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Sullamu 'l-Hudaat Ila Ma`rifat Arkaan as-Salaat



The Ladder of Guidance to Knowledge of the Principles of the Prayer

of the Erudite Spiritual Guide

Uthman ibn Is'haq al-Fulaati al-Maliki al-Qaadiri

Institute of Islamic-African Studies International

Translated, annotated and edited by

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May Allah pardon him, and forgive his parents, family and descendents Amen

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In the name of Allah the Beneficent the Merciful, may Allah bless our master Muhammad, whose light preceded creation, and whose appearance is a mercy to all the worlds, and upon his family and Companions, and all of his faction and forces.

All praises are due to Allah who created us and everything in existence for His worship, as He says in His Book: “*We have not created jinn and humanity except to worship*”; who says: “*Have I not taken a covenant with you O Children of Adam that you should not worship Satan?*”; who says: “*Establish the prayer for verily the prayer is for the believers a timed ordinance*”; who says: “*Indeed I am Allah, there is no deity except Me, so worship Me and establish the prayer for My remembrance*”; who says: “*Establish the prayer for indeed the prayer prevents corruption and evil, and the remembrance of Allah is the greatest*”; and who says: “*...and seek assistance through prayer and patience.*”

The best blessings and most perfect peace be upon the best of creation, our master, Muhammad who said in his prophetic traditions as related by Ibn Abi Shayba on the authority of Abu Sa`id al-Khudri: “True belief is prayer, for who whose heart consummates his heart to the prayer, and preserves its limits, times, and *Sunnan*, then he is a true believer.” He upon him be blessing and peace said as it was related by at-Tabarani on the authority of Ibn Umar: “The position of the prayer in the religion is like the position of the head to the rest of the body.” He upon him be blessing and peace said as it was also related by at-Tabarani on the authority of Anas: “The first thing which the servant will be reckoned with on the Day of Judgment will be the prayer. He whose prayer is sound, then the remainder of his actions will be sound. If the prayer is corrupted then the remainder of his actions will be corrupted.” He upon him be blessing and peace said as it was also related by Ahmad on the authority of Anas: “The coolness of my eye has been made in the prayer.” He upon him be blessing and peace said as it was also related by Abu Dawud on the authority of Ali ibn Abi Talib: “The prayer! The prayer! And fear Allah regarding what your rights hands possess!” To continue:

I was asked by some of the brothers from the *Jama`at* to collect for them a compendium of the prayer based upon the *madh`hab* of Imam Malik ibn Anas, may Allah be pleased with him, and which is in accordance with what we are upon in the *minhaj* of the *Jama`at* of Shehu Uthman ibn Fuduye`, may the mercy of Allah ta`ala be upon him. I discovered that this blessed book by *Shaykh* Uthman ibn Is`haq, the mercy of Allah ta`ala upon him, to be the best answer to what the brothers requested; since this text (in my opinion) is the finest abridgment of the pillars of the prayer based upon the *madh`hab* of Imam Malik which has been composed and the most comprehensive composition due to its size ever authored. By the assistance of Allah ta`ala, and the best of His success, I transcribed the text with some commentary and annotation, although I am not deserving of this, due to being completely preoccupied, and the little knowledge I possess. For this reason, I invite *Shaykh* Faruq ibn *Shaykh* Muhammad al-Amin ibn Adam in Maiurno, *Shaykh* Modibo al-Hajj of Sokoto, and the remainder of the scholars and jurists of our *Jama`at* and others from the people of knowledge, who come across this text if they can add their commentaries and annotations to the text, and place it with this as a completion of the text.

Realize, may Allah be merciful to you, that human beings were only created in this world's life to worship Allah, to follow His commands and avoid His prohibitions, for Allah ta`ala says: “*We have not created jinn and humanity except for worship.*” He

also says: “*Preserve the prayers, and particularly the middle prayer, and stand to Allah humbly.*” These two verses establish the evidence of the obligation of preserving the prayer.

Shaykh Abdullahi ibn Fuduye`, may Allah ta`ala be merciful to him in his book *Ruuh as-Salaat* said: “The first person to pray the dawn prayer (*subh*) was Adam, upon him be peace. The first person to pray the noon prayer (*dhuhr*) was Dawuud, upon him be peace. The first person to pray the late after-noon prayer (*‘asr*) was Sulayman, upon him be peace. The first person to make the sunset prayer (*maghrib*) was Yaquub, upon him be peace. The first person to make the evening prayer (*isha'*) was Yunus, upon him be peace. And all five were gathered together for Muhammad, may Allah bless him and grant him peace.” For the five prayers were made obligatory upon the *Umma* on the night of the Ascension, with two *rak`ats* for each prayer except the *maghrib* prayer. Then after the emigration to al-Medina increase was made in all the prayers except the *sub`h*, and the *maghrib* remained as it was; as it was related by Ibn Khuzayma, ibn Hibaan and al-Bayhaqi by way of as-Sha`bi on the authority of Masruq on the authority of A`isha who said: “The prayer while resident and traveling were made obligatory with two *rak`ats* for every prayer. Then when the Messenger of Allah, may Allah bless him and grant him peace arrived in al-Medina, and became settled, the prayers while resident were increased with two *rak`ats*, but the prayer of *fajr* was left as it was due to the length of the recitation during it; and the prayer of *maghrib* was left as it was because it is actually the odd prayer of the day time.” Then after this the four *rak`at* prayers were decreased during travel with the revelation of ‘the verse of fear’ when Allah ta`ala says: “*There is no harm on you if you shorten the prayer.*” This was further corroborated in what was cited by Ibn al-Athir in his commentary on the *al-Musnad* that the shortening of the prayer occurred in the fourth year of the *hijra*.

Realize, that the five prayers are atonement for errors, and small sins, as Allah ta`ala says: “*Establish the prayer, for indeed the prayer prevents corruption and evil*”; and as it was related in the *Saheeh* of al-Bukhari on the authority of Abu Hurayra that he heard the Messenger of Allah, may Allah bless him and grant him peace say: “What is your opinion if a river ran at the door of your house in which you could bathe in it five times a day? What would you say about that? Will there remain any dirtiness on him?” They said: “No dirtiness would remain on him.” He, may Allah bless him and grant him peace, said: “Then that is the likeness of the five prayers. By it Allah wipes away all errors.” Allah ta`ala says: “*...and establish the prayer*”; where Allah ta`ala commands us to establish the prayer in accordance with all of its legal rulings, judgments and essentials. The professor Abdullahi ibn Fuduye`, may Allah ta`ala be merciful to him said in his *Dawa' al-Waswaas*: “Realize that Allah obligated upon us no other obligation which is more confirmed after the obligation of true faith, than the prayer, since it has been cited in the prophetic tradition: ‘The first that will be examined on the Day of Judgment from the actions of a person will be the prayer. If the prayer is complete as it was ordered, then it will be accepted and the remainder of his good deeds will also be accepted. If not, then the prayer will be rejected and all of his subsequent actions will be rejected’.” In the *al-Hikam al-Itaa'iyah*, the author said: “Your entire aspirations should be to establish the prayer, not just to perform the mere existence of the prayer.” Al-Qushayri said: “The establishment of the prayer is to establish its pillars, and its *Sunnan*, and then to become absent from witnessing the prayer, to actually envisioning the One to

whom you are praying. For preserving the prayers is abiding by the legal command by what it prescribes, by being completely observant of it, annihilating the souls in it, facing towards the *qibla*, while the heart remains in the reality of spiritual arrival with Allah.” The objective in the prayer is the outward movement of the body along with the dynamic transformation of the heart, where one’s entire aspiration is to establish the prayer outwardly and inwardly, which is the essence of certainty. For establishing the reality of the prayer outwardly and inwardly is preserving all of its limits, while preserving the immense secret it contains with Allah azza wa jalla. Allah ta`ala says: “*For glorify with praises your Lord, in be prostrating to Him, and worship your Lord until He brings you certainty.*” The professor Abdullahi ibn Fuduye` said in his text called Shifa an-Naas: “Wherever Allah mentions the prayer, He always mentions it with the precondition of establishing it (*iqama*); which means performing it in its proper times along with all of its prerequisites, the most of immense of them being humbleness of with Allah, which comprises the presence of the heart during the prayer with Allah, and not being preoccupied with anything for the affairs of this worldly life.”

Then realize, that true humility during the prayer is in three levels: the first level is the humbleness of fear, being broken, and humiliation which is for the ascetic servants of Allah; the second level is the humbleness of glorification, awe and having majestic awareness of Him, which is for the spiritual disciples traveling the path; and the third level is the humbleness of happiness, joy and acceptance, which is for the people of spiritual arrival from those who know Allah. This last level is called the station of ‘the coolness of the eyes’, as the Messenger of Allah, may Allah bless him and grant him peace said: “The coolness of my eyes was made in the prayer.”

Among the merits of the prayer is that Allah has gathered in it all of the remaining acts of worship, as *Shaykh* Abdullahi ibn Fuduye` said in his book called Shifa ‘an-Naas: “For in it is the remembrance of Allah, the recitation of the *Qur’an*, supplication of Allah, glorification of Allah, praising Allah, extolling Allah, and glorifying Him. It comprises the prevention of speech without remembrance of Allah, intimacy with Allah, rejecting all besides Him, making *jihaad* against Satan, avoiding eating and drinking which is like fasting, facing the Sacred House of Allah which is like pilgrimage, and supplicating for the Muslims which is like giving alms. All of these are accompanied with increase in humility, and humbleness to Allah in every bowing, prostration, standing for Allah, sitting in the presence of Allah, and being in intimate conversation with Him.”

