

SANKORE'



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

Kitaab's-Salaat (The Book of Prayer)¹

¹ Al-Azhari said: "Prayer is adhering to the requirements that Allah ta`ala has obligated." From this meaning everything can be considered prayer; for prayer is among the greatest of the obligations which have been commanded to adhere to. The expression prayer (*salaat*) refers to one of the obligatory prayers. It is a noun which is placed in the position of being a verbal noun. You say for example: 'I prayed the prayer (*salaytu salaatan*). You do not say *tasliyatan*, used as a verbal noun. And you say: 'I prayed upon the Prophet, may Allah bless him and grant him peace.' Ibn al-Athir said: "The prophetic traditions have numerously and repeatedly mentioned the prayer, which is a specific form of worship whose etymological roots come from the expression supplication and it is named from a part of its meaning." It is said that it is from the etymological root of 'glorification' and it is called prayer specifically because of what is in it of glorification of the Exalted Lord, may He be emulated. There is no disagreement among the people of knowledge and the biographers that the prayer was made obligatory in Mecca on the Night of the Ascension, when he upon him be peace was taken up into the heavens, for this has been well established in the sound narrations and others. Among the bounties of the prayer is that Allah has gathered in it all forms of worship as *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him` said in his *Shifa`n-Naas*: "For in the prayer is remembrance of Allah; the recitation of His Book; supplication of Him; praising Him; extolling Him and glorifying Him. In it is also avoiding speech other than His remembrance; intimacy with Allah; rejecting all else besides Him; and struggle against Satan. In it also is abstaining from eating and drinking which stands in the place of fasting; facing the *qibla* which stands in the place of pilgrimage; and making supplication for the Muslims which stands in the place of charity. All of these acts of worship are accompanied with the additional humility and fear of Allah by bowing, prostrating and standing for Allah; as well as sitting with Allah in intimate conversation." The prayer is the realm of intimate conversation; and it is the mine of spiritual purification. In the prayer the sphere of Divine Secrets are expanded, and in it dawn the radiating gleams of spiritual illumination. For when Allah ta`ala desires to show His mercy to a servant by drawing him near Himself and to make him stop at His door; He makes the prayer his key concern and makes him love it, until it becomes the means by which he enters the Presence of the Beloved, azza wa jalla, and enjoys the intimate conversation of Nearness, as he, upon him be blessings and peace said: "The prayer is the locus of Divine intimate conversation." For Divine intimate conversation is as *Shaykh* Abu Bakr Jallo, may Allah ta`ala be merciful to him said: "It is the mutual counsel and dialogue which occurs between lovers. The intimate conversation of the servant to his Lord is through recitation of the *Qur'an* and remembrance of Allah; while the intimate conversation of the Lord to His servant is through the granting of understanding, spiritual openings and the lifting of the Veils." It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace said: "The one praying is having intimate conversation with his Lord." The *Shehu*, may Allah be merciful to him said in his *Umdat'l-Bayaan* in the chapter on the obligations of the prayer and its *Sunnan*: "As for the obligation of prayer they are fifteen: intention for a specific prayer; intention of the follower to be a follower in the prayer; *takbir al-ihraam*; standing upright for it; recitation of the *Fatiha*; standing upright for it; bowing down; rising up from it; prostration upon the forehead; rising up from it; harmony; stillness; maintaining the order of its obligations; sitting as long as it takes to perform the greetings; and the *salaam*. As for the *sunnan* of the prayer, they are twelve: the extra chapter after the *Fatiha*; standing upright for it; saying silent what is supposed to be said silently; saying aloud what is to be said aloud; every *takbir* is a *sunna* except the *takbir al-ihraam*, which is an obligation as mentioned previously; saying 'Allah hears the one who praises Him.' for the one who is the *imam* and the one praying alone; the first sitting; extending the second sitting long enough to perform the greetings; the two *tashahhuds*; returning the greetings to the *imam* and to the one on your left side;

On What Has Been Related Regarding the Obligations of the Prayer (*fard's-salaat*)

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, the mother of the believers, who said: “Allah made the prayer obligatory when He enjoined it to be two *rak'ats* and two *rak'ats*, both when resident or on a journey. Then the prayer of travel remained the same, and increase was made in the prayers for non-travelers.”²

saying the final *salaam* aloud; and the barrier for the *imam* and the one praying alone, when they fear that someone will pass in front of them.”

² The meaning of her words: “Allah made the prayer obligatory when He enjoined it to be two *rak'ats* and two *rak'ats*”; is that the expression ‘two’ *rak'ats*’ was repeated in order to convey the general meaning that there should be duality for each prayer. Ibn Is’haq added: “Saalih ibn Kaysan related to me this chain of authority in which she said: ‘...except the *Maghrib* prayer remained three’; this was related by Ahmad using his methodology.” The author said in his Kitab'l-Hijra by way of Mu`amir on the authority of az-Zuhri on the authority of `Urwa on the authority of A`isha who said: ‘The prayer was made obligatory with two *rak'ats*, then the Prophet, may Allah bless him and grant him peace made the *hijra*, and the obligatory prayers were made into four.’ The legal source in this narration regarding additional *rak'ats* in these words of hers: ‘...and increase was made in the prayers for the one domicile’, occurred in Medina. The meaning of her words: “...both when resident or on a journey. Then the prayer of travel remained the same, and increase was made in the prayers for the one domicile”; is that initially the prayers were made obligatory on the Night of the Ascension as two *rak'ats* and two *rak'ats* except the *Maghrib* prayer. Then after the *hijra* increase was made except in the *sub'h* prayer, at the end of the emigration. Similarly, it was related by Ibn Khuzayma and Ibn Hibaan and al-Bayhaqi by way of as-Sha`bi on the authority of Masruuq on the authority of A`isha who said: “The prayer made while domicile and the travel prayer were made obligatory with two *rak'ats* and two *rak'ats*. However, when the Messenger of Allah, may Allah bless him and grant him peace came to Medina and became settled increase was made in the prayer made while domicile of two *rak'ats* with two *rak'ats*. The *fajr* prayer was left as it was due to the prolonged length of its recitation. The *Maghrib* was left as it was because it is the odd prayer of the day.” Then after the obligations of four *rak'ats* were established, then they were lightened during travel when the verse of fear was revealed regarding Allah’s words: “*There is no harm on you in shortening the prayer...*”. This was corroborated by what Ibn al-Athir mentioned in his commentary upon the al-Musnad that the shortening of the prayer occurred in the fourth year of the *hijra*, and was taken from what many mentioned from the revelation of the verse of fear.

On What Has Been Related Regarding the Five Prayers Being Atonement For Errors

It has been 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.”³

³ The meaning of his words, upon him be blessings and peace: “What is your opinion”; is a determinative question usually connected to providing information, and means: ‘Inform me will there remain...?’ The meaning of his words, upon him be blessings and peace: “...if a river ran”; implies that if a river were established with such-and-such attributes would such-and-such persists? The expression river (expressed either as *nahar* or *nahr*) is body of water which flows between a valley. It is called *nahr* due to its expansiveness. Similarly, the daytime is also called *nihaar* due to the vastness of its illumination. The meaning of his words, upon him be blessings and peace: “...at the door of your house in which you could bath in it five times a day? What would you say about that? Will there remain any filth on him?”; is that the expression dirtiness (*daran*) means squalor. Dirtiness is applied to small grains of dirt which clings to bodies. The meaning of his words, upon him be blessings and peace: “Then that”; is that is his is established with you, then it: “...is the likeness of the five prayers. By it Allah wipes away all errors.” At-Taybi said: “In this prophetic tradition is extraordinary in expressing the negation of sins because had they limited their response to merely: ‘No’, then the expression would have be utilized to convey emphasis.” Ibn al-Arabi said: “By way of illustration this prophetic tradition expresses the idea that just as a person’s body and clothing can be contaminated with sensory filth, but can be washed cleaned by much water; similarly the five prayers purifies the servant from the filth of sins until nothing remains of his sins except that it removes it; as Ibn Hajr explained.” He also said: “What is meant in the prophetic tradition by errors is a general expression embracing minor and major sins.” However, Ibn Bataal said: “It can be extracted from this prophetic tradition that what is meant by errors are minor sins specifically because he depicted errors as dirtiness which is small in relationship to festering garbage and filth which comes from the body.” The evidence for this is in what was related by Muslim on the authority of Abu Hurayra going back to the Prophet, may Allah bless him and grant him peace who said: “The five prayers are atonement for what occurs between then as long as major sins are avoided.” However, al-Qurtubi said: “The apparent meaning of the prophetic tradition is that the five prayers are able to atone for all kinds, but the foremost meaning here is that errors refer to minor sins.”

On What Has Been Related Regarding the Obligation of Covering the Private Parts (*awra*) During Prayer and Other Than That⁴

It has been related in the Saheeh of al-Bukhari in a prophetic tradition of Abu Hurayra that he said: “The Prophet, may Allah bless him and grant him peace ordered that no one was allowed to perform circumambulation (*tawwaf*) around the *Kaaba* naked.” If there is conclusive prohibition against nakedness during the *tawwaf*, then the prohibition is foremost in the prayer.⁵

⁴ The scholars agree without dispute that covering the private parts during prayer and at other times is an obligation. Allah ta`ala says: “*Take your beautification*”, is an expression describing an absolute state to be observed for a place; that is to say what is appropriate from them; and it is clothing which suitably covers the private parts; “...*at every place of worship*”; is an expression describing an absolute place determined for a particular state, which a place in which it is permissible to pray, or make circumambulation. In this verse is proof of the obligation of covering the private parts during the prayer. The minimum obligation required for men is what is between the navel and the knees. *The Shehu* may Allah be merciful to him said in his Umdat'l-Bayaan: “The private parts of the man, the slave girl, and a free woman (around other women) is what lies between the navel and the knee. The private parts of the free woman around every strange man are her entire body except the hands and face. The private parts of the woman with her male relatives which she is forbidden to marry is the entire body except the face and the extremities like the head, arms, legs and feet. What can be seen from a strange man is the same as what can be seen from a *mahram* and likewise this is what can be seen by other men (that is the entire body except what lies between the navel and the knees). The slave girl is not required to cover her head. It is customary for a free woman to uncover her breasts and extremities at certain times, just as the slave girl can uncover her thighs when the place is free of the presence of men. It is highly recommended for the slave mother of a son and a young girl to cover themselves and it is obligatory for the free woman who has attained maturity.” It is obligatory to cover the private parts from the eyes of all men. Apart of the *Sunna* is that a man should take the best type of clothing for the prayer and the most beautiful of his clothing for the Friday prayers and the *Eid* prayers.

⁵ The meaning of the words of the *Shehu*, may the mercy of Allah be upon him: “...in a prophetic tradition of Abu Hurayra”; which is the prophetic tradition regarding the dispatching of Ali with a message during the pilgrimage led by Abu Bakr. In the narration on the authority of Ali ibn Abi Talib who said: “The Prophet may Allah bless him and grant him peace dispatched him on the day of the great pilgrimage with four orders: that no one was to make circumambulation of the House naked; that no one would enter Paradise except whose soul was Muslim; that no polytheists would be permitted to make pilgrimage after this year; and that who had a covenant with the Messenger of Allah, may Allah bless him and grant him peace, then its period would go until appointed time.” In the narration of Muslim on the authority of Hisham on the authority of his father he said: “The Arabs used to make circumambulation of the House while naked.” An-Nawwawi said: “This was from among the shameless acts which the Arabs were accustomed to during the period of *Jaahiliyya*. It is said that Allah ta`ala revealed His words: ‘*And when they commit shameless acts, they say: We found our fathers doing it*’. For this reason the Prophet, may Allah bless him and grant him peace during the pilgrimage in which Abu Bakr may Allah be pleased with him led the pilgrims in the 9th year of the *hijra* ordered an announcer to call out that no one was to make circumambulation of the House while they were naked.” The meaning of his words, may Allah be pleased with him: “The Prophet, may Allah bless him and grant him peace ordered that no one was allowed to perform circumambulation (*tawwaf*) around the House naked”; is that in it is proof of the prerequisites of covering the private parts during circumambulation in the same manner that this is made one of the prerequisites of prayer. This is because they have a single legal judgment as it was corroborated in the narration of at-Tabarani on the authority of Ibn Abass: “Circumambulation is prayer, thus decrease speech during it.” In a narration of as-Shafi’: “Decrease speech during making circumambulation because you are in prayer.” This means that the legal judgment of both prayer and circumambulation are one and share in the same prerequisites such as purification, and covering the private parts. This was made clear by his words: “If there is conclusive prohibition against nakedness during the *tawwaf*, then the prohibition is foremost in the prayer.” These words are from the *Shehu*, may Allah be merciful to him because what is a prerequisite in the prayer is also a prerequisite in circumambulation. The majority of the scholars hold the view that covering the private parts is from among the prerequisites of prayer, however some of those who follow Malik make a distinction between the one mindful and the one forgetful.

On What Has Been Related Regarding One Who Prays In a Single Garment Should Cross Its Ends Over the Shoulders

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said: “I testify that I heard the Messenger of Allah, may Allah bless him and grant him peace, say: “Whoever prays in a single garment must cross its ends over the shoulders.”⁶

On What Has Been Related Regarding the Prohibition of Wrapping With a Garment Tightly and Sitting With the Legs Raised During the Prayer or Other Than That⁷

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa`id al-Khudri, who said: “The Messenger of Allah, may Allah bless him and grant him peace forbade wrapping one’s body with a single garment so tight that one could not raise its end or take one’s hands out of it. He also forbade sitting on the buttocks wrapped in a single garment (without anything covering the private parts) with the knees close to the abdomen and feet apart, while the hands circled the knees.”⁸

⁶ As-Shawkaani said: “Wrapping oneself in a garment means to cover oneself with it; as it is defined in the al-Qamuus. What this means is that the garment should not be bound tight in the middle. He should then pray where his shoulders can be seen. Rather he should link the two together and lift up its edges and wrap his body in it where it takes the place of a waist wrapper and a gown. That is if the garment is wide. However, if the garment is narrow it is then lawful to wear it as a waist wrapper without any dislike of that.” An-Nawwawi said: “The expressions ‘covering’ ‘sheathed’ and ‘wrapped’ here has one meaning. Ibn as-Sikeen said: “Being sheathed means taking the edge of a garment which he normally places over the right shoulder and bring it underneath the left arm, and to take the edge of the garment which he normally places over the left shoulder and bring it underneath the right arm, and then tie the two edges together on the chest.”

⁷ The linguists say: “This means wrapping the body in a garment so tight where one cannot his sides nor is there room enough for him to remove his hands from it.” Ibn Qutayba said: “It is called tight garment because it prevents all penetration of air where it becomes like a solid rock without any breaks.” The jurist say: “It is wrapping the body in a garment then lifting one of the sides and placing it one of the shoulders where the private parts become exposed.” An-Nawwawi said: “Based upon the interpolation of the linguists this action is considered reprehensible so that when a need occurs to him, it will be then difficult for him to remove his hands, which may cause some harm to him. In the interpolation of the jurists it is considered forbidden by reason of it being the cause of his private parts becoming exposed.” The apparent meaning of the expression of the author taken from the narration of Yunus regarding clothing is that the proper interpolation oh what was mentioned above takes its origin back to the Prophet, and it is consistent with what the jurists have said. His expression: “tight garment” is that someone places the garment over his shoulder which causes part of his lower legs be exposed. This is based upon the assessment that it is canceled, which is a proof that it is sound because the interpolation from the narrators did not contradict the apparent narration. The expression ‘wrapping’ is sitting upon the two rumps and erecting the two lower legs and wrapping the garment around himself. This also called enclosing (*hubwa*) and is a custom among the Arabs. Here ends facsimile 15 of the Arabic manuscript.

⁸ The meaning of his words: “...without anything covering the private parts...” is that there being no clothing for the private parts in order to cover them.

On What Has Been Related Regarding the Amount of Clothing a Woman Should Pray In

It has been related in the Saheeh of al-Bukhari on the authority of A'isha, may Allah be pleased with her, who said: "The Messenger of Allah, may Allah bless him and grant him peace, used to pray the *fajr* prayer and some of the believing women covered with their wool veiling cloths, used to attend the *fajr* with him and they would return to their homes without being recognized by anyone."⁹

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⁹ The meaning of the expression: "...covered..." as al-Aṣṣmai` said: "covering the body is to wrap the body with a garment in such a manner that it covers the entire body." In the commentary upon the al-Muwatta of Ibn Habib it says: "Covering the body only means covering the head, while wrapping it means covering the head and completely concealing it." The meaning of the expression: "...their wool veiling cloths..." is from the etymological root of a long wool shoal (*murūt* the plural of *mirt*) which is a long cloth made of silk, wool or something else. What is extracted from the expression 'wool shoal' is that the hair of the wool was black. The meaning of the expression: "...and they would return to their homes..." is as ad-Dawudi said: "It means it was not known whether they were men or women; which is that the only things which were apparent to the onlookers were the form of their bodies only. It is said that it means that their eyes were not known, for one could not distinguish between Khadijah or Zaynab." In this prophetic tradition is the legal judgment of it being highly recommended to commence the prayer of *subḥ* in the beginning of its time, as well as the permissibility of women leaving the homes for the *masjid* in order to be present at the night prayers. What is extracted from this is it being more lawfulness for them leaving the home for *masjid* during the daylight hours because the nighttime is the cause of doubtful assumptions more so than the day. The circumstance of this lawfulness is that if tribulation is not feared for them or because of them. Some of the scholars take this prophetic tradition as evidence for the permissibility of women to veil their nose and mouth during the prayer, as if the covering with the shoal was the way that they were present at the prayer itself. However, `Iyad concluded that the description of covering indicated the appearance the women had as they departed from the prayer, and Allah knows best.

On What Has Been Related Regarding Facing the *Qibla*¹⁰

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said that the Prophet, may Allah bless him and grant him peace, said: "Face the *qibla* and say: '*Allahu akbar*'."¹¹

¹⁰ The Muslims are unanimous regarding the facing of the *qibla*, meaning the *Ka`aba* in Mecca, that it is a prerequisite from the conditions of the soundness of prayer. Allah ta`ala says: "*So turn your faces in the direction of the Sacred Mosque.*" Directly facing the *qibla* has been made lawful for us if we can see it at the times of our prayers; or facing in its direction if it is absent from us due to distance or something else. In this is an indication that the command to face it for the person far from it is by direction, because facing it by eyesight would be obviously difficult for him in contrast to the one near it. Thus facing the *qibla* or its direction is a prerequisite of the soundness of the obligatory prayers; except for the prayer of combat; or when the rider fears robbers and wild animals if he dismounts and prays. Therefore he prays while mounted facing the direction of the *qibla* or in another direction. *Shaykh* Abdullahi ibn Fuduye, may Allah be merciful to him` said in his Shifa`n-Naas Min Daa`l-Ghaflati wa'l-Waswaas: "The *qibla* of a person's face is the direction of the Sacred Masjid. The *qibla* of his spirit is the *Bayt'l-Ma`muur*. The *qibla* of his heart is the Throne of his Lord. The *qibla* of his secret is the Holy Essence, where it is connected to Allah, turning away from everything besides Allah.. Thus, the extent of his remoteness from his worldly life is based upon the extent of the nearness of his secret to his Lord. May Allah provide us with that from His favor and generosity –Amen."

¹¹ Regarding the meaning of his words, upon him be blessings and peace: 'Face the *qibla*'; In this prophetic tradition is the concept that is highly recommended to face the *qibla* even when making supplication, or reciting the *Qur`an*, making the call to prayer and the remainder of acts of obedience to Allah, except during those acts which are excluded with legal proof such as when giving the sermon of the Friday prayer. It is the unanimous agreement of the Muslims which state that facing in the direction of the Sacred House is a prerequisite from the prerequisites for the soundness of the prayer by His words: '*So turn your faces in the direction of the Sacred Mosque. And wherever you maybe turn your faces towards it*'. Face it either by looking directly at the House, which is an obligation for the one in eyesight of it, and there is no disagreement in that. *Shaykh* Ahmad ibn Abdullahi al-Ghayni said: "It is an obligation upon every responsible person to learn the evidence of the direction of the *qibla*, if he cannot find someone to follow in that; and a *mujtahid* is not permitted to follow another when clear signs of the direction of the *qibla* are apparent to him, and he is firm in his evidence." Ibn'l-Qasim said: "The proof of the direction of the *qibla* is determined during the daytime by facing one's shadow when the shadow becomes stationary just before it begins to increase due to the movement of the sun. For that then is your *qibla* direction." Some of the scholars say: "These words of Ibn al-Qasim are not applicable in every time." Al-Ujhuri said: "For the one who is not fit to make independent judgment, and he is unable to find someone that he can follow in that; nor can he find a sound prayer niche (*mihraab saheeh*); then it is obligatory upon him during his prayers to place the direction of west behind his back, or to place the direction of east in front of him. (I say: these words of al-Ujhuri are applicable to the people of Egypt, Morrocco and some of the *Bilad's-Sudan*) Thus, his prayer will be considered valid in any time, because he would have only accomplished a slight deviation from the sound *qibla*. This slight deviation does not constitute harm with us for the one who is not present in one of the three Sacred *Masaajid*. The summation of the signs of the direction of *qibla* is that whoever in in Egypt that he should place the North Star behind his left ear; if he is in Iraq he should place it behind his right ear; if he is in Syria he should place it behind his back; and if he is in Yemen he should place it in front of him. If he does this then he will be inevitably facing the direction of the *qibla*." *Shaykh* Ahmad ibn Abdullahi al-Ghayni said: "If the person is blind, then he should ask for guidance regarding the direction of the *qibla*, or he should follow someone else who is responsible and knowledgeable or he should follow the direction of the prayer niche. If the one who is a follower cannot find someone that he can follow in this matter, or the *mujtahid* himself is confused, then he can chose whichever direction which his soul is content with and then pray, even if he has to pray in all four direction; then all of his action will be considered good since some of the teachers chose this for him. As for the one who is completely unable to face in the direction of the *qibla* in any circumstance, like the one who prays in a state of an intense military encounter; or he prays while he is underneath a demolished building; then the obligation of facing the direction of the *qibla* is removed from him, and his prayer in whichever direction he prays is valid, in the same manner that the prayer of one traveling can pray the superogatory shortened prayer while mounted on his ride facing in whichever direction his mount is traveling; even if it is the *witr* prayer." The meaning of his words upon him be blessings and peace: "...and then say: '*Allahu Akbar*'; this is the the *takbir'l-ihraam* by saying: '*Allahu Akbar*' which

On What Has Been Related Regarding the Reward for One Who Constructs a Place of Worship¹²

It has been related in the Saheeh of al-Bukhari on the authority of Uthman ibn Afan, who said he heard the Prophet, may Allah bless him and grant him peace, say: “Whoever builds a place of worship intending by that the pleasure of Allah, Allah will build for him the like in Paradise.”¹³

commences the prayer. It is called ‘sacrosanct’ (*ihraam*) because the *takbir* makes forbidden what was permissible before it. Some of the scholars say: “The entrance into the prayer is so called because it makes eating, drinking and other than that forbidden for the one praying.” It is also conceivable that it means ‘sacred’ with the meaning of ‘inviolable’; that is to say, the prayer is a sacred space. For the Prophet, may Allah bless him and grant him peace used to make the *takbir* by saying: “*Allahu Akbar*”. The scholars differ regarding the *takbir* into three distinct *madhaahib*: some say that all the *takbirs* are obligatory during the prayer; some say that all of them are not obligatory, but this view is obscure; and some who say that only the *takbir*’-*ihraam* is obligatory, which comprise the majority view. Malik said: “It is not permissible to pronounce the *takbir* other than saying: ‘*Allahu Akbar*’.” As-Shafi’ said: “The expressions: ‘*Allahu Akbar*’ or ‘*Allahu al-Akbar*’ both are permissible.” Abu Hanifa said: “It is permissible that the expression of the *takbir* be done with any expression which has the same meaning, such as ‘*Allahu al-Aadhim*’ and ‘*Allahu al-Ajil*’.” In each prayer of two *raka`ats* it consists of eleven *takbira*, which includes the *takbir*’-*ihraam* and the five *takbira* for each *raka`at*. In each three *raka`at* prayer it consists of seventeen *takbira*, which include the *takbir*’-*ihraam*, the *takbir* of standing from the first *tashahhud* and the five *takbira* for each *raka`at*. In each prayer of four *raka`at* it consists of twenty-two *takbira*. In all the five prescribed prayers together, they consist of ninety-four *takbira*. And as we mentioned the *takbir*’-*ihraam* is an obligation and the others are *Sunna*. If someone neglects those that are *sunnan*, his prayer is valid but he has missed some of the merits of the prayer and acting in accordance with the *Sunna*. This is the *madh`hab* of all the scholars except Ahmad ibn Hanbal, may Allah ta`ala be merciful to him in one of his narrations where all of the *takbira* are an obligation.

¹² This means what is for him from bounty and nobility with Allah ta`ala and the Divine Reward written for the one who does it.

¹³ Regarding the meaning of his words, upon him blessings and peace: “Whoever builds a place of worship”; it is said that it means if it is constructed in order to remember Allah ta`ala in it and so that He can be worshipped in it. In the meaning of the expression ‘place of worship’ (*masjid*) as an indefinite noun in order to encourage the diffusion of places of worship, and this includes big and small places of worship. This is in accordance with the narration of Anas with at-Tirmidhi: “...whether it is small or big...”. Ibn Abi Shayba added in a prophetic tradition from another perspective on the authority of Uthman: “...even if it is like a bird’s nest.” In the narration of Ibn Khuzayma from a prophetic tradition of Jaabir: “...even if it is like a bird’s nest or smaller...”. Most of the scholars interpolate this superlative expression to simply imply the importance of constructing a place of worship, because a bird’s nest in which birds place their eggs and nest upon them is no where near sufficient to pray in. All of this indicates that what is intended by a place of worship is any place which occurs to the mind as a place in which prayer can be performed, especially if what is intended by ‘place of worship’ is the place where prostration is made only; as *Imam* Ibn Hajr asserted. The meaning of his words, upon him blessings and peace: “...intending by that the pleasure of Allah”; is that he seeks by means of that the pleasure of Allah. This means that if he constructs it out of sincerity for Allah ta`ala and nothing else; in that he does not build it for reasons of showing off, fame, repute, renown, for his name to be remembered or anything else from the reasons of this world’s life, then he will not be included among the people of this bounty and nobility. It is for this reason that Ibn al-Jawzi said: “Whoever has his name recorded upon a *masjid*, which he constructed is secluded from being sincere.” The meaning of his words, upon him blessings and peace: “...Allah will build for him the like”; is that this is a phrase giving a description of a verbal noun which is omitted; that is to say he will construct a building like the like of it; along with the fact that it will be ten times more excellent than it in similarity based upon the words of Allah ta`ala: “*Whoever comes with good deeds will have ten like it.*” It is conceivable that what is meant is that Allah will construct for him ten buildings like it. However, the origin is that the reward of the single good deed will be one with respect to the judgment of justice, but will be enhanced and increase with respect to bounty. It is said that what is meant by likeness here is with respect to quantity and that the increase will occur with respect to that quantity. It is also said that the objective of the expression likeness is that the reward of this good deed will be from the genus of

On What Has Been Related Regarding the Blessings of One Who Goes to the Mosque and Returns from It¹⁴

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “Whoever goes to the mosque and returns from it Allah will prepare for him an honorable place in Paradise for each going or returning he does.”¹⁵

its construction and nothing else, along with the fact that similarity which will occur will be limited in relationship of this world’s life to the vastness of Paradise; since the place of a hand span in Paradise is better than the entire world and what is in it, as it was corroborated in the narration of Ahmad on the authority of Wa’ila: “Allah will construct for him in Paradise what is superior to it.” In the narration of at-Tabarani on the authority of Abu Amama: “...what is vaster than it.” The meaning of his words, upon him blessings and peace: “...in Paradise”; is that he will enter it and reside in it. In this is an indication that the performer of such an action will enter Paradise, since the objective of Allah constructing it is in order for him to reside in it and he cannot reside in it except after first entering Paradise. An-Nawwawi said: “It is conceivable that the words of the Messenger of Allah, may Allah bless him and grant him peace regarding likeness could have two interpolations. The first one being that it means that Allah will construct its likeness in what can be called a house. As for its description in vastness and other than that, it is well known that the superiority of what is in Paradise is like what an eye has seen, no ear has heard and what has never occurred to the hearts of man. The second is that it means that its superiority over the other houses in Paradise will be like the superiority of places of worship in this life to normal houses.”

