

Differences in Fiqh Made Easy

At-Tahaarah (Purification) &
As-Salaah (Prayer)

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Introduction

Praise be to Allaah ﷻ and blessings and peace be upon our beloved Prophet and example, Muhammad ﷺ, and upon his family, companions, successors, and those who follow in their footsteps until the Day of Judgment.

Late in 1986 at the Islamic Center of Raleigh, NC, many members of the community expressed an interest in studying Islamic *fiqh*.¹

. This presented the challenge of choosing which book to adopt for teaching *fiqh*, especially since the community did not follow one specific *madhab*, and therefore, we could not select a book that followed one specific *madhab*. *Fiqh-us-Sunnah* by Sayyid Saabiq fit this criterion because it did not follow one specific *madhab*, however, it was very detailed and lengthy, and it contained some weak narrations. To resolve this issue of weak narrations, I used *Tamaamul Minnah* by Naasir-id-Deen Al-Albaani.

Those sessions were taught in Arabic while one of our volunteers translated the lecture and afterwards typed up a transcript of the lecture in English. At that time, there was no translation available for us for *Fiqh-us-Sunnah*; this translation only became available in later years and that made the task easier as this was the main reference source. Later, all these transcripts and notes were compiled by another volunteer into this booklet you hold in your hands.

The information I gathered in my notes derived from these previously mentioned references as well as others. From these additional references, I added information to my notes about different *madhaahib*. To make it easier to understand, I began with the issues agreed upon by the Muslim jurists, followed by those disagreed upon. For each issue, I presented one example of evidence without details in order to simplify matters of *fiqh*.

It was important to simplify many of the issues and rulings in order to offer the Muslim community a broader view of the Muslim jurists' opinions.

With a broader view, students could learn and appreciate the scholars' works. With this information, some will be able to make an informed choice between different opinions on different issues, while others may choose to adopt a specific *madhab* or choose the ruling with the strongest evidence or the one most convenient.

¹ The science of Islamic jurisprudence is the process to derive an Islamic Ruling from detailed evidence. In other words, it is the science that looks at each act for its ruling.

At that time, I used to teach another course specifically for the Hanafi Madhab² as requested by some of the community members. This course was completed in a shorter period of time, while the other course continued for a few years since it covered many more jurists' materials.

I ask Allaah ﷻ that the reader benefits from this material and also if any matters need corrections, modifications or further details to contact us to improve it for the future.

I would like to thank all those volunteers who helped prepare this document from years back until now. I ask Allaah ﷻ to help us have sincerity in our intentions in this work. And I ask Allaah ﷻ to accept this work as an ongoing charity for all who participated in making this available in any portion big or small and to reward them a great reward in this life as well as in the Hereafter. *Aameen.*

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² The **Hanafi** school is one of the four (schools of law) in jurisprudence within Sunni Islam. The Hanafi *madhhab* is named after the scholar Imaam e Azam Abū Hanīfa an-Nu'maan ibn Thaabit (699 - 767 AD / 80-150 AH), a Taabi'i (the generation came after the prophet' companions) and of belonging, an imaam and scholar of the people of Iraq take jurisprudence for Hammad ibn Abi Sulayman who took it for Ibrahim Nakha'i Abdullaah bin Masood. Whose legal views were preserved primarily by his two most important disciples, Abu Yusuf and Muhammad al-Shaybaani.

At-Tahaarah (Purification)

Definition:

Lexically, the word *tahaarah* means cleaning and being free from impurity. As a juristic, it means removing physical impurity and lifting spiritual impurity.

What are Physically Impure Things?

They can be placed in three different categories:

- First: Confirmed Impurities (agreed upon by all scholars).
Second: Controversial Impurities with the Stronger Opinion being Impure.
Third: Controversial Impurities with the Stronger Opinion being Pure (because everything is pure unless clear-cut evidence states otherwise).

Details to follow:

First: Confirmed Impurities (agreed upon by all scholars):

1. Human Urine.
2. Human Excrement.
3. *Wadi*: Thick white secretion that might be discharged after urination.
4. *Madhi*: a white sticky (prostatic) fluid (other than sperm or semen).
5. Menstrual Blood.
6. Defecation and Urine of animals whose meat is not permissible to eat.
7. Carcass of terrestrial animals (i.e. those which do not live in water) that have running blood when cut or killed (which does not apply, for example, to insects).

Second: Controversial Impurities with the Stronger Opinion being Impure:

1. Dog's Saliva.
2. Water remaining after the Beasts have drunk from it.

Third: Controversial Impurities with the Stronger Opinion being Pure (because everything is pure unless clear-cut evidence states otherwise):

1. Alcoholic Drinks.
2. Sperm.
3. Human Vomit.
4. Blood of Human & Living Terrestrial Animals.
5. The Body of a Dead Person.

6. Urine and Defecation of Animals Whose Meat is Permissible to Eat.
7. The Tanned Skin of a Dead Animal (Carcass).
8. Pork.
9. Dog.

What are Physically Impure Things (Explication) ?

First: Confirmed Impurities (agreed upon by all scholars):

- 1. Human Urine:** Based on an authentic *Hadeeth*³ reported by Imaam Al-Bukhaari and Muslim that a Bedouin urinated in the Mosque (of the Prophet ﷺ) and the Prophet Muhammad ﷺ said: “Leave him alone and do not make him interrupt his urination.” After the Bedouin ended his urination, the Prophet ﷺ requested a bucket of water and poured it on the urine.
- 2. Human Excrement:** Based on an authentic narration reported by Imaam Abu Dawud that the Prophet ﷺ said: “If one of you steps on *Al-Adhaa* (excrement), dirt will purify his shoes.”
- 3. *Wadi*:** Thick white secretion that might be discharged after urination. Based on an authentic narration by Imaam Abu Dawud and Al-Baihaqi that Ibn ‘Abbaas ؓ in his answer said: “In regards to *Wadi* and *Madhi*, you should wash your private parts then make *Wudu* (ablution) for prayer.”
- 4. *Madhi*:** a white sticky (prostate) fluid (other than sperm or semen) that flows (secretes) from the sexual organs (male and female), because of thinking about sexual intercourse or foreplay, that might not be noticed when it comes out, but is noticed on the clothes or the body. Based on an authentic narration reported by Imaam Al-Bukhaari and Muslim that the Prophet ﷺ commanded ‘Ali ؓ to wash his private parts from *Madhi* then make *Wudu* (ablution) for prayer.
- 5. Menstrual Blood:** Based on an authentic narration reported by Imaam Al-Bukhaari and Muslim that a woman asked the Prophet ﷺ that if one of us (women) has menstrual bloods on her clothes what should she do? The Prophet ﷺ answered that “She should scrape the blood, rub it with water, then wash that part of the clothing, and then she may pray in it.”
- 6. Defecation and Urine of animals whose meat is not permissible to eat:** Based on an authentic narration reported by Imaam Al-Bukhaari and others on the authority of ‘Abdullaah bin Mas’ood ؓ, it was related that the Prophet ﷺ went to answer the call of nature. “He asked me to bring him three stones. I could not find three stones, so I found two stones and a donkey’s defecation. He took the two stones and threw away the defecation, and said: ‘It is *Rijs* (impure).’”
- 7. Carcass of terrestrial animals (i.e. those which do not live in water) that have running blood when cut or killed (which does not apply, for example, to insects):** Based on an authentic narration reported by Imaam Muslim and others the Prophet ﷺ

³ (Plural: authentic *Ahadeeth*) The sayings, actions and approvals accurately narrated from the Prophet ﷺ.

said: “When the *Ihaab* (skin of an animal which died by itself or was not killed according to Islamic law) is tanned, it becomes purified.”

However, Dead Sea animals are pure based on an authentic narration reported by Imaam At-Tirmidhi, An-Nasaa’i, and Abu Dawud that the Prophet ﷺ said about the sea, “its water is purifying and its dead (animals) are permissible (to eat).”

As for the insects that do not have running blood when cut or killed (example, flies or locusts), they are also pure based on an authentic narration reported by Imaam Al-Bukhaari and others that the Prophet ﷺ said, “When a fly falls in the drink of one of you, he should fully dip it and then throw it (the fly) away because there is disease in one of its wings and cure in the other.” And also in a part of another authentic narration reported by Imaam Ahmad and Al-Baihaqi that the Prophet ﷺ said, “Two types of dead animals ... have been made lawful for us, the two types of dead animals are locusts and fish (sea animal)...”

Second: Controversial Impurities with the Stronger Opinion being Impure:

- 1. Dog’s Saliva:** Based on an authentic narration reported by Imaam Muslim that the Prophet ﷺ said: “*Tahour* to purify (cleanse) the utensils belonging to one of you, if it has been licked by a dog, wash it seven times, using soil the first time.” The Prophet’s ﷺ use of *Tahour* is evidence that the dog’s saliva is *Najis* (impure) because purifying is only needed when things are impure. This opinion is adopted by the Hanafi Madh-hab (school of Islamic juristically reasoning). The Shaafi’i and Hanbali *Madh-habs* are of the opinion that the entire dog is *Najis* (impure), not just its saliva. The Maaliki *Madh-hab* considers the entire dog *Taahir* (pure) because he had a different evidence, thus according to this school the cleansing of the utensils is needed only to follow the commands of the Prophet ﷺ.
- 2. Water remaining after the Beasts have drunk from it:** Based on an authentic narration reported by Imaam Abu Dawud, At-Tirmidhi, An-Nasaa’i and Al-Haakim that the Prophet ﷺ replied to a person who asked him about the purity of the water found in the open areas like ponds with the possibility of beasts drinking from them. The Prophet ﷺ answered: “If the quantity of the water is two *Qillah* (pots) or more, it does not carry any impurity.” This proves that the leftover water of beasts is impure, because if it were pure the Prophet ﷺ would not have mentioned the minimum quantity of two pots or more as a condition for it to be pure. This opinion is adopted by the Hanafi Madh-hab while the other three *Madh-habs* consider the remaining water after the beasts have drunk from it as being pure with no minimum required. Imaam An-Nawawi (he is a Shaafi’i) said that this opinion is based on three weak narrations.

Third: Controversial Impurities with the Stronger Opinion being Pure (because everything is pure unless clear-cut evidence states otherwise):

- 1. Alcoholic Drinks:** It is considered impure by the four *Madhaa-hb* based on the verse of the *Qur'aan*:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ

(Al-Maa'idah, 05:90) what can be translated as, "O you who believe! Surely *Al-Khamr* (alcoholic drinks), gambling, *Al-Ansaab*⁴, and *Al-Azlam*⁵ are *Rijs*." They said that *Rijs* means *Najis*, physical impurity. Other scholars adopted the opposite opinion, like the *Tab'e*⁶ Rabe'e'a Ar-Ra'ee and after him Imaam Al-Laith Ibn Sa'ad and Isma'eel bin Yahya Al-Muzni, also Imaam Ash-Showkaani and As-Sana'aani. This is also the opinion of Al-Albaani. These scholars interpret the word *Rijs* as moral (symbolic) impurity, also the original condition of things is pure unless there is evidence to prove otherwise.

- 2. Sperm:** Is impure according to the opinion of *Hanafi* and *Maaliki Madh-habs*. Pure according to the *Shaafi'i* and *Hanbali Madh-habs* and others, based on the saying of 'Aishah رضي الله عنها as reported by Imaam Al-Bukhaari and Muslim: "I used to scrape it (the sperm) off the garment of the Prophet صلى الله عليه وسلم, and then he used to perform prayer with it." In another narration reported by Imaam Ad-Daraqutni, Al-Bayhaqi, and At-Tahaawi on the authority of Ibn 'Abbaas رضي الله عنه who said, "I asked the Prophet Muhammad صلى الله عليه وسلم about sperm on the clothes. He said: 'It is the same as mucus and spittle. It is sufficient to rub the area with a rag or cloth.'"
- 3. Human Vomit:** Is impure according to the four *Madhaa-hb*⁷. Pure according to the opinion of Imaam Ibn *Hazm*, Ash-Showkaani, Siddique Khaan, and Al-Albaani and others as there is no Quranic verse or narration to support that human vomit is impure. The four schools considered it impure because it nullifies fasting even though that in itself does not imply impurity.
- 4. Blood of Human and Living Terrestrial Animals:** Is impure according to the four *Madhaa-hb*⁸. Pure according to the opinion of Imaam Al-Bukhaari, Ibn *Hazm* and others as there is no Quranic verse or narration. In addition, the companions of the Prophet صلى الله عليه وسلم used to pray while their wounds were bleeding and the Prophet صلى الله عليه وسلم knew about it. A man from *Ansaar*⁹ was praying at night when a disbeliever shot him with arrows and he continued praying while he was vigorously bleeding (Recorded by Imaam Al-Bukhaari and Ahmad, this is in Authentic Abu Dawud). It was authenticated that Ibn Mas'ood رضي الله عنه slaughtered a camel and he got blood and *Najs* (of the camel) on him. Then he prayed and did not perform ablution.

⁴ *Al-Ansaab* is plural of *An-Nusub*. They were stone-altars at fixed places or graves, etc., whereon sacrifices were slaughtered on certain occasions in the name of idols, jinns, angels, pious men, saints, etc. in order to honor them, or to expect some benefit from them.

⁵ Arrows for seeking luck or decision.

⁶ The generation that came after the Prophet's صلى الله عليه وسلم companions.

⁷ Because they assumed it mixes with impurities inside the body.

⁸ Because they include them in the general prohibition of blood; and also because they made an analogy with the impurity of menstrual blood.

⁹ *Al-Ansaar* are the natives of *Madinah* who accepted *Islaam* and supported the Prophet Muhammad صلى الله عليه وسلم.

5. **The Body of a Dead Person:** Is impure according to the Hanafi *Madh-hab*. Pure according to the opinion of the other three *Madhaa-hb*, based on the saying of the Prophet ﷺ that a Muslim does not become impure. In addition, everything is pure unless clear-cut evidence suggests otherwise.
6. **Urine and Defecation of Animals Whose Meat is Permissible to Eat:** Is impure according to the Hanafi and some Shaafi'is. Pure according to the Maaliki, Ahmad, and some Shaafi'is. Imaam Ibn Taymiyah said that none of the companions of the Prophet ﷺ said that it is impure. In addition, they also base it on the narration reported by Imaam Al-Bukhaari and Muslim that some people from A'klen and Oreina (two Arab tribes) became sick and came to the Prophet ﷺ who told them to drink from the urine and milk of the female camel.
7. **The Tanned Skin of a Dead Animal (Carcass):** Is impure tanned or not tanned according to Maaliki and Hanbali. Pure when tanned according to Hanafi and Shaafi'i, based on an authentic narration reported by Imaam Muslim and others that the Prophet ﷺ said that when the skin of a dead animal is tanned, it becomes purified.
8. **Pork:** Is impure according to Hanafi, Shaafi'i, Hanbali based on the verse of Qur'aan:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَبْطَعُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ
فَأِنَّهُ رِجْسٌ...

(Al-An'aam, 06:145) which may be translated as, "Say (O Muhammad ﷺ) I do not find that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be a dead animal or blood poured forth or pork for that surely is *Rijs*....". These scholars said that the word *Rijs* means 'impure'. Pure according to Maaliki and Imaam Ibn Hazm and others, who said that this verse is evidence for prohibition of eating pork and not evidence for physical impurity.

9. **Dog:** Is impure according to Shaafi'i and Hanbali based on an authentic narration reported by Imaam Muslim that the Prophet ﷺ said: "Tahour To purify (cleanse) the utensils belonging to one of you, if it has been licked by a dog, wash it seven times, using soil the first time." They said saliva is produced from the body, so if saliva is considered impure then that means the body is impure. Pure according to Hanafi and Maaliki. Hanafi used the same evidence, but they said the original state of things is pure, and this evidence only implies that dog saliva is impure. Maaliki considered the entire dog pure, including its saliva.

How to Purify Things?

1. Purifying the body and clothes.
2. Purifying the clothes from the male infant's urine.
3. Purifying the hem of a woman's clothes from what may touch it from impurity on the ground.
4. Purifying the bottom of shoes.
5. Purifying the ground.
6. Purifying the utensils if they were touched by a dog's saliva.
7. Purifying mirrors and similar objects (as knives, glass and other smooth surfaces that have no pores).
8. Purifying *ghee* (cooking butter) and other similar substances.
9. Purifying the skin of a dead animal (not slaughtered according to the Islamic law).

How to Purify Things?

The Scholars agreed that purification from impurities is performed by using water based on a verse from *Qur'aan*:

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

(Al-Furqaan, 25:48) what can be translated as, "... and We sent down pure cleansing water from the sky.", and on another verse:

وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ

(Al-Anfaal, 08:11) what can be translated as, "... and He sends down on you from the sky water to purify you with it..."

The Muslim jurists agreed that purification after answering the call of nature from urine and excrement is performed by wiping with paper, stones, or any similar pure material based on many authentic narration of sayings and actions of the Prophet ﷺ, like an authentic narration reported by Imaam Abu Dawud and An-Nasaa'i, "If any of you goes to relieve himself, let him take three stones with him to clean himself, as it is sufficient for him."

It is also allowed to use water for purification from urine and excrement based on an authentic narration reported by Imaam Al-Bukhaari and Muslim, on the authority of Anas bin Maalik ؓ: "Whenever Allaah's Messenger ﷺ went to answer the call of nature, I, along with another boy, used to accompany him with a tumbler full of water for him to clean himself with."

- 1. Purifying the body and clothes:** This is performed by washing them with water until they are cleansed of the impurities. This is especially the case where the impurity is visible, such as the menstrual blood. If there are some stains that remain after washing which would be difficult to remove, they can be overlooked based on an authentic narration reported by Imaam Abu Dawud and Al-Baihaqi that a woman came to the Prophet ﷺ and said, "O Messenger of Allaah, I don't have but one outfit and I have my monthly period when I am wearing it, and sometimes I see blood on it. What should I do?" The Prophet ﷺ replied: "After the menstrual cycle is over, wash the blood stained area and then you can pray with it." The woman said "O Messenger of Allaah, what if the blood traces don't come out?" He replied: "It suffices for you to clean it with water, and the traces of blood will not harm you." If the impurity is not visible, such as urine, it is sufficient to wash it once.
- 2. Purifying the clothes from the male infant's urine:** This is performed by sprinkling water on it. The urine of a female infant needs to be washed. This is based on an authentic narration reported by Imaam Al-Bukhaari, Abu Dawud, and An-Nasaa'i that the Prophet ﷺ said, "The urine of a baby girl should be washed off and the urine of a

baby boy should be sprinkled (with water).” This opinion is adopted by Ali ؓ, Umm Salamah ؓ (the Prophet’s ﷺ wife), Ataa’ Al-Hassan, Az-Zouhri, Ahmad, Is-Haaq, Ibn-Wahb, Aththawri, an-Nakha’I and Dawud-Ibn-Wahb. According to Al-Awzaa’i, Maalik and Ashshaaf’i they should be sprinkled (with water) urine of a baby boy and baby girl. According Hanafi and Maalki they should be washed off the urine of both a baby boy and girl urine.

3. **Purifying the hem of a woman’s clothes from what may touch it of the impurity on the ground:** This is performed by contact with pure ground after it. Based on an authentic narration reported by Imaam Abu Dawud, At-Tirmidhi, and Ibn Maajah that a woman asked Umm Salamah ؓ (the Prophet’s ﷺ wife), “I am a woman who makes my clothes extra long and I may walk on impure places.” Umm Salamah ؓ replied that the Prophet ﷺ said, “Touching pure ground after it will purify it.”
4. **Purifying the bottom of shoes:** This is performed by rubbing them against the ground as long as the remains of the impurity (*Najaasah*) are removed based on an authentic narration reported by Imaam Abu Dawud that the Prophet Muhammad ﷺ said: “If any of you step on impurities (*Najaasah*) with his shoes, rubbing them against the soil will purify it.” This opinion has been adopted by the Muslim jurists except by Shaafi’i who required that they should be washed with water.
5. **Purifying the ground:**
 - (a) By pouring water over it based on the narration reported by Imaam Al-Bukhaari and Muslim that a bedouin came and urinated in the Masjid of the Prophet Muhammad ﷺ, and he said to them (his companions): “Leave him (the Bedouin) alone and pour a bucket of water over his urine. You have been sent to make things easy and not to make them hard.” This opinion has been adopted by the Muslim jurists except by Hanafi who requires that in case the ground is solid, it needs to be dug and the impure soil removed.
 - (b) Drying of the ground is its purification if the impurity is gone: Based on a narration reported by Imaam Al-Bukhaari that Ibn ‘Umar ؓ said that “dogs used to urinate in the Mosque of the Prophet Muhammad ﷺ during his time and his companions did not pour any water on it (i.e. let it dry by itself).” This opinion has been adopted by Hanafi contrary to the majority.
6. **Purifying the utensils if they were touched by a dog’s saliva:** This is performed by washing them seven times with water, the first mixed with soil. This is based on an authentic narration reported by Imaam Muslim: “*Tahour* to purify by cleaning utensils belonging to one of you. If it has been licked by a dog, wash it seven times, using soil at the first time.”

7. **Purifying mirrors and similar objects (as knives, glass and other smooth surfaces that have no pores):** This is performed by wiping them and removing any impure remains. This is agreed upon by the scholars.
8. **Purifying *ghee* (cooking butter) and other similar substances:** This is performed by taking out the impurity and what is around it. Based on an authentic narration reported by Imaam Al-Bukhaari that the Messenger of Allaah ﷺ was asked regarding *ghee* in which a mouse had fallen. He said: “Take out the mouse and throw away the *ghee* around it and use the rest”. As for a liquid substance, there is some difference of opinion. The majority of scholars are of the opinion that the entire liquid becomes impure. Imaam Az-Zouhri, Al-Awzaa’i and Al-Bukhaari and some companions of the Prophet ﷺ like Ibn ‘Abbaas and Ibn-Mas’ud رضي الله عنه say it is pure.
9. **Purifying the skin of a dead animal (not slaughtered according to the Islamic law):** This is performed by tanning based on an authentic narration reported by Imaam Muslim that the Prophet Muhammad ﷺ said: “When the skin is tanned it becomes purified.” This opinion has been adopted by Hanafi and Shaafi’i and not by Maaliki and Hanbali. Imaam Ash-Shawkaani supports and adopts the opinion of Dhaahiri, that tanning purifies all kinds of animal skin, including dogs and pigs, because the authentic narrations do not differentiate between these two kinds of animals and others. It is obvious that if an animal is permissible to eat and is slaughtered according to the Islamic law, then it is already pure.

Sunan Al-Fitrah

The State (Condition) That Allaah ﷻ Likes the Humans to Be In.

1. Circumcision.
- 2&3. Shaving pubic hair and pulling out underarm hair.
- 4&5. Clipping one's fingernails and toenails, and trimming or shaving his mustache.
6. Letting the beard grow and become thick.
7. Using the *Siwaak* (a piece of a root of a tree called *Al-'Araak* found in the region of *Hijaaz* in the Arabian Peninsula).

Sunan Al-Fitrah:

The State (Condition) That Allaah ﷻ Likes the Humans to Be In:

1. Circumcision for males: is obligatory according to Shaafi'i and Hanbali based on a fair narration reported by Imaam Abu Dawud and Al-Baihaqi that the Prophet Muhammad ﷺ had said to a man who converted to Islaam: "Get rid of the *Kufr* hair and circumcise." It is only recommended according to Hanafi and Maaliki, because they consider the above-mentioned narration as weak. Imaam Ash-Showkaani also favors this opinion. They all base their opinion on an authentic narration reported by Imaam Al-Bukhaari and Muslim that the Prophet Muhammad ﷺ said that five acts are considered from the (*Sunan*) *Al-Fitrah* and he mentioned circumcision as one of them. Since this narration does not include any commands, it is proof that it is a recommended act. The scholars who preferred it to be done on the seventh day after birth based their opinion (according to Imaam Ash-Showkaani) on two weak narrations. However the narrations commanding and ordering for the circumcision of females are all weak with no authentic narrations except one: "The Messenger ﷺ instructed a woman who used to circumcise women in his time not to overdo it." (Recorded by Abu Dawud, Bazaar, and At-Tabaraani)

2&3. Shaving pubic hair and pulling out underarm hair: These are two recommended acts. If either hair is shaved, trimmed or pulled out, it will suffice. Based on an authentic narration reported by Imaam Al-Bukhaari and Muslim that the Prophet Muhammad ﷺ said that five acts are considered from the (*Sunan*) *Al-Fitrah* and he mentioned shaving the pubic hair and pulling out the underarm hair as two of them. It is preferred that they are removed whenever they get long, not exceeding forty days. In an authentic narration reported by Ahmad, Abu Dawud and others that Anas ؓ said: "The time period for us to trim the moustache, cut the nails, pluck out the underarm hair and cut the pubic hair was forty nights."

4&5. Clipping one's fingernails and toenails, and trimming or shaving his mustache: Based on an authentic narration reported by Imaam Al-Bukhaari and Muslim that the Prophet Muhammad ﷺ said that five acts are considered from the (*Sunan*) *Al-Fitrah* and he mentioned clipping one's fingernails and toenails, and trimming or shaving his mustache as two of them. It is preferred that they are removed whenever they get long, not exceeding forty days as reported in the narration by Anas ؓ mentioned above in 2&3.

6. Letting the beard grow and become thick: It's prohibited to shave it according to the opinion of the four scholars, because it is considered as changing Allaah's ﷻ creation of the male, and it is considered as imitation of the female. In many authentic narrations, the Prophet Muhammad ﷺ ordered the believers to grow their beards. Among this is a narration reported by Imaam Al-Bukhaari and Muslim that the Prophet Muhammad ﷺ said: "Be different from the *Mushrikin* (idolaters) and let your beards grow and trim your mustaches." Imaam Al-Bukhaari added "Ibn 'Umar ؓ used to grab his beard with his full hand and trim any excess, after performing *Hajj* (pilgrimage to Makkah) or '*Umrah* (a visit

to Makkah different from *Hajj*”). And the same act was done by ‘Umar Ibn Al-Khattaab and Abu Hurairah ؓ during the life of the Prophet Muhammad ﷺ.

- 7. Using the *Siwaak* (a piece of a root of a tree called Al-‘Araak found in the region of *Hijaaz* in the Arabian Peninsula):** It is recommended whether the person is fasting or not, based on many authentic narrations, like the one reported by Imaam Al-Bukhaari and Imam Muslim that the Prophet ﷺ said: “Had I not feared burdening my *Ummah* (Muslims), I would have ordered them to use the *Siwaak* before every prayer.” In another narration reported by Imaam Ahmad “...to use the *Siwaak* with every ablution.” The Prophet Muhammad ﷺ used the *Siwaak* when he entered his home and when he woke up for the *Tahajjud* (late night prayers). If a *Siwaak* is not available, it can be replaced with a toothbrush or any similar object to clean one’s teeth.

Going To the Bathroom

1. If a person is outdoors, then he should be away and obscured from others.
2. A person should say before uncovering himself "*Bismillaah, Allaahumma inni a'udhu bika min al khubuthy wal khabaa'ith.*"
3. A person should not mention the name of Allaah ﷻ while he is using the bathroom.
4. A person should not face nor turn his back to the *Qiblah* direction if he is answering the call of nature outdoors.
5. A person should avoid shaded places, which are used by people, and those places where people walk and gather.
6. A person should not urinate in a bathing place or in still water.
7. A person should not urinate standing if that makes his private parts visible to other people or impurities touch his clothes or body.
8. A person must remove impurities from his private parts.
9. A person should not touch his private parts with his right hand even when cleaning himself.
10. A person should clean his hand by rubbing on soil, using water or water and soap, etc., after cleaning himself.
11. A person should say after using the bathroom "*Ghufraanak.*"

Going To The Bathroom:

1. **If a person is outdoors, then he should be away and obscured from others:** Based on an authentic narration reported by Ibn Maajah and Abu Dawud that Jaabir رضي الله عنه said: “We were traveling with the Prophet ﷺ and the Prophet ﷺ used to answer the call of nature by going away until he was not seen.”
2. **A person should say before uncovering himself “*Bismillaah, Allaahumma inni a’udhu bika min al khubuthy wal khabaa’ith.*”**

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

Meaning: "In the name of Allaah. O Allaah! I seek refuge with you from the male and female devils." Based on an authentic narration reported by Imaam At-Tirmidhi and Ibn Maajah that the Prophet Muhammad ﷺ said: “The partition (cover) between the Jinn and the private parts of human beings whenever anyone enters the bathroom is to say: *Bismillaah.*” In another narration reported by Imaam Al-Bukhaari and Imaam Muslim that the Prophet Muhammad ﷺ used to say when he entered the bathroom “*Allaahumma inni a’udhou bika min al khubuthy wal khabaa’ith.*” Meaning: “O Allaah! I seek refuge with you from the male and female devils.”

3. **A person should not mention the name of Allaah ﷻ while he is using the bathroom:** Based on an authentic narration reported by all narration reporters except Al-Bukhaari that Ibn ‘Umar رضي الله عنه said, “A man passed by the Prophet Muhammad ﷺ while the Prophet ﷺ was urinating and the man said *As-Salaamu ‘Alaykum* and the Prophet ﷺ did not respond.” In another narration, that man asked the Prophet ﷺ “...why did you not answer me? He replied: “I hated mentioning the name of Allaah ﷻ while I was in that state.”
4. **A person should not face nor turn his back to the *Qiblah*¹⁰ direction if he is answering the call of nature outdoors:** Based on an authentic narration reported by Imaam Muslim and Ahmad that the Prophet Muhammad ﷺ said: “When one of you relieves himself, he should neither face the direction of the *Qiblah* nor turn his back to it.” In another authentic narration reported by the group of the narration collectors that Ibn ‘Umar رضي الله عنه related that he once went to Hafṣah’s رضي الله عنها house, where he saw the Prophet ﷺ relieving himself while facing Syria with his back to the direction of *Ka’bah.*” Based on these two narrations, it is forbidden to face or turn one’s back to the direction of *Ka’bah* outdoors if there is no visible physical partition or wall, and it is permitted otherwise.
5. **A person should avoid shaded places which are used by people, and those places where people walk and gather:** Based on an authentic narration reported by Imaam Muslim and Abu Dawud that the Prophet ﷺ said: “Beware of those two acts

¹⁰ The direction towards all Muslims face in *Ṣalat* (prayers) and that direction is towards the *Ka’bah* in *Makkah* (in the Arabian Peninsula).

which cause others to curse.” They asked, “What are those two acts?” He said: “Relieving yourself in the people’s walkways or in their shades.”

6. **A person should not urinate in a bathing place or in still water:** Based on an authentic narration reported by Imaam An-Nasaa’i and Abu Dawud that the Prophet Muhammad ﷺ forbade urinating in a bathing place. In another authentic narration reported by Imam Muslim and An-Nasaa’i “that the Prophet Muhammad ﷺ forbade urinating in still water.”
7. **A person should not urinate standing if that makes his private parts visible to other people or impurities touch his clothes or body:** Based on an authentic narration reported by Imaam Al-Bukhaari and Muslim that the Prophet Muhammad ﷺ “went to the dumps (away from the people) and urinated while standing...” Imaam Ash-Showkaani authenticated that ‘Umar, Ali, Zaid, and other companions ﷺ of the Prophet ﷺ urinated while standing. However, most of the time the Prophet ﷺ used to urinate while sitting, according to the authentic narration by ‘Aishah ﷺ and as reported by Imaam At-Tirmidhi, An-Nasaa’i and others.
8. **A person must remove impurities from his private parts by using any pure matter three times or by using water:** Based on an authentic narration reported by Imaam Muslim and others that Salmaan ﷺ said: “...the Prophet ﷺ forbade us to clean ourselves with less than three stones (or any other pure similar material)...” In another narration reported by Imaam Al-Bukhaari and Muslim, Anas ﷺ said: “...the Prophet Muhammad ﷺ used to clean himself using water...”
9. **A person should not touch his private parts with his right hand even when cleaning himself:** Based on an authentic narration reported by Imaam Al-Bukhaari and Muslim that the Prophet Muhammad ﷺ said: “Whenever anyone of you urinates, he should not touch his private parts nor clean himself with his right hand.”
10. **A person should clean his hand by rubbing on soil, using water or water and soap, etc., after cleaning himself:** Based on an authentic narration reported by Imaam Abu Dawud, An-Nasaa’i, Al-Baihaqi, and Ibn Maajah “that when the Prophet Muhammad ﷺ relieved himself, he cleaned himself and then rubbed his hand against the soil.”
11. **A person should say after using the bathroom “Ghufraanak”:**

غُفْرَانِكَ

Meaning: "O Allaah! Bestow your forgiveness upon me." based on an authentic narration reported by Imaam Abu Dawud, At-Tirmidhi, and Ibn Maajah that the Prophet ﷺ, when he came out of the bathroom, used to say “Ghufraanak.”

***Al-Wudhu'* (Ablution):** **Obligatory, Recommended, Nullifying Acts**

- 1. Obligatory Acts:**
 - a. Agreed upon by the Muslim jurists.
 - b. Disagreed upon by Muslim jurists.
- 2. Recommended (*Sunan*) Acts:**
- 3. Nullification of Ablution:**
 - a. Agreed upon by Muslim jurists.
 - b. Disagreed upon by Muslim jurists.
- 4. Actions which require ablution:**
 - a. Agreed upon by Muslim jurists.
 - b. Disagreed upon by Muslim jurists.
- 5. Actions which ablution is preferred.**
- 6. Notes of importance concerning ablution.**

Details to follow:

Al-Wudhu' (Ablution): Obligatory Acts:

Agreed upon by the Muslim jurists¹¹:

1. Washing¹² the face from the top of the forehead to the bottom of the chin and from the left to right, earlobe to earlobe, at least (1) time.
2. Washing both hands up to and including the elbows at least (1) time.
3. Wiping¹³ the head at least (1) time:
 - 3.1. All of the head- according to Maaliki and Hanbali schools of jurisprudence¹⁴.
 - 3.2. Part/some of the head:
 - 3.2.1. $\frac{1}{4}$ according to Hanafi.
 - 3.2.2. As few as 3 hairs according to Shaafi'i.
4. Washing both feet including the ankles at least (1) time.

- Allaah ﷻ says all of these acts in the following verse of the Qur'aan:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ...

Or what can be translated as, "O you who believe, when you rise for prayer, wash your faces and your hands up to the elbows and lightly wipe your heads and (wash) your feet up to the ankles." (Al-Ma'idah, 05:06)

- The Prophet ﷺ one who is not in a state of ablution, said, "There is no prayer for ¹⁵ and there is no ablution for one who does not invoke the name of Allaah upon it." (Recorded as fair by Ibn Maajah and Abu Daawud)
- On the authority of Abu Hurairah ¹⁶, the Prophet ﷺ said, "Allaah does not accept the prayer of one who nullified his ablution until he performs it again." (Recorded by Al-Bukhaari, Muslim, Abu Daawud, and At-Tirmidhi)

NOTE: The one performing ablution should ensure that there is nothing on his body parts being washed for ablution that will prevent water from touching it, for example paint, wax, nail polish, or anything else that may prevent water from touching those parts. If one is wearing a tight ring, he should move it around or remove it so water can reach the entire finger.

¹¹ Agreed upon by Muslim jurists because the ruling is definite in both transmission of text (استناد) and meaning/understanding of text (دلالة).

¹² Washing is defined as washing the organs in water, the water covers the skin and it flows until at least one or two drops fall from the skin.

¹³ Wiping is defined as wiping the organs that are commanded to be wiped with water that is not running upon the organ being wiped, this does not reach the level of washing.

¹⁴ The different schools of jurisprudence henceforth will be referred to by their subsequent founding scholars (i.e. Hanafi, Maaliki, Shaafi'i, Hanbali, etc.) or common reference (i.e. Dhaahiri, etc.).

¹⁵ 'صلى الله عليه وسلم' (sal Allaahu 'alaihi wa sallam) is commonly translated as 'peace be upon him'.

¹⁶ 'رضي الله عنه' (radi Allaahu 'anhu) is commonly translated as 'may Allaah be pleased with him'.

Disagreed upon by Muslim jurists¹⁷:

1. Intention, which is an internal act (from the heart) and does not require to be verbally stated aloud:
 - 1.1. Obligatory according to the majority¹⁸ because all acts of worship require the intention based upon the following *hadeeth*¹⁹:
 - On the authority of ‘Umar ibn Al-Khattaab رضي الله عنه: I heard the Prophet ﷺ say: "Actions are but by intention and every man shall have that which he intended. Thus he whose emigration was for Allaah and His messenger, his emigration was for Allaah and His messenger, and he whose emigration was to achieve some worldly benefit or to take some woman in marriage, his emigration was for that for which he emigrated." (Recorded by Al-Bukhaari and Muslim)
 - 1.2. Recommended according to Hanafi because ablution or bathing is not considered an act of worship in of itself, rather they are required for acts of worship, specifically prayer and *awaaft-tA* (الطواف²⁰).
2.) in the beginning: *Tasmiyah-At* (التسمية²¹)
 - 2.1. Obligatory according to Dhaahiri, Ishaq, and an opinion from Hanbali as well as Ash-Shoekani and Al-Albaani based upon the following:
 - The Prophet ﷺ said, "There is no prayer for one who is not in a state of ablution, and there is no ablution for one who does not invoke the name of Allaah upon it." (Recorded as fair by Ibn Maajah and Abu Dawud)
 - 2.2. Recommended according to the majority.

Summary: There are some weak narrations that mention this act and all of the chains of these narrations point to the fact that there is some basis for this act. In any case, it is a good act in and of itself and, in general, it is part of the Islamic practice.

3. Rinsing out mouth and nostrils:
 - 3.1. Obligatory according to Hanbali and Ash-Shoekani because Allaah ﷻ commanded the washing of the face, and the mouth and nose are parts of the face. Also this was a consistent practice of the Prophet ﷺ.
 - 3.2. Recommended according to the majority because this was not mentioned in the verse (Al-Ma'idah, 05:06).
4. Running one's finger through his beard:
 - 4.1. Obligatory according to Dhaahiri and others based upon the following:

¹⁷ *Disagreed upon by Muslim jurists* as a result of two main reasons, either difference of opinion in transmission of text or difference of opinion in meaning/understanding text.

¹⁸ *Majority* has two connotations:

- a. The four main schools of jurisprudence (i.e. Hanafi, Maaliki, Shaafi'i, Hanbali); this meaning is understood by referencing one or more of the scholars as another opinion.
- b. The scholars in general; an overall consensus between the scholars.

¹⁹ *Hadeeth* (حديث) = narration of the Prophet ﷺ; plural is *ahaadeeth*.

²⁰ الطواف = circumambulating the *Ka'bah*.

²¹ التسمية (*At-Tasmiyah*) = بسم الله الرحمن الرحيم; what maybe be translated as "With the Name of Allaah, the Most Beneficent, The Most Merciful".

- On the authority of Anas رضي الله عنه, when the Prophet صلى الله عليه وسلم performed ablution, he would take a handful of water and put it under his jaws and pass it through his beard. He said, "This is what my Lord, Allaah, ordered me to do." (Recorded by Abu Dawud, Al-Baihaqi, and Al-Haakim)
- 4.2. Recommended according to the majority because this was not mentioned in the verse (Al-Ma'idah, 05:06).
5. Wiping the ears externally and internally:
- 5.1. Obligatory according to Hanbali because ears are part of the head (which is mentioned in verse (Al-Ma'idah, 05:06)) based upon the following:
- The Prophet صلى الله عليه وسلم said, "Both ears are from the head." (*Saheeh*²² Recorded by Ibn Maajah)
- 5.2. Recommended according to the majority because this was not mentioned in the verse (Al-Ma'idah, 05:06).
6. Following the prescribed sequence of body parts one after another:
- 6.1. Obligatory according to Shaafi'i and Hanbali because this was a consistent practice of the Prophet صلى الله عليه وسلم.
- 6.2. Recommended according to the majority because this was not mentioned in the verse (Al-Ma'idah, 05:06) and according to Hanafi and Maaliki, the Prophet's صلى الله عليه وسلم consistent practice indicates recommended²³. Had it been obligatory, Allaah تعالى would have used "ثم" (meaning "then/thereafter") instead of "و" (meaning "and") in the verse (Al-Ma'idah, 05:06).
- The following narration supports the opinion that following the prescribed sequence is recommended and not obligatory, on the authority of Miqdaam ibn Ma'di Karib رضي الله عنه, the Messenger صلى الله عليه وسلم was given water to perform ablution, and he performed ablution, so he washed his hands three times, then he washed his face three times, then he washed his arms three times, then he rinsed his mouth and nose out three times, then he wiped his head and his ears externally and internally, then he washed his feet three times." (Recorded by Ahmad and Abu Dawud as authentic)
7. Close sequence of the actions of ablution without any disjunction:
- 7.1. Obligatory according to Maaliki and Hanbali because the Prophet صلى الله عليه وسلم saw a man praying while a (dry) spot on the back of his foot the size of a dirham (around the size of a quarter) had not been touched by water, so he ordered him to repeat his ablution and prayer." (Authentic Recorded by Abu Daawud)

NOTE: The man had not been ordered to wash his foot alone, but to repeat the entire ablution.

²² *Saheeh* (صحيح) = authentic.

²³ *Sunnah* (سنة) = numerous meanings depending on the context, here it means recommended; another meaning is actions of, sayings of, and descriptions about the Prophet صلى الله عليه وسلم, and matters in which he was aware but did not comment.

7.2. Recommended according to Hanafi and Shaafi'i because had it been obligatory, Allaah ﷻ would have used “فاء” (meaning “following with no disjunction”) instead of “واو” (meaning “and”) in the verse (Al-Ma'idah, 05:06).

8. Rubbing the limb(s) with the hand while pouring water over limb(s):

8.1. Obligatory according to Maaliki based upon the following:

- On the authority of 'Abdullaah ibn Zaid ؓ “The Prophet ﷺ was brought 2/3 *mudd*²⁴ of water which he used to perform ablution, and then rubbed his arms.” (Recorded by Ibn Khuzaimah)

8.2. Recommended according to the majority because this was not mentioned in the verse (Al-Ma'idah, 05:06).

Al-Wudhu' (Ablution) Recommended (Sunan²⁵) Acts:

All previously mentioned obligatory matters disagreed upon between the Muslim jurists are recommended (meaning that if some jurists believed an action not to be obligatory while other jurists believed it to be obligatory, than the former considered it recommended instead of obligatory). In addition to those matters:

1. Using *Siwaak*²⁶ based upon the following:

- On the authority of Abu Hurairah ؓ the Prophet ﷺ said, “Were it not to be a hardship on my community, I would have ordered them to use a *siwaak* for every ablution.” (Recorded by Maalik, Shaafi'i, Al-Baihaqy, and Al-Haakim)

2. Running water through fingers and toes based upon the following:

- The Prophet ﷺ said “Complete and perfect the ablution and (put water) between your fingers. Use lots of water while sniffing it up your nostrils, unless you are fasting.” (Recorded by “the five”²⁷; At-Tirmidhi said it is authentic)

3. Exaggerating sniffing and blowing out water through nostrils for the one not fasting based upon previously mentioned narration used as evidence for running water through fingers and toes.

4. Repeating actions of ablution three times based upon the following narration:

- On the authority of 'Uthmaan ؓ the Prophet ﷺ performed acts of ablution three times then three times. And it was authenticated that the Prophet ﷺ performed acts of ablution one time then one time and two times then two times.” (Recorded

²⁴ *Mudd* is a metric unit, and the Muslim jurists differed in its exact measurement, see table below

	<u>Hanafi</u>	<u>Maaliki</u> , <u>Shaafi'i</u> , <u>Hanbali</u>
<i>Mudd</i> (مُدّ)	1.032L = 815.396g	0.687L = 543g
<i>Saa'</i> (صَاع)	4 amdaad (pl. mudd) 4.128L = 3,261.58g	4 amdaad (pl. mudd) 2.748L = 2,172g

²⁵ *Sunan* (سُنَن) = plural for *sunnah*.

²⁶ This involves using a stick or similar object to clean one's teeth. The best type to use is that of the *araak* tree found in the Hijaaz area.

²⁷ The Five = Al-Bukhaari, Muslim, At-Tirmidhi, An-Nisaa'i, Ibn Maajah.

by Al-Bukhaari on the authority of ‘Abdullaah bin Zaid ؓ, Abu Dawud, and recorded as fair authentic by At-Tirmidhi on the authority of Abu Hurairah ؓ)

- On the authority of ‘Uthmaan ؓ “The Prophet ﷺ wiped his head three times.” (Recorded as authentic by Abu Dawud)

It is recommended and was done sometimes and not done sometimes and this was the opinion of As-San’aani and Al-Albaani.

5. Beginning with the right: washing the hands and feet starting with the right before the left based upon the following narrations:
 - On the authority of ‘Aaishah ؓ²⁸ “The Prophet loved to begin with his right side while putting on his shoes, straightening his hair, and cleaning (or purifying) himself.” (Recorded by Al-Bukhaari and Muslim)
 - On the authority of Abu Hurairah ؓ the Prophet ﷺ said, “When you clothe or wash yourself, begin with your right side.” (Recorded by Ahmad, Abu Dawud, At-Tirmidhi, and An-Nasaa’i)
6. Elongating the streaks of light (الغرة²⁹) by washing the complete forehead in addition to washing the face, similarly elongating the streaks of light around the joints by washing above the elbows on the arms and above the ankles of the feet based upon the following narration:
 - On the authority of Abu Hurairah ؓ the Prophet ﷺ said, “(On the Day of Judgment) My nation will come with bright streaks of light from the traces of ablution.” Abu Hurairah ؓ then said, “If one can lengthen his streak of light, he should do so.” (Recorded by Ahmad, Al-Bukhaari, and Muslim)
7. Economizing or minimizing the use of water and avoiding the waste of water based upon the following narration:
 - On the authority of Anas ؓ, “the Prophet ﷺ used to perform *ghusl*³⁰ with (between) a *saa*³¹ of water (three to five *amdaad*³²) and perform ablution with a *mad*.³³” (Recorded by Al-Bukhaari and Muslim)

“The scholars dislike for one to used water beyond what the Prophet ﷺ used for ablution.” according to Al-Bukhaari.
8. Supplication (recorded) after ablution:
 - 8.1. On the authority of ‘Umar ibn Al-Khattaab ؓ the Prophet ﷺ said, “If one completes (and perfects) the ablution and then says,

²⁸ 'رضي الله عنها' (radi Allaahu 'anhaa) is commonly translated as 'may Allaah be pleased with her'.

²⁹ الغرة = the streaks of light; the origin of this word is from the white mark on the face of a horse; these streaks of light will be present on the Day of Resurrection.

³⁰ *Ghusl* (غسل) = bathing; the complete bathing.

³¹

	Hanafi	Maaliki, Shaafi'i, Hanbali
<i>Mudd</i> (مُد)	1.032L = 815.396g	0.687L = 543g
<i>Saa'</i> (صَاع)	4 <i>amdaad</i> (pl. <i>mudd</i>) 4.128L = 3,261.58g	4 <i>amdaad</i> (pl. <i>mudd</i>) 2.748L = 2,172g

"أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ"

"Ash-hadhu allaa ilaaha ill Allaahu waḥdahū laa shareeka lahu, wa Ash-hadhu anna Moḥammadan ‘abduhu wa rasooluh"

"I bear witness that none has the right to be worshipped except Allaah alone, Who has no partners, and I bear witness that Muḥammad is His slave and messenger." the eight gates of paradise will be opened for him and he may enter from any of them he wishes." (Recorded by Muslim)

8.2. On the authority of Abu Sa’eed Al-Khudri ؓ the Prophet ﷺ said, "Whoever makes ablution and says,

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ"

"Subḥaanaka Allaahumma wa biḥamdika wa ash-hadhu allaa ilaaha illa Anta, astaghifuraka wa atubu ilaik"

"O Allaah, how perfect are You, and praising You, I bear witness that there is none worthy of worship except You. I seek Your forgiveness and turn to You in repentance",

will have it written for him, and placed on a tablet which will not be broken until the Day of Resurrection." (Authentic recorded by At-Ṭabaraani in *Al-Awsaf*)

8.3. Also the following supplication:

"اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ"

"Allaahumma ij'alni min attawwaabeen, wa ij'alni min almutataḥireen"

"O Allaah, make me among those who turn to You in repentance, and make me among those who are purified." (Authentic recorded by At-Tirmidhi)

9. Praying two *rak'ahs*³² after performing ablution based upon the following narration:

- After the ablution, the Prophet ﷺ would say, 'Whoever makes ablution like this and then prays two *rak'ahs* without having any other concern on his mind, all his past sins will be forgiven.' (Recorded by Al-Bukhaari, Muslim, and others)

NOTE: It is disliked for anyone performing ablution to leave any of the abovementioned recommended acts and lose the reward. By the same token, he will be on the safe-side regarding those acts disagreed upon by the Muslim jurists which some considered obligatory while others considered recommended.

Nullification of *Al-Wudhu'* (Ablution):

Agreed upon by Muslim jurists:

1. Urination:

- Allaah ﷻ says in the Qur'aan:

³² ركعة = *rak'ah*; a unit of actions beginning with recitation and ending with prostration in the prayer.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ...

Or what can be translated as, "O you who believe! When you intend to offer the prayer, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of major ritual impurity, purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature..." (Al-Ma'idah, 05:06)

In this verse, the term *ghaa'it* (الغَائِطِ) means a lower place on the ground. This is referring to urination and excretion of stool because the Arabs used to relieve themselves in lower places on the ground.

2. Excretion of stool, based upon the same evidence as used for urination mentioned previously.
3. Releasing gas:
 - On the authority of Abu Hurairah رضي الله عنه the Prophet ﷺ said, "Allaah does not accept the prayer of a person who has Hadath until he performs a new ablution." A person from Hadhramaut asked Abu Hurairah رضي الله عنه, "What does Hadath mean?" He answered, "Wind with or without sound." (Recorded by Al-Bukhaari and Muslim)
 - On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "If one of you finds a disturbance in his abdomen and is not certain if he has released any gas or not, he should not leave the mosque unless he hears its sound or smells its scent." (Recorded by Muslim)
4. Ejaculation of sperm. Concerning sperm (المني):
 - On the authority of Ibn 'Abbaas رضي الله عنه, "It requires bathing and for *al-madhi*³³ and *al-wadi*³⁴, wash your gentiles and perform ablution." (Recorded by Al-Baihaqi in his Sunan) This is evidence that *al-madhi* and *al-wadi* are physically impure things.
 - On the authority of 'Ali رضي الله عنه, "I experience a lot *al-madhi*, I felt shy to ask the Messenger of Allaah about it because his daughter Faatima is my wife, so I asked a man to ask him, and he asked him", so the Prophet ﷺ replied, "perform ablution for it." (Recorded by Al-Bukhaari, Muslim, and Abu Dawud)
5. Secretion of *Al-Madhi*, based upon the same evidence as the ejaculation of sperm mentioned previously.
6. Secretion of *Al-Wadi*, based upon the same evidence as ejaculation of sperm mentioned previously.

³³ *Al-Wadi* (الودي) = Thick white secretion that might be discharged after urination.

³⁴ *Al-Madhi* (المدني) = a white sticky (prostatic) fluid (other than sperm or semen) that flows (secretes) from the sexual organs (male and female) because of thinking about sexual intercourse or foreplay; it might not be noticed when it comes out, but it may be noticed on the clothes or the body.

7. Deep sleep when not firmly fixed in a seated position, meaning the buttocks is not firmly seated on the seat while sleeping. If the buttocks remained firmly on the floor while sleeping, no new ablution is necessary.
 - On the authority of Anas رضي الله عنه, "The companions of the Prophet ﷺ were waiting for the delayed night prayer until their heads began nodding up and down (from drowsiness and sleep). They would then pray without performing ablution." (Recorded by Shaafi'i, Muslim, Abu Dawud, and At-Tirmidhi)

NOTE: Sleep does not nullify ablution; the possibility of releasing gas nullifies ablution.

Disagreed upon by Muslim jurists:

1. Directly touching the sexual organ without any barrier between the hand and the organ:
 - 1.1. Nullifies according to the majority (Maaliki, Shaafi'i, Hanbali), and from the companions 'Umar ibn Al-Khattaab, 'Abdullah ibn 'Umar, 'Abdulillaah ibn 'Abbaas, Abu Hurairah, 'Aishah, and S'ad ibn Abi Waqqas رضي الله عنه³⁵:
 - On the authority of Busrah bint Safwaan رضي الله عنها the Prophet ﷺ said, "Whoever touches his sexual organ cannot pray until he performs ablution." (Recorded by "the five")
 - 1.2. Does not nullify according to Hanafi, and from the companions 'Ali, 'Abdullah ibn Mas'ood, 'Ammar ibn Yaasir, Al-Hasan Al-Basry, and Ath-Thowry رضي الله عنه:
 - A man asked the Prophet ﷺ if a man who touches his penis has to perform ablution. The Prophet ﷺ said, "No, it is just a part of you." (Recorded by "the five")
 - 1.3. If the touching is done out of lust, then nullifies, if the touching is not done out of lust then does not nullify according to Ibn Taiyimiyyah and Al-Albaani:
 - A man asked the Prophet ﷺ if a man who touches his penis has to perform ablution. The Prophet ﷺ said, "No, it is just a part of you." (Recorded by "the five") This opinion is based upon a different understanding of what is intended by the narration. When it is said 'it is part of you', that means part of your body, which means without desire or lust, however if you touch with desire or lust, then it is not the normal touching of your body, then the narration of Busrah رضي الله عنها applies indicating that ablution is nullified. This opinion reconciles between the two seemingly conflicting narrations previously mentioned. To reconcile the difference in understanding of the two narrations is better than omitting one of them.
2. Excessive bleeding:
 - 2.1. Nullifies according to Hanafi and Hanbali:
 - A woman came to the Prophet ﷺ and said, "Verily I am a woman with prolonged blood flows", he commanded her to bathe once then perform ablution for every prayer." (Recorded by Ahmad, Abu Dawud, At-Tirmidhi, An-Nasaa'i, and Ibn Maajah) This opinion does not distinguish between the blood as a result of

³⁵ 'رضي الله عنهم' (radhi Allaahu 'anhum) is commonly translated as 'may Allaah be pleased with them'.

prolonged blood flows and regular bleeding that may be caused from a bodily wound. In actuality, it has been medically verified that blood from prolonged blood flows is physically different than “regular” blood.

2.2. Does not nullify according to Maaliki and Shaafi'i

- On the authority of Al-Hasan رضي الله عنه, “The Muslims always prayed, even while they were bleeding.” (Recorded by Al-Bukhaari) It is confirmed that ‘Umar رضي الله عنه prayed while he was bleeding from a wound.

3. Vomiting (mouthful):

3.1. Nullifies according to Hanafi and Hanbali:

- The evidence for this opinion is based upon a weak or an unauthenticated narration.

3.2. Does not nullify according to Maaliki and Shaafi'i:

- According to this opinion, there is no sound evidence that it nullifies ablution.

4. Touching a woman under all circumstances:

4.1. Nullifies according to Shaafi'i.

- Based upon “أَوْ لَامَسْتُمُ النِّسَاءَ” which may be translated as “or you have been in contact with women”, from the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ...

Or what may be translated as, “O you who believe! When you intend to offer the prayer, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of major ritual impurity, purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women...” (Al-Ma'idah, 05:06)

From the verse, “...contact with women...” was understood as ‘touching a woman nullifies ablution’.

4.2. Touching lustfully nullifies according to Maaliki and Hanbali:

- According to this opinion, what was intended by “...or you have been in contact with women ...” (Al-Ma'idah, 05:06), is ‘lustfully touching’. The argument is based upon the word “لَامَسْتُمْ” (used in verse, pronounced *laamastum*) instead of “لَمَسْتُمْ” (not used in verse, pronounced *lamastum*). The first word “لَامَسْتُمْ” has a stronger meaning than the latter indicating desire or lust along with touching. Had Allaah ﷻ intended any touching regardless of lust or without lust, He would have used “لَمَسْتُمْ”, which He did not use. The same linguistic understanding applies narrations related to this matter.
- On the authority of ‘Aaishah رضي الله عنها, “While the Prophet was fasting ﷺ, he said, “Kissing does not nullify the ablution, nor does it break the fast.” (Recorded by Ishaaq bin Raahaawaih and Al-Bazaar with a good chain)

- On the authority of ‘Aishah رضي الله عنها, “I would sleep in front of the Prophet ﷺ, with my feet in the direction of the *qiblah*. When he made prostrations, he would touch me, and I would move my feet.” (Agreed upon)
- 4.3. Does not nullify according to Hanafi
- On the authority of ‘Aishah رضي الله عنها, “While the Prophet was fasting صائم, he said, “Kissing does not nullify the ablution, nor does it break the fast.” (Recorded by Ishaaq bin Raahaawaih and Al-Bazaar with a good chain)
 - On the authority of ‘Aishah رضي الله عنها, “I would sleep in front of the Prophet ﷺ, with my feet in the direction of the *qiblah*. When he made prostrations, he would touch me, and I would move my feet.” (Agreed upon)
5. Laughing during prayer:
- 5.1. Nullifies according to Hanafi:
- On the authority of Abu Mousa Al-Ash'ari رضي الله عنه the Prophet ﷺ said: “...Whoever laughs (in prayer) should renew his ablution and repeat his prayer.” (Recorded by At-Tabraani in Al-Kabiir) most of the scholars said it is weak narration. And also Imaam Abu Haneefah reported another narration to Al-Hassn Al-Basri on the authority of Ma'bad رضي الله عنه the Prophet ﷺ give the same meaning.
- 5.2. Does not nullify according to the majority because there are no confirmed reports to support this.
6. Eating camel meat:
- 6.1. Nullifies according to Hanbali:
- This was the opinion of the Four Rightly Guided Caliphs³⁶.
 - On the authority of Al-Baraa' ibn ‘Aazib رضي الله عنه the Prophet ﷺ said, “Perform ablution from (consuming) camel meat, and do not perform ablution from (consuming) goat meat.” (Recorded by Abu Dawud, At-Tirmidhi, Ibn Maajah)
- 6.2. Does not nullify according to the majority because the narration (“Perform ablution from camel meat...”) was:
- 6.2.1. Regarded as unauthenticated by a group of the scholars.
- 6.2.2. Understood as “wash your hands after eating camel meat, not perform ablution as for prayer” by another group of scholars.
7. Washing a dead body:
- 7.1. Nullifies according to Hanbali:
- Ibn ‘Umar and Ibn ‘Abbaas رضي الله عنهما ordered/commanded washing the dead body be followed by ablution (for the one washing). It should be noted that this command was from the companions رضي الله عنهم and not from the Prophet ﷺ. This narration was considered authentic by some scholars; however, this was considered unauthentic by the majority.
- 7.2. Does not nullify according to the majority:
- Based upon lack of an authentic narration nullifying it.
8. Sleep in all cases, even light sleep:

³⁶ Abu Bakr, ‘Umar ibn Al-Khattaab, ‘Uthmaan ibn ‘Affaan, ‘Ali ibn Abi Taalib رضي الله عنهم.