Realize that the prayer is the actual spiritual ascension of the believer into the presence of the Mighty Lord, as *Shaykh* Abdullahi ibn Fuduye` said in his Dawa’ al-Waswaas: “Among the merits of the prayer is that the one praying attains a portion from the states of the Messenger when he made his Ascension. Thus, his purification and preparation to stand in the presence of Allah, is his portion from when the breast of the Prophet, may Allah bless him and grant him peace was expanded, when prepared for the Ascension, it being opened, and purified. The walking to the *masjid* to pray is like the journey of the Prophet, may Allah bless him and grant him peace to the *Bayt’l-Maqdas*. His casting off the preoccupations of this world’s life and completely attaching his heart to intimate conversation with his Lord, is like his, journey, upon him be blessings and peace from the world of this kingdom into the world of the Unseen kingdom. That which the one praying witnesses of illuminations and secrets, is his portion from what he, upon him be peace witnessed from the amazing miraculous things during his Ascension. The

attachment of his heart solely to his Lord during the prayers is his portion from the refusal of the Prophet, being enamored with any of the amazing miraculous matters he saw while on the Ascension. The standing of the one praying, his sitting, his bowing, and his prostration are all his portion from what he, upon him be peace saw from the varieties of worship of the Angels. Some of them were standing without ever bowing. Some were bowing without ever raising up from it. Some of them were prostrating without ever rising to sit from it, and some of them were sitting without ever rising to stand. Thus, he upon him be peace wished that these varieties of acts of worship could be gathered together for his *Umma* where they can worship Allah by means of them. Thus, Allah gathered together all of these acts of worship into a singular act which is the prayer. From the point that the one praying is preoccupied with saying the *takbir* '*l-ihraam*' up until the middle sitting is his portion from the actual ascension of the Prophet, upon him be peace from the world of the Unseen to the world of Might. The sitting of the one praying and making the *tashahhud* is his portion from the stopping of the Prophet, upon him be peace in the Station of Nearness, within two bows length from his Lord. The reciting of the *tashahhud* is his portion from the return of the Prophet, may Allah bless him and grant him peace to mankind to deliver the message; and Allah knows best."

Realize that the prayers are the greatest of the realms of Self Disclosure of His direct experiential knowledge, glory be to Him, and may He be exalted; because it is a purification of the hearts, and an opening of the gates of the Unseen. For, the prayer is the locale of intimate conversation with Allah and it is the mine of spiritual clarities. In it the spheres of Divine secrets are expanded, and the unfolding of spiritual illumination dawn upon the hearts. Thus, when Allah ta`ala desires to show His mercy to one of His servants by drawing him near to Him, and stopping him at His door, He raises his enthusiasm for the prayer, and make it beloved to him, until eventually by means of the prayer he draws near to the Beloved *azza wa jalla*, in intimate conversation of nearness. By means of this he knocks on the Gate seeking to have the Veils lifted; as he upon him be blessings and peace said: "The prayer is the locus of Divine intimate conversation." The concept of 'intimate conversation' (*munaajaat*) is as *Shaykh* Abu Bakr Jallo may Allah ta`ala be merciful to him once said: "It is mutual consultation and dialogue between lovers. For the intimate conversation of the servant to his Lord, is through his *Qur'anic* recitation, and remembrance of Allah; while the intimate conversation of the Lord to His servant is through giving him comprehension, spiritual opening, and the lifting of the veils." This is what was implied in the words of the Messenger of Allah, may Allah bless him and grant him peace when he said: "The one praying is in mutual intimate conversation with his Lord."

Realize that the prayer is the purification of the hearts from otherness and faults, due to what it in it of fear, broken heartedness, humiliation, impoverishment, and being in great need. *Shaykh* Abd'l-Qaadir al-Jaylani, may Allah ta`ala be merciful to him once said: "I came to all the gates and found them packed with throngs of people, but I came to the gate of humiliation, and being broken, and I found it empty of anyone, so I entered through it." For the greatest locale of humiliation and being broken hearted is while in the prostration. This is indicated by the prophetic tradition related by al-Bukhari on the authority of Ibn Abass, may Allah be pleased with them, on the authority of the Prophet, may Allah bless him and grant him peace who said: "We were commanded to make prostration on the seven bones." The scholars are agreed that prostration should be done

upon the seven bones, while some say, the eight bones. They are: the face, which include the forehead and the nose together, the two palms, the two knees, and the ends of the two feet. Here, the Messenger of Allah, may Allah bless him and grant him peace is indicating in this prophetic tradition that the servant when he desires to draw near to his Master, it is essential that he wipe out his vestiges, his aspects, and his eight attributes, which are his existence, his life, his desire, his power, his knowledge, his hearing, his seeing and his speech, through the direct witnessing of the Existence of Allah, the Life of Allah, the Will of Allah, the Omnipotence of Allah, the Knowledge of Allah, the Hearing of Allah, the Seeing of Allah, and the Speech of Allah ta`ala. As a result the servant does not see that anything exist in reality except Allah ta`ala, that nothing has life in reality except Him, that everything is in a state of flux and annihilation except His Face. For, the servant does not desire in the state except what his Lord, the Exalted wills for him. He has no intrinsic power except by means of the Power of the Omnipotent, Empowering One. He has no intrinsic hearing except by means of the Hearing of the All Hearing and Aware. He has no sight except by means of the All Watching All Seeing azza wa jalla. For, the servant in reality sees himself as dead and annihilated, without real existence, life, desire, power, knowledge, hearing, seeing or speech, except by means of Allah ta`ala. Thus, the servant draws near to His Lord, by recognizing his own intrinsic attributes which are: pure non-existence, death, coercion, impotence, ignorance, deafness, blindness and dumbness. Subsequently, when the servant knows himself he comes to know his Lord, as it as been firmly established in the prophetic traditions. This is because the intrinsic attributes of the servant are the opposite of the attributes of the Lord. It is through this Gnosis that the servant draws near to his Master. When he prostrates with this intention then this is the real prostration and the prayer of spiritual Arrival, as it was related in the prophetic tradition: “The nearest that the servant can be to his Lord, is while he is in prostration.”

For, when the servant obtains this exalted spiritual station, and high spiritual degree, it is essential for him to show great awe for the prayer with the greatest kind of dread. He thus, stands in the prayer with absolute humiliation. He makes the *takbir* with immense awe and glorification. He recites the *Qur'an* with measured *tarteel*. He bows down with tranquility. He rises from it with dignity. He falls down in humbleness, and prostrates with fear. He sits with humility and makes the *tashahhud* with courtesy. He then makes the *salaam* having a good opinion of Allah that He has accepted his worship. May Allah make us, our wives, and our children from the People of this Station.

If you have understood this, then you have realized that the first and foremost of the obligations inside the prayer is to know all of its pillars, because the Messenger of Allah, may Allah bless him and grant him peace said: “Knowledge is the *Imam* and actions follow it.” The establishment of the prayers is not permissible without first putting forward knowledge of the prayer. It is thus, incumbent to know the pillars of the prayer, its obligations, its *Sunnan*, merits, what its reprehensible in it, what invalidates it, and how to make up for what it done in it from forgetfulness. It is with this objective I present to you this blessed book called, **Sullam al-Hudaat Fee Ma`rifat Arkaan as-Salaat** of the Gnostic jurists, *Shaykh* Uthman ibn Is`haq, may Allah ta`ala be merciful to him. This is because in his book he transmitted the most prominent opinions of the followers of *Imam* Malik regarding the jurisprudence of the prayer. In it he cited the teachings of the most important of the companions of *Imam* Malik, such as Abu Abdallah

Abd'r-Rahman ibn al-Qaasim [died 191 A.H.], the author of the renown al-Mudawwana. After him, he cited from men such as *Shaykh* Abu Abdallah Muhammad ibn Abdallah ibn Abd'l-Hakam [died 268 A.H.]; *Shaykh* Uthman ibn Umar al-Kurdi, known as Ibn 'l-Haajib [died 646 A.H.] from his famous Mukhtasar; *Imam* Khalil Ibn Is'haq al-Jundi [died 767 A.H.] from his text the at-Tawdeeh which is his commentary upon the above mentioned Mukhtasar of Ibn 'l-Haajib, as well as his own text which has become famous in all the horizons, the al-Mukhtasar in which his objective was to clarify the most prominent opinions of the followers of *Imam* Malik free of any disagreements. He then cited from *Shaykh* Abd'r-Rahman ibn Muhammad al-Akhdari [died 983 A.H.] in his famous compendium named al-Akhdari; and finally from *Shaykh* Abd'l-Baaqi az-Zurqani [died 1099 A.H.] in his commentary upon the al-Mukhtasar of Khaleel ibn Is'haq. Based upon this the author was able to assemble in the Sullam'l-Hudaat the foremost teachings and central issues regarding the principles of the prayer based upon the *madh'hab* of *Imam* Malik ibn Anas. Subsequently, this book will be of benefit, Allah ta`ala willing in teaching dependents, students, children and the beginning Muslim in what is incumbent upon them to know from this important affair. We ask Allah ta`ala that He make it purely for His generous sake, and that He make it beneficial for us, our wives, descendents, *jama`at* and all of the remainder of the brothers, and Muslims, by the sanctity of the Best of the creation of Allah, our master Muhammad, upon him from Allah be the best blessings and most perfect peace, and upon his family, Companions, the *Taabi`uun* and those who follow them until the Day of Judgment – Amen.