¹⁴ What is meant by “one who goes” is the one who actually departs for the *masjid*. In the narrative of Abu Dharr he utilized the expression ‘departs’ in exchange for the expression ‘goes’. In the narrations of al-Mustamali and as-Sarkhasi they utilized the expression: ‘whoever leaves’ using the present tense which has the meaning of departing. What is meant by “return from it” is actually returning home from the *masjid*. The linguistic root of the word ‘going’ in Arabic is the actual departing of the cow to pasture in the daytime, and the linguistic root of the word ‘returning’ in Arabic is their returning from pasture after the sun descends from its zenith. Then the Arabs utilized these two phrases to indicate every kind of coming and going in general.

¹⁵ The meaning of his words upon him be blessings and peace: “Whoever goes to the mosque...”; that is to say depart for it as it was related in one narration; and in another he said ‘departs’. The meaning of his words upon him be blessings and peace: “...and returns from it”; that is to say he goes to it and returns from it. The etymological root of going (*ghada*) and returning (*rawaah*) is going out in the early morning and returning in the evening, but today it is used for every concept of going and returning, as we mentioned. The meaning of his words upon him be blessings and peace: “...Allah will prepare”; is that He will make ready or arrange. The meaning of his words upon him be blessings and peace: “...for him his honorable place”; as it was related in the narration of al-Kashmaheeni: is ‘an honorable place’ with the indefinite form of the noun. The expression ‘place’ (*nuzul*) with the letters *nuun* and *zay* inflected with *damma* is a locale which is made ready for disembarking and residing in. The same expression with the letter *zay* inflected with *kasra* ‘hospitality’ (*nuzil*) is what is normally prepared and arranged for the guests from accommodations, entertainment and the like. For this reason what is meant by his use of the genitive particle ‘from’ (*min*) in his words: ‘from Paradise’ is a portioning or partitioning in the interpolation of ‘his honorable place; and as clarification in the interpolation of ‘a honorable place’. It is for this reason that Muslim, Ibn Khuzayma and Ahmad related the narration with the expression: “...an honorable place in Paradise”; which embraces both meanings. The meaning of his words upon him be blessings and peace: “...from Paradise”; is as it was related in another narration with the genitive particle *min* ‘from’ substituted with that of *fee* ‘in’, but which carries the same meaning. The meaning of his words upon him be blessings and peace: “...for each going or returning he does”; with the particle of conjunction ‘or’ (*aw*) but with the meaning of the particle of conjunction ‘and’ (*waw*) because of the necessity of the two matters until he attains his honorable place; although the particle of conjunction ‘or’ (*aw*) does suffice in carrying both meaning. Thus it means with each going to and returning from the *masjid* Allah has prepared for him His reward, because He is the Most Generous of the generous who never forfeits the recompense of those who do good. The apparent meaning of the prophetic tradition is the attainment of spiritual bounty for the one who goes to the *masjid* unrestrictedly; however the objective here is that these bounties are specifically reserved for those who go to the *masjid* for the purpose of worship; and the prayer is the fountainhead of all worship and Allah knows best.

On What Has Been Related Regarding Tallying the Steps to the Mosque

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik that the Banu Salama desired to relocate from their place¹⁶ to a place near the Prophet, may Allah bless him and grant him peace. But the Prophet disliked them leaving their homes uninhabited and said: “Do you not consider that you will get a reward for everyone of your footsteps.”¹⁷

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¹⁶ Here ends facsimile 16 of the Arabic manuscript.

¹⁷ The overall meaning of the prophetic tradition is that the homes of the Banu Salma were far from the mosque, which was indicated clearly in the narration related by Muslim by way of Abu az-Zubayr who said: “I once heard Jabir say: ‘Our homes were far from the mosque, so we desired to relocate our homes and move closer to the mosque; but the Messenger of Allah, may Allah bless him and grant him peace forbade that and said: ‘Verily for you with each step there is a spiritual rank’.” In a narration related by as-Siraj by way of Abu Naḍra on the authority of Jabir that he upon him be blessings and peace said: “They want to move closer for the purpose of the prayer, however will you not count your footsteps while walking to the mosque? Indeed for each step there is a reward.”

On What Has Been Related Regarding the Times of the Prayer¹⁸

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah that the Prophet, may Allah bless him and grant him peace used to pray *dhuhr* at midday, the *asr* when the sun was still bright, *maghrib* at its required time and *isha* at various times and various times. Whenever he saw the people assembled for *isha*, he would pray earlier. If he saw them delayed, he would postpone the prayer. The *subh* prayer, they or the Prophet may Allah bless him and grant him peace used to pray it when it was still dark.”¹⁹

¹⁸ The issue regarding the times of prayer is originally apart of the issues of the prerequisites of the obligations of the prayer and the prerequisites of the soundness of the prayer, because prayer is an act of worship which is estimated by set times. Allah ta`ala says: “*Verily the prayer is obligatory upon the believers as a timed ordinance*”; that is to say, as a timed obligation. For when the proper time comes, then it is obligatory to perform the ablution or what stands in the place of ablution. The time of prayer is the lawful predetermined time for worship. It includes either the proper time of its performance or the time for making it up. The proper time for the performance of the prayer is either the chosen time or the required time. The chosen time is either the meritorious time or the extended time. Ibn Habib said: “Each prayer has three times except the sunset prayer. It only has one set time.” The Messenger of Allah, may Allah bless him and grant him peace said in a prophetic tradition which is *mursal* on the authority of Mujahid: “The most superior of hours is the set times of the prayer, so perform them in them.” Thus, knowledge of the entrance into the times of prayer is obligatory upon every responsible person who is able to know that. It is an individual obligation upon every responsible person, with the meaning that it is not permissible for a person to enter into the prayer until he has ascertained with some certainty that its proper time has occurred. It has been related by Abu Dawud on the authority of Umm Farwa that the Messenger of Allah, may Allah bless him and grant him peace was once asked: “What is the most superior action?” He said: “Performing the prayer in the beginning of its time.”

¹⁹ The meaning of his words: “...the Prophet, may Allah bless him and grant him peace used to pray *dhuhr* at midday”; As-Suyuti said: “Midday (*haajira*) is during the time of the severest heat of the middle of the day.” I say: this is what the linguists say, however what is intended here is after the sun begins to descend from its zenith; which is when it begins to move towards the west. In the al-Qamus it states: “This time comprises from the time of the descent of the sun from its zenith until the time of *asr*. It is obvious that the beginning of the descent of the sun from its zenith does not establish the precise beginning of *dhuhr* and the beginning of the *asr* does not include the specific time desired.” The apparent meaning of these words is that what is intended for the time of *dhuhr* is its first part by name, but with the meaning of that time which is close to midday by half. This is because what is desired is that he used to pray the *dhuhr* prayer in the beginning of its time. That is to say that he did not postpone it by much. This does not negate the legal judgment of allowing the heat of midday to cool off, because the judgment of allowing the heat to cool is specific for hot days; in order to clarify that heat does not hinder the prayer from being established in its beginning time. If this is the case, then this is even more so when the days are not hot.. The meaning of his words: “...the *asr* when the sun was still bright”; this means that the sun’s illumination or the sun itself is untainted and pure in which there is no yellowish without any alteration. The meaning of his words: “... *maghrib* at its required time”; is as it was related in a narration from Abu Dawud on the authority of Muslim ibn Ibrahim which stated: “...and *maghrib* should be prayed when the sun sets.” In a narration by Abu `Awaana by way of Abu an-Nadr on the authority of Sha`ba it stated: “...and *maghrib* is to be prayed when the sun sinks.” These statements are proof that the dropping of the orb of the sun beyond the horizon is the beginning of the time of *maghrib*. The meaning of his words: “...and *isha* at various times and at various times. Whenever he saw the people assembled for *isha*, he would pray earlier. If he saw them delayed, he would postpone the prayer”; is that sometimes he would postpone it and sometimes he would do it promptly. It has been related on the authority of Muslim ibn Ibrahim on the authority of Sha`ba who said: “When there were a lot of people he would perform it promptly, and when there were few people he would postpone it.” Ibn Daqeeq al-`Eid said: “Whenever there is a conflict in an individual regarding two matters: one being promptly performing the prayer in the beginning of its time by himself; or postponing it for the congregation – which of them is superior?” The closer opinion to me is that postponing the prayer for the congregation is superior. The phrase on this issue which proves that, is the statement: ‘...and when he saw they were slow in coming, he would postpone it’. Thus, he postponed the prayer because of the congregation although he could have conceivably done it

On What Has Been Related Regarding Allowing the Cooling of the Heat for the *Dhuhr*

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa`id²⁰ that the Messenger of Allah, may Allah bless him and grant him peace, said: “Wait until it becomes cool for the *dhuhr* prayer, for the severity of the heat is from the raging of *Jahannam*.”²¹

promptly.” The meaning of his words: “The *subh* prayer, they or the Prophet may Allah bless him and grant him peace”; is that al-Karmaani said: ‘There is doubt from the narrators on the authority of Jabir.’ The meaning of his words: “...used to pray it when it was still dark”; that is he or they used to pray the *sub`h* prayer during the darkness of the last part of the night, which means the issue regarding the *sub`h* prayer is that it should always be expedited, unlike what is normally done with the *isha* prayer in expediting it or postponing it.

²⁰ That is Abu Sa`id`l-Khudri. See footnote number 29 for a brief biography of him.

²¹ The meaning of his words upon him be blessings and peace: “Wait until it becomes cool”; is that you should postpone it until the time becomes cooler. The command to allow it to become cool is an imperative which indicates it is highly recommended. It is said that the imperative is simply as a means of giving guidance and advice. It is said that on the contrary, the imperative actually implies an obligation, which was narrated by `Iyad and others. The majority of the people of knowledge say that it is merely highly recommended to postpone the *dhuhr* prayer during the severity of the heat until a time that it cools off and the midday heat abates. Some of them specify this legal ruling for the congregation prayer. As for the one praying alone, it is better to expedite the prayer. This is the opinion of the majority of the Maliki scholars. The followers of as-Shafi` also share the same view except that they specify this ruling to apply to a land that is normally hot. The prominent view from Ahmad is that expediting the prayer or postponing it is the same without any specification or restriction. This is also the view of Is`haq, the scholars of Kufa and Ibn`l-Mundhir. Some of the scholars hold the view that it is absolutely better to expedite the *dhuhr* prayer; while some say that this was abrogated by the prophetic traditions regarding letting it cool off for the *dhuhr* prayer, which is the final view regarding it. At-Tahawi utilized as evidence for this the prophetic tradition of al-Mughira ibn Sha`ba who said: “We used to pray the *dhuhr* prayer with the Prophet, may Allah bless him and grant him peace at the hottest time of the day, then he said to us: ‘Let it cool off for the prayer.’” The men who narrated this prophetic tradition are reliable as narrated by Ahmad, Ibn Maja and whose veracity was later corroborated by Ibn Hibban. The meaning of his words, upon him be blessings and peace: “...for the *dhuhr* prayer”, is that it is singled out for mentioning because it is a prayer whose heat is usually very severe at the beginning of its time. The meaning of his words, upon him be blessings and peace: “...for the severity of the heat is from the raging of *Jahannam*”; due to the vastness of the diffusion and respiration of the Hell Fires, as well as the fact that heat emerges from the locality of the ferocity of Hell, which indicates its vastness. This is a metaphorical expression which indicates the severity of its heat and diffusion. The apparent meaning of the expression indicates that the real causative factor for the inferno of the heat in the earth is from the raging of the heat of Hell Fires. It is said that this expression is merely a figurative expression of similitude. That is to say that the heat of the earth is as if it were the fire of Hell Fires in its severity. However, the first interpolation is foremost and is corroborated by the prophetic tradition: “The Hell Fires complained to its Lord, and said: ‘Lord parts of me consumes other parts.’ Then He gave it permission to have two respirations: a respiration in winter and a respiration in summer. This is the severity of heat which is experienced in summer and the bitter cold which is experienced during winter”; as it was related by Malik and Ibn Maja on the authority of Abu Hurayra.

On What Has Been Related Regarding the *Adhaan* and the *Iqaama*²²

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik who said: “Bilal was ordered to double the wording of the *adhaan* and to pronounce the wording of the *iqaama* once.”²³

²² The call to prayer (*al-adhaan*) is the proclamation inviting to the prayer, and is signal for it and its time. Allah ta'ala says: “O you who believe when you are called to the prayer of the day of the weekly congregational prayer, then hasten to the remembrance of Allah.” This *Qur'anic* verse establishes the lawfulness of the proclamation of the prayer, which is the call to it (*al-adhaan*). The *Shehu*, may the mercy of Allah be upon him said in his Mirat't-Tullab: “As-Shabrakheeti said in his commentary upon the Mukhtasar: “It is the sound opinion that the call to prayer is a *Sunna*, specified as an obligatory duty for the people of the mosque, even when two mosques are adjacent to one another, in close proximity or if one is above the other. Ibn `Arafa and Ash'hab both said: “If the call to prayer is made in one of two mosques which are adjacent to one another, in close proximity or one is above the other, it does not suffice for the other.” It is a collective obligation as a duty of the people of a city as Ibn `Arafa said: “If a people intentionally neglect it, they are to be fought as a result, because it is an obligatory war.” In the Miftaah as-Sadaad the commentary upon the Irshad as-Saalik it states: “There is disagreement regarding its legal ruling. However, the most prominent opinion here is that it is a *Sunna*.” In the Risaalat: “It is obligatory.” Abd'l-Wahaab said: “It is an obligatory *Sunna*.” As for the *iqaama* it is considered the second call to prayer. It has been related by Ibn Wahb on the authority of Ibn Zayd who said: “In the time of the Prophet, may Allah bless him and grant him peace there only existed two calls to prayer: the call made when the *Imam* sat upon the *minbar* and the call made when the prayer was established.” These two were the actual call to prayer (*al-adhaan*) and the *iqaama*.

²³ The meaning of his words: “Bilal was ordered”; is that was is meant by the expression ‘ordered’ is the lawful command which it is incumbent to follow, which was from the Messenger, may Allah bless him and grant him peace. It has occurred in another narration of the above mentioned Rawh ibn `Ataa' : “He then ordered Bilal”; where the name Bilal is in the accusative case and the doer of the command is the Prophet, may Allah bless him and grant him peace. This is stated more explicitly in the narration of an-Nisaai' and others on the authority of Qutayba on the authority of Abd'l-Wahaab using his expression: “The Prophet, may Allah bless him and grant him peace ordered Bilal...”. The meaning of his words: “...to double the wording of the *adhaan*”; means to articulate its expressions twice. Az-Zayn ibn al-Muneer said: “The description of the call to prayer being doubled is actually an interpolation on his words duality, that is to say it should be recited twice. The apparent judgment is that all the expressions of the call to prayer should be articulated twice equally, however, there is no disagreement that the word of Divine Unity in the last part of the call to prayer should be articulated singularly.” The scholars differ regarding the call to prayer into four different well-known descriptions. The first is doubling the *takbir*, saying the two *shahada* four times and the remainder of it twice. This is the *madh'hab* of the People of Medina, Malik and others. Some of the latter scholars who follow Malik make what is known as reverberation, which is saying the first two *shahada* in a whisper and then repeat them again a second time in a loud voice. The second description is the call to prayer of the People of Mecca, which is the *madh'hab* of as-Shafi`, which comprises making the first *takbir* four times as well as the two *shahada* and saying the remainder of the call to prayer twice. The third description which is the call to prayer of the People of Kufa comprises of making the first *takbir* four times and then reciting the remainder of the call to prayer twice. This is the *madh'hab* of Abu Hanifa. The fourth description is the call to prayer of the People of Basra which comprises saying the first *takbir* four times, reciting the two *shahada* along with ‘come to prayer’ and ‘come to successes three times, by combining all four statements together and repeating them three times. This is the *madh'hab* of al-Hassan al-Basri and Ibn Sireen. The legal reason for the differences for each of these four descriptions is based upon the different proofs they adhere to as well as the different behavior in which the proofs were utilized. For this reason the People of Medina took as their *madh'hab* the behavior in that which was passed down to them in Medina. The meaning of his words: “...and to pronounce the wording of the *iqaama* once”; is that Malik says that the *iqaama* comprises of 10 words including the word of the Divine Unity and the expression: ‘The prayer has been established’ (*qad qaamat as-salaat*). He took as his evidence the prophetic tradition of Anas who said: “Bilal was ordered to double the wording of the *adhaan* and to pronounce the wording of the *iqaama* once, except the expression of ‘establishment.’ That is to say, except his saying: ‘the prayer has been established’ (*qad qaamat as-salaat*). As for as-Shafi`, Ahmad and Is'haq, their view was that the *iqaama* comprised of 11 words and that the expression: ‘The prayer has been established’ (*qad qaamat as-salaat*) should be articulated twice. They take as their evidence the prophetic tradition of Abdallah ibn Zayd ibn Abdirabbih who

On What Has Been Related Regarding the Account of the *Mu`adhin* During the *Adhan*

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa`id al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, said: “When you hear the *mu`adhin*, you should say the like of what the *mu`adhin* says.”²⁴

said: “When the Messenger of Allah, may Allah bless him and grant him peace commissioned the use of gongs” in which he said: “...he then should say when he establishes the prayer: ‘Allahu akbar, Allahu akbar, ash`hadu an laa ilaha illa Allah ash`hadu anna Muhammada`r-Rasuululahi, hayya `ala as-slaah, hayya `ala`l-falaah, qad qaamat as-salaah, qad qaamat as-salaah, Allahu akbar, Allahu akbar, laa ilaha illa Allah’.” As it was related by Ahmad in his Musnad in that manner, and as it was also related by Ibn Hibban in his Saheeh.

²⁴ The meaning of his words upon him be blessings and peace: “When you hear”; is that the apparent meaning is that the response is specified for the one who actually hears it, even to the point that when for example one sees the *mu`adhin* upon the minaret at the time of the prayer, and knows that he is making the *adhaan*, however he cannot hear him due to being far from him or due to deafness, then he is not directed to follow him in that. This was the opinion of an-Nawwawi in his commentary upon the al-Mahdhab. The meaning of his words upon him be blessings and peace: “...the *mu`adhin*”; means his voice or his call to prayer. The meaning of his words upon him be blessings and peace: “...you should say”; is that it gives proof of the obligation to answer the call of the *mu`adhin*, as at-Tahawi narrated on the authority of some of the people of early community (*as-salaf*). It is this view which Abu Hanifa held as well as the people who follow at-Thaahir and Ibn Wahb. The meaning of his words upon him be blessings and peace: “...the like of what the *mu`adhin* says”; is that the apparent meaning of his expression: ‘the like of’ is that he should say the like of his words in all his expressions. However, the coming prophetic tradition from Umar gives evidence that there is an exception to that ruling. He author of the Bidaayat`l-Mujtahid said: “The scholars differ regarding what the listener to the *mu`adhin* is to say. Some of the people held the view that he should say exactly what the *mu`adhin* says, word for word until the end of the call to prayer. Others held the view that he should say what the *mu`adhin* says except when he says: ‘Come to the prayer, come to success’ (*hayya `ala as-salaah, hayya `ala`l-falaah*) he should say: ‘There is no power or might besides Allah’ (*laa hawla wa laa quwwata illa billahi*). The legal reason for the disagreement in this is the discrepancy in the narratives regarding that. Those who follow the preponderant school of thought hold to the general meaning of the prophetic tradition of Abu Sa`id al-Khudri. Those who construct the general ruling in that upon the specific gather together the rulings of the two prophetic traditions. This is the view held by Malik ibn Anas.”

In the Saheeh of Muslim on the authority of Umar ibn al-Khataab, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “When the *mu`adhin* says: Allah is the greatest! Allah is the greatest! - He should say: *Allahu akbar! Allahu akbar!* When he says: I bear witness that there is no deity except Allah!²⁵ He should say: *Ash`hadu an Laa ilaha illa Allah!* When he says: I bear witness that Muhammad is the Messenger of Allah! -You should say: *Ash`hadu anna Muhammadan rasulullah!* When he says: Come to the prayer! – He should say: There is no power nor might except with Allah!. When he says: Come to success! - He should say: There is no power nor might except with Allah. When he says: Allahu is the greatest! Allah is the greatest! - He should say: *Allahu akbar! Allahu akbar!* When he says: There is no deity except Allah! - You should say: *Laa ilaha illa Allah!* If he says this sincerely in your heart, he will enter paradise.”²⁶

²⁵ Here ends facsimile 17 of the Arabic manuscript.

²⁶ The meaning of his words upon him be blessings and peace: “When the *mu`adhin* says”; is that when the *mu`adhin* makes the call to prayer. The meaning of his words upon him be blessings and peace: “...*Hayya `ala `s-Salaat!* (Come to the prayer!)”; is approach and arrive at it. The meaning of his words upon him be blessings and peace: “...He should say: *Laa hawla wa laa quwwata illa billah!* (There is no power or might except with Allah!)”; is that there is no stratagem in escaping the barriers which prevent obedience, nor is there any movement in performing an act of obedience except with His exalted success and assistance. The meaning of his words upon him be blessings and peace: “...When he says: *Hayya `ala`l-Falaah!* (Come to success!)”; is approach and arrive at it. The expression ‘success’ (*falaah*) means achievement (*fawz*), deliverance (*najaat*) and hitting upon what is good (*isaabat`l-khayr*). Thus its meaning is: ‘Come to the causative factor of the Supreme Achievement, continuity in Paradise and eternity in Divine favor and eternal success.’ The meaning of his words upon him be blessings and peace: “...*Laa hawla wa laa quwwata illa billah!* (There is no power nor might except with Allah)”; a second time is that there is no phenomenal dynamic movement nor is there any capacity for it except by the Will of Allah. It is said that it means: ‘There is no power in warding off evil, nor is there any might in obtaining good, except by means of Allah.’ It is also said that it means: ‘There is no power against disobedience of Allah except by means of Allah.’ The meaning of his words upon him be blessings and peace: “...sincerely in his heart”; is that in this expression is proof that all actions are conditioned by their objective and sincerity, based upon his words, may Allah bless him and grant him peace: ‘...sincerely from his heart.’ The meaning of his words upon him be blessings and peace: “...he will enter Paradise”; is that what is meant is that he will enter It among the redeemed. Other than that, every believer will no doubt enter the Paradise, even if his entrance into it will be preceded with Divine Punishment commiserate with his crimes, if he is not pardoned; except when he says it with the tongue along with firm belief in the heart. This is because articulation of the Divine Unity is extolling Allah ta`ala, showing compliance to obedience to Him, and leaving all matters over to Him. For whoever, obtains this has indeed achieved the reality of sound belief, the perfection of Islam and has deserved Paradise by the bounty and favor of Allah ta`ala. Realize that the call to prayer (*al-adhaan*) is comprehensive speech comprising the doctrine of sound belief, and embraces in its variety of expressions all the intellectual and traditionally narrated doctrines of belief. The first part of the call to prayer establishes the existence of the Divine Essence and what is commendable to Him from perfection and what He is free of regarding the opposite of perfections. That is the meaning of the words: ‘Allah is the greatest.’ Then the call to prayer explicitly establishes His Oneness and negates its opposite from polytheism which is impossible regarding His glorious and exalted right. This expression is the support of sound belief, and Divine Unity which is the introduction to every function of the religion. Then the call to prayer explicitly establishes prophethood and testimony of the messengership of our Prophet, may Allah bless him and grant him peace. This expression is the greatest axiom after the testimony of the Divine Oneness. Thus its place falls after the expression of Divine Unity, because it is from the issues actions which are possible. Then the call to prayer invites them to what they are summoned to from worship; for it invites them to the prayer, which follows after the establishment of prophethood. This is because the obligation of the prayer came to us from the direction of the Prophet, may Allah bless him and grant him peace, not from the direction of reason. Then the call to prayer invites to success, which is the Supreme Achievement, and continuity in the Abiding Blessing. In this expression is a reminder of the matters of the Hereafter, regarding the resurrection, the Divine recompense, which comprise the final narrative of doctrine of belief in Islam. Then the call to prayer repeats this concept with the establishment of the prayer, as a signal of its commencement, which

On What Has Been Related Regarding the Supplication (*du`a*) Which Follows After Hearing the *Adhan*

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah that the Messenger of Allah, may Allah bless him and grant him peace, said: “Whoever says when he hears the proclamation O Allah, the Lord of this perfect call and this established prayer, give Muhammad the agency the bounty and the highest rank; resurrect him to the station of *mahmuud* which you have promised him); then incumbent upon him is my intercession on the Day of Standing.”²⁷

embraces the corroboration of sound belief, since the one praying enters it based upon a clear response to His command and from spiritual insight of his belief. This reinforces the immensity of what he has entered and the immense right of the One he worships, as well as the sheer generosity of His reward. All the foregoing is what *Qadi`Iyad* said in a condensed fashion.

