (*hujjah*) for generality, so it does not indicate the obligation in every *jumu'ah* prayer. The number came as a coincidence and was not intended at the performance of the prayer, so there is no evidence therein. In addition, this was before the *Hijrah*, when the *jumu'ah* prayer had not yet been obliged, because the *jumu'ah* prayer was obliged in Madinah. Accordingly there did not come a recognised *hadith* to indicate a specific number in the *jumu'ah*. However, since the group or number is necessary, and this cannot be achieved except with three and more, because two are not called a number with the group, accordingly there must be three upon whom *jumu'ah* is obliged, so as the

*jumu'ah* prayer becomes valid. If it is less than that, it is not valid nor is it called a *jumu'ah* due to the absence of number. *Ijma'a* has convened that there must be a number for the *jumu'ah* prayer.

It is valid to perform the *jumu'ah* in a town, village, mosque, houses and open spaces following them. That is because the Messenger (saw) prayed *jumu'ah* in Madinah, and due to what was narrated from ibn 'Abbas may Allah *ta'ala* be pleased with both of them) who said: **"The first *jumu'ah* gathered after the *jumu'ah* gathered in the mosque of Rasool Allah (saw) was in the mosque of 'Abd Qays in Juwathi in Bahrain."** This Juwathi is a village in Bahrain. Abu Hurayrah narrated "that he wrote to 'Umar asking about the *jumu'ah* in Bahrain while he was the governor (*'amil*) over it. 'Umar wrote to him: They made *jumu'ah* where you are." As for what was narrated from the Prophet (saw) that he said: **"There is no *jumu'ah* nor *tashriq* (meaning Eid prayer) except in a great metropolitan city"**, it is not authentic and Ahmad said: This is not a *hadith*. As far as praying it in open spaces, this is because there came no text stipulating it. The *jumu'ah* prayer is like another prayer that needs to be performed, if anything is stipulated therein other than the text of generality that determines the obligation of performing it, it must have a text. It is permitted to perform several *jumu'ah* in one town. If there were a large town, it is permitted that the *jumu'ah* prayer be performed in several mosques, irrespective of whether there is a need for them or not. This is because there came no text about non-multiplicity of the *jumu'ah* nor did there come any text about the issue of need, so the absolute/unrestricted (*mutlaq*) text remains unrestricted. As for the fact that the Prophet (saw) did not gather for *jumu'ah* except in one mosque, this did not indicate the impermissibility of praying *jumu'ah* in more than one mosque. The fact the Messenger did not do something does not indicate the prevention of the action. Rather he had one mosque and he prayed therein, so it did not indicate that he did not wish to pray in more than one mosque.

The *jumu'ah* is not valid except at the time of *Dhuhr* because it is *fard* at one time. In the *hadith* of Jabir "he prayed *Dhuhr* when the sun moved down from the zenith" And in the *hadith* of Salamah ibn Al-Akwa' who said: "We used to gather with Rasool Allah (saw) when the sun moves down from the zenith." The *jumu'ah* is not valid until two *khutbahs* preceded it, due to what ibn 'Umar narrated and said: "Rasool Allah (saw) would deliver two *khutbahs* on the day of *Jumu'ah* sitting between the two." The conditions of the two *khutbahs* are standing when able and separating between the two due to what Jabir bin Samura narrated and said: "The Prophet (saw) would give the *khutbah* standing then sit then stand and recite the Qur'an and mention Allah *ta'ala*." The two *khutbahs* must include recitation of the Qur'an, mentioning Allah and praising Him, extolling Him, advising with piety the fear of Allah (*taqwa*) or any exhortation and discussing one of the Muslims' affairs due to previous *hadith* of Jabir bin Samura and due to what Jabir narrated: "that the Prophet (saw) gave *khutb'ah* on the day of *Jumu'ah*. He praised Allah and extolled Him then said immediately afterwards and his voice had risen, his anger strengthened and his two cheeks turned in anger as if he was warning of an army then said: 'I was sent with the Hour like these two' and he indicated with the middle finger and the one next to the thumb then said: 'Verily the best speech is the Book of Allah and the best guidance is the guidance of Muhammad. And the worst of matters are the most innovated and every innovation (*bid'ah*) is misguidance. Whoever left wealth behind, it is for his heirs and whoever left behind a debt or (*dhiya*) it is to me." *Dhiya'a* is the family dependents (*'iyal*) and "to me" means let them come to me, and due to what was narrated from Umm Hisham bint Harithah bin Na'aman, the female companion (ra) who said: "I did not know 'Qaf: By the glorious Qur'an' [TMQ 50:1-2] except from the mouth of Rasool Allah (saw) reciting it every *jumu'ah* on the *minbar*." It is recommended that the *jumu'ah khutbah* be on the pulpit (*minbar*) "because the Prophet (saw) would lecture on the (*minbar*)." The speaker sit on the step next to the (*mustarah*) resting place "because the Prophet (saw) would sit on this step," and that he depends on a bow or stick due to what Al-Hakam bin Huzn (ra)

narrated and said: "I was sent as an envoy to the Prophet (saw) and I witnessed the *jumu'ah* with him. He stood resting on a bow or stick and praised Allah and extolled Him (with) blessed good light words." It is also recommended that he raises his voice due to the previous *hadith* of Jabir: "He raised his voice and his anger strengthened," and it is recommended that one shortens the *khutbah* due to what was narrated from 'Uthman that he gave a *khutbah* and was brief, so it was said to him: If only you breathed? (little longer) He said: I heard the Prophet (saw) say: "The brevity of the *khutbah* of the man is a focal point of his understanding (*fiqh*), so lengthen the prayer and shorten the *khutbah*." The *jumu'ah* prayer is like *Dhuhr* prayer except the *Dhuhr* prayer is four *rak'ah* and the *jumu'ah* prayer is two *rak'ah* due to what was narrated from 'Umar (ra) that he said: "The *Adha* prayer is two *rak'ah* and the *Fitr* prayer is two *rak'ah* and the *jumu'ah* prayer is two *rak'ah* complete without shortening from the mouth of your Prophet (saw). And the one who fabricates has failed."

The *Sunnah* is that one recites in the first *rak'ah* after the *fatiha* (*Surat*) *Al-Jumu'ah*, and in the second (*Surat*) *Al-Munafiqun* due to what 'Abdullah bin Abu Rafi' narrated and said: "Marwan appointed Abu Hurayrah (as governor) over Madinah and he led the people in the prayer. He recited *Al-Jumu'ah* and *Al-Munafiqun*, so I said: O Abu Hurayrah, you recited two *Surahs* I heard "Ali (ra) recite he said: I heard my beloved Abu Al-Qasim (ra) recite them." Whoever entered what the *Imam* was in the prayer, he starts it. If he got the bowing with him in the second he has got the *jumu'ah*, so when the *Imam* says the *salam*, he adds the other. If he does not get the bowing, the *jumu'ah* has passed. So when the *Imam* says *salam*, he completes the *Dhuhr* due to what Abu Hurayra narrated and said: Rasool Allah (saw) said: "Whoever gets a bowing of the last *rak'ah* of the day of *jumu'ah*, let him add to it the other and whoever does not get the bowing, let him complete the *Dhuhr* (as) four." And if the crowd prevented him from prostrating on the ground and he was able to prostrate on the back of a person, then he must do so, due to what was narrated from 'Umar

(ra) that he said: "If the crowd increased, let one of you prostrate on the back of his brother."