I completed the transcription of the text, its annotation and commentary in the city of Beijing, China, at the time of *dhuhr* prayer on Saturday, the 1st of Allah's sacred month of *Rajab*, (O Allah make us among the people of the Men of *Rajab*!) in the year 1426 from the *hijra* of the master of creation our master Muhammad, upon him, his family and Companions be the best blessings and most perfect peace.

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Beijing China
1 *Rajab*, 1426, [August 2, 2005]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ
وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ
وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ
وَرَضِيَ اللَّهُ تَعَالَى عَنِ السَّادَاتِ النَّبِيِّينَ وَالْعُلَمَاءِ الْعَا
مِلِينَ وَالذِّمَّةِ الْارْبَعَةِ الْمَجْتَهِدِينَ وَمَقَلِدِيهِمْ الْوَبُيُومِ
الَّذِينَ إِذَا مَا كُنْتُمْ فِيهِمُ الْعَبْدُ الْبَقِيرُ الْمَضْطَرُ بِرَحْمَةِ رَبِّهِ
الْعَظِيمِ وَالشَّيْخِ جِرَّاسِ حَاوِ قَدَامَرْتِ أَمِيرِ دُوشَارِ كَبِيرِ
خَيْرِهِ كَثِيرٍ وَأَمْرِهِ خَطِيرٍ لَيْسَ لَهُ تَطْيِيرٌ ذَاكَ أَيْرُ شَيْخِنَا
الْإِمَامِ أَمِيرِ الْمُؤْمِنِينَ الْعَمَامِ أَحْمَدَ الرَّوَاعِي الْعَمَامِ مَنَعْنَا
اللَّهُ بِأَيَّامِهِ وَطُولِ عَمْرِهِ وَأَمْنَتَا وَأَيَّاهُ مَرَكَا خَطْبِ هَائِلِ
وَجِسْرِنَا وَلَهُ بَعْدَ الْجِرَّاسِ تَحْصِيلُ الْبَضَائِلِ وَصَرْفُ
عَنَّا الْعَهْوِ وَكُلِّ عَيْبٍ وَأَعْمَارِ وَكَفِّ عَنَّا كُلِّ عَابٍ وَشَاغِلِ
بِمَنَّةٍ وَكَرَمِهِ أَرَادِمَعْلَهُ شُرُوطُ الصَّلَاةِ وَجِرَّاسِ بَضَائِلِهَا
وَسُنَنِهَا وَبَضَائِلِهَا وَمَكْرُوهَاتِهَا وَمَعْسَدَاتِهَا
وَمَوَاضِعِ السُّجُودِ الْقِيَلِيِّ وَالْبَحْدِيِّ وَجِرَّاسِ بَضَائِلِهَا
الَّذِي لَمْ يَرْجُو تَلُّوَهُ مِنَ الثَّوَابِ الْعَظِيمِ وَالْخَيْرِ
الْعَمِيمِ مِنَ الرَّبِّ الْكَرِيمِ وَلَمَّا جِئْنَا مَنَعْنَا مِنَ الرَّوْعِيدِ

SANKORE'



The Ladder of Guidance
to Knowledge of the Principles of the Prayer

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**In The Name of Allah, The Most Compassionate, The Most Merciful
Prayers and abundant peace be upon our master, Muhammad, and upon his family
and his companions**

“All praises are due to Allah the Lord of the worlds”, blessings and peace be upon the master of the messengers and upon his family and his Companions, all of them. May Allah ta`ala be pleased with the masters among the *at-Taabi`een*, the right-acting scholars, the four *Imams* who exercised independent judgment and those who follow them until The Day of Judgment. **To continue:**

Says the poor slave in the need of the mercy of his Forgiving Lord, **Shaykh Ibn Is`haq**: the *Amir*, the possessor of great character, much goodness and a weighty command, the one who has no equal, the son of our *Shehu*, the *Imam*, the magnanimous **Amir'l-Mu`mineen, Ahmad ar-Rufai`**, whose beneficence is like the rain cloud; may Allah grant us enjoyment during his lifetime and may He elongate his life and may He safeguard us and him from every mishap, may He make it easy for him after realizing the obligations, to attain the variety of virtuous acts and turn us away from corrupt desires and from every shortcoming and rancor and hinder us from every hindrance and distraction by His favor and generosity – he ordered me to compile for him something that would comprise the prerequisites of the prayer, its obligations, its *Sunnan*, its merits, its acts of reprehensibility, its acts of invalidation, and the circumstances of the prostration of forgetfulness before the *salaam* and after the *salaam* and what rectifies it. Thus, I responded to him in that, hoping for myself and for him, the tremendous reward and all-encompassing good from the Generous Lord; and hoping to avert the severe threat¹ that has been established in the verified prophetic tradition: “Whoever is asked about some knowledge and he conceals it, Allah will bridle him with a bridle from the Hell-fire.” I have made it, after the introduction, into eight chapters and a conclusion as an excellent symbol of the eight doors of Paradise. May Allah make us from amongst those that are successful in entering it by His blessing generosity, *Ameen*. I have named it:

¹ Here ends folio 1 of the Arabic manuscript.

The Ladder of Guidance to Knowledge of the Principles of the Prayer

May Allah make it purely for His sake and benefit the Muslims by it by His blessings and generosity: *Ameen*. **Chapter One:** On the Conditions of the Prayer. **Chapter Two:** On the Obligations of the Prayer. **Chapter Three:** On the *Sunnah* of the Prayer. **Chapter Four:** On the Merits of the Prayer. **Chapter Five:** On the Reprehensible Acts of the Prayer. **Chapter Six:** On What Nullifies the Prayer. **Chapter Seven:** On the Circumstances of the Prostration of Forgetfulness Before the *Salaam*. **Chapter Eight:** On the Circumstances of the Prostration of Forgetfulness After the *Salaam*. **Conclusion:** On What Has Been Related About Two *Rak'ats* of *Fajr* and *Witr*.

It is Allah who gives success to that which is correct, and to Him we ask for an excellent reward. There is no lord other than Him, there is nothing hoped for except His goodness, and upon Him I put my trust and it is to Him I turn in repentance. With this point is the commencement of what was intended with the assistance of the King, the Praised.

Introduction

Realize, and may Allah give us and you success in what He loves and in what pleases Him, that the prayer is divided into three parts: [1] words; [2] actions; and [3] that which is neither words or actions. As for words, they are every movement of the tongue such as saying Allah is the Greatest (*at-takbeer*), saying all praises are due to Allah (*at-tahmeed*), and the *Salaam*. As for actions they are every² movement of the body such as bowing (*rukuu'*), prostration (*sujuud*), and sitting (*juluus*). As for that which is neither words nor actions, they are facing the *qibla*, the proper time of the prayer, intention, and the place of prayer.

Then realize also, that all of the words of the prayer are *Sunnan* except for three: [1] saying *Allahu Akbar* at the beginning (*takbeer'l-ihraam*); [2] recitation of the chapter called *al-Faatiha*; and [3] making the final *Salaam*. All actions of the prayer are obligatory (*fareeda*) except for three: [1] raising the hands for the *takbeer'l-ihraam*; [2] the middle sitting (*al-jalsa'l-wusta*); and [3] turning the head slightly to the right (during the final *salaam*).

Realize also, that there are four things which suffice for four things; and there are four things which do not suffice for four things. (1) The opening *takbeer* suffices for the raising of the hands. (2) The recitation of *al-Faatiha* suffices for reciting the *surah* (after *al-Faatiha*). (3) Prostration upon the forehead suffices for prostrating upon the nose. (4) Saying the *salaam* suffices for the turning of the head. These are the four things that suffice for four things. As for the four things that do not suffice the four things, they are their opposites.

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² Here ends folio 2 of the Arabic manuscript.

Issue: If it were said to you: “Which obligation (*fard*) suffices for the night but doesn’t suffice for the day?” And if it were said to you: “Which obligation is performed in a specific time, which is neither of the night nor of the day?” Say: “The answer in both cases is the dawn prayer (*salatus-subh*), since if it were from the night then it would be lawful for the faster to eat in that time. And if it were of the day then the recitation in it would be performed silently. If it were said to you: “Which *Sunna* prayer suffices to be performed during the day but not at the night?” Say: “It is the prayers of the forenoon (*ad’hiyya*)”. If it were said to you: “Which *Sunna* prayer suffices to be performed during the night but not during the day?” Say: It is the *witr* prayer.” If it were said to you: “Which *Sunna* prayer discontinues³ the obligatory prayers? Say: “It is the *witr* prayer”. In this summation is sufficient amount for the one whom Allah has illuminated his inner sight.



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³ Here ends folio 3 of the Arabic manuscript.

Chapter One: On the Prerequisites of the Obligations of Prayer

As for the prerequisites of the obligations of the prayer, they are five: **the first** is *Islaam*; **the second** is maturity; **the third** is reason; **the fourth** is the ending of menstruation and the blood of after-birth; and **the fifth** is the commencement of the time of prayer.