²⁷ The meaning of his words, upon him be blessings and peace: “Whoever says when he hears the proclamation”; that is the call to prayer (*al-adhaan*). It is conceivable that the prophetic tradition implies that he is to say it when he hears the completion of the proclamation of the *mu`adhin*. However, the apparent meaning is that he is to say the mentioned litany at the time he hears the call to prayer, and it is not restricted to being recited when it is completed. This was the opinion of the followers of Abu Hanifa, and Ibn Wahb from the followers of Malik, but is contrary to at-Tahawi and his companions who were in conformity with the majority opinion, which is that it should be said after its completion. The meaning of his words, upon him be blessings and peace: “...*Allahumma* (O Allah)”; where the letter *mim* is exchanged for the vocative particle “O” (*yaa*). It is for this reason that it is never permissible to join the two. The meaning of his words, upon him be blessings and peace: “...the Lord of this perfect call”; is that what is meant here by call (*da`wat*) is the actual expressions of the call to prayer which is used to invite a person to the worship of Allah ta`ala, as al-Ayni said. It is said that what is meant by ‘perfect’ (*taammata*) is the invitation to the Divine Unity because polytheism by its nature is imperfect. Or it means the perfection which alteration and change cannot enter. Rather, it is an invitation of perfection which will persist until the Day of Gathering. Or it is perfect because it is an invitation which necessitates the attributes of completion, and what is beside it leads to corruption. Ibn at-Teen said: “It is described as perfect because in it is the saying of: ‘There is no deity except Allah’.” At-Taybi said: “From its beginning until the words: ‘Muhammad is the Messenger of Allah’ is what comprises the perfect call.” The meaning of his words, upon him be blessings and peace: “...and this established prayer”; which means a persistent prayer whose religion will never alter nor will it ever be abrogated by another Divine law. Rather, it will be established as long as the heavens and earth remain. It is conceivable that what is meant by the prayer here is the supplication, while ‘established’ (*qaa`ima*) means persistent (*daa`ima*), for the one who establishes a thing means that he is persistent in it. It is based upon this meaning that his words: ‘and the established prayer’ is actually a clarification of his expression: ‘the perfect call’. It is also conceivable that what is meant by prayer is the specific requirement which is being called to at the time, which is the more apparent meaning. The meaning of his words, upon him be blessings and peace: “...give Muhammad the agency”; is that which causes something to draw near to something immense. It is said that taking something as an agency is using it to draw near to something immeasurable. It is an unrestricted reference to the most exalted station that a created being can attain. This meaning actually occurred in the prophetic tradition of Abdallah ibn `Amr with Muslim using his expression: “...it is a station in Paradise which will only be sought after by a single servant from the servants of Allah.” The meaning of his words, upon him be blessings and peace: “...*wa`l-fa`deela* (the bounty)”; is an additional spiritual rank which is above the whole of creation. It is conceivable that it is another station or that it is actually a further interpolation on the station of ‘agency’ (*waseela*). The meaning of this words, upon him be blessings and peace: “...and the highest rank; resurrect him to the station of *mahmuud*”; is the station which the person who stands in it is praised. It is an unrestricted phrase which gathers in it the praise which comprises every type of nobility, generosity and miracle. Thus, it means raise him on the Day of Standing and establish him in the station of abundant praise. The meaning of this words, upon him be blessings and peace: “...which you have promised him”; is made more clear by the additional phrase in the narration of al-Bayhaqi: “...verily You do not go against Your promise. At-Taybi said: “What is meant by these words is as Allah ta`ala said: ‘*Perhaps your Lord will raise you to the station of abundant praise*’. This is an absolute promise because ‘perhaps’ from Allah is bound to occur as was corroborated by Ibn `Uyayna and others. The majority of the scholars hold the view that what is meant by the station of *mahmuud* is the intercession (*shafaa`at*). It is said it is his sitting upon the Throne of Allah. It is also said that it his

In the Saheeh of Muslim on the authority of Sa'd ibn Abi Waqqas on the authority of the Prophet, may Allah bless him and grant him peace, who said: "Whoever says when he hears the *mu`adhin*: I bear witness that there is no deity except Allah, the One who has no partner. And I bear witness that Muhammad is his slave and messenger. I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad, may Allah bless him and grant him peace, as my messenger.); will be forgiven all of his sins."²⁸

sitting on the Footstool of Allah. Both of these opinions were narrated by a large number of narrators. It is also conceivable that what is meant by the station of *mahmuud* is the intercession as it is well known and that the sitting is a reference to the stations indicated by the expressions 'agency' (*waseela*) or 'bounty' (*fadeela*). An interpolation which came in the prophetic tradition of Ibn Hibban on the authority of Ka'b ibn Malik going back to the Prophet: "Allah will resurrect mankind and my Lord will adorn me in a green cloak. I then will say what Allah wills for me to say." That will be the station of *mahmuud* referenced in the prophetic tradition. What is apparent is that what is meant by the above mentioned words is that it will be praise which will be lauded upon him just before he gives the intercession to creation. The meaning of his words, upon him be blessings and peace: "...then incumbent upon him"; is that it will be necessary, obligatory or it will descend upon him. It said in a prophetic of at-Tahawi on the authority of Ibn Mas'ud: "...then obligatory upon him". It is not permitted to interpolate the phrase 'incumbent' to mean lawfulness because it would imply that the intercession before that was prohibited. The meaning of his words, upon him be blessings and peace: "...is my intercession on the Day of Standing"; for the one who recited it. This particular expression was problematic for some of the scholars, especially with what has been established regarding the intercession being for the sinners among the believers. The correct response is that he, may Allah bless him and grant him peace will have many other intercessions, such as his intercession: of entering those into Paradise without any reckoning; as well as the raising up of the spiritual rank of some, each commiserate with his rank. `Iyad narrated on the authority of some of his teachers: "This intercession is specified for those who say it with sincerity making present in his soul the immensity of the station of the Prophet, may Allah bless him and grant him peace, and not for the one who merely intends by saying it to obtain the reward mentioned." Al-Muhallab said: "In this prophetic tradition is incitement to make supplication during the times of prayer, because it is the circumstances in which response to supplications are hoped for." The two following additions to the supplication it has become famous on the tongues of the people. The first being: "verily You do not go against Your promise" in the last part of the supplication. The second being: "...and the highest rank", which is normally said after the phrase: "*wa'l-fadeela*" (the bounty). As for the first additional expression it came in the narration of al-Bayhaqi as is well known. As for the second additional expression it is not found in any narration, however, al-Qaari said in his *al-Maraqaat*: "As for the additional phrase: "...and the highest rank", it has become famous on the tongues of the people." Al-Bukhari said: "I have not seen this in any of the narrations of prophetic traditions."

²⁸ The meaning of his words upon him be blessings and peace: "Whoever says when he hears the *mu`adhin*"; is that when he hears his call to prayer, his voice or his words, which is the most apparent meaning. It is conceivable that what is meant is that it should be said when he first hears it or at its ending. The meaning of his words upon him be blessings and peace: "...I am pleased with Allah as my Lord"; is contentment with the lordship of Allah, and all of His judgments and decrees. This is because contentment with the decree is an immense gate to Allah. It is said that it means to be content that Allah is the one who sustains, controls, masters and corrects all affairs. The meaning of his words upon him be blessings and peace: "...with Islam"; is all of the legal judgments of Islam, its commands and prohibitions. The meaning of his words upon him be blessings and peace: "...as my religion"; as a belief and in submissive compliance. The meaning of his words upon him be blessings and peace: "...and with Muhammad, may Allah bless him and grant him peace, as my messenger"; is with all that he was sent with and has delivered to us from the matters of doctrines of belief and other than that. The meaning of his words upon him be blessings and peace: "...will be forgiven all of his sins"; is a reference to his minor sins (*saghaa'ir*) as a recompense for his words which he recites when he hears the *mu`adhin*..

On What Has Been Related Regarding Walking to the Mosque Calmly²⁹

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said: “When you hear the *Iqaama* walk to the prayer. Walk calmly and with dignity and do not hurry; for that which you catch from the prayer, pray it and what you miss, then complete it.”³⁰

²⁹ Here ends facsimile 18 of the Arabic manuscript.

³⁰ The meaning of his words upon him be blessings and peace: “When you hear the *Iqaama*”; is more specific than what was related in the prophetic tradition of Abu Qatada: “When you come to the prayer...”. However, the apparent meaning is that both narrations are understood to be in agreement, because the one who hastens when the prayer is being established hopes to catch the bounties of the first *takbir* and its like; along with the fact that overly rushing to the prayer has been prohibited. However, others who come to the prayer before the *iqaama* are not required to hasten because it is understood that they will catch the entire prayer. It is for this reason that the prohibition of rushing to the prayer is the preponderant judgment. The meaning of his words upon him be blessings and peace: “...walk to the prayer. Walk calmly”; is that the legal judgment in this command takes its advantage from the additional expressions related by Muslim by way of al-`Alaa on the authority of his father on the authority of Abu Hurayra, who mentioned something similar to the presently discussed prophetic tradition but added in the end: “...for one of you as long as his objective is for the prayer, then he is actually in the prayer.” That is to say that he is within the legal judgment of one who prays, thus it is incumbent upon him to rely upon the same thing the one praying relies upon and avoid what the one praying avoids. The meaning of his words upon him be blessings and peace: “...and with dignity”; is in accordance with what `Iyad and al-Qurtubi said: “It actually means tranquilly and is mentioned as a form of emphasis to the expression ‘calmly’.” An-Nawwawi said: “The apparent meaning is that there is a clear distinction between the two expressions; because ‘calmly’ refers to the actual movement of walking and to avoid animated movements while walking; while ‘dignity’ refers to the actual outward appearance while walking, like lowering the gaze, lowering the voice and the absence of making a detour while walking. The meaning of his words upon him be blessings and peace: “...and do not hurry”; is do not rush in a manner which negates one’s dignity. As for hastening which does not negate one’s dignity, like one who fears missing the first *takbir*, then there is no censure to that. The meaning of his words upon him be blessings and peace: “...for that which you catch from the prayer, pray it”; is that there is no distinction between whether he catches a little or a lot of the prayer. This is the opinion of the majority of the scholars as it has been related in the prophetic tradition: “...whoever catches a single *raka`at* of the prayer has caught the prayer.” In this context there is a prophetic tradition related by Ibn Abi Shayba by way of Abd`l-`Aziz ibn Rafe` on the authority of a man from the *Ansaar* which is more explicit where it says: “Whoever finds me making *ruku`*, standing, or prostrating, then should immediately be in the same state that I am in.” The meaning of his words upon him be blessings and peace: “...and what you miss, then complete it”; that is to say finish what you missed from the prayer.

On What Has Been Related Regarding Beginning With the Meal Before the Prayer When it is Served If the Time of the *Iqaama* Has Occurred

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her on the authority of the Prophet, may Allah bless him and grant him peace, who said: “If dinner is placed down while the prayer has been established, then begin with dinner.”³¹

In it also³² on the authority of Umar ibn al-Khataab, who said that the Prophet, may Allah bless him and grant him peace, said: “If one of you is sitting at his meal, do not rush until you have finished your requirements from it, even if the prayer has been established.”³³

³¹ The meaning of his words upon him be blessings and peace: “If dinner is placed down”; is that it refers to the meal which is eaten in the evening (*ashaa*). The meaning of his words upon him be blessings and peace: “...while the prayer has been established, then begin with dinner”; since it is feared that the meal will become spoiled. It is for this reason that some of the people of knowledge from among the Companions of the Prophet, may Allah bless him and grant him peace and others like them from the Second Generation did not desire a person to stand for the prayer while his heart was preoccupied with anything. It has been related on the authority of Ibn Abass that he said: “Do not stand for the prayer and you have any preoccupation in your soul.” The majority of the scholars hold the opinion that this matter falls under what is highly recommended; after which they disagree. Subsequently, some of the scholars restrict this ruling to those who are required to eat, and this was the well known view of those who follow as-Shafi`. Al-Ghazali added to that: “This is as long as they fear that the meal will become spoiled.” Some of the scholars held that there are no limitations to this ruling, which was the view of at-Thawri, Ahmad and Is`haq. Ibn Hazm held an extravagant view by his words: “To pray while the meal has been served invalidates the prayer.” Some of the scholars chose that one should begin with the prayer, only if the meal is a light one. This view was narrated by Ibn al-Mundhir on the authority of Malik. Some of the companions of Malik specified this opinion further by saying: “One should begin with the prayer as long as the soul is not attached to the meal; or even when his soul is attached to the meal, but it doesn’t cause him to rush his prayers. If the meal may cause him to rush his prayers, then he should begin with the meal.”

³² That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding Beginning With the Meal Before the Prayer When it is Served If the Time of the *Iqaama* Has Occurred.

³³ The meaning of his words upon him be blessing and peace: “If one of you is sitting at his meal, do not rush”; is that when one of you place your dinner down, then begin by eating dinner, and do not hurry until all of those eating with you have finished their meal. The meaning of his words upon him be blessing and peace: “...until you have finished your requirements from it, even if the prayer has been established”; this is so that no one’s heart is preoccupied with other than Allah during his prayer; as it has been expressed explicitly in a narration from Ibn Abi Shayba: “...so that nothing intervenes during our prayers.” In the meal before the *ishaa* prayer there are many advantages in the spiritual path to Allah ta`ala. It has been narrated on the authority of al-Hassan ibn Ali ibn Abi Talib, may Allah ta`ala be pleased with both of them that he said: “The dinner eaten before the prayer wipes away the overly critical soul (*an-nafs ‘l-lawama*).” In all of this is an indication that the causative factor in this is to get the soul to anticipate the meal. Thus, it is necessary that the legal judgment subsists as long as the causative factor exist or is absent, and it is neither limited to the whole or part of the judgment. The exception to that is the person who is fasting, for he should not neglect his prayer even when food is present, since in the case of the lawful abstaining from food it does not preoccupy the soul from the prayer. However, if his soul is overcome with the desire to eat, then he should transfer from that place to another, where he can pray without hindrances. .

On What Has Been Related Regarding Greeting the Mosque

It has been related in the Saheeh of al-Bukhari on the authority of Abu Qatada as-Salami³⁴ that the Messenger of Allah, may Allah bless him and grant him peace, said: “When one of you enters the mosque, he should make two *rak`ats* before he sits down.”³⁵

³⁴ The causative factor of this prophetic tradition of Abu Qatada was that: “Abu Qatada once entered the *masjid*, and found the Prophet, may Allah bless him and grant him peace among his Companions, so he came and sat with them. He upon him be peace said: ‘What prevents you from making some *rak`ats*?’ he said: ‘I saw you sitting and the people sitting with you.’ He then said: ‘When one of you enters the *masjid*, he should not sit until he has performed two *rak`ats*.’” This prophetic tradition was related by Muslim. In a narration of Ibn Abi Shayba from another direction on the authority of Abu Qatada, he upon him be peace said: “Give the *masajid* its rights.” It was said: “What are its rights?” He said: “Performing two *rak`ats* before sitting.”

³⁵ The meaning of his words, upon him be blessings and peace: “When one of you enters the mosque, he should make”; that is to say he should pray, taking from the principle of using a generalized statement regarding the part, but implying with that the whole (*min itlaaq ‘l-juz’ wa iradat ‘l-kulli*). The meaning of his words, upon him be blessings and peace: “...two *rak`ats*”; the unanimous opinion is that this number is not to be understood to indicate the most that can be performed, although there is disagreement regarding the least that can be performed. The soundest opinion is what the prophetic tradition actually expressed, because this *Sunna* cannot be accomplished with anything less than two *rak`ats*. The meaning of his words, upon him be blessings and peace: “before he sits down”; is that the majority of the scholars hold the view that the two *rak`ats* on entering the *masjid* is a highly recommended act of worship and is not obligatory. The people who follow the *ad-Dhaahiri* school hold the opinion that it is obligatory, however, the majority hold the view that the interpolation of the imperative command in this prophetic tradition must be qualified by the fact that there are no obligatory prescribed prayers except the five prayers. That is if the imperative command in the prophetic tradition is to be interpolated as an obligation, then that would necessitate there being prescribed obligatory prayers more than the five. The scholars differ in the issue regarding the one who comes to the *masjid* and he has already prayed the two *rak`ats* of *fajr* in his home: does he perform two *rak`ats* on entering the *masjid*; or not? As-Shafi` said: “He should make two *rak`ats*.” This is also the narration of Ash`hab on the authority of Malik. Abu Hanifa said: “He should not perform any *rak`ats*.” This is also the narration of Ibn`l-Qaasim on the authority of Malik. The legal reason for the disparity is the general disagreement regarding his words, upon him be blessings and peace: “When one of you comes to the *masjid*, he should make two *rak`ats*”; as well as his words, upon him be blessings and peace: “No prayer should be performed after the *fajr* except the two *rak`ats* of *subh*.” The scholars also disagree regarding one who comes to the *juma`* prayer, and the *Imam* is already upon the *minbar*: does he perform two *rak`ats* or not? Some of the scholars hold the view that he should not perform any *rak`ats*, which is the opinion of the school of thought of Malik. Some of the scholars hold the view that he should perform the two *rak`ats*. *Qadi`Iyad* said: “Malik, Layth, Abu Hanifa, and a majority of the early community from the Companions and the Second Generation said that the two *rak`ats* should not be performed in that circumstance.” This was related on the authority of Umar, Uthman and Ali may Allah be pleased with them and they took as evidence the command to be silent when the *Imam* sits upon the *minbar*. Some of the Maliki scholars say that saying: “*Subhaana Allah wa`l-Hamdulillahi wa laa ilaha illa Allah wa Allahu akbar wa laa hawla wa laa quwwata illa billahi`l-`Aliyu `l-`Adheem* (Glory be to Allah, all praises are due to Allah, there is no deity except Allah, Allah is the greatest, and there is no power or might besides Allah the Exalted the Mighty) takes the place of the two *rak`ats* on entering the *masjid* when he enters it during the *juma`* prayer and the *Imam* is upon the *minbar* or for some other reason.”

On What Has Been Related Regarding Straightening the Lines of Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik on the authority of the Prophet, who said: "Straighten up your lines, for indeed straightening the lines is a part of establishing the prayer."³⁶

In it also³⁷ on the authority of an-Nu`man ibn Bashir³⁸ that the Prophet, may Allah bless him and grant him peace, said: "You should straighten your lines or Allah will cause conflict between your objectives."³⁹

³⁶ The meaning of his words upon him be blessing and peace: "Straighten up your lines"; is that you should straighten them out into a single row. The meaning of his words upon him be blessing and peace: "...for indeed straightening the lines"; refers to adjusting the lines when one desires to enter into the prayer and establish it into single rows. The meaning of his words upon him be blessing and peace: "...is a part of establishing the prayer"; is that it is a part of the completion and perfection of the prayer. Or it is apart of the aggregate principle of establishing it, which include adjusting its pillars, and preserving it from what aberrations can occur in its obligations and *sunna*. Thus, straightening lines constitute a conformed *Sunna* which must be preserved. Some of the jurists hold the view that it is obligatory to straighten the lines of prayers because establishing the prayer is apart of the obligations of prayer. Subsequently, everything which is apart of the obligations of a thing is also obligatory. Some of the scholars, on the other hand, hold the view that straightening the lines is a *Sunna* because the improvement of a thing is an addition to its perfection and completion. The *mujaddid* Ibn Daqeeq 'l-`Eid said: "What can be extracted from the expression: '...the perfection of the prayer', is it being highly recommended because the perfection of a thing customarily is an additional matter to its reality which cannot be realized except by it, even when it is expressed unrestrictedly with regard to its implementation with other parts, that its reality cannot be completed except by means of it." The legal evidence for this view is in what was related *mursal* on the authority of Zayd ibn Aslam: "Three things are from the perfection of the prayer: the completion of the ablution; the straightening out the lines, and following the *Imam*." It has been related on the authority of Prophet, may Allah bless him and grant him peace that he said: "Apart of the perfection of the prayer is establishing the lines." In a narration from al-Bukhari: "Indeed the establishment of the lines is from the excellence of the prayer." In another narration from him: "Verily the straightening of the lines is apart of the completion of the prayer." It has been narrated on the authority of Umar: "That he used make a man responsible for establishing the lines in prayer. He would not make the *takbir* until he was informed that the lines were straightened." It has been related on the authority of Ali and Uthman: "That they used to also officially appoint someone for that and would say: 'Straighten up!'" Ali used to say: "O so-and-so come forward! O so-and-so move back!"

³⁷ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding Straightening the Lines of Prayer.

³⁸ He was Abu Abdallah an-Nu`man ibn Bashir ibn Sa`d ibn Tha`alaba al-Ansaari al-Khazraji. He was a learned scholar and was appointed as *amir* of Hims. He was killed when the people of Hims were invited to give the oath of allegiance to Abdallah ibn az-Zubayr in the year 64 A.H. His collection of prophetic tradition amounted to 114.

³⁹ The meaning of his words, upon him blessings and peace: "You should straighten your lines"; is as al-Baydawi said: "This letter *laam* is normally utilized with an oath. The oath here is implied rather than expressed, which is why the expression is emphasized with the letter *nuun* inflected with *shadda*. For this reason some of the scholars hold the opinion that straightening up the lines is a confirmed *Sunna*." The meaning of his words, upon him blessings and peace: "...or Allah will cause conflict between your objectives"; that is if you do not straighten yourselves in the lines. An-Nawwawi said: "It is said that its meaning their objectives or faces will be transformed and altered for their true form based upon his words, may Allah bless him and grant him peace: 'Allah will make our forms into the forms of donkeys'." It is said that it means that their attributes will be changed. The most apparent meaning, and Allah knows best, is that He will cause enmity, rancor and the disparity of hearts to befall them; just as one says: 'So-and-so's face changed regarding me'; that is to say it became apparent to me by his face that showed dislike of me and his heart has been altered regarding me. This meaning is based upon the fact that the disparity in their lines indicates disparity in their outward. The disparity in their outward indicates discord in their inward.

On What Has Been Related Regarding the *Imamat* and That the People of Knowledge and Excellence are Deserving⁴⁰ of It

It has been related in the *Saheeh* of al-Bukhari on the authority of Abu Musa,⁴¹ who said that when the sickness of the Prophet, may Allah bless him and grant him peace, became intense he said: “Order Abu Bakr to go and pray with the people.”⁴²

⁴⁰ Here ends facsimile 19 of the Arabic manuscript.

⁴¹ He was Abu Musa Abdallah ibn Qays ibn Salim ibn Hidaar ibn Harb al-Ash'ari at-Tamimi, the notable *Imam*. He was a jurist and *Qur'an* reciter. Abu Musa al-Ash'ari used to constantly fast, was intensely spiritual, ascetic, worshipful, and among those who gathered knowledge and actions along with military struggle. He was a person of a peaceful countenance, who was not changed by the positions of authority or by worldly affairs. He was the *amir* of Basra in the year 17 A.H., and was the *amir* of the army during the conquering of ar-Rahaa, Sameesaat and Isbahaan. He was later appointed as the *amir* of Kufa in which he died in the year 42 A.H.

⁴² The meaning of his words: “...when the sickness of the Prophet, may Allah bless him and grant him peace, became intense”; which is the sickness from which he died; the time of the prayer arrived and the call to prayer was made. He upon him be blessings and peace said: “Order Abu Bakr to go and pray with the people.” Some of the scholars said: “The verbal expression of appointing Abu Bakr over the leadership of prayer during his sickness, may Allah bless him and grant him peace, was clear indication that he was deserving of the *khilafat*.” This opinion was borne by way of legal extraction and not textual evidence. The evidence taken from his words, upon him be blessings and peace: “Order...” is that the command of a command of a thing is an obligation to perform it. This is a well known issue in the science of the foundation of jurisprudence. Those who object to this interpolation say that it really means: ‘Tell Abu Bakr that I have commanded him...’. It has been related by Abu Dawud on the authority of Abdallah ibn Zam`at who said: “When the sickness became severe with the Messenger of Allah, may Allah bless him and grant him peace, I was with him among a group of the Muslims. When Bilal made the call to prayer, he said: ‘Order someone to pray with the people’. Then Abdallah ibn Zam`at went out and saw Umar among the people, and Abu Bakr was absent, then said: ‘O Umar, stand and pray with the people.’ He then went forward and made the *takbir*. When the Messenger of Allah, may Allah bless him and grant him peace heard his voice, for Umar had a sonorous voice; he said: ‘Where is Abu Bakr? Allah and the Muslims will not accept this! Allah and the Muslims will not accept this!’ Then Abu Bakr was sent for, and he came after Umar had prayed that prayer and he then prayed it again with the people.” This prophetic tradition is evidence for the people of the *Sunna* that the Messenger of Allah, may Allah bless him and grant him peace by his words gave indication after his time of the *khilafate* of Abu Bakr, may Allah ta`ala be pleased with him.

In it also⁴³ on the authority of Malik ibn 'l-Huwayrith⁴⁴ that the Prophet, may Allah bless him and grant him peace, said to them when they had come to him and stayed some twenty nights: "When you return to your country and people. You should teach them, command them to pray this prayer in this particular time and that prayer in that particular time. And when the time for the prayer has come, one of you should call the *adhaan* and you should then make the eldest of you the *Imam*."⁴⁵

⁴³ That is to say, in the *Saheeh* of al-Bukhari or On What Has Been Related Regarding the *Imamat* and That the People of Knowledge and Excellence are Deserving of It.

⁴⁴ That is with the diminutive form of the name al-Haarith. He was from the Banu al-Layth, and was a Companion who settled in the city of Basra. He was apart of the delegation who came to the Prophet, may Allah bless him and grant him peace and stayed with him for twenty days and lived in Basra. By reason of the little time he spent in actual companionship with the Prophet, may Allah bless him and grant him peace the scholars of the science of the men of transmission mentioned little about his biography.

⁴⁵ He said this out compassion and consideration for them, as it said in another narration: "...and the Prophet, may Allah bless him and grant him peace was compassionate towards us." In a narration related by Ibn 'Aliyya and Abd'l-Wahaab they said: "He assumed that we were missing our families and what we had left behind, so we informed him; and he said: 'Return to your families, reside among them and teach them'." What was meant by his words: "...and stayed some twenty nights", is that they remained as guests of the Prophet, may Allah bless him and grant him peace for twenty days as it was expressed explicitly in a narration related on a single narrator by way Abd'l-Wahaab on the authority of Ayyub: "...for we remained with him for twenty days." The reason for their remaining twenty days with him, upon him be blessings and peace, was in order to gain knowledge of the obligations and prohibitions. This is an indication of the least amount of days necessary to learn the individual obligations. The meaning of his words upon him be blessings and peace: "When you return to your country and people. You should teach them"; that is to say: return to your families, reside among them and teach them. In another narration: "When you return to your families, then teach them...". Ibn at-Teen took this as evidence that the emigration before the conquering of Mecca was only an individual obligation for some people. The meaning of his words, upon him be blessings and peace "...and command them to pray this particular prayer at this particular time. When the time of the prayer is present, one of you should make the call to prayer and make as *Imam* the most notable of you." The apparent meaning of this prophetic tradition is to give preference to those who are the most eldest, by many years or a few. There are those who permit that what is intended by the expression 'advanced' (*kibr*) to mean something more general than years or ability, like giving preference to those more advanced in the sciences of jurisprudence, *Qur'anic* recitation and religion as it was related in the narration: "...the people should chooses as their *Imams* those most knowledge of *Qur'anic* recitation." This is evidence that what was meant was the being advanced in knowledge. This however, is a contradiction of the narration: "...and you should choose as your *Imams* the eldest of you." This is because the first narration gives the judgment of showing preference to those who are more knowledgeable in *Qur'anic* recitation, while the second narration gives evidence of the opposite. It is conceivable that what is meant by the expression 'the most advanced' among them (*akbar minhum*) at that time was those most knowledgeable of jurisprudence. However, gathering the meaning of the two narratives is what is foremost, and Allah knows best. In this prophetic tradition is established the merits of emigration, traveling to seek knowledge, the merits of teaching, as well as the compassion which the Messenger of Allah, may Allah bless him and grant him showed to others, and the importance he gave to the circumstances of prayer and others matters of the religion.

