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MADINAH COLLEGE
- L O N D O N -

FIQH

UMDATUL-FIQH

TAHARAH/SALAH

Instructor: Shaykh Khalid Al-Mushayqih

Student name: _____

The Mainstay

Concerning Jurisprudence

[al-‘Umda fi ‘l-Fiqh]

*Concerning the Jurisprudence of the Imām of the Sunna,
Aḥmad ibn Ḥanbal ash-Shaibānī
(may Allāh be well pleased with him)*

by
Imām Muwaffaq ad-Dīn ‘Abdu’llāh ibn Aḥmad
ibn Qudāma al-Maqdisī
(A.H. 541–620)

Translated from the Arabic by
Muhtar Holland



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Author's Introduction

In the Name of Allāh, the All-Merciful,
the All-Compassionate

[*Bismi'llāhi 'r-Raḥmāni 'r-Raḥīm*]

Praise be to Allāh, who is worthy of praise and deserving thereof—a praise that excels all praise, like the excellence of Allāh over His creation. I bear witness that there is no god but Allāh, Alone without any partner, thereby fulfilling for Allāh His rightful due. I also bear witness that Muḥammad is His servant and His Messenger, having no doubt as to his truthfulness. May Allāh bestow blessing and peace upon him, and upon his family and his Companions, as often as the clouds bring pouring rain, and as often as thunder follows the lightning flash.

This is a book concerning jurisprudence [*fiqh*]. I have made it as concise as possible, and in it I have confined myself to a single doctrine, so that it may be a mainstay [*'umda*] for its reader. The correct view is thus unobscured by difference of approaches and accounts.

One of my brethren asked me to condense it, so that it would be convenient for the scholars, and easy for the students to memorize. I have therefore responded to his request, relying upon Allāh (Glory be to Him) for sincerity in seeking His generous favor, and for help in attaining to His glorious approval. He is all that we need, and Most Excellent is the Custodian!

I have supplied it with authentic Prophetic traditions [*aḥādīth ṣaḥīḥa*], for the sake of the blessing and support they provide, and I have taken them from the authentic collections, in order to do without citing their chains of transmission.

The Book of Ritual Purification



Chapter

The Legal Rules concerning Types of Water [*Aḥkām al-Miyāh*]

Water was created pure. It is the means of purification from excrements [*aḥdāth*] and other kinds of filth [*najāsāt*]. The state of ritual purity [*ṭahāra*] is not achieved by means of any other liquid. If the water amounts to nothing less than the contents of two large vessels [*qullatān*], or if it is flowing, nothing will pollute it, except that which changes its color, or its taste, or its smell. Anything apart from that is polluted by the admixture of the impurity. The term *qullatān* refers to a quantity approximately equal to one hundred and eighty rotls in the Syrian system of weights.²

If something that is not pure is cooked in the water, and likewise if something mingles with it to the point where it robs it of its name, or if it is used for the purpose of removing excrement, it is deprived of its natural purity.

If a person has any misgiving about the purity of the water—or anything else—and its uncleanness, he should base his action on what he knows for certain. If it is unclear whether the impurity is situated on his clothing or elsewhere, he should wash whatever he feels sure about washing. If some pure water is hard to distinguish from some that is polluted, and he cannot find any other, he should perform the dry ablution [*tayammum*]³ and abandon them both. If some that is extremely pure [*ṭahūr*] is hard to distinguish from some

² The English word “rotl” is derived from the Arabic *raṭl*. Its weight, which varies from country to country, is said to be about four pounds in Syria.

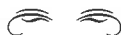
³ The dry ablution [*tayammum*] is performed by patting the hands on the dusty surface of a clean patch of earth, then rubbing the appropriate parts of the body.

that is merely clean [*tāhir*], he should perform the minor ritual ablution [*wuḍū'*] by using both of them. If the garments that are clean are hard to distinguish from those that are dirty, he should perform a ritual prayer [*ṣalāt*] in each garment, according to the number of those that are dirty, and add another ritual prayer.

The filth of the dog and the swine should be ritually cleansed seven times, six times with water and one time with dust. Three acts of cleansing are sufficient for other kinds of filth. If the filth is on the ground, one pouring [of water] is enough remove it, because of his saying (Allāh bless him and give him peace):

Pour on the urine of the Bedouin a bucketful of water.

It is sufficient to sprinkle water on the urine of a youth who has not eaten food, and the same applies to a discharge of prostatic fluid [*madhy*]. A slight trace of this is overlooked, as is a slight trace of blood and any pus or similar matter discharged from it. The expression "slight trace" refers to that which is not soaked in blood. The semen of a human being is pure, and so is the urine of any creature whose flesh may be eaten.



Chapter

Vessels, Receptacles, Containers

[*al-Āniya*]

It is not permissible to use vessels of gold and silver, whether in a state of purity or any other condition, because Ḥudhaifa reported that the Prophet (Allāh bless him and give him peace) once said:

Do not drink from vessels of gold and silver, and do not eat from dishes made of those metals, for they belong to them [the unbelievers] in this world, and to you in the Hereafter.

The same rule applies to the metal band used to repair them, unless it is a tiny piece of silver. It is permissible to make use of all other clean vessels, as well as to use the vessels of the people of the Scripture and their clothes, so long as they are not known to be unclean. The wool of the dead animal is clean, and so is its hair. As for the hide of any dead animal, whether or not it has been tanned, it is unclean. The same applies to its bones. Every corpse is unclean, with the following exceptions: (1) the corpse of the human being, (2) the corpse of the aquatic animal that lives only in the water, because of the saying of Allāh's Messenger (Allāh bless him and give him peace) concerning the ocean:

It is that of which the water is pure, and of which the corpse is lawful food.

(3) the corpse of a creature that has no flowing blood, so long as it is not generated from impure substances.

Chapter

Fulfillment of the Need to Answer the Call of Nature [Qaḍā' al-Ḥāja]

When someone is about to enter the toilet, it is commendable for him to say:

In the Name of Allāh.
I take refuge with Allāh
from wickedness and
wicked deeds,
and from the foul one,
the filthy one, Satan
the accursed.