### The Prayer Of The Two *Eids*

The prayer of the two *Eids* is *Sunnah* because the Prophet (saw) prayed them. It was narrated from Abu Hurayra (ra) **"that rain fell down on them on the day of *Eid* so the Prophet (saw) prayed the prayer of *Eid* with them in the mosque"** and there is no conjunction (*qarinah*) to indicate its obligation. The time of the *Eid* prayer is what is in the period between the rising of the sun until it reaches noon. It is without *Adhan* or *Iqamah* due to what was narrated from Jabir bin Samura (ra) who said: **"I attended *Eid* with the Prophet (saw) not once or twice without *Adhan* or *Iqamah*."** The *Eid* prayer is before the *khutba* due to what was narrated from ibn 'Umar (ra) who said: **"Rasool Allah (saw), Abu Bakr and 'Umar would pray the two *Eids* before the *khutba*."** The *Sunnah* is to pray the *Eid* prayer in a place of prayer which is not a mosque (*musalla*) if the mosque of the town is narrow/cramped due to what was narrated **"that the Prophet (saw) would go out to the *musalla*."** The *Eid* prayer is two *rak'ah* due to 'Umar's saying: **"The prayer of *Adha* is two *rak'ah* and the prayer of *Fitr* is two *rak'ah*"** (the *hadith*). The *Sunnah* is that one says '*Allahu Akbar*' seven times in the first (*rak'ah*) other than the *takbeer* of *ihram* and the *takbeer* of bowing, and five in the second other than the *takbeer* of standing and bowing, and that the *takbeer* be before the recitation due to what 'Amru bin Shuaib narrated from his father from his grandfather **"that Rasool Allah (saw) would say '*Allahu Akbar*' in the *Fitr* seven (times) in the first (*rak'ah*) and five in the second other than the *takbeers* of the prayer."**

It is also due to what was narrated from 'Amru bin Shuaib from his father from his grandfather who said: The Prophet (saw) said: **"The *takbeers* in the *Fitr* are seven in the first and five in the other, and the recitation is after both of them."**

And due to what was narrated from 'Umar bin 'Awf Al-Muzni **"that the Prophet (saw) said '*Allahu Akbar*' in the two *Eids* seven times in the first before the**

recitation, and five in the second before the recitation." And the *Sunnah* is that one gives sermon once he concluded the prayer due to what ibn 'Umar narrated "that Rasool Allah (saw) then Abu Bakr, 'Umar and 'Uthman (ra) would pray the two *Eids* before the khutba." It is recommended that one gives the sermon while on the *minbar*, due to what Jabir (ra) narrated and said: "I attended *Adha* with the Prophet (saw) so when he finished his khutba he descended from his *minbar*." And due to what was narrated from Abu Said (ra) who said: "The Prophet (saw) would go out on the day of *Fitr* and *Adha* to the *musalla* and the first thing he would begin with was the prayer. Then he would move to stand facing the people, and the people were sitting in their rows. He would exhort, advise and command them and if he wished to allot an expedition or to command something, he would command it, then he turns away."

### The Funeral (*Janazah*) Prayer

Washing the deceased is a *fard kifayah* due to his (saw) saying about the one who fell from his camel: "Wash him with water and the lotus tree (*sidi*)."  
As for the martyr (*shahid*) of the world and the Akhirah who is the one killed in the way of Allah in a battlefield, he is not washed due to what was narrated from the Prophet (saw) who said of those killed in Uhud: "Do not wash them for every wound or every blood will difuse the fragrance of musk on the Day of Judgement" and did not pray over them. Shrouding the deceased is *fard kifayah* due to his (saw) saying about the pilgrim (*muhrim*) who fell down from his camel: "Shroud him in his two clothes that he died with." The least that suffices is that which covers the *'awrah* like the one alive. It is recommended that a man be shrouded in three cloths, a loin cloth (*izar*) and two wrappers due to what 'Aishah (ra) narrated and said: "Rasool Allah (saw) was shrouded in three *suhooli* (white and light) dresses of (*kursuf*) cotton without a shirt (*qamis*) or turban." As for the woman, she is shrouded in five cloths due to what Abu Dawud narrated with his chain from Leila bint Qanif Ath-Thaqafiyah (ra), the female companion, who said: "I was among those who washed the daughter of

Rasool Allah (saw). The first (cloth) that Rasool Allah (saw) gave us was the (*hiqa*) shawl then the chemise then the head-cover then the wrap then afterwards she was wrapped in the other cloth. She said: And Rasool Allah (saw) was sitting at the door holding her shroud which he handed to us one cloth at a time." The (*hiqa*) with a '*kAsra*' on the '*ha*' is from '*haqwu*' (loin) and what is intended is the loin-cloth and wrapper. After washing the deceased and the shrouding, he is prayed over except the martyr who is not prayed over due to the above-mentioned *hadith* about those killed in Uhud. The prayer over the deceased is *fard kifayah* due to his (saw) saying: **"Pray over your companion."** One is sufficient in the funeral prayer. It is permitted to be performed at every time and it is permitted to perform it in the mosque and elsewhere due to what 'Aishah (ra) narrated **"that the Prophet (saw) prayed over Suhail bin Baidha in the mosque."** The condition of the funeral prayer's validity is purity, covering the '*awrah*', standing and facing the *qiblah* because it is a *fard* prayer so the conditions of the prayer's validity are conditions of its validity. The *Sunnah* is that the *Imam* stands in the funeral prayer opposite a man's head and opposite a woman's buttocks due to what was narrated that Anas (ra) **"prayed over a man and stood opposite his head, and he prayed over a woman and stood opposite of her buttocks. So Al-'Ala bin Ziyad said to him: Was this the prayer of Rasool Allah (saw) and he prayed over the woman opposite of her buttocks and the man opposite his head? He said: Yes."** When one intends the funeral prayer, he intends prayer for the deceased and this is *fard* because it is a prayer so intention is obligatory for it like the other prayers. Then one says '*Allahu Akbar*' four times due to what was narrated from Jabir **"that the Prophet (saw) prayed for An-Najashi and said '*Allahu Akbar*' four times for him."** One recites the *fatihat al-Kitab* after the first *takbeer* due to the *hadith* of ibn 'Abbas (ra) that he **"prayed over the funeral with *fatihat al-Kitab* and said: So that you know that it is the *Sunnah*."** Then one prays on the Prophet (saw) in the second *takbeer* and this is one of its *fards*, and he makes *du'a* for the deceased in the third *takbeer* and this is one of its *fards* and it is permitted that he makes any *du'a*. The *du'a* that came (in the texts) is preferred, of which is what Muslim and