On What Has Been Related Regarding the *Imam* Lightening the Prayer When He Prays With the People

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said: “Whenever one of you prays with the people, he should lighten the prayer, because perhaps among them there are the weak, the infirm, those who have needs and the elderly. But when one of you prays by himself, he can lengthen it as long as he likes.”⁴⁶

In it also⁴⁷ on the authority of Anas ibn Malik, who said: “The Prophet, may Allah bless him and grant him peace, used to make the prayer brief but perfectly?”⁴⁸

⁴⁶ The meaning of his words, upon him be blessings and peace: “Whenever one of you prays with the people”; that is to say as their *Imam*. The meaning of his words, upon him be blessings and peace: “...he should lighten the prayer”; is as Ibn Daqeeq'l-`Eid said: ‘Lengthening and lightening the prayer is from those matters which are secondary, because a thing is only light with respect to the custom of one people and elongated with respect to another.’ Some of the jurist held the view: “The *Imam* should not exceed in the bowing and prostration more than three glorifications. This does not contradict what has been related on the authority of the Prophet, may Allah bless him and grant him peace that he would exceed that, because the desire of the Companions for spiritual excellence required that they did not make it over elongated.” The preponderant view regarding the boundaries of lightening the prayer is taken from the prophetic tradition related by Abu Dawud and an-Nisaa’i on the authority of Uthman ibn Abu'l-`Aas that the Prophet, may Allah bless him and grant him peace said to him: “You are the *Imam* of your people, so conduct yourself with the people based upon the weakest of them.” The chain of authority of this prophetic tradition is good and its source is from Muslim. The meaning of his words, upon him be blessings and peace: “...because perhaps among them there are the weak, the infirm”; is that what is meant by ‘weak’ here is weak in their physiognomy; and what is meant by ‘infirm’ is those who are ill. The meaning of his words, upon him be blessings and peace: “...and the elderly”; are those elderly in years. In the narration of Muslim it said: “...the young and the elderly.” It is added in a narration of At-Tabarani from Uthman ibn Abu'l-`Aas: “...the pregnant and those nursing.” Also in a narration by at-Tabarani from a prophetic tradition of `Adiyy ibn Haatim is adds: “...and the wayfarer.” His words: “...those who have needs” in the tradition of Abu Hurayra, comprises all the attributes described in the prophetic tradition. The meaning of his words, upon him be blessings and peace: “...But when one of you prays by himself, he can lengthen it as long as he likes”; means the same as it was related by Muslim: “...he can pray however he likes”; whether lightly or lengthened.

⁴⁷ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding the *Imam* Lightening the Prayer When He Prays With the People.

⁴⁸ What is meant by brevity (*ijaaz*) accompanied with perfection is performing the prayer with the least actions possible from its pillars.

On What Has Been Related Regarding the Prohibition of the One Following (*ma'muum*) Preceding the *Imam* in Any of the Acts or Words of the Prayer

It has been related in the Saheeh of al-Bukhari on the authority of A'isha that the Prophet, may Allah bless him and grant him peace, said: "Verily the *Imam* has been appointed in order to be gone along with; thus, when he makes *ruk`u*, you should then make *ruk`u* with him. When he rises up from it, you should then rise up from it. When he says: 'Allah hears the one who praises Him', you should then say: 'Our Lord and to You is the praise'."⁴⁹

⁴⁹ The meaning of his words, upon him be blessings and peace: "Verily the *Imam* has been appointed in order to be gone along with"; that is to say, so that he can be followed in what has been made lawful in the prayer. Al-Baydawi and others said: "'Going along with' in this context means imitation and following, which is to say that the *Imam* has been appointed in order to be imitated and followed. Apart of the issue of following is that the one being followed should not be preceded in an action, nor should actions be performed the same time and his, and no one should stand ahead of him in his position. Rather, all of his circumstances should be carefully observed and one should follow in his footsteps, in conformity with all his actions. The judgment of that is that he is not to be divergence with anything from his conditions." There is disagreement regarding the meaning of 'going along with'. It is the well known view with the followers of Malik, that this is pre-conditioned with the initial *takbir* and the standing from the first *tashahhud*. The meaning of his words, upon him be blessings and peace: "...thus, when he makes *ruk`u*, you should then make *ruk`u* with him"; is what Ibn al-Muneer said: "Its judgment is that the bowing of the one following should be after the bowing of the *Imam*; either after the completion of his lowering, or that the *Imam* proceeds him in lowering his body first. Thus, he should only commence with the bowing after the *Imam* has commenced with his bowing." The meaning of his words, upon him be blessings and peace: "When he says: '*Sami`a Allah liman hamidahu*', (Allah hears the one who praises Him), you should then say: '*Rabbanaa wa laka 'l-hamdu*', (Our Lord and to You is the praise)"; it is like this in all the narrations in the prophetic tradition of A'isha where the particle of conjunction *waw* (and) is retained. This is similar to what is in the prophetic tradition of Abu Hurayra and Anas, except in the narration of al-Layth on the authority of az-Zuhri. In the narration of al-Kashmeehini is transmitted with the omission of the particle of conjunction *waw* (and). That is to say he said: '*Rabbanaa laka 'l-hamdu*' (O our Lord to You is the praise). However, the preponderant opinion is with the retaining of the particle of conjunction *waw* (and), where he said: '*Rabbanaa wa laka 'l-hamdu*' (O our Lord and to You is the praise) where it gives and additional meaning of being a conjunct of word which is omitted where the meaning implies: '*Rabbanaa astajib*' (O our Lord answer); or '*Rabbanaa ata`naaka wa laka 'l-hamdu*' (O our Lord we obey You and to You is the praise). Thus, the expression comprises making supplication and glorification together. Some people consider it more preponderant to omit the particle of conjunction *waw* (and) because the original meaning is without the implications, and thus the existence of the conjunction to the speech is incomplete. However, the first interpolation is the soundest and most preponderant opinion as Ibn Daqeeq 'l-'Eid noted. An-Nawwawi said: "It is firmly established in the narrations with the retaining of the particle of conjunction *waw* (and) as well as its omission. Thus, the two points of view are both permissible without giving one legal preference over the other." In another narration is states: "*Allahumma Rabbanaa wa laka 'l-hamdu*" (O Allah, our Lord and to You is the praise). Further, it was narrated by 'Iyad on the authority of *Qadi Abd'l-Wahaab*: "Indeed this gives evidence that the *Imam* should restrict his words to: '*Sami`a Allah liman hamidahu*' (Allah hears the one who praises Him) and that the one following the *Imam* should restrict his words to: '*Rabbanaa wa laka 'l-hamdu*' (Our Lord and to You is the praise), There is nothing in the context of the narration which gives the judgment of prohibition from that, because the silence regarding a thing does not mean that the thing should be neglected. Indeed, its judgment means that the one following the *Imam* should say: '*Rabbanaa laka 'l-hamdu*' (Our Lord to You is the praise) after the words of the *Imam*: "*Sami`a Allah liman hamidahu*' (Allah hears the one who praises Him). As for the prohibition of the *Imam* saying: '*Rabbanaa wa laka 'l-hamdu*' (Our Lord and to You is the praise), there is nothing prohibiting that because it has been firmly established that the Prophet, may Allah bless him and grant him peace used to join the two phrases together'."

In it also⁵⁰ on the authority of Abu Hurayra on the authority of the Prophet,⁵¹ may Allah bless him and grant him peace, who said: “Does anyone of you fear, or does anyone of you not fear that if he raises his head before the *Imam*, that Allah will transform his head into the head of a donkey, or make his entire form like that of a donkey?”⁵²

In it also⁵³ on the authority of al-Bara’,⁵⁴ who said: “Whenever the Messenger of Allah, may Allah bless him and grant him peace, said: ‘*Sami`a Allahu liman hamidahu*’ (Allah hears the one who praises Him); no one from among us would bend his back after him until the Prophet, may Allah bless him and grant him peace had moved into prostration. Then we would move into prostration.”⁵⁵

⁵⁰ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding the Prohibition of the One Following (*ma`muum*) to Precede the *Imam* In Any of the Acts or Words of the Prayer.

⁵¹ Here ends facsimile 20 of the Arabic manuscript.

⁵² The meaning of his words, upon him be blessings and peace: “Does anyone of you fear, or does anyone of you not fear”; in the narration of al-Kashmahini: “Or does he not fear...”; and in a narration of Ibn Dawud on the authority of Hafs ibn `Amr on the authority of Sha`ba: “Will he not fear or does he not fear...”; where all the narrations are indications of doubt on behalf of the narrator. The meaning of his words, upon him be blessings and peace: “...that if he raises his head before the *Imam*”; is clear evidence that what is meant is the rising from prostration. However, this opinion is a follow up with what was said that the prophetic tradition is textual evidence for the prohibition of those following the *Imam* preceding his actions in rising from bowing as well as from prostration. Although, it mentions the prostration textually, yet it also includes in its meaning the judgment of the bowing. Censure of lowering oneself and rising before the *Imam* was also transmitted in another prophetic tradition narrated by al-Bazaar from a narration of Maleeh ibn Abdallah as-Sa`di on the authority of Abu Hurayra going back to the Prophet, may Allah bless him and grant him peace: “The one who lowers himself and rises before the *Imam*, verily his forelock is in the hand of Satan.” The meaning of his words, may Allah bless him and grant him peace: “...that Allah will transform his head into the head of a donkey, or make his entire form like that of a donkey?”; is that the apparent meaning of the prophetic tradition gives the judgment that the prohibition of rising before the *Imam*, is threatened with physical disfigurement which is the severest form of punishment. There is however, disagreement regarding the meaning of the aforementioned threat. It is said that it is more conceivable that its meaning refers back to a more abstract affair, because a donkey is described with the attribute of stupidity. The meaning here of stupidity carries over to the one ignorant of what is obligatory upon him from the obligations of prayer and following the *Imam*. Thus, the preponderant opinion is that this disfigurement and transformation cannot be literal due to great number of people doing it yet not being disfigured physically.

⁵³ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding the Prohibition of the One Following (*ma`muum*) to Precede the *Imam* In Any of the Acts or Words of the Prayer.

⁵⁴ He was Abu `Amara al-Bara’ ibn `Azib ibn al-Harith al-Ansari al-Khazraji al-Medini. He was from among the notables of the Companions. He engaged in fifteen military campaigns alongside the Messenger of Allah, may Allah bless him and grant him peace. His collection of prophetic traditions reached 305, of which 23 of his prophetic traditions were transmitted in the two Saheeh collections. Al-Bukhari transmitted 15 isolated traditions from him while Muslim transmitted 6. He died in the year 72 A.H.

⁵⁵ The meaning of his words: “Whenever the Messenger of Allah, may Allah bless him and grant him peace, said: ‘*Sami`a Allahu liman hamidahu*’ (Allah hears the one who praises Him)”; is as it was explicitly stated in a narration of Sha`ba: “...when he would lift his head from bowing...”; as well as what has been narrated by Muslim on the authority of Muharib ibn Dithaar: “...when he would raise his head from bowing, and say: ‘Allah hears the one who praises Him’, we would still be standing.” The meaning of his words: “...no one from among us would bend his back”; is that we would not lean over, because it is said that you bend a rod when you cause it to lean in one direction. In the narration of Muslim: “...we would not bow...”, which is linguistically more sound. The meaning of his words: “...no one from among us would bend his back after him until the Prophet, may Allah bless him and grant him peace had moved into prostration. Then we would move into prostration”; is legal evidence of the obligation of maintaining tranquility and repose during the prayer. However, in this there are different legal perspectives. In this also is the permissibility of looking at the *Imam* in order to follow him in his transitions in the prayer.

On What Has Been Related Regarding the Description of the Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Malik ibn al-Huwayrith that the Prophet, may Allah bless him and grant him peace, said: “Pray the way you see me pray.”⁵⁶

⁵⁶ The meaning of his words, upon him be blessings and peace: “Pray the way you see me pray” is that you should perform in your prayer the way you’ve seen me perform in my prayer. Or it means do in your prayers in accordance with what has been established that it is from my actions in my prayer. Subsequently, the actions of the Prophet, in prayer are predicated on clarification, and clarification of an obligation is also obligatory. In his words, upon him be blessings and peace are an address to the entire *Umma* that they should pray the way he used to pray, with the condition that it has been established that he, may Allah bless him and grant him peace was persistent in doing that thing, proving by that it should be done always to the point where it enters under the judgment of something commanded and is obligatory. The *mujaddid* Ibn Daqeeq al-`Eid said regarding the meaning of his words upon him be blessings and peace: “Pray the way you see me pray”, this is evidence for many of the jurist in many situations for the obligation of acting strictly in accordance with the literal statements. This is because when you take words in an isolated manner from mentioning the cause of the statement as well as its actual context, it is a clear notification that those being addressed are the entire *Umma* so that they will pray as he prayed, upon him be blessings and peace. This opinion corroborates the evidence of that every action which has been established that he did in the pray should also be done. However, the actual addressee in this prophetic tradition occurred with regard to Malik ibn al-Huwayrith and his companions, in that they were to perform in the prayer based upon the perspective that they had seen him, may Allah bless him and grant him peace pray. Indeed, the entire *Umma* are partners with them in the judgment, with the condition that his permanence, may Allah bless him and grant him peace in doing that thing has been established. This is legal evidence of that action being done continually, until the judgment of this action enters among a command and becomes obligatory. Thus, some of this actually becomes decisive proof simply by his continuity in doing it. As for that which evidence does not prove of its existence in these prayers, which are connected to a command of it occurring in the description of the prayer, we do not give the judgment that it is an obligation, and Allah knows best.” This prophetic tradition is corroboration and support for the forthcoming prophetic tradition related on the authority of Abu Hameed Abd’r-Rahman ibn Sa`d al-Ansari al-Medini regarding the description of the prayer of the Messenger of Allah, may Allah bless him and grant him peace. This is because Abu Hameed was the most knowledgeable and the one who memorized the most among the people of the prayer of the Messenger of Allah, may Allah bless him and grant him peace, since he narrated the description of the prayer just as he saw it from the Prophet, may Allah bless him and grant him peace.

In it also⁵⁷ the authority of Abu Humayd as-Sa`idi,⁵⁸ who said: “I have preserved the prayer of the Messenger of Allah, may Allah bless him and grant him peace, more than any of you. For I saw him when he said the *takbir*, he placed his hands parallel with his shoulders. When he made the *ruk`u*, he placed his hands firmly upon his knees and then kept his back straight and level. When he raised his head he would stand straight until his spine and all his joints returned to their proper place. When he made prostration, he would not place his hands with the fingers spread out or with them clinched. When he sat for the first *rak`at*, he would make the toes of his left face towards the *qibla* and straighten up his right foot. When he sat for the second *rak`at*, he would place his left foot forward and straighten up the other foot, and he would sit upon his hips.”⁵⁹

⁵⁷ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding the Description of the Prayer. At-Tirmidhi, Ahmad, Ibn Khuzayma, and Abu Dawud also related prophetic traditions regarding the description of the prayer of the Prophet, may Allah bless him and grant him peace. These prophetic traditions are the strongest evidence for Malik and his companions from the People of Medina regarding letting the hands hang by the sides during the prayer. Further, in the narration of Abu Dawud is additional explicit evidence for letting the hands hang by the sides, as will be presented Allah willing.

⁵⁸ He was Abu Humayd Abd'r-Rahman ibn Sa`d as-Sa`di al-Ansari al-Medini. He was from among the jurists of the Companions of the Prophet, may Allah bless him and grant him peace, and he was without question the most knowledgeable of the people regarding the description of the prayer. He narrated from the Prophet, may Allah bless him and grant him peace innumerable prophetic traditions and in his collection were narrated 26 sound prophetic traditions. Those who narrated from him were his grandson, Sa`id ibn al-Mundur ibn Abi Humayd, the Companion Jabir ibn Abdallah, Abass ibn Sahl ibn Sa`d, Abd'l-Malik ibn Sa`id ibn Suwayd, `Amr ibn Salim, `Urwa, Muhammad ibn `Amr ibn `Ataa' and others. Al-Waqidi said that he died during the final days of the rule of Mu`awiyya, or during the first period of the rule of Yazid ibn Mu`awiyya in the year 51 or 52 A.H.

⁵⁹ The target of the words of Abu Humayd when he said: “I have preserved the prayer of the Messenger of Allah, may Allah bless him and grant him peace, more than any of you”, were ten of the Companions of the Messenger of Allah, may Allah bless him and grant him peace as it was stated explicitly in the narration of Abu Dawud. Among them was Abu Qatada, as at-Tirmidhi and Abud Dawud stated. Among them was Abu Hurayra as Abu Dawud stated. Among them were Abu Asyad as-Sa`idi and Muhammad ibn Maslama as Ahmad stated. Among them also was Abu'l-Abass Sahl ibn Sa`d. However, I have not come across the names of the remaining ten who were present when Abu Humayd narrated this tradition. Thus, this prophetic tradition is one which ten of the Companions agree regarding its soundness, making it stronger than an isolated prophetic tradition narrated from a single Companion. Further, the above mentioned Sahl ibn Sa`d was the one from whom Malik ibn Anas related in his al-Muwatta the prophetic tradition of grasping the hands together during the prayer on the authority of Abu Haazim ibn Dinar, on the authority of Sahl ibn Sa`d, who said: “The people were commanded to place the palms of the right hand upon the wrist of the left during the prayer.” This is lucid evidence regarding the abrogation of grasping the hands, because had it not been abrogated then he would not have corroborated Abu Humayd as-Sa`idi in his description of the prayer of the Messenger of Allah, may Allah bless him and grant him peace; nor would have Abu Hurayra, who was the foremost compiler of the prophetic traditions of the Prophet, may Allah bless him and grant him peace verified him; as he upon him be blessings and peace once said about him: “O Abu Hurayra, I assumed no one was more worthy of asking me about that tradition than you since I realize your longing for learning the traditions.” Further, Umar and others among the notables of the Companions testified to the fact that Abu Hurayra, was the most learned of them regarding the prophetic traditions of the Prophet, may Allah bless him and grant him peace. In the narration of Abu Dawud, Abu Humayd said: “I am the most knowledgeable of you of the prayer of the Messenger of Allah, may Allah bless him and grant him peace”. To which they replied: ‘How is that? Because you did not follow him as much as we did, nor did you precede us in Companionship to him.’ He said: ‘Indeed.’ They then said: ‘Then give us a demonstration.’ He then said: ‘For I saw him when he said the *takbir*’; this refers to the *takbir* which initiates the prayer, and his saying: ‘*Allahu Akbar*’ at the beginning. Among the followers of Malik, this is among the verbal expressions of the prayers, which means it is among those matters which the tongue must express during the prayer as an obligation. The initial *takbir* suffices for raising the hands, but the raising of the hands do not suffice for articulating the initial *takbir*. The

meaning of his words: "...he placed his hands parallel with his shoulders"; means raising the hands during the initial *takbir* until they are opposite the shoulders, or opposite the ears, are considered among the merits of the prayer with the followers of Malik. The shoulder is considered the meeting of the upper arm and the shoulder blade. It has been related by Malik on the authority of Naafi' on the authority of Ibn Umar that he would raise his hands equal to the shoulders during the opening of the prayer, but below that in the remainder of the prayer. This was related by Abu Dawud; which also states in his narration that: "When the Messenger of Allah, may Allah bless him and grant him peace used to stand for the prayer he would raise his hands until they were equal with his shoulders, and then make the *takbir* until all the limbs fell equally to their proper position. He would then recite, and then make the *takbir* raising his hands equal to his shoulders. He would then bow down placing his palms firmly upon his knees." In the narration of Hushaym on the authority of Abd'l-Hameed: "...until each limb was resting equally in its natural place." This is similar to what is in the narration of Abu Dawud: "...until each limb fell in its place"; as it was stated in the *al-Fat'h'l-Baari* from the narration of Hushaym on Abd'l-Hameed. We learn from this, as *Shaykh* Muhammad as-Shingiti said: "The meaning of 'resting' (*yaqirru*) and 'falling' (*yaqa'u*) in both narrations establishes that the limbs would remain in their place. There can be no doubt that the proper place of the two hands of human beings is by their sides. This is the essence of the meaning of letting the hands hang by the sides. No one disputes this except someone mad, ignorant, or is simply recalcitrant against what is accepted by the senses. For the above two prophetic narrations are clear and unambiguous regarding letting the hands hang by the sides during the prayer. It is impossible to interpolate this other than its correct interpolation, and Allah knows best." Abd'r-Rahman ibn al-Qasim narrated in the *al-Mudawwana* saying that Malik said regarding the placing of the right hand over the left during the prayer: "I do not know of this in the obligatory prayers. However, in the superogatory prayers, when the standing is made long, there is no harm in that." The meaning of his words: "When he made the *ruk'u*"; is that the bowing means that the one praying lowering his head after the standing in which he recites *Qur'an*, until his back becomes still in bowing; which is among the obligations of the prayer with the followers of Malik. The meaning of his words: "...he placed his hands firmly upon his knees and then kept his back straight and level"; that is bent forward until his back was straight and not curved like a bow. In the narration of `Isa: "...without tucking in his head or pointing it forward." This is similar to what Abd'l-Hameed related. In the narration of Faleeh from Abu Dawud: "...he would then place his hands upon his knees as if he were grasping them." In the narration of Ibn Laheej on the authority of Yazid ibn Abi Habib: "...an he would spread his fingers." The meaning of his words: "When he raised his head he would stand straight"; where `Isa from Abu Dawud added: "...he would then say: '*Sami' Allahu liman hamidah. Allahumma Rabbanaa laka'l-hamdu*' (Allah hears the one who praises him. O Allah our Lord to You are the praises), and raise his hands." This is similar to what Abd'r-Rahman narrated where he added: "...until they were equal to his shoulders." The meaning of his words: "...until his spine and all his joints returned to their proper places"; is that the expression *al-faqaar* (vertebrates) where the letters *faa* and *qaaf* are inflected with *fat'ha* is the plural of *faqarah* (vertebra), which is the main bones of the back. They are the bones which are called the spine of the back, which begins from the upper part of the back until its base. They are twenty-five bones: seven in the neck, five in the spinal column and the remainder in the edge of the curvature of the spine. Thus, what is meant is that back was made complete in his straightness. In the narration of Hushaym on the authority of Abd'l-Hameed: "...then he would remain standing until all the limbs fell into their proper place." The meaning of his words: "When he made prostration, he would place his hands without spreading out the fingers"; that is to either in either of his hands. In the narration of Ibn Hibban from the narration of `Utba ibn Abi Hakim on the authority of Abass ibn Sahl: "...without spreading out his arms." The meaning of his words: "...or without clinching them"; that is to say, without merging the fingers together. In the narration of `Isa: "For when he would make prostration he would separate his two thighs from his body without any part of them touching the stomach." In the narration of the above mentioned `Utba: "...he would not place his stomach upon any part of his thighs." In the narration of Ibn Is'haq: "...until I was able to see the brightness of his underarms. He would then remain still until each of his limbs became tranquil. He would then raise his head and straighten." In the narration of Abd'l-Hameed: "He would then say: '*Allahu akbar*', raise his head, place his left foot flat and sit upon it until each of his limbs rested in their place." The meaning of his words: "When he sat for the first *raka'at*, he would make the toes of his left face towards the *qibla* and straighten up his right foot"; that is to say, in the first of the two *rak'ats* for the *tashahhud*. In the narration of Faleeh: "...he would then sit, laying down his left foot, prop up his right foot where the toes were facing the direction of his *qibla*, place his right hand upon his right thigh, place his left hand upon his left thigh, and indicate with his finger." In the narration of `Isa ibn Abdallah: "He would then sit after the two *rak'ats* until he

In it also⁶⁰ on the authority of Abu Hurayra that he, upon him be blessings and peace, said to a man named Khalaad ibn Raafi` who had not completed the pillars of the prayer:⁶¹ “When you stand for the prayer, say the *takbir* and read what is easiest for you from the *Qur’an*.⁶² Then make *ruk`u* until you become tranquil in *ruk`u*. Then rise up until you are standing straight up. Then make prostration until you are tranquil in prostration. Then rise up until you are tranquil in sitting. Then make prostration again until you are tranquil in prostration. You should then do like that in the remainder of your prayer.”⁶³

desired to rise for the standing. He would then stand with the *takbir*.” This last narration conflicts outwardly with the narration of Abd’l-Hameed where he said: “When he stood from the two *rak`ats* he would make the *takbir* and raise his hands, in the same way that he made the *takbir* during the opening of the prayer.” His words: “When he sat for the second *rak`at*, he would place his left foot forward and straighten up the other foot, and he would sit upon his hips”; is similar to the narration of `Isa with at-Tahaawi: “When he made the *salaams*, he would turn to his right and say: ‘*As-Salaamu alaykum wa rahmatullahi*’ (Peace be upon you and the mercy of Allah), and then turn to his left and do the same thing.” In the narration of at-Tirmidhi on the authority of A`isha that: “The Messenger of Allah, may Allah bless him and grant him peace would make the *salaams* in the prayer he would make the *salaams* to his right, turning his face slightly to the right.” Malik chose that the one following the *Imam* should make two *salaams*, one being given to the *Imam*. It is also said that from Malik that he said that the one following the *Imam* should make three *salaams*: the first for the termination of the prayer; the second to the *Imam* and the third for anyone on his left side. Abu `Isa said: “Some of the people of knowledge said that the soundest narration from the Prophet, may Allah bless him and grant him peace is two *salaams*. This opinion constitutes most of the people of knowledge from among the Companions of the Prophet, may Allah bless him and grant him peace, from the *Tabi`un* and those after them. However, some of the people from the Companions of the Prophet, may Allah bless him and grant him peace and others narrated that there should be a single *salaam* in the prescribed prayers.” As-Shafi` said: “If he likes he can choose to make one *salaam*, or if he likes he can make two *salaams*.” In the narration of Abu Dawud: “Those who were present in the assembly of Abu Humayd, when he completed his description of the prayer of the Messenger of Allah, may Allah bless him and grant him peace all said: ‘You have told the truth. Likewise did he may Allah ta`ala bless him and grant him peace pray’.” Subsequently, if Abu Humayd as-Sa`di had neglected anything from the prayer which it is not complete without it, they would have said to him: “You made a mistake”; or “You neglected to mention the grasping of the hands”; or “you left out so-and-so.” However, they did not contradict him because he was the most knowledgeable of them of the prayer of the Prophet, may Allah bless him and grant him peace. Muhammad al-Khidr ibn Abdallah ibn Mayaaba said: “It has been established as an axiom from the scholars that remaining silent in the face of a demonstration is a clear proof that the person made a sound demonstration.”

⁶⁰ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding the Description of the Prayer.