8.1. Nullifies according to Dhaahiri and Al-Albaani:

- The Prophet ﷺ said “The eye is controlling the buttocks, so whoever slept then he should perform ablution.” (Recorded by Ibn Maajah, Abu Dawud who classified it as good) This narration means that when someone is awake he controls whatever comes out of him, like passing gas, because while awake he is aware of what he is releasing, specifically gas.

8.2. Does not nullify according to the majority:

- Based upon lack of an authentic narration nullifying it.

Actions which require *Al-Wudhu'* (Ablution):

Agreed upon by Muslim jurists:

1. Prayer:

- Allaah ﷻ says in the Qur'aan:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ...

What may be translated as, “O you who believe! When you intend to offer the prayer, wash your faces and your hands (forearms) up to the elbows, wipe (by passing wet hands over) your heads, and (wash) your feet up to ankles...” (Al-Ma'idah, 05:06)

2. Circumambulating the Ka'bah:

- On the authority of Ibn 'Abbaas ؓ the Prophet ﷺ said, “Circumambulation is a type of prayer, but Allaah has permitted speaking during it. Whoever speaks during it should only speak good.” (Recorded by At-Tirmidhi, Ad-Daraqutny, Al-Haakim, Ibn As-Sakin, and Ibn Khuzaimah, who classified it as authentic)

Disagreed upon by Muslim jurists:

1. Touching or carrying a copy of the Qur'aan:

1.1. Touching requires ablution according to the four main Muslim jurists

- On the authority of Abu Bakr ibn Muhammad, on the authority of his father, on the authority of his grandfather ؓ, the Prophet ﷺ sent a letter to the people of Yemen which stated, "No one is to touch the Qur'aan except one who is purified." (Recorded by An-Nasaa'i, Ad-Daraqutni, Al-Baihaqi, and Al-Athram; of its chain, Ibn 'Abdul-Barr said, "It appears to be numerous in transmission")
- On the authority of 'Abdullah ibn 'Umar ؓ, the Prophet ﷺ said, "No one is to touch the Qur'aan unless he has purified himself." (Recorded Al-Haithami in *Majma' Az-Zawaa'id* and said its narrators are trustworthy)

1.2. Does not require ablution for one who is in a state of minor ritual impurity according to Ibn 'Abbaas ؓ, Ash-Sha'bi, Ad-Dahaak, Zaid ibn 'Ali, Al-Mu'ayyad Billah, Dawud, Ibn Hazm and Hammad ibn Abi Sulaiman. This is also the opinion of Al-Albaani, and their evidence is as follows:

- Apparently the narration of Abu Bakr ibn Muhammad ؓ has a problem. The word "purify" must have one particular meaning here. Therefore, to say that one who is in a state of minor ritual impurity may not touch the Qur'aan makes no sense. Concerning Allaah's ؓ statement,

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

What may be translated as, "...which none touches save the purified," (Al-Waqi'ah, 56:79), apparently the pronoun refers to "the Book kept hidden" (from the preceding verse) and that is "the well-preserved tablet" and the "purified" refers to the angels, which is similar to the verses,

فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ، بِأَيْدِي سَفَرَةٍ، كِرَامٍ بَرَرَةٍ

What may be translated as "On honored scrolls, exalted, purified, (set down) by scribes, noble and righteous." ('Abasah, 80:13-16) The scholars, however, agree that those who are in a state of minor ritual impurity may recite the Qur'aan without touching it.

- Those who support this opinion use the following narration as evidence, the saying of the Prophet ﷺ "The believer does not become impure." (Agreed upon)

Actions which Al-Wudhu' (Ablution) is preferred:

1. It is preferred to perform ablution while mentioning the name of Allaah ﷻ:
 - On the authority of Al-Muhaajir ibn Qunfudh ؓ, he greeted the Prophet ﷺ but that the latter did not return his salutation until he had performed ablution: "There is nothing that prevented me from responding to you except that I do not like to mention the name of Allaah unless I am in a state of purity". Qataadah said, "Because of this, Al-Hassan hated to recite the Qur'aan or mention Allaah's name unless he had performed ablution." (Recorded by Ahmad, Abu Dawud, An-Nasaa'i, and Ibn Maajah)
2. It is preferred to perform ablution when going to sleep:
 - On the authority of Al-Baraa' ibn 'Aazib ؓ, the Messenger of Allaah ﷺ said, "When you go to your bed, perform ablution, lie on your right side and then say,

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

Allaahumma 'aslamtu nafsee 'ilayka, wa fawwadhtu 'amree 'ilayka, wa wajjahtu wajhee 'ilayka, wa 'alja'tu dhahree 'ilayka, raghbatan wa rahbatan 'ilayka, laa raalja' wa laa manja minka 'illaa 'ilayka, 'aamantu bikitaabikal-lathee 'anzalta wa binabiyyikal-lathee 'arsalta

'O Allaah, I submit my soul to You, and I turn my face to You. I entrust my affairs to You. I retreat unto You for protection with hope and fear in You. There is no resort and no savior but You. I affirm my faith in Your books which You revealed and in Your prophets

you sent.' If you die during that night, you will be along the pure natural path. Make it your final statement (of the night). He reported that he repeated this supplication to the Prophet ﷺ and he said, "...and Your messengers." The Prophet interjected, "No...'and the prophets You sent'." (Recorded by Ahmad, Al-Bukhaari, and At-Tirmidhi) This also applies to one who is in a condition of major ritual impurity.

- On the authority of Ibn 'Umar ؓ, he asked the Prophet ﷺ, "O Messenger of Allaah, can one of us sleep while he is in a condition of major ritual impurity?" The Prophet ﷺ answered, "Yes, if he makes ablution."
 - On the authority of 'Aaishah ؓ, "When the Prophet ﷺ wanted to sleep in a state of major ritual impurity, he would wash his private parts and perform ablution." (Recorded by "the group")
3. It is preferred to perform ablution for the one in the state of major ritual impurity: If a person is in a state of major ritual impurity wants to eat, drink or have intercourse again, he should perform ablution.
- On the authority of 'Aaishah ؓ, "When the Prophet ﷺ wanted to sleep in a state of major ritual impurity, he would wash his private parts and perform ablution." (Recorded by "the group")
 - On the authority of 'Ammar ibn Yaasir ؓ, "The Prophet ﷺ permitted a person in major ritual impurity to eat, drink or sleep if he performed ablution first." (Recorded by Ahmad and At-Tirmidhi, who classified it as authentic)
 - On the authority of Abu Sa'eed ؓ, the Prophet ﷺ said, "If one has intercourse with his wife and wants to repeat the act, he should perform ablution." (Recorded by "the group," except for Al-Bukhaari; Ibn Khuzaimah, Ibn Hibbaan and Al-Haakim recorded it with the addition, "It makes the return more vivacious")
4. It is preferred to perform ablution before bathing: It is preferred to perform ablution before bathing regardless of whether that particular bath was an obligatory or a preferred act.
- On the authority of 'Aaishah ؓ, "When the Messenger of Allaah ﷺ bathed from major ritual impurity, he would begin by washing his hands. Then he would pour water from his right hand to his left and wash his sexual organs, make the ablution for prayer..." (Related by al-Bukhari and Muslim)
5. It is preferred to perform ablution after eating food touched by fire:
- On the authority of Ibraahim ibn 'Abdillaah ibn Qaaridh ؓ, "I passed by Abu Hurairah while he was performing ablution and he said, 'Do you know why I am making ablution? It is because I ate some yoghurt dried over a fire, for I heard the Messenger of Allaah ﷺ say, 'Perform ablution for eating food touched by fire.'" (Recorded by Ahmad, Muslim and "the four")
 - On the authority of 'Aaishah ؓ, the Prophet ﷺ said, "Perform ablution from whatever touches fire." (Recorded by Ahmad, Muslim, An-Nasaa'i and Ibn Maajah) This order makes it desirable because the following narration:
 - On the authority of 'Amr ibn Umayyah Ad-Damari ؓ, "I saw the Messenger of Allaah ﷺ cutting a piece of a sheep's shoulder and eating it. He was then called to

prayer. He put the knife down, prayed, and did not perform another ablution."
(Recorded by Al-Bukhaari and Muslim)

6. It is preferred to renew the ablution for every prayer (by performing ablution):
 - On the authority of Buraidah ؓ, "The Prophet ﷺ performed ablution for every prayer. On the day of the conquest of Makkah, he performed ablution, wiped over his socks and prayed a number of times with just one ablution. 'Umar said to him, 'O Messenger of Allaah, you did something that you have not done (before).' He answered, 'I did it on purpose, 'Umar.'" (Recorded by Aḥmad, Muslim and others)
 - On the authority of Anas ibn Maalik ؓ, "The Prophet ﷺ used to perform ablution for every prayer." He was asked, "And what did you people use to do?" Maalik said, "We prayed the prayers with one ablution unless we nullified it." (Recorded by Aḥmad and Al-Bukhaari)
 - On the authority of Abu Hurairah ؓ, the Prophet ﷺ said, "Were it not to be a hardship on my people, I would order them to perform ablution for every prayer." (Recorded by Aḥmad with a good chain)
7. It is preferred to perform ablution after each minor ritual impurity:
 - On the authority of Buraidah ibn Al-Ḥusaib ؓ, "One day in the morning the Messenger of Allaah ﷺ called Bilaal, 'What caused you to be ahead of me in Paradise? Verily last night I entered Paradise and heard your noise in front of me', so Bilaal said, "O Messenger of Allaah, I never perform the call to prayer except that I offer two voluntary *rak'ah*, and I never enter a state of minor ritual impurity except that I perform ablution following it', so the Messenger of Allaah ﷺ said, 'for this reason.'" (Recorded as authentic by At-Tirmidhi, Al-Ḥaakim, and Ibn Khuzaimah)
8. It is preferred to perform ablution after vomiting:
 - On the authority of Mu'daan ibn Abi Talhah, on the authority of Abu Dardaa' ؓ that the Messenger of Allaah ﷺ vomited, then he ended his fast, then he performed ablution, so I met Thowbaan in the mosque of Damascus and mentioned this story to him, and he replied, 'it is true, I am the one who poured water for his ablution.'" (Recorded as authentic by At-Tirmidhi) Ibn Taimiyyah commented about this narration that it is preferable to perform ablution after vomiting.
9. It is preferred to perform ablution if a person carried a dead person:
 - Based upon the saying of the Prophet ﷺ "Whoever washed a dead person should bathe, and whoever carried a dead person should perform ablution." (Al-Albaani said this was recorded by many and authenticated by Ibnul Qayyim, Ibnul Qattaan, Ibn Ḥazm, and Al-Ḥaafidh)

Notes of importance concerning Al-Wudhu' (Ablution):

1. It is permissible to speak while performing ablution. There is nothing reported from the prophetic traditions that prohibits it.

2. Making supplications while washing the extremities is based on false narrations. It is best for the person to use only the supplications mentioned under the 'Preferred Acts of Ablution'.
3. If the person who is making ablution has a doubt concerning how many times he has washed a particular part of the body, he should go by the smaller number he recounts.
4. Make sure nothing prevents water from touching the parts being washed while performing ablution, for example paint, wax, nail polish, or anything else. Coloring, like *henna* or ink, does not affect performing ablution because it does not prevent water from reaching the body.
5. If one is wearing a tight ring, he should move it around or remove it so water can reach the entire finger.
6. People with unusual circumstances (i.e. women with "prolonged flows of blood"), people who cannot control urinating for medical reasons, people who cannot control releasing gas for medical reasons, and so on, should perform one ablution for every prayer after the window of time has begun for that prayer. Whether their health problem exists all or part of the duration of the prayer. Their prayers will be acceptable even while their medical problems are occurring during the duration of the prayer.
7. It is permissible for one to be assisted by others in performing ablution.
8. It is permissible for the one performing ablution to dry himself after the ablution anytime of the year.

***Ghusl* (Bathing):** **Obligatory, Recommended, Nullifying Acts**

1. **Actions that nullify the state of the bathed person:**
 - a. Agreed upon by the Muslim jurists.
 - b. Disagreed upon by Muslim jurists.

2. **What is prohibited to do for someone in *janaabah* (major ritual impurity)?**
 - a. Agreed upon by the Muslim jurists.
 - b. Disagreed upon by Muslim jurists.

3. **Obligatory Actions:**
 - a. Agreed upon by Muslim jurists.
 - b. Disagreed upon by Muslim jurists.

4. **Recommended Actions:**

5. Actions for which bathing is preferred.

6. Matters related to bathing.

Details to follow:

Ghusl (Bathing): **Obligatory, Recommended, Nullifying Acts**

Actions which cause major ritual impurity:

Agreed upon by Muslim jurists:

1. Ejaculation due to stimulation while sleeping or while awake:
 - 1.1. Bathing in water to purify from ejaculation:
 - On the authority of Abu Sa'eed رضي الله عنه the Prophet ﷺ said, "Water with water." (Recorded by Muslim)- The first reference to water means to take bath using water, while the latter is referring to sperm. Therefore bathing is obligatory after the ejaculation of sperm.
 - 1.2. Ruling for men and women:
 - On the authority of Umm Salamah رضي الله عنها, she said, "O Prophet, Allaah is not ashamed of the truth. Does a woman have to perform *ghusl*³⁷ if she has a wet dream?" He said, "Yes, if she sees the liquid." (Recorded by Al-Bukhaari, Muslim, and others) This narration shows that the ruling applies to both men and women.
 - 1.3. The condition for ejaculation is that it must result from sexual arousal or lust:
 - The Prophet ﷺ said, "If you have ejaculated then bathe (to be purified) from the impure state, and if you have not ejaculated then do not bathe." (Recorded by Ahmad) According to Ash-Showkaani, ejaculation in this context linguistically can only result from sexual arousal or lust. If the ejaculation has resulted without any type of stimulation (such as illness) then there is no obligation for bathing.
 - 1.4. There must be traces of ejaculation in situation having a wet dream:
 - On the authority of 'Aaishah رضي الله عنها, the Prophet ﷺ was asked about the man who finds moistness (as a result of ejaculation while sleeping), however the man does not recall having a wet dream. He replied ﷺ that the man should bathe. And when asked about the man who recalls that he had a wet dream but does not find any moistness, he ﷺ said that bathing is not required." (Recorded by Abu Dawud and At-Tirmidhi; classified as authentic)
2. The touching (or contact) of the two circumcised parts, meaning if the head of the male genital has entered the genital of the female spouse, even with the absence of ejaculation, bathing is necessary for purification:
 - On the authority of Abu Hurairah رضي الله عنه the Prophet ﷺ said, "When anyone (male spouse) sits between the four parts of her body (female spouse's body) and exerts himself (has intercourse), bathing becomes obligatory (for both)." (Recorded by Ahmad and Muslim). There is no doubt that there must be insertion; if there is only touching without insertion, bathing is not obligatory for either. All scholars agree on this point.

³⁷ *Ghusl* (غسل) = complete washing of the body.

3. Ending of menstruation and childbirth bleeding:

- The Prophet ﷺ said to Faaṭimah bint Abi Ḥubaiṣh ؓ, “Do not pray during your period. After it has ended, bathe and pray.” (Recorded by Al-Bukhaari and Muslim) Post-childbirth bleeding is treated in a similar manner according to the consensus of the companions.

4. Death of a non-martyr Muslim:

On the authority of Ibn ‘Abbaas ؓ, “During the last pilgrimage, a man, mounted on a horse, was close to Allaah’s Prophet ﷺ, and was trying to learn more from him, when he suddenly fell off his mount. The horse kicked him and killed him. When the Prophet ﷺ was told about him, he said, “Wash him with water and lotus leaves, then wrap him in his two sheets, and do not perfume his body nor cover his head, for Allaah, the Exalted, will raise him on the Day of Resurrection with *talbiyah*³⁸ on his lips.” (Recorded by the group) According to the Prophet ﷺ, the martyr is the one who killed by disbelievers and died in a battle.

Disagreed upon by Muslim jurists:

1. Conversion to Islaam of the disbeliever:

1.1. Obligatory according to Maaliki and Ḥanbali:

- On the authority of Qais ibn ‘Aaṣim ؓ, he had accepted (converted to) Islaam, and the Prophet ﷺ commanded (ordered him) to bathe with water and lotus leaves.” (Recorded as authentic by An-Nasaa’i, At-Tirmidhi, and Abu Dawud)

1.2. Recommended according to Ḥanafi and Shaafi’i, but obligatory if the disbeliever converted while in a state of *janaabah*.³⁹

- The previously mentioned narration was understood as an obligation for one who converted to Islaam while he was in the state of major ritual impurity.

2. On Fridays:

2.1. Obligatory according to Ḥanbali and Dhaahiri, and this is the opinion of Ash-Showkaani and Al-Albaani:

- On the authority of Abu Sa’eed ؓ the Prophet ﷺ said, “Every Muslim is obliged to take a bath on Friday and wear his best clothing, and if he has perfume, he should use it.” (Recorded by Aḥmad, Al-Bukhaari, and Muslim) This opinion is based upon the use of the word obliged or obligated.

2.2. Recommended according to the majority. The previously mentioned narration was interpreted as a recommendation and not an obligation. This understanding of the Prophet’s ﷺ saying (referring to recommendation instead of obligation) is derived from the following incident:

- On the authority of Ibn ‘Umar ؓ about his father. One day, ‘Umar ibn Al-Khattaab ؓ was standing and delivering the Friday speech when ‘Uthmaan, one of the people from among the emigrants and helpers, entered. ‘Umar said to him, “What time is it now?” He said, “I was busy and could not return home. When I heard the call to prayer, I did not make more than the regular ablution.”

³⁸ *Talbiyah* (تلبية) = Linguistically means to answer a call; juristically means the statements uttered during pilgrimage by the pilgrims.

³⁹ *Janaabah* (جنابة) = Major ritual state of impurity which requires a full bath.

'Umar said, "And the ablution only, when you know that the Messenger of Allaah ordered us to bathe?" (Recorded by Al-Bukhaari) Commenting on the incident, Shaafi'i said, "Uthmaan did not leave the prayer to bathe, nor did 'Umar order him to do so. This illustrates that the companions knew that this order was one of choice. It also shows that it is preferred."

What is prohibited to do for someone in a state of major ritual impurity?

Agreed upon by Muslim jurists:

1. Prayer:

- Allaah ﷻ says in the Qur'aan:

...وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا...

What may be translated as, "...and if you are under an obligation to perform a total ablution, then wash (purify) yourselves..." (Al-Ma'idah, 05:06)

2. Circumambulating the Ka'bah:

- On the authority of Ibn 'Abbaas ؓ the Prophet ﷺ said, "Circumambulation is a type of prayer, but Allaah has permitted speaking during it. Whoever speaks during it should only speak good." (Recorded by At-Tirmidhi, Ad-Daraqutny, Al-Haakim, Ibn As-Sakin, and Ibn Khuzaimah, who classified it as authentic)

Disagreed upon by Muslim jurists:

1. Touching or carrying a copy of the Qur'aan:

- 1.1. Prohibited according to the majority- the companions were all in agreement that it is forbidden to touch or carry the Qur'aan while one is in a state of ritual impurity.
- 1.2. Not prohibited according to Dhaahiri (Dawud and Ibn Hazm) based upon a narration from the two authentic collections⁴⁰, in which the Prophet ﷺ sent a letter to Heraclius saying "In the name of Allaah, the Compassionate, the Merciful...

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ.

Or what may be translated as, "Say (O Muhammad, peace be upon him): O people of the Scripture (Jews and Christians), Come to a word that is just between us and you, that we worship none but Allaah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah. Then, if they turn away, say: Bear witness that we are Muslims." (Aal 'Imraan, 03:64)

Ibn Hazm concludes, "This is the letter the Prophet ﷺ wrote, containing the verse, to the Christians, and of course they touched it." However, the majority of scholars

⁴⁰ Two authentic collections = *Authentic Al-Bukhaari* and *Authentic Muslim*.

answer him by stating that one is allowed to touch parts of the Qur'aan that are used in letters, books, *tafseer*⁴¹, and so on, as such things are not copies of the Qur'aan, nor is it confirmed that such an action is forbidden.

Al-Albaani had also adopted this opinion (that touching or carrying a copy of the Qur'aan while in a state of major ritual impurity is permissible) because there were no confirmed reports prohibiting touching or carrying a copy of the Qur'aan, therefore the original ruling is that it is permissible.

2. Recitation of the Qur'aan, even if just part of a verse:

2.1. Prohibited according to Hanafi, Shaafi'i, Sufyaan Ath-Thawri, Ishaq, Ibn Mubaarak:

- On the authority of 'Ali ibn Abi Taalib رضي الله عنه in which he said that "Nothing kept the Prophet صلى الله عليه وسلم from the Qur'aan save being in a major ritual state of impurity." (Recorded by all *sunan* collectors, and it has been authenticated by At-Tirmidhi and others)

2.2. Disliked according to Al-Albaani. Al-Albaani said the previously mentioned narration of 'Ali رضي الله عنه is weak and therefore cannot be used as an evidence for a ruling of prohibition. His opinion for reciting the Qur'aan in a major state of impurity was that it is disliked.

- On the authority of Ibn 'Umar رضي الله عنهما, "A man passed by the Prophet Muhammad صلى الله عليه وسلم while the Prophet صلى الله عليه وسلم was urinating and the man said *Assalaamu Alaykum* and the Prophet صلى الله عليه وسلم did not respond." In another narration, that man asked the Prophet صلى الله عليه وسلم "...why did you not answer me?" He replied: "I hated mentioning the name of Allaah while I was in that state." (Recorded by the group, except Al-Bukhaari; this was recorded as authentic)

2.3. Not prohibited according to Maaliki and Hanbali:

- The reasoning behind this is because the entire verse has not been recited, only part of it; therefore, it is understood that there is no contradiction with the previously mentioned narration of 'Ali رضي الله عنه.

2.4. Not prohibited according to Ibn 'Abbaas رضي الله عنهما, Sa'eed ibn Al-Musayyeb, Sa'eed ibn Jubair, 'Akrimah, Ibraheem An-Nakh'i, At-Tabari, Al-Bukhaari, Dhaahiri, and Ash-Showkaani: they supported their opinion based upon the same evidences as Maaliki and Hanbali, but with a different understanding.

- The narration of 'Ali رضي الله عنه does not forbid recitation of the Qur'aan, for it simply states that it was not the practice of the Prophet صلى الله عليه وسلم to recite the Qur'aan while he was in major ritual state of impurity. Similar reports do not show that it is disliked. Therefore, it cannot be used as an evidence forbidding recitation of the Qur'aan while in a state of major ritual impurity.

2.4 Disliked according to 'Umar, 'Ali, Al-Hasan, Qataadah رضي الله عنه

3. Staying in the *masjid*:

3.1. Prohibited according to the majority:

- On the authority of 'Aaishah رضي الله عنها, "The Prophet صلى الله عليه وسلم saw that his companions' houses were practically in the mosque. He said, "Direct those houses away

⁴¹ *Tafseer* (تفسير) = explanation of the Qur'aan.

from the mosque.” He then entered the mosque, but the people did nothing, hoping that Allaah would reveal to Muhammad ﷺ that what they were doing was permissible. After he came out, he said, “Direct those houses away from the mosque, for it is not permitted for a menstruating woman or a person in the condition of major ritual impurity to be in the mosque.” (Recorded by Abu Dawud, according to Al-Albaani, this is a weak narration; see Da’eef Abi Dawud.)

3.2. Not prohibited according to Dhaahiri and Al-Muzny:

- This opinion is based upon the same narration of ‘Aaishah ؓ; however, they differed in their understanding and/or interpretation of the text. Al-Albaani said that Ahmad and Al-Muzny considered it (staying in the *masjid*) permissible, and this was the opinion of Ibn ‘Abbaas ؓ.

3.3. Conditionally not prohibited according to Ahmad and Ishaq The condition is performing ablution following the occurrence (whatever caused the person to fall into a state of major ritual impurity); however, they did prohibited staying in the masjid if the major ritual impurity resulted from menstruation.

- This opinion is based upon the same narration of ‘Aaishah ؓ; however, they differed in their understanding and/or interpretation of the text.

4. Passing through the *masjid*:

4.1. Prohibited according to Hanafi and Maaliki:

- 4.1.1. On the authority of ‘Aaishah ؓ, “The Prophet ﷺ saw that his companions’ houses were practically in the mosque. He said, “Direct those houses away from the mosque.” The then entered the mosque, but the people did nothing, hoping that Allaah would reveal to Muhammad that what they were doing was permissible. After he came out, he said, “Direct those houses away from the mosque, for it is not permitted for a menstruating woman or sexually impure person to be in the mosque.” (Recorded by Abu Dawud according to Al-Albaani, this is a weak narration; see Da’eef Abi Dawud.)

4.2. Not prohibited according to Shaafi’i, Hanbali, Ibn ‘Abbaas, and Ibn Mas’ud ؓ:

- On the authority of Umm Salamah ؓ the Prophet ﷺ came to the mosque's courtyard and said at the top of his voice, "The mosque is off limits to menstruating women and the sexually impure persons." (Recorded by Ibn Maajah and aT-Tabaraani) Such people can, however, pass through the mosque, for Allaah ﷻ says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا...

What may be translated as, "O you who believe! Approach not the prayer when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of major ritual impurity except when traveling on the road (without sufficient water, or just passing through a mosque), till you wash your whole body..." (An-Nisaa', 04:43)

Obligatory Actions for *Ghusl* (Bathing):

Agreed upon by Muslim jurists:

1. Washing all body parts, there is no obligation for a woman to undo her plaited hair, all of this is based upon the following:
 - Allaah ﷻ says in the Qur'aan:

...وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا...

What may be translated as: "...and if you are under an obligation to perform a total ablution (i.e. a state of major ritual impurity), then wash (yourselves)..." (Al-Ma'idah, 05:06)

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ...

What may be translated as, "And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean..." (Al-Baqara, 02:222)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا...
Or what may be translated as, "O you who believe! Do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath..." (An-Nisaa', 04:43)

- On the authority of Umm Salamah ؓ she said, "O Prophet, I am a woman who has closely plaited hair on my head. Do I have to undo them for bathing after sexual intercourse?" He said, "No, it is sufficient for you to throw three handfuls of water on your head and then pour water over yourself. After doing this, you shall be cleansed." (Recorded by Ahmad, Muslim, and At-Tirmidhi who classified it as fair authentic)

Disagreed upon by Muslim jurists:

1. Intention, which is an internal act (from the heart) and does not require to be verbally stated aloud:
 - 1.1. Obligatory according to the majority because all acts of worship require the intention based upon the following narration:
 - On the authority of 'Umar ibn Al-Khattaab ؓ, "I heard the Prophet ﷺ say, 'Actions are but by intention and every man shall have but that which he intended. Thus he whose emigration was for Allaah and His messenger, his emigration was for Allaah and His messenger, and he whose emigration was to achieve some worldly benefit or to take some woman in marriage, his emigration was for that for which he emigrated'." (Recorded by Al-Bukhaari and Muslim)
 - 1.2. Recommended according to Hanafi because ablution and bathing are not considered acts of worship in of themselves, rather they are required (as

prerequisites) for acts of worship, specifically prayer and circumambulation around the Ka'bah.

2. Rinsing the mouth and nostrils:
 - 2.1. Obligatory according to Hanafi and Hanbali because they considered the inside of the nose and mouth as parts of the face, and they considered washing the face obligatory.
 - 2.2. Recommended according to Maaliki and Shaafi'i because this was a regular practice of the Prophet ﷺ.
3. Rubbing body part while water is being poured on it:
 - 3.1. Obligatory according to Maaliki because the Prophet ﷺ used to do so.
 - 3.2. Recommended according to majority. This opinion is based upon the same evidence as Maaliki; however, they differed in their understanding and/or interpretation of the text.

Recommended Actions for *Ghusl* (Bathing):

It is recommended to adhere to the actions of the Prophet ﷺ when bathing, he began:

1. Washing his hands (3) times.
2. Then washing his genitals.
3. Then performing a complete ablution as is done for the prayer.
4. Then pouring water on his head (3) times allowing the water to reach the roots of the hair.
5. Then pouring water on entire body, beginning with the right side and then the left, washing under the armpits and inside ears, belly button, and between toes.

The evidence for these (5) actions is from the (2) narrations below of 'Aaishah ؓ and Maimunah ؓ:

- On the authority of 'Aaishah ؓ, "When the Prophet ﷺ took his bath after sexual intercourse, he would begin by washing his hands. Then he would pour water from his right hand to his left and wash his sexual organs, make the ablution for prayer, take some water and put his fingers down to the roots of his hair to the extent that he would find the skin wet, then he would pour water over his head three times and then over the rest of his body." (Recorded by Al-Bukhaari and Muslim) In one narration it states, "He used to rub his head with his hands until he was certain the water had reached his skin, and then he poured water over it three times." It is also Recorded that she said, "When the Prophet ﷺ would bathe after having had sexual intercourse, he would call for some water, which he would pour on his right hand to wash the right

side of his head and then the left. He would then take water with both hands and pour it over his head."

- On the authority of Maimunah ؓ, she said, "I put water out for the Prophet ﷺ to bathe. He washed his hands two or three times, and then he poured water from his right hand to his left and washed his private parts, wiped his hands on the earth, rinsed his mouth and nose, washed his face and hands, washed his head three times, poured water over his body, and finally moved from his place and washed his feet. I brought him a towel, but he did not take it, for he shook the water off with his hands." (Recorded by "the group")

Times and Events for which *Ghusl* (Bathing) is preferred:

1. Fridays before the Friday prayer:

- On the authority of Abu Sa'eed ؓ the Prophet ﷺ said, "Bathing on Friday is obligatory on every adult, as is using a toothbrush and applying some perfume." (Recorded by Al-Bukhaari and Muslim)
- On the authority of Al-Baihaqi who recorded on the authority of Ash-Shaafi'i who recorded on the authority of Zaadaan ؓ who said, "A man asked 'Ali ؓ about bathing, and he replied, "Bathe everyday if you wish", then the man said, "No, the bathing that is recommended," then he replied, "the day of Friday prayer, the day of 'Arafah, the day of *Nahr*⁴², the day of *Fitr*.⁴³" (Recorded by Abu Daawud and An-Nasaa'i)

2. The day of 'Arafah:⁴⁴

- On the authority of Al-Baihaqi who recorded on the authority of Ash-Shaafi'i who recorded on the authority of Zaadaan ؓ who said, "A man asked 'Ali ؓ about bathing, and he replied, "Bathe everyday if you wish", then the man said, "No, the bathing that is recommended," then he replied, "the day of Friday prayer, the day of 'Arafah, the day of *Nahr*, the day of *Fitr*." (Recorded by Abu Daawud and An-Nasaa'i)

3. The Two 'Eids: 'Eid-ul-Fitr and 'Eid-ul-'Adha:

- On the authority of Al-Baihaqi who recorded on the authority of Ash-Shaafi'i who recorded on the authority of Zaadhaan ؓ who said, "A man asked 'Ali ؓ about bathing, and he replied, "Bathe everyday if you wish", then the man said, "No, the bathing that is recommended," then he replied, "the day of Friday prayer, the day of 'Arafah, the day of *Nahr*, the day of *Fitr*." (Recorded by Abu Daawud and An-Nasaa'i)
- Scholars encourage Muslims to bathe for the 'Eid prayers, even though there is no authentic narration to support this opinion. It says in *Al-Badr Al-Munir*, "The

⁴² Day of *Nahr* = linguistically "*nahr*" means to sacrifice an animal; this is the 10th day of the month of *Dhul Hijjah*; this day is known as 'Eid ul 'Adha, or celebration of the sacrifice.

⁴³ Day of *Fitr* = linguistically "*fitr*" is the opposite of fasting; therefore, 'Eid ul *Fitr* means the celebration of the completion of the fasting of the month of *Ramadaan*.

⁴⁴ 'Arafah = Place located near Mecca; visiting this location is part of the ritual actions of the pilgrimage.

narration concerning bathing for the 'Eids is weak, but there do exist good reports from the companions (on this point)."

4. After washing dead body:

- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "Whoever has washed a corpse must bathe, and whoever carried him must perform ablution." (Recorded by Ahmad, Abu Daawud, At-Tirmidhi, An-Nasaa'i, Ibn Maajah, and others)
- On the authority of 'Umar رضي الله عنه, "We used to wash the dead. Some of us would bathe and some of us would not." (Recorded by Al-Khaatib with an authentic chain)

5. 'Umrah and/or Hajj:

- On the authority of Zaid ibn Thaabit رضي الله عنه, he saw the Prophet ﷺ, when he intended to perform the pilgrimage bathe." (Recorded by Ad-Daaraqutny, Al-Baihaqi, and At-Tirmidhi who called it fair; Al-'Uqaily regarded it weak)

6. Entering Mecca:

- It is recorded that Ibn 'Umar رضي الله عنه, when going to Mecca, would spend the night in Tawaa, and would not enter Mecca until daybreak and (he would not enter) until bathing. He mentioned that the Prophet ﷺ also used to do this." (Recorded by Al-Bukhaari, Muslim, Abu Daawud, and At-Tirmidhi)

Matters related to *Ghusl* (Bathing):

1. It is sufficient to perform one bath for both menstruation and major ritual impurity, or for the Friday prayer and the 'Id prayer, or for major ritual impurity and the Friday prayer, if one has the intention for both of them.
 - The Prophet ﷺ said, "All acts are based on intentions." (Recorded by Al-Bukhaari and Muslim)

Al-Albaani commented that it is not sufficient to have one bath for all obligatory baths because there is no evidence to support that type of combining between more than one bath with one intention, this is the opinion of Ibn Hazm, Jaabir ibn Zayd, Al-Hasan Al-Basry, Qataadah, Ibraaheem An-Nakh'i, Al-Hakam, Taawus, 'Ataa, 'Amr ibn Shu'aib, Az-Zouhri, Maimoun ibn Mahraan, and Abu Qataadah.

2. If a person bathed from major ritual impurity, but did not perform ablution, the bath will suffice.
 - On the authority of 'Aaishah رضي الله عنها, "The Messenger of Allaah did not perform ablution after bathing." Ibn 'Umar رضي الله عنه said to a man who had told him that he performed ablution after bathing, "You went too far." This is the opinion of the majority. Al-Albaani commented that some scholars said it is not sufficient, they said that you need to bathe and perform ablution, as was the opinion of Abu Thowr and Daawud. Ibn Hazm and Al-Albaani are in agreement with the majority.

3. It is allowed for a person in a condition of major ritual impurity or a menstruating woman to remove their hairs, cut their nails, go to the markets, and so on, without any dislike.
 - On the authority of 'Aṭaa رضي الله عنه, such people can get cupped, cut their nails and their hair, and that this is allowed even if he (or she) has not performed the regular ablution." (Recorded by Al-Bukhaari)
4. One may enter a public bathroom as long as he keeps his private parts from being seen, and he does not look at others' private parts. Aḥmad said, "If you know that everyone inside the bathroom is wearing a loincloth, you may enter. If not, then don't enter." The Prophet ﷺ said, "A man should not look at another man's *'aurah* private parts, and a woman should not look at another woman's *'aurah* private parts." There is no problem with mentioning Allaah's ﷻ name in the public baths, as mentioning the name of Allaah ﷻ under any circumstances is good, since there is no text prohibiting it. The Messenger of Allaah ﷺ used to remember Allaah ﷻ under all circumstances.
5. There is no problem in drying one's self with a towel or other cloth after performing ablution or bathe during the summer or winter.
6. It is permissible for a man to use the water left over by a woman and vice-versa. This is derived from the fact that it is permissible for them to bathe from the same container.
 - On the authority of Ibn 'Abbaas رضي الله عنهما, some of the Prophet's ﷺ wives were bathing in a container. The Prophet ﷺ came and performed his ablution or bathed from it. They said to him, "I was in a condition of major ritual impurity." He said, "The water does not become impure." (Recorded by Aḥmad, Abu Daawud, An-Nasaa'i and At-Tirmidhi, who called it fair authentic) 'Aaishah رضي الله عنها used to wash with the Messenger of Allaah ﷺ from one container, and they would take turns taking water until he said, "Leave some (water) for me! Leave some (water) for me."
7. It is prohibited to bathe in the nude in front of people. It is forbidden to uncover one's *'aurah*. If you cover it with some clothes, it is permissible. Faatimah رضي الله عنها would cover the Messenger of Allaah ﷺ with a piece of cloth when he bathed. If one bathes in the nude, far away from the people, it is not prohibited. The prophets Musa (Moses) and Ayyub (Job) did so, as Al-Bukhaari, Aḥmad, and An-Nasaa'i recorded.
 - On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "When Ayyoub was bathing while naked, golden locusts began to fall on him and Ayyoub began to collect them in his garment. His Lord called to him, 'O Ayyoub! Have We not made you wealthy enough not to need what you see?' He said, 'Yes, indeed, by Your might, but I still need Your blessing.'" (Recorded by Aḥmad, Al-Bukhaari, and An-Nasaa'i)

Tayammum (Dry Ablution)

Definition(s):

1. **Tayammum:** Wiping the face and both hands with pure soil instead of performing ablution or bathing.
 - Allaah ﷻ says in the Qur'aan:

...وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

Or what may be translated as, "...And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*); Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving." (An-Nisaa, 04:43)

- On the authority of Abu Umaamah رضي الله عنه, the Prophet ﷺ said, "All of the earth has been made for me and my nation a place for prayer and source of purification. Whenever the prayer time has come upon a person from my nation, he has something with which to purify himself, that is, the earth." (Recorded by Ahmad)

Sa'eed (Soil): Whatever covers the earth, dirt or otherwise, such as: sand, rocks, gypsum, etc.; on the other hand according to Shaafi'i and Hanbali dirt and sand must have dust upon it.

How to perform dry ablution:

The one performing dry ablution makes the intention to do so, and he hits the pure soil once with both hands. He wipes his face and palms with the soil. This is according to Maaliki and Hanbali. According to Hanafi and Shaafi'i, he hits the pure soil twice and wipes his hands all the way up to the wrists.

- On the authority of 'Ammaar رضي الله عنه, "We became sexually impure (major ritual impurity) and had no water, so we rolled in the dirt and prayed. This was mentioned to the Prophet ﷺ and he said, 'This would have been sufficient for you,' and he struck the earth with his hands, blew in them and then wiped his face and hands with them." (Recorded by Al-Bukhaari and Muslim) In another text 'Ammaar رضي الله عنه states, "It would have been sufficient for you to strike the ground with your hands, blow into them, then wipe your face and hands up to the elbows." (Recorded by Ad-Daaraqutni)

Reasons for its permissibility:

The *tayammum* is permissible for the one who is in the condition of minor or major ritual impurity while he is a resident or traveler if one of the following reasons is present:

Agreed upon by Muslim jurists:

1. If someone doesn't find water or he does not find sufficient water for purification, or if he needs the water he does have for his present need or in the future to drink or for others to drink whether they are human or animal.
 - On the authority of 'Imraan bin Husain ؓ, "We were with the Prophet ﷺ during a journey. When he led the people in prayer, one man stayed apart. He asked him, "What prevented you from praying?" He said, 'I need a bath from major ritual impurity and there is no water.' He said, 'Use the soil, for it is sufficient'." (Recorded by Al-Bukhaari and Muslim)
2. If someone finds water but he is unable to reach it, or he does not find the right place to bathe.
3. If someone finds water but he has a wound or he is ill and he fears that if he uses the water it may increase his illness or delay the cure.
 - On the authority of Jaabir ؓ, "We were on a journey and one of us got injured. Later, he had a wet dream. He asked his companions, 'Can I perform *tayammum*?' They said, 'No, not if you have water.' He bathed and died. When they came to the Prophet ﷺ, they informed him of what had transpired. He said, 'They killed him, Allaah will kill them. Do you not ask if you do not know? The rescue of the ignorant person is the question. He could have performed *tayammum*⁴⁵ and dropped water on his wound or wrapped it with something and wipe over the wrapping, and wash the rest of his body." (Recorded by Abu Daawud, Ibn Maajah, Ad-Daaraqutni, and Ibn As-Sakin who said it is authentic)
4. If someone finds water, but it is too cold and he does not have means to heat the water and most likely if he uses the water it will harm him.
 - On the authority of 'Amr ibn Al-'Aas ؓ, he was participating in an expedition. He had a wet dream during an extremely cold night, and was afraid that if he bathed he would die. He prayed the morning prayer with his companions. He then went to the Messenger of Allaah ﷺ to ask him about this. Muhammad ﷺ said, "O 'Amr, did you pray with your companions while you needed a bath from major ritual impurity?" 'Amr mentioned the verse, "Do not kill yourselves, Allaah is merciful to you" to the Prophet ﷺ. 'I performed dry ablution then prayed'. The Prophet ﷺ just laughed and didn't say anything." (Recorded by Ahmad, Abu Daawud, Al-Haakim, Ad-Daaraqutni, Ibn Hibbaan and Al-Bukhaari in "hanging" form) This example illustrated the Prophet's ﷺ tacit approval.

Disagreed upon by Muslim jurists:

If one is able to use water, but fears that the prayer will be over by the time he gets it or by the time he performs ablution or bathes, he may perform *tayammum* and pray, and he does not need to repeat his prayer (after he gets water). The majority of the scholars disagree with this because there is no evidence to support it; this is the opinion of Al-Albaani.

⁴⁵ According to Al-Albaani, this narration is strong up to this point; he considered it weak after this point.

What is permissible with dry ablution?

- Dry ablution is performed instead of performing ablution or bathing with water, therefore whatever is permissible after performing ablution or bathing is permissible after performing dry ablution, such as prayer or circumambulation around the *Ka'bah*.
 - Dry ablution is not required to be performed after the time for prayer has begun; this is according to Hanafi.
 - According to the majority (Maaliki, Shaafi'i, Hanbali, and Daawud), it is required that the time for prayer has begun before performing dry ablution, this is based upon their linguistic understanding from the previously mentioned narration of Abu Umaamah رضي الله عنه. According to the majority, "Whenever the prayer time has come upon a person from my nation ..." means that after entering the time interval for a particular prayer, the dry ablution may be performed; it may not be performed prior to entering the prayer's time interval, not even if intending to prepare in advance for prayer.
- For the one who has performed dry ablution, he may pray and perform obligatory and recommended acts of worship after performing a single dry ablution as long as his excuse to be exempted from regular ablution still exists; so as long as the excuse exists, then the dry ablution is valid. What is meant by "excuse" is the reason why he has performed dry ablution as opposed to either performing ablution or bathing with water.

Nullification of dry ablution:

- Whatever nullifies ablution and/or bathing nullifies dry ablution because dry ablution is done in place of ablution and/or bathing. Presence of water nullifies dry ablution for the one who cannot find water, similarly the ability to use water nullifies dry ablution for the one who previously was incapable of using it (for whatever reason he may have had)- this is referring to the expiration of the permitted reason for making dry ablution. However, if someone had prayed using dry ablution and thereafter had found water while the time for prayer was still valid, he is not required to repeat the prayer. This is the opinion for Maaliki and Shaafi'i based upon the following evidence:
 - On the authority of Abu Sa'eed al-Khudri رضي الله عنه, "Two men went out on a journey. The time of prayer came and, as they had no water, they performed dry ablution. Then they found some water during the time of the same prayer. One of them repeated his prayer with ablution and the other did not. When they saw the Prophet ﷺ, they asked him about the proper procedure in such a case. He said to the one, who did not repeat his prayer, 'You have acted according to the *sunnah* and your prayer is sufficient for you.' He said to the other, 'You will get a double reward'." (Recorded by Abu Daawud and An-Nasaa'i)

The prayer of one who has no means of purifying himself:

Whoever cannot get water or soil may pray in whatever state he is in. This is due to the lack of water and pure soil, for example being contained in a place with neither of the two

purifying substances, or riding an airplane or a ship which does not have water available to perform ablution and has no soil to perform dry ablution. In these situations the ruling is to pray without purifying and the Muslim jurists disagreed about whether or not to repeat the prayer later or not.

1. Repeat the prayer when he has access to either of the two purifying substances according to Hanafi and Shaafi'i:
 - If one comes across water before he prays or finishes his prayer with dry ablution, his prayer becomes null and void, for he must perform ablution with water. If a person is not clean because of sex or a wet dream or if a woman is menstruating and they pray after performing dry ablution, they need not repeat their prayer after finding water, but they must bathe with water when they can. On the authority of 'Umar رضي الله عنه, "The Prophet led the people in prayer, and afterwards saw a man who had not prayed. He said, 'Why didn't you pray with us?' The man replied, 'I was in a state of major ritual impurity and there was no water.' He told him, 'Use the soil, and it will be sufficient.' On the authority of 'Imraan رضي الله عنه, he then mentioned that they later found water. The Prophet صلى الله عليه وسلم brought a bowl of water for the man and told him to bathe." (Recorded by Al-Bukhaari)
2. Do not repeat prayer according to Hanbali:
 - On the authority of 'Aishah رضي الله عنها, she had borrowed some jewelry from 'Asmaa رضي الله عنها and it broke (and fell). The Prophet صلى الله عليه وسلم sent some people to search for it. The prayer time came and they had to pray without ablution. When they came to the Prophet صلى الله عليه وسلم, they complained to him and the verses of dry ablution were revealed. On the authority of Usaid ibn Hudair رضي الله عنه, he was told, "May Allaah give you good recompense. Allaah never reveals an order with respect to you except that He removes by it some hardship and gives the Muslims some benefit." (Recorded by Muslim) The companions prayed while in a state of ritual impurity, but the Prophet صلى الله عليه وسلم did not admonish them nor did he order them to repeat their prayers. An-Nawawi says, "That is the strongest statement of proof (on this question)."
3. Prayer is waived completely according to Maaliki:
 - Allaah ﷻ says in the Qur'aan:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...

What may be translated as, "Allaah burdens not a person beyond his scope..." (Al-Baqarah, 02:286)

Wiping Over Casts, Wrappers, and Similar Items:

It is permissible to wipe over any wrapper or diseased/injured body part. There are many narrations on this point, and although they are all weak, their many chains strengthen each other, making them valid to talk about. One narration, that of Jaabir رضي الله عنه (quoted earlier), is a story about a man who was on a journey and suffered a head injury. While he slept, he had a wet dream, after which he asked his companions رضي الله عنهم if he

could perform *tayammum*. They said he could not, so he bathed and died because of it. When that was mentioned to the Prophet ﷺ, he said "They killed him, may Allaah kill them. Do you not ask about what you do not know? ... It would have been sufficient for him to perform *tayammum* and wrap over his wound, then to wipe it and wash the rest of the body." (Recorded by Abu Daawud, Ibn Maajah, Ad-Daaraqutni and Ibn As-Sakin, who classified it as authentic) Ibn 'Umar ؓ used to do this. Al-Albaani commented that these are weak narrations and they do not strengthen each other because of severity in weakness. Ibn Hazm, Ash-Sha'by, and Al-Albaani said that there is no strong evidence to support the opinion, and they are of the opinion that it is not an obligation to perform ablution or bathe if unable for health reasons because Allaah ﷻ says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...

What may be translated as, "Allaah burdens not a person beyond his scope." (Al-Baqarah, 02:286)

Ruling of wiping:

In fact, it is obligatory to wipe over such casts or wrappers when performing ablution or bathing instead of washing the injured parts.

1. According to Shaafi'i and Hanbali, the wrapping must be placed after performing ablution or bathing. If not, then the person must repeat all the prayers performed without having the wrapper placed before performing ablution or bathing after he is cured.
2. According to Hanafi and Maaliki, placing the wrapper before performing ablution or bathing is not required, and he does not repeat those prayers in which the wrapper was placed before performing ablution or bathing.

When is it obligatory to wipe?

This must be done even if he has to heat the water. But, if he believes that this would harm the diseased or injured part, or that his condition may worsen, or that his pain would increase, he may wipe the injured part with water. If he fears that this would also be harmful, he should wrap it and then gently wipe over it. It is not necessary for him to be in a state of purity while applying the cast or wrapper to be wiped. There is also no time limit (i.e. 1 day, 2 days, 3 days, etc.) for such wiping, for he can do so as long as his condition lasts.

Nullification of wiping:

Removing the wrapper or cast nullifies the wiping, as does the final cure, even if the wrapper is not removed.

Is it required to combine between wiping with water over the wrapping and dry ablution (which is performed because of his wound, not because of lack of water)?

1. Wipe with water over the wrapping and wash the unwounded body parts (required for either bathing or ablution depending on the state of ritual impurity) without dry ablution according to Hanafi, Maaliki, Hanbali.
2. Wipe with water over the wrapping and wash the unwounded body parts (required for either bathing or ablution depending on the state of ritual impurity) with dry ablution according to Shaafi'i. One must combine between wiping with water over the wrapping and dry ablution, and the person must wash over the healthy parts, wipe over the wrapped part(s), and perform dry ablution.

On the authority of Jaabir رضي الله عنه, a man who was on a journey and suffered a head injury. While he slept, he had a wet dream, after which he asked his companions رضي الله عنهم if he could perform *tayammum*. They said he could not, so he bathed and died because of it. When that was mentioned to the Prophet ﷺ, he said "They killed him, may Allaah kill them. Do you not ask about what you do not know? ... It would have been sufficient for him to perform *tayammum* and wrap over his wound, then to wipe it and wash the rest of the body." (Recorded by Abu Daawud, Ibn Maajah, Ad-Daaraqutni and Ibn As-Sakin, who classified it as authentic) Hanafi, Maaliki, and Hanbali viewed the latter part of the narration (dealing with dry ablution) as a weak.

Wiping on top of the shoes, slippers, and/or sandals

Ruling:

- It is permissible to wipe on top of footwear as a consensus amongst *sunni*⁴⁶ Muslim jurists, there is difference of opinion amongst *shi'a*⁴⁷ and *khawaarij*⁴⁸.
- As for wiping over the socks, many jurists allowed this including: the four imaams, Sufyaan Athawri, 'Abdullaah ibn Al-Mubaarak, 'Ataa ibn Rabaah, Al-Hasan Al-Basri, Sa'eed ibn Al-Musaib. Numerous companions allowed this including: 'Umar ibn Al-Khattaab, 'Ali ibn Abi Taa-lib, 'Abullaah ibn Mas'ood, 'Abdullaah ibn 'Abbaas, Al-Baraa' ibn 'Aazib, and Anas ibn Maalik ﷺ
 - Hanafi, Maaliki, Shaafi'i had a condition that the bottom of the socks should be made of leather. This opinion is based upon what they believed to be socks at the time of Prophet ﷺ; however, it does not mean that other materials (non-leather) cannot fall under the definition of socks.
- The strongest narration on this point has been recorded by Ahmad, Al-Bukhaari, Muslim, Abu Daawud, and At-Tirmidhi on the authority of Hammam An-Nakha'i who said, "Jarir ibn 'Abdullaah urinated, performed ablution and wiped over his socks". It was said to him, "You do that and you have urinated?" He said, "Yes, I saw the Prophet ﷺ urinate and then do likewise". Ibraahim said, "They were amazed at that narration, because Jarir had embraced Islaam after *Surah* Al-Ma'idah was revealed (10 AH). One of its verses calls for washing one's feet. This narration helps us understand the verse by confining it to one who is not wearing socks. This constitutes a particular case, and the person who wears socks can just wipe over them.

Condition of wiping on top of footwear:

Footwear must be worn while in a condition of purity, i.e. after performing ablution:

- On the authority of Al-Mughirah ibn Shu'bah ﷺ, he said, "I was with the Prophet ﷺ one night during an expedition. I poured water for him to make ablution. He washed his face and arms and wiped his head. Then I went to remove his socks and he said, 'Leave them on, as I put them on while I was in a state of purity,' and he just wiped over them." (Recorded by Ahmad, Al-Bukhaari and Muslim)

Duration of wiping on top of footwear:

⁴⁶ *Sunni* = mainstream of Muslims.

⁴⁷ *Shi'a* = linguistically means "followers"; one of the Islamic sects originally which began as supporters of 'Ali ibn Abi Taa-lib. ﷺ, then they later became an Islamic sect, they believed that the *khalifa* should be 'Ali ﷺ and his male offspring after him, then they became a different sect; the largest group of the *shi'a* are the *Ithni 'Asharis* .

⁴⁸ *Khawaarij* = linguistically means "those who left"; the earliest Islamic sect that left 'Ali ibn Abi Taa-lib ﷺ, and they fought him and the companions ﷺ that were with 'Ali ﷺ, and established their own independent sect, then they began their own creed and divided into many groups.

For the resident, a day and night meaning (24) hours; for the traveler this is extended to (3) days and nights meaning (72) hours.

- On the authority of Safwaan ibn 'Assaal ؓ, "We were ordered (by the Prophet ﷺ) to wipe over the socks if we were in a state of purity when we put them on, for three days if we were travelers, and for one day and night if we were not on travel. We did not remove them unless we were in a state of major ritual impurity." (Recorded by Shaafi'i, Ahmad, Ibn Khuzaimah, At-Tirmidhi, and An-Nasaa'i, who graded it authentic)

When does the period for wiping over the *khuf* and socks begin?

There are two points of view concerning this issue:

- 1- That it begins from the time a person breaks his *wudoo'* after putting them on,
- 2- That it begins from the time he first wipes over them after breaking his *wudoo'*.

The first view was held by Abu Haneefah, al-Shaafa'i and Ahmad and their companions, but we do not know of any evidence worth mentioning that they had for that, apart from their own opinions. Hence some of their companions differed from them as we shall see below. I do not know of any precedent for them among the *Sahaabah*, unlike the second view, for which there is the *saheeh ahaadeeth* and the fatwa of 'Umar ibn al-Khattaab ؓ.

As for the *Sunnah*, there are the *saheeh ahaadeeth* which were narrated from a number of the *Sahaabah* in Saheeh Muslim, the four Sunans, the Musnads and elsewhere, among which is the report that the Prophet ﷺ enjoined wiping (over the socks or *khuf*). In some reports it says that he granted a concession allowing wiping (over the socks or *khuf*). In others it says that he made (the time period) for wiping for the non-traveler one day and one night, and for the traveler three days and three nights. It is very clear that the hadeeth is referring to the start of the period for wiping over the *khuf* or socks, which begins when one wipes over them (for the first time?), and that is a refutation of the first views, because what it implies, as they stated in al-Furoo' is that the one who prays *Fajr* just before the sun rises, then breaks his *wudoo'* at dawn on the next day then does *wudoo'* and wipes over his socks or *khuf* for the first time to pray *Fajr*, may not do so after that, so can it be said of a person in such a case that he has wiped over them for one night and one day? But according to the second view, which is more correct, he may wipe over them until just before dawn on the third day. Indeed, they said something stranger than what we have mentioned, which is that if he breaks his *wudoo'* and does not wipe (over his sock etc.) until one day and one night have passed, or three days if he is a traveler, then the time for wiping has ended and it is not permissible to wipe over the *khuf* or socks after that, until he puts them on again after doing *wudoo'*.

So they deprived him of benefitting from this concession, based on this opinion that is contrary to the *Sunnah*. Hence Imaam al-Nawawi (he is a Shaafa'i) could not but adopt a view contrary to that of his *madhhab* because of the strength of the evidence. After mentioning the first opinion and those who followed it, he said (1/487):

Al-Awzaa'i and Abu Thawr said: The period begins from when he first wipes over them after breaking his *wudoo'*. This was narrated from Ahmad and Daawood, and it is the

more correct view based on the evidence. It was also favored by Ibn al-Mundhir, and a similar view was narrated from ‘Umar ibn al-Khattaab ؓ. Al-Mawardi and al-Shaashi narrated from al-Hasan al-Basri that it begins from the time one puts on (the socks or *khuf*), and those who say it starts from when one wipes for the first time quoted as evidence the words of the Prophet ﷺ, “The traveler may wipe [over the *khuf* or socks] for three days.”

These are *saheeh ahaadeeth*, as stated above. This clearly states that one may wipe over them for three days, and that can only apply if the period starts from the first time one wipes over them, because al-Shaafa’i said: If a person breaks his *wudoo’* when not travelling and wipes over [the socks or *khuf*] when travelling, then he may complete the period that is allowed for the traveler. So he connected the ruling to wiping (i.e., the first time it is done). Our companions quoted as evidence the report narrated by al-Hafiz al-Qasim ibn Zakariya al-Matrazi concerning a hadeeth narrated by Safwaan: “from one breaking of one’s *wudoo’* to another”, which is a strange addition that is not proven, and by analogy...

I [al-Albaani] say: The analogy referred to, even if it was a sound analogy in and of itself, the condition for accepting it and using it as evidence is that it should not contradict the *Sunnah*. But because it does contradict the *Sunnah*, as you can see, then it is not permissible to pay any attention to it. Hence it was said: When there is a report, there is no room for personal opinion. So how about if it is also contrary to the words of the Rightly-Guided Caliph ‘Umar ibn al-Khattaab ؓ? I know that some of those who follow unthinkingly ignore the *Sunnah* when it differs from a report narrated from ‘Umar ؓ, as they did with regard to the threefold divorce, so how can they not follow his opinion when it is in accordance with the *Sunnah*? ‘Abd al-Razzaaq narrated in *al-Musannaf* (1/209, 807) that Abu ‘Uthmaan al-Nahdi said: I saw Sa’d ؓ and Ibn ‘Amr ؓ refer a dispute to ‘Umar ؓ about wiping over the *khuffayn*. ‘Umar ؓ said: He may wipe over them from the time he (first) wipes over them for a day and a night.

I say: Its *isnaad* is *saheeh* according to the conditions of the two *Shaykhs*, and it clearly shows that (the period for) wiping over the *khuffayn* starts when from the first time one wipes over them until the same time the next day or night. This is the apparent meaning of all the reports which have been narrated from the *Sahaabah* concerning the period for wiping over the *khuffayn*, as far as we know, which was narrated by ‘Abd al-Razzaaq and Ibn Abi Shaybah in *al-Musannaf*. For example, I may quote what was narrated by Ibn Abi Shaybah (1/180) from ‘Amr ibn al-Haarith who said:

I went out with ‘Abd-Allaah to *al-Madaa’in* and he wiped over his *khuffayn* for three days and did not take them off. Its *isnaad* is *saheeh* according to the conditions of the two *Shaykhs*.

The reports from the *salaf* are in accordance with the *Sunnah* of the Prophet ﷺ as we have mentioned, so adhere to them and you will be guided by Allaah’s leave.

End quote.

Risaalah Tamaam al-Nash fi Ahkaam al-Mash by *Shaykh* al-Albaani p. 89, 92

According to Imaam Maalik there is no limited time for wiping over the socks or *khuf*, if the person does not remove them or he was in a state of major ritual impurity. Imaam Maalik has this opinion, because he did not reserve these *Ahaadeeth* that we had mentioned above.