## The Prostration Of Forgetfulness (*Sujud As-Sahw*)

If the one praying omitted a *rak'ah* of the prayer forgetfully then remembered it while in the prayer, he is obliged to perform it and prostrate for forgetfulness. If he doubted about omitting it such as doubted whether he prayed a *rak'ah* or two *rak'ah* or three or four, he is obliged to adopt the lower (number), performs what remains and prostrates for forgetfulness. If one says *salam* at end of his prayer then realised that he omitted a *rak'ah* or two *rak'ah* or three, or he omitted a bowing or prostration or other pillars apart from the intention and the *takbeer* of *ihram*, it is examined. If he remembered before a long disjunction, he is obliged to build on what he prayed and perform what remains of it. If he remembered after a long disjunction, he is obliged to repeat the prayer due to what was narrated from Abu Hurayrah (ra) who said: "Rasool Allah (saw) prayed one of the two *'ashiyi* prayers—*Dhuhr* or *Asr*—and said *salam* after two *rak'ah* then he advanced on a tree stump in the *qiblah* of the mosque and reclined on it. The swift among the people left and Dhul-Yadain stood and said: O Rasool Allah, has the prayer been shortened or did you forget? The Prophet (saw) looked to the right and left and said: 'What did Dhul-Yadain say?' They said: He was truthful. You did not pray except two *rak'ah*. So he prayed two *rak'ah* then said '*Allahu Akbar*' then prostrated then said '*Allahu Akbar*' and rose then said '*Allahu Akbar*' and prostrated then said '*Allahu Akbar*' and rose." And due to what Abu Said Al-Khudri (ra) narrated that the Prophet (saw) said: "If one of you doubted in his prayer let him discard the doubt and build upon what is certain. When he is certain about its completion, he prostrates two prostrations. If his prayer was complete, the *rak'ah* was *naflah* for him and two prostrations. If it was deficient, the *rak'ah* was completing his prayer and the two prostrations (are) in defiance of Satan." And due to what was narrated from Ibrahim An-Nakhai' from 'Alqama bin Mas'oud (ra) who said: "Rasool Allah (saw)—Ibrahim said: He exceeded or reduced (in the prayer)—so when he said the *salam* it was said to him: O Rasool Allah, you have done something new in the prayer. He said: 'What is that?' They said: You prayed thus and thus. So he folded his legs and prostrated two prostrations then said *salam* then turned

towards us with his face and said: 'Were something new to take place in the prayer, I would inform you of it. But I am a man who forgets like you forget so if I forget then remind me. If one of you doubts in his prayer, let him seek what is correct and complete it then prostrate two prostrations.'" This is in relation to what the one who is praying and omitted then remembered during the prayer or after the prayer, and in relation to his doubt while in the prayer. However, if he doubted after the prayer about whether he omitted something, nothing is obliged upon him because the principle is that he performed it completely so the incidental doubt does not harm it. If he leaves a *fard* forgetfully then remembered it while he was in prayer, or he doubted leaving a *fard* while in prayer, he does not count what he did after what was omitted of the *rak'ah* till he performs what he omitted then performs what follows. This is because the order is *fard* in the actions of the prayer, so there is no value in what he performs till he does what he omitted. So if he left a prostration in the first *rak'ah* then remembered while he was standing in the second, he drops to prostrate then begins the second; and if he remembered in the third that he left a prostration in the first, it is as if he omitted a *rak'ah* so he is obliged to perform a *rak'ah*. In both of these cases he has to make *sujud* of forgetfulness. All this is in case of the *fard*, whereas if he left a *Sunnah* then remembered it while he was in the prayer, he does not return to it. If it were a *Sunnah* of the form (*hai'at*) like raising the hands while bowing or saying '*Subhana'Allah*', he does not prostrate for forgetfulness and if it were a *Sunnah* like the first sitting and the *qunut*, he is compelled to prostrate for forgetfulness because of what he left of the *Sunnah*, due to what was narrated from Ziyad bin 'Alaafah who said: "Al-Mughira bin Shu'ba prayed with us and rose after two *rak'ah* so we said: '*Subhana'Allah*.' He said: '*Subhana'Allah*' and continued so he completed his prayer and prostrated two prostrations for forgetfulness. When he finished, he said: 'I saw Rasool Allah (saw) what I did.'" The prostrations of forgetfulness are *Sunnah* due to his (saw) saying in the *hadith* of Abu Said Al-Khudri: "The *rak'ah* is a *naflah* for him and the two prostrations." The time of the prostration is before the *salam* due to what was narrated from 'Abdullah bin Buhayna (ra)

that Rasool Allah (saw) "stood during the *Dhuhr* prayer while the sitting was incumbent on him. When he completed his prayer, he prostrated two prostrations saying '*Allahu Akbar*' in each prostration while he was sitting before he said *salam* and the people prostrated with him in compensation of what he forgot of the sitting." And due to the *hadith* of Ibrahim An-Nakhai' and due to what was narrated from Abu Said Al-Khudri (ra) who said: Rasool Allah (saw) said: "If one of you doubts in his prayer and does not remember whether he prayed three (*raK'ah*) or four, let him discard the doubt and build on what is certain. Then he prostrates two prostrations before he says *salam*" And due to the *hadith* of 'Abudrrahman bin 'Awf "let him prostrate two prostrations before he says *salam*." It is permitted that one prostrates after the *salam* due to the *hadith* of Dhul-Yadain from the narration of Abu Hurayra: "He said *salam* then said '*Allahu Akbar*' then prostrated then said '*Allahu Akbar*' and rose then said '*Allahu Akbar*' and prostrated then said '*Allahu Akbar*' and rose." And due to the narration of 'Imran bin Husayn: "So he prayed a *raK'ah* then said *salam* then prostrated two prostrations then said *salam*." And due to what was narrated from ibn Mas'oud "that the Prophet (saw) prayed *Dhuhr* five (*raK'ah*) so it was said to him: Has the prayer been increased? He said: 'What is that?' They said: You prayed five. So he prostrated two prostrations after he said *salam*."

### The Prostration Of Recitation

The prostration of recitation is legitimate (*mashru'*) for the one who recites and the listener, due to what ibn 'Umar (ra) narrated and said: "Rasool Allah (saw) would recite the Qur'an to us. When he passed a prostration, he said '*Allahu Akbar*' and prostrated and we prostrated." If the one who recites omitted the prostration, the listener prostrates, because the prostration is directed to both of them, so one does not leave it due to the other's omission. However this is where the listener listens to the Qur'an. Whereas if he heard the Qur'an but was not listening to it, such as if it was recited in the mosque and he heard it in the street or it was recited in the house with a high voice, or it was recited at his side but he was busy with writing or other discussion; in this situation he

does not prostrate because he is not listening to the Qur'an, so there is no prostration upon him. This is due to what was narrated from 'Uthman and 'Imran bin Hussayn: "The prostration is for the one listening", and from ibn 'Abbas (ra): "The prostration is for the one sitting to (listen to) it." This prostration of recitation is *Sunnah* not obligatory due to what Zaid bin Thabit (ra) narrated and said: "**(Surat) An-Najm was read to Rasool Allah (saw) and none of us prostrated for it.**" The prostration of recitation are fourteen due to what 'Amru bin Al-'Aas (ra) narrated and said: "**Rasool Allah (saw) taught me fifteen prostrations in the Qur'an. Among them, three are in the (mufassal) and two prostrations are in (Surat) Al-Hajj.**" However the prostrations are fourteen and there is no prostration for (Surat) Sad at His (swt) saying: "*And he fell down bowing and repentant*" [TMQ 38:24]. This is because it is not prostration of recitation, rather a prostration of thanks (*shukr*), due to what Abu Said Al-Khudri (ra) narrated and said: "**Rasool Allah (saw) preached to us one day and recited (Surat) Sad When he passed the prostration, we rose to prostrate. When he saw us, he said: 'It is only a repentance of a prophet, but you have prepared to prostrate.' So he descended and prostrated.**" It was also narrated from ibn 'Abbas (ra) that the Prophet (saw) prostrated in (Surat) Sad and said: "**Dawud (as) prostrated it as repentance and we prostrate it as thanks.**" It is *Sunnah* for one to say in his prostration what was reported on the issue. It was narrated from 'Aishah who said: "**The Prophet (saw) would say in the prostrations of the Qur'an at night: 'Sajada wajhi lilladhi khalaqahu washaqqa sam'ahu wabasarahu bihawlihi waquwwatihi (My face has prostrated to the One who created it and split its hearing and sight by His might and power).'**" One says '*Allahu Akbar*' for the prostration of recitation because it is proved from the Prophet (saw) that he said '*Allahu Akbar*' for the prostration and raising (the head). One also says *salam* once he raises, due to the Prophet (saw)'s saying: "**Its ritual consecration (tahrir) is the takbeer and its dissolution (tahlil) is the salam.**"

Whoever prostrated, it is good because it is a *Sunnah* and whoever omitted it there is no blame on him. If one heard the prostration without being purified, neither *Wudhu* nor *tayammum* is obliged upon him, because it is a prostration related to a cause (*sabab*), so if it passed one does not prostrate like when a prostration is recited in the mosque in the prayer and one did not prostrate, then he would not prostrate afterwards. The rule of the prostration of recitation is the rule of *naflah* prayer which requires purity, covering the *'awrah* and facing the *qiblah* because it is a prayer in reality.