⁶¹ The full text of the prophetic tradition is that: “The Messenger of Allah, may Allah bless him and grant him peace entered the *masjid*, and then a man entered, prayed and then gave the *salaams* to the Prophet, may Allah bless him and grant him peace, who returned the greetings and then said: ‘Return and pray again for you have not prayed.’ The man returned prayed as he had prayed before, and then came gave the *salaams* to the Prophet, may Allah bless him and grant him peace who then said: ‘Return and pray for you have not prayed.’ He repeated this to him three times. Then the man said: ‘By the One who sent you with the Truth, I can not do better than that, so teach me’.” He, upon him be blessings and peace then said what will follow.

⁶² Here ends facsimile 21 of the Arabic manuscript.

⁶³ The meaning of his words, upon him be blessings and peace: “When you stand for the prayer, say the *takbir* and read what is easiest for you from the *Qur’an*”; is that there is no disagreement in the narratives of this from Abu Hurayra. As for as Rifaa`a in a narration from Is`haq: “He should recite what is easiest for him from the *Qur’an* from what Allah has taught him.” In the narration of Yahya ibn Ali: “If there is any *Qur’an* with him, then he should recite it. If not, then he should say: ‘*al-hamdu lillah*’ (All praises are due to Allah); *Allahu akbar* (Allah is the greatest); and *Laa ilaha illa Allah* (there is no deity except Allah).” In the narration of Muhammad ibn `Amr with Abu Dawud: “...then recite the *Umm’l-Qur’an* and what Allah wills.” And from that perspective from Ahmad and Ibn Hibban: “...he should then recite the *Umm’l-Qur’an*, and then recite what he likes.” Ibn Hibban

In it also⁶⁴ on the authority of Ibn Abbas, may Allah be pleased with him, that the Prophet, may Allah bless him and grant him peace, said: “We have been ordered to make prostration upon seven bones, and not to tuck up the garments or the hair.”⁶⁵

interpolated this in the chapter on the obligation of the one praying to recite the *Faatiha* of the Book in every *raka`at*. It is said that his words: “...what is easiest”, is attributed to what is recited in addition to the *al-Faatiha*, which connects with the obligation of reciting the *al-Faatiha*. This is further, corroborated by the narration which proceeded from Ahmad and Ibn Hibban where he said: “Recite the *Umm`l-Qur`an*, and then recite what you like.” His words: “Then make *ruk`u* until you become tranquil in *ruk`u*”; is similar to the narration of Ahmad: “When you have made the *ruk`u*, then place your palms upon your knees, protract your back and remain firm in your bowing.” In the narration of Is`haq ibn Abi Talha: “...he should then make the *takbir*, and then bow down until he becomes tranquil in his joints and he should then relax.” This particular narration gives evidence of the obligation of being reposed in all the pillars of the prayer. It is upon this, that the majority of the scholars uphold. Regarding his words, upon him be blessings and peace: “You should then do like that in the remainder of your prayer”; is evidence that making the *iqama*, seeking refuge from Satan, the supplications at the beginning of the prayers, raising the hands during the initial *takbir* and other than these, as well as placing the right hand upon the left, the *takbir* for the transitions of the prayer, the glorification of the bowing and prostration, the aspects of the sitting in the prayer, placing the hands upon the thighs, and the like from those matters not mentioned in the prophetic traditions is not among the obligations of the prayer. Further, in none of these narrations did it mention the grasping of the hands. On the contrary, each of the prophetic traditions in which there is a description of the prayer of the Prophet, may Allah bless him and grant him peace, the grasping of the hands is never mentioned, because letting the hands hang by the sides or having the hands to the sides of the body is actually at the roots of the prayer, as we presented previously in the prophetic tradition of Abu Humayd as-Sa`idi. Moreover, the notables among the Companions, the *Taabi`uun*, the *Taabi`t-Taabi`een* used to allow their hands to hang by their sides during the prayer. It has been related by Ibn al-Mundhir on the authority of Ibn az-Zubayr, al-Hassan al-Basri, and an-Nakhai` that they used to allow their hands to hang by their sides and did not place their rights hands over their left. Ibn Abi Shayba related on the authority of Yazid ibn Ibrahim who said: “I heard `Amr ibn Dinar say: ‘When Ibn az-Zubayr prayed he would let his hands hang by his sides’.” In addition, Ibn Abass testified that the prayer of Ibn az-Zubayr was the prayer of the Prophet, may Allah bless him and grant him peace, as it was related by Abu Dawud on the authority of Maymun al-Mekki on the authority of Ibn Abass who said: “If you desire to see the prayer of the Messenger of Allah, may Allah bless him and grant him peace, then follow the prayer of Abdallah ibn az-Zubayr.” Indeed Ibn az-Zubayr took the description of the prayer from Abu Bakr as-Sideeq, as al-Khateeb related in his *Tarikh al-Baghdad* on the authority of Ahmad ibn Hanbal, may Allah ta`ala be pleased with him who said: “Abd`r-Razaaq narrated to me saying: ‘That the people of Mecca say that Jurayj took the description of the prayer from `Ataa. `Ataa` took it from Ibn az-Zubayr. Ibn az-Zubayr took it from Abu Bakr as-Sideeq. Abu Bakr took it from the Prophet, may Allah bless him and grant him peace’.” Abu Bakr as-Sideeq in turn once said: “I have never neglected anything which the Messenger of Allah, may Allah bless him and grant him peace used to do, except that I did it, out of fear that if I left anything from his affair that I would go astray.” This is conclusive evidence for the soundness of letting the hands hang by the sides or allowing the hands to rest at the sides of the body during the prayer, and Allah knows best.

⁶⁴ That is to say, in the *Saheeh* of al-Bukhari or On What Has Been Related Regarding the Description of the Prayer.

⁶⁵ The meaning of his words, upon him be blessings and peace: “We have been ordered”; is that I and the righteous servants of Allah from among the Angels, the prophets and the entire *Umma*, have been ordered... In another narration: “I was ordered to prostrate upon seven bones: the forehead; (he then pointed to his nose); the two hands; the two knees; and the two feet.” In another narration: “He ordered that I prostrate on seven and not to tuck up the hair and the garment: the forehead; the nose; the two hands; the two knees; and the two feet.” The meaning of his words, upon him be blessings and peace: “...to make prostration upon seven bones”; is that the scholars agree that the prostration is to be done upon seven bones: the face; the two hands; the two knees; and the front part of the two feet. However, they disagree regarding the one who prostrates upon the face, but is defective in one of the other limbs. Is his prayer invalid or not? Some of the people say that his prayer is not invalidated because the expression ‘prostration’ is normally interpolated as the face alone. Some people say that it invalidates his prayer if he does not prostrate upon all seven bones based upon the established narrated prophetic tradition. There is no disagreement among the scholars regarding the one who prostrates upon his

In it also⁶⁶ on the authority of Abdallah ibn Malik ibn Buhayna:⁶⁷ “When the Prophet, may Allah bless him and grant him peace used to pray, he would spread his arms wide enough until the brightness of his armpits were seen.”⁶⁸

forehead and nose, then he has actually prostrated upon his face. They do disagree, however, regarding the one who prostrates upon just one of the two. Malik said: “If he prostrates upon his forehead and not the nose, then this is permissible. However, if he prostrates upon his nose and not his forehead, then this is not permissible.” Abu Hanifa said: “On the contrary, this is permissible.” As-Shafi`i said: “It is only permissible to prostrate upon both the forehead and nose together”; as it was related in a narration of Ahmad on the authority of Waa’il ibn Hajr who said: “I saw the Messenger of Allah, may Allah bless him and grant him peace make prostration placing his forehead and nose upon the earth when he prostrated.” The meaning of his words, upon him be blessings and peace: “...and not to tuck up the garments or the hair”; is not to pull together and gather the garments or the hair of his head during the prayer, because lifting the garments and the hair from touching the earth resembles the traits of the arrogant. As for the lawful glorification prescribed for the prostrations it has been related by Abd’r-Razaq in his al-Jaami` on the authority of Abu `Ubayda ibn Abdallah ibn Mas`ud on the authority of Ibn Mas`ud that he used to say in his prostrations: “Glory be to my Lord the Exalted, and with His praises”; three times and would add to that. Abu `Ubayda then said: “My father used to mention that the Prophet, may Allah bless him and grant him peace used to say it like that.” This is evidence that it is permissible to add to the glorification of the lawful glorification of the prostrations of the prescribed prayers because it has been related in the prophetic traditions: “The nearest that the servant is to his Lord is when he is in prostration.” For this reason, I usually say in addition to the lawful glorification of every prostration: “O Allah send blessings upon Muhammad and upon the family of Muhammad, to the number of every remember who remembers him and to the number of every forgetful one who forgets him.” I say this out of great esteem and honor to our master Muhammad, may Allah bless him and grant him peace and in imitation of his words, upon him be blessings and peace: “...as for the prostrations, then make strenuous effort in it with supplications.” In this prophetic tradition: “We have been ordered to make prostration upon seven bones” is a profound indication that when the servant desires to draw near to his Lord, it is necessary for him to wipe away his vestiges, his appearances, and his eight transient attributes; which are his temporal existence, his life, his desires, his power, his knowledge, his hearing, his seeing and his speech. All these should be annihilated in the witnessing the Existence of Allah, the Life of Allah, the Will of Allah, the Power of Allah, the Knowledge of Allah, His Hearing, Sight and Speech. He should see that there is no existent in reality except Allah ta`ala, that there is nothing living in reality except Him; for everything in reality is in a constant state of annihilation except His Countenance. The servant does not desire anything except that his Exalted Lord wills it. There is nothing that is able, hearing, and seeing except Him. He should see himself as dead and annihilated without existence, life, will, power, knowledge, hearing, seeing and speaking except by means of Allah ta`ala. Thus, the servant draws near to his Lord, by acknowledging his real attributes which are: pure non-existence, death, coercion, impotence, ignorance, deafness, blindness and dumbness. When the servant knows himself, he comes to know his Lord, as the well known prophetic tradition states. For, the attributes of the servant are opposite those of the Lord. It is with this gnosis that the servant draws near to his Master, thus, when he makes prostration with this objective, then it is the real prostration, as it has been stated in the prophetic tradition: “The nearest the servant can attain with his Lord is when he is in prostration.”

⁶⁶ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding the Description of the Prayer.

⁶⁷ He was Abu Muhammad Abdallah ibn Malik ibn Jundub, (known as al-Qishb) ibn Nadla ibn Abdallah ibn Raafi` ibn Su`ab ibn Dahnaan ibn Nasr ibn Zahraan ibn Ka`b ibn al-Haarith ibn Abdallah ibn Ka`b ibn Abdallah ibn Ka`b Abdallah ibn al-Azad al-Azadi. He was called ‘Ibn Buhayna because his lineage was attributed to his mother, Buhayna bint al-Haarith ibn Abd’l-Muttalib. He was a protected ally of the Banu al-Muttalib ibn Abdumanaf. He was a Companion who accepted Islam early on. He possessed many prophetic traditions related in the sound and *sunnan* collections. He was extremely ascetic, had tremendous spiritual bounty and used to fast continuously. He eventually settled in the valley called Ra`im about three miles from Medina, where he died in the year 56 A.H. during the government of Marwaan.

⁶⁸ The meaning of his words: “When the Prophet, may Allah bless him and grant him peace used to pray, he would spread his arms”; refers to what he did during his prostrations where he would separate each of his arms from his sides. This form of prostration most resembles a state of humility and is more effective in firmly placing the forehead and the nose upon the earth, and is the furthest from the aspects

In it also⁶⁹ on the authority of Anas ibn Malik that the Prophet, may Allah bless him and grant him peace, said: “Be moderate in your prostration and do not spread out your forearms in prostration like a dog.”⁷⁰

of laziness. Naasir'd-Deen ibn al-Muneer said in his al-Haashiyya: “The wisdom in this is that each limb becomes apparent and distinct until a single person becomes like many while making prostration. This can only apply when each of the limbs stand by themselves and none of them lean on another of the limbs during prostration. This is opposite of what is related regarding the prayer lines where it is desired for close connection between each body. This is because the objective here is to manifest oneness between those praying as if they were a single body.” The meaning of his words: “...wide enough until the brightness of his armpits were seen”; is evidence that he did not wear the kind of shirt which prevented his armpits from being seen. Additionally, this indicates the conceivability of him wearing a shirt which had wide sleeves. This prophetic tradition also gives evidence that his armpits, may Allah bless him and grant him peace were hairless. It also proves that he was not ‘black’ or dark in color, upon him be blessings and peace.

⁶⁹ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding the Description of the Prayer.

⁷⁰ The meaning of his words, upon him be blessings and peace: “Be moderate in your prostration”; is to be intermediate between stretching oneself out and contracting oneself. Or what is meant here by ‘moderation’ is performing the outward aspects of prostration in accordance with the command. What is desired here is the raising of those limbs which are supposed be higher, firmly placing of the forehead, looking at the earth, and performing it with repose. The meaning of his words, upon him be blessings and peace: “...and do not spread out your forearms in prostration like a dog”; is do not under value it and do not spread the forearms like a dog stretches its forearms on the earth. This means they should not be extended on the earth during the prayer, for this is reprehensible and indicates carelessness and little real concern for the prayer. As for a complete methodology of the prayer and its description from the beginning until the end Shaykh Abdullahi ibn Fuduye`, may Allah be merciful to him said in his Diya`Uluum`d-Deen: “Realize that the prayer is the support of the religion. Whoever establishes it has in effect established the religion. Whoever neglects it has in effect demolished the religion. Apart of its establishment is making the call to it, completing its pillars, performing it during its proper times, doing them in congregation, in the *masajid* and inducing a state of submissiveness. Thus whoever completes the ablution, purifies himself from impurities, covers his private parts; should then stand for the prayer erect, facing the *qibla*, gazing with his eyes down before him not closing them, remembering that he is standing in the Presence of Allah ta`ala, desiring intimate conversation with Him. He should make his heart present and intend to perform a specific obligatory prayer making his intention persist until he finishes the *takbir* saying: ‘*Allahu Akbar*’, while raising his hands equal with his shoulders. He should then recite the *al-Faatihah* with the completion of its grammatical emphasis and letters; and making effort to distinguish between the letters *daad* and *dhaw*. And he should then say ‘*Amen*’ at its completion. He should recite aloud during the *subh*, *maghrib* and *isha* prayers, and recite silently in the others. He should then recite the extra chapter or the amount of three verses from the *Qur`an*, or more. He should then bow down with the *takbir* until the end of the bowing, by placing his palms on his knees firmly, straightening his back keeping his arms from touching his sides; if the one praying is male. But the female should keep her limbs close to her body during the entire prayer. During the bowing he should say three times: ‘Glory be to my Lord the Mighty and with His praises’. He should then raise his head from the bowing after being composed in it, saying: ‘Allah listens to the one who praises him’. Then while being composed standing he should say: ‘O Allah our Lord, and to You is the praise’; if he is praying alone or if he is following the *Imam*. He should then go down into prostration with the *takbir* and place his knees on the earth, his forehead, nose and palms while looking at the earth, and then say three times: ‘Glory be to my Lord the Exalted and with His praises’, while remaining composed and straight. He should then rise up from prostration and sit composed and straight upon his left foot and propping up his right foot, placing his hands firmly on his knees, with his fingers opened. He then should perform a second prostration in the same manner. He should then perform the second *raka`at* like the first. He then should make the *tashahhud*, and then send blessings upon the Prophet, may Allah bless him and grant him peace. He should perform what we mentioned in the remainder of his prayer, then make the *tashahhud* and then the *salaam* by saying: ‘As salaamu alaykum’; by saying the *salaam* with determination and not elongating it. He should make clear distinction between the obligations, *sunnan*, and merits of the prayer which have been delineated in the books of jurisprudence, but what we mentioned here is what is required.”

On What Has Been Related Regarding the Sin of Those Who Pass in Front of Someone Praying

It has been related in the Saheeh of al-Bukhari on the authority of Abu Juhaym,⁷¹ that the Messenger of Allah, may Allah bless him and grant him peace, said: “If the one passing in front of one praying knew what was against him, he would have considered stopping in his place for some forty to be better for him than passing in front of the one praying.” Abu an-Nadri said: “I don’t know whether he said forty days, months or years.”⁷²

⁷¹ He was Abu Juhaym Abdallah ibn al-Haarith ibn ad-Damma ibn `Amr ibn `Ateek ibn Mabdhul ibn `Aamir ibn Malik ibn an-Najaar al-Ansaari an-Najaari.

⁷² The meaning of his words, upon him be blessings and peace: “If the one passing in front of one praying knew”; that is to say, passing close in front of him. There is some disagreement regarding the actual extent of this. It is said that if he passes in front of him to the extent of his prostration which is the foremost opinion. It is said to the extent of what is between him and length of a grave, which what I say. It is said to the extent of three arms length. It is said that it is the extent of a stones throw. The meaning of his words, upon him be blessings and peace: “...what was against him,”; is what is against him regarding sins. This is specifically designated for the one who knows that it is prohibited and then does it; as it was related in the prophetic traditions. The meaning of his words, upon him be blessings and peace: “...he would have considered stopping in his place for some forty”; is if the person passing in front of those praying knew the extent of the sins which he had earned as a result of passing in front of them, he would choose to have stopped for the named period rather than earning the mentioned sins. It states in the Sunnan of Ibn Maja as well as in the Saheeh of Ibn Hibban from a prophetic tradition of Abu Hurayra: “...he would have considered stopping for one hundred years better than taking a single step.” This indicates that the expressive use of the number forty is utilized here as in incentive to communicate the immensity of the affair, and not to specify an exact number. This is corroborated in the Musnad of al-Bazaar where it states: “...he would have considered stopping for forty autumns.” The meaning of his words, upon him be blessings and peace: “...to be better for him than passing in front of the one praying”; clearly proves that passing in front of those praying is among the major sins which necessitates punishment in the Fire; because the apparent expression is a general prohibition regarding every person praying. However, some of the followers of Malik specify this prohibition to apply only to passing in front of the *Imam* or one praying alone, because there is no harm passing in front of those following an *Imam*, since their *sutra* (screen) is the *Imam* himself, or it is the place in front of the *Imam* is their *sutra*. The meaning of his words: “Abu an-Nadri said”; are actually the words of Malik himself and are not directly related to al-Bukhari because this same expression was cited in the al-Muwatta in all of its variant versions. He Abu an-Nadri, he was Salim ibn Abi Umayya al-Medini, the scribe of Umar ibn `Ubaydallah at-Taymi and his freedman. transmitted prophetic traditions from: Anas ibn Malik, `Ubayd Haneen, Bisr ibn Sa`id, Sulayman ibn Yasaar, `Umayr the freedan of Ibn Abass, `Aamir ibn Sa`d and others besides them. He transmitted close to fifty prophetic traditions and was considered upright and reliable. Those who transmitted from him were: Musa ibn `Uqba, `Amr ibn al-Haarith, Malik ibn Anas, al-Layth ibn Sa`d, Sufyan ibn `Uyayna, Sufyan at-Thawri and others. He died in the year 129 A.H. The meaning of his words: “I don’t know whether he said forty days, months or years”; is that there was doubt regarding his words in reference to the actual number, because the cited threat is specified for the person who actually passes in front of those praying and not the one who, for example, stops willfully in front of them, sits or reclines. Subsequently, the apparent implication of the prophetic tradition is that it is a general prohibition regarding every person praying. It also establishes that in this prohibition there is no distinction between it being an obligatory or superogatory prayer. However, some of the Maliki jurists make four clear distinctions between the circumstances of the one passing in front of them and those actually praying, regarding the extent of their sins or the lack there of. [1] The one passing in front of those praying commit sins but not the one actually praying, since he prays respecting his *sutra* and the one passing in front of him has an alternative. Thus, the one passing in front commit sins and not the one praying. [2] The one praying commit sins and not the one passing in front of him, when he prays in a place normally used as a path for walking, and he fails to place a *sutra* or he is so far from his *sutra* and the one passing in front of him has no other alternative. Thus, the one praying earns sins and not the one passing in front of him. [3] Both commit sins like the second stipulation, but the one passing in front of him has an alternative, thus, they both earn sins. [4] Like the first stipulation where the one passing has no other alternative, as a result neither of them earns sins. In all of this there is ambiguity

On What Has Been Related Regarding Making-up for Missed Prayers⁷³

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik that the Prophet, may Allah bless him and grant him peace, said: “Whoever forgets a prayer, should pray it when he remembers it. There is no atonement for it other than that. *‘And establish the prayer for My remembrance’*.”⁷⁴

as to exactly what sins the person passing in front of those praying actually commits, and this ambiguity is intentional as a form of reproach. In the narration of al-Bazaar where it states: “...forty autumns”, an-Nawwawi said: “This particular variant of the prophetic tradition is proof of the absolute prohibition of passing in front of people praying, since the meaning of the prophetic tradition is a definitive prohibition and a constitutes a severe threat.”

⁷³ To make up for a thing means to make up for what has elapsed from it. Its meaning in jurisprudence is to make up for what has elapsed from the acts of worship. What is meant here is the making up of the prayers. Allah ta`ala says: “*And establish the prayer for My remembrance.*” It is the unanimous agreement of the scholars of the *Sunna* that it is obligatory upon the person who forgets to perform the prayer or who over sleeps, that he should perform the prayer which he missed due to sleep or forgetfulness. The scholars differ regarding the one who missed the prayer intentionally and the one who became unconscious. As for the one who neglects the prayer intentionally until the time elapses, the majority of the scholars agree that this is a sin, and that making the prayer up is obligatory upon him because he omitted one the prerequisites required to make the action sound, which is the proper time, since it is a one of the prerequisites for the soundness of the prayer as we previously mentioned.

⁷⁴ The meaning of his words, upon him be blessings and peace: “Whoever forgets a prayer, should pray it”; it can be taken from this address that the speaker is saying that the one who intentionally neglects the prayer that he does not have to make it up, based upon the legal principle: ‘The absence of the condition necessitates the absence of the thing conditioned.’ Thus, it requires that whoever does not forget it is, then, not necessary for him to make it up. On the other hand, those who say that the one who intentionally neglects a pray is required to make it up, believes that this is the utility of what is understood from the address of the prophetic tradition. Thus, it falls within the legal principle of: “Cautioning of the higher by admonishing the subordinate.” This is because if it is obligatory to make up the prayer for the one who forgets it, along with the abating of sins and the removal of harm, then it is even more obligatory for the person who intentional neglects his prayers to make them up. Some of the jurists assert that the obligation of making up missed prayers for the person who intentionally neglects them is taken from his words: “...when he forgets...” because forgetfulness is intrinsically connected to neglect, regardless if the neglect was done as a result of absentmindedness or not. From this ruling can be understood the words of Allah ta`ala: “*They forgot Allah, thus He made them neglect themselves. They forgot Allah and then He neglected them.*” The meaning of his words, upon him be blessings and peace: “...when he remembers it. There is no atonement for it other than that”; is that the expiation for missing the prayers due to an error is the same for the one who does so intentionally. However, the sin of the one who allows the time of the prayer to elapse persists upon him, even when he makes that prayer up. This is contrary to the one who actually forgets to make the prayer, for there is absolutely no sin upon him. The meaning of his words, upon him be blessings and peace: “*And establish the prayer for My remembrance’* is that the Prophet, may Allah bless him and grant him peace cited this *Qur`anic* verse in order to bring clarity to what he said or his words were a clarification of the meaning of the verse. The actual meaning of His words is: “When you remember Me, that is to say, when you remember My command after having forgotten it.” It is said that it means: “Do not recall in your prayers other than Me.” It is also said that it means: “...and establish the prayer as gratitude for My remembrance.” It is said that what is meant by His words: “*My remembrance*” is remembrance of My command. It is also said that it means: “When you remember the prayer, then you have in effect remembered Me.” For the prayer is worship of Allah, thus, whenever it is remembered it reminds one of the One who is worshipped; as if He meant: “...and establish the prayer for the remembrance of the prayer”; or “...and establish the prayer for its remembrance.” This is because when it is remembered then Allah ta`ala is remembered. Or what is intended is the annexed noun (*mudaaf*), that is to say, “...for the remembrance of My prayer”; or remembrance of the pronoun inherent in the noun, which in the case is the place of the prayer in order to show honor to it. The *Shehu*, may the mercy of Allah be with him said in his Mirat`-t-Tullab: “It states in the Miftaah as-Sadaad, the commentary upon the Irshaad as-Saalik: “The school of thought of Malik is that the making up of missed prayers should be done immediately.” Ibn Rushd said: “As long as it is not overly constraining, the making up of the prayers should not preclude taking care of his livelihood and that of his immediate family.” I say: The opinion concerning not making-up missed prayers is unusual which

On What Has Been Related Regarding Forgetfulness in the Prayer⁷⁵

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah⁷⁶ ibn Buhayna, who said: “The Messenger of Allah, may Allah bless him and grant him peace, prayed with us two *rak`ats* from one of the prayers. He then stood up without sitting and the people stood up with him. When he had finished the prayer; we waited for him to make the *salaams*. However, he made the *takbir* before the *salaams* and he then made two prostrations while he was sitting. He then made the *salaams*.”⁷⁷

was rejected by `Iyad and others on the authority of Malik. This also obligates those who claim disbelief for those who leave the prayers intentionally. Ahmad Zarruq mentioned this in his Umdat 'l-Murid 's-Saadiq. He also said in it: “The Prophet, may Allah bless him and grant him peace said: ‘Whoever sleeps through the prayer and forgets it, then its proper time for him is when he remembers it.’ He should then be cautioned by the least over the greater because leaving the prayers intentionally is not as light in its judgment as forgetting the prayers. However all of this is based upon the prominent opinion. The legal reliance of the majority of the scholars is that leaving the prayers is not to be considered an act of disbelief.” The Shehu also said in his Umdat'l-Bayaan: “It is obligatory for every responsible person to make up for objectionable things from the prayers. And he should make them up in the order that they were missed. If they were prayers while resident, he should perform them as resident prayers. If they were traveling prayers, then he should perform them as traveling prayers. This is regardless if he performs the missed prayers being resident or while traveling. The maintaining of the correct order (*tarteeb*) of two current prayers that are due at the same time is an obligation (*waajib*). Likewise maintaining the correct order between a small quantity of missed prayers and a current prayer is obligatory when it is remembered. A small quantity (*yaseer*) means four prayers or less. Thus, whoever has to make up four prayers or less must pray them in order before the current prayer, even if the time of the current prayer passes.”

