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RUUH AS-SALAAT
The Essence of Prayer

By:

***Shaykh* Abdullahi ibn Muhammad**
Fuduye'
(d. 1827)

Translation and Arabic Texts Edited by:
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Preface

This is a translation of a small but comprehensive book concerning *salat* (prayer)¹. It was written by one of our ancestors, the learned shaykh, and upright teacher, Abdullahi ibn Muhammad (d. 1827). *Shaykh* Abdullahi² was Fullani by lineage, Maliki³ by school of thought and held to the 'Ash'ari⁴ creed in the beginning of his affair but then relied solely on the *Qur'an* and *Sunna* in his later years in the area of belief and theology. He was the brother of the famous leader *Shaykh* Uthman ibn Fuduye' and was and was the most learned man of his time. He also was the chief general of the armies, and the *Amir* of the region of Gwandu (the western region of the Sokoto Empire). He was a prolific writer, whose works covered every science of the Islamic sciences. He is said to have written more than 200 books.

This book was translated by the **Sankore' Institute of Islamic-African Studies International (SIASI)** for the benefit of the brothers and students who requested lessons from us concerning the prayer. It is a small but extremely comprehensive text, which describes the reality of the *salat* in such an easy manner that new Muslims and children can comprehend and commit it to memory.

One of the clear indications of *tajdeed* (religious reformation) in Islam is the ability of the *mujaddid* to compose texts which streamline the religion and make it easy and simple for the believers. *Shehu* Uthman ibn Fuduye' said in his *Najm'l-Ikhwan*: "As for that which will clarify that the religion of Allah is easy, Allah ta'ala says: '*Allah desires ease for you He does not desire hardship for you*'. Allah ta'ala says: '*He has not made the religion a source of hardship for you*'. He, upon him be blessings and peace said: 'Verily the religion is easy. No one makes the religion difficult except that it overcomes him. So show the right way to one another. Give good news to one another. And give mutual assistance to one another in the morning and evening and something from the late nights'. This prophetic

¹ *As-salaat*: the Arabic word for prayer in Islam. Linguistically it means supplication, and according to the *shari'a* it means worship which includes recitation, bowing, prostration and humility. It opens with the *takbir* and ends with the *taslim*. There are five obligatory prayers, ten *sunna* prayers and eight supererogatory prayers. Each of these prayers has its set time. [see Shaykh Abu Bakr Jaabir al-Jazaa'iri, *Al-'Ilm wa'l-'Ulama*, p. 45].

² For more information on Shaykh Abdullahi ibn Muhammad Fuduye' see our forthcoming translation of his *'Ida'a n'-Nusuukh*.

³ **Malik ibn Anas ibn Malik al-Asbaahi**: (c. 712 -96)/ Scholar of *hadeeth* and jurist who specialized in the Islamic traditions, which were generated in Madina al-Munawwara. His teachings became the basis of what later was to be known as the Maliki law school.

⁴ **Abu Musa al-'Ash'ari**: Jurist and celebrated scholar who developed the theological science used to defend the creed of the People of the *Sunna* from the corruption and deviations of non-Muslim and heretical teachings. He was considered to be the *Mujaddid* of the 7th century.

tradition was related by al-Bukhari. He, upon him be blessings and peace said: 'Make things easy and do not make things difficult. Give good news to one another and do not alienate one another'. This tradition was related by al-Bukhair in his Saheeh. It says in the Talkhees'l-Ikhwan: 'He upon him be blessings and peace said: 'The disagreements of my *Umma* is a mercy.' Abd'l-'Aziz said in his ad-Durar 'l-Multaqatat: 'Apart of the generosity of Allah ta`ala is that the scholars disagree. Thus when one scholar is strict in one area another scholar makes it lenient. Whoever has his knowledge strengthened for him and his gnosis of Allah is made sound, then he should be strict upon himself but makes things lenient for the people'. Ruwaym said: 'Apart of the true wisdom of a wise man is his ability to be expansive to his brothers when it comes to legal judgments, while being restrictive towards himself in that. Truly being expansive is a sign of adherence to knowledge, while being restrictive towards oneself is apart of the judgment of scrupulous piety'."