As for the prostration of recitation being a prayer, this is because the prostration is called prayer and prayer is called prostration. There came *ahadith* in the narrations of the Sahabah calling prayer as prostration for they expressed about the *rak'ah* with the word 'prayer.' Ibn 'Umar narrated and said: **"I prayed with Rasool Allah (saw) two prostrations before *Dhuhr* and two prostrations after it, and two prostration, after *Maghrib* and two prostrations after *'Esha*."** The *hadith* means two *rak'ah* And it was narrated from Hafsah bint 'Umar **"that Rasool Allah (saw) would pray two light prostrations when the dawn appeared,"** and the *hadith* means two light *rak'ah*. This indicates that prostration is called as prayer. When the *rak'ah* is called prostration and there is no difference of opinion that the *rak'ah* is prayer—then the prostration is also considered prayer. Moreover, prostration is one of the prayer actions. Prostration could be part of the prayer like the prostration in prayer which is composed of *rak'ah*, and it could itself be prayer like the prostration of thanks, the prostration of recitation and the prostration of forgetfulness. Just as the prayer has a cause (*sabab*) which is the entering of the time like *Dhuhr* or the occurrence for what it was enacted for, like greeting the mosque, the prostration has also a cause (*sabab*) which is forgetting in the prayer as in the prostration of forgetfulness, the occurrence of a blessing or the repelling of a misfortune as in the prostration of thanks, or the recitation of an *ayah* of prostration as in the prostration of recitation. There is no difference of opinion in what the prostration of forgetfulness is not a prayer, rather it is a rectification (*jabr*) of the prayer (for)

he (saw) said: **“And if it were deficient, the *rak’ah* would be a completion of his prayer and the two prostrations (are) a defiance of Satan.”** Purity is a condition of the prostration of forgetfulness due to his (saw) saying: **“Allah does not accept the prayer without purity”** and it is valid to call the prostration of forgetfulness prayer. Similarly purity is a condition of the prostration of recitation and the prostration of thanks, because they are, like the prostration of forgetfulness ritual worship (*‘ibadah*) other than the *rak’ah* of the prayer. So whatever applies to the prostration of forgetfulness in its being a “prostration” equally applies to the prostration of recitation. This is not on the basis of analogy (*qiyas*), as there is no analogy in ritual worships, but in the sense that it is one of the individual prostrations, and purity is a condition for prostration in terms of being a prostration not in terms of its cause (*sabab*). Thus it is clear that the prostration of recitation is a prayer, so it is stipulated (as conditions) therein what is stipulated in the prayer. As for what Al-Bukhari mentioned in his *Sahih* of his saying The Chapter of the Prostration of the Muslims with the Polytheists and the Polytheist has no *Wudhu*, and that ibn ‘Umar (ra) would Prostrate without *Wudhu*; there is no evidence therein to permit the prostration of recitation without *Wudhu*. That is because Al-Bukhari mentioned it in the chapter as a title but did not narrate it from anyone as a narration. What Al-Bukhari mentions in his book as a title for a chapter is not considered a *hadith* narrated for him, nor is it suitable to be an evidence as a *Shar’ai* text, but rather an opinion of Al-Bukhari himself. As for the narration that ibn ‘Umar would prostrate for recitation without *Wudhu*, it is a narration from an anonymous person. Ibn Abu Sheeba narrated via the way of ‘Ubaid bin Al-Hasan from a person whom he claimed as like himself from Said bin Jubair who said: “Ibn ‘Umar would descend from his female riding camel and would spill water, then he would mount and recite the prostration and would not perform *Wudhu*,” and we do not accept the narration of an anonymous person. It also came in a narration for Al-Asili, omitting the word “without’ i.e. “he would prostrate with *Wudhu*.” This hereby clarifies that it has not been proven that ibn ‘Umar prostrated for the recitation without *Wudhu* Moreover, the narration from ibn

'Umar that he would prostrate without *Wudhu* contradicts his saying about the obligation of *Wudhu* for the prostration of recitation. Al-Baihaqi narrated with an authentic chain from Al-Laith from Nafi' from ibn 'Umar who said: "A man should not prostrate except if he were pure (*tahir*)."  
Ibn 'Umar, himself, would consider the prostration of recitation as prayer and say that it was disliked to perform it at the times of dislike. It was narrated from ibn 'Umar "that he was asked about the one who recited a prostration of the Qur'an after *Fajr* and after *Asr*, does he prostrate? He said: No." This is in relation to the narration. Whereas in relation to deduction, the action of ibn 'Umar is not a *Shar'ai* evidence, rather a *Shar'ai* rule of a *mujtahid*, because the school of thought (*madhab*) of a companion (*sahabi*) is not a *Shar'ai* evidence.

As for what Al-Bukhari narrated and said: Musaddad informed us and said: 'Abd Al-Warith informed us and said: Ayyub informed us from 'Ikrimah from ibn 'Abbas (ra) "that the Prophet (saw) prostrated for (*Surat*) *An-Najm* and the Muslims, polytheists, *jinn* and mankind prostrated with him." This *hadith* is rejected *dirayatun* (in terms of its contents), even if Al-Bukhari narrated it. As how it is rejected on this ground (*dirayatun*), this is from two ways:-

The first: It contradicts the definite Qur'anic text because the Qur'an informed us that the polytheists considered, what the Messenger called them to as intolerable. He (swt) said: "*Intolerable for the polytheists is that to which you call them*" [TMQ 42:13] while this *hadith* says that they prostrated when they heard the Qur'an. So their prostration contradicts that what the Messenger called them to was intolerable. Allah (swt) informed us that when the Qur'an was recited to the polytheists, they would not prostrate. He (swt) said: "*And when the Qur'an is recited to them, they do not prostrate*" [TMQ 84:21] while this *hadith* says that they prostrated when the Qur'an was recited to them. The Qur'an informed us that they ran away from prostration to Allah. He (swt) said: "*And when it is said to them: 'Prostrate to Ar-Rahman', they say: 'And what is Ar-Rahman? Shall we prostrate to that which you command us?' And it increased in them aversion*"

[TMQ 25:60]. While this *hadith* says that they prostrated when the Qur'an was recited to them. This clear contradiction between this *hadith* and the explicit Qur'an obliges rejecting the *hadith diraytun* (i.e. its contents contradict the Qur'an).

As for the second way, 'Abdullah bin 'Abbas of whom it is said that he narrated this *hadith* was at the time when this incident was ascribed to him, which is before the second *Hijrah* to Abyssinia at the beginning of the mission (of the Prophet) in Makkah, was a child if we assumed that he had been born. So assuming the incident happened, ibn 'Abbas definitely did not attend it. The commentators of this *hadith* say that ibn 'Abbas definitely did not attend the incident. Accordingly the *hadith* contradicts the reality of the incident, assuming it occurred. One should not say here that ibn 'Abbas narrated it from the Messenger, so the Messenger had informed him of it orally or via an intermediary. This is incorrect because ibn 'Abbas did not narrate 'that the Messenger (saw) said, rather he narrates, according to the narration of the *hadith* about what he witnessed. So he said: "The Prophet (saw) prostrated, and the Muslims, and the polytheists prostrated with him." Hence this *hadith* cannot be used as an evidence.

