

# The Abridgement of al-Akhdari

By the great scholar

Abdul Rahman al-Akhdari

Translated by Muhammad Rami Nsour al-Idrisi

Questions prepared by Tayba Students

This material has been prepared as part of the course work for students taking part in the correspondence learning program offered by Tayba Foundation. We are a registered 501 (c) 3 organization that is dedicated to providing high-quality education to incarcerated men and women.



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# The Mukhtaṣar of al-Akhḍarī Course Packet: Fiqh 101A

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
/  
و صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

In the name of Allah, the Most Merciful, the Most Beneficent  
May Allah send prayers and peace upon our Master Muhammad, his family and companions

## Preface

The Tayba Foundation is proud to present this text, which is part of a series of courses that will provide the knowledge needed to fulfill one's duties as a Muslim. It is one part of an entire course of studies, so a serious student should realize that completion of this text constitutes only a beginning on their journey to acquiring that knowledge. There are other texts on faith, rules of worship and character building that one must study as well.

Once students complete the study of this text in English, we encourage them to work on understanding the original Arabic of the text, and even trying to commit it to memory. If memorization in Arabic is not possible, then try to memorize the points in English. You may even choose to try versifying the translation into an English poem that you can memorize. If you develop study tools while going through the text, we would love for you to share them with us so that we can make them available for other students. Upon completion of this course, we also encourage you to contact us so that we can send you additional material for study of this text, including an Arabic commentary that lists proofs of the point of this text from the Quran and Sunna.

### Note to this Second Edition: Muharram 1435/December 2013

The Tayba Foundation received a number of edited copies of the first printing of this packet. Various students and teachers diligently went through the text in Arabic and English. Their edits have allowed us to enhance the reliability of this packet. We appreciate their work and thank them deeply for all their precious time they dedicated. We would like to thank Mufti Atiqur Rahman, Muhammad Amin ibn Anderson, Amin Rafiq Abdul Bari, Jihad Mujahid Al-Deen, and Luqman Al-Ardhal for their editing work. They are a proof of the dedication that many incarcerated people have to preserving sacred knowledge.

Their work clearly showed that they spent painstaking hours going over the original Arabic text that was sent to them, to compare with our print. They paid close attention to the rules of grammar in both Arabic and English. Their suggestions have led to a more accurate translation and one that is easier to read and comprehend. We would also like to thank Muhammad Amin ibn Anderson, Amin Rafiq Abdul Bari and Sharif Nix for the questions they developed as part of the review section of this packet.

The Messenger of Allah ﷺ taught us to repay kindness to those that do something good to us. He ﷺ then taught that if we are not able to repay the kindness, that we ask Allah ﷻ to reward them with good. To our editors and contributors, we cannot repay you and so we sincerely say, “Jazakum Allahu khayran” (May Allah reward you with goodness).

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## Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
و صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

In the name of Allah, the Most Merciful, the Most Beneficent  
May Allah send prayers and peace upon our Master Muhammad,  
his family and his companions

One of the most important endeavors that a Muslim will concern himself with is gaining knowledge that will allow a servant to reach his Lord. This knowledge being those rules that a Muslim will need to deal with his Creator (*‘ibādat*) and deal with the creation (*mu‘amalat*). One of the main ways to do this is by accessing the texts that our righteous scholars have authored to assist in gaining this knowledge.

Through their texts, they have laid down for us a clear path that will save us from the pitfalls of ignorance. They have codified the rules taken from the Qur’an and Sunnah in a way that makes it simple for anyone desiring to increase himself in knowledge to do so. One of the most important texts of this type is the book that is before you, *The Abridgement (Mukhtaṣar) of Imam Al Akhdari*.

It is a beginning text of Islamic Jurisprudence (*fiqh*) that has been benefiting the *ummah* for the past several centuries. It is interesting that the author begins this text with a section on the purification of the heart. This can be taken as a reminder that the most important endeavor we have to take on is the purification of our heart. That purification requires us to work on both the outward rules (*fiqh*) and the inward rules as well.

This text has been studied by both young and old alike, and in many locales from the heart of the Muslim lands to the Heart of the S.F. Bay Area<sup>1</sup>. It is of the utmost importance that all Muslims dedicate a portion of their precious lives to gaining sacred knowledge, and this text is one of the best ways to begin. As for motivation to study, it should suffice us that Allah ﷻ has honored knowledge and its people in His Book. Allah ﷻ has said:

- Are those who know equal to those who do not? Nay they are not equal (Quran 39:9)
- Ask the people of knowledge if you do not know (Quran 16:43)
- Only the scholars have deep fear of Allah (Quran 35:28)

Also, the many sayings of the Messenger of Allah ﷺ should be enough to motivate us to desire to seek knowledge such as, “Seeking knowledge is incumbent on every Muslim.”

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<sup>1</sup> The “Heart of the Bay Area” is the motto of the City of Hayward, California. It was in Hayward that this text was taught numerous times, where our distance learning program for incarcerated Muslims began, and where the audio commentary for this text was recorded.

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When we look to the scholars of all generations, we find much praise about the stations of knowledge, such as the answer of Imam Malik when he was asked, “When does studying become blameworthy?” He answered, “When does ignorance become praiseworthy?” If one has an interest in reading more about the benefits of knowledge, he should refer to one of the many books authored on the subject such as *The Manners of the Student* by Imam Zarnugi.

Despite all this praise of knowledge by Allah ﷻ in His Book, the sayings of His Messenger ﷺ and the many sayings of the righteous people, we still find that many people have little, if any, desire to gain knowledge. We also know that this is a sign of the end of time because our Noble Prophet ﷺ said, “Allah will not take away knowledge all at once. Rather, He will take it away by taking away the scholars.

Then, the people will make the ignorant ones their leaders and they will give answers without knowledge so they will be misguided and they will misguide.” So, if we do not want to make ourselves another sign of the end of time, we must be a part of reviving the sciences of this *deen*.

To do that, we have to go back to the texts that have been passed down to us by our pious predecessors and wholeheartedly begin to study and implement them. One of the poets has said, “Those who have come before us have left for us nothing other than to follow their footsteps.” The *ummah* is in desperate need of people who have a deep understanding of this *deen*, those who can aid in alleviating the suffering caused by ignorance. Just as the sacred texts have been preserved, so too has the method to study them.

Traditionally, the Islamic method of learning began at age seven lunar years, with memorization of the Qur'an. During that time students would also acquire the necessary tool of the Arabic language. Then they would go on to study Islamic Creed (*aqīdah*), Islamic Jurisprudence (*fiqh*), Arabic grammar (*nahw*), Foundational Methodology (*usul*) and many other sciences. All the texts that were studied were committed to memory, as this was one of the main ways of preserving the knowledge. Even if a person did not have access to his books for whatever reason, whether they were stolen or destroyed, the river of knowledge continued to flow.

Imam Shafi'ī said, “My knowledge is with me when I walk in the streets, and not in a trunk at my home.” Imam Ghazzali once spent a great amount of time copying various manuscripts by hand. Once, when he was on a journey, they were stolen. Imam Ghazzali told the thief, “Do not take my knowledge.” The thief responded by saying, “What kind of knowledge is it if a person like me can take it?” From that time on, Imam Ghazzali resolved to never study anything except that he would memorize it.

When the Mongols invaded Iraq, the river ran red and black. Red from the blood of those killed and dumped in the river, then black from the books that were thrown in. Although there were many volumes that were lost and never recovered, due to the many *huffadh*, or “those who preserve” i.e. memorize, the most important of those books were saved. One scholar, Ibn Al Qassar, told the people in Iraq to bring scribes and write what he says as he could read from memory the contents of the books that were destroyed. This station, however,

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was not something gained overnight; rather it took years of strenuous study. We too hope that we can produce people of knowledge that can relieve some of the pain that humanity is experiencing.

One of the most beautiful examples of where our *huffadh* (those who have memorized the Qur'an) have done this is during the trans-Atlantic slave trade. In those horrible conditions, in the depths of those ships, one of the only things that gave the stolen people comfort, whether they were Muslim, Christian or pagan, was the Qur'an reciters. The Noble Carriers of the Book of Allah who were ripped from all they had, including their clothes, could not have the Qur'an ripped from their hearts. In their pure hearts, they also carried some of the sacred texts of Islam, such as the *Risala of Ibn Abi Zayd*.

Some of them put what they carried in their hearts on paper when they got a chance, and now those manuscripts are being preserved in museums throughout America. We too want *huffadh* whose recitation of the Qur'an and the sacred texts can echo throughout the wilderness of North America and once again bring comfort to the suffering souls of the Children of our father Adam, upon him be peace. This dream can become a reality through texts like the Abridgment of Imam Al Akhdari.

Although traditionally these texts were studied one on one with a teacher who would give the commentary orally and guide the student during the course of his studies, we realize that many people do not have access to a teacher who can do this. We decided to try a new method, in the same way that when water is not available for ablution (*wudu*), one does dry ablution (*tayammum*). We have provided an audio commentary of the text in English, along with a translation of the text.

The hope is not that one will study and memorize in the English medium, but rather the student will use it as a crutch to increase his or her understanding of the Arabic language. Without the Arabic language, one will never gain a deep understanding of the way of Islam. One of the scholars, Al Hilali, said, "The most important aspect of knowledge is aqeedah, then fiqh, then purification of the heart and then Arabic which is a tool that is needed to begin". So, even though Arabic is ranked fourth in importance, it is needed to access the rest. Nabigha said, commenting on this opinion, "It seems from his statement that Arabic is studied even before aqeedah". We find people will learn a language for the love of a woman or to get a job, so where are those that will learn Arabic for the love of Allah Almighty and His Messenger ﷺ.

If one studies this text in the suggested manner, I am sure that he or she will greatly increase in knowledge of the Arabic language while at the same time learning the rules of worship that Allah ﷻ has obliged us to know, and Allah knows best. I have personally have seen a number of students who knew little or no Arabic go through this text and a basic book on Arabic, and within a few months they were grasping the language.

A good book to use for learning Arabic is the 3 volume set called *The Arabic Course for English Speaking Students* by Dr. V. Abdur Raheem that is used by the Medina University. As for the Text of Akhdari, a person would need to be able to read the Arabic alphabet before

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beginning his or her study of this text in Arabic. Until then, the student should go through it first in the English medium to begin familiarizing himself with the rules of worship.

Once a person can read the Arabic, begin by writing out a few lines of the Arabic in your own handwriting into a notebook that you have set aside for memorization. Take a little at first and then increase as you go on. Look at every word and know what it means by either looking at the translation or using a good dictionary such as the *Dictionary of Modern Written Arabic* by Hans Wehr.

After that, or before that, listen to the corresponding English audio commentary so that you have an understanding of the lesson. If you can find someone who has already gone over the text or someone who is going to be your study partner, review it with him. Then, with your prayer beads in hand, begin reciting the lesson aloud over and over.

You should do it in increments of 60-100 times each, four times a day. Once in the morning, once between Dhuhur and Maghrib and then once before sleep. Then the next day, just before or right after Fajr, do it for the fourth time and it should be memorized. If it's not, don't be frustrated. It will come with time. Try decreasing the amount you took and increasing the times you read it, and soon you will know how many times you have to read a certain amount to memorize it, as each person is different.

When you recite the text from memory, you want to be able to do it without even thinking about it, just as you do when you recite Qur'an. When you have your lesson memorized, move on to your next lesson. Once you have committed a good amount to memory, continue on adding new lessons and set aside a time each day to recite all that you have memorized.

When writing out your lesson, be sure to include a few lines from the next lesson. This will act as a link for you when you are reciting all the lessons and you won't have to keep stopping to think, "What's the next part?" The following is an example of what your lessons of a three day period might look like in your notebook;

### Lesson 1

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد  
خاتم النبيين وإمام المرسلين أول ما يجب على المكلف  
تصحيح إيمانه ثم معرفة ما يصلح به فرض عينه

### Lesson 2

ثم معرفة ما يصلح به فرض عينه كأحكام الصلاة  
والطهارة والصيام ويجب عليه أن يحافظ على حدود الله

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ويقف عند أمره ونهيهِ ويتوب إلى الله سبحانه

## Lesson 3

ويتوب إلى الله سبحانه قبل أن يسخط عليه وشروط التوبة  
الندم على ما فات، والنية أن لا يعود إلى ذنب فيما بقي من عمره  
وأن يترك المعصية في ساعتها إن كان متلبسا بها  
ولا يحل له أن يؤخر التوبة

All of these are merely suggestions for the course of studies, and a person can change the method to what suits his studying style best. The important thing is that a person has memorized the Arabic and understands the meaning. If one follows this course of study, they will be gaining their *fard 'ayn*, individual obligatory knowledge, along with getting accustomed to the Arabic language.

This method gets one's eyes used to reading the Arabic, the tongue used to reciting it, the ears used to hearing it and the hands used to writing it. This has been the traditional way of studies throughout the Muslim lands and is a way that is in tune with the *fiṭra* (natural disposition). One man who was guided to this method of learning and greatly benefited from it was the *shaheed*, El Hajj Malik El Shabazz, or Malcolm X. He says in his biography in chapter 9, "Saved";

I spent two days just riffing uncertainly through the dictionary's pages. I'd never realized so many words existed! I didn't know which words I needed to learn. Finally, just to start some kind of action, I began copying.

In my slow, painstaking, ragged handwriting, I copied into my tablet everything printed on that first page, down to the punctuation marks.

I believe it took me a day. Then aloud, I read back, to myself, everything I'd written on the tablet. Over and over, aloud, to myself, I read my own handwriting.

I woke up the next morning, thinking about those words- immensely proud to realize that not only had I written so much at one time, but I'd written words that I never knew were in the world. Moreover, with little effort, I could also remember what many of those words meant.

He, may Allah have mercy on him, began this process after being frustrated over not being able to express himself in the English language, as his mother tongue was the slang of the streets. For those that are frustrated over not being able to access the Arabic language, this process will benefit them.

It will take time and effort but if you persevere, you will be victorious, *in sha Allah*. Knowledge is a precious thing and Allah will only let you have it if you struggle. Even for the Messenger of Allah ﷺ, revelation was received only after experiencing great pain. At the first

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revelation, the Angel Gabriel ﷺ, squeezed him three times and then our Messenger ﷺ began reciting. Each squeeze was unbearable but he was being shown that knowledge can only be received by those who endure hardship. In the story of our Masters Moses ﷺ and Khadr ﷺ, when the former was going to seek knowledge from the latter, Moses ﷺ said, "We have become tired because of our journey" (Quran 18:62).

One must also struggle to gain knowledge by staying up late into the night or getting up before dawn. Imam Shafi'ī said, "Whoever seeks lofty things will stay up late at night. Whoever seeks lofty things without struggle will have wasted his life seeking the impossible. The one who seeks pearls dives into the ocean." El Hajj Malik El Shabazz said when recounting the long hours he spent reading every night, "That went on until three or four every morning. Three or four hours of sleep a night was enough for me. Often in the years in the streets, I had slept less than that." With this in mind, one must also realize that his body has a right over him, so give it rest from time to time. Traditionally, schools set aside two days a week for rest. A student should pursue personal interests, spend time with friends or do other light study.

To end this introduction to the Abridgment of Imam al Akhdari, we turn to a brief biography of the author himself, written by Dr. Muhammad bin Muhammad Talib Eesa;

The great scholar Abdur Rahman ibn Muhammad ibn Saghiyar ibn Muhammad ibn Amir Al Akhdari was a scholar, a man who could explain things clearly, an eloquent poet, an excellent author, intelligent and logical, and a successful jurist. He was a reformer with deep insight who refuted various innovations and superstitions, criticizing all types of outward deviations. He was born in the year 918 of the Hijrah Calendar and died in the year 983. [He was from the scholars of the area now known as Algeria].

He has written a number of texts on various subjects and Allah Almighty has allowed them to be accepted by many people. Beginners study his books, scholars have written commentaries on them, and educators teach them. His books have benefited people in the East and the West. That may be due to the soundness of his inward state, his steadfastness on the path of guidance, and his enjoining right and forbidding evil. For these things cause a person to have a truthful tongue and a beautiful way of expressing ideas. Allah Almighty also blesses the work of a person like this and gives him acceptance in the earth.

We ask Allah Almighty, out of His graciousness and bounty, to make us from amongst the accepted ones in this world and the next. We ask that He rectify our intentions and our descendants. We ask that He bless our actions and that He resurrect us in the company of the Chosen One ﷺ.

We hope that for those that receive this book it will be the beginning of a lifelong journey of seeking knowledge. This process will include moving from this text to other texts on this subject of *fiqh* moving through the beginning texts, to the intermediate and then on to the advanced texts. The same will be for the other subjects of *'aqidah*, *usul*, *seerah*, and the many other sciences of Islam. We also have a contact system for those that are going through



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the text, so that they can clear up any things that are obscure. This system is the Tayba Distance Learning Program for Islamic Sciences’.