*Bismi'llāh.
a'ūdhu bi'llāhi mina
'l-khubuthi wa 'l-khabā'ith:*

*wa mina 'r-rajisi 'n-naajisi '
sh-Shaiṭāni 'r-rajim.*

When he comes out, he should say:

I beg Your forgiveness.
Praise be to Allāh, who
has relieved me of trouble
and kept me healthy.

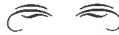
*ghufrāna-k.
al-ḥamdu li'llāhi 'lladhī adhhaba
'an-ni 'l-adhā wa 'āfā-nī.*

He should put his left foot forward on entering, and his right foot on coming out. He should not enter the toilet with anything in which Allāh (Exalted is He) is mentioned, except in urgent need. In his sitting posture, he should rest his weight on his left foot. If he is in open country, he should move far away, keep himself out of sight, and look for a soft spot that will absorb his urine. He should not urinate in a hole, nor a crevice, nor on a path, nor in a useful shade, nor beneath a tree bearing fruit. He must not face toward the sun or the moon, and he must turn neither his face nor his back toward the Qibla [direction of prayer], because of the saying of Allāh's Messenger (Allāh bless him and give him peace):

Do not turn your faces toward the Qibla when defecating or urinating, and do not turn your backs toward it.

That is permissible inside a building, however, [when the Qibla is unclear].

As soon as he has finished urinating, he should rub his penis from its root to its tip, then shake it hard three times. He should not touch his penis with his right hand, nor should he rub with it. Next, he should perform *istijmār* [cleansing with pebbles] an odd number of times, followed by *istinjā'* [cleansing with water]. If he confines himself to *istijmār*, that is sufficient, but only if what is excreted does not spread beyond the orifice. Fewer than three cleansing wipes are insufficient. It is permissible to perform *istijmār* with any clean substance, and so become purified, except *rawṭh* [the dung of a solid-hoofed animal], bones, and anything that is sacrosanct.



Chapter

The Minor Ritual Ablution [*Wuḍūʿ*]

The minor ritual ablution [*wuḍūʿ*] is not valid, and neither is any other act of worship, unless its practitioner begins by formulating his intention to perform it, because of the saying of Allāh's Messenger (Allāh bless him and give him peace):

Actions are valued only by the intentions [on the strength of which they are performed], and every man is credited with what he actually intended.

Having formulated his intention, he should proceed as follows:

- He should say: "In the Name of Allāh [*Bismi'llāh*]."
- He should wash the palms of his hands three times.
- He should rinse his mouth and his nostrils three times, using one or three scoops of water in the process.
- He should wash his face three times, lengthwise from the points where hair grows on the head down to the curve of the jawbones, and breadthwise from ear to ear. He should run his wet fingers through his beard, if it is thick, but if it is merely stubble on the skin he is obliged to wash it.
- He should wash his hands [and his lower arms] up to the elbows, three times, and dip them into the washbowl.
- He should rub his head, including both ears. He should begin by placing his hands on his forehead, then draw them across to the nape of his neck, and then bring them back to his forehead.
- He should wash his feet up to the ankles, three times, and dip them into the washbowl. He should also run his wet fingers between the toes.
- He should turn his gaze up toward the sky, and say:

I bear witness that there
is no god but Allāh,
Alone without any partner.
I also bear witness that Muḥammad
is His servant and His Messenger.

ashhadu al-lā ilāha illa 'llāhu
Waḥda-hu lā sharīka la-h.
wa ashhadu anna Muḥammadan
'abdu-hu wa Rasūlu-h.

Among the elements listed above, the following: are strictly obligatory:

- The intention [*niyya*].
- Washing one time in each case, with the exception of the palms of the hand.
- Rubbing the whole of the head.
- Performing the ablution in the correct sequence, as we have described.
- The washing of a member of the body must not be delayed until the one before it becomes dry.

The following elements are customary [*masnūn*] :

- The invocation of Allāh's Name [*at-tasmiya*].
- Exaggeration in the rinsing of the mouth and nostrils, except in the case of someone who is fasting.
- Running the fingers through the beard and between the fingers and toes.
- Rubbing the ears.
- Washing the parts on the right side before those on the left side.
- Washing three times in each case.

Washing more than three times is disapproved, and so is the extravagant use of water.

It is customary to use the toothpick [*siwāk*] whenever the mouth is tainted, when arising from sleep, and at the time of ritual prayer, because of the saying of Allāh's Messenger (Allāh bless him and give him peace):

If I could have done so without imposing hardship on my Community, I would have commanded them to use the toothpick at the time of every prayer.

It is also recommended at other times, except for the person who is fasting in the afternoon.

Chapter

Wiping the Shoes [*Mash al-Khuffain*]

[I]nstead of washing the feet] it is permissible to wipe over the shoes, or similar articles of footwear, and galoshes that extend above the ankles, in order to maintain the state of minor purity between one cause of major impurity and another—for one day and night in the case of the resident, and three in the case of the traveler, because of the saying of Allāh's Messenger (Allāh bless him and give him peace):

The traveler may practice wiping for three days and nights, and the resident for one day and night.

When he practices wiping, but then the period expires—or he undresses before it does so—his state of purity is annulled. If someone practices wiping as a traveler, but then settles down—or as a resident, but then embarks on a journey—he may complete the period of wiping permitted to a resident.

[Instead of rubbing the head], it is permissible to wipe over the turban, provided it has a fringe that covers the whole of the head, apart from what is usually exposed to view.

In every case, wiping over the article of clothing is permissible only on condition that he dons it while in a state of perfect purity.

It is also permissible to wipe over a surgical splint [*jabīra*], if he does not dislodge it from its proper position until he unfastens it.

The same rules apply to the man and the woman, except that the woman may not wipe over the turban.