The one who denies any of its obligations, its bowings or prostrations is a disbelieving apostate, who must be induced to make repentance. If he repents, then he should be left alone. If he doesn't, then he should be killed as an apostate. Whoever acknowledges the obligation of the prayer, but refrains from performing them, is not a disbeliever. However, this should not be tolerated from him. Rather, he should be asked to perform them up until there remains sufficient time within the necessary time to perform a current prayer to do a complete *rak`at* with its prostration. If he however continues to refrain from performing the prayer, he should be threatened and beat. If he still does not perform the prayer, he should be killed with the sword as a punitive punishment, and prayed over by someone other than the *Imam* and the people of bounty. If the necessary time of the prayer passes, and it becomes a prayer which must be made up, then he should not be killed based upon the soundest opinion. The young child should be commanded to perform the prayer when he/she reaches the age of seven, and it should be punished for neglecting it when he/she reaches ten years old.

As for the prerequisites for the soundness of the prayer, they are seven: **the first** is purification from minor and major impurities; **the second** is the purification of filth from clothing, the body and the place to be prayed which are the places he touches when he stands, prostrates and sits. As for the places which he will not touch during the prayer, there is no harm in that. It is lawful for him to pray upon a straw mat which may have some impure matter on its edge. **The third** is covering the private parts. **The fourth** is facing the direction⁴ of the *qibla*. **The fifth** is the entrance of the proper time. **The sixth** is avoiding speech. **The seventh** is avoiding excessive movement. Here it is ended, and in it is what is sufficient for the one whom Allah has illuminated his insight.

⁴ Here ends folio 4 of the Arabic manuscript.

Chapter Two: On the Obligations of the Prayer

As for the obligations of the prayer they are fifteen: [1] the first is intention, which is an obligation; [2] the *takbeer 'l-ihraam* is an obligation; [3] standing up for it is an obligation; [4] the reciting of *al-Faatiha* is an obligation; [5] standing up for it is an obligation; [6] bowing is an obligation; [7] rising up from bowing is an obligation; [8] making prostration upon the forehead is an obligation; [9] rising up from prostration is an obligation; [10] moderation in the entire prayer is an obligation; [11] being reposed in the prayer is an obligation; [12] maintaining the correct order is an obligation; [13] the sitting which is connected to the *salaams* is an obligation; [14] the *salaams* is an obligation; and [15] making the intention to follow the *Imam* is an obligation. Here ends the obligations of the prayer.



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Chapter Three: On the *Sunnan* of the Prayer

As for the *Sunnan* of the prayer, they are twenty: [1] the first of them is making the *iqaama*, it is a *Sunna*; [2] the *Qur'anic* chapter which is recited after the *al-Faatiḥa* is a *Sunna*; [3] standing up for it is a *Sunna*; [4] reciting silently what should be recited silently is a *Sunna*; [5] reciting aloud what should be recited aloud is a *Sunna*; [6] saying: 'Allah gears the one who praises Him' is a *Sunna*; [7] every *takbeera* other than the *takbeerat'l-ihraam* is a *Sunna*; [8] the two *tashahhuds* is a *Sunna*; [9] the greetings of peace for them is *Sunna*; [10] reciting the *al-Faatiḥa* prior to the *Qur'anic* chapter is a *Sunna*; [11] the second *salaam* is a *Sunna*, meaning by that returning the *salaam* to the *Imam*; [12] the third *salaam* for the one following the *Imam*, directing it to the left if there is someone on his left is a *Sunna*; [13] reciting the aloud one *salaam*, where he and the one next to him can hear him, is a *Sunna*; [14] sending the blessings upon the Messenger of Allah, may Allah bless him and grant him peace in the end of the second *tashahhud*, is a *Sunna*.' [15] making prostration upon the nose is a *Sunna*; [16] making prostration upon the two palms is a *Sunna*; [17] making prostration upon the tips of the feet is a *Sunna*; [18] the *sutra* for other than the one following the *Imam*, meaning for the one praying alone, and the *Imam* when it is feared the someone may pass in front of them is a *Sunna*; [19] the least it should be in thickness is the thickness of an lance, and the least it should be in length is an arms length; and [20] it should be clean and firmly fixed without being a cause of confusion for those praying. Here ends the *Sunnan* of the prayer.

Chapter Four: On the Merits of the Prayer

As for the merits of the prayer, they are: [1] raising the two hands during the *takbir*'-l-*ihraam* until they are opposite the ears; [2] the saying of the one following (*ma'muum*) the *Imam* and the one praying alone: '**Our Lord to You are the praises**'; [3] the saying of '**Amen**' after the recitation of the *al-Faatiha*, for the one praying alone and the one following the *Imam*, and the *Imam* should not say aloud except reciting silently; [4] the reciting of the glorification while bowing, which is: '**Glory be to my Lord the Immense, and with His praises**' three times; [5] the reciting of the glorification while prostrating, which is: '**Glory be to my Lord the Exalted, and with His praises**' three times; [6] supplicating while in prostration for what one desires, even if it is for a worldly matter, based upon the words of the Prophet, may Allah bless him and grant him peace: "As for the bowing, you should glorify the immensity of the Lord. As for the prostration, you should make strenuous effort in supplications, and be certain that your supplications have been accepted"; which means realize that your supplications have been answered; [7] the lengthening of the recitation of the prayers of *subh* and *dhuhr*; [8] the shortening of the recitation of the prayers of *asr* and *maghrib*; [9] being intermediate in the recitation of the prayer of *isha*; [10] that the recitation of additional *Qur'anic* chapter in the first *rak'at* be longer than that of the second, however if the opposite is done (*in`akasa*) there is no harm, and this is the same if they are made the same (*sawaahumaa*); [11] the well known outer aspects of the conditions of bowing (*rukoo*'), where the two hands are placed upon the two knees, and the back is made straight; [12] also the well known outer aspects sitting (*julus*), where the buttocks sits upon the ground, and the right foot is erected; [13] the reciting of the *qanuut*, which is: '**O Allah verily we seek Your help, we seek Your forgiveness, we believe in You, we rely upon You, we repent to You and extol You. All good is with You. We thank You and do not deny You. We are subservient to You and we leave those who deny You. O Allah it is You we worship, it is to You we pray and prostrate. It is to You that we rush and turn to. We hope in Your mercy and fear Your severe punishment. Indeed Your punishment will encounter those who disbelieved**'; [14] the reciting of the *qanuut* silently after the completion of the recitation in the second *rak'at* of the prayer of *subh*; [15] the making of supplication for the second *tashahhud*; [16] that the second *tashahhud* be longer than the first; [17] turning to the right when making the *salaam*; and [18] moving the index finger of the right hand during the *tashahhud*. Here ends the merits of the prayer.

Chapter Five: On the Reprehensible Acts of the Prayer

As for the reprehensible acts (*makruuhaat*) of the prayer, they are: [1] looking around; [2] closing the eyes; [3] reciting the *basmalla*; [4] reciting *ta`awwadhu* (seeking refuge) in the obligatory prayers, but not the superogatory prayers. For in the latter both the *basmalla* and the *ta`awwadhu* are lawful; [5] standing in the prayer upon one foot, except when the standing is prolonged, then this is permissible; [6] holding a gold coin or other then it of the same size in the mouth; [7] carrying anything in the prayer in his pocket, sleeves or on his back which would cause a distraction; [8] reflecting on worldly matters which indicates a lack of proper fear of Allah; [9] prostrating upon the folds of the turban, the edge of the sleeves or attire, in contrast to prostrating upon a mat. However this is lawful only in times of extreme heat and cold; [10] raising the eyes to the heavens; [11] clenching and opening the fingers; [12] playing with the beard; [13] grasping the right hand upon the left in the obligatory prayers; [14] bending the head; [15] squatting; [16] hugging the body (*takhsir*), which is placing the arms around the waist; [17] and everything which preoccupies a person from having proper fear (*khushuu`*) during the prayer is also reprehensible (*makruuha*).

If a person does anything from the reprehensible acts in the prayer, this is disliked, but it does not invalidate his prayer. In this extent is sufficient for the one whom Allah has illuminated his insight.

Chapter Six: On What Nullifies the Prayer

As for what nullifies the prayer, they are: [1] performing an extra *rak`at* or prostration intentionally; [2] abandoning a pillar from the pillars of the prayer intentionally; [3] intentionally eating, drinking or speaking during the prayer, except when the speaking is done to correct an error in the prayer, like the follower saying to the *Imam*: ‘You have not completed the prayer’, or ‘Have you completed the prayer?’, or the *Imam* asking about that and being informed; [4] minor impurities (*hadath*); [5] remembrance of a missed prayer (*faa`ita*); [6] laughing aloud intentionally or out of forgetfulness; [7] adding anything like to the prayer in it; [8] intentionally vomiting; [9] making prostration due to the deficiency of a *sunnān* which is not confirmed like a single *takbeer*, or a single *tashahhud*; [10] making prostration for leaving out a meritorious act, such as the *qunūut*; [11] the person who came after the *Imam* began the prayer making prostration of forgetfulness before or after the *salaam* if he didn’t catch a *rak`at* with the *Imam*; [12] neglecting to make the prostration before the *salaam* for the one who left out three *sunnān*; [13] intentionally spitting; [14] crying in the prayer, but not out of fear of Allah; and [15] taking many steps during the prayer.

