



Book: The Reliable Jurisprudence of Prayer

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Romanisation of Arabic Letters into Latin Characters¹

s	Arabic letter	Name	Transliteration
1.	ا	' <i>alif</i>	ā (if a vowel)
2.	ى	' <i>alif maqṣūrah</i>	á
3.	ء	<i>Hamzah</i>	'
4.	ب	<i>Bā'</i>	b
5.	ت	<i>Tā'</i>	t
6.	ث	<i>Thā'</i>	th
7.	ج	<i>Jīm</i>	j
8.	ح	<i>Ḥā'</i>	ḥ
9.	خ	<i>Khā'</i>	kh
10.	د	<i>Dāl</i>	d
11.	ذ	<i>Dhāl</i>	dh
12.	ر	<i>Rā'</i>	r
13.	ز	<i>Zāy</i>	z
14.	س	<i>Sīn</i>	s
15.	ش	<i>Shīn</i>	sh
16.	ص	<i>Ṣād</i>	ṣ

¹ - In accordance with **The Library of Congress System** of transliteration.

17.	ض	<i>Ḍād</i>	ḍ
18.	ط	<i>Ṭā'</i>	ṭ
19.	ظ	<i>Ẓā'</i>	ẓ
20.	ع	<i>'Ayn</i>	'
21.	غ	<i>Ghayn</i>	gh
22.	ف	<i>Fā'</i>	f
23.	ق	<i>Qāf</i>	q
24.	ك	<i>Kāf</i>	k
25.	ل	<i>Lām</i>	l
26.	م	<i>Mīm</i>	m
27.	ن	<i>Nūn</i>	n
28.	هـ	<i>Hā'</i>	h
29.	و	<i>Wāw</i>	w or ū (for the vowel)
30.	ي	<i>Yā'</i>	y or ī (for the vowel)
31.	َ	<i>Fatḥah</i>	a
32.	ِ	<i>Kasrah</i>	i
33.	ُ	<i>Ḍammah</i>	u

Introduction



In the Name of Allāh, the Most Gracious, the Most Merciful

All praise is due to Allāh. Peace and blessings of Allāh be upon his chosen Prophet Muḥammad (PBUH), and upon his Companions, the people of righteousness and fulfilment.

And as to what follows,

This is a translation of my Arabic book ***al-Mu'tamad fī Fiqh aṣ-Ṣalāh***, which roughly means 'The Reliable Jurisprudence of Prayer'. In it, you will find the reliable opinions on *Fiqh aṣ-Ṣalāh* in the light of the Noble Qur'ān and authentic Sunnah, as understood and adopted by my two trustworthy Shaykhs, Aḥmed b. Ḥamed al-Khalīlī and Sa'īd b. Mabruk al-Qannūbī (May Allāh reward them both).

In this book, I neither claim any innovative religious opinions nor show my personal preferences for those presented. Rather, this compilation is meant to be a very handy and practical collection of the most authentic and reliable juristic views, in order to make it very easy for laypeople and students of knowledge to follow the correct way to worship. Thus, those who seek more comprehensive and deeper juristic discussions

should refer to more detailed compilations. On this basis, the focus shall be on quality rather than quantity; otherwise, the book would have become too long.

In general, this book, ***al-Mu'tamad***, includes a preliminary introduction to Shari'ah, Islāmic law, and more specifically to its practical aspects. The introduction is followed by the first part of the book, which is concerned with *Ṭahārah* (purification and its legal rulings). This part has five major chapters, starting with the Chapter of Purification and end with the Chapter of *Tayammum* (dry ablution). Next, the second part is on *Ṣalāh* (prayer). This part consists of sixteen chapters, which begin with the Chapter of Prayer and conclude with the Chapter of Mosque Rulings.

It is worth saying that this translation of ***al-Mu'tamad*** is not a literal one, as the main focus of the work is to transfer the content to the reader in plain simple English. And due to the fact that the translator of this work is the writer of the original Arabic text, he has occasionally added some issues and benefits that are not mentioned in the original text. Similarly, he has at times omitted some of what has been mentioned in the original text when necessary.

The journey to complete this translation was not an easy one; rather, it was thorny and full of difficulties. Over the course of writing and editing this translation, there have been various challenges in translating esoteric technical concepts, and others related to transliterating legal words from their original Arabic letters into Latin characters. For the latter task, we mainly relied on the Library of Congress System, which can be referred to via this link:

<https://www.loc.gov/catdir/cpsol/romanization/arabic.pdf>

Before we start, I would like first to draw the reader's attention to a few points regarding the book and its consistent methodology:

- Every single opinion associated with one or both of the two Shaykhs is paired with its proof from the Book of Allāh or His Prophet's Sunnah, as far as I know.
- It should only be attributed to the two Shaykhs or any of them from this book what I have explicitly ascribed to them. This is to be applied to the authentication of ḥadīths, and the juristic preferences derived from the two main sources of Islāmic legislation, the Glorious Qur'ān and the authentic Prophetic Tradition.
- The book, in general, deals with issues debated between well-qualified scholars of knowledge, and not with issues regarding the foundations of Islām, about which differences are not tolerated. Hence, laypeople should follow their authentic and reliable scholars, who can show them the evidence of their opinions.
- Occasionally, I diversify on the terms given to the Shaykhs (May Allāh protect them) to highlight the significance of acknowledging and respecting their scholarship. However, **the sanctification must be solely to Allāh**, glory be to Him.
- Whenever I say Shaykh al-Khalīlī, I mean my mentor the contemporary prominent scholar of *Tafsīr*, the Grand Muftī of the Sultanate of Oman, His Eminence Shaykh Aḥmed b. Ḥamed al-Khalīlī (May Allāh prolong his life).

- Whenever I say Shaykh al-Qannūbī, I mean the contemporary prominent scholar of Ḥadīth, my well-versed teacher His Excellency Abū ‘Abd ar-Raḥmān Sa‘īd b. Maḥrūk al-Qannūbī (May the Almighty reward him).
- Whenever I say the two Shaykhs, I mean both Shaykh al-Khalīlī and Shaykh al-Qannūbī.
- In this book, I mention in brief all that may concern readers of different levels of knowledge, be it beginner or advanced. You will find this in sections called *Attention*, *Benefits* and *Instructive Stories*, etc.
- I never narrate ḥadīths by meaning. I rather cite them from their original sources, the collections of ḥadīths that recount the chains of narrators all the way back to the Prophet (PBUH). In terms of translation, I mainly rely on the ‘Sunnah’ website for accurate translations of ḥadīths: <http://www.sunnah.com/>.
- To translate the meanings of the Qur’ānic verses, I mostly rely on ‘Sahih International’, as it is written in accurate, modern, simple English.
- Occasionally, I use different translations for some legal and technical religious concepts to familiarise readers with the diversity available. This is meant to help readers understand different English translations of Islāmic books. However, I often refer to the ‘**Dictionary of Islāmic Words and Expressions**’ by Professor. Maḥmūd Ismail Saleh.

Acknowledgment

I would like to place on record my appreciation for those who have helped this work achieve its final shape. The work owes a major debt of gratitude to a number of revisers and proof-readers, specifically those who revised the entire book or most of it, namely Mr. ‘Abdullah ar-Rawāḥī from Sulṭān Qāboos University – Oman, Mr. Samuel Birch and Mr. Oliver Allan from the United Kingdom, Mr. Carlo James from the United States, and Mr. William Evans from Australia. May the Exalted compensate them, bestow on them His favours, and shower them with grace and blessings over their entire life on this world.

Finally, I pray to Almighty Allāh that this work will be beneficial to all worshipers, a guide to the correct way to worship, and ultimately a means to please Allāh, Exalted is He, and enter the Gardens of Bliss in the Hereafter. Amen.

al-Mu‘taṣim Sa‘īd al-Ma‘walī

Muscat/Oman

Sulṭān Qaboos University

Sunday

1st January 2017 CE

2nd Rabī‘ 2nd 1438 AH

The Scholar of the Age

Before talking about anything related to the biography of our modern day scholars, the two Shaykhs, al-Khalīlī and al-Qannūbī (May Allāh preserve them), I would like to give a brief overview of what has been said by Muslim scholars regarding the necessity of following the ‘Scholar of the time’,¹ along with the proofs of this principle.

The obligation to follow the contemporary scholar has been indicated in the Glorious Qur’ān, as Almighty Allāh says:

﴿وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ﴾ النساء: ٨٣

‘And if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it’ (Q, the Women. 4:83). And Exalted Allāh says:

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ النحل: ٤٣

‘So ask the people of the message if you do not know’ (Q, the Bee. 16:43; the Prophets. 21:7).

I leave the justification of this ruling to the Shaykh of Qur’ān interpreters, and I quote his words for the benefits contained in his statement. His Eminence Shaykh Aḥmed bin Ḥamed al-Khalīlī says in his book *Jawāhir at-Tafsīr* (The Jewels of Interpretation) that ‘If it had been an obligation upon every individual to comprehend all religious matters, it would have been an obligation upon all people to obtain *ijtihād* [legal diligence]² in

¹ - This is a concept given to the most prominent or the reference point scholar in the time in which they live.

² - *Ijtihād*, or legal diligence, is a kind of reasoning carried out by a well-qualified Muslim scholar on legal and juristic issues to extract a ruling

fiqh [Islāmic jurisprudence]. The reason this is not the case is that deriving legal rulings and having the ability to identify the most correct proofs among those presented requires individuals to master many fields of Islāmic sciences to enable them to understand the legislative evidence and grasp the aims of the legislation.

Claiming that *ijtihād* is obligatory for every Muslim and allowing it for those who have not acquired its necessary skills entail that people would wade into Allāh’s rulings without knowledge, and this is a major sin. Thus, Almighty Allāh associated it with *shirk* (polytheism) when He said:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ

بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٣﴾ الأعراف: ٣٣

‘Say, “My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allāh that for which He has not sent down authority, and that you say about Allāh that which you do not know’ (Q, the Heights. 7:33).

Allowing this has caused some people, who have yet to acquire more knowledge, to dare to give invalid opinions about Islām and to issue *fatāwá* (religious opinions), overriding the jurists of Islām whose feet are well grounded in Islāmic jurisprudence, and whose insights in its matters are very precise. These *fatāwá* are according to their own desires, based on their

based on his deep knowledge of the Qur’ān and the Prophetic Sunnah in a matter not specified by either.

Sāleh. **Dictionary of Islāmic Words and Expressions.** p.94.

arrogantly claimed diligence (*ijtihād*) that has led many of them to mistakenly reject what has been established by the consensus of the *Ummah* [Muslim Nation]. Additionally, the same arrogance has resulted in a rejection of the works of all the righteous predecessors'.¹

Moreover, due to this great danger and apparent corruption, many scholars, including Imām as-Sālimī and Imām Aṭṭfayyish (May Allāh have mercy on them), ruled that it is necessary for common people to follow the scholar of their time. Imām as-Sālimī (May his soul rest in peace) said, after issuing this ruling: 'I say: this opinion is stronger in evidence than the previous one due to these proofs'. And he said upon mentioning the prerequisites of the diligent (*mujtahid*): 'He who does not obtain these prerequisites cannot interfere in the religious rulings based on his own thinking, rather he must imitate other than him [the diligent] as this is the judgment of Allāh upon him due to his saying:

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ النحل: ٤٣

'So ask the people of the message if you do not know' (Q, the Bee. 16:43; the Prophets. 21:7)².

Also, Shaykh Sa'īd al-Qannūbī (May Allāh preserve him) mentioned this issue in some of his recorded answers. Therein, he explained that the majority opinion is that following the

¹ - al-Khalīlī. *Jawāhir at-Tafsīr*. v.2, p.44-45.

² - See:

- as-Sālimī. *Bahjat al-Anwār*. p.47-48.
- as-Sālimī. *Mashāriq Anwār al-'Uqūl*. p.122.
- as-Sālimī. *Ṭal'at ash-Shams*. v.2, p.418, 446.
- Aṭṭfayyish. *Shāmil al-Aṣl wa al-Far'*. v.1, p.12.

scholar of the time is obligatory whenever the practitioner knows the scholar's opinion on that particular issue.¹

Furthermore, **the scholar, in his time, is like the physician** with his patient. This similitude is because of the fact that the scholar might give someone a *fatwá* (religious opinion) that differs from that which he gives another person, taking into account the questioner's conditions, which differ from another questioner. This is exactly like the physician when he prescribes a medicine to a patient that is different from the prescription that he might give another patient with the same illness. Hence, the *fatwá* given to the sincere repentant might differ from that which is given to the one who tries to manipulate or escape from well-established legal rulings.

The benefit of this view, having to adopt the opinion of the contemporary scholar, manifests more for those issues for which the divergent opinions and different applications may lead to confusion and instability in the community. Consequently, following the *fatwá* of the scholar of the time becomes indispensable in order to block all pretexts for dispute and disagreement.

In the same context, Shaykh Sa'īd al-Qannūbī said about Shaykh al-Khalīlī (May Allāh save them both): 'In brief, our Shaykh [meaning al-Khalīlī] (May Allāh preserve him) is the scholar of the time and the absolute diligent [*mujtahid*] and other than him should imitate him in this issue as is enshrined in the books of Islāmic principles'.²

¹ - al-Qannūbī. **Sināw Fatāwá**. Part 1. 'Audio material'.

² - al-Qannūbī. **Fatāwá of Imām as-Sunnah wa al-Uṣūl**. p.52.

Then, let us (dear brother – the seeker of knowledge and practice) get to know something of the biography of those men whom Allāh has made inheritors of His prophets and a proof upon his creation in this place and time.

His Eminence Shaykh al-Khalīlī (May Allāh preserve him) in brief:

- He is the diligent scholar Aḥmed b. Ḥamed b. Sulaymān b. Nāṣir al-Khalīlī.
- He was born on the morning of 12th Rajab 1361 AH/ 27th July 1942 CE on the island of Zanzibār in East Africa.
- He would help his father in his daily activities, such as business, agriculture and grazing the cattle.
- He completed the memorisation of the whole Qurʾān by heart at the age of nine.
- He was granted by Allāh, Exalted is He, a very strong memory and insightful understanding, so much so that he would memorise in some of his sittings 800 lines of the poetic book *Jawhar an-Niẓāmʾ*.
- He grew up pursuing knowledge independently. He would read books intensively from an early age. He read at that time the books of Ḥadīth, Qurʾānic interpretation, Islāmic jurisprudence and its principles, the linguistic disciplines, etc.
- Among his outstanding teachers in Zanzibār, from whom he took knowledge, was Shaykh Abū Ishāq Ibrāhīm Aṭṭfayysh, who resided in Egypt and died in 1385 AH.
- He went back to his country of origin, Oman, in 1384 AH/ 1964 CE, where he met the scholars of knowledge, the most important of whom was Shaykh Ibrāhīm b. Saʿīd al-ʿAbrī the former Grand Muftī of Oman who died in 1395 AH/ 1975 CE.

- In 1393 AH/ 1974 CE, he was appointed as a Director of Islāmic Affairs at the Ministry of Endowments and Islāmic Affairs. In 1395 AH/ 1975 CE, he was appointed by a Royal Decree the Grand Muftī of the Sultanate after the death of Shaykh al-‘Abrī. He fulfilled his duty towards the Muslim *Ummah* and towards his country, earning the trust of all. As a consequence, he was promoted to ‘minister degree’ in 1986 CE. He is still in his post (May Allāh save him and extend his life).

- His scholarly works include: *al-Ḥaq ad-Dāmigh* (The Overwhelming Truth), *Jawāhir at-Tafsīr* (The Jewels of Interpretation), Explanation of the *Ghāyat al-Murād* poem, a series of *fatāwá* books, and others.

- Among his notable lectures are: a series of lessons on interpreting the Qur’ān in Ruwī Mosque, a series of lectures on Creed and Thought at Sultan Qaboos University, and others.

His Excellency Shaykh Sa'īd al-Qannūbī (May Allāh preserve him) in brief:

- He is the investigative scholar Shaykh Sa'īd b. Mabruk b. Ḥumūd al-Qannūbī.

- He was born in the village of ash-Shāriq, which is in al-Muḍībī province of Oman, in around 1384 AH.

- His primary formal education took place in the village of al-Aflāj, which is near his birthplace. His intelligence drew the attention of his colleagues and teachers from his early years.

- Afterwards, he met Shaykh Ḥumūd b. Ḥumayd aṣ-Ṣawwāfī, to whom he owes much respect and reverence, as meeting Shaykh aṣ-Ṣawwāfī was a turning point in his life. He gained from Shaykh aṣ-Ṣawwāfī a great deal of knowledge, and was given by the Shaykh the opportunity to acquire many books, as he owned only three books: *Talqīn aṣ-Ṣibyān*, *Tuḥfat al-A'yān* and *Riyāḍ aṣ-Ṣāliḥīn*. These books are those that he loves more than any others, as they were the first stepping stones on his journey of knowledge.

- He later studied at the Institute of Judiciary, Preaching and Guidance (currently called The College of Islāmic Sciences) where he met a number of Omani religious scholars, the most important of whom was Shaykh Aḥmed b. Hamad al-Khalīlī, the current Grand Muftī of Oman.

- It is known that Shaykh Sa'īd possesses a strong memory, and is hardworking in seeking knowledge; his journeys looking and asking for books are well-known as well. He owns a unique

personal library that contains a large collection of religious and linguistic books.

- He excelled in the Sciences of Ḥadīth, the Principles of Jurisprudence and Jurisprudence itself, until he became well-versed in them.

- He authored a lot of books, treatises and refutations, of which some are still in manuscript form, and some have already been published. His published books include *Imām ar-Rabī': His Position and Ḥadīth Collection*, *Tuḥfat al-Abrār*, *Qurrat al-'Aynayn*, *ar-Ra'y al-Mu'tabar* and others.

- He currently works as a legal consultant in the *al-Iftā'* Office, Ministry of Endowments and Religious Affairs.

al-Mu'tamad
Fī Fiqh aṣ-Ṣalāh

The Reliable
Jurisprudence of Prayer

‘For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious’

(Q, the Repentance. 9:122)

Introduction To Islāmic Law (Sharī'ah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the most Gracious, the most Merciful

Introduction to Islāmic Law 'Sharī'ah'

First\ The Definition of Sharī'ah:

Linguistically: It is derived from the Arabic word '*mashra'ah*' which is defined as a watering place from which people take water as soon as it appears at the surface.¹

Technically: It is what Almighty Allāh has revealed of the foundational rulings, and what is extracted from them.²

¹ - al-Fayyūmī. *al-Miṣbāḥ al-Munīr*. p.162.

² - al-Yaḥmadī. *Fiqh al-'Ibādāt*. v. 1. p.13.

Important Benefit: It is no secret that the seeker of knowledge always finds a strong relationship between the linguistic meanings and the technical meanings of religious terms. For instance, the word 'Sharī'ah' denotes, in its linguistic origin, the source of a stream. Hence, the people of Oman still call the very first place from which the water of a stream surfaces 'Sharī'ah', because the water from this place is purer. As this Sharī'ah, in its linguistic sense, is the source of peoples' lives and their material safety, the Sharī'ah, in its technical sense, is a source of people's good lives and their moral safety in the Hereafter.

Likewise, most of the time we find such connection between linguistic and technical terms applicable to other religious concepts, such as *Ṣalāh*, *Zakāh*, *Ṣiyām*, *Ḥajj*, etc., because often the linguistic meaning is more general and the technical one is more specific. In other words, the legal/ technical use is usually a specification of the generality of the linguistic use.

Second\ The Sources of Sharī'ah:

Be informed, dear pursuer of knowledge (May Allāh grant you success in performing the best of deeds after the acquisition of religious knowledge), that all-Powerful Allāh did not leave the matter of religion, Sharī'ah and worship, to the limited understanding of people and their weak minds. Rather, He sent His messengers consecutively and revealed His books to be recited attentively. He supported His messengers with miracles and clear proofs. Thus, He made the heavenly revelation, in its two forms: the explicit, represented in the Book of Allāh, and the implicit, represented in the Prophetic Tradition; the legislator in the matters of worship with its two wings: the commandments and prohibitions. In addition, He made the heavenly revelation the judge over people's behaviour and actions, and the decisive resort when a dispute or conflict takes place. Allāh, Exalted is He, states the believers' stance, which should be adopted by every faithful adherent who is sincere in his worship and dedicated in his endeavour in order to please his great Lord:

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ

الْمُقْلِحُونَ ﴿٥١﴾ النور: ٥١

'The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, "We hear and we obey". And those are the successful' (Q, the Light. 24:51).

The most important sources of Shari'ah are as follows:

First\ The Noble Qur'ān:

It is the very speech of Almighty Allāh and His words revealed unto our Master Muḥammad (PBUH) in Arabic; its recitation is a form of worship; its meanings and structure are miraculous; it is transmitted to us via a large number of people in a consecutive and continuous testimony.

It is a binding proof by the consensus of all Muslims; none denies a letter of it.

Examples of its binding rulings:

A. **The obligation** of Ḥajj (pilgrimage) from the saying of His Almighty:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ﴾ (17)

آل عمران: ٩٧

‘And it is [a duty] upon mankind towards Allāh [to come] to the House on Pilgrimage, for whomever is able to make a way to it. But whoever disbelieves – then indeed, Allāh is free from need of the worlds’ (Q, Family of Imran. 3:97).

B. **The prohibition** of eating dead animal meat (carrion) due to His Exalted saying:

﴿حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ﴾ (المائدة: ٣)

‘Prohibited to you are dead animals’ (Q, the Table Spread. 5:3).

Second\ The Prophetic Tradition (Sunnah):

It is what has been ascribed authentically to the Prophet Muḥammad (PBUH) of his sayings, practices, approvals and his moral or physical features. It is generally a binding proof by agreement (*ijmā'*) of Muslim scholars. The Almighty says:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ ﴾ النجم: ٣-٤

‘Nor does he speak from [his own] inclination. It is not but a revelation revealed’ (Q, the Star. 53:3-4).

It becomes clear from the definition of the Sunnah that it is of three main types. Each one is an independent proof. These are as follows:

A. Verbal Sunnah:

Example: It was narrated by an-Nu‘mān b. Bashīr that the Prophet (PBUH) said: ‘The lawful is clear and the unlawful is clear, and between that are matters that are doubtful [not clear]’.¹

B. Practical Sunnah:

Example: It was authentically reported from ‘Ā’ishah (May Allāh be pleased with her) that she said: ‘When Allāh’s Messenger wanted to take a bath for *Janābah*, he would begin by washing his hands, and perform the ablution [as one does] for prayer. Then, he would enter his fingers into the water and wet his hair with the water. Then, he would pour water over his head with his hands three times. Then, he would pour water over his whole body, and all that is after *Istinjā’* [using water to remove remnants of impurities after passing urine]’.²

¹ - al-Bukhāri. Ḥadīth number 50.

² - ar-Rabī’. Ḥadīth number 140.

C. Approval Sunnah:

Example: The Prophet's (PBUH) approval of Khālid b. al-Walīd when the latter ate *dab* (relatively a large spiny-tailed lizard that lives in the desert) in his presence and the Prophet (PBUH) was looking at him'.¹

The Forms of Sunnah Explaining the Qur'ān:

The Prophetic Tradition came as a second main source of legislation, besides the Holy Qur'ān as the first source of legislation, to explain to people a great deal of what has been revealed in the Glorious Qur'ān. Allāh says:

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ النحل: ٤٤

'And We revealed to you the message (Sunnah) that you may make clear to the people what was sent down to them and that they might give thought' (Q, the Bee. 16:44).

This is confirmed by His saying to the wives of the Prophet (PBUH) and the mothers of believers:

﴿وَاذْكُرْ مَا يَتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ﴾ الأحزاب: ٣٤

'And remember what is recited in your houses of the verses of Allāh and wisdom' (Q, the Combined Forces. 33:34). The verses of Allāh are the Qur'ān, and the wisdom is the sayings of the Messenger (PBUH). The meanings of the Sunnah were inspired in the Prophet by His Majesty Allāh, while the wording is the Prophet's (PBUH). In the following points some forms of the Prophetic explanation of the Qur'ānic verses.

¹ - ar-Rabī'. Ḥadīth number 387.

1. Clarifying the Ambivalent (*al-Mujmal*):

Example: the ambiguity in His saying:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾ البقرة: ٤٣

‘And establish prayer and give zakāh’ (Q, the Cow. 2:43).

This noble verse commanded people to perform the prayer and give the due charity (*zakāh*). However, it did not distinguish between the obligatory and recommended prayers, nor does it talk about when and how they are performed and observed. Likewise, it did not talk about *niṣāb* (the minimum taxable amount of wealth after which one should count his *zakāh*), *ḥawl* (the passage of one lunar year after which *zakāh* is due) and the taxable possessions from which *zakāh* is given away. All these have been explained by the reports of the Prophet (PBUH), as elaborated in the books of the Sunnah.

2. Explaining the Difficult (*al-Mushkil*):

Example: His Almighty’s saying:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ البقرة: ١٨٧

‘And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]’ (Q, the Cow. 2:187).

The Prophet (PBUH) explained to ‘Adī b. Ḥātīm when he did not understand the meaning of the verse and took it literally. He said to him: ‘It is the darkness of the night and the whiteness of the day’.¹

¹ - al-Bukhārī. Ḥadīth number 1783.

3. Qualifying the Absolute (*al-Muṭlaq*):

Example: the absoluteness in His saying:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾ المائدة: ٣٨

‘As for the thief, the male and the female, amputate their hands in recompense for what they committed’ (Q, the Table Spread. 5:38).

The word *yad* (hand) in the verse is absolute. Likewise, the word *qaṭʿ* (to cut). Therefore, the Prophetic Sunnah, embodied in his sayings (PBUH), qualified and limited this cutting to be from the wrist, not the whole hand, which extends to include the forearm and all the way to the armpit. Moreover, the Sunnah specified a financial limit for the stolen object, under which the hand cannot be amputated,¹ providing that the stolen

¹ - Amongst these Prophetic narrations is what has been narrated by ar-Rabīʾ in his lofty Ḥadīth Collection, that ‘Āʾishah (May Allāh be pleased with her) said: ‘The hand of the thief is to be cut off for one-quarter of a Dinar or more’ (Ḥadīth number 618).

Benefit: The Ḥadīth Collection of Imām ar-Rabīʾ is one of the most correct books of Ḥadīth, due to its lofty chain of narration and the trustworthiness of his reporters. Imām as-Sālimī (May Allāh have mercy on him), in his introduction to the ar-Rabīʾ Collection, says: ‘Learn that this noble collection is the most correct book of Ḥadīth in terms of content [*matn*] and chain of transmitters [*isnād*], as all its reporters are well-known for knowledge, cautiousness, good memory, honesty, justice, and so on. All of them are Imāms in religion and leaders to the people in guidance. Hence, it is the most correct book after the Glorious Qurʾān, and the rest of the Ḥadīth collections follow it’.

For further benefits: it so happened that I wrote an article about the Collection of ar-Rabīʾ in a local Omani magazine. Amongst what I mentioned there, under the title ‘**The Truthfulness of its Transmitters**’, is the following: ‘The transmitters of this chain stand out with a high level of truthfulness and trustworthiness’. Here are some of what has been said about them by the senior scholars of Ḥadīth Science:

thing had been kept in a secure place before the theft took place.¹

4. Interpreting the Meaning of a Word:

Example: Allāh's saying in the Opening Chapter:

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ الفاتحة: ٧

‘Not of those who have evoked [Your] anger or of those who are astray’ (Q, the Opener. 1:7).

The Sunnah stated that those who evoked Allāh's anger are the Jews, and those who went astray are the Christians. It is worth noting that this is the opinion of the majority of the Qur'ān's interpreters.²

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- 1- **ar-Rabī' b. Ḥabīb:** Ibn Ma'īn and Ibn Shāhīn said about him that he is 'trustworthy'. Likewise, Aḥmed b. Ḥanbal said: 'I see no harm in him'.
 - 2- **Abū 'Ubaydah Muslim b. Abī Karīmah:** Ibn Ma'īn said about him: 'No harm in him'. It is known in the Science of Ḥadīth that when Ibn Ma'īn says 'No harm in him', that means he is 'trustworthy'.
 - 3- **Jābir b. Zayd:** Ibn 'Abbās said about him: 'It is amazing how the people of 'Irāq come to ask us and among them is Jābir b. Zayd'. In addition, Ibn Ḥajar said about him that he is 'trustworthy and a jurist'. See:
 - al-Warjalānī. *Kitāb at-Tartīb*. p.15-16.
 - al-Ma'walī. *Az-Zulfā Magazine*. Issue 4. An article entitled: 'The collection of ar-Rabī' b. Ḥabīb'. p.12.

¹ - This means that the hand should not be cut off if the stolen object was not secured and visible to passers-by. The condition to apply this specific punishment is that the object must have been preserved in a secure place. However, that does not negate the fact that the action is religiously illegal, but these kinds of punishment (*ḥudūd*) are not applied when there is any surrounding ambiguity, according to the juristic rule.

² - al-Khalīlī. *Jawāhir at-Tafsīr*. v. 1, p.284-286.

In addition to that, the Sunnah may correspond sometimes to a great deal of what is mentioned in the Holy Qur'ān. In this case, it is considered an **additional confirmation**. An example of that is the Prophet's (PBUH) saying: 'Allāh gives respite to the oppressor, but when He takes him over, He never releases him'.¹ This confirms and corresponds to the saying of the all-Powerful:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلَمٌ شَدِيدٌ﴾ هود: ١٠٢

'And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe' (Q, Hūd. 11:102).

Another example is the Prophet's (PBUH) saying: 'Fear Allāh regarding women for you have got them under Allāh's security and have the right to have intercourse with them by Allāh's word'.² This confirms Allāh's saying:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ النساء: ١٩

'And live with them in kindness' (Q, the Women. 4:19).

The Prophetic Sunnah, as mentioned earlier, is a divine revelation, as Allāh says:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ النجم: ٣-٤

'Nor does he speak from [his own] inclination. It is not but a revelation revealed' (Q, the Star. 53:3-4).

Therefore, what the Prophet (PBUH) utters is divine legislation for his nation (*Ummah*). Hence, extra legal rulings not mentioned in the Qur'ān were legislated only by the Sunnah in an independent way. The prominent scholar al-Qannūbī (May Allāh save him) says: 'The Sunnah, many a time, comes to declare some rulings that are not referred to by the Glorious Qur'ān. This is the truth that the proofs denote. Thus, those who

¹ - al-Bukhārī. Ḥadīth number 4318.

² - Abū Dāwūd. Ḥadīth number: 1628.

said otherwise did not come up with what deserves to be mentioned'.¹

One of the distinguished examples of **the Sunnah being independent in legislation** is the prohibition of marrying both a woman and her aunt at the same time, the travel prayer, *al-witr* prayer, stoning as a punishment, the prohibition of the eating of all the fanged beasts of prey, and all the birds that have talons, the prohibition of eating the meat of domestic donkeys, and others.

The other subsidiary sources go back to these main sources (the Qur'ān and Sunnah). The most important of them are the following:

Third\ Consensus (*Ijmā'*):

It is the agreement of the diligent (*mujtahid*) Muslim scholars on a legal ruling in an era after the Prophet's (PBUH) demise.

The proof of the Consensus is the Prophetic saying: 'Indeed Allāh will not gather my *Ummah* upon deviation'.²

This relates to the **Explicit Consensus**. Hence, there is no legal weight and authority on the **Silent Consensus**,³ according to many juristic investigators, and this is the opinion of our Shaykh al-Qannūbī.⁴

¹ - al-Qannūbī. **Imām ar-Rabī' b. Ḥabīb**: His Position and Collection. p.12.

² - ar-Rabī'. Ḥadīth number 40.

³ - The **Silent Consensus (*ijmā' sukūṭī*)**, as opposed to the verbal or explicit Consensus (***ijmā' ṣarīḥ***), is when some scholars give a legal ruling on an issue and the rest of scholars are silent on the same issue, neither approving nor denying.

⁴ - al-Qannūbī. A series of **Summer Lessons** on Jurisprudence Principles, 1423 AH/ 2002 CE. Private booklet, p.95.

Fourth\ Analogy (Qiyās):

It is the use of analogical reasoning to give an issue whose legal ruling is unknown a ruling from an issue whose ruling and proofs are known, because they share a particular reason (*‘illah jāmi’ah*) upon which the legal ruling of the first issue was based.

The proof of **Analogy** is the Prophet’s (PBUH) saying to a female pilgrim from the tribe of *Khath’am*: “Don’t you think that if your father owed a debt and you paid it off, that would be enough?” She said: “Yes.” He said: “Then, it is the same”.¹ The meaning here is that also performing the obligation of Ḥajj on her father’s behalf drops the legal responsibility from her father.

An example of this is likening the scorpion to the fly in the purity of its dead body. Thus, the ablution of the one who touches the scorpion is not broken, due to the shared reason that their bodies do not contain flowing blood. Likewise, every animal and insect that does not have blood share the same ruling. This ruling is extracted from what was narrated by ar-Rabī’ from Abī ‘Ubaydah that Jābir b. Zayd said: ‘I heard that the Messenger of Allāh (PBUH) said: “If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing [i.e. the treatment for that disease]”’.²

¹ - ar-Rabī’. Ḥadīth number 395.

² - This ḥadīth is a sound one, related by Imām ar-Rabī’ with a high chain of narrators. It is related as well by many of the Ḥadīth collectors in their compilations, such as al-Bukhārī, Abū Dāwūd, Ibn Mājah, Aḥmed, Ibn Ḥibbān, Ibn Khuzaymah, al-Bayhaqī, and others. Furthermore, its authenticity is confirmed by modern science. However, like many reports, this narration did not pass by the people of *‘aqlāniyyah* innovation peacefully (*‘aqlāniyyīn* are those who give preference to rationality over the textual evidence). They talked about it repeatedly, for no other reason than it goes against their limited minds and their ‘universal laws’...etc.

I recently came across an article in one of the local daily newspapers written by one of the advocates of this innovation. He went so far that he described this narration as being superstitious and not in harmony with their claimed 'universal laws'. These are his words: 'Rather, you find many that those who are enthusiastic for certain superstitious narrations try to twist some universal theories to confirm some superstitious connotations of their narrations. In this context, I mention the narration "If a fly falls..."'. Then, he said: 'The dispute became heated around the meaning of the narration that is incompatible with universal laws...'. However, such a claim is not so weird to stem from the one who denies the Sunnah of the Prophet (PBUH), as he says after that in the same context, condemning those who say that the Sunnah is the second foundational authority after the Noble Qur'ān: 'They claimed that these narrations are the Sunnah and that the Sunnah comes as a proof after the Qur'ān [...] by means of pondering over the Qur'ān, we can say for sure that the Prophet (PBUH) did not get any revelation other than the Qur'ān'.

At first glance, the lay reader would recognise the seriousness of such a statement that tries to degrade the noble position of the Messenger (PBUH), whose speech is infallible and who is crowned by His Almighty with the statement: 'Nor does he speak from [his own] inclination. It is not but a revelation revealed' (Q, the Star. 53: 3-4). The parallel with the one who tries to deny the Sunnah, as established above, is the one who tries to cover the sunlight with his own palms and will never be able to do so.

Moreover, it is worth saying that the well-versed senior scholars of Islām from the Ibādī School of Law, and the other scholars from the different schools of law, filled their compilations and books with the fact that people should be committed to the Sunnah after the Qur'ān. Also, they filled their books with urging people to follow in the footsteps of the Messenger (PBUH) in his sayings and practices. Thus, it is irrational to contrast those towering luminaries with those who barely fill the pages by copying from here and there.

Additionally, scholars of Islām have refuted these claims around 'the narration of the fly'. For instance, here is the honourable scholar Kamāl ad-

Abū 'Ubaydah relates that Jābir b. Zayd said just after the ḥadīth: 'This signifies that flies and anything that does not have blood do not make things impure'.

A Reflection on the Human Intellect

The human intellect is a gift from Almighty Allāh, and the ability to think and reason is one of his favours bestowed upon us. Thus, pondering over the written verses of the Qur'ān and reflecting over visual signs of Allāh are things both the Book of Allāh and His Prophet's Sunnah urge us to practise. However, deactivating the mind from understanding the texts in their entirety leads to serious issues, such as likening all-Powerful Allāh to human beings and giving Him some of His creatures' physical and non-physical attributes. This group of literalists became captives to the apparent literal wordings of the texts, forgetting that the Qur'ān is an Arabic book, including both literality and metaphor.

On the one hand, it is beyond doubt that the human mind is limited, just like any limb or organ in a human being. Likewise, the human senses that feed the mind with intellectual material are also limited. On the other hand, it is well-known that the

Dīn ad-Damīrī quoting the refutation of Abī Sulaymān al-Khaṭṭābī (died 388 AH) against those who doubt this ḥadīth (the Book of the al-Ḥayawān, v. 2, p.444-445).

Recently, a scientific programme was broadcasted in *Iqra'* Channel presented by the well-known Muslim preacher Dr. Muḥammad al-'Awaḍī with a specialist physician. The programme guest says: 'The western scholars benefited from this ḥadīth before Muslim scholars themselves. That was by the means of extracting many anti-diseases. They conducted many experiments around the falling of flies. The last of which was six months ago in Australia'. Yet, we still disagree whether this ḥadīth is an established fact or just a superstition!!

human mind cannot work in a vacuum without intellectual material to deal with, and to conduct its logical processes. Hence, *al-Akmah* (who was born blind) cannot imagine in his mind colours, such as red and yellow, even if he/she hears about their beauty and descriptions of them.

Similarly, the person who was born deaf and never heard people's speech cannot, even with his sound mind, express with his tongue what he finds within himself. This is because of the fact that his mind does not perceive such images or words, due to the simple fact that the receivers for this data are not working. In the same manner, it is said regarding the rest of these human faculties. Likewise, it is said about the favours of paradise, the human being cannot imagine its reality, as is narrated in the tradition: 'There will be bounties which no eye has seen, no ear has heard and no human heart has ever perceived'.¹

The senses that represent the mind's intellectual sources, even in their ideal condition, are limited. Our bare eyes cannot see what is too far away, such as those millions of stars, planets and galaxies with their magnificent sizes; neither can they see what is too close to them, nor the millions of microscopic living creatures floating around us. Equally, we are unable to see sound and electromagnetic waves, even though they undoubtedly exist, as proven by specially designed devices. On the contrary, the human eyesight might see a mirage from afar and would think it is fresh water. This optical scene has been affirmed in His saying:

¹ - al-Bukhāri. Ḥadīth number 3005.

﴿وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ يَفِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا ۖ﴾

النور: ٣٩

‘But those who disbelieved – their deeds are like a mirage in a lowland which a thirsty one thinks to be water until, when he comes to it, he finds it is nothing’ (Q, the Light. 24:39).

The same is applicable to the other source of the mind, hearing. The human ear cannot perceive the super-fine sounds around it, despite them being very close to the ears. It does not hear loud and noisy voices if they are too far away, nor can it hear the voices of earthly explosions that might take place under our feet.

With all that in mind, and with the assumption that the inputs entering through these limited senses are correct, the mental outputs do not have to be necessarily correct and conclusive, because the mind might be influenced by various secondary factors caused by the impact of the surrounding environment. Another influencing factor is the different beliefs and ideologies that different people assume to be unquestionable reality. Had all these differences not existed, people would not have been different from each other. But such difference is the divine will and an ongoing precedent in creatures, as Allāh states:

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ

خَلَقَهُمْ ﴿١١٩﴾ هود: ١١٨ - ١١٩

‘And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy, and for that He created them’ (Q, Hūd. 11:118-119).

Besides these external factors, some people might be influenced by some inner diseases, such as pride, arrogance and

showing off, with which some are obsessed. Consequently, such subtle diseases could mask reality from people so much so that they view reality as an illusion, the truth to be falsehood and a mirage to be sweet water.

Additionally, the soundness of the mind is a prerequisite of responsibility/accountability (*taklīf*). Thus, none of the legal responsibilities are binding upon the insane, as the scholars say: ‘If Allāh takes what he granted (i.e. the mind), he drops what he obliged’. Hence, the mind is just a condition of obligation, and not a legislating source for legally responsible/accountable humans (*mukallaf*). The issue of legislation is tied to sending messengers of warning, as the all-Powerful says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾ الإسراء: ١٥

‘And We never punish until We have sent a Messenger’ (Q, the Night Journey. 17:15).

We can see here, in this verse, that He did not say until We have fixed minds. Otherwise, everybody around the globe would have his unique religion, due to the variety of thoughts and ways of thinking.

Therefore, even if the mind arrives at a conclusion regarding something being good or bad, that does not mean in any way that it is permissible or prohibited, because the matters of Sharī‘ah and legal rulings are dependent on the two kinds of revelation: explicit (the Qur’ān) and implicit (His Prophet’s Sunnah).

The Honour of Knowledge

Dear brother and sister, the slaves of Allāh, Allāh, Exalted is He, commanded us to worship Him, obey His orders and avoid what He has prohibited, after being commanded to single Him out. All this cannot be accomplished without being armed with the weapon of knowledge, in a time when ignorance of the religion and its rulings has become prevalent and common. And this, as well, cannot be achieved without holding fast, with the torch of knowledge, in a time when the paths to the all-Knowing have become dark. As such, knowledge is a guide in the dusky darkness, by which the knowledgeable one is guided to the ways of safety and survival, and by which he distances himself from the traps of temptation and deviation, unlike the ignorant who blunders in the darkness. He is indeed moving farther away, while he thinks that he is getting close to his final goal and ultimate destination.

﴿أَوَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ

بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ الأنعام: ١٢٢

‘And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing’ (Q, the Cattle. 6:122).

The virtues of knowledge are countless and cannot be calculated, which the verses of Qur’ān and the ḥadīths of the Prophet (PBUH) speak of, as well as the narratives of the righteous predecessors (May Allāh be pleased with them).

From **the Glorious Qur’ān**, Allāh Almighty says:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ المجادلة: ١

‘Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is acquainted with what you do’ (Q, the Pleading Woman. 58:11). Thus, Allāh made for the scholars degrees over the believers’ degrees. That is not but to honour and glorify the knowledge and its people. Had they not acquired that knowledge, they would not have had this supreme position and lofty degree.

In the chapter of the Family of ‘Imrān, Allāh Almighty makes the people of knowledge witnesses to His Oneness after the Angels and after His own witness to Himself, when He says:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ

الْحَكِيمُ﴾ آل عمران: ١٨

‘Allāh witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise’ (Q, Family of ‘Imrān. 3:18). He started with Himself, then with the angels, and finally with the people of knowledge, drawing attention to what the scholars bear of trust and honour.

Additionally, in the chapter of Ant, He alluded that Solomon’s friend was able to remove the throne of Bilqīs, with the help of Allāh, from Yemen to the Levant only with the virtue of knowledge:

﴿قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ

هَذَا مِن فَضْلِ رَبِّي﴾ النمل: ٤٠

‘Said one who had knowledge from the Scripture, “I will bring it to you before your glance returns to you”. And when [Solomon] saw it placed before him, he said, “This is from the favour of my Lord”’ (Q, the Ant. 27:40).

In **the authentic Sunnah** of the Prophet (PBUH) are many virtues of knowledge, such as the following:

- On the authority of Anas b. Mālik (May Allāh have mercy on him), Allāh’s Prophet (PBUH) said: ‘Seek knowledge even in China’.¹ On Anas’ authority as well, the Prophet (PBUH) said: ‘The angels lower their wings over the seeker of knowledge, being pleased with what he seeks’.²

- On the authority of Abū Hurayrah (May Allāh bestow favour upon him), who said the Messenger of Allāh (PBUH) said: ‘Whoever takes a path upon which to obtain knowledge, Allāh makes the path to Paradise easy for him’.³

- On the authority of Anas b. Mālik (May Allāh be pleased with him), the Prophet (PBUH) said: ‘When Allāh wills good for a person, He causes him to understand the religion’.⁴

- On the authority of Jābir b. Zayd, who said: ‘I have heard that the Messenger of Allāh (PBUH) said: “The marks of ink in the garment of one of you if he was writing knowledge are like the blood [which was shed] in the cause of Allāh. And he will continue to get the reward of writing the knowledge so long as the ink is still on his garment”’.⁵

¹ - ar-Rabīʿ. Ḥadīth number 18.

² - ar-Rabīʿ. Ḥadīth number 20.

³ - ar-Rabīʿ. Ḥadīth number 21.

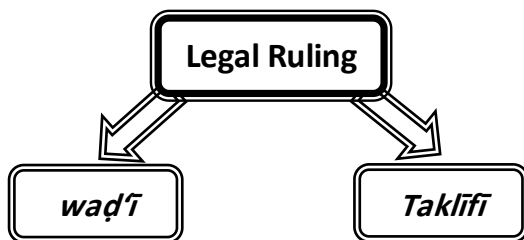
⁴ - ar-Rabīʿ. Ḥadīth number 21.

⁵ - ar-Rabīʿ. Ḥadīth number 28.

The Legal Ruling

Get to know, oh intelligent student, (May Allāh make the path of knowledge easy for you) that the legal ruling (***al-Ḥukm ash-Sharʿī***) is defined as: ‘The outcome of Allāh’s address concerning the acts of the legally responsible (*mukallaf*), which consists of a demand, an option and an enactment’.¹

By this, you realise that the legal ruling is roughly divided into two main categories: *Taklīfī* ruling and *waḍʿī* ruling, as will be explained soon. Under each one of these categories fall subsidiary rulings, some of which a seeker of knowledge should know, even briefly, in order to avoid any confusion of the coming technical concepts.



¹ - See:

- as-Sālimī. ***Talʿat ash-Shams***. v.2, p.325-326.
- Kamālī. **Principles of Islāmic Jurisprudence**. p.411.

First\ the *Taklīfī* Ruling:¹

This kind of ruling is of five types: obligation, recommendation, prohibition, reprehensibility, and permissibility.

- 1- **Obligation (*al-Wujūb*)**: It is a demand to perform an action in a binding form. Consequently, one is rewarded for doing it and punished for refraining from it.

For example: the obligation of prayer, due to His Almighty command:

﴿وَأَقِيمُوا الصَّلَاةَ﴾ البقرة: ٤٣

‘And establish prayer’ (Q, the Cow. 2:43).

Obligatory acts are divided into two types:

- A. **Individual obligation (*farḍ ‘ayn*)**: This is obligatory upon every single legally accountable person, (*mukallaf*), such as the five daily prayers, fasting at Ramaḍān and the Ḥajj.
- B. **Communal obligation (*farḍ kifāyah*)**: If some people in society perform it, it is sufficient for the rest of the society’s members. However, if none perform it, all are sinful. Examples of this are the funeral prayer and all necessary requirements to prepare the dead to be buried.

- 2- **Recommendation (*an-Nadb*)**: It is a recommendation to perform an action in a non-binding form. Consequently, one is rewarded for doing it, but not punished for refraining from it.

¹ - **The *Taklīfī* Ruling**: is defined as ‘a communication from the Lawgiver (e.g. God or His Messenger) to followers of the religion to do something or abstain from it, in the form of a demand or an option’.

For example: His Exalted saying, with regard to the slaves who seek to set themselves free:

﴿فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾ النور: ٣٣

‘And those who seek a contract [for eventual emancipation] from among whom your right hands possess – then make a contract with them if you know there is within them goodness’ (Q, the Light. 24:33).

And another instance is the Prophet’s (PBUH) saying: ‘Pray before the Sunset (compulsory) prayer’. He said it thrice and the third time he said: ‘Whoever wants to offer it can do so’.¹

The act is called *al-Mandūb* (the recommended).²

¹ - al-Bukhāri. Ḥadīth number: 1111.

² - **Important Note:** It is true that from a legal point of view there is no punishment for refraining from the recommended. However, you knew previously that the attitude of the true believer is always instant obedience to the command of Allāh, Exalted is He, and His Messenger (PBUH). Just like the righteous predecessors of this *Ummah*, the Prophet’s Companions, when they were asked whether to do something or refrain from it, they would not question the Prophet (PBUH) ‘Is this command obligatory or just recommended?’, or ‘Is that discouragement prohibitory or just slight reprehensible?’ so that, if the commanded act is only recommended, they refrain from it, and if the discouraged act is just reprehensible, they violated it. Rather, the position of the true believer is as Almighty Allāh says:

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ النور: ٥١

‘The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, “We hear and we obey”. And those are the successful’ (Q, the Light. 24:51).

3- Prohibition (*at-Tahrīm*): It is the demand to refrain from an action in a binding form. Accordingly, one is rewarded for refraining from it and punished for committing it.

For example: the prohibition of usury by His Almighty's saying:

﴿لَا تَأْكُلُوا الرِّبَا﴾ آل عمران: ١٣٠

'Do not consume usury' (Q, Family of 'Imrān. 3:130).

Another example is the prohibition of buying what your fellow Muslim wants to buy, due to the Prophetic saying: 'A person should not enter into a transaction when his (Muslim) brother has already negotiated'.¹

The act is called ***al-Muḥarram*** (the prohibited).

4- Abomination or Reprehensibility (*Karāḥah*): It is the demand to refrain from an action in a non-binding form. Consequently, one is rewarded by refraining from it and not punished by committing it.

Thus, it is upon you, O who are competing for goodness, to take what is more beneficial for your religion, more precautionary in your worship, and more rewarding with your Lord till Allāh's protection and help are always with you, fulfilling the divine tradition, Ḥadīth *Qudusī*, which is narrated by the Prophet (PBUH) from his Lord: 'And My slave keeps on coming closer to Me through performing Nawāfil [voluntary prayers or doing extra deeds besides what is obligatory] until I love him [so much so that] I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My protection [refuge], I will surely protect him'.

al-Bukhāri. Ḥadīth number 6021.

¹ - Mālik. Ḥadīth number 1189.

An example is the abomination and reprehensibility of performing a prayer after the Dawn and Afternoon prayers, as the Prophet (PBUH) said: ‘There is no prayer after the *Fajr* [Dawn] prayer until the sun has risen, and there is no prayer after the ‘*Aṣr* [Afternoon] prayer until the sun has set’.¹

The act is called ***al-Makrūh*** (the disliked).

5- Allowance or Permissibility (*al-Ibāḥah*): It is the state of giving the legally responsible person the choice between performing an act or refraining from it. Thus, both performing and refraining from the action are equal in the eyes of the lawgiver.

An example is eating and drinking, mentioned in His Almighty’s saying:

﴿كُلُوا وَاشْرَبُوا﴾ البقرة: ١٩

‘Eat and drink from the provision of Allāh’ (Q, the Cow. 2:60).

The act is termed ***al-Mubāḥ*** (the permissible).

Note: Reward and punishment of the permissible act are based on the intention of the legally responsible person. Hence, if a permissible act is intended to be a form of worship and good cause (e.g. eating and drinking to gain strength to pray and fast) it will be rewarded. However, if a permissible act is intended to be a form of disobedience to Allāh (e.g. causing corruption on earth) it will be a sin for which punishment is deserved.

¹ - ar-Rabīʿ. Ḥadīth number 295.

Second\ The Waq'ī Ruling:

The waq'ī ruling is divided into three main divisions. These are as follows:

A. Condition or Prerequisite (*ash-Shart*):

The definition: It is something that is necessary for the validity of a certain deed, yet it is not of the essence of that deed.

The example: Ablution is a condition for the validity of prayer. Accordingly, this necessitates the invalidation of prayer when ablution is absent, as prayer is null and void without ablution. However, the presence of ablution does not necessitate performing prayer, as one might perform ablution for other causes, such as reciting the Qur'ān or going to bed.

B. Reason or Cause (*as-Sabab*):

The definition: Its presence necessitates the presence of worship, and its absence necessitates the absence of that form of worship.

The example: The timing of prayer is a reason for the prayer being obligatory. For example, the sun moving from the meridian entails the obligation of the Noon (*Ẓuhr*) prayer. On the contrary, if the sun has not yet moved from the meridian, the prayer has not become obligatory yet.

C. Preventive (*al-Māni'*):

The definition: The preventive is that where its presence necessitates the absence of a form of worship, and its absence necessitates neither the presence or the absence of that form of worship.

The example: a woman's menstruation prevents her from performing any prayer. Thus, the presence of this monthly

period entails the absence of prayer and it being disallowed. However, a woman menstruating does not cause the prayer to be obligatory or prohibited, as the prayer might not be obligatory due to another preventive, such as being insane.

The Five Comprehensive Rules

In Islāmic Jurisprudence, scholars have agreed on five comprehensive rules under which thousands of practical juristic instances and happenings fall. Thus, it is a must for you, O seeker of knowledge, to be acquainted with them, even briefly, and to be aware of some of their examples and proofs:

1- Certainty is not Removed by Doubt:

Explanation: If the legally accountable person is sure of being in a legal state, he does not move from it to another one by mere doubt and illusion.

Example: If one is certain that he has performed ablution and that he is in a state of purity, his ablution remains valid unless he becomes certain that an ablution invalidator has taken place, such as bleeding, or passing wind from the anus. Therefore, he should continue his ritual deeds and pay no attention to such doubts.

Proof: what is narrated on the authority of Ibn ‘Abbās, that the Prophet (PBUH) said: ‘If one has doubts in his prayer, he should not refrain from it until he hears a sound or detects an odour’.¹

¹ - ar-Rabī‘. Ḥadīth number 106.

Mentioning prayer in this Prophetic tradition might have been because most people’s doubts are concerned with prayer. However, most scholars do not confine this ruling to prayer only. Rather, doubt is not taken into consideration either in prayer or outside it, unless evidence is overwhelming. This is what has been stated by our scholar, Shaykh Sa‘īd al-Qannūbī (May Allāh grant him health and wellbeing).

2- Things are Judged According to Their Purposes:

Explanation: legal consideration of an action is bound to its goal and intention, not according to its apparent wordings.

Example: a person who has got used to uttering the verbal intention of prayers and stood up for the Noon prayer, but unconsciously uttered the Afternoon prayer instead; the consideration here would be according to his aim and real heartfelt intentions, and not according to his words.

Proof: what has been narrated by both Ibn ‘Abbās and ‘Umar b. al-Khaṭṭāb that the Prophet (PBUH) said: ‘[The value of] an action depends on the intention behind it’.¹

3- The Harm is Removed:

Explanation: anything that leads to harm or damage either in the Islāmically responsible [human being being] or non-responsible [non-human being] should be prevented or eliminated.

Furthermore, our Shaykh al-Qannūbī added upon his revision of this book: ‘The outweighing opinion is that the doubt is not taken into account whether it took place in prayer or outside it.

In addition, it should be known that it is not meant by the Prophet’s (PBUH) saying “until he hears a sound or detects an odor”, that the only sources of certainty are hearing a sound or sensing a smell. Rather, it is meant that until he knows and becomes sure that his ablution actually has become null and void, whether he knows that by sound, smell or any other means of knowledge, that negate the doubt and illusion’.

¹ - See:

- ar-Rabīʿ. Ḥadīth number 1.
- al-Bukhārī. Ḥadīth number 1.

Example: among the obvious examples of this rule are the legal rulings based on keeping the **Five Necessities**: religion, life, mind, wealth and lineage.

To protect religion, jihād is legitimised.

To protect the mind and intellect, wine and all other alcoholic substances are prohibited.

To protect wealth, stealing is prohibited.

To protect lineage, fornication and false accusation of lineage and honour matters (*Qadhf*) are prohibited.

And likewise, any harm that could affect others should be prevented.

Proof: The Prophet's (PBUH) saying: 'There is no harm nor return of harm'¹ and all Qur'ānic verses that forbid people from causing harm to others, such as His Almighty's saying:

﴿لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا﴾ البقرة: ٢٣٣

'No mother should be harmed through her child' (Q, the Cow. 2:233).

4- Difficulty brings easiness:

The explanation: This rule refers to the easiness of Islāmic Sharī'ah in applying the legal rules when unusual hardship and difficulty befall the legally responsible. Therein, religious concessions are offered.

Example: shortening the prayer during travel, performing dry ablution (*Tayammum*) in the absence of water, eating carrion if necessary and breaking fast during Ramaḍān for the sick and travellers.

¹ - Mālik. Ḥadīth number 1435.

Proof: His Exalted's saying:

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ﴾ البقرة: ١٨٥

'Allāh intends for you ease and does not intend for you hardship' (Q, the Cow. 2: 185).

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ الحج: ٧٨

'And He has not placed upon you in the religion any difficulty' (Q, the Pilgrimage. 22:78).

﴿يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾ النساء: ٢٨

'And Allāh wants to lighten for you [your difficulties]; and mankind was created weak' (Q, the Women. 4:28).

And many Qur'ānic verses, as well as Prophetic Traditions.

5- Local Customs are a Judge:

Explanation: This rule is also expressed in the following maxim 'The custom is considered'. So what people used to do, which became an established norm between members of society, and that which does not contradict a legal ruling and sound minds is a valid reference in people's transactions and solving their disputes. Therefore, one of the famous circular rules is 'The thing that is customarily well-known is just like the thing that is explicitly stipulated'.

Example: conducting a financial transaction without any party verbally offering his/her service to the other, in the way of 'give and take'. Another example is a taxi travel fare from one place to another. This is according to the established norm and what people are used to agreeing upon. Thus, if a dispute between a taxi driver and a passenger occurred, they should go back to the

established custom, unless there was another agreement between them before embarking on the journey.

Proof: His Almighty's saying:

﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾ البقرة: ٢٢٨

'And due to the wives is similar to what is expected of them, according to what is reasonable' (Q, the Cow. 2:228).

These five rules have been summarised by Imām as-Sālimī (May Allāh have mercy on his soul) in his book *Ṭal'at ash-Shams*, so that it is easily memorised.¹

¹ - as-Sālimī. *Ṭal'at ash-Shams*. v.2, p.191.

The Features of Islāmic Legislation

Islāmic legislation is marked by unique features, making it relevant and applicable in all places and ages, serving both the individual and society on the one hand, and the soul and body on the other. This legislation does not conflict with established scientific principles, or with sound logical conclusions. All of this makes it a global legislative source.

The First Feature\ being Divine:

This feature is the greatest feature of Islāmic legislation, since it refers to the fact that the source of this Sharī'ah is the perfect Lord, not imperfect creatures. Also, it refers at the same time to the source of our creation and the destination to which we are heading, which is Allāh, the Creator, Exalted is He. Being aware of these facts allows one to realise the purpose of being in this life, the goal for which he was created and the final destination to which he would return. This is unlike he who is far from Allāh's laws and His straight path; he views life full of unsolved puzzles and is surrounded by darkness upon darkness, repeating aimlessly:

I have come, I don't know where from!

But I have come

I saw before me a way

Then I walked

And I will remain walking

Either willingly or unwillingly

How did I come?

How did I see my way?

I do not know... [till he says]

Does this puzzle have an answer or will it remain unsolved forever?!

I do not know

Why do not I know?!

I do not know...¹

The Second Feature\ being Comprehensive:

This feature denotes the fact that Islāmic legislation is not monastic legislation confined to the places of worship and prayer. Rather, it is inclusive legislation that organises the relationship between the human and his Lord in worship, and organises the relationship between the human and his fellow humans in all transactions and in every single incident in life, including politics, economics, sociology and education. Islām is a religion and state, belief and law, worship and behaviour. It views this life as a farm where one plants, in order to harvest in the Hereafter, and does not exceed the limits in this life nor fall short in the next life. Almighty God says:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَيِّدُنَا لِكُلِّ شَيْءٍ﴾ النحل: ٨٩

¹ - This confusion into which he who rebels against his mind and innate nature falls will disappear in his grave, when he encounters the two angels who will question him, and he will state therein: 'I do not know' and he is answered: 'You did not understand and you did not follow those who had understanding'.

‘And We have sent down to you the Book as clarification for all things’ (Q, the Bee. 16:89).

The Holy Qur’ān mentions some things in detail, such as some forms of punishment and inheritance shares. And in it is what is mentioned generally, which either the Prophetic Sunnah has elaborated upon, including the details of some forms of worship, such as prayer, due charity and pilgrimage, or has left to people’s interests and customs, acknowledged by the lawgiver, such as the many forms of financial transaction.¹

The Third Feature\ being Global:

The Prophets (Peace be upon them) would be sent to their own nations, but Muḥammad (PBUH) was sent with this great legislation to all, mankind and jinn alike, since his Lord asked him through His Almighty’s saying:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ الشعراء: ٢١٤

¹ - In this is a refutation of the new heresy of secularism, which calls for the separation of religion and state, and restricting religion to within the walls of the mosque and the church, away from the arena of public life and its various fields. Secularism emerged first in Europe as a counterpoint to, and backlash against, the dominant religious movement there (the distorted Christianity). The latter fought science, rejected the mind and stood against any discovery, invention and human creativity; so much so that it pursued at times scholars and killed many of them after accusing them of being heretics.

However, the pure Islāmic Shari’ah is far from this religious mentality:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾ المائدة: ٥٠

‘And who is better in judgement than Allāh for a people who have firm Faith’ (Q, the Table Spread. 5:50).

‘And warn, [O Muḥammad], your nearest relations’ (Q, the Poets. 26:214). And asked him to proclaim saying:

﴿يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ الأعراف: ١٥٨

“O mankind, indeed I am the Messenger of Allāh to you all” (Q, the Heights. 1:158).

And the Almighty addresses us saying:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ الأحزاب: ٤٠.

‘Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and last of the prophets’ (Q, the Combined Forces. 33:40).

Based on these teachings, the Prophet (PBUH) complied with his Lord’s commands and sent envoys and letters to all the world’s nations. Hence, this religion has never been tribal, rather it has been, since its first moment, a global religion. As Almighty God says, addressing His noble Messenger (PBUH):

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ (١٠٧) الأنبياء: ١٠٧

‘And We have not sent you, but as a Mercy for *al-‘Aālmīn*, [all creatures]’ (Q, the Prophets. 21:107); *al-‘Aālmīn* is a plural of *‘ālm*, which denotes anything that refers to the existence of the Creator, Exalted is He.¹

¹ - To apply this feature (globality), the whole Muslim nation (individuals and societies) should fulfil their duty of calling others to the religion of Almighty Allāh, especially those who master the language that is considered the first global language of this age (the English language). Exalted Allāh sent every messenger to his nation to preach to them in their own language:

﴿وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ﴾ إبراهيم: ٤

The Fourth Feature\ being Fixed and Flexible:

Islāmic Shari‘ah combines the qualities of being fixed and flexible. Therefore, there are fixed rulings and unchanged issues on which legal diligence, *ijtihad*, is not allowed, generally speaking. Rather, the real position of the true believer just as Almighty God says:

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ

الْمُقْلِحُونَ ﴿٥١﴾ النور: ٥١

‘The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful’ (Q, the Light. 24:51).

‘And We did not send any messenger except [speaking] in the language of his people to state clearly for them’ (Q, Ibrāhīm. 14:4).

Moreover, Allāh made the variety of tongues and languages among His great signs that He bestowed upon His creatures, when He says:

﴿ وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَخَلْقُ السِّنِّبِ كُمْ وَالْوَنِّ كُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعٰلَمِیْنَ ﴿٢٢﴾ الروم:

٢٢

‘And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge’ (Q, the Romans. 30:22).

In addition, we find nowadays, through our interaction with many non-Muslims, that many of them are thirsty to know about Islām, its principles and what it calls for, especially in the face of the ruthless campaign carried out by the mass media against Islām and Muslims. It is worth saying that when we look at the Muslim population, we find that the majority of them do not speak the Arabic language, and Arabs constitute only 15% of the whole Muslim population, as shown by one contemporary study. See:

Islām and Muslims, printed by the Discover Islām Center. p.12.

Among the fixed rulings is what is mentioned in primary Shari'ah sources of the issues that legal diligence does not reach despite the changing conditions of place and time. Examples of this kind are Islāmic beliefs, the foundations of the religion, the pillars of faith and the pillars of Islām, such as prayer, fasting and pilgrimage. Similar to these are the moral principles, such as truthfulness and honesty, as well as the fixed rulings of the prohibition of adultery, cheating, stealing and killing the protected soul unjustly. These rulings, and others, do not change with time. Accordingly, legal diligence is not accepted for these in general.¹

On the other hand, there are flexible and changeable rulings. In this kind, legal diligence is acceptable. Under this lies issues that have indefinite textual connotations, or those that have disagreements over their authenticity. Likewise, under this category falls what is tied to people's interests and their different needs, according to place and time.

Among the examples of flexible rulings is the difference between connecting or disconnecting the four-unit voluntary day prayers, whether the timing of the prayers is shared or not, specifying the punishment that is determined by a judge, contemporary transaction contracts and the concession given to the sick, travellers, the pregnant and breast-feeding mothers to break their fast during the period of fasting.

¹ - Differences between scholars might occur and be accepted in the details of these fixed principles, such as their differences on *al-witr* prayer: is it one of the obligatory or recommended prayers? Also in this category are their differences on the details of performing due charity and pilgrimage to Mecca, as well as others.

Jurisprudence of Worship

First\ The Definition of *Fiqh* (Jurisprudence):

Linguistically: *Fiqh* is ‘understanding’ in its absolute sense. However, according to some scholars, *fiqh* is only confined to the understanding of ambiguous meanings. Almighty Allāh says:

﴿ قَالُوا يَشْعِبُ مَا نَفَقَهُ كَثِيرًا مِمَّا نَقُولُ ﴾ هود: ٩١

‘They said, “O Shu‘ayb, we do not understand much of what you say” (Q, Hūd. 11:91).

Technically: *Fiqh* is the discipline of knowing the practical legal rulings that are derived from detailed evidence.

The progress of the term ‘*fiqh*’:

The word *fiqh*, in the legislative texts, denotes general knowledge on religious matters. Hence, *al-‘Aqīdah*, the science of belief, has been called ‘**the great *fiqh***’. With this particular meaning, the word *fiqh* in the following verse is interpreted:

﴿ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ ﴾ التوبة: ١٢٢

‘And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [that remains] to obtain understanding in the religion and warn their people when they return to them, that they might be cautious’ (Q, the Repentance. 9:122).

Also, in the light of this meaning, the following Prophetic tradition is understood: ‘When Allāh wishes good for anyone, He

bestows upon him the *fiqh* (comprehension) of the religion'.¹ Later on, this term (*fiqh*) was specified to mean practical rituals and legal rulings, excluding beliefs and morals.

Second\ The Definition of '*ibādāt* (Rituals):

Linguistically: '*ibādāt* is the plural form of '*ibādah*. It, '*ibādah*, is the surrender, obedience and submission to the will of Almighty Allāh.²

Technically: '*ibādah* (in its general sense) includes any legitimate work done to please Allāh, Exalted is He. However, it is (in its specific sense) confined to certain religious rituals, such as prayer, alms, fasting and pilgrimage. The latter sense is the one meant when discussing *fiqh al-‘ibādāt*, the jurisprudence of worship.

¹ - ar-Rabī'. Ḥadīth number 26.

² - al-Fayyūmī. *al-Miṣbāḥ al-Munīr*. p.202.

Fiqh al-Fiqh

When Almighty Allāh asked us to perform all rituals (*'ibādāt*) such as offering prayers, giving *zakāh*, observing fasting, performing pilgrimage, and so on, He did not mean by that mere meaningless rituals, affecting nothing in one's inner and outer behaviour. This does not simply mean standing in prayer, giving away charity and suffering from hunger during fasting. Rather, He meant something beyond that: noble and spiritual goals of consciousness, self-discipline, total obedience, sincere worship and total surrender to the will of Allāh, the Creator, the Kind, all-Aware, all-Wise and all-Knowing. All of which mean to achieve the state of being righteous and God-fearing. This is the real purpose of setting all this legislation, be it commandments or prohibitions, which we could call ***Fiqh al-Fiqh***.

Hence, the seeker of knowledge and the wayfarer on the straight path, which leads to the pleasure of Allāh, should not neglect this important aim and ignore this significant aspect while performing any form of worship. And he should not intend by performing these rituals just the mere riddance of obligatory duties upon him. Rather, he should recall the spiritual aspects of worship and its secrets. Additionally, he should multiply the intention when he rises to perform any kind of worship, in order for his deeds to be multiplied, his rank to be elevated and his faith and sincerity to increase. By achieving this, he will be of the believers whom Allāh defined in His saying:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿٤﴾ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾﴾ الأنفال: ٢-٤

‘The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely ﴿٢﴾ The ones who establish prayer, and from what We have provided them, they spend ﴿٣﴾ Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision ﴿٤﴾’ (Q, the Spoils of War. 8:2-4).

The one who contemplates the various forms of worship, one by one, finds this spiritual hint throughout the legislative texts that deal with the different aspects of these religious rituals. This led the first generation of the righteous predecessors, the Prophet’s Companions (May Allāh’s mercy be upon them) to interact with these rituals. Most importantly, that interaction caused these rituals to have a deep influence and impact on them and on their lifestyles, as a result of these rituals being a coolness for their eyes and tranquillity for their hearts.

Concerning the first practical pillar of this great religion, prayer, Almighty God explains that the purpose of prayer is to deter people from immoral behaviour and wrongdoing:

﴿ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ﴾ العنكبوت: ٤٥

‘And establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allāh is greater’ (Q, the Spider. 29:45).

Therefore, the one whose prayer does not deter him from such bad actions should be more cautious and establish prayer as it should be established, since there must be a great fault and deficiency in him. In the sound tradition, the Messenger of Allāh (PBUH) says: ‘Everything has a pillar; and the pillar of the religion is prayer; and the pillar of prayer is *al-khushū*’ (consciousness and presence in prayer); and the best of you is the most righteous of you’.¹ Another saying is the Prophetic tradition: ‘The one whose prayer does not prohibit him from immoral behaviour and sinful acts, it would distance him from Allāh’.²

On the *zakāh* and *ṣadaqah*, Allāh says:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴾ التوبة: ١٠٣

‘Take *ṣadaqah* (alms) from their wealth in order to purify them and sanctify them with it’ (Q, the Repentance. 9: 103).

And on *Ṣiyām* (fasting), He says:

﴿ يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَلَّكُمْ

تَنَفُّونَ ﴿١٨٣﴾ البقرة: ١٨٣

‘O you who have believed, decreed upon you is fasting, as it was decreed upon those before you, that you may become righteous’ (Q, the Cow. 2:183).

¹ - ar-Rabīʿ. Ḥadīth number 285.

² - ar-Rabīʿ. Ḥadīth number 954.

Moreover, the Prophet (PBUH) states: ‘There is not [complete or acceptable] fasting without refraining from what Allāh prohibited’¹.

Regarding pilgrimage, we find a repeated note explaining that the ultimate goal of this great form of worship is to attain piety:

﴿..وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝١٩٦﴾ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾ البقرة: ١٩٦ - ١٩٧

‘And fear Allāh and know that Allāh is severe in penalty ﴿١٩٦﴾ Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of *iḥrām*], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do – Allāh knows it. And take provisions, but indeed, the best provision is fear of Allāh. And fear Me, O you of understanding ﴿١٩٧﴾’ (Q, the Cow. 2:196-197). Similarly, the Qur’ān says in the Chapter of Pilgrimage:

﴿لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَكِنْ بِئَالِهِ التَّقْوَىٰ مِنْكُمْ﴾ الحج: ٣٧

‘Their meat will not reach Allāh, nor will their blood, but what reaches Him is piety from you’ (Q, the Pilgrimage. 22:37).

In the longest verse in the entire Qur’ān (the verse of debt) which deals with juristic rulings on pure financial transactions, Allāh the Exalted concludes this verse with the command to have piety, which results in beneficial knowledge, by the will of Allāh:

¹ - ar-Rabīʿ. Ḥadīth number 92.

﴿وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ البقرة: ٢٨٢

‘And fear Allāh. And Allāh teaches you. And Allāh is Knowing of all things’ (Q, the Cow. 2:282).

More clearly, the Almighty states explicitly the grand and ultimate purpose of all rituals and forms of worship. This is at the outset of His glorious book, at the beginning of *sūrat al-Baqarah* (the Chapter of the Cow) when He says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ البقرة: ٢١

‘O mankind, worship your Lord, who created you and those before you, that you may become righteous’ (Q, the Cow. 2:21).

Therefore, you should do nothing, O intelligent pursuer of knowledge, but recall in your worship these noble goals and great secrets. Therein, you would realise a real change in your worship and wonderful success in your dealings. In addition to that, what Allāh concealed of wisdom is far greater; Allāh says:

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ الإسراء: ٨٥

‘And of knowledge, you [mankind] have been given only a little’ (Q, the Night Journey. 17:85).

‘Indeed, Allāh loves those who are constantly
repentant and loves those who purify
themselves’.

(Q, the Cow. 2:222)

The First Part On Purification and its Rulings

The First Chapter: On Purification

Learn, O intelligent student (May Allāh bestow upon you inner and outer purity), that physical purification from any impurity is a condition for the validity of prayer. This purification involves the purification of the body, clothes and place in which one offers his prayer. Legal purification is of different types and involves various purifying substances and methods, as will be mentioned in this chapter, Allāh willing.

Section on the Origin of Purification

Purification (*Tahārah*), in its **linguistic sense**, denotes the meaning of cleanliness. In its **technical sense**, it means removing any disgusting object or substance that the Lawgiver has ordered to be removed. It is defined also as washing particular body parts in a particular way.

With regard to its legislative origin, the Almighty Allāh says:

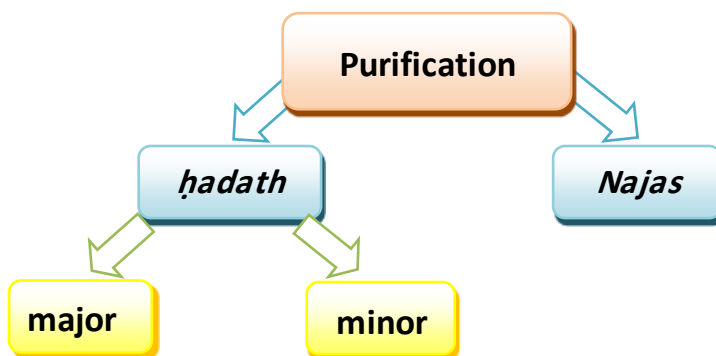
﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ
عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾ المائدة: ٦

‘O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of *janābah*, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek

clean earth and wipe over your faces and hands with it' (Q, the Table Spread. 5:6).

Section on the Divisions of Purification

Purification is divided into two main categories: purification from *najas* (physical impurity) and purification from *ḥadath* (non-physical impurity).



Najas, or ***khabath***, is the actual physically impure substance that could contaminate the body, clothes or place.

As for ***ḥadath***, it is the non-physical state that breaks the legal state of purity. It is also defined as the non-physical state that prevents one from performing some rituals or certain acts of worship, such as prayer and *ṭawāf* (circumambulation around *al-Ka'bah*). This ***ḥadath*** is of two subdivisions: minor and major.

Concerning the **minor ḥadath**, it is what necessitates ablution. Of its causes are: passing urine, stool, wind, *madhy*, *wady* or touching an impure substance. The minor ***ḥadath*** prevents the worshiper from doing the following:

A. **Observing prayer:** due to the Prophet's (PBUH) saying: 'There is no [intact] prayer for the one who does not perform ablution'.¹

B. **Touching the *Mushaf* (the physical copy of the Qur'ān) and reciting the Holy Qur'ān holding it:**² due to what is narrated by ar-Rabī' that the Messenger (PBUH) said on *al-junub*, women who are menstruating and those who are impure: 'They do not recite the Qur'ān until they are *mutawaḍḍi'in* [in a state of minor purity]'.³

C. **Circumambulation around *al-Ka'bah*:** for the narration 'Circumambulation around the Sacred House is a form of prayer. However, Allāh allowed speaking during it. So, whoever talks during it, then let him say nothing but good'.⁴

As for the **major ḥadath**, it is that which necessitates *ghusl* (ritual bathing). Examples of its causes are *janābah* (by ejaculation or sexual intercourse), menstruation and postnatal bleeding. The major impurity prevents the following:

A. **Observing prayer:** due to the *ḥadath* preventing from worship. The Prophet of Allāh (PBUH) is narrated to have said:

¹ - al- Rabī'. Ḥadīth number 92.

² - Regarding touching the *Mushaf* by one who is in a state of minor impurity, Shaykh Sa'īd al-Qannūbī (May Allāh safeguard him) states: "...and the tradition which Imām ar-Rabī' (May Allāh have mercy on him) narrated signifies the prohibition [from touching the *Mushaf* without ablution]. However, it is better that none touches the Qur'ān unless he is totally pure'.

As for writing Qur'ānic verses without ablution, Shaykh Sa'īd is of the opinion that it is not prohibited. Allāh knows best. See:

- al-Qannūbī. ***Fatāwā Imām as-Sunnah wa al-Uṣūl***, p.17.
- al-Qannūbī. **Summer Lessons** 1424 AH/ 2003 CE. Personal booklet, p.52.

³ - ar-Rabī'. Ḥadīth number 12.

⁴ - al-Hakim. Ḥadīth number 3013.

‘Allāh does not accept *Ṣalāh* without purification’.¹ Circumambulation around *al-Ka’bah* is also prohibited, due to the Prophet’s (PBUH) saying to ‘Ā’ishah when she menstruated: ‘Perform all the ceremonies of Ḥajj like the other pilgrims, but do not perform *Ṭawāf* of the *Ka’bah* till you get clean [after menstruating]’.²

B. Fasting: due to the Prophet’s (PBUH) saying: ‘He who gets up in the morning in a state of *janābah*, his fasting is broken’.³ Also due to what was narrated from ‘Ā’ishah, when she said: “We used to menstruate at the time of the Messenger of Allāh, then we would become pure. He told us to make up the fast, but he did not tell us to make up the prayers’.⁴ Therefore, if fasting in this case is prohibited, *i’tikāf* (seclusion at mosque) is prohibited accordingly, because fasting is a prerequisite for *i’tikāf*.

C. Reciting the Holy Qur’ān in any manner, writing it and touching the *Mushaf*⁵: due to the previous tradition narrated

¹ - An-Nasā’ī. Ḥadīth number 139.

² - ar-Rabī’. Ḥadīth number 440.

³ - ar-Rabī’. Ḥadīth number 318.

⁴ - at-Tirmidhī. Ḥadīth number 717.

⁵ - **Benefit:** Muslim scholars differed regarding cassettes containing the recitation of the Holy Qur’ān as to whether it is technically prohibited, given the rulings of the tangible *Mushaf* or not. The opinion that our Shaykh Abū Abdu ar-Raḥmān al-Qannūbī inclined to is that a cassette of the Qur’ān is just like human and electronic memory, and neither of these is given the ruling of the *Mushaf*. Hence, it is lawful for one who is majorly impure to touch, carry and insert the cassette of the Qur’ān into the recording device. Furthermore, there is no blame on him if he forgets and takes it with him to the toilet. However, the precautionary option is always the recommended option one should resort to whenever it is possible. See:

by ar-Rabī' in which the Prophet (PBUH) said on *al-junub*, menstruating women and those who are impure: 'They do not recite the Qur'ān until they are in a state of minor purity'.¹

D. Sexual intimacy: Sexual intercourse between a couple during a woman's period is forbidden by His Almighty's statement:

﴿فَاعْتَرِلُوا الْنِسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾
البقرة: ٢٢٢

'So keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allāh has ordained for you' (Q, the Cow. 2:222).

E. Entering mosques: an explanation of this can be found in the last chapter of this book, dedicated to rulings concerning mosques.²

These rulings have been summarised in poetic form by Imām as-Sālimī (May Allāh have mercy on him). Those poetic verses are worthy of being memorised and implemented. In the past, the Arabs used to say: 'Whoever memorises poems, encompasses the branches [of knowledge]'.³

Section on the Intention of Purification

Get to know, O student of jurisprudence, that *'ibādāt* (the rituals or the different forms of worship) are generally of two

-
- al-Qannūbī. **Iftā' Session in al-Muṣin'ah**. Dated: 17/5/2003.
 - al-Qannūbī. **Summer lessons** 1423 AH/ 2002. Personal booklet no.6, p.16.

¹ - ar-Rabī'. Ḥadīth number 12.

² - See: **The Sixteenth Chapter: On the Rulings of Mosques\ Section on Some Other Legal Rulings Concerning Mosques.**

³ - as-Sālimī. **Miftāḥ as-Sa'ādah**. p.40.

types: **comprehensible** [explainable, justifiable (*ma'qūlat al-ma'ná*)] and **incomprehensible** rituals (*ghayr ma'qūlat al-ma'ná*). The former refers to ones that the legally responsible can comprehend and know the purpose for them being ordained or prohibited, while the latter includes ones whose ultimate wisdom cannot be comprehended and justified.

Intention is a precondition for the validity of all incomprehensible rituals, which include purification from minor and major *ḥadath*, since the wisdom behind washing these certain body parts, which are apparently clean, is not grasped and comprehended. Allāh Almighty says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾ البينة: ٥

‘And they were not commanded except to worship Allāh, [being] sincere to Him in religion’ (Q, the Clear Proof. 98:5).

As for **the purification from *najas* (impure substances)**, it **does not require intention**, for the wisdom behind this form of worship is to remove the physical impurities from the body, clothes or place. An impure spot becomes pure by washing it, even without intention, according to the adopted opinion of our scholars (May Allāh save them). His Eminence Shaykh al-Khalīlī (May Allāh safeguard him) says: ‘...an intention, which is the determination of the heart, is a must for unexplainable/unjustifiable [acts, such as prayer and ablution.

As for justifiable acts such as the purification from impurity, the intent is not a must. Therefore, if the person performed it unconsciously, there would not be any blame in him, and he does not have to make up’.¹

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.214.

Benefit: A Muslim is recommended to have intention while performing any act of worship, be it justifiable/understandable or unjustifiable. Furthermore, the worshiper is strongly recommended to multiply the intention for the same ritual, because he/she will be rewarded for each single good intention.

Section on the Divisions of Water

Water is the most powerful cleaner for removing impurities. In fact, it is the only purifier that lifts *ḥadath*s, when it is available. Muslim jurists divided water, according to its legal rulings, into three main divisions:

The First Division\ Absolute Water (*al-Muṭḥlaq*):

Its definition: It is the form of water that has not been changed and that has remained in its original natural state. However, the same definition includes, according to most jurists, water that has changed because of a long period of time and stagnation. Also, the ruling of absolute water is given to water that has been changed by something generated by that water itself, such as algae.¹ Additionally, this ruling is applicable to water that has been changed by an inseparable pure substance, such as salt, tree leaves and soil.²

This kind of water is known as *aṭ-ṭahūr* or *al-muṭḥlaq*.

Its ruling: This kind of water, the absolute water, has the ability to remove physical impurities and lift the *ḥadath*. Thus, it is this water that is valid to use in ablution and *ghusl*, ritual

¹ - al-Qannūbī. **Summer lessons** 1421 AH/ 2000 CE. Personal booklet no. 9, p.6.

² - Our Shaikh al-Khalīlī (May Allāh protect him) mentioned the ruling about water being mixed with soil or dust, such as *wādī* water, is just like the absolute water (*al-muṭḥlaq*), because of the fact that soil shares with water its two main characteristics: being pure in itself and purifying to others e.g. *tayammum* or dry ablution.

al-Khalīlī. **al-Fatāwá**. v.1, p.10.

bathing, instead of the other divisions of water.¹ God Almighty says:

﴿وَنَزَّلَ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ﴾ الأنفال: ١١

‘He caused water [rain] to descend on you from the sky, to clean you thereby’ (Q, the Spoils of War. 8:11).