⁷⁵ This means the forgetting of a thing; being heedless regarding it and the heart going away from it. Forgetfulness in the prayer means being heedless regarding something from it. Ibn al-Athir said: “Forgetfulness in a thing is to neglect it without knowledge; while forgetfulness concerning a thing is to neglect it knowingly.” As-Shafi` held the opinion that the prostration of forgetfulness is a *Sunna*. Abu Hanifa held the opinion that it was obligatory, but that it was not apart of the prerequisites for the soundness of the prayer. Malik differentiated between the prostration of forgetfulness of actions and the prostration of forgetfulness of words; as well as between adding something to the prayer and decreasing something from the prayer. He said: “The prostration of forgetfulness which is performed for actions decreased from the prayer is obligatory. This is because these actions were with him from the prerequisites of the soundness of the prayer. This is the most well-known opinion. From Malik as well is that the prostration of forgetfulness for actions added to the prayer is highly recommended. Those who follow as-Shafi` hold the opinion that the prostration of forgetfulness is always to be performed before the *salaam*. Those who follow Abu Hanifa hold that the prostration of forgetfulness is always to be performed after the *salaam*. Ahmad ibn Hanbal said: “He should only make the prostration before the *salaam* in those situations in which the Messenger of Allah, may Allah bless him and grant him peace made the prostration before the *salaam*. And he should only make the prostration after the *salaam* in those situations where the Messenger of Allah, may Allah bless him and grant him peace made prostration after the *salaam*.” Allah ta`ala says: “*There is in the Messenger of Allah a good example for you.*” This *Qur`anic* verse establishes the doctrine of belief of the people of the *Sunna* and the *Jama`at* regarding the infallibility of the Prophet, may Allah bless him and grant him peace from intentional disobedience; his infallibility from forgetfulness which negates his truthfulness and trustworthiness; and his infallibility from heedlessness which invalidates his sagaciousness in delivering the Divine Message. This is because the Messenger of Allah, may Allah bless him and grant him peace is the exemplar and excellent model for his *Umma*. Thus, forgetfulness and overlooking a thing is permissible to the Prophets, upon them be blessing and peace in what establishes a path for the legal enactment of a ruling in the religion, on behalf of those who follow them. Thus, forgetfulness and overlooking a thing for the Prophets is not in reality heedlessness except in the outer apparent judgment in order to enact law for their *Umma* as a form of atonement for them in the law. So understand!

⁷⁶ Here ends facsimile 22 of the Arabic manuscript.

⁷⁷ The meaning of his words: “The Messenger of Allah, may Allah bless him and grant him peace, prayed with us”; is that he prayed leading us, or that he prayed because of us. The meaning of his words: “...two *rak`ats* from one of the prayers”; is explained in another narration that the prayer was the *dhuhr* prayer. The meaning of his words: “He then stood up without sitting”; to make the *tashahhud*. The meaning of his words: “...and the people stood up with him. When he had finished the

In it also⁷⁸ on the authority of Abu Hurayra, who said: “The Prophet, may Allah bless him and grant him peace, prayed the *dhuhr* prayer but only prayed two *rak`ats*. It was said to him: ‘You have only prayed two *rak`ats*.’ He then stood and prayed two *rak`ats*, made the *salaams* and then made two prostrations.”⁷⁹

prayer”; is that when he completed it as it was transmitted by Malik on the authority of his teacher. This provides the evidence for those who claim that the *salaams* are not apart of the actual prayer, even to the point of saying that it is permissible I is permissible to talk after having made the final sitting, and before making the *salaams*, then the prayer is complete. This is the opinion of some of the Companions and the *Taabi`uun*, and is the expressed view of Abu Hanifa. This is followed with the view that since the *salaam* is for the dissolution of the prayer, then the one praying had already completed it when he reaches the greetings. This is corroborated by the words in the narration of Ibn Maja by way of a large group from the reliable transmitters on the authority of Yahya ibn Sa`id on the authority of al-`Araja: “...until when he had completed the prayer with the exception of making the *salaams*.” This gives evidence of why some of the narrators omit the particle of exception (*al-istithnaa*) in order to make this clear. However, the addition of the particle of exception from the traditionist is acceptable. The meaning of his words: “...we waited for him to make the *salaams*”; is that we waited on him. In this phrase is clear refutation of those who claim that in the narrative of Ibn Buhayana that he, may Allah bless him and peace made the prostration for forgetfulness before the *salaams*; or that what was meant by the two prostrations were the prostration of the prayer; or that what was meant by the *salaams* was the second *salaams*. The meaning of his words: “However, he made the *takbir* before the *salaams* and he then made two prostrations”; is in this the lawfulness making the prostration of forgetfulness and that it to be done with two prostration. If, subsequently, a person restricts it to just a single prostration then it does not count for anything; or if he does so intentionally then it invalidates his prayer. The reason for the latter opinion is because intentionally performing an additional prostration is not lawful. It also establishes that lawfulness of making the *takbir* for these two prostrations in the same manner that one makes the *takbir* for other prostrations in the prayer. This proves that the *takbir* for the two prostrations of forgetfulness should be done audibly just as they are done in the prayer and that they should be separated by a single sitting between them. The meaning of his words: “...while he was sitting. He then made the *salaams*”; is regarding the issue of giving the *salaams*. The *mujtahid* scholars differ regarding turning only to the right to give the *salaams*, and turning to the right and left for the *salaams*. Malik said that it is obligatory to articulate audibly a single *salaam* to the right, and that it is highly recommended for the one following to return the *salaams* silently to the *Imam* and to those on his left, without turning his head towards them. Ad-Daruqutni, and at-Tirmidhi both narrated on the authority of A`isha that the Messenger of Allah, may Allah bless him and grant him peace used to give the *salaams* in the prayer with a single *salaam* turning his head slightly to the right. In this regard as well is what some of the people have transmitted from the Companions of the Prophet, may Allah bless him and grant him peace and others that a single *salaam* should be done in the prescribed prayers. In a narration Ibn Maja on the authority of Abd`l-Muhaymin ibn Abass ibn Sahl ibn Sa`d as-Sa`idi on the authority of his father on the authority of his grandfather that the Messenger of Allah, may Allah bless him and grant him peace used to make a single *salaam* turning his face slightly. In a narration of Ahmad on the authority of A`isha that the Messenger of Allah, may Allah bless him and grant him peace said: “At night the Messenger of Allah, may Allah bless him and grant him peace used to make a single *salaam* with the phrase: ‘*as-Salaamu alaykum*’ raising his voice loud enough to wake us up.” In the narration of ad-Daruqutni on the authority of Sahl as-Sa`idi that heard the Messenger of Allah, may Allah bless him and grant him peace make a single *salaam* and not say anything in addition to that.” This additional information to what we provided in section on the description of the prayer previously.

⁷⁸ That is to say, in the *Saheeh* of al-Bukhari or On What Has Been Related Regarding the Issue of the Prostration of Forgetfulness.

⁷⁹ This means that made the *salaams* after the original *salaams* of the prayer. This prophetic tradition gives evidence for those who say that whoever makes the *salaam* after only two *rak`ats* from the *dhuhr* and the *`asr* prayers out of forgetfulness, should pray two additional *rak`ats*, then give the *salaams*, and the make tow prostration of forgetfulness, and there is no need for him to repeat the prayers. This is because he only added to the first two *rak`ats* with a *salaams*. Regarding adding something to the prayer, one should make the prostration after the *salaams*; and in leaving something from the prayer one should make the prostration before the *salaams*. It is this ruling which Malik, al-Mazini and as-Shafi` followed; while the followers of Abu Hanifa used as evidence the same prophetic tradition for all prostration of forgetfulness being done after the *salaams*. The *Shehu*, may the mercy of Allah be

SANKORE'



with him said in his Mirat't-Tullab: "Al-Kharaashi said in his commentary on the Mukhtasar about the words of the author: "The established *sunna* for forgetfulness is two prostrations. However, due to the disagreements within the Maliki school the judgment finally emerged as prostration before or after the *salaams* regarding forgetting an obligation and a *sunna*, by his words, "The *Sunna* for forgetfulness is two prostrations'." He, may Allah be merciful to also said in his 'Umdat'l-Bayaan: "He prostrates two prostrations before the *salaam* if he has left out a confirmed *sunna* and he makes the *tashahhud* for them and then the *salaam*. If he has added something, he prostrates after the *salaam*. If he has left something out and added something, he prostrates before the *salaam* because decrease dominates increase. There are three levels of forgetfulness in the prayer: Sometimes he forgets and misses out one of the obligations of the prayer the prostration of forgetfulness is necessary and he must do it. If he does not remember it until after the *salaam* and a long time passes, his prayer is invalidated and he must repeat it. Sometimes he is forgetful and misses out one of the meritorious parts of the prayer, like the *qunuut*, or the saying 'My Lord to You the praise', a single *takbir*, or the like. He does not prostrate for that. If he prostrates before the *salaam*, he invalidates his prayer and he must repeat it. Sometimes he forgets one of the *sunnan* of the prayer, like the extra chapter after the *al-Faatiha*, the two *tashahhud*, the sitting, or the like. He should make prostration for that (before the *salaam*). The prostration after the *salaam* is not missed out through forgetfulness. He can prostrate for it even after a year has passed. If he puts the prostration after the *salaam* before or delay the prostration before the *salaam*, that is permitted. If he does not know whether he has prayed three or two *raka`at*, he should build upon the least of it and do what he has doubts about, and prostrate after the *salaam*."

On What Has Been Related Regarding the Prostration of the *Qur'an*⁸⁰

It has been related in the Saheeh of al-Bukhari on the authority of Umar ibn al-Khataab, who said: “The Prophet, may Allah bless him and grant him peace, read the Qur’anic chapter called *Sajda* while we were with him. He then made the prostration and we prostrated with him. And because of the heavy crowd there was almost no place for some of us to make the prostration upon.”⁸¹

⁸⁰ The prostrations of the *Qur'an* are the prostrations which are done by the reciter of the *Qur'an*, or the one listening to him, when he recites or hears one of the verses of prostration. The jurists differ regarding the exact number of the verses for which prostration should be performed. Malik said in his al-Muwatta: “The issue with us is that the incumbent prostrations of the *Qur'an* are eleven prostrations and none of them are from the middle size chapters.” The first of them is at the end of the chapter *al-Araaf* with His words: “*Verily with your Lord, they are those who are not arrogant from His worship, and they glorify Him and make prostration to Him.*” The second of them is in the chapter *ar-Ra`d* with His words: “*and at early mornings and at days end.*” The third of them is in the chapter *an-Nahl* with His words: “*And they do what they are commanded.*” The fourth is in the chapter *Bani Isra`il* with His words: “*...and it increases them in humility.*” The fifth is in the chapter *Maryum* with His words: “*They fell down in prostration and weeping.*” The sixth in the chapter *al-Hajj* with His words: “*Verily Allah does whatever He wills.*” The seventh is in the chapter *al-Furqaan* with His words: “*...and it increased them apprehensiveness.*” The eighth is in the chapter *al-Naml* with His words: “*The Lord of the Tremendous Throne.*” The ninth is in the chapter *as-Sajda* with His words: “*...and they are not arrogant.*” The tenth is in the chapter *Saad* with His words: “*...and he fell down bowing and in repentance.*” The eleventh is in the chapter *Fussilat* with His words: “*...if indeed it is Him that you worship*”; it is also said that it is at His words: “*...and they are not dissatisfied.*” As-Shafi` said: “They are fourteen prostrations, three of which are in the middle sized chapters: in *al-Inshiqaaq*, *an-Najm* and the prostration of *Saad*.” Ahmad said and it is in accordance with his opinion I follow: “They are fifteen prostrations where two of them are established in *al-Hajj* and the prostration of *Saad*.” Abu Hanifa said: “They are twelve.” At-Tahawi said: “They are every prostration for which there is expressed prophetic narrative regarding it.” The jurists differ regarding the judgment of the prostrations of the *Qur'an*. Some of them say that it is an obligation, among whom are Abu Hanifa, whose evidence is the apparent meaning of the words of Allah ta`ala: “*When you recite to them the verses of the All Compassionate One they fall down in prostration and weeping.*” Some of them say that it is a *Sunna*, among who are Malik and as-Shafi`, and their evidence being the prophetic tradition of Zayd ibn Thabit that he said: “I once recited the *Qur'an* to the Messenger of Allah, may Allah bless him and grant him peace, where I recited the chapter *al-Hajj* and he did not prostrate nor did we.” Likewise, these take as their evidence what was narrated from him upon him be blessings and peace that he did not prostrate in the middle sized chapters of the *Qur'an*, and with what was related that he sometimes prostrated in them. All this together indicates that the prostrations of the *Qur'an* are not an obligation. Likewise, these take as evidence what was understood from the actions of the Companions where it was firmly established that Umar ibn al-Khataab recited the chapter *as-Sajda* during the *khutba* of one Friday; he then descended from the *minbar* and prostrated and the people prostrated with him. Then on a second Friday he recited the same chapter and when the people were getting prepared to prostrate, he said: “Remain as you are. Allah has not prescribed this as obligatory for us except if we want.” He said this in the presence of the Companions.

⁸¹ The meaning of his words: “The Prophet, may Allah bless him and grant him peace, read the Qur’anic chapter called *Sajda*”; in the *Qur'an* at His words: “*...and they are not arrogant.*” The meaning of his words: “...while we were with him”; is that we were with him listening to his recitation. The meaning of his words: “He then made the prostration and we prostrated with him”; because the prostration of recitation is a *Sunna* upon the one reading and those listening. The meaning of his words: “And because of the heavy crowd there was almost no place for some of us to make the prostration upon”; it was performed with the condition that there was no *takbir* or *salaams* which accompanied them. If the one reciting reads them during prayer, whether it be a prescribed prayer of superogatory one, he should make prostration. And even he repeats one of the verses of prostration repeatedly during his daily recitals; each time he reaches the verse he should make prostration. The only exception to this, are the *Qur'anic* teacher and the student of the *Qur'an*. It has been related by Ahmad on the authority of A`isha who said: “The Messenger of Allah, may Allah bless him and grant him peace used to say during the prostrations of the *Qur'an*: ‘I prostrate my face to the One who created him, opened his hearing and sight by means of His might and power’.” As for the one who is required to prostrate, there is unanimous agreement that it is upon the once reciting during the prayer or the one reciting outside of

Salaat An-Nawwaafil (Superogatory Prayers)⁸²

On What Has Been Related Regarding the Two Rak`ats of Dawn

It has been related in the Saheeh of Muslim on the authority of A`isha, may Allah be pleased with her, who said: “The Messenger of Allah, may Allah bless him and grant him peace, prayed two *rak`ats* before *fajr* prayer and he did it so lightly that I said (to myself): ‘Did he even read the *Umm`l-Qur`an* in it?’⁸³

the prayer. They differ, however, regarding the one listening. Abu Hanifa said: “It is obligatory for him to prostrate”. He did not make any distinction in this obligation with men or women because with him it was an obligation. Malik said: “The one listening should make prostration based on two conditions: one is if he is actually sitting to listen to the *Qur`an*; and the second is that if the reciter actually prostrates.” This is because the prostrations of the *Qur`an* with him were a *Sunna*. It has been related by Abu`l-Qasim on the authority of Malik who said: “Indeed, the one listening should make prostration, if he is sitting with even a person who is not fit for the *imamate*.” As for the proper time for the performance of the prostrations of the *Qur`an*, Abu Hanifa held the view that it is prohibited to them during times which it prohibited to pray. The is the same in the opinion of Malik, because to him the prostrations of the *Qur`an* are among the superogatory acts of worship, and it is forbidden to perform superogatory acts of worship during those times with him, as he cited in the al-Muwatta. It has been related by al-Qasim on the authority of Malik that he used to make prostration of the *Qur`an* after the *asr* prayer as long as the sun had not had become yellowish and began to set. And this was the same after the *subh* prayer” This was also the opinion held by as-Shafi`, and is the reason that he held that it is a *Sunna* because it was permissible to pray during these times as long as the sun was not being half blocked by the horizons during setting or rising, as al-Qurtubi said in his Bidaayat`l-Mujtahid. He also said regarding the description of the prostrations of the *Qur`an*: “As for the description of the prostrations, the majority of the jurists say: ‘When the reciter of the *Qur`an* prostrates he should make the *takbir* going done and rising’.” The teachings of Malik differ regarding this when it is outside the prayer. However, when he is in the prayer, he should make the *takbir*. The wisdom behind the *Shehu*, may Allah be merciful to him, in narrating the issue of the prostrations of the *Qur`an* before mentioning the issue on the superogatory prayers is because he adhered to Malik’s opinion that the prostrations of the *Qur`anic* recitation were from among the *Sunna* acts of the superogatory acts of worship.

⁸² In its plural form linguistically it means supplementary prayers. It is said that it means the supplementary prayers to those which are obligatory. Ibn Rushd al-Qurtubi said: “There is disagreement regarding the superogatory prayers, whether they should be done with two *rak`ats*, four or three? Both Malik and as-Shafi said: ‘The voluntary prayers of the day and night should be performed in pairs of two *rak`ats* and two *rak`ats* with a *salaam* being done between each two *rak`ats*’. Abu Hanifa said: ‘If he likes he can perform them with two *rak`ats*, three, four, six or eight, without separating them with the *salaams*’. Some of the people distinguish between the voluntary prayers of the night and those of the day. Some say: ‘The voluntary prayers of the night should be two *rak`ats* each, while those of the day should be done with four *rak`ats*’. The reason for their disagreement is based upon the divergent narratives related in that issue. For example, it has been related regarding that from a prophetic tradition of Ibn Umar that a man once asked the Prophet, may Allah bless him and grant him peace about the night prayers and he said: ‘The prayers of the night should be two *rak`ats* each. But when one of you fears missing the *subh* prayer, then praying a single *raka`at* will suffice him for what he would have prayed’...It was also established from the prophetic tradition of A`isha that she once said describing the voluntary prayers of the Messenger of Allah, may Allah bless him and grant him peace: ‘He once prayed four *rak`ats*, and do not even ask about how excellent they were performed or how long they were. Then he prayed another four *rak`ats*, and again do not even ask about how excellent they were performed or how long they were. He then prayed three *rak`ats*. I then said to him: “O Messenger of Allah will you sleep before you pray the *witr* prayer?” He said: “O A`isha, even when my two eyes are sleep, my heart does not sleep.’...Also there are those who take from the apparent expressions of these prophetic tradition the permissibility of making superogatory prayers with four *rak`ats* and three, without separating between them with the *salaams*. The majority of the scholars uphold the view that it is not permissible to make superogatory prayers with just a single *raka`at*.’

⁸³ The meaning of her words: “The Messenger of Allah, may Allah bless him and grant him peace, prayed two *rak`ats* before *fajr* prayer”; is that prayer performed between the call to prayer (*adhaan*) and the *iqaama*, as it was related in another narration. What is meant here by the *fajr* is the prayer of *subh*. The meaning of her words: “...and he did it so lightly”; is that there is some disagreement

regarding the judgment of lightly. It is said it was done this way in order to embark on performing the prayer of *subh* in the first part of its time. It is in accordance with this judgment that al-Qurtubi decided. It is said it was done this way in order to open up for the prayer of the day with two lightly performed *rak`ats*, as he did with the night prayers, in order to enter into the obligations; or what resembles that from spiritual bounty with sprightliness and complete preparation. Likewise Muslim transmitted a narration from Yahya ibn Abu Kathir on the authority of Abu Salma: "He prayed two light *rak`ats* between the call to prayer and the *iqaama* of the prayer of *subh*." The meaning of her words: "...that I said (to myself): 'Did he even read the *Umm`l-Qur`an* in it?"; is that it constitute evidence for those who hold the view that there is no recitation during the two *rak`ats* of the *fajr* prayer. Al-Qurtubi said: "The meaning of this is not that she entertained doubt regarding whether he, may Allah bless him and grant him peace actually recited the *Faatiha*. What it means is that he was normally extensively long in his superogatory night prayers. Thus, when he was light in the recitation of the two *rak`ats* of *fajr*, it seemed as if he did not recite anything in comparison to the other prayers performed at night. He designating the *Umm`l-Qur`an* for mentioning is an indication of his persistence in reciting it over other chapters of the *Qu`ran* during his prayers." It has been related by Ibn Maja on the authority of A`isha who said: "The Messenger of Allah, may Allah bless him and grant him peace used to pray two *rak`ats* before the *fajr* and would say: 'Indeed, the two chapters which should be read in the two *rak`ats* of *fajr* are: 'Say, O you disbeliever...' and 'Say, He Allah is One'. Ibn Abi Shayba narrated a prophetic tradition on the authority of A`isha who said: "He used to recite them in it." However, the prophetic tradition which the *Shehu* cited gives evidence that he did not recite anything in the *fajr* in addition to the *Umm`l-Qur`an*, which is the opinion of Malik. It states in the *al-Bayutu* on the authority of as-Shafi`: "It is highly recommended to recite the two above mentioned *Qur`anic* chapters in the two *rak`ats* before *subh* along with *Fatiha*, acting in accordance with the above mentioned prophetic tradition. This is the opinion of the majority of the scholars. They say that the meaning of the statement of A`isha: '...did he recite in them with the *Umm`l-Qur`an*?' is that he either restricted his recitation to it or he incorporated other than it. This was due to the speed with which he recited them, because it was normally his custom to recite the chapters in a measured fashion until he made them very long." As for the merits of the two *rak`ats* of *fajr* Allah ta`ala says: "And glorify with the praises of your Lord at the time you rise, and in the nights. Then glorify Him at the flight of the stars." It has been related by al-Khateeb in his *at-Tarikh* on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: "'The flight of the stars' are the two *rak`ats* before *fajr*." There has been narrated many prophetic tradition from the Messenger of Allah, may Allah bless him and grant him peace regarding this what was related by at-Tabarani in his *al-Kabeer* on the authority of Abu Amaama that he upon him be blessings and peace said: "Whoever makes ablution, then goes to the *masjid*, prays the two *rak`ats* before *fajr*, and then sits until the *fajr* prayer is prayed, his prayer that day will be recorded among the prayer of the righteous, and he will be recorded among the delegates of the All Compassionate One." In it also on the authority of Ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Necessary for you are the two *rak`ats* of *fajr*, for verily in them is spiritual bounty." In it also on his authority also who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Do not forsake the two *rak`ats* which come before the *fajr* prayer, for in them are all things aspired for." Among them as well is what was related by Muslim on the authority of A`isha who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The two *rak`ats* of *fajr* is better than this world and all that is in it." Among them is what was related by the two *Shaykhs* on the authority of Abu Sa`id al-Khudri who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily Allah azza wa jalla increases your prayers with a prayer which is better than red sulfur. Indeed it is the two *rak`ats* before the *fajr* prayer." Among them is what was related by al-Bayhaqi on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "No one preserves the two *rak`ats* of *fajr* except the one repentant." And many other than these from the prophetic traditions narrated regarding the merits of the two *rak`ats* of *fajr*.

On What Has Been Related Regarding the *Duha* Prayer⁸⁴

It has been related in the Saheeh of Muslim on the authority of Mu`adha al-`Adawiyya,⁸⁵ who asked A`isha: “How many *rak`ats* did the Messenger of Allah, may Allah bless him and grant him peace, do in the *duha* prayer?” She said: “Four *raka`ats*, but he would exceed that if he wished.”⁸⁶

In the Saheeh of al-Bukhari and Muslim in the prophetic tradition of Umm Haani:⁸⁷ “He, may Allah bless him and grant him peace, used to pray the forenoon prayer with eight⁸⁸ *rak`ats*.”⁸⁹

⁸⁴ The meaning of the term *duha* (forenoon) as it was stated in the al-Qamuus: “Is the rising of the day.” It also said: “When midday nearly approaches.” It also said regarding its proper time: “It is when the sun in the east is in the same position in the sky that it is in the west at the time of *asr*.” It has been related by al-Haakim in his al-Mustadrak on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: “No one preserves the prayer of forenoon except the repentant.” In another narration: “It is the prayer of those truly repentant.”

⁸⁵ See footnote # 114 regarding her concise biography.

⁸⁶ The actual meaning of her words: “Four *rak`ats*”; is that it has been related that he performed less than that, like what was related he upon him be blessings and peace prayed the forenoon prayer with two *rak`ats* as narrated in the prophetic tradition of Ibn Abi Awfa that the Prophet, may Allah bless him and grant him peace prayed the forenoon prayer with two *rak`ats*, as it was related by Ibn `Adiy. Likewise in the Saheeh from the prophetic tradition of Utban, at-Tabarani and Ibn `Adiy on the authority of Ibn Abi Awfa. The evidence also in the narration of al-Bukhari on the authority of Anas ibn Malik that his grandmother, Mulayka once invited the Messenger of Allah, may Allah bless him and grant him peace to a meal which she herself cooked for him. He came and ate from it, and then said: “Stand and I will pray with you.” Anas then said: “I then stood and took a straw mat of ours which had become blackened from much usage. I then sprinkled water on it. Then the Messenger of Allah, may Allah bless him and grant him peace stood, lined me up with him, the orphan behind him and the elderly woman behind us. The Messenger of Allah, may Allah bless him and grant him peace then prayed two *rak`ats* with us and then left.” This prophetic tradition was also narrated by Malik in his transmission regarding the forenoon prayer. It has been narrated by al-Haakim by way of Abu l-Khayr on the authority of `Utba ibn `Aamir who said: “The Messenger of Allah, may Allah bless him and grant him peace ordered us to pray the forenoon and recite in it the chapters: ‘*By the sun and its brightness*’ and ‘*ad-Duhaa*’.” The meaning of her words: “...but he would exceed that if he wished” is what an-Nawwawi said in his ar-Rawda: “The best of the forenoon prayer is that it be prayed with eight, while the most that it should be prayed is twelve.” The proof of it being twelve *rak`ats* is in the prophetic tradition of Anas going back to the him upon him be blessings and peace: “Whoever prays twelve *rak`ats* for the forenoon prayer Allah will build for him a palace in Paradise.” This was narrated by at-Tirmidhi, who said that it was extraneous (*ghareeb*). However, the soundness of the all that was related regarding the number of the *rak`ats* was related by at-Tabarani from a prophetic tradition of Abu`d-Darda going back to him upon him be blessings and peace: “Whoever prays two *rak`ats* for the forenoon prayer, will not be recorded among the heedless. Whoever prays four *rak`ats* for it will be recorded among the repentant. Whoever prays six *rak`ats* for it will suffice him for that entire day. Whoever prays eight *rak`ats* will be recorded among the devout worshippers. Whoever prays twelve *rak`ats* for it, Allah will build for him a House in Paradise.” However, the chain of the authority of this narration is weak. Some of the people hold the opinion, among them being Abu Ja`afar at-Tabari, and was corroborated by al-Haleemi and ar-Rawayyani from among the followers of as-Shafi` that there is no limit to most that can be prayed for the forenoon prayer. It has been related by way of Ibrahim an-Nakhai` who said: “A man once asked al-Aswad ibn Yazid: ‘How many *rak`ats* should be prayed for the forenoon prayer?’ He said: ‘Whatever you like’.” However, it has been related in one of the narrations of al-Bukhari on the authority of Umm Haani that the most which should be prayed for the forenoon prayer is eight *rak`ats*, as what will follow.

⁸⁷ She was the spiritual master, Umm Haani, Fakheetah bint Abu Talib Abdumanaf, the paternal uncle of the Prophet, may Allah bless him and grant him peace, the son of Abd`l-Muttalib Shayba ibn Hashim al-Hashimiyya al-Mekiyya. She was the sister of Ali and Ja`far. He collection of prophetic traditions reached 46, among which one was related by the two *Shaykhs*. Umm Haani lived until after the year 50 A.H.

⁸⁸ Here ends facsimile 23 of the Arabic manuscript.