Ibn`l-Haajib added: “[16] Too much movement invalidates the prayer, even when one makes much endeavors, such as fighting someone who interdicts him in the prayer, or in order to protect himself or his wealth. However, very few actions is excused, even if is indicating the greetings to someone, returning the greetings, or in order to fulfill a need as it is well known. The legal foundation for this is the Prophet, may Allah bless him and grant him peace rearranging Ibn Abass and placing him on his right side, his fixing his upper garment after he adorned the *ihraam*, and his touching A`isha when he made prostration in order for her to move her feet; and Allah knows best.”

It says in the al-Mukhtasar: “The prayer is nullified by [17] praying behind someone whom it becomes clear is a disbeliever; [18] praying behind a woman; [19] praying behind a clearly effeminate man; [20] praying behind someone mad; [21] praying behind a dogged sinner; [22] praying behind someone following an *Imam*; [23] intentionally praying behind a person who is in a state of minor impurity; [24] or when he knows that the *Imam* has made a minor impurity; [25] praying behind the one incapable of performing the pillars of the prayer, or if he realizes it, except the one who is only able to sit or the like, then it is lawful; [26] praying behind someone ignorant when one who can recite the *Qur`an* can be found; [27] or if one who can recite with the recitation of Ibn Mas`ud can be found; [28] praying behind a slave during the *jumu`a* prayer; and [29] praying behind an infant during the obligatory prayers, but in other than the obligatory prayers it is valid.” [30] There is dispute whether the prayer is absolutely invalidated by reciting the *Qur`an* in incorrect pronunciation, meaning by the extra chapter after the *al-Faatiha*, and Allah knows best.

Notice: [1] It is considered reprehensible for a Bedouin Arab to lead those sedentary in prayer, even if he is a superior reciter of the *Qur`an* than them. [2] The *imamate* of a person whose limbs is amputated and is paralyzed is reprehensible. [3] The *imamate* of a person who has purified himself with *tayyamamu* leading those who have made ablution is reprehensible. [4] The *imamate* of one sedentary leading a person traveling is reprehensible. [5] The *imamate* of a person who is disliked is reprehensible. [6] The *imamate* of a person formally castrated is reprehensible. [7] The *imamate* of a

servant boy is reprehensible. [8] The *imamate* of a person uncircumcised is reprehensible. [9] the *imamate* of a child of illicit sex is reprehensible. [10] The *imamate* of a person whose circumstances is unknown is reprehensible. [11] The *imamate* of the slave leading an obligatory prayer other than *jumu`a*, as for him leading the *jumu`a* it is not valid. [12] It is reprehensible to pray between two pillars. [13] It is reprehensible to pray in front of the *Imam* without a necessity to do so. [14] It is reprehensible for a man to pray between his women. [15] The opposite is also reprehensible.” In this extent is sufficient for the one whom Allah has illuminated his insight.

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Chapter Seven: On the Circumstances of the Prostration of Forgetfulness Before the *Salaam*

As for the circumstances for the prostration of forgetfulness before the *salaam*, there are many, however what we will mention here will be sufficient. Al-Akhdari said: “Prostrating for forgetfulness in the prayer is a *sunna*. When two elements are left out of the prayer one should make two prostrations before the *salaam* after the completion of the *tashahhud* and one should add another *tashahhud* after them.” This is in order that the *salaam* comes after the *tashahhud*.

[1] Whoever leaves out an element and adds an element should make the prostration before the *salaam*, like when the *tashahhud* and the sitting is left out and a prostration is added. [2] Whoever recites silently in prayer to be recited aloud should make the prostration before the *salaam*. [3] Whoever stands after making two *rak`ats* before sitting, but remembers before his hands and knees leave the ground, should return to sitting, and there is no prostration required of him. [4] If his hands and knees leave the ground completely and he does not return to sitting, then he should prostrate before the *salaam*. [5] Whoever omits a single verse from the *al-Faatiha* should make the prostration before the *salaam*. [6] Whoever forgets and omits the extra *Qur`anic* chapter or both should make the prostration before the *salaam*. [7] Whoever omits two or three *takbeers*, two are three *tahmeedaat* (praises of Allah), or the saying of: ‘**Allah hears him who praises him**’, should make the prostration before the *salaam*.

[8] Whoever forgets the two *tashahhuds* should make the prostration before the *salaam*. [9] Whoever forgets the first sitting until he stands completely, and does not return and reaches the end of the prayer should make the prostration before the *salaam*. [10] Whoever says: ‘**Allah is the greatest**’ in the place of: ‘**Allah hears him who praises him**’; or says: ‘**Allah hears him who praises him**’ in the place of ‘**Allah is the greatest**’ should return and perform what is obligatory upon him. [11] If he however, does not return and the time passes he should make the prostration before the *salaam*. [12] Whoever assumes that the *Imam* made the *salaams*, and stands in order to make up what was missed; and then it becomes clear to him that the *Imam* did not make the *salaam*; should return before the *Imam* actually makes the *salaam* and completes what is remaining from the prayer. If he returns before the *Imam* makes the *salaam*, then there is no prostration required of him, it is irrelevant what he prayed before the *Imam* made the *salaam*, and he should stand and make up what he missed. If, however, the *Imam* makes the *salaam* while he is standing, or bowing, he should begin by reciting the *Qur`an* for the *rak`at* he missed, and when he is finished he should make the prostration before the *salaam*.

It says in the *al-Mudawwana*: “Whoever stands up out of forgetfulness in a superogatory prayer of two *rak`ats* should return as long as he has not made the bowing. If he however makes the bowing, there is difference regarding what he must do. What is liked by me is that he returns as long as he has not lifted his head from bowing, and he should make the prostration after the *salaam*. If he lifts his head from the bowing he should perform the fourth *rak`at* whether of four *rak`at* prayer of the night or day, and then make the prostration before the *salaam*. If he forgets to make the *salaam* until he eventually makes five *rak`ats*, should return as long as he remembers, and then he should prostrate before the *salaam*. This is because in the opinion of some of the scholars, the

superogatory prayers are performed with four *rak`ats*, where in the opinion of Malik they are two *rak`ats*.”

[13] Whoever is not aware whether he has added something or left out something should make the prostration before the *salaam*. If he purposely neglects something from the *sunnan* of the prayer, then the prostration is not required, in the opinion of Ibn al-Qasim. However, other jurists said: “He should make the prostration before the *salaam*.” This was verified by Ibn al-Haajib, while some of the companions of Malik said his prayer is invalid. [14] Whoever prays a single *rak`at* or two with the *Imam*, and when the *Imam* sits during the *tashahhud* and makes the prostration of forgetfulness before the *salaam*, he too should prostrate with him. [15] If the *Imam* makes the prostration after the *salaam*, then he should wait until he has completed his prayer and then perform the prostration [16] Whoever prays two *rak`ats* and when he is sitting for the *tashahhud* recalls that he didn’t make the first prostration or the second bowing, should postpone making the prostration; it is valid for him to complete his prayer and then make the prostration before the *salaam*. [17] When a person joins a prayer which already began and is required to make the prostration after the *salaam* as a result of something added by his *Imam*, as well as the prostration before the *salaam* as a result of something he neglected himself, it is more permissible for him to make the prostration before the *salaam*; and Allah knows best. These are the seventeen situations for which it is lawful to make the prostration before the *salaam*. Whatever is less and sufficient is better than that which is more and distracting.

Chapter Eight: On the Circumstances of the Prostration of Forgetfulness After the *Salaam*

As for the circumstances for the prostration of forgetfulness after the *salaam*, there are many, however what we will mention here will be sufficient. Al-Akhdari said: “When adding something to the prayer one should make two prostration after the *salaam*, and he should add after them another *tashahhud* and then make a single *salaam* after the *tashahhud*. Whoever forgets to make the prostration of forgetfulness after the *salaam*, should simply make it when he remembers, even if a year’s time has elapsed.”

[1] Whoever recites aloud in a situation in which silence is required, like reciting aloud during the *dhuhr* and *‘asr* prayers, should make the prostration after the *salaam*. [2] Whoever absent mindedly speaks, whether he is the *Imam* or on praying alone, should make the prostration after the *salaam*. [3] Whoever absent mindedly makes the *salaam* after having made two *rak‘ats*, should make the prostration after the *salaam*. [4] Whoever adds a *rak‘at* in the *subh* prayer or the *jumu‘a* prayer or adds two *rak‘at* to one of the four *rak‘at* prayers, should make the prostration after the *salaam* if it was done absent mindedly (*saahiyaan*). If it was added intentionally (*‘aamidaan*) then his prayer has been made invalid. There is some disagreement, however, whether if the person who is ignorant of how to prayer is to be included among those who add something intentionally in the prayer, which is the preponderant view; or whether he is to be included among those who add something out of forgetfulness. In this there are two views.