Of **its forms** are rainwater, seawater, *falaj* (stream) water, *wādī* water and spring water.²

¹ - **Benefit:** The well-versed scholar al-Qannūbī says: ‘The valid water for purification should be qualified as being not stolen or taken unjustly, since the correct position is that using unlawfully gained water for ablution renders it null and void. Likewise, using gold or silver for ablution breaks it’.
al-Qannūbī, **Summer lessons** 1421 AH/2000 CE. Booklet 9, p.12.

² - **Benefit:** An example of spring water is *Zamzam* water. There is no authentic evidence of using it in the different forms of purification being disapproved [disliked] or forbidden, justifying this verdict with the fact that this water is sacred and unique.

On the contrary, the legislative evidence signifies otherwise, besides the fact that using *Zamzam* for different human needs is the practice of all Muslims, for generation after generation. In addition, it is well-known that Hājar, the mother of Ismā‘īl (Peace be upon them both) would not utilise for their regular uses anything other than *Zamzam* water. Moreover, the Prophet Muḥammad (PBUH) is reported, when he left the plain of ‘Arafah, to have asked for a bucket of *Zamzam* water, and drank and performed his ablution using it (narrated by Aḥmed, N.532). It is established in the Science of Jurisprudence Principles that *ijtihād* (legal diligence) has no place when the Prophetic Tradition is firmly established. Allowing the use of *Zamzam* water for all purification uses, including *istinjā’*, is the opinion stated by our Shaykh al-Qannūbī (May Allāh save him). However, when it is possible, it is better to be more precautionary.

al-Qannūbī. **Summer lessons** 1425 AH/2004. Personal booklet, p.25.

The Second Division\ Pure Water (*aṭ-Ṭāhir*):

Its definition: It is the kind of water that has been mixed with a pure, separable substance.

Its ruling: This kind of water removes physical impurity but does not lift the *ḥadath*.

Of **its forms** are water mixed with soap and saffron. Another example is water extracted from plants, such as rosewater.¹

The Third Division\ Impure Water (*Najis*):

It is the type of water that has been contaminated with an impure substance and consequently its colour, taste or smell has changed.

Its ruling: It does not remove impurity (*khathath*), nor does it lift the *ḥadath*. This is an issue of consensus among scholars.

Juristic Issue

If the amount of water is more than two *qullahs*,² then it is not contaminated by an impure substance falling into it, as long as none of its three features (colour, taste and smell) have changed. The proof for that is the Prophet's (PBUH) saying: 'Water is pure and it is not made impure, except with that which changes its smell, taste and colour'.³

However, if the amount of water is less than two *qullahs*, it becomes impure by Consensus when one of its three features are changed by an impure object.

¹ - al-Qannūbī. **Summer lessons** 1422AH/2001CE. Personal booklet p.16.

² - **al-Qullah** is an old kind of bucket. It would be used to measure quantities. The estimated amount of water each *qullah* can carry weighs around 100 kg. See:
al-Khalīlī. **al-Fatāwá**. v.1, p.10.

³ - ar-Rabī'. Ḥadīth number 158.

But scholars of Islām differ on when none of this water's (which is less than two *qullahs*) features have changed. Some argue that it would be contaminated due the authentic Prophetic tradition: 'If the amount of water is two *qullahs* [or less], then it does not bear any impurity'.¹ On the contrary, some juristic investigators, the most distinguished of which is our Mentor al-Qannūbī, hold that it is still pure, interpreting the tradition to have been said in accordance with the usual situation of water, that it does not bear impurity if it is less than two *qullahs*.²

¹ - ar-Rabī'. Ḥadīth number 159.

² - In order to derive 'a reverse legal ruling' from a text, known in the Principles of Jurisprudence as *mafhūm al-mukhālafah*, the explicit connotation from this text should not be meant to show the usual situation in people's lives. An example of that is His Almighty's saying:

﴿وَرَبِّبْنَاهُنَّ فِي حُجُورِكُمْ﴾ النساء: ٢٣

'And your step-daughters under your guardianship' (Q, the Women. 4:23). The apparent understood ruling from the verse is that it is allowed for the step-father to marry the step-daughter if she grows up in a house other than his own. However, the whole Muslim nation had almost agreed otherwise, on this act being prohibited because this qualification 'the step-daughter living in her step-father's house' is mentioned here referring to the usual state of the step-daughter, that she lives usually in the house of her mother's husband. As the step-daughter usually lives under the guardianship of her step-father. See:

- al-Qannūbī. **Summer lessons** 1421 AH/2000 CE. Personal booklet, p.15.
- al-Khalīlī. **The Juristic Aspects with Abū Nabhān**. p.137-138.
- al-Ghārbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 24 Rajab 1424 AH- 21/9/2003 CE.

Another Issue

Muslim jurists differ in their ruling on 'used water' which is the kind of water that runs off the body parts of the one performing ablution or ritual bathing, *ghusl*. According to some scholars, this used water has the same rulings as pure water (*aṭ-Ṭāhir*). Hence, it removes the impurity but does not lift the *ḥadath*. Based on this, they did not allow its use in either ablution or ritual bathing. In contrast, Shaykh Saʿīd al-Qannūbī (May Allāh prolong his life) concluded that using used water to remove all *ḥadaths* is allowed. Thus, the rulings on absolute water, *muṭṭlaq*, applies to this kind of water in using it for both ablution and ritual bathing. However, avoiding disagreement is always better whenever possible.¹

Section on Toilet Etiquettes

Learn, O servant of Allāh (May Allāh have mercy on me and you) that Allāh's wisdom created in the human being what makes him remember that he is a weak creature and incapable of doing everything he wishes. Part of that weakness is his dire need to relieve himself and remove those poisonous and harmful discharges, urine and stool, from his body, so much so that the human cannot live and feel comfortable any longer until those discharges are expelled from his body.

This great religion has come to honour and elevate this weak creature [the human being] over other creatures. To that end, it has assigned to him etiquettes that retain his dignity and prevent this daily habit from reducing him to the animal level. As such, these etiquettes have been of the natural disposition [innate nature], to which the noble Sharī'ah has referred.

¹ - See:

- al-Qannūbī. **Summer lessons** 1421 AH/2000 CE. Booklet 6, p.13.
- al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. Personal booklet, p.10.

Among the etiquettes of relieving oneself is what is obligatory, and among them is also what is recommended, and thus the legally responsible (*mukallaf*) does not become sinful by refraining from the recommended etiquettes. The toilet etiquettes include:

1- **He should not carry with him what should not be taken when relieving oneself**, e.g. the *Muṣḥaf* and what has the name of Allāh. By knowing that, you realise that writing the name of Allāh or any part of the Qur'ān should not be on watches, necklaces or jewellery that could be worn by either children or adults. However, if there is a necessity to wear such things, then they should be covered inside a pocket or under a garment.

2- **The place in which one relieves himself must be:**

- Away from eyes: to the extent that his voice could not be heard and the smell could not be reached, if possible. In the Prophetic Tradition, the Messenger (PBUH) would go far away when he wanted to answer the call of nature.¹

- Not designated for peoples' interests: such as sitting places and pathways. The Prophet (PBUH) said: 'Avoid two habits which provoke cursing'. The Companions said: 'What are those things which provoke cursing?' He said, 'Relieving oneself on thoroughfares or in the shade where people take shelter and rest'.²

¹ - Ibn Abī Shaybah. v.1, p.129.

In this day and age in which there are lots of WCs (water closets) assigned for this purpose, if one could hide one's voice and smell in order not to be heard, this is required; otherwise he is excused by the Almighty. In support of this notion, the juristic rule states: 'When the matter becomes tight and hard, the legal ruling should be flexible.'

² - Abū Dāwūd. Ḥadīth number 23.

- Low and absorbent: If the place is low and absorbent, it prevents urine from sprinkling around and touching the body or clothes. And for that reason, one is asked not to face the wind while urinating, lest some of the urine sprinkle back on oneself.

3- He should not face *al-Qiblah* (the direction of Makkah) nor turn his back towards it during his urination or defecation, due to the elevated tradition narrated by Jābir b. ‘Abdullāh (May Allāh have mercy on him and his father): ‘Neither turn your face nor turn your back towards the *Qiblah* while answering the call of nature’.¹

However, scholars differ vastly on this issue; and the most famous and reliable perspective of the Ibādī School is that of Ibn ‘Abbās (May Allāh be pleased with him and his father) that the prohibition is confined only to open areas. As for designated buildings for this purpose (such as toilets), there is no harm in urinating and defecating therein facing the direction of Makkah. The proof for this is what was narrated by ar-Rabī’ that Jābir [b. Zayd] asked Ibn ‘Abbās (May Allāh be pleased with him and his father) about this issue. Ibn ‘Abbās replied: ‘That [prohibition] is if it is in the desert. As for houses, there is no harm because the walls separate people from *al-Qiblah*’.²

4- He should enter the place of answering the call of nature with his left foot first and he says: ‘*Allāhumma innī a’ūdḥ bika*

¹ - It is narrated that the Prophet (PBUH) forbade people from facing the sun, moon and Jerusalem while answering the call of nature. However, such narration is not authentically attributed to the Prophet of Allāh (PBUH) as informed by our Shaykh al-Qannūbī (May Allāh protect him) in his Fatāwá and summer lessons. See:

- al-Qannūbī. **Iftā’ Session in al-Muṣin’ah**. Dated: 17/5/2003.
- al-Qannūbī. **Transcribed summer lessons** 1421 AH/ 2000. Booklet no.3, p.6.

² - ar-Rabī’. Ḥadīth number 77.

min al-khubuthi wa al-khbā'ith',¹ meaning: 'O Allāh, I seek refuge with You from devils – males and females'. If he is in an open area, he should say this supplication when he lifts his clothes.

As for leaving the place of relieving oneself, he leaves with his right foot first and says: '*Ghufrānaka*',² meaning 'O Allāh I seek your forgiveness'.

5- He should not urinate standing: lest some drops of filth fall on his body or clothes, let alone the fact that it goes against the principles of decency and noble character. The authentically established practice of the infallible Prophet (PBUH) is that he would always urinate sitting.³

¹ - Our Mentor al-Qannūbī (May Allāh safeguard him) mentioned that it is better to put the diacritical mark *ḍammah* in the letter *al-bā'* of the word *al-khubuth*, instead of *sukūn* '*al-khubth*'. It seems that *al-khubuth* means male devils, and *al-khabā'ith* means female devils. It is worth noting that the narrations that recommend mentioning *Bismillāh* upon entering toilets are weak and none of them are authentic. Likewise, it is said in the narration: '*Allāhumma innī a'ūdḥ bika min ar-rijs an-najis al-khabīth al-mukhbith*' which means: 'O Allāh, I seek refuge with You from the filthy and impure, the evil one with evil companions'.

al-Qannūbī. ***Tuḥfat al-Abrār***. p.115-116.

² - There are other narrations on supplications to be mentioned upon leaving the toilet. Of them is "*al-ḥamdu lillāh al-ladhī adh-haba 'annī al-adḥá*". However, these reports are not strong; rather all of them are weak. Hence, it is better to limit yourself to the sound and authentic, which is '*Ghufrānaka*'. For more details, refer to:

al-Qannūbī. ***Tuḥfat al-Abrār***. p.116.

³ - **Important Warning:** It is so strange that some people mention this noble etiquette and then relate that the Messenger of Islām himself violated it, and urinated standing. This is a contradiction. How could it be accepted?! If this behaviour itself was performed by an uncivilised Bedouin, it would not

6- He should not urinate in a hole: On the authority of Ibn ‘Abbās (May Allāh be pleased with him and his father) that ‘The Prophet (PBUH) forbade urinating and defecating in holes’. Ibn ‘Abbās said: ‘He [the Prophet] forbade us from doing so because they are the houses of your Jinni brothers’.¹

be accepted; rather people would disapprove and condemn it as inexcusable. Let alone the one who was sent to exemplify moral conduct, who was crowned by His Almighty’s description:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ القلم: ٤

‘And indeed, you are of a great moral character’ (Q, the Pen. 68:4).

Furthermore, the contents of the narrations, no matter what degree their chains of transition have, are prone to be investigated and criticised; for the fact that the authenticity of the chain is just one condition for the report to be authentic, as is known from the definition of the **Sound Ḥadīth** as being ‘without inconsistency or defect’. The defect or deficiency, as it could be in the chain, could also be in the content. Our renowned scholar of Ḥadīth, al-Qannūbī, says: ‘Despite the fact that the narration which states that the Prophet (PBUH) passed urine standing is sound [in terms of chain].., it is an explicit lie and a repulsive fabrication’.

In addition, as-Sayyidah ‘Ā’ishah (May Allāh be pleased with her) defended the infallible Messenger (PBUH) from this intolerable fabrication. She stated: ‘Whoever tells you that he [the Prophet] urinated standing, never believe him’. This narration of ‘Ā’ishah was verified by more than one scholar; among them is an-Nawawī in his commentary on Muslim Collection of Ḥadīth (3/158 (623) and he said there: ‘Its chain is good’. The Prophet’s (PBUH) habit in this regard was to go far away from people, and not lift his clothes till he was very close to the ground. All of this disproves and discredits that fabrication.

- al-Qannūbī. **Iftā’ Session**. Audio material. Produced by: Mashāriq al-Anwār Recordings.
- al-Qannūbī. **Summer lessons** 1422 AH/ 2001 CE. Personal booklet, p.13.

¹ - ar-Rabī’. Ḥadīth number 83.

It is narrated in some collections of Ḥadīth that the noble Companion of the Prophet, Sa’d b. ‘Ubādah, was murdered by Jinn after he passed urine

7- He should refrain from talking while answering the call of nature except out of necessity. It is authenticated that a man greeted the Prophet (PBUH) while he was sitting to relieve himself and the Prophet did not greet him back'.¹

8- He should do *istibrā'*, *istijmār* and *istinjā'*:

Istibrā' is removing the traces or remnants of urine left in the penis. This act is obligatory, as the Prophet (PBUH) warned those who refrained from it when he said on issue of the two men who were punished in their grave:² 'They are being

in a hole in which they resided. However, some scholars argue that it is weak report, and Allāh knows best. See:

al-Hakim. Ḥadīth number 5100.

¹ - ar-Rabī'. Ḥadīth number 84.

² - **The punishment of the grave** is of those issues referred to in the Holy Qur'ān and of those issues explicitly mentioned in the consecutive (*mutawātir*) traditions of the noble Prophet (PBUH). Imām as-Sālimī refers to this fact in his theological poem *Anwār al-'Uqūl*.

Of the clear references of the Holy Qur'ān to the punishment of the grave are the following Qur'ānic verses:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾ غافر: ٤٦

'The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment"'.

﴿قَالُوا رَبَّنَا آمَنَّا أَثْنَيْنِ وَأُحْيَيْنَا أَثْنَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ﴾ غافر: ١١

'They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit any way?"'

﴿سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾ التوبة: ١٠١

'We will punish them twice; then they will be returned to a great punishment'.

In addition to these verses, the other verses that prove the life and happiness of successful people in their graves serve as valid evidence on this issue, such as Allāh's saying:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ آل عمران: ١٦٩

‘And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision’.

Furthermore, it is sufficient for us to recount from the Sunnah of the Prophet (PBUH) the fact that in the sound collection of Imām ar-Rabī' b. Ḥabīb (May Allāh have mercy on him) are seven narrations explicitly mentioning the punishment of the grave. Of them are the following:

1- The narration of Ibn 'Abbās which states that the Messenger (PBUH) would teach them this supplication just as he teaches them a chapter from the Qur'ān: 'I seek Your protection against the torment of the grave'. Related by ar-Rabī', ḥadīth number 490.

2- The narration of the mother of the believers, 'Ā'ishah, (May Allāh be pleased with her and her father) which states that the Messenger of Allāh (PBUH) said, when he passed by a dead Jewish woman and her family members were crying at her death: 'They are crying for her and she is being punished in her grave'. Related by ar-Rabī', ḥadīth number 488.

3- The narration of Abū Sa'īd al-Khudrī (May Allāh be pleased with him) which states that the Prophet of Allāh (PBUH) said: 'When any one of you dies, he is shown his seat [in the Hereafter] morning and evening; if he is amongst the inmates of Paradise [he is shown the seat] from amongst the inmates of Paradise, and if he is one from amongst the denizens of Hell [he is shown the seat] amongst the denizens of Hell, and it would be said to him: "That is your seat until Allāh raises you on the Day of Resurrection [and sends you to your proper seat]"'. Narrated by ar-Rabī', ḥadīth number 489.

4- The narration of Abū Ayyūb al-Anṣārī (May Allāh be pleased with him) that the Messenger of Allāh (PBUH) heard a voice when the sun set. Then, he said: 'These are the voices of Jews being punished in their graves'. Reported by ar-Rabī', ḥadīth number 494.

With regard to what was narrated from Sa'd b. Mu'ādh that he would not perform *istibrā'* after urinating and because of this he was punished in his grave, all of these reports are deficient; rather they are clear-cut fabrications and it is a great sin associated with this noble Companion that

punished, but they are not being punished because of a major sin [as they thought], yet their sins are great. One of them used not to save himself from [being soiled with] urine, and the other used to go about with calumnies (*Namimah*)'.¹

Of the preferred ways of performing *istibrā'* is to squeeze the penis by pressing it from its beginning to its end in order to be sure that there are no drops left.

Concerning *istijmār*, it is defined as removing the impurity left in the penis or anus using stones, as was the case in the past, or toilet paper, as is the case in the present day.

The scholars of Islām differed over the ruling of *istijmār*. The Ibādīs of *al-Maghrib* (the western part of the Muslim world, namely Algeria, Libya and Tunisia) maintain that *istijmār* is mandatory. This opinion is more precautionous and more deserved to be practised. On the other hand, many scholars hold that it is

for his death the Almighty Throne has shaken. The *Muḥaddith*, scholar of Ḥadīth, of this day and age, al-Qannūbī (May Allāh save him) says: 'That is not sound nor good. Instead, it is the most heinous lie. May Allāh punish its fabricator. Likewise, it is not proven that he [Sa'd] (May Allāh be pleased with him, and make Paradise his final residence) has been punished in the grave. And Allāh knows best'.

He (Shaykh al-Qannūbī) says in another place: 'As for the narration of Ibn 'Abbās that states if only one is going to survive the torment of the grave, that would be Sa'd b. Mu'ādh, it is *mu'allaq* [ḥadīth in which the first narrator is missing] in the appendices of *al-Musnad* [the collection of ar-Rabī']. And *al-mu'allaq* ḥadīth falls under the weak category, as is established in the Science of Ḥadīth'. See:

- al-Qannūbī. **Research, Treatises and Fatāwā**. v.3, p.12.
- al-Qannūbī. **Fatāwā to Questions from East Africa**. p.18-19.

¹ - ar-Rabī'. Ḥadīth number 492.

actually not compulsory.¹ However, one should not neglect *istijmār* anyhow, especially those who are suffering from an inability to control urination (incontinence). And it is strongly recommended for those whose urine does not stop immediately, since using water right after urination, without *istijmār*, might cause urine to continue spilling.

Warning: Let the purifier be warned of the **Satanic whispers** and doubts, and more importantly, extravagance upon using water and excessiveness while performing *istibrā'*, *istijmār* and *istinjā'* in order for him not to be overwhelmingly obsessed, as it is one of the Devil's traps.²

Fatwá

Question What is the legal ruling of *istijmār*? And is it purification from just urine or from both urine and defecation?

Answer Our scholars of *al-Maghrib* are of the opinion that *istijmār* is obligatory, due to the Prophetic order. And the default ruling is that the order is a binding command. However, some others hold that it is just a recommended act. But the first opinion is a greater precaution and it is better to follow this. And there is no difference between urination and defecation. Allāh knows best.³

As for *istinjā'*, it is known as washing the two paths (penis and anus) with absolute (*ṭahūr* or purifying) water to remove what remains of impurity.⁴ *Istinjā'* is performed after *istibrā'* and

¹ - al-Qannūbī. **Summer lessons** 2004 CE. Personal booklet, p.2.

² - al-Ma'walī, al-Mu'tašim Sa'īd. **al-Waswās al-Qahrī** [The Overwhelming Whispers].

³ - al-Khalīlī. **al-Fatāwá**. v.1, p.10.

⁴ - *Istinjā'* is an explainable/justifiable form of worship, meant to remove physical impurities. Based on that, the correct opinion is that the intention is not stipulated, nor the use of absolute water. Despite that, our scholars

istijmār. The correct and reliable opinion is that it is mandatory to perform *istinjā'* and use water in order for the legally responsible to perform ablution for his prayer. This is because water is the strongest purifier for removing impure substances from hidden places, except if there is a legally considerable prevention from using water.¹

Another Fatwá

Question Does *istijmār*, using stones without water, suffice for performing prayer?

Answer Stones do not suffice in place of water, according to us. Rather, one should combine them together, and this is the practice of the people of Qubā', whom Allāh Almighty praised with His saying:

﴿لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ

يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾ التوبة: ١٠

‘A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allāh loves those who purify themselves’ (Q, the Repentance. 9:108).

made it obligatory to perform *istinjā'* with water, lest some impure remnants still remain in the cracks which cannot be cleaned fully, other than by water or the like. See:

ash-Shammākhī, *al-Īdāh*. v.1, p.10.

¹ - **Benefit:** A Prophetic narration has emerged, warning people from doing *istinjā'* because of passing wind. The narration states ‘He who does *istinjā'* from wind is not from us’. However, it is a fake narration and can never be authenticated, as stated by the well-versed scholar al-Qannūbī (May Allāh Almighty protect him) in some of his lessons and Fatāwá. See:

al-Qannūbī, *al-Ma'ālim Magazine*. Issue 2, p.51.

Moreover, the Prophet (PBUH) ordered that purification should be done as they did it. The Prophet (PBUH) is narrated to have come to them himself and asked: “Why did you deserve this praise?” They said they used to follow the stones with water. Hence, he who forgets to use water should make up his prayer, as it is not complete. Allāh knows best.¹

¹ - al-Khalīlī, **al-Fatāwá**. v.1, p.11.

The Second Chapter: On Impurities

Get to know, O seeker of knowledge, that when you rise to perform ablution for a prayer, to lift the minor *ḥadath*, you should make sure you are totally free from any kind of physical filth or impurity. However, if you have any contaminant on your body, you must first remove it to start your ablution, as removing the filth is a precondition for performing the ablution.

Likewise, your clothes and place being clean is a condition for starting the prayer. The Prophet Muḥammad (PBUH) is reported to have said: 'Allāh does not accept *Ṣalāh* without purification'.¹ Hence, you should know the impurities. These impurities, which one should be pure of, are classified as follows:

First\ Impurities Coming out of One of 'The Two Exits':

The Two Exits denote the back exit (the anus) and the front exit (the male penis or the female vulva). Under this category falls the following contaminants:

A. **Urine (*bawl*):** It is impure whether it comes out of humans or animals. Therefore, it must be washed and wiped.

Excepted from this rule is the urine of the male infant who has not started eating yet. Sprinkling water over it suffices, without the need to wipe it.²

¹ - an-Nasā'ī. Ḥadīth number 139.

² - Modern science has confirmed the biological difference between the male's urine and the female's urine by means of experiments and analysis,

B. **Faeces (*ghā'it*)**: are poisonous human discharges that come out of the anus. The Almighty states:

﴿أَوْجَاءٌ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ﴾ النساء: ٤٣.

‘Or one of you comes from the place of relieving himself’ (Q, the Women. 4:43).

The discharges (faeces) of animals that are not eaten Islāmically are subject to the ruling of faeces. As for the animals that are permitted Islāmically to eat, their dung, from a legal point of view, is pure. The same applies to the discharge of the lawful birds, according to some scholars. However, according to

which resulted in the different legal ruling for the two types of urine. Experimental studies have been conducted to investigate this difference. Of these research is a study involving 73 children; 38 boys and 35 girls. The children were categorised into four age groups. Then, urine samples were collected to be examined in a lab. The work continued for several months, taking the highest precautionary measures of sterilisation to avoid any external polluting elements.

The results were as follows:

The first age group: the number of bacteria in the female sample was 41.9; while in a similar sample from males, it was just 2 bacteria.

The second age group: the number of bacteria in the female sample was 24.1; while in a similar sample from males, it was just 2.25 bacteria.

The third age group: the number of bacteria in the female sample was 24.1; while in a similar sample from males, it was just 1.6 bacteria.

The fourth age group: the number of bacteria in the female sample was 13.9; while in a similar sample from males, it was just 6.8 bacteria.

This refers to what Shari’ah jurists spoke about in the past, and today, when they gave justifications for this scientific and anatomical distinction. Hence, the following question arises: who told the Messenger (PBUH) these anatomical differences fourteen hundred years ago?!! O Allāh, we bear witness that he is indeed Your Prophet and Messenger (PBUH). See:

- al-Khalīlī. *al-Mar’ah Tas’al wa-al-Muftī Yujīb*. v.1, p.10-11.
- al-Qannūbī. *Research, Treatises and Fatāwā*. v.3, p.35.
- http://jameataleman.org/main/articles.aspx?article_no=1776.

others, this concession should only be given in the case of necessity, when unable to avoid such substances, in order to reduce the difficulty for legally responsible individuals.¹

C. **The blood of menstruation (*ḥayḍ*), false-menstruation bleeding (*istiḥāḍah*), and post-natal bleeding (*nifās*):** due to the Prophet's (PBUH) saying: 'Semen, pre-seminal liquid, *wady* [a discharge that comes out of the penis due to being cold, or during illness], menstruation blood and post-natal blood are impure. None should pray with a cloth containing any of these contaminants till it has been washed and its traces have gone'.²

D. **Seminal fluid (*manī*), pre-seminal fluid (*madhy*) and *wady*:** due to the previous Prophetic report.³

The difference between them is that *al-manī* (the seminal liquid or semen) is a fluid that comes out of the genital organs with sexual pleasure; once this has taken place, sexual desire ceases. For males, it is a thick white fluid that has the smell of date palm pollen. For females, it is a thin liquid.

Discharging semen obligates major ritual washing (*ghusl*) for both males and females.

al-Madhy (pre-seminal fluid or prostatic fluid): is a thin transparent liquid, with no colour, just like saliva. It comes out

¹ - al-Ghārbī, Muḥammad b. Rashid. 'Asking the People of Knowledge' programme. Oman TV. Dated: 24 Rajab 1424 AH - 21/9/2003 CE.

² - ar-Rabī'. Ḥadīth number 150.

³ - All of these liquids are impure according to the adopted opinion. See: al-Qannūbī. **The Legal Ruling on Vaginal Secretions**. (A written fatwá, the writer has a copy of it) p.2.

upon sexual arousal or foreplay, upon which sexual desire does not cease, unlike semen. *Madhy* is secreted by both men and women. However, it does not require purification other than *istinjā'*, and ablution when one wants to approach prayer, because of the Prophet's (PBUH) saying: 'For *madhy* is ablution, and for semen is a ritual bath (*ghusl*)'.¹

As for *al-wady*, it is relatively a thick white secretion, which comes out of the penis without sexual pleasure and is discharged after urination. It is secreted because of cold weather or sickness. It binds only what is bound by urine.

- E. ***al-Qaṣṣah al-Bayḍā'***: It is a white discharge, coming out of the female vulva when her monthly period has elapsed. It is considered a sign that a woman is clean from her menstruation or postnatal bleeding. The reason for it being contaminated is the fact that it passes through the same exit as the impure discharges.²

The same ruling applies to all that comes out of 'the two exits', even if it is unusual, such as stones and worms, for they

¹ - ar-Rabī'. Ḥadīth number 104, 134.

² - **Notice:** Our Shaykh Sa'īd al-Qannūbī (May Allāh safeguard him) draws attention to the view that those secretions which come out of the female vagina, apart from blood, are not impure substances. The reason is that they neither pass through the urinary or faecal exits. Likewise, the wind which comes out of the female vagina is clean and does not break the ablution nor the *ṭawāf* (circumambulation around *al-Ka'bah*) based on the strong juristic position. As such, these discharges do not prevent the woman from reciting the Qur'ān and touching the noble *Muṣḥaf*. Shaykh Sa'īd al-Qannūbī says: 'A very small number of scholars held that they [vaginal discharges] are uncontaminated; therefore, do not invalidate the ablution. And this is the sound and outweighing opinion for me. And Allāh Almighty knows best'. See:

al-Qannūbī. **The Legal Ruling on Vaginal Secretions.** (a written fatwā, the writer possesses a copy of it). p.2-3.

come out of the exit of filth. However, they could be cleansed if they are washed, as stated by Shaykh as-Sālimī (May Allāh have mercy on him).¹

Second\ Impurities Coming out of Other Parts of the Body:

A. **Vomit (*qay'*)**: It is any food or drink that exits the stomach through the mouth. Vomit nullifies ablution, as will be mentioned later. The proof that this is one of the invalidators of ablution is the Prophet's (PBUH) saying in the narration of Jābir b. Zayd (May his soul rest in peace): 'Whoever vomits or gets *qalas* should perform ablution'.²

B. **Regurgitation (*qalas*)**: It is what comes out of the throat into the mouth, but does not leave the mouth. The proof of *qalas* being impure and nullifying to ablution is the previous Prophetic tradition. There is no difference between the impurity of vomit and *qalas* for young and old, male and female, and infant and non-infant. Let this be noted especially by breastfeeding women.

Finally, a mere taste or sourness in the throat does not break ablution.

C. **Nosebleed (*Ru'āf*)**: It is blood that comes out of the nose due to inner bleeding or the like. *Ru'āf* falls under the impure flowing blood.

Vomit, *qalas* and nosebleed invalidate ablution but not prayer. The Prophet (PBUH) is reported to have said: 'Vomit and nosebleed do not break the prayer. If one gets either in his

¹ - as-Sālimī. *Madārij al-Kamāl*. p.16.

² - ar-Rabī'. Ḥadīth number 111.

prayer, let him redo his ablution and resume the prayer from where he left it'.¹

D. **Flowing blood:** It is blood that spills out from its place, due to His Almighty's saying:

﴿أَوْ دَمًا مَّسْفُوحًا﴾ الأنعام: ١٤٥

'Or blood spilled out' (Q, the Cattle. 6:145).

This could manifest in several forms, such as blood caused by injury and blood coming out of scratches on the feet.

As for blood remaining on the flesh after slaughtering an animal, it is not a contaminant, building upon the adopted opinion and that which is agreed by the majority of scholars.² Likewise, the blood of fish and sea animals is not impure, according to the adopted opinion of Shaykh al-Qannūbī and most other jurists as well,³ because as dead sea animals are clean and lawful, their blood should be lawful as well, since blood is part of the whole body.

¹ - ar-Rabī'. Ḥadīth number 115.

² - It is argued by a minority of scholars that all blood is impure, whether it is flowing or not, due to the absolute wording of the verse, which did not specify a certain kind of blood:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ﴾ المائدة: ٣

'Prohibited to you are dead animals, blood' (Q, the Spread Table. 5:3).

However, it is known in the Science of Jurisprudence Principles that the absolute text should be understood in light of the qualified one. Hence, the first opinion (taken by the majority) outweighs the second. See:

as-Sālimī. *Mashāriq Anwār al-'Uqūl*. p.151-154.

³ - I was informed of this by our Shaykh al-Qannūbī (May Allāh protect him) in an answer to an oral question I asked him. This was in the summer of 2004 CE, which coincides with the year 1425 AH.

Juristic Issue

Scholars differ on **the amount of blood** that nullifies the prayer if one finds it after he has completed his prayer. Some limit it to the size of a fingernail or more. Nevertheless, the adopted opinion of our Shaykh al-Qannūbī (May Allāh protect him) is that both small and large amounts of blood nullify the ablution unless the amount is very small; then it is excusable, in order to relieve hardship and reduce the difficulty.

Excepted from this is the small amount of imported blood, such as the blood of mosquitos and flies, which are difficult to avoid.

Benefit: The whitish or yellowish liquid known as ‘pus’ that comes out of injuries is not a contaminant either.¹

Section on Other Impurities

A. **Pig:** all its parts are contaminants, according to the adopted opinion; this is due to His Almighty’s statement, describing swine:

﴿أَوْلَحَمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ﴾ الأنعام: ١٤٥.

‘Or the flesh of swine – for indeed, it is impure’ (Q, the Cattle. 6:145).

B. **Dog:** due to the Prophet’s (PBUH) saying: ‘When a dog licks a utensil belonging to any one of you, [the thing contained in it] should be thrown away and then [the utensil] should be washed seven times, using soil for the first and last time’.²

¹ - al-Qannūbī. **Research, Treatises and Fatāwá.** P96.

² - ar-Rabīʿ. Ḥadīth number 155.

C. **al-Jallālah**: It is the type of animal that eats filthy objects. On the authority of Ibn 'Umar (May Allāh be pleased with him and his father), who said: 'The Messenger of Allāh (PBUH) prohibited eating the animal which feeds on filth and forbade drinking its milk'.¹ The legal ruling regarding its saliva and dung is that they are contaminants, unless they are prevented from eating filthy objects for a certain period of time. The shortest period is a day and a night for birds, three days for sheep and seven days for camels and cows.

D. **Dead animals**: This includes every land animal that has running blood in its veins, and died without legitimate slaughter.

The evidence for the impurity of dead animals is His Almighty's saying:

﴿إِلَّا أَنْ يَكُونَ مَيْتَةً﴾ الأنعام: ١٤٥

'Unless it be a dead animal' (Q, the Cattle. 6:145).

Also, some have advocated this position with the reversed connotation (*mafhūm al-mukhālafah*), from the Prophet's (PBUH) answer upon being asked about performing ablution using seawater: 'Its water is purifying and its dead [animals] are lawful [to eat]'.²

Excepted from that are the following:

1- **Wool, hair, fur, feather tips and what was tanned of leather**: The proof for these being allowable is the divine text in which Almighty Allāh lists these things in the context of reminding His servants of His blessings and bounties upon humans, when Almighty Allāh said:

¹ - Abū Dāwūd. Ḥadīth number 3291.

² - ar-Rabī'. Ḥadīth number 163.

﴿...وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا

وَأُوبَارِهَا وَاشْعَارِهَا أَثْنًا وَمَتْنًا إِلَى حِينٍ﴾ النحل: ٨٠

‘And [Allāh] made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time’ (Q, the Bee. 16:80).

Regarding the dead animal, the Prophet (PBUH) said : ‘Only to eat [its meat] is illegal; and any skin that is tanned has been purified’.¹ Nevertheless, most of the Ibādī scholars (May Allāh have mercy on them) excepted from the generality of this ḥadīth the skin of animals that are not eaten. Thus, it cannot be made lawful and pure by tanning. His Eminence the Grand Muftī of Oman, al-Khalīlī (May Allāh save him), says: ‘It is the adopted and reliable opinion of our school of law’.²

2- **Dead locusts and fish:**³ due to the Prophetic saying: ‘Two kinds of dead meat and two kinds of blood have been permitted

¹ - ar-Rabīʿ. Ḥadīth number 392.

² - al-Khalīlī. **al-Fatāwá**. v.5, p.342-344.

³ - **Benefit:** Scholars differ on the legal ruling on **eating dead floating fish**. Some said it is reprehensible/disliked. Others said it is permissible and pure. This latter view is the reliable opinion of the two Shaykhs [al-Khalīlī and al-Qannūbī] (May Allāh protect them both). Shaykh al-Qannūbī says: ‘The scholars disputed the legal ruling on floating fish. And what appears to us, Allāh knows best, is that it is lawful without reprehensibility, for the numerous proofs of which we mention only two’. Then, he mentioned of the two the Prophet’s (PBUH) saying: ‘Its water [seawater] is purifying and its dead [animals] are lawful [to eat]’. See:

- al-Qannūbī. **Research, Treatises and Fatāwá**. p.45.
- al-Khalīlī. **al-Fatāwá**. v.5, p.425-429.

to you. The two kinds of dead meat are locusts and fish, and the two kinds of blood are the liver and spleen'.¹ Also included here are all sea animals; all are pure and lawful. The Almighty says:

﴿أَحْلَلْ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامَهُ﴾ المائدة: ٩٦.²

'Lawful to you is game from the sea and its food' (Q, the Table Spread. 5:96).

3- Dead insects that do not have flowing blood: such as house flies, beetles and scorpions, due to the Prophet's (PBUH) saying: 'If a fly falls in the vessel of any of you, let him dip all of it [into the vessel], for in one of its wings there is a disease and in the other there is healing'.³ By means of analogy, the same ruling regarding house flies is given to what is similar to them, namely insects that do not have blood.⁴

4- A fetus whose mother has been Islāmically slaughtered: Its dead body is clean and its meat is permissible according to the adopted and outweighing opinion of our Shaykhs al-Khalīlī and al-Qannūbī (May Allāh keep them healthy) because of the sound ḥadīth: 'The (legal) slaughtering of the fetus is included when its mother is slaughtered'.⁵

5- The hunted prey: after one has mentioned the name of Allāh, Exalted is He, upon releasing the trained hunting animal [such as a dog and falcon] or after releasing the arrow towards

¹ - ar-Rabī'. Ḥadīth number 226.

² - Based on the opinion that the pronoun in His saying: ﴿وَطَعَامَهُ﴾ 'its food' refers to the sea not to the fish. However, those who said that this pronoun refers only to the fish did not allow for sea creatures other than fish.

³ - ar-Rabī'. Ḥadīth number 375.

⁴ - al-Qannūbī. **Summer lessons** at Islāmīc Sciences Institute (currently, Sharī'ah Sciences College). 1421 AH/ 2000 CE. Booklet no.9, p.7.

⁵ - Abū Dāwūd. Ḥadīth number 2445.

the prey. This ruling (purity and lawfulness) is viable if he catches the prey dead. However, if he catches it alive, he must slaughter it according to the legal way of slaughtering lawful animals. Almighty God says:

﴿أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ

عَلَيْكُمْ وَادْكُرُوا اللَّهَ عَلَيْهِ ۖ﴾ المائدة: ٤

‘Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allāh has taught you. So eat of what they catch for you, and mention the name of Allāh upon it’ (Q, the Table Spread. 5:4)

Juristic Benefits

Benefit no.1: With regard to a Muslim body, the correct opinion with our Shaykh al-Qannūbī (May Allāh safeguard him) is that **the Muslim body is pure** regardless of it being alive or dead, pious or not pious. Likewise, what has been cut of his skin is pure, regardless of it being wet or dry. The same goes for the whitish substance found in the hair root when it is pulled out. Consequently, it does not break the ablution if it is touched.¹

Benefit no.2: Muslim jurists disagree as to whether **alcohol is impure or not**, after they have agreed on the fact that it is totally unlawful to be consumed. The majority of them are of the opinion that it is filthy and a contaminated substance. However, Shaykhs al-Khalīlī and al-Qannūbī (May Allāh save them) hold that it is physically pure unless it is manufactured from an impure material. The juristic rule supporting this

¹ - See:

- al-Qannūbī. **Summer lessons** 1421 AH/ 2000 CE. Booklet no.9, p.2.
- al-Qannūbī. **Summer lessons** 1421 AH/ 2000 CE. (personal booklet).

position is 'Not all prohibitions are impure. However, every impurity is prohibited'. Another piece of evidence is the practice of the Prophet's (PBUH) Companions when they poured wine on the streets of al-Madīnah immediately after the verse prohibiting alcohol was revealed, taking into account the Prophet's (PBUH) approval of this act.¹

Benefit no.3: learn (May Allāh protect you) that people of knowledge disagree over **the kind of 'impurity' ascribed to the polytheists** in His Almighty's saying:

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ﴾ التوبة: ٢٨

'Indeed the polytheists are *najas* [impure]' (Q, the Repentance. 9:28).

It is said this 'impurity' is physical (tangible), but some said it is intangible. The former opinion is what our Shaykh al-Khalīlī inclines to in some of his *fatāwá*. However, the latter is what has been chosen by the Ḥadīth scholar of this time, al-Qannūbī (May Allāh allow us to enjoy both their lives).²

¹ - As a result of this conclusion, there is no harm in using some kinds of perfumes and creams that contain alcoholic substances, based on the fact that alcohol is pure so long as it is made of a pure substance. See:

- al-Khalīlī. **al-Fatāwá**. v.5, p.359 and 433.
- al-Qannūbī. **Fatāwá Imām as-Sunnah wa al-Uṣūl**. p.14.

² - The result of this difference becomes obvious in the legal rulings on some of their wet discharges (namely sweat). Those who maintain that this 'impurity' is tangible ruled that anything touched by a limb of the polytheist when it is wet, or when the touched limb of the other party is wet, is contaminated straight away. Thus, the ablution gets nullified by shaking hands with any polytheist if one or both of the two are wet. However, those who maintain that this impurity is intangible confined the impurity to polytheism, by which the polytheists polluted themselves, without any material or physical contamination. And Allāh knows best. See:

As for **the people of the book** (namely Jews and Christians),¹ the overwhelming standpoint is that they are physically pure.

- al-Khalīlī. ‘Asking the People of Knowledge’ TV programme. Episode: 17 Rajab 1424 AH/ 14-9-2003.

- al-Qannūbī. *iftā’* session at his house. Dated: 13-5-2008.

¹ - Our Shaykh al-Khalīlī is of the opinion that the word ‘*mushrik*’ is not confined to idol worshiper. Rather, it is a concept that includes the *kitābī* (a member of the people of the book). This opinion is attributed to most Qur’ānic interpreters. The notion is supported by many proofs from the Book of Allāh; a number of which are the following:

1- ﴿يَتَأَيُّمُ الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۗ﴾ (٤٧) *النساء: ٤٧ - ٤٨*.

‘O you who were given the Scripture, believe in what We have sent down [to Muḥammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the Sabbath-breakers. And ever is the decree of Allāh accomplished. Indeed, Allāh does not forgive **association** with Him’ (Q, the Women. 4: 47-48).

2- ﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَبْنِي لِيَسْمُوهُمُ اللَّهُ رَبَّهُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ ۖ﴾ *المائدة: ٧٢*.

‘They have certainly disbelieved who say, “Allāh is the Messiah, the son of Mary” while the Messiah has said, “O Children of Israel, worship Allāh, my Lord and your Lord.” Indeed, he who **associates** others with Allāh – Allāh has forbidden him Paradise’ (Q, the Table Spread. 5:72).

3- ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ إِلَٰهًا إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ۗ﴾ *التوبة: ٣١*.

‘They have taken their scholars and monks as lords besides Allāh, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they **associate** with Him’ (Q, the Repentance. 9:31). See:

- al-Khalīlī. *Sharḥ Ghāyat al-Murād*. p.14, 157, 158.

The reason for this is due to the fact that Allāh allowed us to eat their food and sacrifices. Also, He allowed us to marry their free women. Allāh knows best.

The Third Chapter: On Ablution

قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ

تَشْكُرُونَ ﴿٦﴾ المائدة: ٦

The Almighty says:

‘O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of *janābah*, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favour upon you that you may be grateful’ (Q, the Table Spread. 5:6).

Section on the Origin of Ablution

Wuḍū' (ablution) is **linguistically** derived from the Arabic word *waḍā'h* meaning beauty and cleanliness. It is said that *wuḍū'* with *ḍammah* above the 'wāw' letter (و) is a name for the act itself. As for *waḍū'* with *fathah* above the 'wāw' letter (و), it is used as a name for the water with which *wuḍū'* is performed.

Concerning **the technical definition**, *wuḍū'* (ablution) is the use of purifying water to clean particular limbs or body parts in a particular way with the intention of performing an act of worship.

The proof of it being a legal requirement is what you have just recited of **the saying of His Almighty**:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ ...﴾ المائدة: ٦

'O you who have believed, when you rise to [perform] prayer, wash your faces...' (Q, the Table Spread. 5:6).

From **the Sunnah**, the Prophetic proof is his (PBUH) saying: 'The prayer of a person who does not perform ablution is not valid' and many *mutawātir*¹ ḥadīths.²

¹ - **Mutawātir** is the continuously multi-chain recurrent report.

² - **Attention:** As for the narration that states the reason for legislating ablution, which is mentioned in some juristic books, that 'ten of the Jewish Rabbis came to ask the Prophet Muḥammad (PBUH)...', it is not sound nor authentic, as ruled by some scholars; of these is his Eminence Shaykh al-Khalīlī in some of his religious answers, when he said: 'I have not seen a chain [of narration] on which we can rely'. Likewise, I heard Shaykh al-Qannūbī in some of his scholarly sessions say that 'The story of ablution mentioned in *al-Waḍ'* book is forged and fabricated'. I myself read the book and found the story. You can refer to it on pages 39-40. See:

aṭ-Ṭiwānī. **Qāmūs aṣ-Ṣalāh**. p.13.

Section on the Legal Ruling of Ablution

The rulings on ablution vary according to its reasons. Hence, it might be **obligatory**, such as ablution for prayer or for *ṭawāf*¹ (circumambulation around *al-Ka'bah*), as *ṭawāf* is a form of prayer, but Allāh allows speaking during it. Also obligatory is ablution before touching the *Muṣḥaf* (the physical copy of the Qur'ān) and reading from it,² due to the Prophetic saying on *junub*, menstruating woman and those who are not totally pure: 'They do not recite from the Qur'ān until they are in the state of minor purity'.³

Ablution is **recommended** in many cases, such as ablution before sleeping; due to the Prophet's (PBUH) saying: 'Whenever you intend to go to bed, perform *wuḍū'* as is done for *Ṣalāh* (prayer)'.⁴ It is also recommended after waking up from

¹ - According to the majority opinion. Also, it is the adopted opinion of the two Shaykhs (May Allāh preserve them both) as you can find in *al-fatāwā* (v.1, p.11) for our Shaykh al-Khalīlī.

² - This *fatwā* is also issued by our Shaykh al-Qannūbī (May Allāh save him).

See: al-Qannūbī. *Imām as-Sunnah wa al-Uṣūl Fatāwā*, p.17, 26.

³ - ar-Rabī'. Ḥadīth number 12.

This juristic opinion is also upheld by the saying of the Almighty:

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾ (الواقعة: ٧٩)

'None touch it [the Qur'ān] except the purified' (Q, the Inevitable. 56:79).

This Qur'ānic statement implies the meaning of prohibition, which was confirmed by the Prophet's (PBUH) saying: 'No-one should touch the Qur'ān unless he is pure', related by Abū Dāwūd and an-Nasā'ī. In addition, glorifying the Qur'ān is a must, and this glorification includes touching it only in the state of full purity.

⁴ - I mention here the rest of this ḥadīth for the sake of applying this Sunnah: 'And then lie down on the right side and recite: "*Allāhumma aslamtu nafsī ilayka, wa fawwaḍtu amrī ilayka, wa'l-ja'tu zahrī ilayka,*

sleeping, due to the Prophet's (PBUH) saying: 'If you wake up and remember Allāh, a knot is untied. If you do *wuḍū'*, another knot is untied'.¹

Also, ablution is recommended when taking a bath to remove *janābah* (a state of major ritual impurity) due to the saying of 'Ā'ishah (May Allāh have mercy on her): 'When the Messenger of Allāh (PBUH) performed *ghusl* from *Janābah*, he would wash his hands, then perform *wuḍū'* similar to his *wuḍū'* for prayer'.² Also, it is recommended for a *junub* (sexually impure) when he intends to eat, drink or sleep. 'Ā'ishah (May Allāh have mercy on her) said: 'Whenever the Messenger of Allāh (PBUH) had sexual intercourse and intended to eat or sleep, he performed ablution'.³

Furthermore, ablution is recommended before reciting from the Qur'ān, studying and narrating ḥadīths, and reading books of

raghbatan wa rahbatan ilayka, lā malja'a wa lā manja'a minka illā ilayka, āmantu bikitābik-alladhī anzalta, wa binabiyyik-alladhi arsalta [O Allāh! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You [expecting Your reward and fearing Your punishment]. There is no resort and no deliverer from [hardships] except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent]". If you die during the night, you will die in the true religion. Let these words be your last words at night'.

al-Bukhārī. Ḥadīth number 239.

¹ - ar-Rabī'. Ḥadīth number 132.

² - ar-Rabī'. Ḥadīth number 140.

³ - Muslim. Ḥadīth number 461.

It is worth pointing out here that some of our scholars are of the opinion that the meaning of *wuḍū'* intended in this ḥadīth and some others is the linguistic meaning (only washing the hands and private parts). However, Shaykh Sa'īd al-Qannūbī is in favour of the view that the technical sense is meant here. Hence, full ablution is required.

religious sciences, such as Qur'ānic Interpretation, Creed, Islāmic Jurisprudence and the like. However, if the Qur'ānic text is more than the interpretation, one should not touch it, especially if one has a major ritual impurity.¹

Likewise, performing ablution is recommended once one gets angry, as *wuḍū'* diminishes and extinguishes anger. The Prophet (PBUH) is reported to have said: 'So when one of you becomes angry, he should perform ablution'.²

Some scholars preferred the performance of ablution to avoid the disagreement of jurists on controversial and contentious issues. The following are examples of these controversial issues: touching the penis with the upper part of the palm,³ and eating the meat of the camel,⁴ as some jurists require ablution if one eats from it. The justification behind this

¹ - al-Qannūbī. **Iftā' Session in al-Muṣin'ah**. Dated: 17/5/2003.

² - Aḥmed. Ḥadīth number 17302.

³ - **Benefit:** Shaykh al-Qannūbī gave weight to the opinion that the penis being touched by the palm breaks the prayer ablution, whether it is touched by the inner part or the outside (upper) part of the palm. As for the other body parts, the ablution is not broken by touching the penis with any other limb or body part.

Additionally, it is not authentic what has been reported that the Prophet (PBUH) ordered the performance of *ghusl* or *wuḍū'* because of touching or washing a dead body, due to the principle that the believer is not contaminated, alive or dead.

⁴ - Not breaking the ablution by eating the meat of camels is the opinion held by the majority of scholars. However, our Shaykh al-Qannūbī (May Allāh save him) says: 'Anyway, it is safer to say that one should perform ablution because of eating the camel's meat'.

al-Qannūbī. **Summer lessons** 1421 AH/2001 CE. Booklet n. 5, p.2-3.

principle is to ensure your ritual act is sound and intact by Consensus.

Finally, ablution is **permissible** when it is intended for a permissible act, such as getting oneself clean.

Reminder: It was mentioned previously that the removal of impurities is of the prerequisites of ablution. Therefore, none can start his ablution unless his body is free from any physical impurity. In addition, it was mentioned that absolute water is the water that lifts *ḥadath* (the state of being ritually impure). Consequently, it is the only water that is used for ablution and ritual bathing, instead of the other types of water.

The aforementioned are the conditions of ablution. Thus, get ready to learn the pillars.

Section on the Pillars of Ablution

Four of the pillars of ablution have been enshrined by the Holy Qur'ān. These four are as follows: washing the face, washing the two hands, wiping over the head and washing the two feet; besides the intention to pray, which have been explained earlier. All this is in '**The Verse of Ablution**', the saying of His Almighty:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ﴾ المائدة: ٦

'O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles' (Q, the Table Spread. 5:6).

The First Pillar\ Intention:

Intention is one of the pillars of ablution according to the reliable opinion, due to His Almighty's saying:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ البينة: ٥

'And they were not commanded except to worship Allāh, [being] sincere to Him in religion' (Q, the Clear Proof. 98:5).

Moreover, it has been reported authentically that the Prophet (PBUH) said: '[The value of] an action depends on the intention behind it',¹ meaning that the validity of any deed is tied to its intention, as ablution is an unjustifiable/unexplainable form of worship (*ghayr ma'qūlat al-ma'ná*).

The legally accountable person should intend with his ablution to lift *ḥadath* and make himself clean for worship. This **intention must precede ablution**. In other words, the intention must be there before one commences any action related to ablution. As a result, if any of the acts of ablution are performed without prior intention, then they must be repeated.

The aim of intention is to distinguish between the act being performed as a habit or as a ritual, and also to distinguish between the different types and levels of rituals. For example, a two-unit prayer may be obligatory on some occasions, but may just be recommended on others.

Notice: The required intention is **the intention of the heart**, as opposed to the verbal intention. The heart's intention is the inner determination by the heart and the state of being willing to perform the act. Hence, intentions dwell inside the heart, not on the tongue. In the same context, it is worth saying that there

¹ - ar-Rabī'. Ḥadīth number 1.

is no evidence that the intention has to be expressed verbally. On this ground, the intention of the heart is sufficient.¹

Important Benefit

He who performs ablution, and his *ḥadath* is lifted, his **ablution is sufficient for all rituals**, even if he does not intend a particular form of worship. Thus, any *wuḍū'* would be sufficient for all kinds of prayers, circumambulation around *al-Ka'bah*, reading the Qur'ān, etc.

The reason for this is the fact that ablution is meant to lift the *ḥadath*, so whenever the *ḥadath* is lifted, consequently all of those rituals can be performed, based on the adopted opinion of the two Shaykhs, al-Khalīlī and al-Qannūbī.²

Juristic Issue

It is recommended that **one recalls the intention and keeps it until the end of purification**, so that all ablution actions are paired with that good intention, the intention to worship the Almighty. However, the occasional absence of the intention whilst performing purification does not affect the validity of worship, so long as it is present at the beginning of ablution. The juristic rule states that 'Those rituals in which one of their conditions is the intention are not affected by the intention being absent at a certain point of time while performing that ritual'. Examples of these rituals are prayer and fasting. This is unlike rejection, i.e. intending to reject and terminate that form of worship before it is completed. For instance, if one determines in one's heart to nullify and break one's ablution, the ablution is null and void.

¹ - al-Qannūbī. **Research, Treatises and Fatāwá**. p.40.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.25.
- al-Qannūbī. **Summer lessons** 1421 AH/2000 CE. Booklet no. 9, p.1.

The Second Pillar\ Washing the Face:

Washing the face is one of the pillars of ablution, due to the explicit saying of His Almighty:

﴿يَتَأْتِيهَا الْذِّبْنَ ءَامِنُونَ إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾ المائدة: ٦

‘O you who have believed, when you rise to [perform] prayer, wash your faces’ (Q, the Table Spread. 5:6).

The verse obliges one to wash the whole face. In other words, the water should flow over it; therefore, wiping is not sufficient.¹ The least requirement is to wash it once, and doing so thrice is only a recommended Sunnah; it is not obligatory.

The proof of the notion that **once is enough** to wash the limbs is what was authentically attributed to the Prophet (PBUH), that he washed each part once and said: ‘This is ablution; the prayer without it is not accepted’. Then, he washed each limb twice and said: ‘Whoever multiplies, Allāh will multiply for him’. Then, he washed each limb thrice and said: ‘This is my ablution and the ablution of the Prophets before me’.²

al-Wajh (the face) is what the human turns towards others. Its vertical limit is from the forehead all the way down to the chin and horizontally from one ear to the other. However, if one

¹ - As for the narration whose literal wording says: ‘Make your eyes drink water’, it is an unauthentic report due to the weakness of its chain of transmission and the impracticality of its content, as ruled more than once by the scholar of Ḥadīth, al-Qannūbī, in his legal answers, *fatāwá*, and his summer lessons. See:

- al-Qannūbī. Weak Narrations. **al-Ma‘ālim Magazine**, Issue no. 2. p.51.
- al-Qannūbī. **Summer lessons** 1421 AH/2000 CE. Booklet no. 9, p.12.

² - ar-Rabī‘. Ḥadīth number 89.

has a beard, he should wash it if it is not thick. This opinion is held by most Muslim jurists, including our Shaykh al-Qannūbī (May Allāh save him).¹

The Third Pillar\ Washing Both Hands up to the Elbows:

Washing the hands is a pillar of ablution, due to the saying of the all-Powerful:

﴿وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾ المائدة: ٦

‘...And your forearms to the elbows’ (Q, the Table Spread. 5:6). Muslims scholars agree unanimously on the fact that washing both hands is an integral part of ablution.

Furthermore, most scholars are of the opinion that it is mandatory to include both elbows when washing both hands. This is because the Arabic letter *ilā*’ ﴿إِلَى﴾ gives the meaning of inclusion and comprehension. Thus, it means here ‘with’, just like the saying of His Almighty:

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَى أَمْوَالِكُمْ﴾ النساء: ٢

‘And do not eat up their riches **with** your riches’ (Q, the Women. 4:2).

The Prophetic Sunnah explained the verse and, in turn, the method of washing the hands. It was reported on the authority of Abū Hurayrah (May Allāh have mercy on him) that he once performed the ablution of prayer imitating that of the Prophet (PBUH): He washed his face and washed it well. He then washed his right hand including a portion of his arm. He then washed his left hand including a portion of his arm and then said: "This is how I saw Allāh’s Messenger (PBUH) performing his ablution".²

¹ - al-Qannūbī. **Summer lessons** 1421 AH/2000 CE. Booklet no. 7, p.3.

² - Muslim. Ḥadīth number 362.

The legally responsible must not neglect washing between the fingers upon washing the hands. The Prophet (PBUH) says: ‘Wash between your fingers in *wuḍū’* before they are burned by nails of fire’.¹

Attention: We see some people (May Allāh guide us all), while washing their hands, not lifting the part of the T-shirt or dress covering their arms (the sleeves) in order to expose the elbows. This is a great mistake, due to the fact that **the elbows are parts that must be washed**, along with the forearms.

The Fourth Pillar\ Wiping over the Head:

This is required, due to what the Almighty orders:

﴿وَأَمْسَحُوا بِرُءُوسِكُمْ﴾ المائدة: ٦

‘And wipe over your heads’ (Q, the Table Spread. 5:6).

al-Mash is to wipe with a wet hand over the part. The head here begins at the place from which the head hair usually grows, just above the forehead, all the way back to the end of the head hair.

Juristic Issue: The jurists of Islām are in dispute regarding **the minimum portion of the head one must wipe over**. Some hold that the whole head must be wiped over. This group of scholars based their opinion on the assumption that the Arabic preposition **al-bā’** is used here to give emphasis, just like *al-bā’* mentioned in the following verse:

﴿وَلَيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ﴾ الحج: ٢٩

¹ - ar-Rabī’. Ḥadīth number 90.

‘And let them go round the Ancient House’ (Q, the Pilgrimage. 22:29)

Among those who held this opinion was the prominent Omani jurist Ibn Barakah.¹

Another group of scholars are of the opinion that wiping a portion of the head is enough and that *al-bā'* in the verse is mentioned to mean ‘part of your head’. They advocated their juristic stance based on what was reported on the authority of Ibn ‘Abbās (May Allāh please him and his father) that ‘The Prophet (PBUH) wiped over part of his head in ablution’.² Undoubtedly, the first opinion, to wipe over the whole head, is safer and a greater precaution, and it is a way to avoid the disagreement of scholars. However, if one wants to take the concession and wipe over part of his head, then that wiped part should not be very small.

Another Juristic Issue

It has been established in the Sunnah that **one could wipe his ears along with his head**. The proof for that is the Prophet’s (PBUH) saying: ‘The ears are part of the head’. Abū ash-Sha’tihā’, the ḥadīth’s narrator, said: ‘I have heard that the Prophet (PBUH) took a single handful of water and wiped his head and ears with it’.³

¹ - **Ibn Barakah** was the pioneer Ibādī scholar in the Principles of Islāmic Jurisprudence, Abū Muḥammad ‘Abdullāh b. Muḥammad b. Barakah al-Bahlawī. He was a fourth-century scholar, best known for his famous compilation, *al-Jāmi’*, and his juristic derivations. He was the dean of the Rustāqī School of Thought in Oman. He died in approximately 362 AH. See:

ash-Shaybānī. **Dictionary of Ibādī figures**. Orient section.

² - ar-Rabī’. Ḥadīth number 98.

³ - ar-Rabī’. Ḥadīth number 99.

One inclusive wipe is enough, as long as it covers the inner and outer parts of the ear. Wiping it more than once is not recommended, according to the adopted opinion.¹ This is the majority viewpoint, apart from Shāfi'īs and some of our Ibādī scholars, because the previous ḥadīth of 'three times' is general and the Sunnah made an exception, that the wiped limbs be wiped once only. This was in the ḥadīth narrated by 'Alī b. Abī Ṭālib (May Allāh honour his face), who described the Prophet's (PBUH) ablution saying: 'He wiped his head once'.² And if a person wipes more than once, then this is similar to washing a limb, as some argue. And Allāh knows best.³

According to our Shaykh al-Qannūbī (May Allāh safeguard him), the water used to wipe the head is enough to wipe the ears, due to the previous ḥadīth of Abū ash-Sha'thā' (May his soul rest in peace) in which he said: 'I have heard that the Prophet (PBUH) took a single handful of water and wiped with it his head and ears'. On the other hand, some maintain that one should take fresh water for one's ears.⁴

¹ - See:

- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 9. Ramaḍān 1428 AH/21-9-2007 CE.

- al-Qannūbī. **Summer lessons** 1422 AH/2001 CE 'personal booklet'.

² - Abū Dāwūd. Ḥadīth number 102.

³ - as-Sālimī. **Commentary on the Sound Collection**. v.1, p.145.

⁴ - ar-Rabī'. Ḥadīth number 99.

The Fifth Pillar\ Washing both Feet up to the Ankles:

This is due to the saying of the all-Powerful:

﴿وَأَرْجُلُكُمْ إِلَى الْكَعْبَيْنِ﴾ الحج: ٢٩

‘And wash your feet to the ankles’ (Q, the Table Spread. 5:6).

al-Ka’bān (the ankles) are the bones projecting from both sides of each foot. The obligation with regard to the feet is to wash them; therefore, wiping over them is not sufficient. Consequently, whoever wipes his feet out of ignorance should repeat his prayer.

The two ankles must be washed along with the foot, just like the elbow must be washed along with the hand; this is due to the fact that what is after *ilá* ﴿إِلَى﴾ in the verse falls under the ruling of what is before it. Furthermore, the heels and bottoms of the feet must be washed, due to the severe threat to those who leave them unwashed. The Messenger (PBUH) says: ‘Woe to the heels and bottoms of the feet because of Hellfire’. ar-Rabī’, the collector of the ḥadīth, said: ‘The Prophet (PBUH) intended with this saying that they must be wiped and washed excessively’.¹

Fatwá

Question Your Eminence, what do you think of one who has performed ablution for a funeral prayer, and an obligatory prayer became due. Is his prayer valid with that ablution?

Answer Ablution is meant to lift the *ḥadath*, which is a relative state preventing one from performing prayer. However, if the *ḥadath* is lifted, prayer becomes permissible. As a result, there is no need to renew the ablution. Allāh knows best.²

¹ - ar-Rabī’. Ḥadīth number 93.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.25.

Section on the Sunnah Acts of Ablution

Get to know, O seeker of knowledge, that the actions of ablution are not confined to its pillars, which are mentioned in the verse of ablution (Q, the Table Spread. 5:6). There are also Sunnah acts, which include those that are obligatory, and those that are recommended. Here is a brief overview of these acts:

1) **Brushing the teeth before ablution:** It is a **recommended Sunnah**. The Prophet (PBUH) said: ‘Had I not thought it would be difficult for my *Ummah*, I would have commanded them to use the *miswāk* (tooth-stick) before every prayer and every ablution’.¹

2) **Pronouncing *tasmiyah*:** It is the saying of “*bismillāh*”, (which means in the name of Allāh). According to the correct opinion of the eminent scholar al-Qannūbī (May Allāh grant him health), *tasmiyah* at the beginning of ablution is **compulsory**, whether one is in the state of remembering or in the state of forgetfulness, meaning if one does not mention the *tasmiyah*, he should redo his ablution even if he simply forgets it. The proof for this argument is the Prophet’s (PBUH) saying: ‘There is no ablution for the one who does not mention Allāh’s name upon it’.²

¹ - The intended meaning of the Prophetic saying: “I would have commanded them to use the *miswāk*” is the binding commandment, because using the *miswāk* is already commanded and recommended by the Sunnah, just like other recommended deeds. See:

- ar-Rabīʿ. Ḥadīth number 87.
- as-Sālimī. **Commentary on the Sound Collection**. v.1, p.142.

² - ar-Rabīʿ. Ḥadīth number 89.

Attention

It is worthy of mentioning that none of the supplications and **the remembrance of Allāh during ablution** is authentically attributed to the Prophet Muḥammad (PBUH), apart from *al-Basmalah* at its beginning, and saying at the end: “*Ashhadu an lā ilāha illāh wḥdhu lā sharīka lahu, wa ashhadu anna Muḥammadan ‘abduhu wa rasūluhu*”.¹ This comes from the authentic ḥadīth describing its virtue: ‘There is no Muslim who performs ablution and does it well, then says: “*Ashhadu an lā ilāha illāh, wa ashhadu anna Muḥammadan ‘abduhu wa rasūluhu* [I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muḥammad is His slave and Messenger]”, [except that] eight gates of Paradise will be opened for him, and he will enter through whichever one he wants’.²

Also, it has been reported authentically on the authority of Abū Sa’īd al-Khudrī (May Allāh be pleased with him), who said: ‘Whoever performs ablution, then supplicates: “*Subḥānaka Allāhumma wa-biḥamdika, ash-hadu an lā ilāha illā Anta, astaghfiruka wa-atūbu ilayka* [O Allāh, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your pardon and turn to You in repentance]”, it will be sealed and never changed till the Day of Resurrection’.³ Despite this narration being *mawqūf* (ascribed to the Companion), it has the ruling of *marfū’* (a narration ascribed to

¹ - al-Qannūbī. **Summer lessons** 1421 AH/2000 CE. Booklet no. 10, p.13-14.

² - Muslim. Ḥadīth number 345.

In some narrations, there is an addition to be said after this supplication. That is ‘Oh Allāh! Include me among those who repent and those who keep themselves pure’. However, it is a weak report. See:

al-Qannūbī. **Tuḥfat al-Abrār**. p.122.

³ - an-Nasā’ī. Ḥadīth number 9909.

the Prophet (PBUH)), because such saying could not be said out of personal opinion or reasoning. This must have come from the Prophet Muḥammad (PBUH). Thus, it serves as a valid proof.¹

3) **Washing both hands up to the wrists:** This practice is strongly recommended when getting up after sleeping. The Prophet (PBUH) is reported to have said: ‘When one of you wakes up from his sleep, he must not put his hand in a utensil till he has washed it three times, for he does not know where his hand was [while he slept]’.²

4) **Rinsing the mouth and the inside of the nose:** *al-Maḍmaḍah* is to take some water into the mouth and clean the inner part of it through *khaḍkhaḍah* (rinsing the mouth).³ As for *istinshāq*, it is taking some water into the nose, sniffing it up, then blowing it out of the nostrils, in order to cleanse the inner part of the nose.

¹ - al-Qannūbī. *Tuḥfat al-Abrār*. p.123.

² - ar-Rabīʿ. Ḥadīth number 88.

³ - Among the issues mentioned when it comes to rinsing the mouth and the inside of the nose is the issue of **putting a finger inside the mouth** upon rinsing it. However, the prominent scholar al-Qannūbī (May Allāh keep him healthy) does not approve of this practice, since it was not transmitted to us from our role model (PBUH) in an authentic way, nor in a good one. Hence, no practice should be based upon such weak narrations.

He (al-Qannūbī; May Allāh safeguard him) says: ‘As for placing the finger in the mouth while rinsing the mouth, there is no evidence for this from the Sunnah of Allāh’s Messenger (PBUH) at all. There is no sound or good ḥadīth supporting the legality of putting it inside the mouth. On the contrary, it is derived from the sound narrations that the Prophet (PBUH) did not do this with his finger’.

al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 8. Ramaḍān 1428 AH/20-9-2007 CE.

The legal ruling of rinsing the mouth and the inside of the nose is that **both are compulsory** according to the adopted opinion.¹ In fact, it is recommended to perform these actions exaggeratedly so long as one is not fasting. The Messenger (PBUH) said to Luqayṭ b. Ṣaburah: 'When you wash your nose, snuff up water freely unless you are fasting'.² It is preferable that both *maḍmaḍah* and *istinshāq* are performed in one go, i.e. with one single handful of water.³ The evidence for that is what has been narrated by Jābir b. Zayd that he said: 'I was told that the Messenger of Allāh rinsed his mouth and sniffed water up into his nostrils from one scoop of water'.⁴

Attention: Some of those who perform ablution (May Allāh guide both of us) wash only the outer part of the nose, without getting any water **inside the nose**. This is a great mistake and results in the ablution of the one who does not fulfil this obligation being insufficient. Thus, this must be noted and one must caution other people about it.

¹ - Shaykh al-Qannūbī (May Allāh save him) said in his '**Answers to the East African Questions**' p.9: 'I hold that rinsing the mouth and the inside of the nose are obligatory; ablution without them is incomplete'. He (Shaykh al-Qannūbī) mentioned that frequently in his summer lessons to his students of knowledge.

This opinion is held as well by a group of scholars. Their proof is that the Prophet (PBUH), who came as an explainer of Sharī'ah, is never reported to have left out *maḍmaḍah* or *istinshāq*, even for one single time, let alone the multiple narrations that explicitly commanded the believers to practise them. In addition to that, the Almighty ordered us in His Book to wash the face, which implicitly includes *maḍmaḍah* and *istinshāq*. Allāh knows best.

² - ar-Rabī'. Ḥadīth number 94.

³ - al-Qannūbī. **Summer lessons** 1425 AH/2004 CE, p.29.

⁴ - ar-Rabī'. Ḥadīth number 96.

Benefit

Question What is the wisdom behind performing *maḍmaḍah* and *istinshāq* before the pillars of ablution, such as washing the face and the two hands?

Answer The wisdom behind this, according to some scholars, is that water might experience a change in its taste, colour or smell. Any change to colour is more apparent than the changes in its taste or smell because a change in colour is an indicator of what is mixed with the water. Thus, when one places water in his hand and brings it closer to his eyes, he can notice the change in its colour. And when he puts it in his mouth, he would sense its taste. And when he puts it in his nose, he would sense its smell.

The tradition narrated from the Messenger (PBUH) states that water retains its natural properties, being pure and purifying, so long as none of these three attributes have changed. In the narration collected by Imām ar-Rabī' (May Allāh have mercy on him), Abū 'Ubaydah relates from Jābir b. Zayd, who relates from Ibn 'Abbās (May Allāh be pleased with him and his father), who relates from the Messenger (PBUH) that he said: 'Water is pure. It is not contaminated except by that which changes its colour, taste or smell'. This is the wisdom that some scholars stated. There might be other implicit wisdoms that we do not know. And *wuḍū'* itself is an unexplainable/incomprehensible form of worship. And Allāh knows best.¹

¹ - al-Khalīlī. *al-Fatāwá*. v.1, p.30.

5) **Washing each part thrice:** Washing each limb three times is an established Sunnah. This is due to the Prophet's (PBUH) saying when he washed each limb three times: 'This is my ablution and the ablution of the Prophets who came before me'.¹ As for the wiped limbs, they are to be wiped only once, according to the stronger opinion.²

6) **Washing and wiping the body parts in order (*tartīb*):** This means performing ablution for the body parts in order, one after another, as enshrined and ordered in the Qur'ān and Sunnah. In other words, the legally responsible (*al-mukallaf*) is asked to keep the acts of ablution in order, in the same order mentioned in the verse of ablution (5:6). Then, for each limb, he should begin with the right limb before the left, e.g. the right hand before the left hand. The Prophet of Allāh (PBUH) would always start with the right-hand side when he performed his purification, when he put on his shoes, and in all his affairs.

The legal ruling regarding this order is that it is **obligatory**,³ according to the correct opinion adopted by our Shaykh al-Qannūbī. Furthermore, it is the opinion to which our Shaykh al-Khalīlī has inclined in his *fatāwá*.⁴ They have adopted this opinion because it is the authentic performance of the Prophet

¹ - ar-Rabī'. Ḥadīth number 90.

² - al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. Personal booklet.

³ - Based on this juristic opinion, if one refrains from washing a particular limb in his ablution, then remembers later on, he must go back and wash the forgotten limb, then wash the limbs that follow it, to keep the order. However, the other group of scholars (who hold that the order is not obligatory) allow the washing of the forgotten limb at the end of ablution. Therefore, one does not have to wash what comes after it.

⁴ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.32.
- al-Qannūbī. **Summer lessons**. Personal booklet, p.30.

(PBUH). He is never reported to have abandoned the order of his acts of ablution, even for one single time, nor did he state the possibility of ignoring the order. This is the opinion of Imām ar-Rabī', unlike his Shaykh, Abū 'Ubaydah (May their souls rest in peace), who held that *tartīb* is not obligatory.¹

7) **The sequence (*muwālāh*):** The sequence meant here is to perform ablution for each limb, one after the other, without a long time between them. The sequence in ablution is achieved as long as the previous limb does not become dry before starting to perform ablution for the following one.² The correct position is that the sequence is **obligatory**, just like the order, *tartīb*, due to the fact that the Prophet (PBUH) never abandoned it even for one single time in his life.

8) **Being moderate in the use of water:** The Prophet (PBUH) would perform his ablution using a very small amount of water, called *mudd*.³ And he would bathe with a relatively small amount of water, called *ṣā'*,⁴ which consists of four *mudds*.¹

¹ - See:

- ar-Rabī'. Ḥadīth number 418.
- ash-Shammākhī. *al-Īdāh*. v.1, .96-97.

² - This rule applies under normal conditions. In more detail, if there are external factors that cause the limbs or the body parts to dry quickly, such as performing the ablution in sunlight or when it is windy in hot weather, this rule cannot be applied in such a situation.

³ - ***Mudd*** is a dry measure for grains, roughly equivalent to the amount that fills the two hands cupped together, approximately 1.032 litres. See: Sāleh. **Dictionary of Islāmic Words and Expressions**. p.153.

⁴ - ***Ṣā'*** is an Islāmic unit of dry measure. For rice, it is roughly equal to 2.048 kg. Sāleh. **Dictionary of Islāmic Words and Expressions**. p.197.

Attention

Many people are used to **wiping over their necks** in their ablution after wiping over their ears, although the neck is not one of the limbs of ablution, according to the correct and adopted opinion. Moreover, the fact is that this addition is not authentically ascribed to the Prophet (PBUH), either in a sound ḥadīth or in a good one.² It was just preferred by some scholars, relying on a weak narration. Imām as-Sālimī (May his soul rest in peace) said: ‘Wiping over the neck has been advised by some scholars. But it was not in the reports narrated from the Messenger of Allāh (PBUH)’.³ Based on the fact that this action is not narrated from the Messenger of Allāh (PBUH), it is better to leave it. The Almighty says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر: ٧

‘And whatever the Messenger has given you, take; and what he has forbidden you, refrain from’ (Q, the Exile. 59:7).

Section on the Description of Ablution

If one wants to perform ablution, he must make sure first that his body is free from any impurity. Then, he should bring pure water and make the intention, for example, to remove the *ḥadath* and make the prayer legally possible. After, he should utter *Basmalah* and wash his hands to both wrists. Then, he

¹ - **The Prophetic ṣā’** consists of four *mudds*, and in this is clear evidence of the economic moderation of Islām and it is also a rejection of those who suffer from chronic obsessions, *waswās qahrī*. As for the narration ‘Ablution upon ablution is light upon light’, it is a weak narration and was not authentically ascribed to the Prophet (PBUH). See:

- al-Qannūbī. **Summer lessons** 1421 AH/ 2000 CE.
- as-Sālimī. *Madārij al-Kamāl*. p.11.

² - al-Qannūbī. **A Lengthy Refutation**; the researcher has a copy of it. p.37-38.

³ - as-Sālimī. *Ma’ārij al-Āmāl*. v.1, p.350.

should rinse his mouth and inside his nose thrice. Then, he should wash his face thrice. Then, he should wash his right hand, followed by the left one, up to and including the elbow three times each. Then, he should wipe his head and the inner and outer parts of his ears once. Then, he should wash his right foot thrice, followed by the left foot thrice, up to and including the ankles.

Section on the Disapproved Actions of Ablution

There are several disapproved acts, which are not recommended during ablution; these include the following:

- 1- Performing ablution while standing.¹
- 2- Talking and mentioning anything other than Allāh.
- 3- Extravagance in the use of water.
- 4- Exceeding three times for the washed limbs, and once for the wiped ones.
- 5- Performing ablution in a dirty place, lest an impurity might touch the body or clothes.²
- 6- Being naked during ablution while alone. This act becomes prohibited if it is in a place where people can see the one taking ablution.³
- 7- Refraining from an action recommended in the Sunnah.

¹ - For further details with regard to the disapproved acts of ablution, see: as-Sālimī. *al-Ma'ārij*. v.1, p.412-417.

² - **Benefit:** Some scholars hold that pouring out the water used in ablution in a place where people walk is disliked, and one should show respect to this water as it is a remnant of worship. Likewise, some dislike if this water is going to be mixed with impure drainage. Allāh knows best.

³ - al-Khalīlī. 'Asking the People of Knowledge' TV programme. Episode: 21. Sha'bān 1426 AH/25-9-2005 CE.

Juristic Issue

According to the correct opinion of our Mentor al-Khalīlī (May Allāh preserve him), **drying the washed limbs after ablution using a towel is not a disliked act**, especially when there is a need, such as in cold weather.¹ This is because of the narration collected by ar-Rabī' and others that the Prophet (PBUH) would have a towel and wipe his limbs after ablution.²

In addition, there is nothing authentic that disallows people from using hot water or that which has been heated by the sun. However, it is better not to use such water if there is harm in using it.³

Fatwá

Question What is the legal ruling regarding performing ablution inside the toilet?

Answer If it is a place where no impurity can reach, there is no harm if one performs his/her ablution there.⁴

Section on the Nullifications of Ablution

Learn (my brother, the servant of Allāh) that one is asked not to nullify his deed once it has been completed. The Almighty says:

﴿وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾ مُحَمَّدٌ: ٣٣

‘And do not invalidate your deeds’ (Q, Muḥammad. 47:33).

¹ - This is also the opinion adopted by Abū Saʿīd al-Kudamī (May his soul rest in peace) as related by our Shaykh al-Khalīlī (May Allāh save him) after he said, describing Abū Saʿīd: ‘Likewise, whenever he [Abū Saʿīd] finds the proof from the Sunnah, he does not leave it to anything else’. See:

al-Khalīlī. **Reading on the Thought of Abū Saʿīd**. The Literary Club. p.54, 56.

² - ar-Rabī'. Ḥadīth number 95.

³ - al-Qannūbī. **Summer Lessons** - Ruwī 1421 AH/2000 CE. Booklet no. 10, p.11.

⁴ - al-Khalīlī. **'Asking the People of Knowledge'** TV programme. Episode: 21 Sha'bān 1426 AH/25-9-2005.

Here, I mention some of the nullifications that could invalidate one's ablution:

- **Apostasy (*riddah*):** This is leaving Islām altogether, or committing what leads to that end, such as denying what has been known by a definite proof, i.e. denying what has been firmly established, where its meaning is explicit and cannot have more than one interpretation.

- **Touching the private parts:**¹ whether they are his/her own or someone else's, irrespective of whether they are touched by the inner or outer part of the palm, as far as Shaykh al-Qannūbī is concerned.² This is on the authority of Ibn 'Abbās (May Allāh be pleased with him and his father), who ascribed to the Prophet (PBUH) the following saying: 'If any of you happened to touch his penis, he would have to do ablution'.³ And on the authority of Jābir b. Zayd, the Prophet (PBUH) said: 'If the woman touches her vulva, she must perform ablution'.⁴

- **Touching what is impure:** Touching any impure substance breaks the ablution so long as one or both of the two parties (the touching party or the touched one) are wet. These impurities and their types were mentioned previously.⁵ Praise be to Allāh.

- **Backbiting (*Ghībah*):** due to the Prophet's (PBUH) saying: 'Backbiting breaks fasting and nullifies ablution'.⁶ Some scholars

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.29.

² - al-Qannūbī. **Summer lessons** 1425 AH/2004 CE. Personal booklet, p.3.

³ - ar-Rabī'. Ḥadīth number 115.

⁴ - ar-Rabī'. Ḥadīth number 107.

⁵ - See: **The Second Chapter: On Impurities.**

⁶ - ar-Rabī'. Ḥadīth number 105.

made a legal analogy and apply the same ruling of backbiting to all major sins, and consequently ruled that all major sins invalidate ablution. Examples of these major sins are the following: prohibited looking at unrelated women directly or indirectly, and the listening to what is prohibited, such as backbiting, gossiping, and music.¹ Moreover, another invalidator

Attention: Some juristic (*fiqhī*) books added to the abovementioned narration, beside ‘backbiting’; this addition ‘and gossiping’. However, as a matter of fact, this addition was never mentioned in any of the original books of Ḥadīth which relate the Prophetic reports with their continuous chains of narration, all the way back to the Prophet (PBUH). It is well known that the Prophetic reports should only be taken from the original books of Ḥadīth, not from the books of jurisprudence that mention the narrations without chains of transmitters.

Likewise, it is not authentic what was attributed to the Prophet (PBUH) that he said: ‘Lying, backbiting, gossiping, unjust oaths and looking lustfully nullify ablution, break fasting, destroy deeds and irrigate the roots of evil’. However, this does not negate the applicability of this legal ruling to gossiping and the like either, by means of analogy to backbiting or because it falls under the Prophet’s (PBUH) saying: ‘No accepted fasting without abstaining from what Allāh has prohibited’, as you find it in the chapter of fasting. See:

- al-Qannūbī. **Fatāwā Imām as-Sunnah wa al-Uṣūl**. p.89.
- al-Qannūbī. **Sināw Fatāwā**. Audio material. The Cultural Committee at Islāmic Sciences Institute (currently Sharī’ah Sciences College).
- al-Qannūbī. **Summer lessons** - Ruwī. 1421 AH/2000 CE. Booklet no. 6, p.3.

¹ - It is sufficient to recount here what the prominent Imām of Ḥadīth, ar-Rabī’ b. Ḥabīb (May Allāh shower him with His mercy), collected that Ibn ‘Abbās (May Allāh be pleased with him and his father) said that the Prophet (PBUH) said: ‘Two voices are cursed in this life and Hereafter: the voice of the pipe [musical instrument] upon *ni’mah* [a bounty or happy occasion], and the voice of the mourner upon a grief’. This narration was enhanced by other narrations with different chains of transmission, reported by twelve Companions of the Messenger (PBUH). One of these is the narration of Abū Mālīkal-Ash’arī collected by al-Bukhārī that he heard the Prophet (PBUH) say: ‘From among my followers there will be some

of ablution is touching or shaking hands with an unrelated woman, *Ajnabiyyah*.¹

- **Whatever comes out of the two private parts:** whether it is usual, such as urine, stool and gas,² or unusual, such as worms and stones.

- **Blood coming out of the body:** If the body bleeds, then the ablution is nullified. This relates to running or flowing blood (*masfūḥ*), which is impure as explained previously. Almighty God says:

﴿أَوْ دَمًا مَّسْفُوحًا﴾ الأنعام: ١٤٥

‘Or blood spilled out’ (Q, the Cattle. 6:145).

people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments as lawful’ (al-Bukhārī, ḥadīth number 5590). For more details, see:

A **lengthy answer** by his Eminence Shaykh al-Khalīlī (May Allāh save him) regarding growing a beard and listening to music. In it is the cure for the patient and the healing of the sick.