Thus permitting the prostration of recitation without *Wudhu* is negated, and it is established that purity is necessary for the prostration of recitation, for it is a prayer.

### **The Prostration Of Thanks (*Shukr*)**

It is recommended for the one upon whom recently occurred an open blessing or from whom an open misfortune was repelled to prostrate as thanks to Allah ta'ala due to what was narrated from Abu Bakrah: **"The Prophet (saw) would, when there reached him a matter that pleased him or by which he became happy, fall down (to the ground) prostrating as thanks to Allah ta'ala."** And in the words of Ahmad **"That he witnessed the Prophet (saw) (when) an**

announcer came to give him the good news of the victory of one of his armies over their enemy while his head was in the lap of 'Aishah. So he stood up and fell down (to the ground) prostrating, he elongated the prostration then raised his head and then he turned towards his place (*Sadfa*) where he entered and faced the *qiblah*." The rule of the prostration of thanks in terms of the conditions and characters is the same rule of the prostration of recitation outside of the prayer.

## Chapter 3: Chapter of Fasting (As-Sawm)

The fast of Ramdhan is one of the pillars of Islam and one of its *fards*. The evidence upon that is His (swt) saying: *"Whoever among you witnessed the month, let him fast it"* [TMQ 2:185] and what ibn 'Umar (ra) narrated that the Prophet (saw) said: **"Islam is built upon five (pillars): The testimony that 'La ilaha illa Allah, Muhammad Rasul-Allah (There is no god but Allah and Muhammad is Rasool Allah), establishing the prayer, paying the zakat, the Hajj and fasting of Ramdhan."** It is obliged upon every sane mature Muslims. As for the child and insane person, fasting is not obliged on them due to his (saw) saying: **"The pen is taken away from three: The child until he matures the one sleeping until he awakes and the insane person until he regains consciousness."** As for menstruating women and those giving birth, it is not obliged upon them, because it is not valid from them. When they become purified, refasting is obliged upon them, due to what 'Aishah (ra) said: **"In menstruation, we were commanded to refast (compensate the fasting), but not repaying the prayer."** Whoever is not capable to fast at all, namely the old man who is strained by fasting i.e. he finds difficulty therein, and the sick whose recovery is not expected, fasting is not obliged upon him and a ransom (*fidyah*) is obliged upon him due to His (swt) saying: *"And Allah did not lay hardship on you in the deen"* [TMQ 22:78] and His (swt) saying: *"And on those who are capable of it, a ransom of feeding a poor person"* [TMQ 2:184]. It is also due to what ibn 'Abbas (ra) narrated and said: *"Whoever attains old age and is not able to fast Ramdhan, then a (mudd) of wheat every day is (obligatory) on him."* And ibn 'Umar said: *"If one becomes too weak to fast, feed a (mudd) every day."* It was also narrated from Anas (ra) **"that he became too weak to perform fasting one year before his death so he broke the fast (*aftara*) and fed (others)."** If one is unable to fast due to an illness which he fears to increase, and hopes of its cure, fasting is not obliged on him because of harm to him so he does not fast. If he was cured then, repaying is obliged on him due to His (swt) saying: **"Whoever among you is ill or upon travel, then a number of other days**

(is to be made up)" [TMQ 2:184]. If one wakes up fasting and he is healthy then he became ill, he breaks the fast because breaking the fast is allowed for him. As for the traveller, if his travel is less than four *burud* i.e. less than eighty kilometres, he fasts and it is not permitted for him to break his fast, because the travel that gives permission is the *Shair'ai* travel which is four *burud* measured as eighty kilometres. If the travel is four *burud* and beyond, he has the choice to fast or break the fast, due to what 'Aishah (ra) narrated **"that Hamza bin Amru Al-Aslami said: O Rasool Allah, should I fast in the travel? Rasool Allah (saw) said: 'If you wish, fast and if you wish, break the fast.'**" If he is of those who is not troubled by fasting in travel, then it is better for him to fast, due to His (swt) saying: *"And that you fast is better for you"* [TMQ 2:184]. If fasting troubles him, it is better that he breaks the fast, due to what Jabir (ra) narrated and said: **"Rasool Allah (saw), while he was passed in a travel by a man sitting under a tree where water was being sprinkled on him, he said: 'What is wrong with him?' They said: He is fasting. So he said: 'Fasting in travel is not of goodness (*birr*)."**

As for the pregnant woman and the one suckling, it is permitted for them to break the fast, and they have to repay those later on, whether they feared for themselves only, for themselves and their children, for their children only, or they did not fear anything at all. As for permitting the pregnant woman and the one suckling for merely being pregnant or suckling, irrespective of whether they fear or not, this is due to what was established in the two *Sahihs* from Anas bin Malik Al-Ka'abiyy that Rasool Allah (saw) said: **"Verily Allah 'azza wa jalla unburdened the traveller from the fast and half the prayer and the pregnant and the nursing lady from the fast"** The *hadith* did not mention any restriction for permitting the breaking of the fast it was rather mentioned in absolute form (*mutlaq*) for them, just because they are pregnant or suckling. As for the obligation of repaying (of fast) upon the one pregnant or suckling, this is because fasting is obliged on them and they broke the fast so it became a debt upon them, so it is obligatory for them to repay it due to what was narrated

from ibn 'Abbas that a woman came and said: **"O Rasool Allah, my mother died and on her was a fast of a vow (*nadhī*). Can I fast for her? He said: 'Do you see that if there were a debt on your mother and you repaid it, would that discharge that for her?' She said: Yes. He said: 'So fast for your mother.'"** As for the non-obligation of the ransom, this is because no text came to oblige it in this situation.

Fasting Ramdhan is not obliged except at the sighting of the crescent. If it was obscured (*ghumma*) from the people, it is obligatory upon them to complete *Sha'ban* and then fast, due to what was narrated from ibn 'Abbas (ra) that the Prophet (saw) said: **"Fast at its sight and break the fast at its sight. And if it is obscured from you, complete the number and do not start the month in advance."** Fasting Ramdhan and other types of fasting are not valid except with the intention (*niyyah*) due to his (saw) saying: **"Verily the actions are only (valid) by the intentions."** The intention is obliged for every day because the fast of each day is an individualised *'ibadah* whose time starts with the appearance of the dawn and ends with the sunset. Fasting of any day is not nullified by the invalidity of what came before it or what follows it. So the intention for the whole month is not enough, rather the intention for every day is necessary. The fast of Ramdhan or other obligatory fast is not valid by an intention at the daytime; rather the intention is necessary to be contrived at night, due to what Hafsa (ra) narrated that the Prophet (saw) said: **"Whoever does not contrive the intention at night, there is no fasting for him."** The intention is valid at any part of the night from sunset until dawn appears, because all that is included within the contriving of the intention at night. As for the voluntary fast, it is permitted with an intention before noon due to what 'Aishah (ra) narrated that the Prophet (saw) said: **"Is there anything this morning with you to eat? She said: No. So he said: Then I am fasting."** Specifying the intention is necessary so it is necessary for one to say that he is fasting of Ramdhan, since it is a worship (*qurba*) related to its time. However, pronouncing the intention is not stipulated but rather the intention in the heart is enough. It would not be valid unless one

makes his mind that it is of Ramdhan because specifying the intention of each day is obligatory. One enters the fast with the appearance of the true dawn and ends it with the sunset, due to what 'Umar (ra) narrated that the Prophet (saw) said: **"When the night advanced from here this side the day retreated from here this side and the sun disappeared from here this side, the one fasting would break the fast"** It is also due to His (swt) saying: *"Eat and drink until the white thread (of light) of dawn becomes distinct to you from the black thread (of the night)"* [TMQ 2:187].