[5] Whoever is doubtful regarding the completion of the prayer, should build on what he is certain, and then perform what is doubtful about and then he should make the prostration after the *salaam*. [6] A person who always overcome by *Satanic* whispering who is assailed with doubt in every prayer, or is assailed with these whisperings once or twice in a day, should simply disregard his doubt, remove it from his heart, not be preoccupied with it, and simply perform what he is not doubtful about in the prayer. And he should not rely at all on any of the thoughts which occur in himself, because these thoughts are the perversions of Satan. However he should make the prostration after the *salaam*, whether he is doubtful about whether he added or left something out. [7] Whoever repeats the *al-Faatiha* in a single *rak‘at* absent mindedly, should make the prostration after the *salaam*. However, if he intentionally repeats it, then he has rendered his prayer invalid. [8] Whoever forgets to recite the *al-Faatiha* aloud or to recite it silently should first redo it, and then he should make the prostration after the *salaam*. If he, however misses the chance to repeat the *al-Faatiha* due to making the bowing, should make the prostration for neglecting to recite aloud before the *salaam*, and for neglecting to recite silently after the *salaam*. [9] Whoever stands after performing the two *rak‘ats* before sitting for the *tashahhud*, and he remembers this before his hands or knees separate from the earth, it is agreed that he should return to the sitting position, make the *tashahhud*, and there is no prostration required of him for what he did after the bowing due to the triviality of this situation. However, if he recalls the above after his hands and knees have left the earth, he should continue with his prayer and not return to the sitting position, and he should make the prostration before the *salaam*. If he returns to the sitting position after his hands and knees have left the earth, whether absent mindedly or intentionally, then his prayer is still valid, but he should make the prostration after the *salaam* for returning to the sitting position. [10] Whoever postpones the prostration of

forgetfulness which should be done before the *salaam*, should make the prostration after the *salaam*. [11] Whoever substitutes the saying of the *takbeer* (Allahu Akbar) with the saying of *tahmeed* (al-Hamdulillahi) or substitutes the saying of *tahmeed* with the saying of the *takbeer*, there is nothing required of him if he does it only once. If he, however, does this twice, then he should make the prostration after the *salaam*. This is the expressed view of Ibn Abd'l-Hakam. Ibn al-Qaasim said it should be done before the *salaam*.

[12] Whoever absent mindedly makes a mistake in the recitation where he recites something that is not from the *Qur'an*, should make the prostration after the *salaam*. If the verbal mistake he made was a word from the *Qur'an*, then he should not make the prostration due to it except when he thoroughly alters its expression, or corrupts its meaning; like reciting the phrase from *al-Faatihah*: “*an`amta*” (...*You have shown blessing...*) with the inflection of *damma* (*`an`amtu*) or with *kasra* (*an`amti*). He should make the prostration for that after the *salaam*. [13] Whoever doubts whether he is praying the *witr* prayer or the two *rak`ats* of the *shafai`*, should make that prayer even, and then he should make the prostration after the *salaam*. He should then stand and make the *witr* prayer. [14] Whoever is able to catch a complete *rak`at* of a prayer which has already begun with the *Imam*, including its two prostrations and its bowing, or if he is able to catch two complete *rak`ats* or more, then the prostration before the *salaam* with the *Imam* is obligatory when the *Imam* makes the prostration of forgetfulness. He should postpone performing the prostration of forgetfulness after the *salaam* until after he himself has completed what he missed from that prayer. When he has completed what he missed, he should make the prostration after the *salaam*. If he acts contrary to this and willfully prostrates after the *salaam* along with the *Imam*, before completing what he missed from that prayer, then his prayer is rendered invalid. If he does so out of forgetfulness, then he should make the prostration after the *salaam*. [15] Whoever forgets a bowing, and then remembers it while he is in prostration, he should then return to the standing position. It is highly recommended for him to repeat something of the *Qur'anic* recitation so that bowing he does occurs after the reading. He should then bow and then continue with his prayer, and then he should make the prostration after the *salaam*. [16] Whoever forgets a single prostration and remembers this after he has stood up and before he begins bowing, should return to the sitting position make the prostration and he is not prevented from sitting unless he has already completed the first sitting before standing and the recalls that he forgot a single prostration while he is standing; then he should not repeat the second sitting. He should then make the prostration after the *salaam*. [17] Whoever forgets two prostrations and does not remember this until after standing should continue with his prayer and go into the prostration as if he did not forget them and he should not sit for them. When he completes the prayer he should make the prostration after the *salaam*. [18] Whoever stands for a third *rak`at* in a superogatory prayer, and remembers this before he begins the bowing, should simply return to the sitting position, and then he should make the prostration after the *salaam*. [19] Whoever stands in a prescribed prayer with a fifth *rak`at* in a four *rak`at* prayer, or with a third *rak`at* in a two *rak`at* prayer, or with fourth *rak`at* in a three *rak`at* prayer, should return to sitting when he remembers, and then he should make the prostration after the *salaam*. [20] If the *Imam* has made the *salaam* before actually completing the prayers, then those praying behind him should make glorification of Allah by merely saying ‘*subhaana Allah*’. If the *Imam* accepts this

and returns and completes the prayer, he should then make the prostration after the *salaam* when he has completed it. If the *Imam* doubts the information from the one who made glorification, he should then ask two upright members of the congregation, except when many people praying behind him corroborates this person. He should then abandon his own certainty and resort to their view of the situation, and Allah knows best.

These are the twenty circumstances in which one is required to make the prostration of forgetfulness after the *salaam*. In this extent is sufficient for the one whom Allah had given assistance. Whatever is less and sufficient is better than that which is more and distracting. He has committed a sin if he willfully abandons making the *salaam* after the prostration of forgetfulness and he has not rendered his prayers invalid. This is what Abd'l-Baqi said in his commentary upon the al-Mukhatsar, and Allah knows best.

Clarifications: On the Divisions of Forgetfulness

Realize that forgetfulness (*sahw*) during the prayer is divided into three divisions: **the first divisions** are: [1] sometimes one forgets and omits an obligation from the obligations of the prayer. It does not suffice to make the prostration of forgetfulness for it. It is necessary to perform the actual obligation. If the person does not remember this until he makes the *salaam*, or the time after the prayer elapses is long, then his prayer is invalid, and he must redo it. [2] Sometimes one forgets and omits a meritorious act of the prayer, like the *qanuut*, the saying of: '*Rabbanaa wa laka'l-hamdu*', a single *takbeer*, or the like. There is no prostration of forgetfulness to be performed for omitting any of that. Whoever makes the prostration of forgetfulness for any of these before making the *salaam*, has rendered his prayer invalid, and must repeat it. [3] Sometimes one forgets and omits a *sunna* from the *sunnan* of the prayer, like the extra *Qur'anic* chapter recited with the *Umm'l-Qur'an*, the two *tashahhud*, sitting for them and what resembles these. He should then make the prostration for that before the *salaam*.

The second clarification is that forgetfulness is further divided into five subdivisions: **First** forgetfulness for which there is no prostration of forgetfulness and for which the prayer should not be repeated. **Secondly** forgetfulness for which there is no prostration of forgetfulness, but for which the prayer must be repeated. **Thirdly** forgetfulness for which prostration should be made before the *salaam*, but if it is forgotten, then it can be done after the *salaam*. If the time after the prayer elapses is long, then the prayer must be repeated. **Fourthly** forgetfulness for which prostration should be made before the *salaam*, but if it is forgotten, then it can be done after the *salaam*. If the time after the prayer elapses is long, then there nothing against him. **Fifthly** forgetfulness for which prostration should be made after the *salaam*, even if he does not make the prostration in a short time after the prayer elapsed. For whenever he remembers he should prostrate even a months time has elapsed.

As for the forgetfulness for which there is no prostration of forgetfulness they are like the one who forgets recite the *iqamat's-salaat*, raising of the hands during the *takbir'l-ihraam*, saying: '*Amen*', saying: '*Rabbanaa wa laka'l-hamd*' once, the glorification said during the bowing, the supplication recited during the prostration, or the *qanuut* recited during the *subh* prayer.

As for the forgetfulness for which there is no prostration of forgetfulness, but for which the prayer must be repeated they are like the one who forgets to make the intention at the beginning, the *takbir'l-ihraam*, the reciting of *al-Faatiha* during the *subh* prayer,

the *jumu`a* prayer, the first two *rak`ats* of a four *rak`at* prayer, the bowing, the prostration, the final sitting or the *salaam*.

As for the forgetfulness for which prostration should be made before the *salaam*, but if it is forgotten, then it can be done after the *salaam*. If the time after the prayer elapses is long, then the prayer must be repeated is like the one who forgets at least three *takbeeraat* (saying: ‘Allahu akbar’), three *tahmeedaat* (the glorification and praise), the same with the saying of: ‘*sami`a Allahu liman hamidahu*’, and the middle sitting.

As for the forgetfulness for which prostration should be made before the *salaam*, but if it is forgotten, then it can be done after the *salaam*. If the time after the prayer elapses is long, then there nothing against him is like the one who forgets to recite the extra *Qur`anic* chapter, forgets to recite two extra *Qur`anic* chapters, forgets to make two *tahmeedaat*, two *takbeeraat*, forgets to recite two *tashahhud* or sitting for them, saying silently what should be said silently, or saying aloud what should be said aloud.

As for the forgetfulness for which prostration should be made after the *salaam*, even if he does not make the prostration in a short time after the prayer elapsed. For whenever he remembers he should prostrate even if a months time has elapsed is like the one who stands inadvertently to perform a fifth *rak`at*, if he drinks or eats inadvertently, if he recites aloud what should be said silently out of forgetfulness, of if he laughs during the prayer out of forgetfulness, and Allah knows best.