¹ - ***al-Mar’ah al-Ajnabiyyah***, (a non-closely-related woman), is any woman a man may be able to marry at some point. Examples of this are your cousin and sister-in-law, as opposed to ***al-Mar’ah al-Maḥram*** (a closely-related woman), who is any woman a man can never marry, due to a close relation through blood, fostering or marriage. Examples of this category are mother, sister, foster-mother, foster-aunt, mother-in-law and daughter-in-law. See:

al-Khalīlī. **al-Fatāwá**. v.1, p.26.

² - **Attention:** Despite **passing wind** being one of the ablution invalidators, the wind itself does not make what it touches of body or clothes impure, whether it is wet or dry, and whether what it touches is wet or dry. See:

- al-Qannūbī. **Research, Treatises and Fatāwá**. v.4, p.96.
- al-Qannūbī. **The Legal Ruling on Vaginal Secretions**. p.2.

- **Vomiting or regurgitation (*qalas*):** due to the Prophet's (PBUH) saying: 'Whoever vomits or gets *qalas* should perform ablution'.¹

- **Losing consciousness:** through deep sleep, drunkenness, fainting, insanity and the like. The reason that this is a nullifier of ablution is the fact that one does not feel at this state of unconsciousness what comes out of oneself. The Prophet (PBUH) says in a metaphorical expression that the two eyes guard your ablution from being nullified by losing consciousness, which might cause you to pass wind or any other invalidating discharge².

Juristic Benefits

Benefit no. 1: Shaykh Sa'īd b. Mabruk al-Qannūbī (May Allāh save him) gave preference to the opinion that **laughing does not break ablution**, irrespective of whether it is during or outside of the prayer.³ However, it undoubtedly breaks the prayer itself. Allāh knows best.

Benefit no. 2: Years ago, we had a gathering between the Sunset and Night prayers with our prominent **Shaykh Sayf b. Rāshid al-Ma'walī** (May Allāh have mercy on him). In his presence, one posed the issue of cutting the nails and hair while one is in the state of ablution and the effect of that on ablution.

Shaykh Sayf (May his soul rest in peace) told us, out of his precious stories, an incident that happened between Imām as-Sālimī and his Mentor Shaykh Rāshid b. Sayf al-Lamkī (May Allāh bestow his blessings on them). Shaykh Sayf said a disagreement took place on this issue between the student (as-Sālimī) and the

¹ - ar-Rabī'. Ḥadīth number 111.

² - ar-Rabī'. Ḥadīth number 118.

³ - al-Qannūbī. **Summer lessons** – commentary on *al-Īdāh* book 1425 AH/2004 CE. Personal booklet, p.27.

teacher (al-Lamkī). The teacher said the ablution is null and void, while the student said it is not. Finally, they sent a question to the prominent scholar at the time, Quṭb al-A'immah,¹ (May Allāh have mercy on him) in Algeria, asking him about the overwhelming opinion on this issue. The answer came back, conforming to the opinion of the clever student, as-Sālimī.

At that moment, Shaykh Sayf (May his soul rest in peace) praised Imām as-Sālimī and his strong memory from his early years, a very metaphorical phrase that I still remember. He said 'This is a man whose vessel [referring to his memory] is not broken'.

¹ - He is the prominent scholar Muḥammad b. Yūsuf Aṭṭāyish. It is said that his lineage goes back to the second Rightly-Guided Caliph, 'Umar b. al-Khaṭṭāb (May Allāh be pleased with him). He is the most famous Ibāḍī scholar in the Islāmic West in the modern age. He was born in the Mīzāb Valley in Southern Algeria in 1237 AH. He worked hard seeking religious and linguistic knowledge, with a determination that did not acknowledge any boredom, enhanced by sharp intelligence, until he became well-versed in the Sharī'ah Sciences. Based on that, Imām as-Sālimī nicknamed him **Quṭb al-A'immah**, meaning the central scholar to whom all other scholars refer.

He produced many compilations. Among the most important ones are his three interpretations of the Holy Qur'ān: *Taysīr at-Tafsīr*, *Himyān az-Zād* and *Dā'ir al-'Amal*. In addition, he authored the valuable encyclopedia *Sharḥ an-Nīl*, which is considered a source for researchers in Islāmic Jurisprudence. He died (May Allāh have mercy on him) in 1332 AH/1914 CE, after almost one century of scholarly struggle and social reformation. For more details, see:

Baḥḥāz. **Dictionary of Ibāḍī figures**/Western section. v.2, p.399-406.

Juristic Issue

There are different **conditions and postures of sleeping**, one of which is the deep sleep while lying down. This nullifies ablution without any doubt.¹ Apart from this case, scholars differed regarding the implications of other postures, as to whether they break ablution or not. Some said that all forms of sleep invalidate ablution, regardless of the posture. Others held that ablution is broken if one sleeps leaning against something or lying on something. Accordingly, sleep while sitting does not nullify ablution.

The overwhelming opinion, according to our Shaykh al-Qannūbī, is that **the kind of sleep that breaks ablution is the one during which a human cannot feel when a discharge comes out**, even in the sitting position. This opinion was maintained by more than one of our scholars (May Allāh have mercy on them).² The justification given for this argument is that sleep in itself is not an independent reason to nullify ablution. Rather, it is what sleep could lead to, that is, passing discharges unconsciously. A human, whilst sitting, could enter a deep sleep during which he does not sense if he passes wind. This understanding is advocated by the previous ḥadīth: ‘The two eyes are the guards of your ablution’.³

¹ - See:

al-Jīṭālī. *Qawā'id al-Islām*. v.1, p.186.

² - aṭ-Ṭiwānī. *Qāmūs aṣ-Ṣalāh*. p.33.

³ - ar-Rabī'. Ḥadīth number 118.

Section on Wiping over Bandages

al-Jabā'ir are bandages or casts that are put on the places of injuries or wounds until they heal. The lawgiver provided a concession to wipe over them, instead of the default ruling of washing the limb. The concession is given to lift the burden and relieve difficulty, as the Almighty says:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ الحج: ٧٨

‘And [He] has not placed upon you in the religion any difficulty’ (Q, the Pilgrimage. 22:78).

If the folds of the bandage do not cover the whole limb to be washed, then the covered part is wiped over and the uncovered part still should be washed.¹

The textual proof legalising wiping over bandages and casts is what was reported authentically from ‘Alī b. Abī Ṭālib (May Allāh honour his face), that part of his arm was broken. Then, he asked the Prophet (PBUH) for a concession to wipe over the bandage. The Prophet (PBUH) replied: ‘Yes’.²

¹ - al-Qannūbī. **Summer lessons** – Ruwī 1421 AH/2000 CE. Booklet no. 6, p.12.

² - ar-Rabī'. Ḥadīth number126.

Juristic Issue

Washing both feet is one of the pillars of ablution, due to the explicit verse of ablution in which Almighty Allāh states:

﴿...وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾ المائدة: ٦

‘And wash your feet to the ankles’ (Q, the Table Spread. 5:6).

As a result, wiping over them or over shoes is not sufficient after the verse of ablution, in the Chapter of al-Mā'idah (the Table Spread), was revealed. It is well known that the Chapter of al-Mā'idah is one of the very last revealed chapters of the Holy Qur'ān. Thus, the obligation to wash the feet is not abrogated and its legal ruling should be applied anyway, whether you are travelling or resident.¹ Concerning what has been narrated with regard to wiping socks or shoes, it is understood that it had been a common practice before the revelation of the verse of al-Mā'idah. Therefore, it must have been abrogated by the death of Prophet Muḥammad (PBUH). Hence, Ibn 'Abbās (May Allāh be pleased with him and his father) said: 'I never saw Allāh's Messenger (PBUH) wiping over his shoes'.²

However, if we were to admit, for the sake of argument, that all transmitted narrations in this regard are authentic, they still cannot oppose the definitive and explicit Qur'ānic text. This opinion, not wiping over socks, is held by a large number of the Prophet's (PBUH) Companions. Hence, 'Ā'ishah (May Allāh be pleased with her and her father) said, rejecting such an argument: 'Cutting off my foot is better than wiping over my two shoes'.³

¹ - al-Ghārbī. 'Asking the People of Knowledge'. Oman TV. Episode: 24. Rajab 1424 AH/21-9-2003 CE.

² - ar-Rabī'. Ḥadīth number 123.

³ - ar-Rabī'. Ḥadīth number 127.

The Fourth Chapter: On Ritual Bathing

قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا

جُنُبًا إِلَّا عَابِرِ سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا﴾ النساء: ٤٣

The Almighty says:

‘O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of *janābah*, except those passing through [a place of prayer], until you have washed [your whole body]’ (Q, the Women. 4:43).

From a **linguistic** point of view, *Ghusl* with *ḍammah* (غُ) is the name given to the act of washing, or to ritual bathing. And *Ghasl* with *fathah* (غَ) is the name given to the water with which the ritual bathing is performed, just like *wuḍū’* and *waḍū’*. As for the **technical** sense, it is pouring water over the whole body with the intention to lift a major *ḥadath* (e.g., bathing after *janābah* or menstruation) or just to practice the Sunnah (e.g., bathing for Friday’s prayer or *iḥrām*¹).

Regarding its legal evidence, the Almighty says in **the Glorious Qur’ān**:

﴿وَلَا جُنُبًا إِلَّا عَابِرِ سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا﴾ النساء: ٤٣

¹ - Getting in the legal state to perform Hajj or ‘Umrah.

‘Or in a state of *janābah*, except those passing through [a place of prayer], until you have washed [your whole body]’ (Q, the Women. 4:43).

Also, from **the Sunnah** is what was narrated on the authority of Ibn ‘Abbās (May Allāh be pleased with him and his father), who said that the Prophet (PBUH) said: ‘For *madhy* is ablution, and for semen is a ritual bath (*ghusl*)’.¹ There is also more textual evidence for this.

Section on Obligatory Bathing

The legal ruling regarding ritual bathing varies according to its causes. Thus, it might be compulsory for the following reasons:

First\ Janābah: Ritual bathing is obligatory if a person is in a state of *janābah*. The proof of *janābah* bathing being compulsory is His Almighty’s saying:

﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾ المائدة: ٦

‘And if you are in a state of *janābah*, then purify yourselves’ (Q, the Table Spread. 5:6).

Janābah is a **major ḥadath** that applies to both men and women, either because of ejaculation or sexual intercourse.

Ejaculation could take place while one is awake and could take place, as well, while one is asleep. The latter is what is called a wet dream (*iḥtilām*). Just as men can get *iḥtilām* while sleeping, women can get it as well. Therefore, ritual bathing would be obligatory after *iḥtilām*, for both males and females.²

¹ - ar-Rabī’. Ḥadīth number 104, 134.

² - Despite the fact that *iḥtilām* is less frequent with women than men, women must perform ritual bathing when it happens to them, according to the overwhelming opinion of the majority of scholars. This is clearly stated in the *Fatāwá*, legal answers, of the two scholars of our time, al-Khalīlī and

On the authority of Ibn ‘Abbās (May Allāh be pleased with him and his father) who said: ‘A woman came to the Messenger of Allāh (PBUH) and said: “Shyness is gone, O Allāh’s Messenger. Inform me: if a woman sees in a dream what a man sees”. The Messenger (PBUH) said: “She must perform *ghusl* if she ejaculates”’.¹

As for **sexual intercourse**, ritual bathing is compulsory whether ejaculation took place or not. This is proved by a ḥadīth on the authority of Jābir b. Zayd (May his soul rest in peace) who said: ‘I asked ‘Ā’ishah, “Would Allāh’s Messenger bathe after sexual contact without having ejaculated?” She said: “The Messenger of Allāh (PBUH) would do that and bathe and order us to bathe and say: “When the two circumcised parts meet, then bathing is obligatory”’.² And the Prophet (PBUH) says in another narration: ‘When the two circumcised parts meet, then ritual bathing is obligatory whether the man ejaculates or not’.³

al-Qannūbī (May Allāh safeguard them both), as this is in accordance with the authentic Prophetic Sunnah. See:

- al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 23. Ramaḍān 1423 AH/29-11-2002 CE.

- al-Qannūbī. **Summer lessons**. p.54.

¹ - ar-Rabī‘. Ḥadīth number 138.

² - ar-Rabī‘. Ḥadīth number 135.

³ - ar-Rabī‘. Ḥadīth number 137.

Jimā’ (sexual contact), which requires ritual bathing, occurs when the penis foreskin (the place of circumcision) goes inside the female vulva. Thus, mere foreplay, without inserting the penis, does not require ritual bathing, as long as he/she has not ejaculated. However, if one has ejaculated, he/she must perform ritual bathing apart from his/her spouse. Allāh knows best.

Second\ Women becoming pure after menstruation (*ḥayḍ*):

This is due to the saying of His Almighty:

﴿فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ﴾ البقرة: ٢٢٢

‘So keep away from wives [sexual intercourse] during menstruation. And do not approach them until they are pure. And when they have purified themselves...’ (Q, the Cow. 2:222). The latter part of the verse means when they have performed ritual bathing.

Likewise, if a woman becomes pure **after postnatal** bleeding (*nifās*), she must perform ritual bathing, applying the same rulings as for menstruation by means of analogy, due to the argument that bleeding after giving birth (*nifās*), is an extended form of menstruation.

Third\ Death: Washing a dead Muslim body is a communal duty, *farḍ kifāyah*. Um ‘Aṭiyyah al-Anṣāriyyah said: ‘The Messenger of Allāh came upon us when his daughter died and said: ‘Wash her three or five times, or more than that if you think that (is necessary). Wash her with water and lotus leaves and put some camphor in the last time’.¹

Fourth\ Conversion to Islām: due to the Prophetic order to the noble companion Thumāmah al-Ḥanafī to perform ritual bathing after he embraced Islām.²

¹ - Collected by:

- ar-Rabīʿ. Ḥadīth number 480.
- al-Bukhārī. Ḥadīth number 1175.

² - Ibn Ḥibbān. Ḥadīth number 1255.

The well-versed scholar al-Qannūbī says: 'This issue requires more research, since it is probable. However, having a bath is a greater precaution'.

al-Qannūbī. **Summer lessons** – Ruwī 1421 AH/ 2000 CE. Booklet no. 5, p.5.

Fifth\ An impurity whose place on the body is unknown: If one is certain that an impurity has fallen on his body but does not know exactly where it has fallen, he/she must wash the whole body, and is not considered fully pure unless certain that it has been removed; the only way to achieve this is via washing the whole body.¹

Section on Recommended Washing

First\ For Friday prayer:² Allāh's Prophet (PBUH) said: 'The taking of a bath on Friday is *wājib* for every male [Muslim] who has attained the age of puberty'.³ A strong emphasis is what is intended by the use of the word *wājib* in this ḥadīth, although it means literally 'mandatory'.

Second\ For *iḥrām* to perform Ḥajj or 'Umarah, and for entry to Makkah and to stand on 'Arafah: This is because of what was narrated that 'The Prophet (PBUH) took off his clothes for *iḥrām* and had a bath'.⁴

¹ - as-Sālimī. *Madārij al-Kamāl*. p.11.

² - **Benefit:** Scholars differed over Friday bathing, as to whether it is meant for the day itself, as is held by his Eminence the Grand Muftī, or it is meant for the prayer, as is held by the scholar of Ḥadīth al-Qannūbī (May Allāh safeguard them both). Based on the former, Friday bathing is recommended for all, whether they have to perform the Friday prayer or not, including travellers and women.

The latter interpretation necessitates that it is required only from those who have to offer this prayer. However, taking precautions is always preferable; and in it is a great reward.

al-Qannūbī. *Fatāwā of his Excellency Shaykh al-Qannūbī*. p.84.

³ - ar-Rabī'. Ḥadīth number 284, 285.

⁴ - ar-Rabī'. Ḥadīth number 284, 285.

Third\ For the two ‘Īds: Shaykh al-Qannūbī (May Allāh protect him) said: ‘Some reports ascribed to the Prophet (PBUH) denote the legality of taking a bath on ‘Īd. However, none of that is sound and intact. On the other hand, several sound and weak narrations in this regard were attributed to the Companions of Allāh’s Messenger (PBUH). Thus, it appears that this bath is authentic. Moreover, some scholars draw an analogy between this bath and the Friday bath, which is a good analogy. However, what was narrated from the Companions (May Allāh be pleased with them) is stronger. They seem to have taken it from the Prophet (PBUH)’.¹

Finally, there are non-recommended baths due to the fact that they do not have an authentic chain of narration back to Allāh’s Prophet (PBUH). Some examples of these are having a bath because of false menstruation (*istiḥāḍah*), cupping (*ḥijāmah*) and due to washing a dead person. Rather, there are innovative baths, which are in opposition to the Prophet’s (PBUH) guidance. Hence, they should never be performed. For instance, a widow having a bath when her waiting period (*‘iddah*) is over.²

¹ - al-Qannūbī. *Fatāwá of his Excellency Shaykh al-Qannūbī*. p.112.

² - **Warning:** It is worth mentioning here, although it is not a secret in the societies in which ignorance has spread, that in *‘idad* (a plural form of *‘iddah*, meaning waiting period) are so many heretical innovations about which the Almighty has never sent down a revelation legalising any of them. Examples of these innovations are asking the woman observing the waiting period to recite a verbal intention of *‘iddah* after a non-closely-related man, *ajṇabī*, claiming that *‘iddah* could not be observed except by doing so, and that this verbal intention must be recited before the burial.

In addition, among these heretical innovations are the practice that a widow must hide herself from any male, even her close relatives, and that she must wear particular clothes. Much worse is assigning a certain day at the end of *‘iddah* for all women to renew their grief by mourning and

Precious Benefit

Muslim scholars are in disagreement with regard to **the legal ruling of Friday's wash**; most hold that it is just a recommended Sunnah, meaning it is not obligatory; and therefore, a person is not sinful if he does not perform it.¹

As for the Prophetic expression of **the word *wājib*** mentioned in the previous ḥadīth, it is meant to strongly urge people to practise this wash. As such, many technical concepts that were coined or given a specific connotation later on by the jurists of Islām do not serve as a valid interpretation of the same terms enshrined in the original legislative sources, namely The Holy Qur'ān and Prophetic Tradition.

I mention as an instance of these relatively new concepts, **the concept of *al-qaḍā'***. Later scholars of Islāmic Jurisprudence (*fiqh*) meant by *al-qaḍā'* the performance of a religious ritual after its specific time has elapsed. This is relatively a new connotation. Hence, the early legislative texts from the Qur'ān

screaming. Afterwards, they gather at the end of that day around dishes of food set for this occasion. Our Shaykh al-Khalīlī (May Allāh protect him) dedicated to this issue a whole compilation entitled ***al-Mu'taddah bayn al-Bid'ah wa-as-Sunnah***, meaning the widow between innovation and Sunnah. Whoever is interested in this issue may refer to this book.

Likewise, our Shaykh al-Qannūbī Abū 'Abdu ar-Raḥmān (May the Almighty protect him) drew people's attention several times to these issues and the offences that many people fall into, opposing the Prophetic way and guidance.

¹ - Our Shaykh al-Qannūbī (May Allāh save him) in the session of revising this book that took place in *al-Iftā'* Office (Dated: 25 Dhū al-Qi'dah 1429 AH/24 November 2008 CE) informed me that he is of the opinion that **Friday's shower is either obligatory or at least strongly recommended**.

and Sunnah cannot be interpreted based on these late connotations. In reference to *al-qaḍā'*, the Almighty says:

﴿فَإِذَا قُضِيَتْ مَنَسِكَكُمْ فَأَذْكُرُوا اللَّهَ﴾ البقرة: ٢٠٠

‘And when you have completed [*qaḍaytum*] your rites, remember Allāh’ (Q, the Cow. 4:200).

وقوله تعالى: ﴿فَإِذَا قُضِيَتِ الصَّلَاةُ﴾ الجمعة: ١٠

Also, He says: ‘And when the prayer has been concluded [*quḍiyat*]’ (Q, the Friday. 62:10).

The word *al-qaḍā'* in these two texts does not mean to make up the prayer, as this is the new technical meaning. Rather, it means to perform it initially.

Shaykh al-Qannūbī (May Allāh save him) brought to people’s attention this valuable benefit more than once. Likewise, our Shaykh al-Khalīlī (May Allāh protect him) did, and before them was Imām as-Sālimī (May his soul rest in peace), in his commentary on the Sound Collection of ar-Rabī’, where he said: ‘This benefit should be noticed because [ignoring] it is a slip of the foot. And we have elaborated on it due to its great danger’.¹

¹ - See:

- as-Sālimī. *Sharḥ al-Jāmi’ aṣ-Ṣaḥīḥ*. v.1, p.322.
- as-Sālimī. *Sharḥ al-Jāmi’ aṣ-Ṣaḥīḥ*. v.2, p.94- 95.

Section on the Obligations of Ritual Bathing

First\ Intention:¹

The intention is an integral part of ritual bathing because the bathing, *ghusl*, is an incomprehensible/unexplainable form of worship (*ghayr ma'qūlat al-ma'ná*), as we don't know the whole wisdom behind it being ordained. **The juristic principle states that any unexplainable act of worship must have an intention.** The Prophet of Islām (PBUH) is authentically reported to have said: '[The value of] an action depends on the intention behind it'.²

According to the adopted opinion of the two Shaykhs, al-Khalīlī and al-Qannūbī, **one bath suffices for more than one cause** when these coincide with one another at the same time. Examples of these coincidences are *Janābah* at the end of menses, *janābah* on Friday, and becoming pure from *nifās* on 'Īd, provided that the intention to lift the two *ḥadaths* or to perform ritual bathing for the two causes together must be present from the very beginning.³

¹ - Intention is an indispensable component of ritual washing, as held by our Shaykhs al-Khalīlī and al-Qannūbī, and this is the famous opinion of the majority, based on the fact that *ghusl* is an incomprehensible/unexplainable act of worship. And what resembles *ghusl* in this respect is given the same ruling as that of *ghusl*, the intention being compulsory. See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.214.
- al-Qannūbī. **Summer lessons** 1425 AH/2004 CE. Personal booklet p.10-11.
- al-Jīṭālī. **Qawā'id al-Islām**. v.1, p.207.

² - ar-Rabī'. Ḥadīth number 1.

³ - See:

- al-Khalīlī. **79 Issues for Women Only**. Audio material.
- Literary Club. **Readings on Abū Sa'īd's Thought**. p.57.
- al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. p.18-19.

Second\ Covering the whole body with water:

It has been authentically proven that the Prophet of Islām (PBUH) said: ‘Under every hair, there is a *janābah* (a trace of sexual impurity), so wash your hair and cleanse the skin’.¹ Also, he (PBUH) said: ‘My beloved Gabriel (Peace be upon him) commanded me to wash *fanīkatī*, ‘*anfaqatī* and ‘*anqafatī* upon *janābah*’.²

Third\ Sequence (*muwālāh*) and rubbing:

The **sequence** or *muwālāh* is the succession of bathing the limbs, whereby the previous limb does not become dry until the bather has already started the following one. It is necessary in ritual bathing, because ritual bathing is an inseparable form of worship.

Concerning **rubbing**, it is the use of the hand while pouring water over the body, in order to ensure the water reaches all body parts. Rubbing is an indispensable act due to the Prophetic commandment: ‘So wash your hair and cleanse the skin’.³ However, rubbing with hands could be substituted with anything that fulfils the purpose, such as shower water or sea waves. Also, it is argued that rubbing is not compulsory so long as one is paying attention to covering the whole body with water and letting the water get everywhere. This is what has been adopted by our Shaykh al-Khalīlī (May Allāh safeguard him).⁴

¹ - ar-Rabīʿ. Ḥadīth number 141.

² - ar-Rabīʿ. Ḥadīth number 142.

ar-Rabīʿ said: “*fanīkatī* is the lower area in the middle of the moustache. ‘*Anfaqatī* is the lower area in the neck, at the back of the head. ‘*Anqafatī* is the small hairs extending from the beard under the lower lip”.

³ - ar-Rabīʿ. Ḥadīth number 141.

⁴ - al-Khalīlī. **al-Fatāwá**. v.1, p.214.

Fourth\ Rinsing the mouth and inside the nose:

Rinsing the mouth and inside the nose are of the obligatory acts of ritual bathing. This notion has been agreed upon by the two Shaykhs, al-Khalīlī and al-Qannūbī (May Allāh prolong their lives),¹ due to the understanding derived from the Prophetic saying: ‘So wash your hair and cleanse the skin’.² Since the mouth has skin and the nose has hair, they fall under this command.

Fatwá

Question What do you think of a person who had a shower without the intention of any ritual bathing, despite the fact that he had to perform ritual bathing? Does he have to redo the bathing?

Answer Scholars differed regarding the legal ruling of the intention for *janābah* ritual bathing. The correct opinion is that it is compulsory, as *janābah* bathing is an unexplainable form of worship (*ghayr ma‘qūlat al-ma‘ná*), and any unexplainable form of worship must have intention.³

¹ - This act of rinsing the mouth and inside the nose takes on greater emphasis if the performer is not going to perform full ablution during bathing. See:

al-Khalīlī. **al-Fatāwá**. v.1, p.13.

² - ar-Rabī‘. Ḥadīth number 141.

³ - Shaykh al-Qannūbī (May Allāh save him) paraphrased the answer in a session dedicated to revising the book at *al-lftā’* Office (Dated: 25 Dhū al-Qi’dah 1429 AH/24 November 2008 CE). See also:

al-Qannūbī. **Summer lessons** – Ruwī 1421 AH/ 2000 CE. Booklet no. 5, p.8.

Another Fatwá

Question Does covering the whole body with water during *janābah* bathing suffice without hand rubbing the body?

Answer On this issue, there is a difference of opinions. However, the overwhelming one is that this is sufficient, providing that the person lets water reach the hidden parts of his/ her body. Allāh knows best.¹

Section

On the Sunnah and Recommended Acts of *Ghusl*

First Passing urine before bathing.²

Second Performing *istinjā'* before bathing.³

Third *Tasmiyah* (saying *bismillāh*).⁴

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.14.

² - Passing urine before *janābah* ritual bathing is preferred by some scholars for the sake of precaution, in order for the remnants of semen to be expelled from the urinary passage. However, this is particular to men. As for women, they are not asked to do so, because the sexual passage of women is different from the urinary passage. Allāh knows best.

al-Qannūbī. **Summer lessons** 2003. p.64.

³ - *Istinjā'* is using water to remove the remnants of impurity (semen or urine) from the urinary passage.

This practice is recommended, as it has been authentically attributed to the Prophet (PBUH), as narrated by 'Ā'ishah (May Allāh have mercy on her and her father). Also, this act is preferred in order for the remnants of semen not to come out during bathing or afterwards. However, if they do come out, then, the overwhelming opinion with our two Shaykhs, al-Khalīlī and al-Qannūbī (May Allāh protect them), is that it is not necessary to redo the whole bathing. The justification for this view is that what has come out is just a remnant of the previous *janābah*, not a new one. See:

- al-Khalīlī. **Marriage Fatāwá**. p.102.
- al-Khalīlī. **Fatāwá az-Zīnah**. p.15.
- al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. Personal booklet p.18.

⁴ - Shaykh al-Qannūbī says: 'I have not found [valid] evidence that obligates

Fourth\ Performing ablution at the beginning of ritual bathing:¹ This is taken from the Prophet's (PBUH) own practice. And of his (PBUH) practice is that he would delay washing both feet until the end of bathing. Furthermore, this ablution, performed during *ghusl*, is valid for any prayer as long as it is not nullified by touching the private parts or committing any of the ablution nullifications.

Fifth\ Starting with the higher limbs before the lower ones, and the right limbs before the left ones, because of the Prophetic practice of always starting with the right-hand side before the left-hand side in his purification and when putting on his sandals and combing his hair.²

the saying of *bismillāh* for ritual bathing. However, if the person did so, that would be good', especially if he is willing to make ablution during bathing, as *tasmiyah* is a precondition for ablution.

al-Qannūbī. **Summer lessons** 1421 AH/2000 CE.

¹ - Performing ablution at the beginning of ritual bathing is a non-obligatory Sunnah, similar to the other Sunnah acts of *ghusl*. However, if a person wants to pray right after *ghusl*, he must perform ablution as part of bathing, otherwise he must perform a separate ablution for the coming ritual that requires it. This is based on the adopted opinion by our Shaykh al-Khalīlī (May Allāh save him). His Eminence says on his TV *fatāwā*: 'With that it becomes clear that the overwhelming opinion is that whoever performs *janābah* bathing must perform ablution either during ritual bathing or after it. And he is not allowed to pray without ablution'. See:

al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 15. Ramaḍān 1425 AH/30-10-2004 CE.

² - Aḥmed. Ḥadīth number 24484.

Section on the Description of Ritual Bathing

The best guidance is the guidance of Muḥammad (PBUH). And the mother of believers ‘Ā’ishah (May Allāh be pleased with her and her father) transmitted to us the description of the Messenger’s (PBUH) ritual bathing. She says: ‘When Allāh’s Messenger wanted to perform bathing for *janābah*, he would begin by washing his hands, and performing ablution [as one does] for prayer. Then, he would put his fingers into the water and wet his hair. Then, he would pour water over his head with his hands three times. Then, he would pour water over his whole body, and all that is after *Istinjā’*.¹

From this we conclude that the description of the ritual bathing should be in the following sequence:

First Intention.

Second *Istinjā’*.

Third Washing what is between the navel and the knees, as well as any place on which filth has fallen.

Fourth The prayer ablution, including rinsing the mouth and inside the nose thoroughly, and delaying the feet.

Fifth Covering the whole body with water, starting with the higher parts before the lower ones, and the right parts before the left ones.

Sixth Washing the feet; the right first, then the left.

Fatwá

Question I am a 19-year-old man, and my marriage is approaching. When I asked one of my friends who is already married about purification after having sex, he answered me

¹ - ar-Rabī’. Ḥadīth number 140.

unclearly. Therefore, I hope you can enlighten me about purification after sexual intercourse?

Answer Purification after sex is exactly the same as for *janābah* that is caused by a wet dream and the like. It is first *instingā'*, followed by ablution or just washing the mouth and nose. Then comes washing the head and covering the whole body with water using the hands to splash water on the lower parts of the body, such as the navel, *rufghayn*¹ and the armpits. Allāh knows best.²

¹ - ***Rufghayn*** is the dual form of *rufgh*, which is what surrounds the front private parts. Sometimes this term is used for the front private parts themselves.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.13.

The Fifth Chapter: On Dry Ablution, *Tayammum*

Learn, my brother, the seeker of knowledge (May Allāh guide you to all good and replace every hardship with ease), that dry ablution, *tayammum*, is among the privileges of this nation¹ that Allāh has preferred over other nations and made the best nation raised up for mankind. Dry ablution or *tayammum* was enacted to ease Allāh's servants and lift their difficulty. *Tayammum* was legalised to be a substitute for *wuḍū'* and *ghusl* when water is absent, or in cases where it is not possible to use it. A good story was the reason for the legislation of *tayammum*. I shall let 'Ā'ishah (May Allāh be pleased with her and her father) relate it to you...²

¹ - On the authority of Jābir b. 'Abdullāh (May Allāh be pleased with him and his father), who said that the Messenger of Allāh (PBUH) said: 'I have been given five things that were not given to anyone else before me. Allāh made me victorious by awe [frightening my enemies] for a distance of one month's journey. The earth has been made for me [and my followers] a place for praying and something with which to perform *tayammum* [to purify oneself for prayer]. Therefore, anyone [of my followers] can pray [anywhere] and at any time that the *ṣalāh* [prayer] is due'. Collected by: al-Bukhārī. Ḥadīth number 419.

² - On the authority of 'Ā'ishah (May Allāh have mercy on her and her father), who said: 'We went with the Messenger of Allāh (PBUH) on one of his journeys and when we reached the place Baydā' or Dhāt al-Jaysh, my necklace broke [and fell somewhere]. The Messenger of Allāh (PBUH), along with other people, stayed there searching for it. There was neither any water at that place nor was there any water with them (the Companions of the Holy Prophet). Some persons came to my father Abū Bakr and said: "Do you see what 'Ā'ishah has done? She has detained the Messenger of Allāh (PBUH) and persons accompanying him, and there is neither any water here or with them". So Abū Bakr came there and the

Section on the Origin of *at-Tayammum*

From a **linguistic** point of view, *at-Tayammum* roughly means the intent or purpose. The Almighty says:

﴿وَلَا تَيْمَمُوا الْخَيْثَ مِنْهُ تُنْفِقُونَ﴾ البقرة: ٢٦٧

‘And do not aim [*tayammamu*] at that which is bad to spend from it’ (Q, the Cow. 2:267).

Later on, this word became more frequently used, and took a **technical sense** as follows: *at-Tayammum* is the use of soil to wipe over the face and two hands in a particular way, with the intention to become pure of the two *ḥadaths*, the minor and the major.¹

The legislative origin of *tayammum* as a substitute type of worship is proven through the Book, Sunnah and Consensus of the Muslim nation. With regard to **the Book of Allāh**, the all-Powerful says:

Messenger of Allāh (PBUH) was sleeping with his head on my thigh. He (Abū Bakr) said: “You have detained the Messenger of Allāh (PBUH) and other persons and there is neither water here nor with them”. She (Ā’ishah) said: “Abū Bakr scolded me and uttered what Allāh wanted him to utter and nudged my hips with his hand. And there was nothing to prevent me from stirring but for the fact that the Messenger of Allāh (PBUH) was lying upon my thigh”. The Messenger of Allāh (PBUH) slept till it was dawn at a waterless place. So Allāh revealed the verses pertaining to *tayammum* and they (the Prophet and his Companions) performed *tayammum*. Usayd b. al-Ḥuḍayr, who was one of the leaders, said: “This is not the first of your blessings, O Family of Abū Bakr”. Ā’ishah said: “We made the camel, which was my mount, to stand and found the necklace under it”. See:

- ar-Rabī’. Ḥadīth number 168.
- al-Bukhārī. Ḥadīth number 322.

¹ - al-Fayyūmī. *al-Miṣbāḥ al-Munīr*. Chapter of the letters: Yā’ with Mīm. p.351.

﴿وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا

مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ﴾ المائدة: ٦

‘But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it’ (Q, the Table Spread. 5:6).

As for **the authentic Sunnah**, the Prophet of Islām (PBUH) is narrated to have addressed Abū Dhar (May Allāh be pleased with him), saying: ‘*Tayammum* suffices you, even if you do not find water for ten years’.¹ Last but not least, the whole Muslim *Ummah* (nation) agreed unanimously on the legality of *tayammum*;² all praise is due to Allāh.

Section on the Causes of *Tayammum*

Tayammum is a substitute purification; it may replace ablution and ritual bathing when necessary. Thus, *tayammum* has causes and reasons. Amongst these causes are the following:

1- **Unavailability of water:** due to the saying of His Almighty:

﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ المائدة: ٦

¹ - ar-Rabīʿ. Ḥadīth number 171.

² - Indeed, the whole Muslim *Ummah* agrees, after the Qurʾānic and Prophetic texts, on *tayammum* being a legalised form of purification. This confirms what was discussed previously, that Almighty God did not leave the matter of legislation to the imperfect human intellect and its divergent desires. Otherwise, what would the ‘*aqlanyyūn* (intellectuals claiming the superiority of intellect over divine revelation), who reject what does not conform with their minds, answer? How could touching the face and hands with dust be a form of purification and cleanliness, by which prayers, recitation of Allāh’s verses and circumambulation around the *Kaʿbah* are made permissible?!

‘And [if you] do not find water, then seek clean earth’ (Q, the Table Spread. 5:6).

Not finding water is either literal, when there is no water at all, or when there is actually water but one cannot use it. Not being able to use water for ablution or ritual bathing could be due to several reasons, including: the fear of losing one’s life or losing money, forgetting available water, or where the means by which water could be attained is absent.¹

2- **Inability to use water:** This may be due to:

A. **Severe cold:** The Messenger (PBUH) approved the *tayammum* of ‘Amr b. al-‘Āṣ who had *janābah* in the battle of *Dhāt as-Salāsil*, when it was extremely cold.²

B. **The fear of getting sick, the disease getting worse or the cure being delayed:** The proof advocating this meaning is the Prophet’s (PBUH) saying: ‘They have killed him; may Allāh kill them. What would harm them if they asked him to make *tayammum*’.³

¹ - On this issue, there is no difference in the ruling between a resident and traveller. As for the mention of the word *safar* (travel) in this verse, this is because of the fact that people are more likely to be short of water when travelling than when in residence.

al-Qannūbī. **Summer lessons** 1422 AH/ 2001 CE. Personal booklet, p.16.

² - ar-Rabīʿ. Ḥadīth number 174.

This tradition denotes the correct opinion that it is legally permissible for the one who has performed *tayammum* to lead in prayer the one who has performed *wuḍūʿ*, as you will find in the chapter dedicated to the legal rulings of *Imāmah*.

al-Qannūbī. **Summer lessons** 1421 AH/ 2000 CE.

³ - ar-Rabīʿ. Ḥadīth number 186.

C. **The need for water to drink:** due to the juristic rules ‘The harm should be removed’ and ‘The necessities permit prohibitions’. Also, if a person does not have water and finds it being sold at an unfair price, then he does not have to buy it and he should, in this case, resort to *tayammum*.

D. **The fear of the passage of the time for prayer:** This is upheld by the precious story of ‘Ā’ishah (May Allāh be pleased with her and her father) in which the verse of *tayammum* was revealed when the time for prayer was about to elapse, as mentioned at the outset of this chapter.¹

Section on the Pillars of *Tayammum*

Learn, oh clever pupil, that *tayammum* has indispensable pillars, without which *tayammum* is incomplete. Amongst these pillars are the following:

1- The intention to lift *ḥadath*; which can be minor or major,² due to the obvious fact that *tayammum* is an unexplainable form of worship (*ghayr ma’qūlat al-ma’ná*). The prominent scholar of Ḥadīth, al-Qannūbī (May Allāh save him), explained the correct view that one *tayammum* is enough to lift off two *ḥadaths*, the minor and major, at the same time, if the performer intends both from the beginning.³

¹ - ar-Rabī’. Ḥadīth number 168.

² - The outweighing opinion is that *tayammum* is not legislated only to allow praying, nor to lift off the *ḥadath* entirely. Rather, **it is legislated to lift off the *ḥadath* temporarily**, meaning until water is found or can be used. Consequently, it is allowed for one who has performed *tayammum* to perform all rituals for which ablution is a prerequisite, as long as his *tayammum* is not invalidated. Moreover, this opinion entails that one could have sexual intercourse with one’s wife whose *ḥadath* has been lifted by *tayammum* after becoming pure following menstruation or postnatal bleeding. See: al-Qannūbī. **Fatāwá to Questions from East Africa**. p.8.

³ - Based on the fact that *tayammum* is beyond our understanding, **its**

2- Placing both palms on pure soil: for the Almighty says:

﴿فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ المائدة: ٦

‘Then seek clean earth’ (Q, the Table Spread. 5:6).

The Qur’ānic expression “*ṣa’īdan ṭayyban*” means clean soil that contains dust. Another opinion is that “*ṣa’īdan ṭayyban*” is soil in which a plant grows, deducing this meaning from the Almighty’s saying:

﴿وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ ط﴾ الأعراف: ٥٨

‘And as for the good [*ṭayyib*] land, its vegetation springs forth [abundantly] by the permission of its Lord’ (Q, the Heights. 7:58).

Benefit: If one is short of water and does not find the described soil, then he is required to find what is more similar to it, such as non-fertile soil, stones, mud, etc. Furthermore, Shaykh al-Qannūbī brings to our attention that one should not perform *tayammum* in a graveyard.¹

3- Wiping over the face: This is to be done once not thrice, and over the beard not through it (i.e. without *takhlīl*).

legality should be confined to the unexplainable *ḥadaths*, which are usually lifted by ablution or ritual washing. As for *khathaths* or physical impurities, *tayammum* does not remove them as stated by Shaykh al-Qannūbī. This is because the physical impurity itself must be removed and that cannot be achieved by simply performing *tayammum*. See:

- al-Qannūbī. **Summer lessons** – Ruwī, 1421 AH/2000 CE.
- al-Qannūbī. **Summer lessons** 1425 AH/2004 CE. Personal booklet, p.7.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 22.

Ramaḍān 1430 AH/12-9-2009 CE.

¹ - al-Qannūbī. **Summer lessons** 1424 AH/2003 CE. Personal booklet, p.47.

4- Wiping over both hands up to the wrists: This is done properly by placing the left hand over the right, then vice versa.

Juristic Issue

The narrations ascribed to the Prophet (PBUH) and his Companions varied in **the number of hits** [on dust or soil] one should do whilst performing dry ablution. Most of the narrations mentioned one single hit for both face and hands. However, the narration collected by ar-Rabī' explicitly mentioned two separate hits, as 'Ammār b. Yāsir (May Allāh be pleased with him and his parents) stated: 'We made *tayammum* with the Messenger of Allāh (PBUH) and we hit once for the face and another one for the two hands'.¹

With that in mind, whoever acts upon either of the two narrations, the narration of 'one hit' or the narration of 'two hits', is not blameworthy. Praise be to Allāh.²

Section on the Recommended Acts of *Tayammum*

Dry ablution has several Sunnah acts; some of which are what follows:

- 1- ***Tasmiyah***: analogous to ablution.
- 2- **Blowing or shaking the hands**: to remove the traces of dust before wiping.
- 3- **Maintaining the order (*tartīb*)**: that is to start first with the face before the hands.
- 4- **The sequence (*muwālāh*)**: namely, performing *tayammum* without a long pause, as it is one connected rite.

¹ - ar-Rabī'. Ḥadīth number 173.

² - See:

- al-Qannūbī. ***Qurrat al-'Aynayn***. p.78-79.
- al-Qannūbī. **Summer lessons** 1424 AH/2003 CE. Personal booklet, p.38.
- al-Qannūbī. **Summer lessons** 1425 AH/2004 CE. Personal booklet, p.7.

Section on How to Perform *Tayammum*

After you have learnt the pillars and recommended acts of dry ablution, *tayammum*, you surely should know now how it is done, which is as follows: the intention to lift off the *ḥadath*, *tasmiyah*, placing the palms on clean dirt, shaking them lightly, wiping the entire face, placing the palms again on clean dirt, shaking them lightly and wiping the hands up to the wrists. By doing that, you have performed *tayammum*. May Allāh accept your righteous deeds and multiply your reward. Allāh knows best.

Section on the Nullifications of *Tayammum*

Tayammum, or dry ablution, is mainly broken by one of the two following categories:

- 1- **What invalidates ablution invalidates dry ablution**, due to the fact that dry ablution is a substitute for ablution. Hence, it is given the same rulings.
- 2- **The removal of the cause or reason that allowed *tayammum* in the first place**, as elaborated formerly.

Benefit

Preponderant Opinions of the Prominent Scholar al-Qannūbī

- 1- Many scholars stipulated that *tayammum* could only be performed when prayer is due. However, the adopted opinion is that **dry ablution is allowed, even before prayer is due**, as long as the person performing dry ablution is certain that he will not find water in due time.¹

¹ - al-Qannūbī. **Summer lessons** 1424 AH/ 2003 CE. Personal booklet, p.47.

2- Many scholars maintain that *tayammum* must be performed before each obligatory prayer [in cases where water is absent]. However, the adopted opinion is that **the previous *tayammum*, performed for the preceding prayer, is sufficient**, provided that it has not been broken by any of the invalidators of *tayammum*.¹

3- **Dry ablution is only up to the wrists** (it does not extend to the upper arms or armpits), as far as the reliable opinion is concerned.²

4- **The one who is missing both purifiers (water and dust) performs the due prayer on time** despite not having performed either *wuḍū'* or *tayammum*. Moreover, he does not have to repeat the prayer later on.³

5- **The previously used dust (for dry ablution) can be used again for *tayammum***, just like the water used for ablution can be reused again, according to the adopted opinion.⁴

6- If a person performs dry ablution, then finds or **remembers water while offering prayer**, the adopted opinion is that his prayer is null and void. As a result, he must make ablution and repeat the prayer again. However, if he discovers or remembers water after having offered the prayer, then that is

¹ - al-Qannūbī. **Summer lessons** 1424 AH/ 2003 CE. Personal booklet, p.47.

² - al-Qannūbī. **Summer lessons** - Ruwī 1421 AH/ 2000 CE.

³ - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 20. Rabī' al-Awwal 1426 AH/29-5-2005 CE.

Some claim that in this case, one should hit the air instead. However, this opinion has no textual proof, as stated by our Shaykh al-Qannūbī (May Allāh preserve him), unless one performs it for the sake of precaution. In this case, one should intend *tayammum*, not ablution.

al-Qannūbī. **Fi Ḍilāl as-Sunnah** series, Fatwā no.1. Audio material.

⁴ - al-Qannūbī. **Summer lessons** - Ruwī 1421 AH/2000 CE.

sufficient and he does not have to repeat the prayer, as adopted by Shaykh al-Qannūbī.¹

7- If a person does not find water and fears that the prayer time will elapse soon, the correct opinion is that he must perform *tayammum* and pray even if he knows that he is going to find water after this time. The logic behind this conclusion is that **water has a replacement, which is soil, while the timing does not have a replacement.**²

¹ - al-Qannūbī. **Summer lessons** - Ruwī 1421 AH/2000 CE.

² - al-Qannūbī. **Answers to Questions from East Africa**. p.8.

The Second Part on Prayer and Its Rulings

"Pray as you have seen me praying"

The First Chapter: On Prayer

Prayer has great value. It is an immensely virtuous act of worship. It is the pillar of religion by which the religion stands, the paradise of a believer in which he lives, the cure for the sick by which he is healed, and the resort to which the righteous return.

It is the first thing about which people will be questioned on the Day of Resurrection, and the last thing people will leave in this life. Pens have run dry describing its virtues, and the great scholars have competed to detail its characteristics. The human intellect is incapable of comprehending its secrets.

Here is a humble effort, for which the writer wishes a constant reward, not ceasing until the day of Judgment.

Section on the Origin of Prayer

Ṣalāh **linguistically** revolves around the meanings of prayer, invocation and supplication. The Almighty says:

﴿وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾ التوبة: ١٠٣

‘And invoke [Allāh’s blessings] upon them. Indeed, your invocations are reassurance for them’ (Q, the Repentance. 9:103). This means pray for them.

Technically, it is a form of worshipping Allāh that includes sayings and acts, starts with the consecrating (*iḥrām*) *takbīr*, ends with *taslīm*, and involves intention plus certain pillars and preconditions.

Regarding its **legal origin**, the whole Islāmic nation is in total agreement on it being a pillar and indispensable obligation in Islām, as revealed in the Qur’ānic and Prophetic texts. Concerning **the Qur’ān**, we find that explicit command of His Almighty’s saying:

﴿وَأَقِيمُوا الصَّلَاةَ﴾ النساء: ٧٧

‘And establish prayer’ (Q, the Cow. 2:77).

This is repeated eight times. As for **the Sunnah**, the Prophet (PBUH) is proven through an authentic chain of narration to have said: ‘There is no [true] faith for the one who does not pray’,¹ and many other consecutive (*mutawātir*) ḥadīths.²

It is worth mentioning here that, prayer was obligatory for many nations before us. Although the style, sequence, and act of prayer was different from one another. This notion was signified by verses from the Noble Book, such as:

﴿وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ﴾ الأنبياء: ٧٣

‘And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakāh’ (Q, the Prophets. 21:73).

And the Almighty said, praising Ismael (Peace be upon him):

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾ مريم: ٥٥

‘And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing’ (Q, Mary. 19:55).

¹ - ar-Rabī’. Ḥadīth number 92.

² - **Mutawātir** is the continuously multi-chain recurrent report.

At the beginning of the Makkan era, prayer was made mandatory. At first, it used to be one prayer in the morning and another prayer in the evening, and each consisted of only two units (two *rak'ah*). Allāh knows best.

Section

On the Position and Significance of Prayer in Islām

The position and significance of prayer is obvious to every Muslim, as it is of the necessary basics of the religion. It is among the rituals that cannot be ignored after its evidence has been established. Many proofs signify the importance of this great pillar; some of these are what we summarise in the following points. Prayer is:

1- The first practical pillar in Islām: after belief in the unseen (*al-ghayb*).¹ The Almighty says:

﴿ هُدًى لِّلْمُتَّقِينَ ۚ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ ۚ ﴾ البقرة: ٢ - ٣

‘This is the Book about which there is no doubt, a guidance for those conscious of Allāh – Who believe in the unseen, establish prayer’ (Q, the Cow. 2:2-3).

2- The fundamental foundation of the religion: The Prophet (PBUH) is proven authentically to have stated: ‘Everything has a pillar and the pillar of religion is prayer’.² And the Prophet (PBUH) also said: ‘The head of the matter is Islām and its pillar is prayer’.³

3- One of the five pillars of Islām: The Prophet (PBUH) said: ‘[The superstructure of] al-Islām is raised on five [pillars], testifying [the fact] that there is no god but Allāh, that

¹ - al-Khalīlī. 'Asking the People of Knowledge' TV programme. Episode: 21. Sha'ban 1426 AH/25-9-2005 CE.

² - ar-Rabī'. Ḥadīth number 285.

³ - at-Tirmidhī. Ḥadīth number 2541.

Muḥammad is His bondsman and messenger, and the establishment of prayer'.¹

4- The first matter about which the servant will be held accountable on the Day of Resurrection: The Prophet (PBUH) said: 'The first of man's deeds for which he will be called to account on the Day of Resurrection will be *Ṣalāh*. If it is found to be perfect, he will be safe and successful, but if it is incomplete, he will be unfortunate and a loser'.²

5- The resort to which one returns during times of hardship: The Almighty says:

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۚ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۚ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۚ إِلَّا الْمُصَلِّينَ ۚ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ﴾
المعارج: ١٩-٢٣

'Indeed, mankind was created anxious: When evil touches him, impatient, and when good touches him, withholding [of it], Except the observers of prayer – Those who are constant in their prayer' (Q, the Ascending Stairways. 70: 19-23). Furthermore, when the Prophet (PBUH) would encounter difficulties, he would resort to prayer and say: 'Give us comfort by it, O Bilāl'.³

6- It deters from shamefulness and sin: Almighty God says:

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾
العنكبوت: ٤٥

'And establish prayer. Indeed, prayer prohibits immorality and wrongdoing' (Q, the Spider. 29:45).

¹ - al-Bukhāri. Ḥadīth number 7.

² - at-Tirmidhī. Ḥadīth number 378.

³ - Abū Dāwūd. Ḥadīth number 4333.

7- **The comfort of the Prophet's (PBUH) eyes:** as it is reported from him that he said: 'In this world, women and perfume have been made dear to me, and my comfort has been provided in prayer'.¹

8- **The last recommendation the Messenger of Allāh (PBUH) gave his nation before leaving this world.** He (PBUH) said on his death bed when he was dying: 'Prayer, prayer; and fear Allāh about those whom your right hands possess'.²

9- **The protecting shield that prevents one from falling into disbelief.** The great Messenger (PBUH) said: 'There is nothing between a person and disbelief except abandoning *Ṣalāh*'.³

In addition to that, numerous Qur'ānic verses and Prophetic traditions are quoted, mentioning the virtues of prayer, urging believers to establish and perform it at its due time, and observing its pillars and obligations as they must be observed. For more details, the reader should refer to these sources.

Section on the Five Daily Prayers

It is not a secret to you, O clever pupil (May Allāh cause you to have righteous deeds and beneficial knowledge), that the five daily prayers that are called for are as follows:

- 1- **The Noon prayer (*Ḍuḥr*):**⁴ It is a four-unit (*rak'ah*) prayer. The recitation is silent. Both the Imām and his followers recite only the Opening Chapter of the Qur'ān. The Noon

¹ - an-Nasā'ī. Ḥadīth number 3878.

² - Ibn Mājah. Ḥadīth number 2688.

³ - ar-Rabī'. Ḥadīth number 306.

⁴ - We started the section on the five daily prayers with the Noon prayer because it is the first prayer observed by the Messenger (PBUH), then he performed the Afternoon prayer. This order has been concluded by Shaykh al-Qannūbī (May Allāh grant him good health).

al-Qannūbī. **Summer lessons** 1422 AH/ 2001 CE. Personal booklet, p.23.

prayer has two *tashahhuds*, the first of which is right after the second unit (*rak'ah*), from which one stands up for the third unit. After the fourth unit prostration, he sits up for the final *tashahhud*, which is followed by *taslīm*.

- 2- **The Afternoon prayer ('Aṣr):** It is exactly like the Noon prayer, and it is the middle prayer as far as the two Shaykhs, al-Khalīlī and al-Qannūbī (May Allāh preserve them), are concerned.¹
- 3- **The Sunset prayer (Maghrib):** It is a three-unit prayer. In the first two units, the Imām reads the Opening Chapter, then any other part of the Glorious Qur'ān. This recitation must be out loud. The follower (*ma'mūm*) only reads the Opening Chapter and listens to what is read after it. As for the third unit, it is a silent unit in which the only part of the Qur'ān recited is the Opening Chapter.
- 4- **The Night prayer ('Ishā'):** It is a four-unit prayer. In the first two units, the Imām recites aloud the Opening Chapter and what he chooses of the Qur'ān. Regarding the last two units, he only recites the Opening Chapter silently. This prayer involves two *tashahhuds*; the first of which is just after the second unit, and the second is after the fourth, then he gives salām.

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.221.
- al-Qannūbī. **Aṭ-Ṭūfān al-Jārīf**. v.3, part 2, p.513.
- al-Qannūbī. **Qurrat al-'Aynayn**. p.49.
- al-Qannūbī. **Research, Treatises and Fatāwá**. Section 3, p.14.
- al-Qannūbī. **Fatāwá Imām as-Sunnah wa al-Uṣūl**. p.86.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 5.

5- The Dawn prayer (*Fajr*): It is a two-unit prayer. The Imām recites aloud the Opening Chapter along with another part of the Qur’ān. After the second unit, he sits for the last *tashahhud* and *taslīm*.

These are the mandatory prayers, in addition to the Friday prayer. Apart from these, there are no obligatory prayers, as signified by the ḥadīth of the Bedouin: ‘You have to offer five compulsory prayers in a day and a night [24 hours]. The man asked, “Are there any more compulsory prayers for me?” Allāh’s Messenger (PBUH) said: “No, unless you would like to offer *Nawāfil* [optional prayers]”.¹ A detailed talk about the optional prayers will be presented later on, by the help of Allāh.

Section on the Duties of a Guardian towards His Child

A guardian is commanded to teach his child prayer when the child is seven years old. He should diversify the educational ways by which he makes his child love prayer. A number of these ways are: effective stories, kind statements, rewarding him for diligence in prayer, relating prayer to the Hereafter, encouraging him to earn a great reward by offering prayer, and warning him of the painful torment when abandoning it. This is in order for the child to become used to it and grow whilst performing the prayer.

By doing so, the child will be able to pray by the age of ten. However, if he refrains from it, then he should first be directed and advised. If that does not work with him, he should be disciplined based on his situation. All this is taken from the Prophetic guidance of the first educator (PBUH) who directed us to ‘Command a boy to pray when he reaches the age of seven

¹ - ar-Rabīʿ. Ḥadīth number 56.

years. When he becomes ten years old, then beat him for [refraining from] prayer'.¹

Juristic Issue

Despite the aforementioned command, the child, be it boy or girl, does not have to perform prayer, nor any religious obligation, until he/she reaches the age of puberty. Up to that time, all his/her good deeds count as *nafl* (desirable works). It is worth mentioning that if **the child reaches the age of puberty during the time** due to perform the obligatory prayer, he/she must do the prayer, even if he/she has already performed it beforehand. The logic behind this is that when he/she performed the prayer initially, it was just recommended, since he/she was a child; now, by becoming an adult, it has become obligatory. Our Shaykh al-Qannūbī (May Allāh save him) says: 'Hence, he must redo the prayer if he becomes legally adult during the time of prayer, even if he had prayed it before adulthood'.²

¹ - Abū Dāwūd. Ḥadīth number 417.

Some scholars of Ḥadīth doubt the authenticity of this narration. Shaykh Sa'īd al-Qannūbī says: 'This ḥadīth was graded as a good ḥadīth by some scholars. However, I cannot hold to that'. See:

al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 7. Šafar 1428 AH/25-2-2007 CE.

² - See:

- al-Qannūbī. **Research, Treatises and Fatāwá**. Section 1, p.25.
- al-Qannūbī. '**Fatāwá part 9**'. Audio material. The Cultural Committee, Shari'ah Sciences College.

Benefit

On the Signs of Adulthood

Among the signs of puberty is what is peculiar to boys and also what is peculiar to girls. Moreover, there are those signs that are shared by both. Shaykh as-Sālimī (May his soul rest in peace) says:

‘Puberty has many signs, including having wet dreams, hair growing in some places [such as the pubic and armpit areas] or becoming fifteen years old according to an opinion which is the outweighing, or seventeen according to another opinion. For girls, the start of a monthly period, pregnancy, or the natural growth of her breasts are female-specific signs of puberty. If the boy [or girl] finds one of these signs, then he/she must be given the rulings of an adult. Therefore, he/she is required to perform the obligations and refrain from the prohibitions’.¹

Attention: If a person has not developed any of the signs of adulthood, he/she is considered an adult when he/she reaches **the age of fifteen**, based on the correct opinion of our two Shaykhs, as-Sālimī (May Allāh have mercy on him) and al-Qannūbī (May Allāh protect him). Allāh knows best.²

Section

On the Legal Ruling Regarding Refraining from Prayer

Learn, my Muslim brother (May Allāh cause you to stick to virtuous and righteous deeds, and protect you from sins and destructive deeds), that the conditions of prayer are: sanity, adulthood, and purity from menstruation and postnatal bleeding. Thus, whoever refrains from prayer altogether (May Allāh forbid) after reaching the age of puberty, with a sound

¹ - as-Sālimī. *Talqīn aṣ-Ṣibyān*. p.23.

² - al-Ma'mari. *Fiqh aṣ-Ṣiyām* p.2. Audio material. Produced by Mashāriq al-Anwār Recordings.

mind, his legal judgement depends on his situation, which consists of one of these two states:¹

The first state: He refrains from prayer, denying its obligation or rejecting its legality entirely. The scholars have agreed that such a person is a disbeliever and an apostate from the religion. Shaykh al-Qannūbī says: 'If he left the prayer renouncing it, he would be *mushrik* [a disbeliever or polytheist] by Consensus. This is because the obligation of prayer as an integral part of the religion is necessarily well known. And whoever denies what is necessarily known of the fundamentals of the religion, he would be *mushrik* (May Allāh forbid).²

The legal ruling: He must be asked to repent to Allāh. If he does so, all that he left of prayers in the state of denial would be forgiven; otherwise, he is given the ruling of apostasy. This applies to anyone who denies what is of the fundamental basics of the religion.

The second state: He refrains from prayer carelessly, out of laziness, without denying or rejecting its obligation. **The legal ruling:** by doing so, he is sinful and has committed a minor *kufr*, not a major one. He must be asked to repent three times. If he does so, he should make up what he did not perform out of negligence. If he insists and does not repent, his case should be referred to the legal judge to estimate his due punishment.³

¹ - al-Khalīlī. 'Asking the People of Knowledge' TV programme. Episode: 10. Rabī' 2nd 1425 AH/30-5-2004 CE.

² - See:

- al-Qannūbī. *as-Sayf al-Had*. p.47 (footnote).
- al-Qannūbī. *Imām ar-Rabī': his position and collection*. p.178.
- al-Qannūbī. *Fatāwá* p.4. Audio material. Sharī'ah Sciences College.

³ - as-Sālimī. *Madārij al-Kamāl*. p.35.

Juristic Issue

I quote below from the book *al-Mukhtaṣar al-Mufīd fī al-Kaffārāt*, which means The Beneficial Summary of Expiations, a juristic issue regarding **one who refrained from prayer** deliberately, out of carelessness or laziness, then he wanted to repent to Allāh. Besides making up the missed prayers, a disagreement between scholars took place as to whether he must expiate, just like one who refrained from fasting, or not.

The quotation reads: ‘Some scholars maintained that there is **no obligatory atonement for abandoning prayer** to start with. This opinion was held by the two Shaykhs, al-Khalīlī and al-Qannūbī. The reason is that the default ruling states that a Muslim’s wealth is untouchable. Thus, nothing could be taken away [from its owner] without considerable legal cause. However, if he gave one expiation, for the sake of precaution, that would be good. This opinion (atonement not being compulsory in this case) is held by Shaykh Munāzil, one of the Ibāḍī scholars from Khurāsān’.¹

Disagreement and Result

It was established formerly that being sane is one of the prerequisites for prayer to be obligatory. With this in mind, prayer is not obligatory upon one who fainted or lost consciousness at the time. However, scholars differ as to whether he must substitute the prayer when he is conscious or not. This difference is a result of difference of opinion regarding the following question: **Should fainting be legally considered a form of insanity, or is it just an accidental sickness?**

¹ - See:

- al-Ma’walī. *al-Mu’tamad fī Fiqh al-Kaffārāt*. p.57.
- al-Ma’walī. *al-Mukhtaṣar al-Mufīd fī al-Kaffārāt*. p.35.
- as-Sālimī. *Jawābāt al-Imām as-Sālimī*. v.1, p.194.

The result of this difference: Those who hold the former opinion, that fainting falls under 'insanity', do not maintain that one who faints should make up the prayers that he misses during the period in which he is unconscious. Therefore, he should be given the legal rulings for the insane. An exception to this is if he is conscious during any part of the time of prayer, be it at the beginning or at the end, if this is the case, he must substitute his prayer.

On the contrary, those who consider fainting to be just like any accidental disease have ruled that he must make up all prayers that he missed due to fainting. This opinion is the greater precaution.¹ However, the first one is more likely to be the correct one.²

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.106.
- al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 11. Ramaḍān 1429 AH/12-9-2008 CE.

²- See:

- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 19. Rabī' 1st 1425 AH/9-5-2004 CE.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 22. Ramaḍān 1430 AH/12-9-2009 CE.

The Second Chapter: On *Adhān* and *Iqāmah*

Learn, O pupil, May Allāh make me and you of those people whom He described as follows:

﴿مَمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ فصلت: ٣٣

‘Who invites to Allāh and does righteousness and says, “Indeed, I am of the Muslims”’ (Q, Explained in Detail. 41:33).

Learn that *adhān* in its **linguistic sense** means ‘announcement’. The linguistic connotation of this word is used in His Almighty’s saying:

﴿وَأَذِّنْ مِنْ اللَّهِ وَرَسُولِهِ﴾ التوبة: ٣

‘And [it is] an announcement from Allāh and His Messenger’ (Q, the Repentance. 9:3).

And in His saying:

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾ الحج: ٢٧

‘And announce to mankind the Pilgrimage’ (Q, the Pilgrimage. 22:27).

The meaning here is to announce and proclaim.

However, *adhān* in its **technical sense** is to announce the start of the prayer time, using particular words.

Adhān was made a legal practice by the Book of Allāh, the Sunnah of His Prophet (PBUH) and the Consensus of Muslim scholars. The **Book** states:

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ﴾ المائدة: ٥٨

‘And when you call to prayer’ (Q, the Table Spread. 5:58).

And there is the following saying as well:

﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ﴾ الجمعة: ٩

‘When [the *adhān*] is called for the prayer on the day of *Jumu‘ah* [Friday]’ (Q, Friday. 62:9).

From the **Sunnah**, the Prophet (PBUH) is narrated to have said: ‘When you hear *nidā’* [the call to prayer], say just like what the caller says’¹. And there are many other proofs that signify this meaning, the legality of *adhān*. Hence, the **Consensus** between Muslim scholars is that it is legally required.

Section on the Occasion of *Adhān*

Adhān was made legitimate in the first year after the Prophet’s (PBUH) migration. In that year, Allāh’s Messenger (PBUH) consulted his Companions (May Allāh be pleased with them) to suggest a call by which they could invite people to prayer.

When the Muslims arrived in al-Madīnah, they used to gather and try to figure out the time of prayer, and no one would give the call to prayer. One day, they spoke with one another about the issue; some of them said: ‘Let us use a bell like the Christians do’, while others said, ‘No, a horn like the Jews have’.

‘Abdullāh b. Zayd (May Allāh be pleased with him) said: ‘A man carrying a bell in his hand appeared to me while I was asleep, and I said; “O servant of Allāh, will you sell the bell?” He

¹ - ar-Rabī‘. Ḥadīth number 177.

asked, “What will you do with it?” I replied: “We shall use it to call the people to prayer”. He said, “Should I not suggest to you something better than that”. I replied: “Certainly”. Then he told me to say: “Allāh is most great, Allāh is most great...”.

Then ‘Abdullāh said: ‘When I woke up, I went to Allāh’s Messenger to inform him of the dream. He said: “Indeed this dream is true. So go to Bilāl, for he has a better and louder voice than you. Convey to him what was said to you, so that he may call [to prayer] with that”. ‘Abdullāh said: “When ‘Umar b. al-Khaṭṭāb heard Bilāl calling to prayer, he went to Allāh’s Messenger, and he was dragging his *izār* [as he was hurrying], and said: “O Allāh’s Messenger! By the One Who sent you with the truth! I dreamt the same as what he said”. ‘Abdullāh said: ‘So Allāh’s Messenger said: “To Allāh is the praise, so that confirms it even more””.¹

Benefit

On the Prophet’s (PBUH) *Mu’adhdhinīn* (Callers to Prayer)

The callers of the Prophet (PBUH), who were known to have promoted the call to the Oneness of God during the Prophet’s (PBUH) life, were three. The first was **Bilāl b. Rabāḥ** from Abyssinia. Bilāl did not perform *adhān* after the Prophet (PBUH) passed away except when ‘Umar b. al-Khaṭṭāb conquered Jerusalem. Upon hearing Bilāl’s *adhān* again, ‘Umar, along with the Companions, cried because that reminded them of the glorious Prophetic era when Bilāl used to call to prayer in the presence of the Prophet (PBUH). The second *mu’adhdhin* was ‘**Abdullāh b. Um Maktūm**, who used to raise the second *adhān* for the Dawn prayer. He would not call for it until someone said to him ‘good morning’. The third caller to prayer was **Abū Maḥdihūrah Aws b. Mu’īr al-Jumahī** (May Allāh be pleased with them all).

¹ - Abū Dāwūd. Ḥadīth number 421.

Section on the Virtues of *Adhān*

Learn, oh student (May Allāh reward you with goodness), that *adhān* has an extraordinary reward and great virtues, as attested to by the Messenger's (PBUH) saying: 'If people knew what there was in the call to prayer and the first row, and they could find no other way except to draw lots for it, they would draw lots for it'.¹

In addition, it was authentically reported from Abū Sa'īd al-Khudrī (May Allāh be pleased with him) that he said to a man: 'I see that you like living among your sheep in wilderness. So whenever you are with your sheep or in the wilderness and you want to call *adhān*, you should raise your voice because whoever hears *adhān*, whether a human or jinn or any other creature, will testify for you on the Day of Resurrection'. Abū Sa'īd added: 'I heard this from the Messenger of Allāh (PBUH)'.² In another narration, the Prophet (PBUH) says: 'The *Mu'adhdhinun* [callers to prayer] will have the longest necks on the Day of Resurrection'.³

Attention

Despite the great virtue and reward of *adhān*, the Prophet (PBUH) is never reported authentically to have offered *adhān*, not even one single time. Building on this, some jurists dislike the same person combining *adhān* and *Imāmah* (leading the congregation in prayer). The established Sunnah is to have **one person for *adhān* and another for *Imāmah***. This is the authentic practice of Allāh's Messenger (PBUH) and it is the way of the Rightly-Guided Caliphs (May Allāh be pleased with them).

¹ - Mālik. Ḥadīth number 136.

² - ar-Rabī'. Ḥadīth number 178.

³ - Muslim. Ḥadīth number 580.

Fatwá

Question Is it from the Sunnah that the *mu'adhdhin* should differ from the Imām?

Answer Yes, that is from the Sunnah. And the narration in which the Prophet (PBUH) called to prayer is weak, according to my evaluation.¹

Attention

It was a common practice with many people in the past that the Imām (the prayer leader) would do *iqāmah* in place of the *mu'adhdhin*. In other words, when the time for prayer is due, the *mu'adhdhin* would raise *adhān*, but when it is time to raise *iqāmah*, the Imām would do it himself. As a matter of fact, this act is contrary to the proven Sunnah, as the authentic Sunnah shows that he **who does *adhān* should do *iqāmah*** as well. Furthermore, that was the practice of the righteous predecessors (May Allāh be pleased with them) for generation after generation. Imām as-Sālimī (May Allāh have mercy on him) advocated this practice and supported it strongly.² So did the two prominent scholars of the time, al-Khalīlī and al-Qannūbī (May Allāh preserve them both).³

¹ - al-Qannūbī. **Summer lessons** 1421 AH/2000 CE.

² - as-Sālimī. **Ma'ārij al-Āmāl**. v.2, p.795.

³ - See:

- al-Khalīlī. **Long Refutation**. Manuscript, the writer has a copy of it. p.49-51.
- Literary Club. **Readings on as-Sālimī's Thought**. p.26.
- at-Ṭiwānī. **Qāmūs aṣ-Ṣalāh**. p.47.
- al-Jahdamī. **Min Ma'ālim al-Fikr at-Tarbawī 'ind Shaykh al-Khalīlī**. v. 1, p.202-203.
- al-Qannūbī. **'Asking the People of Knowledge'** TV programme. Episode: 11. Jumādā 1st 1428 AH/27-5-2007 CE.

Section

On the Legal Ruling of *Adhān* and *Iqāmah*

The people of knowledge are in dispute with regard to the legal ruling of *adhān* and *iqāmah* upon the congregation. The famous opinion of our Ibāḍī jurists (May their souls rest in peace) is that ***adhān* and *iqāmah* are collective obligations** (*farḍ kifāyah*), due to the Prophet's commands to his Companions to do *adhān* and *iqāmah* on various occasions and in different situations. Moreover, the Prophet (PBUH) never missed it, neither on travel nor in residence. Shaykh al-Qannūbī (May Almighty Allāh protect him) says: 'Likewise, every act of prayer the Prophet would do consistently, it would be considered obligatory, just like the obligation of the prayer itself. This is because of the Prophet's (PBUH) saying: "Pray as you have seen me praying"¹ and this is an authentic ḥadīth'.²

As for the prayer of the individual, ***adhān* and *iqāmah* are just recommended Sunnah for the individual** when he wants to pray on his own.³ It is worth pointing out here that *iqāmah* is emphasised more for the individual than *adhān*; it is strongly recommended when rising to offer any of the five obligatory prayers. His Eminence Shaykh al-Khalīlī (May Allāh preserve him)

¹ - al-Bukhārī. Ḥadīth number 595.

² - al-Qannūbī. ***Fatāwā Imām as-Sunnah wa al-Uṣūl***. p.22.

³ - See:

- al-Qannūbī. **Summer lessons** – Ruwī 1421 AH/2000 CE. Booklet no. 11, p.5.
- al-Qannūbī. '**Asking the People of Knowledge**' TV programme. Episode: 12. Rabi' 1st 1425 AH/2-5-2004 CE.

Important Notice: Whoever is in a land where there is no call to prayer, such as non-Muslim countries, he should do *adhān* even if it is in a quiet voice.

al-Khalīlī. **Fatāwā for Canada's Students**. Audio material. Question no. 3.

rules in his *fatāwá* that whoever misses *iqāmah* out of forgetfulness should carry on his prayer, may Allāh accept it.¹

Neither *adhān* nor *iqāmah* are to be performed for other than the five daily prayers and Friday prayer. Therefore, voluntary and Sunnah prayers do not have *adhān* or *iqāmah*. As such, *adhān* and *iqāmah* are to be performed only by men, not by women.

Also, *adhān* and *iqāmah* are legal both in residence and while travelling,² while performing prayer on time or while making it up after its time has elapsed. The evidence for this is the Prophet's (PBUH) order to Bilāl to call for prayer and do *iqāmah* after the Prophet (PBUH) slept, along with his Companions, throughout the time of the Dawn prayer and only got up after sunrise.³

Attention

On Announcing *Adhān* for Other Than Obligatory Prayers

It has been widely practiced among common people to raise ***adhān* when an eclipse of the sun or moon takes place**. This was never proven authentically to have been practiced or directed by the Messenger (PBUH). Rather, the established Sunnah is to call, saying “*aṣ-ṣalāh jāmi'ah*”, which is a phrase

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.45.

² - al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 21 Sha'ban 1426 AH/25-9-2005 CE.

³ - Ibn Abī Shaybah. Ḥadīth number 308.

Taking this narration into consideration, it is concluded that both *adhān* and *iqāmah* are legitimate while making up prayers. However, if one substitutes more than one prayer, the *adhān* of the first one would suffice, but *iqāmah* should be recited for every single prayer in light of the correct opinion. See:

- al-Qannūbī. **Summer lessons** – Ruwī 1421 AH/2000 CE. Booklet no. 11, p.8.
- al-Qannūbī. **Summer lessons** 1425 AH/2004 CE. Personal booklet, p.8.

used at this time to gather people to pray the eclipse prayer in congregation.¹ If the *adhān* had been authentically established or had a virtue on this occasion, Muḥammad (PBUH) would have been the first one to practice it.

Benefit

People of knowledge have differed as to whether *adhān* was originally legalised **for time, congregation or prayer**. The prominent scholar Saʿīd al-Qannūbī (May Allāh extend his life) says: “*Adhān* could be for all these three purposes [he then provided evidence for this and said] that signifies that *adhān* was legalised for all these three aims, as well as for promoting the call to the Oneness of Allāh”.²

Section on the Wording of *Adhān* and *Iqāmah*

Be acquainted, my brother (May Allāh cause you to call to his way), with the fact that *adhān* has a particular wording designated by the most eloquent Arab, the Prophet (PBUH). Hence, they should not be replaced with any other wording. They are, as you know, as follows:

Allāhu Akbar Allāhu Akbar (twice).

Ash-hadu an lā ilāha illā Allāh (twice).

Ash-hadu anna Muḥammadan Rasūlu Allāh (twice).

Ḥayya ‘alā aṣ-Ṣalāh (twice).

Ḥayya ‘alā al-falāḥ (twice).

¹ - See: al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 24 Ramaḍān 1422 AH- 10/12/2001 CE.

² - See:

- al-Qannūbī. *Fatāwā Imām as-Sunnah wa al-Uṣūl*, p.22.
- al-Qannūbī. *Research, Treatises and Fatāwā*. v.3, p.35.

Allāhu Akbar Allāhu Akbar (once).

Lā ilāha illā Allāh (once).

The wording of *adhān* could be roughly translated as follows:

Allāh is the Most Great, Allāh is the Most Great (twice).

I bear witness that none has the right to be worshipped but Allāh (twice).

I bear witness that Muḥammad is the Messenger of Allāh (twice).

Come to the prayer (twice).

Come to the prosperity (twice).

Allāh is the Most Great, Allāh is the Most Great (once).

None has the right to be worshipped but Allāh (once).

It is important to notice that **the phrases of both *adhān* and *iqāmah* are in twos**, due to the Prophet's (PBUH) statement: 'The phrases of *adhān* are two by two, and the phrases of *iqāmah* are two by two'.¹ Shaykh al-Jīṭālī (May Allāh have mercy on him), the author of the book *Qawā'id al-Islām*, says: 'The adopted opinion with our Ibādī scholars is that *adhān* and *iqāmah* are in twos. Ḥanafī scholars agree with them on this issue'.² Finally, in *iqāmah*, the phrase "*qad qāmati aṣ-Ṣalāh*" is added twice after saying: "*Ḥayya 'alá al-Falāh*".

Attention

On How to Perform *Adhān* and *Iqāmah*

The way to perform *adhān* is different from that of *iqāmah*. In other words, *adhān* should be slow and unhurried. The voice should be beautified without making it excessively melodious.

¹ - ar-Rabī'. Ḥadīth number 177.

² -al-Jīṭālī. *Qawā'id al-Islām*. v.1, p.269.

This is on the authority of Ibn ‘Abbās, who attributed to the Prophet (PBUH) the following saying: ‘Indeed, *adhān* is easy and spontaneous. Thus, if your *adhān* conforms to that, it is alright; otherwise do not raise *adhān*’.¹ Up to the present day, the people of knowledge have rejected *at-taṭrīb* [excessiveness in beautifying the voice] in *adhān*.²

As for the prayer’s *iqāmah*, the Sunnah requires one to speed up when performing it. The proof of this is the Prophet’s (PBUH) direction to Bilāl: ‘O Bilāl! When you call the *adhān*, then do so slowly, and when you call the *iqāmah*, then be quick’.³ Also, the *muqīm* (the one who performs *iqāmah*) is not recommended to raise his voice while offering *iqāmah*, as it is only meant for the people inside the mosque. Raising the voice is only peculiar to *adhān*, and not shared by *iqāmah*. May Allāh guide all.

Section

On the Preconditions of *Adhān* and *Iqāmah*

There are a number of prerequisites one must meet in order for him to be qualified to raise *adhān* or *iqāmah*, some of which are the following:

1- To be raised by a Muslim, and to be male and sane:

Therefore, it is not valid for a disbeliever, a woman or one who is insane to perform *adhān*. However, being clean from minor or major ritual impurity is not a prerequisite to proclaim *adhān*, based on the correct opinion of our

¹ - ad-Dār Quṭnī. Ḥadīth number 1898.

² - For more details, see:

as-Sa’dī. Jābir b. ‘Alī. *at-Taṭrīb in adhān*. al-Ma’ālim Magazine. Issue: 13, p.40-41.

³ - at-Tirmidhī. Ḥadīth number 180.

Mentor al-Qannūbī, bearing in mind that one who has a major impurity should not enter the mosque.

- 2- **To be announced after the prayer time has begun:** excepted from this ruling are dawn and Friday prayers, providing that there will be another *adhān* when the time comes.
- 3- **To be delivered in its Arabic wording:** Arabic here cannot be replaced or substituted by any other language; since the wording of *adhān* is a form of worship restricted to just what the revelation told us (an unexplainable form of worship).
- 4- **To be in order and sequence:** So, you do not mix the order of its phrases.

Section

On the Recommended Acts of *Adhān*

Be informed, oh cautious Muslim (May Allāh grant you adherence to the praiseworthy Sunnah, and avoidance of disliked innovations in religion), that *adhān* has a number of etiquettes one should abide by and call people for. These include the following:

- 1- **Purity** from the two *ḥadaths*, minor and major.
- 2- **Performing *adhān* at the beginning of the prayer time.**
- 3- **Performing *adhān* standing and facing *al-Qiblah*.**¹
- 4- **Raising the voice with *adhān*:** The Messenger of Allāh (PBUH) says: 'You should raise your voice because whoever hears *adhān*, whether a human or jinn or any other creature, will testify for you on the Day of Resurrection'.²

¹ - al-Qannūbī. **Summer lessons** – Ruwī 1421 AH/ 2000 CE. Booklet n.11, p.7.

² - ar-Rabī'. Ḥadīth number 178.

- 5- **Putting *musabbiḥatayn* (right and left index fingers) in his ears:** By doing so, it is more likely that one will call in a louder voice. It was reported in an authentic chain of narration¹ that Abū *Juḥayfah* said: ‘I saw Bilāl calling the *adhān*, and turning, and his [face] was following here and there, and his [index] fingers were in his ears’.²
- 6- **Turning his face to the right-hand side when saying:** “*Ḥayya ‘alāl-ṣalāh*” and to the left-hand side when saying: “*Ḥayya ‘alāl-falāḥ*”, as demonstrated by the previous ḥadīth.
- 7- **Repeating after the *mu’adhdhin*:** due to what the Prophet (PBUH) said: ‘When you hear the call (to prayer), repeat what the *mu’adhdhin* pronounces’.³

Attention: The previous ḥadīth, in which the Prophet said: ‘Repeat what the *mu’adhdhin* pronounces’, is general. However, other reports specified *al-Ḥay’alatayn*, saying: “*Ḥayya ‘alāl-ṣalāh*. *Ḥayya ‘alāl-falāḥ*”, from that generality. Consequently, upon hearing *al-Ḥay’alatayn*, one should say: “*lā Ḥawl wa-lā Quwwat illā bi-llāh*”. This is in accordance with the adopted opinion,⁴ which is backed up by the established practice of our role model, the Messenger (PBUH), since he would always do

¹ - This ḥadīth was authenticated by our Shaykh al-Qannūbī in his Answers to Questions from East Africa, p.3, as well as in al-Ma’ālim Magazine, Issue no. 5. Dated 1422 AH/2001 CE. p.50.

² -at-Tirmidhī. Ḥadīth number 181.

³ - ar-Rabī’. Ḥadīth number 177.

⁴ - See:

- al-Qannūbī. ***Fatāwā Imām as-Sunnah wa al-Uṣūl***. p.24.
- al-Qannūbī. **Summer lessons** 1423 AH/2002 CE. Personal booklet, p.67.

so.¹ Furthermore, this notion is supported by the fact that *al-Ḥay'alatayn* are not part of *adhkār* (remembrance of Allāh), which is required to be mentioned repeatedly by all Muslims at all times, unlike the other phrases of *adhān*.

8- Saying *ṣalāh* and *du'ā'* for the Prophet (PBUH) after *adhān*: This *ṣalāh* and *du'ā'* are mentioned in this ḥadīth: “*Allāhumma Rabba hadhihid-da'wati-ttammati, waṣ-ṣalātil-qa'imati, āti Muḥammadanil-wasīlata wal-faḍīlata, wab'athu maqāman maḥmūda nilladhī wa-'adttahu* [meaning, ‘O Allāh, the Lord of this perfect call [*Da'wah*] and of the established prayer [*aṣ-Ṣalāh*], grant Muḥammad the *wasīlah* and superiority, and raise him up to the praiseworthy position that You have promised him’]. Allāh, Exalted is He, says: ‘Whoever recited this, it becomes incumbent upon me to intercede for him on the Day of Resurrection’.² Furthermore, Allāh’s Messenger (PBUH) was proven to have said:³ ‘If anyone says when he hears the *mu'adhdhin* “And I testify that there is no god but Allāh alone who has no partner and that Muḥammad is His servant and Apostle, I am satisfied with Allāh as Lord, with Muḥammad as Apostle and with Islām as religion”, he will be forgiven’.⁴

Benefit

If it happened that ***adhān* was raised while you are reciting the Glorious Qur'ān**, then it is better in this case to stop reciting,

¹ - Muslim. Ḥadīth number 578.

² - al-Bukhārī. Ḥadīth number 579.

³ - See:

- al-Qannūbī. ***Tuḥfat al-Abrār***. p.126.
- al-Qannūbī. **Summer lessons** – Ruwī 1421 AH/2001 CE.

⁴ - Muslim. Ḥadīth number 579.

repeat after the *mu'adhdhin* and recite the *du'ā'* that is recommended to be said after *adhān*. Then, you may resume your recitation. By doing so, you would have attained the two virtues: the virtue of recitation and the virtue of *adhān*. Allāh is the most rewarding.

Section

On the Nullifications of *Adhān* and *Iqāmah*

Come to know, dear student (May Allāh cause you to avoid the deed invalidators), that *adhān*, and likewise *iqāmah*, are nullified by one of the following reasons:

- 1- The absence of consciousness.
- 2- Apostasy during it.
- 3- Inexcusable speech or action during it.
- 4- Neglecting the order or sequence of its phrases.