Chapter

Factors that Annul the Minor Ritual Ablution [*Nawāqid al-Wuḍū'*]

These are seven in number:

1. What is excreted from the two orifices.
2. The dirt excreted from the rest of the body, if it is indecent.
3. The loss of mental consciousness, except for a little nap while sitting or standing.
4. Touching the penis with one's hand.
5. Making skin-contact with the skin of a female for the sake of carnal desire.
6. Apostasy from Islām.
7. Eating the flesh of the pig, because of the following traditional report: The Prophet (Allāh bless him and give him peace) was asked: "Must we purify ourselves from the flesh of slaughtered camels by performing the minor ablution?" He said: "Yes, you must purify yourselves from it by performing the minor." He was then asked: "Must we perform the minor ablution to purify ourselves from the flesh of sheep and goats?" To this he replied: "If you wish, perform the minor ablution, and if you do not wish, do not perform it."

If someone is convinced of the state of purity, but in doubt as to the cause of impurity, or he is convinced of the cause of impurity, but in doubt as to the state of purity, he is obliged to accept the alternative of which he is convinced.

Chapter

The Major Ritual Ablution [*al-Ghusl mina 'l-Janāba*]

This is necessitated by the emission of sperm, which is the seminal fluid, and by contact with circumcisers.

Its obligatory elements are:

- Formulating the intention [*niyya*].
- The washing of the entire body, including *maḍmaḍa* [rinsing out the mouth] and *istinshāq* [snuffing water up the nostrils].

Its customary elements are:

- Invoking the Name of Allāh [*at-tasmiya*].
- Rubbing the body with both hands.
- Acting in accordance with the traditional report of Maimūna, who said: "I screened the Prophet (Allāh bless him and give him peace) while he performed the major ablution. He began by washing his hands, then poured water over his left side with his right hand. He washed his pudendum and the parts close to it. Then he struck with his hand on the wall and on the ground. Then he performed his minor ablution [*wuḍū'*] for the ritual prayer. Then he poured water over his body. Then he leaned back and washed his feet."

It is not necessary to unravel the hair during the major ablution, provided one wets its roots.

If someone performs his washing with the intention of acquiring both states of ritual purity [minor and major], that is sufficient for them both. By the same token, if he performs the dry ablution [*tayammum*] with the intention of purifying the two excrements and the dirt on his body, that is sufficient for the whole. If he intends only part of it, however, he is credited only with what he intended.

Chapter

The Dry Ablution [*Tayammum*]

This is performed in the following manner: The person concerned strikes with his hands on a clean piece of ground, striking one time only, then rubs them over his face and his palms, because the Prophet (Allāh bless him and give him peace) once said to ‘Ammār:

The only way for you to do it properly is like this—and he struck the earth with his hands, then rubbed them over his face and his palms.

If someone performs the dry ablution with more than one strike, or more than one rubbing, that is permissible.

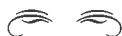
In order to perform the dry ablution, he must satisfy four preconditions:

1. The unfeasibility of using water, because of its absence; or because its use might be harmful due to sickness or extreme cold; or for fear of inflicting thirst on himself, his companion or his beast; or because the search for it would put himself or his property in danger; or because it is unavailable except at a very high price.
If it is possible for him to use it for part of his body, or he finds a quantity of water that is not sufficient for his ritual purification, he should use it and apply the dry ablution to the rest.
2. The arrival of the prescribed time. He must not perform the dry ablution for an obligatory prayer [*farīḍa*] before its prescribed time, nor for a supererogatory prayer [*nāfila*] at the time of its prohibition.
3. The intention [*niyya*]. If he performs the dry ablution for a supererogatory prayer, he may not perform an obligatory prayer on the strength of it. If he performs the dry ablution for an obligatory prayer, he may perform that prayer, and he may perform whatever

obligatory and supererogatory prayers he wishes, until their time expires.

4. Using the proper kind of earth. He may not perform the dry ablution except with clean earth that is dusty.

The dry ablution is annulled by anything that annuls the purity of water, by the expiration of the prescribed time, and by the feasibility of using water, even if it only becomes available during the ritual prayer.



Chapter

Menstruation [Ḥaid]

Menstruation prevents ten things:

1. The performance of the ritual prayer.
2. The obligation to perform the ritual prayer.
3. The keeping of the fast.
4. The circumambulation [of the Ka'ba].
5. The reading of the Qur'ān.
6. Touching the volume [of the Qur'ān].
7. Staying in the mosque.
8. Penetration of the vulva.
9. The customary practice of divorce by repudiation [*ṭalāq*].
10. The reckoning of the months of the 'idda [period of waiting before remarriage is permissible].

It necessitates the major ablution, the attainment of maturity, and keeping account of its duration. When the bleeding stops, the keeping of the fast becomes permissible, and so does divorce by repudiation, but the other practices [listed above] do not become permissible until the woman performs the major ablution.

It is permissible [for the husband] to enjoy physical contact with the menstruating woman, excluding her vagina, because of the saying of the Prophet (Allāh bless him and give him peace):

Do anything other than copulate.

The shortest period of menstruation is a day and a night, while the longest is fifteen days. The shortest interval of purity between two menstrual periods is thirteen days, and there is no limit to its longest

interval. The earliest age at which a woman menstruates is nine years, and the latest is sixty. When the beginner notices bleeding at a time when she is likely to menstruate, she must sit down. Then, if the bleeding stops in less than a day and a night, it is not a menstruation. If it continues beyond that, and most of the emission has not passed through, it is a menstruation. If it recurs for three months in a single manner, it has become a habit. If most of the emission has passed through, the excess is an *istihāḍa* [non-menstrual bleeding from the vaginal].

She is obliged to perform the major ablution at the end of the menstruation. As for *istihāḍa*, it is classed among the states of purity with regard to the obligatory nature of worship and its performance. When she intends to perform the ritual prayer, she must therefore wash her vagina and bandage it. She must then perform the minor ablution at the time of each ritual prayer, and proceed to pray. The same rule applies to someone who suffers from incontinence of the bladder and any similar condition.

If her bleeding continues into the next month, and if this is a regular occurrence, her menstrual period consists of the days of her usual experience. If it is not a regular occurrence, however, and a distinction is noticeable in her bleeding—namely, that some of her blood is black and thick, while some of it is red and thin—her menstrual period is the time of the thick black bleeding. If she is a beginner, or oblivious of her usual experience, and there is no distinction in her bleeding, her menstrual period is six or seven days of each month, because that is the normal experience of women.