Eating and drinking are forbidden for the one fasting due to the *ayah*: *"Eat and drink until the white thread (of light) of dawn becomes distinct to you from the black thread (of the night) then complete the fast upto the night"* [TMQ 2:187]. If he ate and drank while remembering the fast and knowing of its forbiddance, his fast is nullified, because he did what negates the fast without excuse. If he used snuff (*sa'ut*) or pours water in his ear and it reached to his brain, his fast is nullified, due to what Laqit bin Sabrah (ra) said: **"I said: Rasool Allah, inform me of the Wudhu. He said: 'Extend (asbigh) in the wudu, interpenetrate the fingers and go deep in the snuffing up the nostrils except if you are fasting."** Going deep (in the wudu) means the prohibition of going deep in the snuffing up the nostrils while one is fasting, so that nothing reaches the brain. This means that if something reached the brain then this is *haram* on him and nullifies his fast. Eating, drinking, snuffing and ear-drops include the entry of anything, whether it is eaten and drunk like food, water, tobacco and Persian tobacco and the like, or whether it is used like the snuff in the nose and drops in the ear and what is similar to that. Equally forbidden is intercourse in the female private part (*farj*) due to His (swt) saying: *"Now have sexual intercourse with them"* [TMQ 2:187], which indicates the non-intercourse with them before 'now' ie, in the daytime. If one has intercourse in the female private part, his fast is nullified. If he had intercourse less than that and ejaculated sperm or kissed and ejaculated, his fast is nullified; if he did not ejaculate, it is not nullified. This is due to what Jabir (ra) narrated and said: **"I kissed while I was fasting so I**

went to the Prophet (saw) and said: I kissed while I am fasting. He said: 'Do you see that if you gargle water (*tamadhmadhhte*) while you are fasting?' So he compared kissing with gargling water, so if water reached he has broken the fast, and if not then no. If one vomitted, his fast is nullified due to what Abu Hurayra (ra) narrated that the Prophet (saw) said: **'Whoever vomitted deliberately then repaying (refasting) is (obligatory) upon him, and for whoever vomit overcame him, there is no repayment upon him.'** All this if he did it deliberately, but if he did anything of that forgetfully, his fast is not nullified due to what was narrated from Abu Hurayra (ra) from the Prophet (saw) who said: **'Whoever breaks the fast in Ramdhan forgetfully, there is no repayment compensation upon him, nor expiation (*kaffarah*),'** and due to what Al-Bukhari narrated from the Prophet (saw) who said: **'If one forgot so ate or drank, let him complete his fast for it is Allah who fed him and gave him drink.'** If he ate or had sexual intercourse while thinking that dawn has not appeared when it already appeared, or thinking that the sun had set when it had not set, his fast of the day is not counted for him and he must repay (refast) due to what Hanthala narrated and said: "We were in Madinah in the month of Ramdhan and in the sky were some clouds. We thought the sun had set and some people broke the fast so 'Umar (ra) commanded the one who had broken the fast to fast a day in its place." It is also due to what Hisham bin 'Urwah narrated from Fatimah, his wife, from Asmaa who said: **'We broke the fast during the time of Rasool Allah (saw) in a cloudy day then the sun appeared. It was said to Hisham: Were they commanded with repayment (refasting)? He said: Repayment (refasting) is inevitable.'** Whoever broke his fast by other than sexual intercourse and without excuse, repayment (refasting) is obliged upon him, due to his (saw) saying: **'Whoever vomitted, repayment (refasting) is (obliged) upon him,'** and due to his (saw) saying: **'The debt of Allah has more right to be repaid.'** As for the one who broke the fast by sexual intercourse without excuse, refast and expiation is obliged upon him, because the Prophet (saw) commanded the one who had sexual intercourse with his wife in Ramdhan to refast. It is also due to what was narrated from Abu Hurayra (ra)

who said: "A man came to the Prophet (saw) and said: I have perished Rasool Allah! He said: 'What has caused you to perish?' He said: I had sexual relationship with my wife in Ramdhan. So he said: 'Do you find to free a slave (*raqabah*)?' He said: No. So he said: 'Are you able to fast two consecutive months?' He said: No. So he said: 'Do you find that which would feed sixty poor persons?' He said: No, then sat down. Then the Prophet (saw) brought an (*'iriq*) wherein were dates so he said: 'Give this as charity.' He said: To people who are more needy than us? There is no household between its (two areas) more needy for it than us. The Prophet (saw) laughed until his molar teeth appeared then said: 'Go and feed them to your family.'" The (*'iriq*) with a '*kAsrd*' on the '*'ayn*' and '*'ra*' is the large basket, basket made of pal-leaves and the large basket, and "that which is between its two (*labah*)" i.e., that which is between its (*harrah*) and the '*harrah*' is the land squeezed with black stones This is the obligatory expiation upon the one who broke the fast if he broke the fast by sexual intercourse deliberately.

It is recommended that one eats the pre-dawn meal (*suhur*) before the fast of Ramdhan, due to what Anas narrated that the Prophet (saw) said: "Eat the *suhur* for verily in the *suhur* is blessing." It is recommended for one to break the fast with dates, and if he cannot find (them) then with water, due to what Salman bin 'Aamir narrated and said: Rasool Allah (saw) said: "When one of you breaks the fast, let him break the fast with dates. And if he does not find, let him break the fast with water for it is pure (*taahir*)." And it is recommended that one says when he breaks the fast: '*Allahumma laka sumtu wa ala rizqika aftartu*' (O Allah! For you I fasted and upon your sustenance I broke the fast), due to what Abu Hurayra narrated and said: "When Rasool Allah (saw) fasted then broke the fast, he would say: '*Allahumma laka sumtu wa ala rizqika aftartu*'" It is recommended for the one who fasted Ramdhan to follow it with six (days) of *Shawwal*, due to what Abu Ayyub (ra) narrated and said: Rasool Allah (saw) said: "Whoever fasted Ramdhan then followed it with six (days) of *Shawwal*, it would be like fasting a lifetime (*dahr*)." It is recommended for other

than the one on *Hajj* to fast the day of *'Arafah* due to what Abu Qatada narrated and said: Rasool Allah (saw) said: **"The fast of *'Ashura* is expiation (*kaffarah*) for a year and the fast of the day of *'Arafah* is expiation for two years, the one year before it and coming year after it."** It is recommended to fast the day of *'Ashura*, due to the previous *hadith* of Abu Qatada, and it is recommended to fast *tasu'a*, due to what ibn 'Abbas (ra) narrated and said: Rasool Allah (saw) said: **"If I remain (until) next (year), I will fast the ninth day"** and in the narration of Muslim an extra (phrase) which said: **"When the next year came Rasool Allah (saw) had died."** *'Ashura* is the tenth day of *Muharram* and *tasu'a* is its ninth day. It is recommended to fast the 'white days' (*ayyam al-bidh*) which are therein every month, due to what Abu Hurayrah narrated and said: **"My close friend (*khalili*) exhorted me with the fast of three days every month."** It is permitted that one fasts any three days without specification except that it is preferred that one fasts the days wherein the moon is at the peak of its light which are the thirteenth, fourteenth and fifteenth day, due to the *hadith* of Abu Dharr (ra) who said: Rasool Allah (saw) said: **"If you fast three days of the month, then fast the thirteenth, fourteenth and fifteenth,"** and due to what was narrated from Jabir bin 'Abdullah from the Prophet (saw) who said: **"Fasting three days of every month is (like) the fasting of a lifetime, the white days (are) the thirteenth, fourteenth and fifteenth."** And it is recommended to fast Monday and Thursday due to what was narrated from 'Aishah who said **"that the Prophet (saw) would strive for the fast of Monday and Thursday."**