Attention: If the *mu'adhdhin* forgets some of the wording of *adhān* or *iqāmah* and remembers just after he completes it, he should go back and say what he left out and what follows it, considering its order and sequence. Building on that, he would not have to repeat *adhān* or *iqāmah* all over again. Allāh knows best.

Section

On Important Issues between *Adhān* and *Iqāmah*

I bring to your attention some important issues that are worthy of being noticed and informing people about:

First\ The duration between *adhān* and *iqāmah*: People should be given a reasonable time between *adhān* and *iqāmah* to prepare for prayer and complete their current work or fulfil their needs. The proof of this is found in the words of the

Prophet (PBUH), that he said to Bilāl: 'Allow enough time between your *adhān* and *iqāmah* for the person eating to finish what he is eating, the person drinking to finish what he is drinking, and the one who needs time to relieve himself'.¹

Second\ Leaving the mosque after *adhān* and before the congregational prayer: This must not be done except in dire need or with the intention to come back for that particular prayer. The prohibition of this act was authentically reported in several Prophetic traditions. Besides this textual evidence, this kind of behaviour goes against the purpose of *adhān*, which is to bring people to mosques and to demonstrate the concepts of unity and the Oneness of Allāh.

Furthermore, it was narrated that Abū Hurayrah (May Allāh be pleased with him) saw a man leaving the mosque after *adhān*. Upon seeing that, Abū Hurayrah said: 'Indeed, this man has disobeyed Abū al-Qāsim (PBUH)'.² Shaykh al-Qannūbī (May Allāh save him) comments on this narration, saying: 'Despite the ḥadīth being *mawqūf*'³ [said by a Companion, Abū Hurayrah (May Almighty Allāh be pleased with him)], it is given the ruling of the ḥadīth being *marfū'* [attributed to the Prophet (PBUH) himself]⁴. Therefore, the statement could not be concluded out of personal *ijtihād* [reasoning]'.⁵

¹ - at-Tirmidhī. Ḥadīth number 180.

² - See:

- Muslim. Ḥadīth number 1047.
- al-Qannūbī. **Research, Treatises and Fatāwā**. v.1, p.36.

³ - ***Mawqūf* or "Suspended Ḥadīth"** relates to a tradition ascribed to a Companion of the Prophet (PBUH). See:

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.70.

⁴ - ***Marfū'* or "Attributed/Elevated Ḥadīth"** relates to a Ḥadīth attributed to the Prophet (PBUH). See: Sāleh. **Dictionary of Islāmic Words and Expressions**. p.70.

⁵ - al-Qannūbī. ***Fatāwā Imām as-Sunnah wa al-Uṣūl***. p.43.

Third\ The supplication between *adhān* and *iqāmah*: It is one of the blessed moments in which the *du‘ā’* is most likely to be answered. Unfortunately, many people (May Allāh guide us and them) neglect the supplication in this blessed time. Shaykh al-Qannūbī (May Allāh protect him) highlighted the importance of this time and the *du‘ā’* at this time being preferred when he said: “*Adhān* and *iqāmah* have a great reward, as was established by the Prophet (PBUH)”.¹ In Abū Dāwūd’s Collection of Ḥadīth, the Prophet is narrated to have said: ‘The supplication made between the *adhān* and the *iqāmah* is not rejected’.²

Instructive Story

It was by Allāh’s decree that we were honoured to have been at Shaykh al-Qannūbī’s house **the day on which his first child, ‘Abdu Raḥmān, was born**. One of the things that he told us about is that he will name his son either on the day that his son was born or on the seventh day after the child’s birth.

Also, we asked him about performing *adhān* and *iqāmah* in the new-born’s ears. He replied that he would not do that because he does not believe that such a thing was authentically commanded or practiced by the Prophet (PBUH). May Allāh make his son a good descendant of a good predecessor.³

¹ - See:

- al-Qannūbī. **Fatāwá of His Excellency Shaykh Sa‘īd al-Qannūbī**. p.128.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 13. Ramaḍān 1425 AH/28-10-2004 CE.

² - Abū Dāwūd. Ḥadīth number 437.

³ - al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. Personal booklet, p.78.

Attention

It was mentioned previously that one should not hurry between *adhān* and *iqāmah*. This principle is emphasised more between **the sunset *adhān* and its *iqāmah***. Thus, some commit the mistake of performing *iqāmah* right after the sunset *adhān*. Consequently, one cannot catch the congregational prayer from the beginning if he starts preparing himself after *adhān*. However, the fact is that the Sunset prayer can be performed at any time until the time of the Night prayer begins.¹ His Eminence Shaykh al-Khalīlī (May Allāh extend his life), upon being asked about the waiting period between the sunset *adhān* and its *iqāmah*, answered: ‘There is nothing wrong with waiting for around five minutes after *adhān*. Allāh knows best’.²

Using the same argument, the time of Sunset prayer is too short, some people believe the Imām should not turn his face to his followers after the obligatory prayer of sunset, but only after the Sunnah prayer. This contradicts the established Sunnah being for him to turn to his followers immediately after the obligatory prayers, not after the recommended ones. The juristic rule states: “*Ijtihād* [deductive reasoning] is not considered when there is an established Prophetic Sunnah”.

¹ - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 29. Rajab Ramaḍān 1423 AH/6-10-2002 CE.
- al-Qannūbī. **Summer lessons** 1424 AH/2003 CE. Personal booklet, p.18.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.209.

The Third Chapter: On the Conditions of Prayer

Learn, O alert student (May Allāh guide you to the correct worship, and divert you from the paths of misguidance and deviation), that prayer has conditions and pillars¹ without which the prayer is incomplete. This is taken from the sayings and practices of the Prophet (PBUH), who said to us ‘Pray as you have seen me praying’.²

We start off, seeking Allāh’s help, by explaining the conditions [prerequisites or preconditions] of prayer. These preconditions are divided into two categories:

A. **The conditions of obligation** (*Shurūṭ Wujūb*): without these, prayer is not obligatory. These are generally as

¹ - **Important Notice** on the difference between a condition (*Sharṭ*) and a pillar (*Rukn*): It was established previously that conditions are necessary for worship to be valid. So, no form of worship would be accepted unless all its conditions have been met. The same applies to pillars. However, the decisive difference between the two is that a condition is not part of the ritual, whilst a pillar is always part of any form of worship and a necessary component of the ritual. For instance, purification and facing the direction of *al-Qiblah* are conditions of prayer, because they are not part of the prayer itself and do not constitute its essence. As for reciting the Opening Chapter of the Qur’ān and bowing down, they are pillars of prayer, because they represent part of the actual prayer. See:

al-Qannūbī. **Summer lessons** – Ruwī 1421 AH/2000 CE. Personal booklet no.8, .2-4.

² - al-Bukhāri. Ḥadīth number 595.

follows: a sound mind, adulthood, purity from menstruation and postnatal bleeding. All these have been discussed previously.

- B. **The conditions of soundness/validity** (*Shurūṭ Ṣiḥḥah*): These are generally the following: Islām, being pure, the correct time, covering nakedness (*'awrah*) and facing *al-Qiblah*.

The following are the details of these conditions of soundness/validity:

The First Condition: Islām

We Muslims should thank Allāh for choosing us from amongst the nations of the earth to be Muslims, believers and monotheists. The favour of Islām is the greatest favour Allāh has ever bestowed upon his servants:

﴿ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ﴾ الأعراف: ٤٣

‘Praise to Allāh, who has guided us to this; and we would never have been guided if Allāh had not guided us’ (Q, the Heights. 7:43).

This is because of the fact that prayer and all other rituals are not valid and accepted by the Almighty from anyone other than a Muslim. Allāh says:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ﴾ آل عمران: ٨٥

‘And whoever seeks a religion other than Islām, it will never be accepted of him’ (Q, Family of Imran. 3:85).

Important Attention

It was noted, that among the conditions of obligation (*Shurūṭ Wujūb*) of prayer are adulthood and having a sound mind. Furthermore, some scholars added the condition of following Islām as a condition of obligation, which entails that non-

Muslims are not obliged to perform the practical aspects of Islām, because they do not meet this condition.

However, **the correct viewpoint on the issue is that following Islām is a condition of soundness/validity**, not a condition of obligation. The proof of this contention is that unbelievers are addressed with all practical commandments in Sharī'ah, just like any pillar of faith (*Īmān*), and just like any individual Muslim. Consequently, as they are responsible and punished for not abiding by the six pillars of faith, they are, as well, punished and held accountable for not practicing any of the five pillars of Islām, such as prayer, fasting, and zakāh, and the other practical commandments.

This popular position is backed up by many Qur'ānic quotes, including the following:

1- The Almighty's saying:

﴿وَوَيْلٌ لِلْمُشْرِكِينَ ﴿٦﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ﴾ فصلت: ٦ - ٧.

‘And woe to those who associate others with Allāh – Those who do not give zakāh’ (Q, Explained in Detail. 41:6-7).

2- The Qur'ān tells of the people of Hellfire, that when they are asked about what has led them to deserve the Fire of *Saqar*, they will answer:

﴿قَالُوا لَوْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَوْ نَكُ نَطْعِمُ الْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نَكُذِّبُ بَيُّومَ الدِّينِ ﴿٤٦﴾﴾ المدثر: ٤٣-٤٦.

‘We were not of those who prayed. Nor did we used to feed the poor. And we used to enter into vain discourse with those who engaged [in it]. And we used to belie the Day of Recompense’ (Q, the Cloaked One. 74:43-46).

Supporting evidence of this comes from quotes from the Book of Allāh and His Prophet's (PBUH) Sunnah which are in favour of this view. His Eminence Shaykh al-Khalīlī says: 'Besides that, the Almighty has addressed them [the disbelievers] to accept the religious faith [of Islām] and join its belief, He has addressed them, as well, to establish prayer and give zakāh, despite the fact that both prayer and zakāh would not be accepted from them except with their embrace of Islām. This is due to the fact that there is a distinction between the condition of obligation and the condition of soundness.

In the same manner, this applies to all rituals which are dependent on conditions of soundness. Being dependent on conditions of soundness does not mean, in any way, that these rituals are not obligatory upon those who have not met these conditions [of soundness], because these are conditions of soundness, not for the deed to be obligatory. Hence, Islām is a condition of soundness for prayer, zakāh and all obligatory deeds in Islām, not a condition of obligation'.¹

¹ - See:

- al-Khalīlī. **Jawāhir at-Tafsīr**. v.1, p.41 and v.3, p.189.
- al-Khalīlī. **al-Fatāwā**. v.1, p.303.
- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 25 Ramaḍān 1429 AH/26-9-2008 CE.
- al-Qannūbī. **Sharḥ Madārij al-Kamāl** part 1. Audio material. Sharī'ah Sciences College.
- al-Qannūbī. **Fatāwā Imām as-Sunnah wa al-Uṣūl**. p.86.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 23 Jumādā 1st 1425 AH/11-7-2004 CE.
- al-Qannūbī. **Summer lessons** 1425 AH/2004 CE. Personal booklet, p.5.

The Second Condition: Time

Allāh has prescribed the prayers to be performed at specific times;¹ they must not be delayed or advanced without a legally valid excuse. On the other hand, He has forbidden other times, during which prayer is not valid. There are other disliked times as well. The all-Powerful says:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ النساء: ١٠٣

¹ - The times of the five daily prayers were determined by Almighty God through Gabriel's (PBUH) narration, when he led the Prophet (PBUH) twice for each prayer. The first of each was at the beginning of the allotted period, and the second was at the end of that time, in order to make the timings of the obligatory prayers clear to the Prophet (PBUH), and by extension to his nation. On the authority of Ibn 'Abbās (May Allāh be pleased with him and his father) who said that the Prophet (PBUH) said: 'Gabriel (PBUH) led me in prayer at the House (the *Ka'bah*). He prayed the Noon prayer with me, when the sun had passed the meridian to the extent of the thong of a sandal; he prayed the Afternoon prayer with me, when the shadow of everything was as long as itself; he prayed the Sunset prayer with me, when one who is fasting breaks the fast; he prayed the Night prayer with me, when the twilight had ended; and he prayed the Dawn prayer with me, when food and drink become forbidden to one who is keeping the fast.

On the following day, he prayed the Noon prayer with me, when his shadow was as long as himself; he prayed the Afternoon prayer with me, when his shadow was twice as long as himself; he prayed the Sunset prayer, at the time when one who is fasting breaks the fast; he prayed the Night prayer with me, when about a third of the night had passed; and he prayed the Dawn prayer with me, when there was a fair amount of light.

Then, turning to me, he said: "Muḥammad, this is the time observed by the prophets before you, and the time is anywhere between these two times".

Abū Dāwūd. Ḥadīth number 332.

‘Indeed, prayer has been decreed upon the believers a decree of specified times’ (Q, the Women. 4:103).

The Timing of the Five Prayers

These are the times of the five daily prayers; we list them starting with the beginning of the Arabic day:

- 1- **The Sunset prayer (*Maghrib*):** its time begins when the sun disappears beyond the western horizon entirely. On the other hand, its time ends when the red twilight disappears, according to the considered opinion of our Mentor al-Khalīlī (May Allāh save him).¹
- 2- **The Night prayer (*‘Ishā’*):** its time begins right after the Sunset prayer and ends when the first third of the night has elapsed. According to other scholars, the deadline for this prayer is at midnight. Our Shaykh al-Qannūbī (May Allāh save him) says: ‘What we consider is that *‘Ishā’* time passes when half of the night has gone’.² Furthermore, he says ‘To me, this is the outweighing opinion, according to the implication of the authentic Sunnah’.³
- 3- **The Dawn prayer (*Fajr*):** it begins from the appearance of the true dawn and continues all the way until part of the sun rises.

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.209.
- al-Khalīlī. **‘Asking the People of Knowledge’**. Oman TV. Episode: 18 Ramaḍān 1423 AH/24-11-2002 CE.
- an-Nasā’ī. Ḥadīth number 981.

² - See:

- al-Qannūbī. ***Iftā’* session**. Dated: 13-05-2008 CE.
- al-Qannūbī. **‘Asking the People of Knowledge’**. Oman TV. Episode: 20 Rabī’ 2nd 1426 AH/29-5-2005 CE.

³ - al-Qannūbī. **‘Asking the People of Knowledge’**. Oman TV. Episode: 20 Rabī’ 2nd 1426 AH/29-5-2005 CE.

- 4- **The Noon prayer (Ẓuhr):** its time begins when the sun leaves the meridian slightly¹ and ends when an object's shadow is approximately the same length as the object itself, discounting the slight amount of shadow after which the time of the Noon prayer started.²
- 5- **The Afternoon prayer ('Aṣr):** its time begins when Ẓuhr time finishes, and ends when the sun turns yellow before sunset, as this is a prohibited time for prayer according to the outweighing opinion.³

Attention

The dawn is of two types: the false dawn and the true dawn. **The false dawn** emerges vertically towards the middle of the sky, then it is followed by darkness. **The true dawn** is the lightening that spreads horizontally at the eastern horizon. None of the legal rulings concern the false dawn, because it is considered an extension of the preceding night. As for the latter, the true dawn, it is the one on which many rituals depend, such as the start of fasting, the start of the time for Dawn prayer and the end of *al-witr* prayer.

The Issue of the Shared Times

It was established in a Prophetic tradition that was collected by Imām ar-Rabī', al-Bukhārī and Muslim, on the authority of ibn

¹ - It is recommended to delay offering The Noon prayer during hot days, due to the Prophetic saying: 'When it is very hot, then wait for it to cool down before you pray, for intense heat is from *fayḥ* of the Hellfire'. ar-Rabī' said: '*fayḥ* means exhalation'.

ar-Rabī'. Ḥadīth number 181.

² - al-Qannūbī. *Fatāwá of His Excellency Shaykh al-Qannūbī*. p.168.

³ - al-Qannūbī. *Fatāwá Imām as-Sunnah wa al-Uṣūl*. p.72.

‘Abbās (May Allāh be pleased with him and his father) that ‘The Messenger of Allāh (PBUH) prayed *Zuhr* and ‘*Aṣr* together, and *Maghrib* and ‘*Ishā*’ together, when there was no fear and he was not traveling, nor was there any cloud or rain’.¹ Based on the authenticity of this ḥadīth, the two Shaykhs, al-Khalīlī and al-Qannūbī,² (May Allāh extend their lives) confirmed the view that the times of *Zuhr* and ‘*Aṣr* are joined, meaning the time from the beginning of *Zuhr* to the end of ‘*Aṣr* is shared. As such, the same applies to the time from the beginning of *Maghrib* until the end of ‘*Ishā*’; the two prayers can be offered at any time during that extended time. However, this kind of combination [in one’s homeland] should not be done, except in cases of hardship or necessity, unlike the case if one is on travel. The reason for this restriction is that combining the two prayers at home was not a regular practice of our role model (PBUH). Ibn ‘Abbās (May Allāh be pleased with him and his father), the narrator of this ḥadīth, was asked: ‘What did he [the Prophet] intend by it?’ He replied: ‘He intended that his community might not fall into hardship’.³

It is not a secret to you, oh clever learner, that combining the two prayers at home, or the notion of the shared times, is different from the **Nominal Combination** (*al-Jam‘ aṣ-Ṣūri*) in which a person prays the Noon prayer at the end of its period, and once he finishes this prayer, the time for the Noon prayer expires and the time for the Afternoon prayer begins. At this point, he prays the Afternoon prayer on its agreed time.

¹ - See:

- ar-Rabī‘. Ḥadīth number 254.
- al-Bukhārī. Ḥadīth number 1103.
- Muslim. Ḥadīth number 1151.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.229-230.
- al-Qannūbī. **Fatāwá to Questions from East Africa**. p.10.

³ - Abū Dāwūd. Ḥadīth number 1211.

The same is applicable to the Sunset and Night prayers. With this in mind, you may realise that this kind of combination is agreed upon as it is just a nominal combination, not a real one, because in reality, each prayer has been performed at its agreed upon time. Allāh knows best.

Important Attention: It was previously established, as you already knew, that the prerequisites for the prayer to be obligatory are sound mind, adulthood and purity from menstruation and postnatal bleeding. Taking this into consideration, beside the correct view of the ‘two shared times’, we could arrive at the following outcome:

If a woman menstruates or has *nifās* (postnatal) bleeding after the beginning of the shared time and before praying, she must make up the two prayers, or the second prayer if she prayed the first only. Even if she only had this bleeding at the time of the first prayer, she still makes up the second, since the start of the time for the first prayer makes both obligatory, based on the notion of shared time.

Similarly, if the woman becomes pure at the time of the second prayer, should perform both prayers, be it the Noon and Afternoon prayers, or the Sunset and Night prayers. The same applies to a child when he becomes adult, the insane when he becomes sane and one who regains consciousness after fainting. All should substitute the two prayers, based on this principle of the two times being shared. Thus, this issue is worthy of being taken seriously and people should be educated about it.¹

¹ - al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 15 Jumādā 2nd 1430 AH/21-9-2009 CE.

The Prohibited Times

Learn, dear brother (May Allāh guide you to the ways of worship, and divert you from the causes of His anger and wrath), that the aforementioned times are times to perform the obligatory prayers. In contrast, there are certain times in which the prayer, whether obligatory or voluntary, is not allowed, and, consequently, not valid. Thus, you must be cautious.¹

These are the prohibited times:

A- **Sunrise:** We are prohibited from observing any prayer at all when a portion of the sun starts rising till it has fully risen. Others have said that this time of prohibition extends for around twelve minutes after the completion of its rise. The latter is the reliable juristic perspective.²

B- **The meridian:** This is when the sun is exactly in the middle of the sky. This ruling is to be applied only during hot days. The prohibition lasts till the sun moves from its zenith and the Noon prayer is due. Friday is excluded from this prohibition, as ruled by the two Shaykhs, al-Khalīlī and al-Qannūbī (May Allāh protect them both),³ due to the sound Prophetic tradition that was collected by Abū Dāwūd.⁴

¹ - al-Khalīlī. **al-Fatāwā**. v.1, p.86.

² - See:

- al-Qannūbī. **Summer lessons** 1424 AH/2003 CE. Personal booklet, p.58.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 7 Ramaḍān 1429 AH/8-9-2008 CE.

³ - The opinion of his Eminence the Grand Muftī of Oman, al-Khalīlī, was given to me by his son Aflaḥ. As for Shaykh al-Qannūbī's opinion, he mentioned it on the TV programme **'Asking the People of Knowledge'**. Oman TV. 24 Ramaḍān 1425 AH/8-11-2004 CE.

⁴ - Abū Dāwūd. Ḥadīth number 915.

C- **Sunset:** Prayer is not allowed when a part of the sun has set, until it disappears entirely. Mountains that hide the sun do not count when it comes to sunrise or sunset. The legal consideration is tied to the actual setting or rising of the sun with regard to the horizon.¹

Some scholars hold that the prohibition after ‘*Aṣr* starts when the sun turns yellow and is about to set. This is the adopted opinion of our Shaykh al-Khalīlī (May Allāh save him) due to the Prophetic tradition ‘Do not pray after ‘*Aṣr*, except if the sun is still high’.² Thus, when the sun is yellowish or about to set, it should be said that prayer is not permissible during these two times, even if the prayer is one of the accidental/circumstantial prayers (e.g. funeral prayer, *ṭawāf* prayer, mosque-greeting prayer).³

The proof prohibiting prayer during these three times is established on the authority of ‘Uqbah b. ‘Āmir (May Allāh be pleased with him) who said: ‘There were three times at which Allāh’s Messenger (PBUH) forbade us to pray, or bury our dead: when the sun begins to rise until it is fully up, when the sun is at its height at midday until it passes over the meridian, and when the sun draws near to setting until it sets’.⁴

¹ - al-Qannūbī. **Summer lessons** 1424 AH/2003 CE. Personal booklet, p.58.

² - Aḥmed. Ḥadīth number 1020.

³ - Our Shaykh al-Qannūbī (May Allāh save him) used to hold this opinion. However, upon revising this book, he ceased to maintain it, lest the addition at the end of ḥadīth, ‘except if the sun is still high’, be odd, *shādh*. See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.43.
- al-Qannūbī. **Fatāwá Imām as-Sunnah wa al-Uṣūl**. p.72.

⁴ - Muslim. Ḥadīth number 1373.

In addition to the abovementioned times, prayer is not allowed when the compulsory prayer is being observed in congregation. In such a case, one must end his individual prayer, whatever it is, and join the congregation, according to the outweighing opinion of Shaykhs al-Khalīlī and al-Qannūbī. They (May Allāh grant them health and wellbeing) based their verdict on the authentic narration in which the Messenger of Allāh (PBUH) said: ‘When the obligatory prayer commences [in congregation], there is no other prayer but the obligatory one’.¹

As such, prayer is disallowed when the Friday’s sermon is being delivered, except the two *rak’ahs* of the mosque-greeting prayer. The contemporary scholar of Ḥadīth, al-Qannūbī (May Allāh keep him healthy), says: ‘Among the times at which prayer is forbidden is the time of the Friday’s sermon. It is a prohibited time to pray except the two *rak’ahs* of greeting the mosque’.²

Juristic Issue

It was authentically proven that the Prophet (PBUH) said: ‘Whoever catches up with one unit [*rak’ah*] of the Morning [prayer] before the sun has risen, then he has caught up with the Morning [prayer]. And whoever catches up with one unit of the Afternoon prayer before the sun has set, then he has caught up with the Afternoon [prayer]’.³ Based on the authenticity of this ḥadīth, it could be concluded that the prohibition against praying during these times is **a prohibition against commencing the prayer, not continuing the prayer** after it has already commenced and after one unit has been completed.

¹ - Muslim. Ḥadīth number 1160.

² - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 25 Ramaḍān 1425 AH/9-11-2004 CE.

³ - ar-Rabīʿ. Ḥadīth number 221.

For instance, if a person wakes up before sunrise and is able to perform a full unit before the sun starts to rise, then he must perform the whole prayer, and should not consider the sunrise after he has completed a full unit. This is because the prohibition against praying at these times, based on the aforementioned ḥadīth, is a prohibition against initiating the prayer, not completing it.

This is the outweighing opinion that was preferred by Imām as-Sālimī (May his soul rest in peace) and the prominent scholar of Ḥadīth al-Qannūbī (May Allāh preserve him).¹ Imām as-Sālimī (May Allāh have mercy on him) says: ‘The wording of the ḥadīth is in favour of the first opinion, despite this opinion only being held by a few scholars in the Ibāḍī School of Law. This ḥadīth is specific and the specific is given precedence over the general. Moreover, the juristic rule states that **it is accepted in continuity what could not be accepted in commencement**. Thus, the prohibition against praying at that time is a prohibition against initiating the prayer, not completing it’.²

¹ - See:

- al-Qannūbī. **Summer lessons** 1424 AH/2003 CE. Personal booklet, p.28.
- al-Qannūbī. **‘Asking the People of Knowledge’**. Oman TV. Episode: 11 Ramaḍān 1423 AH/17-11-2002 CE.
- al-Qannūbī. **‘Asking the People of Knowledge’**. Oman TV. Episode: 4 Ramaḍān 1430 AH/25-8-2009 CE.

² - See:

- as-Sālimī. ***Sharḥ al-Jāmi’ aṣ-Ṣaḥīḥ***. v.1, p.323.
- Literary Club. A lecture by his Eminence Shaykh Aḥmed al-Khalīlī entitled: **‘The Methodology of Imām as-Sālimī in his Juristic Compilations’**.

The Disliked Times

Prayer is disapproved of during the following times:

- A- **After the emergence of dawn** until the obligatory Dawn prayer is conducted, except for the two Sunnah units that are offered prior to the Dawn prayer.
- B- **After the Dawn prayer** until the sun has risen.
- C- **After the Afternoon Prayer:** according to the correct opinion. The proof of these two times being disliked is the Prophet's (PBUH) statement: 'There is no prayer after the Afternoon prayer until the sun has set, and there is no prayer after the Dawn prayer until the sun has risen'.¹

Juristic Issue

Scholars have differed over the issue of **performing voluntary prayers after *al-witr* prayer** and before going to bed. This is disputed because there is no explicit ḥadīth prohibiting prayer after *al-witr* other than the Prophet's (PBUH) command to make *al-witr* the last prayer at night, when he (PBUH) said: 'Make the *al-witr* prayer the last of your prayers at night'². Therefore, some scholars hold that this act is merely disliked. However, others hold that it is forbidden. Shaykh al-Qannūbī (May Allāh protect him) says: 'Doing voluntary prayers after *al-witr* should not be practiced, irrespective of this act being forbidden or disliked, since Allāh is not obeyed by practicing the disliked', let alone the forbidden.

Furthermore, Shaykh al-Qannūbī, on another occasion, states that if a person changes his mind and wants to do a voluntary prayer after he has already prayed *al-witr* as his last prayer, he could do so. May Allāh guide us all.³

¹ - ar-Rabī'. Ḥadīth number 298.

² - al-Bukhāri. Ḥadīth number 452.

³ - See:

Benefit

Making up missed prayers (obligatory or recommended) and **performing occasional/circumstantial prayers at the disliked times** are proven to be legitimate. They are exempted from the general prohibition against praying during these three times.¹ Examples of occasional prayers (*aṣ-Ṣalawāt as-Sababiyyah*) are the funeral prayer, the *istikhārah* prayer, the mosque-greeting prayer and the eclipse prayer; these will be discussed later, if Allāh wills.

Fatwā

Question What is the time of the mosque-greeting prayer?

Answer It can be prayed at any time, apart from the times of sunrise, sunset and when the sun is at its height at midday during hot days. Some have even said it is prohibited to pray at midday throughout the year except on Fridays. Allāh knows best.²

The Third Condition: Purification

The required **purification from ḥadath** for prayer is of two categories: purification from the minor ḥadath and purification from the major ḥadath, as discussed previously. The Messenger (PBUH) said: 'There is no [intact] prayer for the one who does

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- al-Qannūbī. *Fatāwā Imām as-Sunnah wa al-Uṣūl*. p.72-73.
 - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 25 Ramaḍān 1428 AH/7-10-2007 CE.

¹ - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 28 Rabī' 2nd 1424 AH/29-6-2003 CE.
- al-Qannūbī. *Fatāwā of His Excellency Shaykh al-Qannūbī*. p.72.

² - al-Qannūbī. *Fatāwā to Questions from East Africa*. p.11.

not perform ablution'.¹ Consequently, if one prays without purification, his prayer will be invalid. And if the *ḥadath* takes place whilst performing his prayer, his prayer will be broken so long as he has not made '*salām*'. Being pure of the two *ḥadaths* is a precondition for the validity of any prayer, be it obligatory or voluntary.

Likewise, **purification from *khathath*** (physical impurity) is a prerequisite. This kind of purity must be in:

A. **Dress:** Almighty Allāh says:

﴿وَيَا بَاكَ فَطَهِّرْ﴾ المدثر: ٤

'And your clothing purify' (Q, the Cloaked One. 47:4).

Also, the Messenger (PBUH) says: 'Semen, pre-seminal liquid, *wady* [a discharge from the genitals due to cold weather or illness] are impure. None should pray wearing clothing that has any of these contaminants till it has been washed and its traces have gone'.²

B. **Body:** Allāh's Messenger (PBUH) says: 'Wash the blood from yourself, then pray'.³ Moreover, if purifying the clothing is compulsory, then purifying the body should take greater precedence.

C. **Place:** due to the Prophet's (PBUH) prohibition against praying in graveyards, areas for slaughtering animals and areas where camels rest.⁴

¹ - ar-Rabī'. Ḥadīth number 91.

² - ar-Rabī'. Ḥadīth number 150.

³ - al-Bayhaqī. Ḥadīth number 327.

⁴ - There is no legal objection to praying on whatever is clean of the earth. Similarly, there is no reservation about praying on wool, in accordance with the correct opinion. See:

The Fourth Condition: Clothing

Covering the ‘*awrah* (one’s private parts) is a prerequisite for the validity of prayer by the consensus of all scholars.¹ Almighty Allāh says:

﴿يَبْنَىْ ءَآدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾ الأعراف: ٣١

‘O children of Ādam, take your adornment at every masjid’ (Q, the Heights. 7:31).

The adornment meant in the verse is the clothing that conceals one’s ‘*awrah*, because of the Almighty’s saying in the preceding verses:

﴿قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَءَ بَدَنِكُمْ وَرِيشًا﴾ الأعراف: ٢٦

‘O children of Ādam, We have bestowed upon you clothing to conceal your private parts and as adornment’ (Q, the Heights. 7:26).

One human behaviour is that when an individual is invited to meet a king or senior official, he prepares for that meeting and wears for it the best of his clothes. If that is the case with humans, then there must be more preparation when it comes to meeting the king of kings, the Almighty, who has control over everything and who has the ultimate sovereignty and command. Therefore, one ought to wear of his clothes and perfumes what befits this magnificent presence.

al-Qannūbī. **Fatāwá**. Part 12, question no. 11. Audio material. The Cultural Committee: Islāmic Sciences College.

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.41.

The Characteristics of Prayer Clothing

The default ruling is that **any decent clothing is acceptable** for prayer. Excepted from this is what has been prohibited by Islāmic Sharī'ah, such as gold and silk for men, about which the chosen Prophet (PBUH) said: 'They are forbidden to the men of my nation and permitted to its women'.¹

It is preferable for men to wear white clothes, as these are the best of clothes, due to the Prophetic saying: 'Adhere to the white clothes; have the living people among you wear them and use them for shrouding your dead, because they are the best of your clothes'.² In support of this notion, 'Alī b. Abī Ṭālib (May Allāh honour his face) is reported authentically to have said: 'The Messenger of Allāh (PBUH) forbade me from wearing *al-qassī* [silk], and clothes dyed with *mu'aşfar* [safflower], and from wearing gold rings, and from reciting the Qur'ān while bowing and prostrating'.³ *al-qassī* is the silk, and *al-mu'aşfar* dyes clothes yellowish.

The Minimum Clothing for Prayer

The least sufficient amount of clothing for prayer in order for it to be valid is **what covers the 'awrah, one's private parts**. The man's 'awrah is from the navel down to and including the knees, according to the chosen opinion.⁴ The beloved Messenger (PBUH) passed by a man with his thighs uncovered and said to him: "O Ma'mar cover your thighs, for indeed they are 'awrah".⁵

¹ - ar-Rabī'. Ḥadīth number 475.

² - ar-Rabī'. Ḥadīth number 475.

³ - ar-Rabī'. Ḥadīth number 234.

⁴ - See:

- al-Qannūbī. **Research, Treatises and Fatāwā**. v.5, p.36, 44.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 9 Dhū al-Qi'dah 1423 AH/12-1-2003 CE.

⁵ - Aḥmed. Ḥadīth number 21457.

In addition, one should cover his chest, belly and shoulders. Shaykh al-Qannūbī (May Allāh save him) says: ‘The view of having to cover *al-‘ātiq* [the parts between the neck and the shoulders] as compulsory is very strong’. Allāh knows best.¹

Women’s Clothing

As for the woman, **all her body is ‘awrah except the face and two palms**, for what was reported on the authority of Um Salamah (May Allāh be pleased with her) who cited that the Prophet (PBUH) said with regard to woman’s garments: ‘Let it down a handspan. Um Salamah said: “But that still will uncover [her feet]”. He said: ‘Let it down a forearm’s length, but no more than that’.²

Based on this, a woman is not allowed to reveal her feet throughout her prayer. Also, she is not allowed to reveal throughout her prayer what she could not legally expose before males not closely related to her. In fact, she must cover her feet by wearing socks or elongating her garment, because she should be fully modest throughout her prayer. His Eminence the Grand Muftī al-Khalīlī (May Allāh save and extend his life) says in one of his juristic answers: ‘Yes, the correct opinion upon which we rely is that a woman’s feet are part of her ‘awrah, which should be concealed throughout prayer and from males not closely related to her, due to the report of Um Salamah (May Allāh be pleased with her)’.³

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.40.
- al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 15 Ramaḍān 1429 AH- 16/9/2008 CE.

² - ar-Rabī’. Ḥadīth number 276.

³ - See:

Instructive Story

Several years back, I attended a gathering in which our Shaykh al-Khalīlī visited us in the Summer Centre of our Shaykh al-Qannūbī (May Allāh preserve them both). The two Shaykhs came across **the issue of the female slave's 'awrah**. Shaykh al-Qannūbī exposed his opinion to all and said: "There is no difference between a female slave and a free woman with regard to 'awrah". Afterwards, he said, justifying his position: "A female slave might be more beautiful and more tempting than a free woman, just like what is known of the beauty of Turkish female slaves". Having heard that, his Eminence al-Khalīlī (May Allāh save them) smiled, approving his argument and admiring him for his justification.¹

Fatāwá

Question N.1 Is it legal for a Muslim to let his *izār* [loincloth] down [under his ankles] whether during prayer or outside it?

Answer Letting the *izār* down under the ankles is a major sin and one of the characteristics of dissolute men. Allāh does not accept the prayer of one who does so, whether it was during the prayer or outside it:

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾ المائدة: ٢٧

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- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 10 Rabī' 2nd 1425 AH- 30/5/2004 CE.
 - al-Qannūbī. **Research, Treatises and Fatāwá**. p.33.
 - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 3 Ramaḍān 1430 AH- 24/8/2009 CE.

¹ - This approval was confirmed to me by his Eminence (May Allāh save him) himself in an answer to questions I posed to him (dated 1 Dhū al-Ḥijjah 1429 AH, 30-11-2008 CE). Therein, he said: 'There is no exception to the female slave 'awrah and the temptation is there just like the free woman'.

‘Indeed, Allāh only accepts from the righteous’ (Q, the Table Spread. 5:27).

The rest of the clothes are just like *izār*. However, *izār* is specifically mentioned in the ḥadīth because this kind of clothing was more commonly worn. So, the legal ruling is not confined to it. Allāh knows best.¹

Question N.2 Does a woman have to cover her feet throughout prayer?

Answer Yes, the correct opinion on which we rely is that the feet of the woman are part of her *‘awrah*, which should be covered throughout her prayer and when meeting the non-closely-related men to her (*ajānib*); this is based on the ḥadīth of Um Salamah (May Allāh be pleased with her). When she heard the Prophet (PBUH) forbid a man from letting his garment down, she asked him about the ruling concerning a woman. He replied: “Let it down a handspan. Um Salamah said: “But that still will uncover [her feet]. He said: “Let it down a forearm’s length””.²

This is evidence that a woman showing her feet to males not closely related to her is not acceptable. Likewise, when she is praying, she has to cover her feet, as she is asked in prayer to be fully decent.³

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.37.

² - ar-Rabīʿ. Ḥadīth number 276.

³ - al-Khalīlī. **‘Asking the People of Knowledge’**. Oman TV. Episode: 10 Rabīʿ 2nd 1425 AH- 30/5/2004 CE.

Important Attention Concerning the Clothing for Prayer

- 1- **Wearing a watch** in prayer is not permissible if it is made of iron or any kind of metal, according to the adopted opinion of the two Shaykhs (May Allāh preserve them both). This opinion is evidenced by the Prophet's (PBUH) prohibition against praying with *al-ānuk* and *ash-shabah*.¹ Metals other than gold and silver were given analogously the same ruling as these two. Accordingly, whoever forgets that he is wearing any metallic objects during prayer must take them off as soon as he remembers.²

Likewise, the same is said about accessories made of metal, which many women adorn themselves with. Therefore, they must take them off while performing this sacred rite of worship, prayer. Allāh knows best.

As for wearing eyeglasses in prayer, this is acceptable, as long as they are not made of metal and they do not distract one in his prayer.³

¹ - ar-Rabī' said '*al-ānuk* is the tin, and *as-Shabah* looks like gold in terms of colour'. Apparently, it is meant by *as-Shabah* the copper. See:

- ar-Rabī'. Ḥadīth number 297.
- as-Sālimī. *Sharḥ al-Jāmi' aṣ-Ṣaḥīḥ*. v.1, p.442.

² - See:

- al-Khalīlī. *al-Fatāwá*. v.1, p.37-38.
- al-Qannūbī. *Answers to Questions from East Africa*. p.3-4.
- al-Qannūbī. *Summer lessons* 1421 AH/2000 CE. Personal booklet no. 6, p.17.

³ - See:

- al-Qannūbī. *Research, Treatises and Fatāwá*. v.3, p.19.
- al-Qannūbī. '*Asking the People of Knowledge*'. Oman TV. Episode: 14 Ramaḍān 1422 AH- 30/11/2001 CE.

2- ***Isbāl*** (lengthening one's garment so that it reaches below the ankles) is one of the grave sins whether it is in prayer or outside it. The prohibition against *isbāl* is stated explicitly in the continuously multi-chain recurrent (*mutawātir*) narrations from the Prophet (PBUH).¹ Of these narrations is his (PBUH) saying: 'The lower garment of the believer should come to mid-calf, but there is no sin on him if it comes between that point and the ankle. But whatever is lower than the ankle is in the Fire'; the Prophet said this thrice.² Based on this, the prayer of the one committing *isbāl*, and of those who prayed behind him, if he is an Imām, is null and void.³

In the same manner, the prayer of those praying in the first row is broken if the *sutrah* (the one praying directly behind the Imām) is *musbil* (wearing a garment below the ankles), provided that no one else is co-acting as a *sutrah* behind the Imām.⁴ However, one does not have to check, every time he comes to pray, whether the Imām and his *sutrah* wear a long garment or not. Rather, he should complete his prayer without checking, as long as the default situation is that *imāms* are not *musbils*.

¹ - See:

- al-Qannūbī. **Fatāwá** part 4. Islāmic Judiciary Institute, currently Islāmic Sciences College.
- al-Qannūbī. **Fatāwá Imām as-Sunnah wa al-Uṣūl**, p.74.

² - ar-Rabī'. Ḥadīth number 275.

³ - al-Qannūbī. **Fatāwá Imām as-Sunnah wa al-Uṣūl**, p.74-75.

⁴ - al-Khalīlī. **al-Fatāwá**. v.1, p.40.

3- **The wearing of socks by men** during prayer causes no harm, because they do not prevent the feet from touching the floor, nor do they prevent one from conducting prostration on the seven limbs, nor do they fall under the *isbāl* ruling.¹

Concerning **women**, you have seen that they are asked to cover their feet by lengthening their garment or wearing socks.²

4- Many ḥadīths were reported from the Messenger (PBUH) that he forbade **wearing anything that has drawings** of a living creature. Based on the juristic rule ‘The prohibition entails the nullification of the prohibited thing’, Shaykh al-Qannūbī (May Allāh protect him) ruled that the prayer of the one wearing clothing that has a drawing of any living creature, be it human or animal, is invalid.

5- **The clothing for prayer must be loose**, so that it does not expose the ‘*awrah*, for instance, tight trousers. likewise, the clothing for prayer must not be transparent, revealing what is beneath it.

6- **Artificial paints**, which are put on nails and prevent water from getting to them [nails], must be avoided in order for ablution, and consequently prayer, to be correct.³

¹ - See:

- al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 13 Muḥarram 1424 AH- 16/9/2007 CE.
- al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 12 Ramaḍān 1428 AH- 24/9/2007 CE.

² - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 12 Ramaḍān 1428 AH- 24/9/2007 CE.

³ - al-Qannūbī. *Fatāwā Imām as-Sunnah wa al-Uṣūl*. p.74-75.

The Fifth Condition: *al-Qiblah*

Islāmic Sharī'ah abrogated the preceding prophetic laws, encompassing the legacy of the previous divine missions, and stating that all prophets are like half-brothers, with different laws but from the same religion, Islām.¹ Almighty Allāh wanted to embody these meanings by commanding His Prophet (PBUH) to direct his face towards *al-Qiblah* of the People of the Book, Jerusalem.²

Before Hijrah (the Prophet's migration), and for seventeen months after Hijrah, Muslims used to direct themselves in prayer towards Jerusalem,³ till Exalted Allāh revealed:

﴿قَدْ زَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ

الْحَرَامِ﴾ البقرة: ١٤٤

‘We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will surely turn you to a *qiblah* with which you will be pleased. So turn your face toward *al-Masjid al-Ḥarām* [the Sacred Mosque in Makkah]’ (Q, the Cow. 2:144).

From that time on, Muslims directed their faces in prayer towards *al-Ka‘bah* (May Allāh honour it).

In general, all Muslims have agreed on facing *al-Qiblah* as a prerequisite for the validity of prayer.⁴

¹ - See:

- Muslim. Ḥadīth number 4362.
- Ibn Ḥajar. *Fath al-Bārī*. v.10, p.244.

² - al-Khalīlī. *al-‘Aql bayn Jimāh aṭ-Ṭab’ wa Tarwīḍ ash-Shar’*. p.199-205.

³ - ar-Rabī’. Ḥadīth number 209.

⁴ - al-Qannūbī. ‘*Asking the People of Knowledge*’. Oman TV. Episode: 15 Ramaḍān 1429 AH- 16/9/2008 CE.

Benefit: The people of religious knowledge stated that one who sees *al-Ka'bah* before him must direct his face straight towards its actual building.¹ However, one who cannot see *al-Ka'bah*, as is the case with the majority of Muslims, should only face its direction.² Almighty God says:

﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ البقرة: ١٤٤

‘So turn your face toward *al-Masjid al-Ḥarām*. And wherever you [believers] are, turn your faces toward it [in prayer]’ (Q, the Cow. 2:144).

Seeking the Direction of *al-Qiblah*

Exerting efforts to know *al-Qiblah*’s direction is a must if one does not know where *al-Qiblah* is. That search could be through the available signs, which could enable one to determine the general direction of *al-Qiblah*. Furthermore, if he finds anybody who may guide him to the correct direction, he should follow him, whether that person is righteous or unrighteous.³ However, if he finds out after prayer, whether during the time of prayer or outside it, that he has prayed in the wrong direction, he does not have to substitute his prayer, according to the adopted opinion of the two Shaykhs (May Allāh extend their lives),⁴ as

¹ - al-Qannūbī. **Summer lessons** 1422 AH/ 2001 CE. Personal booklet, p.30.

² - See:

- al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 5 Ramaḍān 1425 AH- 20/10/2004 CE.
- al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 10 Ramaḍān 1422 AH- 26/11/2001 CE.

³ - al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. Personal booklet, p.22.

⁴ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.186.
- al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 15 Ramaḍān 1429 AH- 16/9/2008 CE.

long as he did not fall short of seeking the direction of *al-Qiblah*. On this issue, Almighty Allāh revealed:

﴿فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهَ اللَّهِ﴾ البقرة: ١١٥

‘So wherever you [might] turn, there is the Face of Allāh’ (Q, the Cow. 2:115).

Benefit: One of the useful and accurate means for determining the direction of *al-Qiblah* is **the use of a compass**. Hence, a Muslim should take it with him on his travels, especially when he travels to non-Muslim countries. Personally, I took it when I travelled to the United States of America in the summer of 2005 CE. It was very helpful and practical.

It is worth adding that the Exalted blessed us in this modern age with smartphones, which have very beneficial and functional applications. One of these useful applications is the ‘**Qiblah Compass**’. Thus, the Muslim is asked to take advantage of these means and download such beneficial applications to help him in his religious affairs, whether he is at home or travelling.

Legitimate Excuses for not Facing *al-Qiblah*

Be acquainted, dear Muslim brother (May Allāh preserve you), that the person who is engaged in prayer could come across things that might hinder him from facing *al-Qiblah* in his prayer.

Therefore, he may refrain from facing *al-Qiblah* in the following circumstances:

- 1- **The prayer of fear:** If a person is fearful for his life or money from something or someone, whether he is being chased by an enemy or a harmful animal, or he is in an

ongoing clash with his enemy, he is exempted from the condition of facing *al-Qiblah*. The Almighty says:

﴿ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ ﴾ البقرة: ٢٣٩

‘And if you fear [an enemy, then pray] on foot or riding’ (Q, the Cow. 2:239).

Ibn ‘Umar (May Allāh be pleased with him and his father) says: ‘Whether facing *al-Qiblah* or otherwise’.¹

2- **The prayer of one who is seriously ill, forced or tied** in other than *al-Qiblah*’s direction. The Prophet (PBUH) is authentically reported to have said: ‘If I forbid you from doing something, then refrain from it. And if I command you to do something, then do as much of it as you can’.²

3- **The supererogatory/voluntary prayer whilst riding on travel:** On the authority of Ibn ‘Umar (May Allāh be pleased with him and his father), who said: ‘The Messenger of Allāh (PBUH) used to pray on his mount while on a journey, no matter what direction it was facing’.³

Important Attention

Praying the supererogatory prayer while mounted, or by means of any other vehicle, such as a car, bus or aircraft, is of the recommended deeds that many people neglect nowadays. You find that many people (May Allāh guide us and them) spend thousands of kilometres sleeping, eating, chatting or backbiting, and forget this famous Sunnah, which was established by our role model, the Messenger (PBUH).⁴

¹ - al-Bukhāri. Ḥadīth number 4171.

² - ar-Rabī‘. Ḥadīth number 397.

³ - ar-Rabī‘. Ḥadīth number 203.

⁴ - al-Qannūbī. **A Lecture at al-Jīṭālī Mosque** – North al-Mawālāḥ. Summer 2006.

Therefore, it is highly recommended for a Muslim to renew his connection with the Exalted Allāh on his travels, revive this neglected Sunnah and call people to it, especially when travelling in the cause of Allāh. An example of these virtuous travels is travelling to the Sacred Mosque of Makkah to perform the rites of Ḥajj or ‘Umrah:

﴿وَمَنْ يُعْظِمِ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾¹ الحج: ٣٢

‘And whoever honours the symbols of Allāh – indeed, it is from the piety of hearts’ (Q, the Pilgrimage. 22:32).

Juristic Issue On Praying inside *al-Ka’bah*

People of knowledge have differences of opinion over the legality of praying inside *al-Ka’bah*. Some prohibit it completely, and some prevent obligatory prayers but allow supererogatory ones;² based on this latter opinion, His Eminence the Grand Muftī al-Khalīlī issued his fatwá.³

On the other hand, Shaykh al-Qannūbī inclined to the opinion that allows one to pray therein, whether it is obligatory or supererogatory,⁴ for the simple reason that praying inside *al-*

¹ - For more details, see:

al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 27 Ramaḍān 1428 AH- 9/10/2007 CE.

² - as-Sālimī. *Sharḥ al-Jāmi’ aṣ-Ṣaḥīḥ*. v.1, p.322.

³ - al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 20 Ramaḍān 1426 AH- 24/10/2005 CE.

⁴ - See:

- al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. Personal booklet, p.30.
- al-Qannūbī. **Summer lessons** 1425 AH/2004 CE. Personal booklet, p.17.
- al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 26 Ramaḍān 1428 AH- 8/10/2007 CE.

Ka'bah is proven to have been authentic from the practice of the legislator, the Prophet (PBUH).¹ Moreover, there is no valid evidence signifying that praying inside *al-Ka'bah* should be confined to the supererogatory prayers, apart from the obligatory ones. On the contrary, the default rule states that **'What is allowed in supererogatory prayer should be allowed in obligatory**, unless there is external evidence denoting otherwise'.

Also, there is no textual evidence indicating that this practice is unique to the Prophet (PBUH) and that it is of his own privileges, apart from his followers.

Making *Sutrah*

Learn (May Allāh cause you to act upon His Prophet's Sunnah) that many people neglect setting up a *sutrah* [literally, a screen or barrier] to be in front of them throughout their prayer. Hence, you find some people, when they come to the mosque, do not look for a wall, column or any barrier to pray behind in order to prevent other people from passing in front of them.

Setting up a *sutrah* is one of the Prophetic Traditions that established in words and practice. The Messenger (PBUH) is transmitted to have said: 'When one of you places in front of him something like the back of a saddle, he should pray without caring who passes beyond that'.²

In the same context, if a person wants to pass before the one in prayer, the latter is required to prevent him from passing. If the pedestrian refuses to stop, he is one of the human devils, as described authentically in the following ḥadīth: 'When any one of you prays, he should not let anyone pass in front of him

¹ - See:
as-Sālimī. *Mashāriq Anwār al-'Uqūl*. p.46.

² - Muslim. Ḥadīth number 769.

[between him and his *sutrah*], and should try to turn him away as far as possible, but if he refuses to go, he should turn him away forcibly for he is a devil'.¹

However, if it happened that one passed between the praying person and his *sutrah*, the prayer itself would not be affected, according to the adopted opinion of the two Shaykhs, al-Khalīlī² and al-Qannūbī³ (May Allāh protect them both). That is because the prayer is not a physical rope that is cut by people passing in front. Rather, it is a spiritual connection between the servant and his Lord. It is connected by the piety of the heart, and is cut off by the heart's immorality.⁴

Benefit

Some Muslim jurists gave an exclusive concession, that **at the Sacred Mosque of Makkah one may pass in front of a person who is praying**. This concession might have been issued exclusively due to the fact that the Sacred Mosque most of the time is crowded, and passing before those who are praying often becomes unavoidable.

However, for the sake of precaution, whenever one can avoid passing in front of another person in prayer, he should do so.⁵

¹ - ar-Rabī'. Ḥadīth number 246.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.38.

³ - al-Qannūbī. **Fatāwá Imām as-Sunnah wa al-Uṣūl**, p.17.

⁴ - See:

- al-Khalīlī, Imām Muḥammad b. 'Abdullāh. **al-Fatḥ al-Jalīl**. p.193.
- al-Qannūbī. **Qurraṭ al-'Aynayn**. p.118-136.

⁵ - See:

- al-Khalīlī, Imām Muḥammad b. Abdullāh. **al-Fatḥ al-Jalīl**. p.193.
- al-Qannūbī. **Summer lessons** 1423 AH/2002 CE. Personal booklet, p.63.

Attention: Unfortunately, many people pass in front of those engaged in prayer, ignoring the Prophet's (PBUH) prohibition in this regard. This mostly occurs during the Friday prayer, *tarāwīḥ* prayer and the like. Allāh's Messenger (PBUH) severely forbade this when he said: 'If the person who passes in front of another person in prayer knew the magnitude of his sin, he would prefer to wait for 40 [days, months or years] rather than to pass in front of him'. Jābir (b. Zayd) said: 'A group of people said the Prophet (PBUH) meant 40 days, other said he meant 40 months, and a third group said he meant 40 years'.¹

¹ - ar-Rabī'. Ḥadīth number 245.

The Fourth Chapter: On the Pillars of Prayer

After you have learnt (dear brother) the conditions of prayer, praise the Exalted Allāh for the blessing of knowledge and pray to Him as He gives you the strength to do righteous deeds. And pray to Him that He make you a good imitator of the master of prophets, the one who was given the precise and wise speech, the one who says: ‘Pray as you have seen me praying’.¹

Dear respected reader, you have already learnt the fact that prayer has preconditions and pillars, and you have learnt the difference between the two.

Generally speaking, there are nine pillars of prayer. They are as follows: intention, standing, consecrating *takbīr*, consciousness (*Khushūʿ*), reciting the Opening Chapter, bowing down, prostration, last *tashahhud* and *taslīm*.

The First Pillar: Intention

Intention is the first pillar of prayer. In fact, it is the first pillar in all forms of worship that we cannot comprehend and explain the ultimate purpose behind its legislation. This category is called *ghayr maʿqūlat al-maʿná* (**The Unexplainable Rituals**). The proof of intention being an indispensable pillar is His Almighty’s saying:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ البينة: ٥

¹ - al-Bukhāri. Ḥadīth number 595.

‘And they were not commanded except to worship Allāh, [being] sincere to Him in religion’ (Q, the Clear Proof. 95:5).

Also, the Prophetic Tradition signifies that having intention is an integral part of prayer; when the Prophet (PBUH) said: ‘Actions are judged by intention’.¹

Purifying and Specifying One’s Intention

Be informed, dear learner (May Allāh have mercy on you), that you are required to purify your intention when you are preparing to pray, in order for that prayer to be solely sincere to your Lord (Exalted is He). You must specify in your intention the kind of prayer that you are going to perform whether it is a Noon, an Afternoon or any other prayer; then, you specify whether it is obligatory or optional, a prayer of travel or residence, performed on time or made up after the time has elapsed.

Moreover, one who is in prayer is asked to recall his intention throughout the prayer, if possible. Nevertheless, if the intention was absent during some parts of this prayer, that is acceptable, so long as he did not intend to refrain from prayer, or replace it with another one, such as turning an obligatory prayer into a voluntary one, or vice versa, since that breaks the prayer.²

Fatwá

Question What is the technical ruling concerning one who has performed the Friday prayer, with the intention to perform

¹ - See:

- ar-Rabīʿ. Ḥadīth number 1.
- al-Bukhārī. Ḥadīth number 1.

² - al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. Personal booklet, p.24.

it as optional, not knowing that it is obligatory? What does he have to do?

Answer He must repeat it as a *Zuhr* prayer, with four units, because the Friday prayer is not valid with the intention of ‘Sunnah/voluntary’ in the first place. Also, he must repent to Almighty Allāh for being ignorant of what he has to do. Allāh knows best.¹

Benefits

The contemporary scholar of Ḥadīth, Shaykh al-Qannūbī (May Allāh save him), corrected the opinion that the traveller does not have to specify, for the Sunset and Dawn prayers, whether they are prayers of residence or prayers of travel, since they are non-shortened prayers. In other words, their number of units does not vary, whether they are observed in residence or while travelling.²

Additionally, he corrected the notion that one must stick to his intention with regard to the number of prayer units, as with *al-witr* prayer. In other words, if he intends to pray one unit for *al-witr*, he cannot pray three units, or pray one unit if his first intention is three.³

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.131.

² - al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. Personal booklet, p.11, 34.

³ - al-Qannūbī. **Iftā’ Session** at the house of His Excellency. Dated: Wednesday 29/4/2008 CE.

Attention On Verbal Intentions

The intention required for prayer is **the heartfelt one**, which is the determination of the heart to perform an action. Hence, the intention lies in the heart, not on the tongue. As for what has been commonly used by many people, that they would utter some verbal intentions, this practice is not part of the required intention at all. Rather, it was not proven by a text from the Holy Qur'ān nor from the Prophetic Tradition, nor was it common amongst the first generation of the Prophet's (PBUH) Companions and those who followed them. The verbal intention was only preferred by some later scholars to help common people recall the prayer intention. However, this preference has become an inescapable habit for many uneducated people, which has led many of them to claim that this verbal intention is mandatory.¹

It is well known with these common people that when one of them says to his friend: 'I intended to visit you yesterday', that such a saying does not mean in any way that the speaker uttered certain words of intention, and it does not by any means entail him verbalising his inner intent. Rather, he is only recounting his heart's plan and his determination to carry it out. By doing so, the intention is considered to have been there, even without being verbalised.

Moreover, it is enough of a sign of intention that when a person wants to perform a prayer, he goes to relieve himself

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.156.

and then performs his prayer ablution, walks to the mosque and stands with other people when it is time to pray. What does all that mean, if it is not clear proof that the real intention has already been achieved?! Hence, Imām as-Sālimī (May his soul rest in peace) condemned the baseless claim that one must verbalise one's intention to pray in his poetic book *Jawhar an-Niẓām*.¹

The Second Pillar: Standing

The proofs from the Book of Allāh and the Sunnah of His Prophet (PBUH) signify the fact that standing in prayer is a necessary component and that prayer without standing is invalid. The Almighty says:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ البقرة: ٢٣٨

‘And stand before Allāh, devoutly obedient’ (Q, the Cow. 2:238).

And the Prophet Muḥammad (PBUH) says: ‘Pray standing, and if you cannot, then pray sitting’.²

What has been mentioned concerns the obligatory prayers. As for voluntary prayers, there is a concession that they can optionally be prayed in a sitting position. However, prayer in the sitting position is less rewarding than prayer in the standing position. The Prophet (PBUH) said: ‘The prayer of any of you in a sitting condition is half the prayer of that in a standing condition’.³

¹ - as-Sālimī. *Jawhar an-Niẓām*. v.1, p.78, 89,. v.4, p.292.

² - al-Bukhārī. Ḥadīth number 1050.

³ - ar-Rabīʿ. Ḥadīth number 235.

How to Stand in Prayer

The proper way to stand in prayer is upright, without leaning against any object, leaving a reasonable distance between the feet, to be in line with the rest of the body. The person in prayer should put his hands by his sides, look at the place where he puts his forehead in prostration and never lift up his gaze, based on what was narrated of the Prophetic warning, when the Prophet (PBUH) said: ‘How is it that some people raise their eyes towards the sky during *aṣ-Ṣalāh* [the prayer]?’ He stressed this point and added ‘People must refrain from raising their eyes towards heaven in *Ṣalāh* (prayer), or else their sight will certainly be snatched away’.¹

Attention

Keeping one’s eyes open in prayer is the authentic Sunnah. However, one should not open his eyes too much, lest he might be distracted while praying. Thus, it is preferable to keep them slightly open. Moreover, Shaykhs al-Khalīlī and al-Ghārbī say: ‘If one fears that he is going to be distracted by opening his eyes, he may close them’.²

¹ - al-Bukhārī. Ḥadīth number 207.

² - See:

- al-Khalīlī. ‘**Asking the People of Knowledge**’ TV programme. Episode: 17 Rabī’ 1st 1425 AH/ 9- 5- 2004.
- al-Khalīlī. ‘**Asking the People of Knowledge**’ TV programme. Episode: 10 Shawwāl 1426 AH/ 13- 11- 2005.
- al-Ghārbī. ***Iftā’ Session***. Dated 13 Sha’bān 1423 AH.

How the Disabled Pray

Learn (May Allāh maintain the bounty of health for you) that whoever cannot pray standing is exempted from this obligation and can pray in whatever way that he can. Based on this, if he cannot pray standing, let him pray sitting. If he still cannot pray sitting, let him pray lying on his right side, facing the direction of *al-Qiblah*; otherwise, he prays lying on his back with his feet directed towards *al-Qiblah* in a way that, if he were to stand up, he would face *al-Qiblah*.

If he is unable to face *al-Qiblah*, he may face any direction. As such, one who cannot bow down or prostrate may simply pray nodding, by performing gestures. The gesture for prostration should be lower than that of bowing.¹ However, if he cannot do either of them, then he should just utter the words of the prayer, such as the recitation of the Qur'ān and that which is pronounced in the bowing and prostration postures. Hence, he must never refrain from prayer in any condition, as long as his mind is sound, even if he just performs it with his heart. Glory be to Allāh, what an easy religion He granted us, and what a complete and perfect favour it is He bestowed on us.

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ البقرة: ١٨٥

‘Allāh intends for you ease and does not intend for you hardship’ (Q, the Cow. 2:185).

¹ - al-Khalīlī. ‘Asking the People of Knowledge’ TV programme. Episode: 15 Jumādā 1st 1430 AH/ 1- 5- 2009.

Fatwá

Question A group of people were travelling by bus. When the time for the Dawn prayer was due, the bus driver refused to stop and they only prayed after the bus stopped, when the sun had fully risen.

Answer They had to pray on time and they should not have delayed the prayer until sunrise. I myself was in this situation thirty years back. However, when it was not possible to find water for ablution or soil for dry ablution, *tayammum*, I did *tayammum* with the dust of the seat, then performed the prayer, praise be to Allāh.¹

Juristic Issue

If we were to assume that **one does not find what he could conceal his private parts with when praying**, but he is able to pray sitting, should he consider more the pillar and pray standing? Or should he, in this case, give more precedence to the condition, covering the *‘awrah*, and pray sitting? There are two opinions on the issue. The one chosen by the renowned scholar al-Qannūbī (May Allāh protect him) is that he prays sitting, as this is more compatible with the goals of Sharī‘ah. Furthermore, he covers his private parts with what may be possible of soil or tree leaves.² However, if he is in a totally closed room, where nobody can see him, he should give more consideration to the pillar and pray standing.³

¹ - al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 4 Rabī‘ 1st 1430 AH- 1/ 3/2009 CE.

² - as-Sālimī. *Talqīn aṣ-Ṣibyan*. p.69.

³ - al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. Personal booklet, p.22.

Another Juristic Issue

The default ruling is that **the followers should follow the Imām in all his situations and postures**, whether he prays standing or sitting, because of the following Prophetic commandment: ‘The Imām is appointed to be followed. So when he prays standing, you should pray standing. And when he prays sitting, you should pray sitting’.¹ However, if an accident happens to the Imām while praying and he has to sit down, the chosen view of our Mentor al-Qannūbī (May Allāh safeguard him) is that the followers should carry on praying standing, not sitting.²

The Third Pillar: The Consecrating *Takbīr*

The consecrating *takbīr* is known also as the opening *takbīr*, since it is the thing with which the prayer is opened and by which the slave of Allāh begins to pray. Also, it is termed the *iḥrām* (consecrating) *takbīr* as it prohibits many things that are allowed outside of the prayer.

The consecrating *takbīr* is an established pillar of prayer.³ To support this, there are many proofs, one of which is **the Qur’ānic reference** in the all-Powerful’s saying:

﴿وَرَبِّكَ فَكَبِّرْ﴾ المدثر: ٣

‘And your Lord glorify’ (Q, the Cloaked One. 74:3).

¹ - ar-Rabī’. Ḥadīth number 243.

² - al-Qannūbī. *Fatāwá of his Excellency Shaykh al-Qannūbī*. p.84.

³ - al-Qannūbī. ‘Asking the People of Knowledge’ TV programme. Episode: 19 Ramaḍān 1422 AH/ 5- 12- 2001.

And His Exalted's saying:

﴿وَكَبِيرَةٌ تَأْكِبُ﴾ الإسراء: ١١١

‘And glorify Him with [great] glorification’ (Q, the Night Journey. 17:111).

In addition, **the Prophet's (PBUH) Sunnah** stated explicitly that ‘The opening of prayer is to say “*Allāhu Akbar*” and its closing is *taslīm*’.¹ Building on this, if a person performs a prayer without pronouncing the consecrating *takbīr*, his prayer is invalid to begin with, due to the fact that he does not start praying in the first place unless he says this *takbīr*.

The slave of Allāh should make the meaning of this *takbīr* present in his heart and mind to feel that he is in the Divine presence and that the ultimate glory and pride belong to Him alone. With this in mind, he realises deep down in his heart that he, i.e. the servant, has no right to be proud and arrogant over the other servants of Allāh. Thus, let him not claim what is solely a unique attribute of Allāh, just as stated in the Divine Report (*Ḥadīth Qudusī*): ‘Pride is my cloak, and greatness is My robe, and he who competes with Me in respect of either of them I shall cast into Hellfire’.²

Fatwá

Question An uneducated man spent twenty years of his life performing his prayers without saying *iḥrām takbīr*, out of ignorance. Then he found out the legal ruling of this *iḥrām takbīr*. What should he do now?

¹ - ar-Rabīʿ. Ḥadīth number 223.

² - Abū Dāwūd. Ḥadīth number 3567.

Answer He has to repent to Almighty Allāh, and make up all those prayers in which he did not utter the consecrating *takbīr*. Allāh knows best.¹

The Description of the Consecrating *Takbīr*

The consecrating *takbīr* must be pronounced correctly. The correct pronunciation is to say: "اللهُ أَكْبَرُ" *Allāhu Akbar*, with *fathah* on the *hamzah* of Allāh, with *sukūn* on the first *lām*, with *shaddah* on the second, and with *ḍammah* on the *hā'*. Then, you must articulate the *fathah* on the *hamzah* of *Akbar*, the *sukūn* on the *kāf*, the *fathah* on the *bā'*, and the *sukūn* on the *rā'*.²

The consecrating *takbīr* must be said **in Arabic**, according to the overwhelming opinion.³ Therefore, it would not be valid in any other language other than Arabic, such as saying in English 'Allāh is the greatest' or the like. Likewise, no other Arabic wordings could be said instead of *takbīr*, such as saying: *Allāhu Ajaḥ*, *Allāhu A'ḥam*, *Allāhu Alkabīr*, *Allāhu Aljalīl* or *Allāhu Al'aẓīm*. The reason for this is that the Prophetic Tradition did not mention other than this particular form of *takbīr*. Moreover, all prayer wordings are assigned and specified by the wise Lawgiver, Almighty Allāh. In fact, in the Prophetic report, 'He who does something contrary to our way [i.e. Islām] will have it rejected'.⁴

¹ - al-Qannūbī. *Fatāwā Imām as-Sunnah wa al-Uṣūl*. p.36.

² - as-Sālimī. *Ma'ārij al-Āmāl*. v.8, p.59-60.

³ - al-Qannūbī. *Fatāwā Imām as-Sunnah wa al-Uṣūl*, p.30.

⁴ - ar-Rabī'. Ḥadīth number.50.

Caution

Be cautious, O careful worshiper, of mispronunciation in the consecrating *takbīr*.¹ Examples of these mistakes are the following: prolonging the *hamzah* of Allāh "الله" till it becomes a question and the meaning becomes intolerable (May Allāh forbid), as if the pronouncer is asking: 'Is Allāh great?!' Likewise, prolonging the *ḍammah* of Allāh "الله" till it becomes *wāw*, and making *sukūn* on the *hā'* "الله". Also, other mispronunciations include the following: prolonging the *hamzah* of *Akbar* "أكبر", making a *kasrah* under the *kāf* "أكبر", uttering the *kāf* as *shīn* "أكبر", and prolonging the *bā'* till the whole word becomes *Akbār* "أكبار" which is a plural form of *kabar*, meaning 'drum'. Finally, be careful when uttering the *rā'* "أكبر" in order not to fall into *takrīr*, repeating the *rā'*, which in turn leads to pronouncing extra *rā's*.²

Juristic Issue

Muslim jurists differ concerning when a person cannot complete the pronunciation of the consecrating *takbīr* for one reason or another; for example, he said *Allāhu* then sneezed. Generally speaking, on this issue there are two views: repeating or completing. The first opinion was that chosen by the author of *al-Īdāh*.³ Also, this opinion was given preference by our

¹ - as-Sālimī. *Ma'ārij al-Āmāl*. v.8, p.60-63.

These common mistakes have been beautifully summarised by Shaykh Ibrāhīm aṣ-Ṣawwāfī in his valuable tape *Rāqīb Ṣalātak*, meaning 'Monitor your prayer'. Produced by: *Mashāriq al-Anwār Centre*.

² - al-Ghūthānī. *'Ilm at-Tajwīd*, level no. 2. p.11.

³ - ash-Shammākhī. *al-Īdāh*. v.1, p.485.

Shaykh al-Qannūbī (May Allāh extend his life).¹ Based on this, whoever happens to pause in his *takbīr* unintentionally/accidentally is asked to repeat the *takbīr* from the beginning, not to build upon what he has already uttered.

Another Juristic Issue

In case of doubt and uncertainty, the consecrating *takbīr* is given the same legal ruling as the other pillars of prayer. In other words, whoever doubts whether he has said it or not while performing any of the acts of prayer, he should not go back and repeat it merely due to baseless doubt, unless he is certain that he actually did not utter it. This is what our contemporary role models, Shaykh al-Khalīlī and Shaykh al-Qannūbī (May Allāh save them) have chosen. In this principle is a closure to the Satanic whispers that lead to obsession, and in it is a maintenance of the original and default ruling, that things should have been done in their particular time.²

The Fourth Pillar:

***Khushū'* (Submissive Humbleness and Attentiveness)**

Learn, oh seeker of light in the darkness of life, that the body without a soul is just like a dead corpse. This is the similitude of prayer when it is offered without attentiveness; it would be closer to rejection than acceptance. This applies to all kinds of

¹ - al-Qannūbī. *Fatāwā Imām as-Sunnah wa al-Uṣūl*, p.32.

² - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 30 Rabī' 1st 1424 AH/1-6-2003 CE.
- al-Qannūbī. *Fatāwā Imām as-Sunnah wa al-Uṣūl*, p.31-32.

worship when their spirit, i.e. the secret behind their legislation, is absent when they are performed. The consciousness in prayer is the reason for it being lifted up to the Almighty, and the key to success and comfort in both this life and the Hereafter.

Therefore, *khushū'*¹ is worthy of being one of the obligations of prayer. In fact, it must be among its essential pillars.² The Exalted says:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾﴾ المؤمنون ١-٢

‘Successful indeed are the believers. Those who offer their prayers with [*Khushū'*] all solemnity and full submissiveness’ (Q, the Believers. 23:1-2).

He strongly commanded us to fulfil this duty in His saying:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾﴾ البقرة: ٢٣٨

‘And stand before Allāh, devoutly obedient’ (Q, the Cow. 2:238).

This means the believer should stand up, concentrating and humble, before the all-Powerful, the King of kings, who is in total control over everything, and to Him everything returns.

The leader of the people in humility, and the role model of conscious people, said: ‘Everything has a pillar; and the pillar of the religion is prayer; and the pillar of prayer is *khushū'*’.³

¹ - *Khushū'* is submissiveness, attentiveness, concentration and being conscious and present when praying.

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.128.

² - Imām as-Sunnah wa *al-Uṣūl* al-Qannūbī (May Allāh protect him) considers *Khushū'* the greatest pillar of prayer, and the one who is preoccupied with something else neglects the greatest pillar.

al-Qannūbī. **Fatāwā of his Excellency Shaykh al-Qannūbī**. p.33.

³ - ar-Rabī'. Ḥadīth number 288.

The Definition of Attentiveness

The definitions of *Khushū'* have varied. Amongst the best definitions is what has been given by our Shaykh al-Khalīlī (May Allāh save him): 'Attentiveness is the soul of prayer and its real life. And it is glorifying the position [of prayer] and recalling the speech [that is uttered during the prayer]. Thus, it [*khushū'*] is in the heart and its effects are in the limbs'.¹

Additionally, it is said that *khushū'* cannot be achieved except by fulfilling four elements:

- 1- **Glorifying the position** of prayer.
- 2- **Singling out the intention** to be solely for Allāh, the One.
- 3- **Full certainty in Allāh**, His reward and punishment, and Heaven and Hellfire.
- 4- **Perfecting the physical movements of prayer**, for the reason that if the heart is present and attentive in prayer, all other limbs become still and attentive.

Unique Benefits

Among the **amazing stories** of those who are attentive and conscious in their prayer is what was narrated of one who was praying and part of the mosque wall fell down, without him realising. Also, drums and different forms of musical instrument passed by a person engaged in prayer, and he did not hear any of them. A bird stood on a third, thinking that he was just a wall or a standing piece of wood, due to his stillness and tranquility.

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.68.

Even more amazing is what was narrated that when a person of consciousness had to have one of his feet cut off, in the time before modern-day painkillers, he asked them to cut it off while he was praying. The reason for this request was the fact that he did not feel anything when he was communicating with his Lord, the Almighty. These are some of Allāh's blessings and bounties, which He grants to whoever He wills of His servants:

﴿ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴾ النساء: ٧٠

‘That is the bounty from Allāh, and sufficient is Allāh as Knower’ (Q, the Women. 4: 70).

Tranquility (*Iṭmi'nān*)

The minimal requirement of *khushū'* is to achieve tranquility in standing, bowing, prostrating and sitting positions, with the fulfilment of all prayer preconditions, obligations and pillars. This is a must, without which the prayer is incomplete. Hence, those negligent of this have to make up their prayer. The proof for this is the Prophet's (PBUH) saying: ‘There is no prayer for the one who does not settle his spine when bowing and prostrating’.¹ Another piece of evidence is the Prophet's (PBUH) commandment to the one who was hasty with his prayer: ‘Go back and pray for you have not prayed’.²

The least requirement of tranquility (*Iṭmi'nān*) is that the observer of prayer must remain at each posture till each single limb goes back to its natural position and becomes totally still. Therefore, whoever falls short of the least requirement of

¹ - Ibn Mājah. Ḥadīth number 861.

² - al-Bukhāri. Ḥadīth number 715.

tranquility and is hasty in his prayer is considered the worst thief.¹ This meaning was taken from what was narrated that the Messenger (PBUH) said: ‘And the worst of thieves is the one who steals his prayer. They said: “How does he steal his prayer, Messenger of Allāh?” He replied: “He does not do *rukū’* or *sujūd* properly”.²

Fatwá

Question What is the legal ruling for the one who does not complete his bowing and prostrations?

Answer The noble Prophetic tradition stated that ‘There is no prayer for the one who does not settle his spine when bowing and prostrating’.³ Furthermore, in the narration concerning the one who did not pray properly, the Prophet (PBUH) commanded him to bow and remain in this state till he feels at rest in bowing, and then prostrate himself till he feels at rest in prostration. Based on this, the prayer of the one who does not perform bowing and prostration with tranquillity is invalid. Allāh knows best.⁴

¹ - as-Sālimī. *Jawhar an-Nizām*. v.4, p.360.

² - Aḥmed. Ḥadīth number 11106.

³ - Ibn Mājah. Ḥadīth number 861.

⁴ - al-Khalīlī. **al-Fatāwá**.

The Fifth Pillar: Reciting the Opening Chapter (*al-Fātiḥah*)

The legislative texts denoted that the Opening Chapter of the Qur'ān (*al-Fātiḥah*) is a pillar of prayer.¹ More importantly, it is a pillar in each single unit (*rak'ah*) in prayer, be it obligatory or voluntary, according to the adopted and famous opinion.² This ruling applies to all prayers, whether done individually or in congregation, by an Imām or follower, offered quietly or aloud.³ Consequently, the prayer is invalid without the Opening Chapter being recited. The proof of this concept is what was narrated, on the authority of Anas, that the Prophet (PBUH) said: 'Whoever performs a prayer in which he does not recite *Ummul Qur'ān* [the Mother of the Qur'ān, i.e., *al-Fātiḥah*], it is *khidāj*'. ar-Rabī' said: *khidāj* means deficient; which is not complete'.⁴

With this in mind, you realise that whoever neglects any part of this chapter, even one single letter, his prayer is null and void

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.97.
- al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 22 *Shawwal* 1425 AH/5-12-2004 CE.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 15 *Ramaḍān* 1429 AH/16-9-2008 CE.
- al-Qannūbī. **Fatāwá of his Excellency Shaykh al-Qannūbī**. p.553.

² - al-Qannūbī. **Fatāwá in Lizq Village** - Oman 1423 AH. Question no. 5. Audio material.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.64.
- al-Qannūbī. **Summer Lessons** 1421 AH/2000 CE. Personal booklet no.8, p.3.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 16 *Shawwal* 1428 AH/28-10-2007 CE.

⁴ - ar-Rabī'. Ḥadīth number 225.

according to the correct opinion with the two Shaykhs, al-Khalīlī and al-Qannūbī (May Allāh extend their lives), because it is a shortfall in an essential pillar of prayer.¹ The prayer is also broken by intentionally repeating, without any necessity, a verse or part of a verse from the Opening Chapter. That is because a pillar of prayer has been repeated. Allāh knows best.²

However, if one repeats a particular part of the Opening Chapter out of forgetfulness or to correct the recitation, then there is no harm, praise be to Allāh. Shaykh al-Qannūbī says: ‘If one repeats a sentence from *al-Fātiḥah* to fix the recitation, it is all right. Indeed, it might be compulsory in some cases. Allāh knows best’.³

Juristic Issue

The Imām’s recitation of *al-Fātiḥah* is not sufficient for the *mustadrik* (the one who tries to catch up with the Imām after the prayer has started). Therefore, if the *mustadrik* does not

¹ - See:

- al-Khalīlī. *Jawāhir at-Tafsīr*. v.1, p307.
- al-Khalīlī. *al-Mar’ah Tas’al wa al-Muftī Yujīb*. v.1, p.154.
- al-Qannūbī. ‘Asking the People of Knowledge’. Oman TV. Episode: 9 Ramaḍān 1429 AH/10-11-2008 CE.
- al-Qannūbī. *Fatāwá of his Excellency Shaykh al-Qannūbī*. p.169.

² - al-Khalīlī. ‘Asking the People of Knowledge’. Oman TV. Episode: 28 Šafar 1425 AH/18-8-2004 CE.

³ - See:

- al-Qannūbī. *Fatāwá of his Excellency Shaykh al-Qannūbī*. p.169.
- al-Qannūbī. ‘Asking the People of Knowledge’. Oman TV. Episode: 12 Ramaḍān 1422 AH/28-11-2001 CE.
- as-Sālimī. *Jawhar an-Niẓām*. v.1, p.83.

catch up with the Imām during the recitation of *al-Fātiḥah*, he must make it up, according to the adopted opinion.¹

al-Basmalah

al-Basmalah is a verse from the Opening Chapter, *al-Fātiḥah*. Thus, it should be recited out loud when *al-Fātiḥah* is recited out loud, and silently when *al-Fātiḥah* is recited silently.²

Also, the correct opinion held by the two Shaykhs (May Allāh aid them) is that ***al-Basmalah* is a verse from every chapter** in the Glorious Qur’ān, apart from the Chapter of Repentance.³ Based on the opinion that *al-Fātiḥah* is an indispensable pillar of the prayer and *al-Basmalah* is a part of *al-Fātiḥah*, it is concluded that whoever leaves out *al-Basmalah* at the beginning of *al-Fātiḥah* without a valid interpretation or proof, his prayer is nullified.

The textual evidence proving that *al-Basmalah* is a necessary part of *al-Fātiḥah* is what was narrated on the authority of Ibn ‘Abbās and Um Salamah (May Allāh be pleased with them both) that ‘The Prophet (PBUH) would recite *Bismillāh ar-Raḥmān ar-*

¹ - al-Qannūbī. Research, Treatises and Fatāwá. v.1, p.83.

² - See:

- al-Khalīlī. ***Jawāhir at-Tafsīr***. v.1, p.178.
- al-Qannūbī. ***as-Sayf al-Ḥād***. p.120-121.
- al-Qannūbī. **al-Imām ar-Rabī’ b. Ḥabīb: his position and Musnad**. p.129-130.

³ - See:

- al-Khalīlī. ***Jawāhir at-Tafsīr***. v.1, p.174.
- al-Qannūbī. **‘Asking the People of Knowledge’**. Oman TV. Episode: 9 Ramaḍān 1429 AH/10-11-2008 CE.

*Rahīm, al-Ḥamdu lillāh Rabb al-‘Ālamīn*¹. Also, on the authority of Abū Hurayrah (May Allāh be pleased with him), who related that ‘When the Prophet (PBUH) would recite while leading people in prayer, he would open the prayer with *Bismillāh ar-Raḥmān ar-Rahīm*’. Abū Hurayrah said: ‘It is a verse from the Book of Allāh. Read if you wish the Opening of the Qur’ān; it is the seventh verse’.² Moreover, ar-Rabī’ narrated from Ibn ‘Abbās (May Allāh please them both) that the latter said: ‘The Opening [of the Book] is the mother of the Qur’ān. Thus, read it and read in it *Bismillāh ar-Raḥmān ar-Raḥīm*’. And he [Ibn ‘Abbās] said: ‘It is a verse from the Book of Allāh’.³

The presence of *al-Basmalah* at the beginning of *al-Fatiḥah* and at the beginning of every chapter in the Qur’ān (except the Chapter of Repentance) in the agreed upon *Muṣḥaf* proves that it is a verse from every chapter. This view is confirmed by the fact the Prophet’s (PBUH) Companions unanimously agreed that they must not write between the two covers of *al-Muṣḥaf* other than the Qur’ān. Hence, they did not write the Chapter names or the verse numbers, or distinguish Makkan and Madīnan chapters.⁴

¹ - ad-Dar Quṭnī. Ḥadīth number 1187.

² - ad-Dar Quṭnī. Ḥadīth number 1183.

³ - ar-Rabī’. Ḥadīth number 226.

⁴ - Likewise, they did not write *Āmīn* at the end of *al-Fātiḥah* which proves, along with the rest of the evidence, that it is not required in prayer. See:

Benefit: *as-Sab' al-Mathānī* is the Noble *Fatiḥah* according to the outweighing opinion maintained by the Shaykh of the Qur'ān's interpreters (May Allāh extend his life).¹ The Exalted says:

﴿وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ﴾ الحج: ٨٧

‘And We have certainly given you, [O Muḥammad], seven of the often repeated verses [*al-Mathānī*] and the great Qur'ān' (Q, the Rocky Tract. 15:87).

The Sixth Pillar: Bowing Down (*Rukū'*)

Bowing (*Rukū'*) is one of the pillars of prayer, due to His Almighty's statement:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا﴾ الحج: ٧٧

‘O you who believe! Bow down’ (Q, the Pilgrimage. 22:77).

This is also shown in the Prophet's (PBUH) saying: ‘Then, bow till you feel at ease. Then, raise your head and stand up straight’.²

Based on the aforementioned, he who leaves out *Rukū'*, be it on purpose or out of forgetfulness, knowingly or unknowingly, during his prayer, that prayer is null and void. And if one remembers bowing down during his prayer, he must go back and perform this bowing and what follows. Then, he should do the two prostrations of forgetfulness. If he does not make this up by the time he ends his prayer, the whole prayer is nullified

¹ - al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 11 Ramaḍān 1429 AH/12-9-2008 CE.

² - al-Bukhārī. Ḥadīth number 715.

and cannot be fixed by *sujūd as-sahw* (the prostration of forgetfulness). This is a general rule that is applied to all pillars.