The pregnant woman does not menstruate, except that she may see herself bleeding for one, two or three days before giving birth, in which case it is the blood of postnatal effusion [*nifās*].

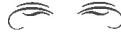


Chapter

Postnatal Effusion

[*Nifās*]

This is the bleeding that occurs as a result of giving birth. Its legal status is that of menstruation, with regard to what it renders lawful and unlawful, and what is necessary and unnecessary because of it. Its maximum duration is forty days, but there is no limit to its minimum. When she sees that she is clear of bleeding, she must perform the major ablution and so become ritually pure. If the bleeding recurs during the period of forty days, it also constitutes postnatal effusion.



The Book of the Ritual Prayer
[Kitāb aṣ-Ṣalāt]



The Book of the Ritual Prayer

[*Kitāb aṣ-Ṣalāt*]

‘U**B**āda ibn aṣ-Ṣāmit (may Allāh be well pleased with him) is reported as having said: “I once heard Allāh’s Messenger (Allāh bless him and give him peace) say:

There are five ritual prayers which Allāh has prescribed for His servants in the course of the day and the night. If someone is careful to observe them, he has a covenant with Allāh that He will allow him to enter the Garden of Paradise. If someone is not careful to observe them, he has no covenant with Allāh. If He so wills, He will punish him, and if He so wills, He will forgive him.

The five ritual prayers are therefore obligatory for every adult Muslim of sound mind, except those women who are menstruating and those have recently given birth. If someone denies their obligatory nature because of his ignorance, he must be informed thereof. If he denies it willfully, he is guilty of unbelief. It is not lawful to postpone them beyond the time prescribed for their performance, except in the case of someone who intends to combine them, or who is engaged in fulfilling their precondition. If he fails to perform them because he regards them with disdain, he must be called upon three times to repent. If he does repent, well and good, but if not, he should be killed.

Chapter

The Call to Prayer [*Adhān*] and the Announcement that Prayer is About to Begin [*Istiqāma*]

These are both prescribed by Islāmic law for the five [obligatory] ritual prayers, to the exclusion of others, and for men to the exclusion of women. The call to prayer [*adhān*] consists of fifteen sentences, with no *tarjī'* [repetition of each section in a louder tone of voice]. The announcement that prayer is about to begin [*istiqāma*] consists of eleven sentences.

The man who gives the call [the *mu'adhdhin*, or "muezzin" in English usage] must be trustworthy, of good repute, thoroughly acquainted with the times of prayer.

It is recommended that he give the call while standing, in a state of ritual purity, on a high place, facing the *Qibla*.

When he reaches the *ḥai'ala* [the expression "Come to the prayer (*ḥayya 'ala 'ṣ-ṣalāh*)!"], he should turn to the right and to the left, without shifting his feet, and he should place his thumbs in his ears.

He should proceed at a leisurely pace in the *adhān*, and rapidly in the *istiqāma*.

In the call to early morning prayer [*adhān aṣ-ṣubḥ*], he should declare two times after the *ḥai'ala* :

Prayer is better than sleep!

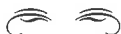
aṣ-ṣalātu khairun minā 'n-naʿwm

He should not give the call before the times of prayer, except [in preparation] for them, because of the saying Allāh's Messenger (Allāh bless him and give him peace):

Bilāl gives the call to prayer at night, so eat and drink until Ibn Umm Maktūm gives the call.

When someone hears the muezzin, it is commendable for him to repeat his words, because of the saying Allāh's Messenger (Allāh bless him and give him peace):

When you hear the summons, say the same words as he is saying.



Chapter

The Prerequisites of the Ritual Prayer [*Shurūṭ as-Ṣalāt*]

These are six in number:

1. The state of purity from excrement, because of the saying Allāh's Messenger (Allāh bless him and give him peace):

There is no ritual prayer for someone who has excreted, until he performs the minor ablution.

2. The prescribed time. The time of the midday prayer [*ẓuhr*] lasts from the sun's decline from the meridian, until the moment when the shadow cast by each thing becomes equal to it in length. The time of the afternoon prayer [*ʿaṣr*]¹—which is the middle [of the five prayers]²—lasts from the time of the midday prayer until the sun turns yellow. The time of free choice then expires, and the time of urgency remains until the setting of the sun. The time of the sunset prayer [*maghrib*] lasts until the red glow of twilight disappears. The time of the late evening prayer [*ishāʿ*]³ lasts from that moment until the middle of the night, then the time of urgency remains until the rising of the second dawn. The time of the dawn prayer [*fajr*] lasts from then until the rising of the sun. If someone pronounces the *takbīr* [declaration of the Supreme Greatness of Allāh] for the ritual prayer, before the expiration of its prescribed time, he has caught it before it is too late. It is more meritorious to perform the ritual prayer at the beginning of the prescribed time, except in the case of the late evening prayer, and that of the midday prayer when the heat is intense.

3. Covering the private parts with something that does not reveal the skin. The private parts of the man, and of the female slave, consist of the area between the navel and the knee. The entire body of the free woman is private, except her face and the palms of her hands. The [slave woman who is] the mother of the child [of her master] is like the ordinary female slave, and so is one who is partially emancipated.

If someone performs the ritual prayer in misappropriated clothing, or in a misappropriated dwelling, his prayer is not valid. The wearing of gold and silk is permissible for women, but not for men except in case of need, because of the saying of Allāh's Messenger (Allāh bless him and give him peace) concerning gold and silk:

Both of these are unlawful for the males of my Community, lawful for their females.