Where and how to wipe on top of footwear?

- As for its location, it is on the top of the footwear, and this is done by wiping the wet hand over the top.
- Wiping the footwear is invalidated by *janaabah* (major ritual impurity). If a person has fallen into the condition of *janaabah*, he must remove his footwear and bathe.
- It has been authenticated by the Prophet ﷺ regarding wiping over slippers. The condition for the slipper is that it must cover most of the top of the foot, and this is because his slippers that he wiped upon were described as such. It is implied that socks do not have to be worn with slippers.

On the authority of Al-Mughirah ؓ, "I saw the Prophet ﷺ wipe over the top of his socks and sandals (Only those sandals or slippers that cover most of the foot)." (Recorded by Ahmad, Abu Daawud, and At-Tirmidhi, who classified it as fair)

- On the authority of 'Ali, Aws ibn Ubay, and Ibn 'Umar ؓ, the Prophet ﷺ wiped over his sandals without mentioning the socks (Qattaan said this was an authentic chain, and it has been recorded in Ibn Abi Daawud). Those narrations are evidence that support allowing wiping over sandals, and there is no condition that the place that is wiped must be covered according to Ibn Taimiyyah.
- On the authority of 'Ali ؓ, "If the religion was based on opinion, the bottom of the sock would take preference in being wiped to the top of the sock." (Recorded by Abu Daawud and Ad-Daaraqutni with a good or authentic chain)
- It is allowed to wipe over anything that has been wrapped around the feet for any reasons (i.e. feeling cold, health, etc.). Imaam Ibn Taimiyyah said it is allowed to wipe over the wrapped feet, and that it is more desirous than the leather socks or (regular) socks because those wrappings are ordinarily used out of necessity and their removal may be harmful.
- If there are holes in the leather socks or (regular) socks, it is still permissible to wipe on top of them because those socks are normally worn. According to Ath-Thowry the leather socks of the companions ؓ were not free from holes similar to everyone else, if there were any restrictions on wiping over socks with holes in them, and then it would have been reported.
- Similar to the slippers, wiping the turban is permissible, and also it is permissible for the man and woman to wipe upon what covers their heads.
 - The Prophet ﷺ once performed ablution and wiped over his turban instead of his head." (Recorded by Al-Subtayn)
 - On the authority of 'Amru ibn Umayyah ؓ, "I saw the Prophet ﷺ wipe over his turban and shoes." (Recorded by Ahmad, Al-Bukhaari and Ibn Maajah) On the authority of Bilaal ؓ the Prophet ﷺ said, "Wipe over your shoes and head covering." (Recorded by Ahmad.) 'Umar ؓ once said, "May Allaah not purifies the one who does not consider wiping over the turban to be purifying." Many narrations have

been recorded on this topic by Al-Bukhaari, Muslim, and others. Most of the scholars agree with them.

What nullifies wiping over the footwear?

Wiping over the footwear is nullified by major ritual impurity.

- On the authority of Safwaan ibn 'Assaal رضي الله عنه, "The Prophet ﷺ used to order us while we were travelling not to take our socks off unless we were in a state of major ritual impurity (i.e. not for defecation, urination or sleep)." (Recorded by Ahmad, An-Nasaa'i and At-Tirmidhi, who graded it authentic)

Ibn Taimiyyah said ending the duration of wiping, and removing the footwear will not invalidate the wiping because there is no evidence to support it, and this was the opinion of 'Ali رضي الله عنه.

Menstruation, Prolonged Blood Flow, and Post-Childbirth Bleeding

Definition:

Menstruation: Refers to the discharge of blood during a woman's particular state of health, not from giving birth or breaking the hymen; the blood that is discharged from the female during her monthly cycle upon reaching the age of puberty. There is no specification, according to Islamic Law, regarding the minimal or maximum amount of blood; those specifications are dependent upon the regular cycle.

Length of menstrual cycle:

The Muslim jurists have differed regarding the duration of the menstrual cycle:

1. There is no minimum length for the menstrual cycle.
2. 3 days and nights up to a maximum of 10 days according to Hanafi:
 - The Prophet ﷺ said that the minimal menstrual cycle for the young, virgin, and previously married females is 3 to 10 days." (Recorded as weak or unauthentic by At-Tabaraani and Ad-Daaraqutny)
3. 1 day and night (24 hours) up to a maximum of 15 days according to Shaafi'i and Hanbali:
 - Based upon survey conducted by Imaam Ash-Shaafi'i during his time.
 - On the authority of 'Ali ؑ, "The shortest menstrual cycle is a day and a night, and that which exceeds 15 days is prolonged blood flow."
 - On the authority of 'Ataa ibn Rabaah, "I saw (had known) the women during the menses for a day and for 15 days."

Minimal State of Purification:

This is the duration that separates two menstruations:

1. 15 days with no limit for maximum according to the majority.
2. 13 days with no limit for maximum according to Hanbali.

NOTE: Bleeding that continues past the maximum duration (based upon the different opinions) of the menstruation is classified as prolonged blood flow.

Post-childbirth bleeding

Definition:

Post-childbirth bleeding: This is external blood resulting from a woman giving birth. There is no minimal length for post-childbirth bleeding, even if the bleeding ends in an instant after childbirth or if childbirth happens with no bleeding, the woman's post-childbirth bleeding has ended and she is obligated to pray and fast.

Maximum duration of post-childbirth bleeding:

1. 40 days according to the majority of Muslim jurists:
 - On the authority of Umm Salamah رضي الله عنها, "During the lifetime of the Prophet ﷺ, the post-childbirth woman would be in confinement for forty days." (Recorded by "the five," except for An-Nasaa'i) After recording the narration, At-Tirmidhi stated, "The knowledgeable companions, the following generation and those that came later agree that a woman experiencing post-childbirth bleeding had to stop praying for forty days unless her blood stopped. If her bleeding stopped before that time, she was to bathe and start praying. If she saw blood after forty days, most scholars say that she was not to stop praying."
 - This is the stronger opinion because it is based on a narration.
2. 60 days according to Maaliki and Shaafi'i:
 - Based upon survey conducted by Imaam Ash-Shaafi'i during his time.

What is impermissible for the female during menses and post-childbirth bleeding?

All acts forbidden for a person who has not yet cleansed himself from sex or a wet dream are prohibited to women in these two conditions, as these are considered major impurities.

Agreed upon by Muslim jurists:

1. Fasting:

- On the authority of Mu'adhah, "I asked 'Aaishah, 'why must we make up the fasts missed due to our menstruation, and not the prayers?' She said, 'That was what the Messenger of Allaah told us to do. We were ordered to make up the fasts, and we were ordered not to make up the prayers.'" (Related by "the group.")

2. Prayer:

- On the authority of Mu'adhah, "I asked 'Aaishah, 'Why must we make up the fasts missed due to our menstruation, and not the prayers?' She said, 'That was what the Messenger of Allaah told us to do. We were ordered to make up the fasts, and we were ordered not to make up the prayers.'" (Related by "the group")

3. Sexual intercourse:

- Allaah ﷻ says:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

What may be translated as, “They ask you concerning menstruation. Say: that is an *Adhaa* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allaah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allaah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).” (Al-Baqarah, 02:222)

Intercourse during menses:

Agreed upon by Muslim jurists:

- It is agreed upon by the Muslim jurists that whoever has intercourse with his wife during her menses has inevitably committed a sin.

Disagreed upon by Muslim jurists:

Is there expiation (for committing the sin of intercourse during menses) or not?

1. There is no expiation for the one who has had intercourse with his wife during her menses or while she is having post-childbirth bleeding; however, it is obligatory upon him to ask Allaah ﷻ for forgiveness and make repentance. This is according to Hanafi, Maaliki, and Shaafi'i.
2. Expiation is obligatory upon him according to Hanbali:
 - On the authority of Ibn ‘Abbaas ؓ, according to the Prophet ﷺ for the one who has intercourse with his wife during her menses, he ﷺ said, “He pays charity of the amount of a dinar or half of a dinar.” (Recorded as authentic by Abu Daawud, An-Nasaa’i, and Ibn Maajah)

Disagreed upon by Muslim jurists:

1. Reading the Qur’aan:
 - 1.1. It is not permissible for her to read the Qur’aan according to majority.
 - 1.2. It is permissible for her to read the Qur’aan according to Imaam Maalik, a saying in Hanbali, and the opinion selected by Ibn Taimiyyah.
 - Ibn Taimiyyah’s evidence is that there is no authentic narration from the Prophet ﷺ regarding this matter, and had reciting or reading the Qur’aan been impermissible why would the Prophet ﷺ leave out its clarification while there is

- a dire need for its clarification. Had it been impermissible the Messenger of Allaah ﷺ would have prevented his wives from doing so, and had they (the wives) prevented it, then they would have narrated it (the narrations related to this matter) to the people.
2. Touching or carrying a copy of the Qur'aan:
 - 2.1. Prohibited according to the majority
 - 2.2. Not prohibited according to Dhaahiri
 3. Staying in the masjid:
 - 3.1. Prohibited according to the majority
 - 3.2. Not prohibited according to Dhaahiri and Al-Muzny
 - 3.3. Conditionally not prohibited according to Ahmad and Ishaaq
 4. Passing through the masjid:
 - 4.1. Prohibited according to Hanafi and Maaliki
 - 4.2. Not prohibited according to Shaafi'i, Hanbali, Ibn 'Abbaas, and Ibn Mas'ud ﷺ

For details and evidence, see what is prohibited while in a state of major ritual impurity which is mentioned earlier.

Prolonged Blood Flow

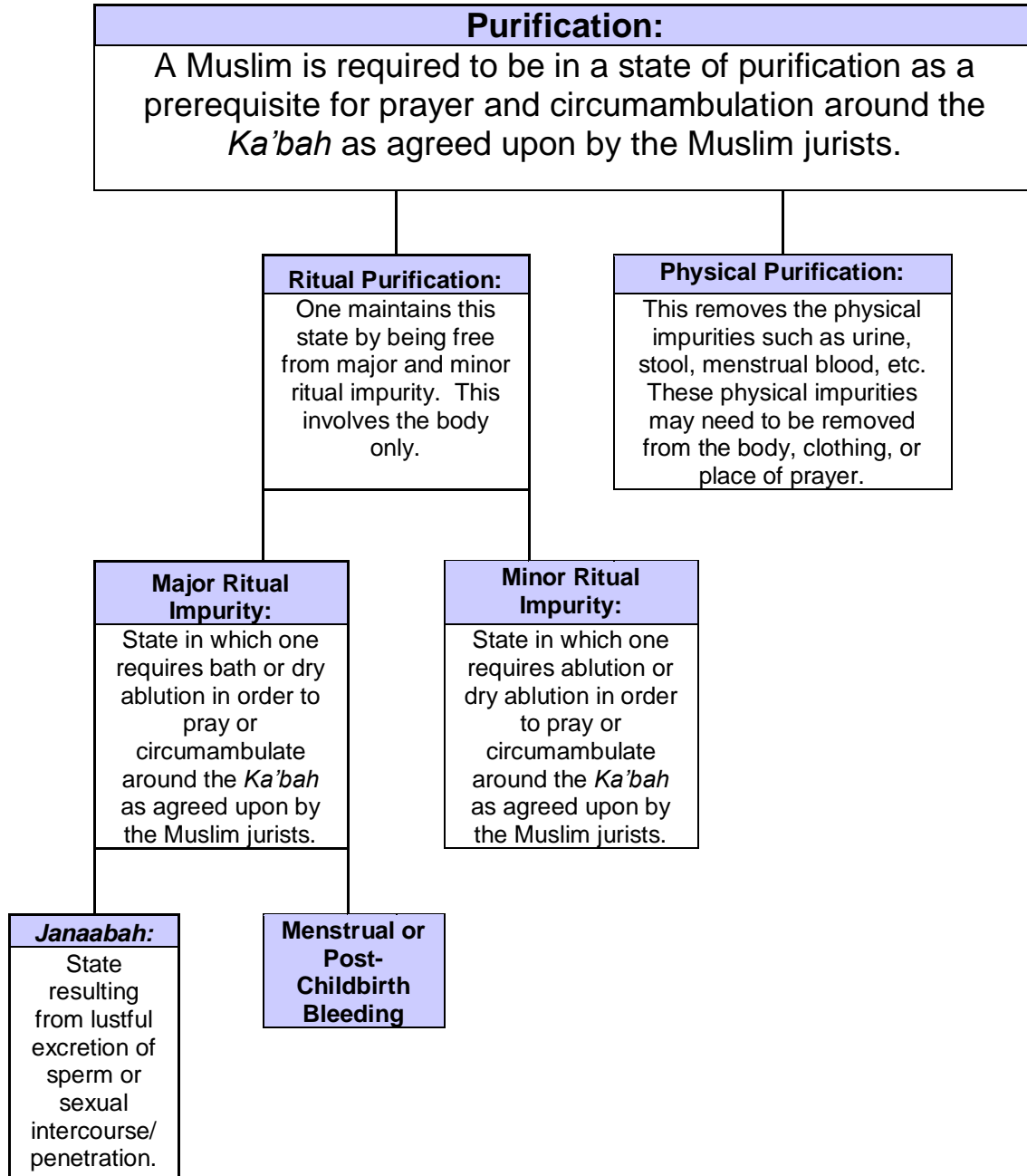
Definition:

Prolong blood flow. Flowing of blood from a woman exceeding the duration or period of her menses or post-childbirth bleeding, of which the durations for each respectively have been disagreed upon by Muslim jurists.

For example: If a woman is having her menses, and the normal duration of her cycle is 5 days, then she bathes at the end of the 5th day and prays. However, if the blood flow did not cease, she waits until the blood flow ends, waiting up to a maximum of 10 days. And if the blood flow continues after that, then she bathes, prays, and before praying the next prayer performs ablution for every prayer after the window of time has begun for that prayer. This is for the one who says that the duration of the menstrual cycle is 10 days. As for the one who says 15 days, she waits 15 days then bathes, prays and before praying the next prayer performs ablution for every prayer after the window of time has begun for that prayer.

NOTE: Ending of the blood flow is determined by not seeing blood for 24 hours or not seeing blood for the amount of time between 2 consecutive prayers.

Summary of Purification



As-Salaah (Prayer)

Definition:

As-Salaah (Prayer): Linguistically means ‘supplication’; juristically means ‘sayings and actions that begin with the *takbeer* and end with the *tasleem*’, and these sayings and actions of the prayer have been transmitted to us from the actions and sayings of the Prophet ﷺ when he told the companions ﷺ “Pray as you see me praying.” (Recorded as authentic by Al-Bukhaari)

Position of prayer in Islaam:

To state it simply, prayer must exist, for without it Islaam cannot stand. The Prophet ﷺ said, "The head of the matter is Islaam, its pillar is the prayer, and the top of its hump is jihaad in the way of Allaah." It was the first act of worship that was made obligatory by Allaah ﷻ. Its obligation was revealed directly to the Prophet ﷺ, during his ascension to heaven.

- On the authority of Anas ﷺ, "The prayers were made obligatory on the Prophet ﷺ the night of his ascension to heaven. At first, they were fifty in number, but were reduced several times until they were five. Then it was proclaimed, 'O Muhammad, the order is not changed. These five are (equivalent) to the fifty.'" (Recorded by Ahmad, An-Nasaa'i and At-Tirmidhi, who said it is authentic)

Prayer is the first act that the person will be held accountable for on the Day of Judgment:

- On the authority of 'Abdullaah ibn Qart ﷺ, the Messenger of Allaah ﷺ said "The first act that the slave will be accountable for on the Day of Judgment will be prayer. If it is good, then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil." (Recorded by At-Tabaraani)
- It is the last thing that the Prophet ﷺ recommended to his nation before he died, saying, "Prayer, prayer, and what your right hand possesses."
- It will be the last thing taken away from the religion. When it perishes, Islaam will perish. The Messenger of Allaah ﷺ said, "If Islaam were stripped away, piece-by-piece, people would hold tight to the next one. The first thing taken would be ruling and governance, and the last thing would be prayer." (Recorded by Ibn Hibbaan from the narration of Abu Umaamah)

The ruling of abandoning prayer:

Not praying and denying its obligation is seen as disbelief and places the person outside the religion of Islaam. All scholars agree on this point. They base their opinion on several narrations, some of which are:

- On the authority of Jaabir رضي الله عنه, the Prophet ﷺ said, "Between a person and disbelief is discarding prayer." (Recorded by Muslim, Abu Daawud, At-Tirmidhi and Ibn Maajah)
- On the authority of Buraidah رضي الله عنه, the Prophet ﷺ said, "The difference between us and them is prayer. Whoever abandons it is a disbeliever." (Recorded by Ibn Maajah, An-Nasaa'i, and At-Tirmidhi)
- On the authority of 'Abdullaah ibn 'Amr ibn Al-'Aas رضي الله عنه, the Prophet ﷺ one day mentioned the prayer and said, "Whoever guards and observes his prayer, it will be a light and a proof and a savior for him on the Day of Resurrection. Whoever does not guard and observe them, they will not be a light or a proof or a savior for him. On the Day of Resurrection, he will be with Qaaron, Fir'aun, Hamaan and Ubay ibn Khalf." (Recorded by Ahmad, At-Tabaraani and Ibn Hibbaan. Its chain is excellent) The one who does not pray will be with the leaders of the unbelievers in the Hereafter, which makes it evident that such a person is a disbeliever.

Some narrations make it clear that such a person should be killed. For example:

- On the authority of Ibn 'Umar رضي الله عنه, the Messenger of Allaah ﷺ said, "I have been ordered to fight the people until they testify that there is no god except Allaah, and that Muhammad is the Messenger of Allaah, and they establish prayer and pay the *zakaah*. If they do that, their blood and wealth are protected from me save by the rights of Islaam. Their reckoning will be with Allaah." (Recorded by Al-Bukhaari and Muslim)
- On the authority of Umm Salamah رضي الله عنها, the Prophet ﷺ said, "There will be rulers over you who will do good and evil things. Whoever hates these (latter) acts will be innocent of them. Whoever denies them will be safe, but (not) one who accepts and follows them." They asked, "Should we fight them?" He said, "Not if they pray." (Recorded by Muslim) Therefore, he made it unlawful to fight even an unjust ruler who observes his prayers.

Even though the preceding narrations clearly rule that one who discards prayer becomes an unbeliever and should be killed, many early and latter scholars (excluding Abu Hanifah, Maalik and Ash-Shaafi'i) believe that such people become evildoers who must repent. If such a person does not repent, he is to be killed, that being the prescribed punishment, according to Maalik, Ash-Shaafi'i and others. However, Abu Hanifah maintains that such a person is not to be killed, but must be given a punishment and confined until he prays. They say the narration that calls such people unbelievers refers to those who deny the prayers, and so on. They say that any other interpretation is contradicted by other texts. For example, Allaah ﷻ says,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

What may be translated as, "Verily! Allaah does not pardon one who gives Him partners. He pardons all save whom He wills." (An-Nisaa', 04:116)

There is also a narration on the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "Every prophet has a special supplication that is answered. Every prophet hastened to make his supplication, but I concealed mine and will use it for my nation on the Day of Resurrection.

It will be granted--Allaah willing--to whoever dies without associating any partners with Allaah." (Recorded by Aḥmad and Muslim)

Debate about abandoning the prayer:

Shaafi'i and Aḥmad debated about the one who abandoned prayer, and Shaafi'i said, "O Aḥmad, you say that he disbelieves?" Aḥmad said, "Yes", Shaafi'i said, "If he is a disbeliever how will he accept Islaam", Aḥmad said, "He should say *Laa ilaaha ill Allaahu Muhammadur Rasulullaah*", Shaafi'i said, "The man already believed in that statement and did not abandon it", Aḥmad said, "He accepts Islaam by praying", Shaafi'i said, "The prayer of the disbeliever will not be accepted, and Islaam does not consider him Muslim because of the prayer.", Aḥmad remained silent.

Who must pray?

Prayer is obligatory upon every sane adult Muslim.

- On the authority of 'Aaishah رضي الله عنها, the Messenger of Allaah ﷺ said, "The pen is raised for three (meaning: there is no obligation upon three): one who is sleeping until he awakens, the child until he reaches puberty, and one who is insane until he becomes sane." (Recorded by Aḥmad, Abu Daawud, At-Tirmidhi, An-Nasaa'i, Ibn Maajah, and Al-Ḥaakim, who classified it as authentic according to the criterion of Al-Bukhaari and Muslim; At-Tirmidhi classified it as fair)

Prayer of the child:

Although it is not obligatory for a child to pray, it is a must that his guardian order him to do so when he reaches the age of seven, and he should beat him if he does not pray after he reaches the age of ten. A minor should practice praying until he reaches puberty.

- On the authority of 'Amr ibn Shu'aib رضي الله عنه, he related from his father on the authority of his grandfather that the Prophet ﷺ said, "Order your children to pray when they reach the age of seven. Beat them (if they don't pray) when they reach the age of ten. And have them sleep separately." (Recorded by Aḥmad, Abu Daawud, and Al-Ḥaakim who classified it as authentic according to Muslim's criteria)

The Number of Obligatory Prayers:

The number of prayers prescribed by Allaah ﷻ is five per a day.

- On the authority of Ibn Maḥyraz, Al-Makhdaji, from the tribe of Kanaanah, heard Abu Muḥammad, a man in Ash-Shaam, say, "The witr prayer is obligatory." He said, "So I went to 'Ubaadah bin Aṣ-Ṣaamit and informed him of this." 'Ubaadah corrected him, saying, "Abu Muḥammad is mistaken. I heard the Messenger of Allaah ﷺ say 'Allaah has laid five prayers upon His slaves. Whoever fulfills them and does not miss any of them will have a pact with Allaah that He will let him enter Paradise. Whoever does

not come with them will have no pact with Allaah. If He wishes, He may punish him, and if He wishes, He may forgive him." (Recorded by Aḥmad, Abu Daawud, An-Nasaa'i and Ibn Maajah) In one version it states, "Or one who comes with a deficiency in them or who degrades their duties."

- On the authority of Ṭalhah bin 'Ubaidillaah ؓ, a bedouin with unkempt hair came to the Messenger of Allaah ﷺ and said, "O Messenger of Allaah, inform me of what Allaah has made obligatory on me as with respect to praying?" He said, "Five prayers, unless you do others voluntarily." He asked the Prophet ﷺ to inform him about fasting, and he said, "The fasting of Ramaḍaan, unless you do others voluntarily." Then he asked him about charity...and the Messenger of Allaah informed him of the Islamic legislations. The bedouin then said, "By the One Who has honored you, I shall not voluntarily add anything to it, nor shall I be deficient in what Allaah has ordered me to do." The Messenger of Allaah ﷺ then said, "He will enter Paradise if he is truthful (to what he said)." (Recorded by Al-Bukhaari and Muslim)

The Times of the Prayers:

Each prayer has its own particular time at which it must be performed. Allaah ﷻ says,

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

What may be translated as, "Prayer at fixed hours has been enjoined upon the believers." (An-Nisaa', 04:103)

Allaah ﷻ made the time for the five daily prayers clear through Jibreel:

- On the authority of Jaabir bin 'Abdillaah ؓ, the angel Jibreel came to the Messenger of Allaah ﷺ and said to him, "Stand and pray," and they prayed the noon prayer when the sun had passed its meridian. He then came to him for the afternoon prayer and said, "Stand and pray," and they prayed the afternoon prayer while the length of a shadow of something was similar to the length of the object. Then he came at sunset and said, "Stand and pray," and they prayed the sunset prayer when the sun had just disappeared. Then he came at night and said, "Stand and pray," and they prayed the night prayer when the twilight had disappeared. He came again when dawn broke (and they prayed the morning prayer). Then Jibreel came on the next day at noon and said (to the Messenger of Allaah ﷺ), "Stand and pray," and they prayed the noon prayer when the length of the shadow of something was close to the length of the object. Then he came for the afternoon prayer and said, "Stand and pray," and they prayed when the shadow of something was twice as long as the length of the object. Then he came at the same time (as the previous day) for the sunset prayer, without any change. Then he came for the night prayer after half of the night had passed (or he said, "one-third of the night"). Then he came when the sky was very yellow and said, "Stand and pray," and they prayed the morning prayer. Then Jibreel said, "Between these times are the times for the prayers." (Recorded by Aḥmad, An-Nasaa'i and At-Tirmidhi; Al-Bukhaari observes, "It is the most authentic report concerning the prayer times.")

Performing one *rak'ah* during the time of prayer:

Whoever performs a *rak'ah* of prayer before its time has expired has performed the entire prayer in its time.

- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "Whoever performs one *rak'ah* of the prayer (during its time interval) is considered to have performed the prayer." (Recorded by "the group")

This refers to any of the prayers.

- The Prophet ﷺ said "Whoever of you has completed one prostration of the afternoon prayer before the sun has set should complete his prayer. If one of you completes one prostration of the morning prayer before the sun has risen, he should complete his prayer." (Recorded by Al-Bukhaari) Here the meaning of prostration is *rak'ah*. The clear meaning of the narration is that one who completes one *rak'ah* of the morning or afternoon prayer should complete the prayer even if the sun is setting or rising, even though those are times in which it is not liked to pray. If one *rak'ah* is performed, then the prayer is to be completed and the obligation of prayer will have been fulfilled, however it is not allowed to intentionally delay those prayers until such times.

Sleeping Through or Forgetting the Prayer:

Whoever sleeps through or has forgotten to pray a certain prayer should pray it when he wakes up or remembers the prayer.

- On the authority of Abu Qataadah رضي الله عنه, sleeping through the prayer time was mentioned to the Prophet ﷺ and he said, "There is no negligence in sleep, but negligence occurs while one is awake. If one of you forgets a prayer or sleeps through its time, then he should pray it when he remembers it." (Recorded by An-Nasaa'i and At-Tirmidhi, who classified it as authentic)
- On the authority of Anas رضي الله عنه, the Prophet ﷺ said, "Whoever forgets a prayer should pray it when he remembers it, and there is no expiation for it save that." (Recorded by Al-Bukhaari and Muslim)
- On the authority of 'Imraan ibn Husain رضي الله عنه, "We went with the Messenger of Allaah ﷺ during the night. When the last portion of the night came, we became tired and fell asleep. We did not wake until we felt the heat of the sun. Some of us tried hurriedly to purify ourselves. The Prophet ﷺ ordered us to be calm. Then we rode on until the sun had risen and we performed ablution. He ordered Bilaal to make the call to prayer, and then prayed two *rak'ah* before the (obligatory) morning prayer. Then we stood and prayed. We said, 'O Messenger of Allaah, should we not repeat it tomorrow in its proper time?' He said, 'Would your Lord the Most High forbid you from interest and accept it from you?'" (Recorded by Ahmed and others)

The Times in Which the Prayers are Prohibited:

It is forbidden to pray:

1. Between the end of the time interval of the morning prayer and sunrise,
 2. From the sunrise until the sun has completely risen to the length of a spear above the horizon,
 3. From when the sun is at its meridian until it moves slightly to the west,
 4. After the afternoon prayer until the sun sets.
- On the authority of Abu Sa'eed رضي الله عنه, the Prophet ﷺ said, "There is no prayer after the morning prayer until the sun rises." (Recorded by Al-Bukhaari and Muslim)
 - On the authority of 'Amr ibn 'Abbaas رضي الله عنه, he said, "O Prophet of Allaah, inform me about the prayers." He said, "Pray the morning prayer and then abstain from prayer until sunrise and the sun has completely risen, for it rises between the horns of Satan. That is when the disbelievers prostrate to it. Then pray, as your prayer will be witnessed and attended to until the shadow of a spear becomes less than its length. At that time stop praying, for at that time the hell-fire is fed with fuel. When the shade comes, you may pray, for your prayer will be witnessed and attended (to by angels) until you pray the afternoon prayer. Then abstain from praying until the sun sets, for it sets between the horns of Satan, and that is when the disbelievers prostrate to it." (Recorded by Ahmad and Muslim)
 - On the authority of 'Uqbah ibn 'Aamr رضي الله عنه, "There are three times during which the Prophet ﷺ prohibited us from praying or burying our deceased: sunrise until the sun has risen (some distance), when the sun is at its meridian, and when the sun is setting until it has completely set." (Recorded by "the group," except for Al-Bukhaari)

Opinions of the Jurists Concerning Make Up Prayer After the Morning or afternoon Prayers:

Most scholars agree that one can make up missed prayers after the morning or afternoon prayers.

- The Prophet ﷺ said, "If someone forgets the prayer, he should pray it when he remembers it." (Recorded by Al-Bukhaari and Muslim)

Concerning voluntary prayers, the following companions disliked such prayers during those times: 'Ali, Ibn Mas'ud, Abu Hurairah and Ibn 'Umar رضي الله عنه. 'Umar رضي الله عنه used to beat those who offered two *rak'ah* after the afternoon prayers (in the presence of other companions), and was not rebuked. Khaalid ibn al-Waleed رضي الله عنه also used to do this. Those *tabi'een*⁴⁹ who disliked such prayers were Al-Hasan and Sa'eed ibn Al-Musayyab. Abu Hanifah and Malik also hated such prayers. On the other hand

Shaafi'i reasoned that prayers at such times are permissible if the person has a reason for that prayer (i.e. the prayer of salutation to the mosque, or the prayers after one performs the ablution, and so on). He used as a proof the fact that the Prophet ﷺ prayed

⁴⁹ *Tabi'een* = one who met one of the companions of the Prophet ﷺ and died as a Muslim.

the two noon *sunnah rak'ah* after the afternoon prayers. Hanbali said that it is forbidden to pray during such times even if one has a reason to do so, except in the case of the two *rak'ah* for the circumambulation of the *Ka'bah*.

- On the authority of Jaabir ibn Mut'am ؓ, the Prophet ﷺ said, "O tribe of 'Abd Manaaf, do not prevent anyone from circumambulating this house (the *Ka'bah*) or from praying therein at any time they wish." (Recorded by Abu Daawud, An-Nasaa'i, At-Tirmidhi and Ibn Maajah; At-Tirmidhi and Ibn Khuzaimah classified it as authentic)

About Praying at Sunrise, Sunset, and while the Sun is at its Meridian:

According to Hanafi, prayer during such times is not valid, regardless of whether the prayer was obligatory or voluntary, or if one was making up a prayer or fulfilling a requirement. But, they make an exception for the afternoon prayer of that particular day and the funeral prayer (if the funeral is at any of these times, the funeral prayer is still to be made). They also permitted the prostration in response to Qur'aanic recitation if the respective verses were recited at such times. Abu Yusuf (a Hanafi scholar) also makes an exception for voluntary prayers on Friday while the sun is at its meridian.

According to Maaliki, voluntary prayers during sunrise and sunset are forbidden, even if there is some occasion for them. The same applies to a prayer that was vowed, prostration owing to Qur'aanic recitation, and the funeral prayer (unless they fear some decay or alteration in the deceased). But they always allowed prayer, voluntary or obligatory, at the time when the sun is at its meridian. Al-Baji (a Maaliki scholar) wrote in his commentary to *Al-Muwatta*, "In *Al-Mubsut* it is related from Ibn Wahb that Maalik was asked about praying at mid-day and he said, 'I found the people praying at mid-day of Friday. Some narrations do not consider it desirable (to pray at such times), but I do not stop the people from praying. I do not like to pray at that time because it is not desirable to do so'."

According to Shaafa'i says that voluntary prayers which are not offered for a particular reason are disliked at such times. Obligatory prayers, voluntary prayers because of some occasion, voluntary prayers on Friday when the sun is at its meridian, and the prayer of the circumambulation of the *Ka'bah* are all permissible at such times without any disliked aspects.

According to Hanbali, no voluntary prayers should be made during such times, regardless of whether or not there is a reason for such prayers, and regardless of whether it is Friday or not, save for the prayer of entering to the mosque on Friday (they allow this without any dislike, be it while the sun is at its meridian, or while the imaam is addressing the people). They also say that the funeral prayer is forbidden at that time, unless there is a fear of alteration or decay of the corpse. They allowed making-up missed prayers, vowed prayers, and the prayer of the circumambulation of the *Ka'bah* (even if it is voluntary) at any of these three times.

Voluntary Prayer at Dawn Before the Morning Prayer:

- On the authority of Yasaar ؓ, the client of Ibn 'Umar ؓ, "Ibn 'Umar saw me while I was praying after the dawn had begun, and he said, 'The Messenger of Allaah came to us while we were praying at this time and he said, 'Let your witness reach those who are absent that there is no prayer after (the beginning of) the dawn except two *rak'ah*.'" (Recorded by Ahmad and Abu Daawud; although the narration is weak, its numerous chains strengthen each other)

We can conclude from this that it is disliked to make voluntary prayers beyond the two *sunnah rak'ah* after the dawn has begun; this was stated by Ash-Showkaani. On the other hand Al-Hasan, Shaafi'i, and Ibn Hazm said voluntary prayers are permissible at that time without any aspect of dislike. Maaliki limited allowed prayers during that time for those who missed the voluntary prayers during the night due to some excuse. It is mentioned that it reached him that 'Abdullaah ibn 'Abbaas, Al-Qaasim ibn Muhammad, and 'Abdullaah ibn 'Aamar ibn Rabi'ah ؓ would pray the witr prayer after the dawn had begun.

- On the authority of 'Abdullaah ibn Mas'ud ؓ, "It does not bother me if they make the *iqaamah* (the second call) to prayer while I am praying witr."
- On the authority of Yahyaa ibn Sa'eed ؓ, "'Ibaadah ibn As-Saamit was the imaam for the people. One day he went to the morning prayer and the caller to prayer made the *iqaamah* for the prayer. 'Ibaadah asked him to stop until he prayed the witr prayer and then he led them in the morning prayer."
- On the authority of Sa'eed ibn Jubair ؓ, Ibn 'Abbaas ؓ slept (one night), woke up and told his servant, "Look to see what the people are doing?" (by that time he had lost his eyesight). The servant returned and told him that they were dispersing from the morning prayer. Ibn 'Abbaas ؓ then stood, prayed *witr* and prayed the morning prayer.

Voluntary Prayers while the *Iqaamah* Is Being Made:

If the prayer has already started, it is disliked to preoccupy one's self with voluntary prayers.

- On the authority of Abu Hurairah ؓ that the Prophet ﷺ said, "If the prayer is beginning, there is no prayer save the obligatory one." In another narration it states, "Save for the one for which *iqaamah* has been made." (Related by Ahmad, Muslim, Abu Daawud, at-Tirmidhi, an-Nasaa'i and Ibn Maajah.)
- On the authority of 'Abdullaah ibn Sarjis ؓ, "A man entered the mosque while the Prophet ﷺ was leading the morning prayer. The man prayed two *rak'ah* at the side of the mosque and then entered (the congregation) behind the Messenger of Allaah ﷺ. When the Prophet ﷺ had finished the prayer he said, 'O so and so, which of the two prayers do you count --the one you prayed by yourself or the one you prayed with us?" (Related by Muslim, Abu Daawud and an-Nasaa'i) The Messenger ﷺ objected to this act, but he did not order him to repeat his prayer. This shows that such a prayer is valid but disliked.

- On the authority of Ibn 'Abbaas ؓ, "I was praying while the caller to prayer was making the *iqaamah*. The Messenger of Allaah ﷺ pulled me and said, 'Do you pray four *rak'ah* for the morning (obligatory) prayer?' (The *hadeeth* is related by al-Baihaqi, at-Tabaraani, Abu Daawud, at-Tayalisi and al-Haakim, who said it is *saheeh* according to the criterion of al-Bukhaari and Muslim.)
- On the authority of Abu Musa al-Ash'ari ؓ that the Prophet ﷺ saw a man praying two *rak'ah* of the morning prayer while the caller to prayer was making the (second) call. The Prophet ﷺ touched his elbow and said, "Shouldn't this be before that?" (Related by at-Tabaraani. Al-'Iraaqi says it is good.)

Adhaan (call to prayer) and iqaamah

Definition:

Adhaan (call to prayer): The call to prayer is a call to inform others in specific words that the time for a prayer has begun.

The event behind its legislation:

Adhaan was legislated during the first year after the migration to Madinah. The *hadeeth* clarify what led up to its institution.

- On the authority of Naafi' رضي الله عنه, Ibn 'Umar رضي الله عنهما said, "The Muslims would gather and calculate the time of prayer, and no one would call them. They spoke about that one day. Some said, 'We should have a bell like the Christians.' Others said, 'We should have a horn like the Jews.' 'Umar رضي الله عنه suggested, 'Why don't we have one person call the others to prayer?' The Messenger of Allaah صلى الله عليه وسلم said, 'Stand, Bilaal, and make the call to prayer.'" (Recorded by Ahmad and Al-Bukhaari)
- On the authority of 'Abdullaah ibn Zaid ibn 'Abd Rabbih رضي الله عنه, "When the Prophet صلى الله عليه وسلم was contemplating the use of a bell to call the people to prayer, he disliked it because it resembled the Christian practice. While I was sleeping, a man came to me carrying a bell. I said to him, 'O slave of Allaah, will you sell me that bell?' He said, 'What would you do with it?' I replied, 'I would call the people to prayer with it'. He said, 'Shall I not guide you to something better than that?' I said, 'Certainly'. He said, 'You should say,

<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Ashhadu allaa ilaaha illallaah</i> (I bear witness that there is no god but Allaah)	أشهد أن لا إله إلا الله
<i>Ashhadu allaa ilaaha illallaah</i> (I bear witness that there is no god but Allaah)	أشهد أن لا إله إلا الله
<i>Ashhadu anna muhammadar rasulullaah</i> (I bear witness that Muhammad is Allaah's messenger)	أشهد أن محمدا رسول الله
<i>Ashhadu anna muhammadar rasulullaah</i> (I bear witness that Muhammad is Allaah's messenger)	أشهد أن محمدا رسول الله
<i>Hayya alas Salaah</i> (Rush to prayer)	حي على الصلاة
<i>Hayya alas Salaah</i>	حي على الصلاة

(Rush to prayer)	
<i>Hayya alal Falaah</i> (Rush to success)	حي على الفلاح
<i>Hayya alal Falaah</i> (Rush to success)	حي على الفلاح
<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Laa ilaha illallaah</i> (There is no god but Allaah)	لا إله إلا الله

Then he went a short distance away and said, 'When you stand for the prayer, say,

<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Ashhadu allaa ilaaha illallaah</i> (I bear witness that there is no god but Allaah)	أشهد أن لا إله إلا الله
<i>Ashhadu allaa ilaaha illallaah</i> (I bear witness that there is no god but Allaah)	أشهد أن لا إله إلا الله
<i>Ashhadu anna muhammadar rasulullaah</i> (I bear witness that Muhammad is Allaah's messenger)	أشهد أن محمدا رسول الله
<i>Ashhadu anna muhammadar rasulullaah</i> (I bear witness that Muhammad is Allaah's messenger)	أشهد أن محمدا رسول الله
<i>Hayya alas Salaah</i> (Rush to prayer)	حي على الصلاة
<i>Hayya alas Salaah</i> (Rush to prayer)	حي على الصلاة
<i>Hayya alal Falaah</i> (Rush to success)	حي على الفلاح
<i>Hayya alal Falaah</i> (Rush to success)	حي على الفلاح
<i>Qad qaamatis Salaah</i> (The prayer has begun)	قد قامت الصلاة
<i>Qad qaamatis Salaah</i> (The prayer has begun)	قد قامت الصلاة
<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر
<i>Allaahu Akbar</i> (Allaah is the Greatest)	الله أكبر

<i>Laa ilaha illallaah</i> (There is no god but Allaah)	لا إله إلا الله
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When the morning came, I went to the Messenger of Allaah ﷺ to tell him what I had seen. He said, 'Your dream is true, Allaah willing. Go to Bilaal, tell him what you have seen, and tell him to make the call to prayer, for he has the best voice amongst you'. I went to Bilaal and told him what to do, and he made the call to prayer. 'Umar was in his house when he heard it. He came out with his cloak, saying 'By the One who has raised you with the truth, I saw similar to what he saw'. The Prophet ﷺ said, 'To Allaah is the praise.' (Recorded by Ahmad, Abu Daawud, Ibn Maajah, Ibn Khuzaimah, and At-Tirmidhi who classified it as fair authentic)

NOTE: The ruling of the *adhaan* and *iqaamah* was not as a result of the vision or dream, it was because of the acceptance of the Prophet ﷺ. He ﷺ commanded the companions رضي الله عنهم to appoint Bilaal رضي الله عنه as the caller to prayer.

Ruling of the *adhaan* and *iqaamah*:

1. *Adhaan* and *iqaamah* are definitely preferred upon the individual and congregational prayers outside of the masjid and both the *adhaan* and *iqaamah* are obligatory in the masjid (congregation).
2. According to Maaliki, in the masjid where there is a congregation they are both obligatory.
3. Both the *adhaan* and *iqaamah* are communal or collective obligations in the masjid according to Hanbali.

As for the ones who considered the action(s) obligatory,

- On the authority of Maalik ibn Al-Huwairith رضي الله عنه, verily the Prophet ﷺ said, "If the prayer (time) has arrived, then one of you should make the call to prayer for (all of) you, and the oldest amongst you should lead the prayer." (Recorded by Al-Bukhaari and Muslim) The Prophet ﷺ ordered that the call to prayer be made; it is an obligatory command as what is known.

How to do call to prayer?

There are three ways to make the call to prayer:

1. Make four *takbeer* at the beginning and say the rest of the phrases twice, without any repetition, except for the last statement of *laa illaaha illaa-laah*. So, the call to prayer would be made up of fifteen phrases, as in the preceding narration of 'Abdullaah رضي الله عنه.
2. Make four *takbeer* and then in a low voice repeat *ashhadu allaa ilaaha illaal-laah*, twice, and *ashhadu anna Muhammad ar-Rasool-ullaah* twice, then repeat them again in a louder voice.

- On the authority of Abu Maḥdhurah ؓ, the Prophet ﷺ taught him a call to prayer consisting of nineteen phrases.” (Recorded by "the five" and At-Tirmidhi called it fair authentic)
3. Make two *takbeer* and repeat the "statements of witness," making the number of phrases seventeen.
- On the authority of Abu Maḥdhurah ؓ, the Prophet ﷺ taught him the following call to prayer: *Allaahu akbar, Allaahu akbar. Ashhadu allaa ilaaha illaal-laah, ashadu allaa ilaaha illaal-laah. Ashhadu anna Muhammad ar-Rasool-lal-laah, ashadu anna Muhammad ar-Rasool-lal-laah.* Then repeat *ashhadu allaa ilaaha illaal-laah* (twice), *ashhadu anna Muhammad ar-Rasool-lal-laah* (twice), *hayya 'alal-falaah* (twice), *hayya 'alal-falaah* (twice). *Allaahu akbar, Allaahu akbar. Laa ilaaha illaallah.*” (Recorded by Muslim)

At-Tathweeb:

It is part of the *shari'ah* that the caller to prayer say following in the *Fajr* prayer after *hayya 'alal-falaah* (twice):

Assalaatu khayrum minan naum (Prayer is better than sleep)	الصلاة خير من النوم
Assalaatu khayrum minan naum (Prayer is better than sleep)	الصلاة خير من النوم

- this is known as *At-Tathweeb*.
- On the authority of Abu Maḥdhurah ؓ, he asked the Prophet ﷺ to teach him the call to prayer, and he told him, "If it is the call to *Fajr* prayer, say, *as-salaatu khairun min an-naum, as-salaatu khairun min annaum. Allaahu akbar, Allaahu akbar. Laa ilaaha illaal-laah.*" (Recorded by Aḥmad and Abu Daawud) It is to be said only in the call to *Fajr* prayer.
 - On the authority of Abu Maḥdhurah ؓ, verily the Prophet ﷺ taught him the call to prayer, and in it, *hayya 'alal-falaah* (twice), *Assalaatu khayrum minan naum* (twice), in the call to *Fajr* prayer, *Allaahu akbar, Allaahu akbar, Laa ilaaha illaal-laah.*” (Recorded by An-Nasaa'i as authentic)

Ameer As-Sin'aani said in *Subul Us-Salaam*, Ibn Ruslaan said, “The ruling for *at-tathweeb* is in the first call to prayer of *Fajr*, because it is to awaken the one asleep, as for the second call to prayer, it is to inform and announce the entering of the time of the prayer and call to the prayer.”

NOTE: According to the above statement, there were two calls to prayer for *Fajr*.

The call to prayer before and at the beginning of the prayer time:

- The call to prayer is to be made exactly at the beginning of the prayer time, except for the call to *Fajr* prayer when it may be said before dawn (provided that the people are able to distinguish between the early call to prayer and that of the proper time).
- On the authority of Jaabir ibn Samurah ؓ, "Bilal used to call the call to prayer as soon as the sun passed its zenith and he did not leave any of the words of the call. However, he would not make the announcement of the commencing of the prayer until the Prophet ﷺ would go out to (the mosque). When the Prophet ﷺ went out (to the mosque), then he would announce the commencement of the prayer as soon as he saw him ﷺ." (Recorded as authentic by Ahmad and this is his chain, Muslim and Abu Daawud recorded as authentic in a similar chain, Ash-Showkaani mentioned the narration)
- On the authority of 'Abdullaah ibn 'Umar ؓ, the Prophet ﷺ said, "Bilal makes the call to prayer during the night, so eat and drink until you hear the call to prayer of Ibn Umm Maktum." (Recorded and agreed upon by Al-Bukhaari, Muslim, and Abu Daawud)
- The wisdom behind allowing in the call to *Fajr* prayer a little earlier is made clear in the following narration:
- On the authority of Ibn Mas'ud ؓ: "None of you should let Bilal's call to prayer prevent you from the pre-dawn meal, as he is making the call to prayer for those who are praying to stop and for those who are sleeping to get up." (Recorded by Ahmad and others) But Bilal ؓ made his call to prayer in exactly the same way as the regular call to prayer. At-Tahaawi and An-Nasaa'i record that the time difference between Bilal's call to prayer and that of Ibn Umm Maktum was the time it took for one to come down from the place they made call to prayer from and for the other to get up to it.

Sufficient time should be left between call to prayer and *iqaamah*:

Sufficient time should be left between the call to prayer and *iqaamah* for people to prepare themselves for prayer and get to the mosque. The narrations that state the time difference are weak. Al-Bukhaari had a section entitled *How Much Time Is There Between the Call to prayer and Iqaamah?* But no specific length of time has been confirmed therein. Ibn Bataal said, "There is no time limit set, except that of the time beginning and the people gathering for the prayer."

- Jaabir ibn Sumurah ؓ said, "The callers to prayer of the Prophet ﷺ would make the call to prayer and then leave some time, making the *iqaamah* only when they saw the Prophet ﷺ coming (to the place of prayer)." (Recorded by Ahmad, Muslim, Abu Daawud, and At-Tirmidhi)

Whoever makes call to prayer makes the *iqaamah*:

It is permissible for the caller to prayer or anyone else to make *iqaamah* this is agreed upon by all jurists. But it is preferable for the caller to prayer to make *iqaamah*. This is so because the caller to prayer takes precedence in making the *iqaamah*. Shaafi'i said, "If a man made the call to prayer, he should follow it up with the *iqaamah*." Of this, At-Tirmidhi said, "Most of the scholars agree with this opinion."

The call to prayer and *iqaamah* for those who missed the proper time of prayer:

One who sleeps through the time of a prayer or who forgets a prayer may make call to prayer and *iqaamah* when he desires to pray.

- When the Prophet ﷺ and his companions ﷺ slept through the time of the *Fajr* prayer, he ordered Bilaal ؓ to make the call to prayer and *iqaamah* for the prayer. (Recorded by Abu Daawud)

If one has missed many prayers, it is preferred to make one call to prayer at the beginning followed by an *iqaamah* for each prayer.

- On the authority of Ibn Mas'ood ؓ, "Verily the *mushrikeen* (polytheists) kept the Prophet ﷺ occupied for (4) prayers on the day of *Khandaq* (trench), until whatever Allaah decided had passed from the night, so he ﷺ commanded Bilaal and he (Bilaal) made the call to prayer, then he made the *iqaamah* and (they) prayed *Dhuhr*, then he made the *iqaamah* and (they) prayed *'Asr*, then he made the *iqaamah* and (they) prayed *Maghrib*, then he made the *iqaamah* and (they) prayed *'Ishaa*." (Recorded as authentic by At-Tirmidhi and An-Nasaa'i)

Leaving the masjid after *adhaan* and before the prayer:

It is not allowed to leave the call to prayer unanswered or to leave the mosque after it has been made, unless there is some excuse or one has the intention to return for the prayer.

- On the authority of Abu Hurairah ؓ, the Prophet ﷺ told them, "If one of you is in the mosque and the call to prayer is made, he should not leave the mosque until he prays." (Recorded by Ahmad with an authentic chain)
- On the authority of Abu Hurairah ؓ, about a man who left the mosque after the call to prayer had been made, "That man has disobeyed Abu Al-Qaasim (the Prophet ﷺ)." (Recorded by Muslim and others)

***Adhaan* and *iqaamah* for women:**

According to Anas, Al-Hassan, Ibn Sireen, An-Nakha'i, Ath-Thowry, Maalik, Abu Thaur ؓ, and the people of "juristic reasoning" there was no call to prayer or *iqaamah* for women. On the other hand, Ash-Shaifi, Ishaq and Ahmad said if they make the *iqaamah* and *adhaan*, there is no problem.

What is said between the *adhaan* and *iqaamah*:

- On the authority of Abu Sa'eed ؓ, the Prophet ﷺ said, "If you heard the calling then say what the caller to prayer says." (Recorded and agreed upon by Al-Bukhaari, Muslim, Abu Daawud, At-Tirmidhi, Ibn Maajah, and An-Nasaa'i)

The Muslim should pray for the Prophet ﷺ after the call is over in any of the manners that have been recorded, and ask Allaah ﷻ to give him the place of *wasilah* (this is a special place of intercession on the Day of Judgment).

- On the authority of 'Abdullaah ibn 'Amr ؓ, the Messenger of Allaah ﷺ said, "If you hear the call to prayer, repeat after it. Then supplicate for me, for whoever makes one supplication for me, Allaah makes ten for him. Then ask Allaah to grant me the place of *wasilah*. It is a place in Paradise reserved for a slave from among the slaves of Allaah. I hope to be him, and whoever asks Allaah to grant me the place of *wasilah*, my intercession becomes permissible for him." (Recorded by Muslim)
- On the authority of Jaabir ؓ, the Prophet ﷺ said, "Whoever says (after) hearing the call to prayer,

اللهم رب هذه الدعوة التامة ، والصلاة القائمة ، آت محمدا الوسيلة والفضيلة وابعثه مقاما محمودا الذي وعدته

'O Allaah, Lord of this complete call and of the established prayers, grant Muhammad the place of *wasilah*, the most virtuous place and raise him to a praiseworthy position that you have promised him,' will have my intercession made permissible for him on the Day of Judgement," (Recorded by Al-Bukhaari)

Supplication after the *adhaan*:

After the call to prayer, one should make individual supplications, as that is the time when they will most likely be accepted.

- On the authority of Anas ؓ, the Prophet ﷺ said, "A supplication made between the call to prayer and the *iqaamah* is not rejected." (Recorded by Abu Daawud, An-Nasaa'i, and At-Tirmidhi, who called it fair authentic, and added "They asked, 'what should we say, O Messenger of Allaah?' He responded, 'Ask Allaah for forgiveness and well-being in this world and the Hereafter".)

Conditions to be met by the one doing *adhaan*:

1. It is a must that he makes the call to prayer for Allaah's ﷻ sake and not for wages.
 - On the authority of 'Uthmaan ibn Abi Al-'Aas ؓ, he asked the Messenger of Allaah ﷺ to appoint him as the imaam of his people. He replied, "You are their imaam. Be careful about the weak amongst them, and appoint a caller to prayer who does not accept wages for his call to prayer." (Recorded by Abu Daawud, An-Nasaa'i, Ibn Maajah and At-Tirmidhi, with a slightly different wording, who classified it as fair. He also said that the scholars agree with this and that they hate to see the caller receive wages for the call to prayer).
2. He should be clean from major or minor ritual impurity.
 - On the authority of Al-Muhaajir ibn Qunfudh ؓ, the Prophet ﷺ said to him, "Nothing prevented me from returning (your salutations) except that I dislike mentioning the name of Allaah when I am not clean." (Recorded by Ahmad, Abu Daawud, An-Nasaa'i, Ibn Maajah, and Ibn Khuzaimah; the latter grades it authentic)

- According to Shaafi'i, making the call while one is not in a state of ritual purity is permissible although disliked. According to Ahmad, the Hanafi and others, it is permissible and is not disliked.
3. He should be standing and facing the *qiblah*.
 - On the authority of Sa'eed Ibn Al-Mundhir رضي الله عنه, "There is agreement that it is preferred for the caller to prayer to be standing, for then he can be heard far away. It is also preferred that he face the *qiblah* while making the call to prayer. If he turns away from the *qiblah*, his call to prayer will be sound, but the act will be disliked.
 4. He should turn with his head and neck to the right upon saying "*Hayya 'alas-salaah*" and to the left upon saying "*Hayya 'alal-falaah*". An-Nawawi said, "It is the most authentic form."
 - On the authority of Abu Juhaifah رضي الله عنه, he saw Bilaal make the call to prayer, he said, "I saw the movement of his mouth from this side to that side during the calling to prayer." (Recorded by Al-Bukhaari, Muslim, Abu Daawud, An-Nasaa'i) As for moving the chest, it has no basis in the *Sunnah*, also moving the neck is not mentioned in any of the sound narrations.
 5. He should insert his index fingers into his ears.
 - On the authority of Abu Juhaifah, "I saw Bilaal رضي الله عنه make the call to prayer and turn, and he followed the movement of his mouth from this side to that side while his fingers were in his ears." (Recorded as fair authentic by At-Tirmidhi while others said that 'it needs work'; they said that it is preferred for the caller to prayer to place his fingers in his ears while calling the call to prayer).
 6. He should raise his voice for the call to prayer, even if he is alone in the desert.
 - On the authority of 'Abdullaah ibn 'Abd-ur-Rahmaan رضي الله عنه, he heard from his father that Abu Sa'eed Al-Khudri رضي الله عنه said, "I see that you love the sheep and the desert. If you are with your sheep or in the desert, then raise your voice while making the call to prayer, for any jinn, human or thing within hearing distance of your voice will be a witness for you on the Day of Resurrection...I heard the Messenger of Allaah ﷺ say that." (Recorded by Ahmad, Al-Bukhaari, An-Nasaa'i, and Ibn Maajah)
 7. He should pause between each phrase during the call to prayer and be quick in making the *iqamah*.
 - Many narrations have reported that this act is preferred.

8. He should not speak during the *iqaamah*. Some scholars dislike that he should even speak during the call to prayer, although Al-Hasan, 'Ataa, and Qataadah ﷺ permitted it.
 - Abu Daawud said, "I asked Ahmad, 'May a man speak during his call to prayer?' He said, 'Yes' 'May he speak during the *iqaamah*?' He said, 'No,' and that is because it is preferred that he make it quickly."

Time between *iqaamah* and prayer:

It is permitted to have a break between the *iqaamah* and prayer during which words are spoken or not spoken. In this case it is not necessary to repeat the *iqaamah* even if the break was elongated.

- On the authority of Anas ibn Maalik ﷺ, "The *iqaamah* was made while the Messenger of Allaah was talking to a man in the corner of the mosque. He did not come to the prayer until the people had fallen asleep." (Recorded by Al-Bukhaari)

How to do *iqaamah*?

There are three ways to perform the *iqaamah*:

1. According to one of the Hanafi opinions, saying the first *takbeer* four times and everything else twice, with the exception of the last statement of *laa ilaaha illaah* (which is said once).
 - On the authority of Abu Madhura ﷺ, the Prophet ﷺ taught him the *iqaamah* consisting of seventeen phrases: *Allaahu akbar* (4 times), *ashhadu allaa ilaaha illaah* (twice), *ashhadu anna Muhammad arRasool-allaah* (twice), *hayya 'alas-salaah* (twice), *hayya 'alal-falaah* (twice), *qad qaamatis-salaah* (twice), *Allaahu akbar*, *Allaahu akbar*. *Laa ilaaha illaah*." (Recorded by "the five"; At-Tirmidhi grades it authentic)
2. According to Shaafi'i and Hanbali, saying the beginning and ending *takbeer*, and the phrase *qad qaamatus-salaah* twice. Everything else is to be said once, making eleven phrases.
 - On the authority of 'Abdullaah ibn Zaid ﷺ, "...Then when you stand for the prayer, say "*Allaahu akbar*, *Allaahu akbar*. *Ashhadu allaa ilaaha illaah*, *ashhadu anna Muhammad ar-RasoolAllaah*. *Hayya 'alas-salaah*, *hayya 'alal-falaah*. *Qad qaamat-is salaah*, *qad qaamatis- salaah*. *Allaahu akbar*, *Allaahu akbar*. *Laa illaaha illaah*..." (Recorded by Ahmad, Abu Daawud, At-Tirmidhi, and Ibn Maajah)
3. According to Maaliki, the same as in the preceding, but *Qad qaamatus- salaah* is said only once, making a total of ten phrases. Imaam Maalik chose this way because he found the people of Madinah performing it thus. But Ibn-ul-Qayyim said, "It is not proven that the Messenger of Allaah ﷺ ever said '*Qad qaamatus- salaah*' only once." Ibn 'Abdil-Barr and Hanbali are of the view, "In every case, it is said twice."

What is disliked to do when making *adhaan*?

1. To leave anything recommended out from the call to prayer.
2. To "sing" the call to prayer or to state it in improper Arabic by adding a letter or lengthening the sound of a vowel, and so on, is disliked. If it changes or obscures the meaning of what is said, it becomes forbidden.
 - On the authority of Yahya Al-Bakah, "I saw Ibn 'Umar رضي الله عنه say to a man, 'I am mad at you for the sake of Allaah'. Then he said to his companions رضي الله عنهم, 'He sings in making his call to prayer, and he takes wages for it.'"

Summary:

The Muslim jurists differed in the call to prayer in four known areas:

1. *Takbeer* two times each, both *shahaadahs* four times each, remainder twice each; according to the people of Madinah, Maaliki, and others. Those who came later from the companions of Maalik chose reverberation, meaning to say the first two *shahaadahs* quietly then the latter two aloud.
2. Call to prayer of the Makkans, regarding this Shaafi'i said: first *takbeer* and both *shahaadahs* four times each, and remainder twice each.
3. Call to prayer of the Kuffans, opinion of Hanafi: first *takbeer* four times each, remainder twice each.
4. Call to prayer of the Baṣrans: first *takbeer* four times, both *shahaadahs* and *hayya 'ala assalaah* and *hayya 'ala alfalaah* three times (begins with *ash hadu al laa ilaaha illaallaah* until *hayya 'ala alfalaah* three times). This is what Al-Hasan Al-Baṣri and Ibn Sireen said.