Thus the *Mujaddid* Abdullahi ibn Fuduye' composed a text which comprised the essence of prayer and its spirit in such an easy and concise fashion that a new Muslim or a child can learn all the essentials of prayer, while at the same time providing a key for him/her to a more indebt understanding of the principles of prayer.

The benefit of this small manual is in the fact that it was written by an African Muslim scholar. This will enable people to examine the Islamic heritage of Africa and will allow the African American Muslims to relearn their own Islamic past. It goes with out saying that whenever one reads a book, he is in fact communicating with the author of the book. **SIASI** is honored to allow you to 'communicate' with one of Islamic Africa's most learned and revolutionary thinkers.

Muhammad Shareef
27th Ramadan 1414 (1993)

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The Essence of Prayer



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The Essence Of Prayer

In the name of Allah, the Beneficent the Merciful, may peace and blessings of Allah be upon our master Muhammad and upon his Family, Companions, wives and descendants, abundantly.

Says the *Shaykh* (**Abdullahi ibn Muhammad**) that it has been reported upon the authority of the Messenger of Allah, may Allah bless him and grant him peace, that the concerns of the prayer came in twelve-thousand points which the angel Jibril, upon him be peace, descended with. Then the Prophet may Allah bless him and grant him peace formulated these into twelve obligatory issues.

The Six Obligations Before the Prayer

- [1] The first obligation is knowledge.
- [2] The second is ablution.
- [3] The third is clothing.
- [4] The fourth is safeguarding the times of the prayer.
- [5] The fifth is facing of the *Qibla* (direction of Mecca).
- [6] The sixth is intention. These six are all before the prayer.

The Six Obligations During the Prayer

As for those six obligations during the prayer, they are:

- [1] standing;
- [2] saying '*Allahu akbar*' at the beginning;
- [3] recitation of the Qur'an;
- [4] bowing;
- [5] prostration; and
- [6] sitting.

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The Proofs For These Twelve Obligations In The Qur'an⁵

1. As for the obligations of knowledge, the Exalted says;

{فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ}

"SO ASK THE PEOPLE OF THE REMINDER IF INDEED YOU DO NOT KNOW." (16:43).

2. As for the obligation of ablution, the Exalted says;

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

"O YOU WHO BELIEVE, WHEN YOU STAND FOR THE PRAYER, WASH YOUR FACES AND YOUR HANDS UP TO THE ELBOWS; WIPE YOUR HEADS AND WASH YOUR FEET TO YOUR ANKLES" [5:6].

3. As for the obligation of clothing, the Exalted says;

{يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ}

"O CHILDREN OF ADAM, TAKE YOUR CLOTHING AT EVERY PLACE OF PRAYER" [7:31].

4. As for the obligation of safeguarding the times of prayer, the Exalted says;

{فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُورًا}

"AND WHEN YOU ARE SECURE FROM DANGER ESTABLISH THE PRAYER, SURELY THE PRAYER IS A TIMED INJUNCTION FOR THE BELIEVERS" [4:103].

5. As for the obligation of facing the *Qibla*, the Exalted says:

{قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ}

"AND DIRECT YOUR FACES TOWARDS THE SACRED MOSQUE" [2:150].

6. As for the obligation of intention, the Exalted says;

{وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ}

"THEY HAVE ONLY BEEN COMMANDED TO WORSHIP ALLAH, BEING SINCERE IN RELIGION TO HIM" [98:5].

7. As for the obligation of standing, the Exalted says:

{وَقُومُوا لِلَّهِ قَانِتِينَ}

"STAND SUB-MISSIVE BEFORE ALLAH" [2:238].