Once a student has finished the text and knows it well, we have a system of testing the students and then giving them *ijazahs*, or traditional teaching licenses in each text. We will also provide them with Arabic commentaries of this and other texts to enhance their understanding of the text and increase their skill of Arabic. *The Abridgment of Imam Al Akhdari* has many commentaries, three of which deal with the proofs from the Qur'an and Sunnah for the rulings he mentions. One of these will be provided to students who have gone through the text and have basic understanding of Arabic.

With this as a beginning, we hope to build up a core group of Muslims who have deep understanding of the deen who can then move to spreading the correct message of Islam. If we want the best for ourselves and our families, we must strive to get this understanding, or *fiqh*. Our Master Muhammad ﷺ said, "Whoever Allah wants good for him, He will give him deep understanding (*fiqh*) of the *deen*."

We ask that Allah accept all of our actions and gives us success in following the way of our Master Muhammad ﷺ. We ask all those that receive this book to pray for those who aided in putting the study package together and for their families and teachers.

Your brother in Islam,

Rami Nsour al-Idrisi  
2004

## About the Author

### Shaykh ‘Abdur Raḥmān al-Akhḍarī

He is an Algerian scholar whose full name is Abū Yazīd ‘Abdur Raḥmān bin Muḥammad al-Ṣaghīr bin Muḥammad bin ‘Āmir. He is most commonly known as “al-Akhḍarī.” He followed the Mālikī school in fiqh and the Ash‘arī school in creed. He is considered to be from amongst the great scholars of Islam and the distinguished scholars of Algeria in the 10<sup>th</sup> century Hijra. The majority of sources have concurred that he was born in Nabṭūs and grew up there in his early years. Nabṭūs is a village that is about 10km from Baskara. He was born in the year 920H/1514 CE, according to the most accurate narration. Shaykh ‘Abdur Raḥmān al-Akhḍarī grew up in an environment filled with knowledge and righteousness. His father, Muḥammad al-Ṣaghīr, gave him what he needed to have in terms of raising, knowledge, and manners. Al-Akhḍarī was aided in his search for knowledge by being very intelligent and insistent on learning from a very young age. He was born into a family devoted to studying, and this aided him in his search for knowledge. He was known for his breadth of knowledge, in that he mastered various subjects.

Al-Akhḍarī undertook a *riḥla*, or journey to seek knowledge, that gave him a well-rounded development of his knowledge. One of his journeys took him to Tunis to study in the famed Zaytuna University. During his time there studying and sitting with great scholars, his knowledge base increased greatly. After his time there, his journey took him to Binṭways, so that he could take another journey to Constantinople, as it was a great center of learning at that time. There, he met many scholars and studied with them and took from their knowledge. After that, he returned to Binṭways and settled there, establishing a school at the Zāwiyah that his grandfather, Muhammad ibn ‘Āmir, founded. The school was a center of learning whose knowledge illuminated the horizons around it. Al-Akhḍarī stayed at the school teaching and giving lessons to students and producing scholars. It was a grand school that was that had as its pillar Al-Akhḍarī and attracted the attention of many seekers of knowledge. Those seekers then began coming to the school from every deep valley and faraway land, including the area in the south of the country and from Constantinople and the surrounding areas.

Shaykh Abdur Rahman al-Akhḍarī loved to take time to be alone (*khalwa*) as he was one who renounced worldly things (*zāhid*) and spent much time in devotional worship (*ibādah*). From time to time, he would travel to the mountains in the surrounding area and would find rest being there as well as an increase in spiritual cleansing. Two of these mountains that he would travel to are Mount Ahmed Haddu and Mount ‘Iyāḍ that are part of the Al-Awrās range that borders on the desert. It was during these mountain retreats that he wrote a number of his books, like *Al-Durratul Bayḍā’* which he wrote while on Mount Ahmed Haddu. While on Mount ‘Iyāḍ, he wrote a commentary on his book on Arabic rhetoric entitled *Al-Jawhar al-Maknūn*, as we find that he wrote at the end of the book, “This book was completed during the blessed night of Friday on the last day of Rabī‘ al-Awwāl in the year 952 in an area of Mount ‘Iyāḍ.”

## His Teachers

- He studied with his father, Shaykh Muhammad al-Ṣaghīr, beginner courses in arithmetic and inheritance.
- He studied with his brother Shaykh Ahmed who was the oldest of his brothers. He studied law (*fiqh*), logic (*manṭiq*), and rhetoric (*bayān*). Shaykh Ahmed did not author any books.
- Shaykh Abū ‘Abdullah Muhammad ibn ‘Alī al-Khurūbī who was a jurist (*faqīh*), narrator of Prophetic sayings (*muḥaddith*), and a person of the inner path (*ṣūfī*). He was born in a village near Tripoli in Libya, but was raised in Algeria. Al-Akhḍarī studied with him and took the *wird* of the Shādhili and Zarrūqī order. Shaykh Abū ‘Abdullah wrote *Dhawil Aflās fī Akhbāri Fās* (a book on the city of Fes), *Al-Uns fī al-Tanbīh ‘an ‘uyūb an-nafs* (a book on the faults of the self), and *Muzīl al-Lubs* (a book on the secrets of the five pillars). He passed away in 963 Hijrah.
- Shaykh ‘Abdur Raḥmān ibn al-Qurūn who lived near the village of Ṭulūqah. Al-Akhḍarī benefitted immensely from him.
- Shaykh ‘Umar ibn Muhammad al-Kammād, who is well known as “Al-Wazzān.” He was one of the great scholars of Constantinople and was a *faqīh*, *ṣūfī* and a scholar of both logic and narrations. Some of his works include *Al-Biḍā‘ah al-Muzjāh*, fatwas on both law and creed, and a marginal commentary (*ḥāshiyah*) on Sanūsi’s work on creed.

Shaykh ‘Abdur Raḥmān al-Akhḍarī was constantly in the service of Islam through teaching and studying and continued in this fashion until his death. The biographers who have studied his life have differed on the year in which he passed away, but the strongest opinion is that he passed away in the year 983 Hijrah. He passed away in an area called “Kuḥāl” and was then taken to his birthplace for burial near Muhammad ‘Āmir and his brother Ahmed ibn Muhammad. This was a request that he had made to his students while he was sick. He was buried there and his grave is still well known to this day and people visit his grave. Shaykh ‘Abdur Raḥmān al-Akhḍarī is considered to be from amongst the pious friends of Allah (*awliyā’*) about whom Allah said, “Verily the friends of Allah will not have fear nor will they be sad.” He is from amongst those who spent their lives in the service of education.

## His Books

Al-Akhḍarī wrote over 20 books, including texts, commentaries, and poems. Some have been printed recently, some exist as old prints, others are still in manuscript form, and some have decayed or been lost. The following is a list of some of his works:

- 1- *Al-Jawhar al-Maknūn fī Thalāthati funūn*, which is a book on rhetoric (*balāghah*).
- 2- A commentary on *Al-Jawhar al-Maknūn*.
- 3- *Al-Sirāj fil Hay’ah*, a poem on astronomy written when he was 19 years old.

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- 4- *Al-Durrah al-Bayḍā' fī aḥsan al-Funūn*, a 500-line poem on inheritance and arithmetic, written when he was 20 years old while he was studying with his father. He began writing a commentary on this book but it was stolen before he completed it. It was then returned and yet he was not able to complete it.
- 5- *Azhar al-Maṭlab fī 'ilm al-Usturlāb*, a book on the use of the Astrolabe, astronomy and the planets. He wrote the book when he was 24 years old.
- 6- A commentary on the *Sanūsiyyah*, a book on creed ('*aqīda*)
- 7- *Al-Sullam al-Murawnaq*, a 143-line poem on the rules of logic which he wrote when he was 24 years old.
- 8- A commentary on *Al-Sullam al-Murawnaq*.
- 9- A poem on the rules of grammar.
- 10- *Al-Durrar al-Bahiyya*, a versification of the book on grammar *al-Ajrūmiyyah*.
- 11- *Al-Farīdah al-Gharrā'*, a poem on creed ('*aqīda*).
- 12- *Al-Qudsiyyah*, a poem on true purification of the soul (*taṣawwuf*) and leaving innovations.
- 13- *Mukhtasar fil 'Ibādāt*, and this is the book in your hands.
- 14- A treatise warning about the harms of innovation.
- 15- A poem in praise of the Prophet ﷺ.
- 16- *Mishkāt al-Nās*.
- 17- *Naṣīḥatul Shabāb*, which he wrote as advice to the youth of his age.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَإِمَامِ الْمُرْسَلِينَ.

(أَوَّلُ مَا يَجِبُ عَلَى الْمُكَلَّفِ): تَصْحِيحُ إِيمَانِهِ ثُمَّ مَعْرِفَةُ مَا يُصْلِحُ بِهِ فَرَضَ عَلَيْهِ كَأَحْكَامِ الصَّلَاةِ وَالطَّهَارَةِ وَالصِّيَامِ. (وَيَجِبُ) عَلَيْهِ أَنْ يُحَافِظَ عَلَى حُدُودِ اللَّهِ وَيَقِفَ عِنْدَ أَمْرِهِ وَنَهْيِهِ وَيَتُوبَ إِلَى اللَّهِ سُبْحَانَهُ قَبْلَ أَنْ يَسْخَطَ عَلَيْهِ.

(وَشُرُوطُ التَّوْبَةِ) النَّدَمُ عَلَى مَا فَاتَ، وَالنِّيَّةُ أَنْ لَا يَعُودَ إِلَى ذَنْبٍ فِيمَا بَقِيَ عَلَيْهِ مِنْ عُمْرِهِ، وَأَنْ يَتْرُكَ الْمَعْصِيَةَ فِي سَاعَتِهَا إِنْ كَانَ مُتَلَبِّسًا بِهَا

وَلَا يَجِلُّ لَهُ أَنْ يُؤَخَّرَ التَّوْبَةَ وَلَا يَقُولَ حَتَّى يَهْدِيَنِي اللَّهُ؛ فَإِنَّهُ مِنْ عِلَامَاتِ الشَّقَاءِ وَالْخُذْلَانِ وَطَمَسِ الْبَصِيرَةِ.

(وَيَجِبُ) عَلَيْهِ حِفْظُ لِسَانِهِ مِنَ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْكَالِمِ الْفَقِيحِ وَأَيْمَانِ الطَّلَاقِ، وَأَنْتَهَارِ الْمُسْلِمِ وَإِهَانَتِهِ، وَسَبِّهِ وَتَحْوِيفِهِ فِي غَيْرِ حَقِّ شَرِّعِي.

(وَيَجِبُ) عَلَيْهِ حِفْظُ بَصَرِهِ عَنِ النَّظَرِ إِلَى الْحَرَامِ، وَلَا يَجِلُّ لَهُ أَنْ يَنْظُرَ إِلَى مُسْلِمٍ بِنَظَرَةٍ تُؤْذِيهِ إِلَّا أَنْ يَكُونَ فَاسِقًا فَيَجِبُ هِجْرَانُهُ.

In the Name of Allah the Merciful, the Compassionate

Praise be to Allah the Lord of Creation. Prayers and peace be upon our Master Muhammad, the Seal of the Prophets and the Imam of the Messengers.

The first obligation upon the responsible one is to correct his faith. Then [he must] know what is necessary to correct his *farḍ ‘ayn*, such as the rules of prayer, purification and fasting. The responsible one is obligated to preserve the boundaries of Allāh ﷻ and observe His commands and prohibitions. The responsible one must repent before Allāh ﷻ becomes angry with him.

The conditions of repentance (*tawbah*) are:

1. Remorse over what was done,
2. An intention never to return to the sin for the rest of his life, and
3. To leave the sin immediately if he was in the midst of performing it.

It is not permissible to delay repentance (*tawbah*) nor to say, “I will repent once Allāh ﷻ guides me.” Verily this is from amongst the signs of wretchedness (*shaqā’*), abandonment (*khudhlān*), and blinding of the spiritual inner sight (*baṣīra*).

It is an obligation for the responsible one to protect his tongue from:

1. Foul speech
2. Evil speech
3. Ugly words
4. Swearing by divorce
5. Ridiculing a Muslim
6. Mocking a Muslim
7. Cursing a Muslim
8. Frightening a Muslim without a valid reason.

It is an obligation upon the responsible one to protect his eyes from looking at the prohibited. It is not permissible for him to look at a Muslim in a way that harms him. This is unless the person is a transgressor (*fāsiq*) in which case one must not keep his company.

It is an obligation upon the responsible one to protect his limbs to the best of his ability. He must love, hate, be pleased and be angry for the sake of Allāh ﷻ. The responsible one must enjoin righteousness and forbid evil. He is prohibited from:

1. Lying (*kadhib*)
2. Backbiting (*ghība*)
3. Carrying tales (*namīma*)
4. Arrogance (*kibr*)
5. Vanity (*ujb*)
6. Showing off (*rīyā*)
7. Bragging (*sum'a*)
8. Jealousy (*ḥasad*)
9. Hate (*bughd*)
10. Seeing oneself as being better than others (*ru'yatul fadl alal ghayr*)
11. Winking and pointing [in mockery] (*al hamzu wal lamzu*)
12. Frivolity (*abath*)
13. Mockery (*sukhriyya*)
14. Fornication and adultery (*zinā*)
15. Looking at a marriageable female (*ajnabiyya*)
16. Deriving pleasure from her voice
17. Consuming the wealth of people without their contentment
18. Gaining income through intercession or the religion.
19. Delaying the prayer beyond its proper times.

It is not permissible to befriend a transgressor (*fāsiq*) nor to sit with him, unless there is a necessity. The responsible one should not seek the acceptance of the creation by angering the Creator. Allāh ﷻ has said, “Allah and His Messenger are more worthy of being pleased, if they were truly believers” (Quran 9:62). The Messenger of Allāh ﷺ said, “There is no obedience to a creature in that which is

(وَيَجِبُ) عَلَيْهِ حِفْظُ جَمِيعِ جَوَارِحِهِ مَا اسْتَطَاعَ، وَأَنْ يُحِبَّ لِلَّهِ وَيَبْغِضَ لَهُ وَيَرْضَى لَهُ وَيَعْضَبَ لَهُ، وَيَأْمُرَ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ، وَيَحْزُمَ عَلَيْهِ الْكَذِبَ وَالغَيْبَةَ وَالنَّمِيمَةَ وَالْكَبْرَ وَالْعُجْبَ وَالرِّيَاءَ وَالسُّمْعَةَ وَالْحَسَدَ وَالْبُغْضَ وَرُؤْيَةَ الْفَضْلِ عَلَى الْغَيْرِ وَالْهَمْزُ وَاللَّمْزُ وَالْعَبَثُ وَالسُّخْرِيَّةَ وَالرَّيَا وَالنَّظْرَ إِلَى الْأَجْنَبِيَّةِ وَالنَّلْدُ بِكَلَامِهَا وَأَكْلُ أَمْوَالِ النَّاسِ بِغَيْرِ طَيْبِ نَفْسٍ وَالْأَكْلُ بِالشَّفَاعَةِ أَوْ الدِّينِ وَتَأْخِيرُ الصَّلَاةِ عَنْ أَوْقَاتِهَا.

وَلَا يَجِلُّ لَهُ صُحْبَةُ فَاسِقٍ وَلَا مُجَالَسَتُهُ لِغَيْرِ ضَرُورَةٍ، وَلَا يَطْلُبُ رِضَا الْمَخْلُوقِينَ بِسَخَطِ الْخَالِقِ، قَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى: (وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ) وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ» وَلَا يَجِلُّ لَهُ أَنْ يَفْعَلَ فِعْلًا حَتَّى يَعْلَمَ حُكْمَ اللَّهِ فِيهِ وَيَسْأَلُ الْعُلَمَاءَ وَيَفْتَدِي بِالْمُنْبَعِيثِينَ لِسُنَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ يَدُلُّونَ عَلَى طَاعَةِ اللَّهِ، وَيَحْذَرُونَ مِنْ اتِّبَاعِ الشَّيْطَانِ وَلَا يَرْضَى لِنَفْسِهِ مَا رَضِيَهِ الْمُفْلِسُونَ الَّذِينَ ضَاعَتْ أَعْمَارُهُمْ فِي غَيْرِ طَاعَةِ اللَّهِ تَعَالَى، فَيَا حَسْرَتَهُمْ وَيَا طَوْلَ بُكَائِهِمْ يَوْمَ الْقِيَامَةِ نَسَأَلُ اللَّهَ أَنْ يُوفِّقَنَا لِاتِّبَاعِ سُنَّةِ نَبِيِّنَا وَشَفِيعِنَا وَسَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

disobedience to the Creator.” It is not permissible for the responsible one to do anything until he knows what Allāh has ordained in that matter. He must ask the scholars and follow the ones who:

1. Implement the way (*sunna*) of the Prophet ﷺ
2. Guide to the obedience of Allāh ﷻ
3. And warn people from following the devil.

The responsible one must not be content with that which satisfies the bankrupt ones who have wasted their lives in other than obedience to Allāh ﷻ. O how much are they in loss and how long their weeping will be on the Day of Judgment! We ask Allāh ﷻ to grant us success in following the way (*sunna*) of our Prophet, Intercessor and Master Muhammad ﷺ.