The reason there is a difference of opinion for each one of these four is as follows: difference in different reported narrations, difference in continued/continuous practice for each one of them such as the Madinans following their school of juristic reasoning based upon the practice of the people of Madinah, and the Makkans the practice of the Makkans, and the Kuffans as such, as well as the Baṣrans, for each one they adhere to their reported narrations.

Prerequisites (Shuroot) of Prayer

Definition:

Prerequisites: Actions performed in advance for the prayer; it is obligatory upon the one desiring to pray to perform these actions and continue in the state as a result of these actions during his prayer. Should at anytime any of these actions or states (resulting from the actions) be abandoned, the prayer is invalid.

Prerequisites:

1. Entering time of prayer:

- Allaah ﷻ says:

...فَأَقِمْوْا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُورًا...

What may be translated as "...Perform prayer. Verily, the prayer is enjoined on the believers at fixed times" (An-Nisaa', 04:103).

- On the authority of Jaabir ibn 'Abdullaah ؓ, the angel Jibreel ؑ came to the Prophet ﷺ and said to him, "Stand and pray," and they prayed the noon prayer when the sun had passed its meridian. He then came to him for the afternoon prayer and said, "Stand and pray," and they prayed the afternoon prayer while the length of a shadow of something was similar to the length of the object. Then he came at sunset and said, "Stand and pray," and they prayed the sunset prayer when the sun had just disappeared. Then he came at night and said, "Stand and pray," and they prayed the night prayer when the twilight had disappeared. He came again when dawn broke (and they prayed the morning prayer). Then Jibreel ؑ came on the next day at noon and said (to the Prophet ﷺ), "Stand and pray," and they prayed the noon prayer when the length of the shadow of something was close to the length of the object. Then he came for the afternoon prayer and said, "Stand and pray," and they prayed when the shadow of something was twice as long as the length of the object. Then he came at the same time (as the previous day) for the sunset prayer, without any change. Then he came for the night prayer after half of the night had passed ("or," he said, "one-third of the night"). Then he came when the sky was very yellow and said, "Stand and pray," and they prayed the morning prayer. Then Jibreel ؑ said, "Between these times are the times for the prayers." (Recorded by Ahmad, An-Nisaa'i, and At-Tirmidhi) Al-Bukhaari observes, "It is the most authentic report concerning the prayer times."

Commentary on narration: Jibreel ؑ came and prayed as imaam for two days- on the first day at the beginning of each prayer time, and on the second day at the end of each prayer time.

2. Purification from the major and minor ritual impurities:

- Allaah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا...

What may be translated as, “O you who believe! When you intend to offer prayer, wash your faces and your hands (forearms) up to the elbows, wipe (by passing wet hands over) your heads, and (wash) your feet up to ankles¹. If you are in a state of *janaâbah* (major ritual impurity), purify yourself (bathe your whole body)...” (Al-Maidah, 05:06)

3. Purification of body, clothing, and location (intended prayer area) from physical impurities.

4. Covering the ‘*awrah*:⁵⁰

4.1. ‘*Awrah* for men in prayer

- Allaah ﷻ says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ...

What may be translated as, “O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going around (the *Tawâf* of) the *Ka'bah*...” (Al-A'raaf, 07:31)

The posterior and anterior private areas of a man are agreed to be part of the ‘*awrah* by the Muslim jurists. It is also agreed that the navel “belly button” is not part of the ‘*awrah*. As for the thigh and knees, the jurists have differed.

4.1.1. The thighs are part of the ‘*awrah* according to the majority (Hanafi, Shaafi'i, Hanbali)

- On the authority of Muhammad Bin Jahsh ؓ, "The Prophet ﷺ passed by Mua'mar while his thighs were uncovered. He said, to him, 'O Mua'mar, cover your thighs, for they are (part of the) ‘*awrah*.'" (Recorded by Ahmad, Al-Haakim, and Al-Bukhaari in *Taareekh* and in hanging form in his Authentic)
- On the authority of Jurhad ؓ, "The Prophet ﷺ passed by me when the cloak I was wearing did not cover my thigh. He said, 'Cover your thigh, for it (is part of the) ‘*awrah*.'" (Recorded by Ahmad, Abu Daawud, and At-Tirmidhi, who classified it as good, and by Al-Bukhaari in hanging form in the Authentic⁵¹)

4.1.2. The thighs are part of the lesser (not major) ‘*awrah* according to Maaliki, meaning that it is not permissible to expose them or look upon them, and if

⁵⁰ ‘*Awrah* = linguistically means defect in all matters in which shame is felt; juristically means ‘that which must be covered in Islaam on the human body’

⁵¹ Authentic = This is a collection of narrations, both Al-Bukhaari and Muslim have entitled their individual texts with this name

they are exposed during prayer, it is desirable to repeat the prayer within that particular prayer time interval.

4.1.3. The thighs are not part of the *'awrah* according to Ibn Hazm.

- Ibn Hazm said, "It is correct to say that the thigh is not part of the *'awrah*. If it were so, why would Allaah allow His Prophet ﷺ, who is protected (from sin), to uncover his so that Anas and others could see it? Allaah would have kept him from doing this. According to Jaabir as recorded in the two Authentics, when the Prophet was young (before his prophet hood), he was one time carrying the stones of the Ka'bah, wearing only a loincloth. His uncle Al-'Abbaas said to him, 'O nephew, why don't you untie your waistcloth and put it on your shoulder for padding?' The Prophet did so and fell unconscious. He was never seen naked again after that." Muslim records from Abu Al-'Aaliyah that 'Abdullaah ibn AS-Saamit struck his thigh and said, "I asked Abu Dharr, and he struck my thigh as I struck yours, and he said, 'I asked the Prophet ﷺ and he struck my thigh as I have struck yours and said, 'Perform the prayer in its time...' Ibn Hazm said, "If the thigh was *'awrah*, why would the Prophet touch it?" If the thigh was *'awrah*, according to Abu Dharr, why would he have struck it with his hand? The same can be asked for 'Abdullaah ibn AS-Saamit and Abu Al-'Aaliyah. It is not allowed for a Muslim to strike with his hand another man's pubic area, or the clothes over the pubic area. Nor can a man touch the clothing over a woman's *'awrah*. Ibn Hazm mentions that Hubair ibn al-Huwairith looked at Abu Bakr's thigh when it was uncovered, and that Anas ibn Maalik came to Qais ibn Shamas when his thigh was uncovered.
- On the authority of 'Aaishah ؓ, "The Prophet ﷺ was sitting with his thigh exposed when Abu Bakr asked, and received permission to enter. The same thing happened with 'Umar. However, when 'Uthmaan sought permission to enter, the Prophet covered himself with his clothes. When they left, I said, 'O Prophet, you permitted Abu Bakr and 'Umar to enter while your thigh was exposed. When 'Uthmaan asked permission to enter, you covered yourself with your clothes.' He said, 'O 'Aaishah, should I not be shy of a man who, by Allaah, even the angels are shy of?'" (Recorded by Ahmad and Al-Bukhaari in hanging form)
- On the authority of Anas ؓ, "During the battle of Khaibar, the Prophet's ﷺ gown was withdrawn from his thigh until I could see its whiteness." (Recorded by Ahmad and Al-Bukhaari)

4.1.4. The knees are part of the *'awrah* according to Hanafi exclusively.

- This difference of opinion is based upon the linguistic interpretation of 'knees'. Some jurists considered the knees to be part of the thighs; others did not consider it part of the thighs.

4.2. 'Aurah for women in prayer:

All of a woman's body is 'awrah except her face and hands according to the majority with the exception of Hanafi who includes the toes and a portion of the front of the feet. The head, chest, and back are part of the lesser (not major) 'awrah according to Maaliki, meaning that it is not permissible to expose them or look upon them, and if they are exposed during prayer, it is allowed to repeat the prayer within that particular prayer time interval.

- Allaah ﷻ says:

...وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا...

What may be translated as, "...and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.)..." (An-Nur, 24:31)

- On the authority of Ibn 'Abbaas, Ibn 'Umar, and 'Aaishah ﷺ the Prophet ﷺ said, "Allaah does not accept the prayer of woman who reached puberty unless she is wearing a head-covering (*hijab*)." (Recorded by "the five", except for An-Nasaa'i; and by Ibn Khuzaimah and Al-Haakim; At-Tirmidhi classifies it as good)

5. Facing the *qiblah*:⁵²

- Allaah ﷻ says:

...فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ...

What may be translated as, "...so turn your face in the direction of *Al-Masjid al-Harâm* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction..." (Al-Baqarah: 02:144)

5.1. It is agreed upon by the Muslim jurists that this is a prerequisite for prayer except under two circumstances:

5.1.1. Recommended prayers for one on travel:

- On the authority of 'Amr ibn Rabi'ah ﷺ, "I saw the Prophet ﷺ pray while riding, and he faced the direction in which he was going." (Recorded by Muslim, At-Tirmidhi, and Al-Bukhaari; the latter added that "he bent his head slightly")
- On the authority of Ibraheem An-Nakha'i ﷺ, "They would pray on their mounts and animals in the direction in which they were facing." Ibn Hazm comments, "This has been recorded from the companions and those of the following generation during travel and residence."

⁵² *qibla* = direction of the *Ka'bah*; *Ka'bah* = the *Masjid al Haraam* in Makkah of the Arabian peninsula

5.1.2. Fear: The second case is praying while having to deal with forced conditions, illness and fear. Under such circumstances, it is allowed to pray without facing the *qiblah*.

- Allaah ﷻ says:

فَإِنْ خِفْتُمْ فَرَجَالاً أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

What may be translated as, "If you go in fear, then (pray) standing or on your mounts..." (Al-Baqarah: 02:239). Ibn 'Umar ؓ added, "Facing the *qiblah* or not facing it." (Recorded by Al-Bukhaari)

- The Prophet ﷺ said, "If I order you to do something, do what you are capable of doing." (Recorded by Al-Bukhaari and Muslim)

5.2. Fixation of eyes on *Ka'bah*: It is agreed upon that whoever can see the *Ka'bah* then he should face it and fix his eyes upon the *Ka'bah*. This is because it is the focal point of the *qiblah* and eye-contact should be made with the *Ka'bah* if possible. As for the one who cannot see the *Ka'bah*, then it is agreed upon by the majority, excluding Shaafi'i, that he should lower his gaze.

5.3. Incapability of determining *qiblah*: As for the one who cannot determine the direction of the *qiblah*, he should try his best to find out the correct direction and then pray. His prayer will be correct even if later it is found that he was mistaken about the prayer direction. If the correct direction becomes apparent in the midst of prayer, then he should face the correction direction without stopping his prayer.

- On the authority Ibn 'Umar ؓ, "the people were praying *Fajr* prayer in the Quba' Mosque when a person came to them and said, "Allaah has revealed some of the Qur'aan to the Prophet in which we have been ordered to face the *Ka'bah*, so face it." They immediately turned their faces from Syria to the *Ka'bah*." (Recorded by Al-Bukhaari and Muslim) They did not repeat the prayer, so that is where the ruling is from. The obligation is to fix the direction during prayer, not to repeat the prayer because the companions and the Prophet ﷺ did not command to repeat.

6. Intention:

It is a resolution of the heart for acts of worship. Its place is the heart and pronouncing the intention is not necessary. Some jurists preferred saying the intention for those whose minds would wander astray to make their hearts and minds focused on prayer. Perhaps the best way to remedy this wandering astray of the mind is through thinking about it. For that reason, there have not been any narrations passed from the Prophet ﷺ or his companions ؓ about pronouncing the intention.

6.1. Prerequisite (*Shart*) according to Hanafi, Hanbali, and some Maaliki because they considered it as part of the actions that preceded prayer and not within prayer.

6.2. Essential action (*Rukn*) part of the prayer according to Shaafi'i and some Maaliki because they considered it part of prayer within the prayer itself.

Obligatory Acts (Waajebaat) and Essential Actions (Arrkaan) of Prayer

These are the actions within the prayer, and it is obligatory for the one praying to perform these actions. If any of these actions are left out or not performed, then the prayer becomes invalid.

Agreed upon by Muslim jurists:

1. The opening *takbeer*⁵³ (تكبيرة الإحرام):

- On the authority of 'Ali رضي الله عنه the Prophet ﷺ said, "The key to prayer is purity. What puts one into its inviolable state is the *takbeer*, and the *tasleem* releases one from it." (Recorded by Shaafi'i, Ahmad, Abu Daawud, Ibn Maajah, At-Tirmidhi, who called it the most authentic report on this topic; Al-Haakim and Ibn Sakin consider it authentic)

2. Standing during the obligatory prayers:

- On the authority of 'Umar ibn Hussain رضي الله عنه, "I had some physical problem, so I asked the Prophet ﷺ about the prayer, and he said, 'Pray standing, if you are not able to (pray standing) then pray sitting, if you are not able to (pray sitting) then pray (while lying) on your side.'" (Recorded by Al-Bukhaari)

3. Reciting *Al-Faatihah* in every *rak'ah* of the prayer:

3.1. For both the one who is leading the prayer and for individuals according to Imaam Ash-Shaafi'i. It is an essential action (*Rukn*).

- On the authority of 'Ubaadah ibn As-Saamit رضي الله عنه the Prophet ﷺ said, "There is no prayer for one who does not recite the opening of the Book (Al-Qur'aan), *Al-Faatihah*." (Recorded by "the group")

3.2. Obligatory (*Waajeb*) according to Hanafi, furthermore it is an essential action (*Rukn*) that any part of the Qur'aan be read.

- Allaah ﷻ says:

...فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ...

What may be translated as "...So, recite you of the Qur'aan as much as may be easy for you..." (Al-Muzammil, 73:20)

3.3. Recite *Al-Faatihah* in the prayers read silently and remain silent when the imaam recites out loud. This is the opinion of Imaam Maalik and Ahmad ibn Hanbal. It is an essential action (*Rukn*).

4. Bowing down:

- Allaah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

⁵³ *Takbeer* (التكبير) = to say *Allaahu Akbar* (God is the most great); الله أكبر

What may be translated as “O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.” (Al-Hajj, 22:77)

- On the authority of Al-Musee’ ؓ the Prophet ﷺ said about his prayer, “Then prostrate until you attain calmness in your prostration, then rise (and sit) until you attain calmness in your sitting, and then prostrate until you attain calmness in your prostration.” (Recorded by Al-Bukhaari and Muslim)

5. Prostrating twice per each *rak’ah*: (body parts of prostration = face, both hands, both legs)

- On the authority of Al-’Abbaas ibn ‘Abdul-Mutallib ؓ, he heard the Prophet ﷺ say, "When a slave (of Allaah) prostrates, seven bodily parts prostrate with him: his face, his hands, his knees and his feet." (Recorded by "the group," except for Al-Bukhaari)
- On the authority of Ibn ‘Abbaas ؓ, "The Prophet ﷺ ordered us to prostrate on seven bodily parts and not to fold back the hair or clothing: the forehead, the hands, the knees and the feet." In another wording, the Prophet ﷺ said, "I have been ordered to prostrate on seven bodily parts: the forehead and he pointed to his nose, the hands, the knees and the ends of the feet." (Recorded by Al-Bukhaari and Muslim)

6. Attaining “calmness” in bowing and prostration and raising from both of them with “calmness”:

- On the authority of Al-Musee’ ؓ the Prophet ﷺ said about his prayer, “Then prostrate until you attain calmness in your prostration, then rise (and sit) until you attain calmness in your sitting, and then prostrate until you attain calmness in your prostration.” (Recorded by Al-Bukhaari and Muslim)

6.1. Essential action (*Rukn*) according to the majority.

6.2. Obligatory (*Waajeb*) according Hanafi.

7. The final sitting and recital of *tashahhud*:

- On the authority of Al-Musee’ ؓ the Prophet ﷺ said, "When you raise your head from the last prostration and sit for the *tashahhud*, you have completed your prayer." (Recorded by Al-Bukhaari and Muslim)

8. The greeting/salutation of peace at the end of the prayer:

- On the authority of ‘Ali ؓ the Prophet ﷺ said, "The key to prayer is purity. What puts one into its inviolable state is the *takbeer*, and the *tasleem* releases one from it." (Recorded by Ahhmad, Shaafi’i, Abu Daawud, Ibn Maajah, and At-Tirmidhi who said, “That is the most authentic report on this topic and the best”)

Disagreed upon by Muslim jurists:

1. Reading (at least) a short chapter (*soorah*) after *Al-Faatihah* or 3 short verses in the recommended prayer, and the first 2 *rak’ahs* in the obligatory prayers.

- This is confirmed from the actions of the Prophet ﷺ in his prayer; however, the Muslim jurists differed in interpreting these actions as obligatory or recommended.

- 1.1. Obligatory according to Hanafi.
 - 1.2. Recommended according to majority.
2. Imaam's recitation aloud in the first 2 *rak'ahs* for *Maghrib* and *'ishaa*, and the 2 *rak'ahs* of *Fajr*, *Jum'uah*, and both *'Eids*.
 - This is confirmed from the actions of the Prophet ﷺ in his prayer; however, the Muslim jurists differed in interpreting these actions as obligatory or recommended.
 - 2.1. Obligatory according to Hanafi.
 - It was not reported from the actions of the Prophet ﷺ that he recited aloud during "silent" prayers, therefore it was understood as an obligation (to recite aloud when he ﷺ recited aloud, and to recite silently when he recited silently).
 - 2.2. Recommended according to majority.
 3. Recitation silent (in low voice) for *Dhuhr* and *'Asr*, and the third *rak'ah* of *Maghrib*, and the third & fourth *rak'ahs* of *'ishaa*.
 - This is confirmed from the actions of the Prophet ﷺ in his prayer; however, the Muslim jurists differed in interpreting these actions as obligatory or recommended.
 - 3.1. Obligatory according to Hanafi.
 - 3.2. Recommended according to majority.
 4. Pressing from the nose to the forehead in prostration.
 - This is confirmed from the actions of the Prophet ﷺ in his prayer; however, the Muslim jurists differed in interpreting these actions as obligatory or recommended.
 - 4.1. Obligatory according to Hanafi and Hanbali.
 - On the authority of Abu Humaid ؓ, "when the Prophet ﷺ prostrated, he placed his nose and forehead on the ground." (Recorded by Abu Daawud and At-Tirmidhi who said, "The scholars act according to this: a person prostrates on his nose and forehead.")
 - 4.2. Recommended according to Maaliki and Shaafi'i.
 5. The first sitting (which takes place at the end of the 2nd *ra'kah*) in the 3-*rak'ah* and 4-*rak'ah* prayers, and the reading of the *Tashahhud*⁵⁴ in it.
 - This is confirmed from the actions of the Prophet ﷺ in his prayer; however, the Muslim jurists differed in interpreting these actions as obligatory or recommended.
 - On the authority of 'Abdullaah ibn Buhainah ؓ, "Once the Prophet ﷺ stood during the noon prayer when he should have sat (for the first *tashahud*). When he finished the prayer, he made two prostrations. He made a *takbeer* for each prostration (and it was) while he was sitting before he made the *tasleem*. He made

⁵⁴ *Tashahhud* (التشهد) =
 التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمدا عبده ورسوله.
 "At-Tahiyyaatu lillaahi was-Salawaatu wat-Tayyibaatu. As-Salaamu 'alaika ayyuhannabiyyu wa rahmatullahi wa barakaatuhu. Assalaamu 'alainaa wa'alaa ibaadil-Lahis-Saalihin ash hadu al-Laa ilaha il-Laal lahu wa ash hadu anna Muhammadan abduhu wa rasuluhu."

This means: "Greetings, prayers and goodness belong to Allaah. Peace be on you, O Prophet and the mercy of Allaah and His blessings. Peace be on us and on the righteous servants of Allaah I bear witness that there is no god but Allaah, and bear witness that *Muhammad* is His servant and Messenger."

- those two prostrations because he had forgotten to sit (for the first *tashahhud*)."
(Recorded by "the group")
- 5.1. Obligatory according to Hanafi.
 - 5.2. Recommended according to majority.
6. The *Takbeer* at the time of bowing down and prostration and rising from them and during the rising to stand, and saying “سمع الله لمن حمده” (*sami’ Allaahu liman hamidah*) when rising to stand from bowing down.
 - This is confirmed from the actions of the Prophet ﷺ in his prayer; however, the Muslim jurists differed in interpreting these actions as obligatory or recommended.
 - 6.1. Obligatory according to Hanbali.
 - 6.2. Recommended according to majority.
 7. Reading the *Tashahhud* in the final sitting.
 - This is confirmed from the actions of the Prophet ﷺ in his prayer; however, the Muslim jurists differed in interpreting these actions as obligatory or recommended.
 - 7.1. Essential action according to Shaafi’i and Hanbali.
 - 7.2. Obligatory according to Hanafi.
 - 7.3. Recommended according to Maaliki.
 8. 'Salutations and blessings upon the Prophet' ⁵⁵ ﷺ in sitting after the first *Tashahhud*
 - On the authority of ‘Aaishah ؓ “we used to bring the Prophet ﷺ his *siwaak* and purifiers, then from what Allaah desired, He sent him ﷺ what He sent him ﷺ at night. So He brushed his ﷺ teeth, and performed ablution, then he prayed (9) *rak’ah* without sitting except for the 8th (*rak’ah*). He ﷺ supplicated to His lord and supplicated salutations and blessings upon the Prophet ﷺ, then he ﷺ had risen without saying the *tasleem*, then he prayed the 9th *rak’ah*, then he sat down, then he praised his Lord and supplicated salutations and blessings upon the Prophet ﷺ, then he ﷺ said the *tasleem*...” (Recorded by Muslim)
 - 8.1. Obligatory according to Ibn Hazm.
 - 8.2. Recommended according to majority.
 9. 'Salutations and blessings upon the Prophet' ﷺ in sitting after the final *Tashahhud*
 - On the authority of ‘Aaishah ؓ we used to bring the Prophet ﷺ his *siwaak* and purifiers, then from what Allaah desired, He sent him ﷺ what He sent him ﷺ at night. So He brushed his ﷺ teeth, and performed ablution, then he prayed (9) *rak’ah* without sitting except for the 8th (*rak’ah*). He ﷺ supplicated to His lord and supplicated salutations and blessings upon the Prophet ﷺ, then he ﷺ had risen without saying the *tasleem*, then he prayed the 9th *rak’ah*, then he sat down, then

⁵⁵ This is known as *As-Salaatul Ibraaheemiyah* (الصلاة الإبراهيمية) = اللهم صل على محمد وعلى آل محمد، كما صليت على إبراهيم وعلى آل إبراهيم، وبارك على محمد وعلى آل محمد، كما باركت على إبراهيم وعلى آل إبراهيم، في العالمين إنك حميد مجيد

"*Allaahumma salli 'alaa Muhammadin Wa 'alaa aali Muhammadin Kamaa sallaaita 'alaa Ibraahima wa 'alaa aali Ibraahima wa baarik 'alaa Muhammadin wa 'alaa aali Muhammadin Kamaa baarakta 'alaa Ibraahima Wa 'alaa aali Ibraahima Fil a'alamina Innaka hamidun Majid*".

This means, "O Allaah, let Your mercy come upon Muhammad and the family of Muhammad as You let it come upon Ibrahim and the family of Ibrahim. O Allaah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim. Truly You are Praiseworthy and Glorious".

he praised his Lord and supplicated salutations and blessings upon the Prophet ﷺ, then he ﷺ said the *tasleem*..." (Recorded by Muslim)

9.1. Essential act according to Shaafi'i, most Hanbali, and Ibn Hazm.

9.2. Recommended according to Hanafi and Maaliki.

10. *Qunut*⁵⁶ *ul Witr*.⁵⁷

▪ This is confirmed from the actions of the Prophet ﷺ in his prayer; however, the Muslim jurists differed in interpreting these actions as obligatory or recommended.

10.1. Obligatory according to Hanafi.

▪ On the authority of Al-Hasan bin 'Ali ؓ, "The Messenger of Allaah ﷺ taught me the (following) words to say in the *witr* prayer: O Allaah, guide me among those whom You have guided. Grant me safety among those whom You have granted safety. Take me into Your charge among those whom You have taken into Your charge. Bless me in what You have given me. Protect me from the evil that You have decreed, for You decree and nothing is decreed for You. And there is no humiliation for whom You take as a ward. Blessed and Exalted are You, our Lord." (Recorded by At-Tirmidhi as fair and he said, "...nothing is known from the Prophet ﷺ concerning *qunut* more authentic than that")

10.2. Recommended according to Maaliki and Hanbali.

10.3. Recommended according to Shaafi'i only during the last half of Ramadaan; Shaafi'i and others are of the opinion that the *qunut* in the *witr* prayer should be made during the latter half of the month of Ramadaan.

▪ It is related that 'Umar bin Al-Khattaab ؓ convoked the people in prayer, under the leadership of Ubay bin K'ab ؓ, and they prayed together for 20 nights, and he did not make the *qunut* except for during the latter half of the month of Ramadaan." (Recorded by Abu Daawud)

▪ It is related that Muhammad bin Nasr ؓ asked Sa'eed bin Jubair ؓ about the *qunut* in the *witr* prayer, Sa'eed answered, "Umar sent an army that suffered serious setback, which caused 'Umar to be alarmed, so, when it was the latter half of Ramadaan, he made the *qunut* to supplicate for them'."

11. *Tasleemataan* - Both the greetings/salutations of peace (when relaying greetings/salutations of peace on right side followed left side).

11.1. Both are obligatory according to Hanafi and Hanbali.

▪ On the authority of 'Ali ؓ, the Prophet ﷺ said, "The key to prayer is purity. One enters into its inviolable state by the *takbeer* and leaves it by the *tasleem*."

⁵⁶ *Qunut* (قنوت) = linguistically means "being obedient" or "the act of standing"; here it refers to special supplications made in certain prayers during the standing posture.

اللهم اهدني فيمن هديت، وعا فتني فيمن عا فتيت، و تولني فيمن توليت، وبارك لي فيما أعطيت، وقي شر ما قضيت، فانك تقضي ولا يقضى عليك، وإنه لا يذل من واليت، تباركت ربنا وتعاليت.

"*Allaahumma Ihdni Fiman Hadayt, Wa A'fni Fiman A'fayt, Wa tawallani Fiman Tawallayt, Wa baarek li Fima A'atayt, Waqeni Sharra Maa Qadayt, Fainaka Taqdi Wa laa Yuqdaa 'Alayk, Wa innahu Laa Yadhilu Man Waalayt, Tabaarakta Rabbanaa Wat'aalayt.*"

This means: "O Allaah, guide me among those whom You have guided. Grant me safety among those whom You have granted safety. Take me into Your charge among those whom You have taken into Your charge. Bless me in what You have given me. Protect me from the evil that You have decreed, for You decree and nothing is decreed for You. And there is no humiliation for whom You take as a ward. Blessed and exalted are You, our Lord."

⁵⁷ The *Witr* (وتر), or odd number, prayer is extra prayers that the Prophet ﷺ practiced and highly encouraged Muslims to practice as well. More details later in text under the section entitled *Witr*.

(Recorded by Ahmad, Shaafi'i, Abu Daawud, Ibn Maajah, and At-Tirmidhi who said, "That is the most authentic report on this topic and the best")

11.2. The first of the two is obligatory according to Maaliki and Shaafi'i.

- On the authority of 'Aaishah رضي الله عنها "the Prophet ﷺ used to make one *tasleem* in the prayer while his face was facing forward tilted slightly to the right." (Recorded as authentic by At-Tirmidhi)
- On the authority of 'Aaishah, Salamah bin Al-Akwa', and Sahl bin S'ad رضي الله عنه, "The Prophet ﷺ used to make one *tasleem*, and the *muhajiroon* (immigrants to Al-Madinah) made one *tasleem*."

What invalidates and does not invalidate prayer

What invalidates prayer?

1. Intentionally Eating.

- On the authority of Ajma' Ibn al-Mundhir رحمته الله, "The people of knowledge agree that if one intentionally eats or drinks during an obligatory prayer, he is to repeat the prayer. The same is the case with voluntary prayers according to the majority of scholars as what invalidates an obligatory prayer also invalidates a voluntary prayer."

2. Intentionally Drinking.

- On the authority of Ajma' Ibn al-Mundhir رحمته الله, "The people of knowledge agree that if one intentionally eats or drinks during an obligatory prayer, he is to repeat the prayer. The same is the case with voluntary prayers according to the majority of scholars as what invalidates an obligatory prayer also invalidates a voluntary prayer."

3. Speaking intentionally about something not associated with prayer; if speaking out of ignorance or due to forgetfulness then the prayer is valid.

- On the authority of Zaid ibn Arqam رحمته الله, "We used to talk while we were in prayer and a person would speak to the person next to him until the verse was revealed:

...وَقُومُوا لِلَّهِ قَانِتِينَ

What may be translated as, '...And stand before Allaah in devout obedience' and we were then commanded to observe silence during the prayer." (Al-Baqarah, 02:238) (Recorded by 'the group')

- On the authority of Mu'awiyah ibn Al-Hakam رحمته الله, "I was praying behind the Messenger of Allaah صلى الله عليه وسلم and someone in the congregation sneezed. I said [to him]: 'May Allaah have mercy upon you.' The people then stared at me, showing their disapproval of my act. I said: 'Woe to me, why do you stare at me so?' They started to strike their hands on their thighs and when I saw that they wanted me to become silent, I was angered but said nothing. When the Messenger of Allaah صلى الله عليه وسلم finished the prayer - and may my father and mother be ransomed for him, I found no teacher better than him either before or after him - he did not scold, beat, or revile me but he simply said: 'Talking to others is not seemly during the prayer, for the prayer is for glorifying Allaah, extolling His Greatness, and reciting the Qur'aan.'" (Recorded by Ahmad, Muslim, Abu Daawud, and An-Nasaa'i)
- Maaliki allows talking during the prayer if it is done for any good of the prayer as long as it does not become a common practice and (is done) only when saying "subhaanallaah (سبحان الله)" fails to alert the imaam to correct his mistake. Al-Awzaa'i's comments are: "Whoever intentionally speaks during the prayer, seeking some benefit from the prayer, does not invalidate his prayer." He said that if a person recites aloud in the 'Asr prayer and someone behind him says: "It is the

'Asr," (i.e., the recital is not to be aloud) then the latter person would not invalidate his prayer.

- The Prophet ﷺ said, "Indeed Allaah has forgiven my *ummah* of mistakes, forgotten matters, and that which is done under compulsion (or force) have been lifted upon my followers (*ummah*)." (Recorded as authentic by Ibn Maajah)
4. Intentional excessive extraneous action; excessive is that action which if a person sees one praying doing, he would be certain that that person is not praying.
- One is not harmed in his prayer by common acts such as nodding in reply to a salutation, taking off one's shoes, raising the head-dress and putting it back in place, putting on or taking off a light garment, carrying or holding a small child, preventing someone from passing in front of the person in prayer, covering one's spittle in one's clothing and other similar actions (such as killing a snake, scorpion, or other harmful animals) as confirmed by the actions of the Prophet ﷺ and his ordering the companions رضي الله عنهم to perform these actions. All those evidences to come later in text.
5. Intentionally leaving an essential action without making it up, or leaving a prerequisite for prayer without excuse.
- The Prophet ﷺ told a Bedouin who had not performed his prayer well, "Return and pray for you have not prayed," (Recorded by Al-Bukhaari and Muslim)
 - The Prophet ﷺ saw a man praying while a (dry) spot on the back of his foot the size of a *dirham* (around the size of a quarter) had not been touched by water, so he ordered him to repeat his ablution and prayer." (Recorded as authentic by Abu Daawud)

NOTE: The man had not been ordered to wash his foot alone, but to repeat the entire ablution.

6. Intentionally Laughing.
- On the authority of Ajma' Ibn Al-Mundhir رضي الله عنه, there is a consensus of opinion that laughing (during the prayer) invalidates the prayer. An-Nawawi said: "This is the case if one laughs aloud, and produces sound. Most of the scholars say that there is no problem with smiling. If one is overcome by laughter and cannot control it, his prayer will not become invalid if it is of minor nature. If it is a hearty laughter, it will invalidate the prayer. Custom (how the people view laughter) would determine whether it is a major or a minor laughter."
7. Being passed or cut-off by a woman, donkey, or black dog without a *sutra*.⁵⁸
- 7.1. This is the Muslim juristic school of reasoning from the following companions - Ibn 'Abbaas, Ibn 'Umar, Abu Hurairah, Abu Dharr, Anas رضي الله عنهم; and from the successors - Al-Hasan Al-Basry, Dhaahiri, and numerous narrations from Ahmad; this is the opinion also of Al-Albaani.

⁵⁸ *Sutra* = some sort of partition for someone who is praying, it is preferred for the one who is praying to place a *sutra* in front of him in order to keep others from passing in front of him and to keep his eyesight from going behind this partition.

- On the authority of ‘Abdullaah ibn Aṣ-Ṣaamit ؓ on the authority of Abu Dharr ؓ the Messenger of Allaah ﷺ said, “If one of you has stood for prayer, it is sufficient for him to have (as a *sutra*) something similar to the end of a saddle in front of him. If he does not have something similar to the end of a saddle in front of him, then the donkey, woman, and black dog interrupt his prayer.” I said, “O’ Abu Dharr! What is the distinction between the black dog, the red dog, and the yellow dog?” He said, “O’ son of my brother! I asked the Messenger of Allaah ﷺ just as you have asked me, and he said “The black dog is Satan.” (Recorded by Muslim, An-Nasaa’i, At-Tirmidhi, and Abu Daawud)

7.2 Does not nullify the prayer according to Hanafi, Maaliki, and Shaafi’i, and this opinion was adopted by ‘Ali, ‘Uthmaan, Sayeed Ibn Al-Musayyed, ‘Aamir Ash-Sha’by, and Sufyaan Ath-Thawry ؓ.

- On the authority of Abu Al-Waddaak ؓ, “A young person tried to pass in front of Abu Sa’eed while he was praying. Abu Sa’eed held him off and then the young man tried again. Abu Sa’eed pushed him off. This happened three times and when (Abu Sa’eed) finished (the prayer), he said, ‘The prayer is not invalidated by anything but the Messenger of Allaah ﷺ said, ‘Repulse (the person who is trying to pass in front of you) to the best of your ability for he is a devil.’” (Recorded by Abu Daawud, Al-Albaani said this is a weak narration)

What does not invalidate prayer?

1. Crying, moaning, or groaning so long as from the fear of Allaah ﷻ or from being impacted by something from the Qur’aan
 - On the authority of ‘Abdullaah ibn Ash-Shukhair ؓ, "I saw the Messenger of Allaah ﷺ praying and his chest was 'buzzing', like the buzzing of a cooking pot, due to crying." (Recorded by Ahmad, Abu Daawud, An-Nasaa’i, and At-Tirmidhi; the latter classifies it as authentic)
 - On the authority of ‘Ali ؓ: "There was no horseman among us at the battle of Badr save Al-Miqdaad ibn Al-Aswaad. I saw that not one of us was standing save the Messenger of Allaah ﷺ who was praying under a tree and crying until the dawn." (Recorded by Ibn Hibbaan)
2. Turning to a side out of necessity
 - On the authority of Ibn Abbaas ؓ, "The Messenger of Allaah ﷺ would turn to his right and left, he would not turn his head to see behind him." (Recorded as authentic by Ahmad)
3. Killing a snake, scorpion, wasp, or other harmful creatures with the condition of not pointing one's back to the *qiblah*.
 - On authority of Abu Hurairah ؓ the Prophet ﷺ said, "Kill the snake and the scorpion during the prayer." (Recorded by Ahmad, At-Tirmidhi, Abu Daawud, An-Nasaa’i, and Ibn Maajah; the narration is good authentic)
4. Taking a few steps out of necessity, such as opening a door with the condition of not pointing one's back to the *qiblah*.

- On the authority of 'Aaishah ؓ said: "The Messenger of Allaah ﷺ was offering prayer in the house and the door was locked. I came and knocked on the door and he walked over to open it for me and then he returned to his place of prayer. The door was in the direction of the *qiblah*." (Recorded by Ahmad, Abu Daawud, An-Nasaa'i, and At-Tirmidhi the latter classifies it as fair)
5. Lifting a small child (male or female) and holding him while praying.
- On the authority of Abu Qataadah ؓ the Prophet ﷺ was offering prayer and Umaamah bint Zainab ؓ (she was the daughter of Abul-'Aas bin Ar-Rabi') was on his neck [shoulder]. When he bowed down, he put her down, and when he got up from his prostration, he would place her back on his neck. 'Amr ؓ inquired during which prayer this happened. Ibn Juraij ؓ said that it is related from Zaid ibn Abu 'Atab ؓ from 'Amr ibn Saalim ؓ that this happened in the morning prayer." (Recorded as authentic by Ahmad and An-Nasaa'i)
6. Returning a greeting with the hand, finger, or head.
- On the authority of Jaabir bin 'Abdillaah ؓ: "The Messenger of Allaah ﷺ sent me somewhere while he was going to the tribe of Mustaliq. I came to him and he was praying while on the back of his camel. [When] I spoke to him; he motioned with his hands. I heard him reciting and saw him gesturing with his head. When he finished, he said: 'What have you done about the thing I sent you for? Nothing kept me from talking to you save that I was in prayer.'" (Recorded by Ahmad and Muslim)
 - On the authority of 'Abdullaah ibn 'Umar ؓ, Suhaib ؓ said, "I passed by the Messenger of Allaah ﷺ while he was offering prayer. I greeted him and he responded to me by only signaling." 'Abdullaah ؓ said, "The only thing that I know is that he said he signaled to him with his finger." (Recorded by Ahmad, Abu Daawud, and by At-Tirmidhi; the latter classifies it as authentic)
7. Saying *subhaanAllaah* (سبحان الله) for men or clapping for women out of necessity.
- On the authority of Sahl ibn Sa'd As-Sa'di ؓ, the Prophet ﷺ said, "If someone is faced with something during the prayer, he should say '*subhaanAllaah* (سبحان الله)'. Clapping is for the women and saying *subhaanAllaah* (سبحان الله) is for the men." (Recorded as authentic by Ahmad, Abu Daawud, and An-Nasaa'i)
8. Correcting the imaam if he forgets reciting something from the Qur'aan.
- On the authority of Ibn 'Umar ؓ, the Messenger of Allaah ﷺ prayed and had some confusion in his recitation. When he finished, he said to Ubay ibn Ka'b ؓ, "Were you present with us [during the prayer]?" He replied, "Yes." So, the Prophet ﷺ asked him, "What prevented you from correcting me?" (Recorded as authentic by Abu Daawud and others)
9. Praising Allaah ﷻ when one sneezes.
- On the authority of Rifa'ah bin Raafi' ؓ, "I prayed behind the Messenger of Allaah ﷺ, and I sneezed and said, 'Praise be to Allaah, a great deal of praise, beautiful and blessed, as our Lord loves and is pleased with.' [Afterward] the Messenger of

Allaah ﷻ asked, 'Who spoke during the prayer?' No one said anything. He asked again, and no one said anything. He asked again, and I said, 'It was I, O Messenger of Allaah!' He then said: 'By the One in whose hand is Muhammad's soul, thirty some odd angels raced to get that phrase to raise it [to the Lord].'" (Recorded as authentic by An-Nasaa'i and At-Tirmidhi, and by Al-Bukhaari with a different wording)

10. Reciting from a copy of the Qur'aan.

10.1. Does not invalidate according to two students of Imaam Abu-Hanafa (Abu Yusuf and Muhammad), Maaliki, Shaafi'i and Hanbali.

- Dhakwaan ؓ, the freed slave of 'Aishah ؓ, would lead her in prayer during Ramaḍaan while reciting from a copy of the Qur'aan." (Recorded by Imaam Maalik)

10.2. Invalidates according to Imaam Abu-Hanafa.

- He did not use the narration of 'Aishah ؓ because she did not explicitly indicate this action was from the teachings of the Prophet ﷺ, thus this act may have been from her own opinion.

Recommended actions (Sunan) of prayer

Definition:

Recommended actions (Sunan) of prayer: The internal actions of prayer recommended for the one praying to perform and by doing so obtain reward. Prayer is not invalidated by leaving these recommended actions as agreed upon by the Muslim jurists.

Recommended actions (Sunan) of prayer:

1. Raising both hands:

1.1. For every *takbeer* according to one of the opinions of Shaafi'i, Ahmad, and Ibn Hazm:

-*Takbeerat ul-ihraam*:

- Commenting upon this report, Ibn Hajr says, "The Prophet's ﷺ raising his hands at the beginning of his prayer has been narrated by fifty companions, including the ten who were given the tidings of Paradise."

-When bowing down, rising from bowing down, rising for the third *rak'ah*, descending for prostration and rising from it, and similarly between rising from both prostrations:

- There are several narrations from the companions about this matter. On the authority of Maalik ibn Al-Huwairith ؓ, he saw the Prophet ﷺ raise both of his hands during his prayer when bowing down, and when raising his head from bowing down, and when prostrating, and when raising his head from prostration, until his limbs were parallel between his two ears." (Recorded by An-Nasaa'i, Ahmad, and Ibn Hazm who said that this is authentic based upon the conditions of Muslim)

1.2. Not for every *takbeer*, but for selected ones according to one of the opinions of Shaafi'i and Hanbali:

-*Takbeerat ul-Ihraam* and when bowing down and rising from bowing down:

- As for raising the hands just before the *takbeer*, on the authority of Ibn 'Umar ؓ, "When the Prophet ﷺ stood for prayer, he would raise his hands until they were parallel to his shoulders and would make the *takbeer*." (Recorded by Al-Bukhaari and Muslim)
- On the authority of Maalik ibn Al-Huwairith ؓ, his narration has the wording, "Make the *takbeer* and then raise your hands." (Recorded by Muslim) This implies that the *takbeer* comes before the raising of the hands, but Ibn Hajr says, "I have not met anyone who holds that the *takbeer* comes before the raising of the hands." However, it is a saying of Hanafi.
- Twenty-two companions ؓ narrated that the Prophet ﷺ did so. On the authority of Ibn 'Umar ؓ, "When the Prophet ﷺ stood to pray, he would raise his hands until they were the same height as his shoulders and then he would make the *takbeer*. When he wanted to bow, he would again raise his hands in a similar fashion. When he raised his head from the bowing, he did the same and said,

'Allaah hears him who praises Him.' (Recorded by Al-Bukhaari, Muslim, and Al-Baihaqi)

-When bowing down and rising from bowing down, and when standing up for the third *rak'ah*

NOTE: Raising the hands may be during the *takbeer* or right before standing up (for the third *rak'ah*) or after standing up (for the third *rak'ah*).

1.3. For *Takbeerat ul-Ihraam* only according to Hanafi and Maaliki; one should only raise his hands at the beginning.

- On the authority of Ibn Mas'ud رضي الله عنه, "I prayed with the Prophet ﷺ and he raised his hands only once." (This is a weak opinion, and many narration scholars have criticized this report)

Description of raising both hands:

-Raise both hands to the shoulders with fingertips raised to the top or highest part of his ears and the thumbs to the lowest part of the ears:

- On the authority of Naafi' رضي الله عنه, when Ibn 'Umar رضي الله عنه stood for the third *rak'ah*, he would raise his hands, an action which he ascribed to the Prophet ﷺ. (Recorded by Al-Bukhaari, Abu Daawud, and An-Nasaa'i)
- Women have to do this the same way. According to Ash-Showkaani, "Know that this recommended action is to be done by men and women. There is no proof to show that there is any difference between them on this point. There is also no proof to show that they are to raise their hands to different levels."

-It is preferred that one extends the fingers while raising the hands.

- On the authority of Abu Hurairah رضي الله عنه, "When the Prophet ﷺ stood for prayer, he would raise his hands (with them being) open." (Recorded by "the five," except for Ibn Maajah)

Time of raising both hands:

-Raise the hands at about the same time the *takbeer* is made.

- On the authority of Naafi', when Ibn 'Umar رضي الله عنه would begin his prayer he would say the *takbeer* and raise his hands. The Prophet ﷺ also did this." (Recorded by Al-Bukhaari, An-Nasaa'i, and Abu Daawud)

-Or raise the hands right before the *takbeer* is made according to one of the opinions of Hanafi.

- On the authority of Ibn 'Umar رضي الله عنه, "When the Prophet ﷺ stood for prayer, he would raise his hands until they were parallel to his shoulders and he would make the *takbeer*." (Recorded by Al-Bukhaari and Muslim)
- On the authority of Maalik ibn Al-Huwairith رضي الله عنه, his narration has the wording, "Make the *takbeer* and then raise your hands." (Recorded by Muslim) This implies that the *takbeer* comes before raising the hands, but Ibn Hajr says, "I have not met anyone who holds that the *takbeer* comes before rising of hands."

2. Placing the right hand upon the left hand:
 - 2.1. On the chest; this is a confirmed practice of the Prophet ﷺ.
 - On the authority of Wa'il ibn Hajr ؓ, "Once when I prayed with the Prophet ﷺ he placed his right hand over his left upon his chest." (Recorded by Ibn Khuzaimah, who considered it authentic, and by Abu Daawud and An-Nasaa'i with the wording, "Then he put his right hand over the back of his left wrist and forearm.")
 - 2.2. Below the navel according to Hanafi.
 - Based upon the narration, "Verily it is from the *sunnah* to place the palms over the palms below the navel in prayer." (Recorded by Ahmad, Abu Daawud who declared it weak or unauthentic)
 - 2.3. Below the chest according to Shaafi'i.
 - This is what was understood from the narration of Wa'il ibn Hajr ؓ which was mentioned earlier.
Note: The text actually mentioned on the chest, not below the chest.
 - 2.4. Both of the previous mentioned opinions according to Hanbali.
 - Based upon the previously mentioned narrations.
 - 2.5. Two opinions according to Maaliki.
 - 2.5.1. Below the chest.
 - 2.5.2. Drop arms to side of the body and not put one over the other (on the chest).
 - For obligatory prayers it is obligatory to drop arms to side, for voluntary he felt that it is permissible to place hands on chest to rest hands.
 - If someone places hands on chest intending to rest hands or for physical support (just like using an object to lean on, such as the wall, when standing for prayer), then it is disliked, but all of this depends upon the intention. It is permissible in voluntary prayers (not disliked) to place hands on chest, he (Imaam Maalik) used to place his hands on his sides to let people know it is permissible to do so. He considered placing one hand over the other on the chest easier than placing hands on sides of the body- he considered it as if someone was leaning on something when standing in prayer.
3. Fixing the gaze upon the location of prostration in prayer and the extended finger during the duration of *tashahhud*:
 - As for fixing the gaze upon location of prostration.
 - On the authority of 'Aaishah ؓ, "When the Prophet ﷺ entered the *Ka'bah* he did not extend his gaze beyond or behind the place of prostration until he left it (the *Ka'bah*)." (Recorded Haakim as authentic)
 - As for fixing the gaze upon extended finger.
 - On the authority of Naafi' ؓ, "When 'Abdullaah ibn 'Umar ؓ sat in prayer, he placed his two hands on both his knees, and pointed with his finger and fixed his gaze upon it (the finger), then he ('Abdullaah ؓ) said, "The Messenger of Allaah ﷺ said, "This is harder upon Satan than iron" meaning the (pointed) index finger."" (Recorded by Ahmad as good)
4. Commencement supplication using any of the authenticated supplications the Prophet ﷺ supplicated with from after *Takbeerat ul-Ihraam* until recitation of Qur'aan:

- It is related that 'Umar رضي الله عنه used to say, after the beginning *takbeer*,

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ"

Subhaanaka Allaahumma wa bihamdika, wa tabaarakasmuka, wa ta'aalaa jadduka, wa laa 'ilaaha ghayruka

O Allaah, how perfect You are and praise be to You, O Allaah, and to You is the praise. Blessed is Your name and most high is Your honor. There is no Lord besides You." (Recorded by Muslim with a broken chain; Ad-Daraqutni traces it back to the Prophet ﷺ and back to 'Umar رضي الله عنه)

- On the authority of Abu Hurairah رضي الله عنه, "When the Prophet ﷺ made the opening *takbeer*, he would be quiet for a little while before his recitation. I asked him, 'O Messenger of Allaah, may my father and mother be sacrificed for you, why are you quiet between the (opening) *takbeer* and your recitation? What do you say (at that time)?' He said, "I say,

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ تَقَيَّيْ مِنْ خَطَايَايَ، كَمَا يُتَقَيُّ النَّوْبُ إِلَّا بِيَضِّ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالنَّجْلِ وَالْمَاءِ وَالْبَرَدِ"

Allaahumma baa'id baynee wa bayna khataayaaya kamaa baa'adta baynal-mashriqi walmaghribi, Allaahumma naqqinee min khataayaaya kamaa yunaqqath-thawbul-'abyadhu minad-danasi, Allaahum-maghsilnee min khataayaaya, bith-thalji walmaa'i walbarad

O Allaah, make the distance between me and my sins as far as you have made the distance between the East and the West. O Allaah, cleanse me of my sins as a white garment is cleansed of dirt. O Allaah, purify me from my sins by snow, rain and hail." (Recorded by Al-Bukhaari, Muslim, Abu Daawud, An-Nasaa'i and Ibn Maajah)

- On the authority of 'Ali رضي الله عنه, when the Prophet ﷺ stood for prayer, he would make the *takbeer* and then say,

"وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي، وَنُسُكِي، وَمَحْيَايَ، وَمَمَاتِي لله رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفُزُ لِي ذُنُوبِي جَمِيعاً إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لأَحْسَنَ الأَخْلَاقِ لَا يَهْدِي لأَحْسَنَهَا إِلَّا أَنْتَ، وَأَصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لِيُبَيِّكَ وَسَعْدِيكَ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ"

Wajjahtu wajhiya lillathee fataras-samaawaati wal-arda haneefan wamaa ana minal-mushrikeen, inna salatee wanusukee wamaahyaaya wamaamatee lillaahi rabbil-Aalameen, laa shareeka lahu wabithalika omirtu wa-anaa minal-muslimeen. Allaahumma antal-Maaliku laa ilaaha illaa ant. anta rabbee wa-ana Aabduk, thalamtu nafsee wa'Ataraftu bithanbee faghfir lee thunoobee jamee'Aan innahu laa yaghfiruth-thunooba illaa ant.wahdinee li-ahsanil-akhlaaqi laa yahdee li-ahsanihaa illaa ant, wasrif A'annee sayyi-ahaa laa yasrifu A'annee sayyi-ahaa illaa ant, labbayka wasa'Adayk,walkhayru kulluhu biyadayk, washsharru laysa ilayk, ana bika wa-ilayk, tabaarakta wataa'Aalayt, astaghfiruka wa-atoobu ilayk

I have turned my face to the one who created the heavens and the earth as a sincere submissive (person), and I am not one of the polytheists. My prayers, my sacrifice, my life and my death are all for Allaah, the Lord of the Worlds. He has no partner. That is what I have been ordered and I am of those who submit. O Allaah, you are the King and there is no Lord besides You. You are my Lord and I am Your slave. I have wronged my soul and You are aware of my sins, so forgive all of my sins. No one forgives sins save You. Guide me to the best character. No one can guide to the best of that save You. Turn me away from its evil, and no one can turn me from its evil save You. At your beck and call, all the good is in Your hands and evil is not to You. And I am for You and to You are the blessings and the exaltedness. I seek your forgiveness and return unto You.” (Recorded by Ahmad, Muslim, At-Tirmidhi, Abu Daawud, and others)

5. Silently seeking refuge in Allaah ﷻ from Satan (seeking refuge in Allaah ﷻ from Satan is a general rule, not limited to prayer only):

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'oothu billaahi minash-Shaytaanir-rajeem

O Allaah, I seek refuge in You from Satan the accursed

- 5.1. Prior to recitation of the Qur'aan in every *rak'ah* according to Shaafi'i, Hanbali, Ibn Hazm, and others

- Allaah ﷻ says:

"فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ"

What may be translated as, "So when you want to recite the Qur'aan, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one)." (An-Nahl, 16:98)

- On the authority of Abu Sa'eed Al-Khudri ؓ, "When the Prophet ﷺ used to stand for prayer he commenced, then said,

اللهم إني أعوذ بك من الشيطان الرجيم ، من همزه ونفته ونفخه

Allaahumma Inni A'oothu beka men ashshataa arrajim, mn hamzehe wnaftthe wnafk-h

'O Allaah, I seek refuge in You from Satan the accursed and from his pricking, spittle and puffing.'" (Recorded by Abu Daawud and At-Tirmidhi as authentic)

- 5.2. Prior to recitation of the Qur'aan in first *rak'ah* only according to Hanafi.

- They considered prayer one action (meaning one collective action); therefore it is not necessary to seek refuge in Allaah from Satan more than once. It is a general rule to seek refuge in Allaah from Satan when reading or reciting from the Qur'aan in prayer or outside of prayer. Thus, there is no evidence that seeking refuge from Satan must be sought in every *rak'ah*.

6. Saying 'Aameen' after the completion of the recitation of *Al-Faatihah* for the imaam, the follower (of the imaam), and the individual (the one praying alone):

6.1. Out loud for prayers read out loud and silently for prayers read silently according to Shaafi'i and Hanbali.

- On the authority of Wa'il ibn Hajr, "When the Prophet ﷺ used to read "وَلَا الضَّالِّينَ" he would say 'Aameen' and raised his voice." (Recorded as authentic by Abu Daawud and At-Tirmidhi)

6.2. Silently always according to Hanafi and Maaliki.

- As for silence, on the authority of Ibn Mas'ood ؓ, "There are four things the imaam "covers" or says silently: seeking refuge in Allaah from Satan, *at-tasmiyah*, saying 'Aameen', and the *tahmeed*⁵⁹."

NOTE: This (practice) is from the companions, not from the Prophet ﷺ.

- As for saying 'Aameen' with the imaam, on the authority of Abu Hurairah ؓ, "Verily the Messenger of Allaah ﷺ said, "If the imaam has said 'Aameen' then say 'Aameen', verily whoever says 'Aameen' at the same time that the angels say 'Aameen', then the sins he has brought fourth have been forgiven." (Recorded and agreed upon by Muslim, Al-Bukhaari, An-Nasaa'i, Abu Daawud, At-Tirmidhi, and Ibn Maajah)

6.3. Out loud is obligatory according to Dhaahiri.

- On the authority of Abu Hurairah ؓ, "Verily the Messenger of Allaah ﷺ said, "If the imaam has said 'Aameen' then say 'Aameen', verily whoever says 'Aameen' coinciding with the saying of 'Aameen' by the angels, then the sins he has brought fourth have been forgiven." (Recorded and agreed upon by Muslim, Al-Bukhaari, An-Nasaa'i, Abu Daawud, At-Tirmidhi, and Ibn Maajah)

It is preferred to say 'Aameen' with the imaam therefore the follower of the imaam should not say 'Aameen' before the imaam nor should he delay saying it until after the imaam

7. The following are considered *Sunnah* (preferred) when bowing down:

7.1. Grasping knees with hands with fingers spread open, distancing the joints from both sides of the body, straightening the back, not raising or lowering the head

-As for distancing the joints and straightening back.

- On the authority of 'Uqbah ibn 'Amr ؓ would bow with his arms separated, his hands on his knees, and his fingers opened beyond his knees. He said, "This is how I saw the Messenger of Allaah ﷺ pray." (Recorded by Ahmad, Abu Daawud, and An-Nasaa'i)

-As for not raising and lowering head.

- On the authority of Abu Humaid ؓ, "When the Prophet ﷺ bowed, he would be straight, his head neither up or down (with respect to his hips), and he would place his hands on his knees as if he were holding them." (Recorded by An-Nasaa'i)

7.2. Authenticated supplications while bowing down:

-It is preferred to remember Allaah ﷻ with the following words,

⁵⁹ *Tahmeed* = رَبَّنَا وَ لَكَ الْحَمْدُ (Rabbanaa wa lak al-hamd); "O' Our Lord, all praise is due to You"

”سبحان رَبِّي العَظِيم“

Subhaana Rabiyy al-'Adheem

How Perfect is my Lord, the Supreme

- On the authority of Hudhaifah, "I prayed with the Messenger of Allaah ﷺ and while bowing he would say, ”سبحان رَبِّي العَظِيم“." (Recorded by Muslim, Abu Daawud, An-Nasaa'i, At-Tirmidhi and Ibn Maajah)
- On the authority of 'Utbah ibn 'Aamir ؓ, "When the Messenger of Allaah ﷺ used to bow down, he would say, 'سبحان رَبِّي العَظِيم و بحمده' (*Subhaana Rabiyy al-'Adheem wa bihamdih*, meaning 'How Perfect is my Lord, the Supreme, all praises to Him') three times, then when he prostrated he would say, 'سبحان رَبِّي العَظِيم و بحمده الأعلى' (*Subhaana Rabiyy al-'Alaa wa bihamdih*, meaning 'How Perfect is my Lord, the Most High') three times." (Recorded as authentic by Abu Daawud and Al-Baihaqi)

8. *Tasmee'*⁶⁰ and *tahmeed* when rising from bowing down for individual and congregational prayers (for the imaam and follower):

- On the authority of Abu Hurairah ؓ, when the Prophet ﷺ rose from bowing he would say,

"سمع الله لمن حمده"

Same'a Allaahu liman hamidahu

Allaah hears him who praises Him

and while standing (straight) he would say,

”رَبَّنَا و لك الحمد“

Rabbanaa wa lakal Hamd

Our Lord, and to You is the praise

(Recorded by Ahmad, Al-Bukhaari and Muslim)

8.1. Both according to Shaafi'i and others.

8.2. *Tahmeed* for the follower (of the imaam) is sufficient according to majority, it is recommended to do more as was the practice of the Prophet ﷺ.