The third clarification is that the one who forgets to make the *takbir`l-ihraam* and he is alone, he should stop as soon as he remembers, and began his prayer again, and he should not take into account how much of the prayer he performed before doing the *takbir`l-ihraam*. However, if he is the *Imam*, he should stop praying and make the *takbir* when he remembers and began the prayer again. This is the same for those praying behind him, even if they themselves did make the *takbir`l-ihraam*. Even if the *Imam* does not remember that he neglected to make the *takbir`l-ihraam* until after the completion of the prayer, he and those who prayed behind him are required to stand and redo the *iqama* and repeat the prayer. As for the forgetfulness of those who follow the *Imam*, it is carried by the *Imam*, except when the follower omits an obligation, then he does not carry the burden for that, like forgetting to make the intention, the *takbir`l-ihraam*, the bowing, the prostration and other then these from the obligations. The only exception from this is the *al-Faatiha*, for the *Imam* does carry the burden for that.

The fourth clarification is the one who forgets a *sunna* by omitting a confirmed *sunna*, or he forgets this and also adds another confirmed *sunna*. It says in the at-Tawdeeh: “The confirmed *sunna* for which prostration is made for are eight: The first is forgetting the reciting of the additional *Qur`an* to the *al-Faatiha* in an obligatory prayer. He should prostrate for that, but not if is a superogatory prayer. The second is forgetting to recite aloud in an obligatory prayer which reciting aloud is required. He should prostrate for abandoning this, but not in the superogatory prayers. The third is forgetting to recite silently in its proper place. He should then prostrate for abandoning this, but not if it was neglected in a superogatory prayer. The fourth is forgetting to say one of the *takbeeraat* other than the *takbir`l-ihraam*, there is some disagreement. For what has been transmitted in the al-Mukhtasar is that there is no prostration for it due to its insignificance. The fifth is forgetting to say: ‘*sami`a Allahu liman hamidahu*’, there is some disagreement. For what has been transmitted in the al-Mukhtasar also is that there is no prostration for it due to its insignificance. The sixth is forgetting to make the first

tashahhud. The seventh is forgetting to sit for the first *tashahhud*. The eighth is forgetting to make the *tashahhud* and sitting for it. There is no prostration for any *sunnan* forgotten outside these eight.”

The fifth clarification is the one who recites an entire *Qur’anic* chapter, or two *Qur’anic* chapters, or more in a single *rak`at*, or he goes from one *Qur’anic* chapter to another, or he makes the bowing before he completed the chapter; then there is no prostration required of him. Similarly for the one who smiles during the prayer intentionally or inadvertently, there is no prostration required of him. Similarly for the one who tells a person speaking during the prayer to be quiet, if in doing so, he does so a little, then there is no prostration required of him. However if he prolongs his telling him to be silent, then his prayer is rendered invalid due to the absence of the presence of his heart in the prayer. Likewise for the one who doubts whether he has made the *salaam* or not, for he should merely make the *salaam*, and there is no prostration on him for that. Similarly, for the one who doubts whether he has forgotten something in the prayer or whether he hasn’t. He should reflect a little or extensively until it becomes clear that he did not forget anything, then there is no prostration for him. Similarly, when he doubts regarding the prostration of forgetfulness itself, whether he has prostrated twice or only once, he should simply perform another prostration and there is no prostration obligated upon him. This is because if this were commanded then it would also be permissible give consideration to doubt, which would also necessitate making prostration for doubt, and this would go on endlessly. Similarly for the one who prays in silk, gold, or who steals something near him while praying, or looks at something forbidden while he is praying. In such cases he is being disobedient to Allah, although his prayer is still considered sound. Similarly to the one who becomes slightly drowsy during his prayer, then there is no prostration required of him. Similarly for someone praying and someone calls him and he responds: ‘*Subḥāna Allah*’, or moans as a result of sickness, or the one who clears his throat out of necessity. This is also the same for the one who to some extent thinks about some worldly affair, for which the recompense of his prayer is diminished but his prayer is not invalidated. This is also the same with someone who prevents a person from walking directly in front of him. There is nothing against him in that. Similarly, there is nothing against anyone who moves in order to make arrangements for the completion of the prayer, or who fixes his garment, or reaches to fix the *sutra* when it falls, or walks between two lines in order to fix the *sutra*, or who moves in order to close an opening in the prayer ranks. Similarly, there is nothing against the one who goes to obtain his riding mount whether it involves moving to the side or backwards if it is near. However if the riding mount has moved far away the prayer should be discontinued and he should go and get it, as long as the time for the prayer is extensive and as long as the movement to retrieve it is not excessive; and if the riding mount has not gone into the wilderness and he fears for his life in neglecting to retrieve it; in which case the prayer should be discontinued by mutual agreement. Similarly for the one who yawns during the prayer and he then moves to cover his mouth, there is nothing against him. Similarly, with the one who prostrates upon a small portion of his forehead, or upon a fold or two of his turban, or upon the edge of his garment, there is nothing against him. However, this is considered reprehensible. Similarly, there is nothing against the one who is overcome with vomiting and heaving in the prayer. Similarly, the one who is attacked by a scorpion or a snake and he moves to kill it, there is nothing against him, except when his actions in killing it

become prolonged, or if turns his back to the *qibla* when attempting to kill it. In such case, the prayer is discontinued. Similarly for the one who sighs during the prayer, there is nothing against him. Similarly, there is no prostration to be performed for the one who omits a single *Sunna* like a single *tashahhud*, or omits something slight from what is to be said aloud or silent of the *al-Faatihah*; with the meaning that he says slightly aloud what should be said silently. In such as case there is no prostration upon him. Similarly is the reciting aloud of single verse from it like that. Similarly, for the one who recites the extra *Qur'anic* chapter in other than the way of the *Sunna*, in that he says silently what should be said aloud or he recites aloud what should be said silently; but then he reflects on this and subsequently recites it based upon the *Sunna*, for there is nothing against him. In this summation is sufficient amount for the one whom Allah has illuminated his inner sight.

Issue:

The ruling on forgetfulness in the prayer being made up is the same ruling as the prayer to be performed. The ruling on forgetfulness in the superogatory prayer is the same as its ruling in the obligatory prayer, except in six issues where the superogatory prayers differs from the obligatory prayers. The first issue is forgetting to recite the *al-Faatihah* in a superogatory prayer. The second issue is forgetting to recite the extra *Qur'anic* chapter in a superogatory prayer. The third issue is forgetting to recite silently in a superogatory prayer. The fourth issue is forgetting to recite aloud in a superogatory prayer. The fifth issue is adding a third *rak`at* in a superogatory prayer. The sixth issue is forgetting some of the pillars in a superogatory prayer, when a long time has transpired after the departure from the prayer, and he remembers.

Now, we will proceed with explaining the legal judgment of each of the above six issues. We said that **the first issue** is the one who forgets to recite the *al-Faatihah* in a superogatory prayer and he remembers it after the completion of bowing; he should continue with his prayer, and then make the prostration of forgetfulness before the *salaam*. This is in contrast to if he did the same during the obligatory prayers. In which case, if he remembers that he forgot to recite the *al-Faatihah* after the completion of the bowing; he should disregard the *rak`at* in which he omitted the *al-Faatihah* if the chance to remedy it passed, and add another *rak`at* in its place, then continue with his prayer, and make the prostration of forgetfulness after the *salaam*. This is if he omitted the *al-Faatihah* in one of the last two *rak`ats* simply because he added something to the prayer. However, if he omitted to recite the *al-Faatihah* in one of the first two *rak`ats*, then he should make the prostration of forgetfulness before the *salaam*.

The second, third and fourth issues are the one who forgets to recite the extra *Qur'anic* chapter, who forgets to recite silently, and who forgets to recite aloud in a superogatory prayer, and then remembers this after the completion of the bowing; he should continue with his prayer, and he is not required to make the prostration of forgetfulness in any of that because each of these are highly recommended acts within the superogatory prayers. This is in contrast to the obligatory prayer, in which he should make the prostration of forgetfulness before the *salaam* for omitting the extra *Qur'anic* chapter and reciting aloud, and make the prostration of forgetfulness after the *salaam* for adding something to the prayer when reciting aloud in the place of what is to be said silently.

The fifth issue is the one who stands adding a third *rak`at* in a superogatory prayer and he remembers this before the completion of the bowing, should return to the sitting position, make the *tashahhud*, the *salaam*, and then make the prostration of forgetfulness after the *salaam* for adding the additional standing. However, if he remembers this after the completion of the bowing of the third *rak`at*, he should continue with his prayer until he completes the third *rak`at*, and then add an additional fourth *rak`at*, and make the prostration of forgetfulness before the *salaam* for omitting the *salaam* after the first two *rak`ats*. This is in contrast to the obligatory prayer, which is if he stands for a fifth *rak`at* in a four *rak`at* prayer, or he stands for a third *rak`at* in a two *rak`at* prayer, or he stands for a fourth *rak`at* in a three *rak`at* prayer; he should return to the sitting position whenever he remembers it, and this is regardless if he remembers it before the completion of the bowing or after it. He should then make the prostration of forgetfulness after the *salaam* for adding the additional standing.

The sixth issue is the one who forgets some of the pillars in a superogatory prayer, like the bowing, or the prostration and does not remember it until he makes the *salaam* and leaves the prayer and a long time transpires, and he then remembers it; then in such a case he is not required to repeat the prayer if it is a superogatory prayer. This is in contrast to an obligatory prayer, in which he should always repeat the prayer because it was rendered invalid by his actions. And Allah knows best. In this summation is sufficient amount for the one whom Allah has ordained for him Divine assistance.