### Section of Purification (Ṭahara)

Purification (*ṭahara*) is two types:

1. Purification from *ḥadath*
2. Purification from filth (*khabath*)

Purification from both types is not achieved except with pure and purifying water. It is water that has not changed in either its color, taste or smell by something that is not normally a part of it such as:

1. Oil
2. Fat
3. Grease
4. Grime
5. Soap
6. Filth
7. And the like

There is no harm with:

1. Dirt
2. Mud
3. Salt

### فَصْلٌ فِي الطَّهَارَةِ

الطَّهَارَةُ قِسْمَانِ: طَهَارَةٌ حَدَثٍ وَطَهَارَةٌ خَبَثٍ، وَلَا يَصِحُّ الْجَمِيعُ إِلَّا بِالْمَاءِ الطَّاهِرِ الْمُطَهَّرِ، وَهُوَ الَّذِي لَمْ يَتَّغَيَّرْ لَوْنُهُ أَوْ طَعْمُهُ أَوْ رَائِحَتُهُ بِمَا يُفَارِقُهُ غَالِبًا كَالزَّيْتِ وَالسَّمْنِ وَالذِّسَمِ كُلِّهِ، وَالْوَدْحِ وَالصَّابُونَ وَالْوَسْخَ وَنَحْوَهُ، وَلَا بَأْسَ بِالنُّرَابِ وَالْحَمَاءِ وَالسَّبَخَةِ وَالْأَجْرِ وَنَحْوِهِ.

فَصْلٌ: إِذَا تَعَيَّنَتِ النَّجَاسَةُ غُسِلَ مَحَلُّهَا، فَإِنِ التَّبَسَّتْ غُسِلَ الثُّوبُ كُلُّهُ، وَمَنْ شَكَ فِي إِصَابَةِ النَّجَاسَةِ نَضَحَ، وَإِنِ أَصَابَهُ شَيْءٌ شَكَ فِي نَجَاسَتِهِ فَلَا نَضَحَ عَلَيْهِ وَمَنْ تَذَكَّرَ النَّجَاسَةَ وَهُوَ فِي الصَّلَاةِ قَطَعَ إِلَّا أَنْ يَخَافَ خُرُوجَ الْوَقْتِ، وَمَنْ صَلَّى بِهَا نَاسِيًا وَتَذَكَّرَ بَعْدَ السَّلَامِ أَعَادَ فِي الْوَقْتِ.

4. Plaster
5. And the like

### Section

If the spot where an impurity (*najāsa*) affects is known, that place is washed. If the place is not known, the entire garment is washed. If one is in doubt about whether an impurity has affected an area, he must sprinkle water on that area (*naḍh*). If one is affected by something that he is unsure whether or not it is an impurity, he does not have to sprinkle water. If one remembers an impurity during a prayer, he must cut it off, unless he fears losing the prayer time. If one prays with an impurity out of forgetfulness and remembers after the *salām* of the prayer he should repeat the prayer if the time is still in.

### Section

The obligations (*farḍ*) of ablution (*wuḍū'*) are seven:

1. An intention
2. Washing the face
3. Washing the arms up to [and including] the elbows
4. Wiping the head
5. Washing the feet up to [and including] the ankles
6. Rubbing
7. Continuity

The Prophetic traditions (*sunna*) of *wuḍū'* are:

1. Washing the hands up to the wrist at the beginning of the *wuḍū'*
2. Rinsing the mouth

فَصَلِّ: فَرَأَيْضُ الْوُضُوءِ سَبْعَةٌ: النَّيَّةُ، وَغَسْلُ الْوَجْهِ،  
وَغَسْلُ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ، وَمَسْحُ الرَّأْسِ، وَغَسْلُ  
الرِّجْلَيْنِ إِلَى الْكَعْبَيْنِ، وَالذَّلْكُ، وَالْفُورُ.

(وَسُنُّهُ) غَسْلُ الْيَدَيْنِ إِلَى الْكُوعَيْنِ عِنْدَ الشُّرُوعِ،  
وَالْمُضْمَضَةُ، وَالِاسْتِنْشَاقُ، وَالِاسْتِنْثَارُ، وَرَدُّ مَسْحِ الرَّأْسِ  
وَمَسْحِ الْأُذُنَيْنِ وَتَجْدِيدِ الْمَاءِ لهُمَا، وَالتَّرْتِيبُ بَيْنَ الْفَرَائِضِ؛  
وَمَنْ نَسِيَ فَرَضًا مِنْ أَعْضَائِهِ، فَإِنْ تَذَكَّرَهُ بِالْقُرْبِ فَعَلَهُ وَمَا  
بَعْدَهُ، وَإِنْ طَالَ فَعَلَهُ وَحَدَّهُ وَأَعَادَ مَا صَلَّى قَبْلَهُ، وَإِنْ تَرَكَ  
سُنَّةً فَعَلَهَا وَلَا يُعِيدُ الصَّلَاةَ، وَمَنْ نَسِيَ لَمْعَةً غَسَلَهَا وَحَدَّهَا  
بِنِيَّةٍ، وَإِنْ صَلَّى قَبْلَ ذَلِكَ أَعَادَ، وَمَنْ تَذَكَّرَ الْمُضْمَضَةَ  
وَالِاسْتِنْشَاقَ بَعْدَ أَنْ شَرَعَ فِي الْوَجْهِ فَلَا يَرْجِعُ إِلَيْهِمَا حَتَّى  
يُتِمَّ وُضُوءَهُ



3. Sniffing water into the nose
4. Blowing water out of the nose
5. A return wipe of the head
6. Wiping the ears
7. Renewing the water for wiping the ears
8. Keeping the obligations in order

If one forgets an obligatory (*fard*) limb, he should:

1. Wash that limb and the limbs that are after it, if he remembers soon after
2. Wash only that limb if a long time has passed and then repeat any prayers that he performed with that wudu.

If one forgot a *sunna*, then he only performs what was missed and does not need to repeat the prayer. If a person missed a portion of a limb, he must wash that portion with an intention. If he had prayed before washing that portion he must repeat the prayer. If one remembers not having rinsed the mouth or nose after he began washing his face, he should not return to what he forgot until he has completed his *wuḍū'*.

The recommended matters (*faḍā'il*) of *wuḍū'* are:

1. Beginning with the name of Allah (*bismillāh*)
2. Brushing the teeth
3. A second and third washing for the face and hands
4. Beginning with the front portion of the head (when wiping)
5. Maintaining order between the *sunnas*
6. Using as little water as possible
7. Washing the right limb before the left.
8. It is an obligation to rub in between the fingers. It is recommended to rub in between the toes (but water must reach them).

It is an obligation to have water reach the skin

(وَفَضَائِلُهُ) التَّسْمِيَةُ وَالسَّوَاكُ وَالزَّائِدُ عَلَى الْغَسَلِ  
 الْأُولَى فِي الْوَجْهِ وَالْيَدَيْنِ، وَالْبُدَاءَةُ بِمُقَدِّمِ الرَّأْسِ، وَتَرْتِيبُ  
 السُّنَنِ وَقَلَّةُ الْمَاءِ عَلَى الْعَضْوِ، وَتَقْدِيمُ الْيَمَنِ عَلَى الْيُسْرَى،  
 وَيَجِبُ تَخْلِيلُ أَصَابِعِ الْيَدَيْنِ وَيُسْتَحَبُّ فِي أَصَابِعِ الرَّجُلَيْنِ  
 وَيَجِبُ تَخْلِيلُ اللَّحْيَةِ الْخَفِيفَةِ فِي الْوُضُوءِ دُونَ الْكَثِيفَةِ،  
 وَيَجِبُ تَخْلِيلُهَا فِي الْغُسْلِ وَلَوْ كَانَتْ كَثِيفَةً.

فَصْلٌ: نَوَاقِضُ الْوُضُوءِ أَحْدَاثٌ وَأَسْبَابٌ: فَالْأَحْدَاثُ:  
 الْبَوْلُ وَالْعَائِطُ وَالرِّيْحُ وَالْمَدْيُ وَالْوَدْيُ. وَالْأَسْبَابُ: التَّوْمُ  
 النَّقِيلُ وَالْإِعْمَاءُ وَالسُّكْرُ وَالْجُنُونُ وَالْفُئْلَةُ، وَلَمَسُ الْمَرْأَةِ إِنْ  
 قَصَدَ اللَّذَّةَ أَوْ وَجَدَهَا، وَمَسُ الذَّكْرِ بِبَاطِنِ الْكَفِّ أَوْ بِبَاطِنِ  
 الْأَصَابِعِ؛ وَمَنْ شَكَ فِي حَدَثٍ وَجَبَ عَلَيْهِ الْوُضُوءُ إِلَّا أَنْ  
 يَكُونَ مُوسَوْسًا فَلَا شَيْءَ عَلَيْهِ، وَيَجِبُ عَلَيْهِ غَسْلُ الذَّكْرِ  
 كُلِّهِ مِنَ الْمَدْيِ، وَلَا يَغْسِلُ الْأُنْثَيْنِ وَالْمَدْيُ: هُوَ الْمَاءُ  
 الْخَارِجُ عِنْدَ الشَّهْوَةِ الصُّغْرَى بِتَفَكُّرٍ أَوْ نَظَرٍ أَوْ غَيْرِهِ.

under a light beard, but not a thick one. Water must reach the skin under a beard during the full body wash (*ghusl*), even if the beard is thick.

### Section

The things which nullify *wuḍū'* are:

1. Direct nullifiers (*aḥdāth*)
2. Causes (*asbāb*)

The *aḥdāth* are:

1. Urination
2. Defecation
3. Passing wind
4. *Madhy*
5. *Wady*

The *asbāb* are:

1. Heavy sleep
2. Unconsciousness
3. Intoxication
4. Insanity
5. Kissing
6. Touching a woman if pleasure was intended or found
7. Touching the penis with the inside [or sides] of the hand [i.e. palm] and fingers.

If a person has a doubt about a *ḥadath*, he must perform *wuḍū'*. This is unless he has constant doubt (*waswasa*), in which case he does not have to do anything. One must wash the entire penis if he experiences *madhy*, but does not have to wash the testicles. *Madhy* is the emission that occurs when one has minor pleasure by thinking, looking, or the like.

### Section

It is not permissible for one who does not have *wuḍū'* to:

**فَصْلٌ: لَا يَجِلُّ لِعَبْرِ الْمُتَوَضَّئِ صَلَاةٌ وَلَا طَوَافٌ وَلَا مَسُّ نُسْخَةِ الْقُرْآنِ الْعَظِيمِ وَلَا جِلْدُهَا، لَا بِيَدِهِ وَلَا بِعُودٍ وَنَحْوِهِ إِلَّا الْجُزْءَ مِنْهَا الْمُتَعَلِّمَ فِيهِ، وَلَا مَسُّ لَوْحِ الْقُرْآنِ الْعَظِيمِ عَلَى غَيْرِ الْوُضُوءِ إِلَّا لِمُتَعَلِّمٍ فِيهِ أَوْ مُعَلِّمٍ يُصَحِّحُهُ؛ وَالصَّبْيُ فِي مَسِّ الْقُرْآنِ كَالْكَبِيرِ وَالْإِثْمُ عَلَى مُنَاوَلِهِ لَهُ، وَمَنْ صَلَّى بِغَيْرِ وُضُوءٍ عَامِدًا فَهُوَ كَافِرٌ وَالْعِيَادُ بِاللَّهِ.**

**فَصْلٌ: يَجِبُ الْغُسْلُ مِنْ ثَلَاثَةِ أَشْيَاءٍ: الْجَنَابَةِ وَالْحَيْضِ وَالنَّفَاسِ، فَالْجَنَابَةُ قِسْمَانِ: أَحَدُهُمَا خُرُوجُ الْمَنِيِّ بِلَذَّةٍ مُعْتَادَةٍ فِي نَوْمٍ أَوْ يَقْظَةٍ بِجَمَاعٍ أَوْ غَيْرِهِ. وَالثَّانِي: مَغِيبُ الْحَسْفَةِ فِي الْفَرْجِ، وَمَنْ رَأَى فِي مَنَامِهِ كَأَنَّهُ يُجَامِعُ وَلَمْ يَخْرُجْ مِنْهُ مَنِيٌّ فَلَا شَيْءَ عَلَيْهِ، وَمَنْ وَجَدَ فِي نَوْبِهِ مَنِيًّا يَابِسًا لَا يَدْرِي مَتَى أَصَابَهُ، اغْتَسَلَ وَأَعَادَ مَا صَلَّى مِنْ آخِرِ نَوْمَةٍ نَامَهَا فِيهِ.**

1. Pray.
2. Perform *ṭawāf* (circuits around the *ka'bah*).
3. Touch a copy of the Qur'ān or its cover with his hand, a stick or the like. This is with the exception of a portion of the Qur'ān that he is studying from.
4. Touch a tablet (*lawḥ*) that has Qur'ān written on it unless one is a student or a teacher that is correcting him.

A child in regards to the rules of touching the Qur'ān is the same as the adult, but the sin would be on the one who allowed the child to touch it. Whoever intentionally prays without wuḍū' is a nonbeliever (*kāfir*) and we seek refuge in Allāh from this.

### Section

A full body wash (*ghusl*) is necessary due to three things:

1. *Janaba*
2. *Ḥayḍ*
3. *Nifās*

*Janaba* is of two types:

1. The exiting of semen (*many*) with normal pleasure in sleep or a waken state through intercourse or other means.
2. The entrance of the glans of the penis into the vagina

If one sees himself in a dream having intercourse but there is not emission of seminal fluid (*many*), then he does not have to do anything. If one finds dry semen on his clothes but does not know when it occurred, he must perform the *ghusl* and repeat all prayers performed from the last time he slept.

فَصَلِّ: فَرَأَيْتُ الْغُسْلَ: النَّبِيَّةُ عِنْدَ الشَّرُوعِ وَالْفُورِ  
وَالدَّلْكَ وَالْعُمُومِ.

(وَسُنَّتُهُ): غَسَلُ الْيَدَيْنِ إِلَى الْكُوعَيْنِ كَالْوُضُوءِ،  
وَالْمُضْمَضَةِ وَالِاسْتِنْشَاقِ وَالِاسْتِنْثَارِ، وَغَسَلُ صِمَاحِ  
الْأُذُنِ، وَهِيَ التَّقْبَةُ الدَّاخِلَةُ فِي الرَّأْسِ، وَأَمَّا صَحْفَةُ الْأُذُنِ  
فَيَجِبُ غَسْلُ ظَاهِرِهَا وَبَاطِنِهَا.

(وَفَضَائِلُهُ): الْبِدَايَةُ بِغَسْلِ النَّجَاسَةِ ثُمَّ الذَّكْرِ فَيُنَوِّي عِنْدَهُ  
ثُمَّ أَعْضَاءَ الْوُضُوءِ مَرَّةً مَرَّةً، ثُمَّ أَعْلَى جَسَدِهِ، وَتَثْلِيثُ  
غَسْلِ الرَّأْسِ، وَتَقْدِيمُ شِقِّ جَسَدِهِ الْأَيْمَنِ، وَتَقْلِيلُ الْمَاءِ عَلَى  
الْأَعْضَاءِ، وَمَنْ نَسِيَ لَمْعَةً أَوْ غُضُوءًا مِنْ غُسْلِهِ بَادَرَ إِلَى  
غَسْلِهِ حِينَ تَذَكَّرَهُ وَلَوْ بَعْدَ شَهْرٍ، وَأَعَادَ مَا صَلَّى قَبْلَهُ. وَإِنْ  
أَخَّرَهُ بَعْدَ ذِكْرِهِ بَطَلَ غَسْلُهُ، فَإِنْ كَانَ فِي أَعْضَاءِ الْوُضُوءِ  
وَصَادَفَهُ غَسْلُ الْوُضُوءِ أَجْرَاهُ.

**Section**

The obligations of *ghusl* are:

1. An intention at the beginning
2. Continuity
3. Rubbing
4. Covering [the body with water]

The *sunnas* of *ghusl* are:

1. Washing the hands up to the wrists, as in *wuḍū'*
2. Rinsing the mouth
3. Sniffing water into the nose
4. Blowing water out of the nose
5. Washing the *ṣimākh* of the ears, and it is the outer ear canal. As for the ear lobe, one must wash the outer and inner portion.

The recommended actions of *ghusl* are:

1. Beginning by washing the impurity (*najāsa*)
2. Then washing the penis, and making the intention at that point.
3. Washing the limbs of *wuḍū'* once each
4. Then washing the top portion of his body
5. Washing the head three times
6. Washing the right portion of the body first
7. Using as little water as needed when washing the limbs

If one forgets to wash a portion of his body or an entire limb during his *ghusl*, he should wash that immediately after he remembers, even if it is after one month. He then must repeat all prayers [made with that *ghusl*]. If he delays washing the area once he remembers it, his *ghusl* is invalid. If the missed portion was in the limbs of *wuḍū'* and it was washed during *wuḍū'*, that is sufficient.