How to bow down properly: The correct *Rukū'* is to bow down, straightening your back, neck and head, till your palms grasp your knees, with your fingers stretched out. Hence, one must be sure that his back, neck and head are in line,¹ so that if one were to put a pot of water on his back, it would stay there and would not spill. In this position, one should be focusing on the spot between one's big toes.²

The Wording of *Rukū'*

One says, whilst in the bowing position, "***Subhān Rabbiya al-ʿazīm***". This is authentically ascribed to the Prophet (PBUH) on the authority of Ibn ʿAbbās (May Allāh be pleased with him and his father), who said: 'When "Glorify the name of your mighty Lord" was revealed, the Messenger of Allāh (PBUH) said: "Use it when bowing".³ This is also due to the Prophet's (PBUH) commandment 'As for bowing, glorify the Lord therein'.⁴

During prayer, one may repeat *tasbīh* in the bowing and prostration positions in odd numbers e.g. three, five, seven, nine, and so on. The lowest acceptable number of *tasbīh* is to

¹ - Muslim. Ḥadīth number 768.

² - al-Khalīlī. ***al-Mar'ah Tas'al wa al-Muftī Yujīb***. v.1, p.117.

³ - ar-Rabī'. Ḥadīth number 233.

⁴ - an-Nasā'ī. Ḥadīth number 1035.

say it thrice, according to the correct opinion adopted by Shaykhs al-Khalīlī¹ and as-Sālimī.²

Once he is done with *tasbīḥ*, he should stand up, saying: **“Sami’ Allāh liman ḥamidah”**. And once he is tranquil and motionless when standing, he should say: ‘*Rabbanā wa laka al-ḥamd*’. This is if he is an Imām or individual. As for *al-ma’mūm* (the follower), he says while standing: “*Rabbanā wa laka al-ḥamd*” and does not say: “*Sami’ Allāh liman ḥamidah*” when he is standing, because the Imām says it on his behalf,³ as will be mentioned later on.⁴

Also, it is preferable that you add ‘*Ḥamdan Kathīran Ṭayyiban Mubārakan Fīh*’⁵ due to what was narrated in the sound ḥadīth that a Prophet’s (PBUH) Companion said: ‘One day we were praying behind the Prophet (PBUH). When the Prophet raised his head from bowing and said: “*Sami’Allāh Liman Ḥamidah*”, a man behind him said: “*Rabbanā wa Laka l-ḥamdu, Ḥamdan Kathīran Ṭayyiban Mubārakan Fīhi*”, meaning “O our Lord! All the praises are for You, many good and blessed praises”. When the Prophet completed the prayer, he asked, “Who has said these words?” The man replied, “I.” The Prophet said, “I saw over thirty angels competing to write it first””.⁶

¹ - al-Khalīlī. **al-Fatāwá**. v.68, 69.

² - as-Sālimī. **Jawhar an-Niẓām**. v.1, p.86.

³ - al-Qannūbī. **Summer lessons** 1424 AH/ 2003 CE. Personal booklet, p.56.

⁴ - See: **The Eighth Chapter: On Imāmah**\ Section on what the Imām does on the *ma’mūm*’s behalf.

⁵ - al-Khalīlī. **al-Fatāwá**. v.1, p.66, 67.

⁶ - ar-Rabī’. Ḥadīth number 236.

Benefit

To catch up on *rak'ah* behind the Imām, you should catch up with him at least before he has risen from the bowing (*rukū'*) position. The proof of this principle is the Prophet's (PBUH) saying: 'When you come to pray while we are prostrating ourselves, you must prostrate yourselves, and do not reckon it anything'.¹

Based on this ḥadīth, whoever does not catch up by the point of rising from bowing, i.e. who comes in after the Imām has risen from bowing, he has to make up the whole unit (*rak'ah*), including what he has already done in that unit behind the Imām, such as prostration. As for one who catches up with the Imām in a bowing position, or before that, he catches up with the unit and has to only make up what he has missed, i.e. the recitation. This is the strongest position according to the two Shaykhs (May Allāh preserve them).²

On this basis, if one does not catch up with at least one whole unit from the prayer, i.e. he does not catch up with the bowing in the last unit, he does not catch up with the prayer. This concept is backed up by the Messenger's (PBUH) saying: 'Whoever catches up with a *rak'ah* of the prayer, then he has caught up with the prayer'.³ A practical example of this concept

¹ - Abū Dāwūd. Ḥadīth number 759.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.64.
- al-Qannūbī. **Research, Treatises and Fatāwá**. v.1, p.52.

³ - Mālik. Ḥadīth number 14.

is of one who joins the Friday prayer with the Imām after the second bowing. In this case, he should make up the prayer, considering it Noon (*Ẓuhr*) prayer, not Friday prayer, according to the Shaykhs of the time, al-Khalīlī¹ and al-Qannūbī² (May Allāh save them), because he does not catch up with the final unit and, by extension, the whole prayer.

Finally, with regard to the other prayers, such as the five daily prayers, if one catches up with even a small part of the prayer, he is considered to have caught up with the prayer and should make up only what he has missed in accordance with the sound view.³ This will be explained later, Allāh willing⁴.

Another Benefit

If one wants to join the prayer when the Imām is in the bowing position, he must pronounce the consecrating *takbīr* in the standing position, then pronounce the transitional *takbīr* while moving from standing to bowing, as confirmed by the Shaykhs al-Khalīlī⁵ and al-Qannūbī.⁶ This is not opposed by the fact that he has already missed the transitional *takbīr*, because this kind of *takbīr* is for moving from one posture to another, such as from standing to bowing.

¹ - al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 7 Rabī' 2nd 1424 AH/8-6-2003 CE.

² - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 23 Jumādā 2nd 1425 AH/11-7-2004 CE.

³ - al-Khalīlī. **al-Fatāwá**. v.1, p.99, 101.

⁴ - See: **The Eighth Chapter: On Imāmah**\ Section on *Istidrāk*.

⁵ - Shaykh Ibrāhīm aṣ-Ṣawwāfī informed me of this (May Allāh reward him).

⁶ - See:

- al-Qannūbī. **Research, Treatises and Fatāwá**. v.1, p.52.
- al-Qannūbī. **Summer lessons** 1422 AH/2001 CE. Personal booklet, p.9.

The Seventh Pillar: The Prostration (*Sujūd*)

Learn, O heedful worshiper, that the prostration to Allāh is the ultimate submissiveness and outmost humbleness, wherein the human drops the symbol of his pride and arrogance, the face, to the earth and makes it level with the dust. In fact, doing this is the real glory and dignity for those who seek Allāh's pleasure:

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾

القصص: ٨٣

‘That home of the Hereafter [i.e. Paradise], We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqīn* [pious]’ (Q, the Stories. 28:83).

Here, lowliness and humbleness become highness and elevation with the Almighty, Exalted is He. By that, the slave gets closer and draws nearer to his Lord. In fact, during *Sujūd*, he will be in the closest state to Allāh, as referred to in the authentic tradition¹ ‘A slave becomes nearest to his *Rabb* [Lord] when he is in prostration’.²

Wisdom: It is said that this is the wisdom behind **the repetition of prostration** in the same unit, unlike bowing.

¹ - I was informed that this tradition was authentic by our Shaykh al-Qannūbī (May Allāh save him) at the revision session, dated 28-11-1429 AH/27-11-2008 CE.

² - Muslim. Ḥadīth number 744.

Therefore, when the Messenger of Allāh (PBUH) was approached by one of his Companions asking to accompany him into Heaven, the Prophet (PBUH) replied to him in a very gentle way, saying: ‘Then help me to achieve this for you by devoting yourself often to prostration’.¹

Prostration is an essential pillar of prayer because of the all-Powerful’s saying:

﴿وَأَسْجُدُوا﴾ الحج: ٧٧

‘And prostrate yourselves’ (Q, the Pilgrimage. 22:77).

And in another verse, he commands His Apostle, and by extension, His Apostle’s *Ummah*, saying:

﴿وَأَسْجُدْ وَاقْتَرِبْ﴾ العلق: ١٩

‘But prostrate and draw near [to Allāh]’ (Q, the Clot. 96:19).

Furthermore, in a story of one who did not perform his prayer correctly, the beloved Messenger (PBUH) said to him: ‘And then prostrate calmly [and remain in prostration] till you feel at ease, and then raise [your head] and sit with calmness till you feel at ease’.²

The Description of Prostration

The proper *Sujūd* is to fall down from standing to prostration, putting the knees on the floor first, based on the adopted opinion,³ then the palms with the fingers aligned together and

¹ - Muslim. Ḥadīth number 754.

² - al-Bukhārī. Ḥadīth number 715.

³ - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 8 Ramaḍān 1428 AH/20-9-2007 CE.

directed towards *al-Qiblah*.¹ Throughout prostration, the forehead, palms, knees and the inner part of the toes should be placed on the floor facing the direction of *al-Qiblah*. These are the seven *Ārāb* (limbs) as were mentioned in the Prophetic narration: ‘Your Prophet (PBUH) was commanded to prostrate on seven limbs’.²

Similarly, throughout prostration, the nose must be touching the ground. Neglecting this act results in the prayer being nullified according to the correct viewpoint held by the two Shaykhs (May Allāh protect them).³ Also, it is important not to press the forehead on the floor while prostrating, rather it should be placed on the floor naturally.⁴

Moreover, in prostration, the feet should not be touching one another, nor be too great a distance from one another. Rather, they should be placed in a moderate and natural way, consistent with the rest of the body.⁵ Similarly, one should avoid lifting the feet. At least three toes should touch the floor.⁶ If one happens to lift his nose or foot unconsciously, then he must return it to the ground and say *tasbīḥ* thrice before rising from prostration.

¹ - al-Qannūbī. **Summer lessons** 1423 AH/2002 CE. Personal booklet, p.65.

² - Abū Dāwūd. Ḥadīth number 756.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.70.
- al-Qannūbī. **Summer Lessons** 1424 AH/2003 CE. Personal booklet, p.46.

⁴ - Quṭbu al-A’immah. **Himyan az-Zād**. v.13, p.502-503.

⁵ - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 12 Ramaḍān 1428 AH/24-9-2007 CE.

⁶ - al-Khalīlī. **al-Fatāwá**. v.1, p.68.

Furthermore, he should uncover his forehead, and let there not be any barrier between his forehead and the floor, the place of prostration, such as a turban, cap, and so on. Instead, he should lift this above the forehead before commencing the prayer, in accordance with the fatwá of the Shaykhs al-Khalīlī and al-Qannūbī (May Allāh safeguard them).¹

The one performing prostration should first place his knees on the floor, then his palms. When he rises up from prostration to the standing position, he should lift first his palms, then his knees.

In this posture of prostration, the man places his palms between his knees and head. The finger tips should be at the level of his ears,² leaving a reasonable space between his arms and his body.³ The fingers should be aligned towards *al-Qiblah*.

As for the woman, it is argued that, unlike the man, she should not make any space between her arms and her body. However, Shaykh al-Quṭb, a prominent Ibāḍī scholar from Algeria who died in 1332 AH/1914 CE, (May his soul rest in peace) and al-Qannūbī (May Allāh save him)⁴ hold that the correct view is that there is no difference between men and women when praying, so long as she prays away from the public and cannot be seen in her place of prayer.

¹ - See:

- as-Sālimī. *Ma'ārij al-Āmāl*. v.8, p.175.
- al-Khalīlī. *al-Mar'ah Tas'al wa-al-Muftī Yujīb*. v.1, p.145.
- al-Qannūbī. *Research, Treatises and Fatāwá*. v.3, p33.

² - al-Khalīlī. *Mufsidāt aṣ-Ṣalāh*. Audio tape.

³ - Muslim. Ḥadīth number 768.

⁴ - al-Qannūbī. *Summer Lessons* 1423 AH/2002 CE. Personal booklet, p.57.

Fatwá

Question What do you say in regard to one who prostrates with his *'imāmah* (turban) between his forehead and the floor?

Answer The scholars have differed as to whether this person's prayer is broken or not. However, the correct position is that it is nullified if the turban's folds are thick and prevent the forehead from touching the ground. Allāh knows best.¹

The Wording of Prostration

Learn, dear brother (May Allāh inspire you to remember and thank Him), that what is recommended by the lawgiver in the obligatory prostration is to say "***Subhān Rabbiya al-A'lá***" as commanded by the Prophet's (PBUH) saying 'Say this in your prostrations' after the following verse was revealed:

﴿سُبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ الأعلى: ١

'Exalt the name of your Lord, the Most High' (Q, the Most High. 87: 1).²

Furthermore, in the voluntary prayers, such as the late night prayer, you may supplicate and pray to your Lord during prostration and whilst sitting between the two prostrations. This is peculiar to the optional prayers, not the obligatory ones.³ The

¹ - al-Qannūbī. **Research, Treatises and Fatāwá.** v.3, p.33.

² - ar-Rabī'. Ḥadīth number 233.

³ - See:

- al-Khalīlī. **al-Fatāwá.** v.1, p.69, 70, 178.
- al-Qannūbī. '**Asking the People of Knowledge**' TV programme. Episode: 13 *Shawwāl* 1424 AH/7-12-2003.

Prophet (PBUH) himself supplicated in the late night prayer, saying: “*A’udhu bi ‘afwika min ‘iqābika, wa a’udhu bi riḍāka min sakhaṭika* [I seek refuge in Your forgiveness from Your punishment, and I seek refuge in Your pleasure from Your wrath]’.¹

The praying one may repeat *tasbīḥ* in odd numbers, such as three, five, seven, or more, as he wishes, just like what was mentioned about bowing. However, if he is an *Imām*, he should not exceed five *tasbīḥ*, and let the extra *tasbīḥ* be in his own prayer if he wishes to prolong it.

The smallest number of *tasbīḥ* is three, just like bowing, according to the correct opinion of Shaykhs al-Khalīlī² and as-Sālimī.³

The Eighth Pillar: Sitting for *Tashahhud*

Tashahhud that is a pillar is the last sitting position, which is followed by *taslīm*, not the first one, which is followed by standing. In regard to the two-unit prayers that have only one sitting position, that one is considered the pillar. Some mention that the proof of this sitting position being an indispensable pillar is His Exalted’s saying:

﴿فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا﴾ النساء: ١٠٣

‘Remember Allāh standing, sitting’ (Q, the Women. 4:103).

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- al-Qannūbī. **Fatāwá to Questions from East Africa**. p.38.
 - al-Qannūbī. **Fatāwá of His Excellency Shaykh al-Qannūbī**. p.45.

¹ - See:

- ar-Rabīʿ. Ḥadīth number 112.
- al-Qannūbī. **Fatāwá to Questions from East Africa**. p.38.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.68, 69.

³ - as-Sālimī. **Jawhar an-Nizām**. v.1, p.86.

The Description of Sitting

The Sunnah way of sitting for *tashahhud* is to sit with your back upright, with your left foot laying flat on the floor, sitting on it and with your right foot raised upright with your toes on the floor facing *al-Qiblah*. This recommended description is extracted from ‘Ā’ishah’s (May Allāh be pleased with her) narration describing the Prophet’s (PBUH) prayer: ‘And he used to place his left foot flat [on the ground] and raise up the right’.¹

When sitting, the right palm is to be placed on the right thigh with the fingers aligned together towards *al-Qiblah*. Similarly, the left palm is to be placed on the left thigh with the fingers aligned and facing *al-Qiblah*; the fingertips are to be at the top of each knee.

The Wording of Tashahhud

There are various authentic reports concerning *tashahhud* or *taḥiyyāt* wordings. Thanks be to Allāh, all are acceptable. Nevertheless, the chosen one is that which was enshrined in the narration of Ibn Mas‘ūd (May Allāh be pleased with him).²

The wording of Ibn Mas‘ūd (May Allāh be pleased with him) is: “*at-Taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu ‘alaika ayyuhan-Nabiyyu wa raḥmatAllāhi wa barakātuhu. as-salāmu ‘alainā wa ‘alá ‘ibād illāhiṣ-ṣāliḥīn, a Shahdu an lā illāha*

¹ - Muslim. Ḥadīth number 768.

² - See:

- al-Qannūbī. **Tuḥfat al-Abrār**. p.139-143.
- al-Qannūbī. **Fī Ḍilāl as-Sunnah series, Fatwá n.1**. Audio material.

ill-Allāh wa ashhadu anna Muḥammadan ‘abduhu wa rasūluhu [Allāh compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh (SWT) and his blessings. Peace be upon us and upon the righteous slaves of Allāh (SWT). I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger]”.¹

The wording of *tashahhud* is, at the least, one of the obligations of prayer. In fact, our Shaykh al-Khalīlī (May Allāh cure him) has inclined to the view that it is rather a pillar, without which the prayer is incomplete.²

The Ninth Pillar: *as-Salām*

as-Salām or *at-Taslīm* is one of the pillars of prayer according to the adopted opinion upheld by the two Shaykhs (May the Almighty save them).³ This opinion was proven by the narration related by Imām ‘Alī (May Allāh honour his face), who attributed to the Prophet (PBUH) that he said: ‘Its beginning is *takbīr* and its end is *taslīm*’.⁴

Another piece of evidence supporting the aforementioned notion is the Prophet’s (PBUH) consistent adherence to this act

¹ - See:

- al-Bukhārī. Ḥadīth number 791.
- al-Qannūbī. **Summer lessons** – Ruwī 1421 AH/2000 CE. Booklet no. 9, p.5.

² - al-Khalīlī. **Answers to questions the writer directed to His Eminence** (May Allāh preserve him), dated 1st Dhū al-Ḥijjah 1429 AH/30-11-2008 CE.

³ - See:

- al-Khalīlī. ***al-Mar’ah Tas’al wa-al-Muftī Yujīb***. v.1, p.118.
- al-Qannūbī. **Research, Treatises and Fatāwá**. v.1, p.21.

⁴ - ar-Rabī’. Ḥadīth number 223.

of prayer at the end of every single prayer, without any exception, be it a mandatory prayer or a voluntary one. Had it been mere recommended Sunnah, the Messenger (PBUH) would have explained that by his own statement or practice. Based on this, the prayer is broken if one commits a nullifier before he completes the prayer by performing *at-taslīm*.¹

Strictly speaking, the particular pillar here is the verbal *taslīm*. As for turning the face right and left, it is a recommended Sunnah, but it should not be abandoned anyhow.²

The Description of *at-Taslīm*

The proper *taslīm* is to turn your face right, saying “*as-Salām ‘Alaykum*”, then left, saying “*wa Raḥmatullāh*”.³

Besides, learn that our scholars (May Allāh reward them) allow one *taslīm* or two *taslīms* upon terminating the prayer. Both practices are established in the Prophetic Tradition. Nevertheless, most of our Ibādī scholars prefer to practise one *taslīm*. The proof of this preference is what was narrated by a number of the Messenger’s (PBUH) Companions. Among them was ‘Ā’ishah (May Allāh be pleased with her), who narrated that ‘The Messenger of Allāh (PBUH) used to say one Salām’.⁴

¹ - See:

- al-Qannūbī. ***Fatāwá of His Excellency Shaykh al-Qannūbī***. p.168.
- al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 8 Ramaḍān 1423 AH/14-11-2002 CE.

² - al-Qannūbī. **Summer Lessons** 1424 AH/2003 CE. Personal booklet, p.62.

³ - al-Qannūbī. ***Fī Ḍilāl as-Sunnah series, fatwá n.1***. Audio material.

⁴ - at-Tirmidhī. Ḥadīth number 173.

Additionally, more than one scholar stated the complete unanimity of Muslim jurists on the fact that the prayer of the one who only performs one *taslīm* is correct.¹

Instructive Story

Of our righteous predecessors, whom we were blessed to meet, is our Mentor **Shaykh Sayf b. Rāshid al-Ma'walī** (May his soul rest in peace). Shaykh Sayf wanted once to teach people the tolerance of the Ibādī School of Law and the possibility of applying another opinion. Based on this, he led us once in the Dawn (*Fajr*) prayer and did two *taslīms* at the end of his prayer. At this moment, people divided into two groups; one condemned this action, and the other wondered about the reason for it. He answered, while standing to shake their hands, by speaking some poetic verses from *Jawhar an-Nizām* that approve both practices. As a consequence, all became happy and pleased with his answer.

This exact practice was done by our Shaykh al-Khalīlī (May Allāh maintain him) when he opened a new mosque that was predominantly attended by non-Ibādī worshipers.

This is the methodology of our scholars while travelling and at home. They take the reality into consideration and adopt the most tolerant option, so long as it does not go against a verse from the Book or Sunnah of the Prophet (PBUH).

¹ - See:

- Ibn al-Mundhir. *al-Ijmā'*. p.8.
- An-Nawawī. *al-Minhāj Sharḥ Ṣaḥīḥ Muslim b. al-Ḥajjāj*.
- as-Sālimī. *Jawhar an-Nizām*. v.1, p.88.
- al-Qannūbī. *Fatāwā of Imām as-Sunnah wa al-Uṣūl*. p.37-38.

Benefit

A number of narrations were ascribed to the Prophet (PBUH) giving legitimacy to **wiping the face and forehead after *taslīm***, and after supplication. All of these narrations have been discussed by Muslim scholars. Among them is our prominent scholar of Ḥadīth, Shaykh al-Qannūbī (May Allāh protect him), who accused the first narrations (the narrations of wiping the face right after *taslīm*) of being forged and fabricated, and the latter ones (wiping after supplication) of being weak and faulty.¹

¹ - al-Qannūbī. **A lengthy answer to different issues.** (Not published, the writer has a manuscript copy of it).

The Fifth Chapter: On the Sunnah Acts of Prayer

Learn, oh pupil (May Allāh facilitate your path to Paradise and divert you from Hellfire), that prayer has many Sunnah acts that were authentically attributed to the best of humans, Muḥammad (PBUH). Of these is what is obligatory; these must not be missed. And of these is what is recommended; one should not neglect these after they have been firmly established.¹ Thus, do not hasten us to explain all that, as

﴿لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ﴾ الأنعام: ٧

‘For every happening is a finality; and you are going to know’ (Q, the Cattle. 6:67).

Generally, the Sunnahs of prayer are as follows: *tawjīh*, *isti‘ādhah*, the recitation after *al-Fātiḥah*, transitional *takbīrs*, first *tashahhud*, *ṣalāh* upon the Prophet (PBUH) after *tashahhud*, supplication after last *tashahhud* and supplication after *taslīm*.

Here are the details of what have been briefly mentioned above.

The First Sunnah: *Tawjīh*

Tawjīh, the Opening Supplication, is a proven Sunnah of prayer. It is **an emphasised Sunnah** according to the correct view of our two Shaykhs, al-Khalīlī and al-Qannūbī (May Allāh safeguard them both)². However, *tawjīh* should not be missed

¹ - al-Qannūbī. ‘Asking the People of Knowledge’. Oman TV. Episode: 5 Ramaḍān 1424 AH- 31/10/2003 CE.

² - See:

because the Prophet (PBUH) would always open his prayer with this supplication.

The *tawjīh* recommended by the Prophet's (PBUH) own practice is to articulate: "*Subḥānak Allāhumma, wa biḥamdika tabārakasmuka wa ta'ālā jadduka wa lā ilāha ghairuk*", meaning: [Glory and praise be to You, O Allāh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You].¹ This particular *tawjīh* is known as the *tawjīh* of Sayyidinā Muḥammad (PBUH).

Our Ibādī scholars (May Allāh be pleased with them) preferred that this *tawjīh* of Sayyidinā Muḥammad be joined with that which was stated by Allāh's Beloved Messenger, Abrahām (PBUH), as mentioned in the Holy Qur'ān:

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

الأنعام: ٧٩

"*Innī wajjahtu wajhiya lilladhī faṭara as-samāwāti wal-arḍa ḥanīfan wamā anā mina almushrikīn*", meaning: [Indeed, I have turned my face towards He who created the heavens and the earth, inclining towards truth, and I am not of those who associate others with Allāh] (Q, the Cattle. 6:79).

This supplication is the one known as *tawjīh* Sayyidinā Ibrāhīm (PBUH).²

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- al-Khalīlī. **al-Fatāwá**. v.1, p.49.
 - al-Qannūbī. **Fatāwá of Imām as-Sunnah wa al-Uṣūl**. p.25-26.
 - al-Qannūbī. 'Asking the People of Knowledge' TV programme. Episode: 9 Sha'bān 1424 AH/5-10-2003.

¹ - Ibn Mājah. Ḥadīth number 796.

² - See:

Section on the Place of *Tawjīh*

The place of *tawjīh* is just before the consecrating *takbīr*, as adopted by the majority of scholars within the Ibādī School of Law.¹ In contrast, the great scholar Abū ‘Ubaydah (May his soul rest in peace)² is narrated to have allowed saying the opening supplication after the consecrating *takbīr*. However, the famous narration ascribed to him is consistent with the majority opinion.³ Allāh knows best.

Benefit

Muslim jurists agree that **it is acceptable to say either of the two *tawjīhs* first**. Despite this agreement, they differ as to whether it is preferable to start with *tawjīh* Sayyidinā Muḥammad or *tawjīh* Sayyidinā Ibrāhīm. It was preferred by the Ibādī scholars of al-Maghrib al-‘Arabī [namely, Tunisia, Libya and Algeria) to say *tawjīh* Sayyidinā Ibrāhīm first, then *tawjīh* Sayyidinā Muḥammad (Peace be upon them both).⁴ This preference was also adopted by Imām Muḥammad b. ‘Abdullāh al-Khalīlī (died 1373 AH; May his soul rest in peace).

One of the reasons for this inclination is taking greater precaution. In detail, this group of scholars considered the notion that rules the prayer of one who separates *tawjīh* Sayyidinā Muḥammad and the consecrating *takbīr* to be null.

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- aṭ-Ṭabarānī. Ḥadīth number 923.
 - al-Qannūbī. *Fatāwā of Imām as-Sunnah wa al-Uṣūl*. p.27-28.
 - al-Qannūbī. ‘Asking the People of Knowledge’ TV programme. Episode: 15 Ramaḍān 1428 AH/27-9-2007.

¹ - See:

- al-Khalīlī. *al-Fatāwā*. v.1, p.49.
- al-Qannūbī. *Fatāwā of Imām as-Sunnah wa al-Uṣūl*. p.26.

² - Baḥḥāz. *Dictionary of Ibādī figures*/Western section. v.2, p.266.

³ - al-Qannūbī. *Fatāwā of Imām as-Sunnah wa al-Uṣūl*. p.27.

⁴ - See: al-Qannūbī. *Fatāwā of Imām as-Sunnah wa al-Uṣūl*. p.28.

Juristic Issue

It is claimed, concerning one who enters the mosque after the congregational prayer has started, that he should read the opening supplication while walking to join the congregation. But the practice favoured by Shaykh al-Qannūbī (May the Almighty save him) is that it is **better to start reading *tawjīh* when one stands in his place in the row**. This opinion was also offered by Imām as-Sālimī (May his soul rest in peace).¹

The justification for this preference is the fact that performing some actions of prayer while walking goes against what the prayer is meant for, that is to attain tranquility, concentration and consciousness of God. The following Messenger's (PBUH) statement is in favour of this view: 'When the words of *Iqāmah* are pronounced, do not come [to prayer] running, but go with tranquility, and pray what you catch, and complete what you miss; for when one of you is preparing for prayer, he is in fact engaged in prayer'.²

The Second Sunnah: *Isti'ādhaḥ*

It is a mandatory Sunnah, based on the two Shaykhs' opinions,³ to pronounce *Isti'ādhaḥ* after the consecrating *takbīr* and before recitation:

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

"I seek refuge with Allāh from the accursed *Shayṭān*".

¹ - al-Qannūbī. *Fatāwā of Imām as-Sunnah wa al-Uṣūl*. p.26-27.

² - ar-Rabī'. Ḥadīth number 220.

³ - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 15 Jumādā 2nd 1428 AH/1-7-2007 CE.
- al-Qannūbī. *Fatāwā of Imām as-Sunnah wa al-Uṣūl*. p.34.

This binding ruling is because it was commanded by His Exalted's saying:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾ النحل: ٩٨ .

‘So when you recite the Qur’ān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy]’ (Q, the Bee. 16:98).

Isti’ādhah literally means seeking protection and security.

It is not a work that is executed by the heart. Rather, the tongue must utter its words and there is no harm, Allāh willing, in letting his ears hear the words of *isti’ādhah*.¹

Benefit

It is said that there should be **three short pauses in prayer**: one is prior to *isti’ādhah*, the second is just after *isti’ādhah* and the third after the completion of recitation and before bowing down. Allāh knows best.²

Disagreement and Result

Scholars differ over *Isti’ādhah* as to whether it was enacted for the whole prayer or just for the recitation of the Glorious Qur’ān. The latter is the outweighing opinion with our two Shaykhs (May Allāh extend their lives). The contemporary distinguished scholar of Ḥadīth, al-Qannūbī (May Allāh cure him), says: ‘The correct position is that *Isti’ādhah* is enacted for the recitation due to His Almighty’s saying:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ ﴾ النحل: ٩٨

“So when you recite the Qur’ān, [first] seek refuge in Allāh” (Q. the Bee. 16:98).

¹ - This is the adopted opinion which was advocated by Shaykh al-Qannūbī. See:

- al-Qannūbī. *Fatāwā of Imām as-Sunnah wa al-Uṣūl*. p.34.
- al-Qannūbī. *Fatāwā of his Excellency Shaykh al-Qannūbī*. p.165.

² - aṣ-Ṣawwāfī. *Rāqib Ṣalātak*, meaning: ‘Monitor your prayer’. Produced by: *Mashāriq al-Anwār Centre*.

Shaykh al-Qannūbī continues, saying: ‘This is also the opinion held by Imām Muḥammad b. ‘Abdullāh al-Khalīlī¹ (May Allāh be pleased with him) and our knowledgeable and investigative Shaykh Aḥmed al-Khalīlī² (May Allāh safeguard him)’.³

The result of this difference of perspectives becomes more obvious for one who catches up with the prayer after the Imām has started. Those who claim it is legislated for prayer say it should only be made up in its original place, in the first unit (*rak’ah*) when the *mustadrik* (latecomer) stands up after the Imām’s *taslīm* to substitute what he has missed. On the other hand, those who are of the opinion that it is legislated for recitation say it should be uttered at the beginning of the first recitation the *mustadrik* recites, no matter which unit it is. This is the adopted opinion.⁴

Fatwá

Question When does the *mustadrik* read *isti’ādhah* when he joins the congregational prayer?

Answer The place in which the *mustadrik* is supposed to say *isti’ādhah* is disputable. Some say it should be when he rises to make up what he has missed. Others say he should read it upon

¹ - See:

- al-Khalīlī, Imām Muḥammad b. ‘Abdullāh. **al-Fatḥ al-Jalīl**. p.176.
- al-Qannūbī. **A lengthy answer to different issues**. (Not published, the writer has a manuscript copy of it). p.25.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.96.

³ - See:

- al-Qannūbī. **Qurrat al-‘Aynayn**. p.37.
- al-Qannūbī. **Research, Treatises and Fatāwá**. v.1, p.26.

⁴ - al-Qannūbī. **Fatāwá of Imām as-Sunnah wa al-Uṣūl**. p.35.

the first recitation he makes. This latter saying is more correct, for the reason that *isti'ādah* was legally enacted for recitation, as explicitly stated by the Almighty's saying:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾ النحل: ٩٨

‘So when you recite the Qur’ān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy]’ (Q. the Bee. 16:98).

Therefore, if the *mustadrik* delays it till he rises to make up, what he recites behind Imām will have no *isti'ādah*. Moreover, Quṭbu al-A’immah (May his soul rest in peace) is of the opinion that the Imām’s recitation of *isti'ādah* suffices for the *mustadrik*. Allāh knows best.¹

The Third Sunnah: The Recitation after *al-Fātiḥah*

Reciting any part of the Qur’ān after *al-Fātiḥah* is an established Sunnah of prayer. The Almighty says:

﴿ فَأَقْرَأُوا مَا يَسَّرَ مِنَ الْقُرْآنِ ﴾ المزمل: ٢٠

‘So recite what is easy [for you] of the Qur’ān’ (Q, Enshrouded One. 73:20).

وَقَالَ: ﴿ فَأَقْرَأُوا مَا يَسَّرَ مِنْهُ ﴾ المزمل: ٢٠

And He says: ‘So recite what is easy from it’ (Q, Enshrouded One. 73:20).

The least amount of recitation after *al-Fātiḥah* that suffices for one’s prayer is a single verse with a complete meaning, according to the most authentic opinion of scholars.²

¹ - al-Khalīlī. *al-Fatāwá*. v.1, p.96.

² - al-Qannūbī. ‘Asking the People of Knowledge’ TV programme. Episode: 28 Jumādá 2nd 1427 AH/25-6-2006.

The Place of Recitation

This recitation is legalised only for the loud units of prayer, excluding the silent ones.¹ These loud units are: the two units of the Dawn prayer, the first two units of both the Sunset and Night prayers, and the two units of the Friday prayer. Also, it is legalised in the two units of the *ʿĪd* prayer, the Eclipse prayer, the Rain-Seeking prayer, and all voluntary and recommended prayers.

The recitation after *al-Fātiḥah* is legalised for the Imām and the one who prays individually. As for the *maʾmūm* (the follower praying behind an Imām), he should listen to the Imām’s recitation and that is enough for him. This exceptional ruling is derived from the sound Prophetic tradition about which it was reported that ‘Some of the Prophet’s (PBUH) Companions were behind the Messenger of Allāh (PBUH) at Dawn prayer, and he recited some verses of the Qur’ān, but the recitation became difficult for him. Then when he finished, he said: “Perhaps you recite behind your Imām?” We replied: “Yes, it is so, Messenger of Allāh”. He said: “Do not do so except when it is *Fātiḥatu al-Kitāb*, for he who does not recite it is not credited with having prayed”’.²

Benefit: There is no harm in you **reciting more than one chapter from the Qur’ān after *al-Fātiḥah*** in the same unit. The evidence of this is the Prophet’s (PBUH) approval of one who led his people in prayer and concluded his recitation with the Chapter of Sincerity, which starts with ‘Say, “He is Allāh, [who is]

¹ - al-Khalīlī. *Hukm Qirāʾt as-Surah fī Qirāʾt as-Sir*.

² - ar-Rabīʿ. Ḥadīth number 229.

One'.¹ His Eminence Shaykh al-Khalīlī (May the Exalted safeguard him) says: 'This is the outweighing opinion'.²

Juristic Issue

The Imām's recitation after *al-Fātiḥah* does not suffice the *mustadrik* if he does not catch it up behind the Imām. Therefore, he is asked to substitute it after the Imām's *taslīm*, according to the adopted opinion³.

Fatwá

Question Which one is more rewarding in voluntary prayers: making more units or prolonging the recitation after *al-Fātiḥah*?

Answer Conforming to the correct view, prolonging the recitation is better in voluntary prayers. Allāh, Glory be to Him, knows best.⁴

From the Treasures of Knowledge

Learn, O student (May Allāh ease the path to Paradise for you), that the two Shaykhs (May Allāh save them both) always advise their questioners to **avoid the disputed issues** among jurists, whenever possible, as long as this avoidance does not violate a firmly established verse or practiced Sunnah. However, when it comes to *iftā'* (giving a binding legal ruling), they do not force people to follow what is more precautionary. Rather, they reply to them with that which is possible for them to practise from a legal point of view.⁵

¹ - Muslim. Ḥadīth number 1347.

² - al-Khalīlī. 'Asking the People of Knowledge' TV programme. Episode: 13 Rabī' 2nd 1426 AH/22-5-2005.

³ - al-Khalīlī. **al-Fatāwá**. v.1. p.97.

⁴ - al-Qannūbī. **Fatāwá of his Excellency Shaykh al-Qannūbī**. p.145.

⁵ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.117.

However, a person might refrain from what he perceives as lawful, lest doing that lawful thing lead to confusion or dispute between people. The example of this principle is the occasion on which the Prophet (PBUH) refrained from rebuilding *al-Ka'bah* on the foundation of the Prophet Abrāhām (PBUH), considering the fact that the Quraysh¹ had just abandoned *Kufr* (disbelief) and converted to Islām.²

In the same context, our recent scholars have allowed doing *tankīs*³ in the recitation after *al-Fātiḥah* and saw no reprehensibility in this action. An example of *tankīs* is to recite from the end or middle of the Qur'ān, then you recite from its beginning. Nevertheless, they prefer for the Imām to refrain from *tankīs* in his prayer, lest some followers behind him adopt the other opinion, the prohibition of *tankīs*. Moreover, refraining from *tankīs* is consistent with the principle of avoiding dispute between scholars to the safe haven, and safety in religion is incomparable.

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- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 13 Ramaḍān 1422 AH/29-11-2001 CE.
 - Literary Club. **Readings on Abū Sa'īd al-Kudamī's Thought**; a lecture given by His Eminence Shaykh al-Khalīlī. p.51.

¹ - **Quraysh** is the Arab tribe that was dominant in Makkah during the era of the Prophet (PBUH); it is the tribe to which the Prophet (PBUH) belonged.

² - ar-Rabī'. Ḥadīth number 413.

³ - **Tankīs** is reversing the order of *Muṣḥaf* chapters. In other words, it is to recite a later chapter (or verse) of the Qur'ān, then recite what precedes that chapter in *Muṣḥaf* order.

The Fourth Sunnah: The Transitional *Takbīr*

It is to say “*Allāhu Akbar*”. The transitional *takbīr* is legislated by the consensus of the whole *Ummah* as well as Ibn Mas‘ūd’s (May Allāh be pleased with him) narration in which he is reported to have said: ‘Allāh’s Messenger (PBUH) would say the *takbīr* for every lowering and raising, standing and sitting’.¹ This narration signifies that *takbīr* is legalised for all transitions, except upon rising up from a bowing position, wherein “*Sami‘ Allāhu liman ḥamidah*” is said, meaning [Allāh responds to those who praise Him].

The transitional *takbīr* is a **compulsory Sunnah**. Based on this, whoever refrains from performing it on purpose, his prayer is invalidated, and whoever forgets it does not return to it after having moved to another posture. In this case, the only thing he has to do is to perform the two prostrations of forgetfulness before *taslīm*.²

Attention

The transitional *takbīr* is meant to be done upon moving from one position to another, from the beginning of that movement till its end. This is contrary to the practice that delays pronouncing this *takbīr* till one reaches or almost reaches the following position. Also, it is in contrast to the practice that ends this *takbīr* before reaching the following posture. Rather, this *takbīr* should last from the beginning of the transition till its very end.

As such, it is wrong to prolong the transitional *takbīr* after you have become still and tranquil in the following posture. However, violating this does not break the prayer, thanks be to Allāh.

¹ - an-Nasā’ī. Ḥadīth number 1149.

² - al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 22 Dhū al-Hijjah 1423 AH/23-2-2003 CE.

The Fifth Sunnah: *Tasbīh* of Bowing and Prostration

Tasbīh is **one of the obligations** of prayer; one is not allowed to miss it intentionally, as we have explained its legal rulings in detail when discussing the pillars of 'Bowing' and 'Prostration'. Therefore, refer to the previous chapter.

Fatwá

Question What is the legal ruling on *tasbīh* during bowing and prostration?

Answer Allāh knows best; it seems that this *tasbīh* is mandatory. Yet, it is not a pillar nor a prerequisite. Consequently, if one during his prayer forgets to pronounce it, the prostration of forgetfulness is sufficient. However, he is forbidden to leave it on purpose.¹

The Sixth Sunnah: The First *tashahhud*

The pronunciation of the first *tashahhud* and sitting for it are **obligatory Sunnah** of prayer.² The evidence backing up this belief is the Prophet's (PBUH) commitment to this act. In other words, Allāh's Messenger (PBUH) never refrained from it, except on one occasion when he forgot to sit for *tashahhud* and stood up after the second unit. All what the Prophet (PBUH) did after he remembered was that he prostrated twice before *taslīm* for this forgetfulness.³

The wording of the first *tashahhud* is the same wording of *at-taḥiyyāt*, which was mentioned previously in the Fourth

¹ - al-Qannūbī. **Summer Lessons** - Ruwī 1421 AH/2000 CE. Booklet no.9, p.12.

² - See:

- al-Qannūbī. **Research, Treatises and Fatāwá**. v.1, p.9.
- al-Qannūbī. **The Prostration of Forgetfulness**. Audio material. Part 2.

³ - al-Bukhārī. Ḥadīth number 1148.

Chapter: On the Pillars of Prayer, except the supplication after *tashahhud* as this is unique to the last *tashahhud*, which is followed by *taslīm*.¹

Juristic Issue

Abandoning the first *tashahhud* deliberately and without any excuse nullifies the whole prayer. However, if an Imām forgets this first *tashahhud*, then he is reminded immediately before standing, he should return to the point at which he forgot straight away.

In contrast, if he is reminded after he completely stands up, he should carry on his prayer and prostrate for his forgetfulness prior to *taslīm*. This is the adopted opinion of Shaykhs al-Khalīlī and al-Qannūbī (May the Exalted protect them both),² due to the aforementioned sound ḥadīth.³

The Seventh Sunnah: The Prophetic *Ṣalāh*

Be informed, O you who is honoured by Aḥmed being your Prophet, that Allāh elevated his mention above other creatures so much so that no prayer, nor *adhān* is complete without testifying that he is the Messenger of Allāh after the testimony that Allāh is the Lord and the absolute One.

Moreover, it is worth knowing that Allāh elevated the Prophet's mention by commanding us in a binding form to say

¹ - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 12 Ramaḍān 1423 AH/18-11-2002 CE.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.91.
- al-Qannūbī. **Research, Treatises and Fatāwá**. v.1, p.28.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 13 Jumādá 1st 1427 AH/9-7-2006 CE.

³ - See:

- al-Bukhārī. Ḥadīth number 1148.
- al-Khalīlī, Imām Muḥammad b. 'Abdullāh. **al-Fatḥ al-Jalīl**. p.192-193.

Ṣalāh and *Salām* upon him whenever he is mentioned. The Almighty says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ٥٦﴾

الأحزاب: ٥٦

‘Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace’ (Q, the Combined Forces. 33:56).

The famous juristic stance is to say this *Ṣalāh* in prayer **only after the last *tashahhud***.¹ Our Shaykh al-Qannūbī (May Allāh save him and extend his life) chose that the Abrāhāmic format of the Prophetic *Ṣalāh* is what should be said as much as possible.² This is upheld by what was collected by Imām ar-Rabī’ that Bashīr b. Sa’d (May Allāh be pleased with him) asked the Prophet (PBUH) “‘O Messenger of Allāh! Allāh has commanded us to supplicate for you, but how should we do that?’” The Messenger of Allāh (PBUH) kept silent until we forgot that he asked him. The Messenger of Allāh (PBUH) said, “Say: ‘O Allāh, exalt the mention of Muḥammad and the family of Muḥammad as you exalted the mention of Ibrāhīm. And bless Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm in all the Worlds. You are the Praised, the Glorified’”.³

¹ - See:

- al-Qannūbī. *Tuḥfat al-Abrār*, p.139.
- al-Qannūbī. *Iftā’ session* in his house. 13-5-2008.

² - al-Qannūbī. *Fatāwā of his Excellency Shaykh al-Qannūbī*. p.161.

³ - ar-Rabī’. Ḥadīth number 510.

Benefit: The Prophet Abrahām (PBUH) was chosen specifically to be mentioned with our Prophet Muḥammad (PBUH). This great privilege was granted to him in response to his own supplication to Allāh when he asked for the following:¹

﴿وَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ﴾ الشعراء: ٨٤

‘Grant me honourable mention on the tongue of truth among the latest [generations]’ (Q, the Poets. 26:84).

The Eighth Sunnah: The Supplication before *Taslīm*

The supplication between the last *tashahhud* and *taslīm*² is something that should not be missed, although it is not obligatory and prayer without it is complete.³ In this particular place, one may ask Allāh (Exalted is He) whatever he wishes, as ordered by the Messenger of Allāh (PBUH): ‘Then, select the invocation you like best and recite it’.⁴

A number of supplications and invocations were authentically established in the Sunnah of the Prophet (PBUH). Of these, I mention here what was selected by Shaykh al-Qannūbī in his valuable book ***Tuḥfat al-Abrār***. Therefore, keep on asking your Lord since you are in dire need of his bounties:

- 1- “*Allāhumma innī a’ūdhu bika min ‘adhābil-qabri wa a’ūdhu bika min ‘adhābi Jahannama, wa a’ūdhu bika min fitnatil-masīhid-dājjal, wa a’ūdhu bika min fitnatil-maḥyā wal-mamāt*”,⁵ meaning ‘O Allāh, I seek refuge with you

¹ - al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 9 Ṣafar 1426 AH/20-3-2005 CE.

² - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 12 Ramaḍān 1423 AH/18-11-2002 CE.

³ - al-Khalīlī. **al-Fatāwā**. v.1, p.69.

⁴ - al-Bukhārī. Ḥadīth number 791.

⁵ - ar-Rabīʿ. Ḥadīth number 490.

from the torment of the grave, and I seek refuge with You from the torment of the Hellfire, and I seek refuge with You from the trial of the Antichrist, and I seek refuge with You from the trials of life and death’.

- 2- *“Allāhumma innī ẓalamtu nafsī ẓulman kathīran, wa lā yaghfiru dh-dhunūba illā Anta, faghfir lī maghfiratan min ‘indika, warḥamnī, innaka Antal-Ghafūr-ur-Rahīm”,*¹ meaning ‘O Allāh! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate’.
- 3- *“Allāhumma ighfir lī mā qaddamtu wa mā akh-khartu, wa mā asrartu, wa mā a’lantu, wa mā asraftu, wa mā Anta a’lamu bihī minnī. Antal-Muqqadimu, wa Antal-Mu’akh-khiru. Lā ilāha illā Anta”,*² meaning ‘O Allāh! Forgive my former and latter sins, which I have done secretly, and those which I have done openly, and that I have wronged others, and those faults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hellfire. None has the right to be worshipped but You’.

¹ - al-Bukhārī. Ḥadīth number 790.

² - Muslim. Ḥadīth number 1290.

The Ninth Sunnah: The Remembrance of Allāh After *Taslīm*

Remembering Allāh is something that has been underestimated by many servants of Allāh (May Allāh guide us and them). Thus, you see some people leave the congregation immediately after *taslīm*, knowing or unknowing the command of the Exalted:¹

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَب ۚ ﴾ الشرح: ٧ - ٨

‘So when you have finished [your occupation], then stand up for Allāh’s worship [i.e. stand up for prayer]. And to your Lord [alone] turn [all your intentions and hopes and] your invocations’ (Q, the Relief. 94:7-8).

Leaving the congregation straight away is a violation to the Prophet’s (PBUH) guidance. It is from his guided practice that he turns back to the followers right after prayer.² This is on the authority of Samurah b. Jundub (May Allāh be pleased with him) who said: ‘The Prophet (PBUH) used to face us on completion of the prayer’.³

Furthermore, the Messenger (PBUH) forbade his Companions from leaving their place of prayer till the Imām had left his place.⁴ On the authority of Anas (May Allāh be pleased with him), the Prophet (PBUH) prohibited them from leaving their place after prayer before he left his.⁵

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.180.

² - al-Qannūbī. **Summer Lessons** 1422 AH/2001 CE. Personal booklet, p.31.

³ - al-Bukhārī. Ḥadīth number 800.

⁴ - al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 1 Ramaḍān 1427 AH/25-9-2006 CE.

⁵ - Abū Dāwūd. Ḥadīth number 529.

At this blessed moment, the worshiper might ask Allāh what he wishes of the goodness of this life and the Hereafter. Yet, it is not a secret to the mindful one that the Sunnah has various authentic formats of remembering and praying to Allāh. Hence, these take precedence and priority. Here, I mention some of them:

- 1- **Istighfār** (Seeking Allāh's forgiveness) three times. Then, it is said: '*Allāhumma Antas-Salāmu, wa minkas-salāmu, tabārakta yā Dhāl-Jalāli wal-Ikrām*',¹ meaning 'O Allāh, You are the Grantor of security, and security comes from You. Blessed are You, O You Who have majesty and nobility'.
- 2- "**Subḥān Allāh**" thirty-three times, "**al-ḥamdu lillāh**" thirty-three times and "**Allāhu Akbar**" thirty-three times. Then, he completes the hundred with "*Lā ilāha illallāhu, waḥdahu lā sharīka lahu, laḥul-mulku wa laḥul-ḥamdu, wa huwa 'alá kulli shay'in Qadīr*",² meaning 'There is no true god except Allāh. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent'.
- 3- **Āyat al-Kursī** (the Verse of the Throne).³
- 4- The three **mu'awwidhāt** (the last three chapters of the Qur'ān, namely *al-Ikhlāṣ*, *al-Falaq* and *an-Nās*).⁴

¹ - Muslim. Ḥadīth number 931.

² - Muslim. Ḥadīth number 939.

³ - It is known as the greatest verse in the Book of Allāh.

⁴ - an-Nasā'ī. Ḥadīth number 1319.

Benefit

Some scholars mentioned that the similitude of the one who turns away from remembrance and supplication after completing and perfecting his prayer is like one who shakes a tree trunk in order for its fruits to fall down. Yet, when he finished shaking, he walks away without picking up any of its fallen fruits.¹

Conclusion

On the General Description of Prayer

Learn, oh conscious prayer, that once you have performed your ablution, go ahead to your prayer place and read the Opening Supplication intending the kind of prayer you are offering, e.g. the obligatory Dawn prayer. Then, pronounce the consecrating *takbīr*, saying “*Allāhu Akbar*” followed by *istī‘ādhah* and the Opening Chapter, along with what you choose of the Holy Qur’ān. After that, bow down with your back straight, and with your fingers grasping your knees, and say in this posture ‘*Subhān Rabbiya al-‘azīm*’ thrice. Then say: “*Sami’ Allāh liman ḥamidah*” as you rise. Once you are standing still, say: “*Rabbanā wa laka al-ḥamd*” and if you add “*Ḥamdan Kathīran Ṭayyiban Mubārakan Fīh*”, it would be good.

Subsequently, upon saying *takbīr*, fall into prostration with your knees first, then your hands with your fingers aligned and facing *al-Qiblah*. Throughout prostration, both your forehead and nose must be touching the floor, your feet must be upright and your arms must be detached slightly from your body. Once you have become tranquil in prostration, say ‘*Subhān Rabbiya al-A‘lá*’ three times. Then, sit up for a short while before you return to the second prostration. Next, stand up with *takbīr*,

¹ - al-Khalīlī. *al-Mar’ah Tas’al wa-al-Muftī Yujīb*. v.1, p.121.

doing the exact things that you did in the first unit, i.e. the recitation, bowing and prostration.

Once you have completed the second unit, sit up from prostration with your left foot flat on the floor and your right foot vertical. In that position, you read the *tashahhud*, Prophetic *Ṣalāh* and supplication, according to what you learnt previously. Once you have completed all that, turn your face to the right, saying: “*as-Salām ‘Alikum*” and then to the left, saying: “*wa Raḥmatu Allāh*”.

After doing so, you are done with your prayer. Therefore, pray to Allāh that He accept it from you and remember him with what was authentically established from the Prophet’s (PBUH) Tradition.

The Sixth Chapter: On the External Actions of Prayer (Nullifying, Reprehensible, Allowed)

Learn, dear respected brother, that Allāh forbade us from nullifying our acts of worship during their performance and after they have been done. The Almighty says:

﴿وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾ محمد: ٣٣

‘And do not invalidate your deeds’ (Q, Muḥammad. 47:33).

You learnt previously what you have to do to perfect the prayer i.e. the preconditions, pillars and obligatory Sunnahs. Therefore, get ready to know the nullifiers.

Section on the Nullifying Actions

The textual proof for the prayer nullifications is the Messenger’s (PBUH) saying: ‘He who innovates something in this matter of ours (i.e. Islām) that is not of it will have it rejected’¹ after his (PBUH) saying: ‘Pray as you have seen me praying’.²

Benefit: The scholars of *fiqh* (Islāmic Jurisprudence) and the scholars of Jurisprudence Principles stated that the ḥadīth ‘He who innovates something in this matter of ours (i.e. Islām) that is not of it will have it rejected’³ is a general rule for invalidating what goes against Sharī’ah of the physical acts. So, it is a criterion for judging outward actions. While the ḥadīth ‘Actions are (judged) by the intentions’⁴ is a general rule for invalidation

¹ - ar-Rabī’. Ḥadīth number 50.

² - al-Bukhārī. Ḥadīth number 959.

³ - ar-Rabī’. Ḥadīth number 50.

⁴ - See:

of what goes against Shari'ah of the heart's acts. So, it is a criterion for judging inward actions.¹

That which invalidates prayers are of two types: the first type concerns the inward states, while the second concerns the outward actions.

The First type, which relates to the inward states, comprises the following:

- 1- **Apostasy:** Denouncing the religion of Allāh, Islām, is considered an invalidating act towards the prayer. The reason for that is the fact that, Islām is a precondition for all forms of worship to be legally valid and acceptable. Allāh, Almighty, says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾ آل عمران: ٨٥

‘And whoever desires other than Islām as religion - never will it be accepted from him’ (Q, Family of ‘Imrān. 3:85).

- 2- **Changing or abandoning the intention during prayer:** due to prayer from beginning to end being an inseparable ritual. Therefore, the intention must be present throughout this form of worship till its very end. Consequently, the prayer is broken if one intends to leave it. As such, the prayer gets broken by the intention to change the type of prayer, whether from obligatory to another obligatory prayer, or from voluntary to obligatory, or vice versa, according to the correct opinion.²

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- ar-Rabī'. Ḥadīth number 1.
 - al-Bukhārī. Ḥadīth number 1.

¹ - an-Nadawī. *al-Qawā'id al-Fiqhiyyah*. p.280.

² - al-Qannūbī. **Summer Lessons** 1425 AH/ 2004 CE. Personal booklet, p.24.

- 3- Showing off or being proud-hearted of his prayer.** If the prayer enters his prayer with such intention or feeling, i.e. he did not intend to do it for the sake of Allāh from the beginning, the prayer is worthless in the sight of Allāh. Thus, it could never be accepted and must be made up. However, if such bad thoughts unintentionally come to his mind, and he rejects them immediately and does not approve any of them, there is no harm in him and he should continue his prayer as the all-Powerful says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ البقرة: ٢٨٦

‘Allāh does not charge a soul except [with that within] its capacity’ (Q, the Cow. 2:286).

This beneficial detail was conveyed by our Shaykh Muḥammad b. Rāshid al-Ghāribī (May Allāh safeguard him) in one of his University lectures¹, as well as our Shaykh al-Qannūbī (May Allāh protect him) in his commentary on *al-Īdāḥ*.

- 4- Losing consciousness:** due to deep sleep, drunkenness, fainting, or insanity. As the presence of the mind is a prerequisite for the prayer being obligatory, it is a prerequisite for its validity and soundness. Hence, the prayer of the one who is mentally unaware of what he says is null and void. The proof of that is His Almighty’s saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ﴾ النساء: ٤٣

‘O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying’ (Q, the Women. 4:43).

¹ - al-Ghāribī. A lecture on Sharī’ah Goals, delivered in Autumn 2003. Personal booklet.

This meaning is confirmed by the Prophet's (PBUH) justification, stating: 'When one of you dozes off while performing prayer, he should lie down till his drowsiness has left him. When one of you performs prayer while dozing, he may curse himself instead of seeking pardon (as a result of drowsiness)'.¹

- 5- Preoccupying one's mind with an issue alien to prayer, and intentionally diverting one's focus away:** so much so that he does not know what he has done, and how many units he has performed. He is not any better than what Allāh says describing the people of hypocrisy who stand up for prayer lazily:

﴿كَانَ هُمْ خَشَبٌ مُسْتَنْدَةً﴾ المنافقون: ٤

'[They are] as if they were pieces of wood propped up' (Q, the Hypocrites. 63:4).

The Second type, which concerns the outward actions, comprises the following:

- 1- **Missing a pillar or prerequisite of the prayer:** intentionally or unintentionally. Likewise, neglecting a mandatory Sunnah on purpose, as was detailed in the previous chapter.²
- 2- **Repeating a pillar of the prayer:** or even part of any pillar e.g. repeating part of *al-Fātiḥah* intentionally and without necessity.

¹ - ar-Rabī'. Ḥadīth number 253.

² - For more details, see:

al-Khalīlī. '**Prayer Invalidators**'. Audio material. Produced by: *Mashāriq al-Anwār* Recordings.

- 3- **Messing up, eating or drinking during prayer:** His Eminence Shaykh al-Khalīlī (May Allāh protect him) says: 'There is a difference of opinion in swallowing *an-Nukhkhāmah* (sputum).¹ And the most precautionous attitude is to repeat the prayer'.²

Shaykh al-Qannūbī inclines towards repeating the whole prayer on the part of the person who swallows it without an excuse.³

- 4- **Talking during prayer:** apart from the prayer supplications. Talking during prayer breaks the whole prayer because allowing humans to talk during prayer was abrogated and, therefore, is no longer permissible. The narration of Zayd b. Arqam demonstrates this: 'We used to talk while engaged in prayer and a person would speak to a companion at his side in prayer till (this verse) was revealed:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ البقرة: ٢٣٨

'And stand before Allāh in devout obedience' (Q, the Cow. 2:238). And we were commanded to observe silence (in prayer) and were forbidden to speak'.⁴

¹ - *an-Nukhkhāmah* (expectoration or sputum): is a mucus secretion and other fluids formed in the air passages and upper food passages (the mouth), and expelled by coughing.

² - al-Khalīlī. *al-Fatāwā*. v.1, p.111.

³ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 6 Ramaḍān 1423 AH- 12/11/2002 CE.

⁴ - Muslim. Ḥadīth number 838.

Section on Disliked Acts in Prayer

It is clear to you, O alert reader, that disliked acts in prayer are matters alien to its essence, and they are inconsistent with its Sunnah acts and its desirable etiquettes. They might distract one's attention from his prayer. Thus, they should be abandoned to attain the reward despite the fact that there is no sin with the one who does any of them. Therefore, hold fast to the Sunnah and avoid the heresy. The following is a number of reprehensible acts in prayer:

- 1- **Praying when one is resisting urine or stool:** This is a disliked act because it disturbs one during prayer. Indeed, it makes one miss the greatest pillar of prayer, which is *Khushū'*¹. The proof was correctly ascribed to the Prophet (PBUH) when he forbade prayer while resisting the two *akhbathayn*, body wastes (urine and stool).²
- 2- **Praying when one is feeling sleepy**, i.e. when he is drowsy and struggling with sleep. It is disliked to pray if you are dozing off for the same previous reason, missing *Khushū'*. Besides, the drowsy worshiper does not know much of what he says as stated in the narration of 'Ā'ishah (May Allāh be pleased with her), who reported the Prophet (PBUH) to have said: 'When one of you dozes off while performing prayer, he should lie down till his drowsiness is gone. Because when one of you performs prayer while dozing, he may curse himself instead of seeking pardon (as a result of drowsiness)'.³

¹ - *Khushū'* in prayer is to have reverence, consciousness and attentiveness.

² - ar-Rabī'. Ḥadīth number 301.

³ - ar-Rabī'. Ḥadīth number 253.

- 3- **Praying in the presence of food:** for the Prophet's (PBUH) saying: 'If the *Iqāmah* for ('*Ishā'*) prayer is proclaimed and supper is served, take your supper first; lest you might be distracted by the presence of food from prayer and, therefore, shorten your prayer'.¹
- 4- **Facing what could distract one's attention:** for instance, facing a mirror or photos. However, the prayer is not broken if he does not intend to glorify or sanctify that which he faces. Allāh's Messenger (PBUH) is reported to have finished one of his prayer and said to 'Ā'ishah: 'Take away this *qirām* of yours², as its pictures are still displayed in front of me during my prayer (i.e. they divert my attention from the prayer)'.³
- 5- **Sticking to a particular area in the mosque:** wherein he always prays and never leaves that spot as if he had inherited it from his forefathers. The Prophet (PBUH) prohibited that any man should have a certain place in the mosque in which he always offers his prayers, like a camel always resorting to a particular place.⁴
- 6- **The slight turning of the face** without excuse: whereby one's eyesight moves from its ideal position during the different postures of prayer. It is believed that such a prayer is not nullified unless he turns his face so far that he sees the sky or who is behind him.⁵ However, if the praying

¹ - ar-Rabī'. Ḥadīth number 252.

² - **Qirām:** is a thin marked woolen curtain.

³ - al-Bukhārī. Ḥadīth number 361.

⁴ - Abū Dāwūd. Ḥadīth number 731.

⁵ - See:

- al-Khalīlī. '**Prayer Invalidators**'. Audio material. Produced by: *Mashāriq al-Anwār* Recordings.

person repeatedly turns his face during prayer without excuse, his prayer will be invalid, according to many scholars.¹

- 7- **The slight accidental smiling:** Yet, he ought to resist it and not allow any further thoughts that might cause such feelings.² The position is one of glorifying and sanctifying His Majesty Almighty Allāh, not one of jokes and carelessness. Imagine that you are a teacher and before you is your student, whom you are teaching and conversing with. Nevertheless, he turns away from you with his thought, smiling as if nobody is in front of him, what would your reaction be? And what would your attitude be as a result of this behaviour? You would rightly be offended.
- 8- **Observing the two prostrations of forgetfulness without forgetting:** such as what many laypeople do. They prostrate after each prayer, or after particular prayers where such a prostration of forgetfulness is not technically enacted.³
- 9- **Yawning in prayer:** one is asked to suppress his yawning, as much as possible, if he suddenly feels the need to yawn

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- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 21 Šafar 1425 AH- 11/ 4/2004 CE.

¹ - al-Yaḥmadī. *Fiqh al-'Ibādāt*. v.1, p.177.

² - See:

- al-Khalīlī. *al-Fatāwá*. v.1, p.109-110.
- al-Qannūbī. **Summer Lessons** 1424 AH/ 2003 CE. Personal booklet, p.65.
- al-Qannūbī. **Summer lessons** - Ruwī. 1421 AH/ 2000 CE. Booklet no.6, p.5.

³ - al-Khalīlī. *al-Fatāwá*. v.1, p.67.

during prayer. Concerning this issue, the Prophet of Allāh (PBUH) says: 'Yawning in prayer is from the Shayṭān, so when one of you yawns then let him suppress (it) as much as possible'.¹ However, if he is overcome by the need to yawn, he should cover his mouth with the upper side of his left palm.

Fatwá

Question What is the legal ruling on studying in the mosque, if the book used contains human images?

Answer If these photos are not immoral and the study is for what is in these books of knowledge, there is no objection. Otherwise, if the photos are immoral or pornographic, then it is not allowed. Allāh knows best.²

Section on Permissible Acts in Prayer

Be informed (May Allāh bless you) that at times the one in prayer is allowed to do some acts that are not part of the prayer essence, as much as necessary. The rule is that: 'It is allowed to do in prayer every necessary thing, and that which is for perfecting the prayer'. Amongst these is the following:

- 1- **Correcting or helping the Imām in his recitation:** especially when he is stuck or has not recited the minimum amount which allows the prayer to be completed.³
- 2- **Correcting the Imām by *tasbīḥ* when he is mistaken:** *tasbīḥ* is to say: "*Subḥāna-llāh*". This is only permitted for men. As for women, they have the option to clap the

¹ - at-Tirmidhī. Ḥadīth number 338.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.204.

³ - For more details, see:

- as-Sālimī. **Jawābāt al-Imām as-Sālimī**. v.1, p.420.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 16 Shawwāl 1428 AH- 28/10/2007 CE.

upper part of one palm with the inner part of the other palm.¹ Allāh's Prophet (PBUH) says: 'If something happens to you in the prayer you should say: "*Subḥāna-llāh*" (Glory be to Allāh), and when you say: "*Subḥāna-llāh*" you will be heard. Clapping is only for women'.²

3- **Weeping in fear of Allāh and the day of Judgment:** The Prophet's (PBUH) Companions would hear when the Prophet would pray a sound coming out of his chest like the sound of boiling water',³ meaning he was weeping. This is if the weeping is beyond his control. Therefore, one should not intentionally cause oneself to weep, as this is not part of the legitimate prayer actions. Likewise, he should not recite certain verses in prayer so as to cause himself to weep, or he knows that reciting such verses provokes his emotions and cause him to weep.⁴

4- **The non-excessive actions for the benefit of prayer:** such as making the place of prostration flat and level, to remove an object falling in one's eye or mouth, to expel a fly distracting the one in prayer away from his face, etc. All such actions should be done with the least action possible to fulfil the task. The Prophet (PBUH) is reported to have said about a man levelling the earth upon which he prostrated: 'If you have to do so, then do it once'.⁵

¹ - For more details, see:

- al-Khalīlī. *al-Mar'ah Tas'al wa-al-Muftī Yujīb*. v.1, p.117-118.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 9 Ramaḍān 1428 AH- 21/ 9/2007 CE.

² - Muslim. Ḥadīth number 639.

³ - an-Nasā'ī. Ḥadīth number 1199.

⁴ - al-Qannūbī. **Summer Lessons** 1424 AH/ 2003 CE. Personal booklet, p.1.

⁵ - al-Bukhārī. Ḥadīth number 1131.

- 5- Diverting the person passing before the one in prayer:** if he passes between the praying one and his *sutrah*, or between him and the place of prostration. On a sound ḥadīth, the Messenger (PBUH) directs: ‘When one of you prays, he should not let anyone pass in front of him; he should turn him away as far as possible; but if he refuses (to go), he should fight him, for he is only a devil’.¹
- 6- Killing a snake or scorpion:** Also, this ruling applies for every harmful animal; and should be done with the least possible action. Allāh’s Messenger (PBUH) said: ‘Kill the two black animals during prayer, the snake and scorpion’.²
- 7- Rescuing oneself or one’s possessions from being ruined:** As the Islāmic Sharī’ah is meant to maintain the public interests and the five necessities.
- 8- Picking up and silencing a child:** The contemporary scholar of Ḥadīth al-Qannūbī (May Allāh cure him) articulates this meaning, saying: ‘It is all right for the woman to carry her child in prayer. In fact, she even can breastfeed him to silence him if she has to, according to the correct view’.³
- 9- Swallowing saliva or spitting:** if it accumulates in one’s mouth and distracts him from his prayer,⁴ since this is for the prayer’s benefit. The permissibility of this act is referred to in his (PBUH) saying: ‘When any one of you prays, he must not spit in front of him, for Allāh is in front of him when he is engaged in prayer’.⁵

¹ - ar-Rabī’. Ḥadīth number 246.

² - Abū Dāwūd. Ḥadīth number 786.

³ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 15 Rajab 1423 AH- 22/9/2002 CE.

⁴ - al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 17 Ramaḍān 1423 AH- 23/9/2002 CE.

⁵ - ar-Rabī’. Ḥadīth number 264.

The Seventh Chapter: On Congregational Prayer

Learn, dear faithful Muslim, that Islām is the religion of Oneness and unity. As Islām is not complete without the Oneness [of Allāh], the faith as well is not complete without unity and togetherness. Hence, all pillars of Islām call for unity and coherence, and warn from dispute and division. Moreover, Islām considers the disunity inconsistent with the obedience to Allāh. For instance, fasting, pilgrimage and due charity are all collective rituals. Among these great rituals is the congregational prayer.

It is indeed among the signs of guidance which were legalised by the Book, Sunnah and Consensus...

Section

On the Legitimacy and Virtue of the Congregational Prayer

The textual evidence, taken from the Book of Allāh and the Sunnah of His Prophet (PBUH), concerning the legality and virtues of the congregational prayer are numerous. Of them is the following:

1- The Exalted in His **Book** says:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ ۖ﴾ النساء: ١٠٢

‘And when you are among them and lead them in prayer...’
(Q, the Women. 4:102).

Meaning, you lead them in congregational prayer¹.

2- The Prophet (PBUH) in his **Sunnah** states: 'Praying in congregation is twenty-seven times better than praying alone',² and he (PBUH) also says: 'One who performs the Night prayer in congregation will be as if he has performed prayer for half of the night. And one who performs the Dawn prayer in congregation will be as if he has performed Prayer for the whole night'.³

3- With regard to **ijmā'** (the Consensus of Muslim scholars), all Muslims, generation after generation, have agreed on the general legality of congregational prayer.⁴

Section

On the Legal Ruling of the Congregational Prayer

The congregation for the five daily prayers and Friday prayer is *farḍ 'ayn* (individual obligation⁵). Therefore, it is mandatory upon every legally responsible/accountable person (*mukallaf*), if he is capable, to attend the congregation. This is the opinion adopted and upheld by the two Shaykhs (May Allāh maintain them). Hence, the other opinion is weak.⁶ In fact, abandoning

¹ - The verse signifies clearly the obligation of the congregational prayer upon every individual, as will be discussed soon, Allāh willing.

² - ar-Rabī'. Ḥadīth number 218.

³ - Muslim. Ḥadīth number 1049.

⁴ - Ibn al-Mundhir. *al-Ijmā'*. p.9.

⁵ - **Farḍ 'Ayn**: is an act that has to be done by every Muslim, such as praying five times a day.

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.55.

⁶ - See:

- al-Khalīlī. **Jawāhir at-Tafsīr**. v.3, p.196-214.
- Literary Club. **at-Ta'sīl al-Fiqhī 'Ind al-Imām Abī Sa'īd al-Kudamī**. p.55.
- al-Qannūbī. **Ḥukm Ṣalāt al-Jamā'ah**. Issued by: aḍ-Ḍāmī for Publication and Distribution.

the congregational prayer is a sign of hypocrisy and is the habit of hypocrites (May Allāh save us and you from hypocrisy and hypocrites)...

Dear student, I will briefly mention some of the evidence demonstrating the obligation to attend the five prayers in congregation, and leave the rest of them to the detailed books of Islāmic Jurisprudence.

1- The Almighty's saying:

﴿وَأَزْكُوا مَعَ الرَّكْعَيْنِ﴾ البقرة: ٤٣

‘And bow with those who bow’ (Q, the Cow. 2:43).

This command can only be implemented in congregation¹.

2- The Messenger's (PBUH) saying: ‘I sometimes thought of giving orders for firewood to be collected, then for proclaiming the *adhān* for prayer. Then I would appoint an Imām to lead prayer, and then go to the houses of those who do not come to perform congregational prayer, and set fire to their houses’.² If the prayer had been only *farḍ kifāyah* (community/collective obligation³), the Prophet (PBUH) and those who prayed with him would have been sufficient to establish the congregational prayer, and there would have been no need for such harsh punishment.

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.76, 77.

² - ar-Rabīʿ. Ḥadīth number 184.

³ - **Farḍ Kifāyah**: is something that the whole community is responsible for. If some members do it, that would suffice the whole. If none does it, then the whole community is at fault and has sinned. An example is funeral prayer.

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.55.

3- What was ascribed authentically to ‘Abdullāh b. Mas‘ūd (May Allāh be pleased with him) who said: ‘He who likes to meet Allāh tomorrow (i.e. on the Day of Requital) as a Muslim, should take care and observe the *Ṣalāt* when the Adhān is announced for them. Allāh has expounded to your Prophet (PBUH) the ways of right guidance, and these (the prayers) are part of the right guidance. If you have to perform *Ṣalāt* in your houses, as this man who stays away (from the mosque) and performs *Ṣalāt* in his house, you will abandon the Sunnah (practice) of your Prophet (PBUH), and the departure from the Sunnah of your Prophet (PBUH) will lead you astray. I have seen the time when no one stayed behind except a well-known hypocrite. I also saw that a man was brought swaying (on account of weakness) between two men till he was set up in a row (in the mosque)’.¹

The abovementioned proofs are self-evident and, thus, require no commentary or any further clarification.

Section on the Excuses to Leave the Congregation

As it has been established for you (May Allāh save you from any evil) that the congregational prayer is an individual obligation, be informed that there are legitimate excuses allowing one to leave the prayer in congregation. Amongst these legal excuses are what follows²:

1- Fear and illness: based on the Prophet’s (PBUH) saying and practice. His verbal Sunnah is what was narrated on the authority of ibn ‘Abbās who ascribed to the Prophet (PBUH) the following: ‘The Prophet (PBUH) was asked

¹ - Muslim. Ḥadīth number 1046.

² - For more details, refer to a lengthy treatise written by our Shaykh al-Qannūbī in an answer to questions from East Africa. p.4-7.

what an excuse consisted of, and he replied that it was fear or illness'.¹ As for the Prophet's (PBUH) practice, the Messenger did not attend the congregational prayer in the period during which he was very sick, which continued until his death. At the time, the Prophet (PBUH) commanded Abū Bakr to lead people in prayer, despite his (PBUH) house being adjacent to the Noble Mosque.²

2- Severe winds, rain or cold: for the report of Abū Sa'īd al-Khudrī that when it was a cold, rainy night, the Messenger of Allāh (PBUH) used to command the *Mu'adhdhin* to say: 'Pray in your dwellings'.³

3- Eating food with unpleasant smell: Likewise, anyone who is suffering from the incontinence of wind, it is recommended for them to stay away from the mosque. This latter one is much worse on his fellow prayers and angels.⁴ This ruling is derived from the Prophet's (PBUH) prohibition: 'He who has eaten onion or garlic should not approach our mosque, because the angels are also offended by the strong smells that offend the children of Ādam'.⁵

4- Being too hungry in the presence of food: as praying in this case distracts one's attention while praying. The Messenger (PBUH) is authentically reported to have said: 'If the *Iqāmah* for ('*Ishā'*) prayer is proclaimed and supper

¹ - Abū Dāwūd. Ḥadīth number 464.

² - ar-Rabī'. Ḥadīth number 214.

³ - ar-Rabī'. Ḥadīth number 177.

⁴ - al-Qannūbī. **Fatāwā to Questions from East Africa**. p.7.

⁵ - Muslim. Ḥadīth number 876.

is served, take your supper first, lest you might be distracted by hunger and be preoccupied from prayer and, therefore, shorten it'.¹ Furthermore, it should be taken into account that he is allowed to eat till his hunger is satisfied, not to go beyond this limit; resulting in eating and drinking while people are praying in their mosques.

5- Struggling with the two *akhbathayn* (urine and stool): for the Prophetic prohibition from praying while the need[to relieve oneself] is too dire.²

Section on the Prayers Offered in Congregation

The congregational prayer is only obligatory on the five daily prayers and Friday's prayer. Apart from these, praying in congregation is optional, such as the Funeral prayer, the two 'Īds prayer, the Eclipse prayer, *Tarāwīḥ* prayer and the Rain-Seeking prayer. Allāh knows best.

Section on Repeating the Congregation

Learn (May Allāh guide me and you to the means of knowledge) that people are disallowed to establish a congregational prayer before the first regular/main congregation. Also, they are not allowed to deliberately establish a congregation after the first congregation without legitimate excuse. The reason being that, the congregational prayer is legislated to gather and unite people, and doing otherwise is a proof of division and a sign of dispute.

The congregation may be legally conducted after the first main one in the case of some people coming late due to an excuse, such as sleep, as long as this does not lead to neglecting the prayer, or being lazy to attend the prayer in its first regular

¹ - ar-Rabī'. Ḥadīth number 252.

² - ar-Rabī'. Ḥadīth number 301.

congregation. The evidence for this is a sound ḥadīth speaks of a man who entered the Prophet's (PBUH) Mosque after the Prophet (PBUH) had finished leading his Companions in congregation. As a result, Allāh's Messenger (PBUH) asked: 'Is there any man who may do good [voluntary prayer] with this (man) and pray along with him'.¹

This ruling applies to all obligatory prayers except the Dawn and Afternoon prayers, as there is no voluntary prayer after any of these two, as established authentically in the sound ḥadīth.²

Additionally, the former ḥadīth signifies that congregations are conducted legally by two persons onwards.

Moreover, based on the opinion adopted and held by the two Shaykhs (May Allāh save them), a congregation is repeated when there is a reason for this repetition, as there is no proof to prevent repeating the same prayer if it is broken. Thus, Muslims have to repeat their prayer in congregation if the original one is proved to be broken.³

By agreement, establishing two congregational prayers at the same time and place is prohibited. However, if one of the two prayers is different from the other, the second group must wait till the first group finishes their congregational prayer. If praying at the same time is necessary, the second group must go to a remote place in the mosque to pray, wherein they will not be heard by the first congregation.

¹ - Aḥmed. Ḥadīth number 10980.

² - ar-Rabī'. Ḥadīth number 298.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1. p.80, 103, 112.

- al-Qannūbī. **Summer Lessons** 1424 AH/ 2003 CE. Personal booklet no.11, p.8.

Warning: Whoever establishes a congregational prayer knowing that there is **another congregation nearby** praying at the same time and place (at the same mosque), the latter congregation is invalid, even if the two prayers are different. Therefore, they must repeat their prayer. Hence, let this be noted by all.¹

Juristic Issue

Whoever enters the mosque while the first congregation (the main/regular) is being established must join this congregation, even if he already previously offered that prayer. If this is the case, he intends the latter to be a voluntary prayer. All five daily prayers, including the Dawn and Afternoon prayers, are equal in this regard, because **joining the first congregation** for those who happen to be in this mosque is mandatory.² Such a firm ruling is taken from the authentic Prophetic tradition in which the Prophet (PBUH) said to the man who did not join them in prayer: 'What kept you from praying with people? Are you not a Muslim man?' He said: "Yes, but I had already prayed with my family." The Messenger of Allāh (PBUH) replied to him: "When you come you should pray with the people even if you have already prayed with your family".³

However, if the congregation is not the first, e.g. it is a second or third one, the comer is given an option whether he joins it or

¹ - al-Khalīlī. **Fiqh al-Hibah wa al-Hadiyyah**. Produced by: al-Hilāl Islāmic Bookshop and Recordings.

² - See:

- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 17 Shawwāl 1423 AH- 22/12/2002 CE.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 25 Ramaḍān 1425 AH- 19/11/2004 CE.

³ - ar-Rabī'. Ḥadīth number 219.

not,¹ except if it is after the Dawn or Afternoon prayers. If it is one of these two prayers, the comer should not join. This ruling is because following these two there is no optional prayers after them. Allāh knows best.

Section on the Woman's Prayer in Congregation

Get to know, O servant of Allāh, that the woman's prayer in her house yard is better than prayer in her neighborhood mosque. And her prayer inside her own room is better than prayer in her house yard. However, the woman can go to the mosques to pray in congregation for the five obligatory prayers and on Friday, providing that she leaves her house with full decency, away from that which might attract men's attention, such as any apparent adornment.² On the authority of 'Ā'ishah (May Allāh be pleased with her) who said: 'If the Messenger of Allāh, may Allāh bless him and grant him peace, had seen what women do now, he would have forbidden them from going into the mosques, just as the women of the Banī Isrā'īl were forbidden'.³

¹ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 4 Ramaḍān 1423 AH- 10/11/2002 CE.

² - al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 25 Muḥarrām 1426 AH- 6/ 3/2005 CE.

³ - ar-Rabī'. Ḥadīth number 262.

The Eighth Chapter: On Imāmah

Learn (May Allāh make you a leader for the righteous) that Almighty Allāh has obliged Imāmah [leading people in prayer] in congregations, as expounded by the saying and practice of the leader of all Prophets and Messengers, Muḥammad (PBUH).

Establishing congregational prayer is not achieved without an Imām and followers to follow him. Due to the fact that the Imām of the people is the leader of their delegation to their Lord, and the fact that the reward of a prayer gets multiplied because of the righteousness of the Imām and his level of *Khushū'*, the followers should choose of them the best possible to lead them in prayer, and not to choose for this matter except the one who is their model in manner and practice.

Section on the Preconditions of the Imām

It is stipulated upon the one who leads people in prayer what is stipulated for the validity of any one's prayer, such as Islām, sound mind and purity from any *ḥadath* or *khathath* (physical impurity). Besides, the following is stipulated specifically upon the Imām:

- 1- **Being male:** Therefore, the Imāmah of a female for males can never be valid. Our Mentor al-Khalīlī (May Allāh keep him healthy) says: 'The definite Consensus has taken place verbally and practically since the time of the

Prophet (PBUH) till our time that the woman can never be a leader for men in prayer'.¹

A woman leading other females is permitted, according to the view advocated by the two Shaykhs (May Allāh extend their lives).² This ruling applies to all types of prayers, whether they are mandatory or voluntary, on condition that this practice is not done regularly. In the case of a woman leading her fellow sisters in prayer, she [the female Imām] stands in the middle of the first row, not in front of it.

- 2- **Knowing the rulings of Imāmah and recitation:** because ignorance of such rulings might lead to the invalidity of prayer. Excluded from this ruling is when they are all ignorant of the legal rulings and recitations. If this is the case, one of them should lead the rest, as the Imāmah of the ignorant to other ignorant people is permissible. They should not leave the obligatory congregational prayer for this reason.³
- 3- **Free of disabilities:** that prevent doing the prayer in its legitimate way, including its pillars and obligations. For example, the handicapped and the ones suffering from

¹ - al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 9 Šafar 1426 AH- 20/ 3/2005 CE.

² - See:

- al-Khalīlī. *al-Mar'ah Tas'al wa-al-Muftī Yujīb*. v.1, p.139-337.
- al-Khalīlī. *al-Fatāwá*. v.1. p.148.
- al-Qannūbī. **Summer Lessons** 1421 AH/ 2000 CE. Personal booklet, p.16.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 2 Ramaḍān 1428 AH- 14/ 9/2007 CE.

³ - al-Khalīlī. *al-Fatāwá*. v.1. p.148.

urine incontinence (May Allāh protect us and all Muslims) should not lead people except for those who have the same disability.

Excluded from this is blindness, according to the correct position.¹ The obvious proof for this is that the Prophet (PBUH) once traveled from al-Madīnah and left behind the blind Ibn Um Maktūm to lead people in prayer.²

Benefit

Learn, O seeker of *fiqh* in the religion, that many scholars listed amongst the conditions of the Imāmah having undergone '**the puberty**'. However, this opinion is not favoured by the two Shaykhs, al-Khalīlī and Al-Qannūbī (May Allāh save them).³ Hence, they chose that the Imāmah of anyone who has not yet reached the age of puberty is valid if he knows the rulings and maintains all the pillars, obligations and prerequisites of the prayer. This is backed up by the legislative evidence that 'Amr b. Salamah would lead his people when he was a minor.⁴

¹ - See:

- al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 12 Rabī' 2nd 1423 AH- 23/ 6/2002 CE.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 12 Rabī' 2nd 1426 AH- 5/ 6/2005 CE.

² - Abū Dāwūd. Ḥadīth number 2931.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1. p.73, 85.
- Literary Club. **Readings on Ibn Barakah Thought**; a lecture given by His Eminence Shaykh al-Khalīlī. p.30.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 20 Rabī' 2nd 1426 AH- 29/ 5/2005 CE.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 22 Ramaḍān 1430 AH- 12/ 9/2009 CE.

⁴ - al-Bukhārī. Ḥadīth number 3963.