- If one of the men performs the ritual prayer in a single article of clothing, part of which is draped over his shoulder, that is sufficient for him. If he cannot find anything more than enough to cover his private parts, he should cover them. If he cannot cover them completely, he must conceal his two pudenda. If he cannot cover them both, he must cover one of them. If covering is absent altogether, he should pray in a sitting position, nodding to indicate the acts of bowing [*rukū'*] and prostration [*sujūd*], but it is also permissible for him to pray in an upright posture. If someone can find nothing but a dirty garment, or a dirty place, he should pray in them, and he is not required to repeat the prayer.
4. Purity from dirt on his body, his clothing and the place of his ritual prayer, except the kind of dirt that is excused, such as slight traces of blood and the like. If he performs the prayer when some dirt is upon him, but he is unaware of it, or he knew it was there but then forgot about it, his prayer is valid. If he becomes aware of it during the prayer, he must remove it and carry on with his prayer. The whole earth is a mosque in which the ritual prayer is valid, except the graveyard, the public steam bath, the dunghill, the resting place of camels, and the middle of the road.
 5. Facing toward the *Qibla* [direction of the Ka'ba in Mecca], except in the case of the supererogatory prayer performed by the traveler

on a riding animal, for he may pray in whatever direction he is facing, and in the case of someone who dare not turn toward the *Qibla* because of some danger, for he may pray however he can. With these two exceptions, no one's ritual prayer is valid unless he is facing toward the Ka'ba. If he is close to it, he is obliged to perform the prayer toward the building itself, and if he is far away, in its direction. If the *Qibla* is unclear in a settled area, he should make inquiries and seek guidance from the prayer niches of the Muslims. If he makes a mistake, he is obliged to repeat the prayer. If the *Qibla* is unclear on a journey, he should exercise his own judgment and perform the prayer accordingly, and no repetition is then required of him. If two experts differ in their judgment, one of them should not follow his companion, and the blind man and the commoner should follow whichever of the two experts is more self-confident.

6. The intention to perform the particular ritual prayer. It is permissible to formulate the intention in advance of the *takbīr* [declaration of the Supreme Greatness of Allāh], by a brief interval of time, provided that one does nothing to abrogate it.



Chapter

The Proprieties of Walking to the Ritual Prayer [*Ādāb al-Mashy ila 's-Ṣalāt*]

When someone is walking to the ritual prayer, it is commendable for him to be in a state of calm and dignified composure, to take short steps, and to refrain from twisting his fingers. He should say: "In the Name of Allāh [*Bismi'llāh*]," then recite these Qur'ānic verses:

The One who created me,
and Himself guides me,
and Himself gives me to
eat and drink,
and, whenever I am sick,
heals me,
and who causes me to die,
then brings me back to life,
and who, I ardently hope,
will forgive me my sin on
the Day of Doom.

My Lord, grant me wisdom
and unite me with the
righteous,
and give me a good report
in the later generations,
and place me among the
inheritors of the Garden
of Delight,
and forgive my father.
He is one of those who err,

And do not abase me on the
day when they are raised,
the day when neither wealth
nor sons will avail [any man],
except one who comes to
Allāh with a whole heart.

*alladhī khalaqa-nī
fa-Huwa yahdīn:
wa 'lladhī Huwa yuṭ
'imu-nī wa yasqīn:
wa idhā marīḍtu
fa-Huwa yashfīn:
wa 'lladhī yumītu-nī
thumma yuhyī-n:
wa 'lladhī aṭma'u an yaghfirā
lī khaṭī'atī yawma 'd-dīn.*

*Rabbi hab lī ḥukman
wa alḥiq-nī bi's-ṣāliḥīn:*

*wa 'j'al lī lisāna ṣīdqīn
fī 'l-ākhirīn:
wa 'j'al-nī min warathati
jannati 'n-na'im:*

*wa 'ghfir li-abī inna-hu kāna
minā 'ḡ-ṣālimīn:*

*wa lā tukhzi-nī
yawma yub'athūn:
yawma lā yanfa'u mālun
wa lā banūn:
illā man ata 'llāha
bi-qalbīn salīm. (26:78-89)*

He should also say:

O Allāh, I beg You with the rightful claim all beggars have on You,
and with the rightful claim of one who walks this way,
for I have not been guilty of any impertinence,
nor any wantonness, nor any ostentation, nor any notoriety.
I have come forth wary of Your displeasure
and eager for Your approval.
I beg You to deliver me from the Fire of Hell,
and to forgive me my sins,
for surely no one forgives sins except You!

When he hears the *iqāma* [announcement that the prayer is about to begin], he should not run toward it, because of the saying of Allāh's Messenger (Allāh bless him and give him peace):

When the ritual prayer is announced, do not come to it running in haste. Come to it in a state of calm composure. Perform as much of the prayer as you have arrived in time to perform, and then complete whatever you have missed.

Once the prayer has been announced, there is no time to perform any prayer except the one prescribed.

When someone reaches the mosque, he should enter with his right foot first, and say:

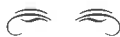
In the Name of Allāh,
and blessing and peace
be upon Allāh's Messenger.
O Allāh, forgive me my sins,
and open for me the doors
of Your mercy!

*Bismi' llāh:
wa 'ṣ-ṣalātu wa 's-salāmu
'alā Rasūli 'llāh.
Allāhumma 'ghfir lī dhunūbī
wa 'fīṭḥ lī abwāba raḥmati-k.*

When he leaves the mosque, he should step out with his left foot first, and repeat those words, except that he should say:

and open for me the doors
of Your gracious favor!

wa 'fīṭḥ lī abwāba faḍli-k.



Chapter 14

Description of the Ritual Prayer [*Ṣifat as-Ṣalāt*]

When the worshipper stands ready to perform the ritual prayer, he should say:

Allāhu Akbar [Allāh is Supremely Great!]

The prayer leader [*imām*] must pronounce this, and every other *takbīr* [declaration of Allāh's Supreme Greatness], in a loud voice, so that it can be heard by those behind him.

When pronouncing the initial *takbīr*, the worshipper should raise his hands to the level of his shoulders, or to the lobes of his ears. He should then place his hands above his navel, fix his gaze on the place of his prostration [*sujūd*], and say:

Glory be to You, O Allāh,
and with Your praise!
Blessed is Your Name,
and Exalted is Your Majesty.
There is no god other than You.

subhāna-ka 'llāhumma
wa bi-ḥamdi-ka
wa tabāraka 'smu-ka
wa ta'ālā jaddu-ka
wa lā ilāha ghairu-k.