**Section**

**فَصْلٌ: لَا يَحِلُّ لِلْجُنْبِ دُخُولَ الْمَسْجِدِ، وَلَا قِرَاءَةَ الْقُرْآنِ إِلَّا الْآيَةَ وَنَحْوَهَا لِلتَّعَوُّذِ وَنَحْوِهِ، وَلَا يَجُوزُ لِمَنْ لَا يَقْدِرُ عَلَى الْمَاءِ الْبَارِدِ أَنْ يَأْتِيَ زَوْجَتَهُ حَتَّى يَعُدَّ الْأَلَةَ إِلَّا أَنْ يَحْتَلِمَ، فَلَا شَيْءَ عَلَيْهِ.**

**فَصْلٌ فِي التَّيْمُمِ**

**وَيَتَيَّمُ الْمَسَافِرُ فِي غَيْرِ مَعْصِيَةٍ، وَالْمَرِيضُ لِقَرِيضَةٍ أَوْ نَافِلَةٍ، وَيَتَيَّمُ الْحَاضِرُ الصَّحِيحُ لِلْفَرَائِضِ إِذَا خَافَ خُرُوجَ وَقْتِهَا، وَلَا يَتَيَّمُ الْحَاضِرُ الصَّحِيحُ لِنَافِلَةٍ وَلَا جُمُعَةٍ وَلَا جَنَازَةٍ إِلَّا إِذَا تَعَيَّنَتْ عَلَيْهِ الْجَنَازَةُ.**

**(وَفَرَائِضُ التَّيْمُمِ): النَّبِيَّةُ وَالصَّعِيدُ الطَّاهِرُ، وَمَسْحُ الْوَجْهِ وَمَسْحُ الْيَدَيْنِ إِلَى الْكُوعَيْنِ، وَضَرْبَةُ الْأَرْضِ الْأُولَى وَالْفُورُ، وَدُخُولُ الْوَقْتِ وَإِتِّصَالُهُ بِالصَّلَاةِ**

**وَالصَّعِيدُ: هُوَ التُّرَابُ وَالطُّوبُ وَالْحَجَرُ، وَالتَّلْجُ وَالْحَضْحَاضُ وَنَحْوُ ذَلِكَ.**

**وَلَا يَجُوزُ بِالْجَصِّ الْمَطْبُوخِ وَالْحَصِيرِ وَالْخَشَبِ**

It is not permissible for a person in the state of *janaba* to enter a *masjid* or to recite the Qur'ān, except for an ayah or the like for the purpose of protection. It is not permissible for the person who is not able to use cold water to go to his wife until he prepares the tools [needed to heat the water]. If he has a nocturnal emission then there nothing is required of him.

**Section on Tayammum  
[Dry Ablution With Pure Earth]**

A traveler may perform *tayammum*, if he is not being disobedient in his travels [and does not have any water]. The sick person may perform *tayammum* for an obligatory prayer (*farḍ*) or a recommended prayer (*nāfila*). The healthy resident may perform *tayammum*, if he fears that he will lose the time of the prayer. The healthy resident may not perform *tayammum* for a recommended prayer, *jumu'a*, or a funeral prayer (*janāza*), except if [in the last case] it was an obligation upon him.

The obligations of *tayammum* are:

1. Intention
2. Pure earth (*ṣa'īd*)
3. Wiping the face
4. Wiping the hands to the wrists
5. The first contact with the earth
6. Continuity
7. The time of the prayer being in
8. That the *tayammum* is connected to the prayer without interruption

The pure earth (*ṣa'īd*) is:

1. Dirt
2. Adobe brick [unbaked]
3. Rock
4. Snow
5. Mud and the like

وَالْحَشِيثِ وَنَحْوِهِ، وَرُخِّصَ لِلْمَرِيضِ فِي حَائِطِ الْحَجَرِ  
وَالطُّوبِ إِنْ لَمْ يَجِدْ مَنَؤُلًا غَيْرَهُ.

(وَسُنُّهُ): تَجْدِيدُ الصَّعِيدِ لِيَدَيْهِ وَمَسْحُ مَا بَيْنَ الْكُوعَيْنِ  
وَالْمِرْفَقَيْنِ، وَالنَّارِتِيبُ.

(وَفَضَائِلُهُ) التَّسْمِيَةُ وَتَقْدِيمُ الْيُمْنَى عَلَى الْيُسْرَى وَتَقْدِيمُ  
ظَاهِرِ الذَّرَاعِ عَلَى بَاطِنِهِ وَمُقَدِّمِهِ عَلَى مُؤَخَّرِهِ.

(وَأَوْاقِضُهُ): كَالْوَضُوءِ وَلَا تُصَلَّى فَرِيضَتَانِ بِتَيَمُّمٍ  
وَاحِدٍ، وَمَنْ تَيَمَّمَ لِفَرِيضَةٍ جَازَ لَهُ النَّوَافِلُ بَعْدَهَا وَمَسَّ  
الْمُصْحَفَ وَالطَّوَافُ وَالتَّلَاوَةَ إِنْ نَوَى ذَلِكَ وَاتَّصَلَتْ  
بِالصَّلَاةِ وَلَمْ يَخْرُجِ الْوَقْتُ

وَجَازَ بِتَيَمُّمِ النَّافِلَةِ كُلُّ مَا ذُكِرَ إِلَّا الْفَرِيضَةَ، وَمَنْ  
صَلَّى الْعِشَاءَ بِتَيَمُّمٍ قَامَ لِلشَّفْعِ وَالْوَثْرِ بَعْدَهَا مِنْ غَيْرِ تَأْخِيرٍ،  
وَمَنْ تَيَمَّمَ مِنْ جَنَابَةٍ فَلَا بُدَّ مِنْ نِيَّتِهَا.

It is not permissible to perform *tayammum* on:

1. Cooked plaster
2. Straw mats
3. Wood
4. Grass and the like

There is a dispensation for the sick person to use a stone or adobe wall if he cannot find someone to get him something else.

The sunna of *tayammum* are:

1. Contacting the earth a second time for wiping his hands
2. Wiping between the wrists and the elbows
3. Maintaining the order

The recommended acts of *tayammum* are:

1. Saying *bismillah*
2. Wiping the right hand before the left
3. Wiping the outer portion of the arms before the inner portion.
4. Wiping the front part before the end part.

The things that invalidate *tayammum* are like *wuḍū'*. Two farḍ prayers cannot be prayed with one *tayammum*. The one who performs *tayammum* for a farḍ prayer may pray *nāfila* prayers after it, touch the Qur'ān, make *ṭawāf*, and recite [Qur'ān] if:

1. He had intended that,
2. This is done immediately after the prayer, and
3. The time of the prayer has not exited

*Tayammum* for a *nāfila* makes all the aforementioned permissible except a farḍ prayer. Whoever prays 'Ishā' with *tayammum* is allowed to pray *shafi'* and

### فَصَلِّ فِي الْحَيْضِ

وَالنِّسَاءُ مُبْتَدَأَةٌ وَمُعْتَادَةٌ وَحَامِلٌ، وَأَكْثَرُ الْحَيْضِ لِلْمُبْتَدَأَةِ خَمْسَةَ عَشَرَ يَوْمًا وَلِلْمُعْتَادَةِ عَادَتُهَا، فَإِنْ تَمَادَى بِهَا الدَّمُ زَادَتْ ثَلَاثَةَ أَيَّامٍ مَا لَمْ تَجَاوِزْ خَمْسَةَ عَشَرَ يَوْمًا، وَالْحَامِلُ بَعْدَ ثَلَاثَةِ أَشْهُرٍ خَمْسَةَ عَشَرَ يَوْمًا وَنَحْوَهَا، وَبَعْدَ سِتَّةِ أَشْهُرٍ عِشْرُونَ وَنَحْوَهَا فَإِنْ تَقَطَّعَ الدَّمُ لَفَقَتْ أَيَّامُهُ حَتَّى تُكْمَلَ عَادَتُهَا، وَلَا يَحِلُّ لِلْحَائِضِ صَلَاةٌ وَلَا صَوْمٌ وَلَا طَوَافٌ وَلَا مَسُّ مُصْحَفٍ وَلَا دُخُولُ مَسْجِدٍ، وَعَلَيْهَا قَضَاءُ الصَّوْمِ دُونَ الصَّلَاةِ وَقِرَاءَتُهَا جَائِزَةٌ، وَلَا يَحِلُّ لِرُؤُوسِهَا فَرْجُهَا وَلَا مَا بَيْنَ سُرَّتَيْهَا وَرُكْبَتَيْهَا حَتَّى تَغْتَسِلَ.

### فَصَلِّ فِي النَّفَاسِ

وَالنِّفَاسُ كَالْحَيْضِ فِي مَنْعِهِ، وَأَكْثَرُهُ سِتُونَ يَوْمًا، فَإِذَا انْقَطَعَ الدَّمُ قُبِلَهَا وَلَوْ فِي يَوْمِ الْوِلَادَةِ اغْتَسَلَتْ وَصَلَّتْ. فَإِذَا عَاوَدَهَا الدَّمُ فَإِنْ كَانَ بَيْنَهُمَا خَمْسَةَ عَشَرَ يَوْمًا فَأَكْثَرَ كَانَ

witr afterwards if there is no delay. If one is making *tayammum* while in a state of *janāba*, there must be that specific intention.

### Ḥayḍ (Menstruation)

Women are either:

1. Experiencing ḥayḍ for the first time
2. Having a regular period, or
3. Pregnant

The longest a woman's first menstrual cycle can be is 15 days. The [most for a] for a woman with a regular cycle is her normal period. If the blood continues to flow, then she would add 3 days to [her longest] cycle as long as it does not make it more than 15 days. For the pregnant woman, if it is after:

1. Three months, she adds 15 days and "the like" (totaling 20 days)
2. Six months, she adds 20 days and "the like" (totaling 30 days)

If the blood cuts off intermittently, then she adds up the days until she completes her usual duration. It is not permissible for a menstruating woman to pray, fast, perform *ṭawāf*, touch a copy of the Qur'ān or enter a *masjid*. She must make up her fasts, but not her prayers. It is permissible for her to recite

الثَّانِي حَيْضًا، وَإِلَّا ضَمَّ إِلَى الْأَوَّلِ وَكَانَ مِنْ تَمَامِ النَّفَاسِ.

### فَصْلٌ فِي الْأَوْقَاتِ

الْوَقْتُ الْمُخْتَارُ لِلظُّهْرِ مِنْ زَوَالِ الشَّمْسِ إِلَى آخِرِ  
الْقَامَةِ، وَالْمُخْتَارُ لِلْعَصْرِ مِنَ الْقَامَةِ إِلَى الْإِصْفَرَارِ  
وَضُرُورِيهِمَا إِلَى الْغُرُوبِ وَالْمُخْتَارُ لِلْمَغْرَبِ قَدْرُ مَا  
تُصَلِّي فِيهِ بَعْدَ شُرُوطِهَا، وَالْمُخْتَارُ لِلْعِشَاءِ مِنْ مَغِيبِ  
الشَّفَقِ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، وَضُرُورِيهِمَا إِلَى طُلُوعِ  
الْفَجْرِ؛ وَالْمُخْتَارُ لِلصُّبْحِ مِنَ الْفَجْرِ إِلَى الْإِسْفَارِ الْأَعْلَى  
وَضُرُورِيهِ إِلَى طُلُوعِ الشَّمْسِ، وَالْفَضَاءُ فِي الْجَمِيعِ مَا  
وَرَاءَ ذَلِكَ، وَمَنْ أَخَّرَ الصَّلَاةَ حَتَّى خَرَجَ وَقْتُهَا فَعَلَيْهِ ذَنْبٌ  
عَظِيمٌ إِلَّا أَنْ يَكُونَ نَاسِيًا أَوْ نَائِمًا؛ وَلَا تُصَلَّى نَافِلَةٌ بَعْدَ  
صَلَاةِ الصُّبْحِ إِلَى إِرْتِفَاعِ الشَّمْسِ، وَبَعْدَ صَلَاةِ الْعَصْرِ إِلَى  
صَلَاةِ الْمَغْرَبِ، وَبَعْدَ طُلُوعِ الْفَجْرِ إِلَّا الْوَرْدَ لِنَائِمٍ عَنْهُ  
وَعِنْدَ جُلُوسِ إِمَامِ الْجُمُعَةِ عَلَى الْمِنْبَرِ وَبَعْدَ الْجُمُعَةِ حَتَّى  
يَخْرُجَ مِنَ الْمَسْجِدِ.

### فَصْلٌ فِي شُرُوطِ الصَّلَاةِ

وَشُرُوطُ الصَّلَاةِ طَهَارَةُ الْحَدَثِ وَطَهَارَةُ الْخَبَثِ مِنَ  
الْبَدَنِ وَالتُّوبِ وَالْمَكَانِ وَسُنْرُ الْعُورَةِ وَاسْتِقْبَالُ الْوَيْلَةِ، وَتَرْكُ  
الْكَلَامِ وَتَرْكُ الْأَفْعَالِ الْكَثِيرَةِ

Qurʾān. It is not permissible for her husband to touch her vagina or what is between the umbilicus (belly button) and the knees until she performs a *ghusl*.

### Post Partum Discharge (*Nifās*)

*Nifās* is like *ḥayḍ* concerning what is prevented by it. The most that it can be is 60 days. If the blood cuts off before that, even if on the day of the birth, then she performs *ghusl* and prays. If the blood returns and 15 days had gone by, then the second blood is *ḥayḍ*. Otherwise, she adds it to the previous days and it is a completion of her *nifās*.

### Section on the Prayer Times

The preferred time (*mukhtar*) for *dhuhr* begins from the post-zenith (*zawāl*) of the sun. It continues until the length of the shadow equals the post-zenith (*zawāl*) shadow plus the length of the object [measured]. The *mukhtar* for ‘*asr* is from the end of *dhuhr* until the yellowing period. The necessary (*ḍarūrī*) of both prayers is until sunset. The *mukhtār* of *maghrib* is from sunset and continues for the time it would take to perform the prayer after fulfilling its conditions. The *mukhtār* of ‘*Ishā*’ is from the setting of the redness in the sky until the first third of the night. The *ḍarūrī* of both prayers is until the first light of dawn (*fajr*). The *mukhtār* of the morning prayer (*ṣubḥ*) is from the first light of dawn (*fajr*) until clear light (*isfār*). Its *ḍarūrī* is until the rising of the sun. Prayers are considered make-up (*qadā*) after all of those aforementioned times.

If one delays a prayer until its time has exited, then he has upon him a grand sin, unless he forgot or was asleep. *Nāfila* prayers are not performed after:

1. The morning prayer (*ṣubḥ*) until the sun has

وَعَوْرَةُ الرَّجُلِ مَا بَيْنَ السِّرَّةِ إِلَى الرُّكْبَةِ وَالْمَرَأَةَ كُلُّهَا  
عَوْرَةٌ مَا عَدَا الْوَجْهَ وَالْكَفَّيْنِ، وَتُكْرَهُ الصَّلَاةُ فِي السَّرَاوِيلِ  
إِلَّا إِذَا كَانَ فَوْقَهَا شَيْءٌ، وَمَنْ تَنَجَّسَ تَوْبُهُ وَلَمْ يَجِدْ تَوْبًا  
غَيْرَهُ وَلَمْ يَجِدْ مَاءً يَغْسِلُهُ بِهِ أَوْ لَمْ يَكُنْ عِنْدَهُ مَا يَلْبَسُ حَتَّى  
يَغْسِلُهُ وَخَافَ خُرُوجَ الْوَقْتِ صَلَّى بِنَجَاسَتِهِ، وَلَا يَجِلُّ  
تَأْخِيرُ الصَّلَاةِ لِعَدَمِ الطَّهَارَةِ؛ وَمَنْ فَعَلَ ذَلِكَ فَقَدْ عَصَى  
رَبَّهُ،

وَمَنْ لَمْ يَجِدْ مَا يَسْتُرُ بِهِ عَوْرَتَهُ صَلَّى عُرْيَانًا؛ وَمَنْ  
أَخْطَأَ الْقِبْلَةَ أَعَادَ فِي الْوَقْتِ، وَكُلُّ إِعَادَةٍ فِي الْوَقْتِ فَهِيَ  
فَضِيلَةٌ، وَكُلُّ مَا تَعَادَ مِنْهُ الصَّلَاةُ فِي الْوَقْتِ فَلَا تَعَادُ مِنْهُ  
الْفَائِتَةُ وَالنَّافِلَةُ.

فَصَلِّ: فَرَأَيْتُ الصَّلَاةَ: نِيَّةُ الصَّلَاةِ الْمُعَيَّنَةِ، وَتَكْبِيرَةُ  
الْإِحْرَامِ وَالْقِيَامُ لَهَا، وَالْفَاتِحَةُ وَالْقِيَامُ لَهَا، وَالرُّكُوعُ، وَالرَّفْعُ  
مِنْهُ وَالسُّجُودُ عَلَى الْجَبْهَةِ، وَالرَّفْعُ مِنْهُ، وَالْإِعْتِدَالُ،  
وَالطَّمَأْنِينَةُ، وَالتَّرْتِيبُ بَيْنَ فَرَائِضِهَا، وَالسَّلَامُ، وَجُلُوسُهُ  
الَّذِي يُقَارَنُ.