⁵ There is no ritual, which has been made obligatory upon the Muslims except that it can be found established in the Infallible *Qur'an*. One who wishes that his heart be illuminated with the light of knowledge should rely upon the *Qur'an* and the *Sunna* in all he/she desires from knowledge. Every obligatory action and prohibition is delineated in the *Qur'an* and the *Sunna*. [See our translation of the *Umdat 'l-'Ulama* of *Shehu* Uthman Dan Fuduye'].

8. As for the obligation of saying 'Allahu akbar' at the beginning, the Exalted says;

{وَكَبِّرْهُ تَكْبِيرًا}

"GLORIFY HIM ABUNDANTLY "18:111].

9. As for the obligation of recitation of the Qur'an, the Exalted says:

{فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ}

"READ WHAT IS EASY FOR YOU FROM THE QUR'AN " [73;60].

10. As for the obligation of bowing, the Exalted says;

{وَأَرْكَعُوا مَعَ الرَّاكِعِينَ}

"BOW DOWN WITH THOSE WHO BOW DOWN" [2:43].

11. As for the obligation of prostration, the Exalted says;

{وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ}

"SO PROSTRATE TO ALLAH WHO CREATED THEM, IF INDEED IT IS HE THAT YOU WORSHIP" [41:37].

12. As for the obligation of sitting, the Exalted says;

{فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ}

"AND WHEN YOU HAVE FINISHED (the prayer), THEN SIT ERECT. AND MAKE YOUR LORD YOUR EXCLUSIVE OBJECT" [94:7-8].

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The Matters By Which These Twelve Obligations Are Perfected

As for the obligation of knowledge, it is not perfected except by three things. [1] You must know the obligations of prayer, the *Sunna* of the prayer and the merits of the prayer. [2] You must know the judgment of water.⁶ And [3] you must know the tricks of Satan.⁷

As for the obligation of ablution, for it is not perfected except by three things. [1] You must purify your heart from hatred, deceit and envy. [2] You must purify your body from sins. [3] You must wash your limbs properly without wasting too much water.

As for the obligation of clothing, for it is not perfected except by three things. [1] The source of your clothing must be permissible. [2] Your clothing must be free of ritual impurity⁸. [3] Your clothing must be in accordance with the *Sunna*⁹.

⁶ Allah ta'ala says; " WE SENT DOWN PURE WATER FROM THE HEAVENS IN ORDER TO PURIFY YOURSELVES WITH IT" [8:11]. Pure water is that which is pure in itself, and purifies other things - like rainwater, seawater, and well water; as long as these have not been changed in any of its three qualities (color, taste, and smell) by something that would usually alter it. If any of the three qualities we mentioned are changed, it is not acceptable to use when cleansing oneself from urine and feces, ablution of bath. If it is altered by something at the bottom, like earth or salt, or by something that grows out of it like water-moss, or by the length of time it stands - it is not impaired and it can be used for ordinary things and acts of worship. [see our translation of Umdat 'l-Bayaan, by Shaykh Uthman Dan Fuduye'].

⁷ Satan's (or shaytaan in Arabic) tricks against mankind come from seven different guises. [1] He obstructs you from doing acts of obedience. So repel him, if Allah protects you, by realizing that you are in need of acts of obedience in order to gather provision from this life for the next life, which will have no ending. [2] He commands you to procrastinate. So repel him by realizing that your appointed time is not in your hands and that you could die at any moment. [3] He commands you to hurry in acts of obedience by suggesting to you, "Hurry! So that you can do so-and- so!" So repel him by realizing that few acts of obedience done with perfection is better than many done incompletely. [4] He commands you to perfects your worship in order to be seen of men. So repel him by realizing that the sight of Allah is enough for you over the sight of men. [5] He whispers arrogance and pride in your heart by his saying, "Who is greater and more precise than you in obedience"? So repel him by realizing that your acts of obedience to Allah is blessing from Allah, not from you. And if it were not for Allah's bounty, you would not be able to establish any act of obedience. [6] He tricks you by suggesting in your heart, "Make effort in keeping your obedience of Allah secret, soon He will make your acts manifest before the world!" So repel him by realizing that you are the slave of Allah and that He alone is your Master. If He wills He will make you important, and if He wills He will make you insignificant. That is upon Him and you should not care whether He manifest your good deeds to people or conceal them, because there is nothing in the hands of men worth seeking after. [7] He suggest in your heart, "There is no need for you to do acts of obedience to Allah. For verily if you were created and destined to be among the people of bliss, then there is no danger in you leaving acts of obedience. And if you are created and destined to be among the people of wretchedness, then there is no benefit in doing them. So repel him by realizing that you are a slave. And that it is only upon the slave to follow the commands as is the rights of slave ness. And Allah is the Lord and it is only upon the Lord to be Lord.