On What Has Been Related Regarding the Four *Rak`ats* Before *Dhuhr* Prayer

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace, never neglected the four *rak`ats* before *dhuhr* prayer.”⁹⁰

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⁸⁹ This prophetic tradition is the soundest that has been transmitted regarding the number of the *rak`ats* to be performed for the forenoon prayer and it proves that the forenoon prayer is established as a *Sunna*. It has been related by Ibn Abd'l-Barr in his at-Tamheed by way of `Ikrama ibn Khalid on the authority of Umm Haani who said: “When the Messenger of Allah, may Allah bless him and grant him peace came to Mecca he prayed eight *rak`ats*. I then said: ‘What is this?’ He said: ‘This is the forenoon prayer’.” This gives evidence that the most that should be prayed for the forenoon prayer is eight *rak`ats*. I will explain the meaning this in the prophetic tradition transmitted regarding travel, Allah ta`ala willing. As for what is recited during the forenoon prayer, it has been transmitted by al-Haakim on the authority of `Uqba ibn `Aamir as we mentioned previously that one should recite “*By the sun and its brightness*” and “*By the forenoon*”. It has been transmitted by Waziri Abd'l-Qaadir ibn Gidadu in his al-Muwaahib`r-Rabbaaniyya regarding the methodology of the *Shehu*, may Allah ta`ala be merciful to him in praying the forenoon prayer; where he said: “At forenoon you should pray two *rak`ats*, reciting in the first *rak`at* the *Faatiha* and ‘*By the sun and its brightness*’, and in the second part the *Faatiha* and ‘*By the forenoon*’. Then say after the *salaams* from them: ‘O Illuminating! O Opener! Illuminate my heart with the light of Your gnosis. Open to me the gates of Your wisdom. Spread upon me the treasures of Your mercy. Verily, You are Omnipotent over what You will’; ten times.” In the narration transmitted by Muhammad Bello in his Infaq'l-Maysuur he said: ‘O Illuminating! O Opener! Illuminate my heart with the light of Your gnosis. Preserve for me the doors of Your wisdom. Spread upon me the treasures of Your mercy. Verily, You have power over all things’; ten times.”

⁹⁰ Ad-Dawudi said: “In the prophetic tradition of Ibn Umar it states: ‘There are two *rak`ats* before the *dhuhr*’. Sometimes he would pray then with two *rak`ats* and sometimes he would pray them with four.” It is said that this is interpolated based upon whether he was in the *masjid*, where he would pray two *rak`ats* or if he was in his home where he would pray four. It is also conceivable that he would pray two *rak`ats* in his home and then leave for the *masjid* and pray two *rak`ats* there. And thus, Ibn Umar only saw what he performed in the *masjid*, and not his home; while A`isha was aware of both matters. What corroborates the first interpolation is what Ahmad and Abu Dawud transmitted in a prophetic tradition of A`isha who said: “He used to pray four *rak`ats* in his home before the *dhuhr* then depart (for the mosque).” Abu Ja`far at-Tabari said: “Four *rak`ats* is what he did in most of his circumstances, while he performed in only two *tak`ats* rarely.” As for the merits of the four *rak`ats* before *dhuhr* it has been related by Ibn Jareer on the authority of Abdallah ibn Mas`ud who said: “There is nothing from the voluntary acts done during the day that is equal to the night prayers, except these four *rak`ats* performed before *dhuhr*. Verily they are recompensed equal to the that of the night prayers.” In a narration from Ibn al-Mubarak on the authority of Humayd ibn Abd`r-Rahman that Umar ibn al-Khattab once said: “Whoever has missed his vigils of the night should pray them before the *dhuhr*, for they are equal to the night prayers.”

On What Has Been Related Regarding the Two *Rak`ats* to Be Done Before and After *Dhuhr*; After *Maghrib*; After *`Isha*; and Before *Subha*

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: “I preserved from the Prophet, may Allah bless him and grant him peace, ten *rak`ats*: two *rak`ats* before *dhuhr* prayer; two *rak`ats* after it; two *rak`ats* after *maghrib* prayer in his home; two *rak`ats* after *`isha* in his home; and two *rak`ats* before *subha* prayer.”⁹¹

⁹¹ The meaning of his words: “I preserved from the Prophet, may Allah bless him and grant him peace”; is a clear expression that it was transmitted to him from the Prophet, may Allah bless him and grant him peace directly without any intermediate. The meaning of his words: “...ten *rak`ats*: two *rak`ats* before *dhuhr* prayer”; is that the interpolation is very broad. The first being, that it comprises two circumstances: sometimes he prayed two *rak`ats* and sometimes he prayed four. It is also said that it is determined by the fact that he would restrict them to two *rak`ats* when in the *masjid* and in his home he would pray four. And as we mentioned previously, it is also conceivable that he prayed two *rak`ats* while in his home, and then departed for the *masjid*, where he would then pray two *rak`ats*. Under these circumstances Ibn Umar only saw what he had done while in the *masjid*; while A`isha was aware of both circumstances. The meaning of his words: “...two *rak`ats* after it”; is as it is stated in the narration of Ali who said: “The Prophet, may Allah bless him and grant him peace used to pray four *rak`ats* before *dhuhr* and after it he prayed two *rak`ats*.” The meaning of his words: “...two *rak`ats* after *maghrib* prayer in his home”; is that the evidence for that is in the prophetic tradition of Mahmud ibn Labeed, that the two *rak`ats* after *Maghrib* are the prayers of the home. In the Musnad of Imam Ahmad on the authority of Mahmud ibn Labeed, the brother of the Banu Abd`l-Ash`hal said: “Once the Messenger of Allah, may Allah bless him and grant him peace and prayed the *Maghrib* in our *masjid*. When he made the *salaams* from it, he said: ‘You should perform these two *rak`ats* in your homes as extra act of glorification after *maghrib*.’” It has been related by Abu Dawud in his Sunnan on the authority of Ibn Abass who said: “The Messenger of Allah, may Allah bless him and grant him peace used to elongate his recitation after the *Maghrib* until the people of the *masjid* had all dispersed.” In this prophetic tradition also is evidence that the Prophet, may Allah bless him and grant him peace used to pray the two *rak`ats* after the *Maghrib* in the *masjid*. The way of conjoining these seemingly divergent prophetic traditions is that it means that it is permissible to perform the two *rak`ats* after *Maghrib* in the *masjid*. However the foremost and best manner is to pray them in the home, and Allah ta`ala knows best. The meaning of his words: “...two *rak`ats* after *`isha* in his home”; is that as it states explicitly that both the superogatory prayers of *Maghrib* and *isha* were done in his home. This gives evidence that the performing of superogatory prayers of the night in the home is better than in the *masjid*, in contrast to the vigils of the day. The meaning of his words: “...and two *rak`ats* before *subha* prayer”; is a clear reference to the two *rak`ats* of *fajr*.

I have not come across the evidence of four *rak`ats* before the *`asr* prayer in the two Saheeh collections. However it has been related by an-Nisaai⁹² from a tradition on Ali ibn Abi Taalib, may Allah ennoble his face.⁹³

⁹² He was Abu Abd'r-Rahman **Ahmad ibn Shu`ayb** ibn Ali ibn Sinan ibn Bahr an-Nisaai' al-Khurasani. He was *Shaykh al-Islam*, the famous traditionist and author of the as-Sunnan. He was born in the year 215 A.H. He was a sea of knowledge in the sciences with comprehension, meticulousness and deep insight into the science of the narrators and proficient in the composing of beneficial text. He excelled all others in the seeking of knowledge in the land of Khurasan, the *Hijaz*, Egypt, Iraq, the Arabian peninsular, Syria, and even in the military garrisons. He then settled in Egypt where traditionists journeyed to him from all over the world, because there no longer remained anyone equal to him in the issue of the science of prophetic traditions. In his time he was the most knowledgeable of the scholars in Egypt in the science of jurisprudence. He was also the most learned of them in the science of prophetic traditions and the science of the men of transmission. His face remained radiant even during his advanced years. He gave preference to utilizing the prophetic kohl on his eyes and wearing the color green. He died in Palestine on Monday, on the 13th of *Safar* in the year 303 A.H.

⁹³ He was *Amir'l-Mu'mineen* Abu'l-Hassan **Ali ibn Abi Talib** ibn Abd'l-Muttalib Shaybat'l-Hamd ibn Haashim `Amr ibn Abdumanaf al-Mughira ibn Qusay Zayd ibn Kilaab ibn Murra ibn Ka'b ibn Luway al-Qurayshi al-Haashimi. He was the ultimate spiritual master and *Imam*. The mother of Ali ibn Abi Talib was Fatima bint Asad ibn Haashim ibn Abdumanaf ibn Qusay. He was the paternal cousin of the Prophet, may Allah bless him and grant him peace, and was the first male to accept Islam at the age of eight. He was raised in the home of the Messenger of Allah, may Allah bless him and grant him peace and never parted from him. He was present in all the battles with the Prophet as his flag bearer except in the battle of Tabuk. When he asked why he was ordered to stay in Medina, the Messenger of Allah, may Allah bless him and grant him peace said: "Are you not content that your place with me is like the place of Harun with Musa?" He was the husband of the leader of the women of Paradise, Fatima bint Muhammad, the Messenger of Allah, may Allah bless him and grant him peace, with whom he fathered al-Hassan, al-Husayn (the two leaders of the youth of Paradise), Zaynab, Umm Kulthum and Mushin (who died young). He also fathered Muhammad al-Hanifiya, Umar al-Abass and nine other children after the death of Fatima. When the Messenger of Allah, may Allah bless him and grant him peace made brotherhood pacts between the Companions he said to Ali: "You are my brother in this life and the Next." Not one of the Companions attained the virtues that Ali attained. He was reknown for his bravery, fearlessness and prowess on the battlefield. Abu Ja`far Muhammad al-Baaqir ibn Ali was asked about the description of Ali and he said: "He was extremely dark skinned, he had a sturdy body and his height was middling." He was assassinated in Kufa by the worst of people Abd'r-Rahman ibn Muljam, may Allah curse him, on the 23rd night of Friday in the month of *Ramadhan* in the year 40 A.H. at age of 63. His *khilaafa* was five years short of two months. The words: "I have not come across the evidence of..." to the end is from the words of the *Shehu*, may the mercy of Allah be with him. For everything that he transmitted in this book was from the two Saheeh collections, except two citations. This particular prophetic tradition is from the narration of an-Nisaai'; while the second one is from the narrations of at-Tirmidhi, as we will mention. As for the narration of an-Nisaai' it was related on the authority of `Aasim ibn Damra who said: "I once asked Ali about the prayer of the Messenger of Allah, may Allah bless him and grant him peace and he said: 'Who of you can endure it?' We then said: 'Even if we cannot endure it, let us hear of it.' He then said: 'When the sun was here (at forenoon) like its aspect here at the time of *`asr* he would pray two *rak`ats*. When the sun was here to here during the aspect of *dhuhr* he would pray four *rak`ats*, and then pray four before *dhuhr* and two after it. He would pray before *`asr* prayer four *rak`ats*, separating between every two *rak`ats* with the *salaams* to the Angels, those who have drawn near to Allah, the Prophets, and those who follow them from the believers and Muslims'."

On What Has Been Related Regarding Standing in Prayer During the Night⁹⁴

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abaas, who said: “The Prophet, may Allah bless him and grant him peace used to pray thirteen *rak`ats*”; meaning by that during the night.⁹⁵

⁹⁴ It is the unanimous agreement of the scholars, except an extremely obscure group among the previous scholars that the night prayers are not an obligation upon the *Umma*. They, however, disagree, whether the night prayers are among the specific designated acts of the Prophet, may Allah bless him and grant him peace. Its commencement was established by His words, *azza wa jalla*: “*And during the night make tahajjud as a superogatory act for you.*”

⁹⁵ That is to say he would pray these as superogatory prayers. The phrase: “...meaning by that during the night” is from the words of al-Bukhari himself which he said as an explanation; which meant that he upon him be blessings and peace prayed these at night. This was explicitly stated in the narration of at-Tirmishi on the authority of Ibn Abass who said: “The Prophet, may Allah bless him and grant him peace used to pray during the night thirteen *rak`ats*.” The jurists differ regarding the exact number of the night prayers. It is said that they are thirteen *rak`ats* only, which is the opinion of the majority of the scholars. They take as their evidence the narration of Muslim in the prophetic tradition of Ibn Abass: “The prayers of the Messenger of Allah, may Allah bless him and grant him peace were completed during the night with thirteen *rak`ats*, and he would then lie down.” It is clear that included among these was the *witr* prayer as it was stated explicitly in the narration of Muhammad ibn Nasr on the authority of Ibn Abass where he mentioned: “He would then stand and pray two *rak`ats*; then two *rak`ats*, then two *rak`ats*, then two *rak`ats*, then two *rak`ats*, then two *rak`ats* and then pray a single odd *rak`at*.” In the narration of Zayd ibn Khalid al-Juhni: “Then the Messenger of Allah, may Allah bless him and grant him peace would pray two light *rak`ats*, then he would pray two exceedingly long *rak`ats*. He would then pray two *rak`ats* which were less in length than the previous two. He would then pray two *rak`ats* which were less in length than the previous two. He would then pray two *rak`ats* which were less in length than the previous two. He would then pray two *rak`ats* which were less in length than the previous two. He would then make a single odd *rak`at* which made it thirteen *rak`ats* in all.” These prophetic traditions are legal evidence for those among the majority of the jurists who say that the number of the *rak`ats* of the night prayers should be thirteen.

In it also⁹⁶ on the authority of A`isha, may Allah be pleased with her who said: “The Prophet, may Allah bless him and grant him peace used to pray during the night thirteen *rak`ats* included among these were the *witr* and the two *rak`ats* after *fajr*.”⁹⁷

⁹⁶ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding the Standing in Prayer During the Night.

⁹⁷ That is to say, all the *rak`ats* which he prayed during the night. Thus, it is said that the number of the *rak`ats* of the night prayers are eleven, while the *witr* prayer and the two *rak`ats* of *fajr* are added to them; as it was related in the narration of al-Bukhari on the above cited prophetic tradition of A`isha. However, it is also said that the number of its *rak`ats* are ten accompanied with a single *rak`at* of *witr*, as it was related in another narration: “He would pray during the night eleven *rak`ats* making one of them a single odd *rak`at*.” In this regard it has been related in a narration of Muslim: “His prayers were ten *rak`ats*. He would then make a single odd prostration, and then perform the two *rak`ats* of *fajr*. These in all were thirteen *rak`ats*.” As for the answer she gave to Masruq, it was that it occurred for him on different times. Sometimes he would pray seven, sometimes, nine, and sometimes eleven. As for the merits of standing praying in the night, it has been related by at-Tabarani on the authority of Abdallah ibn Mas`ud who said that the Messenger of Allah, may Allah bless him and grant him peace said: “The superiority of the night prayers over the prays performed in the day is like the superiority of the charity given secretly over charity given openly.” In a narration of `Amr ibn `Abasa: “The night prayers are two *rak`ats* each, and the wee hours of the night is a time when supplications are most answered.” Ad-Daylami related on the authority of Ibn Umar who said that the Prophet, may Allah bless him and grant him peace said: “It is necessary for you to perform the night prayers, even if only a single *rak`at*. Verily the night prayers wipe away sins, extinguish the fire of the Anger of the Lord, *tabarraka wa ta`ala* and wards off the heat of the Fire from the people on the Day of Judgment. Know that the most hated of creatures to Allah are three: a man who sleeps too much during the say, and does not pray anything during the nights; a man who eats too much and does not mention the name of Allah over his meals nor praise Him; and a man who laughs too much without amazement, for indeed too much laughter kills the heart, and induces poverty.” In a narration of Abd`r-Razaq in his al-Jaami` on the authority of Ali ibn Abi Talib in which it states: “The best part of the night is the wee hours of the night. Then prayers are accepted until the *fajr* prayer.” In all of this is evidence of the superiority of the night prayers, especially during the second half of the night. Among its courtesies is to begin by using the tooth brush, which in fact is highly recommended to use with each ablution and at the beginning of each prayer. He should recite the last part of the chapter *Aali `Imraan* when standing to perform the night prayers. It is also highly recommended to wash the face and the two hands when he desires to sleep, if he is in a state of minor impurity. The *Shehu*, may the mercy of Allah be upon him transmitted his methodology in standing during the nights in his as-Salaasil`l-Qaadiriyya where he said: “You should pray during the wee hours of the night two *rak`ats* of *tahajjud*, reciting in the first of them the *Faatiha* and ‘*Say: O you disbelievers*’, and in the second of them *Faatiha* and ‘*Say: He is Allah, the One*’. You should say during the prostrations of both of them: ‘O Allah be merciful to me in my humility and humbling myself to You. Make my solitude with You be a source of intimacy. Be merciful to me with Your mercy. O Generous One! Indeed You have power over all things’. You should then send blessings upon the Prophet, may Allah bless him and grant him peace, one hundred times after these two *rak`ats* like what was stated previously”; this means in accordance with the expression: “O Allah send blessings upon our master Muhammad and upon the family of our master Muhammad and grant them peace.” Muhammad Bello transmitted the litany of the *Shehu*, may Allah ta`ala be merciful to both of them, in his Infaq`l-Maysuur where he said: ““You should pray during the wee hours of the night two *rak`ats* of *tahajjud*, reciting in the first of them the *Faatiha* and the chapter *al-Kahf* and in the second of them *Faatiha* and the chapter *ad-Dukhaan*; or chapter *YaaSeen* in the first and the chapter *al-Mulk* in the second; or ‘*Say: O you disbelievers*’ in the first, and ‘*Say: He is Allah, the One*’ in the second, based upon one’s memorization and the extent of the time. You should say during the prostrations of both of them: ‘O Allah be merciful to me in my humility and humbling myself to You. Make my solitude with You be a source of intimacy. Be merciful to me with Your mercy. O Generous One! Indeed You have power over all things’. You should then send blessings upon the Prophet, may Allah bless him and grant him peace, one hundred times after these two *rak`ats*.”

On What Has Been Related Regarding the *Witr* Prayer⁹⁸

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: “The Prophet, may Allah bless him and grant him peace, used to pray during the night two *rak`ats* then two *rak`ats*, continuously. He would then pray a single odd *rak`at*.”⁹⁹

In it also¹⁰⁰ on the authority of Ibn Umar, that the Prophet, may Allah bless him and grant him peace, said: “Make¹⁰¹ your final prayer during the night *witr*.”¹⁰²

⁹⁸ The etymological root of the word *witr* (uneven) is from solitary (*fard*) or it means that which is not even in its enumeration. In the prophetic tradition: “Verily Allah is Solitary and He loves that which is solitary, so make your prayers solitary on People of the *Qur`an*.” Its meaning according to the *shari`a* is to make something singular or to make it an odd number as it states in the prophetic tradition: “When you utilize dry stone, then use an odd number.” This means to make the stones which you use to purify your private parts odd, which is to us three stones, five or seven, and do not you an even number; as we previously mentioned in the Book of Purification. Thus, the meaning here by the phrase the prayer of *witr* is the one singular *rak`at* or that you pray it with three *rak`ats*, five or other than that from a number which is not even. The jurists disagree regarding the *witr* in five distinct situations: in its legal judgment; in its description; in its time; in whether the *qanuut* supplication is made in it; and whether it can be performed while mounted. As for its legal judgment there are two opinions. The first is that of Malik, as-Shafi` and the majority of the scholars, which is that there are only five obligatory prescribed prayers. The second is that of Abu Hanifa and his companions, which is that the *witr* is obligatory along with the five prescribed prayers. As for its description, for Malik, may Allah be merciful to him, made it highly recommended to perform the *witr* with three *rak`ats* where you separate between two *rak`ats* and the one with the *salaams*. Abu Hanifa said: “The *witr* is performed with three *rak`ats* without separating between them with the *salaams*.” As-Shafi` said: “The *witr* is a single *rak`at*.” Each of the above opinions have their evidence from the words of the early community from the Companions and the *Taabi`un*. Our evidence for this is in what was related by Abu Dawud on the authority of Ayuub al-Ansari that he upon him be blessings and peace said: “The *witr* is the right of every Muslim. So whoever wishes to perform the *witr*, he should do it with five *rak`ats*. Whoever desires to perform the *witr* with three *rak`ats*, should do so. Whoever desired to perform the *witr* with a single *rak`at*, should do so.” As for Malik, he took as his evidence in this issue from the fact that he upon him be blessings and peace never performed the *witr* except that he did it after making an even number of *rak`ats*. He asserted that this was from the *Sunna* of the *witr*, and that the least number of the even numbered *rak`ats* should be two. For the reality of the *witr* with him is that it should be a single *rak`at*, but that it is conditioned by being preceded by an even number of *rak`ats*. He held the view that the *witr* which was ordered to be perform comprised both the even and odd number of *rak`ats*. Thus, if any addition was to be made to the even and odd *rak`ats*, then all of them together would still be an odd number. The evidence for this opinion in the Maliki *madh`hab* is the prophetic tradition of Abdallah ibn Qays who said: “I once said to A`isha: ‘How many did the Messenger of Allah, may Allah bless him and grant him peace pray during the *witr*?’ She said: ‘He would make the *witr* with four *rak`ats* and then three; with six *rak`ats* and then three; with eight *rak`ats* and then three; or with ten *rak`ats* and then three. But he never performed the *witr* with anything short of seven *rak`ats* in total, or more than thirteen *rak`ats* in total.’”

⁹⁹ As for the time of the *witr*, the scholars agree that its time is after the *`isha* prayer up until just before the appearance of the dawn, although this was transmitted from him upon him be blessings and peace from divergent paths of transmission. They differ, however, on the permissibility of praying it after the *fajr* prayer. There are some people who prohibit that, while others permitted it as long as he has not prayed the prescribed *subh* prayer. The first opinion was held to by Abu Yusef and Muhammad ibn al-Hassan, the two students of Abu Hanifa, as well as Sufyan at-Thawri; while the second opinion was held by as-Shafi`, Malik and Ahmad.

¹⁰⁰ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding the *Witr* prayer. Al-Bukhari transmitted this prophetic tradition on the authority of Naafi` on the authority of Abdallah ibn Umar on the authority of the Prophet, may Allah bless him and grant him peace.

¹⁰¹ Here ends facsimile 24 of the Arabic manuscript.

¹⁰² This means that if a person performs the *witr*, then goes to sleep and then thereafter wishes to pray more *rak`ats*, where the odd prayers will be made even, he should then make whatever voluntary prayers he wishes and then pray an odd *rak`at*, preserving his words: “Make your final prayer during the night *witr*”; or he can pray whatever voluntary prayers he likes, which will not negate the *witr* he made. This will suffice in what was mentioned previously. The answer to the choice of the second

On What Has Been Related Regarding Ease in the Religion

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said: “Verily the religion is easy and no one is rigid in the religion except that he is overcome. Therefore, be moderate, come as close as possible to what is correct, have the good news of acceptance, and seek assistance with something of worship in the mornings, the late afternoon and something from the late evenings.”¹⁰³

description is the evidence in the prophetic tradition: “When one of you makes the *witr* in the first part of the night, there is no need to make it again in the end.” Al-Isma’ili added by way of Ghandur on the authority of Sha’ba: “When one of you intends to perform the *witr* at the last part of the night, then there is no need to perform it in the first part.” Ibn Abass was once asked about nullifying the *witr* prayer and he answered with a similar answer. However, in this issue the early community disagreed, for Ibn Umar was from among those who held the opinion that the *witr* was nullified by praying any *rak’ats* after it. The soundest opinion with the followers of as-Shafi` is that this does not nullify the *witr*, as it was stated in the prophetic tradition in the text. This is the opinion of the followers of Malik as well.

¹⁰³ The *Shehu* mentioned here the easiness of the religion as an exhortation to the servants to be intermediate in the matter of the superogatory acts of worship. He said in his Najm’l-Ikhwaan: “As for what will clarify that the religion of Allah is easy, Allah ta’ala says: ‘Allah desire ease for you He does not desire hardships for you.’ Further, Allah ta’ala says: ‘And He has not made the religion as a source of difficulty for you.’” He then went on to mention after this the following prophetic tradition. The meaning of his words, upon him be blessings and peace: “Verily the religion is easy”; is because the religion is from among the tokens of the signs of prophethood. It is the opinion of the scholars of our time and those of the people before them that investigating deeply into the religion has been discontinued. This, however does not in anyway prevent seeking for perfection in one’s worship; because this is among the praiseworthy actions. On the contrary, what is prohibited is the kind of excessiveness which leads eventually to indolence; or being so exorbitant in performing voluntary acts of worship that one ends up neglecting that which is better; or causing a person to take an obligation out of its proper time, like the one who spend the entire night praying, and then is overcome by sleep in the latter part of the night and he misses praying the *subh* in congregation; or until to chosen time of the act of worship lapses; or until the sun has risen, and the time of the obligation lapses. In a prophetic tradition related by Muhjan ibn al-Adra` from Ahmad: “You will not be able to maintain this affair by being exorbitant, for the best of the religion is that which is easiest.” The meaning of his words, upon him be blessings and peace: “...and no one is rigid in the religion except that he is overcome”; is that no one delves deeply into performing religious actions and neglect being gentle on himself, except that he will become incapable, eventually cease what he is doing and will be overcome. The meaning of his words, upon him be blessings and peace: “Therefore, be moderate”; is to adhere to ‘the golden mean’ which is it the correct courtesy, without being excessive or derelict. The linguists say: “The ‘golden mean’ is being intermediate in one’s behavior and actions.” The meaning of his words, upon him be blessings and peace: “...come as close as possible to what is correct”; is if you are unable to take on the most perfect aspects of the religion, then act in accordance with what is close to it as possible. The meaning of his words, upon him be blessings and peace: “...have the good news of acceptance”; is always believe that you have attained the recompense you good deeds even if they are a little. What is meant by ‘glad tidings’ in this context is that whoever is unable to act in accordance with the most perfect aspects of his religion, due to his innate inability to perform it, does not necessitate the loss of his reward. On the contrary he should have the good news of the reward from Allah simply out glorification, esteem and exaltation of Allah. The meaning of his words, upon him be blessings and peace: “...and seek assistance with something of worship in mornings”; is to seek help by being persistent in acts of worship by performing them during vital times of the day. The phrase, ‘mornings’ (*ghudwa*) means the progress of the beginning of the day. Al-Jawhari said: “It is the time between the prayer of the early morning and the rising of the sun.” The meaning of his words, upon him be blessings and peace: “...late after noon” is that the phrase ‘late afternoon’ (*rawha*) is the progress of the day after the sun begins to descend from its zenith. The meaning of his words, upon him be blessings and peace: “...and something from the late evenings”; is that the phrase ‘late evenings’ (*dujla*) is the actual progress of the late night. It is said that it means the progress of the entire night, it is for this reason that he, upon him be blessings and peace qualified it by mentioning a part or some of it. This is because the actions performed at night or more difficult than those actions performed during the day. Metaphorically, these times are the best times for the one traveling. It is as if he, may Allah

On What Has Been Related Regarding the Most Beloved of the Religion to Allah

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace, entered upon her while she was with a woman. He said: "Who is this?" She said: "It is so-and-so doing remembrance of Allah from her prayer." He then said: "What is this?! Stick to what is in your abilities. For by Allah! Allah never become fed up until you become tired and fed-up. The most beloved of the religion to Allah is that which is done continuously."¹⁰⁴

bless him and grant him peace is addressing the one traveling to his spiritual goal, and advises him of the times best suited for its activity. This is because the traveler if he travels continuously during the entire night and day will eventually be overcome with impotence and will cease. However, when he journeys progressively during these vital times, it is possible for him to be persistent in it without any difficulties.