(وَسَرَطُ) النِّيَّةِ مُقَارَنَتُهَا لِتَكْبِيرَةِ الْإِحْرَامِ.

(وَسَنَّهَا) الْإِقَامَةُ، وَالسُّورَةُ الَّتِي بَعْدَ الْفَاتِحَةِ، وَالْقِيَامُ  
لَهَا، وَالسِّرُّ فِيمَا يُسَرُّ فِيهِ، وَالْجَهْرُ فِيمَا يُجْهَرُ فِيهِ، وَسَمِعَ  
اللَّهُ لِمَنْ حَمَدَهُ وَكُلُّ تَكْبِيرَةٍ سُنَّةٌ إِلَّا الْأُولَى، وَالتَّشْهُدَانِ



risen

2. After 'asr prayer until the prayer of maghrib
3. After the first light of dawn, except for a regular routine of prayers that one overslept and was not able to perform
4. When the Imam of the Friday prayer sits on the minbar.
5. After the jumu'a prayer until he leaves the masjid

### Section on the Conditions of the Prayer

The conditions for the prayer are:

1. Purity from *ḥadath* (in need of wudu or ghusl)
2. Purity from *khabath* (impurities) on one's body, clothing and place of prayer
3. Covering the nakedness ('*awra*)
4. Facing the *qibla* (direction of Mecca)
5. Leaving speech
6. Leaving excessive actions

The nakedness ('*awra*) of a man is between his umbilicus and his knees. The entire body of a woman is nakedness, except for her face and her hands. Prayer is disliked [for a man] if performed while wearing only pants [i.e. bare-chested] unless there is something over it [i.e. a shirt or a shawl]. If one gets impurities on his clothing, cannot find something else to wear or water to wash it, and does not have another garment to wear while he washes it, then he can pray with the impurity. It is not permissible to delay the prayer because of lack of purity, and whoever does that has disobeyed his Lord.

The one who does not find any clothing to cover his nakedness prays naked. Whoever makes a mistake in regards to the *qibla* should repeat if there is still time. Every repetition of the prayer is a virtuous act (*fadīla*). For everything that would cause one to repeat the prayer does not apply to missed prayers or *nafla* prayers.

وَالْجُلُوسُ لَهُمَا، وَتَقْدِيمُ الْفَاتِحَةِ عَلَى السُّورَةِ وَالنَّسْلِيمَةِ  
الثَّانِيَةِ وَالثَّلَاثَةَ لِلْمَأْمُومِ وَالْجَهْرُ بِالنَّسْلِيمَةِ الْوَاجِبَةُ، وَالصَّلَاةُ  
عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ،  
وَالسُّجُودُ عَلَى الْأَنْفِ وَالْكَفَّيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ  
وَالسُّتْرَةُ لِغَيْرِ الْمَأْمُومِ وَأَقْلَاهَا غِلْظُ رُمَحٍ وَطُولُ ذِرَاعٍ طَاهِرٍ  
ثَابِتٍ غَيْرِ مُشَوَّشٍ.

(وَفَضَائِلُهَا) رَفَعَ الْيَدَيْنِ عِنْدَ الْإِحْرَامِ حَتَّى تُقَابِلَا  
الْأُذُنَيْنِ وَقَوْلُ الْمَأْمُومِ وَالْفَذِّ رَبَّنَا وَلَكَ الْحَمْدُ، وَالتَّامِينَ بَعْدَ  
الْفَاتِحَةِ لَلْفَذِّ وَالْمَأْمُومِ، وَلَا يَقُولُهَا الْإِمَامُ إِلَّا فِي قِرَاءَةِ السِّرِّ،  
وَالنَّسْبِيحِ فِي الرُّكُوعِ وَالِدُّعَاءِ فِي السُّجُودِ، وَتَطْوِيلِ الْقِرَاءَةِ  
فِي الصُّبْحِ وَالظُّهْرِ تَلْبِيهَا وَتَفْصِيرُهَا فِي الْعَصْرِ وَالْمَغْرِبِ،  
وَتَوْسِطُهَا فِي الْعِشَاءِ وَتَكُونُ السُّورَةُ الْأُولَى قَبْلَ الثَّانِيَةِ  
وَأَطْوَلَ مِنْهَا، وَالْهَيْئَةُ الْمَعْلُومَةُ فِي الرُّكُوعِ وَالسُّجُودِ  
وَالْجُلُوسِ، وَالْقُنُوتُ سِرًّا قَبْلَ الرُّكُوعِ وَبَعْدَ السُّورَةِ فِي  
ثَانِيَةِ الصُّبْحِ، وَيَجُوزُ بَعْدَ الرُّكُوعِ، وَالِدُّعَاءُ بَعْدَ النَّسْبِ  
الثَّانِي، وَيَكُونُ النَّسْبُ الثَّانِي أَطْوَلَ مِنَ الْأَوَّلِ وَالتَّيَامُنُ  
بِالسَّلَامِ وَتَحْرِيكُ السَّبَابَةِ فِي النَّسْبِ

Section

The obligations of prayer are:

1. An intention of the specific prayer
2. The *takbīr* of *ihrām*
3. Standing for the *Takbīr* of *ihrām*
4. *Fātiḥā*
5. Standing for the *fātiḥa*
6. Bowing
7. Rising from the bowing
8. Prostrating on the forehead
9. Rising from the prostration
10. Standing upright
11. Stillness
12. Maintaining the order of the obligations
13. The final *salām*
14. The sitting that is needed for the final *salām*

The condition of the intention is that it is directly linked to the *takbīr* of *ihrām*.

The *sunna* of the prayer are:

1. Saying the *iqāma*
2. Reciting a *sūra* after the *fātiḥa*
3. Standing for the *sūra*
4. Reciting silently where appropriate
5. Reciting out loud where appropriate
6. Saying *sami' a Allahu liman ḥamidahu*
7. Every *takbīr* except the first one
8. Both *tashah-huds*
9. Sitting for them
10. Reciting the *fātiḥa* before the *sūra*
11. The second and third *salām* for the one following an *imām*
12. Saying only the obligatory *salām* audibly
13. Sending prayers upon the Messenger of Allāh ﷺ
14. Prostrating on the nose, hands, knees and tips of the feet
15. Using a *sutra* for other than the one following an *imām*. The least that the *sutra* can be is:
  - a. The thickness of a spear

وَيُكْرَهُ الْإِلْتِفَاتُ فِي الصَّلَاةِ، وَتَعْمِيضُ الْعَيْنَيْنِ، وَالْبَسْمَلَةُ وَالْتَعَوُّذُ فِي الْفَرِيضَةِ، وَيَجُوزُ أَنْ فِي النَّفْلِ، وَالْوُقُوفُ عَلَى رَجُلٍ وَاحِدَةٍ إِلَّا أَنْ يُطَوَّلَ قِيَامُهُ، وَاقْتِرَانُ رِجْلَيْهِ وَجَعْلُ دِرْهَمٍ أَوْ غَيْرِهِ فِي فَمِهِ، وَكَذَلِكَ كُلُّ مَا يُشَوِّشُهُ فِي جَنْبِهِ أَوْ كَمِّهِ أَوْ عَلَى ظَهْرِهِ، وَالتَّقَكُّرُ فِي أُمُورِ الدُّنْيَا وَكُلُّ مَا يَشْغَلُهُ عَنِ الْخُشُوعِ فِي الصَّلَاةِ.

فَصَلِّ: لِلصَّلَاةِ نُورٌ عَظِيمٌ تَشْرُقُ بِهِ قُلُوبُ الْمُصَلِّينَ وَلَا يَنَالُهُ إِلَّا الْخَاشِعُونَ، فَإِذَا أَنْتَبَتْ إِلَى الصَّلَاةِ فَفَرِّعْ قَلْبَكَ مِنَ الدُّنْيَا وَمَا فِيهَا، وَاشْتَغِلْ بِمَرَاقِبَةِ مَوْلَاكَ الَّذِي تُصَلِّي لَوَجْهِهِ وَاعْتَقِدْ أَنَّ الصَّلَاةَ خُشُوعٌ وَتَوَاضَعٌ لِهَيْبَةِ اللَّهِ سُبْحَانَهُ بِالْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ وَاجْتِلَالٍ وَتَعْظِيمٍ لَهُ بِالتَّكْبِيرِ وَالتَّسْبِيحِ وَالدُّكْرِ فَحَافِظْ عَلَى صَلَاتِكَ فَإِنَّهَا أَعْظَمُ الْعِبَادَاتِ، وَلَا تَتْرُكِ الشَّيْطَانَ يَلْعَبُ بِقَلْبِكَ وَيَشْغَلُكَ عَنِ صَلَاتِكَ حَتَّى يَطْمَسَ قَلْبَكَ وَيَحْرِمَكَ مِنْ لَذَّةِ أَنْوَارِ الصَّلَاةِ، فَعَلَيْكَ بِدَوَامِ الْخُشُوعِ فِيهَا فَإِنَّهَا تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ بِسَبَبِ الْخُشُوعِ فِيهَا، فَاسْتَعِنَ بِاللَّهِ إِنَّهُ خَيْرٌ مُسْتَعَانَ.

فَصَلِّ: لِلصَّلَاةِ الْمَفْرُوضَةِ سَبْعَةٌ أَحْوَالٍ مُرْتَبَةٌ تُؤَدِّي عَلَيْهَا: أَرْبَعَةٌ مِنْهَا عَلَى الْوُجُوبِ، وَثَلَاثَةٌ عَلَى الْاسْتِحْبَابِ: أَوْلَاهَا الْقِيَامُ بِغَيْرِ اسْتِنَادٍ ثُمَّ الْقِيَامُ بِاسْتِنَادٍ، ثُمَّ الْجُلُوسُ بِغَيْرِ اسْتِنَادٍ، ثُمَّ الْجُلُوسُ بِاسْتِنَادٍ. فَالترتيب بين هذه الأربعة على الوجوب إذا قدر على حالة منها وصلّى بحالة دونها،

- b. The length of a dhirā' (cubit)
- c. Pure
- d. Firmly grounded
- e. Not distracting

The recommended acts of the prayer are:

1. Raising the hands during the opening *takbīr* until they are near the ears.
2. Saying *rabana wa laka al-ḥamd* for the one praying behind an imam or one praying alone.
3. Saying *āmīn* after the *fātiḥa* for the one praying alone or behind an imām. The imām does not say *āmīn* except in the silent prayers.
4. *Tasbīḥ* in the *rukū'*
5. Supplication (*dua*) in *sujūd*
6. Lengthening the recitation in *Subḥ* and *Dhuhr* prayers.
7. Reciting short *sūras* in 'Asr and Maghrib.
8. Reciting medium length *sūras* in 'Ishā'.
9. The first *sūra* should be before the second [in the order found in the Qurā'n].
10. The first *sūra* should be longer than the second.
11. Performing the well-known positions in the *rukū'*, *sujūd*, and sitting.
12. The qunūt prayer done:
  - a. Silently
  - b. Before the *rukū'*
  - c. After the *sūra*
  - d. In the second *rak'a*
  - e. In the *ṣubḥ* prayer. It is permissible to be done after the *rukū'*
13. Du'ā' after the second tashah-hud.
14. The second tashah-hud is longer than the first.
15. Turning [the head] to the right during the Salām.
16. Moving the index finger during the tashah-hud.

It is *makrūh* to:

1. Look around during the prayer

بَطَلَتْ صَلَاتُهُ، وَالثَّلَاثَةُ الَّتِي عَلَى الْاِسْتِحْبَابِ هِيَ: أَنْ يُصَلِّيَ الْعَاجِزُ عَلَى هَذِهِ الثَّلَاثَةِ الْمَذْكُورَةِ عَلَى جَنْبِهِ الْأَيْمَنِ، ثُمَّ عَلَى الْأَيْسَرِ ثُمَّ عَلَى ظَهْرِهِ؛ فَإِنْ خَالَفَ فِي الثَّلَاثَةِ لَمْ تَبْطُلْ صَلَاتُهُ، وَالْاِسْتِنَادُ الَّذِي تَبْطُلُ بِهِ صَلَاةُ الْقَادِرِ عَلَى تَرْكِهِ هُوَ الَّذِي يَسْفُطُ بِسُفُوطِهِ، وَإِنْ كَانَ لَا يَسْفُطُ بِسُفُوطِهِ فَهُوَ مَكْرُوهٌ، وَأَمَّا النَّافِلَةُ فَيَجُوزُ لِلْقَادِرِ عَلَى الْقِيَامِ أَنْ يُصَلِّيَهَا جَالِسًا، وَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَيَجُوزُ أَنْ يَدْخُلَهَا جَالِسًا وَيَقُومَ بَعْدَ ذَلِكَ أَوْ يَدْخُلَهَا قَائِمًا وَيَجْلِسَ بَعْدَ ذَلِكَ إِلَّا أَنْ يَدْخُلَهَا بِنِيَّةِ الْقِيَامِ فِيهَا فَيَمْتَنِعَ جُلُوسُهُ بَعْدَ ذَلِكَ.

فَصَلِّ: يَجِبُ قَضَاءُ مَا فِي الذِّمَّةِ مِنَ الصَّلَوَاتِ وَلَا يَحِلُّ النَّقْرُ بِطِيبِهَا، وَمَنْ صَلَّى كُلَّ يَوْمٍ خَمْسَةَ أَيَّامٍ فَلَيْسَ بِمُفَرِّطٍ وَيُقْضِيهَا عَلَى نَحْوِ مَا فَاتَتْهُ إِنْ كَانَتْ حَضْرِيَّةً قَضَاهَا حَضْرِيَّةً، وَإِنْ كَانَتْ سَفْرِيَّةً قَضَاهَا سَفْرِيَّةً سِوَاءَ مَا كَانَ حِينَ الْقَضَاءِ فِي حَضْرٍ أَوْ سَفَرٍ، وَالترْتِيبُ بَيْنَ الْحَاضِرَتَيْنِ وَبَيْنَ يَسِيرِ الْفَوَائِتِ مَعَ الْحَاضِرَةِ وَاجِبٌ مَعَ الذِّكْرِ، وَالْيَسِيرُ أَرْبَعُ صَلَوَاتٍ فَأَدْنَى، وَمَنْ كَانَتْ عَلَيْهِ أَرْبَعُ صَلَوَاتٍ فَأَقْلُ صَلَاةً قَبْلَ الْحَاضِرَةِ وَلَوْ خَرَجَ وَقَنَّهَا، وَيَجُوزُ الْقَضَاءُ فِي كُلِّ وَقْتٍ؛ وَلَا يَتَنَقَّلُ مَنْ عَلَيْهِ الْقَضَاءُ وَلَا يُصَلِّي الضُّحَى وَلَا قِيَامَ رَمَضَانَ وَلَا يَجُوزُ لَهُ إِلَّا الشَّفْعُ وَالْوَتْرُ وَالْفَجْرُ وَالْعِيدَانِ وَالْخُسُوفُ وَالْاِسْتِسْقَاءُ وَيَجُوزُ لِمَنْ عَلَيْهِمُ الْقَضَاءُ أَنْ يُصَلُّوا جَمَاعَةً إِذَا اسْتَوَتْ صَلَاتُهُمْ وَمَنْ نَسِيَ عَدَدَ مَا عَلَيْهِ مِنَ الْقَضَاءِ صَلَّى عَدَدًا لَا يَبْقَى مَعَهُ شَيْءٌ.

2. Close the eyes
3. Say “*bismillāh (basmalah)*” or “*a‘ūdhu billahi min ash shayṭān ar rajīm (ta‘awwudh)*” during the farḍ prayer, but it is permissible during the nāfila
4. Stand on one foot unless the prayer is long
5. Put the feet together
6. Put a coin or something else in the mouth
7. Placing anything distracting in one’s pocket, sleeve or on the back
8. Thinking about matters of the world (*dunyā*)
9. Everything that would distract him from being in a humble state of humility in prayer.

### Section

Prayer has an immense light that causes the hearts of those who pray to radiate. None will attain it except those who are fearful in their prayer. So, if you come to the prayer, empty your heart of the *dunyā* and what it contains. Preoccupy yourself with your Lord the One to whom you are praying. Believe that the prayer is submissiveness and humbleness to Allāh ﷻ through the standing, bowing and prostration. It is exaltation and glorification of Allāh ﷻ through the *takbīr, tasbīh* and *dhikr*. So protect your prayer, as it is the greatest act of worship. Do not allow the devil to play with your heart and distract you from the prayer to the point that your heart is blind and you are prevented from experiencing the pleasures of the lights of the prayer. You must maintain *khushū* (submissiveness) during the prayer, as the prayer prevents foul and evil acts because of that submissiveness. Seek assistance from Allāh ﷻ and He is the Best Assister.

### Section

The obligatory prayer has seven ordered ways that it can be performed. It is obligatory to keep four of them in order and recommended to keep three in order.