8.2.1. On the authority of Raf'ah ibn Rafa' ؓ, "One day we prayed behind the Messenger of Allaah ﷺ. When he raised his head from bowing, he said, 'Allaah hears him who praises Him,' and a man behind him said,

”رَبَّنَا لَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ“

Rabbanaa lakal-hamd, hamdan katheeran tayyiban mubaarakanfeeh

Our Lord, to You is the praise, as much as it can be and as blessed as it can be

⁶⁰ *Tasmee'* = to say سمع الله لمن حمده (sami' Allaahu liman hamidah); "Allaah hears the one who praises Him"

When the Prophet ﷺ finished the prayer he said, 'Who said that phrase earlier?' A man said, 'I did, O Messenger of Allaah'. The Prophet ﷺ said, 'I saw more than thirty angels chasing after you to see who would record it first'.
(Recorded by Ahmad, Al-Bukhaari, Maalik, and Abu Daawud)

8.2.2. On the authority of 'Ali ؑ, when the Prophet ﷺ raised his head from bowing he would say,

” رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلءَ مَا سَبَّحْتَ مِنْ شَيْءٍ بَعْدُ ”

Rabbanaa lakal-hamd Mil'as-samaawaati wa mil'al-'ardhi wa maa baynahumaa, wa mil'a maa shi'ta min shay 'in ba'd

Allaah hears him who praises Him, and to You is the praise filling up the heavens and the earth, what is between them and filling up whatever You wish in addition to that.” (Recorded by Ahmad, Muslim, Abu Daawud, and At-Tirmidhi)

8.2.3. On the authority of 'Abdullaah ibn Abi 'Aufa ؑ, when the Prophet ﷺ raised his head from bowing he would say,

”اللَّهُمَّ لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلءَ مَا سَبَّحْتَ مِنْ شَيْءٍ بَعْدُ اللَّهُمَّ طَهِّرْني بِالثلْجِ وَالْبَرْدِ وَالماءِ الباردِ اللَّهُمَّ طَهِّرْني مِنَ الذنوبِ وَتَقَيِّ مِنْهَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الوسخِ ”

Allaahumma lakalhamd Mil'as-samaawaati wa mil'al-'ardhi wa maa baynahumaa, wa mil'a maa shi'ta min shay 'in ba'd. Allaahumma tahhirni biththalj walbard walmaa albaarid, Allaahumma tahhirini min adhunooab wa naqqinee minhaa kamaa yunaqqaa-athawbul-'abyadhu minal washk

O Allaah, to You is the praise, filling up the skies and the earth and filling up whatever You wish in addition to that. O Allaah, purify me with snow, hail and cold water. O Allaah, purify me from sins and cleanse me from them as one cleans a white garment from filth.” (Recorded by Ahmad, Muslim, Abu Daawud, and Ibn Maajah)

8.2.4. On the authority of Abu Sa'eed Al-Khudri ؑ, "When the Prophet ﷺ would say, 'Allaah hears him who praises Him,' he would (also) say,

” اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلءَ مَا سَبَّحْتَ مِنْ شَيْءٍ بَعْدُ. أَهْلُ النَّعَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ. اللَّهُمَّ لَا مَنَعَ لِمَا أُعْطِيتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ”

Allaahumma Rabbanaa lakalhamd Mil'as-samaawaati wa mil'al-'ardhi wa maa baynahumaa, wa mil'a maa shi'ta min shay 'in ba'd. 'Ahlath-thanaa'i walmajdi, 'ahaqqu maa qaalal-'abdu, wa kullunaa laka 'abdun. Allaahumma laa maani'a limaa 'a'tayta, wa laa mu'tiya limaa mana'ta, wa laa yanfa'uthal-jaddi minkal-jadd

O Allaah our Lord, to You is the praise filling up the skies and the earth, and filling up what You wish in addition to that. You are the One who is worthy of praise and glory. This is the most correct statement that a slave could make. And we are all slaves unto You. There is no one who can prevent what You

have given. And there is no one who can give what You have prevented. No one can benefit from fortune (in the face of) Your fortune.”

(Recorded by Muslim, Aḥmad, An-Nasaa'i, and Abu Daawud)

- 8.2.5. It has also been authentically recorded by Abu Daawud the Prophet ﷺ would say after saying "Allaah hears him who praises Him," he would say, “لِرَبِّي الْحَمْدُ،” *”لِرَبِّي الْحَمْدُ”* (*lirabbi ilḥamd lirabbi ilḥamd*, meaning ‘To my Lord is the praise, to my Lord is the praise’), until he would be standing for as long as he was bowing.

9. Placing both hands on the floor:

9.1. Before the knees (touch the floor) when descending for prostration according to Maaliki, Ibn Ḥazm, and others.

- On the authority of Al-Awza'i ؓ, "I saw the people placing their hands on the floor before their knees." Ibn Abu Daawud comments, "That is the statement of the people of narration."
- On the authority of Abu Hurairah ؓ the Messenger of Allaah ﷺ said, "If one of you makes prostration then he should not kneel down like a camel kneels down, and he should place both his hands before his knees (while descending)." (Recorded as authentic by Abu Daawud, An-Nasaa'i, and Aḥmad)

9.2. After the knees (touch the floor) when descending for prostration according to majority.

- Ibn al-Qayyim said, "When the Prophet ﷺ prayed, he would place his knees (on the floor) before his hands, then his hands, his forehead and nose. This is what is authentic and has been related by Shuraik from 'Aasim ibn Kaleeb on the authority of his father from Wa'il ibn Ḥajr ؓ who said, 'I saw the Messenger of Allaah ﷺ while prostrating, placing his knees (on the floor) before his hands. Upon getting up, he would raise his hands before his knees. I never saw him do otherwise'".

10. When rising from prostration:

10.1. To rely upon both hands and begin by lifting both knees before both hands according to Shaafi'i and Ḥanbali.

- On the authority of Ayyoub, on the authority of Abu Qulaabah ؓ, "Maalik ibn Al-Huwairith came to us and prayed with us in this masjid (our masjid), and said, 'Verily I pray with you and I do not want to pray (or need to pray), but I want to show you how I saw the Prophet ﷺ pray'. Ayyoub ؓ said, 'so I said to Abu Qulaabah ؓ "how was his prayer? (or how did he pray?)'" He said, 'Like the prayer of our Sheikh', meaning 'Amr ibn Salamah ؓ. Ayyoub said, 'And that Sheikh used to complete the *takbeer* and when raising his head from the second prostration he sat and relied upon the floor then arose'" (Recorded as authentic by Al-Bukhaari, Al-Baihaqi, Ash-Shaafi'i, and he said, "from this we take and command the one rising from prostration or sitting in prayer, that he rely upon (leans upon) the floor with both his hands together following the *sunnah*, verily that is most similar in humbleness and it is most helpful for the one praying the prayer and it is most freeing to not move and not be on the point of moving,

and any other rising other than this is disliked for him, and there is no repetition required for him nor does he have to perform the make-up prostration.”)

- 10.2. Begin by lifting both hands before both knees according to majority
- Majority says one should raise the hands from the floor first while others say that one should raise the knees first.

11. It is recommended for one prostrating:

- 11.1. To separate his arms from his sides, to place his palms (on the ground) in alignment with his ears or shoulders, to keep his fingers together and stretched out, and for his fingers to be pointed towards the *qiblah*, similarly his toes should be on the ground facing the *qiblah* with his feet upright, and his heels should be together meaning that one foot should be connected or attached to the other

-As for separating arms from side

- On the authority of Wa'il ibn Hajr ؓ, when the Messenger of Allaah ﷺ prostrated, he would place his forehead between his palms and separate his arms from the sides of his body (Recorded by Abu Daawud).

-As for placing palms in alignment with ears or shoulders

- Both of these acts have been related. Some scholars combine these two acts by placing the ends of the thumbs parallel to the ears and the palms parallel to the shoulders.

-As for keeping fingers together and stretched out

- When the Prophet ﷺ bowed he would have his fingers separated and when he prostrated he would keep his fingers together." (Recorded by Al-Haakim and Ibn Hibbaan).

-As for toes pointing towards qiblah

- On the authority of Abu Humaid when the Prophet ﷺ prostrated, his fingers would be neither spread out nor clasped together, and his toes would be directed towards the *qiblah*." (Recorded by Al-Bukhaari).

-As for keeping heels together

- On the authority of 'Aaishah ؓ, she said, "I missed (I could not find) the Messenger of Allaah ﷺ and he was with me on my mattress (earlier), I found him prostrating with his heels close together, and his fingertips facing the *qiblah*." (Recorded as authentic by Ibn Khuzaimah and Al-Baihaqi).

- 11.2. *Tasbeeh*⁶¹ authenticated from the practice of the Prophet ﷺ in prostration, similarly the supplication while prostrating

As for the tasbeeh: It is preferred for the one who is prostrating to say

سبحان ربِّي الأعلى

(*Subhana Rabbi al-A'la*, meaning 'How Perfect is my Lord, the Most High').

- On the authority of 'Uqbah ibn 'Aamir ؓ, when فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (what may be translated as, 'Glorify the name of your Lord, the Most High'; Al-Waqi'ah, 56:74) was revealed, the Prophet ﷺ said, "Do so in your prostrations" (Recorded as good by Ahmad, Abu Daawud, Ibn Maajah, and Al-Haakim).
- On the authority of Hudhaifah ؓ, when the Prophet ﷺ prostrated, he would say

⁶¹ *Tasbeeh* = to say 'Subhaana Rabbi Al-'Aalaa'; "How Perfect is my Lord, the Highest"

“سبحان ربِّي الأعلى” (*Subhana Rabiyy al-A'laa*)" (Recorded by Ahmad, Muslim, Abu Daawud, An-Nasaa'i, Ibn Maajah, and At-Tirmidhi, who called it good authentic).

As for supplication while prostrating:

- The Prophet ﷺ said, "The closest one of you comes to his Lord is while he is prostrating, (therefore) make many supplications therein." (Recorded by Abu Daawud as authentic).
- On the authority of 'Ali رضي الله عنه, when the Prophet ﷺ prostrated he would say,

“اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ
أَحْسَنُ الْخَالِقِينَ”

Allaahumma laka sajadtu wa bika 'aamantu, wa laka 'aslamtu, sajada wajhiya lillathee khalaqahu, wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabaarakallaahu 'ahsanul-khaaliqeen

“O Allaah, to You have I prostrated, in You have I believed, and to You have I submitted. I have prostrated my face to the One who created me and formed me in the best of forms. He is the One who gave it hearing and sight. Blessed be Allaah, the Best of Creators.” (Recorded by Ahmad, Muslim, and others)

- While describing the Prophet's ﷺ late night prayers, Ibn 'Abbaas رضي الله عنه said, "Then he would go to pray and during his prayer or prostration, he would say,

“اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ
أَمَامِي نُورًا، وَمِنْ خَلْفِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَاجْعَلْنِي نُورًا”

Allaahumma aj'al fee qalbi nuran, wa fee sam'ee nuran, wa fee basari nuran, wa 'an yameenee nuran, wa 'an shimaalee nuran, wa min amaamee nuran, wa min khalfi nuran, wa min fawqee nuran, wa min tahtee nuran, waj'alnee nuraa
O Allaah, place light in my heart, in my hearing, in my sight, on my right, on my left, in front of me, behind me, above me, below me, and make me light.

Shu'bah رضي الله عنه said, "Or he said, "واجعل لي نوراً" (*waj'al lee nuran*, meaning 'And make for me light') (Recorded by Muslim, Ahmad, and others). Talking of light, An-Nawawi observes, "The scholars say that asking for light for all organs and sides means (asking) to have the truth and guidance made clear for one's self. He asked for this so that there would be no deviation or misguidance left in him".

- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ would say while prostrating,

“اللهم اغفر لي ذنبي كله ، دقه وجله وأوله وآخره ، وعلانيته وسره”

Allaahumma ighfirlee dhambee kullahu, daqqahu wa jallahu wa awallahu wa aakhirahu, wa 'alaaniyatahu wa sirrahu

O Allaah, forgive all of my sins, the small and large, the first and last, the public and private.” (Recorded by Muslim, Abu Daawud, and Al-Haakim)

- On the authority of 'Aaishah رضي الله عنها, "One night I missed the Prophet ﷺ from his bed. I looked for him and found him praying. He was prostrating, his feet were in an upright position and he was saying,

"اللهم إني أعوذ برضاك من سخطك ، وأعوذ بمعافاتك من عقوبتك ، وأعوذ بك منك لا أحصي ثناء عليك أنت
كما أثبتت على نفسك"

Allaahumma innee a'udhu biridaaka min sakhatika, wa a'udhu bimu'aafaatika min 'uqubatika, wa a'udhu bika minka laa ahsee thanaa'a 'alaika anta kamaa athnaitu 'alaa nafsik

O Allaah, I seek refuge in Your pleasure from Your anger. I seek refuge in Your granting of well-being from Your punishment. I seek refuge in You from You. The praise cannot encompass You and You are as You have praised Yourself." (Recorded by Muslim, Abu Daawud, and An-Nasaa'i)

- On the authority of 'Aaishah رضي الله عنها, one night he ﷺ was missing and she suspected that he had gone to another one of his wives. She found him while he was bowing or prostrating, and he was saying,

"سبحانك اللهم وبحمدك ، لا إله إلا أنت"

Subhaanaka Allaahumma wa bihamdika laa ilaaha illa ant

O Allaah, how perfect You are and praise be to You. There is no god besides You She said, "May my father and mother be sacrificed for you. I thought you were doing something and you were doing something else." (Recorded by Muslim, Ahmad, and An-Nasaa'i)

- While prostrating the Prophet ﷺ would say,

"اللهم اغفر لي خطيئتي وجهلي ، وإسرافي في أمري ، وما أنت أعلم به مني . اللهم اغفر لي جدي وهزلي ، وخطئي ، وعمدي ، وكل ذلك عندي . اللهم اغفر لي ما قدمت وما أخرت ، وما أسررت وما أعلنت . أنت إلهي لا إله إلا أنت"

Allaahumma aghfir lee khatee'atee wa jahlee, wa israagee fee amree, wa maa anta a'alamu bihi minnee. Allaahumma ighfir lee jeddee wa hazlee, wa khata'ee, wa 'umdee, wa kullee dhaalika 'endee. Allaahumma aghfirlee maa qaddamtu wa maa akhkhartu, wa maa asrartu wa maa a'alantu. Anta ilaahee laa ilaaha illaa ant.

O Allaah, forgive me (those things that I have been) mistaken in or ignorant, and the action that I have been extravagant in, for You are more knowledgeable of them than me. O Allaah, forgive me my serious mistakes and my joking mistakes, my mistakes (that I was unaware of) and of my intentional mistakes, and everything of that which I have done. O Allaah, forgive me my past sins and later sins and what was private and what was public. You are my God, and there is no god except You." (Recorded as fair by Abu Daawud)

12. Sitting and Supplication between both prostrations:

-As for sitting between both prostrations.

- On the authority of ‘Aaishah ؓ, the Prophet ﷺ would lay out his left foot and keep his right foot upright.” (Recorded by Al-Bukhaari and Muslim)
- As for supplication between both prostrations.
- On the authority of Hudhaifah ؓ that between the two prostrations, the Prophet ﷺ would say, "O Lord, forgive me." (Recorded by An-Nasaa'i and Ibn Maajah)
 - On the authority of Ibn 'Abbaas ؓ that while prostrating, the Prophet ﷺ would say, "O Allaah, forgive me, have mercy on me, grant me well-being, guide me and provide for me." (Recorded by Abu Daawud)

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَاجْبُرْنِي، وَعَافِنِي، وَارْزُقْنِي، وَارْقُنِي

Allaahum-maghfir lee, warhamnee, wahdinee, wajburnee, wa 'aafinee, warzuqnee, warfa'nee

O Allaah forgive me, have mercy on me, guide me, support me, protect me, provide for me and elevate me.

13. The sitting of rest, which is a quick sitting that one makes after the second prostration (of the first and third *rak'ah*):

13.1. Recommended according to Shaafi'i and others.

- On the authority of Abu Qulaabah ؓ, "Maalik ibn Al-Huwairith Al-Laithy ؓ said that he saw the Prophet ﷺ pray, and if he was praying the witr prayer he did not rise until after sitting up straight." (Recorded as authentic by Al-Bukhaari and Abu Daawud)

13.2. Not recommended according to majority.

- Many of the companions ؓ and others who described the prayers of the Prophet ﷺ did not mention this sitting, except in what is related by Abu Humaid ؓ and Maalik ibn Al-Huwairith ؓ. If it was part of his guidance, he would always do it, and those who described his prayers would have mentioned it. The fact that he may have done so does not necessarily make it one of the preferred actions of the prayer, unless he did it as a regular practice for the people to follow. Otherwise, he may have done it out of some need to do so, and this would not prove that it is a preferred action of the prayer.

14. The following are recommended when sitting for *Tashahhud*:

14.1. Sitting on left leg and keeping right foot upright for the first *tashahhud* and in 2-*rak'ah*-prayers such as *Fajr*, sitting on left part of posterior and keeping right foot upright in the final sitting of 3-*rak'ah* and 4-*rak'ah*-prayers.

-As for sitting in first *tashahhud* and in 2-*rak'ah*-prayers such as *Fajr*.

- On the authority of Ibn 'Umar ؓ, when the Prophet ﷺ sat for the *tashahhud*, he would place his left hand on his left knee and his right hand upon his right knee, and he would form a ring like fifty-three (when he pointed with his finger, he would put his thumb on his middle finger) and point with his index finger. In another narration it is reported, "He would close his hand and point with his index finger." (Recorded by Muslim)

-As for sitting on left part of posterior and keeping right foot upright in the final sitting of 3-*rak'ah* and 4-*rak'ah*-prayers.

- When Abu Humaid ؓ described the prayer of the Prophet ﷺ, he said, "When he sat after two *rak'ahs*, he would sit upon his left leg and keep his right foot upright. When he sat for the last *rak'ah*, he would pull over his left foot and put his right foot upright (over the left foot) and sit upon his entire posterior." (Recorded by Al-Bukhaari)

14.2. Placing both hands on both thighs with fingertips over the knees.

- On the authority of Ibn 'Umar ؓ, when the Prophet ﷺ sat for the *tashahhud*, he would place his left hand on his left knee and his right hand upon his right knee, and he would form a ring (like fifty-three) and point with his index finger. In another narration it is reported, "He would close his hand and point with his index finger." (Recorded by Muslim)

14.3. Making circle with middle finger and thumb and point index finger with remaining fingers curled from the beginning to the end of *tashahhud*, fixing gaze on index finger.

-As for pointing with the index finger

14.3.1. Continuously move the index finger according to Maaliki and others.

- On the authority of Wa'il ibn Hajr, the Prophet ﷺ would place his left palm on his left thigh and knee. He would place the end of his right elbow upon his right thigh and would then close his right hand, forming a circle. In another narration it states, "He would make a circle with his middle finger and thumb and point with his index finger. Then he would raise his finger, and (Wa'il) saw him moving it to make supplications." (Recorded by Ahmad)

14.3.2. Point index finger only when saying the *tashahhud* according to Hanafi, Shaafi'i, and Hanbali, however all four schools of Islamic jurist reasoning differed about when and how. These differences arose when defining "...him moving it..." from the narration of Wa'il ؓ.

14.3.2.1. According to Shaafi'i, one points with the finger only once, when saying "except Allaah" from testimony of faith.

14.3.2.2. According to Hanafi, raise the finger in the denial part of the testimony of faith (there is no god) and put it back down during the confirmation part (except Allaah ﷻ).

14.3.2.3. According to Maaliki, move the finger to the left and right until they finish the prayer.

14.3.2.4. According to Hanbali, point with the finger every time mentioning Allaah ﷻ, as a reflection of the oneness of Allaah ﷻ, and do not move it.

15. Supplication after *As-salatul Ibraahimiyah* before *tasleem*⁶² with an authenticated supplication of the Prophet ﷺ:

- On the authority of Abu Hurairah ؓ, the Messenger of Allaah ﷺ said, "When one of you finishes the final *tashahhud*, he should say,

"اللهم إني أعوذ بك من عذاب جهنم ، ومن عذاب القبر ، ومن فتنة المحيا والممات ، ومن شر فتنة المسيح الدجال"

Allaahumma innee a'udhu bika min 'adhaabi jahannama, wa min 'adhaabil qabre, wa min fitnatil mahyaa wal mamaate, wa min sharri fitnatil maseehid dajjaal

⁶² *Tasleem* = ending prayer by conveying salutations upon angels and those present on right and left sides

O Allaah, I seek refuge in You from the torment of the Hell-fire and the grave, from the trials of life and death, and from the trials of the false Messiah." (Recorded by Muslim)

16. Words of remembrances and supplications authenticated as practices of the Prophet ﷺ after the *tasleem*:

- On the authority of Thowbaan ؓ, "When the Prophet ﷺ would finish his prayer, he would seek Allaah's forgiveness three times and then say,

'اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام'

Allaahumma anta Assalaamu wa minka Assalaamu tabaarakta ya Dhal Jalaali wal Ikraam

O Allaah, You are the peace, and from You is peace. You are filled with good, O Sublime and Honorable One." (Recorded by "the group," except for Al-Bukhaari; Muslim has the addition, "Waleed said, 'I asked Al-Awzaa'i, 'How did he seek Allaah's forgiveness?' He said, 'By saying, 'I seek Allaah's forgiveness, I seek Allaah's forgiveness, I seek Allaah's forgiveness''")

- One day the Prophet ﷺ took Mu'aadh ibn Jabal's ؓ hand and said to him, "O Mu'aadh, I love you". Mu'aadh responded, "May my father and mother be sacrificed for you, O Messenger of Allaah, I love you". Then the Prophet ﷺ said, "I advise you, O Mu'aadh, say at the end of every prayer,

"اللهم أعني على ذكرك و شكرك و حسن عبادتك"

Allaahumma 'innee 'alaa dhikrika wa shukrika wa husni 'ibaadatik

'O Allaah, aid me in Your remembrance, Your thanks, and in perfecting Your worship.' (Recorded by Ahmad, Abu Daawud, An-Nasaa'i, Ibn Khuzaimah, Ibn Hibbaan, and Al-Haakim who said it is authentic according to the criteria of Al-Bukhaari and Muslim)

- On the authority of Abu Hurairah ؓ, the Prophet ﷺ said, "Whoever glorifies Allaah after every prayer thirty-three times, and praises Allaah thirty-three times, and extols Allaah's greatness thirty-three times (total = 99) and then says,

"لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد وهو على كل شيء قدير"

Laa ilaaha ill Allaahu wahdahu laa shareeka lahu, lahul mulku wa lahul hamdu wa huwa 'alaa kulli shay in Qadeer

'There is no god except Allaah, the One. There is no partner with Him. His is the dominion and His is the praise, and He has power over all things,' is forgiven, even if his sins are as abundant as the foam of the sea." (Recorded by Muslim, Ahmad, Abu 'Awaanah, and Al-Baihaqi)

- On the authority of Ka'b ibn 'Ajurah ؓ, the Prophet ﷺ said, "There are certain statements which if one were to utter or observe them at the end of every obligatory prayer, one would not be dismayed. (They are) glorifying Allaah thirty-three times,

praising Allaah thirty-three times and extolling His greatness thirty-four times." (Recorded by Muslim)

- On the authority of 'Abd-ur-Rahmaan ibn Ghanim ؓ, the Messenger of Allaah ﷺ said, "Whoever says,

لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد بيده الخير يحيي ويميت وهو على كل شيء قدير

Laa ilaaha ill Allaahu wahdahu laa shareeka lahu, lahul mulku wa lahul hamd biyadihil khair yuhyee wa yumeetu wa huwa 'ala kulli shay in Qadeer

'There is no god but Allaah, the One. There is no partner with Him. His is the dominion and His is the praise. In His hand is all the good. He gives life and death, and He has power over all things, 'ten times after the sunrise and dawn prayer, before turning away and lifting his leg, will have written for him for each repetition ten good deeds, and will have erased for him ten evil deeds. He will also be raised ten degrees, will be protected from every plot, and he will be protected from the outcast Satan. No sin will lead to his destruction except idolatry, and he will be the person with the best deeds surpassed only by the one who does more and says more than what he has said." (Recorded by Ahmad and At-Tirmidhi, but without "In His hand is all the good")

Making (Qada') for missed prayer

The scholars agree that it is obligatory for one who has forgotten the prayer or slept through its time to make up the missed (*qada'*) prayer. This opinion is based on the narration of the Prophet ﷺ mentioned earlier: "There is no negligence while one is asleep but forgetfulness occurs when one is awake. If one of you forgets the prayer or sleeps through its time, then he should perform the prayer when he recalls it." (Recorded by Abu Daawud as authentic) If one falls unconscious, then he need not repeat the prayer, unless he regains his consciousness with sufficient time to purify himself and perform the prayer within its proper time.

- On the authority of 'Abd-ur-Razzaq, Naafi said Ibn 'Umar ؓ once fell sick and became unconscious and missed the prayer. When he regained his consciousness, he did not make up the missed prayer.
- On the authority of Ibn Juraij, Ibn Taawus said, on the authority of his father ؓ, if a sick person becomes unconscious, he is not to make up the prayers he missed.
- On the authority of Mu'ammara, "I asked Az-Zuhri about one who becomes unconscious, and he said that he is not to make up the prayer he missed."
- On the authority of Hamad ibn Salamah, Yunus ibn 'Ubaid said that both Al-Hassan Al-Basri and Muhammad ibn Sireen said that a person who falls unconscious is not to make up the prayers he may have missed.

Concerning missing a prayer intentionally, the majority of the scholars (including the 4 *madhaabs*) say that it is a sin and the missed prayer must be made up. They said regarding one who left the missed prayer(s) due to forgetfulness or sleep, he is ordered or commanded to perform the missed prayer. As for the one who intentionally missed the prayer, it is more necessary.

Ibn Taimiyyah said, "In law, there is no way for one who leaves a prayer intentionally to make its *qada'*. He may however, resort to increasing his voluntary and supererogatory acts.

Ibn Hazm has thoroughly discussed this question, "concerning one who leaves a prayer intentionally until its time expires, he will never be able to make up for that prayer. Such a person should turn to Allaah and ask His forgiveness and increase his good deeds and supererogatory actions in order to increase his weight [of good] on the Day of Resurrection". Ibn Hazm also adds, "If making up a prayer is obligatory for one who has left a prayer, even after its time has expired, why is it that Allaah and His Messenger ﷺ have chosen not to mention that fact as (surely) they did not forget it, "And your Lord is not forgetful!" Any law that is not based on the Qur'aan or the *sunnah* is not valid... The people who agree with us on this include 'Umar ibn Al-Khattaab, his son 'Abdullaah, Sa'd ibn Abi Waqaas, Salmaan Al-Faarsi, Ibn Mas'ud, Al-Qaasim ibn Muhammad ibn Abi Bakr, Budail al-'Uqaily, Muhammad ibn Sireen, Mutraf ibn 'Abdullaah, 'Umar ibn 'Abd-ul-'Aziz, and others" ؓ.

On the authority of Abu Hurairah رضي الله عنه, the Prophet صلى الله عليه وسلم said, "The first thing that the people will be called to account for on the Day of Resurrection will be the prayers. Our Lord will say to the angels, although He knows better, 'Look into the prayer of my servant to see if he observed it perfectly or was neglectful in it'. If he observed it perfectly, it will be recorded to his credit, but if he had been negligent in it in any way, Allaah will say, 'See if My servant has any supererogatory prayers'. Then if he has any supererogatory prayers, Allaah will say, 'Make up the deficiency in My servant's obligatory prayer with his supererogatory prayers.' Thereafter all his actions will be examined in a like manner." (Recorded by Abu Daawud)

Supererogatory Prayers (Salat ut-Tatawu')

Definition:

Supererogatory Prayers: Prayers performed in addition to the obligatory prayers; the one who performs them is rewarded, and the one who does not perform them is not sinful for leaving them. It has been legislated that the supererogatory prayers if someone have fallen short in completing his obligatory prayers.

- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "The first thing that the people will be called to account for on the Day of Resurrection will be the prayers. Our Lord will say to the angels, although He knows better, 'Look into the prayer of my servant to see if he observed it perfectly or had been negligent in it'. So if he observed it perfectly it will be recorded to his credit, but if he had been negligent in it in any way, Allaah would say, 'See if My servant has any supererogatory prayers'. Then if he has any supererogatory prayers, Allaah would say, 'Make up the deficiency in My servant's obligatory prayers with his supererogatory prayers'. Thereafter all his actions will be examined in like manner." (Recorded by Abu Daawud)

Desirably of Offering Supererogatory Prayers in One's House:

Supererogatory prayers performed at home are superior to those performed in the *masjid*:

- On the authority of Jaabir رضي الله عنه, the Messenger of Allaah ﷺ said, "If one of you offers his prayers in the mosque then he should make a portion of his prayers in his house, as Allaah has made his prayers in his house a means of betterment (for him)." (Recorded by Ahmad and Muslim)
- On the authority of Zaid ibn Thaabit رضي الله عنه, the Messenger of Allaah ﷺ said, "A person's prayer in his house is better than his prayer in my mosque, except for the obligatory prayer." (Recorded by Abu Daawud as authentic)

It is allowed to make supererogatory prayers while in sitting:

It is allowed to perform supererogatory prayers while sitting: (1) even if the one praying is capable of standing, and (2) similarly it is allowed for the one riding in a car or plane or transportation similar to that, even if he is not facing the *qiblah*:

Firstly-

- On the authority of 'Alqamah رضي الله عنه, he asked 'Aaishah رضي الله عنها, "How did the Prophet ﷺ perform two *rak'ahs* while sitting?" She replied, "He would recite while sitting and then when he wished to bow down, he would stand and bow." (Recorded by Muslim) The same narration has been recorded with 'She said: "I never saw the Messenger of Allaah ever sitting while reciting during the night prayer until he became old, then he would sit until when about thirty or forty verses were left of his recital then he would stand, finish the recital and bow down..."' (Recorded by Ahmad, Abu Daawud, At-Tirmidhi, An-Nasaa'i, and Ibn Maajah)

- On the authority of 'Amr ibn Rabi'ah رضي الله عنه, "I saw the Messenger of Allaah ﷺ pray while riding, and he faced the direction in which he was going." (Recorded by Muslim, At-Tirmidhi and Al-Bukhaari; The latter added that "he bent his head slightly")

He did not, however, do this for the obligatory prayers. Aḥmad, Muslim and At-Tirmidhi recorded that he would pray on his mount while traveling from Makkah to Madinah, facing away from Makkah. Upon this, Allaah ﷻ revealed,

فَأَيْنَمَا تُوَلُّوا فَنَمَّ وَجْهُ اللَّهِ

What may be translated as, "So Wherever you turn yourselves, or your faces, there is the Face of Allaah (and He is High above, over His Throne)." (Al-Baqarah, 02:115)

According to Ibrahim An-Nakha'i, "They would pray on their mounts and animals in the direction in which they were facing". Ibn Ḥazm commented, "This has been related from the companions and those of the following generation, during travel and residence."

Secondly-

Praying while having to deal with forced conditions, illness and fear. Under such circumstances, it is allowed to pray without facing the *qiblah*. The Prophet ﷺ said, "If I order you to do something, do what you are capable of doing". Allaah ﷻ says,

فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا

What may be translated as "If you go in fear, then (pray) standing or on your mounts..." (Al-Baqarah, 02:239) Ibn 'Umar رضي الله عنه added, "Facing the *qiblah* or not facing it." (Recorded by Al-Bukhaari)

Kinds of supererogatory prayers
May be divided into two categories:

<u>Unrestricted:</u> Supererogatory prayers that are not linked to the obligatory.	<u>Restricted:</u> Supererogatory prayers that are known by their link to the <i>Sunnah</i> , performed before or after the obligatory prayers. May be divided into two categories:													
	<u>Definite:</u> As for the supererogatory prayers with definite link to the <i>Sunnah</i> performed daily. One opinion - there are 10 <i>rak'ahs</i> <ul style="list-style-type: none"> ▪ On the authority of Ibn 'Umar <small>رضي الله عنهما</small>, "I have learned from the Prophet <small>ﷺ</small> 10 <i>rak'ahs</i>: 2 <i>rak'ahs</i> before <i>Dhuhr</i> and 2 <i>rak'ahs</i> after it, 2 <i>rak'ahs</i> after <i>Maghrib</i>, 2 <i>rak'ahs</i> after 'Ishaa, 2 <i>rak'ahs</i> before <u><i>Subh</i></u> (<i>Fajr</i>), and there was an hour in which the Prophet <small>ﷺ</small> did not enter it (perform it), and <u>Hafsah</u> <small>رضي الله عنها</small> narrated to me that when the caller to prayer called the call to prayer and the dawn had broken he prayed 2 <i>rak'ahs</i>." (Recorded as authentic by Al-Bukhaari and At-Tirmidhi) Another opinion - there are 12 <i>rak'ahs</i> <ul style="list-style-type: none"> ▪ On the authority of 'Aaishah <small>رضي الله عنها</small>, "The Prophet <small>ﷺ</small> did not leave 4 before <i>Dhuhr</i>, and 2 before lunch." (Recorded as authentic by Al-Bukhaari, Abu Daawud, and An-Nasaa'i) Another opinion <table style="width: 100%; border: none;"> <tr> <td style="width: 30%;"><i>Fajr</i></td> <td>2 <i>Rak'ahs</i> before Obligatory.</td> </tr> <tr> <td><i>Dhuhr</i></td> <td>4 <i>Rak'ahs</i> before Obligatory and 2 <i>Rak'ahs</i> after.</td> </tr> <tr> <td><i>Asr</i></td> <td>4 <i>Rak'ahs</i> (less recommended) before Obligatory.</td> </tr> </table>	<i>Fajr</i>	2 <i>Rak'ahs</i> before Obligatory.	<i>Dhuhr</i>	4 <i>Rak'ahs</i> before Obligatory and 2 <i>Rak'ahs</i> after.	<i>Asr</i>	4 <i>Rak'ahs</i> (less recommended) before Obligatory.	<u>Indefinite:</u> As for the supererogatory prayers with no definite link to the <i>Sunnah</i> , there are 6 <i>rak'ahs</i> performed daily. <ul style="list-style-type: none"> ▪ On the authority of 'Abdullaah bin Mughaffal <small>رضي الله عنه</small>, verily the Prophet <small>ﷺ</small> said, "between every 2 calls to prayer, between every 2 calls to prayer," then in the third time (third repetition), "for the one who desires such." (Agreed upon by Al-Bukhaari, Muslim, Abu Daawud, At-Tirmidhi, An-Nasaa'i, Ibn Maajah) <table style="width: 100%; border: none;"> <tr> <td style="width: 30%;"><i>Asr</i></td> <td>2 <i>Rak'ahs</i> before Obligatory.</td> </tr> <tr> <td><i>Maghrib</i></td> <td>2 <i>Rak'ahs</i> before Obligatory.</td> </tr> <tr> <td><i>'Ishaa</i></td> <td>2 <i>Rak'ahs</i> before Obligatory</td> </tr> </table>	<i>Asr</i>	2 <i>Rak'ahs</i> before Obligatory.	<i>Maghrib</i>	2 <i>Rak'ahs</i> before Obligatory.	<i>'Ishaa</i>	2 <i>Rak'ahs</i> before Obligatory
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<i>Maghrib</i>	2 <i>Rak'ahs</i> after Obligatory.
<i>'Ishaa</i>	4 <i>Rak'ahs</i> (less recommended) before Obligatory, 2 <i>Rak'ahs</i> after Obligatory.

The Witr Prayer (Salat ul Witr)

Definition:

Witr in Arabic means “odd” and refers to the particular prayer described in this section.

Ruling:

1. *Witr* is definite *Sunnah* according to the majority.
 - On the authority of 'Ali ؑ, "The *witr* prayer is not required like your obligatory prayers, but the Prophet ﷺ would perform the *witr* prayer and say, 'O you people [followers] of the Qur'aan, perform the *witr* prayer, for Allaah is One and He loves the *witr*.'" (Recorded by Ahmad, An-Nasaa'i, Abu Daawud, Ibn Maajah, At-Tirmidhi who calls it fair, and Al-Haakim who grades it authentic)
 - On the authority of Talhah ibn 'Ubaidullah ؓ, the Prophet ﷺ said, "Five prayers during the day and night have been prescribed by Allaah". Hearing this a bedouin asked the Prophet ﷺ, "Is there anything else upon me [in the way of prayer]?" The Prophet ﷺ said, "No, unless you want to do more voluntarily." (Recorded by Al-Bukhaari and Muslim)
2. *Waajib*⁶³ (Obligatory) according to Hanafi.
 - His evidence was based on the regularity of the Prophet ﷺ in *witr* prayer, which he prayed while on travel or not on travel. This regularity was used as evidence for *wujoob* (obligation).

Time of *Witr*:

From after *'ishaa* prayer until the dawn:

- On the authority of Abu Tamim Al-Jeeshaani ؓ, 'Amr ibn al-'Aas ؓ was addressing the people during a Friday *Khutbah* and he said, "Abu Baṣra related to me that the Prophet ﷺ said, 'Verily, Allaah has added a prayer for you, and it is the *witr* prayer. Pray it between *'ishaa* prayer and *fajr* prayer.'" Abu Tamim ؓ said, "Abu Dharr took me by my hand and we went in the mosque to Abu Baṣra and [Abu Dharr] said, 'Did you hear what 'Amr just said from the Messenger of Allaah?' He answered, 'I (also) heard it from the Messenger of Allaah!'" (Recorded by Ahmad with an authentic chain)
- On the authority of 'Aaishah ؓ, "Out of the entire night, the Messenger of Allaah ﷺ would sometimes perform the *witr* prayer during the early portion; sometimes he would perform it during the middle portion; and sometimes in the latter portion of the night, just before dawn." (Recorded by the group)

⁶³ *Waajib* = The majority of the Muslim jurists do not differentiate between *fard* and *waajib*, both of which are translated as obligatory. However, according to Hanafi, there is a difference between *waajib* and *fard*, *fard* is what has been proven by clear-cut evidence from the authenticity of both the chain and understanding of the text, its rejection is considered *kufri*. *Waajib* is what must be done and if not done becomes a sin, though lesser than the sin of not performing or applying the *fard*. However it is of a lesser degree than *fard*, it is proven by evidence which is not clear-cut, which may be as a result of deficiency in the authenticity of the chain, or the text may be understood in more than one way, its rejection is not considered *kufri*.

Hastening the *witr* prayer is preferred for the one who thinks he will not wake-up for the last part of the night. Delaying the *witr* prayer to the last third of the night is preferred for the one who wakes-up for the last part of the night.

- On the authority of Jaabir رضي الله عنه, the Messenger of Allaah ﷺ said, "Whoever of you fears that he will not be able to wake during the latter portion [of the night], he should make the *witr* prayer during the early part [of the night]. And whoever of you believes that he will be able to wake during the latter portion of the night, he should make the *witr* prayer during that latter portion as it is the blessed time [the angels are attentive to the prayers in the last portion of the night]." (Recorded by Ahmad, Muslim, At-Tirmidhi, and Ibn Maajah)

On the authority of 'Aishah رضي الله عنها, "Out of the entire night, the Messenger of Allaah ﷺ would sometimes perform the *witr* prayer during the early portion; sometimes he would perform it during the middle portion; and sometimes in the latter portion of the night, just before dawn, and last of his practice; he performed his *witr* in the latter portion of the night." (Recorded by the group)

Number of *rak'ah* for *witr*:

The minimum number of *ra'kahs* for *witr* is one for the one who offers voluntary prayers before it (*witr*) and fears the approach or rise of dawn.

It is allowed to pray *witr* as three, five, seven, or nine *rak'ahs*; all of which have been confirmed about the Prophet ﷺ.

Description of *witr*:

There are three ways to perform the *witr* prayer. Perform *witr* prayer in two *rak'ah* increments, meaning to make *tasleem* at the end of every two *rak'ah*, followed by one *rak'ah* with *tashahhud* and *tasleem*; also performed with two *tashahhuds* and *tasleem* similar to regular prayer. In the case of the latter, every *rak'ah* is connected together without *tashahhud* excluding the *rak'ah* preceding the final *rak'ah* (the second to last one), at that time the first *tashahhud* is made then one stands for the final *rak'ah* and prays it ending with the second *tashahhud*, followed by *tasleem*. The exception to this is if one performs three *rak'ah* for *Witr*, in which case one should pray it in such fashion that it does not resemble *Maghrib* prayer for the Prophet ﷺ us to not do so.

- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "Do not perform *witr* prayer with three *rak'ah*, perform *witr* prayer with five or seven *rak'ah*. And do not make it resemble *Maghrib* prayer." (Recorded as authentic by Ad-Daaraqutni)

However, according to Hanafi, *witr* prayer is performed as three *rak'ahs* similar to *Maghrib* prayer:

- On the authority of 'Aaishah ؓ, the Prophet ﷺ used to pray *witr* with three *rak'ahs* and he did not make *tasleem* except in the last *rak'ah*." (Recorded by Al-Haakim and An-Nasaa'i)

It is allowed to perform all *rak'ahs* with only a single *tashahhud* and *tasleem* in the final *rak'ah*, all of this is permissible as has been narrated from the Prophet ﷺ:

Summary of 3 ways to perform the <i>witr</i> prayer		
Option 1	Option 2	Option 3
<p><i>Witr</i> prayer is prayed in 2 <i>rak'ah</i> increments, meaning that at the end of every 2 <i>rak'ahs</i> there is <i>tashahhud</i> followed by <i>tasleem</i>. After a series of 2 <i>rak'ah</i> increments have been performed, they are followed by a single <i>rak'ah</i> which ends with <i>tashahhud</i> and <i>tasleem</i>.</p>	<p><i>Witr</i> prayer is prayed similar to a regular prayer, meaning that there is a <i>tashahhud</i> in the second to last <i>rak'ah</i>, then in the final <i>rak'ah</i> the prayer is completed with <i>tashahhud</i> followed by <i>tasleem</i>.</p> <ol style="list-style-type: none"> 1. According to the majority, <i>witr</i> prayer should not be performed resembling <i>maghrib</i> prayer 2. According to <u>Hanafi</u>, <i>witr</i> prayer should be performed resembling <i>Maghrib</i> 	<p><i>Witr</i> prayer is prayed with only a single <i>tashahhud</i> in the final <i>rak'ah</i> followed by <i>tasleem</i>.</p>

Ibn al-Qayyim's view was that the clear authentic *sunnah* is to pray the *witr* with five or seven connected *rak'ahs* as reported by Umm Salamah ؓ in her narration.

- On the authority of Umm Salamah, the Prophet ﷺ would perform the *Witr* with five or seven *rak'ah* without breaking them apart with *tasleem* or any speech." (Recorded by Ahmad, An-Nasaa'i, and Ibn Maajah with a good chain)
- On the authority of 'Aaishah ؓ, the Prophet ﷺ would perform thirteen *rak'ahs* during the night and he would make the *Witr* prayer with five of them, and he would not 'sit' [during those five] except in the last *rak'ah* of them." (Recorded by Al-Bukhaari and Muslim)
- On the authority of 'Aaishah ؓ (in another narration), the Prophet ﷺ would perform nine *rak'ahs* during the night and he would not sit during them until the eighth *rak'ah* in which he would make remembrance of Allaah, praising Him, and would make supplication. Then, he would stand without making the *tasleem* and pray the ninth

rak'ah, after which he would sit, make the *tashahhud* and make the *tasleem* in such a manner that we could hear him. Then, he would pray two *rak'ahs* after the *tasleem* while sitting and that would make eleven *rak'ahs*. When he became older and heavier, he would make the *witr* with seven *rak'ahs*, performing the (last) two *rak'ahs* like the first one. In another version from her, it is stated, 'When he became older and bulkier, he would make the *witr* with seven *rak'ahs*, and he would not sit during them, save in the sixth and seventh *rak'ah* and he would not make the *tasleem*, save in the seventh *rak'ah*'. In yet another version, it is stated, "He would pray seven *rak'ahs* and would not sit, save in the last of them." (Recorded by "the group")

All of the preceding narrations are authentic and clear and there is no contradiction in them.

Recitation during *Witr*:

In *witr* prayer, it is allowed to recite anything from the Qur'aan after *Al-Faatihah*.

- On the authority of 'Ali رضي الله عنه, "There is not a part of the Qur'aan that is obsolete, so make the *witr* prayer of whatever you wish from it."

However, in the case of three *rak'ahs*, it is preferred to read *Surat ul 'Alaa* after *Al-Faatihah* in the first *rak'ah*, to read *Surat ul Kaafirun* after *Al-Faatihah* in the second *rak'ah*, and to read *Surat ul Ikhlaas*, *Surat un Falaq*, and *Surat ul Naas* after *Al-Faatihah* in the third *rak'ah*.

- On the authority of 'Aishah رضي الله عنها, the Prophet صلى الله عليه وسلم would recite *Al-'Alaa* in the first *rak'ah*, *Al-Kaafirun* in the second and the last three surahs in the third *rak'ah*." (Recorded as sound by Ahmad, Abu Dawud, and At-Tirmidhi)

Qunut of *Witr*:

According to the majority, qunut of *witr* is mandated for the entire year during which the following is said:

اللهم اهدني فيمن هديت، وعافني فيمن عافيت، و تولني فيمن توليت، وبارك لي فيما أعطيت، وقني شر ما قضيت، فإنك تقضي ولا يقضى عليك، وإنه لا يذل من واليت، تباركت ربنا وتعاليت.

"*Allaahumma Ihdeni Fiman Hadayt, Wa A'feni Fiman A'fayt, Watawallani Fiman Tawallayt, Wabaarek li Fima A'atayt, Waqeni Sharra Maa Qadayt, Fainaka Taqdi Walaa Yuqdaa 'Alayk, Wainnahu Laa Yadhilu Man Waalayt, Tabaarakta Rabbanaa Wat'aalayt*"

"O Allaah, guide me among those whom You have guided. Grant me safety among those whom You have granted safety. Take me into Your charge among those whom You have taken into Your charge. Bless me in what You have given me. Protect me from the evil

that You have decreed, for You decree and nothing is decreed for You. And there is no humiliation for whom You take as a ward. Blessed and exalted are You, our Lord.”

- On the authority of Al-Hassan ibn 'Ali ؓ, "The Messenger of Allaah ﷺ taught me the [following] words to say in the witr prayer: 'O Allaah, guide me among those whom You have guided. Grant me safety among those whom You have granted safety. Take me into Your charge among those whom You have taken into Your charge. Bless me in what You have given me. Protect me from the evil that You have decreed, for You decree and nothing is decreed for You. And there is no humiliation for whom You take as a ward. Blessed and Exalted are You, our Lord'. “(Recorded by Ahmad, At-Tirmidhi, An-Nasaa'i, Abu Daawud, Ibn Maajah, and others; At-Tirmidhi grades this narration as fair, and says: "... nothing is known from the Prophet ﷺ concerning qunut more authentic than that.")

When to read *qunut* for *witr* prayer:

Disagreed upon by Muslim jurists:

The *qunut* is said in the time slot after recitation (of Qur'aan) and before bowing down or after rising from bowing down.

1. *Before bowing down*; this is the opinion adopted by Ibn Mas'ud, Sufyaan Ath-Thowri, Ibn Al-Mubaarak, Ishaaq, the scholars of Kufa (meaning the followers of Hanafi and others). It is permissible to make the qunut before bowing down. Humaid said, "I asked Anas ؓ, 'Is the qunut before or after bowing down?' He said, 'We would do it before or after.'" (Recorded by Ibn Maajah and Muhammad ibn Nasr; In *Fath Al-Baari*, Ibn Hajar comments that its chain is faultless). *Qunut* is mandatory. If someone says *qunut* before bowing, than according to some scholars the person should say the *takbeer* and raise his hands before reading the *qunut*. This practice is reported by some companions.
 - On the authority of Ubayy ibn Ka'b ؓ who said, "The Messenger of Allaah ﷺ used to make the *qunoot* in the *witr* prayer before bowing" (Recorded as authentic by Abu Daawud).
2. *After bowing down*; according to 'Umar, 'Ali ؓ, Shaafi'i, and Ahmad, there is no *Qunut* in *witr* except for the last half of Ramadaan and the *qunut* in the *witr* prayer is read after bowing down. *Qunut* is highly recommended.
 - 'Umar ibn al-Khattaab ؓ "convoked the people in prayer, under the leadership of Ubayy ibn Ka'b ؓ, and they prayed together for twenty nights, and he did not make the *qunut* except for during the latter half of the month of Ramadaan." (Recorded Abu Daawud) It is moreover recorded that Muhammad ibn Nasr asked Sa'eed ibn Jubair ؓ about the *qunut* in the *witr* prayer. Sa'id answered: "'Umar sent an army that suffered serious setback, which caused 'Umar to be alarmed, so, when it was the latter half of Ramadaan, he made the *qunut* to supplicate for them."

There is another opinion which is that *qunut* is not read at all during *witr*.

3. *No qunut*; there is no *qunut* read during *witr* according to Maaliki.

It is not sanctioned to make the *qunoot* in the obligatory prayers unless some sort of disaster has befallen the people. In that case, it is not in only some of the prayers but may be said in all and it will be said after the bowing. Abu Hurayrah رضي الله عنه said, "When the Messenger of Allaah صلى الله عليه وسلم wanted to supplicate against anyone or for anyone, he would make the *qunoot* after the bowing" (Recorded as authentic by Al-Bukhaari).

Remembrance and supplication after *Witr*:

It is preferred to say the following three times after the *tasleem* in *Witr*:

سبحان الملك القدوس

Subhaan Al Malik Al-Qudus

Meaning, "How Perfect is the Master, the Holy"

Upon third time, it is read aloud, then the following is said:

رَبُّ الْمَلَائِكَةِ وَالرُّوحِ اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَ أَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَنْتَنَيْتَ عَلَيَّ نَفْسِكَ

Rabbil-malaa'ikati warroohi Allaahumma 'innee 'a'oothu biridhaaka rain sakhatika, wa 'a'oothu bimuaafaatika min 'uqoobatika, wa 'a'oothu bika minka, laa 'uhsee thanaa'an 'alayka, 'Anta kamaa 'athnayta 'alaa nafsik

"Lord of the angels and the souls, O Allaah, I seek refuge in Your pleasure from your anger. And I seek refuge in Your granting well being from Your punishment. And I seek refuge in You from You. I cannot reckon Your praise: You are as You have praised Yourself."

- On the authority of Ubay ibn Ka'b رضي الله عنه, "The Prophet صلى الله عليه وسلم would recite *Al-'Alaa* and *Al-Kaafirun* in the *witr* prayer. When he made the *tasleem*, he would say: 'How perfect is the Master, the Holy', three times, prolonging the third repetition and saying it aloud." (Recorded as authentic by Abu Daawud and An-Nasaa'i; this is the wording in which An-Nasaa'i recorded it, Ad-Daraqutni has the addition, "And he would say, 'Lord of the angels and the spirits'")

He would then make supplications as follows:

- On the authority of according to what from 'Ali رضي الله عنه, he would say at the end of his *Witr*, "O Allaah, I seek refuge in Your pleasure from your anger. And I seek refuge in Your granting well being from Your punishment. And I seek refuge in You from You. I

cannot reckon Your praise: You are as You have praised Yourself." (Recorded by Aḥmad, An-Nasaa'i, Abu Daawud, Ibn Maajah, and At-Tirmidhi)

No two *witr* prayers in one night:

Whoever prays *witr* then performs supererogatory prayer(s) does not repeat *witr*.

- On the authority of 'Ali ؑ, the Messenger of Allaah ﷺ said, "There are no two *witr* prayers in one night." (Recorded by Abu Daawud, An-Nasaa'i, and At-Tirmidhi; At-Tirmidhi grades it fair)

Making up a missed *Witr*:

According to the majority making up a missed *witr* is permissible. According to Al-Baihaqi and Al-Ḥaakim, the majority of the scholars maintain that it is correct to make up for a missed *Witr* prayer.

- On the authority of Abu Hurairah ؓ the Prophet ﷺ said, "If the morning approaches, and you have yet to pray *witr*, you should pray the *witr* prayer." (Recorded by Al-Ḥaakim as authentic according to the criterion of Al-Bukhaari and Muslim)
- On the authority of Abu Sa'id Al-Khudri that the Prophet said, "If one of you sleeps [past the time of] the *witr* prayer or he forgets it, he should pray it when he remembers it." (Recorded by Abu Daawud; Al-'Iraaqi says that the chain of this narration is authentic, Aḥmad and At-Ṭabaraani recorded with a fair chain that the Prophet ﷺ would perform the *Witr* prayer in the morning [if, for some reason, he had missed it during the night])

Generally speaking, there is a difference of opinion over what time it may be made up.

1. According to Ḥanafi it should be performed during those times in which it is not forbidden to observe prayers.
2. According to Shaafi'i it may be made up during any time of the night or day.
3. According to Maaliki and Aḥmad a missed *witr* prayer is to be made up at *fajr* time before praying *fajr* prayer.

The Late Night Prayer, (Tahajjud, Qiyaam ul Layl)

Definition:

Qiyaam ul Layl: Preferred recommended, it is after 'ishaa prayer in the beginning of the night, middle of the night, or end of the night. It is best to perform it in the last third of the night⁶⁴. If this voluntary prayer is offered after sleeping then it is called *tahajjud*.

- While describing the prayer of the Prophet ﷺ, Anas ؓ would say, "If we wanted to see him praying during the night, we could see him praying. If we wanted to see him sleeping during the night, we could see him sleeping. And sometimes he would fast for so many days that we thought he would not leave fasting throughout that month. And sometimes he would not fast (for so many days) that we thought he would not fast during that month." (Recorded by Ahmad, Al-Bukhaari, and An-Nasaa' i) Commenting on this subject, Ibn Hajar said, "There was no specific time in which the Prophet ﷺ would perform his late night prayer, but he would do whatever was easiest for him."

Tahajjud: It is best to delay this prayer to the last third portion of the night.

- On the authority of Abu Hurairah ؓ, the Messenger of Allaah ﷺ said, "Our Lord descends to the lowest heaven during the last third of the night, inquiring, 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?'" (Recorded by the group)

Its merit and excellence:

- Allaah ﷻ says:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

What may be translated as, "And in some parts of the night (also) offer the *Salât* (prayer) with it (i.e. recite the Qur'aan in the prayer), as an additional prayer (*Tahajjud* optional prayer *Nawâfil*) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqâman Mahmûda* (a station of praise and glory, i.e. the highest degree in Paradise!)." (Al-Israa', 17:79)

- On the authority of 'Abdullaah ibn As-Salaam ؓ, "When the Prophet ﷺ came to Medinah, the people gathered around him and I was one of them. I looked at his face and understood that it was not the face of a liar. The first words I heard him say were, 'O people, spread the salutations, feed the people, keep the ties of kinship, and pray during the night while the others sleep and you will enter paradise in peace.'" (Recorded by Al-Haakim, Ibn Maajah, and At-Tirmidhi who calls it fair and authentic)

⁶⁴ How can the last third of the night be calculated? The time can be calculated between the sunset and dawn. This time is divided into three parts. It should be noted that the length of the night changes from season to season throughout the year.

Ettiquettes of late night prayer:

1. Upon going to sleep, one should make the intention to perform the *tahajjud* prayers.
 - On the authority of Abu Ad-Dardaa رضي الله عنه, the Prophet ﷺ said, "Whoever goes to his bed with the intention of getting up and praying during the night, and sleep overcomes him until the morning comes, he will have recorded for him what he had intended, and his sleep will be a charity for him from his Lord." (Recorded by An-Nasaa'i and Ibn Maajah with an authentic chain)
2. One should begin *tahajjud* prayers with two quick *rak'ahs* and then one may pray whatever one wishes after that.
 - On the authority of 'Aaishah رضي الله عنها, "When the Prophet ﷺ prayed during the late-night, he would begin his prayers with two quick *rak'ahs*." (Recorded by Muslim)
3. One should wake up one's family for *tahajjud*.
 - The Prophet ﷺ said, "If a man wakes his wife up and prays during the night or they pray two *rak'ah* together, they will be recorded among those (men and women) who (constantly) make remembrance of Allaah." (Recorded by Abu Daawud and others with an authentic chain)
4. One should stop praying *tahajjud* and sleep if one becomes very sleepy.
 - On the authority of 'Aaishah رضي الله عنها, the Messenger of Allaah ﷺ said, "When one of you gets up during the night for prayer and his Qur'anic recital becomes confused to the extent that he does not know what he is saying, he should lay down." (Recorded by Muslim)
5. One should not overburden one's self with the *tahajjud* prayers and should only pray it to the extent that is reasonable, and not leave that practice unless there is some great need to do so.
 - On the authority of 'Aaishah رضي الله عنها, the Messenger of Allaah ﷺ said, "Do (good) deeds according to your capacity, for by Allaah, Allaah does not weary from giving rewards unless you get tired of doing good deeds." (Recorded by Al-Bukhaari and Muslim)
 - On the authority of 'Abdullaah ibn 'Umar رضي الله عنه, the Messenger of Allaah ﷺ said, "O 'Abdullaah, do not become like so-and-so who used to make the *tahajjud* prayers and then he stopped praying it." (Recorded by Al-Bukhaari and Muslim)

The number of *rak'ah* to be performed during *tahajjud*:

1. The maximum is eleven *rak'ahs* during Ramadaan and other than Ramadaan, and it is confirmed by the practice of the Prophet ﷺ.

On the authority of 'Aaishah ؓ, "The Messenger of Allaah ﷺ never prayed more than eleven *rak'ahs*, during Ramadaan or otherwise. He would pray four *rak'ahs*, and don't ask about how excellent they were or how lengthy they were. Then, he would pray four *rak'ahs*, and don't ask about how excellent they were or how lengthy they were. Then, he would pray three *rak'ahs*. I asked, 'O Messenger of Allaah, do you sleep before praying *witr*?' he replied, 'O 'Aaishah, my eyes sleep but my heart does not sleep.'" (Recorded by Al-Bukhaari and Muslim who also recorded that Al-Qaasim ibn Muḥammad said that he heard 'Aaishah ؓ say, "The Messenger of Allaah's ﷺ prayer during the night would be ten *rak'ahs* and then he would make *witr* with one *rak'ah*")

Making up the missed *tahajjud*:

It is permissible to make up the *tahajjud* prayers for those who have missed it (due to sleep). It is best to make up the prayer between *Fajr* and *Dhuhr*.

- On the authority of 'Aaishah ؓ, "If the Prophet ﷺ missed the late-night prayers due to pain or anything else, he would pray twelve *rak'ah* during the day." (Recorded by Muslim)
- On the authority of 'Umar ؓ, the Prophet ﷺ said, "Whoever sleeps past his full portion [of the late-night prayers] or part of them, he should pray between the dawn and noon prayers and it would be recorded for him as if he had prayed during the night." (Recorded by "the group" except for Al-Bukhaari)

Praying *taraweeh* as a congregation during the nights of Ramadaan:

It is highly recommended to pray *taraweeh* in congregation during the nights of Ramadaan.

- On the authority of 'Aaishah ؓ, "The Prophet ﷺ offered prayer in the mosque and many people prayed with him. The next day he did the same and more people prayed with him. Then the people gathered on the third night but, the Prophet ﷺ did not come out to them. In the morning, he said to them, 'surely I saw what you did, and nothing prevented me from coming out to you, save that I feared that [that prayer] would be made obligatory upon you', and that was during Ramadaan." (Recorded by "the group" except for At-Tirmidhi)

'Umar ؓ was the one who convoked the Muslims to pray *taraweeh* behind one imaam.