Notice: It states in the *al-Mudawwana*: “Whoever catches part of the prayer with the *Imam*, and then the *Imam* makes the *salaam*; if the part he caught was the final sitting position, he should stand and make the *takbeer*. However, if he stands without making the *takbeer*, it will suffice. Whoever catches a single *rak`at* from the *dhuhr* prayer, and was able to recite the *Umm`l-Qur`an*; when he stands to make up what he missed he should recite the *Umm`l-Qur`an* and the extra *Qur`anic* chapter and then complete that *rak`at*. He should then sit and make the *tashahhud*. Then he should stand and perform two *rak`ats* where he recites the *Umm`l-Qur`an* and the extra *Qur`anic* chapter in the first, and the *Umm`l-Qur`an* only in the second. If the prayer is a prayer in which it should be recited aloud in the first two *rak`ats* and he did not catch these with the *Imam*; then he should simply make up what he missed. This is the same for the one who catches a single *rak`at* from the *maghrib* prayer.” Ibn al-Musayyib said: “Or if he missed a single *rak`at* from the *maghrib* prayer, then his entire prayer should be done with the sitting position.”

Issue: It also states in the *al-Mudawwana*: “If a person recalls many prayers which he missed, he should pray them based upon the extent that his missed just as they are incumbent upon him. He should take care of his normal affairs and needs, but when he finishes with these he should pray those prayers he missed until he completes what remains from his missed prayers. He can pray the night prayers he missed during the day and recite them aloud, and he can pray the day prayers he missed during the night and recite them silently.”

**Conclusion (and we ask Allah for an excellent one): On What Has Been Related
About the Two Rak'ats of Fajr and the Witr Prayer**

It states in the al-Mudawwana: “Whoever determines that the time of *fajr* is in due to the overcast, should pray it, and consider that there is no problem in that. However, if he looks and realizes that he prayed the two *rak'ats* of *fajr* before its time, he should repeat them after the performance of the *sub'h* prayer. If the *iqaama* for the *sub'h* prayer has been made in the *masjid* before a person is able to pray the two *rak'ats* of *fajr*, he should proceed and pray with the *Imam* and not pray the two *rak'ats* until after the rising of the sun if he likes. If he hears the *iqaama* for the *sub'h* prayer before actually entering the *masjid* or he comes and the *Imam* is already in the midst of the *sub'h* prayer, then if he likes he can prayer the two *rak'ats* of *fajr* outside the gates of the *masjid* in which the *jumu'a* prayer is performed, as long he does not fear that he will miss a single *rak'at* with the *Imam*. If he, however, fears this, he should enter and join the *Imam* in his prayer, and then if he likes, pray the two *rak'ats* of *fajr* after the rising of the sun. He should recite only the *Umm'l-Qur'an* in them, and it is not necessary for him to make the *tashahhud*, or to make the glorification required in bowing and prostration in them. Whoever forgets to pray the *witr* prayer and sleeps until dawn, and he is able to perform the *witr* along with the two *rak'ats* of *fajr*, as well as the *sub'h* prayer before the rising of the son, then he can do so. However, if he is not able, then he should only pray the *witr* prayer and then the *sub'h* prayer and neglect praying the two *rak'ats* of *fajr*. If he is only able to pray the *sub'h* prayer, then he should pray it, and there is no making up for the missed prayer. However, if he likes he can perform the two *rak'ats* of *fajr* after the rising of the sun.”

The *witr* prayer is a single *rak'at*. Malik used to recite in it the *Umm'l-Qur'an*, the chapter: “Say He Allah is One” and the *Mu'adhatayn*, however he never passed a legal judgment for the people to do that. It is also necessary to perform two *rak'ats* of *shafa'* before it making sure to make the *salaam* between the two prayers; and this is regardless whether a person is resident or traveling. It is lawful to perform the *witr* prayer while mounted during travel in whichever direction one is facing. Whoever out of forgetfulness makes the *witr* prayer before performing the *'isha* prayer, or he performs it after it, but without ablution, should repeat it. Whoever comes in the month of *Ramadan* and he finds the people performing the *witr* prayer, and out of ignorance he prays it before praying the *'isha* prayer, should make the *witr* into an even number prayer if the time is short. He should then pray the *'isha* prayer and then repeat the *witr*. If the time is prolonged or he leaves the *masjid*, then he should not make the *witr* prayer into a even number, and should simply repeat it after performing the *'isha* prayer. If he prays behind the *Imam* during the *sub'h* prayer or he prays it alone, and he remembers that he did not pray the *witr*, then Malik considered it highly recommended for him to discontinue to the *sub'h* prayer and then perform the *witr*, and then make up the *sub'h* because the *witr* is a confirmed *Sunna*, which cannot be made up after the *sub'h* prayer. Then Malik gave a license for the one following the *Imam* to continue with his prayer, and even if he remembers the *witr* after having prayed the *sub'h* that he is not required to make it up. Whoever out of forgetfulness makes his *witr* into an even number prayer, should simply make the prostration of forgetfulness after the *salaam*. Whoever does not know whether he is sitting in an even number prayer or the *witr*, should make the *salaam*, and then perform the prostration of forgetfulness and then stand and perform the *witr* again.

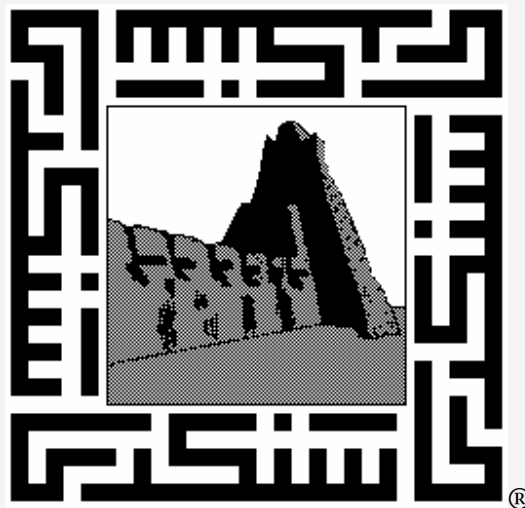
Whoever does not know whether he is performing the first *rak`at* of the second *rak`at* and he is sitting or whether he is in the *witr* prayer, should perform another *rak`at*, and make the prostration of forgetfulness after the *salaam*, and then perform the *witr* after that with a single *rak`at*. Whoever remembers a prayer that he forgot to pray and he has already made the *takbir`l-ihraam* for another obligatory prayer, he should discontinue that prayer, by completing the first two *rak`ats* of the prayer and then stop it. If he remembers this while he is in the second *rak`at*, he should make the *salaam*, and then pray what he forgot; and then return to what he was doing. If he however prayed three *rak`at*, he should complete the prayer. Ibn `l-Qaasim said: "That he discontinue the prayer after praying three *rak`ats* is more beloved to me. He should then pray what he remembered, and then return and complete what he was doing. If he, however is praying behind the *Imam*, he should not discontinue the prayer, even if it is the *maghrib* prayer."

Issue: If a person remembers that he has not prayed the *sub`h* prayer, and he has already prayed the *dhuhr* and the *asr* prayers, he should then pray the *sub`h*, if the time remaining before the completion of the time of *asr* is enough to perform the prayer, or the last *rak`at*, he should then repeat both the *dhuhr* and the *asr* prayers. If no time remains for him to perform the prayer or a *rak`at* from it, he should perform the *sub`h* prayer at the end of the *dhuhr* and *asr* prayers. If he remembers that he did not pray the *dhuhr* prayer after having prayed the *asr*, he should pray it, and if there remains enough time in the day to pray a single *rak`at*, he should repeat the *asr* prayer; if not then not. If he forgot to pray the *sub`h* and *dhuhr* prayers of another day, and he remembers the *dhuhr* only, and begins to pray it, and while praying the *dhuhr* he reflects on the *sub`h* he missed, then his *dhuhr* is invalidated. He should then pray the *sub`h* prayer and then the *dhuhr* prayer. If he remembers it after he has prayed the *dhuhr* that he forgot, then he should only repeat the *sub`h* prayer. If the *Imam* remembers a prayer that he forgot to pray, he should inform those following him. He should then discontinue the prayer and they should discontinue it as well, in contrast to what was related in the prophetic tradition. However, if he does not remember it except after the completion of the prayer, he the *Imam* should repeat the prayer, but those following him are not required to repeat it. However, some of the jurists say they too should repeat it in its time."

In this extent is sufficient for the one whom Allah has illuminated his insight. May Allah give us and you success in what He loves and is pleased with, and may He make us and you among those He has granted a peaceful heart on the Day in which every soul will see what it has stored up of good actions. Allah made it easy for me to compose this book in three days from the last part of the month of Allah *Safar* on Sunday, the time of *asr* in the year: "Nobility has come" {**ja`a sharafa** (*jeem* = 3; *hamza* = 1; *sheen* = 1000; *raa* = 200; and *faa* = 80 [1284 A.H./1864 C.E.])}; from the Prophetic *hijra* upon be the best blessings and most pure peace. 'All praises are due to Allah who has guided us to this and we would not have been guided had not Allah guided us.' May Allah send blessings upon our mater Muhammad, his family, Companions and those who befriend him. "All praises are due to Allah the Lord of the worlds."

SANKORE'

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