1. Standing without leaning on anything

### بَابُ فِي السُّهُوِ

وَسُجُودُ السُّهُوِ فِي الصَّلَاةِ سُنَّةٌ فَلِلنَّقْصَانِ سَجْدَتَانِ قَبْلَ السَّلَامِ بَعْدَ تَمَامِ التَّسْبِيحِ يَزِيدُ بَعْدَهُمَا تَسْبِيحًا آخَرَ، وَلِلزِّيَادَةِ سَجْدَتَانِ بَعْدَ السَّلَامِ يَتَسَبَّحُ بَعْدَهَا وَيُسَلِّمُ تَسْلِيمَةً أُخْرَى، وَمَنْ نَقَصَ وَزَادَ سَجَدَ قَبْلَ السَّلَامِ، وَمَنْ نَسِيَ السُّجُودَ الْقَبْلِيَّ حَتَّى سَلَّمَ سَجَدَ إِنْ كَانَ قَرِيبًا، وَإِنْ طَالَ أَوْ حَرَجَ مِنَ الْمَسْجِدِ بَطَلَ السُّجُودُ. وَتَبْطُلُ الصَّلَاةُ مَعَهُ إِنْ كَانَ عَلَى ثَلَاثِ سُنَنِ أَوْ أَكْثَرَ مِنْ ذَلِكَ وَإِلَّا فَلَا تَبْطُلُ، وَمَنْ نَسِيَ السُّجُودَ الْبَعْدِيَّ سَجَدَهُ وَلَوْ بَعْدَ عَامٍ، وَمَنْ نَقَصَ فَرِيضَةً فَلَا يُجْزِيهِ السُّجُودُ عَنْهَا، وَمَنْ نَقَصَ الْفَضَائِلَ فَلَا سُجُودَ عَلَيْهِ،

وَلَا يَكُونُ السُّجُودُ الْقَبْلِيَّ إِلَّا لِتَرْكِ سُنَّتَيْنِ فَأَكْثَرَ؛ وَأَمَّا السُّنَّةُ الْوَاحِدَةُ فَلَا سُجُودَ لَهَا إِلَّا السِّرُّ وَالْجَهْرُ، فَمَنْ أَسْرَّ فِي الْجَهْرِ سَجَدَ قَبْلَ السَّلَامِ، وَمَنْ جَهَرَ فِي السِّرِّ سَجَدَ بَعْدَ السَّلَامِ

وَمَنْ تَكَلَّمَ سَاهِيًا سَجَدَ بَعْدَ السَّلَامِ، وَمَنْ سَلَّمَ مِنْ رَكْعَتَيْنِ سَاهِيًا سَجَدَ بَعْدَ السَّلَامِ، وَمَنْ زَادَ فِي الصَّلَاةِ رَكْعَةً أَوْ رَكْعَتَيْنِ سَجَدَ بَعْدَ السَّلَامِ وَمَنْ زَادَ فِي الصَّلَاةِ مِثْلَهَا بَطَلَتْ، وَمَنْ شَاكَ فِي كَمَالِ صَلَاتِهِ أَتَى بِمَا شَاكَ فِيهِ وَالشَّكُّ فِي النَّقْصَانِ كَتَحَقُّقِهِ، فَمَنْ شَاكَ فِي رَكْعَةٍ أَوْ سَجْدَةٍ أَتَى بِهَا وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ شَاكَ فِي السَّلَامِ سَلَّمَ إِنْ كَانَ قَرِيبًا وَلَا سُجُودَ عَلَيْهِ، وَإِنْ طَالَ بَطَلَتْ صَلَاتُهُ

2. Standing while leaning on something
3. Sitting without leaning on anything
4. Sitting while leaning on something

It is obligatory to maintain order between these four. If one is able to pray in one way and prays in a subsequent way, then his prayer is invalid. The three that are recommended to keep in order for the one who is unable to pray in one of the four aforementioned fashions prays are to pray:

5. On the right side
6. On the left side
7. On one's back

If one does not maintain the order between these three, his prayer is valid. The leaning that would invalidate the prayer (for the one who can do without it) is that which would cause a person to fall if that thing were to fall. If a person would not fall with the falling of what he was leaning on then it is *makrūh*. As for a *nāfila* prayer, it is permissible for the one who can stand to pray sitting down, but he gets only half of the reward of the one who stands. It is permissible to enter the prayer sitting and then stand thereafter or to enter it standing and then to sit thereafter. But if he entered the prayer with the intention to perform it standing, in which case it would be prohibited for him to sit afterwards.

### Section

It is obligatory to make up any prayers that one owes, and it is not permissible to be careless in that. Whoever makes up everyday five day's worth of missed prayers is not a careless person. He must make them up in the order that he missed them. If the prayer was a traveler's prayer, then he makes it up as a traveler's prayer, regardless of whether he was a resident or a traveler when he was making up the prayer. Maintaining the order between the two present prayers and between a small amount of prayers is obligatory, if one remembers. A small amount of prayers is four. If a person owes four or less prayers, he must pray it before the present prayer, even if the time were to go out. It is

وَالْمَوْسُوسُ يَتْرُكُ الْوَسْوَاسَةَ مِنْ قَلْبِهِ، وَلَا يَأْتِي بِمَا شَكَ فِيهِ، وَلَكِنْ يَسْجُدُ بَعْدَ السَّلَامِ سِوَاءَ شَكَ فِي زِيَادَةِ أَوْ نُقْصَانِ، وَمَنْ جَهَرَ فِي الْقُتُوبِ فَلَا سُجُودَ عَلَيْهِ وَلَكِنَّهُ يُكْرَهُ عَمْدُهُ، وَمَنْ زَادَ السُّورَةَ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ فَلَا سُجُودَ عَلَيْهِ، وَمَنْ سَمِعَ ذِكْرَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ فَصَلَّى عَلَيْهِ فَلَا شَيْءَ عَلَيْهِ، سِوَاءَ كَانَ سَاهِيًا أَوْ عَامِدًا أَوْ قَائِمًا أَوْ جَالِسًا. وَمَنْ قَرَأَ سُورَتَيْنِ فَأَكْثَرَ فِي رُكْعَةٍ وَاحِدَةٍ أَوْ خَرَجَ مِنْ سُورَةٍ إِلَى سُورَةٍ، أَوْ رَكَعَ قَبْلَ تَمَامِ السُّورَةِ فَلَا شَيْءَ عَلَيْهِ فِي جَمِيعِ ذَلِكَ

وَمَنْ أَشَارَ فِي صَلَاتِهِ بِيَدِهِ أَوْ رَأْسِهِ فَلَا شَيْءَ عَلَيْهِ، وَمَنْ كَرَّرَ الْفَاتِحَةَ سَاهِيًا سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ كَانَ عَامِدًا فَالظَّاهِرُ الْبُطْلَانُ، وَمَنْ تَذَكَّرَ السُّورَةَ بَعْدَ انْجَائِهِ إِلَى الرُّكُوعِ فَلَا يَرْجِعُ إِلَيْهَا، وَمَنْ تَذَكَّرَ السِّرَّ أَوْ الْجَهَرَ قَبْلَ الرُّكُوعِ أَعَادَ الْقِرَاءَةَ، فَإِنْ كَانَ ذَلِكَ فِي السُّورَةِ وَحْدَهَا أَعَادَهَا وَلَا سُجُودَ عَلَيْهِ، وَإِنْ كَانَ فِي الْفَاتِحَةِ أَعَادَهَا وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ قَاتَ بِالرُّكُوعِ سَجَدَ لَتْرُكِ الْجَهْرِ قَبْلَ السَّلَامِ وَلَتْرُكِ السِّرِّ بَعْدَ السَّلَامِ سِوَاءَ كَانَ مِنَ الْفَاتِحَةِ أَوْ السُّورَةِ وَحْدَهَا

وَمَنْ ضَحِكَ فِي الصَّلَاةِ بَطَلَتْ سِوَاءَ كَانَ سَاهِيًا أَوْ عَامِدًا، وَلَا يَضْحَكُ فِي صَلَاتِهِ إِلَّا غَافِلٌ مُتْلَعِبٌ، وَالْمُؤْمِنُ إِذَا قَامَ لِلصَّلَاةِ أَعْرَضَ بِقَلْبِهِ عَنِ كُلِّ مَا سِوَى اللَّهِ سُبْحَانَهُ

permissible to make up prayers at any time. One who owes *Qada* for prayers is not to offer *nafla* prayers. Thus, he is not to pray *salatul duha* or the nightly Ramadan prayers (*tarawīh*). The only thing that is permissible for him is *shafi'* and *witr*, *fajr*, the two *'Ids*, *khusūf* (the solar eclipse prayer) and *istisqā'* (the drought prayer). It is permissible for a group that owes the same prayer to pray in congregation if it is exactly the same prayer. If a person forgets how many prayers are owed, he prays an amount that leaves no doubt.

### Chapter on *Sahw*

The prostration of *sahw* in the prayer is a *sunna*. For subtracting something from the prayer, one makes two prostrations (*qablī*) before the final *salām* and after the completion of the two *tashah-huds*. He then makes another *tashah-hud* and another *salām*. For an addition, two prostrations after the *salām* (*ba'dī*) are made, then another *tashah-hud* and *salām*. If one subtracts from and adds to the prayer, he should prostrate before the *Salām*.

If one forgets the *qablī* and says the *salām*, he should prostrate, if a long time has not passed. If a long time has passed or he left the *masjid*, the prostration is invalid. [In the case of leaving the *qablī*] the prayer is invalid if three or more *sunnas* were missed, but not if it was less than that. If one forgets the *ba'dī*, he must prostrate it even if a year had passed. If one misses an obligation from the prayer, then a prostration is not sufficient. If one forgets a recommended act of the prayer, then there is no prostration.

The *qablī* is performed due to missing two or more *sunnas*. As for one *sunna*, there is no prostration needed unless it was the silent or audible recitations. So, whoever recites silently in an audible prayer should prostrate before the *salām*. Whoever recites audibly in a silent prayer should prostrate after the *salām*.

وَتَرَكَ الدُّنْيَا وَمَا فِيهَا، حَتَّى يَخْضِرَ بِقَلْبِهِ جَلَالَ اللَّهِ سُبْحَانَهُ وَعَظَمَتَهُ، وَيَرْتَعِدُ قَلْبُهُ وَتَرْهَبُ نَفْسُهُ مِنْ هَيْبَةِ اللَّهِ جَلَّ جَلَالُهُ، فَهَذِهِ صَلَاةُ الْمُتَّقِينَ وَلَا شَيْءَ عَلَيْهِ فِي التَّبَسُّمِ، وَبُكَاءِ الْخَائِبِ فِي الصَّلَاةِ مُعْتَفَرٌ، وَمَنْ أَنْصَتَ لِمُتَحَدِّثٍ قَلِيلًا فَلَا شَيْءَ عَلَيْهِ، وَمَنْ قَامَ مِنْ رَكَعَتَيْنِ قَبْلَ الْجُلُوسِ، فَإِنْ تَذَكَّرَ قَبْلَ أَنْ يُفَارِقَ الْأَرْضَ بِيَدَيْهِ وَرُكْبَتَيْهِ رَجَعَ إِلَى الْجُلُوسِ وَلَا سُجُودَ عَلَيْهِ، وَإِنْ فَارَقَهَا تَمَادَى وَلَمْ يَرْجِعْ وَسَجَدَ قَبْلَ السَّلَامِ

وَإِنْ رَجَعَ بَعْدَ الْمَفَارِقَةِ وَبَعْدَ الْقِيَامِ سَاهِيًا أَوْ عَامِدًا صَحَّتْ صَلَاتُهُ وَسَجَدَ بَعْدَ السَّلَامِ. وَمَنْ نَفَخَ فِي صَلَاتِهِ سَاهِيًا سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ كَانَ عَامِدًا بَطَلَتْ صَلَاتُهُ. وَمَنْ عَطَسَ فِي صَلَاتِهِ فَلَا يَشْتَغِلُ بِالْحَمْدِ وَلَا يَرُدُّ عَلَى مَنْ شِمَّتَهُ وَلَا يُسَمِّتُ عَاطِسًا،

فَإِنْ حَمَدَ اللَّهَ فَلَا شَيْءَ عَلَيْهِ. وَمَنْ تَنَاءَبَ فِي الصَّلَاةِ سَدَّ فَاةً، وَلَا يَنْفُثُ إِلَّا فِي ثَوْبِهِ مِنْ غَيْرِ إِخْرَاجِ حُرُوفٍ

وَمَنْ شَكَ فِي حَدَثٍ أَوْ نَجَّاسَةٍ فَتَفَكَّرَ فِي صَلَاتِهِ قَلِيلًا، ثُمَّ نَبَيْقَنَ الطَّهَارَةَ فَلَا شَيْءَ عَلَيْهِ، وَمَنْ أَلْفَتَ فِي الصَّلَاةِ سَاهِيًا فَلَا شَيْءَ عَلَيْهِ، وَإِنْ تَعَمَّدَ فَهُوَ مَكْرُوهٌ، وَإِنْ اسْتَدْبَرَ الْقِبْلَةَ قَطَعَ الصَّلَاةَ. وَمَنْ صَلَّى بِحَرِيرٍ أَوْ ذَهَبٍ أَوْ سَرَقَ فِي الصَّلَاةِ أَوْ نَظَرَ مُحَرَّمًا فَهُوَ عَاصٍ وَصَلَاتُهُ صَاحِيحَةٌ، وَمَنْ غَلَطَ فِي الْقِرَاءَةِ بِكَلِمَةٍ مِنْ غَيْرِ الْقُرْآنِ سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ كَانَتْ مِنَ الْقُرْآنِ فَلَا سُجُودَ عَلَيْهِ إِلَّا يَتَغَيَّرُ اللَّفْظُ أَوْ يُفْسِدَ الْمَعْنَى فَيَسْجُدُ بَعْدَ السَّلَامِ.

Whoever speaks out of forgetfulness must prostrate after the Salām. If one says Salām forgettingly after two rak'as, he should prostrate after the Salām. If one adds one or two rak'as to the prayer, he should prostrate after the Salām. If one adds the same amount to the prayer, then it is invalid. Whoever has doubt about something in his prayer must perform it. Doubt in prayer is like certainty. So, whoever doubts about performing a rak'a or sajda must perform it and prostrate after the Salām. If one doubts about saying the Salām, he must say the Salām if it was nearby and there is no prostration. If a long time has passed, then the prayer is invalid.

The muwaswis (one with constant doubt) must remove the waswasa (whisperings) from his heart and not perform what he has doubts about. But he prostrates after the Salām whether he doubted about an addition or subtraction. If a person recites the qunūt audibly, there is no prostration required but it is disliked to do that intentionally. If a person adds a sūra in the last two rak'as, there is no prostration owed. If one hears the name of Muhāmmad ﷺ during the prayer and sends prayers upon him, he owes nothing. This is whether he did it out of forgetfulness, or intentionally, while standing or sitting. Nothing is owed if one:

1. recites two or more sūras in one rak'a
2. began one sūra and then went to another sūra
3. bowed before completing the sūra.