#### Chapter 4: Chapter of The Supplication (*Ad-Du'a*)

The *du'a* is the slave's request from his Lord. And the *du'a* is of the most significant ritual worships. At-Tirmidhi extracted from the *hadith* of Anas: "The *du'a* is the brain of the 'ibadah." There came many reports (*athar*) from the Prophet (saw) that incite and urge making *du'a* Ibn Majah extracted from a *hadith* of Abu Hurayra: **"There is nothing more marked of honour before Allah than the *du'a*."** And Al-Bukhari extracted a *hadith*: **"Whoever does not ask Allah, He is angry with him,"** and the *hadith* of ibn Mas'oud: **"Ask Allah of His favour for verily Allah likes to be asked"** (extracted by At-Tirmidhi). There is another *marfu'* *hadith* for him from ibn 'Umar: **"Verily the *du'a* benefits that which has happened and that which has not happened. So on you, O slaves of Allah, is the *du'a* (is incumbent)."** At-Tabarani and Al-Hakim extracted from the *hadith* of 'Ubadah ibn As-Samit: **"There is no Muslim on the face of the earth who supplicates with a supplication to Allah except that Allah gives it to him or averts from him a similar evil."** Ahmad narrated a *marfu'* *hadith* of Abu Said: **"No Muslim invokes with a supplication without sin or severing of kinship (ties) therein except that Allah gives him one of three: Either he expedites his supplication for him or He preserves it for the Hereafter or averts from him a similar evil."** All these *ahadith* and others indicate in their totality upon the *du'a* which is the request of the slave to his Lord. There came in the Qur'an numerous ayat indicating to the *du'a*. He (swt) said: *"And your Lord said: 'Invoke me and I will respond to you"* [TMQ 40:60], and said: *"And when My slave asks you about Me, verily I am near. I respond to the *du'a* of the supplicant when he calls Me"* [TMQ 2:186]. And He said: *"Or the one who responds to the distressed one when he invokes Him and who removes the evil and made you inheritors (Khulafaa) of the earth"* [TMQ 28:62]. And He said of the *du'a* of the angels: *"Those who carry the Throne and those around it glorify the praise of their Lord and believe in Him, and ask forgiveness for those who believe: 'Our Lord! You encompassed all things in mercy and knowledge so forgive those who repent and follow Your way, and save them from the punishment of the Hellfire. Our Lord! Cause them to enter the gardens of Eden which You promised them and*

*the righteous among their fathers, wives and children. Verily You are the Powerful (Al-'Aziz) the Wise (Al-Hakim)'* [TMQ 40:7-8]. So Allah (swt) requested us to invoke Him and explained to us that He alone, apart from anyone else, responds to the *du'a*.

It is recommended for the Muslim to supplicate Allah in ease and adversity, in open and in secret, so as to achieve the reward of Allah. The *du'a* is better than silence and acceptance due to the abundance of evidences indicating that due to what there is therein of manifesting submission and the need for Allah (swt). However, it must be explicit that the *du'a* does not change what is within the knowledge of Allah nor does it repel the *qaDHaa'* nor withhold *qadar* nor produce anything without its cause (*sabab*). This is because the knowledge of Allah is inevitably realised and the *qaDHaa'* of Allah will occur without doubt. Were the *du'a* to repel it, it would not be *qaDHaa'* and *qadar* is initiated by Allah, so *du'a* does not withhold it. Allah created cause (*sabab*) and effect (*musabbab*) and made the cause inevitably produce the effect. Were it not to produce it, it would not be a cause. Hence it is not permitted to believe that the *du'a* is a method for fulfilling the needs, even if Allah responds and realises it because Allah made for the universe, life and man a law to follow, and linked the causes with the effects. The *du'a* has no effect in violating the laws of Allah, nor in the failure of the cause. The only aim of the *du'a* is achieving the reward by obeying the command of Allah and it is one of the *'ibadat*. So just as the prayer is an *'ibadah* and fasting is an *'ibadah* and jihad is an *'ibadah* and *zakat* is an *'ibadah*...similarly *du'a* is an *'ibadah*. So the believer supplicates and seeks from Allah the fulfilling of his need or the removing of his affliction or other than that of the *du'as* related to this world and the Hereafter seeking refuge in Allah, submitting to Him, seeking His reward and obeying His commands. If his need is realised, it is a favour from Allah and its achievement would be according to the laws of Allah, proceeding on the principle of linking the causes with the effect. If Allah did not realise it, He writes for him its reward. In this way, the *du'a* must be from the Muslim submission to Allah, compliance

with His command and request of His help, whether He fulfilled his need or not. It is permitted for the Muslim to supplicate with any *du'a* he wishes in the heart or with words by any expression he deems appropriate, he is not restricted with a specific *du'a*. He may supplicate with the *du'as* that came in the Qur'an and he may supplicate with the *du'as* that came in the *hadith*; and he may supplicate with any *du'a* from himself or a *du'a* invoked by another. He is not restricted with a specific *du'a*, rather is requested to supplicate to Allah (swt). However, the preferred is that he supplicate with what came in the Qur'an and *hadith*. Among the *du'as* that came in the Qur'an: "*And they said nothing but to say: 'Our Lord! Forgive us our sins and our transgression (israf) in our affair, establish our feet firmly and give us victory over the disbelieving folk*" [TMQ 3:147]. (And): "*Our Lord! Verily we heard a caller calling to belief: 'Believe in your Lord' and we believed. Our Lord! Forgive us our sins, grant us remission from our evil deeds and make us die with the righteous. Our Lord! Grant us what You promised us through Your Messengers and do not disgrace us on the Day of Judgement. Verily You never break Your promise*" [TMQ 3:193-4]. (And): "*Say: O Allah! King of dominion (mulk). You grant dominion to whomever You will and remove dominion from whomever You will. You honour whomever You will and You disgrace whomever You will. In Your hands is the good and You are able to do all things*" [TMQ 3:26]. (And): "*Our Lord! Do not deviate our hearts after You have guided us and grant us mercy from You. Verily You are the One who grants*" [TMQ 3:8]. (And): "*Verily I have turned my face to He who created the heavens and earth as a true believer (hanif) nor am I of the polytheists*" [TMQ 6:79]. (And): "*Verily my prayer and my sacrifice, my life and my death are for Allah, Lord of the worlds. There is no partner for Him. With that I am commanded and I am the first of the Muslims*" [TMQ 6:162-3]. Among the supplications for forgiveness (*istighfar*) and *du'as* are that came in the *hadith* from Shaddad bin Aws (ra) from the Prophet (saw): **The chief of supplications for forgiveness is that which says: 'Allahumma anta rabbi, la ilaha illa anta, khalaqtani wa'ana 'abduka. Wa ana ala 'ahdika wa wa'adika ma astata'tu. A'udhu bika min sharre ma sana'atu. Abw'u laka bin'imatika wa abw'u laka**