⁸ *Najasar*: means something which is impure in itself - like dogs, swine, the deceased, prosthetic fluid, sperm, menstrual blood, urine, feces, etc. [see 'Uluum 'l-Mu`amila of Shaykh Uthman Dan Fuduye'].

⁹ The *sunna* with regard to men is that his private parts (which include his navel to just below the knees) should be covered. With regard to women, the whole body except the hands and the face should be covered. Both should wear

As for the obligation of safeguarding the times of prayer, for it is not perfected except by three things. [1] Your sight should be constantly looking upon the movements of the Sun, the moon and the stars.¹⁰ [2] You must listen intently for the call to prayer. And [3] your heart should always be thinking about the times of prayer.

As for the obligation of facing the direction of the *Qibla*, for it is not perfected except by three things. [1] You must turn your face towards the *Qibla*. [2] You must turn towards Allah with your heart. And [3] you must be fearful and submissive.

As for the obligation of intention, for it is not perfected except by three things. [1] You must be aware of the prayer, which you are praying. [2] You must realize that you are standing before Allah, for if you cannot see Him, then know that He sees you. And [3] you must realize that Allah sees your actions whether in secret or open, good or evil.

As for the obligation of standing, for it is not perfected except by three things. [1] Your sight must be looking upon the place of prostration. [2] You should entrust your heart over to Allah. And [3] you must not turn to the left or to the right.

As for the obligation of saying *Allahu akbar* at the beginning, it is not perfected except by three things. [1] You should say the *takbir*¹¹ correctly and decisively. [2] You should raise your hands alongside your ears. And [3] you should make your heart present with Allah `izza wa jalla by exalting Him and being submissive.

As for the obligation of recitation of the Qur'an, it is not perfected except by three things. [1] You must recite the *Faatihah* of the Book¹² along with an extra chapter by slow and clear measure, without errors in pronunciation or corruption. [2] You must be cognizant of what you are reciting. [3] You must recite with a dignified bearing and with understanding of the meanings of the verses.

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garments that are not so thin that you are able to see the body, nor too tight in order to see the shape of the body. [see our forthcoming translation of *'Alamaat 'l-Mutabi* in *as-Sunna* by Shaykh Abdullahi ibn Fuduye'].

¹⁰ This means that one should have excess to some means of determining the time. In these times clocks and watches serves this purpose. However, there should be someone in every community who has knowledge of the computations of time by means of the Sun, Moon, and Stars. This entails the science of astronomy. [see out forthcoming translation of *Tanbeeh 'l-Fuhuum* of Shaykh Muhammad Bello ibn Uthman.]

¹¹ *Takbir*: means saying Allah is the Greatest (*Allahu akbar*).

¹² *Al-Faatihah*: is the first chapter of the Qur'an. It is called *Umm 'l-Qur'an* (the Mother of the Qur'an); *Saba`a 'l-Mathani* (the Seven Off Repeated Verses); and *Surat 'l-Hamd* (the Chapter of Praise).

As for the obligation of bowing, it is not perfected except by three things. [1] You must straighten your back out parallel to the earth for you should not lift your head up or tuck it in. [2] You should glorify Allah with exaltation¹³. And [3] you should place your hands firmly upon your knees with the fingers slightly spread.