If during the prayer one motions with his hand or head, nothing is owed. If one repeats the fātiḥa out of forgetfulness, he prostrates after the Salām. If it was done intentionally, then what is apparent is that the prayer is invalid. Whoever remembers the sūra after bowing in the rukū' must not return to

وَمَنْ نَعَسَ فِي الصَّلَاةِ فَلَا سُجُودَ عَلَيْهِ، وَإِنْ نَقَلَ نَوْمَهُ  
أَعَادَ الصَّلَاةَ وَالْوُضُوءَ، وَأَنِيبُ الْمَرِيضُ مُعْتَفَرٌ وَالتَّخَنُّجُ  
لِلضَّرُورَةِ مُعْتَفَرٌ، وَلِلإِفْهَامِ مُنْكَرٌ وَلَا تَبْطُلُ الصَّلَاةُ بِهِ،  
وَمَنْ نَادَاهُ أَحَدٌ فَقَالَ لَهُ: سُبْحَانَ اللَّهِ كُرَّةً وَصَحَّتْ صَلَاتُهُ.  
وَمَنْ وَقَفَ فِي الْقِرَاءَةِ وَلَمْ يَفْتَحْ عَلَيْهِ أَحَدٌ تَرَكَ تِلْكَ الْآيَةَ  
وَقَرَأَ مَا بَعْدَهَا، فَإِنْ تَعَدَّرَتْ عَلَيْهِ رَكَعٌ

وَلَا يَنْظُرُ مُصْحَفًا بَيْنَ يَدَيْهِ إِلَّا أَنْ يَكُونَ فِي الْفَاتِحَةِ  
فَلَا بُدَّ مِنْ كَمَالِهَا بِمُصْحَفٍ أَوْ غَيْرِهِ، فَإِنْ تَرَكَ مِنْهَا آيَةً  
سَجَدَ قَبْلَ السَّلَامِ، وَإِنْ كَانَ أَكْثَرَ بَطَلَتْ صَلَاتُهُ، وَمَنْ فَتَحَ  
عَلَى غَيْرِ إِمَامِهِ بَطَلَتْ صَلَاتُهُ، وَلَا يَفْتَحُ عَلَى إِمَامِهِ إِلَّا أَنْ  
يَنْتَظِرَ الْفَتْحَ أَوْ يُفْسِدَ الْمَعْنَى

وَمَنْ جَالَ فِكْرُهُ قَلِيلًا فِي أُمُورِ الدُّنْيَا نَقَصَ ثَوَابَهُ وَلَمْ  
تَبْطُلْ صَلَاتُهُ، وَمَنْ دَفَعَ الْمَاشِي بَيْنَ يَدَيْهِ أَوْ سَجَدَ عَلَى شِقِّ  
جَبْهَتِهِ أَوْ سَجَدَ عَلَى طِيَّةٍ أَوْ طَيِّتَيْنِ مِنْ عِمَامَتِهِ فَلَا شَيْءَ  
عَلَيْهِ

وَلَا شَيْءَ فِي غَلْبَةِ الْقَيْءِ وَالْقَلَسِ فِي الصَّلَاةِ، وَسَهْوُ  
الْمَأْمُومِ يَحْمِلُهُ الْإِمَامُ إِلَّا أَنْ يَكُونَ مِنْ نَفْسِ الْفَرِيضَةِ

وَإِذَا سَهَا الْمَأْمُومُ أَوْ نَعَسَ أَوْ زُوْجِمَ عَنِ الرُّكُوعِ وَهُوَ  
فِي غَيْرِ الْأُولَى، فَإِنْ طَمَعَ فِي إِدْرَاكِ الْإِمَامِ قَبْلَ رَفْعِهِ مِنْ  
السَّجْدَةِ الثَّانِيَةِ رَكَعٌ وَلِحَقِّهِ، وَإِنْ لَمْ يَطْمَعِ تَرَكَ الرُّكُوعَ  
وَتَبِعَ إِمَامَهُ وَقَضَى رَكَعَةً فِي مَوْضِعِهَا بَعْدَ سَلَامِ إِمَامِهِ.  
وَإِنْ سَهَا عَنِ السُّجُودِ أَوْ زُوْجِمَ أَوْ نَعَسَ حَتَّى قَامَ الْإِمَامُ إِلَى  
رَكَعَةٍ أُخْرَى سَجَدَ أَنْ طَمَعَ فِي إِدْرَاكِ الْإِمَامِ قَبْلَ الرُّكُوعِ

recite it. If one remembers the silent or audible recitations before the rukū', he repeats the recitation. If that was only in the sūra, then he repeats the sūra and there is no prostration owed. If that was in the fātiḥa, then he repeats it and prostrates after the salām. If he loses the opportunity to repeat it, because he went into rukū', then he would prostrate:

1. before the Salām for leaving the audible recitation
2. after the Salām for leaving the silent recitation

The above would be the ruling whether it was Fatiha or the Sura alone.

Whoever laughs in the prayer invalidates it whether it was intentional or out of forgetfulness. No one laughs in his prayer except a heedless fool. If the believer stands for prayer, he removes from his heart everything other than Allāh ﷻ. He leaves the dunyā and what is in it until he has in his heart the grandness and exaltation of Allāh ﷻ. And his heart shakes, his soul is frightened from the Awe of Allah (Exalted is His Grandness). This is the prayer of those with taqwā. There is nothing owed due to smiling. The weeping in prayer of a humble person is forgiven. Whoever listens a short while to someone speaking does not owe anything. If one stands up before sitting, then if:

1. he remembered before his hands and knees have left the ground, he returns and owes no prostration
2. he has left the ground then he continues, does not return, and then prostrates before the salām.

If one returns to the ground after separating from it and standing up, whether unintentional or intentional, his prayer is sound and he prostrates after the prayer. Whoever blows air out of forgetfulness during the prayer prostrates after the salām. If that was done intentionally then his prayer

وَالْإِذَا تَرَكَهُ وَتَبِعَ الْإِمَامَ وَقَضَى رَكْعَةً أُخْرَى أَيْضًا، وَحَيْثُ قَضَى الرَّكْعَةَ فَلَا سُجُودَ عَلَيْهِ إِلَّا أَنْ يَكُونَ شَاكًا فِي الرُّكُوعِ أَوْ السُّجُودِ

وَمَنْ جَاءَتْهُ عَقْرَبٌ أَوْ حَيَّةٌ فَقَتَلَهَا فَلَا شَيْءَ عَلَيْهِ إِلَّا أَنْ يَطُولَ فَعَلُهُ أَوْ يَسْتَنْدِبِرَ الْقِبْلَةَ فَإِنَّهُ يَقْطَعُ. وَمَنْ شَاكَ هَلْ هُوَ فِي الْوُثْرِ أَوْ فِي تَانِيَةِ الشَّفْعِ جَعَلَهَا تَانِيَةَ الشَّفْعِ وَسَجَدَ بَعْدَ السَّلَامِ ثُمَّ أَوْتَرَ، وَمَنْ تَكَلَّمَ بَيْنَ الشَّفْعِ وَالْوُثْرِ سَاهِيًا فَلَا شَيْءَ عَلَيْهِ، وَإِنْ كَانَ عَامِدًا كُرْهًا وَلَا شَيْءَ عَلَيْهِ؛ وَالْمَسْبُوقُ إِنْ أَدْرَكَ مَعَ الْإِمَامِ أَقَلَّ مِنْ رَكْعَةٍ فَلَا يَسْجُدُ مَعَهُ لَا قَبْلِيًّا وَلَا بَعْدِيًّا فَإِنْ سَجَدَ مَعَهُ بَطَلَتْ صَلَاتُهُ، وَإِنْ أَدْرَكَ رَكْعَةً كَامِلَةً أَوْ أَكْثَرَ سَجَدَ مَعَهُ الْقَبْلِيِّ وَأَخَّرَ الْبَعْدِيَّ حَتَّى يُتِمَّ صَلَاتَهُ فَيَسْجُدُ بَعْدَ سَلَامِهِ، فَإِنْ سَجَدَ مَعَ الْإِمَامِ عَامِدًا بَطَلَتْ صَلَاتُهُ وَإِنْ كَانَ سَاهِيًا سَجَدَ بَعْدَ السَّلَامِ

وَإِنْ سَهَا الْمَسْبُوقُ بَعْدَ سَلَامِ الْإِمَامِ فَهُوَ كَالْمُصَلِّي وَحْدَهُ، وَإِذَا تَرْتَّبَ عَلَى الْمَسْبُوقِ بَعْدِيٌّ مِنْ جِهَةِ إِمَامِهِ وَقَبْلِيٌّ مِنْ جِهَةِ نَفْسِهِ أَجْزَأَهُ الْقَبْلِيُّ. وَمَنْ نَسِيَ الرُّكُوعَ وَتَذَكَّرَهُ فِي السُّجُودِ رَجَعَ قَائِمًا، وَيُسْتَحَبُّ لَهُ أَنْ يُعِيدَ شَيْئًا مِنَ الْفِرَاءَةِ ثُمَّ يَرْكَعُ وَيَسْجُدُ بَعْدَ السَّلَامِ. وَمَنْ نَسِيَ سَجْدَةً وَاحِدَةً وَتَذَكَّرَهَا بَعْدَ قِيَامِهِ رَجَعَ جَالِسًا وَسَجَدَهَا إِلَّا أَنْ يَكُونَ قَدْ جَلَسَ قَبْلَ الْقِيَامِ فَلَا يُعِيدُ الْجُلُوسَ، وَمَنْ نَسِيَ سَجْدَتَيْنِ خَرَّ سَاجِدًا وَلَمْ يَجْلِسْ وَيَسْجُدُ فِي جَمِيعِ ذَلِكَ بَعْدَ السَّلَامِ

وَإِنْ تَذَكَّرَ السُّجُودَ بَعْدَ رَفْعِ رَأْسِهِ مِنَ الرَّكْعَةِ الَّتِي



is invalid. If one sneezes during the prayer, he should not:

1. concern himself with saying *al-ḥamdullilāh*
2. Respond to the one who responded to him
3. Respond to the one who sneezes

If he says *al-ḥamdullilāh*, then he owes nothing. If one yawns during the prayer, he should cover his mouth. One should not spit except in his clothing and without making a sound.

Whoever has doubt about a ritual impurity (*hadath*) or an impurity (*najāsa*), thinks about it for a short while, and ascertains purity then he owes nothing. Whoever unintentionally looks around in his prayer owes nothing. If he did it intentionally then it is *makrūh*. If one turns his back to the qibla he must cut his prayer off. If one prays wearing silk or gold, steals during the prayer, or looks at something prohibited then he has disobeyed but his prayer is valid. If a person makes a mistake in the recitation using a word that is not from the Qur’ān, he prostrates after the *salām*. If the word is from the Qur’ān, then he does not prostrate unless he changed the word or ruined the meaning in which case he would prostrate after the *Salām*.

Whoever dozes off during the prayer does not owe a prostration. If his sleep was heavy, then he repeats the prayer and *wuḍū’*. The moaning of a sick person is forgiven. Clearing one’s throat out of necessity is forgiven, but for communication is disliked and does not invalidate the prayer. If someone [praying] is called and he responds by saying “*subhān Allāh*,” it is disliked, although his prayer is sound. If one stops during his recitation and no one reminds him, he leaves that verse and recites what comes next. If he cannot remember, then he makes *rukū’*.

One should not look at a copy of the Qur’ān in front of him, unless it is the *fātiḥa*, which must be

تَلِيهَا تَمَادَى عَلَى صَلَاتِهِ وَلَمْ يَزِجْ وَأَلْغَى رُكْعَةَ السَّهْوِ  
وَزَادَ رُكْعَةً فِي مَوْضِعِهَا بَانِيًا وَسَجَدَ قَبْلَ السَّلَامِ إِنْ كَانَتْ  
مِنَ الْأُولَيَيْنِ وَتَذَكَّرَ بَعْدَ عَقْدِ الثَّلَاثَةِ، وَبَعْدَ السَّلَامِ إِنْ لَمْ تَكُنْ  
مِنَ الْأُولَيَيْنِ أَوْ كَانَتْ مِنْهُمَا وَتَذَكَّرَ قَبْلَ عَقْدِ الثَّلَاثَةِ لِأَنَّ  
السُّورَةَ وَالْجُلُوسَ لَمْ يَفُوتَا

وَمَنْ سَلَّمَ شَاكًّا فِي كَمَالِ صَلَاتِهِ بَطَلَتْ صَلَاتُهُ

وَالسَّهْوُ فِي صَلَاةِ الْقَضَاءِ كَالسَّهْوِ فِي صَلَاةِ الْأَدَاءِ،  
وَالسَّهْوُ فِي النَّافِلَةِ كَالسَّهْوِ فِي الْفَرِيضَةِ إِلَّا فِي سِتِّ مَسَائِلَ:  
الْفَاتِحَةَ وَالسُّورَةَ وَالسِّرَّ وَالْجَهْرَ، وَزِيَادَةَ رُكْعَةٍ وَنِسْيَانَ  
بَعْضِ الْأَرْكَانِ إِنْ طَالَ،

فَمَنْ نَسِيَ الْفَاتِحَةَ فِي النَّافِلَةِ وَتَذَكَّرَ بَعْدَ الرُّكُوعِ تَمَادَى  
وَسَجَدَ قَبْلَ السَّلَامِ بِخِلَافِ الْفَرِيضَةِ، فَإِنَّهُ يُلْغِي تِلْكَ الرَّكْعَةَ  
وَيَزِيدُ أُخْرَى وَيَتَمَادَى، وَيَكُونُ سُجُودُهُ كَمَا ذَكَرْنَا فِي تَارِكِ  
السُّجُودِ. وَمَنْ نَسِيَ السُّورَةَ أَوْ الْجَهْرَ أَوْ السِّرَّ فِي النَّافِلَةِ  
وَتَذَكَّرَ بَعْدَ الرُّكُوعِ تَمَادَى وَلَا سُجُودَ عَلَيْهِ بِخِلَافِ  
الْفَرِيضَةِ. وَمَنْ قَامَ إِلَى ثَالِثَةٍ فِي النَّافِلَةِ فَإِنْ تَذَكَّرَ قَبْلَ عَقْدِ  
الرُّكُوعِ رَجَعَ وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ عَقَدَ الثَّلَاثَةَ تَمَادَى  
وَزَادَ الرَّابِعَةَ وَسَجَدَ قَبْلَ السَّلَامِ بِخِلَافِ الْفَرِيضَةِ فَإِنَّهُ  
يَزِجُ مَتَى مَا ذَكَرَ وَيَسْجُدُ بَعْدَ السَّلَامِ.

completed using a copy of the Qur'ān or some other means. If one leaves out one verse from the *fātiḥa*, he prostrates before the *salām*. If it is more than that, then the prayer is invalid. Whoever corrects the recitation of other than his imām, then his prayer is invalid. One should not correct the imām unless he waits for assistance or changes the meaning.

Whoever's mind wanders for a short time about the matters of the dunyā, then his reward is reduced but his prayer is valid. No prostration is owed in the following instances:

1. Pushing someone away from walking in front of you
2. Prostrating on the side of his forehead
3. Prostrating on one or two layers of his turban.

There is nothing owed for involuntary emesis (vomit) or reflux. The mistakes of a follower are carried by the imām, unless what was missed was an obligation.

If the follower is not paying attention, dozes off, or is crowded out of bowing and:

1. Is in other than the first rak'a, and
2. Feels like he can catch up to the imām before the imām rises from the second prostration

then he makes rukū' and catches up to the imām. If he does not feel like he can catch up to the imām, then he follows the imām and makes up a rak'a in its place after the *salām* of his imām. If the follower does not pay attention to prostrating, is crowded or dozes off until the imām stands in the following unit (*rak'ah*), then he prostrates, if he feels he will catch the imām before he makes rukū'. Otherwise, he leaves the prostration and follows the imām and then makes up another rak'a as well. Whenever he has to make up a rak'a he does not have to prostrate

وَمَنْ نَسِيَ رُكُنًا مِنَ النَّافِلَةِ كَالرُّكُوعِ أَوْ السُّجُودِ وَلَمْ يَتَذَكَّرْ حَتَّى سَلَّمَ وَطَالَ فَلَا إِعَادَةَ عَلَيْهِ بِخِلَافِ الْفَرِيضَةِ فَإِنَّهُ يُعِيدُهَا أَبَدًا، وَمَنْ قَطَعَ النَّافِلَةَ عَامِدًا أَوْ تَرَكَ مِنْهَا رُكْعَةً أَوْ سَجْدَةً عَامِدًا أَعَادَهَا أَبَدًا

وَمَنْ تَنَهَّدَ فِي صَلَاتِهِ فَلَا شَيْءَ عَلَيْهِ إِلَّا أَنْ يَنْطِقَ بِحُرُوفٍ. وَإِذَا سَهَا الْإِمَامُ بِنَقْصٍ أَوْ زِيَادَةٍ سَبَّحَ بِهِ الْمَأْمُومُ وَإِذَا قَامَ إِمَامُكَ مِنْ رُكْعَتَيْنِ فَسَبَّحَ بِهِ، فَإِنْ فَارَقَ الْأَرْضَ فَاتَّبَعَهُ، وَإِنْ جَلَسَ فِي الْأُولَى أَوْ فِي الثَّلَاثَةِ فَقُمْ وَلَا تَجْلِسْ مَعَهُ، وَإِنْ سَجَدَ وَاحِدَةً وَتَرَكَ الثَّانِيَةَ فَسَبَّحَ بِهِ وَلَا تَقُمْ مَعَهُ إِلَّا أَنْ تَخَافَ عَقْدَ رُكُوعِهِ فَاتَّبَعَهُ وَلَا تَجْلِسْ بَعْدَ ذَلِكَ مَعَهُ لَا فِي ثَانِيَةٍ وَلَا فِي رَابِعَةٍ، فَإِذَا سَلَّمَ فَزِدْ رُكْعَةً أُخْرَى بَدَلًا مِنَ الرَّكْعَةِ الَّتِي أَلْغَيْتَهَا بَانِيًا وَتَسْجُدُ قَبْلَ السَّلَامِ، فَإِنْ كُنْتُمْ جَمَاعَةً الْأَفْضَلُ لَكُمْ أَنْ تَقْدَمُوا وَاحِدًا يُتِمُّ بِكُمْ

وَإِذَا زَادَ الْإِمَامُ سَجْدَةً ثَالِثَةً فَسَبَّحَ بِهِ وَلَا تَسْجُدُ مَعَهُ، وَإِذَا قَامَ الْإِمَامُ إِلَى خَامِسَةٍ تَبِعَهُ مَنْ تَيَقَّنَ مُوجِبَهَا أَوْ شَكَّ فِيهِ وَجَلَسَ مَنْ تَيَقَّنَ زِيَادَتَهَا، فَإِنْ جَلَسَ الْأَوَّلُ وَقَامَ الثَّانِي بَطَلَتْ صَلَاتُهُ، وَإِذَا سَلَّمَ الْإِمَامُ قَبْلَ كَمَالِ الصَّلَاةِ سَبَّحَ بِهِ مَنْ خَلْفَهُ، فَإِنْ صَدَقَهُ كَمَلُ صَلَاتِهِ وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ شَكَّ فِي خَبْرِهِ سَأَلَ عَدْلَيْنِ وَجَارَ لهُمَا الْكَلَامَ فِي ذَلِكَ، وَإِنْ تَيَقَّنَ الْكَمَالَ عَمِلَ عَلَى يَقِينِهِ وَتَرَكَ الْعَدْلَيْنِ إِلَّا أَنْ يَكْثُرَ النَّاسُ خَلْفَهُ فَيَتْرَكَ يَقِينَهُ وَيَرْجِعُ إِلَيْهِمْ.