Then he should say:

I take refuge with Allāh
from Satan the accursed.

a'ūdhu bi'llāhi mina
'sh-shaiṭāni 'r-raḥīm.

Then he should say:

In the Name of Allāh,
the All-Merciful, the
All-Compassionate.

Bismi'llāhi 'r-Raḥmāni
'r-Raḥīm.

He should not pronounce any of that in a loud voice, because of the saying of Anas: "I prayed behind the Prophet (Allāh bless him and give him peace), Abū Bakr, 'Umar and 'Uthmān, and I did not hear any one of them pronounce '*Bismi'llāhi 'r-Raḥmāni 'r-Raḥīm*' in a loud voice."

Next, he must recite the Opening Sūra of the Qur'ān [*al-Fātiḥa*]. No ritual prayer is credited to someone who fails to recite it, with the exception of the *ma'mūm* [follower of the prayer leader], for the leader's recitation is a recitation on his behalf. He is recommended to recite during the prayer leader's moments of silence, and when his voice is inaudible.

Next, he should recite another Sūra. In the morning prayer, this should be chosen from among the long Sūras in the final section of the Qur'ān; in the sunset prayer, from among the short ones; and in the other prayers, from among those of medium length. The leader should recite in a loud voice in the morning prayer, and in the first two cycles of the sunset prayer and the evening prayer, but his recitation should otherwise be inaudible.

Next, he should pronounce the *takbīr*, while raising his hands as he raised them the first time, then assume the bowing posture [*rukū'*] by placing his hands on his knees, spreading his fingers, stretching his back and pointing his head to the front. While holding this posture, he should say, three times:

Glory to my Lord, the Almighty!

Subḥāna Rabbiya 'l-'Aẓīm.

He must then raise his head and his hands as before, while saying:

May Allāh hear and accept
the praise of one who praises Him!

Sami'a 'llāhu li-man ḥamida-h.

Then, while standing in an upright posture, he should say:

Our Lord, and to
You be the praise!
Enough [praise] to fill the
heavens and the earth,
and enough to fill anything
beyond them, as You wish.

Rabba-nā wa la-ka 'l-ḥamd.

*mil'u 's-samāwāti
wa mil'u 'l-ard
wa mil'u mā shi'ta min
shai'in ba'd.*

The follower [*ma'mūm*] should confine himself to the expression:

Our Lord, and to You be the praise!

Rabba-nā wa la-ka 'l-ḥamd.

Next, he must pronounce the *takbīr* without raising his hands, and sink to the ground in prostration. The first parts of him to touch the ground should be his knees, then the palms of his hands, then his forehead and his nose. He should keep his upper arms away from his

sides, and his stomach from his thighs. He should place his hands opposite his shoulders, and he should be on tiptoe. While holding this posture, he should say, three times:

Glory to my Lord, the Most High!

Subhāna Rabbiya 'l-A'lā.

He must then raise his head, while pronouncing the *takbīr*, and sit with his left foot spread horizontally, while placing his right leg so that the right foot is in a perpendicular position [i.e., with the heel raised], and so that his toes are pointing toward the *Qibla* [direction of the Ka'ba]. While sitting in this posture, he should say three times:

My Lord, forgive me!

Rabbi 'ghfir li.

Next, he must perform the act of prostration a second time, in the same manner as the first. Then he must raise his head from the ground, while pronouncing the *takbīr*, stand in an upright posture, and proceed to perform the second cycle of prayer in the same manner as the first. As soon as he has completed both cycles, he must sit with his feet spread horizontally, in order to perform the testimony [*tashahhud*]. He should place his left hand on his left thigh, and his right hand on his right thigh, hold the little finger [*khiṣīr*] and the ring finger [*biṣīr*] in the grip of his hand, join the thumb [*ibhām*] and the middle finger [*wuṣṭā*] to form a circle, and point several times with the index finger [*sabbāba*] [of his right hand], while saying:

Greetings, prayers and good
deeds are due to Allāh.
Peace be upon you, O Prophet,
and the mercy of Allāh and
His blessings!
Peace be on us, and on all the
righteous servants of Allāh.
I bear witness that there is
no god but Allāh,
and I bear witness that
Muḥammad is His servant
and His Messenger.

*at-taḥiyyātu li'llāhi wa 'ṣ-ṣalawātu
wa 't-tayyibāt:
as-salāmu 'alai-ka ayyuha
'n-Nabiyyu wa raḥmatu'llāhi
wa barakātu-h:
as-salāmu 'alai-nā wa 'alā
'ibādi'llāhi 'ṣ-ṣāliḥīn.
ashhadu an lā ilāha illa'llāh:*

*wa ashhadu anna Muḥammadan
'abdu-hu wa rasūluh.*

This is the most authentic version of the testimony [*tashahhud*] reported on the authority of the Prophet (Allāh bless him and give him peace).

He must then go on to say:

O Allāh, bless Muḥammad,
and the family of Muḥammad,
as You have blessed the
family of Abraham!
Surely You deserve to
be praised and extolled!
And bestow Your grace
upon Muḥammad,
and upon the family
of Muḥammad,
as You have bestowed
Your grace upon the
family of Abraham!
Surely You deserve to be
praised and extolled!

*Allāhumma ṣalli 'alā Muḥammadin
wa 'alā āli Muḥammad:
ka-mā ṣallaita 'alā āli Ibrāhīm.*

inna-ka Ḥamīdun Majīd.

wa bārik 'alā Muḥammadin

wa 'alā āli Muḥammad:

ka-mā bārakta 'alā āli Ibrāhīm.

inna-ka Ḥamīdun Majīd.

It is also recommendable for him to seek refuge from the torment of the tomb and the torment of Hell, from the mischief of life and death, and from the mischief of the False Messiah [*al-Masīḥ ad-Dajjāl*].

He must then pronounce the *taslīma* [salutation of peace], first to his right and then to his left, by saying:

Peace be upon you,
and the Mercy of Allāh!