As for the obligation of prostration, for it is not perfected except by three things. [1] You must place your hands alongside your ears. [2] Your body should come to rest and tranquil while doing supplication¹⁴. And [3] you should not spread your arms on the earth like a dog.

As for the obligation of sitting, for it is not perfected except by three things. [1] You should sit upon your left hip and set your right foot upright. [2] You should say the *tashahhud*¹⁵ along with the prayer upon the Prophet¹⁶ may Allah bless him and grant him peace. And [3] you should say **as-salaamu `alaikum** with the intention of emerging from the prayer.

¹³ The glorification spoken of here is the saying: **Subhaana rabbi 'l-adheem wa bi hamdihi** (Glory be to my Lord the Mighty and His praises).

¹⁴ The proper supplication for prostration is: **Subhaana rabbi 'l-`ala wa bi hamdihi** (Glory be to my Lord the Exalted and His praises); however one can add to that any suitable supplication.

¹⁵ **Tashahhud**: linguistically means ` a strong witnessing'. It is the testimony made during the sitting position of prayer. It is your saying **At-tahiyatu lillahi, az-zakiyatu lillahi, at-tayibatu wa 's-salawatu lillahi. As-salaamu `aliaka ayyuha 'n-nabiyyu wa rahmatu lillahi wa barakatuhu. As-salaamu `alainaa wa `ala `ibaadi 'illahi 's-saliheen. Ash-hadu an laa ilaha illa allah wahdahu laa shareeka lahu. Wa ash-hadu anna Muhammadan `abduhu wa rasuluhu.** (Greetings is to Allah. Purification is for Allah. Good works and prayers are for Allah. Peace be upon you O Prophet and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves deity except Allah, the One Alone nor partner to him. And I testify that Muhammad is His slave and His Messenger).

¹⁶ The prayer upon the Prophet (*as-salaatu `ala 'n-nabiyyi*): **Allahumma salli `ala Muhammadin wa aali Muhammadin kama sallaita ala Ibrahim wa aali Ibrahim. Wa barak `ala Muhammadin wa aali Muhammadin kama barakta `ala Ibrahim wa aali Ibrahim. Innaka hameedu 'l-majeed.** (O Allah! Pray upon Muhammad and upon the family of Muhammad, just as You prayed upon Ibrahim and the family of Ibrahim. Bless Muhammad and the family of Muhammad, just as You blessed Ibrahim and the family of Ibrahim. Verily in all the worlds, You are worthy of praise and might. [see [as-Shifa](#) by Qadi Ayaad, p.69 sect. 2.].

That Which Is Needed To Seal The Above Twelve Obligations

If you have completed and perfected these twelve points, then you are in need of that which will act as a seal. And this seal is sincerity¹⁷. This is true in accordance with the words of the Exalted;

{وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ}

"THEY HAVE ONLY BEEN COMMANDED WORSHIP ALLAH, BEING SINCERE IN RELIGION TOWARDS HIM" [98:5].

Further, sincerity is not perfected except by three things: [1] that you seek through your prayer the pleasure of Allah ta'ala; [2] that you realize that success is only from Allah ta'ala; and [3] that you preserve these twelve obligations in your memory until the heart yields to them.

For it is obligatory upon every Muslim to preserve these twelve points in his heart and ear (by means of learning) and he should make effort in acting in accordance with them. This is true by the words of the Exalted;

{فَسئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ}

" THEN ASK THE PEOPLE OF THE REMINDER (Al- Qur'an), IF INDEED YOU DO NOT KNOW" [16:43].

The First to Pray the Five Prayers:

The first person to pray the dawn prayer was **Adam** upon him be peace. The first person to pray the noon prayer was **Dawud**, upon him be peace. The first person to pray the late after-noon prayer was **Sulayman**, upon him be peace. The first person to pray the sunset prayer was **Yaquub**, upon him be peace. The first person to pray the evening prayer was **Yunus**, upon him be peace. And all five prayers were gathered together for **Muhammad**¹⁸, may Allah bless him and grant him peace.