[after the salām] unless he is in doubt about the rukū' or prostration.

If one is approached by a scorpion or snake and kills it, then he owes nothing, unless he spent a long time or turns his back to the qibla, in which case he cuts off the prayer. If a person doubts whether he is in witr or the second rak'a of shafi', he should consider it to be the second rak'ah of shafi', prostrate after the Salām, and then stand for witr. The one who unintentionally speaks between shafi' and witr owes nothing. If it was intentional, then it is disliked, and he still owes nothing. The one who does not catch at least one unit (rak'ah) with the imām should not prostrate with him, whether a qablī or ba'dī. If he prostrates with the imām, then his prayer is invalid. If he catches a complete rak'a or more with the imām, he prostrates the qablī with the imām and delays the ba'dī until he finishes his own prayer, and then prostrates it after the Salām. If he intentionally prostrates with the imām, then his prayer is invalid. If he prostrated unintentionally then he prostrates after the Salām.

If the follower makes a mistake after the Salām of the imām, then he is like an individual praying alone. If the follower who was late owes a ba'dī due to the imām and a qablī due to his own mistake, the qablī will suffice for him. If one forgets a rukū' and remembers it while in prostration, he must return to the standing position. It is recommended that he recite a portion of the Qur'ān, perform the rukū' and then prostrate after the Salām. If a person forgets one prostration, and remembers it after standing, he must return to the sitting and perform the missed prostration. This is unless he had performed the sitting before he stood up, in which case he would not repeat the sitting. Whoever forgot two prostrations should fall straight into prostration without sitting. In all of these cases he prostrates after the salām.

If he remembers the prostration after raising his head from the rukū' that follows it, he:

1. Continues in his prayer
2. Does not return
3. Voids the deficient rakʿa
4. Adds a rakʿa at the end building [upon what he has already done]
5. Prostrates before the Salām, if the mistake was from the first two rakʿas and he remembered it after completing the third rakʿa.
6. Prostrates after the Salām if it was not from the first two rakʿas, or was from them but he remembered before completing the third rakʿa. This is because the sūra and the sitting were not missed.

Whoever says the final Salām while in doubt about the completion of the prayer, his prayer is invalid.

The rules of *sahw* (forgetfulness) in make-up prayers are the same as in the prayers made on time. The rules of forgetfulness in the nāfila prayer are the same as in the obligatory prayer except in six matters:

1. The fātiḥa
2. Sūra
3. Silent recitation
4. Audible recitation
5. Adding a rakʿa
6. Forgetting some of the pillars of the prayer if a long time has passed

So, whoever forgets the fātiḥa in the nāfila and remembers it after the rukūʿ he continues on in his prayer and he prostrates before the Salām. This is in contrast to the farḍ prayer where he would void that rakʿa, add another rakʿa and continue. His prostration would be according to what we mentioned about the person who forgot a prostration. If a person forgets the sura, the audible recitation, or the silent recitation in the nāfila and remembers after the rukūʿ and he does not owe a prostration, which differs from the farḍ prayer. If a person stands for a third rakʿa during a nāfila, he returns if he remembers before

completing the rukū' and prostrates after the Salām. If he completed the third rak'a, he should continue and add a fourth rak'a and prostrate before the Salām. This differs from the farḍ where he would return as soon as he realizes and prostrate after the Salām.

If a person forgets a pillar from the nāfila prayer, such as rukū' or sujūd, and does not remember until he has said Salām and a long time has passed, he does not have to repeat the prayer. This differs from the farḍ prayer in which case he would repeat it indefinitely. Whoever cuts off a nāfila prayer intentionally or leaves a rak'a or sajda from it intentionally, must repeat it indefinitely.

Whoever yawns in his prayer owes nothing, unless he pronounces a letter. If an imām makes a mistake by either subtracting or adding something, the follower must say subḥān Allāh. If your imām stands after completing only two rak'as, then say subḥān Allah. However, if he separates from the ground then follow him. If he sits in the first or third rak'a, then stand and do not sit with him. If he prostrates once and leaves the second prostration, say subḥān Allah and do not follow him. This is unless you fear that he will go into the following rukū', in which case you would follow. Then you would not sit with him afterwards neither in the second or fourth rak'a. Once he says the final Salām, then stand and add another rak'a in place of the one he missed building on what was done and then prostrate before the Salām. If you were a congregation, the best thing would be for you to choose one amongst you to complete the prayer.

If the imām adds a third prostration, then say subḥān Allah and do not prostrate with him. If the Imām stands up for a fifth rak'a, those who are sure of it being needed or are in doubt must follow him. The ones who are sure of it being an addition must sit. If the first group sits or the second stands, the prayer is invalid. If the imām says the Salām before

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completing the prayer, those following him must say subḥān Allāh. If he believes them he should return to complete his prayer, and then prostrate after the salam. If he is sure of the prayer being complete, he should follow his certainty and leave the two just witnesses. This is unless there are many people behind him [saying subḥān Allāh] then he should leave his certainty and go with them.	
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QUESTIONS FOR THE BOOK OF IMAM AL-AKHDARI  
Prepared by  
Students in the Tayba Distance Learning Course

**NOTE: WHEN SUBMITTING YOUR ANSWERS, BE SURE TO MENTION THAT YOU ARE USING THE QUESTIONS FROM THE 2<sup>nd</sup> (SECOND) EDITION OF AL-AKHDARI.**

### INTRODUCTION:

1. Why do all classical texts start with Al-Hamd and Basmalah?
2. Define mukallaf?
3. Is it necessary to study Islamic beliefs ('aqeedah) as a practicing Muslim?
4. What is meant by rectification of Faith (Iman)?
5. List six (6) individually obligatory (fard 'ain) subjects?
6. What is obligatory to know first among the sciences of Religion?
7. List the five pillars?
8. What are the articles of faith?
9. Who accompanied the Prophet (sas) on the Heavenly Ascent?
10. Does a person without intellect have to fulfill Allah's commands and avoid His prohibitions?

### CONDITIONS OF REPENTANCE:

11. Is repentance a part of faith? In other words, if a person doesnot repent, is he a Muslim?
12. What are the three (3) conditions for making repentance?

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13. If Muslims go back to their wrongful acts do they have to repent again for that same wrongful act?
14. Can Muslims delay repentance until they perfect their behavior?
15. Can Muslims make general repentance or must it be specific, or can it be both?
16. What body parts are specifically mentioned in the text to guard from evil acts?
17. Is to swear by divorce legal in Al-Islam?
18. Is swearing by divorce binding?
19. Define what “fasiq” means?
20. Is an immoral person (fasiq) considered Muslim?
21. A fasiq is?
  - (a) a person who neglects prayers
  - (b) someone who commits major wrong actions
  - (c) repeat minor wrongs often
  - (d) an abusive person
  - (e) all of the above
22. Is it important to repent from corrupt actions and thoughts before performing prayer?
23. Are dissembling words a major or minor wrong action?
24. Is there any harm in requesting a Muslim’s property when you are not in need?
25. What are some examples of worldly intercessions?
26. Can missed prayers (salaat) be delayed?
27. Can Muslims perform any action in Al-Islam without knowing the judgments of Allah concerning that act?

### THE CLASSIFICATION OF PURITY AND PURIFYING:

28. List two (2) types of purity?
29. Define pure and purifying water?
30. Can any water be used for devotional practices (ibadah)? Explain.
31. List things that can be intrinsic to the water?
32. Can salt water be used for purification?

### IMPURITY:

33. What type of filth is a preventive for one who intends to pray?
34. Does the substance of filth invalidate the prayer?
35. Describe istinja?
36. Describe istijmaar?

### CONDITIONS OF WUDU:

37. Can the performance of wudu be made sound with its obligatory acts only?
38. Are prayers one does with missed obligations of wudu valid?
39. Is wudu essential to the performance of prayer?
40. What is the judgment/ruling for brushing the teeth during wudu?
41. Is wiping between the toes a part of wudu? If so, what is the judgment/ruling for it?
42. List five (5) events that nullify wudu?
43. List some possible reasons that nullify wudu?
44. What are the obligatory parts of wudu?

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## THINGS PROHIBITED WITHOUT WUDU:

45. What is/are prohibited for Muslims to do without wudu?

## GHUSL

46. What are the causes of ghusl?
47. What is the bare minimum for a valid ghusl?
48. What must you do if you do not have enough water or time to perform a complete ghusl?
49. Describe a complete ghusl with all the obligations, sunna and recommended actions.
50. If a person discovers semen on his clothes, and he does not know when it got there, what should he do?
51. What is prohibited for a person in janaba?

## TAYAMMUM:

52. Does tayammum involve the use of water?
53. Who can perform tayammum? Explain.
54. How many obligations of tayammum?
55. Does tayammum have virtuous acts that can be performed?
56. What things nullify tayammum?
57. What additional acts can be done with tayammum? Explain.
58. Can two (2) obligatory prayers be done with a single tayammum?
59. If one is in major ritual impurity, can they perform tayammum and pray?
60. If an obligatory prayer is not in, can one perform tayammum and wait to perform prayer in its proper time?

## CONCERNING MENSTRUATION:

61. Name the three (3) menstrual categories?
62. What is the longest menstrual cycle for a girl on her first period?
63. What is unlawful for a menstruating woman?
64. At the completion of a woman's menstrual cycle, is her prayer valid without ghusl?
65. Can women recite Qur'an on their menses? Explain.

## LOCHIAL BLEEDING:

66. Is lochial blood the same as menstrual blood concerning what is not lawful?
67. What is the longest period of bleeding after childbirth?
68. What is the rule for women's prayers after the blood ceases to flow? Explain.
69. Does lochial bleeding require women to ghusl before prayers?

## TIMES OF PRAYER:



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70. The elective time of Dhuhr, explain?
71. The elective time of 'Asr, explain?
72. The elective time of Maghrib, explain?
73. The elective time of 'Isha, explain?
74. The elective time of Subh/Fajr, explain?
75. Can missed prayers be performed in the prohibited times?
76. When a lot of prayers are owed, their performance takes the place of what specific prayers? Explain.
77. What are the exceptions for delaying prayer beyond its necessary time?

### CONDITIONS OF THE PRAYER:

78. What are the conditions of prayer?
79. What is considered nakedness for men?
80. What is considered nakedness for women?
81. If on a journey and a very small amount of water is accessible, can Muslims refuse to pray because of lack of water?
82. Must Muslims face a specific direction in prayer?

### OBLIGATIONS OF PRAYER AND ITS GRADE CATEGORIES:

83. List fourteen (14) obligations of the prayer?
84. Name the Grade Categories in proper order?
85. What are some of the disliked matters in the prayer?
86. In a two raka'at prayer, can a missed short surah invalidate the prayer?

### THE GRADED FORMS OF PRAYER:

87. How many graded forms are there?
88. List the obligatory graded forms in their proper order?
89. What graded forms are only desirable?
90. If a Muslim is capable of a greater form but performs a lesser graded form, is his prayer valid?
91. Can Nafilah prayers be performed sitting down even if one is healthy and able to stand?

### OUTSTANDING PRAYERS OWED:

92. Can Muslims neglect the performance of missed prayers, if it is a lot owed?
93. What are the permissible times to perform missed prayers?
94. Is it preferable that missed prayers should take the place Nafilahs?

### PROSTRATIONS OF FORGETFULNESS:

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95. The prostration of forgetfulness carries what grade category?
96. What is the rule for omission in the prayer? Explain.
97. What is the rule for addition in the prayer? Explain.
98. What prostrations are owed when you omit and add in the same prayer?
99. What happens when one forgets to prostrate for three (3) or more omissions?
100. What if one forgets to prostrate for an additional act?
101. Do virtuous acts require prostrations if missed?
102. What is the rule for doubt relating to if a raka'at was performed or not?
103. Can one recite the Al-Fatihah twice in the same prayer?
104. How does one redress a missed middle sitting in the prayer? Explain.
105. How many raka'at must be completed with Imam to be considered a part of the congregation?
106. Give an example for building upon the prayer?
107. Does a missed fatihah invalidate nafilah prayer?
108. If one stands in a two raka'at nafilah prayer for a third raka'at, how is it redressed?
109. If a healthy person prays a nafilah sitting down, is it valid
  
110. An individual who is late to the prayer is considered to have caught the rak'ah if s/he joins the prayer before the Imam \_\_\_\_\_.
111. What constitutes a 'long time' having passed after the prayer?
112. Is the Prostration of Forgetfulness fard, sunnah, or mandoob?
113. The two prostrations before the salaam are called \_\_\_\_\_.
114. The two prostrations after the salaam are called \_\_\_\_\_.
115. What does one do to make up for (redress) adding something to the prayer?
116. What does one do to make up for subtracting something from the prayer?
117. What does one do if s/he subtracts from and adds to the same prayer?
118. If one completes the prayer - forgetting to perform the two prostrations before the salaam -, and a long time has passed, would it still be valid if s/he offered the two prostrations at that time?
119. In number nine, is one's prayer still valid if three sunnah acts were omitted from that prayer?
120. If one remembers two prostrations after the salaam (that were missed) after a year has passed, should s/he still perform them?

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121. Is the offering of two Prostrations of Forgetfulness sufficient to make up for a missed fard act in the salaah?
122. How many prostrations are owed if one omits a recommended act from the prayer?
123. As for one sunnah (being left off), there is no prostration owed, unless it is for \_\_\_\_\_.
124. Whoever recites audibly in a silent prayer should prostrate before the salaam. True or False?
125. Is a person's Salaah al-Fajr still valid if s/he mistakenly offers four raka'at, instead of two?
126. Is a person's Salaah al-Maghrib still valid if s/he mistakenly offers four raka'at, instead of three?
127. Doubt in prayer is like \_\_\_\_\_.
128. How often does one have to have doubt about his/her prayer in order to be considered Muwaswis (one with constant doubt).
129. Ruqayyah mistakenly recited Soorah al-Faatihah twice in the same rak'ah. What should she do?
130. Whoever laughs in the prayer invalidates it. True or False?
131. If the believer stands for prayer, s/he removes from her/his heart everything other than \_\_\_\_\_.
132. Whoever smiles in the prayer invalidates it. True or False?
133. If Ahmad begins to stand up before sitting, and remembers while his hands are still on the ground, what should he do? Does he owe two prostrations? If so, what kind?
134. Concerning number 133, what if Ahmad remembers after his hands and knees have left the ground?
135. What is the status of the prayer of one who intentionally blows air during it?
136. If one has to spit during the prayer, where and how should s/he do it?
137. During Salaah az-Zuhr, Aaminah begins to doubt whether she's in a state of purity. Shortly after (doubting), she remembers that she is. Does she owe anything?
138. 'Abdus-salaam turns his back to the Qiblah during Salaah al-'Asr. Therefore, he must cut his prayer off. True or False?

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139. If one prays wearing silk or gold, steals during the prayer, or looks at something prohibited, he has disobeyed and his prayer is invalid. True or False?
140. During Salaah al-‘Ishaa, Zainab dozed off into a heavy sleep. What must she do?
141. During Salaah al-Fajr, ‘Abdullaah responds to ‘Umar, who is not praying at the time, and informs him that he’ll speak with him in about fifteen minutes. Is ‘Abdullaah’s prayer valid or invalid?
142. What is the status of the prayer of the person who unintentionally omits the last Aayah of Surah al-Faatihah? What, if anything, should s/he do in that instance? Does s/he owe any prostrations? If so, what type?
143. If a follower corrects the recitation of someone other than the Imam he’s following in the prayer, his prayer is invalid. True or False?
144. The reward is reduced for the person whose mind wanders (in the prayer) for a short time about matters of the \_\_\_\_\_.
145. The one who vomits involuntarily during the salaah owes two prostrations after the salaam. True or False?
146. The mistakes of a follower are carried by the Imam, unless what was missed was a(n) \_\_\_\_\_.
147. Explain what the follower does if s/he is distracted and does not prostrate when the Imam does, is crowded from being able to prostrate, or dozes off, until the Imam stands in the following rak’ah.
148. What does a person owe if s/he speaks between shafi’ and witr’?
149. The latecomer who does not catch at least one rak’ah with the Imam should not follow him in any Sajdah as-Sahw. True or False?
150. If the follower makes a mistake after the salaam of the Imam, then s/he is like a(n) \_\_\_\_\_.
151. What is the status of the prayer of the one who says the final salaam while in doubt about the completion of the prayer?
152. The rules of sahw (forgetfulness) in qadaa’ (make-up) prayers are different from those in the prayers made on time (adaa’). True or False?
153. The rules of forgetfulness in the naafila prayer are the same as in the obligatory prayer, except in what six matters?

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154. If the Imam stands up for a fifth rak'ah (in Salaah az-Zuhr, for instance) that the follower knows is not warranted, should the follower stand with him anyway?