On the authority of 'Abd-ur-Rahmaan ibn 'Abd-ul-Qaari' ؓ, "One night during Ramadaan, I went with 'Umar ؓ to the mosque and the people were praying in different groups. Some were praying by themselves and others were praying in small groups. 'Umar ؓ said, 'I think it would be better if I gathered them under one imaam'. Then he did so and appointed Ubayy ibn Ka'b ؓ as the leader of the prayer. Then I went out with him on

another night and all the people were praying behind one imaam and 'Umar رضي الله عنه said, 'What a good innovation (*bid'ah*) this is,' but, it is better to sleep and delay it until the latter portion of the night." The people (however) prayed it at the beginning of the night (Recorded by Al-Bukhaari, Ibn Khuzaimah, Al-Baihaqi, and others)

The number of *rak'ah* to be performed *taraweeh*:

1. According to Hanafi, Shaafi'i, Hanbali it is twenty *rak'ahs*.

It is also true that during the time of 'Umar, 'Uthman, and 'Ali رضي الله عنه the people prayed twenty *rak'ahs*, and this is the opinion of the majority of the jurists of the Hanafi and Hanbali schools as well as that of Daawud. At-Tirmidhi said, "Most of the people of knowledge follow what has been related from 'Umar and 'Ali and other companions رضي الله عنهم of the Prophet صلى الله عليه وسلم, [i.e., that they prayed] twenty *rak'ahs*. And this is the opinion of Ath-Thowri, Ibn Al-Mubaarak, and Ash-Shaafi'i. And so I found the people of Makkah praying twenty *rak'ahs*."

2. According to Maaliki, it is thirty-six.

Maalik is of the view that *Taraweeh* is thirty-six *rak'ahs* without *witr*. Az-Zarqaany said, "And ibn Hibbaan mentions that in the beginning, *Taraweeh* prayer was eleven *rak'ahs*. As they prolonged recitation in them the people found it tiresome. So they shortened the recitation and increased the number of *rak'ahs*, they prayed twenty *rak'ahs* with moderate recitation. This did not include *witr*. Later on recitation was still further shortened and they prayed thirty-six *rak'ahs* not including *witr*."

The Duha Prayer

Definition:

Duha: Linguistically means when the sun has risen high. Juristically means supererogatory prayer that can be performed after the sun has raised the amount of a spear to mid-day, which is estimated to be 20 minutes after sunrise until 20 minutes before the sun has reached its zenith, and it is preferred to delay it until the ground is heated from the sun. This is a preferred recommended prayer.

-Evidence that it "is a preferred recommended prayer":

- On the authority of Abu Hurairah رضي الله عنه, "My friend [the Messenger of Allaah ﷺ] advised me to do three things: fast three days of every month, pray the duha prayer, and pray the witr prayer before I sleep." (Recorded by Al-Bukhaari and Muslim)
- On the authority of Abu Dharr رضي الله عنه, the Prophet ﷺ said, "Charity is required from every part of your body daily. Every saying of 'Glory be to Allaah' is charity. Every saying of 'Praise be to Allaah' is charity. Every saying of 'There is no God but Allaah' is charity. Every saying of 'Allaah is the Greatest' is charity. Ordering the good is charity. Eradicating the evil is charity. And what suffices for those (as a charity) are the two rak'ahs of duha." (Recorded by Ahmad, Muslim, and Abu Daawud)

-Evidence that "it is preferred to delay it until the ground is heated from the sun":

- On the authority of Zaid ibn Arqam رضي الله عنه, "The Messenger of Allaah ﷺ went to the people of Quba', and they were performing duha, and he said, 'The prayer of devotion should be observed when the young weaned camels feel the heat of the sun.'" (Recorded by Ahmad, Muslim, and At-Tirmidhi)

Number of rak'ah for the duha prayer:

The minimum is two rak'ahs:

- On the authority of Abu Hurairah رضي الله عنه, "My friend [the Messenger of Allaah ﷺ] advised me to do three things: fasting three days of every month, praying the two rak'ahs of duha prayer, and praying the witr prayer before I sleep." (Recorded by Abu Daawud and Muslim)

The maximum is eight rak'ah:

- On the authority of Umm Haani رضي الله عنها, "Verily the Prophet ﷺ, on the day Mekkah was conquered, washed in her house (Umm Haani's house) and prayed eight rak'ahs (at the time of duha)." (Agreed upon by Al-Bukhaari, Muslim, Abu Daawud, At-Tirmidhi, An-Nasaa'i)

The Istikhaarah Prayer (Salatul Istikhaarah)

Definition:

Istikhaarah: Linguistically means seeking Allaah's ﷻ guidance to make the right decision. Juristically means supererogatory prayer that can be performed seeking Allaah's ﷻ guidance to make the right decision for important matters.

This is a preferred recommended prayer for the one who wants something permissible and he would like to have it be blessed by Allaah ﷻ endowing His blessings upon it. It is a *sunnah* that if one must choose between permissible alternatives, one may pray two non-obligatory *rak'ahs*, even if they are of the regular *sunnah* prayers or a prayer for entering the mosque and so on, during any time of the day or night, and to recite therein whatever one wishes of the Qur'aan after reciting *Al-Faatihah*. After finishing the prayer should praise Allaah ﷻ and send salutations to the Prophet ﷺ and recites the following supplication which has been recorded by Al-Bukhaari on the authority of Jaabir ﷺ, "The Prophet ﷺ would teach us *Al-Istikhaara* for all of our affairs as he would teach us a *surah* from the Qur'aan. He said, 'If one of you is deliberating over an act, he should pray two non-obligatory *rak'ahs* (after finishing the prayer) should say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَفِيدُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ، وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - عَاجِلِهِ وَأَجَلِهِ - فَأَقْضِهِ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - عَاجِلِهِ وَأَجَلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

Allaahumma 'innee 'astakheeruka bi'ilmika, wa 'astaqdiruka biqudratika, wa 'as'aluka min fadhhtikal-'Adheemi, fa'innaka taqdiru wa laa 'aqdiru, wa ta'lamu, wa laa 'a'lamu, wa 'Anta 'Allaamul-Ghuyoobi, Allaahumma 'in kunta ta'lamu 'anna haathal-'amra-[then mention the thing to be decided] Khayrun lee fee deenee wa ma'aashee wa 'aaqibati 'amree - [or say] 'Aajilihi wa 'aajilihi - Faqdurhu lee wa yassirhu lee thumma baarik lee feehi, wa 'in kunta ta'lamu 'anna haathal-'amra sharrun lee fee deenee wa ma'aashee wa 'aaqibati 'amree - [or say] 'Aajilihi wa 'aajilihi - Fasrifhu 'annee wasrifnee 'anhu waqdur liyal-khayra haythu kaana thumma 'ardhinee bihi

Meaning, "O Allaah, I consult You as You are All-Knowing and I appeal to You to give me power as You are Omnipotent, I ask You for Your great favor, for You have power and I do not, and You know all of the hidden matters. O Allaah! If you know that this matter (then he should mention it) is good for me in my religion, my livelihood, and for my life in the Hereafter, (or he said: 'for my present and future life,') then make it (easy) for me. And if you know that this matter is not good for me in my religion, my livelihood and my life in the Hereafter, (or he said: 'for my present and future life,') then keep it away from me and take me away from it and choose what is good for me wherever it is and please me with it."

After the supplication, the supplicator does that which Allaah ﷻ has made easy for him whether he feels relief in his heart or not. There is no relation between seeing a dream and the result of the *Istikhaarah* prayer.

The Tasbih Prayer (Salaatul Tasbih)

Definition:

Tasbih Prayer: This is a preferred recommended action. It is four *rak'ahs*. A description of how to perform the prayer is available in the following narration:

- On the authority of 'Ikrimah رضي الله عنه, from Ibn 'Abbaas رضي الله عنه, the Messenger of Allaah ﷺ said to 'Abbaas ibn 'Abdil-Muṭalib رضي الله عنه, "O 'Abbaas, O Uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not tell you ten things which, if you do, Allaah will forgive your first and last sins, past and present sins, intentional and unintentional sins, private and public sins? The ten actions are: pray four *rak'ahs*, reciting in every *rak'ah* *Al-Faatihah* and a *surah*. And when you finish the Qur'aanic recitation of the first *rak'ah*, say, while standing, '*Subhanallaah, al-hamdulillah, wa la ilaha illallaah, wa Allaahu Akbar*' ['How perfect is Allaah? All praise is due to Allaah. There is no God except Allaah. Allaah is the greatest'] fifteen times. Then bow down, and while you are bowing, say the same ten times; then stand, and say the same ten times. Then go down and prostrate, and while you're prostrating, say the same ten times. Then sit after bowing down, and say the same ten times. Then prostrate, and say the same ten times. Then sit after the second bowing down, and say the same another ten times. That is seventy-five [repetitions of the phrases] in each *rak'ah*. Do that in each of the four *rak'ahs*. If you can pray it once a day, do so. If you cannot, then once every Friday. If you cannot do that, then once a year. And if you cannot do that, then once in your life." (Recorded by Abu Daawud, Ibn Maajah, Ibn Khuzaimah in his Authentic, and At-Ṭabaraani)

About this narration Al-Mundhiri said, "This narration has been related through many chains and from a number of companions." - More than eleven companions and more than thirty imaams. Al-Albaani categorized this as Authentic.

The Prayer of Penitence or Repentance

Definition:

Prayer of Penitence or Repentance: This is a preferred recommended action for the one who has committed a sin. It is two *rak'ahs*.

- On the authority of Abu Bakr رضي الله عنه: "I heard the Prophet ﷺ saying: 'Allaah forgives the man who commits a sin (then feels ashamed), purifies himself, offers a prayer and seeks His forgiveness'. Then he recited the verse:

وَالَّذِينَ إِذَا فَعَلُوا فَاجِرَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ اللَّهُ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ أُولَٰئِكَ جَزَاءُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ

What may be translated as, 'And those who, when they do an evil thing or wrong themselves, remember Allaah and implore forgiveness for their sins - and who can forgive sins except Allaah? - And will not knowingly repeat (the wrong) they did. The reward of such will be forgiveness from their Lord, and gardens underneath which rivers flow, wherein they will abide forever- a bountiful reward for workers.'" (Aal-'Imraan, 03:135-136) (Recorded by Abu Daawud, An-Nasaa'i, Ibn Maajah, Al-Baihaqi, and At-Tirmidhi who called it fair)

The Prayer for Rain (*Salatul Istisqa'a*)

Definition:

Prayer for Rain: Any request for water from Allaah ﷻ during a drought and period in which there is a lack of rain. This is a preferred recommended action.

Supplication of *Istisqa'a*:

How to perform *salatul istisqa'a*?

1. Go to the prayer hall, then the imaam faces the *qiblah* and supplicates and asks for forgiveness. Then he reverses his (outer) garment then prays two *rak'ahs* aloud with the people, then the imaam delivers a speech to the people following the prayer.

1.1. The previously mentioned is according to the majority.

- On the authority of 'Ibaad ibn Tamim ؓ from his uncle 'Abdullaah ibn Zaid Al-Mazni, the Prophet ﷺ went out to pray *salatul istisqa'a* and prayed two *rak'ah* reciting them aloud." (This is recorded by the group)
- On the authority of Abu Hurairah ؓ, "The Prophet of Allaah went out one day to make *salatul ishtisqa'a* and prayed two *rak'ah* with us without any call to prayer or *iqaamah*. Then, he addressed us and supplicated to Allaah and turned his face towards the *qiblah*, with his hands raised. Next, he reversed his cloak, placing its left side on his right side and its right side on his left side." (Recorded by Ahmad, Ibn Maajah, and Al-Baihaqi)

1.2. According to Hanafi, two *rak'ahs* out loud and the two *khutbahs* are done after the prayer on the ground and it is disliked for the *khutbahs* to be done from the minbar. After the *khutbah*, it is recommended for the imaam to face the *qiblah* and reverse his (outer) garment, glorify Allaah ﷻ and ask for forgiveness. This is done only by the imaam. Then he turns back to the people who are sitting, and he reads the supplication of *istisqa'a*. It is recommended for three consecutive days. It is also recommended for the people to give charity during this time before gathering for the prayer, and to return belongings to proper owner, and ask for forgiveness for all Muslims.

2. The imaam supplicates during the Friday speech while the ones praying behind him say 'Aameen' along with his supplication.
 - On the authority of Shuraik ؓ, on the authority of Anas ؓ, a man entered the mosque on Friday while the Prophet ﷺ was addressing the people. The man said: "O Messenger of Allaah, our wealth has been destroyed and we have no transport to the market place. Supplicate for us for rain". The Prophet ﷺ raised his hands

and said, "O Allaah, give us rain. O Allaah, give us rain. O Allaah, give us rain". Anas ؓ said, "By Allaah, at that time there were no clouds in the sky and there was no house or building between us and the mountain. From behind the mountain came a cloud looking like a shield. By the time it reached the middle of the sky, it burst and started to rain. By Allaah, we did not see the sun for one week. Then, on the next Friday, a man entered the mosque from that (same) door while the Prophet was making the address. The man faced the Prophet and said, 'Our livestock are dead and the paths are unpassable. Ask Allaah to make it (the rain) stop'. The Prophet ﷺ raised his hands and said, 'O Allaah, around us and not upon us. O Allaah, make it upon the hills, small mountains, bottom of the valleys, and plantations'. The rain stopped and we walked out in the sunshine." (Recorded by Al-Bukhaari and Muslim)

3. The imaam supplicates on a day other than Friday without prayer either inside or outside of the masjid.
 - On the authority of Ibn 'Abbaas ؓ, "A Bedouin came to the Messenger of Allaah ﷺ and said, 'O Messenger of Allaah, I come to you from a people whose shepherds do not have any fodder and whose prize stallion cannot move its tail due to the [drought]'. The Prophet ﷺ mounted the pulpit, praised Allaah and said, 'O Allaah, give us saving rain which leads to something good and which is productive - a general heavy rain - now and not later'. Then, he descended from the pulpit. People came from every direction saying that it was raining." (Recorded by Ibn Maajah and Abu 'Awanah with a sound chain, but Ibn Hajar was silent about it in his *Al-Talkhis*)

Prayer of Eclipse (Solar and Lunar)

Definition:

Prayer of Eclipse: Prayer of eclipse of the sun and moon, according to the majority, is a definite preferred action for men and women.

- On the authority of 'Aaishah رضي الله عنها, "There was a solar eclipse during the time of the Prophet ﷺ and the Prophet went to the mosque, and he stood and made the *takbeer*, and he put the people in rows behind him, and he made a lengthy recital during the prayer. Next, he made the *takbeer* and made a long bow, but it was not as long as the recital. Following that, he raised his head, saying: 'Allaah hears him who praises Him. And to You, our Lord, belongs the praise'. Afterwards, he stood and made another long recital but it was shorter than the first one. Again, he made the *takbeer* and made a bow that was shorter than the first one. Then, again he said: 'Allaah hears him who praises Him. And to You, our Lord, belongs the praise'. After this, he prostrated. He did the same in the next *rak'ah* and finished four bows and four prostrations. The sun appeared again before he finished. Finally, he stood and addressed the people and praised Allaah as He deserves it and said, 'The sun and the moon are two signs from among Allaah's signs and there is no eclipse due to someone's death or life. If you see them occurring, hurry to pray.'" (Recorded by Al-Bukhaari and Muslim)

It is obligatory according to some scholars. Its time is whenever the eclipse occurs until night falls, and it is prayed in congregation.

- On the authority of Asmaa' رضي الله عنها, "Verily the Prophet ﷺ commanded to free the slaves during the eclipse of the sun." (Recorded as authentic by Al-Bukhaari)
- On the authority of Abu Musa رضي الله عنه, "The sun had eclipsed, then the Prophet ﷺ stood for prayer alertly, fearing that it was the last hour, so he came to the masjid and prayed, elongating while standing, bowing down, and prostrating. I saw him do this, and he said "these are the signs that Allaah sends that are not for the death of someone or for his life, however Allaah instills fear with them (these signs) in His servants (or slaves). So if you have seen something from it then hurry to His remembrance, supplicating (to Him), and asking forgiveness (from Him)." (Recorded and 'agreed upon' by Al-Bukhaari and An-Nasaa'i) The meaning of his ﷺ statement "hurry..." implies obligation.

How to pray the prayer of eclipse?

1. According to Maaliki, Shaafi'i, Ahmad, and others, it is two *rak'ahs* and in every *rak'ah* those who are praying this prayer should have two bows.
2. According to Hanafi, it is two *rak'ahs* like the Friday prayer; the *salatul Kusuf* consists of two *rak'ahs*, similar to *salatul 'id* and *jumu'ah*.

- On the authority of An-Nu'maan ibn Bashir ؓ, "The Messenger of Allaah ﷺ prayed the *salatul kusuf* with us like one of your prayers. He went into bowing and performed prostration, praying two *rak'ahs* by two *rak'ahs*, and (he) supplicated to Allaah until the sun reappeared clearly again." (Recorded by Ahmad and An-Nasaa'i; Al-Albaani categorized this as *mudtharib*).

Preferred actions:

1. According to the majority, *takbeer*, asking for forgiveness, supplication, and paying charity are preferred. It is preferred for the imaam to remind the people of the signs of Allaah ﷻ and the magnificence of His power.
 - On the authority of 'Aaishah ؓ, the Messenger of Allaah ﷺ said, "The sun and the moon are two signs from among Allaah's signs and there is no eclipse due to the life or death of anyone. If you see that [an eclipse] supplicates to Allaah, extol His greatness, give charity and pray." (Recorded by Al-Bukhaari and Muslim)
2. According to Shaafi'i it is preferred for the imaam to address the people with two speeches after the prayer just as *'Eid* or Friday prayers.
 - On the authority of An-Nu'man ibn Bashir ؓ, "The Messenger of Allaah ﷺ prayed the *salatul kusuf* with us like one of your prayers. He went into bowing and performed prostration, praying two *rak'ahs* by two *rak'ahs*, and (he) supplicated to Allaah until the sun reappeared clearly again." (Recorded by Ahmad and An-Nasaa'i; Al-Albaani categorized this as a disordered narration).

The prayer of a person who is ill

Definition:

Ill Person: Whoever has some excuse due to illness and cannot stand during the obligatory prayer, thus he is unable to pray. What is meant by inability is that the person if he prays [in the regular way], will suffer hardship, or his disease will become aggravated, or his recovery would be hampered, or he will swoon if he prays in the customary manner.

Prayer of ill person: One should sit cross-legged while praying in a sitting position. If he cannot pray in a sitting posture, he may pray while on his side by making gestures. In such case, his gestures for prostration should be lower than those for his bowing.

Description:

- On the authority of 'Imraan ibn Hussain ؓ, "I had piles [hemorrhoids], so I asked the Prophet ﷺ about the prayer and he said, 'Offer the prayer while standing and if you cannot do so, pray while sitting, and if you can't do that, then make prayer while lying on your side.'" (Recorded by the group, except for Muslim; An-Nasaa'i adds, "And if you cannot offer prayer while lying on your side, then do it while lying on your back.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...

What may be translated as 'Allaah does not burden a soul, save with what it can bear...' (Al-Baqarah, 02:286)"

- On the authority of Jaabir ؓ, "The Prophet ﷺ visited a sick person and found him praying on a cushion. The Prophet ﷺ pushed it aside and said, "Pray on the ground if you can, and if you cannot, then pray by making gestures, and make your prostration lower than your bowing'." (Recorded by Al-Baihaqi, Abu Haatim said this narration is authentic up to Jaabir ؓ)
- On the authority of 'Aaishah ؓ, she saw the Prophet ﷺ sitting cross-legged while praying." (Recorded by An-Nasaa'i and Al-Haakim who says it is authentic) It is also permissible to sit in the manner that one sits while performing the *tashahhud*.

One who can offer the prayer neither sitting nor standing is to lie down on his side, and if he cannot do that, he is to lie down on his back with his legs toward the *qiblah* according to his state of health. Ibn Al-Mundhir prefers this opinion.

- On the authority of 'Ali ؓ, the Prophet ﷺ said, "The sick person is to pray standing if he is able. If he cannot do so, he should pray sitting. If he is not able to make the prostration, he should nod with his head and make the nod of his prostration lower than that of his bowing. If he cannot pray in a sitting posture, he should pray while lying down on his right side facing the *qiblah*. If one cannot pray on his right side, he

should pray while lying on his back with his legs stretched out towards the *qiblah*."
(Recorded by Ad-Daaraqūṭni, this is a weak narration)

Some scholars maintain that one can pray in whatever manner is easy for him. It is apparent from the narration that if one can only nod while lying on his back, then nothing else is obligatory upon him.

The prayer of a traveler

Definition of traveler: A person who is traveling and departed his place of residence and intends to travel a decadence that allowed him to shortening prayers.

Shortening prayers: Shortening the prayers consists of four *rak'ahs*. Allaah ﷻ says in the Qur'aan:

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا...

What may be translated as, " If you journey upon the earth, there is no sin upon you, if you shorten your prayer when you fear the disbelievers may attack you..." (An-Nisaa', 04:101)

This concession is not limited to situations of danger:

- On the authority of Ya'la ibn Umaiyah ؓ, "I said to 'Umar ibn Al-Khattaab ؓ, 'Explain to me why the people shorten the prayer when Allaah says, 'And when you go forth...[the preceding verse] and those days are gone now!' 'Umar ؓ said, 'I wondered about that too and I mentioned that to the Prophet ﷺ and he said, "This is a charity that Allaah, the Exalted, has bestowed upon you, so accept His charity.'" (Recorded by 'the group')
- On the authority of Abu Munib Al-Jarshi ؓ, who mentioned this verse to Ibn 'Umar ؓ and said, "We are safe now and are not in fear, should we then shorten the prayer?" He answered him, "You have indeed in the Prophet ﷺ a beautiful pattern (of conduct)." (Recorded by At-Tabari)
- The issue was also referred to 'Aishah ؓ and she said, "The prayer was made obligatory in Makkah in sets of two *rak'ahs*. When the Prophet ﷺ came to Medinah, two *rak'ahs* were added to each prayer except the *Maghrib* prayer because it is the *witr* of the daytime, and the dawn prayer due to its lengthy Qur'aanic recital. But if one travels, he performs the original prayer [the one described in Makkah which is two *rak'ahs*]." (Recorded by Ahmad, Al-Baihaqi, Ibn Hibbaan, and Ibn Khuzaimah; its narrators are trustworthy)

Ibn al-Qayyim said, "The Prophet ﷺ would pray only two *rak'ahs* for those prayers which consisted of four whenever he travelled until he returned to Medinah. And it is not confirmed that he ever prayed four *rak'ahs* [while traveling], and none of the imaams differ on this point, although they do differ about the ruling of shortening the prayer."

Rulings about shortening prayer of the 4 Muslim schools of Islamic jurisprudence

1. 'Umar, 'Ali, Ibn Mas'ud, Ibn 'Abbaas, Ibn 'Umar, Jaabir ؓ and Hanafi said that it is obligatory.

2. Maaliki held that it is definitely recommended (the stressed one); it is even more emphasized than the congregational prayer. If the traveler cannot find another traveler to lead him in the prayer, he may pray by himself as it is disliked that he should follow one who is a resident [and pray four *rak'ahs*].
3. Hanbali held that it is preferred for the person to shorten the prayer rather than to pray the complete prayer.
4. Shaafi'i had a similar opinion, if the person has traveled a sufficient distance.

The distance one must travel before shortening prayer:

The conclusion from the Qur'aanic verse is that any traveling, be it long or short, which falls within the linguistic definition of the word "travel" would suffice to shorten one's prayer, to combine them, and to break the fast. There is nothing in the *sunnah* which confines this general term to any particular meaning. Ibn Al-Mundhir and others mentioned more than twenty reports on this point. Some of the more important reports are mentioned here:

- On the authority of Yahyaa ibn Yazid ؓ said, "I asked Anas ibn Maalik about shortening the prayer, and he said, 'The Prophet ﷺ would pray two *rak'ahs* if he had traveled a distance of three miles or *farsakh*.'" (Recorded by Ahmad, Muslim, Abu Daawud, and Al-Baihaqi)

Ibn Hajar wrote in *Fath Al-Baari*, "This is the most authentic narration which states and clarifies [that question]." The conflict between mile and *farsakh* is made clear in Abu Sa'eed Al-Khudri's ؓ statement: "If the Prophet ﷺ traveled a distance of one *farsakh*, he would shorten his prayer." (Recorded by Sa'eed ibn Mansur in his *Sunan* and by Al-Haafiz ibn Hajar in *At-Talkhis*, and he implicitly accepted it by not making any further comments about it)

It is well-known that a *farsakh* equals three miles and, therefore, Abu Sa'eed's ؓ narration removes the confusion which arises from Anas's ؓ narration when he (Abu Sa'eed ؓ) said that the shortest distance, due to which the Prophet ﷺ shortened his prayer, was three miles. One *farsakh* is equivalent to 5,541 meters while one mile equals 1,748 meters. The shortest distance which has been mentioned with respect to the shortening of prayer is one mile." (Recorded by Ibn Abi Shaibah ؓ, with an authentic chain, on the authority of Ibn 'Umar ؓ) Ibn Hazm follows this report, and argues that if the distance is less than one mile, one is not to shorten the prayer, the Prophet ﷺ went to the graveyard of Al-Baqi to bury the dead and (similarly) he went off to answer the call of nature and did not shorten his prayer.

Concerning what some jurists said, namely that the journey must be at least two days long or as some say three days, Imaam Abu Al-Qaasim Al-Kharqi's refutation of their opinion is sufficient for us. In *Al-Mughni* he said:

I do not find any proof for what those scholars. The statements of the companions ؓ are contradictory, and they are not a (conclusive) proof if they differ. Something has

been related from Ibn 'Umar and Ibn 'Abbaas ؓ which differs from what these scholars used as proof. Even if that were not the case, their statements do not constitute a proof when a statement or action of the Prophet ﷺ himself exists. Even if their statements were accepted, we would not be able to follow the distance they mentioned due to the following two reasons:

1. They differ from the *sunnah* that has been recorded about the Prophet ﷺ and from the clear meaning of the Qur'aan, as the clear meaning of the verse allows one to shorten one's prayer if one makes any journey upon the earth. Allaah ﷻ says (what may be translated as): "If you journey upon the earth, there is no blame upon you if you shorten your prayer." The condition of there being fear has been deleted as can be seen in the narration we recorded from Ya'laa ibn Umaiyah ؓ, and what remains is the clear meaning of the verse which covers every type of journey. The Prophet ﷺ said that the traveler may wipe over his socks for a period of three days:
 - On the authority of Safwaan ibn 'Assaal ؓ, "We were ordered (by the Prophet ﷺ) to wipe over the socks if we were in a state of purity when we put them on, for three days if we were travelers, and for one day and night if we were not on travel. We did not remove them unless we were in a state of major ritual impurity." (Recorded by Shaafi'i, Ahmad, Ibn Khuzaimah, At-Tirmidhi, and An-Nasaa'i, who graded it authentic)

This shows the length of time that one may wipe over the socks and it cannot be used as a proof for the question we are discussing here. One could argue that traveling is less than a three-day journey on the basis of the narration:

- On the authority of Abu Hurairah ؓ, the Messenger of Allaah ﷺ said, "It is not allowed for any woman who believes in Allaah and the last day to travel a journey of one day, save in the presence of a male relative." (Recorded by Al-Bukhaari and Muslim)
2. The question of the distance to be traveled is one that may only be answered by some sort of revelation from Allaah ﷻ [the Qur' aan or *sunnah*]; it is not the type of issue which one may address on the basis of personal reasoning, nor is there any way to derive an analogy. The proofs which exist support the opinion that shortening the prayer is permissible for every traveler, unless there is some consensus to the contrary.

Similar to that is traveling by planes, trains, and so forth, or a trip that is in obedience to Allaah ﷻ or otherwise. If there is someone whose occupation requires him to always be traveling, for instance, a pilot, a ship captain, truck driver, and so on, then he is permitted to shorten his prayer or break his fast as he is truly traveling.

Whence one may shorten one's prayer?

The majority of the scholars are of the opinion that it is permissible to shorten one's prayer when one leaves one's residence and is outside of one's city, and that is a condition, and he is not to resume his regular prayer until he reaches the first houses of his city. Ibn Al-Mundhir said, "I do not know of the Prophet ﷺ shortening his prayer during any of his travels until after he had left Medinah."

- On the authority of Anas ؓ, "I prayed four *rak'ahs* for *dhuhr* prayer with the Prophet in Medinah, and at Dhul-Hulaifah (I prayed) two *rak'ahs*" (Recorded by 'the group')

When the traveler is to resume praying the complete prayer?

A traveler may shorten his prayer as long as he is on a journey. Likewise if he stays in some place for business or some other affair, then he may shorten his prayer as long as he is there, even for years. If the person intends to stay in a place for a certain amount of time then, according to Ibn Al-Qayyim, he remains a traveler, regardless of whether he plans to stay there for a long or short time, as long as he does not plan to stay [i.e. reside and not return] in the place that he has traveled to. The scholars differ on this point. Summing up and giving his own opinion, Ibn Al-Qayyim said, "The Prophet ﷺ stayed in Tabuk for twenty days and during that time he shortened his prayer and he did not say that one may not shorten his prayer if he stays longer than that, it was only a coincidence that he remained there for that period of time.

- On the authority of Ibn 'Abbaas ؓ, "The Prophet ﷺ stayed, during some of his journeys, for nineteen days and he prayed only two *rak'ahs*. If we stayed in a place for nineteen days, we would not pray the complete prayer. However, if we stayed longer than that, we would perform the whole prayer" (Recorded as authentic by Al-Bukhaari). Ahmad stated that Ibn 'Abbaas ؓ was referring to the Prophet's ﷺ stay in Makkah at the time of its conquest when he (Ahmad) said, "The Prophet ﷺ stayed in Makkah for eighteen days during the time of the conquest as he had to go to Hunain and was not planning to stay there." This is Ahmad's interpretation of Ibn 'Abbaas' ؓ statement.

Others say that Ibn 'Abbaas ؓ was referring to the Prophet's ﷺ stay in Tabuk.

- On the authority of Jaabir ibn 'Abdullah ؓ, "The Prophet ﷺ stayed in Tabuk for twenty days and performed shortened prayer." (Imaam Ahmad recorded this in his *Musnad*)
- On the authority of Al-Miswar ibn Makhramah ؓ, "We stayed with Sa'd in some of the towns of Ash-Shaam [Syria] for forty days, and Sa'd would perform shortened prayer while we would offer the whole prayer."
- On the authority of Naafi ؓ, 'Ibn 'Umar ؓ was in Azerbaijan for six months, as there was snow blocking the pass, and he would pray two *rak'ahs*."
- On the authority of Hafs ibn 'Ubaidillaah ؓ, "Anas ibn Maalik stayed in Ash-Shaam for two years and he prayed the prayer of a traveler."

- On the authority of Anas رضي الله عنه, "The companions of the Prophet ﷺ stayed in Ram Hurmuz for seven months and they shortened their prayer."
- On the authority of Al-Hassan, "I stayed with 'Abd-ur-Rahmaan ibn Samurah for two years in Kabul, and he shortened his prayer, but he did not combine the prayer."
- On the authority of Ibraheem, "We resided in Rai for a year or more and in Sijistan for two years . . . [and we prayed shortened prayers]. This is the guidance of the Prophet ﷺ and his companions, and this is the correct position."

Rulings about definition of duration of travel according to the 4 Muslim schools of Islamic jurisprudence:

1. According to Ahmad said, "If a person intends to stay for four days, he has to offer the whole prayer and he may offer shortened prayer if his intention is for less than that." This is based on an interpretation of the reports from the Prophet ﷺ and his companions رضي الله عنهم [i.e., they never intended to stay for longer than that and would always say, 'We will leave tomorrow,' and so on]. This interpretation is obviously suspect. The Prophet ﷺ conquered Makkah and stayed there to establish Islaam, eradicate polytheism, and to guide the Arabs. It definitely goes without saying that such an objective does take more than a day or two to complete. Similarly, his stay in Tabuk was in preparation for the impending war and he knew that this might take longer than just four days. In the same way, Ibn 'Umar's رضي الله عنه stay in Azerbaijan for six months, and his praying shortened prayer during the entire time was with the knowledge that it takes more than two or three days for such snow to melt and the pass to become traversable. The same is the case with Anas's رضي الله عنه stay of two years in Ash-Shaam and his praying shortened prayer and the companions' رضي الله عنهم stay in Ram Hurmuz for seven months while shortening their prayers. It is well-known that activities like theirs, such as guarding, took more than four days." The followers of Ahmad maintained, "If one is staying in a place for the purpose of *jihad* or due to imprisonment or sickness, then one may shorten one's prayer regardless of whether the person thinks that such a situation may last for a short time or a long time." This is correct but there is no proof that such conditions have been stipulated in the Qur'aan, sunnah, consensus of the scholars, or practice of the Prophet's ﷺ companions رضي الله عنهم. They argued that such conditions are based on what is needed for the person to fulfill his need while remaining a traveler and that is what is less than four days. His (Ahmad) response to them was, "From where do you derive those conditions, while the Prophet ﷺ stayed for more than four days, shortening his prayer in Makkah and Tabuk, and he did not mention to anyone anything about it and he never told them that he never intended to stay for more than four days, even though he knew that the people would [strictly] follow his actions concerning the prayer. They surely followed him in his shortening of the prayer, and he did not object to their praying shortened prayer if they were to stay for more than four nights. This should be made clear as it is very important. Similarly, the companions رضي الله عنهم followed him in that and he did not say anything [in objection] to those who prayed with him."

2. According to Maaliki and Shaafi'i, "If one intends to stay for more than four days, he should perform the whole prayer, and if he intends to stay for less than that, he is to offer shortened prayer."
3. According to Hanafi, "If one intends to stay for fifteen days, he should do the shortened prayer. If he intends to stay for less than that, he should shorten the prayer." This is also the opinion of Al-Laith ibn Sa'd, and it has also been recorded from three companions: 'Umar, Ibn 'Umar, and Ibn 'Abbaas رضي الله عنهم.
4. Sa'id ibn Al-Musayyab رضي الله عنه is of the opinion that: "If you stay for four days, you should pray four *rak'ahs*." A statement similar to that of Abu Hanifah's has also been recorded from him.
 - On the authority of 'Ali ibn Abi Taalib رضي الله عنه, if one stays for ten days, he is to perform the whole prayer, and the same has been recorded from Ibn 'Abbaas.
 - On the authority of Al-Hasan, "One who does not get to his destination or (city of residence) may shorten prayer."
 - On the authority of 'Aaishah رضي الله عنها, "One who does not put down his provision is to shorten the prayer."

The four imaams agreed that if one has some need to take care of and always has the intention of leaving the next day, then he may shorten his prayer for as long as he is in that state. However, according to one statement of Ash-Shaafi'i, he may do so only for seventeen or eighteen days and he is not to shorten his prayer after that time. Ibn Al-Mundhir stated in his *Ishraaf*, "The people of knowledge are in agreement that a traveler may perform shortened prayer as long as he does not intend to stay in a place, even though he is staying there for years."

Supererogatory prayers while traveling:

The majority of the scholars are of the opinion that it is not disliked to perform *nawaafil* or supererogatory prayers during the state in which one is shortening his prayer. On this point, there is no difference between regular recommended prayers and other supererogatory prayers.

- The Prophet ﷺ bathed in the house of Umm Haani on the day of the conquest of Makkah and then he prayed eight *rak'ah*." (Recorded by Al-Bukhaari and Muslim)
- On the authority of Ibn 'Umar رضي الله عنهما, the Prophet ﷺ prayed while riding in whatever direction he was facing and nodding his head [i.e., for the movements of the prayer].
- On the authority of Al-Hasan رضي الله عنه, "The companions of the Prophet ﷺ, while on a journey, performed supererogatory prayers before and after the obligatory prayer."

Ibn 'Umar رضي الله عنه and others are of the opinion that there are no supererogatory prayers (while traveling), before or after the obligatory prayer, except for during the middle of the night. He saw some people praying after the prayer and said, "If I were to pray, I would have performed the whole prayer [as obviously that would have taken preference]. O nephew, I accompanied the Prophet ﷺ [on journeys] and he never prayed more than two *rak'ahs* until Allaah took his soul. And I accompanied Abu Bakr and he did not pray more than two *rak'ahs*". He also mentioned the name of 'Umar and 'Uthman رضي الله عنه, then he recited the verse (what may be translated as), "Ye have indeed in the Prophet ﷺ a beautiful pattern (of conduct)." (Recorded by Al-Bukhaari)

Ibn Qudaamah combined what Al-Hasan and what Ibn 'Umar رضي الله عنه said by concluding that Al-Hasan's report points to the fact that there is no harm in praying supererogatory prayers while travelling, whereas Ibn 'Umar's رضي الله عنه report points to the fact that there is no harm in not praying such supererogatory prayers.

Traveling on a Friday:

There is no harm in traveling on a Friday if it is not during the time of the prayer.

- On the authority of 'Umar رضي الله عنه, who heard a man say: "If today was not Friday, I would have left." 'Umar رضي الله عنه said, "Leave. Friday does not keep one from traveling."

Abu 'Ubaidah رضي الله عنه traveled on Friday and he did not wait for the prayer. Az-Zuhri wanted to travel before noon on Friday and the people mentioned something to him, and he said, "The Prophet ﷺ traveled on Friday."

Combining two prayers:

It is allowed for a person to combine the *Dhuhr* and 'Asr prayers, either during the time of the earlier or the later prayer, similarly the same applies to the *maghrib* and 'ishaa prayers at their respective times, if he is in one of the following circumstances:

1. Combining two prayers⁶⁵ for 'Arafa and Al-Muzdalifah:

The scholars are in agreement that one is to combine the *Dhuhr* and 'Asr prayer during the time of the *Dhuhr* prayer at 'Arafa [during the performance of the pilgrimage], and the *Maghrib* and 'ishaa prayers during the time of the 'ishaa at Muzdalifah, following the example of the Prophet ﷺ. This is the practice of the Prophet ﷺ with the pilgrims during the pilgrimage.

2. Combining two prayers during traveling:

⁶⁵ It is allowed for a person to combine the *Dhuhr* and 'Asr prayers, either during the time of the earlier or the later prayer, similarly the same applies to the *maghrib* and 'ishaa prayers at their respective times.

Most of the people of knowledge are of the opinion that it is permissible to combine two prayers during the time of either one of them while traveling, regardless of whether the person is actually on the road or has stopped at a place for some time.

- On the authority of Mu'aadh رضي الله عنه, while the Prophet ﷺ was at Tabuk and the sun had passed the meridian, the Prophet ﷺ combined the *Dhuhr* and 'Asr prayers before he started his journey. If he started his journey before the sun passed its meridian, he would delay the *Dhuhr* prayer until the time when he stopped for the 'Asr prayer. He would do likewise for the *Maghrib* prayer. If the sun set before he began his journey, he would combine the *Maghrib* and 'ishaa prayers [at that time]. If he began a journey before the sun had set, he would then combine them at the time of 'ishaa." (Recorded by Abu Daawud and At-Tirmidhi who called it fair)
- On the authority of Kuraib رضي الله عنه, Ibn 'Abbaas رضي الله عنه said, "Shall I not inform you of the prayer of the Prophet ﷺ during a journey?" We said, "Certainly". He said, "If the sun passed its meridian while he stopped, he would combine the *Dhuhr* and 'Asr prayers before remounting [i.e., moving on]. If the sun had not passed its meridian while he had stopped [i.e., before breaking camp], he would travel until the time of the 'Asr prayer and then he would combine the *Dhuhr* and 'Asr prayers. If the sun set while he had stopped, he would combine the *Maghrib* and 'ishaa prayers. If that did not occur while he had stopped, he would ride until the 'ishaa time and then combine them." (Recorded by Ahmad)

Ash-Shaafi'i and Ahmad had something similar in his *Musnad*, namely that when he [the Prophet ﷺ] set out to travel before the sun passed its meridian, he delayed the *Dhuhr* prayer and combined it with the 'Asr prayer during the time of the 'Asr prayer." (Recorded by Al-Baihaqi with a good chain and he said, "To combine the two prayers due to traveling is something that is well-known and was practiced by the companions of the Prophet ﷺ and those who followed them.")

- On the authority of Mu'aadh رضي الله عنه, the Prophet ﷺ delayed his prayer one day during the battle of Tabuk and then went and prayed the *Dhuhr* and 'Asr prayers together. Then he returned and went back again and said the *Maghrib* and 'ishaa prayers together." (Recorded by Imaam Maalik in *Al-Muwatta'*)

Commenting on this report, Ash-Shaafi'i said, "His statement, 'then he returned and left again,' only refers to a situation where the Prophet ﷺ was staying in a certain place [i.e., he was not traveling from one site to another]."

Ibn Qudaamah mentioned the preceding narration and wrote in *Al-Mughni*, "Ibn 'Abdul-Barr said, 'That narration is authentic and its chain is confirmed. The people who are familiar with the life history of the Prophet ﷺ say that the battle of Tabuk took place in the ninth year after the migration of the Prophet ﷺ to Medina. This narration is a clear proof and the strongest evidence against those who claim that one can only combine the prayers while one is actually moving from one site to

another as the Prophet ﷺ was settled and was not traveling since the Prophet ﷺ was staying in his tent and would come out and combine two prayers and then return to his tent. Muslim recorded this narration in his Authentic and stated, 'He would pray the *Dhuhr* and 'Asr together and the *Maghrib* and 'ishaa together. One must follow this narration as it is confirmed [to be authentic] and it is a clear statement on this rule and there is nothing which contradicts it. The permission to combine the prayer is a concession for anyone who is traveling, but it is by no means confined to just those times when the person is actually on the road [i.e., traveling from one place to another]. The same is the case for shortening the prayer and for wiping over the socks, but it is best to delay it'."

Having the intention to combine is not a condition for combining or shortening the prayer. Ibn Taimiyyah held, "That is the position of the majority of the scholars. When the Prophet ﷺ combined the prayer with his companions or shortened the prayer with them, he never ordered any of them to make the intention for combining or shortening the prayer. In fact, when he left Medina for Makkah, he prayed two *rak'ahs* without combining the prayer, and then he prayed the Dhuhr prayer at 'Arafah without telling the people that he intended to pray the 'Asr right afterward, next he prayed the 'Asr with them and they did not have the intention to combine their prayers, and in that combination he prayed the latter prayer early. When he went from Medina, he led the people in the 'Asr prayer at Dhul-Halifah and he did not order them to make the intention to shorten the prayer."

Concerning offering the two combined prayers right after each other, Ibn Taimiyyah wrote, "The correct opinion is that it is not a necessary condition to do so under any circumstances, neither during the time of the first prayer nor during the time of the latter prayer. There is no such limit in the Islamic Law and doing so would defeat the purpose of the concession [i.e., permission to combine the two prayers]."

Ash-Shaafi'i said, "It is quite permissible for a person to pray the *Maghrib* prayer in his house with the intention of combining the prayers and then go to the mosque to pray the 'ishaa." A similar statement has been recorded from Ahmad.

3. Combining two prayers⁶⁶ during rain:

Al-Athram recorded in his Sunnan, on the authority of Abu Salamah ibn 'Abd-ir-Rahmaan ؓ, "It is recommended to combine the *Maghrib* and 'ishaa prayers when it is raining." Al-Bukhaari recorded that the Prophet ﷺ combined the *Maghrib* and 'ishaa prayers on a rainy night.

A summary of the opinions of the different schools of Islamic juristical reasoning on this point

⁶⁶ It is allowed for a person to combine the *Dhuhr* and 'Asr prayers, either during the time of the earlier or the later prayer, similarly the same applies to the *maghrib* and 'ishaa prayers at their respective times.

1. According to Hanafi, it is mandatory to combine the *Dhuhr* and 'Asr prayer during the time of the *Dhuhr* prayer at 'Arafa, and the *Maghrib* and 'ishaa prayers during the time of the 'ishaa at Muzdalifah as part of ritual of hajj. This is the only time and place for combining prayers.
2. According to Maaliki, it is allowed to combine the *Maghrib* and 'ishaa prayers in the mosque at the time of the *Maghrib* due to rain or expected rain, if there is mud and darkness along the way, or if there is a lot of mud and it prevents the people from wearing their shoes. He disliked that *Dhuhr* and 'Asr should be combined due to rain.
3. According to Shaafi'i, it is allowed for the resident to combine the *Dhuhr* and 'Asr prayers or the *Maghrib* and 'ishaa prayers, praying each pair in the time of the earlier prayer only, given that it is raining when one begins the earlier prayer and it is still raining by the time one begins the second prayer.
4. According to Hanbali, it is only allowed to combine *Maghrib* and 'ishaa in the time of the former or the latter due to snow, ice, mud, severe cold, or rain which soaks the clothes. This concession is allowed only for one who prays with a congregation in the mosque and one who comes from a distance over which he could be harmed by the rain. However, for one who prays in a congregation in his house or whose path to the mosque is covered or protected, or for one whose house is right next to the mosque, it is not allowed to combine the prayer.

4. Combining two prayers⁶⁷ due to some illness or other excuse:

Ahmad, Qaadi Husain, Al-Khattaabi, and Al-Mutawaali of the Shaafi'i school are of the opinion that it is allowed to combine two prayers, either during the time of the earlier or later prayer due to illness as it is a greater hardship than rain. An-Nawawi said, "This is a strong opinion based on [sound] evidence." In *Al-Mughni* it is stated, "The illness which permits one to combine the prayers is the one which would otherwise cause hardship and more weakness [if he prayed each prayer separately]."

According to Hanbali, combining two prayers is most accommodating (which implies that it is permissible), as it allows one to combine the prayers at the time of the early or later prayer for one who is ill as well as for the woman who is breast-feeding and will face hardship in cleaning her dress for every prayer, for the woman who is plagued by a prolonged flow of blood, for the person who cannot control his

⁶⁷ It is allowed for a person to combine the *Dhuhr* and 'Asr prayers, either during the time of the earlier or the later prayer, similarly the same applies to the maghrib and 'ishaa prayers at their respective times.

urine, and for one who cannot purify himself or herself, and for the one who fears for his life, property, or family.

Ibn Taimiyyah said, "Among the opinions the most accommodating on this question is that of Hanbali which allows one to combine the prayers if he is busy (since An-Nasaa'i has recorded something to that effect from the Prophet ﷺ) and they also say that the cook and baker, and so forth may also combine their prayers if they fear their wealth (i.e., their investment or what they are working on) will otherwise be ruined."

4. Combining two prayers⁶⁸ due to some pressing need:

Imaam An-Nawawi wrote in his commentary on Authentic Muslim, "The majority of the scholars are of the opinion that it is allowed for the resident to combine the prayers due to some pressing need, but this should not be done as a regular habit. This is the statement of Ibn Sireen and Ashhab from the companions of Maalik; Al-Khattaabi records it from Al-Qifaal from the companions of Ash-Shaafi'i and from Abu Ishaq Al-Maruzi, and from a number of narrators of narrations, and it is the conclusion of Ibn Al-Mundhir.

- On the authority of Ibn 'Abbaas ؓ, 'The Prophet ﷺ combined his prayer because he did not want to put his followers to hardship, and not because of illness or any other reason'. (Recorded by Imaam Muslim who stated, "The Prophet ﷺ combined the *Dhuhr* and *'Asr* prayers and then the *Maghrib* and *'ishaa* prayers in Medina without there being any danger or rain". Ibn 'Abbaas ؓ was asked: "What did he desire by that action?" He replied, "He did not want any hardship for his ummah.")
- The Prophet ﷺ prayed seven *rak'ahs* and eight *rak'ahs*, i.e., the *Dhuhr* and *'Asr* prayers together and the *Maghrib* and *'ishaa* prayers together, in Medina." (Recorded by Al-Bukhaari and Muslim)
- On the authority of 'Abdullaah ibn Shaqiq, 'Abdullaah ibn 'Abbaas ؓ addressed the people one day after the *'Asr* prayer until well after the sun had set and the stars began to appear. The people said to him, "The prayer, the prayer." A man from the tribe of Taim continuously repeated, "The prayer, the prayer." Ibn 'Abbaas ؓ said, "Are you teaching me the *sunnah*? May you have no mother!" Then he said, "I saw the Prophet ﷺ combine the *Dhuhr* and *'Asr* prayers and the *Maghrib* and *'ishaa* prayers." 'Abdullaah ibn Shaqiq commented, "I felt some uneasiness in my heart about what he had said, so I went to Abu Hurairah to ask him about that, and he confirmed what Ibn 'Abbaas had said." (Recorded by Muslim)

⁶⁸ It is allowed for a person to combine the *Dhuhr* and *'Asr* prayers, either during the time of the earlier or the later prayer, similarly the same applies to the *maghrib* and *'ishaa* prayers at their respective times

Validity of combining two prayers⁶⁹ after their legal excuse no longer exists:

In *Al-Mughni* it is stated, "If someone performs both prayers at the time of the earlier prayer and then his reason for doing so ceases to exist after he has completed the prayer and before the time of the next prayer begins [i.e., the next prayer being the one which he had just prayed during the earlier time], then what he has done is sufficient for him and he need not repeat the second prayer at its proper time. Since he performed the prayer in a proper manner, he is free from any extra obligation due to that action. He fulfilled his obligation during a circumstance in which he had some legal excuse, and his action is not invalidated by the fact that this excuse no longer exists. This is similar to the case of a person who performed *tayammum*, and after he finishes his prayer, he finds water."

Prayer on a ship, train or plane:

Prayer on a ship, train, plane, and so on, is valid and there is no dislike for such an act as it makes life easier for the one performing it.

- On the authority of Ibn 'Umar رضي الله عنه, "I asked the Prophet ﷺ about prayer on a ship and he said: 'Pray standing upon them unless you fear that you will be drowned [i.e., the boat might capsize]'. ' (Recorded by Ad-Daraqutni and by Al-Haakim; the latter grades it authentic according to the criteria of Al-Bukhaari and Muslim)
- On the authority of 'Abdullaah ibn Abi 'Utbah رضي الله عنه, "I accompanied Jaabir ibn 'Abdullaah and Abu Sa'eed Al-Khudri and Abu Hurairah on a boat, and they prayed standing in a congregation with one of them as their imaam, although they could have gone ashore [if they had so desired]." (Recorded by Sa'eed ibn Mansur)

The resident leading the traveler in prayer:

It is agreed upon by the Muslim jurists that it is permissible for the resident (non-traveler) to lead the traveler in prayer, and it is obligatory upon the traveler to pray (4) *rak'ahs* following the resident imaam. The evidence for the obligation of completing all (4) *rak'ahs* is:

- On the authority of Ibn 'Abbaas رضي الله عنه, he was asked about the traveler who prays (2) *rak'ahs* when praying alone and he prays (4) when he is praying behind a resident imam. He replied, "That is the *Sunnah*." (Recorded by Ahmad)
- On the authority of Naafi رضي الله عنه, (while traveling) when Ibn 'Umar رضي الله عنه used to pray with an imaam he prayed (4) *rak'ahs*, and when he used to pray alone he'd pray (2) *rak'ahs*." (Recorded by Muslim)

⁶⁹ It is allowed for a person to combine the *Dhuhr* and 'Asr prayers, either during the time of the earlier or the later prayer, similarly the same applies to the maghrib and 'ishaa prayers at their respective times.

- The Prophet ﷺ said whenever the imaam is appointed to complete (the prayer), do not differ with him.” (follow his actions in the prayer) (Recorded by Al-Bukhaari and Muslim)

The traveler leading the resident in prayer:

It is agreed upon by the Muslim jurists that it is permissible for the traveler to lead the resident (non-traveller) in prayer. When the traveler leads the prayer and prays (2) *rak'ahs*, completed by saying the *tasleem*, the resident rises and completes his prayer after that.

It is recommended for the traveler imaam to say after the *tasleem*, “Complete your prayer for verily I am a traveler” in order to remove any misconception that he is praying recommended prayers. The evidence for the permissibility of this is:

- On the authority of Ibn Hussein ؓ, he said the Prophet ﷺ did not travel except that he prayed (2) *rak'ahs* until he returned (from travel), and he stayed in Mekkah for 18 nights praying with the people (2) *rak'ahs*, (2) *rak'ahs*, except for *Maghrib*. Then he would say ‘O people of Mekkah stand and pray the (2) remaining *rak'ahs* for verily we are people who are traveling.” (Recorded by Ahmad, Abu Daawud who classified it as fair, and Al-Baihaqi)

The Prostration During the Qur'anic Recitation

Whoever recites a "verse of prostration" or hears a "verse of prostration" should preferably say the *takbeer*, prostrate, then make the *takbeer* again, and rise from the prostration. This is called "the prostration of recital". There is no *tashahhud* or *tasleem* with the prostration.

- On the authority of Naafi' رضي الله عنه, Ibn 'Umar رضي الله عنهما said, "The Prophet ﷺ would recite the Qur'aan to us and when he came to a 'verse of prostration', he would say the *takbeer* and go into prostration and we would make the prostration." (Recorded by Abu Dawud, Al-Baihaqi, and Al-Haakim; the latter holds it to be authentic according to Al-Bukhaari's and Muslim's criteria; Abu Daawud said, "Abdur-Razzaq said, 'Ath-Thowry was amazed by that narration'. He was amazed by it because it mentions the *takbeer*")
- 'Abdullaah ibn Mas'ud رضي الله عنه said, "If you read a 'verse of prostration', then make the *takbeer* and prostrate. And when you raise your head, make the *takbeer*."

Excellence of prostration during the Qur'aanic recitation:

- On authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "If a son of Adam recites a 'verse of prostration' and prostrates, the Satan departs from him and cries, 'O woe, he was ordered to prostrate and he did, so for him is Paradise. I was ordered to prostrate and I disobeyed, so for me is the Hell'." (Recorded by Ahmad, Muslim, Ibn Maajah)

Ruling concerning prostration during the Qur'aanic recitation:

The majority of the scholars say that prostrations for the "verses of prostration" are recommended for the one who recites the verse and for the one who hears it.

- On the authority of 'Umar رضي الله عنه who recited An-Nahl upon the pulpit one Friday, until he came to the "verse of prostration", and he descended from the pulpit and prostrated along with the people. On the next Friday, he recited the same (Surat-un-Nahl) and when he came to the 'verse of prostration', he said, "O people, we have not been ordered to prostrate. Whoever does so has acted correctly, while, there is no sin upon one who does not do so." (Recorded by Al-Bukhaari) In another narration it is stated, "Allaah has not forced upon us the prostration but if one wishes to do so (he may make a prostration)."
- On the authority of Zaid ibn Thaabit رضي الله عنه he said, "I recited An-Najm to the Prophet ﷺ and he did not prostrate during it" (Recorded by 'the group', except for Ibn Maajah; Ad-Daaraqutni records it and observes, "None of us prostrated during it".)

Ibn Hajar al-Asqallaani said that the strongest opinion is that he left it to show that it is permissible not to do it. Shaafi'i held a similar view.

- On the authority of Abu Hurairah رضي الله عنه who said, "The Prophet ﷺ recited An-Najm and prostrated and we prostrated with him." (Recorded by Al-Bazzar and Ad-Daaraqutni; in *Fath Al-Baari*, Ibn Hajar held that its narrators are trustworthy)

According to Hanafi the prostration for the verse of prostration is obligatory.

- On the authority of 'Uthmaan and Ibn 'Umar رضي الله عنه, "Upon the one who hears it (the verse of prostration) and upon the one who reads it." (Recorded as strange and authentic) The term "upon" indicates obligation according to this opinion.

The "verses of prostration":

There are fifteen⁷⁰ places in the Qur'aan at which one is to prostrate:

- On the authority of 'Amr ibn al-'Aas رضي الله عنه, the Prophet ﷺ recited fifteen 'verses of prostration' in the Qur'aan, three coming from the Mufassal and two from Surat-ul-Hajj." (Recorded by Abu Daawud, Ibn Maajah, Al-Haakim, and Ad-Daaraqutni; Al-Mundhiri and An-Nawawi said it is good (sound narration))

The fifteen 'verses are:	
1. (Al-A'raaf, 07:206)	9. (An-Naml, 27:25)
2. (Ar-Ra'd, 13:15)	10. (As-Sajda, 32:15)
3. (An-Nahl, 16:49)	11. (Saad, 38:24)
4. (Al-Israa', 17:107)	12. (Fussilat, 41:37)
5. (Maryam, 19:58)	13. (An-Najm, 53:62)
6. (Al-Hajj, 22:18)	14. (Al-Inshiqaq, 84:21)
7. (Al-Hajj, 22:77)	15. (Al-'Alaq, 96:19)
8. (Al-Furqaan, 25:60)	

The conditions for Prostration of Recital:

The majority of the scholars lay down the same conditions and prerequisites for the prostration of recital as they do for the prayer, with respect to purity, facing the *qiblah*, and covering the 'awrah. Ash-Showkaani said, "There is no narration concerning prostrations of recital which proves that to prostrate one must be in a state of purity [free from major or minor defilements]. The people who were with him [the Prophet ﷺ] prostrated with him and he did not order any of them to perform ablution, and it is hard to believe that they all were in a state of purity. Furthermore, the polytheists prostrated with him and they are impure, and their ablution would not be acceptable."

- On the authority of Ibn 'Umar رضي الله عنه, he would prostrate even when not free of minor ritual impurities." (Recorded by Al-Bukhaari, Ibn Abi Shaibah, and Al-Baihaqi; as for the report from Al-Baihaqi, (with a chain that Ibn Hajar calls authentic), 'A man is not to prostrate unless he is in a state of purity')

⁷⁰ Actually, there is a difference of opinion amongst the Muslim jurists regarding the number of verses of prostration. According to Maaliki there are 11, according to Hanafi, Shaafi'i, Hanbali, and Ibn Hazm there are 14.

These reports can be reconciled by Ibn Hajar's statement that this (either) refers to a major defilement or when an option is available, whereas in the first case it depends on (presence of defilement and) the need to wash. Similarly, there is no narration which states that the clothes or place needs to be pure. Concerning covering the 'awrah and facing the *qiblah* if possible, there is no disagreement.

Ibn Hajar said in *Fath Al-Baari*, "No one agrees with Ibn 'Umar رضي الله عنه that one may make the prostration without being clean of minor ritual impurities, save Ash-Sha'biy. Ibn Abi Shaibah رضي الله عنه recorded it from him with an authentic chain. He also recorded from Abu 'Abdur-Rahmaan As-Salami رضي الله عنه that he would recite a 'verse of prostration' and then he would prostrate without ablution or facing the *qiblah* and while walking and just motioning only. Some among the Prophet's صلى الله عليه وسلم household agree with Ibn 'Umar رضي الله عنه.