¹⁰⁴ An explanation for her words: "It is so-and-so doing remembrance of Allah from her prayer" was made clearer in what was related on the authority of al-Hassan ibn Sufyan in his Musnad on the authority of A`isha who said: "There was once a woman with me, who when she stood to leave, the Messenger of Allah, may Allah bless him and grant him peace said: 'Who is that, O A`isha?' I said: 'O Messenger of Allah, this is so-and-so, she is among the most worshipping of the women of Medina.'" The meaning of his words, upon him be blessings and peace: "What is this?!"; is that the expression *mah!* in Arabic originally comes from the phrase: '*maa hadhaa*' (What is this?) and is a form of rebuke where part of the original phrase of the two words was discarded and they came to be one word. This reproach was conceivably directed at A`isha, and what was intended by that, was admonishing her for praising the woman as she did. It is also conceivable that what was intended by the reproach was to prohibit the actions of the woman. It is for this reason that a large group among the *Imams* took this prophetic tradition as a proof; saying: that it is reprehensible to pray the whole of the night. The meaning of his words, upon him be blessings and peace: "Stick to what is in your abilities"; is to be preoccupied with actions which are actually within ones ability to be persistent upon. The expression has the legal implications of being a command in order to restrict people to what is bearable from worship. What is understood from it is that it implies a prohibition against being pretentious regarding those things which one cannot endure. *Qadi`iyad* said: "It is conceivable that this judgment applies specifically to the night prayers. It is also conceivable that it applies generally to all actions within the *shari`a*." His words, upon him be blessings and peace: "For by Allah!"; is evidence that it is permissible to swear with out necessarily taking an oath. Swearing by Allah's Name is highly recommended when it is done in order to show esteem for an issue from the matters of the religion, to motivate people to it, or to drive people away from that which will endanger them. The meaning of his words, upon him be blessings and peace: "Allah never becomes fed up until you become tired and fed-up"; is that the expression 'weariness' (*milaal*) is when a thing becomes over burdensome and the soul as a result flees from it after having first been fond of it. In reality, this attribute is impossible with regard to Allah ta`ala by unanimous agreement. Ibn Hibban said in his Saheeh: "This is among those well known metaphorical expressions which the one being addressed is not prepared to know its true objective except by means of interpolation." This was Ibn Hibban's approach to all allegorical expressions. Al-Qurtubi said: "From the perspective of metaphor, Allah ta`ala ceasing His reward for the one who ceases his actions is a form of 'being fed up'. He utilized the figurative expression 'being fed up' by way of naming a thing based upon the name of its causative factor." Al-Huwari said: "It means that He does not stop His bounty from reaching you until you actually become weary of asking Him and austere from desiring Him." Others have said that it means His rights to you regarding your obedience will not cease until your striving ceases. All of these interpolations revolve around the phrase '*hatta*' (until) which means the completion of a goal, and the meanings which emerge from that. Some of the scholars diverge from this interpolation saying that the phrase 'until' has the meaning of '*heen*' (time), that is to say: "Allah does not become weary when you become weary"; or "He does not become weary, at the time you become weary. Al-Maaziri said: "It is said that the phrase '*hatta*' (until) here in this context has the meaning of the particle of conjunction '*waw*' (and). Thus, it means: 'He does not become weary and you become weary'. Thus, he negates weariness to Him while establishes weariness to them." The meaning of his words, upon him be blessings and peace: "The most beloved of the religion"; is as *Qadi* Abu Bakr ibn al-`Arabi said: "The meaning of love from Allah is connected to the desire for Divine Reward; that is to say, the increase in good deeds makes the reward persists." The meaning of his words, upon him be blessings and peace: "...to Allah"; implies that whatever is most

On What Has Been Related Regarding the Travel Prayer¹⁰⁵

It has been related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik, who said: “We went out with the Prophet, may Allah bless him and grant him peace, from Medina to Mecca, and the Prophet, may Allah bless him and grant him peace, prayed two *rak`ats* repeatedly until we returned to Medina.”¹⁰⁶

beloved to Allah is also the most beloved to His Messenger. An-Nawwawi said: “By being persistent in few actions causes acts of obedience to endure, such as the remembrance of Allah, being attentively watchful of Allah, sincerity to Allah, and turning to Allah, in contrast to many actions done with difficulty. Until few actions done all the time increases and exceeds exponentially those many actions done and then stopped.” The meaning of his words, upon him be blessings and peace: “...is that which is done continuously”; is even when those actions done persistently are few. This refers to those actions done constantly and customarily. In the narration of Muslim by way of Abu Salma on the authority of A`isha: “Verily the most beloved of actions to Allah is that which is done continuously even if it is little.” The reason that it is something most beloved to Him is because the one who is constant in a thing is so only because there persists for him Divine support and assistance from the presence of the Generous Benefactor. Thus, leaving an action after first initiating it is like being rejected after having first arrived, or like the taking flight from a thing after first having benefited from its bounty and recompense. It is for this reason there has been transmitted immense threat against the person who memorized a verse from the *Qur`an* and then forgot it; when before his memorizing it there was no blame on him. This implies that being persistent in doing good requires continued service. The one who keeps to the gate every day for a small time is not like the one who keeps to it for a full day and then quits. Without doubt the one who keeps to the gate every day for a time will eventually attain his goal and realize his objectives. For this reason remaining constant in doing good goods even a few is better and more beloved to Allah ta`ala.

¹⁰⁵ The prayer of travel has been established by the words of Allah ta`ala: “*And when you journey through the earth, there is no harm upon you if you shorten your prayers.*” The meaning of the person traveling is the one who journeys for at least three days as Malik transmitted. This was also transmitted on the authority of Ibn Mas`ud, Uthman and others. The scholars differ regarding the type of travel for which the prayer should be shortened. Some of them say that the shortening of the prayer should be done only for those journeys by which a person draws near to Allah, such as the pilgrimage, the lesser pilgrimage and military struggle. Among those who hold this view was Ahmad. Among them are those who permit it to be done during lawful travel, and not traveling to commit an act of disobedience. This is the opinion of Malik and as-Shafi`. There are those who permit it to be done during all forms of travel, whether traveling to draw near to Allah, lawful travel or travel in order to commit an act of disobedience. Those who hold this view were Abu Hanifa, and his companions, at-Thawri and Abu Thuur. The *Shehu*, may the mercy of Allah be upon him said in his *Mirat`t-Tullab*: “It is mentioned in the Saheeh of al-Bukhari as well that Umar and Ibn Abass used to shorten their prayers and break their fast when traveling four *burud*.” He, upon him be blessings and peace said: “Do not shorten your prayers during a journey less than what is between Mecca and Gusfan, which is four *burud*.” This was related by ad-Daruqutni and its soundness was verified by Ibn Khuzayma. In the Miftaah as-Sadaad the commentary upon the Irshad`s-Saalik it states: “There is disagreement regarding the legal judgment of shortening the prayers during travel. Ibn Umar said: ‘The true school of thought is that it is a *Sunna*.’ Ibn Rushd said: ‘In the Maliki school of thought and all of his companions it is a *Sunna* from the *sunnan* practices which is taken as a merit.’” He then said after some words: “Isma`il al-Qadi and Ibn al-Juhm both hold the same opinion of Ash`hab regarding the obligation of shortening the prayer. This was transmitted by al-Lakhmiy on the authority of Suhnuun al-Maziri. Muhammad ibn Yunus also leaned towards this opinion. Likewise, *al-Qadi* transmitted it on the authority of a large group of scholars from Bagdad. Al-Abhari said: ‘It is highly recommended.’ Others said that it is permissible. There is unanimous agreement that shortening the prayer only applies to the prayers of four *rak`ats*, and that the *subh* and *Maghrib* prayers should not be shortened.”

¹⁰⁶ The meaning of his words: “We went out with the Prophet, may Allah bless him and grant him peace, from Medina to Mecca”; is that they were heading to Mecca for the Farewell Pilgrimage. The Farewell Pilgrimage occurred in the twelfth year of the *hijra* without doubt; and it was the last of his journeys. Then a little after his return to Medina within three months he died, may the best blessings and most perfect peace be upon him. The meaning of his words: “...and the Prophet, may Allah bless him and grant him peace, prayed two *rak`ats* repeatedly”; is the prayers normally prayed with four *rak`ats*. This is explained clearer in the narration of al-Bayhaqi by way of Ali ibn `Aasim on the authority of Yahya ibn Abi Is`haq on the authority of Anas where he added: ‘...except during

On What Has Been Related Regarding Joining Two Prayers During Travel¹⁰⁷

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Abaas, who said: “The Messenger of Allah, may Allah bless him and grant him peace, used to join the *dhuhr* and *‘asr* prayer when he was in the midst of travel; and he used to join the *maghrib* and *‘isha* prayers.”¹⁰⁸

Maghrib. The meaning of his words: “...until we returned to Medina”; from this phrase we can take it that when the one traveling enters a locale he should shorten his prayers as long as he does not become resident in that place, or when he intends only to remain their four days excluding the day he entered or leave the locale. In short, Malik’s opinion regarding the legal judgment of shortening the prayer in the most prominent of the narrations from him is that it is *Sunna*; and that the prayer should be shortened after four *burud*. As for a *burud*, it equals to 16 *farsakh*, and a single *farsakh* equals 3 miles; thus four *burud* is equivalent to 48 miles. This is the distance of a days travel using a standard march. Malik also held the view of the lawfulness of shortening the prayer during lawful travel, excluding traveling to commit an act of obedience. Regarding the locale which a person could began shortening the prayer, he said: “He should not shorten the prayer when he desires to travel until he leaves the last homes of his village, and it is not complete until he enters the first of the homes of his village.” It has been narrated from him also that the person should shorten the prayers when the village he resides is one in which there is congregational *masjid* for *jumu‘a*, when he has left his village by three miles. This also indicates his view in at least one of his two narrations, the furthest distance which made it obligatory for a person to pray the *jumu‘a* when he lived outside the main populous of the city. Finally, regarding the time which it is permissible for the one traveling to stay in a place and shorten his prayers, he said if a person traveling is resolved to stay four days in a place he should complete the prayer. This is also the opinion of as-Shafi‘ and Ahmad.

¹⁰⁷ Those who hold the view of the permissibility of joining the prayers agree that those that should be joined are those which are performed while in actually traveling. They differ, however, in joining the prayers while domicile and in the condition of the travel which permits it. There are some who make the actual travel the causative factor for the permissibility of joining the prayers, regardless of what kind of travel or its description. Some condition the joining of the prayers with actually being in the process of journeying, and with a trait from the categories of travel. As for those who make being in the process of journeying a condition for joining the prayers, Malik is among them based upon the narration of Ibn al-Qasim from him. It is that he said: “The traveler should not join the prayers except when he is in the process of journeying.” As for joining the prayers while domicile without any valid reason, Malik and the majority of the jurists do not permit this.

¹⁰⁸ The meaning of his words: “The Messenger of Allah, may Allah bless him and grant him peace, used to join the *dhuhr* and *‘asr* prayer”; is that he would join them together at the time of the *‘asr* prayer, based upon the evidence of Muslim from a narration of Jaabir ibn Isma‘il on the authority of ‘Aqil: “He would postpone the *dhuhr* prayer until the time of the *‘asr* and then join them together. He would also postpone the *maghrib* prayer and join it with the *‘isha* prayer when the twilight afterglow had set.” Also with Muslim from a narration of Shababa on the authority of ‘Aqil: “...until the first part of the time of *‘asr* began, then he would join between the two prayers.” The meaning of his words: “...when he was in the midst of travel”; is that the expression *‘dahr* (midst – literally ‘back’) occurs here in order to expand the meaning of his words; as if to say that journeying is dependent upon having a strong back for walking fast. The phrase *dahr* (midst or back) is used to express journeying because the mounted traveler remains so as long as he is in the midst of the journey, as if riding on the back of his mount. All of this gives evidence of the permissibility of joining the postponed prayer to the latter prayer. The meaning of his words: “...and he used to join the *maghrib* and *‘isha* prayers”; is clearer in the narration of Abd’r-Razaq on the authority of Mu‘amir on the authority of Ayyub and Musa ibn ‘Uqba on the authority of Naafi’: “He would then postpone the *maghrib* prayer until the twilight afterglow had subsided when the customary night wind had ceased.” This prophetic tradition proves that he, may Allah bless him and grant him peace used to join together the *dhuhr* and *‘asr* prayers in one of the two times, and joined together the *maghrib* and *‘isha* in one of the two times. In summary, the scholars agree that at the stopping of *‘Arafa*. That joining together the *dhuhr* and *‘asr* prayers during the time of *dhuhr* is *Sunna*; and that at Muzdalifa, the joining together of the *maghrib* and *‘isha* prayers during the time of *‘isha* is also *Sunna*. The followers of Malik differ regarding the form of joining the prayers during a journey. Some of them held the opinion that it was permissible to choose either postponing the first prayer and praying it with the following prayer or to join them together at the beginning of the first prayer. This was the opinion of Ibn ‘I-Qasim narrated from Malik, in that he said: “The one traveling should join the prayers except when he is in the midst of journeying. Malik

On What Has Been Related Regarding Avoiding Doing Superogatory Prayers During Travel, Either Before or After the Obligatory Prayers

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said: “I accompanied the Prophet, may Allah bless him¹⁰⁹ and grant him peace, and I did not see him glorifying Allah during travel.”¹¹⁰

permitted the joining of the prayers when domicile with the excuse of excessive rain during the night, but prohibited it during the day. He also permitted it to be done when the street roads were extremely muddy and not raining during the night. Malik said it was lawful for the sick person to join the prayers when he feared being overcome by impotence or when he suffered a sickness of the stomach.”

¹⁰⁹ Here ends facsimile 25 of the Arabic manuscript.

¹¹⁰ The meaning of his words: “I accompanied the Prophet, may Allah bless him and grant him peace”; means during one of his journeys. The meaning of his words: “...and I did not see him glorifying Allah”; is that he did not see him praying any superogatory prayers. Although, the reality of *tasbeeh* (glorification) refers specifically to saying: ‘Glory be to Allah’, however when it is utilized unrestrictedly it applies to the prayer, taken from the principle of utilizing the unrestricted name of a part to indicate the whole. Or it is a reference to the fact that the one praying by means of the sincerity of his worship actually exalts Allah sub’hanahu wa ta’ala. The meaning of his words: “...during travel”; is that during his journeys he did not perform any established superogatory acts which were normally performed before the prescribed prayers or after them. This is taken from his words in another narration: “...he never exceeded two *rak`ats* during his travels.” Ibn Daqqeq’l-`Eid said: “This expression implies that what he meant is that he did not exceed in the number of the *rak`ats* of the obligatory prayers. Thus, the referent applies to the negation of performance, where his objective is to inform about the persistence of shortening the prayers. It is conceivable that what he intended was not exceeding the prescribed prayers with anything from the superogatory acts. Or it is also conceivable that he intended something more general than that.” Ibn Hajr al-`Asqalani said in his al-Fat’h: “What proves the previous opinion is in what was related in a narration of Muslim from another direction in which it states: ‘I accompanied Ibn Umar on the road to Mecca, and he prayed two *rak`ats* for the *dhuhr* prayer. He then stood and we stood with him until he came to his camel, and we sat with him. He then happened to turn around and saw some people standing and said: ‘What are they doing?’ I said: ‘They are praying.’ He then said: ‘If I wanted to pray extra prayers, I would have simply completed the prescribed prayer.’” An-Nawwawi said regarding the words of Ibn Umar: “This is because the prescribed prayer is incumbent and if completion of the prescribed prayers during travel were lawful, it would have been more incumbent to complete them. As for the superogatory prayer it is to be done at the choice of the one praying. Thus, the path of leniency in that is to take concessions in it and to do it based upon choice. Finally, what was meant by the words of Ibn Umar: ‘If I wanted to pray extra prayers, I would have simply completed the prescribed prayer’, is if he had a choice between completing the prescribed prayers or praying voluntary prayers, then completion of the prescribed prayers would have been more beloved to him. Thus, what he understood by shortening the prayers was decreasing. For this reason he did not pray voluntary prayers during travel, nor did he complete the prescribed prayers.” Ad-Daruqutni transmitted a prophetic tradition by way of al-Hassan on the authority of `Imraan ibn Hussein who said: “I did not recall from the Prophet, may Allah bless him and grant him peace that he prayed *Sunna* prayers before and after the prescribed prayers while traveling, except the *Sunna* prayer of *fajr*”; as it will be explained in the forthcoming section.

On What Has Been Related Regarding Praying Superogatory Prayers Other Than Before and After the Obligatory Prayers¹¹¹

It has been related in the Saheeh of al-Bukhari¹¹² that, “The Prophet, may Allah bless him and grant him peace, used to pray the two *rak`ats* of *fajr* during travel.”¹¹³

Muslim narrated a prophetic tradition from Abu Qatada in which it said:¹¹⁴ “...he then prayed two *rak`ats* before the subh and then prayed subh. That was during travel.”¹¹⁵

¹¹¹ This is because the negation of performing the superogatory prayers during travel applies specifically to those *Sunna* prayers normally performed after the prescribed prayer, and is not interpolated to mean those performed before the prayer, nor is it connected to unspecified superogatory prayers, such as the prayers of *tahajjud*, the *witr*, the forenoon prayer and others. The distinction between those *Sunna* prayers performed before the prescribed prayers and after them, is that the voluntary prayers performed before are considered not to be apart of the prescribed prayers because they are separated from them by the *iqaama*, in most cases by waiting on the *Imam*, and the like. This is in contrast to those *Sunna* prayers performed after because in most cases they are connected to them, and considered to be apart of them; as Ibn Hajr said. An-Nawwawi narrated: “The scholars differ regarding performing the superogatory prayers while traveling in three distinct opinions: it is absolutely prohibited; it is absolutely permitted; and that there is distinction to be made between the *Sunna* superogatory prayers and the unspecified superogatory prayers.” He also said: “What is meant by unspecified superogatory prayers in this context is what was related by Abu Dawud and at-Tirmidhi from a prophetic tradition of al-Bara’ ibn `Aazib who said: ‘I traveled with the Prophet, may Allah bless him and grant him peace eighteen times and I never saw him neglect the two *rak`ats* before the *dhuhr* when the sun declined’.”

¹¹² Al-Bukhari did not mention from whom this prophetic tradition was narrated, for this reason *Shehu* Uthman cited after it the narration of Muslim on the authority of Qatada.

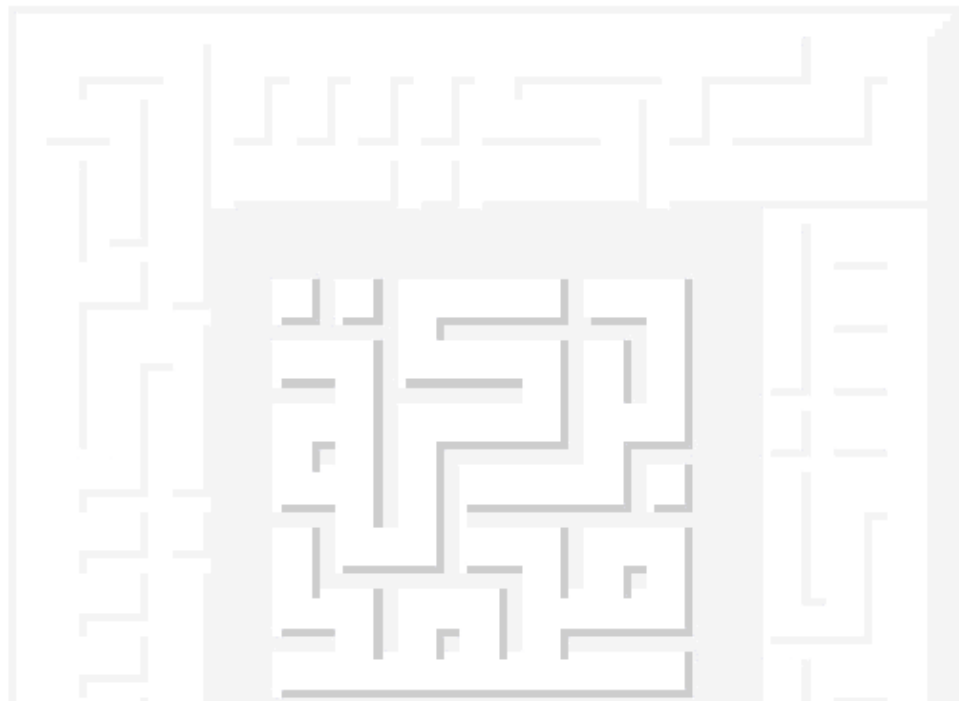
¹¹³ The commentary regarding this prophetic tradition will come when discussing the prophetic tradition related by Muslim on the authority of Qatada.

¹¹⁴ That is to say, in the Saheeh of Muslim on the authority of Qatada regarding the narrative of the Prophet and the Companions sleeping through the *sub`h* prayer in which it says: “...he then prayed two *rak`ats* before the *sub`h* prayer, then prayed the *sub`h* as you normally pray it.”

¹¹⁵ The meaning of his words: “That was during travel” gives evidence of the immensity of the two *rak`ats* of *fajr* because he upon him be blessings and peace never neglected doing it, even while traveling. It also establishes that these two *rak`ats* are *Sunna* and not obligatory, as the majority of the scholars uphold. In another narration from Muslim there is a prophetic tradition which indicates this explicitly: “There were none among the superogatory prayers which were a stronger convention than that of the two *rak`ats* before subh”. With Muslims also is another prophetic tradition of Abu Hurayra regarding this same story: “He then called for some water, performed the ablution, and then prayed two prostrations, meaning two *rak`ats*. Then the *iqaama* was made for the prayer, and he prayed the morning prayer.” In this same story is a narration related by Ibn Khuzayma and ad-Daraqutni by way of Sa`id ibn al-Musayyib on the authority of Bilal: “He commanded Bilal to make the call to prayer. He then made the ablution, and prayed two *rak`ats*. He then prayed the morning prayer.” A similar narration was related by ad-Daraqutni by way of al-Hassan on the authority of `Imraan ibn Hussein.

In it also¹¹⁶ on the authority of Umm Haani, who mentioned: “On the day of the opening of Mecca the Prophet, may Allah bless him and grant him peace, made *ghusl* in her home and prayed eight *rak`ats*. I did not see him pray prayers more moderate than them except that he completed perfectly the bowing and prostration.”¹¹⁷

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¹¹⁶ That is to say, regarding the superogatory prayers during travel or in the Saheeh of Muslim, and that was also narrated by al-Bukhari.

¹¹⁷ The meaning of her words: “On the day of the opening of Mecca the Prophet, may Allah bless him and grant him peace, made *ghusl* in her home”; is that the place where the actual bath took place was in the home of Umm Haani. In another narration she said: “He entered her home on the Day of the Opening of Mecca, and took a bath and prayed...”. The meaning of her words: “...and prayed eight *rak`ats*”; is that these prayers were the *duha* prayer, as it was stated explicitly in the narration of al-Bukhari on the authority of Umm Haani who said: “When the Messenger of Allah, may Allah bless him and grant him peace arrived in Mecca, he prayed eight *rak`ats*. I then said to him: ‘What is that?’ He said: ‘This is the prayer of *duha*’.” This is evidence that the most that the *duha* should be is eight *rak`ats*. In a narration from Ibn Khuzayma: “He made the *salaams* after every two *rak`ats*.” The meaning of her words: “I did not see him pray prayers more moderate than them”; is made clearer by another narration: “I did not see any prayer lighter than them.” The meaning of her words: “...except that he completed perfectly the bowing and prostration”; is that the bowing and the prostration were as long as the standing, or they were longer than it, as it was explicitly stated in the narration of the above mentioned Abdallah ibn al-Haarith: “I do not know whether his standing in it or his bowing and prostration in it was longer, because each were near in length.” This is evidence that it is highly recommended to perform the *duha* prayer moderately. The citing of the prophetic tradition of Umm Haani is in order to clarify that being reposed in the prayer during travel should resemble the circumstances of the prayer when domicile.

In it also¹¹⁸ on the authority of Ibn Umar, who said: “The Messenger of Allah, may Allah bless him and grant him peace, used to make glorification on the back of his mount facing any direction, and he used to offer the *witr* prayer while on mount, but he never did the prescribed obligatory prayers upon it.”¹¹⁹

¹¹⁸ That is to say, it has been related regarding the superogatory prayers during travel or in the Saheeh of Muslim.

¹¹⁹ The meaning of his words: “The Messenger of Allah, may Allah bless him and grant him peace, used to make glorification”; means that he prayed the superogatory prayers. The meaning of his words: “...on the back of his mount”; is the mount of his camel which is appropriate for that because sometimes provisions are placed upon it. The meaning of his words: “...facing any direction”; means in the direction in which he was traveling. The scholars said that if one faces other than the direction of travel, then if it is towards the *qibla*, then it is permissible, if not then not. The meaning of his words: “...and he used to offer the *witr* prayer while on mount”; in this is evidence for the school of thought of as-Shafi`, Malik, Ahmad and the majority of the scholars that it is permissible to perform the *witr* while mounted during travel in any direction the person is facing; and that it is a *Sunna* and not an obligation. Abu Hanifa, however said that its is an obligation and that it is not permissible to pray it while mounted. The meaning of his words: “...but he never did the prescribed prayers upon it”; refers to the obligatory prayers. In these three prophetic tradition are intimation that the negation of performing voluntary prayers during travel applies specifically to those prayers performed after the obligatory prayers; and does not apply to those voluntary prayers performed before the prescribed prayers. Nor is the negation connected to those unrestricted superogatory prayers, such as the *tahajjud*, the *witr*, the *duha* and others as has been mentioned. The difference between those performed before and after the prescribed prayers as we mentioned, is that the voluntary prayers performed prior are not considered to be apart of them because they are separated by the *iqaama* and in most cases by the waiting for the *Imam* and the like. This is unlike the voluntary prayers performed after, for in most cases these are connected to them and are considered to be apart of them. An-Nawwawi said: “The scholars disagree regarding the superogatory prayers during travel in three distinct opinions. It is absolutely prohibited. It is absolutely permissible. There is a difference between the regulated *Sunna* prayers and the unrestricted voluntary prayers. This is the opinion of Ibn Umar as it was mentioned in the above cited prophetic tradition.” Ibn Hajr said: “There is negligence regarding a fourth view, and that there is a difference between those unrestricted voluntary prayers performed at night and those performed during the day.” Here ends what he said and with its completion I end the commentary upon the Book of the Superogatory Prayers, and success is with Allah. O Allah I ask You for every good which Your knowledge encompasses in this world and the Next, and I seek refuge with You from every evil which Your knowledge encompasses in the this world and the Next. O Allah give us success in following the *Sunna* of Your prophet, Muhammad, may Allah bless him and grant him peace, outwardly and inwardly, by his rank that he has with You.