*as-salāmu 'alaiḱ-kum
wa Raḥmatu 'llāh.*

If the ritual prayer consists of more than two cycles, he must stand up after the first testimony [*tashahhud*], in the same manner as his standing up from the prostration. He must then perform the remaining cycles without reciting anything in them after the Opening Sūra [*al-Fātiḥa*].

When he sits for the final testimony [*tashahhud*], he should adopt the posture called *tawarruk*, by placing his right leg so that his right foot is in a perpendicular position, spreading his left foot horizontally, and causing both feet to protrude from his right side. He should only adopt this posture in a prayer containing two testimonies, and only in the last of the two.

As soon as he has pronounced the salutation of peace, he should seek forgiveness three times, and say:

O Allāh! You are Peace,
and from You comes peace!
Blessed are You, O Lord of
Majesty and Honor!

*Allāhumma Anta 's-Salāmu
wa minka 's-salām.
tabārakta yā Dha'l-
Jalāli wa 'l-Ikrām.*

Chapter

The Basic Essentials of the Ritual Prayer and its Necessary Elements [Arkān as-Ṣalāt wa Wājibātu-hā]

Its basic essentials [*arkān*] are twelve in number:

1. Standing in an upright posture [*qiyām*], provided one is capable thereof.
2. The consecratory affirmation of Allāh's Supreme Greatness [*takbīrat al-iḥrām*].
3. The recitation of the Opening Sūra of the Qur'ān [*qir'ā' at al-Fātiḥa*].
4. The bowing posture [*rukū'*].
5. Straightening up from the bowing posture.
6. The posture of prostration [*sujūd*].
7. Sitting back from the posture of prostration.
8. Calm composure [*ṭuma'nīna*] in the performance of these basic essentials.
9. The final testimony [*tashahhud*].
10. Adopting the sitting posture [*julūs*] in order to make the final testimony.
11. The first salutation of peace [*taslīm*].
12. Their performance in the manner we have described above.
The ritual prayer is not complete without these essential elements.

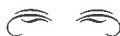
Its necessary elements [*wājibāt*] are seven in number:

1. The affirmation of Allāh's Supreme Greatness [*takbīr*], apart from the consecratory affirmation thereof [*takbīrat al-iḥrām*].
2. The glorification of the Lord [*tasbīḥ*] each time one adopts the

postures of bowing [*rukūʿ*] and prostration [*sujūd*].

3. Acknowledging the fact that Allāh hears those who praise Him [*tasmīʿ*], and then offering praise to Him [*tahmīd*], on rising from the bowing posture [*rukūʿ*].
4. Saying: “*Rabbi ʿghfir li* [My Lord, forgive me]” between the two acts of prostration.
5. The first testimony [*tashahhud*].
6. Adopting the sitting posture in order to make the first testimony.
7. The invocation of blessing on the Prophet (Allāh bless him and give him peace) in the final testimony.

If these necessary elements are omitted with deliberate intent, the worshipper’s ritual prayer is annulled. If he omits one of them absent-mindedly, he must perform an act of prostration to make up for its omission. Other elements are customary practices [*sunan*], so the ritual prayer is not annulled by their deliberate omission, and their absent-minded omission does not necessitate prostration.



Chapter

The Two Prostrations for Absent-mindedness [*Sajdatai as-Sahw*]

There are several types of absent-mindedness:

1. Excessive performance of an element of the ritual prayer, such as a cycle [*rak'a*] or a basic essential [*rukn*]. If this is done deliberately, the ritual prayer is annulled, and prostration is required if it is done absent-mindedly. If the worshipper recovers his memory while he is performing the extra cycle, he must sit down immediately. If he is guilty of no omission in his prayer, he must complete the rest of it and then perform an act of prostration. If he does something that is not an element of the ritual prayer, no distinction is made between deliberate intent and absent-mindedness. What matters is its seriousness, so if it is very serious it annuls the prayer, but if it is trivial—like what the Prophet did (Allāh bless him and give him peace) when he let [his little granddaughter] Umāma sit on his shoulders, and when he opened the door for 'Ā'isha—no harm is done.
2. Shortcoming like forgetful omission of a necessary element. If the worshipper gets up without performing the first testimony [*tashahhud*], and then remembers before standing completely upright, he should return [to the sitting posture] and perform it, but if he has adopted the upright posture completely, he should not return. If he forgets a basic essential, and then remembers it before embarking on the Qur'ānic recitation of another cycle, he should return and perform it and what follows it. If he remembers it after that, however, the cycle from which he omitted it is annulled. If he forgets four acts of prostration from four cycles,

and remembers during the testimony [*tashahhud*], he should prostrate himself immediately, so that one cycle will be valid for him. He must then perform three cycles.

3. Doubt. If someone is in doubt as to whether he has omitted a basic essential, it is just as if he has definitely omitted it. If someone is dubious about the number of cycles, he should act on the basis of what he knows for certain, except in the case of the prayer leader, for he should act on the basis of what he considers most probable.

For every absence of mind, two prostrations must be performed before the salutation of peace, except by someone who feels quite sure that he has not omitted anything during his prayer, by the prayer leader when he acts on the basis of what he considers most probable, and by someone who forgets the prostration before the salutation of peace. The latter must perform two prostrations after his salutation, then perform the testimony [*tashahhud*] and repeat the salutation.

The follower [*ma'mūm*] is not required to perform a prostration for absent-mindedness, unless his prayer leader [*imām*] makes an absent-minded mistake, in which case he must perform prostration together with him. If a leader becomes absent-minded during the prayer, or something happens to affect him badly, it is appropriate for the men in the congregation to exclaim: "Glory be to Allāh! [*Subhāna 'llāh*]," and for the women to clap their hands.