Supplications during the Prostration of Recital:

Whoever makes this prostration may supplicate whatever he wishes:

- On the authority of 'Aishah رضي الله عنها, "When the Prophet صلى الله عليه وسلم made the prostration of the Qur'anic recital, he would say:

سجد وجهي للذي خلقه وشق سمعه وبصره بحوله وقوته فتبارك الله أحسن الخالقين

Sajada wajhi lilladhi khalaqahu wa shaqqa sam'ahu wa basarahu bi howlihi wa quwwatihi fatabaarakAllaahu ahsanulkhaalqeen

'I have prostrated my face to the One Who created it and brought forth its hearing and seeing by His might and power. Blessed be Allaah, the best of Creators." (Recorded by the five, except Ibn Maajah and Al-Haakim; At-Tirmidhi and Ibn As-Sakan grade it authentic, the latter however adds that at the end the Prophet صلى الله عليه وسلم would say, three times, what he always said in his prostration, "How Perfect is my Lord, the Highest," that is, if he was making the prostration of recital during a prayer)

Prostration of recital during the prayers:

It is allowed for the imaam or the one praying individually to recite 'verses of prostration' during the prayer, even if the recital is read aloud or silently, and he should prostrate during the prayer after reading such verses.

- On the authority of Abu Raf'i رضي الله عنه, "I prayed the 'ishaa prayer with Abu Hurairah and he recited *Idhas-sama'u un-shaqqat* [Surat-ul-Inshiqaaq] and he prostrated during the prayer. I asked, 'O Abu Hurairah, what prostration is this?' he said, 'I made a prostration when reciting (this *surah*) behind Abu Al-Qaasim صلى الله عليه وسلم (the Prophet صلى الله عليه وسلم), and since then I never stopped making a prostration whenever I recite it".' (Recorded by Al-Bukhaari and Muslim)

- On the authority of Ibn 'Umar رضي الله عنهما, the Prophet ﷺ made a prostration during the first *rak'ah* of the noon prayer and his companions were of the opinion that he had recited *Surat-us-Sajda*.⁷¹ (Al-Haakim with a sound chain that meets the criteria of Al-Bukhaari and Muslim)

An-Nawawi said, "It is not disliked for the imaam to recite a verse of prostration according to our school (Shaafi'i), or for the one who prays individually. And it does not matter if the recital is aloud or silent. And he should make prostration after he recites them."

According to Maaliki, "In general it is disliked (to choose only the verses of prostration to recite during prayer)."

According to Hanafi, "It is disliked during the silent recitals, but not during the recitals read aloud." The author of *Al-Bahr* maintains, "According to our (Hanafi) school, it is preferred to delay the prostration until after he [the imaam] makes the *tasleem* in order not to confuse the people praying behind him."

Combining a number of prostrations:

One may combine a number of prostrations and make only one prostration if one recites a "verse of prostration" over and over, or one hears it being recited over and over, provided one delays the prostration until all the recitals are finished.

1. Hanafi and others say that if one prostrates after the first recital, it will be sufficient.
2. Maaliki, Shaafi'i, Ahmad, and others hold that one should prostrate again since the cause for the prostration is reintroduced.

Performing prostration after recital:

The majority of the scholars are of the opinion that the prostration is to be performed right after the recital or hearing of the verse. Delaying such a prostration does not rescind it. If an extended period of time lapses between recitation of a verse and the actual prostration, one need not do it, for it does not have to be made up for.

As for Hanafi, if it is outside of the prayer, it may be done whenever wants, as for during the prayer, it is obligatory immediately after the verse of prostration is recited or the one praying can intend to do it in his bowing or his prostration. If he did not do either of the previous options then he is obligated to do it after the prayer.

⁷¹ The one praying behind an imaam must follow the imaam. If he prostrates, even if the followers did not hear the verse of prostration, they must follow him. If the imaam recites such a verse and does not prostrate, the others must not prostrate but they should just follow the imaam. Similarly, if one in congregation recites or hears someone else reciting such a verse, he should not prostrate during the prayer, as he must follow the imaam, but he may perform the prostration after finishing the prayer.

The Prostration of Thankfulness (*Sajdat ush-Shukr*)

The majority of the scholars say that it is preferred to make prostrations of thankfulness (*shukr*) or gratitude when one receives a bounty or is rescued from some adversity.

- On the authority of Abu Bakr رضي الله عنه, when the Prophet صلى الله عليه وسلم received something which pleased him or some glad tidings, he would make the prostration of thanks to Allaah." (Recorded by Abu Daawud, Ibn Maajah, and At-Tirmidhi who says it is fair)
- When 'Ali رضي الله عنه wrote to the Prophet صلى الله عليه وسلم, informing him that Hamadhan had embraced Islaam, the Prophet صلى الله عليه وسلم prostrated, and when he raised his head, he said, "Peace be upon Hamadhan, peace be upon Hamadhan." (Recorded as authentic upon conditions of Al-Bukhaari by Al-Baihaqi)

The prostration of thankfulness is bound by the same requirements as the prostration in prayer, while some disagree as it is not a prayer.

1. The author of *Fath Al-'Alam* remarks, "This latter opinion (that it is similar to prostration in prayer) is closer to being correct."
2. Ash-Showkaani said, "There is nothing in the narrations to prove that ablution and purity of the clothes and place are required for *sajdat-ush-shukr*, and that is the opinion of Imaam Yahya and Abu Taalib. And these narrations are silent about any *takbeer* being made with the prostration. In *Al-Bahr* it is stated that there is a *takbeer*. Imaam Yahya says, 'One is not to make the prostration of thankfulness during a prayer as it is not part of the prayer'."
3. It is disliked according to Maaliki because the inhabitants of Medinah used to pray two *rak'ahs*.

Prostrations of forgetfulness during the prayer (*sujud us-sahu*)

It is confirmed that the Prophet ﷺ sometimes forgot something in the prayer. It is also true that he ﷺ said, "I am a human being and forget like you forget. If I forget, remind me" (Recorded as authentic Al-Bukhaari, Muslim, and Abu Daawud). There are specific points concerning such prostrations and they are presented below.

How to perform these prostrations of forgetfulness?

The "prostrations of forgetfulness" are two prostrations which a person makes before the *tasleem*. All of this has been confirmed from the Prophet ﷺ.

- On the authority of Abu Sa'eed Al-Khudri ؓ, the Prophet ﷺ said, "If one of you has some doubts during his prayer and he does not recall (the number of *rak'ahs*) he has prayed, three or four, then he can put an end to his doubt by performing prayer according to what he was certain of [the lesser amount] and then making two prostrations before the *tasleem*." (Recorded by Muslim)

In the story of Dhul-Yadain, in the two Authentics (Al-Bukhaari and Muslim), we are told the Prophet ﷺ made the prostrations after the *tasleem*.

Ash-Showkaani said, "The best that is stated on this subject is that one must follow what the Prophet ﷺ said or did, respecting the prostration before or after the *tasleem*. If one does something that necessitates prostration before the *tasleem*, one should make them before the *tasleem*, and if one does something requiring prostration after the *tasleem*, then one should make them after the *tasleem*. As for those acts of forgetfulness that are not recorded to any specific time either before or after the *tasleem*, one may choose to make the prostrations before or after the *tasleem* in cases of addition or reduction in the prayer.

- On the authority of 'Abdullaah Ibn Mas'ud ؓ, the Prophet ﷺ said, "If one adds or decreases something from his prayer, he should make two prostrations." (Recorded by Muslim)

When to perform these prostrations of forgetfulness?

The "*sujud us-sahu*" are to be performed in the following circumstances:

1. If a person makes the *tasleem* before he actually completes the prayer.
 - On the authority of Ibn Sireen ؓ, Abu Hurairah ؓ said, "The Prophet ﷺ prayed either *Dhuhr* or *'Asr* prayer with us and he prayed only two *rak'ahs* and made the *tasleem*. He got up and leaned against a piece of wood in the mosque as if he was angry. He put his right hand on his left and interlocked his fingers. Then, he placed his cheek on the back of his left hand. And some people left the mosque in a hurry. And they said, 'The prayer has been shortened?' Among the people

were Abu Bakr and 'Umar, and they were shy to speak to him. One of the people, who was called Dhul-Yadain, said, 'O Prophet ﷺ have you forgotten or has the prayer been shortened?' He answered, 'I have not forgotten and it has not been shortened'. Then he asked, 'Is it as Dhul-Yadain has said?' The people answered in the affirmative... At that, he led the people in what he had omitted and made the *tasleem*. After which he made the *takbeer* and prostrated the way he usually prostrated or perhaps even longer. Next, he raised his head and made the *takbeer*. Then, he made the *takbeer* [again] and prostrated, like one of his customary prostrations or perhaps even longer, and finally, he raised his head." (Recorded by Al- Bukhaari and Muslim)

2. In the case of an addition to the prayer.

- On the authority of Ibn Mas'ud ؓ, the Prophet ﷺ prayed five *rak'ah* and the people asked him, "Has there been an addition to the prayer?" He asked, "Why do you say that?" They replied: "You prayed five *rak'ahs*." Then he made two prostrations after he had made the *tasleem*." (Recorded by the group) This narration proves that the prayer of one who prays five *rak'ahs* out of forgetfulness, without sitting during the fourth *rak'ah*, is acceptable.

3. In the case of forgetting the first *tashahhud* or one of the other recommended acts of the prayer.

- On the authority of Ibn Abi Buḥainah ؓ, the Prophet ﷺ stood after two *rak'ahs*. The people tried to correct him but he continued. When he finished his prayer, he made two prostrations and made the *tasleem*." (Recorded by the group)

NOTE: The followers are to prostrate with the imaam when he makes a mistake. According to Ḥanafi and Shaafi'i, the followers are to make prostrations due to the mistake of the imaam but not due to their own mistake when the imaam is not mistaken.

4. In the case of doubt over whether or not one performed some act of the prayer.

- On the authority of 'Abd-ur-Rahmaan ibn 'Auf ؓ, he heard the Prophet ﷺ say, "If one of you has some doubt during his prayer and he does not know if he prayed one *rak'ah* or two, he should take it to have been just one. If he does not know if he prayed two *rak'ahs* or three, he should take it to have been just two. If he does not know if he prayed three *rak'ahs* or four, he should take it to have been just three. [In all such cases] at the end of his prayer, while sitting, he should make two prostrations before the *tasleem*." (Recorded by Aḥmad, Ibn Maajah, and At-Tirmidhi; the latter grades it authentic; in one narration, it is stated: "Whoever prays and has some doubt that he was short of the complete prayer, he should continue praying until he suspects that he has added something to the prayer [with respect to the number of *rak'ahs* that he has prayed]")

- On the authority of Abu Sa'eed Al-Khudri ؓ, the Prophet ﷺ said, "If one of you has some doubts during his prayer and does not know if he prayed three or four [*rak'ahs*], then he should remove his doubt by praying according to the amount that he is certain he had performed and then make two prostrations before the *tasleem*. If he had prayed five *rak'ahs*, the two prostrations would make it even. If he had prayed a complete four *rak'ahs* [when he had finished], they would be in defiance of the Satan." (Recorded by Ahmad and Muslim)

These two narrations prove what the majority of the scholars have said, namely, if one has some doubt concerning the number of *rak'ahs* one has prayed, one should act according to the amount that one is certain to have prayed (the lesser amount) and then make two prostrations before the *tasleem*.

Ruling of prostration of forgetfulness:

1. Obligatory according to Hanafi.
2. Recommended according to Maliki and Shaafi'i.
3. Hanbali has two opinions.

3.1. Obligatory:

- 3.1.1. If a meaning is changed due to the tone or melody (i.e. switching 'disbelievers' and 'righteous ones' in a verse).
- 3.1.2. If an essential act is left out.
- 3.1.3. Doubt in the prayer.
- 3.1.4. An obligatory act is left out.

3.2. Recommended:

- 3.2.1. If the Qur'aan is read in prostration or sitting.
- 3.2.2. If the *Tashahhud* is read while standing.

The prostration of forgetfulness is obligatory according to the command of the Prophet ﷺ as indicated in the preceding narrations, as well as his regularness and continuity in this action whenever he forgot, and he did not leave this action even a single time.

Congregational Prayer

Ruling of congregational prayer:

1. Obligatory

1.1. According to Shaafi'i it is a collective obligation if there are (at least) three persons in a village.

- On the authority of Abu Ad-Dardaa' رضي الله عنه, the Messenger of Allaah ﷺ said, "If there are three men in a village or desert and prayer is not established among them, then the Satan takes mastery over them. So be with the congregation since the wolf devours the remote (stray) sheep." (Recorded by Abu Daawud with a fair chain) From here it is understood that it is a collective obligation because if it were an individual obligation than it would have specified the three men to pray in congregation, however, it only specifies the congregational prayer's set-up as binding.

1.2. According to Hanbali it is an individual obligation and one of the Hanafi sayings is that it is obligatory.

- On the authority of Abu Hurairah رضي الله عنه, a blind man said to the Prophet ﷺ, "O Messenger of Allaah, I have no guide to guide me to the mosque." He asked the Prophet ﷺ for permission to pray in his house and the Prophet gave it to him. Then, when he turned to go, the Prophet called him and said, "Do you hear the call to prayer?" The blind man said "yes." The Prophet then said, "Then responds to it!" [by coming to the mosque] (Recorded by Muslim)
- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "By Him in whose hand is my soul! I have considered ordering a fire to be kindled and then ask someone to lead the people in prayer. And then go to the men [who did not attend the prayer] and burn their houses over them." (Recorded by Al-Bukhaari and Muslim)

2. Definitely recommended for men.

2.1. Hanafi and Maaliki.

- On the authority of Ibn 'Umar رضي الله عنه, the Prophet ﷺ said, "Prayer in congregation is superior to a prayer performed individually by twenty-seven degrees." (Recorded by Al-Bukhaari and Muslim)
- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "The prayer of a man in congregation is twenty-five times more superior (in reward) to his prayer in his house or market - and this is because he makes the ablution and perfects it and goes to the mosque with the sole purpose of performing the prayer. He

does not take a step without being raised a degree and having one of his sins erased. When he prays, as long as he does not lose his ablution, the angels keep on praying [for him] 'O Allaah, bless him. O Allaah, have mercy on him.' And he is considered in prayer as long as he is waiting for the prayer." (Recorded by Al-Bukhaari and Muslim, and it is presented in Al-Bukhaari's wording)

The smallest number that constitutes congregation:

One person with the imaam would constitute a congregation:

1. According to Hanafi and Shaafi'i, even if the other person is a child or a woman.
2. According to Maaliki and Hanbali, a child cannot be the other person in order to constitute a congregation.
 - On the authority of Ibn 'Abbaas ؓ, "I stayed with my Aunt Maimunah and the Prophet ﷺ got up to pray during the night. I got up to pray with him and stood on his left and the Prophet ﷺ took me by my head and put me on his right side." (Recorded by 'the group')
 - On the authority Abu Sa'eed ؓ, a man entered the mosque, and the Prophet ﷺ and his companions had already prayed. The Prophet ﷺ said, "Who will give charity to him by praying with him?" So, a man from the people stood and prayed with him." (Recorded by Ahmad, Abu Daawud, and At-Tirmidhi who calls it fair) On the authority of Ibn Abi Shaibah ؓ, it was Abu Bakr ؓ who stood and prayed with the man. At-Tirmidhi used this narration as proof that a group can pray in congregation in a mosque in which the congregational prayer had already been made. He said that this is the opinion of Ahmad and Ishaq. Other scholars say that they should each pray individually and this is the opinion of Sufyan, Maalik, Ibn Al-Mubaarak, and Shaafi'i.

Women and congregational prayers:

It is better for women to pray in their houses rather than attend congregational prayers. However, they may go to the mosque and attend the congregational prayer if they avoid wearing or using any attractive or tempting adornment or perfume.

- On the authority of Ibn 'Umar ؓ, the Prophet ﷺ said, "Do not prevent the women from going to the mosques, although their houses are better for them." (Recorded as authentic by Ahmad and Abu Daawud)
- On the authority of Abu Hurairah ؓ, the Prophet ﷺ said, "Do not prevent the female slaves of Allaah from the mosques of Allaah. And they are to go out unperfumed." (Recorded as fair by Ahmad and Abu Daawud)

- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "Any woman who uses some scent should not be present with us during the night prayer." (Recorded by Muslim, Abu Daawud, and An-Nasaa'i with a fair chain)

Praying at home is better for women:

Though women are allowed to go to the masjid, their prayers are superior (if performed) at home.

- On the authority of Umm Humayd As-Saa'diyah رضي الله عنها, verily she came to the Messenger of Allaah ﷺ and said, "O Messenger of Allaah... verily I love praying with you". He replied, "Verily I know that you love praying with me, but your prayer in your chamber is better for you than your prayer in your own room, and your prayer in your own room is better than your prayer in your house, and your prayer in your house is better than your prayer in the local *masjid*, and your prayer in the local *masjid* is better than your prayer in my *masjid*." (Recorded as fair by Ahmad and Ibn Khuzaimah)

Praying at a larger and more distant mosque:

It is preferable to pray in a mosque that is further away and that has a larger congregation.

- On the authority of Abu Musa رضي الله عنه, the Prophet ﷺ said, "The one who gets the greatest reward for a prayer is the one who walks the furthest distance." (Recorded by Muslim)
- On the authority of Jaabir رضي الله عنه, "The area around the mosque became vacant and the tribe of Salamah wanted to move there. When this news reached the Messenger of Allaah, he said, 'It has reached me that you want to move closer to the mosque?' They said, 'Yes, O Messenger of Allaah, we desire that.' The Prophet said, 'O tribe of Salamah, your dwellings will record your steps'." (Recorded by Muslim; Al-Bukhaari, Muslim, and others have also recorded this on the authority of Abu Hurairah رضي الله عنه)
- On the authority of Ubayy ibn Ka'b رضي الله عنه, the Prophet ﷺ said, "The prayer of a man with another man is purer than the prayer of a man by himself. [In the same way,] his prayer with two men is purer than his prayer with only one man, and what is more, it is dearer to Allaah." (Recorded by Ahmad, Abu Daawud, An-Nasaa'i, Ibn Maajah, and Ibn Hibbaan; Ibn As-Sakin, Al-'Uqaily, and Al-Haakim classified it as authentic)

After entering the mosque, one should proceed calmly:

It is preferred for one to walk to the mosque with calmness and dignity and not hurried or rushingly. An-Nawawy observed that "calmness" refers to going in a peaceful, calm, manner, while "dignity" refers to guarding one's eyesight and keeping the voice low. This is because the person is considered to be in prayer when he is going to the prayer (and also while he is waiting for it).

- On the authority of Abu Qataadah رضي الله عنه, “We were praying with the Prophet ﷺ when we heard the clamoring of some men. When they had finished praying, the Prophet ﷺ inquired, ‘What was the matter with you?’ They answered, ‘We were hurrying for the prayer.’ He said, ‘Do not do that... when you come to the prayer, come with peace and calmness, and pray what you can with the congregation, then complete what you have missed.’ (Recorded by Al-Bukhaari and Muslim)
- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, “When you hear the *iqaamah*, proceed to the prayer with calmness and dignity and do not rush. Pray what you can (with the congregation), then complete what you missed.” (Recorded by ‘the group’ except for At-Tirmidhi)

The imaam should be “easy” on his followers:

- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, “If one of you leads the people in prayer, he should be “easy” on them for among the people are the weak, sick, and aged. If one prays by himself, one may make it as long as one wishes.” (Recorded by “the group”)
- On the authority of Anas رضي الله عنه, the Prophet ﷺ said, “Sometimes I enter prayer and I intend to prolong it, but then I hear a child crying, and I shortened my prayer thinking of the distress of the child’s mother.” (Recorded by ‘the group’ except Abu Daawud and An-Nasaa’i from Abu Qataada according to Ash-Showkaani’s *Nayl-ul-Awtaar*)

The imaam may prolong the 1st rak’ah to allow others to join:

It is permitted for the imaam to prolong the first *rak’ah* while waiting for others to join the congregation. In the same way, it is preferred for him to wait for people who are coming during the bowings and during the final sitting.

- On the authority of Abu Sa’eed رضي الله عنه, "If the (congregational) prayer has begun, one could go to Al-Baaqi', relieve himself, make ablution', and return and find the Prophet still in the first *rak’ah* for he would prolong it (first *rak’ah*).” (Recorded by Ahmad, Muslim, Ibn Maajah, and An-Nasaa’i)

The one who performed *rak’ah* without a line:

- On the authority of Abu Bakrah رضي الله عنه, verily he went to the Prophet ﷺ and he was bowing down so he bowed down before he reached the line, so he mentioned that to Prophet ﷺ said, “May Allaah increase you in being more careful, do not repeat (it).” (Recorded as authentic by Al-Bukhaari, Abu Daawud, An-Nasaa’i)

It is obligatory to follow the imaam and forbidden to precede him:

The Muslim jurists agree that to precede the imaam in the opening *takbeer* or in the *tasleem* voids the prayer. There is a difference of opinion concerning preceding him in

other acts of the prayer. According to Aḥmad, it would void the prayer. He said, "There is no prayer for one who precedes the imaam". It is disliked to make the actions at the same time as the imaam.

- On the authority of Abu Hurairah رضي الله عنه, the Prophet صلى الله عليه وسلم said, "The imaam is selected to be followed; therefore, do not differ with him. When he makes the *takbeer*, make the *takbeer*, when he goes into bowing down, bow down. When he says 'Allaah hears him who praises Him,' say 'O Allaah, our Lord, to You belongs the praise.' When he goes into prostration, make prostration. If he prays sitting, then all should be sitting." (Recorded by the group) In the version by Aḥmad and Abu Dawud, the wording is "the imaam is to be followed. If he makes the *takbeer*, make the *takbeer*, and do not make the *takbeer* until he does so. When he goes into bowing down, bow down, and do not bow down until he does so. When he goes into prostration, make prostration, and do not make prostration until he does so."
- On the authority of Al-Baraa' ibn 'Aazib رضي الله عنه, "We prayed with the Messenger of Allaah and when he said 'Allaah hears him who praises Him,' none of us would bend his back until the Messenger of Allaah had put his forehead upon the ground." (Recorded by the group)

An imaam may change his place and become a follower:

If the regular imaam or appointed imaam is not present, it is permissible to appoint someone else to perform the duty of imaam. If the regular imaam appears during the prayers, the substitute imaam may move back to the rows and allow the regular imaam to take over.

- On the authority of Sahl ibn Sa'd رضي الله عنه, "The Messenger of Allaah صلى الله عليه وسلم went off to take care of the affairs of the tribe of 'Amr ibn 'Auf. The time for prayer came and the caller to prayer went to Abu Bakr and said, 'Will you lead the people in prayer and I shall make the *iqaamah*?' Abu Bakr agreed. [While he was] leading the prayer, the Messenger of Allaah appeared and joined the rows. The people clapped [their thighs with their hands], but Abu Bakr would not turn around during the prayer. When most of the people began clapping, he turned and saw the Prophet... [who] pointed to Abu Bakr to stay in his place. Abu Bakr raised his hands and praised Allaah because of what the Prophet had told him. Then, Abu Bakr moved back until he joined the rows and the Prophet stepped forward [to lead]. After he had prayed, he went to Abu Bakr and said, 'O Abu Bakr, what prevented you from staying there when I told you to do so?' Abu Bakr said, 'It is not fit for the son of Abu Quḥaafah to lead the Prophet in prayer.' Then the Messenger of Allaah said, 'Why did I see most of you clapping? If you find something in the prayer you should say *subḥaanAllaah*, for when you say it, it will attract his (i.e. imaam's) attention and clapping [thighs with hands] is for the women'." (Recorded by Al-Bukhaari and Muslim)

According to Ash-Showkaani, this narration shows that it is permissible to move from one row to the next in the prayer, to praise Allaah, to appoint another as the imaam due to

some necessity, for a person to be an imaam during part of the prayer and a follower during part of the prayer, to raise the hands during part of the prayer for supplication or for praising Allaah, to turn due to some necessity, to point to instruct another, for a less qualified person to lead a more qualified person in prayer, to perform minor actions during the prayer, and so on.

Joining with imaam for the congregation:

Whoever joins a congregation should say the opening *takbeer* while standing and then move directly to the act that the congregation may be performing, for instance, if the congregation is prostrating one should say the opening *takbeer* and then join the congregation in the prostration. However, such a person is not considered as having performed the *rak'ah* unless he performs the bowing down, even if he just bows and puts his hands on his knees when the imaam is finishing his bowing down.

- On the authority of Abu Hurairah رضي الله عنه, the Messenger of Allaah ﷺ said, "If you come to the prayer and we are in prostration, then prostrate with us, but do not count it [as a *rak'ah*]. And whoever has joined during the bowing down, he has caught the prayer." (Recorded by Abu Daawud, Ibn Khuzaimah in his Authentic, and by Al-Haakim, who considered it authentic in his Al-Mustadrak)

The one who came late behind the imaam does like what the imaam does and sits with him the last sitting, and he supplicates and does not stand until the imaam says the *tasleem*, then he makes *takbeer* and he stands up to complete what he has left of the prayer.

When it is permissible to not attend congregation:

Rain or Cold:

- On the authority of Ibn 'Umar رضي الله عنهما, the Prophet ﷺ ordered the caller to prayer to say, "Pray in your places," on a cold, stormy night during a journey." (Recorded by Al-Bukhaari and Muslim)
- On the authority of Jaabir رضي الله عنه, "We went on a journey with the Prophet and it rained upon us, so he said: 'Whoever wishes may pray in his stopping place'." (Recorded by Ahmad, Muslim, Abu Daawud, and At-Tirmidhi)
- On the authority Ibn 'Abbaas رضي الله عنهما, he said to the caller to prayer on a rainy day, "When you say 'I bear witness that Muhammad is the Messenger of Allaah,' do not say 'Come to the prayer,' but instead say 'Pray in your houses.'" The people didn't seem to like it, so he asked, "Are you surprised by that? One better than me did it [the Prophet ﷺ]. The congregational prayer is a strict order, but I hated that you should go out and walk in the mud and on slippery ground." (Recorded by Al-Bukhaari and Muslim; according to Muslim's version, this occurred on a Friday)

What applies in case of cold would also apply in cases of extreme heat, darkness, and fear of an oppressor. Ibn Baṭāl wrote, "The scholars are in agreement on the permissibility of not attending the congregation due to heavy rain, darkness, wind, and so on."

Presentation of food:

- On the authority of Ibn 'Umar رضي الله عنه, the Prophet ﷺ said, "If the food is presented to one of you, do not rush but fulfill your need of it even if the prayer has begun." (Recorded by Al-Bukhaari)

Need to answer the call of nature:

- On the authority of 'Aaishah رضي الله عنها, the Prophet ﷺ said, "There is no prayer when the meal is presented nor when one needs to answer the call of nature." (Recorded by Aḥmad, Muslim, and Abu Daawud)

Fulfilling needs:

- On the authority of Abu ad-Dardaa' رضي الله عنه, "It is a sign of the understanding of a person (meaning 'it is a sign that a person possesses understanding of the deen') that he fulfills his needs first in order to make his prayer with a clear mind." (Recorded by Al-Bukhaari)

The one who should lead the prayer:

He is the one who is most versed in the Qur'aan. If two or more are equal in this, then it is the one who has the most knowledge of the *Sunnah*. If they are equal in that, then it is the one who performed the migration first. If they are equal in that, then it should be the eldest.

- On the authority of Abu Sa'eed رضي الله عنه, the Prophet ﷺ said, "If you are three in number, then one of you should be the imaam. And the one who has the most right to it is the one who is the most versed in the Qur'aan." (Recorded by Aḥmad, Muslim, and An-Nasaa'i) The meaning of "most versed in the Qur'aan" is the one who has more of the Qur'aan memorized. This interpretation is based on the narration from 'Amr ibn Salamah رضي الله عنه, "Your imaam should be the one who is most versed in the Qur'an." (Recorded by At-Ṭabaraani in *Al-Kabeer*, and its narrators are authentic; according to Ash-Showkaani it is recorded by Al-Bukhaari, Abu Daawud, and An-Nasaa'i)

NOTE: If one has more Qur'aan memorized, but someone else knows the rules of *tajweed*⁷² better, then the latter should lead the prayer.

- On the authority of Ibn Mas'ud رضي الله عنه, the Prophet ﷺ said, "The imaam of a people should be the one who is the most versed in the Book of Allaah. If they are equal in their recital, then the one who is most knowledgeable of the *Sunnah*. If they are equal in

⁷² *Tajweed* = rules of recitation for the Qur'aan

the *Sunnah*, then [it is] the one who migrated first. If they are equal in that, then [it is] the eldest. And no man should be an imaam for another man if the other holds authority [i.e., a leader in any capacity or ruler of the Muslim people]. And one should not occupy his place of honor in his house without his permission." In another narration it is stated, "No man should be the imaam for another while with the other's family or where the other is in authority." (Recorded by Ahmad and Muslim)

Sa'eed ibn Mansur said, "A person should not be an imaam for another where the other is in authority except with his permission." The meaning of this is that the one in authority, owner of a house, leader of a meeting, and so on, has more right than others to be the imaam if he has not granted the permission to any of the others.

Whose imaamate leadership in prayer is valid?

The leadership in prayer of all the following is acceptable: a discerning boy, a blind person, a standing person for those who are sitting, a sitting person for those who are standing, a person praying obligatory for people who are praying extra, a person praying extra for people who are praying obligatory. Likewise, a person who has performed ablution can be imaam for people who have performed *tayammum*, as can be a person who has performed *tayammum* for people who have performed ablution, a traveler for the resident, a resident for the traveler, and a less qualified person for people who are more qualified.

'Amr ibn Salamah رضي الله عنه led his people in prayer while he was six or seven years old. The Messenger of Allaah صلى الله عليه وسلم twice appointed Ibn Umm Maktum رضي الله عنه, a blind man, to lead the people of Medinah in prayer. The Messenger of Allaah, during his last illness, prayed behind Abu Bakr رضي الله عنه in a sitting position. And he prayed in his house in a sitting position while those behind him were standing. He pointed to them to sit and when he had finished the prayer he said: "The imaam has been appointed to be followed. If he bows down, then bow down. When he raises his head, raise your head. If he prays sitting, then pray sitting behind him." (Recorded by Al-Bukhaari, Muslim, Abu Daawud, At-Tirmidhi, An-Nasaa'i, and Ibn Maajah – agreed upon)

Mu'aadh would pray *'ishaa* with the Prophet صلى الله عليه وسلم and then return to his people and lead them in the same prayer, it being extra for him and obligatory for the others.

- On the authority of Muhjan ibn Al-Adra' رضي الله عنه, "I came to the Messenger of Allaah in the mosque and they prayed and I did not. He said to me: 'Why didn't you pray?' I said, 'O Messenger of Allaah, I prayed in my place and then came here.' He then said, 'When you come [to the mosque], pray with them and make it supererogatory'." (Recorded as authentic by 'the group')
- The Messenger of Allaah صلى الله عليه وسلم saw a man praying by himself and said, "Who will give charity to this person by praying with him?" 'Amr ibn al-'Aas led others in prayer when he had made *tayammum* only and the Prophet approved of it. (Recorded as authentic by Abu Daawud)

- The Prophet ﷺ, after the conquest of Makkah, led the people in prayer by praying two *rak'ahs* (except for Maghrib) and said, "O people of Makkah, stand and pray the last two *rak'ah* as we are travelers." (Recorded by Ahmad, Al-Baihaqi and At-Tirmidhi; At-Tirmidhi categorized this as fair)

If a traveler prays behind a resident, he must complete the whole four *rak'ahs* even if he only prayed part of a *rak'ah* behind the resident imaam.

- Ibn 'Abbaas ؓ was asked, "Why is the traveler to pray two *rak'ahs* if he prays by himself and four *rak'ahs* if he prays behind a resident?" He answered, "That is the *Sunnah*." In another version, Musa ibn Salamah ؓ said to him, "If we pray with you, we pray four *rak'ahs* otherwise we pray two?" He told him, "That is the *Sunnah* of Abu Al-Qaasim [the Prophet ﷺ]." (Recorded by Ahmad)

Whose imaamate leadership in prayer is not acceptable?

It is not allowed for one who has a health problem which does not allow him to remain in a state of purity to be an imaam for others who do not have such a problem. This is the opinion of the majority of the scholars. According to Maaliki, such a person's imamate will be valid, but it is disliked to make such a person the imaam.

It is permissible to have a woman imaam for women:

Umm Salamah ؓ would lead the women in prayer. "The Prophet ﷺ appointed a caller to prayer to call to prayer for Umm Waraqah ؓ, a knowledgeable female companion, and he instructed her to lead of her household in the obligatory prayers." (Recorded as fair by Abu Daawud)

A man leading a group of women in prayer:

- On the authority of Ubayy ibn Ka'b ؓ, he came to the Messenger of Allaah ﷺ and said, "O Messenger of Allaah, I did something last night." The Prophet asked, "What was that?" He said, 'The women in my house said, 'You recite and we do not recite so lead us in prayer'. So I prayed eight *rak'ahs* and Witr (with them)." The Prophet ﷺ remained silent, and Ubayy ؓ said, "We took his silence as a sign of his approval." (Recorded by Abu Ya' la and At-Tabaraani, in *Al-Awsaat* with a fair chain)

Evildoer or innovator leading prayer:

According to the scholars, in general anyone whose prayer is valid on an individual basis, his imamate is also valid for others. However, it is disliked to pray behind an evildoer or innovator.

- On the authority of As-Saa'ib ibn Khalid ؓ, a man was leading the people in prayer and he spat in the direction of the *qiblah*. The Messenger of Allaah ﷺ saw this and

said, "Do not let him lead you in prayer." After this, the man wanted to lead the people in prayer, but they prevented him and told him what the Prophet ﷺ had said. The man went to the Prophet ﷺ, to ask him about that, and the Prophet ﷺ said, "Yes, [it is true] for you have offended Allaah and His Messenger." (Recorded by Abu Daawud and Ibn Hibbaan; Abu Daawud and Al-Mundhiri are silent about it)

Ibn Mas'ud ؓ once prayed four *rak'ahs* of *Fajr* behind Al-Walid ibn 'Uqbah ibn Abi Ma'it who used to drink wine, and 'Uthman ibn 'Affaan ؓ had him (the latter) lashed. The companions and their successors prayed behind Ibn 'Ubaid who was accused of propagating heresies.

- On the authority of Ibn 'Umar ؓ, he prayed behind Al-Hajjaaj (an Umayyad governor, was well-known for his ruthlessness, cruelty, and oppression)." (Recorded by Al-Bukhaari)
- On the authority of Abu Sa'eed Al-Khudri ؓ, he prayed *salatul 'id* behind Marwaan (another Umayyad ruler who had been accused of evil deeds although he did not really compare to Al-Hajjaaj)." (Recorded by Muslim)

Permission to leave the congregational prayer:

If the imaam makes the prayer too long, it is permissible, under certain circumstances, to leave the prayer with the intention of performing it individually. The following are examples of when this may be done: becoming ill, fearing that one's wealth may be lost or destroyed, missing one's companions or traveling group, being overcome by sleep, and so on.

- On the authority of Jaabir ؓ, "Mu'aadh would pray *'ishaa* with the Prophet ﷺ, and then go and lead his people in prayer. One night, the Prophet ﷺ delayed the *'ishaa* prayer and Mu'aadh ؓ prayed with him and then went to his people and led them in the night prayer by reciting Al-Baqarah. One man left the prayer and prayed by himself. The people said to him, 'O so and so, you have become a hypocrite.' He said: 'I have not become a hypocrite, but I shall surely go to the Prophet and inform him of what has happened.' He told the Prophet ﷺ what had happened and the Prophet ﷺ said to Mu'aadh, 'You put people to trials Mu'aadh! You put people to trials Mu'aadh! Recite such and such surah (instead)'." (Recorded by "the group")

Repeating a prayer with a congregation:

- On the authority of Yazid Al-Aswad ؓ, "We prayed dawn prayer (*Fajr*) with the Messenger of Allaah ﷺ at Mina and two men came and stopped at their resting places. The Prophet ﷺ ordered for them to be brought and they came shaking with fear. The Prophet ﷺ said to them, 'What prevented you from praying with the people? ...Are you two not Muslims?' They answered, 'Certainly we are, O Messenger of Allaah, but we had prayed in our resting place.' The Prophet told them, 'If you pray in your resting places and then come upon an imaam, pray with him, and it will be extra for you'." (Recorded by Ahmad and Abu Daawud; An-Nasaa'i, and At-Tirmidhi recorded it in

these words, "If you pray in your resting places and then you come to a mosque with a congregation, pray with them, and it will be extra for you." At-Tirmidhi classified it as fair authentic and Ibn As-Sakin said it is authentic)

This narration shows that it is correct for one to repeat a prayer as a supererogatory prayer with a congregation even if he has already performed it individually or with a congregation. However Imaam Abu-Hanifah said that both the imaam and his followers must have the same intention in the prayer and cannot be different.

Imaam leaving the place after the prayer:

It is preferred for the imaam to turn to the right or to the left after the prayer and then to leave the place of prayer.

- On the authority of Qabaidah ibn Hulb ؓ, his father said, "The Prophet ﷺ would lead us in prayer and then turn to both of his sides, to his right and to his left." (Recorded by Abu Daawud, Ibn Maajah, and At-Tirmidhi, the latter calls it fair)

The imaam or followers being elevated:

It is disliked for the imaam to be at a higher place than the followers.

- On the authority of Abu Mas'ud Al-Ansaari ؓ, "The Prophet ﷺ prohibited that the imaam should stand on something higher than the people behind him." (Recorded by Ad-Daaraqutni, Al-Haafidh is silent about it in *Al-Talkhis*)
- On the authority of Hamaam ibn Al-Haarith, Hudhaifah led the people in prayer in Mada'in (Iraq) and he stood on a bench. Abu Mas'ud pulled his shirt with a strong grip. When he finished his prayer Abu Mas'ud said, "Do you not know that this has been prohibited?" Hudhaifah said, "Certainly, I know it. I remembered it when you pulled me." (Recorded by Abu Daawud, Shaafi'i, and Al-Baihaqi; Al-Haakim, Ibn Khuzaimah, and Ibn Hibbaan graded it authentic)

On the other hand, if the imaam has some reason for being higher than the followers, the act is not disliked.

- On the authority of Sahl ibn Sa'd As-Sa'ady ؓ, "I saw the Prophet sitting upon the pulpit on the first day that it was set up. He made the opening *takbeer* while he was upon it and then he bowed down. Afterwards, he moved behind the pulpit and made prostration at the foot of the pulpit. Then, he repeated the same. When he had finished, he turned to the people and said, "O people, I did that for you to follow me and to teach you my prayer".' (Recorded by Ahmad, Al-Bukhaari, and Muslim)

It is permissible for the followers to be at a higher place than the imaam.

- Abu Hurairah ﷺ prayed at the top of the mosque while following the imaam.” (Recorded by Sa’eed ibn Mansur, Shaafi’i, Al-Baihaqi, and Al-Bukhaari)
- Anas ﷺ used to pray in the room of Abu Naafi’i to the right of the mosque and the room was his height’s high and its door faced the mosque of Basrah and Anas ﷺ would pray in it, following the imaam. The companions did not say anything about it.” (Recorded by Sa’eed ibn Mansur in his Sunan)

Following the imaam with a barrier in between:

It is allowed for a follower to follow the imaam, even if there is a barrier between them, as long as he or she can tell the imaam’s movements either by his sight or hearing. It should be pointed out, however, that there is no prayer in following the imaam over a radio. This carries the consensus of the scholars.

- On the authority of Al-Hassan ﷺ, 'There is no problem if you pray and between you and him [the imaam] there is a river.' Abu Majliz said, '[It is OK to] pray with the imaam, even if between you and him there is a road or a wall, as long as you can hear the opening *takbeer*.' (Recorded by Al-Bukhaari)

The narration has already been mentioned in which the people prayed behind the Prophet ﷺ while they were behind the room.

When imaam leaves out an essential act of prayer?

A person’s imaamate is valid even if he leaves out one of the obligatory acts or prerequisites provided the followers complete them and the imaam is not aware of the fact that he had left out an obligatory act or prerequisite.

- On the authority of Abu Hurairah ﷺ, the Prophet ﷺ said, "If the imaam leads the prayer correctly, then both you and he will get the reward. If he is mistaken, you will get the reward and he the blame." (Recorded by Ahmad and Al-Bukhaari)
- On the authority of Sahl ﷺ, the Prophet ﷺ said, "The imaam is a warrantor. If he has done well, it is for him and them. If he has done wrong, it is upon him." (Recorded by Ibn Maajah)

It has been authentically recorded from 'Umar ﷺ that he led the people in prayer while he was in a state of major ritual impurity and he had forgotten that fact. He repeated his prayer but those who had prayed behind him did not.

Appointing another to lead the rest of the prayer:

If the imaam must leave during the prayer due to some reason, for instance, he remembers that he is in need of making ablution or he loses his ablution during the prayer, then he should appoint another to lead the remainder of the prayer.

- On the authority of 'Amr ibn Maimun ؓ, "I was standing and there was no one between me and 'Umar the morning he was killed, except 'Abdullaah ibn 'Abbaas. He had barely pronounced the *takbeer* when he was stabbed and he said, 'The dog has bitten or killed me.' 'Umar bade 'Abd-ur- Raḥmaan ibn Auf to lead the prayer and he led them in a short prayer." (Recorded by Al-Bukhaari)

When the people dislike their imaam?

Many narrations have been related which warn against leading a congregation while one is disliked by the congregation. Dislike here relates to one's religious conduct and is based on a valid reason.

- On the authority of Ibn 'Abbaas ؓ, the Prophet ﷺ said, "Three people's prayers will not rise above their head the length of a hand's span. [They are:] a man who leads a people in prayer and they do not like him, a woman who has disobeyed her husband and he is displeased with her and two brothers who are estranged." (Recorded by Ibn Maajah; Al-'Iraaqi said its chain is fair)

Positioning of the imaam and the Followers:

It is preferred for one person to stand to the right of the imaam and for a group of two (or more) to stand behind the imaam.

- On the authority of Jaabir ؓ, "The Prophet stood to pray and I came and stood on his left. He took me by my hand [and led me] around him until I stood on his right. Then, Jaabir ibn Sakhr came and stood on the left of the Messenger of Allaah ﷺ. He took both of us by our hands and pushed us back until we stood behind him." (Recorded by Muslim and Abu Daawud)

If a woman is present with the group, then she is to stand in a row by herself behind the men and she is not to join them in their rows. If she did not stand in a separate row, her prayer will still be valid according to the opinion of the majority.

- On the authority of Anas ؓ, "An orphan and I prayed behind the Messenger of Allaah in our house and my mother prayed behind us." In another version it is stated, "He put me and the orphan in a row behind him and the woman behind us." (Recorded by Al-Bukhaari and Muslim)

The position of the imaam while leading the prayer:

- On the authority of Ibn Mas'ud ؓ, the Prophet ﷺ said, "Let those who are prudent and sedate be near me, then those who are next to them, then those who are next to them,

and beware of the tumult⁷³ of the market place." (Recorded by Ahmad, Muslim, Abu Daawud, and At-Tirmidhi)

The wisdom behind having such people close to the imaam is that they can correct him if he makes a mistake and it is easy for the imaam to appoint one of them in his place if he needs to leave.

The positioning of women with respect to men:

On the authority of Abu Hurairah رضي الله عنه, the Messenger of Allaah ﷺ said, "The best rows for the men are the first rows and the worst rows for them are the last rows. The best rows for the women are the last rows and the worst for them are the front rows." The last rows are the best for the women because they are further away from the men compared to the first rows that are nearest to men's rows." (Recorded by the group except Al-Bukhaari)

The prayer of an individual behind a row:

If a person makes his opening *takbeer* behind a row and then he enters the row and bows down with the imaam, his prayer will be valid.

- On the authority of Abu Bakra رضي الله عنه, he came to the prayer while the Prophet ﷺ was bowing down and Abu Bakra bowed down before he entered the row. He mentioned this to the Prophet ﷺ and he said, "May Allaah increase your love for goodness, but do not repeat that act." (Recorded by Ahmad, Al-Bukhaari, Abu Daawud, and An-Nasaa'i)

According to the majority, If a person prays behind the rows by himself, his prayer will be valid but disliked. Ahmad, Ishaq, Ibn Abi Lailaa, Waki', Al-Hassan ibn Saaleh, An-Nakha'i and Ibn Al-Mundhir held that if a person prays one complete *rak'ah* behind the rows, his prayer will be invalid.

- On the authority of Waabisah رضي الله عنه, the Messenger of Allaah ﷺ saw a man praying behind the rows by himself and the Prophet ordered him to repeat his prayer." (Recorded by the five except An-Nasaa'i) In Ahmad's version, the Messenger of Allaah ﷺ was asked about a man who prays by himself behind the rows and he said, "He is to repeat his prayer." (At-Tirmidhi called this narration fair and Ahmad's chain is good)
- On the authority of 'Ali ibn Shaibaan رضي الله عنه, the Messenger of Allaah ﷺ saw a man praying behind the row and he waited for him and (when he finished) told him, "Go forward (and join the row) for the prayer of a person standing alone behind the rows is not valid." (Recorded by Ahmad, Ibn Maajah, and Al-Baihaqi; Ahmad said it is fair, Ibn Sayyid An-Naas said its narrators are well-known, trustworthy people)

⁷³ Tumult = violent and noisy commotion or disturbance of a crowd or mob; uproar; disturbance or turbulence (definition from Dictionary.com Unabridged (v 1.0.1) Based on the Random House Unabridged Dictionary, © Random House, Inc. 2006.)

The majority adheres to the narration of Abu Bakra ؓ who said that he performed part of the prayer behind the row, and the Prophet ﷺ did not order him to repeat his prayer. Repeating the prayer signifies over-zeal in practicing what is recommended and better.

If someone comes to the row and does not find sufficient space or a gap to stand in the row, then, according to some, he should stand by himself and it is disliked that he should pull anyone back from the row. Some people enter the mosque and find the line or row complete. They turn right and left searching for someone to form a line with him in order to avoid falling into the prohibition, "...there is no prayer for the individual behind the line (the individual without a line)." (Recorded by Ibn Khuzaimah, "Receive your prayer, there is no prayer for the individual behind the line") This (search for another person to form a line) is not what is meant by the prohibition in the narration, "There is no prayer for the individual behind the line." The prohibition from the narration is if there is room in the line; however, if there is no room in the line, then it is not prohibited (to pray alone in a line). Therefore if nobody comes to join him in forming a line, then he pulls someone from in front of him, pulling him back until he forms a new line with him, he (the one who pulled the person from the line in front of him to form the line) has relieved himself of one problem and fallen into another. He has solved his problem of individually praying behind the already formed line, but his action of pulling the person from the line in front of him resulted in numerous other issues:

1. It causes a break in the line.
 - The Prophet ﷺ said, "Whoever reaches a line, Allaah has reached him, and whoever breaks a line, Allaah has broken him." (Recorded by Ahmad and Abu Daawud)
2. It is more work for the group of those already praying. That is because they will have to get closer to one another to close that gap.
3. It disturbs the *khushua'* of the one praying, who has been dragged back to form a new line, and he has lost his physical position in the prayer which is superior to the new place since the lines closer to the imaam physically are preferred over those lines which are further from him.
 - As for what was transmitted in the narrations, "If one of you has arrived to the line, and it has been completed, then he should drag someone to him and place him next to him." (Recorded by At-Tabaraani in *Al-Awsat*; this narration is weak; and it was considered by some as fabricated or falsified)
 - On the authority of Waabisah ؓ, verily a man prayed behind the line alone, the Prophet ﷺ said to him, "Why didn't you enter the line or pull someone back to pray with you?" (This narration is very weak)

Sheikhul Islaam Ibn Taiyimiyyah chose the opinion that if it is not possible for the one praying to find a place in the line, then he should stand alone and pray with the congregation and there is no harm upon him.

Straightening the rows and filling the gaps:

It is preferred for the imaam to order the followers to straighten the rows and fill in any gaps before he starts the prayer.

- On the authority of Anas رضي الله عنه, "The Prophet would turn his face to us before he began the prayer and he would say:

تراصوا واعتدلو

'Be close together and straighten your rows'." (Recorded by Al-Bukhaari and Muslim)

- On the authority of Anas رضي الله عنه, the Prophet ﷺ would say:

سوا صفوفكم فإن تسوية الصف من تمام الصلاة

'Make your rows straight for the straightening of the rows is part of the completion of the prayer'." (Recorded by Al-Bukhaari and Muslim)

- On the authority of An-Nu'man ibn Bashir رضي الله عنه, "The Prophet would straighten us in our rows as one straightens an arrow, until he saw that we had learned from him. One day, he saw a person with his chest sticking out and he said, 'You had better straighten your rows or Allaah will cause differences among you'." (Recorded by the five; At-Tirmidhi said it is authentic)
- And in a different narration, on the authority of An-Nu'maan the narrator of the narration in the end of the narration "I saw the man join his shoulder with the shoulder of his companion and his knee with his knee and his heel with his heel." (Recorded by Abu Daawud)

Encouragement concerning being in the first row and on the right side:

- The Prophet ﷺ said, "If the people knew what [great blessings were] in the call to prayer and in the first row the people would draw with one another to call the call to prayer and to be in the first row, and if they found no way to decide [who would be allowed to make the call to prayer or to be in the first row] except by drawing lots, then they would draw lots." (Recorded by Al-Bukhaari and Muslim)
- On the authority of Al-Baraa' ibn 'Aazib رضي الله عنه, "When we used to pray behind the Messenger of Allaah ﷺ, we loved to be on his right, he would show us his face, he said, "I heard him say, 'Our Lord, save us from your punishment on the day You resurrect your servants.'" (Recorded as authentic by Muslim)

Dislike of line between pillars or walls:

On the authority of Mu'aawiyah bin Qurrah on the authority of his father رضي الله عنه, "We were prohibited from making a row between two pillars (in the *masjid*) during the time of the Messenger of Allaah ﷺ and we were completely repelled from doing so." (Recorded as authentic by Ibn Maajah, Al-Haakim, Al-Baihaqi)

Repeating imaam's words for others in the back rows:

If some people cannot hear the imaam, it is preferred for someone to repeat in a loud voice the imaam's words for the others to hear. This obviously only applies to the *takbeer*, "O Allaah, Our Lord, and to you is the praise," and the *tasleem*, that is, one is not to repeat the Qur'aanic recital for others to hear it. There is consensus among scholars that repeating aloud after the imaams without there being any real need for it is an abhorrent innovation.

The Mosques

Definition:

The earth as a mosque:

Allaah the Exalted has conferred a special blessing upon this *ummah* - that is, the whole earth has been declared a mosque. Therefore, when the time for prayer comes, a Muslim may pray wherever he may be.

- On the authority of Abu Dharr رضي الله عنه, he asked the Prophet صلى الله عليه وسلم, "What was the first mosque on the earth?" He said, "The *Masjid Al-Haraam* [in Makkah]." Abu Dharr asked, "Which is the next oldest mosque?" The Prophet صلى الله عليه وسلم said, "The *Al-Aqsa Mosque*." Abu Dharr asked, "How much time was there between [the building of the two]." The Prophet صلى الله عليه وسلم replied, "Forty years." Then, he said, "Wherever you may be, at the time of prayer, you may pray for it [the earth] is all a mosque." (Recorded by the group)

Supplications while going to the mosque:

It is *sunnah* to make supplications while going to the mosque. The following are examples of such supplications:

- On the authority of Ibn 'Abbaas رضي الله عنه, the Prophet صلى الله عليه وسلم left for the mosque saying, "O Allaah, make light in my heart, and light in my vision, and light in my hearing, and light on my right, and light behind me, and light in my nerves, and light in my flesh, and light in my blood, and light in my hair and light in my skin." (Recorded by Al-Bukhaari and Muslim)

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي عَصَبِي نُورًا، وَفِي لَحْمِي نُورًا، وَفِي دَمِي نُورًا، وَفِي شَعْرِي نُورًا، وَفِي بَشَرِي نُورًا

Allaahummaj'al fee qalbee nooran, wa fee basaree nooran, wa fee sam'ee nooran, wa 'an yameenee nooran, wa min khalfee nooran, waj'al fee 'asabee nooran, wafee lahmee nooran, wafee damee nooran, wa fee sha'ree nooran, wa fee basharee nooran.

In Muslim's version, we find "O Allaah, make light in my heart and light on my tongue, and make light in my hearing, and light in my sight, and make light behind me, and light in front of me, and make light above me, and light below me . O Allaah, give me light."

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَمِنْ خَلْفِي نُورًا، وَمِنْ أَمَامِي نُورًا ، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، اللَّهُمَّ أَعْطِنِي نُورًا

Allaahummaj'al fee qalbee nooran, wa fee lisaaanee nooran, wa fee sam'ee nooran, wa fee basaree nooran, wa min khalfee nooran, wa min 'amaamee nooran, wa min fawqee nooran, wa min tahtee nooran, Allaahumma 'a'tinee nooran.

Supplications upon entering and leaving the mosques:

It is a recommended for one who wants to enter the mosque to enter with his right foot first and to say: "I seek refuge in Allaah, the Exalted, and by His honorable face, and in His everlasting authority, [away] from the outcast Satan." (Recorded as authentic by Abu Dawud)" In the name of Allaah! O Allaah, shower blessings upon Muhammad. O Allaah, forgive my sins for me and open for me the doors of Your mercy." (Recorded as authentic by Ibn Maajah and At-Tirmidhi)

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ، وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

'A'oothu billaahil-'Adheem, wa bi-Wajhihil-Kareem, wa Sultaanihil-qadeem, minash-Shaytaanir-rajeem. Bismillaahi, wassalaatu Wassalaamu 'alaa Rasoolillaahi. Allaahum-maftah lee 'abwaaba rahmatika

When one wants to leave the mosque he should exit with his left foot first and say: "In the name of Allaah! O Allaah, shower blessings upon Muhammad. O Allaah, forgive my sins for me and open for me the doors of Your bounty. O Allaah, protect me from the accursed Satan."

بِسْمِ اللَّهِ، وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعصمني مِنَ الشَّيْطَانِ الرَّجِيمِ

Bismillaahi wassalaatu wassalaamu 'alaa Rasoolillaahi, Allaahumma 'innee 'as'aluka min fadhlika, Allaahumma'simnee minash-Shaytaanir-rajeem

The excellence of proceeding to the mosque to attend prayer:

- On the authority of Abu Hurairah رضي الله عنه, the Prophet صلى الله عليه وسلم said, "If anyone goes back and forth to the mosque [to attend the prayers], Allaah will prepare for him a feast in paradise as often as he goes back and forth." (Recorded by Ahmad, Al-Bukhaari, and Muslim)
- On the authority of Abu Hurairah رضي الله عنه, the Messenger of Allaah صلى الله عليه وسلم said, "If anyone purifies himself in his house, and then walks to one of the houses of Allaah to fulfill one of the obligations laid down by Allaah, then [each one] of his steps will erase one of his sins and the next will raise his degrees." (Recorded by Muslim)

The prayer of salutations to the mosque (*tahyyatul masjid*):

- On the authority of Abu Qatadah رضي الله عنه, the Messenger of Allaah صلى الله عليه وسلم said, "When one of you comes to the mosque, he should pray two *rak'ahs* before he sits." (Recorded by the group)

Prayer of salutations to the mosque during Friday sermon:

1. According to the majority, if someone enters the mosque while the imaam is delivering the Friday sermon, then he should pray (2) *ra'kahs* before sitting.
 - On the authority of Jaabir bin 'Abdillaah, "A man came while the Prophet ﷺ was delivering the Friday sermon, so he ﷺ said, 'Have you prayed O' so-and-so?' He said, 'No'. He ﷺ responded, 'Stand and bow (meaning pray)'." (Recorded and agreed upon by Al-Bukhaari, Muslim, Abu Daawud, At-Tirmidhi, Ibn Maajah, and An-Nasaa'i)
2. According to Hanafi, if someone enters the mosque while the imaam is delivering the Friday sermon, then he should sit down.
 - The Prophet ﷺ said, "If the Imaam has ascended (the pulpit), then there is no praying or speaking." (the majority of Muslim jurists considered this a weak narration)

Three most excellent mosques:

- On the authority of Jaabir ؓ, the Messenger of Allaah ﷺ said, "Prayer in the inviolable mosque [in Makkah] is like 100,000 prayers [elsewhere]. And a prayer in my mosque [in Medinah] is like one thousand prayers [elsewhere]. And a prayer in Bait al-Maqdis [in Jerusalem] is like five hundred prayers [elsewhere]." (Recorded by Al-Baihaqi, and As-Suyuti said it is fair)

Prohibition of Embellishing Mosques:

- On the authority of Anas ؓ, the Messenger of Allaah ﷺ said, "The hour will not come to pass until the people vie with each other in (building) the mosques." (Recorded by Ahmad, Abu Dawud, An-Nasaa'i, Ibn Maajah, and Ibn Hibbaan who called it authentic; Ibn Khuzaimah's wording is, "A time will come when the people will vie with each other in (building) the mosques but very few will attend (the mosques).")
- On the authority of Ibn 'Abbaas ؓ, the Messenger of Allaah ﷺ said, "I have not been ordered to build high and lofty mosques." (Recorded by Abu Daawud and Ibn Hibbaan who considered it authentic; Abu Daawud's version adds, "Ibn 'Abbaas ؓ said, 'You will certainly embellish them as the Jews and Christians embellished [their places of worship]'".')

'Umar ؓ ordered mosques to be built and would say, "Protect the people from the rain. Beware of red and yellow decorations for they distract people." (Recorded by Ibn Khuzaimah in his Authentic and by Al-Bukhaari in hanging form⁷⁴)

The command or order to keep mosques clean and well-scented:

⁷⁴ Hanging form = a narration in which one or more authorities from the beginning are missing, and as a rule it is considered authentic when found in one of the authentic collections

- On the authority of 'Aaishah ؓ, the Prophet ﷺ ordered that mosques be built in residential areas and that they be cleaned and perfumed." (Recorded by Ahmad, Abu Daawud, At-Tirmidhi, Ibn Maajah, and Ibn Hibbaan with a good chain; Abu Dawud's wording is, "He ordered us to build the mosques in the residential areas, to build them well, and to purify them. 'Abdullaah would burn incense when 'Umar would sit on the pulpit.")
- On the authority of Anas ؓ, the Prophet ﷺ said, "The rewards of my *ummah* were placed before me, even for removing a speck of dust from the mosque." (Recorded by Abu Daawud, At-Tirmidhi, and Ibn Khuzaimah who called it authentic)

Maintaining mosques:

The mosques are houses of worship and it is obligatory to keep them clean and free of filth and noxious smells.