¹⁷ *Ikhlaas* (sincerity) is two kinds: sincerity of actions and sincerity of seeking the Hereafter. As for the sincerity of actions it means to do actions for the desire to draw near to Allah. As for as sincerity of seeking the Hereafter it means the desire of bounties of the Hereafter by doing good deeds. Sincerity is to be constantly in a state of watchfulness for Allah. The opposite of sincerity is showing-off (*ar-riya'a*). Showing-off is desiring worldly benefits by performing actions of the Hereafter. [see our forthcoming translation of *Tariq 'l- Janna* p. 37 by Shaykh Uthman Dan Fuduye'].

¹⁸ In the beginning of Islam Allah made three prayers per day obligatory: the dawn prayer (*subh*); the noon prayer (*dhuhr*); and the sunset prayer (*maghrib*). Then Allah made these three obligatory prayers into five by making the noon prayer into two prayers (*dhuhr* and *asr*) and the sunset prayer into two (*maghrib* and *isha*). This was done during the Night Journey of the Prophet, when he may Allah bless him and grant him peace, was taken from Mecca to Jerusalem and from there to the Seven Heavens; where he conversed with the other Messengers and Prophets and came within two bows length of his Lord. This night journey occurred Friday night, the 17th of Ramadan, twelve

The Body of the Prayer

The prayer has a spirit , head , heart , body , skeleton , eyes , ears , stomach , knees and feet. The head of the prayer is saying **Allahu akbar** at the beginning. Its spirit is **Al-hamdu lilahi rabbi 'l-`aalameen**.¹⁹ Its heart is intention. Its stomach is bowing. Its body is saying **Sami'a Allahu liman hamidahu**²⁰ (Allah listens to him who praises Him). Its skeleton is saying **Allahumma rabbana wa laka al-hamd**²¹ (O Allah! Our Lord and to Him is the praise). Its eyes are the prostrations. Its knees are the two *tashahhuds*. Its ears are reciting the extra chapter from the Qur'an. Its feet are saying **As-salaamu alaikum** at the end. Whoever does not know these things then his prayers are deficient and he is one of the ignorant²².

Corrective

Some of the scholars have said that it is necessary for everyone when he prays that he take into account six matters concerning his prayer. [1] The first is that he says **Allahu akbar** while moving into bowing not at the moment of bowing. [2] The second is that he says **Sami'a Allahu liman hamidahu** while rising from bowing not while standing. [3] The third is that he says **Allahumma rabbana wa laka al-hamdu** while he is standing straight up, not during the rising from bowing. [4] The fourth is that he says **Allahu akbar** while moving down into prostration, not at the moment of prostration. [5] The fifth is that he says **Allahu akbar** after he has risen from the earth, not before he lifts his forehead from it. And [6] the sixth is that he says **Allahu akbar** only after he has stood up erect from rising out of the middle sitting, not before he is erect.

Institute of Islamic-African

Studies International

years after the beginning of the Prophetic mission and eight months before the *hijra* from Mecca to Madina. [see `Abdur Rahman ibn a'-Jawzi in his *al-Wafa' bi Ahwal 'l-Mustapha*, p.65.].

¹⁹ The Shaykh means here the recitation of the *Faatiha*, which begins with **al-hamdu lillahi rabbi 'l-`aalameen**.

²⁰ This is to be said while rising up from the *ruku`*.

²¹ This is to be said after rising from the *ruku'* while standing erect before prostration.

²² **Jaahil** - ignorant: from the root form *jahala* (to be ignorant and to behave foolishly). It is the opposite of insight (*baseera*), which means to be thoroughly aware of a thing by drawing its proofs from the Qur'an, the *Sunna*, and the Consensus. [see Shaykh Uthman's *`Umdat 'l-'Ulama*, p. 2.]