*bidhanbi. Faghfir li. Innahu la yaghfiru ad-dhunuba illa anta* (O Allah! You are my Lord. There is no god but You. You created me and I am Your slave. And I am on Your covenant and promise as much as I am able. I seek refuge in You from the evil that You created. And I return to You for Your blessing and I return to You with my sins. Forgive me. None forgives sins except You)” And from Abu Hurayrah who said: I heard Rasool Allah (saw) say: “Verily I seek forgiveness in Allah and repent to Him more than seventy times in the day.” And from Hudhayfah who said: “The Prophet (saw) would say when he went to his bed: ‘*Bismika amutu wahya* (In Your name I die and live)’ and when he rose say: ‘*Alhamdulillah alladhi ahyana ba’ada ma amatana wa ilaihi an-nushur* (Praise be to Allah who gave us life after He caused us to die and to Him is the return)” And from Warid the slave of Al-Mughirah bin Shu’bah who said: Al-Mughirah wrote to Mu’awiyah bin Abu Sufyan “that Rasool Allah (saw) would say at the end of every prayer when he said the *salam*: ‘*La ilaha illa Allahu wahdahu, La sharika lahu, lahu al-mulku wa lahu al-hamdu wa huwa ala kulli shaiyyin qadir. Allahumma la mani’ lima a’atayta, wala mu’tia lima mana’ata, wala yanfa’u dhal-jaddi minka al-jadd* (There is no god but Allah alone. There is no partner for Him. For Him is the dominion and for Him is the praise, and He is able to do all things. O Allah! None can prevent what You give and none can give what You prevent, nor does the earnestness of the earnest person avail aught before You).”

And from Samiyy bin Abu Salih from Abu Hurayra who said: “They said: O Rasool Allah, the people of the past have gone with the (higher) ranks and the abiding grace (of Allah). He said: ‘How is that? (They) said: They prayed as we pray and fought as we fought and they spent of the surplus of their wealth while we have no wealth. He said: ‘Should I not inform you of a matter (that) will (make) you reach (the level of) those who were before you and precede those who come after you, nor will anyone come with what you come with except whoever comes with its like? At the end of each prayer say ‘*Subhand’Allah* (Glory be to Allah)’ ten times, ‘*Alhamdulillah* (Praise be to Allah)’

ten times and *'Allahu Akbar (Allah is Great) ten times.'*" And from 'Abdurrahman bin Abu Laila who said: "K'ab bin Ajrah met me and said: Should I not donate to you a gift? The Prophet (saw) came out to us and we said: O Rasool Allah, we have known how to say *salam* to you (but) how do we pray on you? He said: 'Say: *'Allahumma salli ala Muhammadin wa ala a'ali Muhammadin, kama sallayta ala Ibrahim wa ala a'ali Ibrahim, innaka hamidun majid. Allahuma barik ala Muhammadin, wa ala a'ali Muhammadin kama barakta ala Ibrahim wa ala a'ali Ibrahim, innaka hamidun majid (O Allah! Send grace on Muhammad and the family of Muhammad as You sent grace on Ibrahim and the family of Ibrahim, verily You are the Praised the Glorious. O Allah! Bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim, verily You are the Praised the Glorious).'*" And from Anas bin Malik who said: "The Prophet (saw) said to Abu Talhah: 'Solicit for us one of your youths to serve me' so Abu Talhah made me ride behind him. So I would serve Rasool Allah (saw). Whenever he encamped, I would hear him say frequently: *'Allahumma inni a'udhu bika min al-hamme wal-hazan, wal-'ajze wal-kasal, wal-bukhle wal-jubn, wadhali' ad-daine waghaltati er-rijal (O Allah! I seek refuge in you from anxiety and grief, weakness and laziness, greed and cowardice, the severity of debt and domination of men).'*" And it is authenticated from the Prophet (saw) that he would say in his *du'a*: *'Allahumma ij'al fi qalbi nuran, wafi basari nuran, wafi sam'ii nuran, waan yamini nuran, waan yasari nuran, wafawqi nuran, watahti nuran, wamami nuran, wakhalfi nuran, waj'al li nuran (O Allah! Make for me a light in my heart and a light in my sight, a light in my hearing, upon my right a light, upon my left a light, above me a light, behind me a light, in front of me a light, behind me a light and make for me a light).'*" And from him (saw) "that when he returned from Taif and after Thaqif rejected him (with) an evil refusal, he sat in the shade of a grape tree while the two sons of Rabi'ah were looking at him and what he was upon of the severest distress. When he became calm, he (as) raised his head to the sky humbly in his complaint and in pain, and said: *'Allahumma ilaika ashku dhaf'a quwwati, waqillata hiloti, wahawani ala*

*an-nas. Ya arham ar-rahimin, anta rabb ul-mustadh'afina wa anta rabbi. Ila man takiluni? Ila ba'din yatajahhamuni, au ila 'aduwwin mallaktahu amri? In lam yakun bika alayya ghadhabun fala ubali. Wa lakinna 'afiyatuka awsau' li. Au'dhu binuri wajjhika alladhi ashraqat lahu ud-dhulumuat wasaluha alaihi amru ud-dunya wal-akhira min an tunzila biy ghadhabaka, au tuhilla alayya sakhataka. Laka al-'utba hatta tardha, wala hawla wala quwata illa bika (O Allah! To you I complain of the weakness of my strength, the paucity of my means and my lowliness in front of people. O Most Merciful, You are the Lord of the oppressed and You are my Lord. To whom will you entrust Me? To someone who will attack me or to an enemy whom You gave dominion over my affair? If you are not angry with me, then it does not concern me. Your pardon is more sufficient for me. I seek refuge in the light of Your face with which You illuminate the darkness and by which the affairs of the world and the Hereafter are put in order from descending Your anger upon me or Your discontent befalling upon me. It is for You to be satisfied until You are pleased. There is no strength nor power except with You)."* It is recommended that one raises his hands during the *du'a*. It was narrated from Yahya bin Said and Sharik that they heard Anas from the Prophet (saw) **"(that) he raised his hands until I saw the whiteness of his armpits,"** and in the *hadith* of Usama: **"I was riding behind the Prophet (saw) at 'Arafah and he raised his hands to supplicate. His she-camel deviated and its halter fell so he grasped it with his hand while he raised his other hand."** Among the *du'as* which some people supplicate are the following: *"Allahumma urzuqna ud-dunya wala taftinna fiha, wala tub'idha anna fatafj'ana fiha. Allahumma ij'al el-mala kathiran fi aydina, wala taj'al minhu shaiyan fi qulubina* (O Allah! Grant us sustenance from the world but do not seduce us with it nor isolate it from us so that we are afflicted therein. O Allah! Place great wealth in our hands but do not place anything of it in our hearts)." It is not of the *du'as* which came (in the texts) but there is nothing wrong for people to supplicate with it. And it is better to supplicate with the *du'as* that were reported. In the two *Sahihs*, Al-Bukhari and Muslim, from Abu Hurayrah (ra) from the Prophet (saw) he said: **"Na'udhu billahi min juhdi**

*el-bala'a, wa daraki ash-shaqa'a wa su'i el-qadha'a, wa shamatat el-a'adai* (We seek refuge in Allah from the trouble/strains of trials and the overtaking of misfortune, and the evil of *al-qadhaa* and the malicious joy of enemies)." And in *Sahih Muslim* from ibn Mas'oud (ra) that the Prophet (saw) would say: "*Allahumma inni as'aluka al-huda wat-tuqa wal-afafa waal-ghina* (O Allah! I ask of You guidance, piety, chastity and sufficiency)."