Instructive Story

An Arab delegation came to **the Fifth Rightly-Guided Caliph ‘Umar b. ‘Abdul‘azīz** (May Allāh be pleased with him) in order to congratulate him on taking the office of the Muslim Caliph. At the time, it was a custom that each delegation introduces one of its members to speak on behalf of the whole group. Thus, a young boy was introduced to talk on behalf of his group. Thereupon, ‘Umar (May Allāh be pleased with him) said to him: ‘Oh boy! There are many here older than you. The boy replied: May Allāh correct the Caliph, one is judged by two small things: his heart and tongue. Thus, if Allāh grants a person an eloquent tongue and a memorizing heart, then he deserves [to be given] the right to speak. And if one’s status is judged by his age, there are many here older than you. Upon that, ‘Umar’s face became so bright from happiness and admiration for what the little boy said.¹

Section on the Ranks of Imāms

Know (May Allāh safeguard you) that the adopted position with regard to the one who is more eligible to lead people in prayer is what was authentically ascribed to the Prophet (PBUH), who said:

‘The person who is best versed in the recitation of the Book of Allāh, should lead the prayer, but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah, if they are equal in that respect too, then the one who has emigrated (to al-Madīnah) first, if they are equal in this

¹ - See:

- Ibn Manẓūr. **A Brief of Damascus History**. v.19, p.98- 127.
- Adh-Dhahabī. **Siyar ‘Alām an-Nubalā’**. v.5, p.114-148.

respect also, then the oldest of them'.¹ Therefore, if you have the good of recitation and the good of jurisprudence, the good of recitation should be given precedence as long as he has a good knowledge of prayer. Otherwise, the good at jurisprudence should be given priority.²

The sinful person is not eligible for Imāmah and, thus, should not be offered to lead people in prayer.³ However, if he happens to lead people, his Imāmah should be valid as long as he does not commit what breaks the prayer. The Prophet (PBUH) says: 'Prayer is permissible behind any righteous and sinful person'.⁴ Furthermore, this is the practice of the predecessors: Abū ash-Sha'thā' and his followers, when they would pray behind the leaders of aggression and the governors of the wrong doers of Banī Umayyah, such as al-Ḥajjāj b. Yūsuf ath-Thaqafī and Ziyād, the son of his father (May Allāh give them what they deserve).

Attention

No man should lead another in prayer **at the latter's home**, nor where the latter has authority, except with prior permission.⁵

Section on the Places of the Follower Behind His Imām

Be informed (May Allāh have mercy on you) that the Imām at all times has either one follower or more, man or woman. Hence, the position of the followers in each case is detailed as follows:

If the Imām is followed by one single follower, the follower stands adjacent to his Imām, on his right-hand side. If another

¹ - ar-Rabī'. Ḥadīth number 212.

² - al-Qannūbī. **Summer Lessons** 1423 AH/ 2002 CE. Personal booklet, p.9.

³ - al-Qannūbī. **Imām ar-Rabī' b. Ḥabīb: his Position and Collection**. p.12.

⁴ - ar-Rabī'. Ḥadīth number 211.

⁵ - as-Sālimī. **Jawhar an-Nizām**. v.1, p.107.

follower joins them during their prayer, the latter follower holds back the former till the former stands right behind the Imām, and the latter stands on his right-hand side.

If the followers are two onwards, they stand behind the Imām from the beginning. Moreover, if they are more than two, they are asked to locate the Imām in the middle before the first row and before any new row. Consequently, if the followers start a row from one side and the row does not reach the middle [behind their Imām] wherein nobody is behind the Imām, the prayer of the whole row is invalid.¹

As such, the prayer of the one praying alone behind the row is incorrect, as deduced from an authentic narration, where a man prayed alone behind the row and the Prophet (PBUH) ordered him to repeat his prayer.²

Important Attention: When some *mustadriks* (latecomers) establish a new row, they often do not pay attention in ensuring that **they start their row right behind the Imām**. As a result, they pray at one side of the row where none are behind the Imām. This is a great mistake that invalidates one's prayer. We seek refuge in Allāh from ignorance.³

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1. p.80.
- al-Qannūbī. **Summer Lessons** 1423 AH/ 2002 CE. Personal booklet, p.50.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 5 Ramaḍān 1424 AH- 31/10/2003 CE.

² - at-Tirmidhī. Ḥadīth number 231.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1. p.80.
- al-Qannūbī. **Summer lessons** 1423 AH/ 2002 CE. Personal booklet, p.50.

Section on the Places of the Woman Behind Her Imām

A female stands next to the Imām, on the right-hand side, if the Imām is a husband or close relative (*maḥram*), just like any individual follower. In another opinion, she should stand behind the Imām anyhow. Both views are tolerable and acceptable.¹

In addition, if a woman is alone, she should pray behind the rows of praying men. If she is with a group of women, two onwards, having no men among them, they pray behind the Imām. Moreover, if there is only one man among women, the man prays next to the Imām, on his right-hand side, and the women pray behind them.

If the congregation contains men, women and children, the men should stand on the first row, then the children behind the men, then the women behind the children. The Prophet (PBUH) is reported to have said: 'The best rows for men are the first rows, and the worst ones are the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones'.² Allāh is all-Knowing all-Wise.

Section

On the Prayer of the One Having Ablution Behind the One Having *Tayammum*

Learn, O learner (May Allāh not show you bad thing), that the reliable opinion is that the Imāmah of the one having *tayammum* [dry ablution] with the one having regular ablution is correct.³ The proof supporting this notion is the Messenger's

¹ - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 24 Ramaḍān 1423 AH- 30/11/2002 CE.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 15 Rajab 1428 AH- 22/9/2002 CE.

² - Muslim. Ḥadīth number 664.

³ - al-Qannūbī. **Summer Lessons** 1421 AH/ 2000 CE. Personal booklet, n.6 p.6.

(PBUH) approval to ‘Amr b. al-‘Āṣ when he led people in prayer after performing *tayammum* from *janābah*¹.

Section

On the Prayer of the One Performing Obligatory Prayer Behind the One Performing Voluntary Prayer

It is not a secret to you, oh keen student, that the one who performs a voluntary prayer can pray behind the one who performs an obligatory one. However, the scholars have differed on the legal possibility of the opposite scenario, and whether this is technically acceptable or not. The more prominent opinion is that this act is permissible in accordance with what has been chosen by the renowned scholar of Ḥadīth, al-Qannūbī (May Allāh save him).

Despite that, it is always recommended, whenever possible, to avoid this contentious area.² The textual evidence giving weight to this opinion is what was authentically attributed to Mu‘ādh b. Jabal that he would pray behind Allāh’s Messenger al-‘*Ishā*’ then come to his people and lead them the same prayer [*al-‘Ishā*] while he was a volunteer.³

¹ - Abū Dāwūd. Ḥadīth number 283.

² - See:

- al-Qannūbī. ***Qurrat al-‘Aynayn***. P49.
- al-Qannūbī. **Research, Treatises and Fatāwá**. v.3, p.18, 25.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 24 Jumādā 1st 1423 AH- 4/ 8/2002 CE.
- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 6 Ramaḍān 1428 AH- 18/9/2007 CE.

³ - Abū Dāwūd. Ḥadīth number 507.

Benefit

After you have known, oh intelligent pupil (May Allāh grant you the beneficial knowledge and cause you to do the righteous deed), that there is no objection for the one performing supererogatory prayer to lead the one performing obligatory one, you realise that the correct opinion is that **it is not a condition for the prayer of Imām and follower to be identical**. However, the precautionary option is not to take this concession except when necessary. An example of this is if one happened to have prayed behind an Imām and then he discovered afterwards that the Imām prayed a different prayer than what he intended. The principle states that: 'Whenever possible, applying what is agreed upon is better than applying that which is contentious'.¹

For example, if one prays behind an Imām the Noon prayer, then he discovers that the Imām has prayed the Afternoon prayer, he does not have to substitute what he has prayed. Allāh knows best.

Juristic Issue

Our role model Shaykh al-Khalīlī (May Allāh Almighty safeguard him) corrected in his valuable Fatāwá, that it is necessary for the one who offers a voluntary prayer behind the Imām who performs the Sunset prayer to stick to the same number of units [*raka'āt*]. Hence, the follower should pray three units, as his Imām does; thus, he does not add a fourth unit.² This does not fall under the ḥadīth: 'There are no two *witr*s in one night'.³

¹ - See:

- al-Qannūbī. **Research, Treatises and Fatāwá**. v.1, p.25.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 2 Ramaḍān 1430 AH- 23/ 8/2009 CE.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.81, 172.

³ - at-Tirmidhī. Ḥadīth number 432.

Section

On the Duties of the Imām Towards His followers

Learn (May Allāh help you to fulfil the duties of Imāmah) that the followers have rights upon their Imām. Amongst these rights are the following:

- A. **Checking and straightening the rows:** The Prophet (PBUH) would check the rows and say: 'Straighten your rows as the straightening of rows is essential for a perfect and correct prayer'.¹
- B. **Keeping the prayer to a moderate length:** lest there should be followers who are in a hurry or has a dire need. The Messenger of Allāh (PBUH) is narrated to have said: 'If anyone of you leads the people in the prayer, he should shorten it for amongst them are the weak, the sick and the old. If, however, anyone among you prays alone, he may prolong (the prayer) as much as he wishes'.²

Section

On What the Imām Does on Behalf of His Followers

Be informed, O smart student, that there are several things you do not have to do behind your Imām because the Imām observes them on your behalf. These are as follows:

- A. **Reciting part of the Qurān after the Opening Chapter (*al-Fātiḥah*):** due to the instruction of His Exalted:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ الأعراف: ٢٠٤

¹ - al-Bukhārī. Ḥadīth number 681.

² - ar-Rabī'. Ḥadīth number 213.

‘So when the Qur’ān is recited, then listen to it and pay attention that you may receive mercy’.¹

B. **Saying: “*Sami’ Allāh liman Ḥamidah*”:** for the intact ḥadīth: ‘When the Imām says: ‘*Sami’ Allāh liman Ḥamidah* [meaning: Allāh listens to those who praise Him], the ones behind him say: *Rabbanā wa laka al-Ḥamd* [meaning: O our Lord! And to You is the praise]’.²

C. **Inattention of the prayer units:** due to the heart being busy to count the prayer units.³

¹ - As for reciting the Opening Chapter upon the follower, this commandment does not apply, as the Opening Chapter is excluded by the Prophet’s (PBUH) statement: ‘Do not do that, except for *Umm al-Kitāb*, for there is no *Ṣalāt* for one who does not recite it’. Hence, its recitation is incumbent upon both Imām and follower. Also, this ḥadīth signifies that the follower should recite it right after his Imām, verse by verse, without any need to wait till the Imām finishes its recitation. See:

al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 9 Ṣafar 1426 AH- 20/ 3/2005 CE.

² - ar-Rabīʿ. Ḥadīth number 235.

³ - If the follower doubts whether he is, for example, in the third or fourth unit, he must follow his Imām, not to build upon the less number of units, because the follower in congregation must follow the Imām in all his units. However, this does not negate the fact that if the follower commits what entails the two prostrations of forgetfulness, he should prostrate at the end of his prayer. The proof for this view is the generality of the Prophet’s (PBUH) saying: ‘When any one of you stands up to pray, the devil comes to him and confuses him so that he does not know how much he has prayed. If any one of you has such an experience, he should perform two prostrations while sitting down’. See:

- ar-Rabīʿ. Ḥadīth number 249.

- al-Qannūbī. **Summer Lessons** 1421 AH/ 2000 CE. Personal booklet no.9, p.2.

Section

On Proving That the Prayer of the Follower is Tied to the Prayer of His Imām

Acquaint, oh intelligent student, yourself with the evidence of your prayer being tied and legally connected with that of your Imām. This opinion results in the follower's prayer being null in case the Imām's prayer is invalidated. This is the adopted juristic stance by the two Shaykhs, al-Khalīlī and al-Qannūbī, due to the following proofs:

- A. **The Imām does some acts of prayer on behalf of his followers**, as already discussed. Had the prayer of the follower not been connected with that of his Imām, those certain actions of the Imām would not have sufficed for the follower's prayer and would not have lifted his obligation.
- B. **The follower must not precede his Imām** in any of the prayer actions and sayings. If he precedes his Imām intentionally, his prayer is immediately broken.
- C. **If the follower is travelling, he must emulate his Imām** in the four-unit prayers, and pray them four units just like his Imām. While behind his Imām, he must never shorten these types of prayers by Consensus, although he must shorten them into two units when he prays alone.
- D. **The Prophet's (PBUH) saying:** 'The Imām is to be followed and if he prays standing, then pray standing, and if he prays sitting, then pray sitting'.¹ If it was not for this connection, a necessary pillar of prayer (standing) would have not been lifted.

¹ - ar-Rabī'. Ḥadīth number 243.

Section on *Istikhlāf*

*Istikhlāf*¹ is legitimate in cases of necessity, in order for the followers to continue performing the prayer in congregation. The Imām requesting one of his followers to continue leading the prayer is permissible in all acts that could nullify the prayer. This is based on the opinion adopted by our Ibādī scholars of the East. On the other hand, our scholars of the Islāmic West [North Africa, namely: Tunisia, Libya and Algeria] confine the legality of *istikhlāf* to the nullifiers that break ablution, not prayer, i.e. vomit, nosebleed and scratch. Hence, there is no *istikhlāf* with them in other than these nullifiers. This latter opinion was preferred by Shaykh as-Sālimī (May his soul rest in peace).²

The way of *istikhlāf* is that the Imām introduces one of his followers [usually his *sutrah*] to take over his position of Imāmah. The successor becomes an Imām from where the Imām has left off. This *istikhlāf* could be done by an understandable gesture, or by a direct verbal request from the Imām to his successor, or he could even physically direct the successor to his place.

¹ - *Istikhlāf* literally means ‘appointing successor’, or it is to ask someone to be your successor. In prayer, it means the request of an Imām to one of his followers during prayer to take over his position and continue leading the other followers till the end of that prayer. See:

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.105.

² - This opinion is also ascribed to His Eminence the Grand Mufti of Oman, Shaykh Aḥmed al-Khalīlī. For more details, see:

- al-Khalīlī. **al-Fatāwá**. v.1, p.74.
- al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 9 Šafar 1426 AH- 20/ 3/2005 CE.
- al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 26 Ramaḍān 1429 AH- 27/ 9/2008 CE.
- al-Qannūbī. **Summer Lessons** 1421 AH/ 2000 CE. Personal booklet, p.14.
- as-Sālimī. **Ma‘ārij al-Āmāl**. v.9, p.167-172.
- al-Maḥrūqī. **al-Istidrāk wa al-Istikhlāf fī aṣ-Šalāh**. p.14.

Attention: If *istikhlāf* takes place while the successor is in the state of bowing, sitting or prostration, the latter should intend *istikhlāf* from that posture, then he comes forward when he stands up¹.

Instructive Story

It is recorded that one day **Imām Muḥammad b. ‘Abdullah al-Khalīlī** (May the Almighty have mercy on him) was leading a group of people, some of whom were travellers and some of whom were residents, in a four-unit prayer. At a certain point, he needed to do *istikhlāf* in the prayer so he grabbed a traveller to continue the prayer. The successor led them for only two units. When Imām Muḥammad was told about that, he repeated the prayer with the whole group for four units.²

Section on *Istidrāk*

Get to know, O seeker of knowledge and guidance, that someone may be caused to arrive late for prayer and catch up with the prayer after it has started. In this case, *istidrāk* is legitimate.

¹ - See:

- al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 26 Ramaḍān 1429 AH- 27/ 9/2008 CE.
- al-Qannūbī. **Iftā’ Session in al-Muṣin‘ah**. Dated: 17/5/2003.
- al-Qannūbī. **Summer Lessons** 1424 AH/ 2003 CE. Personal booklet, p.14.

² - The successor was supposed to pray four units for the simple fact that his initial intention at the consecrating *takbīr* was to pray four units and the actions are judged by their intention as the Prophet (PBUH) declared. That was why Imām Muḥammad al-Khalīlī had to make up the prayer with the whole group. See:

al-Qannūbī. **Summer Lessons** 1424 AH/ 2003 CE. Personal booklet, p.15.

Istidrāk is to catch up with the congregation's progress and make up for what was missed. Allāh's Messenger (PBUH) says: 'When the words of *iqāmah* are pronounced, do not come to (prayer) running, but go with tranquillity, and pray what you are in time for, and make up what you have missed, for when one of you is preparing for prayer he is in fact engaged in prayer'.¹ Therefore, anyone who catches up with a prayer after it has started is given the full reward of that prayer if he puts in the effort in seeking it. This meaning is conveyed by the Prophet's (PBUH) tradition: 'Whoever catches up with a *rak'ah* of the prayer, then he has caught up with the prayer'.²

It is acceptable to catch up with the congregational prayer in any unit or posture you find them in, be it standing, sitting, bowing or prostrating, even in the last *tashahhud*.³ In support of this concept, the following tradition is quoted: 'And pray whatever you are in time for'.⁴ The wording of this tradition is general. Thus, it serves as a proof for all postures.

Building on the aforementioned principle, if you find the Imām has already started the prayer, recite *tawjīh* (the opening supplication). Then, when you are standing and completely still on the row, articulate the consecrating *takbīr* (*iḥrām takbīr*). Afterwards, follow your Imām in all his actions till the last *tashahhud*. When the Imām proclaims salām, stand up without *takbīr* to substitute what you have missed. When you reach the point at which you have caught the Imām, sit down and say *taslīm*.

¹ - ar-Rabī'. Ḥadīth number 220.

² - Mālik. Ḥadīth number 14.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.99, 101.
- al-Qannūbī. **Fatāwá of his Excellency Shaykh al-Qannūbī**. p.23.

⁴ - ar-Rabī'. Ḥadīth number 220.

Benefit: If you are *mustadrik* (latecomer/the one who catches the prayer after it has started), it is preferable to delay **the *tashahhud* supplication** (*du'ā'* that is offered usually before the Imām's *taslīm*) till you finish making up what you have missed, then say this supplication just before your *taslīm*.¹

Important Remarks

As you are aware we mentioned in the preceding chapters some of the opinions that have been adopted by the two Shaykhs, al-Khalīlī and al-Qannūbī (May Allāh safeguard them), which concern the prayer acts in general. Here, we mention in detail what is related to *istidrāk* specifically:

1- **It is excluded from the general rule 'And make up what you have missed'**² if you catch up with the Imām after bowing or during prostration. The strong opinion³ in this respect is to make up the whole unit, including the prostration that you have caught with your Imām.⁴ This opinion is backed by the sound ḥadīth in which the Prophet (PBUH) is reported to have said: 'When you come to pray while we are prostrating ourselves, you must prostrate yourselves, and do not reckon it anything (*rak'ah*)'.⁵

2- **Whoever catches the Imām while reciting the chapter after *al-Fātiḥah***, should listen to that recitation and make

¹ - al-Qannūbī. **Summer Lessons** 1423 AH/ 2002 CE. Personal booklet, p.3.

² - ar-Rabī'. Ḥadīth number 220.

³ - See: **The Fourth Chapter: On the Pillars of Prayer\ The Sixth Pillar: Bowing Down (*Rukū'*)**.

⁴ - al-Qannūbī. **Research, Treatises and Fatāwá**. v.1, p.4.

⁵ - Abū Dāwūd. Ḥadīth number 759.

up *al-Fātiḥah* afterwards. This viewpoint is based on the correct opinion that considers the recitation of *al-Fātiḥah* an independent deed, and the recitation afterwards, another separate deed.¹

- 3- It is technically permissible to catch up with the congregation during **the last *tashahhud***, in accordance with the most authentic opinion, for the generality of the Prophet's (PBUH) saying: 'And pray what you catch'.²
- 4- ***Wathbat al-Istidrāk*** is legitimate according to the preponderant opinion in the Ibādī School of Law.³ Despite this, abandoning it does not lead to the prayer's invalidation.⁴ *Wathbat al-istidrāk* is to stand up at the end of your substitution of what you have missed of the prayer, then you immediately sit down without any further action. This standing is legitimate only when you enter with the congregation at the beginning of a new unit, before reciting *al-Fātiḥah*. Its legality is due to the fact that the follower has missed a section of the prayer behind the Imām. Thus, the original ruling is to be made up as it falls under the generality of the Messenger's statement: 'And make up what you have missed'.⁵

¹ - See:

The Fourth Chapter: On the Pillars of Prayer The Fifth Pillar: Reciting the Opening Chapter (*al-Fātiḥah*).

² - ar-Rabī'. Ḥadīth number 220.

³ - al-Qannūbī. **Summer Lessons** 1425 AH/ 2004 CE. Personal booklet, p.1.

⁴ - I was informed of this concession by Shaykh Mājid al-Kindī (May Allāh reward him). Furthermore, he added that Shaykh al-Qannūbī is of the opinion that the prayer of the one who leaves *wathbat al-istidrāk* is not affected, thanks be Allāh.

⁵ - ar-Rabī'. Ḥadīth number 220.

5- All what has been mentioned above is based on the famous view in the Ibādī School, that what the follower catches behind his Imām is the latter part of his prayer, the same part as that of his Imām.

The reliable proof for this issue with the scholars: as-Sālimī¹, al-Khalīlī² and al-Qannūbī³ is the word *fawāt* in the Prophet's (PBUH) statement: 'And make up what *fātakum* [meaning, what you have missed]'.⁴ Besides, this opinion is in line with the original state, that the follower's prayer should coincide with that of his Imām.⁵

The author of *al-Qawā'id*⁶ disagreed on the issue and said: 'The correct view is that what he [the follower] catches behind his Imām is the first part of his prayer'.⁷ However, the former opinion is more deserved to be practised for it is more compatible with the Sunnah, and easier for laypeople when they have to make up what they have missed.

¹ - as-Sālimī. *Sharḥ al-Jāmi' aṣ-Ṣaḥīḥ*. v.1, p.322.

² - al-Khalīlī. *al-Fatāwá*. v.1, p.97, 98.

³ - See:

- al-Qannūbī. *Research, Treatises and Fatāwá*. v.1, p.25.
- al-Qannūbī. *Fatāwá of his Excellency Shaykh al-Qannūbī*. p.232.
- al-Qannūbī. *Summer Lessons* - Ruwī 1421 AH/ 2000 CE. Booklet no.5, p.3.

⁴ - ar-Rabī'. Ḥadīth number 220.

⁵ - See:

The Fourth Chapter: On Ritual Bathing (*Ghusl*)\ Precious Benefit.

⁶ - **Abū Ṭāhir Ismā'īl al-Jīṭālī**, a Libyan Ibādī scholar, best known for his valuable book *Qawā'id al-Islām*, died 750 AH/ 1305 CE.

⁷ - al-Jīṭālī. *Qawā'id al-Islām*. v.1, p.372.

Juristic Issue Read and Pay Attention

Dear brother, O clever learner, you have known formerly in this chapter the permissibility to enter with the congregation in the last *tashahhud*, according to the opinion adopted by our Shaykh al-Khalīlī (May Allāh save him),¹ due to the general Prophetic command: 'And pray what you catch'.² Based on this, the *mustadrik* should stand up after the Imām's *salām* to substitute what he has missed and, consequently, should not pay attention to those who might establish another congregation while he makes up, even if they establish the same obligatory prayer.³

Instructive Story on the Legislative Origin of *Istidrāk*

In the era of the Prophet (PBUH), some of the Companions would arrive and catch up with prayer after the Prophet (PBUH) had already started. To know which unit the Prophet (PBUH) was in, they would point out with their fingers to the rest of the Companions, inquiring about how many units the Prophet (PBUH) has completed, one or two? This was before the abrogation of movement in prayer. On that foundation, the *mustadrik* would rush to pray individually what he has missed, till he catches and joins the congregation...

This practice was well known until Mu'ādh b. Jabal came one day and joined the congregation straight away. Then, when the Prophet (PBUH) finished his prayer, Mu'ādh stood up and substituted what he has missed. Thereupon, Allāh's Messenger (PBUH) said: 'Mu'ādh enacted a Sunnah [practice] for you. Therefore, you should do so in a similar way'.⁴

¹ - al-Khalīlī. *al-Fatāwá*. v.1, p.99, 101.

² - ar-Rabī'. Ḥadīth number 220.

³ - I was informed of this opinion of Shaykh al-Khalīlī by Shaykh Mājid al-Kindī who stated that he personally heard this from His Eminence himself.

⁴ - Aḥmed. Ḥadīth number 21107.

The Ninth Chapter: On Prostration of Recitation and Prostration of Forgetfulness

Know, O servant of Allāh (May Allāh honour you), that the Almighty wants to elevate your status by the total submission to His will, and by exposing your weakness and dire need for Him, Exalted is He. This is not optimally accomplished except by prostrating yourself to His Majesty, wherein one's forehead (the place of pride and superiority) becomes levelled with the dust of the earth. If it is not for that, the real closeness to the Lord would not be achieved. Hence, the prostration is repeatedly legislated in every single unit, *raka'ah*. In addition, it is legislated for the recitation of the Holy Qur'ān, as well as to rectify the forgetfulness during prayer in order to disgrace the devil and draw nearer to the all-Powerful¹.

To that end, the Prophet (PBUH) recommended performing the prostration so often.² And for leaving it, the accursed Satan

¹ - al-Qannūbī. **Research, Treatises and Fatāwá.** v.5, p.33.

² - On the authority of Rabī'ah b. Ka'b al-Aslamī who said: 'I was with Allāh's Messenger (PBUH) one night. I brought him water and what he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (the Holy Prophet) said: Or anything else besides it. I said: That is all (what I require). He said: Then help me to achieve this for you by devoting yourself often to prostration'.

In another narration, the Prophet (PBUH) said to another questioner: 'Make frequent prostrations before Allāh, for you will not make one

regrets when he sees the son of Ādam prostrating himself. Upon seeing that, the Devil shouts, crying and weeping: ‘Woe unto me, the son of Ādam was commanded to prostrate, and he prostrated and Paradise was entitled to him, and I was commanded to prostrate, but I refused and I am doomed to Hell’.¹ We seek refuge in Allāh from the Hellfire.

First: Prostration of Recitation (*Sujūd at-Tilāwah*):

Section

On the Legality of the Recitation Prostration

The prostration of recitation, also called *Sujūd at-Tilāwah* and the Qur’ān’s prostration, is a single prostration. It is legitimate for you when you recite a verse of prostration, whether you are in prayer or not. The Almighty narrates that the scholars amongst the people of the Book:

﴿إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الْكِتَابِ يَسْجُدُونَ لِلَّهِ ذِكْرًا ۚ سَجَدَ ٱلْأَنبِيَاءُ وَٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَآبَ مِن قَبْلِهِ ۚ وَقُلُوبُهُمْ مُّخْفَضَةٌ ۚ وَٱلَّذِينَ ءَامَنُوا لَمَّا تُلَٰقُوا ٱلَّذِينَ سَجَدُوا لَِّلَّهِ يَخْرُجُونَ مِمَّا بَيْنَهُمْ يَبْغِضُونَ ۚ وَٱلَّذِينَ سَجَدُوا لَِّلَّهِ يَخْرُجُونَ مِمَّا بَيْنَهُمْ يَبْغِضُونَ ۚ وَٱلَّذِينَ سَجَدُوا لَِّلَّهِ يَخْرُجُونَ مِمَّا بَيْنَهُمْ يَبْغِضُونَ ۚ﴾
الإسراء: ١٠٧

‘When it [the Qur’ān] is recited to them, they fall upon their faces in prostration’ (Q, the Night Journey. 17:107).

Moreover, the people whom He guided and chose:

﴿إِذَا تُنْزِلُ عَلَيْهِمْ آيَاتُنَا نَزَّلْنَا خَوْفًا وَطَرَيقًا ۚ وَٱلَّذِينَ سَجَدُوا لَِّلَّهِ يَخْرُجُونَ مِمَّا بَيْنَهُمْ يَبْغِضُونَ ۚ وَٱلَّذِينَ سَجَدُوا لَِّلَّهِ يَخْرُجُونَ مِمَّا بَيْنَهُمْ يَبْغِضُونَ ۚ وَٱلَّذِينَ سَجَدُوا لَِّلَّهِ يَخْرُجُونَ مِمَّا بَيْنَهُمْ يَبْغِضُونَ ۚ﴾
مریم: ٥٨

‘When the verses of the Most Merciful were recited to them, they fell in prostration and weeping’ (Q, Mary. 19:58).

Besides, this kind of prostration was authentically established by the best human (PBUH). Hence, the whole Muslim nation agreed unanimously on its legitimacy. Praise be to Allāh.

prostration without raising you a degree because of it, and removing a sin from you, because of it’. See:

Muslim. Ḥadīth numbers 753, 754.

¹ - Muslim. Ḥadīth number 115.

Section

On the Legal Verdict of the Recitation Prostration

With regard to the legal ruling of this prostration, the Grand Muftī of the Sultanate believes that it is mandatory.¹ On the other hand, Shaykh Saʿīd al-Qannūbī (May the Exalted save them both) gave more weight to the opinion that it is just a commendable act.² The latter is the view which most of our scholars chose. Behind the different opinions of the people of knowledge, Allāh has a great wisdom...

﴿وَلِذَلِكَ خَلَقَهُمْ﴾ هود: ١١٩

‘And for that He created them’ (Q, Hūd. 11:119).

Section

On the Places of the Recitation Prostration

Learn, O seeker of goodness, that the places in which the prostration of recitation is required are disputed. Hence, scholars differ on how many there are. The position of most of our Ibādī scholars is not to prostrate in *Suwar al-Mufaṣṣal* [the detailed chapters]³ that have a prostration sign i.e. *an-Najm*, *al-Inshiqāq* and *al-ʿAlaq*. With this in mind, according to them, there are eleven prostrations.

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.116.

² - See:

- al-Qannūbī. **Fatāwá of His Excellency Shaykh al-Qannūbī**. p.161.
- al-Qannūbī. **Fatāwá of Imām as-Sunnah wa al-Uṣūl**. p.64.
- al-Qannūbī. A Series of Lessons on ‘**Sujūd at-Tilāwah**’ in al-Jīṭālī Mosque, summer 2006.

³ - ***Suwar al-Mufaṣṣal***: literally, this concept means the ‘detailed ones’. The reference here is to the shorter chapters of the Qurʾān, from *sūrat Qāf* to the end of the Qurʾān, *sūrat an-Nās*. See:

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.153.

On the contrary, our Shaykh al-Qannūbī (May Allāh extend his life) corrected the legality of this prostration in these three chapters, contending that the reports denoting this meaning are authentically established to the Messenger (PBUH).¹ His Excellency discusses, in a very elaborated treatise, the evidence of both parties, for and against. He writes, 'Based on this, it has become obvious that the stronger opinion is the first one: that is, the legitimacy of prostration in *al-mufaṣṣal* chapters. Allāh knows best'.²

Describing this opinion, our Shaykh al-Khalīlī (May Allāh safeguard him) says: 'It is more precautionary'.³ Also, to this opinion, the leading Ibādī scholar, Abū Sa'īd al-Kudamī, (May Allāh have mercy on him) is inclined⁴.

It is worth mentioning that it was not transmitted authentically, that the Prophet (PBUH) prostrated at the end of *Surat al-Ḥajj* [the Chapter of Pilgrimage].⁵ Consequently, there are fourteen places in the Holy Qur'ān in which the recitation prostration is to be observed. These places are to be found in the chapters listed below:

¹ - Muslim. Ḥadīth number 905.

² - See:

- al-Qannūbī. **A Lengthy Answer**, printed and circulated, the writer has a copy of it. p.50.
- al-Qannūbī. **Fatāwā of His Excellency Shaykh al-Qannūbī**. p.161.

³ - al-Khalīlī. **Answers to questions the writer directed to His Eminence** (May Allāh preserve him), dated: 1st Dhū al-Ḥijjah 1429 AH/ 30 - 11- 2008 CE.

⁴ - See:

- al-Qannūbī. **A Lengthy Answer**, printed and in circulation, the writer has a copy of it. p.47.
- al-Qannūbī. A Series of Lessons on '**Sujūd at-Tilāwah**' in al-Jīṭālī Mosque, summer 2006.

⁵ - Verse n.77.

*al-A'rāf, ar-Ra'd, an-Naḥl, al-Isrā', Maryam, al-Ḥajj, al-Furqān, an-Naml, as-Sajdah, Ṣād, Fuṣṣilat, an-Najm, al-Inshiqāq, al-'Aalq*¹. Allāh says the truth, and guides to the right path.

Section

On Whom the Recitation Prostration is legitimate

Learn (May Allāh give you the closeness to Him) that the prostration of recitation is legitimate for anyone who recites the verse of prostration and anyone who listens to it attentively. This excludes anyone who just heard it and anyone who just saw someone who performs it, such as a passers-by and bystander.²

On another level, it is legitimate whenever the verse of prostration is recited, be it in obligatory or voluntary prayer, praying individually or following an Imām, according to the chosen viewpoint by our scholars of the East, as well as the two Imāms al-Khalīlī and al-Qannūbī (May Allāh save them).³ Therefore, implement this view founded on the authentic Sunnah, and do not pay attention to those who differentiate between the obligatory and voluntary, as well as those who claim that this prostration should only be performed after *taslīm*, since there is no room for reasoning besides the authentic Prophetic Tradition.⁴

¹ - al-Khalīlī. *al-Mar'ah Tas'al wa al-Muftī Yujīb*. v.1, p.119.

² - See:

- al-Ghārbī. *Iftā' Session*. Dated: 13 Sha'bān 1423 AH.
- al-Qannūbī. *Summer Lessons* 1425 AH/ 2004 CE. Personal booklet, p.17.
- al-Qannūbī. *Summer Lessons* - Ruwī 1421 AH/ 2000 CE. Booklet no.6, p.5.

³ - See:

- al-Khalīlī. *al-Fatāwā*. v.1, p.70, 54, 116.
- al-Qannūbī. *'Sujūd at-Tilāwah'* at al-Jīṭālī Mosque, summer 2006.
- al-Qannūbī. *Fatāwā of His Excellency Shaykh al-Qannūbī*. p.160.

⁴ - For the sound ḥadīth reported on the authority of Abū Rāfi' who said: 'I

Fatwá

Question Does the one who listens to the Qur'ān audiotape prostrate when a verse of prostration is recited?

Answer Yes, he prostrates when he listens to that [a verse of prostration], Allāh knows best. However, if that [listening] is for the sake of memorisation, he prostrates only when he recites the verse for the first time. For instance, if he repeats the verse several times (whether from the *Muṣḥaf* or by heart, or just listening to the Qur'ān audiotape), he prostrates only when he recites it for the first time. The reason for this exceptional ruling is that he does not intend by the second reading [or listening] the recitation. In fact, he merely intends to repeat the verse for the sake of memorising it. Allāh knows best.¹

Section

On What is Said During the Prostration of Recitation

It can be said during this prostration of recitation what is usually said in other kinds of prostration. However, it is recommended that one supplicates with the words ascribed truly to the Prophet (PBUH). Amongst these authentic supplications is to say: “*Rbbī a’ṭinī bihā ajran, waḍa’ ‘annī bihā wizran, warzuqnī bihā shukran, wa taqabbalhā minnī kamā taqabbalt min ‘abdika Dāwūd sajdashū*”, meaning: (O Allāh! Record for me a reward with You for it, remove a sin from me by

offered the ‘*Ishā*’ prayer behind Abū Hurayrah and he recited, *Idhā s-samā’u n-shaqqat* and prostrated. On my inquiring, he said, "I prostrated behind Abūl-Qāsim (the Prophet) (when he recited that *Sūrah*) and I will go on doing it till I meet him’. See:

al-Bukhārī. Ḥadīth number 1016.

¹ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 17 Shawwāl 1423 AH- 22/12/2002 CE.

it, and grant me gratitude by it, and accept it from me as You accepted from Your servant Dāwūd his prostration'.¹

Additionally, one could call upon Allāh in the recitation prostration with what Allāh related to us from the people of knowledge, when He says:

﴿سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾²

'*Subhān rabbīnā in kān wa'du rabbīnā lamaf'ūlā*', meaning 'Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled' (Q, the Night Journey. 17: 108).

This verse is read only when the recitation prostration is not in prayer.³ If it is in prayer, it is preferable not to utter other than *tasbīh*, which is usually said during the prayer's prostration. May Allāh accept the righteous deeds.⁴

¹ - ar-Rabī'. Ḥadīth number 237.

² - The entire context of the supplication as mentioned in the Qur'ān is as follows:

﴿إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۖ وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۖ وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُونُ ۖ وَزَيْدُهُمْ خُشُوعًا ۚ﴾^{١٠٨} (الإسراء: ١٠٧ - ١٠٩)

'Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration. And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled. And they fall upon their faces weeping, and the Qur'ān increases them in humble submission' (Q, the Night Journey. 17: 107- 109).

³ - al-Qannūbī. A Series of Lessons on '*Sujūd at-Tilāwah*', summer 2006.

⁴ - For more details on the topic, see:

- ar-Rabī'. Ḥadīth number 234.
- al-Qannūbī. *Fatāwā of Imām as-Sunnah wa al-Uṣūl*. p.66.
- al-Qannūbī. *Fatāwā* tape n.4, question n.3. Audio material. Sultan Qaboos University Mosque Library.

Instructive Story

On the authority of Abū ‘Ubaydah (May Allāh be pleased with him), who said: I was told that **Abū Sa‘īd al-Khudrī** said: I had a dream at night while I was sleeping in which I was reciting under a tree ﴿صَّ وَالْقُرْآنَ﴾ (the Chapter of Ṣād). And when I reached the prostration, the tree prostrated. Then, it said:

“Rbbī a’tinī bihā ajran, waḍa’ ‘annī bihā wizran, warzuqnī bihā shukran, wa taqabbalhā minnī kamā taqabbalt min ‘abdika Dāwūd sajdashū”. Abū Sa‘īd said: I told about this the Messenger of Allāh (PBUH) who said: ‘We have more right to prostrate than the tree’. Then, Allāh’s Messenger (PBUH) recited ﴿صَّ﴾ (Ṣād) and prostrated and said the same statement.¹

Disagreement and Result

Learn (May Allāh have mercy on you) that Muslim jurists and the scholars of Qur’ānic recitation differed with regard to the prostration of recitation and prostration of gratitude as to whether they are [having the same rulings as] prayers or not?

The result of this difference of perspectives: Those who maintain that they are [from] prayers, most scholars, stipulate for these two prostrations that which is stipulated for any prayer, such as the complete purity, facing the *Qiblah* and not being performed during the time of prohibition. This view was outweighed by Shaykh al-Khalīlī (May Allāh recover him) in his *fatāwá*.²

As for those who do not consider them as prayer, as outweighed by Shaykh al-Qannūbī,³ they do not stipulate any of

¹ - ar-Rabī‘. Ḥadīth number 237.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.226.

³ - See:

the aforementioned conditions. Rather, they consider them like any *tasbīh* or *taḥmīd*; the prayer stipulations are not preconditions for them when they are done outside of the prayer.

However, the Muslim is always advised to be cautious and avoid the contentious area. Thus, you should not neglect those conditions when it comes to this issue.

Benefit

If the orator, *khaṭīb*, recites a verse that has a prostration while he is on the pulpit, *minbar*, he does not have to prostrate. The reason being that he has not intended the recitation, rather, **he has only intended the citation**. His Eminence Shaykh al-Khalīlī (May our Lord protect him) says: ‘This is the saying that we rely on.’¹

I said: our Shaykh al-Qannūbī (May Allāh protect him) added upon revising the book: ‘This is the correct opinion with me’.

Attention

What was mentioned by some, that the one in prayer should not recite a verse from the Qur’ān that has a prostration in any of the five-daily prayers, does not make sense. The correct standpoint is based on what is firmly established, that the Prophet (PBUH) would not leave reciting the entire Chapter of Prostration in the first unit of the Dawn prayer every Friday.

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- al-Jāmi’yyah. *al-Inārah fī Ahkām at-Tahārah*. p.245- 246 (an interview conducted by the author with Shaykh al-Qannūbī).
 - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 25 Ramaḍān 1425 AH- 9/11/2004 CE.

¹ - al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 29 Sha’bān 1427 AH- 3/ 9/2006 CE.

Second: The Prostration of Forgetfulness (*Sujūd as-Sahw*):

Section

On the Legality of the Prostration of Forgetfulness

It is not a secret to you, oh *fiqh*-seeking student (May Allāh bridle the heedlessness in you, and grant you deep insight), that the human being might be encountered by variant thoughts in his prayer and, hence, he might forgetfully commit some mistakes. Thereupon, it is legally enacted for him, out of Allāh's mercy, to prostrate twice after his prayer. These are called the two prostrations of forgetfulness or inattention.

The jurists of the Islāmic Schools have agreed on the general legality of the prostration of forgetfulness, due to the numerous authentic evidence from the Prophet's (PBUH) sayings and practices.

The prostration of forgetfulness is enacted for missing any of the obligatory acts of prayer.¹ As for the prayer pillars, they are not substituted by anything, including the prostration of inattention, except by going back to that missing pillar and performing it.

Regarding the legal verdict of this prostration, it is mandatory upon those who have committed that which necessitates the prostration of inattention.² This is contrary to the practice of many people who prostrate at the end of each prayer, or without having done what entails it.³

¹ - al-Qannūbī. '**Prostration of Forgetfulness**'. Audio material, part.2.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.116.

³ - See:

- **The Sixth Chapter: On the External Actions of Prayer** Section on the Disliked Acts of Prayer.

Section

On the Places in Which the Prophet (PBUH) Performed the Two Prostrations of Forgetfulness

The authentic verbal and practical Sunnah signified the places of inattention prostration. Four of them are taken from his (PBUH) practice, and the fifth from his sayings. The practical ones are as follows¹:

- 1- **He stood up after the second unit** and did not sit up for the first *tashahhud*, in a four-unit prayer. In the end, he prostrated for the inattention before *salām*.²
- 2- **He did *salām* after the second unit in a four-unit prayer**, then completed from where he left off and prostrated after *salām*.³

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- al-Qannūbī. **Research, Treatises and Fatāwá**. v.4, p.96.

¹ - For more details, see:

al-Qannūbī. '**Prostration of Forgetfulness**'. Audio material, part.1.

² - For the well-known ḥadīth of '**ʿAbdullāh b. Buḥaynah** who said: 'The Messenger of Allāh (PBUH) led us in prayer praying two *rak'ahs*. When he stood up and did not sit (at the end of second *rak'ah*), the people stood up along with him. When he finished the prayer and we expect him to give the salutation, he said while sitting: 'Allāh is most great', and made two prostrations before giving the salutation. Then he gave it'.

Malik. Ḥadīth number 202.

³ - For the well-known ḥadīth of **Dhū al-Yadayn** in which Abū Hurayrah is reported to have said: Allāh's Messenger (PBUH) finished his prayer after offerings only two *rak'ahs*. Dhū al-Yadayn asked him whether the prayer had been reduced, or he had forgotten?" The Prophet (PBUH) said, "Is Dhū al-Yadayn speaking the truth?" The people said, "Yes." Then Allāh's Messenger (PBUH) stood up and performed another two *rak'ahs* and then finished prayer with *taslīm*, and then said the *takbīr* and performed a

- 3- He did *salām* after the third unit in a four-unit prayer, then completed what was left and prostrated after *salām*.¹
- 4- He prayed five units, meaning he added a fifth, then prostrated after *salām*.²

The verbal example is illustrated in the following case:

- 5- **Dispelling doubt and building on certainty:** for the Prophet's (PBUH) statement which was narrated by Abū Sa'īd al-Khudrī (May Allāh be pleased with him): 'When any one of you is in doubt about his prayer and he does not know how many *rak'ahs* he has prayed, whether three or four, he should cast aside his doubt and base his prayer

prostration similar to, or longer than, his ordinary prostrations; then he raised his head, said *takbīr* and prostrated and then raised his head'. See:

- al-Bukhārī. Ḥadīth number 673.
- al-Khalīlī. **al-Fatāwā**. v.1. p.118.
- al-Qannūbī. **as-Sayf al-Ḥād**. p.16.
- al-Qannūbī. **Fatāwā of his Excellence Shaykh al-Qannūbī**. p.24.

¹ - Muslim. Ḥadīth number 898.

² - For the sound report of Ibn Mas'ūd in which he said: 'The Prophet (PBUH) led us in *Ẓuhr* prayer and prayed five *raka'āt*. Somebody asked him whether the prayer had been increased. He [the Prophet (PBUH)] said, "And what is that?" They [the people] replied, "You have prayed five *raka'āt*". Then the Prophet (PBUH) offered two prostrations (of *Sahw* [forgetfulness]) after he had finished his prayer with the *taslīm*.

al-Bukhārī. Ḥadīth number 1150.

After the authenticity of this ḥadīth has become established with you, do not look at the saying of those who said: 'Whoever adds one full unit [*rak'ah*], even unintentionally, his prayer gets invalidated'. See:

- al-Khalīlī. **al-Fatāwā**. v.1, p.213.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 19 Ramaḍān 1422 AH- 5/12/2001 CE.

on that which he is certain. Then, perform two prostrations before giving salutations'.¹

Casting aside doubt is implemented if the praying person does not have a strong belief. If he has a strong belief, even if he does not achieve certainty, he should take it, as the strong belief is given the ruling of certainty.

Section

On the Acts of Forgetfulness That Oblige This Prostration

As it appears, the prostration of forgetfulness is obliged only in the cases of inattention and forgetfulness, which explains why it is not enacted in the cases of intentional violations.² The reasons that oblige this form of prostration, according to what was indicated, textually or analogically, by the Sunnah of Abū al-Qāsim (PBUH), are confined to the below rules:

- **Forgetting a necessary Sunnah of the prayer:** such as unintentionally omitting one of the following: *isti'ādhah*,³ reciting other than the Opening Chapter, transitional *takbīrs*, *tasbīḥ*, of bowing or prostration and the first *tashahhud*.
- **Adding a pillar or Sunnah of the prayer accidentally:** such as repeating the Opening Chapter or part of it, and adding a unit to the prayer.⁴

¹ - Muslim. Ḥadīth number 888.

² - al-Jīṭālī. *Qawā'id al-Islām*. v.1, p.293.

³ - al-Qannūbī. 'Prostration of Forgetfulness'. Audio material, part.2.

⁴ - For the former authentic narration of Ibn Mas'ūd (May Allāh be pleased with him).

al-Bukhārī. Ḥadīth number 1150.

- **Unintentionally performing one of the sayings or acts of prayer in other than their own places:** such as reciting in the silent places out loud or vice versa, and reciting the Opening Chapter instead of *tashahhud* or vice versa.¹
- **Building on certainty and dropping the doubt:** For example, if a person is doubtful about the number of units he has performed, e.g. three or four units, he should continue his prayer on the basis of the less number of which he is certain. Then, he ought to prostrate for this forgetfulness. Allāh knows best.

Important Rule: Whoever omits one of the Sunnah acts unintentionally, or doubts whether he has performed it or not, should not turn back to it, as he has already passed its position and moved to another act. This applies to all Sunnahs, be they recommended or obligatory, such as anyone who forgets *isti'ādhah* until he starts the recitation, the one who forgets reciting what is after the Opening Chapter until he bows down completely, and the one who forgets the first *tashahhud* until he stands up completely. This perspective is in accordance to what has been outweighed and corrected by the two Shaykhs (May Allāh save them). Two prostrations of inattention before *taslīm* compensate for all these cases. This is the legal verdict for the one who forgets a Sunnah act until he passes it to one of the prayer pillars.

As will be detailed, for the pillars of prayer, the only thing that compensates for missing any of them is to make it up. Allāh knows best.²

¹ - al-Khalīlī. **Answers to questions the writer directed to His Eminence** (May Allāh preserve him), dated: 1st Dhū al-Ḥijjah 1429 AH/ 30 - 11- 2008 CE.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.91.

Section on the Place of Prostration

It is to be noted that the people of knowledge disagreed over the place in which the prostration of forgetfulness is to be conducted. Yet, their dispute is only on what is more preferable, not on what is sufficient. In other words, none of them have said that one of these two choices are imperative.¹

The opinion adopted with regard to the place of prostration of inattention is what was signified by the guidance of Muḥammad (PBUH), verbally and practically. Therefore, we prostrate before *taslīm* on the occasions on which the Prophet (PBUH) prostrated before *taslīm*. As such, we prostrate after *taslīm* on the occasions on which the Prophet (PBUH) prostrated after *taslīm*. However, if there is no explicit textual Prophetic tradition concerning a particular occasion, we make analogy with similar explicitly stated occasions.

Moreover, in cases of confusion and ambiguity, you may follow the rule: 'If something in prayer is omitted forgetfully, the prostration is done before *salām*. And, if something is added, the prostration is done after *salām*'. This detail is adopted by the two prominent scholars, al-Khalīlī and al-Qannūbī, as understood from their legal answers (May Allāh bless them both).²

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- al-Qannūbī. *Fatāwá of His Excellency Shaykh al-Qannūbī*. p.166.
 - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 13 Jumādá 2nd 1427 AH- 9/ 7/2006 CE.

¹ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 13 Jumādá 2nd 1427 AH- 9/ 7/2006 CE.

² - See:

- al-Khalīlī. *al-Fatāwá*. v.1, p.116.

Attention

Learn, O alert reader (May Allāh inspire you to the correct speech), that the reliable opinion with the Muftī of the time for **what is said in the prostration of inattention** is what is said in any other prostration, *at-Tasbīh*, due to the general saying of our role model (PBUH): ‘Use it when prostrating yourself’¹ after Allāh revealed:

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ الأعلى: ١

‘Exalt the name of your Lord, the Most High’ (Q, the Most High. 87:1).

I said: our Shaykh al-Qannūbī (May Allāh safeguard him) added upon revising the book: ‘This is the correct standpoint with me’.

Attention

Be reminded, dear brother (May you be granted attentiveness and vigilance), that in case of forgetfulness, it is legally required to prostrate twice for this inattention, **even if the cause for this prostration is multiple**. However, if the praying person has immense inattention, so much so that he has no memory at all of what he has prayed and what is left, then he must repeat his prayer from the beginning.

This rule applies when one prays individually. As for anyone praying behind an Imām, two prostrations after *salām* will suffice for his forgetfulness. In this case only, the Imām bears the weight of forgetfulness on behalf of his follower. Therefore,

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- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 24 Rabī' 2nd 1425 AH- 13/ 6/2004 CE.
 - al-Qannūbī. Prostration of Forgetfulness. Audio material. Part 1 and 2.
 - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 16 Ramaḍān 1428 AH- 28/9/2007 CE.

¹ - ar-Rabī'. Ḥadīth number 233.

the latter does not have to repeat his prayer. The Prophet (PBUH) is narrated to have said: 'When one of you stands up to pray, the devil comes to him and confuses him so that he does not know how much he has prayed. If any of you has such an experience, he should perform two prostrations while he is sitting'. ar-Rabī' said: Abū 'Ubaydah said: this is when one is behind his Imām. However, if he is alone, let him repeat his prayer.¹

It is worth saying that, as long as one observes all physical prayer actions properly, mere inattention and absentmindedness during the performing of some of its actions does not render the whole prayer null and void. This view is corrected by Shaykh al-Qannūbī (May Allāh save him), who also attributed it to Shaykh al-Quṭb (May his soul rest in peace).²

Attention

Know (May Allāh guide you to the truthful saying and righteous doing) that the people of knowledge have unanimously agreed that **the Imām does not have to prostrate for the inattentiveness of any of his followers.**

In contrast, if the follower commits behind his Imām that which necessitates the prostration of forgetfulness, he is required to prostrate, and the Imām does not offer it on his behalf because of the general meaning of the Messenger's

¹ - ar-Rabī'. Ḥadīth number 249.

² - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 1 Ramaḍān 1427 AH- 25/ 9/2006 CE.
- al-Qannūbī. *Fatāwá of His Excellency Shaykh al-Qannūbī*. p.166.

(PBUH) statement: 'If any of you has such an experience, he should perform two prostrations while he is sitting'.¹

Juristic Issue

As the prayer of the follower is tied and connected with that of his Imām until *taslīm*, **if the Imām prostrates for forgetfulness before *taslīm*, the follower must follow him** anyway. Conversely, if he prostrates only after *taslīm*, the follower prostrates with him if he commits forgetfulness, otherwise he does not have to prostrate.

Another Juristic Issue

If a person commits an act that necessitates the prostration of forgetfulness in the first prayer, while combining two prayers on travel, he should prostrate right after the first one, and not delay that until the end of the second prayer, according to the adopted opinion by Shaykh al-Khalīlī (May Allāh safeguard him).²

Fatwá

Question What is the legal judgment concerning someone who combines the Noon and Afternoon prayers, but forgets while performing each one?

Answer Scholars have disputed with regard to the person who combines the two prayers and forgets in both of them, as to whether he prostrates after each one or prostrates for both at the end of the second. The first opinion is more correct. Allāh knows best³.

I said: our Shaykh al-Qannūbī (May Allāh safeguard him) added upon revising the book: 'This is the correct view'.

¹ - ar-Rabī'. Ḥadīth number 249.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.117.

³ - al-Khalīlī. **al-Fatāwá**. v.1, p.117.

Benefit: Whoever forgets the prostration of forgetfulness has to **make up for it whenever he remembers**. It does not have to be after a particular prayer, be it obligatory or voluntary, as held by Shaykh al-Qannūbī.¹

¹ - al-Qannūbī. *Fatāwá of His Excellency Shaykh al-Qannūbī*. p.166.

The Tenth Chapter: On Friday Prayer

قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّزَاقِينَ ﴿١١﴾﴾ الجمعة: ٩ - ١١

The Almighty says:

‘O you who have believed, when [the *adhān*] is called for the prayer on the day of *Jumu‘ah* [Friday], then proceed to the remembrance of Allāh and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allāh , and remember Allāh often that you may succeed. But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say: "What is with Allāh is better than a diversion and better than a transaction, and Allāh is the best of providers’. (Q, Friday. 62: 9).

Section on the Virtues of Friday

Come to know, O servant (May Allāh make you a means to unite the *Ummah*, Islāmic nation, and remove from you any stress or depression), that Friday is the best day. Therefore, it is the greatest day of Allāh over the whole week. So, it is the

master of days and a day of feast and happiness. In it is a moment when supplication is accepted.¹

Section on the Ruling of Friday prayer

Be informed, oh seeker of *fiqh* on religion (May Allāh shower you with His mercy), that the Islāmic *Ummah* is in agreement with regard to the legality of Friday prayer and that it is an individual obligation, *fard 'ayn*, upon every one who hears its call and fulfills the conditions of its obligations, *shurūṭ wujūb*.² The evidence for this is available from the Book and Sunnah. Regarding **the Book**, it is what you have read of the Almighty's commandment:

﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾ الجمعة: ٩

‘When [the *adhān*] is called for the prayer on the day of *Jumu‘ah* [Friday], then proceed to the remembrance of Allāh’

¹ - On the authority of Abū Hurayrah (May Allāh bestow his favour upon him), who said: "I went out to aṭ-Ṭūr (Mount Sinai) and met K‘ab al-Aḥbār and sat with him. He related to me things from the Tawrah and I related to him things from the Messenger of Allāh (May Allāh bless him and grant him peace). Among the things I related to him was that the Messenger of Allāh, (May Allāh bless him and grant him peace) said: 'The best of days on which the sun rises is the day of jumu‘ah. In it, Ādam was created, and in it he fell from the Garden. In it, he was forgiven, and in it he died. In it, the Hour will occur, and [in this day] every moving thing listens from morning till sunset in apprehension of the Hour except jinn and men. In it is a time when Allāh gives to a Muslim slave standing in prayer whatever he asks for'.
ar-Rabī‘. Ḥadīth number 282.

² - See:

- Ibn al-Mundhir. *al-Ijmā‘*. p.8.
- as-Sālimī. *al-Hujaj al-Muqni‘ah*. p.18.
- al-Qannūbī. *Fatāwā of his Excellency Shaykh al-Qannūbī*. p.52, 53.

(Q, Friday. 62: 9). Technically, the commandment denotes the obligation.

As for **the Sunnah**, it is the statement of the great Messenger (PBUH), who says: ‘He who leaves the Friday prayer for three successive Fridays on account of slackness, Allāh will print a stamp on his heart’.¹ Practically, the Prophet (PBUH) established the Friday prayer in al-Madīnah. Moreover, it is attributed correctly that he ordered for it to be established in the Mosque of Banī ‘Abdulqays in al-Baḥrayn.²

The Friday prayer is a two-unit prayer, conducted at the exact time as that of the Noon prayer. The Imām recites the Opening Chapter, followed by another one out aloud. Before this prayer, the Imām delivers a sermon divided by a short sitting into two sections, as it will be explained soon in the prerequisites of the Friday prayer.

Section on Whom Friday Prayer is Obligatory

Friday prayer is obligatory upon every free male resident adult. Consequently, this excludes slaves, females and travellers. Another prerequisite is capability, i.e. the physical ability to perform the prayer. The Prophet (PBUH) said: ‘The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions: a slave, a woman, a boy, and a sick person’.³ Although it is not obligatory upon these four categories, if any of them performs it, it will suffice for the Noon prayer.

¹ - Abū Dāwūd. Ḥadīth number 888.

² - al-Bukhārī. Ḥadīth number 843.

³ - Abū Dāwūd. Ḥadīth number 901.

Section

On the Conditions of Soundness for Friday Prayer

Apart from the general conditions of soundness/validity, the Friday prayer has unique conditions, without which the prayer is incomplete. The unique conditions for the soundness of Friday prayer are listed below.

The First Condition: The Imām

It is the general Muslim ruler, be it righteous or unrighteous, who orders the citizens of the Muslim state to establish the Friday prayer. If the Muslim ruler commands it, his subordinates must respond to its call and perform it.

The Eminent Muftī (May Allāh safeguard him) says: ‘Based on this, it [Friday prayer] is authentically established by the Book, Sunnah and Consensus. With regard to its disputable conditions, they are decided by the order of the Muslim ruler. Thus, if it is established by the command of the *ṣulṭān*, the state’s ruler, none are allowed to abandon it...’¹.

The Second Condition: Time

The time for the Friday prayer is exactly the same as the Noon prayer.² It starts from the time the sun passes the meridian till the shadow of an object becomes like the object in length. The justification behind this ruling is that the Friday prayer is a replacement of the Noon prayer on this particular day. As a matter of fact, the time for the Noon prayer starts when the sun passes the midday meridian, by Consensus of the Muslim *Ummah*. The rule states ‘**The replacement takes the ruling of the replaced**’.

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.125.

² - al-Qannūbī. **Summer Lessons** 1422 AH/ 2001 CE. Personal booklet, p.25.

It is worth noting that the prohibition on praying voluntarily at midday is lifted on Friday, as mentioned previously.¹

Attention: As you have just seen, the time of the Friday prayer is the same as the Noon prayer. Built on this, **the second *adhān* and sermon of Friday should not precede its due time.** Therefore, it is incorrect when some people (May Allāh guide both us and them) raise the second *adhān* and deliver the sermon prior to the arrival of the due time. Their justification, that there is no *zawāl* (meridian) on Friday, is inaccurate. To correct this error, the exception is only given to allow performing voluntary prayers at that time, not to perform the obligatory prayer before its due time. Thus, you have to be theoretically and practically aware of this issue.

The Third Condition: Congregation

To offer the Friday prayer in congregation is a prerequisite. Hence, it is invalid if performed individually. The proof for this is the Prophet's (PBUH) saying: 'The Friday prayer in congregation is a necessary duty for every Muslim'.²

In spite of that, scholars differ with regard to the minimum number of people required in order for the Friday prayer to be correctly performed. There is no explicit textual evidence on this issue other than the *ijtihād* [legal inference] of the people of knowledge. Imām as-Sālimī (May his soul rest in peace) says in his book *al-Ḥujaj al-Muqni'ah*: 'The correct view is that it could be observed with what could be, in reality, called *jamā'ah*

¹ - **The Third Chapter: On The Conditions of Prayer\ The Second Condition: Time - The Prohibited Times.** See:

- al-Khalīlī. **al-Fatāwá.** v.1, p.130.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 24 Ramaḍān 1425 AH- 8 /11/2004 CE.
- al-Qannūbī. **Fatāwá of his Excellency Shaykh al-Qannūbī.** p.140.

² - Abū Dāwūd. Ḥadīth number 901.

(congregation), which is three persons onward, or with what is technically called *jamā'ah*, which is two onwards. Specifying a number that is more than this has no evidence...¹.

I said: our Shaykh al-Qannūbī (May Allāh safeguard him) added upon revising the book: 'This is the correct view'.

The Fourth Condition: Sermon

The adopted view of the prominent scholar of Ḥadīth, al-Qannūbī (May Allāh protect him), is that the Friday's sermon is a condition for the validity of the prayer, without which it is incomplete.² This is demonstrated by the Almighty's saying:

﴿وَتَرْكُوكَ قَائِمًا﴾ الجمعة: ١١

'And they left you standing' (Q, Friday. 62:11).

Also, this notion is advocated by the Prophet's (PBUH) consistent adherence throughout his life.

The Friday's sermon is divided into two sermons, between them is a short sitting, as recorded in the numerous ḥadīths in the authentic Sunnah.³ The orator (*al-khaṭīb*) stands up to

¹ - as-Sālimī. *al-Ḥujaj al-Muqni'ah fi Ahkām Ṣalāt al-Jumu'ah*. p.77.

² - For more details, see:

- as-Sālimī. *al-Ḥujaj al-Muqni'ah fi Ahkām Ṣalāt al-Jumu'ah*. p.63, 87-88.
- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 11 Ramaḍān 1426 AH- 15/10/2005 CE.
- al-Qannūbī. *Fatāwā of his Excellency Shaykh al-Qannūbī*. p.140.
- al-Qannūbī. **Summer Lessons** 1421 AH/ 2000 CE. Personal booklet, p.9.

³ - For more details, see:

- al-Khalīlī. *Waḥy as-Sunnah fi Khuṭbatay al-Jumu'ah*.

deliver just after the sun passes the meridian. The Prophet's (PBUH) Sunnah records that the sermon immediately follows *adhān*, the *iqāmah* follows the sermon, and the prayer follows the *iqāmah*.

Benefit: The first one to insult Imām 'Alī (May Allāh honour his face) on the Friday's sermons was Mu'āwiyah b. Abī Sufyān. This bad practice was imitated and continued by Banī Umayyah till the time of the just Caliph 'Umar b. 'Abdul'azīz (May Allāh be pleased with him), when a delegation of Ibādīs came to him, denying the heresies of Banī Umayyah, including this one. As a result, 'Umar promised them to daily revive a Sunnah and eliminate a heresy. Amongst the heresies that he promised to change is cursing 'Alī on pulpits, *minbars*. He replaced it with a Qur'ānic verse, that is the Exalted's saying:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ النحل: ٩٠

'Indeed, Allāh orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded' (Q, the Bee. 16:90).

This was one of the widespread virtues of these people (May Allāh be pleased with them, and make them pleased with Him).¹

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- al-Khalīlī. **A Lengthy Refutation**, dated: 12 Rabī' 2nd 1412 AH, the researcher has a copy of it.
 - al-Qannūbī. **Qurrat al-'Aynayn fi Ṣalāt al-Jumu'ah bi Khuṭbatayn**.
 - al-Qannūbī. **A Lengthy Refutation**; the researcher has a copy of it. p.90-101.
 - as-Sālimī. **Madārij al-Kamāl**. p.51.

¹ - as-Siyābī. **al-'Urā al-Wathīqah: Sharḥ Kashf al-Ḥaqīqah**. p.161-162.

Instructive Story

The righteous predecessors (Jābir b. Zayd, Abū ‘Ubaydah al-Kabīr, Ḍumām b. as-Sā’ib, Suḥār b. al-‘Abbās, and others (May Allāh have mercy on them) would pray the Friday prayer behind the unjust governors, such as **al-Ḥajjāj b. Yūsuf**, Ziyād the son of his father, and his son ‘Ubaydullāh b. Ziyād, despite their injustice and widespread killing of innocent people.

Once, Ḥājib b. Mawdūd, an early Ibāḍī scholar, was released from al-Ḥajjāj’s prison on Friday 2nd Dhū al-Ḥijjah, and he was willing to go on al-Ḥajj that year. He performed the Friday prayer first behind the Umayyad governor then travelled to Makkah. At first, his companions argued with him and demanded that they travel to Makkah straight away, due to the short time remaining till al-Ḥajj. In spite of this opposition, he insisted on performing the Friday prayer before he left, and repeatedly said to them: ‘Indeed, in al-Jumu‘ah prayer, I have a need. Indeed, in *al-Jum‘ah* prayer, I have a need’.

It was told that al-Ḥajjāj once delayed the Friday prayer. Subsequently, Jābir b. Zayd prayed the Noon prayer, sitting in his place out of fear from al-Ḥajjāj, then said: ‘Today, each person of knowledge has been availed by his knowledge’. Later on, al-Ḥajjāj realised that and said: ‘Today, we have known who prayed and who did not’.¹

¹ - See:

- al-Qannūbī. ‘**Fatāwá** no.4’. Audio material. The Cultural Committee at Islāmic Sciences Institute (currently Sharī‘ah Sciences College).
- al-Qannūbī. **Fatāwá Imām as-Sunnah wa al-Uṣūl**, p.17.
- as-Sālimī. **Ma‘ārij al-Āmāl**. v.10, p.87.

Section on the Recommended Acts of Friday

Be acquainted, O seeker of goodness, that this great day was singled out with recommended etiquettes, of how one should adorn oneself. Of these etiquettes is what follows:

- 1- **Ritual bathing (*ghusl*):** This form of washing is highly recommended by the Messenger (PBUH), saying: 'The taking of a bath on Friday is *wājib* for every male [Muslim] who has attained the age of puberty'.¹ A strong emphasis and recommendation is what is intended by the use of the word *wājib* in this ḥadīth, although it literally means 'mandatory', as elaborated in the chapter dedicated to ritual bathing².
- 2- **Adornment, applying perfume, and using tooth-stick:** As the Prophet (PBUH) instructed when he said: 'If a man takes a bath on Friday, purifies himself as much as he can with *wuḍū'*, oils his hair, applies whatever perfume available in his house, sets off to the mosque, does not separate two people (to make a seat for himself), performs Ṣalāt what is prescribed for him, remains silent when the Imam speaks, his (minor) sins, between that Friday and the following Friday, will be forgiven'.³
- 3- **Going early for prayer:** This is due to the sound Prophetic tradition: 'He who takes a bath on Friday, like the bath for ceremonial purity [*Janābah*], and then goes [to the mosque], he is like one who offers a camel as a sacrifice to seek the Pleasure of Allāh; and he who comes at the second hour is like one who offers a cow to win the

¹ - ar-Rabī'. Ḥadīth number 284, 285.

² - **The Fourth Chapter: On Ritual Bathing** Section on Recommended Washing.

³ - al-Bukhārī. Ḥadīth number 834.

Pleasure of Allāh; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imām ascends the pulpit, the angels [who write the names of those who come to the mosque before the coming of the Imām] close [their record] in order to listen to the *Khuṭbah*'.¹

Moreover, the Prophet of Allāh (PBUH) said to a man, coming late and crossing the rows: 'Sit down, you are disturbing people'.²

- 4- **Exerting efforts in supplication and *dhikr*, remembrance of Allāh, seeking the moment of response:** This etiquette and virtuous time is understood from what the Prophet (PBUH) proclaimed: 'There is an hour (opportune time) on Friday, if a Muslim prays during that time and asks something from Allāh, then Allāh will definitely meet his demand'.³
- 5- **Repeatedly sending peace and blessings upon the Prophet (PBUH) on the day and night of Friday:** due to Allāh's Messenger saying: 'Among the most excellent of your days is Friday, so invoke more blessings on me that day, for your blessings will be submitted to me. The people

¹ - ar-Rabī'. Ḥadīth number 286.

² - Abū Dāwūd. Ḥadīth number 943.

³ - See:

- ar-Rabī'. Ḥadīth number 282, 283.
- al-Qannūbī. *Tuḥfat al-Abrār*. p.57.
- al-Qannūbī. *Fatāwá Imām as-Sunnah wa al-Uṣūl*, p.86.

asked: Messenger of Allāh, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allāh, the Exalted, has prohibited the earth from consuming the bodies of Prophets'.¹

6- Reciting *sūrat al-Kahf*, the Chapter of the Cave, on Friday:

The Messenger (PBUH) was reported to have urged his followers to recite it every Friday, saying: 'He who recites *sūrat al-Kahf* on Friday, a light will be made for him between the two Fridays'.²

7- Praying voluntarily before and after the Friday prayer : In the authentic ḥadīth, the Prophet (PBUH) said: 'He who takes a bath and then comes for *Jumu'ah* prayer and then prays what is fixed for him, then keeps silent till the Imām finishes the sermon, and then prays along with him, his sins between that time and the next Friday will be forgiven, and even for three more days'.³

8- Shortening the sermon and prolonging the prayer: because of the Prophet's (PBUH) saying: 'The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of *fiqh*). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression'.⁴

9- Reciting *sūrat al-Jumu'ah* (the Chapter of Friday) or *sūrat Sabbiḥ* (the Chapter of the Most High) in the first unit (*rak'ah*), and *al-Ghāshiyah* (the Chapter of the Overwhelming) in the second unit: This is based on the

¹ - Abū Dāwūd. Ḥadīth number 1308.

² - al-Hākim. Ḥadīth number 3349.

³ - Muslim. Ḥadīth number 1418.

⁴ - Muslim. Ḥadīth number 1437.

authority of Jābir b. Zayd, who said: ‘I met a number of the Messenger’s (PBUH) Companions, saying: Allāh’s Messenger (PBUH) would recite on Friday after *sūrat al-Jumu‘ah*

﴿ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴾ الغاشية: ١

‘Has there reached you the report of the Overwhelming [event]?’ (Q, the Overwhelming. 88:1).

Also, I heard that he would recite

﴿ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴾ الأعلى: ١

‘Exalt the name of your Lord, the Most High’ (Q, the Most High. 87:1).¹

Instructive Story

I was told by a trustworthy friend that a student of **Shaykh Ḥumūd aṣ-Ṣawwāfī** asked our Shaykh al-Qannūbī (May Allāh protect them both) about citing poetry in the Friday’s sermon. Shaykh Sa’īd replied to him saying: Do you hear Shaykh Ḥumūd using poetry in his sermons?

Thus, in principle, the orator does not sing any part of a poem in his sermon. However, if he does so, that will not affect the validity of his sermon nor his prayer, especially if this is done for a valid reason.²

His Eminence Shaykh al-Khalīlī (May Allāh save him) says in some of his TV answers: ‘The Prophet (PBUH) would not quote poetry in his sermons. Likewise, the Companions (May Allāh be pleased with them) would do the same.

¹ - See:

- ar-Rabī‘. Ḥadīth number 287.
- al-Qannūbī. *Tuḥfat al-Abrār*. p.148- 149 (footnote).

² - al-Qannūbī. **Summer Lessons** 1423 AH/ 2002 CE. Personal booklet, p.52.

However, if the poem is of an admonishing nature, then there is no harm in quoting it, so long as it is not used excessively to the extent that the whole sermon turns into a poetic session. Only a little amount is tolerable if it is admonishing'.¹

Section on How to Offer the Friday Prayer

When the sun passes the meridian, the Imām enters the mosque, mounts the pulpit and faces the *ma'mūmīn*, saluting them with the Islāmic greeting.² Then he sits down, waiting till the *mu'adhdhin* finishes his *adhān*. Upon concluding *adhān*, he recites on his own the form of remembering Allāh that is to be said after *adhān*. Once he finishes this remembrance, he stands up to deliver his sermon, beginning with *Basmalah*, thanking and praising Allāh the Exalted, and witnessing to Him with Oneness and to His Messenger with Prophethood. Thereafter, he starts preaching and reminding people, giving them the glad tidings of Allāh's vast mercy, and warning them of His Almighty's wrath and severe punishment. He may also encourage them with what is good and prohibit them from what is evil. After finishing his first sermon, he sits down, pausing for a short while. Then, he stands up again for his second sermon. In this sermon, he succinctly summarises what was detailed in his first sermon. Finally, he supplicates to Allāh for his fellow Muslim brothers and sisters, asking Him what he wishes of the goodness of this life and Hereafter.

When he finishes his sermon, the *mu'adhdhin* raises *iqāmah*. Upon that, the orator descends from the pulpit to lead people in a two-unit (*rak'ah*) prayer. In each unit, the Imām recites aloud

¹ - al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 20 Rabī' 1st 1429 AH- 27/ 4/2008 CE.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.134.
- al-Qannūbī. **Summer Lessons** 1423 AH/ 2002 CE. Personal booklet, p.50.

the Opening Chapter and another part of the Qur'ān. Finally, he concludes the prayer with *taslīm*, may Allāh accept from all.

Attentions

First Attention: Raising *adhān* after the time of the Friday prayer has entered is imperative, because of the Almighty's saying:

﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ﴾ الجمعة: ٩

‘When [the *adhān*] is called for the prayer on the day of *Jumu‘ah* [Friday]’ (Q, Friday. 62:9).

This is **the only *adhān* practised in the era of the Prophet** (PBUH) and his two Companions: Abū Bakr and ‘Umar (May Allāh be pleased with them). But, when the number of people attending the Friday prayer increased at the time of ‘Uthmān, he added another *adhān*, prior to the previous one.¹ The rest of the Prophet’s Companions did not disapprove of this additional *adhān*. Hence, it has been practised over the course of fourteen centuries and continues today.

Based on the fact that the first *adhān* (the one introduced by ‘Uthmān) did not exist at the time of the Prophet (PBUH) and that it could be raised before the due time of the Friday prayer, all legal rulings concerning the Friday prayer, such as responding to its call, the prohibition of the financial transactions, setting out a journey etc., are relevant to the second *adhān*, not the earlier one. This is in accordance with the reliable opinion of our Shaykh al-Qannūbī (May Allāh protect him).²

¹ - al-Qannūbī. **Summer Lessons** 1425 AH/ 2004 CE. Personal booklet, p.1.

² - See:

- al-Qannūbī. **Fatāwá of his Excellency Shaykh al-Qannūbī**. p.112.

Despite that, the faithful Muslim should hasten to the means of divine blessings. Of the virtuous means is to come early to the Friday prayer even before the first *adhān*¹

﴿وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ البقرة: ٢٦١

‘And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing’ (Q, the Cow. 2:261).

Second Attention: It was ascribed to the Prophet (PBUH) that he said: “*Jum‘ah* and ‘Īd prayers are only to be performed in a *miṣr jāmi‘* (grand city /main town)”. Likewise, it was attributed to the Messenger (PBUH) that he said: ‘The Governors have four responsibilities: booties [war spoils], collecting due charities, implementing punishments, and establishing the Friday prayer’. However, none of these reports have been transmitted to the Prophet (PBUH) in an acceptable chain of narration.² Taking this

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- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 23 Jumādā 1st 1425 AH- 11/ 7/2004 CE.

¹ - Of the texts that urge Muslims to rush to the good causes is the Exalted’s saying:

﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾ المطففين: ٢٦

‘So for this let the competitors compete’ (Q, defrauding. 83:26).

Besides, the Prophet (PBUH) is reported authentically to have said: ‘He who takes a bath on Friday, like the bath for ceremonial purity [*Janābah*], and then goes [to the mosque], he is like one who offers a camel as a sacrifice to seek the Pleasure of Allāh; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allāh; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imām ascends the pulpit, the angels [who write the names of those who come to the mosque before the coming of the Imām] close [their record] in order to listen to the *Khuṭbah*’.

ar-Rabī‘. Ḥadīth number 286.

² - See:

into account, one realises that the correct viewpoint is that the **'grand city' is not a prerequisite for establishing the Friday prayer.**¹ As a result, it could be legally performed wherever its conditions are met.

Third Attention: One should not preoccupy oneself during the Friday's sermon with anything other than **attentive listening**. This is upheld by the authentic Prophetic prohibition from playing with stones and talking during the sermon.² Allāh's Prophet (PBUH) said: 'He who touches pebbles has caused an interruption',³ and he (PBUH) also said: 'If anyone says to his companion sitting beside him to be silent (while the Imām is preaching), he is guilty of idle talk. And anyone who interrupts (during the sermon) will receive nothing [no reward] on that Friday'.⁴

Based on this, many jurists maintain that whoever talks unnecessarily during the Friday's sermon has to go out of the mosque and come in again with the rest of the latecomers. Consequently, he would miss the reward for coming early. This opinion is, however, an issue of contention among scholars. In fact, Shaykh al-Qannūbī contends that he does not have to leave the mosque. **He only has to repent and have a regretful heart** at the time, then ask Allāh's forgiveness after the sermon.⁵

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- al-Qannūbī. A Lengthy Refutation; the researcher has a copy of it. p.80.
 - al-Qannūbī. **Research, Treatises and Fatāwá.** v.1, p.29.

¹ - as-Sālimī. **Jawhar an-Nizām.** v.4, p.292.

² - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 23 Jumādā 1st 1425 AH- 11/ 7/2004 CE.

³ - Muslim. Ḥadīth number 1719.

⁴ - Abū Dāwūd. Ḥadīth number 887.

⁵ - al-Qannūbī. **Summer Lessons** 1422 AH/ 2001 CE. Personal booklet, p.33.

Section on Rulings Related to Friday

- 1- **The Friday prayer is obligatory, while 'Īd prayer is a recommended Sunnah.** Thus, the Friday prayer is not dropped if it coincides with 'Īd Day, based on the opinion adopted by our Shaykh al-Khalīlī (May the Almighty protect him). Also, this is what is outweighed by our Shaykh al-Qannūbī (May Allāh extend his life) in a special treatise, please refer to it.¹
- 2- **The orator, *khaṭīb*, could be someone other than the Imām himself.** Yet, it is part of the Prophet's (PBUH) Sunnah that the one who delivers the sermon is the same one who leads the prayer.²
- 3- **Greeting the mosque prayer being legally required even during the sermon is the correct notion** of the two Shaykhs (May the Exalted safeguard them).³
- 4- **The Friday prayer cannot legally be performed in the same place or town** in which it has already just been conducted. Accordingly, if a late congregation comes to pray at the same mosque, they can only pray the Noon prayer. Likewise, if a number of people are unable to join

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.129.
- al-Qannūbī. **Research, Treatises and Fatāwá**. v.3, p.29-34.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.128.
- al-Qannūbī. **Summer Lessons** 1421 AH/ 2000 CE. Personal booklet, p.9.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.123, and a lengthy answer on pages 135 to 142.
- al-Qannūbī. **Fatāwá Lizq** (Omani village) 1423 AH, question no.5. Audio material. The Cultural Committee, College of Sharī'ah Sciences.
- al-Qannūbī. **Tuḥfat al-Abrār**. p.136 (footnote).
- al-Qannūbī. **Fatāwá of His Excellency Shaykh al-Qannūbī**. p.63.

the Friday prayer because the mosque was completely filled with people and they cannot find a decent place to pray, they must not pray *Jumu'ah* and they must instead pray only *Zuhr* prayer.

5- Whoever does not catch up with the bowing down, *rukū'*, of the second unit of the Friday prayer, must join the congregation with the intention to pray the Noon prayer.

This is the preferred opinion of the two Shaykhs, al-Khalīlī and al-Qannūbī (May Allāh protect them), due to what was authentically reported from the Prophet (PBUH) when he said: 'Whoever catches up with a *rak'ah* of the prayer, then he has caught up with the prayer'.¹

Thus, the latecomer (*al-mustadrik*) stands up after the Imām gives *taslīm* to make up for four units if he is a resident, and two units if he is a traveller.²

6- The majority of scholars are of the opinion that one can combine the Afternoon and Friday prayers. Also, according to the understanding of the two renowned scholars: al-Khalīlī and al-Qannūbī (May Allāh safeguard them both), this is the stronger opinion.³

¹ - Mālik. Ḥadīth number 14.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.131.
- al-Qannūbī. **Research, Treatises and Fatāwá**. v.1, p.25.

³ - See:

- al-Khalīlī. **Answers to questions the writer directed to His Eminence** (May Allāh preserve him), dated: 1st Dhū al-Ḥijjah 1429 AH/ 30 - 11- 2008 CE.
- al-Qannūbī. **Summer Lessons** 1421 AH/ 2000 CE. Personal booklet, p.52.

- 7- **Most scholars maintain that travellers cannot establish the Friday prayer by themselves in a city in which it is not conducted**, even if they are numerous. This majority view is also supported by the two Shaykhs (May Allāh protect them).¹
- 8- **The sermon should contain a portion of the Qur'ān, and thank and praise Allāh, Exalted is He.** Nevertheless, based on the stronger opinion, this is not a condition for its validity. As such, the strong standpoint is that delivering the Friday's sermon in Arabic is not a condition.²
- 9- **In principle, the orator should not use any poetry in his sermon.** However, quoting any of that does not necessarily affect the validity of the sermon nor the prayer.³
- 10- **The legal prohibition from buying and selling after the call to the Friday prayer pertains only those who have to observe this prayer.** As for those who do not have to pray it, such as women and travellers, they commit no sin if they engage in any form of financial or business transaction, provided that they must not deal with those who are obliged to offer it. This is the adopted opinion⁴ as doing so (dealing with those who have to offer it) results in

¹ - See:

- al-Khalīlī. **al-Fatāwā**. v.1, p.132.
- al-Qannūbī. **Fatāwā of His Excellency Shaykh al-Qannūbī**. p.52.

² - See:

- al-Khalīlī. **al-Fatāwā**. v.1, p.134.
- al-Qannūbī. **Fatāwā of His Excellency Shaykh al-Qannūbī**. p.58, 61.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 23 Jumādā 1st 1425 AH- 11/ 7/2004 CE.

³ - al-Qannūbī. **Summer Lessons** 1423 AH/ 2002 CE. Personal booklet, p.52.

⁴ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 23 Jumādā 1st 1425 AH- 11/ 7/2004 CE.

helping them neglect the obligation of Friday, and being complicit in sin is the characteristic of hypocrites.¹

11- If the Friday prayer is broken, they should repeat it in congregation at the time immediately. Conversely, if the time is over, they should make it a noon prayer. However, if one is to make up for it individually, he must repeat it as a noon prayer and not a Friday prayer, be it inside or outside the prescribed time.²

¹ - The Almighty says:

﴿الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾^{٦٧} التوبة: ٦٧

‘The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allāh , so He has forgotten them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient’ (Q, the Repentance. 9:67).

² - See:

- al-Khalīlī. **al-Fatāwā**. v.1, p.135.
- al-Qannūbī. **Summer Lessons** 1424 AH/ 2003 CE. Personal booklet, p.13.
- Aṣ-Ṣawwāfī. **The Virtues of Friday**. Audio material. Produced by Produced by Mashāriq al-Anwār Recordings.

The Eleventh Chapter: On the Prayer of *Safar* (Travel)

It is to be noted, dear student (May Allāh help you thank His favours and bounties upon you), that this religion is a religion of ease and mercy. Exalted Allāh has made it easy for His servants, and hence He has not overburdened them. As a consequence, the legal rulings vary between the states of health and sickness, and the states of residence and travel.

Amongst the manifestations of this easiness is the reduction of the traveller's prayer, out of Allāh's mercy and generosity. This is because travel usually involves hardship and difficulties. Hence, the one on travel always longs for his first home till he is back to it.

Section on the Origin of Travel

Safar (travel), in its **linguistic origin**, means exposure and clarity. The Arabs say *asfara aṣ-Ṣubḥ*, meaning the dawn has become obvious and clear.¹ Also, they say: *asfarat al-mar'ah* when a woman reveals her hair.²

Technically, *safar* is the travel from one's home of residence to another place to fulfil a need with the intention of returning home.

The legal rulings that pertain to *safar* in Islām are firmly established by the Prophet's (PBUH) own sayings and practices.³

¹ - Muṣṭafá. *al-Mu'jam al-Waṣīṭ*. p.432.