The Prostration of Forgetfulness

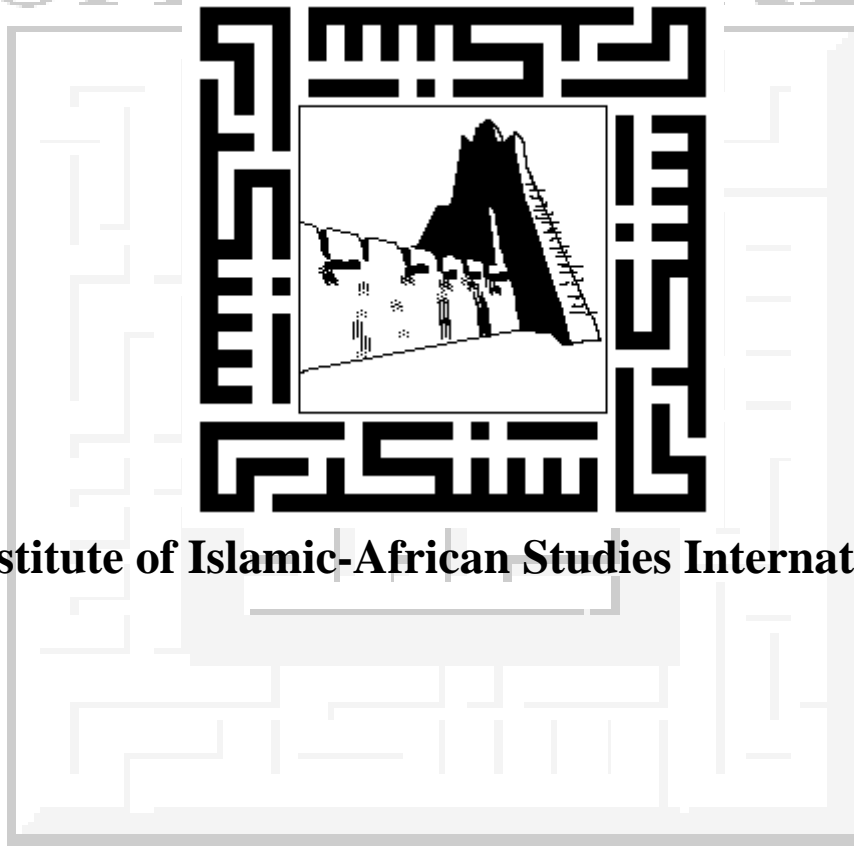
As for as the *sunna* practice in which prostration is made before the *salaams*: [1] whoever forgets the reciting of the extra chapter which comes with the *Faatiha*, should make prostration before the *salaams*; [2] whoever forgets two *takbirs*, should make prostration before the *salaams*; [3] whoever says silent what must be said out loud, should make prostration before the *salaams*; [4] whoever forgets to do the middle sitting, should prostrate before the *salaams*; [5] whoever forgets to perform the two *tashahhuds*, should prostrate before the *salaams*; and [6] whoever leaves something out then adds something, should prostrate before the *salaams*. As for as the *sunna* practice in which prostration is made after the *salaams*: [1] whoever says the *salaams* after just two *rak`at*, should prostrate after the *salaams*; [2] whoever adds a *rak`at* or two, should prostrate after the *salaams*; [3] whoever stands after two *rak`ats*, then remembers and returns sitting, should prostrate after the *salaams*; [4] whoever speaks out inadvertently during the prayer, should prostrate after the *salaams*; [5] whoever says out loud what is to be said silent, should prostrate after the *salaams*; [6] whoever is overcome by doubt, should prostrate after the *salaams*; and [7] whoever is not aware whether he has prayed three or four *rak`ats*, should prostrate after the *salaams*. Realize that the attributes of the prayer is like the characteristics of the creation of mankind. If anything is deficient from his body; like the cutting of the hand and foot, then his body is deficient. Likewise with the prayer, if there is deficiency in anything from its pillars, then it has been corrupted except by correcting it.

اللهم صل على سيدنا محمد وآله وصحبه وسلم والحمد لله رب العالمين

May Allah bless and give peace to our master Muhammad and upon his Family and Companions. All praises are due to Allah the Lord of the worlds.

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