- The Prophet ﷺ said, "These mosques are not meant for urine or filth, but they are for the remembrance of Allaah and the recital of the Qur'aan." (Recorded by Muslim)
- The Prophet ﷺ said, "If one of you expectorates (meaning coughs up and ejects by spitting), he should cover it lest it should besmear a believer's body or clothing and harm him." (Recorded by Ahmad, with an authentic chain)
- On the authority of Jaabir ؓ, the Prophet ﷺ said, "Whoever eats garlic, onion, or leek should not come close to our mosque for the angels are harmed by what harms the children of Adam." (Recorded by Al-Bukhaari and Muslim)

On Friday, 'Umar ؓ addressed the people saying, "O you people, you eat of two plants which I consider bad [onion and garlic] for I have seen the Prophet, when he perceived their smell from someone, he would order the man to go to Al-Baqi' (the cemetery about 100 yards from the *Masjid* of the Prophet ﷺ). Whoever eats them should suppress their odor by cooking them (well)." (Recorded by Ahmad, Muslim, and An-Nasaa'i)

Prohibition of announcing lost objects, trading, or reciting poetry in mosques:

- On the authority of Abu Hurairah ؓ, the Messenger of Allaah ﷺ said, "If you hear a man announcing in the mosque about some object which he has lost, tell him, 'May Allaah not return it to you for the mosques are not built for that".' (Recorded by Muslim)
- On the authority of Abu Hurairah ؓ, the Prophet ﷺ said, "If you see someone buying or selling in the mosque, say to him, 'May Allaah not give you any profit in your trading".' (Recorded by An-Nasaa'i and At-Tirmidhi; the latter called it fair)
- On the authority of 'Abdullaah ibn 'Umar ؓ, the Prophet ﷺ forbade buying and selling in the mosque, reciting poetry in it, or announcing lost items, and he especially

prohibited making a circle [i.e., a meeting in a circle] before the Friday prayer.”
(Recorded by the five, and At-Tirmidhi called it authentic)

The prohibited poetry is that which ridicules a Muslim, praises a wrongdoer or some lewdness, and so on. Concerning that which contains wisdom or praise of Islaam or encouragement of piety, there is nothing wrong with it.

- On the authority of Abu Hurairah رضي الله عنه, 'Umar رضي الله عنه passed by Hassan as he was reciting poetry in the mosque. 'Umar looked at him in a disapproving manner. Hassan said, "I used to recite when one better than you was present." He turned to Abu Hurairah and said, "I adjure you by Allaah to state that you have heard the Messenger of Allaah say, 'Respond for me [Hassan]. O Allaah, support him with the Angel Jibreel.'" Abu Hurairah said, "Yes, [I heard it]." (Recorded by Al-Bukhaari and Muslim)

Raising one's voice in the mosque:

It is forbidden to raise one's voice in such a way that it disturbs others' prayers, even if it is done while reciting the Qur'aan. Teaching or imparting knowledge (to others) is exempt from this prohibition.

- On the authority of Ibn 'Umar رضي الله عنهما, the Prophet صلى الله عليه وسلم entered upon some people while they were praying and they were raising their voices in the Qur'aanic recital. The Prophet صلى الله عليه وسلم said, "One who is praying is in a private conversation with his Lord so he should be mindful of whom he is conversing with. And you should not raise your voices against each other in [the recital of] the Qur'aan." (Recorded by Ahmad with an authentic chain)

Talking in the mosque:

An-Nawawi said, "It is permissible to engage in lawful conversation in the mosque and one may discuss worldly affairs and other things and even laugh, as long as it is about something permissible. This opinion is based on the following narration:

- On the authority of Jaabir ibn Samurah رضي الله عنه, 'The Prophet would not rise from his place of the morning prayer until the sun had risen, and when the sun rose, he would get up. And they would talk and laugh about [pre-Islamic] days of ignorance, and he would smile'." (Recorded by Muslim)

Permission to eat, drink, or sleep in the mosque:

- On the authority of Ibn 'Umar رضي الله عنهما, "During the time of the Messenger of Allaah, we would sleep and take naps in the mosque, and at that time, we were young men." (Recorded by Al-Bukhaari)

An-Nawawi said, "It is confirmed that Ahl-us-Suffah, 'Ali, Sufyaan ibn Umayyah, and a number of the companions used to sleep in the mosque. Thumaamah slept there before he embraced Islaam. All of that was during the time of the Messenger of Allaah ﷺ."

Shaafi'i wrote in *Al-Umm*, "If a polythiest could sleep in a mosque, then definitely a Muslim can." In *Al-Mukhtasar* it is said, "There is no harm in a polythiest staying in any mosque except the inviolable mosque [in Makkah]." 'Abdullaah ibn Al-Haarith said, "During the time of the Messenger of Allaah, we would eat meat and bread in the mosque." (Recorded by Ibn Maajah with a fair chain)

Clasping the hands or intertwining the fingers:

It is disliked to clasp one's hands while going to the mosque or while waiting for the prayer in the mosque, although it is perfectly permissible to do so at other times, even in the mosque.

- On the authority of Ka'b رضي الله عنه, the Messenger of Allaah ﷺ said, "When one of you makes ablution, perfects the ablution, and leaves with the intention of going to the mosque, he should not intertwine his fingers as he is [considered to be] in prayer." (Recorded by Ahmad, Abu Daawud, and At-Tirmidhi)

Prayer between walls and enclosures:

It is allowed for the imaam or one who is offering prayer by himself to pray between two walls or enclosures.

- On the authority of Ibn 'Umar رضي الله عنهما, when the Prophet ﷺ entered the Ka'bah, he prayed between two walls." (Recorded by Al-Bukhaari and Muslim)

It is disliked for the followers of the imaam to pray between walls and enclosures if they have sufficient room to fit everyone because when they do so it cuts the row. However, they may do so if they are constrained to it.

- On the authority of Anas رضي الله عنه, "We were prohibited to offer prayer between walls and we would keep others from it." (Recorded by Al-Haakim who said it is authentic)

Permissibility or Prohibition of Praying in Certain Places

Graveyards:

- On the authority of 'Aaishah ؓ, the Prophet ﷺ said, "Allaah cursed the Jews and Christians [because] they took the graves of their prophets as mosques." (Recorded by Al-Bukhaari, Muslim, Ahmad, and An-Nasaa'i)
- On the authority of Abu Marthad Al-Ghanawi, the Prophet ﷺ said, "Do not pray facing a grave and do not sit on one." (Recorded by Ahmad and Muslim)

It is prohibited to use a graveyard as a masjid because of fear from exaggerating in magnifying the dead and tribulations. This prohibition is a way to avoid something so as to not fall into prohibited matters; Islaam prohibited all means which may lead to evil.

Many scholars take this prohibition to be one of dislike, regardless of whether the grave is in front of the imaam or behind him. According to Dhaahiri, this is completely forbidden and as such, prayer at a gravesite is not valid. According to Hanbali, this applies only if there are three graves or more. If there is only one or two graves, then the prayer is valid although disliked if facing a grave, otherwise it is not disliked.

Churches and synagogues:

Abu Musa Al-Ash'ari and 'Umar ibn 'Abdulaziz ؓ prayed in a church. 'Amr Ash-Sha'bi, 'Ata bin Rabaah, and Ibn Sireen did not see anything wrong with praying in a church [if one happened to be in a church at the time of prayer]. Al-Bukhaari said, "Ibn 'Abbaas would pray in churches [under unusual circumstances] except for those with statues or sculptures." The Muslims of Najran wrote to 'Umar ؓ saying that they found no place cleaner or better to pray in than a church. 'Umar ؓ wrote to them, "Sprinkle it with water and leaves and pray therein." According to Hanafi and Shaafi'i, it is disliked to pray in such places in general.

Prayer in the *Ka'bah*:

Offering prayer in the *Ka'bah* is valid regardless of whether it is an obligatory prayer or a supererogatory prayer.

- On the authority of Ibn 'Umar ؓ, "The Messenger of Allaah entered the house [the *Ka'bah*] with Usaamah ibn Zaid, Bilaal, and 'Uthmaan ibn Talhah and they closed the door behind themselves. When they opened the door, I was the first to come upon them and I asked Bilaal, 'Did the Messenger of Allaah pray [while he was inside]?' He said, 'Yes, between the two Yemeni pillars.'" (Recorded by Ahmad, Al-Bukhaari, and Muslim)

The *Sutrah* (or partition) in front of one who is praying

Praying towards *sutrah* (or partition):

It is preferred for the one who is praying to place a *sutrah* (or some sort of partition) in front of him in order to keep others from passing in front of him while he is praying, and to keep his eyesight from going behind this partition.

- On the authority of Abu Sa'eed رضي الله عنه, the Prophet ﷺ said, "When one of you prays, he should pray towards his *sutrah* and he should be close to it." (Recorded by Abu Daawud and Ibn Maajah)
- On the authority of Ibn 'Umar رضي الله عنه, "when the Prophet ﷺ went out to pray 'Id prayer, he asked for a spear, which he placed in front of himself and he offered prayer in the direction of it and the people prayed behind him. And he would do that while he was traveling so that those in authority [for the affairs of the Muslims] would also do this." (Recorded by Al-Bukhaari, Muslim, and Abu Daawud)

Hanafi and Maaliki are of the opinion that one should place a *sutrah* in front of him only if he fears that someone may pass in front of him; if he does not fear that someone will pass in front of him, it is not desirable for him to place a *sutrah* in front of himself. This opinion is based upon the following narration:

- On the authority of Ibn 'Abbaas رضي الله عنه, the Prophet ﷺ prayed in an open area and there was nothing in front of him (Recorded by Ahmad and Abu Daawud; Al-Baihaqi recorded it and said, "It is supported by a report from Al-Fadhli Ibn 'Abbaas with a reliable chain of transmitters.")

Requirements for a *sutrah* (or partition):

Anything which the person sets up in front of him will qualify as a *sutrah*, even if it is only the end of his bed.

- On the authority of Talhah رضي الله عنه, "We used to pray and the animals would pass in front of us. We mentioned that to the Prophet and he said, 'If anything the size of a saddle is in front of you (referring to a *sutrah*), nothing that passes beyond it would harm you'." (Recorded by Ahmad, Muslim, Abu Daawud, Ibn Maajah, and At-Tirmidhi who called it fair authentic)

The *sutrah* of the imaam is the *sutrah* of the followers:

The *sutrah* of the imaam is the *sutrah* of everyone behind him.

- On the authority of 'Amr ibn Shu'aib رضي الله عنه, according to his father on the authority of his grandfather رضي الله عنه, "We were descending on a path near Makkah with the Messenger of Allaah and the time for prayer came. The Prophet prayed towards a wall and we were

behind him. A lamb tried to pass in front of him, and he (the Prophet ﷺ) kept preventing the lamb from doing so until its stomach was up against the wall. Finally, it passed behind the wall." (Recorded by Ahmad and Abu Daawud)

- On the authority of Ibn 'Abbaas ؓ, "I was riding a donkey while I was at the time on the threshold of maturity, and the Prophet was leading the people in prayer at Mina. I passed in front of the row and let the animal graze, and then I joined the rows and no one objected to this." (Recorded by the group)

Proximity of the *sutrah*:

Al-Baghawi said, "The people of knowledge prefer that the *sutrah* be so close that there is only enough space to make the prostration, and the same applies to the distance between the rows in the prayer."

In the narration mentioned in the beginning of this section it is stated, "And he should be close to it."

- On the authority of Bilal ؓ, between the Prophet ﷺ and the wall in front of him there was a distance of three arm spans." (Recorded by Ahmad and An-Nasaa'i, and Al-Bukhaari had recorded something similar)
- On the authority of Sahl ibn Sa'd ؓ, "Between the Messenger of Allaah [and his *sutrah*] was enough space for a sheep to pass." (Recorded by Al-Bukhaari and Muslim)

Prohibition of passing in front of a person praying:

It is forbidden to pass in front of a person who is praying (i.e., between him and his *sutrah*).

There are many narrations which forbid passing between a person and his *sutrah*, and these narrations describe such an act as a major sin.

- On the authority of Busr ibn Sa'eed ؓ, Zaid ibn Khalid ؓ sent him to Abu Juhaim ؓ to ask him what he had heard from the Prophet ﷺ concerning passing in front of someone who is praying. He said that the Messenger of Allaah ﷺ said, "If one knew [the sin] of passing in front of one who is praying, he would rather wait forty (the narrator did not recall if he said forty days or months or years) than pass in front of him." (Recorded by the group)

Ibn-ul-Qayyim wrote, "Ibn Hibbaan and others say that the prohibition mentioned in this narration applies when one is praying with a *sutrah*. If one is praying without a *sutrah*, it is not forbidden to pass in front of him. As a proof, Abu Haatim [i.e., Ibn Hibbaan] argues by the narration, in his Authentic, from Al-Muttalib ibn Abi Wid'ah ؓ who said, 'I saw the Prophet, when he finished the circumambulation [of the Ka'bah], he went to the end of the circuit and he prayed two *rak'ah* and there was nothing between him and the people who were circumambulating.'" Abu Haatim said, "This report proves that it is permissible

to pass in front of a person who is praying, but without a *sutrah*. In this lies a clear proof that the warning concerning passing in front of one who is praying refers only to one who is praying towards his *sutrah* and does not refer to one who does not have a *sutrah*."

Preventing someone from passing in front of a praying person:

It is permissible to keep someone from passing in front of a person who is praying.

If a person praying has a *sutrah* in front of him, then it is allowed for him to prevent any human or animal from passing in front of him. If a person passes in front of him from beyond the *sutrah*, then the person in prayer is neither to prevent the passer-by nor will he be harmed by him.

- On the authority of Abu Saaleh As-Samaan ؓ, "I will narrate to you what I heard and saw from Abu Sa'eed Al-Khudri. One day I was with Abu Sa'eed and he was offering prayer on Friday facing something which concealed him from the people when a young man from the tribe of Mu'ait came and tried to pass in front of Abu Sa'eed. He pushed him back. He tried again and Abu Sa'eed struck him harder. The two scuffled. The man went to Marwaan to complain. Abu Sa'eed also went to Marwaan. Marwaan asked, 'What has happened between you and the son of your brother that caused him to complain?' Abu Sa'eed said, 'I heard the Prophet ﷺ say, 'If any of you prays towards a *sutrah* and someone tries to pass in front of you, then turn him away. If he refuses, use force for he is a devil".' (Recorded by Al-Bukhaari and Muslim)

Passing of anything does not invalidate the prayer:

The prayer is not invalidated by anything (passing in front of the praying person).

'Ali, 'Uthman, Ibn Al-Musayyab, 'Amr Ash-Sha'bi, Maaliki, Shaafi'i, Sufyaan Ath-Thowry and the Hanafi are of the opinion that the prayer is not invalidated by anything which passes in front of a person. This is based on the narration recorded by Abu Dawud from Abu Al-Waddaak ؓ who said, "A young person tried to pass in front of Abu Sa'eed while he was praying. Abu Sa'eed held him off and then the young man tried again. Abu Sa'eed pushed him off. This happened three times and when [Abu Sa'eed] finished [the prayer], he said, 'The prayer is not invalidated by anything, but the Messenger of Allaah said, 'Repulse [the person who is trying to pass in front of you] to the best of your ability for he is a devil.'" Sheikh Albaani said this is a weak narration.

Salatul Jumu'ah (the Friday Prayer)

The virtues of Friday:

Friday (*Jumu'ah*) is the best day of the week.

- On the authority of Abu Hurairah رضي الله عنه, the Messenger of Allaah ﷺ said, "The best day on which the sun rises is Friday. [On Friday] Adam was created and on that day he entered paradise and on that day he was expelled from paradise. And the hour will come to pass on Friday." (Recorded by Muslim, Abu Daawud, An-Nasaa'i, and At-Tirmidhi who called it authentic)

Supplications during Friday:

One should do one's best to make supplications during the last moments (or hours) of Friday.

- On the authority of Abu Sa'eed and Abu Hurairah رضي الله عنه, the Messenger of Allaah ﷺ said, "On Friday there is a time that if a believing slave asks Allaah during it for some good, [Allaah will definitely] give it to him, and that time is after the 'Asr prayer." (Recorded by Ahmad; Al-'Iraaqi called it authentic)
- On the authority of Jaabir رضي الله عنه, the Messenger of Allaah ﷺ said, "The day of Friday has twelve hours, and during one of the hours, you will not find a Muslim slave [of Allaah] asking Allaah for something, but that He will give it to him. Seek it in the last hour after the 'Asr prayer." (Recorded by An-Nasaa'i, Abu Daawud, and by Al-Haakim in Al-Mustadrak, and he called it authentic according to Muslim's criteria; Ibn Hajar said that its chain is fair)
- On the authority of Abu Salamah ibn 'Abd-ur-Rahmaan رضي الله عنه, some companions of the Prophet ﷺ gathered and mentioned the "hour on Friday." They left and did not differ on the fact that it is the last hour of Friday." (Recorded by Sa'eed ibn Mansur in his Sunan and Al-Haafiz Ibn Hajar called it authentic)

Making many prayers and salutations upon the Prophet ﷺ during the night and the day of Friday:

- On the authority of 'Aws ibn 'Aws رضي الله عنه, the Prophet Muhammad ﷺ said, "The best day is Friday. On Friday Adam was created, and died. Friday will be the first time the trumpet is blown (when every creature dies) as well as the second time the trumpet is blown (referring to resurrection). So increase the number of times you wish peace upon me since this prayer will be shown to me." They asked him, "How will our prayers be shown to you after you have vanished?" He replied, "Allaah has prohibited earth from causing the body of prophets to decay." [an authentic *hadeeth* recorded by Imaams Abu-Daawood, An-Nesaa'i, and Ibn-Maajah]

Recitation of *Surat-ul-Kahf*:

It is preferred to recite *Surat-ul-Kahf* during the day and night of Friday.

- On the authority of Abu Sa'eed Al-Khudri ؓ, the Prophet ﷺ said, "Whoever recites *Surat-ul-Kahf* on Friday will have illumination from the light from one Friday to the next." (An authentic recorded by An-Nasaa'i, Al-Baihaqi, and Al-Haakim)

Bathing, beautifying one's self, using the *miswaak*, and using perfume for any gathering especially for Friday Prayer:

It is preferred for anyone - man or woman, an elderly or young person, a traveler or a resident - who desires to attend the Friday prayer or any gathering of the people, to cleanse himself and to wear his best attire. One should bathe, put on his finest clothing, apply perfume, and brush his teeth. The following narration is recorded on this matter:

- On the authority of Abu Sa'eed ؓ, the Prophet ﷺ said, "Every Muslim should bathe on Friday and wear his best clothing, and if he has perfume, he should use it." (Recorded by Ahmad, Al-Bukhaari, and Muslim)

Going early to Friday Prayer:

It is preferred for one to go early to the Friday prayer, unless he is the imaam.

- On the authority of Abu Hurairah ؓ, the Prophet ﷺ said, "Whoever bathes on *Jumu'ah* like the bathing one makes due to major ritual impurity, and then goes to the mosque, it will be as if he had sacrificed a camel. If he goes during the second hour, it will be as if he had sacrificed a cow. If he goes during the third hour, it will be as if he had sacrificed a horned lamb. If he goes during the fourth hour, it will be as if he had sacrificed a hen. And if he goes during the fifth hour, it will be as if he had sacrificed (something like) an egg. When the imaam comes, the angels will be present to listen to the remembrance." (Recorded by the group, save Ibn Maajah)

Shaafi'i and a number of scholars were of the opinion that the "hours" refer to the hours of the day; therefore, it is preferred for the people to start attending the mosque right after dawn. Maaliki was of the opinion that it refers to portions of the hour before the sun passes its meridian and afterward. Some hold that it refers to portions of the hour before the sun passes its meridian. Ibn Rushd said, "That is the most apparent meaning as going [to the mosque] after the sun passes the meridian is obligatory."

Prohibition of stepping over others' necks in the mosque:

At-Tirmidhi reported that the people of knowledge dislike that one should "step over the necks of the people" on Friday and they were very strict in this regard.

- On the authority of 'Abdullaah ibn Busr رضي الله عنه, "A man came and he was stepping over the necks of the people while the Prophet was delivering Friday sermon. He said to him, 'Sit down. You have harmed the people and have come late".' (Recorded by Abu Daawud, An-Nasaa'i, Ahmad, and Ibn Khuzaimah, and others call it authentic)

This ruling does not apply to the imaam or one who finds an opening and cannot reach it, save by going over the people. If one wants to return to his place after leaving it due to some necessity, he may do so on the condition that he does not harm the people.

Recommended prayers before Friday prayer:

It is a preferred to offer supererogatory prayers before Friday prayer until the imaam arrives. After the imaam's arrival, one should no longer offer any prayer, save for the prayer of greeting the mosque (*tahiyyatul masjid*) which may be performed quickly during the sermon unless one comes at the end of the sermon and would not have the time [i.e., before the actual prayer begins] to perform *tahiyyatul masjid*.

- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "Whoever bathes on the day of *Jumu'ah* and then goes to the mosque and prays what has been prescribed for him, and remains quiet while the imaam delivers the sermon, and then prays with the imaam, he will have forgiven for him what is between that Friday and the next and an additional three days." (Recorded by Muslim)
- On the authority of Jaabir رضي الله عنه, a man came to the mosque on Friday while the Prophet ﷺ was delivering the sermon. The Prophet inquired of him, "Did you offer the prayer?" The man replied, "No!" He told him, "Pray two *rak'ahs*." (Recorded by the group) In one narration it states, "If one of you comes to the mosque on the day of Friday and the imaam is delivering the sermon, he should pray two *rak'ahs* and make them quick." (Recorded by Ahmad, Muslim, and Abu Daawud) In another narration, it is stated, "If one of you comes to the mosque on the day of Friday and the imaam has already arrived, he should offer two *rak'ahs*." (Recorded by Al-Bukhaari and Muslim)

This is the opinion of the majority, however, Hanafi said he should not pray if he came late based upon the narration, "If the imaam has ascended the pulpit then there is no praying or speaking"; however, the majority felt the narration is weak.

Feeling drowsy while in the mosque:

It is preferred for one who is in the mosque to change place if he feels sleepy. The movement may remove some of his drowsiness and help wake him up. This rule is true for Fridays and any other day.

- On the authority of Ibn 'Umar رضي الله عنه, the Prophet ﷺ said, "If one of you becomes sleepy while he is in the mosque, he should move from his place to another place." (Recorded by Ahmad, Abu Daawud, Al-Baihaqi, and At-Tirmidhi who called it fair authentic)

The Friday prayer as an obligation:

The scholars are in agreement that:

1. Friday prayer is an individual obligation,
2. It is two *rak'ahs*.

Allaah ﷻ says in the Qur'aan:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

What may be translated as, "O you who believe, when the call for the prayer of Friday is proclaimed, hasten unto the remembrance of Allaah, and leave off business (and trading). That is best for you if you but knew." (Al-Jumu'ah, 62:09)

- On the authority of Ibn Mas'ud رضي الله عنه, the Prophet ﷺ noticed some people staying away from Friday prayer and said, "I had the notion to order someone to lead the people in prayer, and then to go and burn the houses of those who stayed away from Friday prayer." (Recorded by Ahmad and Muslim)

Upon whom prayer Friday is obligatory:

Friday prayer is an obligation upon every Muslim who may be described as:

- Sane
- Whose reached puberty
- Resident
- Male
- Capable (one who has the ability to attend the prayer and does not have a valid excuse to miss it)

Friday prayer is not obligatory on the following:

1. **Women and children.** Concerning this category there is no difference of opinion.
2. **The person who is ill and faces hardship if he goes to the mosque, or who fears that his illness will be increased by going to the mosque, or whose recovery will be delayed.** This also includes the person who is nursing a very ill person, especially if the ill person cannot manage in the absence of the nursing person.
 - On the authority of Taariq ibn Shihaab رضي الله عنه, the Prophet ﷺ said, "Friday prayer is a duty upon every Muslim in the community, save four: a slave, or a woman, or a child, or a person who is ill." (An-Nawawi said that its chain is authentic according to the conditions set by Al-Bukhaari and Muslim; Ibn Hajar said that more than one person has graded it authentic)
3. **For the traveler, even if he is staying at a certain place during the time of the beginning of prayer Friday, it is not obligatory.** This is based on the fact that the

Prophet ﷺ traveled and did not perform the Friday prayer, but only prayed the *Dhuhr* and *‘Asr* together during the time of the *Dhuhr* prayer. The caliphs after him and others also acted in a similar manner.

4. One who is in debt and cannot repay his debt and therefore fears that he will be imprisoned and one who fears that he will be harmed by an oppressive ruler.

- On the authority of Ibn ‘Abbaas ؓ, the Prophet ﷺ said, "Whoever hears the call to the prayer and does not respond to it [i.e., by coming to the prayer], there will be no prayer for him unless he has an excuse. The companions said oh Messenger of Allaah what is the excuse? He replied fear or illness." (An authentic recorded by Ibn Maajah)

5. Persons under environmental restraints like rain, mud, extreme cold, and so on.

- On the authority of Ibn ‘Abbaas ؓ, he said to the caller to prayer on a rainy day (it was Friday), "When you say 'I testify that Muhammad is the Messenger of Allaah,' do not say 'Come to the prayer,' but say 'Pray in your houses.'" The people objected to that and he told them: "One better than me did so [the Prophet ﷺ]. Friday prayer is an obligation, but I dislike that you should go out walking in the mud and slush." (Recorded by Muslim)
- On the authority of Abu Maalih ؓ, his father had witnessed the day of Friday with the Prophet ﷺ and it was raining and the bottoms of the people’s shoes have not gotten wet yet. However, he ordered them to pray in their stopping places." (An authentic recorded by Abu Daawud and Ibn Maajah)

All of these people are not obliged to pray the Friday prayer although they are obliged to pray the *Dhuhr*. Should one of them pray Friday prayer, it will still be valid for him or her and he will no longer be obliged to pray *Dhuhr*. The women during the time of the Prophet ﷺ attended the mosque and used to pray Friday prayer with him.

The time of the Friday prayer:

The majority of the companions and successors were of the opinion that the time of the Friday prayer is the same as that of *Dhuhr*.

- On the authority of Anas ؓ, the Prophet ﷺ would pray Friday prayer when the sun had passed its meridian." (Recorded by Ahmad, Al-Bukhaari, Abu Daawud, At-Tirmidhi, and Al-Baihaqi)

Hanbali, Ishaaq, and ‘Ataa’ bin Rabaah are of the opinion that the time for Friday prayer is from the beginning of the time for *‘id* prayer to the end of the time for *Dhuhr*.

- On the authority of Jaabir ؓ, "The Prophet ﷺ would pray Friday prayer and then we would take our camels to rest until the sun passed its zenith." (Recorded by Ahmad,

Muslim, and An-Nasaa'i) This narration clearly states that they prayed Friday prayer before the sun passed the meridian.

- On the authority of 'Abdullaah ibn Saidan As-Salmi ؓ, "We prayed Friday prayer with Abu Bakr, and his sermon and prayer were before noon. Then I prayed with Omar and his sermon and prayer were just before noon. Then we prayed with 'Uthman and his sermon and prayer lasted until after the sun had passed the meridian, and no one scolded either for it." (Recorded by Ahmad, who cited it as a proof, and by Ad-Daraqutni; Ahmad added, "And [something] similar to that has been related from Ibn Mas'ud, Jaabir, Sa'eed, and Mu'aawiyah. They all prayed before the sun passed the meridian and no one objected to what they did, and that was the consensus")

The number of people required for Friday prayer:

There is no dispute among the scholars that a congregation is a necessary condition for the validity of Friday prayer.

- On the authority of Taariq ibn Shihaab ؓ, the Prophet ﷺ said, "Friday prayer is an obligation upon every Muslim in the community..." (An-Nawawi said that its chain is authentic according to the conditions set by Al-Bukhaari and Muslim; Ibn Hajar said that more than one person has graded it authentic) However, the scholars do differ on how many people are required for Friday prayer. There are fifteen different opinions on this question and they are mentioned by Ibn Hajar in *Fath Al-Baari*. The strongest opinion is that Friday prayer is valid if there are two or more people present..."

Ash-Showkaani said, 'The other prayers are considered to be made in congregation if there are two people present. The same applies to Friday prayer, unless there is a reason for it to be different. There is no evidence to show that [for the purpose of the congregation] its number should be larger than that for the other prayers. 'Abdul Haqq said: 'There is no confirmed narration on the number of people needed for Friday prayer.' Similarly, As-Suyuti hekd, 'There is no confirmed narration which states a particular number [for the Friday prayer].'" This is also the opinion of At-Tabari, Daawud, An-Nakha'i, Ibn Hazm, and Al-Hasan Ibn Saalih.

1. According Hanafi, three men and the imaam (total of four) is minimum requirement.
2. According to Maaliki, twelve men is minimum requirement.
3. According to Shaafi'i and Hanbali, forty men is the minimum requirement.

The place for Friday prayer:

It is valid to perform the Friday prayer in any country, city, mosque, any building in a city, or in any space in a city. Also, it is valid to have it performed in more than one place. 'Umar ؓ wrote the following to the people of Bahrain, "Offer the Friday prayer wherever you may be." (Recorded by Ibn Abi Shaibah; Ahmad held its chain to be good) This includes both the city and countryside.

1. On the authority of Ibn 'Abbaas ؓ, "The first Friday prayer that was performed in Islaam after the Friday prayer in the mosque of the Messenger of Allaah ﷺ in Medinah was in Jawa'i, a village in Bahrain." (Recorded by Al-Bukhaari and Abu Daawud)
2. On the authority of Al-Laith ibn Sa'd ؓ, the people of Egypt and of the surrounding sea-shore would perform the Friday prayer during the time of 'Umar and 'Uthman ؓ according to their orders. Some of the companions of the Prophet ﷺ attended Friday prayer with them. Ibn 'Umar ؓ saw the people in the areas between Makkah and Medinah performing the Friday prayers, and he did not object to their action." (Recorded by 'Abd-ur-Razzaaq with an authentic chain)

Ruling concerning sermon:

The majority of the people of knowledge are of the opinion that the Friday sermon is obligatory and they support this by the confirmed narration which states that the Prophet ﷺ always made the sermon with the Friday prayer. In their support they also quoted the saying of the Prophet ﷺ, "Pray as you see me pray." (Recorded as authentic by Al-Bukhaari)

Ash-Showkaani concluded by saying that apparently the correct view is the one held by Al-Hasan Al-Basri, Daawud Adh-Dhaahiri, and Al-Juwaini, that the sermon is only a highly recommended act.

The greeting of the imaam:

The imaam should greet the people when he comes upon the pulpit, followed by the call to prayer which is to be made when he sits. The imaam should face the people during the call to prayer.

- On the authority of Jaabir ؓ, when the Prophet ﷺ mounted the pulpit, he would greet the people ." (An authentic recorded by Ibn Maajah and in its chain is Ibn Lahiya, and Al-Athram had recorded it in his Sunnan from Ash-Sha'bi on the authority of the Prophet ﷺ, in *mursal*⁷⁵ form). Ataa' bin Rabaah ؓ and others also reported in *mursal* form that when the Prophet ﷺ walked to the top of the pulpit, he would turn to the people and say, "Peace be upon you." According to Ash-Sha'bi, "Abu Bakr and 'Umar used to do that [also]."
- On the authority of As-Saa'ib ibn Yazid ؓ, "The first call to prayer made on the day of Friday was made when the imaam sat upon the pulpit during the time of the Prophet ﷺ, Abu Bakr, and 'Umar. Then, during the time of 'Uthmaan, since there were many people, he instituted a third call⁷⁶ to prayer outside the mosque. The Prophet only had one caller to prayer." (Recorded by Al-Bukhaari, An-Nasaa'i, and Abu Daawud; in another narration, it is stated, "During the time of 'Uthmaan, there were many people,

⁷⁵ *Mursal* = a narration transmitted by a successor (*taab'*), young or old, without mentioning the companion who might have heard it from the Prophet ﷺ directly. Shaafi'i considered such a narration weak, while Hanafi and Maalik considered it sound.

⁷⁶ A third call meaning besides the first call to prayer and the *iqamah* from the beginning of the prayer.

so 'Uthmaan ordered the people to make a third call to prayer on the day of Friday, outside of the mosque, and that practice has continued")

Contents of the sermon:

It is preferred that the Friday sermon include praises of Allaah ﷻ, prayers upon the Prophet ﷺ, admonitions, and Qur'aanic recitations.

- The Prophet ﷺ would say in his opening testimony,

"إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا ضَلَالَ لَهُ وَمَنْ يَضَلِّهِ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ..."

"All praise be to Allaah, we seek His aid and we seek His forgiveness and we seek refuge in Allaah from the evil of our souls. Whomever Allaah guides, no one will be able to mislead him. Whoever He leaves astray will have no guidance for him. And I testify that there is no God except Allaah and that Muhammad is His slave and His Messenger ..." (Recorded as authentic by Muslim and An-Nasaa'i)

- On the authority of Jaabir ibn Samurah ؓ, "The Messenger of Allaah ﷺ would deliver his sermon standing, would sit in between the two sermons, would recite some verses, and would remind the people [about Allaah]." (Recorded by the group, save Al-Bukhaari and At-Tirmidhi)

Posture during and between the sermons:

It is proper for the imaam to stand for the two sermons and to sit for a short while in between them.

- On the authority of Ibn 'Umar ؓ, "When the Prophet ﷺ would deliver the Friday sermon, he did so standing, and then he would sit, and then he would stand [again, for the second sermon] as the people do today." (Recorded by the group)

Some of the scholars say that it is obligatory to deliver the sermon while standing and it is also obligatory to sit in between the two sermons. They cite the example of the Prophet ﷺ and his companions who always did so; however, the fact that they consistently performed an act is not sufficient to prove that it is obligatory.

It is preferred for the one delivering the sermon to raise his voice, keep the sermon short, and be to the point:

- On the authority of 'Ammar ibn Yaasir ؓ, he heard the Messenger of Allaah ﷺ say, "Prolonging prayer and shortening one's sermon is a sign of one's understanding of the religion. So, prolong the prayer and shorten the sermon." (Recorded by Ahmad and Muslim) Shortening the sermon and prolonging one's prayer shows one's

understanding of religion, for such a person is able to comprehend and express much in a few words.

- On the authority of Jaabir ibn Samurah رضي الله عنه, "The Prophet's صلى الله عليه وسلم prayer was of a moderate length and so was his sermon." (Recorded by the group, save Al-Bukhaari and Abu Daawud)
- On the authority of Jaabir رضي الله عنه, "When the Prophet صلى الله عليه وسلم delivered the sermon, his eyes became red, his voice rose, and his anger increased as if giving a warning to the enemy." (Recorded by Muslim and Ibn Maajah)

The imaam interrupting his sermon for some reason:

- On the authority of Abu Hurairah رضي الله عنه, "The Prophet صلى الله عليه وسلم was delivering a sermon and Al-Hassan and Al-Hussain [his grandsons] came and they were wearing two red shirts and they were tripping while walking. The Prophet came down from the pulpit and picked them up and placed them in front of himself, and then he said, 'Allaah and His Messenger have told the truth. Verily, your wealth and children are a trial. I looked to these two children walking and tripping and I could not be patient, so I cut off my sermon and went to pick them up'." (An authentic recorded by the five)
- On the authority of Abu Rifaa'ah Al-'Adawy رضي الله عنه, "I went to the Prophet صلى الله عليه وسلم while he was delivering a sermon, and I said, 'O Messenger of Allaah, this strange man has come to ask about his religion as he does not know what his religion is.' The Prophet turned to me and left his speech, he came to me and he was given a wooden chair with four iron legs, and he started to teach me what Allaah had taught him and then he went back to complete his sermon." (Recorded by Muslim and An-Nasaa'i)

It is forbidden for the attendees of the Friday prayer to speak during the sermon:

The majority of the scholars are of the opinion that it is obligatory to be silent during the sermon, and one is not to indulge in conversation during the sermon, not even if it is to order one to do some good or to stop some evil, and this rule applies whether or not the person sitting in the mosque can actually hear the sermon.

- On the authority of Abu Hurairah رضي الله عنه, the Prophet صلى الله عليه وسلم said, "If, during the Friday prayer, while the imaam is delivering the sermon, you tell your companion to be quiet, then you have spoken needlessly." (Recorded by the group, save Ibn Maajah)

Ahmad and Shaafi'i are reported to have made a distinction, concerning this ruling between one who can hear the speech and the one who cannot hear the speech, saying that speaking is forbidden for the former and not for the latter, although it is preferred for the latter also to be silent.

At-Tirmidhi recorded that Ahmad and Ishaq made an exception for replying to a salutation and responding to a sneeze while the imaam is delivering the Friday sermon.

According to Shaafi'i, "If a person sneezes [during the sermon] and someone says, 'May Allaah have mercy upon you,' I wish there was no problem with it since such a reply is a *sunnah*. In my view it is *makruh* that a person should greet someone with *salaam* [while they are listening to the sermon]. [What makes it worse is] that his *salaam* is not returned, even though saying *salaam* is a *sunnah* while responding to it is a obligatory.

Indulging in conversation when the sermon is not being delivered is permissible:

- On the authority of Tha'labah ibn Abi-Maalik ؓ, "We would be talking on Friday while 'Umar was sitting on the pulpit and when the call to prayer was finished 'Umar would stand and no one would utter a word until he had completely finished both of his sermons. When the *iqaamah* was made and 'Umar came down from the pulpit, the people would then speak..." (Recorded by Shaafi'i in his *Musnad*)

Joining the Friday prayer when one *rak'ah* or fewer remains:

Most of the people of knowledge are of the opinion that if a person joins the Friday Prayer with only one *rak'ah* remaining, then that *rak'ah* will be valid and the person need to make up the remaining one *rak'ah* that was missed.

- On the authority of Ibn 'Umar ؓ, the Prophet ﷺ said, "Whoever joins only one *rak'ah* of the Friday prayer and then adds to it the other one, his prayer will be complete." (An authentic recorded by An-Nasaa'i, Ibn Maajah, and Ad-Daaraqutni; in *Bulugh Al-Maram*, Ibn Hajar said that its chain is authentic although Abu Haatim said that the strongest opinion is that it is *mursal*)

Whoever performs less than one *rak'ah* of the prayer has missed the Friday prayer and he is to pray four *rak'ahs* of the *Dhuhr* prayer according to the majority of the scholars, and it is a saying of Ibn Mas'ud, Ibn 'Umar, Maaliki, Shaafi'i, Hanbali, Muhammad bin Al-Hasan Ash-Shaibaani ؓ.

Hanafi and Abu Yusuf said that if one says the *tashahud* with the imaam, then he has not missed the Friday prayer. He should pray two *rak'ahs* after the imaam makes the *taslim*, and his Friday prayer would be complete.

Offering the prayer in a crowded area:

On the authority of Sayyaar, 'Umar ؓ was giving an address and said, "The Messenger of Allaah built this mosque and we were with him [i.e., the emigrants and the helpers], and if it becomes very crowded, a person among you is to make the prostration on the back of his brother." When, he saw some people praying in the street, he said to them, "Pray in the mosque." (Recorded by Ahmad and Al-Baihaqi) this is according to Hanafi, Shaafi'i and Hanbali. On the other hand, Imaam Maalik says that to make the prostration on the back of another will invalidate the prayer.

Supererogatory prayers before and after Friday prayer:

It is preferred to pray four *rak'ah* or two *rak'ah* after Friday prayer:

- On the authority of Abu Hurairah رضي الله عنه, the Prophet ﷺ said, "Whoever is to pray after the Friday prayer should pray four *rak'ahs*." (Recorded by Muslim, Abu Daawud, and At-Tirmidhi)
- On the authority of Ibn 'Umar رضي الله عنه, "The Prophet would pray two *rak'ahs* in his house on the day of Friday." (Recorded by the group)

Ibn-ul-Qayyim said, "After the Prophet ﷺ finished the Friday prayer, he would enter his house and pray two *rak'ahs*, and he ordered those who prayed the Friday prayer to pray four *rak'ahs* after it."

Ibn Taimiyyah said, 'When he prayed in the mosque, he would pray four [*rak'ahs*], and when he prayed in his house, he would pray two *rak'ahs*'.

Concerning any preferred prayer before the Friday prayer, Ibn Taimiyyah wrote, "The Prophet ﷺ never offered any prayer after the call to prayer and before the Friday prayer, and no one has ever related such an act from him. During the Prophet's ﷺ time, there was only one call to prayer and that was made when the Prophet ﷺ sat upon the pulpit. Bilaal رضي الله عنه would make the call to prayer and then the Prophet ﷺ would give the two sermons. Next, Bilaal رضي الله عنه would make the *iqamah* and the Prophet ﷺ would lead the people in prayer. It is not possible that the Prophet ﷺ would have made a prayer after the call to prayer neither could anyone else from among the Muslims who prayed with the Prophet ﷺ have done so. And we have no evidence to show that the Prophet ﷺ prayed in his house before going out to the mosque on Friday. He did not specify any time for any prayer before the Friday prayer. What he said was meant to exhort those going early to the mosque on Friday to engage themselves in prayer. He said ﷺ, 'Whoever goes out early and walks, and does not ride to the mosque, and prays what has been prescribed [by Allaah] for him...' - that has been related from the Prophet's ﷺ companions. When they would reach the mosque on Friday, they would pray whatever amount was easy for them. Some of them prayed ten *rak'ahs* and some prayed twelve and some only eight and others less than that. For this reason most of the scholars are of the opinion that there is no preferred prayer with a specified number of *rak'ahs* or time, before Friday prayer, for there is nothing either in the actions or statements of the Prophet ﷺ to support or confirm it." According to the majority of the scholars, it is preferred to pray four *rak'ah* before and four *rak'ah* after Friday prayer, same as *Dhuhr* prayer.

Friday prayer and 'Id prayer occurring on the same day:

If the day of 'Id occurs on Friday, then Friday prayer is no longer an obligation upon those who performed the 'Id prayer.

- On the authority of Zaid ibn Arqam ؓ, "The Prophet ﷺ prayed the 'id prayer and then he gave an exemption concerning the Friday prayer, saying: 'Whoever wishes to pray it may pray it'." (Recorded by the five and Al-Haakim; Ibn Khuzaimah calls it authentic)
- On the authority of Abu Hurairah ؓ, the Prophet ﷺ said, "Two festivals have occurred together on this day of yours. For whosoever desires, this will suffice for his Friday prayer, but we are going to perform prayer Friday." (Recorded by Abu Daawud)

It is preferred for the imaam to perform the Friday prayer so anyone who wishes to perform it may do so as well as those who were not able to attend the 'id prayer. The Prophet ﷺ said: "We are going to perform the prayer Friday." (Recorded by Abu Daawud)

According to Hanbali, the *Dhuhr* prayer is obligatory upon anyone who does not attend the Friday prayer because he has performed the 'id prayer.

'Id prayers (Salat ul 'Idain)

Ruling of 'Id Prayers:

According to Maaliki and Shaafi'i it is a definite recommended action as the Prophet ﷺ always performed these prayers and he ordered the men and women to go out to attend them. And some scholars ruled that it is obligatory and their evidence is the regularness and continuity of the practice of the Prophet ﷺ in this act of worship as well the narration. According to Hanafi, the prayer is mandatory and the *khutbah* is recommended. According to Hanbali, the prayer is collective obligation if some number of the community fulfills it then it is no longer an obligation for the others.

Grooming for the two 'id prayers:

It is preferred to bathe, put on perfume, and wear one's best attire on the occasions of the two 'ids.

- On the authority of Ja'far ibn-Muhammad, from his father on the authority of his grandfather, the Prophet ﷺ would wear a Yemeni cloak on every 'id." (Recorded by Shaafi'i and al-Baghawi)
- On the authority of Al-Hassan As-Sibt, "The Messenger of Allaah ﷺ ordered us to wear the best clothes we could find for the two 'ids and to apply the best perfume we could find and to sacrifice the best animal we could find." (Recorded by Al-Haakim and in its chain is Ishaq ibn Barzakh whom Al-'Azdi declared to be weak while Ibn Hibbaan said he is trustworthy)

Ibn al-Qayyim wrote, "The Prophet ﷺ used to wear his most beautiful clothes for them (the 2 'ids) and he had a special cloak that he would wear on the two 'ids and *Jumu'ah*."

Eating on the two 'ids:

One is to eat before going to the prayer for 'Id-ul-Fitr, (the end of *Ramadaan*), but not do so on the occasion of the 'Id-ul-'Adha (commemorating Prophet Ibrahim's sacrifice). For 'Id-ul-Fitr, it is recommended to eat an odd number of dates before going to pray the 'id prayer, while for 'Id-ul-'Adha the eating should be delayed until one returns from the 'id prayers and then he may eat of his sacrifice if he has sacrificed an animal.

- On the authority of Anas, "The Prophet ﷺ would not go out on the festival of breaking the fast until he had eaten an odd number of dates." (Recorded by Ahmad and Al-Bukhaari)
- On the authority of Buraidah, "The Prophet ﷺ would not go out on the day of breaking the fast ('id-ul-fitr) until he had eaten and on the day of sacrifice ('id-ul-'adha) he would not eat until he had returned [from prayer] ." (An authentic recorded by At-Tirmidhi and Ibn Maajah, and also by Ahmad who added: "And he would eat from his sacrifice")

Going out to the *muṣalla* (place of prayer):

'*id* Prayer can be performed in the mosque, but it is preferred to perform it in a place outside the city as long as there is no excuse or reason to do otherwise (e.g., rain and so on) as the Prophet ﷺ would pray the two '*ids* in the outskirts of Medinah and he never prayed it in his mosque, except once because it was raining.

Women and children going out to attend '*id* prayer:

Islamic Law requires women and children to go out and attend the '*id* prayers, this includes married, single, young, old, or menstruating women.

- On the authority of Umm 'Atiyyah ؓ, "We were ordered to go out with the single and menstruating women to the two '*ids* in order to witness the good and supplications of the Muslims. The menstruating women would be separate from the others." (Recorded by Al-Bukhaari and Muslim)
- On the authority of Ibn 'Abbaas ؓ further reports, "I went out with the Prophet ﷺ on the day of breaking the fast or of the sacrifice, and he prayed and gave a *khutbah*, and then he went to the women and preached them, reminded them of Allaah, and ordered them to give charity." (Recorded by Al-Bukhaari)

Taking different routes to and from the place of prayer:

Most of the people of knowledge are of the opinion that it is preferred for a person to go to the '*id* prayer by one route and then to return home through another route, regardless of whether he be the *imaam* or any other member of the congregation.

- On the authority of Jaabir ؓ, "On the days of '*id*, the Prophet would take different routes." (Recorded by Al-Bukhaari)
- On the authority of Abu Hurairah ؓ, "When the Prophet ﷺ went to '*id* prayer, he would return through a different route." (Recorded by Aḥmad, Muslim, and At-Tirmidhi)

The time of '*id* prayers:

The time for '*id* prayer begins from the time the sun is three meters above the horizon until the sun reaches its meridian. The Prophet ﷺ said, "Pray the morning prayer and then abstain from prayer until sunrise and the sun has completely risen, for it rises between the horns of Satan." (Recorded by Aḥmad and Muslim)

Ibn Qudaamah said, "It is preferred to pray '*Adha* prayer early in order to allow more time for the people to perform the sacrifice, and the '*Fitṛ* Prayer is to be delayed in order to give people time to pay *Zaksat al-Fitṛ*. I know of no difference of opinion on this point."

The call to prayer and *iqaamah* for *salatul 'idain*:

Ibn al-Qayyim wrote, "When the Messenger of Allaah ﷺ went to the *musalla* (place of prayer), he would perform the prayer without any call to prayer or *iqaamah* and without announcing '*as-salatu jami'ah*' (prayer in congregation). The *sunnah* is not to do any of that." In some places people would announce, "prayer in congregation" out to the people repeatedly so they would come to the '*id* prayer, but this is not from the *sunnah*.

- On the authority of both Ibn 'Abbaas and Jaabir ؓ, "there was no call to prayer on the day of the *Fitr* breaking of the fast or on the day of '*Adha* sacrifice." (Recorded by Al-Bukhaari and Muslim)

The *takbeer* during *salatul 'idain*:

The '*id* prayer consists of two *rak'ahs* during which it is recommended to pronounce the *takbeer* seven times, after the opening *takbeer* and before the Qur'aanic recital in the first *rak'ah*. During the second *rak'ah*, one makes *takbeer* five times after the *takbeer* which is customarily made for standing after the prostration, this is according to Shaafi'i. Hanafi held that in the first *rak'ah* three times *takbeers* are to be made after the opening *takbeer*, but before the recital, and in the second *rak'ah* three *takbeers* are to be made before bowing down. Maaliki and Hanbali held that in the first *rak'ah* six *takbeers* are to be made after the opening *takbeer*, but before the recital, during the second *rak'ah*, one makes *takbeer* five times after the *takbeer* which is customarily made for standing after the prostration. One is to raise one's hands during each pronouncement of the *takbeer* according to Imaams Abu-Hanifah, Shaaf'ai and Ahmad, not to raise one's hands during each pronouncement of the *takbeer* except *takbeera Al-Ihraam* according to Imaam Maalik. Raising the hands is based on a report transmitted from 'Umar and his son 'Abdullaah ؓ; this is a weak opinion and it is not confirmed from the actions of the Prophet ﷺ.

- On the authority of 'Amr ibn Shu'aib ؓ, from his father on the authority of his grandfather, the Prophet ﷺ would make twelve *takbeeraat* during the '*id* prayer, seven in the first *rak'ah* and five in the second. He did not pray before or after the '*id*." (Recorded by Ahmad and Ibn Maajah; Ahmad said "I follow that")
- The Prophet ﷺ said, "The *takbeeraat* during the [*'id* of] breaking the fast are seven in the first *rak'ah* and five in the second, and the Qur'aanic recital comes after them in both *rak'ahs*." (Recorded as fair by Abu Daawud and Ad-Daaraqutni) This is the strongest opinion and it is the opinion of the majority of the people of knowledge from among the companions, the successors, and the imaams.

Prayer before or after '*id* prayer:

It is not established that there is any *sunnah* prayer before or after the *'id* prayer. The Prophet ﷺ never performed any such prayer; neither did his companions upon arrival at the *musalla* (prayer place).

On the authority of Ibn 'Abbaas ؓ, "The Messenger of Allaah ﷺ went out to the site of the *'id* prayer and prayed two *rak'ahs* [i.e., the *'id* prayer] without praying anything before or after it." (Recorded by the group)

It is reported that Ibn 'Umar ؓ did the same and he stated that this was the practice of the Prophet ﷺ. This is according to the majority of the scholars. On the other hand, imaam Shaafi'i says that it is preferred to pray before and after the *'ids* prayers for every one except the imaam.

For whom the performance of *salatul 'id* is valid:

The *'id* prayer is valid for:

- Men.
- Women.
- Children.
- Travellers.
- Residents.
- People in congregation.
- People praying individually.

It is also valid if performed in:

- A House.
- Mosque.
- A Distant place designated for the prayer.
- And so on.

Whoever misses *'id* prayer with the congregation may pray two *rak'ahs*:

In Authentic Al-Bukhaari we find in the chapter entitled: "'If one misses *'id* prayer he may pray two *rak'ahs* and the same is the case for the women or people in their houses or in the countryside.' This is based on the Prophet's ﷺ words, 'O Muslims, this is our festival.'" Anas ibn Maalik ؓ ordered his protege Ibn Abi-'Utbah, [who lived] in a remote area, to gather his family and children and to pray [the *'id* prayer] like the people in the city and with *takbeerat* similar to theirs. 'Ikrimah ؓ said, "The people of the countryside should gather for the *'id* and pray two *rak'ahs* as the imaam does." 'Ataa' ؓ said, "If you miss the *'id* [prayer], pray two *rak'ahs*."

The *khutbah* of *'id* after prayer:

The *khutbah* after *'id* prayer is recommended and so is listening to it.

- On the authority of Ibn 'Abbaas ؓ, "I witnessed the *'id* with the Messenger of Allaah ﷺ, Abu Bakr, and 'Umar and 'Uthmaan ؓ and they all would pray before giving the *khutbah*." (Recorded as authentic by Al-Bukhaari and Muslim)

Whatever has been recorded suggests that there are two *khutbahs* for the *'id* and the imaam sits between them [i.e., like the *khutbatul Jumu'ah*]. Such reports are considered weak. An-Nawawi said, "There is nothing at all substantiated about there being more than one *khutbah*."

Ibn al-Qayyim wrote, "The Prophet would begin all of his *khutbahs* with the praise of Allaah and there is no narration from him that states that he began his *'id khutbahs* with *takbeer*."

Sheikh al-Islam Ibn Taimiyyah said, "That is correct as the Prophet ﷺ said, 'Every affair that does not begin with the praise of Allaah is deficient'. The Prophet began all of his speeches with praises of Allaah. Concerning the statement of many jurists, i.e. he began the 'prayer for rain' by asking forgiveness from Allaah and the *'id* speech with *takbeer*, there is absolutely no proof for it in the Prophet's ﷺ *sunnah*. In fact the *sunnah* contradicts that statement as he began all of his speeches with the praises of Allaah."

Making up a missed *'id* prayer:

On the authority of Abu 'Umair ibn Anas ؓ, "My Anṣaari uncles from among the companions of the Messenger of Allaah ﷺ said to me, 'The moon for the month of Shawwal was hidden from us and, therefore, our companions fasted. Then at the end of the day, riders came and they bore witness to the Prophet ﷺ that they had seen the moon the previous night. The Prophet ordered the people to break their fasts and to go out to the site of the *'id* prayer on the next day.'" (Recorded by Aḥmad, An-Nasaa'i, and Ibn Maajah with an authentic chain) In this narration there lies evidence for those who say that if the people miss *'id* prayer due to some excuse, then they may go out and pray it the next day morning, this is according to the majority of the scholars. On the other hand, Imaam Maalik says that you can not makeup *'id* prayer on the next day'.

Playing, amusements, singing, and eating on the days of *'id*:

Recreation, amusements, and singing, if they stay within the moral bounds, are permissible on the days of *'id*.

- On the authority of Anas ؓ, "When the Prophet ﷺ came to Medinah they had two days of sport and amusement. The Prophet said, "Allaah, the Exalted, has replaced these days for two days better than them: the day of breaking the fast and the day of sacrifice." (Recorded by An-Nasaa'i and Ibn Hibbaan with an authentic chain)
- On the authority of 'Aaishah ؓ, "The Abyssinians were performing in the mosque on the day of *'id*. I looked over the Prophet's shoulders and he lowered them a little so I could see them until I was satisfied and left." (Recorded by Aḥmad, Al-Bukhaari, and Muslim)
- On the authority of 'Aaishah ؓ, "Abu Bakr entered upon us on the day of *'id* and there were some slave girls who were recounting [in song the battle of] Bu'aath in which

many of the brave of the tribes of Aws and Khazraj were killed. Abu Bakr said, 'Slaves of Allaah, you play the pipes of the Satan!' He said it three times. The Prophet ﷺ said to him, 'O Abu Bakr, every people have a festival and this is our festival'. (Recorded by Ahmad, Al-Bukhaari, and Muslim)

Congratulating one another on the days of 'id:

It is commendable to congratulate one another on the days of 'id.

- On the authority of Jaabir ibn Nafir ؓ, "When the companions of the Prophet ﷺ met each other on the day of 'id, they would say to each other, '*taqabbal minnaa wa minka* [May Allaah] accept it from us and you'." (Ibn Hajar said that its chain is fair)

Takbeeraat during the days of 'id:

It is recommended to pronounce the *takbeeraat* on 'id days. Concerning the 'id of breaking the fast, Allaah ﷻ says:

...وَلْتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

What may be translated as, "...you should complete the prescribed period and that you should glorify Allaah [i.e., say *takbeeraat*] for having guided you and that you may give thanks." (Al-Baqarah, 02:185)

Concerning the 'id of the sacrifice, Allaah ﷻ says:

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ...

What may be translated as, "that you may remember Allaah during the well known days..." (Al-Baqarah, 02:203)

And:

...كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ

What may be translated as, "...Thus, He has made them subject to you, that you may glorify Allaah for His guidance to you..." (Al-Hajj, 22:37)

The majority of the scholars say that the time for the *takbeeraat* during the 'id of breaking the fast is from the time one goes to the 'id prayer until the *khutbah* begins. Weak narrations have been recorded stating this, but there are also authentic reports from Ibn 'Umar and other companions ؓ that they did so. Al-Haakim said, "This *sunnah* has been practiced by 'the people of narration' (*Ahl ul Hadeeth*). Maaliki, Ahmad, Ishaq, and Abu Thawr [have made statements concurring that practice]."

Some say that the *takbeerat* are from the night before the 'id, when the moon is seen, until the person goes to the *muṣalla* and the imaam arrives. The time for the *takbeeraat* during the 'id of the sacrifice is from dawn the day of 'Arafah until the time of the 'Asr on the thirteenth of Dhul-Hijjah.

Ibn Hajar wrote in *Fath Al-Baari*, "None of that has been confirmed from the Prophet ﷺ. The most authentic report from the companions is that 'Ali and Ibn Mas'ud ؓ would make the *takbeerat* from the day of 'Arafah to the 'Asr of the last day of Mina. Ibn Al-Mundhir and others reported it. Shaafi'i, Ahmad, Abu Yusuf, and Muhammad follow that report and it is also the view of 'Umar and Ibn 'Abbaas ؓ."

There is no specific time for the *takbeeraat* during the days of *tashriq* (three days after 'id *ul 'adha*). In fact, it is preferred to pronounce *takbeeraat* during every moment of those days.

- "During 'Umar's stay at Mina, he would say *takbeeraat* in his tent [so loud] that the people in the mosque would hear it and then they would start doing it also and the people in the market place would do the same and all of Mina would resound with the *takbeeraat*. Ibn 'Umar ؓ used to say the *takbeeraat*, during those days of Mina, after the prayers and while on his bed, in his tent, while sitting and while walking during all of those days. Maimuna ؓ would say the *takbeeraat* on the day of sacrifice. The women used to say *takbeeraat* behind Abaan ibn 'Uthmaan and 'Umar ibn 'Abd-ul-'Aziz ؓ along with the men in the mosque during the days of *tashriq*." (Recorded by Al-Bukhaari)

Al-Haafidh ibn Hajar said, "These reports show that the *takbeeraat* are made during all the times of these days, after prayer and all other times. According to Hanafi the *takbeer* during the days of 'id are obligatory after the obligatory prayers.

- These *takbeeraat* can be made in many different forms. The most authentic form is that which has been recorded with an authentic chain on the authority of Salman ؓ, who said, "They made *takbeeraat* with:

الله أكبر ، الله أكبر ، الله أكبر كبيرا

'*Allaahu akbar, Allaahu akbar, Allaahu akbar kabeera*'" (Recorded as authentic by 'Abdur-Razzaaq)

- On the authority of 'Umar and Ibn Mas'ud ؓ, they related:

الله أكبر الله أكبر لا إله إلا الله ، والله أكبر الله أكبر والله الحمد

"*Allaahu akbar. Allaahu akbar. Laa ilaha illallaah. Allaahu akbar. Allaahu akbar wa lillahil-hamd.*"

Allaah is the greatest, Allaah is the greatest. There is no God but Allaah. Allaah is the greatest, Allaah is the greatest. All praise belongs to Allaah. (Recorded by Ibn Abee Shaybah). In another narration recorded by Al-Baihaqy, he said the takbeer three times.

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