² - *as-Sufūr* is typically used for a female's unveiling, especially her head. Hence, *sufūr* is usually contrasted with *ḥijāb*.

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.221.

³ - See:

Of the Prophet's (PBUH) command on the subject is his statement: 'The resident should pray seventeen units, *raka'ah*, and the traveller should pray eleven units'.¹ Moreover, of his (PBUH) practice is that he (PBUH) stayed in Makkah in the year of Conquest for fifteen days, shortening the prayer.²

Section on the Distance of *Safar* (Travel)

Learn, dear brother in Islām, that the opinion adopted by us³ is that the least distance after which one should shorten his four-unit prayers (namely the Noon, Afternoon and Night prayers) is two *farsakhs* (leagues).⁴ This is the legally

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- al-Qannūbī. ***Fatāwá of Imām as-Sunnah wa al-Uṣūl***. p.10.
 - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 4 Ramaḍān 1423 AH- 10/11/2002 CE.
 - al-Qannūbī. ***Fatāwá part 4***. al-Qannūbī. 'Fatāwá part 9'. Audio material. The Cultural Committee, Sharī'ah Sciences College.

¹ - ar-Rabī'. Ḥadīth number 190.

² - ar-Rabī'. Ḥadīth number 193.

³ - This is the juristic stance that has been advocated by the scholars of the Ibāḍī School of Islāmic Law, including the two scholars of the time: al-Khalīlī and al-Qannūbī (May Allāh save them) as found in their widespread answers. On this ground, if one exceeds the two *farsakhs* by any form of transport, he has to shorten his prayer, and consequently could combine the two prayers and break the fasting of Ramaḍān. All of that is a lightening and mercy from the all-Wise and all-Aware. See:

- al-Khalīlī. ***al-Fatāwá***. v.1, p.152.
- al-Qannūbī. ***ar-Ra'y al-Mu'tabar fi Ḥukmi Ṣalāti as-Safar***. p.8-9.
- al-Qannūbī. ***Fatāwá of His Excellency Shaykh al-Qannūbī***. p.94.

⁴ - ***Farsakh*** (league) was a well-known form of measuring the distance in the past. Using modern linear measurements, each *farsakh* is roughly equivalent to six kilometres, which is almost the distance between al-Madīnah and Dhū al-Ḥulayfah.

considerable distance of travel after which the rulings of *safar* would apply. This position is backed by what has been reliably attributed to the Prophet (PBUH), recounting that ‘He prayed four units of the Noon prayer in al-Madīnah, and prayed two units of the Afternoon prayer in Dhū al-Ḥulayfah, and the distance between them is approximately two leagues, *farsakhs*.¹ On the other hand, he was never authentically reported to have shortened his prayer in less than this distance. Allāh knows and judges best.²

On this subject are two important attentions, as follows:

Attention no.1: The counting of the two leagues starts from the boundaries of one’s town,³ the end of ‘*umrān*. However, if **the town is so vast and extended**, one could start counting from his own house which he travels from.⁴

¹ - See:

- Abū Ya’qūb. *Kitāb at-Tartīb*. Ḥadīth number 17.
- al-Bukhārī. Ḥadīth number 1027.
- Muslim. Ḥadīth number 1114.

² - There is no explicit intact ḥadīth ascribed to Prophet (PBUH) which determines the distance of travel after which the shortening of prayer is required. However, this ḥadīth, as stated by the two scholars of Ḥadīth, Ibn Ḥajar and al-Qannūbī, is the closer evidence on this issue. Thus, it is worthier to be taken into account. See:

al-Qannūbī. *Fatāwā of Imām as-Sunnah wa al-Uṣūl*. p.95.

³ - ‘*Umrān* of the town, refers to where the buildings and farms of the town ends.

⁴ - This choice was preferred by Imām Muḥammad b. ‘Abdullah al-Khalīlī (May his soul rest in peace) in an answer to the people of Zanzibar.

I said: this opinion has been also preferred by our Shaykh al-Qannūbī (May Allāh grant him a speedy recovery) when he commented on it saying: ‘It is a good and valid viewpoint’.

The applicability of this opinion is worth considering in modern-day major cities, whose buildings extend to vast distances, wherein it is legally

Attention no.2: If a traveller intends to exceed the two *farsakhs*, he should begin **shortening his prayer when he leaves the boundaries of his town**, even if he has not exceeded the two leagues yet. This is in accordance with the mainstream view,¹ provided that he does not intend to sleep during the day or during the night before exceeding the two *farsakhs*.

On the contrary, if his travel is within the two *farsakhs*, or with the intention to sleep during the day or overnight, before exceeding the two *farsakhs*, then he should not shorten or combine his prayer.

Section on the Duration of *Safar*.

The stronger view contends that the traveller must continue shortening his four-unit prayers as long as he is travelling. An exception is given for those who intend to make their destination a place of permanent residence, *waṭan*. This is due to the authentic saying and practice of the Prophet (PBUH). In more detail, he (PBUH) ordered his Companions to shorten their prayers without specifying a certain time period. Furthermore,

difficult to set the whole vast city as one single place of residence, *waṭan*, as this entails that one cannot take within it the concession of traveller (shortening and combining prayers). See:

- al-Khalīlī. *Imām Muḥammad b. ‘Abdullāh. al-Fatḥ al-Jalīl*. p.170, 192.
- al-Qannūbī. *Fatāwā of His Excellency Shaykh al-Qannūbī*. p.43.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 26 Jumādā 1st 1426 AH- 3/ 7/2005 CE.

¹ - al-Qannūbī. *Fatāwā of His Excellency Shaykh al-Qannūbī*. p.96.

There is no doubt that it is always better to avoid the areas of dispute between jurists, when possible. In the abovementioned case, he either prays within the boundaries of his town in full, four units, or prays outside the two *farsakhs* in short, two units.

the Prophet (PBUH) stayed in Makkah, Tabūk and other places, shortening all his prayers, taking into account the default ruling which assumes that the textual evidence should retain its general and unqualified connotation as long as it is not specified or qualified by another valid piece of evidence.

Thus, the general practice and commandment of the Prophet (PBUH) to shorten the prayer while travelling has to be maintained and implemented as long as one is still travelling, since there is no valid evidence to specify and qualify this general ruling. Had there been any specification, the Lawgiver, Exalted is He, would have explained that to His servants by a Qur'ānic verse or Prophetic tradition.

Section on the Legal Ruling of Combining Two prayers

Know, dear brother (May Allāh ease the hardship of travel to you), that it is permitted for a traveller, as long as he is still travelling, to combine the Noon and Afternoon prayers, as well as the Sunset and Night prayers, using one *adhān* and two *iqāmahs*.

Also, he is free to perform this combination from the beginning of the first prayer time till the end of the second prayer time. If he prays the two prayers during the time of the earlier one, this is called '**advanced combining**'. And if he prays both during the time of the latter one, this is called '**delayed combining**'. Furthermore, he may pray the two during the middle of the two times.

On this section are a few important attentions, as follows:

Attention no.1: Despite the fact that combining on travel is a legitimate practice, it is better for the traveller, who is staying during his travel in a certain place for a while, to single each prayer, i.e. to perform each prayer in its prescribed time, separately without combining. As for the one who is in an ongoing travel, on the road, he better combines the two prayers. The supporting evidence for this juristic position is the fact that both situations are proven by the authentic practical Sunnah of the Prophet (PBUH).¹

Building upon the consistent practice of Allāh's Messenger (PBUH), you come to realise that what some travellers do is baseless, that they always combine the prayers while they are staying temporarily in that place for study or work. This is in contrast to the Sunnah, which should be set as a guiding torch for their entire life.²

Benefit: Combing the two prayers for a traveller is permissible as mentioned above. However, this combining of prayers is recommended for anyone who is on an ongoing journey, and **it becomes an emphatic Sunnah in two cases:** first, combining the Noon and Afternoon prayers on the day of 'Arafah in the plain of 'Arafah during the earlier time (advanced combination). Second, the following combining of the Sunset and Night prayers in al-Muzdalifah during the latter one (delayed combination).³

¹ - See:

- ar-Rabī'. Ḥadīth number 193.
- Abū Dāwūd. Ḥadīth number 1031.

² - See:

- al-Khalīlī. *al-Jam' bayn aṣ-Ṣalātayn*. p.4-12.
- as-Sālimī. *Jawhar an-Niẓām*. v.1, p.119- 118.

³ - al-Khalīlī. 'Asking the People of Knowledge'. 11 Ramaḍān 1429 AH-12/9/2008 CE.

Attention no.2: Upon previously discussing the timings for prayers,¹ you learned that the predominant opinion of the two Shaykhs (May Allāh preserve them) is that it is permitted to combine the two prayers during residence without shortening. This juristic conclusion is built on the notion of **the shared times** (*ishtirāk al-awqāt*),² as indicated in the practical Sunnah of Allāh's Prophet (PBUH).³

Ibn 'Abbās, the ḥadīth narrator, (May Allāh have mercy on him and his father) explained that this concession is to be taken at times of hardship and difficulty.⁴ Examples of those who are allowed to combine the two prayers during residence are the following: those who have valid excuses, such as a woman who is suffering from *istiḥāḍah* (false-menstruation bleeding), or a person who is suffering from an inability to control urination (incontinence).⁵ Likewise, the physician who is conducting a

¹ - See: **The Third Chapter: On The Conditions of Prayer\ The Timings of the Five Prayers - The Issue of the Shared Times.**

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.229-230.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 4 Ramaḍān 1423 AH- 10/11/2002 CE.
- al-Qannūbī. **Fatāwá to Questions from East Africa**. p.10.

³ - Collected by:

- ar-Rabī'. Ḥadīth number 254.
- al-Bukhārī. Ḥadīth number 1103.
- Muslim. Ḥadīth number 1151.

⁴ - Muslim. Ḥadīth number 1151.

⁵ - This concession is to be taken if the urine incontinence, or impurity in general, ceases at a certain point of time. However, if it does not stop, and continues throughout the two times, then there is no point in combining. Hence, it is preferable to single performing each prayer in its prescribed time, back to the basics. See:

- al-Qannūbī. **Summer Lessons** 1422 AH/ 2001 CE. Personal booklet, p.26.
- al-Qannūbī. **Summer Lessons** 1424 AH/ 2003 CE. Personal booklet, p.63.

surgical operation which extends to the time of the second prayer.¹

Attention no.3: Also, you previously learned² that the **nominal combination** (*al-Jam' aṣ-Ṣūri*) is not a real combining because, in reality, each prayer is performed at its agreed upon time. In other words, the worshiper prays the Noon at the end of its time, and once he finishes this prayer, the time of the Noon prayer expires and the time of the Afternoon prayer begins. At this point, he prays the Afternoon prayer at its agreed upon time. The same applies to the Sunset and Night prayers. Hence, Muslim jurists have unanimously agreed on the legality of this kind of combination.³

Section on the Legal Ruling of Shortening the Prayers

Be informed, dear voyager in the land of Allāh, that although the whole Muslim nation (*Ummah*) agreed on the legality of travel in general, they have differed over the legal rulings concerning some of its details.

Amongst these disputed issues is the issue of shortening the four-unit prayers for the traveller as to whether it is mandatory or it is just mere *rukḥṣah* (concession). The agreed upon position of our Ibādī scholars is that it is imperative, not a concession⁴, due to multiple forms of evidence. Some are mentioned below:

¹ - al-Khalīlī. 'Asking the People of Knowledge'. 3 Rabī' 1st 1427 AH- 2/ 4/2006 CE.

² - See: **The Third Chapter: On The Conditions of Prayer** The Timings of the Five Prayers - The Issue of the Shared Times.

³ - See:

- al-Qannūbī. *Fatāwá of his Excellence Shaykh al-Qannūbī*. p.45.
- al-Qannūbī. **Summer Lessons** 1424 AH/ 2003 CE. Personal booklet, p.11.

⁴ - See:

- 1- **The Prophet's (PBUH) constant adherence to shortening on all his journeys.** In other words, he kept shortening his prayers and was never reported to have completed any four-unit prayer while travelling. This is explicitly stated by many scholars across the different Islāmic schools of law.

Had not the shortening been mandatory, the Messenger (PBUH) would have explained this by his own word or practice, and no such explanation took place, not even one single time. Furthermore, the Prophet's (PBUH) adherence to the shortening of prayers while travelling is a practical account of the generality of His Almighty's command:

﴿وَأَقِمُوا الصَّلَاةَ﴾ البقرة: ٤٣

‘And establish prayer’ (Q, the Cow. 2:43).

Taking into consideration the juristic principle which states: ‘The practical explanation is given the ruling of the explained text’.¹

- 2- **The narration of ‘Ā’ishah** (May Allāh be pleased with her and her father), in which she said: ‘The prayer was prescribed as two *rak’ahs*, two *rak’ahs* both while travelling and at the place of residence. The prayer while travelling remained as it was (originally prescribed), but an

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- al-Qannūbī. *ar-Ra’y al-Mu’tabar fi Ḥukmi Ṣalāti as-Safar*.
 - al-Qannūbī. *Imām ar-Rabī’ b. Ḥabīb: Makānatuhu wa Musnaduh*. p.72 (footnote).
 - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 26 Jumādā 1st 1426 AH- 3/ 7/2005 CE.

¹ - With regard to the narration which argues that ‘The Prophet (PBUH) would shorten and complete, and fast and break on travel’. It is a weak ḥadīth, and consequently does not serve as a valid proof due to the severe weakness of its chain of transmitters. See:

al-Qannūbī. *ar-Ra’y al-Mu’tabar fi Ḥukmi Ṣalāti as-Safar*. p.34-36.

addition was made to the prayer (observed) at the place of residence'.¹

- 3- **The narration of Ibn 'Abbās** (May Allāh be pleased with him and his father) in which he attributed to the Prophet (PBUH) the words: 'The resident should pray seventeen units, and the traveller should pray eleven units'.²

Moreover, there is no doubt that a person is always urged to avoid disputes on juristic issues among jurists, and resort to the safe option. This principle is in line with the shortening of the prayer, as maintaining the original ruling of travel – the shortening of prayer – is not to be changed to another ruling except with definite proof, and there is no definite proof in favour of the opposing opinion.

In addition, this view was reinforced by the practice of the Prophet's (PBUH) Companions,³ and confirmed by the consensus of the Muslim *Ummah*, that whoever shortens his prayer while travelling his prayer is correct, at least in this respect. On the other hand, whoever completes his prayer while travelling has fallen into the area of contention.

Benefit: The traveller does not complete his four-unit prayers except in two cases: first, if he prays behind a resident Imām who completes his prayer. Second, if he makes up a four-*rak'ah* prayer, which was broken while in residence, and wants to make up for it while travelling, after its timing has elapsed.⁴

¹ - ar-Rabī'. Ḥadīth number 188.

² - ar-Rabī'. Ḥadīth number 190.

³ - al-Khalīlī. **al-Fatāwá**. v.1, p.149-150.

⁴ - Because if the timing for its performance has not passed yet, he must pray it according to the place in which he is performing his prayer, be it in residence (four units) or on travel (two units). See:

Attention: The Prophet's (PBUH) statement on travel's prayer: 'It is a *ṣadaqah* (an act of charity) which Allāh has done to you, so accept His charity',¹ does not serve as a valid proof for those who hold that the shortening of prayer is optional. Rather, it is contrary to what is maintained for two reasons: first, the Prophetic command to accept it 'So accept His *ṣadaqah*, and the legal command is binding. Second, the shortening while travelling being a form of 'charity' from Allāh that one has to accept is just like the 'Īd being a day of 'hosting' from Allāh that one must accept, as fasting this day is a sin by the agreement of all Muslim scholars.²

Fatwá

Question What is the legal ruling regarding an Imām who completes his prayer in a place in which he has to shorten due to him being traveller?

Answer If the traveller completes where he has to shorten, none should pray behind him, except if he is *muta'awwil*.³ Allāh knows best.⁴

In another fatwá, his Eminence al-Khalīlī (May Allāh recover him) says: 'Based on him being *muta'awwil* on what he performs, there is no harm in praying behind him.' Allāh knows best.⁵

aṣ-Ṣawwāfī. **Ta'allam aṣ-Ṣalāh**. Audio material. Mashāriq al-Anwār Recordings.

¹ - Muslim. Ḥadīth number 1108.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.161.
- al-Qannūbī. **Fatāwá of His Excellency Shaykh al-Qannūbī**. p.36.

³ - **al-Muta'awwil** is the one who does a certain practice believing that it is correct and compatible with the Sunnah of the Prophet (PBUH), basing his act on a valid opinion. Hence, *al-muta'awwil* does not believe that what he does violates any religious ruling.

⁴ - al-Khalīlī. **al-Fatāwá**. v.1, p.154.

⁵ - al-Khalīlī. **al-Fatāwá**. v.1, p.215.

Section on Assigning *al-Waṭan* (Homeland)

Get to know (May Allāh not deprive you of the favour of homeland and settlement) that among the issues which have been agreed upon by jurists is that there must be at least one homeland for every individual.¹ Practically speaking, it is not acceptable for one to use the whole earth as a place of travel, nor is he allowed to use it as a homeland, as either one necessitates a deficiency on one's religion, and, as a result, entails neglecting some acts of worship.

One's home is where he settles and feels tranquil. When these two conditions (actual settlement and tranquillity) are fulfilled in a certain place, that place becomes a home in which he completes his prayer.

Based on this concept, a person is permitted to assign whatever he wants of *waṭans*, homes or homelands, once he has met the relevant conditions in that particular place. As a consequence, this, according to the preponderant opinion, is not restricted to only four *waṭans*.²

Attention: Removing one's home when any of its conditions are absent is just like making it, i.e. it takes place by **the heart's intention**, without having to utter certain verbal phrases.³

¹ - See:

- al-Bahlānī. *Nithār al-Jawhar fī 'Ilm ash-Shar' al-Azhar*. v.3, p.512.
- al-Yahmadī. *Fiqh al-'Ibādāt*. v.1, p.249.

² - See:

- as-Sālimī. *Ma'ārij al- Āmāl*. v.10, p.227.
- al-Qannūbī. *Fatāwā of His Excellency Shaykh al-Qannūbī*. p.40.
- as-Siyābī, Sālim b. Ḥumūd. *al-Qawl al-Mu'tabar fī Ṣalāti as-Safar*. p.9-10.

³ - al-Qannūbī. 'Asking the People of Knowledge'. 15 /1/ 1425 AH- 7/ 3/2004 CE.

Another Benefit

Learn, dear brother (May Allāh have mercy on you), that some people of knowledge are very strict when it comes to **talking between the two combined prayers**, to the extent that, legally speaking, they consider both combined prayers to be one single prayer. So much so that they ruled for the invalidity of both prayers by saying “*Uf*”.¹ On the contrary, some others hold that such sayings do not affect the validity of this combination, especially when there is a need to talk. This juristic stance has been adopted by the two Shaykhs, al-Khalīlī and al-Qannūbī (May the Exalted extend their lives).²

Final Benefit

Be aware, O seeker of guidance and pursuer of success on the Last Day, that according to the reliable opinion of the two Shaykhs (May Allāh preserve them), there is **no legal objection for a traveller leading people** in either the Friday prayer or any of the five-daily prayers.³ This view is upheld by the practical Sunnah, when the Conqueror (PBUH) stayed in Makkah for fifteen days and led people in all the prayers.⁴

In this case, the travelling Imām should notify his local followers to complete their four-unit prayers. To that end, he

¹ - *Uf* is an Arabic word used to express upset and unrest.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.163.
- al-Qannūbī. **Fatāwá of His Excellency Shaykh al-Qannūbī**. p.44.
- al-Qannūbī. **Research, Treatises and Fatāwá**. v.5, p.31.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 8 Ramaḍān 1423 AH- 14/11/2002 CE.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.163.
- al-Qannūbī. **A lengthy answer to different issues**. (Not published, the writer has a manuscript copy of it). p.89.

⁴ - ar-Rabī'. Ḥadīth number 193.

may say: 'Complete the prayer as I am on travel', or something to that effect.¹

Section

On Some Legal Rulings Concerning *Safar* Prayer

- 1- **The shortening of prayers is confined to the four-unit prayers**, namely the Noon, Afternoon and Night prayers. As for Sunset and Dawn prayers, they are not shortened².

On another level, the combining of two prayers extends to all, except the Dawn prayer which is a non-combinable prayer.

- 2- **Whoever travels from his homeland, *waṭan*, after the timing for a particular prayer has become due**, and wants to offer that prayer outside his homeland, after having exceeded the two leagues, he has to shorten it, according to the two Shaykhs, al-Khalīlī and al-Qannūbī. The logic behind this juristic choice is that the prayer time from its beginning to its end is a time of performance. Therefore, he has to perform it according to the place where he is when he performs that prayer.

Likewise, there is a Consensus of all *fuqahā'*, Muslim jurists,³ that if a prayer time begins while one is outside his homeland,

¹ - As for the narration 'O People of Makkah, complete your prayer, because we are a group of travellers', it is correct in terms of meaning, despite being unauthentic from a Ḥadīth viewpoint. See:

- Mālik. Ḥadīth number 315.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 26 Jumādā 1st 1426 AH- 3/ 7/2005 CE.

² - al-Qannūbī. **Summer lessons** - Ruwī. 1421 AH/2000 CE. Personal booklet, p.11.

³ - See:

but he comes back home where he wants to perform that prayer within its prescribed time, he has to perform it in full, not shortened.

- 3- **Praying in short or full within the two leagues,¹ for those who are back from travel** follows, in the number of units, the state of the prayer conducted outside the two leagues. To elaborate, if one shortens while travelling, he has to shorten within the two leagues on his return, unless he enters the boundaries of his homeland.

In opposition, if he does not shorten on that journey, he should not shorten within the two leagues. This opinion has been preferred by His Eminence the Grand Mufti of Oman (May Allāh save him) in his *fatāwá*, legal answers.²

- 4- **Both combining and shortening prayers are legally enacted in order to alleviate the difficulty of travel, and not the opposite.** On this ground, it is prohibited for a person to go out of the two leagues, *farsakhs*, only in order to shorten and combine the two prayers, then return home straight away. He does this only out of laziness and slackness.³

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- al-Khalīlī. **al-Fatāwá**. v.1, p.154, 158.
 - al-Qannūbī. **Research, Treatises and Fatāwá**. v.3, p.30.
 - al-Qannūbī. **Summer lessons** - Ruwī. 1421 AH/2000 CE. Personal booklet, p.25.

¹ - Within the two leagues means praying in the area between the end of one's homeland and end of two *farsakhs*.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.163.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 26 Jumādā 1st 1426 AH- 3/ 7/2005 CE.

³ - al-Qannūbī. **Summer Lessons** 1422 AH/ 2001 CE. Personal booklet, p.38.

- 5- **Whoever intends to combine the two prayers**, and after he finishes the first one, he chooses to abandon the combining, he can do so.

On the contrary, if he commences a prayer with the intention to pray a single prayer, then chooses after *taslīm* to combine, it is better not to combine in order to avoid the disagreement among scholars on this issue. However, the outweighing opinion with our Shaykh al-Qannūbī is that it is still legally possible.¹

- 6- **If one intends to combine two prayers**, but when he finishes the earlier one, a group of travellers start praying the same earlier prayer which he has just finished. In this case, he should wait for this congregation till it finishes the first prayer, then he is to join them in the second prayer.² This pause between the two prayers does not affect the soundness and validity of the combination.

Likewise, such a short pause does not affect either prayers if it is for a legitimate need, such as repeating ablution, if broken, or repeating the second prayer, if invalidated.

¹ - The proof supporting this legal possibility is the fact that it was not narrated authentically that the Prophet (PBUH) would order his Companions to set the intention of combining the prayers prior to the first one, bearing in mind that they were at times hundreds or even thousands as was the case in the Farewell Pilgrimage and other occasions. See:

- al-Qannūbī. ***Fatāwá of His Excellency Shaykh al-Qannūbī***. p.48- 49.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 13 Ramaḍān 1422 AH- 29/11/2001 CE.

² - al-Khalīlī. ***Fiqh al-Hibah wa al-Hadiyyah***. Audio material. Produced by Mashāriq al-Anwār Recordings.

- 7- The opinion adopted by the investigative scholars is that the travel on which the prayer is combined and shortened is **any kind of travel**. As a result, there is no difference between it being a travel in obedience or disobedience.¹
- 8- **When a local resident comes late and catches up with a travelling Imām in a four-unit prayer**, he should complete his due prayer first, pray the third and fourth units right after the Imām's *taslīm*. Next, he should make up for what he has missed.²
- 9- **If one's prayer gets invalidated behind a resident Imām who prays a four-unit prayer**, he has to make it up with four units as well, as far as Shaykh al-Khalīlī (May Allāh safeguard him) is concerned. This is justified by the argument that the follower's prayer are tied up with and connected with that of his Imām, making the obligation upon him four units, not two.³
- 10- ***as-Sunan ar-Rātibah*** (The regular Sunnah prayers observed before and/or after the five-mandatory

¹ - Amongst those prominent Ibādī scholars who were in favour of this opinion are Ibn Barakah, Abū Sa'īd, as-Sālimī and Shaykh Ibrāhīm al-'Abrī the former Grand Muftī of the Sultanate. Also, it is the one outweighed by Shaykh al-Qannūbī (May Allāh protect him) in some of his juristic answers. See:

- al-Qannūbī. *Qurrat al-'Aynayn*. p.47.
- al-Qannūbī. *ar-Ra'y al-Mu'tabar fi Ḥukmi Ṣalāti as-Safar*. p.85.
- al-Qannūbī. *Fatāwā Imām as-Sunnah wa al-Uṣūl*, p.17.
- al-Qannūbī. *Research, Treatises and Fatāwā*. v.1, p.54.

² - See:

- al-Khalīlī. *al-Fatāwā*. v.1, p.156.
- al-Qannūbī. *Research, Treatises and Fatāwā*. v.3, p.30.
- al-Qannūbī. *Fatāwā of His Excellency Shaykh al-Qannūbī*. p.48.

³ - al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 11 Ramaḍān 1429 AH- 12/ 9/2008 CE.

prayers)¹ are not legally enacted when one combines two prayers. Only *as-Sunan al-muṭlaqah* (the Sunnah prayers that are not linked with the mandatory prayers, such as aḍ-Ḍuḥá and Qiyām al-Layl prayers) are legally enacted and recommended.²

11- If a person leaves the ‘umrān of his town (the boundaries of his homeland) and travels to a certain point, and doubts whether he has exceeded the two leagues or not, then the default ruling – being within the two leagues – has to be implemented. Therefore, he should not shorten his prayers until he is certain that he has passed the two leagues, employing the juristic rule which reads: ‘Certainty is not removed by doubt’.³

12- The child follows his father in his waṭan (homeland) till he reaches the age of puberty. Similarly, the wife follows her husband. However, for the wife, this ruling is not applied once the marriage contract has been conducted,

¹ - Sāleh. **Dictionary of Islāmic Words and Expressions**. p.224.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.158.
- al-Qannūbī. **Fatāwá of His Excellency Shaykh al-Qannūbī**. p.43.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 24 Ramaḍān 1425 AH- 8/11/2004 CE.

³ - This is a practical example of one of ‘The Five Comprehensive Rules’ which is agreed upon by the overwhelming majority scholars across all Islāmic schools of law. The proofs, explanation and examples of each one of these comprehensive rules were given previously in this book, so refer to it for more details. See:

- al-Qannūbī. **Fatāwá Imām as-Sunnah wa al-Uṣūl**. p.86.
- al-Qannūbī. **Fatāwá of His Excellency Shaykh al-Qannūbī**. p.41-42.

rather when he transfers her to his house (to live with him).¹

I said: our Shaykh al-Qannūbī (May Allāh safeguard him) added, upon revising the book: 'If one reaches the age of maturity while travelling, he should keep on shortening his prayers in that place, because he is not settled there, unless he intends to settle there (i.e. set that place as his homeland, in this case he completes his prayer). This is the correct view'.

Juristic issue

If a person's prayer is proved to be broken, or he abandons it intentionally, and subsequently he wants to substitute it after the time has passed, he should substitute it **according to the place in which it became obligatory upon him** (in full if it became obligatory at home, or in short if on travel). For instance, if the Noon prayer breaks while in residence, it should be made up in full, even if he is making up while on travel. Similarly, if one abandons the Night prayer while on travel, he should make it up in short, even if he is making up while in residence.

However, if the prayer time has not elapsed yet, the prayer is to be performed in full or short, according to the place in which it is performed – as the time of performance is still present not passed.²

As for the one who happens to forget or falls asleep throughout the prayer time, he should substitute it **according to the place in which he substitutes**, as far as the adopted opinion

¹ - al-Qannūbī. *Fatāwá of His Excellency Shaykh al-Qannūbī*. p.41.

² - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 22 Ramaḍān 1430 AH- 12/ 9/2009 CE.

is concerned.¹ This is founded on the Prophet's (PBUH) own statement: 'He who forgets a prayer, or falls asleep (and it was omitted), he should observe it when he remembers it'.² For example, if he forgets the Afternoon prayer while travelling, then remembers it in his homeland after the time has elapsed. In this case, he should pray it in full, according to the place in which he is making it up.³

¹ - See:

- al-Qannūbī. **Summer lessons** - Ruwī. 1421 AH/2000 CE. Booklet no. 9, p.7.
- al-Khalīlī, Imām Muḥammad b. Abdullāh. *al-Faṭḥ al-Jalīl*. p.186.

² - ar-Rabī'. Ḥadīth number 186.

As for the famous addition 'For that is its time', it is an unauthentic addition.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.155.
- al-Qannūbī. *Fatāwá of His Excellency Shaykh al-Qannūbī*. p.158.

The Twelfth Chapter: On Prayer of Fear

قَالَ تَعَالَى: ﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْشِيَكُمْ
الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ۝١٠١﴾ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ
طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ
أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۝١٠٢﴾ النساء: ١٠١ - ١٠٢.

The Almighty says:

‘And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy ۝١٠١ And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms...’ (Q, the Women. 4: 101-102).

Section on the Legality of the Prayer of Fear

Come to know, oh learner (May Allāh grant you security in this life and in the Afterlife), that the human being might be tested by fear for him/herself, money and children. In such a case, the prayer of fear is made legal out of Allāh’s mercy, and to confirm the constant connection with Allāh, Glorified be He, and to supplicate to Him till the victory is achieved.

The prayer of fear means praying on the battlefield while the worshipers are in danger of being attacked by the enemy fighters.¹

The legitimacy of this emergency prayer of fear is categorically established by the Qur'ānic text, as you have just recited at the outset of this chapter, and by the practice of the lawgiver (PBUH)² with his Companions on various occasions, such as the battle of Dhāt ar-Riqā'.³

Section on the Causes of the Prayer of Fear

Be aware, O seeker of *fiqh* in religion, of the causes and reasons that legitimise the prayer of fear. Among these causes is what follows: being encountered face-to-face by an enemy, being sought by an enemy, and being pursued by a beast of prey. Also, amongst the situations that allow this form of prayer is if one is escaping a destroying flood or fire, or if he is expecting an imminent danger that hinders him from offering prayer in its ideal way.

Section on How to Perform the Prayer of Fear

Learn (May Allāh never terrify you neither in this world, nor in the Hereafter) that Allāh's Prophet (PBUH) performed the prayer of fear on multiple occasions and in different ways. These

¹ - Sāleh. **Dictionary of Islāmic Words and Expressions**. p.207.

² - The lawgiver and legislator, in reality, is Allāh, Exalted is He. However, these two terms may be given metaphorically to the Prophet (PBUH), as mentioned above. The justification behind this metaphorical use is that the Prophet (PBUH) was the one who delivered to us the rules and regulations of Allāh, Glorified is He. See:

as-Sālimī. **Mashāriq Anwār al-'Uqūl**. p.46.

³ - ar-Rabī'. Ḥadīth number 196.

different ways of performing the prayer of fear depend on the nature of the ongoing situation, and in a way that helps achieve the purpose of it being enacted. Such ways are listed below:

Ṣalāt al-Muwāqqafah **The Face-to-Face Prayer**

This form of prayer is to be performed in the case of standing face-to-face before an enemy, fearing that they might make a sudden attack against Muslims. In this particular case, the soldiers divide into two groups, the first stands behind the Imām, and the second faces the enemy. The Imām leads the first group for only a full unit, *rak'ah*. Once the first unit has been concluded, this group goes to face the enemy. Thereupon, the second group proceeds to be led by the Imām for the second unit. When the Imām declares *taslīm*, both groups pronounce *taslīm* as well. Having done so, the Imām has eventually performed two units, while each group has only performed one unit.¹

This form of the prayer of fear, *al-Muwāqqafah*, has this one single way. Thus, it does not change whether it is performed in residence or travel, no matter which of the five-obligatory prayers it might be. This way of performance is applied to all prayers – even the four and three-unit ones – as long as the situation is the same. Hence, it does not vary from one prayer to another.²

¹ - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 15 Jumādā 1st 1430 AH- 10/ 5/2009 CE.
- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 27 Jumādā 1st 1424 AH- 27/ 7/2003 CE.

² - See:

- al-Jīṭālī. *Qawā'id al-Islām*. v.1, p.360.
- as-Sālimī. *Sharḥ al-Jāmi' aṣ-Ṣaḥīḥ*. v.1, p.281.

Ṣalāt al-Musāyafah

The Sword Prayer

It is offered when the two opposing armies are clashing in an ongoing battle with one another, by swords or the like, wherein Muslims cannot escape the enemy fighters to pray. As a result, the performance of prayer in its ideal way becomes almost impossible. Thus, if one could not pray, even with nodding or gesture, he pronounces *takbīr* five times for each obligatory prayer. This suffices and drops the obligation, Allāh willing.¹

Ṣalāt Muṭlaq al-Khawf

Prayer of Muṭlaq al-Khawf (Unspecific Fear)

It is legitimate when a person is in a state of intense and overwhelming fear, which does not fall under any of the earlier categories (i.e. *Muwāqafah*, *Musāyafah*). In such a case, one is allowed to pray in whatever way he can pray. This is proven by the Almighty's saying:

﴿ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ﴾ البقرة: ٢٣٩

‘And if you fear [an enemy, then pray] on foot or riding’ (Q, the Cow. 2:239).

As in, perform the prayer walking or riding wherever you are facing *al-Qiblah* or not.²

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- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 24 Ramaḍān 1422 AH- 10/12/2001 CE.

¹ - as-Sālimī. *Talqīn aṣ-Ṣibyān*. p.53.

² - Ibn al-Mundhir. *al-Ijmāʿ*. p.10.

In General

Generally speaking, the one who is in fear for his life, money or children can shorten his prayer or reduce from its acts whatever he cannot perform. In cases of inability, he may nod if he cannot bow down, prostrate, or sit. Additionally, he may pray on foot or while riding, walking or running, facing *al-Qiblah* or with his back towards it.

All that depends on the surrounding circumstances, especially when all the previously mentioned ways are quite difficult in this era: the era of wars using the submachine gun, cannons, war planes and weapons of mass destruction. The Exalted says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ التغابن: ١٦

‘So fear Allāh as much as you are able’ (Q, the Mutual Disillusion. 64: 16).

The Thirteenth Chapter: On the Funeral Prayer

قَالَ تَعَالَى:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَن زُحْجَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتْنَعُ الْغُرُورِ﴾ آل عمران: ١٨٥

The Almighty says:

‘Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So, he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion’ (Q, Family of ‘Imrān. 3:185).

Know, brother (May Allāh prolong your life in His obedience), that death is awaiting every single human. It inflicts its consequences on one without any notification or warning, as it is something that no one knows when it will come, except the Lord of all creatures.

When the human being passes away, he enters the first stage of the Afterlife. Upon that, it becomes imperative on his family members and those who surround him to perform the funeral prayer, after having prepared his corpse for burial. Furthermore, they are recommended to pray to Allāh that He grants him success in the Hereafter, as the real success is achieved when one is moved away from Hellfire and admitted to Paradise.

Section on the Legal Ruling of the Funeral Prayer

You knew, O pupil (May Allāh divert you from calamities) that the obligatory prayers are of two types: *farḍ ‘ayn* (individual obligation¹), such as the five prayers and Friday prayer, which we discussed previously; and *farḍ kifāyah* (community obligation²), such as funeral prayer.³

Section

On the Linguistic and Legislative Origin of *Janāzah* (Funeral)

*Lisān al-‘Arab*⁴ states: *Janāzah* with *fathah* (َ) is the dead. And *Jināzah* with *kasrah* (ِ) is the bed on which the dead [corpse] is carried. However, for the bed to be called *Jināzah*, the body should be there, otherwise it is merely a bed.⁵

The legislative evidence for the funeral prayer and for it being *farḍ kifāyah* (a collective obligation) is derived from the Holy Qur’ān and the Prophetic Sunnah. Concerning the Qur’ān, the Almighty referred to it when He prohibited His Apostle (PBUH) from praying over the hypocrites⁶ when He said:

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا﴾ التوبة: ٨٤

¹ - **Farḍ ‘Ayn**: is an act that has to be done by every single Muslim, such as praying five times a day.

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.55.

² - **Farḍ Kifāyah**: is something that the whole community is responsible for. If some members do it, that would suffice the whole. If none does it, then the whole community is at fault and has sinned.

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.55.

³ - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 12 Ramaḍān 1424 AH/7-11-2003 CE.

⁴ - **Lisān al-‘Arab** is a very famous thesaurus in Arabic, written by the well-versed Arabic linguist Ibn Manẓūr.

⁵⁵ - Ibn Manẓūr. **Lisān al-‘Arab**.

⁶ - al-Khalīlī. **Fatāwá on the Legal Rulings of Funeral**, p.2. Audio material. Mashāriq al-Anwār Recordings.

‘And do not pray [the funeral prayer, O Muhammad], over any of them who has died – ever’(Q, the Repentance. 9:84).

As for the supporting proof from the Sunnah, it was authentically related to the Prophet (PBUH) that a dead person was brought to the Prophet (PBUH), so that he might lead the funeral prayer for him. He asked: "Is he in debt?" When the people replied in the negative, he led the funeral prayer. Another dead person was brought and he asked: "Is he in debt?" They said: "Yes". He (refused to lead the prayer and) said: "Lead the prayer of your friend".¹ In the *Musnad* [the Ḥadīth collection of ar-Rabī'] appendices is the Messenger's (PBUH) saying: 'Praying over the people of *al-Qiblah* [meaning, Muslims], who believe in Allāh, His Messenger and Afterlife, is obligatory. So, whoever abandons it, he has committed a [form of] *Kufr*'.²

Section on the Virtues of Funeral Service

Numerous legislative texts in Islāmic Sharī'ah recount the virtues of preparing the deceased, and urge every single Muslim to be involved and compete in doing all the required funeral procedures as an obligation for the dead, including the funeral prayer. Amongst these texts is the Messenger's (PBUH) saying: 'He who attends the funeral until the prayer is offered for (the dead), for him is the reward of one *qīrāṭ*, and he who attends (and stays) till he is buried, for him is the reward of two *qīrāṭs*. It was said: What are the *qīrāṭs*? He replied: They are equivalent to two huge mountains'.³

¹ - al-Bukhārī. Ḥadīth number 2131.

² - al-Warjalānī. *Kitāb at-Tartīb*. v.3, Ḥadīth number 34.

³ - Muslim. Ḥadīth number 1570.

Section on the Prerequisites for the Funeral Prayer

It is stipulated for the validity of the funeral prayer what is stipulated for the validity of the ordinary prayers, such as purification, facing the direction of *al-Qiblah* and considering the legal times. The logic behind this is the original ruling which states that the funeral prayer has the same rulings as the ordinary prayers, unless evidence states otherwise.¹

The funeral prayer is amongst ***aṣ-Ṣalawāt as-Sababiyyah*** (the accidental/occasional prayers), in accordance with the correct juristic perspective.² This entails that it could legally be performed in the disliked times, and not in the prohibited times. The perspective is backed up by what was narrated on the authority of ‘Uqbah b. ‘Āmir (May Allāh be pleased with him), who said: ‘There were three times at which Allāh’s Messenger (PBUH) forbade us from praying, or even burying our dead: When the sun begins to rise until it is fully up, when the sun is at its height at midday until it passes over the meridian, and when the sun draws near to setting until it sets’.³

Section on How to Observe the Funeral Prayer

Learn, O worshiper (May Allāh grant you a good death), that the funeral prayer is the prayer of the deceased. It consists of four *takbīrs*; whilst standing, without bowing, prostration and sitting, as elaborated below:

Come to know (May Allāh extend your life) that when a Muslim corpse has been prepared for funeral service, it should be placed in front of the congregation towards *al-Qiblah* in

¹ - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 11 Ramaḍān 1424 AH/5-11-2003 CE.

² - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 11 Ramaḍān 1424 AH/5-11-2003 CE.

³ - Muslim. Ḥadīth number 1373.

order to pray over it. It is to be noted that the body should be placed in the same way it is placed when it is buried. In other words, it is laid down on its right side, with the face directed towards *al-Qiblah*.¹

Once that has been done, the guardian of the deceased is to proceed to lead people in the funeral prayer over his related dead, or, alternatively, he introduces the most righteous and qualified one in the religion to lead the congregation on his behalf. Once the Imām and his followers are up in the rows and the rows are straightened, the Imām proclaims the first *takbīr*² and pronounces *istī'ādhah* and silently recites the Opening Chapter. Next, he proclaims the second *takbīr* and sends the peace and blessings of Allāh upon the Prophet (PBUH). Then, he proclaims the third *takbīr* and prays specifically for the deceased, asking that Allāh showers His mercy upon him and that He forgives his sins. Stating specific prayers for the deceased is only acceptable when the deceased is known to be of the people of obedience.³ He, furthermore, asks forgiveness

¹ - al-Khalīlī. **Fatāwá on the Legal Rulings of Funeral**, p.2. Audio material. Produced by: Mashāriq al-Anwār Recordings.

² - If one recites *tawjīh* (the Opening supplication) at the outset of the funeral prayer, there is no harm in him. However, it has not been mentioned above in consideration of the view that *tawjīh* is not enacted for this kind of prayer. This is the view upheld by the two Shaykhs al-Khalīlī and al-Qannūbī (May Allāh prolong their lives). See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.182.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 12 Ramaḍān 1424 AH/6-11-2003 CE.

³ - For more details on this issue, see:

- ar-Rabī'. Ḥadīth number 753.
- al-Khalīlī. **Ḥukm al-Barā'h min Murtakib al-Kabīrah**.

for all believing men and women.¹ Finally, he proclaims the fourth *takbīr* and says one *taslīm*, turning his face right and left.

It is worth knowing that the followers must emulate their Imām in all of his acts. Once they have pronounced *taslīm*, their prayer is done, and their intercession and supplications are likely to be accepted.

Section

On Important Attentions and Issues

First Attention: People of knowledge have differed as to **what should be recited after the second *takbīr***. As recorded earlier, the opinion adopted by the two Shaykhs (May Allāh safeguard both of them) is that the *Ṣalāh* upon the Prophet (PBUH) is to be recited in this position.² This is the way of Imām Abū ash-Sha'thā' Jābir b. Zayd (May his soul rest in peace) and it is the mainstream opinion across the Muslim *Ummah*.³

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- as-Sālimī. *Jawhar an-Niẓām*. v.1, p.26.

¹ - See:

- al-Khalīlī. **Answers to questions the writer directed to His Eminence** (May Allāh preserve him), dated 1st Dhū al-Ḥijjah 1429 AH/30-11-2008 CE.
- al-Qannūbī. **Iftā' Session**. Audio material. Mashāriq al-Anwār Recordings.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 11 Ramaḍān 1424 AH/5-11-2003 CE.

² - See:

- al-Khalīlī. **Answers to questions the writer directed to His Eminence** (May Allāh preserve him), dated 1st Dhū al-Ḥijjah 1429 AH/30-11-2008 CE.
- al-Qannūbī. **Iftā' Session**. Audio material. Produced by: Mashāriq al-Anwār Recordings.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 11 Ramaḍān 1424 AH/5-11-2003 CE.

³ - al-Qannūbī. **Summer Lessons** 1425 AH/ 2004 CE. Personal booklet. p.12.

There are multiple valid forms of *Ṣalāh* upon the Prophet (PBUH) that can be recited after the second *takbīr*. However, the chosen one is the famous Abrāhāmic format.¹

Second Attention: It was authentically established that the Prophet (PBUH) would, at times, **add some *takbīrs* to the four main *takbīrs*** of the funeral prayer. However, in practice, one should stick to the four *takbīrs* the majority of the time, since this is last practice of the Prophet (PBUH). Taking into account the fact that the way of his Companions (May Allāh be pleased with them) is that they would adhere to the latest practice of their role model (PBUH).²

However, exceeding the four times in *takbīr* during the funeral prayer should be acceptable if it does not create any confusion among the followers.³

Third Attention: The Imām stands **at the head** of the corpse during the funeral prayer if the deceased is a male, and **at the middle of the corpse** if the deceased is a female. Although there is a difference of opinion on the issue, this is the preponderant one, owing to it being authentically ascribed to the Prophet

¹ - The Abrāhāmic format was enshrined in the Prophetic Sunnah. Hence, it is to say: 'O Allāh, exalt the mention of Muḥammad and the family of Muḥammad as you exalted the mention of Ibrāhīm. And bless Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm in all the Worlds. You are the Praised, the Glorified'. See:

- ar-Rabī'. Ḥadīth number 510.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 11 Ramaḍān 1424 AH/5-11-2003 CE.

² - ar-Rabī'. Ḥadīth number 308.

³ - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 12 Ramaḍān 1424 AH/6-11-2003 CE.

(PBUH).¹ The wisdom behind this distinction between the male and female, as far as some scholars are concerned, is that by doing so, the Imām covers more of the woman's body, especially the middle area, from men's sight.²

Fourth Attention: Technically speaking, **women can pray over the dead**, as long as there is no intermingling with the opposite gender, and there is no other religious reservation.

Moreover, it was concluded by the two investigative scholars, al-Khalīlī and al-Qannūbī (May Allāh protect them), that women can individually pray over the dead, apart from the men.³ In support of this notion is the practice of the female Companions of the Prophet (May Allāh make them pleased with Him); they prayed over the Prophet (PBUH) after his sad demise. In fact, this might even be an obligation on them if there are no men to fulfil the duty.

Fifth Attention: As far as the two Shaykhs are concerned, **catching up with the funeral prayer after it has started is legally possible**. Accordingly, if the Imām precedes someone with part of this prayer, the latter should make up for it after the Imām's *taslīm* that which he has missed. On this, there is no distinction if the corpse has been taken while he is making up what he has missed of the funeral prayer, or the corpse is still there.⁴

¹ - at-Tirmidhī. Ḥadīth number 1034.

² - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 10 Ramaḍān 1424 AH/4-11-2003 CE.

³ - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 5 Ṣafar 1427 AH/5-3-2006 CE.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 10 Ramaḍān 1424 AH/4-11-2003 CE.

⁴ - See:

- al-Khalīlī. **Fatāwá on the Legal Rulings of Funeral**, p.2.

Sixth Attention: Based on the reality that the funeral prayer does not involve prostration, there is no legal objection to **perform it with shoes on**. The justification for this legal inference is the fact that putting on shoes is prohibited during the ordinary prayers because they raise the feet up from the ground during prostration, while this funeral prayer does not have prostration in the first place.¹

Seventh Attention: Regarding the funeral prayer, the habitual practice of the Prophet (PBUH) was to offer it outside the mosque. However, the outweighing opinion maintained by the Eminent Muftī of Oman, al-Khalīlī, and the renowned scholar of Ḥadīth, al-Qannūbī (May Allāh honour them), is **that the funeral prayer could technically be performed in the mosque**, even when there is no necessity.² With that said, sticking to the common practice is preferable.

Eighth Attention: When there are **multiple dead people**, men are placed first from the Imām's side, then children, then women. Within each category and if known, the best of them is placed first. The opinion of maintaining this order has been adopted by the two Shaykhs (May Allāh maintain them).³

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- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 12 Ramaḍān 1424 AH/7-11-2003 CE.

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.183.
- al-Khalīlī. **Fatāwá on the Legal Rulings of Funeral**, p.2. Audio material. Produced by: Mashāriq al-Anwār Recordings.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.182.
- al-Qannūbī. **Summer Lessons** 1423 AH/ 2002 CE. Personal booklet, p.76.

³ - See:

Benefit

This juristic issue (the issue of praying over multiple deceased people) is the last issue recorded by Imām Abū Muslim (May Allāh have mercy on him) in his religious encyclopaedia “***Nithār al-Jawhar fī ‘Ilm ash-Shar’ al-Azhar***”. His aspiration was to go beyond this point, but he passed away before fulfilling his good intention.¹

Section on Whom this Prayer is Offered

Be aware, dear brother in religion, that the funeral prayer is an essential right for every monotheist, according to the saying of the seal of Messengers Muḥammad (PBUH): ‘Praying over the people of *al-Qiblah* [meaning, Muslims], who believe in Allāh, His Messenger and Afterlife, is obligatory’.² Further evidence is his (PBUH) saying: ‘Praying behind any Imām, righteous or unrighteous, is permitted. And pray over the dead, righteous or unrighteous’.³

Consequently, the funeral prayer must be conducted for every monotheist Muslim, be they male or female, young or old, righteous or unrighteous, according to the adopted view of the two scholars of our time, al-Khalīlī and al-Qannūbī (May Allāh save them).⁴ Thus, it is not conducted over those who do not

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- al-Khalīlī. **Fatāwá on the Legal Rulings of Funeral**, p.2. Audio material. Produced by: Mashāriq al-Anwār Recordings.
 - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 12 Ramaḍān 1424 AH/6-11-2003 CE.

¹ - al-Bahlānī, Abū Muslim. ***Nithār al-Jawhar fī ‘Ilm ash-Shar’ al-Azhar***. v.5, p.476.

² - al-Warjalānī. ***Kitāb at-Tartīb***. v.3, Ḥadīth number 34.

³ - ar-Rabī’. Ḥadīth number 776.

⁴ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.183.
- al-Khalīlī. ***Sharḥ Ghāyat al-Murād***. p.154, 155.
- al-Qannūbī. **Imām ar-Rabī’ b. Ḥabīb: his Position and Collection**. p.192-194.

follow the religion of Islām, yet they have the right to be buried.¹

Attention: If a child is born alive or has a sign of life then dies, Muslims should pray over him.² Accordingly, if the child comes out of his/her mother's womb dead, the funeral prayer is not enacted over him/her.³

Attention: The martyr, who is martyred on the battlefield, is not to be washed [i.e. the legal ritual bathing for the dead]. Only he is to be enshrouded with his clothes in which he has died, after taking off all his weapons.⁴ The Messenger Muḥammad (PBUH) is authentically narrated to have come eight years after the battle of Uḥud and performed the funeral prayer over its martyrs.⁵

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- al-Qannūbī. **Research, Treatises and Fatāwā**. v.4, p.94.
 - al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 12 Ramaḍān 1424 AH/6-11-2003 CE.

¹ - al-Khalīlī. **Sharḥ Ghāyat al-Murād**. p.115.

² - See:

- Ibn al-Mundhir. **al-Ijmā'**. p.11.
- al-Qannūbī. **Qurraṭ al-'Aynayn**. p.86.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 12 Ramaḍān 1424 AH/6-11-2003 CE.

³ - See:

- al-Khalīlī. **al-Fatāwā**. v.1, p.182.
- al-Khalīlī. **'Asking the People of Knowledge'**. Oman TV. Episode: 25 Ramaḍān 1423 AH/1-12-2002 CE.
- al-Qannūbī. **Summer Lessons** 1421 AH/ 2000 CE. Personal booklet, p.5.

⁴ - al-Khalīlī. **Fatāwā on the Legal Rulings of Funeral**, p.1. Audio material. Produced by: Mashāriq al-Anwār Recordings.

⁵ - al-Bukhārī. Ḥadīth number 3736.

Section on the Prayer over *al-Ghā'ib*¹

Learn, oh dear brother (May your Lord not show you what you dislike), that there is no harm in praying the funeral prayer over *al-ghā'ib* for which nobody else has prayed. This is the adopted viewpoint,² no matter whether the deceased has died in the same city in which you are or in another city, and whether on the same day or after a while.

This is proved by the Prophet's (PBUH) own practice when he performed *al-ghā'ib* prayer over the Negus³ after he reported his death to people on the same day he actually died. On this particular day, the Messenger (PBUH) went out to *al-Muṣallá*⁴ and led his Companions in the funeral prayer in which he pronounced *takbīrs* four times.⁵

¹ - ***al-Ghā'ib*** literally means the absent person. In such a context, it denotes the one who died away in another land or abroad, or simply whose corpse is not present.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.182.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 12 Ramaḍān 1424 AH/7-11-2003 CE.

³ - **Negus** is a title given to the Abyssinian Emperor or ruler during the time of the Prophet Muḥammad (PBUH). This particular Negus, who was contemporary to the Prophet (PBUH), welcomed the early Muslim immigrants to his country. Muslim historians report that he actually embraced Islām. It is worth saying that Abyssinia is currently the modern-day Ethiopia. See: Sāleh. **Dictionary of Islāmic Words and Expressions**. p.171.

⁴ - ***Muṣallá*** literally means a place of prayer (*ṣalāh*). It usually denotes an non-built-up area (or an open space) outside a town, designated for irregular prayers, such as 'Īd and Rain-Seeking prayers. See:

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.162.

⁵ - ar-Rabī'. Ḥadīth number 484.

Benefit

On the Etiquettes Recommended in the Presence of a *Muḥtaḍar*¹ and a Dead Person

Be acquainted, O finite one (May Allāh help me and you over the agony of death), that if you witness a person about to die, you should try to prompt him to utter *shahādah*,² so that it might be his last words in this life. This commandment is directed to us by the Prophet's (PBUH) saying: 'Exhort to recite "There is no god but Allāh" to those of you who are dying'.³ When the soul is already taken away, let this not overcome you from remembering Allāh, and immediately fulfilling the due rights of the dead person. Of these required etiquettes is the following:

- 1- **Cover his eyes and pray specifically for him**, if he is a righteous person: This etiquettes is upheld by the Prophet's (PBUH) teaching: 'When you come to your dead ones, close their eyes, for the sight follows the soul. And say good things, for the Angels say Amin to what the members of the household say'.⁴

Amongst the authentic *du'ā'* for the deceased is to say: 'O Allāh! Forgive [so-and-so, mentioning his name], raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant

¹ - ***Muḥtaḍar*** refers to a dying person, or a person on his death bed. See: Sāleh. **Dictionary of Islāmic Words and Expressions**. p.156.

² - al-Qannūbī. ***Tuḥfat al-Abrār***. p.116.

³ - Muslim. Ḥadīth number 1523.

⁴ - Ibn Mājah. Ḥadīth number 1445.

him pardon and us too, O Lord of the worlds. And make his grave spacious and give him light in it'.¹

2- Informing people when an individual passes away: This etiquette is commanded to allow the bereaved and the rest of the people to fulfil the dead person's rights of praying and supplicating for him/her, and to gain the reward of preparing and witnessing his funeral services till he/she is buried.

3- Paying off or settling the debts: Once someone has died, his relatives and the bereaved are urged to quickly pay back all his debts, because of what has been narrated on the authority of Abū Hurayrah (May Allāh be pleased with him), who reported that Allāh's Messenger (PBUH) said: 'The soul of the deceased believer remains pending on account of the debt until it is settled or paid off on his behalf'.²

If the fulfilling of the deceased's debt or settling it is not quickly possible, one of his heirs or any Muslim is strongly recommended to take care of it and pay it back on behalf of the deceased.³

¹ - See:

- al-Qannūbī. *Tuḥfat al-Abrār*. p.204, 205.
- Muslim. Ḥadīth number 1528.

² - at-Tirmidhī. Ḥadīth number 998.

³ - Whether this debt is due to a human being or to the Creator, Exalted is He. Examples of the debts that are due to the Creator are Pilgrimage, obligatory Charity and Expiations. Fulfilling all these debts is imperative even if the dead in his life did not record it in his will, according to what has been outweighed by the Shaykhs al-Khalīlī and al-Qannūbī. This juristic preference is backed up by the Prophet's (PBUH) saying: 'The debt owed to Allāh deserves its payment more than (the payment of anyone else)'. See:

- Muslim. Ḥadīth number 1936.

- 4- **Rushing to prepare the dead for burial:** Scholars are in agreement that, if the death of someone has been verified, those who are present should hurry to prepare it and should not delay without a valid reason. The Prophet (PBUH) says: 'Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members'.¹

It is worth saying that anything that goes against the Prophetic guidance during the funeral service, such as mourning, tearing the clothes and slapping the cheeks, is strictly forbidden in Islām,² due to the saying of the Messenger of Allāh (PBUH) 'He is not one of us who tears his garments, strikes his cheeks, and cries with the cry of the Days of Ignorance'.³

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- al-Khalīlī. *Fatāwá al-Waṣiyyah wa al-Waqf*. p.32, 126.
 - al-Khalīlī. *al-Fatāwá*. v.1, p.286.
 - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 10 Ramaḍān 1424 AH/4-11-2003 CE.
 - al-Ma'walī. *al-Mu'tamad fī Fiqh al-Kaffārāt*. p.7.

¹ - Abū Dāwūd. Ḥadīth number 2747.

² - For more details, see:

- as-Sālimī. *Jawhar an-Nizām*. v.3, p.137.
- al-Khalīlī. *Yuhṣin Allāh 'Azākum*. Audio material. Mashāriq al-Anwār.
- al-Khalīlī. *Fatāwá fī Ahkām al-Janā'iz*. Part 1. Audio material. Produced by: Mashāriq al-Anwār Recordings.
- al-Khalīlī. *Fatāwá an-Nikāḥ*. p.392-404.
- al-Qannūbī. *Research, Treatises and Fatāwá*. v.3, p.28.
- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 20 Ramaḍān 1424 AH/15-11-2003 CE.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 8 Shawwāl 1425 AH/21-11-2004 CE.

³ - at-Tirmidhī. Ḥadīth number 999.

Likewise, reciting the verses of the Noble Qur'ān over the graves is something disapproved of by our scholars (May Allāh be pleased with them).¹

Fatwá

Question Your Eminence: when some young people walk behind the bier, they do not participate in carrying it. When they are asked 'Why do you not take part?!', they reply: 'Implementing the Sunnah requires only walking behind the funeral, not carrying it'. Is this claim correct?

Answer This is the saying of ignorant people who do not distinguish between dates and coals, between *dab*² and fish, and between goats and lambs. As for the people of knowledge, they never say such a thing. How could carrying the bier be contrary to the Sunnah?! And why are they there in the first place?! It is to carry the bier. The Prophet (PBUH) himself took part in carrying the bier. How could a person excuse himself from carrying the bier?! This is nothing but thoughtless behaviour, and signifies their foolishness and ignorance. It is Allāh from whom we seek help.³

¹ - For more details, see:

- as-Sālimī, Muḥammad b. 'Abdullah. *Nahḍat al-A'yān*. p.48-50.
- as-Sālimī. *Jawhar an-Nizām*. v.3, p.46.
- al-Khalīlī. *Fatāwá al-Mu'āmalāt*. p.256-257.
- al-Khalīlī. *Fatāwá al-Waṣiyyah wa al-Waqf*. p.69.
- al-Qannūbī. *Fatāwá to Questions from East Africa*. p.13.
- al-Qannūbī. *Tuhfat al-Abrār*. p.208-210.
- al-Qannūbī, *al-Ma'ālim Magazine*. Issue 1, p.45.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 12 Ramaḍān 1424 AH/6-11-2003 CE.
- al-Khalīlī. 'The Juristic Aspects of Abū Nabhān'. p.143.

² - **Dab** is relatively a large spiny-tailed lizard that lives in the desert.

³ - al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 1 Ramaḍān 1424 AH/27-10-2003 CE.

The Fourteenth Chapter: On Emphasised Sunnah Prayers

Almighty Allāh has blessed us with Sunnah and voluntary prayers, so that they compensate for any shortcomings in the obligatory ones. Moreover, these Sunnah prayers are enacted to constantly and consistently connect the worshiper with his Lord, glory be to Him, and to be a racetrack on which the seekers of Allāh's pleasure and protection compete, as His chosen Prophet (PBUH) narrates from His Lord:

‘And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *nawāfil* [prayer or doing extra deeds besides what is obligatory] till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks [something] from Me, I give him, and if he asks My protection [refuge], I protect him’.¹

¹ - al-Bukhārī. Ḥadīth number 6021.

The contemporary scholar of Ḥadīth al-Qannūbī (May Allāh grant him good health) says regarding this report: ‘It has come from different chains of narrators, each one enhancing the others. Thus, it is elevated to the level of acceptance. This is what we think of this ḥadīth’.

al-Qannūbī. **‘Asking the People of Knowledge’**. Oman TV. Episode: 12 Ramaḍān 1425 AH/27-10-2004 CE.

Learn, O pupil (May Allāh guide you to the straight path and truthful speech) that the people of *fiqh* (Islāmic jurisprudence) have differed over the legal ruling concerning a number of prayers, as to whether they are compulsory prayers or emphasised/stressed Sunnah. The same argument exists within the Sunnah prayers to specify the level of Sunnah for each prayer (emphasised/stressed Sunnah or just recommended Sunnah).

However, as established from the very beginning, this book relies mainly on the juristic opinions concluded by the two well-versed scholars of the time, al-Khalīlī and al-Qannūbī (May Allāh reward them). Thus, you should not be confused about what you might find in other compilations of different views and opinions.

Section

On Urging People to Adhere to Sunnah and Optional Prayers

Come to know, oh worshiper (May Allāh make you of those who are called from the Gate of *Ṣalāh* on the Day of Resurrection) that the emphasised/stressed Sunnah prayers (*as-Sunan al-Mu'akkdah*) are those that the Prophet (PBUH) strongly commanded his followers to perform, including, for example, the mosque-greeting prayer and the eclipse prayer. They include as well those prayers, such as the *al-witr* prayer and the dawn Sunnah prayer, which **the Prophet (PBUH) always practised and never left**, even for a single time, whether at home or travelling.¹

Based on this definition, the stressed Sunnah prayers are the closest to obligatory of the optional prayers. Hence, they should not be abandoned except for a legitimate excuse.

¹ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 12 Ramaḍān 1425 AH/27-10-2004 CE.

Generally speaking, all Sunnah prayers, be it stressed or non-stressed, are not to be neglected by a faithful believer, as they are authentically proven to have been practised, or verbally recommended by the one whom Allāh set as a good example for us. Once, a Muslim scholar was asked regarding the status of one who habitually leaves *as-Sunan ar-Rātibah*.¹ He replied, '**He is religiously inferior**'.² Thereupon, Imām as-Sālimī (May his soul rest in peace) commented 'And Paradise is not inhabited by inferiors'.³ If this is the case with *as-Sunan ar-Rātibah*, the situation with the emphasised/stressed Sunnah should be even more strict.

Likewise, another scholar was questioned about one who does not care to perform the optional prayers that were authentically reported from the Prophet (PBUH). Upon being asked about this situation, he answered '**He is a man of evil**', and furthermore he mentioned that 'his witness is rejected'.⁴

There is a lot of reliably reported textual evidence urging and encouraging people to consistently perform the Sunnah prayers. For the sake of brevity, I suggest the reader examines these in their original sources.

¹ - *as-Sunan ar-Rātibah* are the regular Sunnah prayers observed before and/or after the mandatory prayers. Hence, they are the regular optional prayers attached to the five daily ones.

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.224.

² - al-Qannūbī. **Summer Lessons** 1422 AH/2001 CE. Personal booklet, p.35.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.171.
- as-Sālimī. **Jawābāt al-Imām as-Sālimī**. v.1, p.336.

⁴ - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 12 Ramaḍān 1425 AH/27-10-2004 CE.

Attention: The worshiper recites in the Sunnah prayers, be they emphasised or non-emphasised, the Opening Chapter, as well as another part of the Qur'ān. **A shorter recitation** after the Opening Chapter is required for some prayers, such as the dawn Sunnah prayer (*sunnat al-fajr*). However, it is advisable to **elongate the recitation** in other prayers, such as the eclipse prayer (*ṣalāt al-kusūf*). All this will be explained soon, Allāh willing.

Attention: Be informed, dear respected reader (May Allāh save you from all evils) of the fact that the best place for one to perform his Sunnah prayers, other than the obligatory ones, is **his house**. In this, there is no distinction between the Sunnah prayer being stressed or non-stressed, being *rātibah* or absolute, being prior to the obligatory prayer or after it, being a day or night prayer. It is always better for it to be offered in one's house. The evidence for this principle is the authentic custom and saying of Allāh's Messenger (PBUH).¹ On the authority of Ibn 'Umar (May Allāh make him and his father pleased with Him), the Prophet (PBUH) said: 'Observe some of your prayers in your houses and do not make them [the houses] graves'.² However, one should not condemn the practice of those who pray the non-obligatory prayers in the mosque, especially when there is a need for it, such as attending a lecture or a gathering conducted for the remembrance of Allāh.

In this chapter, we will mention the following emphasised Sunnah: *al-witr* prayer, the dawn Sunnah prayer, the mosque-greeting prayer and the eclipse prayer. As for the 'Īd prayer, we will dedicate a whole chapter to it.

¹ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 14 Ramaḍān 1425 AH/29-10-2004 CE.

² - Muslim. Ḥadīth number 1296.

Section on *al-Witr* Prayer

al-Witr is a stressed Sunnah, as far as the two Shaykhs (May Allāh preserve them) are concerned. His Eminence, the Grand Muftī al-Khalīlī (May Allāh save him), says ‘We are of the opinion that *al-witr* is an emphasised Sunnah’.¹

How to Perform It

Technically speaking, *al-witr* could be performed with one unit (*rak’ah*). Also, it could be performed with three, five, seven, nine, eleven or thirteen units; thirteen is the maximum.² Allāh’s Messenger (PBUH) is reported to have said: ‘Whoever wants to pray *al-witr* with seven *rak’ahs*, let him do so, and whoever wants to pray *al-witr* with five *rak’ahs*, let him do so, and whoever wants to pray *al-witr* with three *rak’ahs*, let him do so, and whoever wants to pray *al-witr* with one *rak’ah*, let him do so, and whoever wants to do so gesturing, let him do so’.³

It is allowable to perform *al-witr* in the *al-faṣl* way or the *al-waṣl* way,⁴ yet the former is preferred to the latter. The proof

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.179.
- al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 29 Rajab 1423 AH/6-10-2002 CE.
- al-Qannūbī. **Fatāwá to Questions from East Africa**. p.11.
- as-Sālimī. **Sharḥ al-Jāmi’ aṣ-Ṣaḥīḥ**. v.1, p.272-277.

² - For more details, see:

al-Qannūbī. **Fatāwá of his Excellency Shaykh al-Qannūbī**. p.137.

³ - an-Nasā’ī. Ḥadīth number 1713.

⁴ - **al-Faṣl** is to do *taslīm* after sitting for the second unit. Then, you pronounce the consecrating *takbīr* (*takbīrat al-Iḥrām*) after being upright for the third unit. As for **al-waṣl**, it is to perform the three units continuously, without this first *taslīm* after sitting for the second unit;

supporting this preference is the fact that *al-faṣl* was the main practice of the Prophet (PBUH), and furthermore it is what he (PBUH) directed his people to do when he said: ‘Prayer at night is two by two; then if one of you fears that dawn will break, pray one *rak’ah*’.¹

Instructive Story: A person’s *witr* prayer should not be less than three units, whenever possible. It is narrated that Abū ash-Sha’tihā’ Jābir b. Zayd (May Allāh have mercy on him) prayed *al-witr* with one unit, in order to show his companions that this practice is technically possible. Despite that, he then said: “This is **the slack’s *witr***”.²

Important Remark: Whoever wants to offer *al-witr* in *al-faṣl* way has to pray in twos, giving *taslīm* after each two, and when he wants to finish his *witr*, he prays one unit, then sits for *tashahhud* and *taslīm*.

Conversely, whoever wants to pray *al-witr* in *al-waṣl* way has to continue after the second sitting, without *taslīm*. On this ground, he stands up straight away after the first *tashahhud* for the third/last unit, with a transitional *takbīr*.

rather, you stand up after sitting, with a transitional *takbīr* to the third unit. See:

- al-Jīṭālī. *Qawā'id al-Islām*. v.1, p.317.
- al-Khalīlī. *al-Fatāwá*. v.1, p.171.
- al-Qannūbī. *Fatāwá of his Excellency Shaykh al-Qannūbī*. p.137.
- al-Qannūbī. *Summer Lessons* 1423 AH/2002 CE. Personal booklet, p.54.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 7 Šafar 1428 AH/25-2-2007 CE.

¹ - al-Bukhārī. Ḥadīth number 936.

² - See:

- al-Jīṭālī. *Qawā'id al-Islām*. v.1, p.317.
- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 29 Rajab 1423 AH/6-10-2002 CE.

It is to be noted that *al-waṣl* way is only possible for those who want to pray *al-witr* with three units. Thus, if a person wants to pray *al-witr* with more than three units, he has to separate each two units with a *taslīm*.

What is Recited during *al-Witr*

The worshiper is required in *al-witr* to recite the Opening Chapter, along with another part of the Holy Qur'ān in all its units, including the third/last unit. It is from the Sunnah to recite in the first unit the Chapter of ﴿سَبَّحَ﴾ (the Most High), in the second unit the Chapter of ﴿الْكَافِرُونَ﴾ (the Disbelievers), and in the third unit the Chapter of *al-Ikhlāṣ* (Sincerity).¹

Finally, it is advisable for the prayer to say after concluding *al-witr* prayer 'Subḥān al-maliki al-Quddūs' three times. This is authentically reported from the Prophet Muḥammad (PBUH).²

The Time for *al-Witr* Prayer

The prayer time for *al-witr* begins right after the Night ('*Ishā'*) prayer, and lasts until the appearance of the true dawn, in accordance with the correct view.³ It is recommended to delay the performance of *al-witr* until the end of the night. This recommendation is for those who are confident that they will wake up at that late time. Otherwise, it is better to pray it before going to bed. In so doing, one concludes his day worshipping his Lord, Exalted is He. On the authority of Jābir b.

¹ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 24 Ramaḍān 1425 AH/8-11-2004 CE.

² - al-Qannūbī. *Tuḥfat al-Abrār*. p.152.

³ - See:

- al-Khalīlī. *al-Fatāwá*. v.1, p.177.
- al-Qannūbī. *Fatāwá of His Excellency Shaykh al-Qannūbī*. p.130.

‘Abdullah, who said: ‘I heard the Prophet (PBUH) say: “He who amongst you is afraid that he may not be able to get up at the end of the night should observe *al-witr* [in the first part] and then sleep, and he who is confident of getting up and praying at night [i.e. the *Tahajjud* prayer] should observe it at the end of it, for the recitation at the end of the night is witnessed,¹ and that is better’.²

Attention: Technically speaking, *al-witr* could be legally performed **before the start of the time for the Night prayer**, as far as the reliable viewpoint is concerned. This could be possible in the case of combining the Sunset and Night prayers at the time of the earlier one, *advanced combination* right after the sun has set.³

Attention: Whoever forgets or misses *al-witr* until its time has entirely elapsed should substitute it whenever he remembers or gets up, whether during the day or at night. Making up *al-witr* whenever one remembers or wakes up is the adopted opinion of the two Shaykhs (May Allāh prolong their lives).⁴

Fatwá

Question Can one who combines the Sunset and Night prayers delay *al-witr*?

Answer Yes, he may postpone it or pray it right after the Night prayer. Allāh knows best.⁵

¹ - Meaning: “witnessed by angels”.

² - Muslim. Ḥadīth number 1256.

³ - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 13 Ramaḍān 1425 AH/28-10-2004 CE.

⁴ - See:

- al-Khalīlī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 29 Rajab 1423 AH/6-10-2002CE.

- al-Qannūbī. **Summer Lessons** 1424 AH/2003 CE. Personal booklet, p.49.

⁵ - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 6 Ramaḍān 1422 AH/22-11-2001 CE.

Section on the Dawn Sunnah Prayer

Be informed, dear brother (May Allāh grant you guidance) that included in the strongly emphasised prayers are the two Sunnah units of dawn (***sunnat al-fajr***).¹ They are short units offered after the emergence of the true dawn and before its obligatory prayer.² The Prophet (PBUH) would constantly adhere to this practice in all situations, and he would urge his Companions not to miss it,³ as he said: 'The two *rak'ahs* [before] *fajr* are better than this world and everything in it'.⁴

Being a **short prayer** necessitates that the worshiper does not prolong its recitation in emulation of the Prophetic guidance.⁵ Also, it is recommended to follow in the steps of the Prophet (PBUH),⁶ to recite in the first unit the Chapter of ﴿الْكَافُرُونَ﴾ (Disbelievers), and in the second unit the Chapter of *al-Ikhlāṣ*

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.179.
- al-Qannūbī. **Summer Lessons** 1425 AH/2004 CE. Personal booklet, p.20.

² - In '**The Third Chapter: On the Conditions of Prayer**\ The Second Condition: Time', we mentioned that dawn is of two types: the false dawn and the true dawn. The **false dawn** emerges vertically towards the middle of the sky, and it is then followed by darkness. The **true dawn** is the lightening that spreads horizontally at the eastern horizon. None of the legal rulings concern the false dawn, because it is considered an extension of the preceding night. The true dawn is the one on which many religious rituals depend, such as the start of fasting and the end of *al-witr* prayer.

³ - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 12 Ramaḍān 1425 AH/27-10-2004 CE.

⁴ - Muslim. Ḥadīth number 1193.

⁵ - ar-Rabī'. Ḥadīth number 202.

⁶ - al-Qannūbī. **Summer Lessons** 1425 AH/2004 CE. Personal booklet, p.38.

(Sincerity). All this should only be after reciting *al-Fātiḥah* (the Opening Chapter).¹

Attention: He who misses the dawn Sunnah prayer before its obligatory prayer makes it up right after this obligatory prayer, according to the opinion held by Quṭb al-A'immaḥ² (May the Exalted have mercy on him). Also, this is what has been concluded by Shaykhs al-Khalīlī and al-Qannūbī (May Allāh save them).³

Moreover, **the original order is to be maintained** when performing the two dawn prayers (the Sunnah and the obligatory) after the time of dawn has elapsed. In other words, the dawn Sunnah is made up before the Dawn obligatory prayer, even if they are performed after sunrise, keeping the original order.⁴ This is demonstrated by the practice of the Prophet (PBUH) and his Companions, when they got up after the sun rose fully. Thereupon, Bilal raised *adhān*, then the whole group prayed the dawn Sunnah followed by the Dawn prayer.⁵

¹ - Muslim. Ḥadīth number 1195.

² - **Quṭb al-A'immaḥ** is a well-known title given to the renowned scholar from Algeria, Shaykh Muḥammad b. Yūsuf Aṭṭayyish. Shaykh al-Quṭb has many compilations on different religious and linguistic fields. He passed away in 1332 AH/1914 CE.

³ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.178.
- al-Qannūbī. **A Lengthy Answer**, printed and circulated, the writer has a copy of it. p.50.
- al-Qannūbī. **Summer Lessons** 1423 AH/2002 CE. Personal booklet, p.4.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 13 Ramaḍān 1425 AH/28-10-2004 CE.

⁴ - al-Qannūbī. **Summer Lessons** 1424 AH/2003 CE. Personal booklet, p.54.

⁵ - Abū Dāwūd. Ḥadīth number 372.

Attention: You previously knew that it is generally commendable to perform the absolute and *ar-rātibah* (regular) Sunnah prayers at one's house, so that Muslim houses do not resemble cemeteries, in which praying is not allowed. However, if one enters a mosque after he has prayed the dawn Sunnah at his house, he should not sit down except after offering the mosque-greeting prayer; otherwise, he should remain standing until *iqāmah*. This will be elaborated in the following section.

Section on the Mosque-Greeting Prayer

Know, oh pursuer of knowledge (May the all-Powerful admit you to Paradise), that he who comes to a mosque is asked to pray two units before sitting. These two units are the mosque-greeting Sunnah prayer (***taḥiyyat al-masjid***). This prayer is of the emphasised Sunnah prayers, according to the adopted position of the two Shaykhs (May Allāh save them).¹

The various Messenger's (PBUH) ḥadīths, commanding Muslims to observe the mosque-greeting prayer or prohibiting them from abandoning it, confirm this prayer is greatly emphasised. Among these traditions is his (PBUH) commandment that 'If any one of you enters a mosque, he should pray two units before sitting',² and his (PBUH) prohibition: 'He should not sit till he has observed two units'.³ Hence, our Shaykh al-Khalīlī (May Allāh preserve him) says: 'I maintain that the least ruling that could be given to it is to be a highly stressed Sunnah'.⁴

Attention: The mosque-greeting prayer is of ***aṣ-Ṣalawāt as-Sababiyyah*** (the circumstantial /occasional prayers), just like the funeral prayer,⁵ the solar/lunar eclipse prayer,⁶ the *istikhārah*

¹ - See:

- al-Khalīlī. **al-Fatāwā**. v.1, p.168.
- al-Qannūbī. **Tuḥfat al-Abrār**. p.135 (footnote).
- al-Qannūbī. **Iftā' Session**. Audio material. Produced by: Mashāriq al-Anwār Recordings.
- al-Qannūbī. **Fatāwā of His Excellency Shaykh al-Qannūbī**. p.63, 130.

² - ar-Rabī'. Ḥadīth number 204.

³ - al-Bukhārī. Ḥadīth number 1097.

⁴ - al-Khalīlī. **al-Fatāwā**. v.1, p.16.

⁵ - al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 11 Ramaḍān 1424 AH/5-11-2003 CE.

⁶ - al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 12 Rabī' 1st 1425 AH/2-5-2004 CE.

(seeking Allāh's guidance) prayer and the *ṭawāf* (circumambulation around *al-Ka'bah*) prayer.¹

Formerly it was mentioned that the legality of **praying the occasional prayers during the disliked/reprehensible times** is authentically established.² This allowance is limited to the disliked times, apart from the three prohibited times (sunrise, sunset and midday).³

An application of this rule is if one comes to the mosque after he has prayed the Afternoon prayer (*ʿAṣr*); he should not sit down without praying the mosque-greeting prayer, unless the sun becomes yellowish and it is about to set. Allāh knows best.⁴

Attention: Whoever enters the mosque while the Imām is delivering the Friday's sermon should pray the mosque-greeting prayer and is commanded to shorten it (i.e. recite short chapters). Therefore, do not give much weight to the view that calls for abandoning this established Sunnah during the Friday's sermon. The Prophet Muḥammad (PBUH) is reliably reported to have paused his sermon to order a companion of his to offer the mosque-greeting prayer, after the latecomer had sat down without performing it.⁵

¹ - al-Qannūbī. **A Lengthy Answer**, printed and circulated. p.52.

² - **The Third Chapter: On The Conditions of Prayer** \ The Second Condition: Time - The Disliked Times.

³ - See:

- al-Qannūbī. **Fatāwá of His Excellency Shaykh al-Qannūbī**. p.72.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 28 Rabī' 1st 1424 AH/29-6-2003 CE.

⁴ - See: **The Third Chapter: On The Conditions of Prayer** \ The Second Condition: Time - The Prohibited Times.

⁵ - Muslim. Ḥadīth number 1449.

Imām Abū Saʿīd al-Kudamī (May his soul rest in peace) said: ‘If the Prophet (PBUH) actually ordered the man, then this viewpoint should take priority’.¹ This opinion has also been advocated by the two scholars of the time, al-Khalīlī and al-Qannūbī (May Allāh protect them both).²

Benefit: The mosque-greeting prayer is not of the *maqṣūd lidhātih* prayers (prayers meant/enacted dependently for their virtues, such as the voluntary night prayer). **The purpose for which this mosque-greeting prayer is enacted** is so that you do not sit down in the mosque until you have prayed two units at least. This meaning is extracted from the Prophet’s (PBUH) teaching ‘If any one of you enters a mosque, he should pray two units before sitting’.³

With this in mind, you realise that **any two-unit prayer could replace the mosque-greeting prayer**, such as *al-witr* prayer if it is performed with more than one unit,⁴ the dawn Sunnah prayer, the *ḍuhá* prayer, the Sunnah prayer of ablution, or any due obligatory prayer. The Prophet (PBUH) says: ‘When the *iqāmah* for prayer is said, there is no prayer except the prescribed prayer’.⁵

¹ - Literary Club. **Readings on Abū Saʿīd al-Kudamī’s Thought**; a lecture given by His Eminence Shaykh al-Khalīlī. p.55.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.123. And a lengthy answer, p.135-142.
- al-Qannūbī. **Fatāwá in Lizq Village** - Oman 1423 AH. Audio material.
- al-Qannūbī. **Fatāwá of His Excellency Shaykh al-Qannūbī**. p.63.
- al-Qannūbī. **Summer Lessons** - Ruwī 1421 AH/2000 CE. Booklet no. 1, p.8.

³ - ar-Rabīʿ. Ḥadīth number 204.

⁴ - For more details, see:

- al-Qannūbī. **Research, Treatises and Fatāwá**. v.5, p.12.
- al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 25 Ramaḍān 1425 AH/9-11-2004 CE.

⁵ - Muslim. Ḥadīth number 1160.

Once, our Shaykh al-Qannūbī (May Allāh protect him) was asked about one who enters a mosque during *ḍuḥá* time and wants to offer two units before sitting down; what is the preferred intention for this two-unit prayer, *ḍuḥá* or mosque-greeting? Upon being asked this question, he replied: ‘He prays two units and this suffices for both’.¹

¹ - al-Qannūbī. **Summer Lessons** 1423 AH/2002 CE. Personal booklet, p.50.

Section on the Eclipse Prayer

Be acquainted (May Allāh protect you from the temptations of life, and save you from the tragedies of day and night) with the fact that Almighty Allāh

﴿جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا﴾ الفرقان: ٦٢

‘Has made the night and the day in succession for whoever desires to remember or desires gratitude’ (Q, the Criterion. 25:62).

Furthermore, He has made the sun and moon among the great signs of His existence, and among the major proofs of His absolute power in this universe.

The solar eclipse (*kusūf*) and, likewise, the lunar eclipse (*khusūf*), is meant to cause people to resort to their Creator, glory be to Him, remembering and asking forgiveness from Him.¹ To that end, a unique prayer has been legislated for the solar eclipse by explicit textual evidence, and for the lunar eclipse by means of analogy.²

Benefit

Kusūf and *khusūf* are **interchangeable terms**. Based on this, it is possible to say *khusūf* of the sun, and *kusūf* of the moon, although the most common practice is to use *kusūf* for the sun and *khusūf* for the moon.³

The Legal Ruling of the Eclipse Prayer

The eclipse prayer is a stressed Sunnah for every Muslim, due to the fact that the Prophet (PBUH) rushed to offer it when the

¹ - ar-Rabī'. Ḥadīth number 198.

² - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 12 Rabī' 1st 1425 AH/2-5-2004 CE.

³ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 6 Ramaḍān 1429 AH/7-9-2008 CE.

sun was eclipsed in his lifetime. Besides this practical Sunnah, Allāh's Messenger (PBUH) commanded his noble Companions to gather for it. Hence, its legality is textually proven by more than twenty Companions of the Prophet (May Allāh be pleased with them all).¹ Therefore, it could be said that it is *farḍ kifāyah* (a collective/communal obligation) with regard to the whole *Ummah*.²

The **eclipse of the moon** is given analogically the same ruling as the eclipse of the sun in terms of prayer, so praying for the lunar eclipse is legally enacted.³ Likewise, by means of analogy, such an exceptional prayer is legalised when a **natural disaster** inflicts its dire consequences on people, such as earthquakes and volcanoes, as far as Shaykh al-Qannūbī is concerned. May Allāh save us all from such disasters.⁴

¹ - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 14 Ramaḍān 1424 AH/9-11-2008 CE.

² - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 12 Rabī' 1st 1425 AH/2-5-2004 CE.

³ - It has been argued that the legality of prayer for the lunar eclipse is also derived from textual evidence. This is the following Prophetic tradition 'O people, the sun and the moon are two of Allāh's signs; they are not eclipsed on account of a man's death. So, when you see anything of that nature, offer prayer'. The ultimate result, that prayer for the lunar eclipse is legalised, is the same. See:

Abū Dāwūd. Ḥadīth number 996.

⁴ - See:

- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 15 Ramaḍān 1429 AH/16-9-2008 CE.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 14 Ramaḍān 1424 AH/9-11-2003 CE.

How to Perform the Eclipse Prayer

Learn, brother (May Allāh make you of those who listen to the speech and follow the best of it), that upon the occurrence of the solar or lunar eclipse, it is legislated to call people to prayer, proclaiming ***aṣ-Ṣalāh Jāmi'ah***, which literally means 'The prayer is gathering'.¹

When people gather in the mosque, the Imām stands and leads them for the eclipse prayer. This prayer consists of two audible units, whether it is performed during the day or night. Unlike the other prayers, each unit in this unique prayer has two *rukū's* (bowings) and two *qiyāms* (standings). This format for the eclipse prayer is adopted by the two Shaykhs, al-Khalīlī and al-Qannūbī (May Allāh save them), and it is also the one chosen by Imām as-Sālimī (May Allāh have mercy on him).²

The description of this prayer, in brief, is as follows:

After the consecrating *takbīr*, the Imām recites the Opening Chapter and another part of the Qur'ān, and he greatly elongates his recitation. Then, he bows down, prolonging his bowing and the glorification of his Lord. Next, he stands up and recites the Opening Chapter again with another part of the Qur'ān,³ elongating the recitation, but this second recitation is

¹ - al-Bukhārī. Ḥadīth number 987.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.175, 177.
- al-Qannūbī. **as-Sayf al-Ḥād**. p.110-112.
- al-Qannūbī. **Imām ar-Rabī' b. Ḥabīb: His Position and Collection**. p.122.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 6 Ramaḍān 1429 AH/7-9-2008 CE.
- as-Sālimī. **Sharḥ al-Jāmi' aṣ-Ṣaḥīḥ**. v.1, p.284.

³ - See:

- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 7 Ramaḍān 1429 AH/8-9-2008 CE.

shorter than the first one. Afterwards, he bows down for a long time, but this one is also shorter than the former one. Then, he stands up straight from his bowing and falls into prostration twice, prolonging his glorification of his Creator.

Upon the completion of his prostration, he stands upright for the second unit and performs it in just the same manner as he performed the first one, except that the recitation and glorification in this second unit are shorter than those of the first unit.

Attention: It has been widely spread in some communities that they raise ***adhāns* upon the occurrence of the solar or lunar eclipse**. This custom is in contrast to the authentic Sunnah and what has been established by Consensus. The legal religious practice is to announce *aṣ-Ṣalāh Jāmi'ah*. There is no objection to the repeating of this announcement in order to call people and draw their attention to the prayer.¹

Much worse is what we have heard that when some witness an eclipse, they start beating drums and provoking beasts. This misbehaviour is due to the misconception that the sun has eclipsed because it has committed a sin, or that a giant dragon has eaten part of it!

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- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 12 Rabī' 1st 1425 AH/2-5-2004 CE.

¹ - See:

- al-Khalīlī. **al-Fatāwā**. v.1, p.47.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 6 Ramaḍān 1429 AH/7-9-2008 CE.

The Eclipse Sermon

Learn, O caller to Allāh (May He grant you truthful speech and righteous deeds), that it is **recommended** for the one who leads people in this prayer to stand and deliver a sermon. This sermon should be concise and informative.¹ At the beginning of it, the orator praises Allāh and thanks Him. Then, he invites the attendees to reflect on and contemplate this exceptional phenomenon. Also, he warns them of Allāh's punishment and gives them the glad tidings of His extraordinary reward. Additionally, he urges them to mention the name of Allāh repeatedly, send peace and blessings of Allāh to His beloved, the Prophet Muḥammad (PBUH), give charity, follow the Sunnah, and distance themselves from religious heresies.

This is similar to what the Prophet (PBUH) did when the sun was eclipsed on **the day his son, Ibrāhīm, passed away** (Peace be on him and his father). Upon that coincidence, some thought that the sun was actually eclipsed because of the death of the Prophet's (PBUH) son. To clear this misunderstanding, the Prophet (PBUH) stood and delivered a sermon.

Amongst what the Prophet (PBUH) declared in his sermon was: 'The sun and the moon are two of Allāh's signs. They are not eclipsed for anyone's death, nor for anyone's life. When you see an eclipse, call on Allāh and magnify Him [i.e. say: "Allāh is greater"] and give *ṣadaqah*.' Then he said: 'O community of Muḥammad! By Allāh, if you knew what I knew, you would laugh little and weep much'. 'Ā'ishah said: 'He further told them to seek protection for themselves from the punishment of the grave'.²

¹ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 7 Ramaḍān 1429 AH/8-9-2008 CE.

² - ar-Rabī'. Ḥadīth number 198.

Precious Benefit: The solar eclipse only takes place at the end of the lunar month. On the other hand, the lunar eclipse only takes place at the middle of the lunar month when the moon is full.¹

Another Benefit: If something prevents the sighting of *kusūf* or *khusūf*, such as intense clouds or dust, then the prayer is not legally required, even if astronomers state the time at which the eclipse astronomically takes place. Similarly, if it occurs in one place, people in other places are not asked to perform it. The justification for this is that **the eclipse prayer is tied to the actual sighting** of the eclipse itself, as enshrined explicitly in the previous Prophetic report: ‘When you see an eclipse...’.²

Reminder: You are advised, oh generous one, to give **voluntary charity** once you view *kusūf* or *khusūf*. This recommendation is given by the previous tradition, ‘When you see an eclipse, call on Allāh, magnify Him [say: “Allāh is greater”] and give *ṣadaqah* (charity)’.³

¹ - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 6 Ramaḍān 1429 AH/7-9-2008 CE.

² - See:

- al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 7 Ramaḍān 1429 AH/8-9-2008 CE.
- al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 12 Rabī’ 2nd 1425 AH/2-5-2004 CE.

³ - ar-Rabī’. Ḥadīth number 198.

The Fifteenth Chapter: On 'Īd Prayer

On authority of Anas b. Mālik (May Allāh be pleased with him) who said:

'The people of the *Jāhiliyyah*, pre-Islāmic era, had two days each year when they would play. When the Messenger of Allāh (PBUH) came to al-Madīnah he said: 'You had two days when you would play, but Allāh (Exalted is He) has given Muslims something instead; that is better than them: the day of al-Fiṭr and the day of al-Aḍḥā'.¹

Section on the Ruling and Time of 'Īd Prayer

Be acquainted (O happy Muslim, May Allāh repeat the happiness of 'Īd, 'Īd after 'Īd) with the fact that Allāh Almighty made the 'Īd prayer legitimate in **the second year of Hijrah**, after He made the fasting of Ramaḍān legitimate. Therefore, it is amongst the great rites of Islām. Both al-Fiṭr and al-Aḍḥā prayers are ordained by the Holy Qur'ān. With regard to **al-Fiṭr prayer**, the Almighty says:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ﴾ (الأعلى: ١٤ - ١٥)

'He has certainly succeeded who purifies himself - And mentions the name of his Lord and prays' (Q, the Most High. 87:14-15).

As for **al-Aḍḥā prayer**, Exalted Allāh says:

• ¹ - an-Nasā'ī. Ḥadīth number 1538.

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾ الكوثر: ٢

'So pray to your Lord and sacrifice [to Him alone]' (Q, the Abundance. 108:2).

Moreover, the Prophet (PBUH) would always offer 'Īd prayer and ask people to go out to pray, so much so that he even ordered the menstruating women to go out and witness the good occasion and the supplication of the believers,¹ but he commanded the menstruating women to keep away from the prayer place.²

Based on the above mentioned, the least ruling that could be given to this prayer is to be **Sunnah mu'akkadah** (stressed Sunnah), as concluded by the two Shaykhs, al-Khalīlī³ and al-Qannūbī⁴.

¹ - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 27 Ramaḍān 1427 AH- 21/10/2006 CE.
- al-Qannūbī. **Research, Treatises and Fatāwá**. v.3, p.35.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 28 Ramaḍān 1425 AH- 12/11/2004 CE.

² - al-Bukhārī. Ḥadīth number 313.

³ - al-Khalīlī. **al-Fatāwá**. v.1, p.168, 170.

⁴ - See:

- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 28 Ramaḍān 1425 AH- 12/11/2004 CE.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 24 Ramaḍān 1425 AH- 8/11/2004 CE.

Linguistic Benefit: The Arabic word **ʿĪd** is derived from the word **ʿawd**, which conveys the meaning of repetition. Thus, ʿĪd is given this name because it is a happy occasion that is repeated every year with joy and cheer.¹

Its time: The time of ʿĪd prayer is **the same as *ḍuḥá* prayer** time. In other words, ʿĪd prayer starts twelve minutes after the sun has fully risen and ends by midday, before the sun reaches meridian.²

However, it is better to delay the prayer on ʿĪd al-Fiṭr to enable Muslims to give away al-Fiṭr Zakāh before the prayer. And it is better to be prayed at the earlier time on al-Aḍḥá ʿĪd to give Muslims enough time to offer their sacrifice after the prayer.

Section on How to pray ʿĪd Prayer

Learn, O learner (May Allāh adorn you with joy and happiness), that, by Consensus, ʿĪd prayer is only two units (*rakʿah*). It does not have *adhān* nor *iqāmah*, nor any other call.³ However, saying *takbīrs* in this prayer is unanimously requested, although scholars differ on how and where to do them. With

¹ - Ibn Manẓūr. *Lisān al-ʿArab*.

² - See:

- al-Khalīlī. *al-Fatāwá*. v.1, p.209.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 28 Ramaḍān 1425 AH- 12/11/2004 CE.

³ - See:

- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 7 Ramaḍān 1429 AH- 8/9/2008 CE.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 24 Ramaḍān 1427 AH- 20/10/2001 CE.

that said, the varied opinions in this matter are permissible and acceptable, praise be to Allāh.¹

Of these adopted ways or formats is the following:

First\ thirteen *takbīrs*: The Imām says five *takbīrs* after the consecrating (*iḥrām*) *takbīr*. Then, he says five other *takbīrs* after the recitation of the second unit. After the rise from the second bowing, he says three *takbīrs*. This is the most famous and practised way with us here in Oman.²

Second\ thirteen *takbīrs*: The Imām says six *takbīrs* after the consecrating *takbīr* and seven after the second recitation. His Eminence Shaykh al-Khalīlī (May Allāh keep him healthy), says: 'This is what I practise'.³

Third\ twelve *takbīrs*: The Imām says seven *takbīrs* right after the consecrating *takbīr* and five after standing to the second unit and before reciting anything. The writer of *Qāmūs aṣ-Ṣalāh* says: 'It is the way of our Shaykh, the prominent scholar of hadith, Sa'īd b. Mabruk al-Qannūbī (May Allāh Almighty save him)'.⁴

¹ - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 28 Ramaḍān 1429 AH- 29/9/2008 CE.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 26 Ramaḍān 1427 AH- 20/10/2006 CE.

² - as-Sālimī. *Talqīn aṣ-Ṣibyān*. p.47-48.

³ - al-Khalīlī. *al-Fatāwā*. v.1, p.171.

⁴ - aṭ-Ṭiwānī. *Qāmūs aṣ-Ṣalāh*, p151.

His (PBUH) authentic guidance includes that he would recite, in the first unit of the 'Īd prayer, the Chapter of ﴿سَبَّحَ﴾ 'The Most High', and in the second unit the Chapter of ﴿الْفَتْحِیَّةُ﴾ 'The Overwhelming'.¹

Notice: The followers should say *takbīrs* after the Imām, after every single *takbīr* said by the Imām.

Section on the 'Īd Sermon

Be acquainted, dear Muslim brother, with the fact that it is amongst the rites of 'Īd that the Imām stands after his prayer to deliver the 'Īd sermon (*Khuṭbah*). It is one sermon,² opened by praising Allāh.³ During the sermon, the Imām is required to say the *takbīrs* repeatedly, and to face the people. He is also required to encourage them to do good and forbid them from doing evil. Moreover, the sermoniser is expected to preach, remind and teach the congregation matters that concern them with regard to the 'Īd Charity and the slaughtering of sacrifice.

¹ - See:

- al-Qannūbī. **Sound** Ḥadīths. al-Ma'ālim Magazine. 2nd issue (1421 AH/ 2000 CE), p.50.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 24 Ramaḍān 1425 AH- 8/11/2004 CE.

² - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 14 Ramaḍān 1424 AH- 9/11/2003 CE.

³ - Some say: it is opened with *takbīrs*. However, what is mentioned above is what quoted by the author of 'Qāmūs aṣ-Ṣalāh' from Shaykh al-Qannūbī that latter (May Allāh safeguard him) said: 'As for us, we start with *taḥmīd*, [praising Allāh]'.

Aṭ-Ṭiwānī. **Qāmūs aṣ-Ṣalāh**. p.160.

Juristic Issue

If the Muslim congregation misses the 'Īd prayer due to late news about the new moon sighting, the Muslim ruler should ask them to come the following morning to the *Muṣallá*. This happens, for example, when the trustworthy people witnessing the sighting of Shawwal's crescent the previous night, arrive after midday. In this case, the congregation will be asked to make up the payer the following morning. This is in accordance with the correct opinion held by Shaykh al-Qannūbī¹ due to the established and intact Sunnah.²

Section on the Sunnah Etiquettes of 'Īd

Learn, my brother (May Allāh not deprive you from following in the footsteps of the Prophet (PBUH)), that 'Īd has recommended forms of etiquette that one should not neglect or underestimate. The following are among these etiquettes:

- 1- **Giving away the obligatory 'Īd Charity (al-Fiṭr Zakāh):** This form of charity should be given before one goes to 'Īd prayer. It was legislated in order to cleanse the fasting people from any shortfalls, and in order to enrich the poor from begging on this beautiful occasion. On the authority of Ibn 'Abbās (May Allāh make him and his father pleased with Him), who said: 'The Messenger of Allāh (PBUH) enjoined Zakāt al-Fiṭr on the one who fasts (i.e. fasted

¹ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 13 Ramaḍān 1425 AH- 28/10/2004 CE.

² - Abū Dāwūd. Ḥadīth number 977.

during the month of Ramaḍān) to purify him from any indecent act or speech and for the purpose of providing food for the needy'.¹

- 2- **Slaughtering the sacrificial animals (*uḍḥyah*):** Offering the sacrifice on the second 'Īd of Islām, 'Īd al-Aḍḥá, which is the tenth day of the month of Dhū al-Ḥijjah, is a 'Stressed Sunnah'. This form of worship was made legal to commemorate and emulate the practice of the father of the Prophets, Abraham (PBUH), who slaughtered on this day a great sacrifice. His sacrifice was a substitution for his son, when he was first asked to slaughter his own son Ismael (Peace be upon them both).
- 3- **Adornment, having a ritual bath, putting on perfume and brushing one's teeth:** all these demonstrate the signs of Islām and cause a Muslim to glorify the rites and rituals of Allāh, Exalted is He, and make him remember the favours of Allāh upon His servants, like the Prophet's (PBUH) companions would do.²
- 4- **Eating before going out for *al-Fiṭr* prayer and delaying that eating until coming back from al-Aḍḥá payer**³: The

¹ - Abū Dāwūd. Ḥadīth number 1609.

² - See:

- al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 28 Ramaḍān 1423 AH- 4/12/2002 CE.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 28 Ramaḍān 1425 AH- 12/11/2004 CE.

³ - al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 8 Dhū al- Ḥijjah 1429 AH- 9/2/2003 CE.

proof of that was narrated on the authority of ‘Abdullāh b. Buraydah from his father, that the Messenger of Allāh (PBUH) would not go out on the Day of al-Fiṭr until he ate, and he would not eat on the Day of *Naḥr* (the day of sacrifice) until he prayed'.¹

5- **Going on foot to the prayer on a route and coming back on another route**²: this practice is authentically ascribed to the Prophet of Allāh, Muḥammad (PBUH). The Messenger of Allāh (PBUH) used to come to ‘Īd prayers walking on foot, and go back via a different route.³ This practice should be followed and implemented as much as possible.

6- **Offering ‘Īd prayer outside the city on the *Muṣallá***⁴: The *Muṣallá*, which is the open field dedicated to ‘Īd prayers.⁵ All Muslims are required to go out of the city to witness this blissful occasion, be they men or women, be they old or young. However, women must go in their decent clothes, that do not expose or reveal any of their beauty to unrelated men, and without intermingling with them.

¹ - at-Tirmidhī. Ḥadīth number 497.

² - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 28 Ramaḍān 1425 AH- 12/11/2004 CE.

³ - See:

- al-Bukhāri. Ḥadīth number 933.
- Ibn Mājah. Ḥadīth number 1290.

⁴ - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 25 Ramaḍān 1425 AH- 9/11/2004 CE.

⁵ - ***Muṣallá*** literally means a place of prayer, *Ṣalāh*.

7- Pronouncing *takbīrs* upon leaving the house for the ‘Īd prayer for both ‘Īds: with regard to ‘Īd al-Fiṭr, the proof for this ruling is His Almighty’s saying:

﴿وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُكُمْ﴾ البقرة: ١٨٥

‘...And [wants] for you to complete the period and to glorify Allāh [meaning to say *takbīrs*] for that [to] which He has guided you’ [Q, the Cow. 2:185].

Proclaiming *takbīrs* on this day starts from leaving the house going to *Muṣallá* until standing for prayer.¹

As for ‘Īd al-Aḍḥá, the ‘Īd of sacrifice, Almighty Allāh says:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾ البقرة: ٢٠٣

‘And remember Allāh during [specific] numbered days’ [Q, the Cow. 2:203].

The reference here to the day of sacrifice, ‘Īd al-Aḍḥá, and the three following days which are called **the days of *Tashrīq***, 11th, 12th and 13th of Dhū al-Ḥijjah. Therefore, saying *takbīrs* starts on this day from the time the people go out to *Muṣallá* till the Afternoon prayer [‘Aṣr] of the last day of *Tashrīq*, the thirteenth of Dhū al-Ḥijjah. The Imām pronounces the *takbīrs* out loud after each prayer and the followers repeat the *takbīrs* after their Imām.²

¹ - See:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 10 Shawwāl 1426 AH- 13/11/2005 CE.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 28 Ramaḍān 1425 AH- 12/11/2004 CE.

² - al-Khalīlī. **al-Fatāwá**. v.1, p.230.

8- **Exchanging congratulations because of completing the worship and wishing one another a blessed ʿĪd.** The Companions of the Prophet (PBUH) are narrated to have congratulated each other¹ and would say to one another: 'May Allāh accept from us and you', just as the Almighty says:

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾
يونس: ٥٨

'Say, "In the bounty of Allāh and in His mercy - in that let them rejoice; it is better than what they accumulate'.

In **ʿĪd al-Fiṭr**, Muslims congratulate themselves for completing the fasting of the month of Ramaḍān and witnessing the Day of *al-Jāʿizah*, the Day of Reward and Compensation.

Additionally, in **ʿĪd al-Aḍḥá**, they congratulate themselves for fasting on the first ten days of Dhū al-Ḥijjah or, at least, the Day of Arafah, and they congratulate one another on the happy occasion of ʿĪd *an-Naḥr*, the ʿĪd of sacrifice, sharing this ritual with the pilgrims in the Holy lands.

9- **Visiting relatives:** It is recommended that one visits members of his extended family, along with his neighbours and relatives. Moreover, it is recommended to give them as much as he can afford as charity.²

¹ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 28 Ramaḍān 1423 AH- 4/12/2002 CE.

² - al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 8 Dhū al- Ḥijjah 1429 AH- 9/2/2003 CE.

10- Giving charity to the poor and the people in need: so as to avoid them beg on this day, and to make the children feel happy and cheerful by giving them what they love.¹ Of the lawful things on this day are the legally permissible songs, as the two girls sang on the day of 'Īd in the presence of Allāh's Messenger (PBUH) himself.

The Description of *Takbīr*

Learn, O pupil (May Allāh cause you to remain remembering Him), that the *takbīrs* of the two 'Īds have different wordings and formats. **All are permitted**, thanks be to Allāh. Amongst the preferable wordings are to repeat "*Allāh Akbar, Allāh Akbar, Allāh Akbar, La ilāh illā Allāh, wa Allāh Akbar, wa Lillāh al-Ḥamd*" upon going out to *Muṣallā*.²

Also, one could say the following after concluding the prayers on the day of Sacrifice and the three succeeding days:

"Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, La ilāh illā Allāh, wa Allāhu Akbar Kabīrā, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Lā ilāh illā Allāh, wa Allāhu Akbar Takbīrā. Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, La ilāh illā Allāh, wa al-Ḥamdu lillāh Kathīrā, wa Subḥān Allāh Bukratn wa Asīlā, al-Ḥamdu lillāh 'alā ma Hadānā, al-Ḥamdu lillāh 'alā mā An'am bihī 'alynā wa Awlānā, wa Ṣallā Allāh 'alā Sayyidinā Muḥammad wa 'alā Ālihī wa Ṣaḥbihī Ajma'in".

¹ - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 8 Ramaḍān 1423 AH- 4/12/2002 CE.

² - al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 28 Ramaḍān 1425 AH- 12/11/2004 CE.

Section

On Some of the Legal Rulings Concerning 'Īd and its Prayer

- 1- **Fasting on the two 'Īds is prohibited:** by the consensus of the Muslim *Ummah*,¹ In these two days, the Almighty is hosting and entertaining His servants. Thus, His entertainment must be accepted.² 'Umar b. al-Khaṭṭāb (May Allāh be pleased with him) is reported to have led people in 'Īd prayer, before the prayer he gave the 'Īd sermon saying: 'The Messenger of Allāh (PBUH) forbade fasting on these two days - the day you break your fast (after Ramaḍān), and the day you eat from your sacrifice (after Hajj)'.³
- 2- **Praying before or after 'Īd prayer is not legislated:** according to the adopted opinion of the two Shaykhs, al-Khalīlī and al-Qannūbī, for the fact that the Prophet of Allāh (PBUH) did not offer any prayer either before the 'Īd prayer or after it. However, if the 'Īd prayer is performed in a mosque, then one is asked to observe the mosque-greeting prayer before sitting down.⁴

¹ - Be it obligatory or voluntary fasting.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.161.
- al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 7/ 1st Jumādā 1427 AH- 4/6/2006 CE.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 28 Ramaḍān 1423 AH- 4/12/2002 CE.

³ - ar-Rabī'. Ḥadīth number 329.

⁴ - See:

- 3- **Shaking hands should be after the prayer, not before it:**
because the happiness is renewed for their remembering of Allāh, Exalted is He, throughout their prayer.¹
- 4- **The *Muṣallá* of ʿĪd has the legal ruling of a mosque:**
Therefore, the ritually impure, like *junub* and menstruating woman, are not allowed to enter. Furthermore, the *Muṣallá* can never be converted to anything other than a mosque; as it must remain a mosque till the Day of Resurrection.²

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- al-Khalīlī. **al-Fatāwá**. v.1, p.173.
 - al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 18 Ramaḍān 1427 AH- 10/12/2006 CE.
 - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 25 Ramaḍān 1425 AH- 9/11/2004 CE.

¹ - al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 28 Ramaḍān 1424 AH- 23/11/2003 CE.

² - See:

- al-Khalīlī. **Fatāwá on Financial Transactions**. p.379.
- al-Khalīlī. **al-Fatāwá**. v.1, p.187.

The Sixteenth Chapter: On the Rulings of Mosques

قَالَ تَعَالَى: ﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ ۖ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾ (النور: ٣٦ - ٣٧)

The Almighty says:

‘[Such niches are] in mosques which Allāh has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings ﴿٣٦﴾ [Are] men whom neither commerce nor sale distracts from the remembrance of Allāh and performance of prayer and giving of *zakāh*. They fear a Day in which the hearts and eyes will [fearfully] turn about’ (Q, the Light. 24:36-37).

Section on the Virtues of Mosques

Know, O worshiper at the niche of *khushū*’, that Allāh (Exalted is He) has preferred some places over others. Amongst the places that He has preferred on the Earth are its mosques. The Messenger (PBUH) said: ‘The dearest parts on the face of the Earth near Allāh are its mosques, and the most hated parts near Allāh are its markets’.¹

¹ - Muslim. Ḥadīth number 1076.

The mosque is the house of Allāh, and a designated place for prayer and worship in Islām. Likewise, matters of importance to the *Ummah* (Muslim Community) are discussed at the mosque. Thus, it serves as a *jāmi'* [a mosque in which the Friday prayer is conducted] and a *jāmi'ah* [university]. This is why the first thing the Prophet (PBUH) did when he arrived in al-Madīnah and established the Muslim state was building his Noble Mosque.

The Lawgiver (Glory be to Him) gives a great reward to those who build mosques on His land solely for His sake. The is stated by Allāh's Prophet (PBUH) when he said: 'Whoever builds a mosque for the sake of Allāh, like a sparrow's nest or even smaller, Allāh will build for him a house in Paradise'.¹

Moreover, the Almighty stated that **the real worshipers** at His houses are those who believe in Allāh and the Last Day, observe prayer and give what is due to charity. This is an everlasting acknowledgment indicated by His saying:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى

الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾ التوبة: ١٨

'The mosques of Allāh are only to be maintained by those who believe in Allāh and the Last Day and establish prayer and give *zakāh* and do not fear except Allāh , for it is expected that those will be of the [rightly] guided' (Q, the Repentance. 9:18).

Finally, there are so many virtues associated with mosques that I cannot recount all here, in this precise compilation. Thus, refer to them in the relevant texts.

¹ - Ibn Mājah. Ḥadīth number 730.

The Best Mosques

It is not a secret to you, oh pupil (May Allāh bestow his blessings on both you and me), that **the best three mosques** are those that have been privileged by Allāh to be visited for their unique virtues. These three great mosques are as follows: the Sacred Mosque of Makkah, the Messenger's (PBUH) Mosque in al-Madīnah and the Aqṣá Mosque in Jerusalem.¹ The Prophet (PBUH) said: 'No [religious] journey is to be undertaken except to [pray in] the three mosques: the Sacred Mosque [Makkah], this Mosque of mine [al-Madīnah], and the Aqṣá Mosque [Jerusalem]'.²

Section on the Virtues of the Sacred Mosque

The Sacred Mosque of Makkah is the best amongst all mosques. This is because it was founded on the purest spot in the world, that is the Honoured Makkah, the place where the revelation was received, from which the light has shone, the navel of the earth, and *Um al-Qurá (the Mother of Cities)*. Furthermore, in the Sacred House is the Noble *Ka'bah*; hence it is the *Qiblah* of all Muslims by Consensus. The Exalted Allāh commanded His Prophet, and by extension his *Ummah*, saying:

﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ البقرة: ١٥٠³

¹ - *al-Aqṣá Masjid*, literally, means the Furthest Mosque.

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.144.

² - Muslim. Ḥadīth number 1397.

³ - al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 9 Ramaḍān 1427 AH/3-10-2006 CE.

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 9 Ramaḍān 1427 AH/3-10-2006 CE.

‘Turn your face toward *al-Masjid al-Ḥarām*’ (Q, the Cow. 2:150).

It is **the first house** established on earth, as the Almighty says:

﴿أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ﴾ آل عمران: ٩٦

‘Indeed, the first House [of worship] established for mankind was that at Makkah’ (Q, Family of ‘Imrān. 3:96).

The reward for performing a single prayer at the Sacred Mosque is as much as performing **a hundred thousand prayers** at an ordinary mosque, as is told in the following ḥadīth: ‘And one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere’.¹ This means that whoever performs one prayer in the Sacred Mosque, it is as if he prayed in other than this Mosque for fifty-five years, six months and fifteen days, or even more than that, in terms of reward.²

Attention: As the reward is multiplied in the Sacred Mosque, sins and **punishments are also multiplied**.³ The all-Powerful says:

﴿وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾ الحج: ٢٥

¹ - Ibn Mājah. Ḥadīth number 1396.

For more details on the issue, refer to:

- al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 23 Ramaḍān 1423 AH/29-11-2002 CE.
- al-Qannūbī. **Summer Lessons** 1422 AH/ 2001 CE. Personal booklet, p.22.
- al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 23 Ramaḍān 1426 AH/27-10-2005 CE.
- al-Laknawī. *al-Āthār al-Marfū‘ah fī al-Akḥbār al-Mawḍū‘ah*. v.1, p.84.

² - This number is reached, oh maths genius, through the following equation $(100,000 \div 5 \text{ (prayers a day)} \div 30 \text{ (days a month)} \div 12 \text{ (months a year)}) = 55.55 \text{ years}$.

³ - al-Qannūbī. ‘**Asking the People of Knowledge**’. Oman TV. Episode: 23 Ramaḍān 1426 AH/27-7-2005 CE.

‘And [also] whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment’ (Q, the Pilgrimage. 22:25).

Attention: Islāmic Sharī’ah strictly prohibits people from walking in front of one in prayer, as previously established.¹ However, some scholars exclude the Sacred Mosque from this general prohibition. Their justification for this exception is owing to the fact that **walking in front of those in prayer at the Sacred Mosque is largely unavoidable**. Despite this, it is safer to refrain from walking in front of those praying whenever possible..²

Attention: One common misconception is confining **the concept of al-Ḥaram** to the Sacred Mosque. Hence, some people say: we have been to *al-Ḥaram*, we pray at *al-Ḥaram*, we are going to *al-Ḥaram*, etc., and they only mean the Sacred Mosque.

To clarify this misconception, it should be noted that the Sacred Mosque is only part of the area of *al-Ḥaram*, as opposed to *al-Ḥil*.

Therefore, the correct understanding is that ***al-Ḥaram* is that vast area whose boundaries were identified by the Prophet (PBUH)**. Within the boundaries of *al-Ḥaram*, green grass is not to be uprooted or cut, trees are not to be cut and game is not to be chased. In addition, it is not permissible to pick up any lost property found inside *al-Ḥaram*, except by one who will

¹ - See: **The Third Chapter: On the Conditions of Prayer\ The Fifth Condition: *al-Qiblah* - Making *Sutrah*.**

² - See:

- al-Khalīlī, Imām Muḥammad b. Abdullāh. ***al-Fatḥ al-Jalīl***. p.193.
- al-Qannūbī. **Summer Lessons** 1423 AH/ 2002 CE. Personal booklet, p.63.

announce it publicly.¹ Lastly, no blood should be shed in *al-Haram* with the exception of in self-defence.²

Benefit: The term *al-Masjid al-Ḥarām* has four potential meanings. All these meanings are found in the Glorious Qur’ān,³ as will be mentioned below:

A. ***al-Ka’bah***: Almighty Allāh says:

﴿قَوِّلْ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ البقرة: ١٥٠

‘Turn your face toward *al-Masjid al-Ḥarām*’ (Q, the Cow. 2:150), meaning towards *al-Ka’bah*.

B. **The Sacred Mosque** (*al-Ka’bah* and the structure surrounding it): This is the overwhelming use of the term. Allāh says:

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ﴾ الإسراء: ١

‘Exalted is He who took His Servant by night from *al-Masjid al-Ḥarām*’ (Q, the Night Journey. 17:1), meaning from the Sacred Mosque.

C. **The entire area of Makkah**: Exalted Allāh says:

﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ﴾ الفتح: ٢٧

‘You will surely enter *al-Masjid al-Ḥarām*, if Allāh wills, in safety’ (Q, the Victory. 48:27), meaning you will enter Honoured Makkah.

D. **The entire area of *al-Haram***: Allāh says:

¹ - as-Sālimī. *Sharḥ al-Jāmi’ aṣ-Ṣaḥīḥ*. v.2, p.164.

² - See:

- al-Khalīlī. ‘Asking the People of Knowledge’. Oman TV. Episode: 20 Ramaḍān 1424 AH/15-11-2003 CE.
- al-Qannūbī. **Summer Lessons** 1425 AH/ 2004 CE. Personal booklet, p.14.

³ - ‘Abd al-Ghanī. *Tārīkh Makkah: Qadīman wa Ḥadīthan*. p.14.

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ﴾ التوبة: ٢٨

‘Indeed the polytheists are unclean, so let them not approach *al-Masjid al-Ḥarām* after this’ (Q, the Repentance. 9:28), meaning let them not approach the boundaries of the Makkan *Ḥaram*.

Juristic Issue

If a woman menstruates after completing *ṭawāf* (circumambulation around *al-Ka’bah*), she can perform *sa’y* (going back and forth) between *aş-Şafā* and *al-Marwah*. The reason for this is that **al-Mas’á (the place of *sa’y*) is not part of the Mosque**, as adopted by Shaykh al-Qannūbī (May Allāh grant him success) who said: ‘This is because *al-Mas’á* is not from the [Sacred] House, despite the fact that it seems to be from the Mosque when you see it at first glance. However, it was not founded as part of the Mosque, and the legal consideration is attached to [the intention at the time of the establishment of] the foundation’.¹ Allāh knows best.

Section on the Noble Prophetic Mosque

This honourable mosque was established at the heart of the city to which the Prophet (PBUH) migrated, *al-Madīnah al-Munawwarah*. The Prophet (PBUH) himself took part in constructing his mosque, along with a number of his Companions (May Allāh be pleased with them).²

After its establishment, this blessed mosque became the headquarter of the nascent Islāmic leadership. Additionally,

¹ - al-Qannūbī. ‘Asking the People of Knowledge’. Oman TV. Episode: 26 Jumādā 1st 1426 AH/3-7-2005 CE.

² - Abū Dāwūd. Ḥadīth number 383.

this mosque is distinguished by certain features, which are listed below:

- 1- **Praying at it is equal to a thousand prayers** at any other mosque. Allāh's Prophet (PBUH) said: 'One prayer in this mosque of mine is better than one thousand prayers in any other mosque except the Sacred Mosque'.¹
- 2- **It contains the Noble *Rawḍah*:** *ar-Rawḍah* is the blessed place defined by the Prophet's (PBUH) tradition: 'What is between my house and my *minbar* [pulpit] is one of the meadows of the Garden'.²
- 3- **It contains the rooms of the Prophet's (PBUH) house:** Due to their honour and nobility, a whole chapter in the Holy Qur'ān was named after them; this is *Sūrat al-Ḥujurāt* (the Chapter of Rooms). In this particular chapter, certain verses which will remain recited till the Day of Judgement were revealed, recording the honour of these Prophetic rooms. Exalted Allāh says:

﴿ إِنَّ الَّذِينَ ينادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴾ الحجرات: ٤

'Indeed, those who call you, [O Muḥammad], from behind the chambers – most of them do not use reason' (Q, the Rooms. 49:4).

- 4- **It contains the pure corpse of the Prophet (PBUH) and his two intimate friends** Abū Bakr and 'Umar (May Allāh be pleased with them both).³

¹ - ar-Rabī'. Ḥadīth number 257.

² - See:

- al-Bukhārī. Ḥadīth number 1120.
- Aḥmed. Ḥadīth number 11185.

³ - See:

- 'Abd al-Ghanī. *Tārīkh al-Masjid an-Nabawī ash-Sharīf*. p.158.

Attention: There is undeniably a great reward and virtue for visiting the Messenger's (PBUH) Mosque and greeting him and his two close companions, which should not be missed. Nevertheless, **none of these actions are considered a necessary ritual** or a required part of al-Ḥajj or al-'Umrah. As for the narration 'Whoever performs Ḥajj without visiting me has shown disrespect to me',¹ it is an incorrect narration by the agreement of all scholars of Ḥadīth.²

Section on the *al-Masjid al-Aqṣá*

Learn, O victorious in the two lives (May Allāh grant you and me a comfort of the eye by liberating the first of the two *Qiblas*, Jerusalem), that this sanctified mosque (May Allāh purify it from the impurity of Zionists) is found in the blessed land of *al-Isrā'*, Noble Jerusalem. Allāh the all-Powerful says:

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْإِسْرَاءِ ۚ﴾^١

'Exalted is He who took His Servant by night from *al-Masjid al-Harām* to *al-Masjid al-Aqṣá*, whose surroundings We have blessed, to show him of Our signs' (Q, the Night Journey. 17:1).

al-Masjid al-Aqṣá used to be the Muslims' *Qiblah*, to which they would direct themselves in prayer. Hence, it is **the first of the two *Qiblahs***. In it, the Almighty honoured His Prophets and Messengers by allowing them to be led in prayer by the seal of

- 'Abd al-Ghanī. *Tārīkh al-Madīnah al-Munawwarah al-Muṣawwar*. p.32-39.

¹ - See: as-Sakhāwī. *Al-Maqāṣid al-Ḥasanah*. Chapter of the letter *mīm*.

² - al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 21 Jumādā 1st 1427 AH/18-6-2006 CE.

the Prophets, Muḥammad (Peace be upon them all), on the night of *Isrā'*, when he was taken from Makkah to Jerusalem.

Moreover, this ancient mosque in Jerusalem has been privileged with the fact that performing a single prayer at it is equal to **five hundred prayers** at other mosques, apart from the two previously mentioned mosques.¹ Allāh knows best.

Important Attention: Be aware, dear beloved brother, of the reality that the enemy of Islām try via media means to divert Muslims' attention away from *al-Masjid al-Aqṣá*. This is through showing the **Dome of the Rock** upon the mentioning of *al-Masjid al-Aqṣá*. Unfortunately, many Arabic and Islāmic mass and social media have been influenced by this media trick to the extent that many thought that this particular construction is *al-Masjid al-Aqṣá* itself.

The Dome of the Rock is an **octagonal building**, topped by a golden circular dome. The Dome of the Rock was constructed at the time of 'Abdulmalik b. Marwān (died 86 AH/705 CE) over the rock from which it is said that the Prophet (PBUH) ascended to the highest heavens. Allāh knows best.

Complementary Section

Exalted Allāh has honoured **the Mosque of Qubā'** and its people with verses written on tablets and installed in the chests till Judgement Day. He (Glorified is He) says:

﴿لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّخِذُوا

وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ ﴿١٠٨﴾ التوبة: ١٠٨

'A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to

¹ - at-Ṭaḥāwī. Ḥadīth number 500.

purify themselves; and Allāh loves those who purify themselves' (Q, the Repentance. 9:108).

Furthermore, it was authentically established from the Sunnah of the chosen Messenger (PBUH) that he would visit the Mosque of Qubā' every Saturday, either riding or on foot, and would say: 'Whoever purifies himself in his house, then comes to the Mosque of Qubā' and offers one prayer therein, will have **a reward like that of 'Umrah'**.¹

Section on Mosque Etiquette

Be reminded, dear respected brother (May Allāh make you of those whose hearts are attached to the mosques), that the visitor to the mosque is coming to one of Allāh's houses. Hence, the guest should be well behaved at the house of his host. So, pay great attention to following the etiquette of the House of Allāh. The rules of mosque etiquette include the following:

- 1- **Going to the mosque calmly, and staying there between prayers:** The Messenger of Allāh (PBUH) is authentically transmitted to have said: 'Shall I tell you the things by which Allāh erases wrong actions and by which he raises ranks: the complete and correct performance of *wuḍū'* in adverse conditions, a great number of steps towards the mosque, and waiting after one prayer for the next prayer. That is the firm hold, that is the firm hold, that is the firm hold'.²

¹ - See:

- al-Bukhārī. Ḥadīth number 1117.
- Ibn Mājah. Ḥadīth number 1402.

² - ar-Rabī'. Ḥadīth number 100.

- 2- **Entering the mosque with the right foot, and going out of it with the left foot:** Also, part of the Sunnah is to say upon entering the mosque: “*Allāhumma iftaḥ lī abwāb raḥmatik*”, meaning ‘O Allāh, open to me the gates of your mercy’, and upon leaving it: “*Allāhumma innī as’aluka min faḍlik*”, meaning ‘O Allāh, I ask You of Your bounty’.¹ The Prophet (PBUH) is reliably narrated to have commanded that ‘When any one of you enters the Masjid, let him say: “O Allāh, open to me the gates of your mercy”. And when he leaves, let him say: “O Allāh, I ask You of Your bounty”’.²
- 3- **Praying two units to greet the mosque before sitting down:** This is in obedience to the Messenger’s (PBUH) instruction ‘If anyone of you enters a mosque, he should pray two units before sitting’.³
- 4- **Tidying, cleaning and maintaining the mosque:** The Prophet (PBUH) ordered us to build the mosques and clean them.⁴ They are to be swept and the dirt removed. Whoever does this is serving Allāh’s house. It is claimed that sweeping mosques is the dowry of houris in Paradise.⁵ Allāh knows best.

Section on Prohibited Actions Inside Mosques

Be cautious, O mindful learner, of the fact that the mosque has many prohibitions that one should bear in mind, lest he might fall into any of them. These prohibited actions at mosques are listed below:

¹ - al-Qannūbī. *Tuḥfat al-Abrār*. p.135, 138.

² - Muslim. Ḥadīth number 1165.

³ - ar-Rabīʿ. Ḥadīth number 204.

⁴ - Abū Dāwūd. Ḥadīth number 384.

⁵ - as-Sālimī. *Jawhar an-Niẓām*. v.1, p.113.

- 1- **Announcing a lost animal or lost property:** Allāh's Messenger (PBUH) made this issue clear when he said: 'Mosques are purified from three things: announcing lost animals, making a pathway in them, and setting up a marketplace inside them'.¹
- 2- **Making the mosque a walkway to pass:** i.e. walking through the mosque from one side to the other. This is demonstrated by the previous ḥadīth.
- 3- **Buying and selling:** All forms of trade and financial transaction, such as renting a property or discussing the price of a commodity, are illegal at mosques. This prohibition is proven by the previous ḥadīth, and by the Prophet's (PBUH) saying: 'When you see someone buying or selling in the mosque, say to him: "May Allāh make your bargain unprofitable!"'.²

Attention: At the Sacred Mosque, many pilgrims are asked by those who beg for financial help. Based on this request and out of mercy to the beggar, the pilgrim wants to give them five Sa'ūdī riyals, for example, but he only has a ten-riyal note. Thus, he asks the beggar to give him the change. Technically speaking, this transaction is not allowed in the mosque. Shaykh Sa'īd al-Qannūbī says in reference to it: 'This is not permissible in the mosque, as it is *ṣarf* [change], and ***aṣ-ṣarf is bay'*** [sale]'.³

¹ - ar-Rabī'. Ḥadīth number 263.

² - at-Tirmidhī. Ḥadīth number 1242.

³ - al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 23 Ramaḍān 1426 AH/27-10-2005 CE.

- 4- **Worldly talk and raising one's voice:** Such actions diminish one's good deeds and bothers the other worshipers, especially if such chat contains unlawful talk, such as backbiting, gossiping, and so on. Hence, one should refrain from such useless talk as the Master of these sanctified houses (Exalted is He) has not permitted talking except to mention His name and remember Him. He says:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيَذْكُرَ فِيهَا اسْمُهُ ﴾ النور: ٣٦

'In houses [that] Allāh has permitted to be raised up and His Name to be mentioned therein' (Q, the Light. 24:36).

Attention: Talking on the phone inside a mosque is just like ordinary talk. Therefore, it does not count as a form of trade (i.e. it is not legally considered buying from the telecommunications company). Despite this, a person at the house of Allāh should behave properly as he is in the Divine presence of his Lord; thus, he should not turn to other than His Majesty. To that end, he is not to pass over the mosque's threshold unless he has already cut his connection with all creatures, and connected with the Creator Himself (Glorious is He).¹

The issue is exacerbated when phones contain prohibited music, which occupies the worshipers' minds and diverts their attention from the remembrance of Allāh.²

¹ - al-Khalīlī. **Fatāwá on Financial Transactions**. p.114.

² - For more details pertaining to the Islāmic verdict on listening to music, see:

- al-Khalīlī. 'Asking the People of Knowledge'. Oman TV. Episode: 6 Muḥarrām 1424 AH/9-3-2003 CE.
- al-Qannūbī. 'Asking the People of Knowledge'. Oman TV. Episode: 19 Rabī' 1st 1425 AH/9-5-2004 CE.

Attention: It is slightly disliked to write Qur'ānic verses on walls, be it at a mosque or somewhere else. However, if it is necessary, the following verses are most suitable to be inscribed:¹

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾ التوبة: ١٨

‘The mosques of Allāh are only to be maintained by those who believe in Allāh and the Last Day and establish prayer and give *zakāh* and do not fear except Allāh, for it is expected that those will be of the [rightly] guided’ (Q, the Repentance. 9:18).

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾ الجن: ١٨

And His Almighty's saying: ‘And [He revealed] that the masjids are for Allāh, so do not invoke with Allāh anyone’ (Q, the Jinn. 72:18).

Fatwá

Question I have read in some books that ornamenting mosques is one of the signs of the Hour (the Last Day). Does this mean it is impermissible to ornament mosques, despite being the houses of Allāh?

Answer Yes, the ornamentation of mosques is prohibited. The most lenient legal verdict is to say it is reprehensible/disliked. Ornamenting mosques should be by the constant remembrance of Allāh, not by material ornamentation.

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.188.
- al-Qannūbī. **Summer Lessons** 1422 AH/2001 CE. Personal booklet, p.17.

The Prophet's (PBUH) Mosque was built of palm branches and its pillars were made of palm trunks. Yet, the light that diffused the darkness across the world shone from it. Allāh knows best.¹

I said: I heard our Shaykh al-Khalīlī (My Allāh extend his life) discourage the use of ornate carpets at mosques as well, saying that ornate carpets are more distracting than ornamentation on walls. Allāh knows best.

Section On Some Other Legal Rulings Concerning Mosques

- 1- **One who has major *ḥadath* (major ritual impurity) is not allowed to enter the mosque:** Examples of those who are majorly impure are *al-junub*² and menstruating women. Allāh says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا

النساء: ٤٣

‘O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying, nor when you are in a state of *janābah*’ (Q, the Women. 4:43).

However, a concession is given to the majorly impure person that they may enter the mosque in cases of extreme fear.³

- 2- ***al-Miḥrāb* (the niche) is part of the mosque:** This is according to the perspective adopted by the two Shaykhs

¹ - al-Khalīlī. **al-Fatāwá**. v.1, p.203.

² - ***al-Junub*** is a sexually impure person. Sexual impurity may be because of ejaculation, a wet dream or sexual contact. See:
Sāleh. **Dictionary of Islāmic Words and Expressions**. p.114, 117.

³ - The meaning of ‘...do not approach prayer’ is do not approach its places, i.e. mosques. For more details, see:

- al-Khalīlī. **al-Fatāwá**. v.1, p.21.
- al-Quṭb. **Taysīr at-Tafsīr**. v.3, p.229.

(May Allāh save them). Thus, it is given the rulings concerning mosques. On this grounds, there is no harm in praying inside the niche, especially in cases of necessity, such as if the mosque is small or full.¹

Instructive Story: I asked our Shaykh al-Qannūbī (May Allāh protect him) about his opinion on what was mentioned in some jurisprudence [*fiqh*] books, that if one, out of fear, or the doors being locked or any other reason, could not defecate or urinate except inside the mosque, he should do so in the niche, as there is a view that it is not part of the mosque.² Shaykh Saʿīd al-Qannūbī answered: ‘No, if he has to do so, let him choose a remote corner, that has less harm because **the niche is part of the mosque** according to the correct understanding’.³

3- What is above and beneath the mosque has the same legal rulings as that of the mosque.⁴

Important Attention: Out of good intention, some might seek to add **shops or toilets directly above or under an existing mosque**. This is a mistake and in ignorance of the juristic laws, since what is added above or under an existing mosque is given the rulings of the mosque. Hence, it is as if the acts of selling,

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.90, 91, 186.
- al-Qannūbī. **Summer Lessons** 1425 AH/2004 CE. Personal booklet (lessons explaining chapters from *al-Īdāh*).

² - ash-Shammākhī. **al-Īdāh**. v.1, p.25 (footnote).

³ - al-Qannūbī. **Summer Lessons** 1425 AH/2004 CE. Personal booklet (lessons explaining chapters from *al-Īdāh*).

⁴ - al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 12 Ramaḍān 1426 AH/16-10-2005 CE.

buying or relieving oneself take place inside the mosque (May Allāh forbid).

However, if the whole building is established from the very beginning to have two floors, one of which is to be a mosque and the other is to be used for another purpose, such as a meeting hall, the rulings of the mosque are only to be applied to the part designated to be a mosque, apart from the other facilities.¹

Benefit: Based on the fact that *al-Ka'bah* (the House of Allāh) has the rulings of a mosque, **praying on the upper floors and the roof of the Sacred Mosque is permissible**, as far as many scholars are concerned. This is applicable to the floors and roof that are higher than *al-Ka'bah*. The justification for this conclusion is that what is above and beneath *al-Ka'bah* has the rulings of *al-Ka'bah*, as it is a mosque and the first house of Allāh on this earth.

With this in mind, you realise that the condition for the validity of the prayer is not to face *al-Ka'bah*, rather it is to face its direction. And this is the clear Qur'ānic commandment:

﴿قُولْ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ البقرة: ١٤٤

'So turn your face toward *al-Masjid al-Harām*' (Q, the Cow. 2:144).

¹ - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.191.
- al-Qannūbī. **Summer Lessons** 1425 AH/ 2004 CE. Personal booklet, p.14.
- al-Qannūbī. '**Asking the People of Knowledge**'. Oman TV. Episode: 21 Ramaḍān 1424 AH/16-11-2003 CE.

Therefore, it is allowed by Consensus to pray on aircraft and skyscrapers, and on the other hand at the bottom of wells and deep oceans.¹

As for *ṭawāf* (circumambulation around *al-Ka'bah*), **one should circumambulate around *al-Ka'bah* itself**, on account of the Qur'ānic order to do so. The all-Powerful says:

﴿وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ﴾ الحج: ٢٩

‘And perform *ṭawāf* around the ancient House’ (Q, the Pilgrimage. 22:29).

Thus, it is allowable to perform *ṭawāf* on the ground and first floors, but not on the second floor and roof, which do not adjoin *al-Ka'bah*. This is the safer and more precautionary opinion to which the diligent worshiper should adhere, as recommended by the two Shaykhs, al-Khalīlī and al-Qannūbī.² Allāh knows best.

4- Allāh's houses should be constructed by only those who believe in Him: Therefore, they are not to be built or maintained in any way, physically or non-physically, except by Muslims. However, if a non-Muslim takes part in building a mosque in any capacity, it does not prevent one from praying at it. Allāh says:

¹ - al-Kindī. *ar-Rā'id*. v.4. p.534.

² - For more details, see:

- al-Khalīlī. *al-Fatāwá*. v.1, p.367, 368.
- al-Qannūbī. **Summer Lessons** 1422 AH/2001 CE. Personal booklet, p.26.
- al-Qannūbī. **'Asking the People of Knowledge'**. Oman TV. Episode: 26 Ramaḍān 1428 AH/8-10-2007 CE.

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ

يَخْشَ إِلَّا اللَّهَ﴾ التوبة: ١٨

‘The mosques of Allāh are only to be maintained by those who believe in Allāh and the Last Day and establish prayer and give *zakāh* and do not fear except Allāh’ (Q, the Repentance. 9:18).

5- **Mosques remain as they are till Doomsday:** Thus, it is never allowed to convert a mosque or use its land for any other purpose, even if it is to be replaced by another building, or given land in place of its assigned land.¹

6- **The courtyard of the mosque is part of the mosque:** This is the famous opinion. On this basis, the mosque’s courtyard is given the same legal regulations as that of the mosque, be they commandments or prohibitions, such as the command to perform the mosque-greeting prayer before sitting, and the prohibition from buying and selling at the mosque.²

7- ***al-Muṣallá*³ is given the rulings of the mosque:** This is if it is founded from the very beginning to be a place assigned for prayer. However, if it is founded to be a temporary place to pray at, then it is not given the rulings of the

¹ - See:

- al-Khalīlī. **Fatāwá on Financial Transactions**. p.379.
- Literary Club. **Reading on al-Khalīlī’s Thought**. p.198, 199.
- al-Qannūbī. **Research, Treatises and Fatāwá**. v.4, p.69.

² - al-Qannūbī. **Summer Lessons** 1425 AH/2004 CE. Personal booklet, p.14.

³ - ***al-Muṣallá*** literally means the place of prayer (*Ṣalāh*). It usually denotes an non-built-up area (or an open space) outside a town, designated for irregular prayers, such as ‘Īd and Rain-Seeking prayers. See:

Sāleh. **Dictionary of Islāmic Words and Expressions**. p.162.

mosque. Hence, the legal consideration is tied to the intention at the time of establishment.¹

- 8- **The women's prayer hall (female *muṣallá*) has the ruling of the mosque:** Therefore, it is not permitted for those who are majorly impure, such as *al-junub*, menstruating women or women with postnatal bleeding, to enter the mosque.

Benefit: Technically speaking, it is allowed for women to pray both the obligatory and supererogatory prayers in congregation **if this women's prayer hall is behind the mosque or just next to it.** However, if the distance between the mosque and *al-Muṣallá* is large, then it is not allowed for women to pray the obligatory prayers with the congregation. As for the optional prayers, such as *at-Tarāwīḥ*, women might pray these behind the Imām in congregation, because the rulings on the optional prayers are more tolerant than for the obligatory ones.²

- 9- **It is legally acceptable to convert a church into a mosque:** This is providing that if it has un-Islāmic features, such as statues, they must be removed.

- 10- **Women can pray at the mosque:** whether it is obligatory and voluntary. However, praying at her house is better. The mother of the believers 'Ā'ishah (May Allāh bestow His favours upon her) said: 'If the Messenger of Allāh (May Allāh bless him and grant him peace) had seen what

¹ - See:

- al-Khalīlī. **Fatāwá on Financial Transactions.** p.379.
- al-Khalīlī. **al-Fatāwá.** v.1, p.187.

² - al-Khalīlī. **al-Fatāwá.** v.1, p.147.

women do now, he would have forbidden them to go into the mosques, just as the women of the Banī Isrā'īl were forbidden'. ar-Rabī' said: 'That is due to what they used to wear of perfume and scent, then they enter the mosque and distract people's attention from prayer'.¹

Excluded from this is if her prayer at the mosque is for a required reason, such as attending a beneficial lecture, providing that she does not go out except with full decency and modesty.²

¹ - ar-Rabī'. Ḥadīth number 262.

² - See:

- al-Khalīlī. **al-Fatāwá**. v.1, p.144.
- al-Khalīlī. '**Asking the People of Knowledge**'. Oman TV. Episode: 25 Muḥarram 1426 AH/6-3-2005 CE.

The first volume is complete,
By the grace of Allāh
And will be followed by the second volume, Allāh
willing.

The second volume will be on

Fasting

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¹ - **Note:** The references are listed according to the order of the original text.

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General Index

Introduction	5
The Scholar of the Age	10
Introduction To Islāmic Law (Sharī'ah)	19
1. The Sources of Sharī'ah:	21
2. A Reflection on the Human Intellect	32
3. The Honour of Knowledge	36
4. The Legal Ruling	39
5. The Five Comprehensive Rules	46
6. The Features of Islāmic Legislation	51
7. Jurisprudence of Worship	57
8. <i>Fiqh al-Fiqh</i>	59
The First Part On Purification and its Rulings	65
1. The First Chapter: On Purification	66
2. The Second Chapter: On Impurities	87
3. The Third Chapter: On Ablution	101
4. The Fourth Chapter: On Ritual Bathing	133
5. The Fifth Chapter: On Dry Ablution, <i>Tayammum</i>	148

The Second Part on Prayer and Its Rulings	159
1. The First Chapter: On Prayer	160
2. The Second Chapter: On <i>Adhān</i> and <i>Iqāmah</i>	172
3. The Third Chapter: On the Conditions of Prayer	189
4. The Fourth Chapter: On the Pillars of Prayer	221
5. The Fifth Chapter: On the Sunnah Acts of Prayer	258
6. The Sixth Chapter: On the External Actions of Prayer .	278
7. The Seventh Chapter: On Congregational Prayer	289
8. The Eighth Chapter: On Imāmah	298
9. The Ninth Chapter: On Prostration of Recitation and Prostration of Forgetfulness	317
10. The Tenth Chapter: On Friday Prayer	336
11. The Eleventh Chapter: On the Prayer of <i>Safar</i> (Travel). 	356
12. The Twelfth Chapter: On Prayer of Fear	376
13. The Thirteenth Chapter: On the Funeral Prayer	381
14. The Fourteenth Chapter: On Emphasised Prayers	397
15. The Fifteenth Chapter: On ‘Īd Prayer	418
16. The Sixteenth Chapter: On the Rulings of Mosques	431
Reference List	454
General Index	463
Detailed Index	465

Detailed Index

Romanisation of Arabic Letters into Latin Characters	3
Introduction	5
Acknowledgment	9
The Scholar of the Age	10
His Eminence Shaykh al-Khalīlī in brief:.....	15
His Excellency Shaykh Saʿīd al-Qannūbī in brief:	17
Introduction To Islāmic Law (Sharīʿah)	19
The Definition of Sharīʿah:	20
1. The Sources of Sharīʿah:	21
First\ The Noble Qurʾān:	22
Second\ The Prophetic Tradition (Sunnah):.....	23
The Forms of Sunnah Explaining the Qurʾān:	24
Third\ Consensus (<i>Ijmāʿ</i>):.....	29
Fourth\ Analogy (<i>Qiyās</i>):	30
2. A Reflection on the Human Intellect	32
3. The Honour of Knowledge	36
4. The Legal Ruling	39
First\ the <i>Taklīfī</i> Ruling:.....	40
1-Obligation (<i>al-Wujūb</i>):.....	40
2-Recommendation (<i>an-Nadb</i>):	40
3-Prohibition (<i>at-Taḥrīm</i>):	42
4-Abomination or Reprehensibility (<i>Karāhah</i>):.....	42
5-Allowance or Permissibility (<i>al-Ibāḥah</i>):.....	43
Second\ The <i>Waḍʿī</i> Ruling:.....	44
A.Condition or Prerequisite (<i>ash-Shart</i>):.....	44

B.Reason or Cause (<i>as-Sabab</i>):.....	44
C.Preventive (<i>al-Māni'</i>):.....	44
5. The Five Comprehensive Rules	46
1-Certainty is not Removed by Doubt	46
2-Things are Judged According to Their Purposes.....	47
3-The Harm is Removed.....	47
4-Difficulty brings easiness	48
5-Local Customs are a Judge:.....	49
6. The Features of Islāmic Legislation.....	51
The First Feature\ being Divine.....	51
The Second Feature\ being Comprehensive.....	52
The Third Feature\ being Global	53
The Fourth Feature\ being Fixed and Flexible	55
7. Jurisprudence of Worship.....	57
First\ The Definition of <i>Fiqh</i> (Jurisprudence):	57
The progress of the term ' <i>fiqh</i> ':.....	57
Second\ The Definition of ' <i>Ibādāt</i> (<i>Rituals</i>):	58
8. <i>Fiqh al-Fiqh</i>	59
The First Part: On Purification and its Rulings.....	65
1. The First Chapter: On Purification	66
Section on the Origin of Purification	66
Section on the Divisions of Purification.....	67
Section on the Intention of Purification	70
Section on the Divisions of Water.....	72
The First Division\ Absolute Water (<i>al-Muṭṭlaq</i>):	72
The Second Division\ Pure Water (<i>aṭ-Ṭāhir</i>):	74
The Third Division\ Impure Water (<i>Najis</i>):	74
Another Issue: (on used water)	76
Section on Toilet Etiquettes	76
Warning: (the Satanic whispers)	84
2. The Second Chapter: On Impurities.....	87
First\ Impurities Coming out of One of 'The Two Exits':.....	87

Second\ Impurities Coming out of Other Parts of the Body:.....	91
Juristic Issue: (the amount of blood that nullifies the prayer)	93
Benefit: (pus is not a contaminant)	93

Section on Other Impurities	93
Juristic Benefits:	97

3. The Third Chapter: On Ablution 101

Section on the Origin of Ablution	102
---	-----

Section on the Legal Ruling of Ablution.....	103
Reminder:	106

Section on the Pillars of Ablution	106
--	-----

The First Pillar\ Intention:	107
Notice: (the heart's intention)	107
Important Benefit: (ablution is sufficient for all rituals)	108
Juristic Issue: (keeping the intention until the end of purification)	108

The Second Pillar\ Washing the Face:.....	109
---	-----

The Third Pillar\ Washing both Hands up to the Elbows:.....	110
Attention: (the elbows must be washed)	111

The Fourth Pillar\ Wiping over the Head:.....	111
Juristic Issue: (the minimum portion of the head)	111
Another Juristic Issue: (wiping the ears with the head)	112

The Fifth Pillar\ Washing both Feet up to the Ankles:.....	114
--	-----

Section on the Sunnah Acts of Ablution	115
--	-----

Attention: (the remembrance of Allāh during ablution)	116
Attention: (rinsing the mouth and inside the nose)	118
Benefit: (the wisdom behind performing <i>maḍmaḍah</i> and <i>istinshāq</i>)	119
Attention: (wiping over the neck)	122

Section on the Description of Ablution	122
--	-----

Section on the Disapproved Actions of Ablution.....	123
Juristic Issue: (drying the washed limbs after ablution)	124

Section on the Nullifications of Ablution.....	124
--	-----

Juristic Benefits	128
Benefit no. 1: (does laughing break ablution?)	128

Benefit no. 2: (with Shaykh Sayf b. Rāshid al-Maʿwalī)	128
Juristic Issue: (the conditions and postures of sleeping)	130
Section on Wiping over a Bandage	131
Juristic Issue: (wiping over the feet or shoes)	132
4. The Fourth Chapter: On Ritual Bathing	133
Section on Obligatory Bathing.....	134
Section on Recommended Washing.....	137
Precious Benefit: (the legal ruling of washing on Friday)	139
Section on the Obligations of Ritual Bathing	141
Section on the Sunnah and Recommended Acts of <i>Ghusl</i>	144
Section on the Description of Ritual Bathing	146
5. The Fifth Chapter: On Dry Ablution, <i>Tayammum</i>	148
Section on the Origin of <i>at-Tayammum</i>	149
Section on the Causes of <i>Tayammum</i>	150
Section on the Pillars of <i>Tayammum</i>	152
Benefit: (if one does not find the described type of soil)	153
Juristic Issue: (the number of hits for <i>tayammum</i>).....	154
Section on the Recommended Acts of <i>Tayammum</i>	154
Section on How to Perform <i>Tayammum</i>	155
Section on the Nullifications of <i>Tayammum</i>	155
Benefit: (preponderant opinions of the Scholar al-Qannūbī).....	155
The Second Part on Prayer and Its Rulings	159
1. The First Chapter: On Prayer	160
Section on the Origin of Prayer.....	160
Section on the Position and Significance of Prayer in Islām	162
Section on the Five Daily Prayers.....	164
Section on the Duties of a Guardian towards his Child.....	166
Issue: (if the child reaches the age of puberty during the prayer time) ...	167
Benefit: (the signs of adulthood)	168
Attention: (the age of fifteen)	168
Section on the Legal Ruling Regarding Refraining from Prayer .	168
Juristic Issue: (one who refrains from prayer)	170

2. The Second Chapter: On <i>Adhān</i> and <i>Iqāmah</i>	172
Section on the Occasion of <i>Adhān</i>	173
Benefit: (on the Prophet's (PBUH) <i>Mu'adhdhinīn</i>)	174
Section on the Virtues of <i>Adhān</i>	175
Attention: (one person for <i>adhān</i> and another for <i>Imāmah</i>)	175
Attention: (the one who performs <i>adhān</i> should perform <i>iqāmah</i>)	176
Section on the Legal Ruling of <i>Adhān</i> and <i>Iqāmah</i>	177
Attention: (on <i>adhān</i> for other than the obligatory prayers)	178
Benefit: (is <i>adhān</i> legislated for time, congregation or prayer?)	179
Section on the Wording of <i>Adhān</i> and <i>Iqāmah</i>	179
Attention: (how to Perform <i>adhān</i> and <i>iqāmah</i>)	180
Section on the Preconditions of <i>Adhān</i> and <i>Iqāmah</i>	181
Section on the Recommended Acts of <i>Adhān</i>	182
Attention: (repeating what the <i>mu'adhdhin</i> pronounces)	183
Benefit: (if <i>adhān</i> is raised while one is reciting the Qur'ān)	184
Section on the Nullifications of <i>Adhān</i> and <i>Iqāmah</i>	185
Attention: (if the <i>mu'adhdhin</i> forgets some of the wording)	185
Section on Important Issues between <i>Adhān</i> and <i>Iqāmah</i>	185
Instructive Story: (performing <i>adhān</i> and <i>iqāmah</i> in the newborn's ears is not authentic)	187
Attention: (the duration between the sunset <i>adhān</i> and its <i>iqāmah</i>)	188
3. The Third Chapter: On the Conditions of Prayer	189
The First Condition: Islām	190
Important Attention: (the condition of following Islām)	190
The Second Condition: Time	193
The Timing of the Five Prayers	194
Attention: (the false dawn and the true dawn)	195
The Issue of the Shared Times	195
Important Attention: (making up prayers that share the same time)	197
The Prohibited Times	198
Juristic Issue	200
The Disliked Times	202

Juristic Issue: (performing voluntary prayers after <i>al-witr</i> prayer)	202
Benefit: (performing occasional prayers at the disliked times)	203
The Third Condition: Purification	203
The Fourth Condition: Clothing	205
The Characteristics of Prayer Clothing	206
The Minimum Clothing for Prayer	206
Women's Clothing	207
Instructive Story: (the issue of the female slave's 'awrah)	208
Important Attention: (concerning the clothing for prayer)	210
The Fifth Condition: <i>al-Qiblah</i>	213
Benefit: (one who can and cannot see <i>al-Ka'bah</i>)	214
Seeking the Direction of <i>al-Qiblah</i>	214
Benefit: (the use of a compass)	215
Legitimate Excuses for not Facing <i>al-Qiblah</i>	215
Important Attention: (praying while mounted)	216
Juristic Issue on Praying inside <i>al-Ka'bah</i>	217
Making <i>Sutrah</i>	218
Benefit: (passing in front of one in prayer at the Sacred Mosque)	219
Attention: (general prohibition of passing in front of one in prayer)	220
4. The Fourth Chapter: On the Pillars of Prayer	221
The First Pillar: Intention	221
Purifying and Specifying One's Intention	222
Benefits: (specifying the intention for the Sunset and Dawn prayers)	223
Attention: (on verbal intentions)	224
The Second Pillar: Standing	225
How to Stand in Prayer	226
Attention: (keeping one's eyes open)	226
How the Disabled Pray	227
Juristic Issue: (concealing one's private parts when praying)	228
Another Juristic Issue: (the followers should follow the Imām)	229
The Third Pillar: The Consecrating <i>Takbīr</i>	229
The Description of the Consecrating <i>Takbīr</i>	231
Caution: (mispronunciations in the consecrating <i>takbīr</i>)	232
Juristic Issue: (completing the pronunciation of this <i>takbīr</i>)	232
Juristic Issue: (doubt and uncertainty in the consecrating <i>takbīr</i>)	233

The Fourth Pillar: <i>Khushū'</i> (Submissive Humbleness)	233
The Definition of Attentiveness	235
Unique Benefits: (amazing stories)	235
Tranquility (<i>Iṭmi'nān</i>)	236
The Fifth Pillar: Reciting the Opening Chapter (<i>al-Fātiḥah</i>).....	238
Juristic Issue: (if the <i>mustadrik</i> does not catch up with <i>al-Fātiḥah</i>)	239
<i>al-Basmalah</i>	240
Benefit: (<i>as-Sab' al-Mathānī</i>).....	242
The Sixth Pillar: Bowing Down (<i>Rukū'</i>)	242
The Wording of <i>Rukū'</i>	243
Benefit: (if the <i>mustadrik</i> does not catch up with <i>rukū'</i>).....	245
Another Benefit: (when the Imām is in the bowing position)	246
The Seventh Pillar: The Prostration (<i>Sujūd</i>)	247
Wisdom: (behind the repetition of prostration)	247
The Description of Prostration.....	248
The Wording of Prostration	251
The Eighth Pillar: Sitting for <i>Tashahhud</i>	252
The Description of Sitting.....	253
The Wording of <i>Tashahhud</i>	253
The Ninth Pillar: <i>as-Salām</i>	254
The Description of <i>at-Taslīm</i>	255
Instructive Story: (with Shaykh Sayf b. Rāshid al-Ma'walī)	256
Benefit: (wiping the face and forehead after <i>taslīm</i>)	257
5. The Fifth Chapter: On the Sunnah Acts of Prayer	258
The First Sunnh: <i>Tawjīh</i>.....	258
Section on the Place of <i>Tawjīh</i>	260
Benefit: (saying either of the two <i>tawjīhs</i> first)	260
Juristic Issue: (when does the latecomer start reading <i>tawjīh</i> ?)	261
The Second Sunnah: <i>Isti'ādhah</i>	261
Benefit: (three short pauses in prayer)	262
Disagreement and Result: (why was <i>Isti'ādhah</i> enacted?).....	262
The Third Sunnah: The Recitation after <i>al-Fātiḥah</i>.....	264
The Place of Recitation	265

Benefit: (reciting more than one chapter after <i>al-Fātiḥah</i>)	265
Juristic Issue: (the <i>mustadrik</i> makes up <i>al-Fātiḥah</i>)	266
From the Treasures of Knowledge: (avoiding the disputed issues)	266
The Fourth Sunnah: The Transitional <i>Takbīr</i>	268
Attention: (why was the transitional <i>takbīr</i> enacted?)	268
The Fifth Sunnah: <i>Tasbīḥ</i> of Bowing and Prostration	269
The Sixth Sunnah: The First <i>tashahhud</i>	269
Juristic Issue: (on abandoning the first <i>tashahhud</i>)	270
The Seventh Sunnah: The Prophetic <i>Ṣalāh</i>	270
Benefit: (a privilege given to the Prophet Abrahām (PBUH))	272
The Eighth Sunnah: The Supplication before <i>Taslīm</i>	272
The Ninth Sunnah: The Remembrance of Allāh After <i>Taslīm</i>	274
Benefit: (beautiful analogy)	276
Conclusion on the General Description of Prayer	276
6. The Sixth Chapter: On the External Actions of Prayer	
(Nullifying, Reprehensible, Allowed)	278
Section on the Nullifying Actions	278
Section on Disliked Acts in Prayer	283
Section on Permissible Acts in Prayer	286
7. The Seventh Chapter: On Congregational Prayer	289
Section on the Legitimacy of the Congregational Prayer	289
Section on the Legal Ruling of the Congregational Prayer	290
Section on the Excuses to Leave the Congregation	292
Section on the Prayers Offered in Congregation	294
Section on Repeating the Congregation	294
Warning: (establishing two congregations simultaneously)	296
Juristic Issue: (the obligation of joining the first congregation)	296
Section on the Woman's Prayer in Congregation	297
8. The Eighth Chapter: On Imāmah	298
Section on the Preconditions of the Imām	298
Benefit: (is 'puberty' a precondition for Imāmah?)	300
Instructive Story: (with the Caliph 'Umar b. 'Abdul'azīz)	301

Section on the Ranks of Imāms..... 301

Attention: (leading another person in prayer at that person's home)302

Section on the Places of the Follower Behind His Imām 302

Important Attention: (starting rows from the middle)303

Section on the Places of the Woman Behind Her Imām 304

Section on the Prayer of the One Having Ablution Behind the One Having *Tayammum*..... 304

Section on the Prayer of the One Performing Obligatory Prayer Behind the One Performing Voluntary Prayer 305

Benefit: (should the prayer of Imām and follower be identical?)306

Juristic Issue: (following the Imām in the number of units)306

Section on the Duties of the Imām Towards His followers..... 307

Section on What the Imām Does on Behalf of His Followers 307

Section on Proving That the Prayer of the Follower is Tied to the Prayer of His Imām 309

Section on *Istikhlāf*..... 310

Attention: (*istikhlāf* in the state of bowing, sitting or prostration)311

Instructive Story: (with Imām Muḥammad b. ‘Abdullah al-Khalīlī)311

Section on *Istidrāk*..... 311

Benefit: (the *tashahhud* supplication for the latecomer)313

Important Remarks 313

Read and Pay Attention316

Instructive Story on the Legislative Origin of *Istidrāk*316

9. The Ninth Chapter: On Prostration of Recitation and Forgetfulness 317

First: Prostration of Recitation (*Sujūd at-Tilāwah*): 318

Section on the Legality of the Recitation Prostration 318

Section on the Legal Verdict of the Recitation Prostration 319

Section on the Places of the Recitation Prostration 319

Section on Whom the Recitation Prostration is legitimate 321

Section on What is Said During the Prostration of Recitation ... 322

Instructive Story: (with Abū Saʿīd al-Khudrī)	324
Disagreement and Result: (is the prostration of recitation a prayer?)	324
Benefit: (reciting a verse of prostration on the pulpit)	325
Attention: (reciting the verse of prostration in the obligatory prayers) ..	325
Second: The Prostration of Forgetfulness (<i>Sujūd as-Sahw</i>):	326
Section on the Legality of the Prostration of Forgetfulness	326
Section on the Places in Which the Prophet (PBUH) Performed the Two Prostrations of Forgetfulness	327
Section on the Acts of Forgetfulness That Oblige Prostration ...	329
Important Rule: (omitting a Sunnah act unintentionally)	330
Section on the Place of Prostration.....	331
Attention: (what is said in the prostration of inattention)	332
Attention: (only two prostrations even with multiple causes)	332
Attention: (the Imām does not prostrate for any of his followers)	333
Juristic Issue: (the follower must follow the Imām until <i>taslīm</i>)	334
Another Juristic Issue: (the place of prostration when combining)	334
Benefit: (make up this prostration whenever you remember)	335
10. The Tenth Chapter: On Friday Prayer	336
Section on the Virtues of Friday	336
Section on the Ruling of Friday prayer	337
Section on Whom Friday Prayer is Obligatory	338
Section on the Conditions of Soundness for Friday Prayer	339
The First Condition: The Imām	339
The Second Condition: Time	339
Attention: (the second <i>adhān</i> should not precede its due time)	340
The Third Condition: Congregation.....	340
The Fourth Condition: Sermon	341
Benefit: (a delegation of Ibāḍīs with ‘Umar b. ‘Abdul‘azīz)	342
Instructive Story: (Jābir b. Zayd with al-Ḥajjāj b. Yūsuf)	343
Section on the Recommended Acts of Friday	344
Story: (with Shaykh Ḥumūd aṣ-Ṣawwāfi and Shaykh al-Qannūbī)	347
Section on How to Offer the Friday Prayer	348
Attentions:	349
First Attention: (the only <i>adhān</i> practised in the Prophetic era)	349

	Second Attention: (<i>miṣr</i> is not a prerequisite for the Friday prayer)	350
	Third Attention: (if one violates attentive listening during the sermon)	351
	Section on Rulings Related to Friday	352
11.	The Eleventh Chapter: On the Prayer of <i>Safar</i> (Travel)	356
	Section on the Origin of Travel	356
	Section on the Distance of <i>Safar</i> (Travel)	357
	Attention no.1: (when the town is vast and extended)	358
	Attention no.2: (shortening the prayer starts when one leaves the boundaries of his homeland)	359
	Section on the Duration of <i>Safar</i>	359
	Section on the Legal Ruling of Combining Two prayers	360
	Attention no.1: (what is better for the traveller)	361
	Attention no.2: (the notion of the shared times)	362
	Attention no.3: (the nominal combination (<i>al-Jam' aṣ-Ṣūrī</i>))	363
	Section on the Legal Ruling of Shortening the Prayers	363
	Benefit: (the traveller completes his four-unit prayer in two cases)	365
	Attention: (the meaning of the ḥadīth 'So accept His <i>ṣadaqah</i> ')	366
	Section on Assigning <i>al-Waṭan</i> (Homeland)	367
	Attention: (removing one's home is by the heart's intention)	367
	Another Benefit: (talking between the two combined prayers)	368
	Final Benefit: (no legal objection for a traveller leading people)	368
	Section on Some Legal Rulings Concerning <i>Safar</i> Prayer	369
	Juristic issue: (how to substitute the missed prayer)	374
12.	The Twelfth Chapter: On Prayer of Fear	376
	Section on the Legality of the Prayer of Fear	376
	Section on the Causes of the Prayer of Fear	377
	Section on How to Perform the Prayer of Fear	377
	<i>Ṣalāt al-Muwāqafah</i> (The Face-to-Face Prayer)	378
	<i>Ṣalāt al-Musāyafah</i> (The Sword Prayer)	379
	<i>Ṣalāt Muṭlaq al-Khawf</i>	379

Prayer of <i>Muṭlaq al-Khawf</i> (Unspecific Fear).....	379
Summary	380
13. The Thirteenth Chapter: On the Funeral Prayer	381
Section on the Legal Ruling of the Funeral Prayer.....	382
Section on the Origin of <i>Janāzah</i> (Funeral).....	382
Section on the Virtues of Funeral Service	383
Section on the Prerequisites for the Funeral Prayer.....	384
Section on How to Observe the Funeral Prayer	384
Section on Important Attentions and Issues.....	386
First Attention: (what should be recited after the second <i>takbīr</i>).....	386
Second Attention: (adding additional <i>takbīrs</i> to the four main ones)	387
Third Attention: (where the Imām stands during the funeral prayer).....	387
Fourth Attention: (women can pray over the dead)	388
Fifth Attention: (<i>istidrāk</i> (catching up) with this prayer is possible).....	388
Sixth Attention: (offering this prayer with shoes on is possible).....	389
Seventh Attention: (this prayer can be performed in the mosque)	389
Eighth Attention: (praying over multiple dead people)	389
Benefit: (<i>Nithār al-Jawhar fī 'Ilm ash-Shar' al-Azhar</i>).....	390
Section on Whom this Prayer is Offered	390
Attention: (performing the funeral prayer over a child)	391
Attention: (performing the funeral prayer over a martyr)	391
Section on the Prayer over <i>al-Ghā'ib</i>	392
Benefit: (the Etiquettes for a <i>Muḥtaḍar</i> and a Dead Person)	393
14. The Fourteenth Chapter: On Emphasised Sunnah Prayers .	397
Section on Urging People to Adhere to Optional Prayers	398
Attention: (when is it advised to shorten/elongate the recitation?)	400
Attention: (the best place for Sunnah prayers is one's house)	400
Section on <i>al-Witr</i> Prayer.....	401
How to Perform It	401
Instructive Story: (the slacker's <i>witr</i>)	402
Important Remark: (performing <i>al-witr</i> in <i>al-faṣl</i> and <i>al-waṣl</i> ways)	402
What is Recited during <i>al-Witr</i>	403
The Time for <i>al-Witr</i> Prayer	403
Attention: (<i>al-witr</i> in the case of advanced combination)	404

	Attention: (<i>al-witr</i> can be substituted during the day or at night)	404
	Section on the Dawn Sunnah Prayer	405
	Attention: (the dawn Sunnah prayer is made up after the obligatory prayer)	406
	Attention: (praying the mosque-greeting after the dawn Sunnah)	407
	Section on the Mosque-Greeting Prayer	408
	Attention: (<i>aṣ-Ṣalawāt as-Sababiyyah</i> during the disliked times)	408
	Attention: (entering the mosque while the sermon is being delivered) ..	409
	Benefit: (the purpose of the mosque-greeting prayer)	410
	Section on the Eclipse Prayer	412
	Benefit: (<i>kusūf</i> and <i>khusūf</i> are interchangeable terms)	412
	The Legal Ruling of the Eclipse Prayer	412
	How to Perform the Eclipse Prayer.....	414
	Attention: (raising <i>adhāns</i> upon the solar and lunar eclipse)	415
	The Eclipse Sermon.....	416
	Precious Benefit: (when does the solar/lunar eclipse take place?)	417
	Another Benefit: (the eclipse prayer is tied to the actual sighting)	417
	Reminder: (giving voluntary charity upon <i>kusūf</i> and <i>khusūf</i>).....	417
15.	The Fifteenth Chapter: On ʿĪd Prayer	418
	Section on the Ruling and Time of ʿĪd Prayer	418
	Linguistic Benefit: (the derivation of the Arabic word ʿĪd)	420
	Section on How to pray ʿĪd Prayer	420
	Notice: (the followers should say <i>takbīrs</i> after the Imām)	422
	Section on the ʿĪd Sermon	422
	Juristic Issue: (if the Muslim congregation misses the ʿĪd prayer)	423
	Section on the Sunnah Etiquettes of ʿĪd	423
	The Description of <i>Takbīr</i>	428
	Section on Some of the Legal Rulings Concerning ʿĪd	429
16.	The Sixteenth Chapter: On the Rulings of Mosques	431
	Section on the Virtues of Mosques	431
	The Best Mosques	433

Section on the Virtues of the Sacred Mosque	433
Attention: (punishments at the Sacred Mosque are also multiplied)	434
Attention: (walking in front of those in prayer at the Sacred Mosque) ...	435
Attention: (the concept of <i>Haram</i>)	435
Benefit: (the term <i>al-Masjid al-Ḥarām</i>)	436
Juristic Issue: (al-Mas'á is not part of the Mosque)	437
Section on the Noble Prophetic Mosque.....	437
Attention:	439
Section on the <i>al-Masjid al-Aqṣá</i>	439
Important Attention: (the Dome of the Rock)	440
Complementary Section on the Mosque of Qubā'	440
Section on Mosque Etiquette	441
Section on Prohibited Actions Inside Mosques	442
Attention: (<i>aṣ-ṣarf</i> [money change] at the Sacred Mosque)	443
Attention: (the ruling of talking on the phone in a mosque)	444
Attention: (writing Qur'ānic verses on the mosque walls)	445
Section on Some Other Legal Rulings Concerning Mosques.....	446
Instructive Story: (the niche is part of the mosque)	447
Attention: (adding shops or toilets above or under a mosque).	447
Benefit: (praying on the upper floors and the roof of the Sacred Mosque).....	448
Benefit: (women's prayer hall should be behind the mosque or next to it).....	451
Reference List	454
❖ References of Shaykh al-Khalīlī	454
❖ References of Shaykh al-Qannūbī	457
❖ Other References:	459
General Index	463
Detailed Index	465

Notes

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This image shows a full page of primary-ruled paper. It features multiple horizontal rows, each defined by two parallel dotted lines. The rows are evenly spaced across the entire page, providing a guide for handwriting practice. There are no margins, text, or other markings present.