Chapter

The Ritual Prayer of Voluntary Worship [*Ṣalāt at-Taṭawwu'*]

Voluntary ritual prayers are of five types:

1. Those observed as *sunan* [customary practices] and *rawātib* [supererogatory prayers performed before or after the obligatory prayers]. Ibn 'Umar (may Allāh be well pleased with him) described them as follows: "I learned ten cycles from Allāh's Messenger (Allāh bless him and give him peace): two cycles before the midday prayer [*ẓuhr*] and two after it, two cycles after the sunset prayer [*maghrib*] in one's home, two cycles after the evening prayer [*'ishā'*] in one's home, and two cycles before the dawn prayer [*fajr*]. Ḥaṣṣa related to me that Allāh's Messenger (Allāh bless him and give him peace) used to perform two cycles when the dawn rose and the muezzin gave the call to prayer, and those two are the most firmly established. It is recommendable to keep them simple, and it is better to perform them at home. The same applies to the two cycles after the sunset prayer."
2. The odd-numbered prayer [*witr*]. Its time is the period between the evening prayer and the dawn prayer. It consists of at least one cycle, and eleven at the most. The closest number to perfection is three, with two salutations of peace. The supplications called *qunūt* should be uttered in the third cycle, while standing after the act of bowing [*rukū'*].
3. Prayers that are absolutely voluntary. Voluntary worship at night is more meritorious than voluntary worship during the daytime, and the last half of the night is better than the first. The night prayer is performed in sets of two cycles. The prayer performed

by someone seated consists of half of the prayer performed by someone standing.

4. Voluntary prayers that are customarily performed in congregation.

There are three kinds of these:

- a) The *tarāwīḥ*. They consist of twenty cycles, performed after the evening prayer during Ramaḍān.
- b) The ritual prayer of the eclipse [*ṣalāt al-kusūf*]. When the sun or the moon is eclipsed, the people should seek refuge in the ritual prayer, as a congregation if they wish, and as individuals if they prefer. The worshipper should proceed as follows:
 - Pronounce the affirmation of Allāh's Supreme Greatness.
 - Recite the Opening Sūra of the Qur'ān [*al-Fātiḥa*] and a long Sūra.
 - Perform the act of bowing, and maintain the posture of bowing [*rukū'*] for a considerable period of time.
 - Stand upright and recite the Opening Sūra, followed by a long Sūra that is not as long as the previous one.
 - Perform a second act of bowing, less prolonged than the first.
 - Stand upright, then perform two prolonged acts of prostration [*sajdatain*].
 - Stand upright, then perform the rest of the prayer in similar fashion.

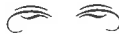
The complete prayer thus contains four acts of bowing and four acts of prostration.

c) The ritual prayer for relief from drought [*ṣalāt al-istisqā'*].

When the earth becomes arid, and there is no sign of rain, the people should go out of town together with the prayer leader. They should set out in their everyday work-clothes, with an attitude of submissiveness, abject humility and earnest entreaty. The prayer leader should lead them in a prayer of two cycles, like the ritual prayer of the Festival [*ṣalāt al-ʿīd*]. He should then address them with a single sermon, consisting of frequent appeals for forgiveness and the recital of Qur'ānic verses in which pleading for it is commanded. The people should then reverse their outer garments [by moving the part that was on the right shoulder over to the left, and vice-versa].

If the protected non-Muslims [*ahl adh-dhimma*] accompany them, they should not be turned away, but they should be commanded to segregate themselves from the Muslims.

5. Prostration during the recital of the whole Qur'ān [*sujūd at-tilāwa*]. This practice consists of fourteen acts of prostration, two of them performed during recitation of the Sūra of the Pilgrimage [*Sūrat al-Ḥajj*].⁴ The prostration is customarily performed by the reciter and the attentive listener, not by someone who hears the recitation incidentally. The practitioner declares the Supreme Greatness of Allāh when he prostrates himself, and again when he raises his head, then he pronounces the salutation of peace.



⁴ When the Sūra of the Pilgrimage is recited, a *sajda* [act of prostration] is performed after the 18th verse, which begins with:

Have you not seen that those in the heavens **make prostration** to Allāh, as do those in the earth, and the sun, the moon, the stars, the hills, the trees, and the beasts, and many of mankind....

*a-lam tara anna 'ilāha yasjudu
la-hu man fi 's-samāwāti
wa man fi 'l-arḍi wa 'sh-shamsu
wa 'l-qamaru wa 'n-nujūmu
wa 'l-jibāl wa 'sh-shajaru
wa 'd-dawābbu wa kathīran
mina 'n-nās....*

—and after the 77th, which begins with:

O you who truly believe, bow down and **prostrate yourselves**, and worship your Lord....

*yā ayyuha 'lladhīna āmanu
'rka'ū wa 'sjudū
wa 'budū Rabba-kum....*

Chapter

The Times during which the Ritual Prayer is Forbidden

Performance of the ritual prayer is forbidden during these five periods of time:

1. After the dawn prayer [*fajr*] until the rising of the sun.
2. After its rising until it climbs by the measure of a spear.
3. From its momentary halt at the meridian until it declines.
4. After the afternoon prayer [*‘aṣr*] until the sun wanes close to setting.
5. From when it wanes until it sets.

These are the periods of time during which voluntary prayer may not be performed, with the following exceptions:

- The repetition of the congregational prayer, if it is performed while the worshipper is in the Sacred Mosque.
- The two cycles of prayer performed after completing the circumambulation [around the Ka‘ba].
- The funeral prayer.
- Making up for customary supererogatory prayers [*ṣunan rawātib*] is permissible during two of the [otherwise forbidden] times: namely, after the dawn prayer and after the afternoon prayer.
- Making up for obligatory prayers is also permissible.



Chapter

The Office of the Prayer Leader

[*al-Imāma*]

As reported by Abū Mas‘ūd al-Badrī (may Allāh be well pleased with him), Allāh’s Messenger (Allāh bless him and give him peace) once said:

The person who leads the people in prayer should be the one among them who is the most competent reciter of the Book of Allāh. If they are equally competent in recitation, he should be the one among them who knows the Sunna best. If they are equal in knowledge of the Sunna, he should be the first among them to have made the *hijra* [migration to Medina]. If they are equal where the *hijra* is concerned, the one who leads them should be the eldest among them. A man should not lead a man in his home, nor in his place of authority, and he should not sit down in his presence, except with his permission.

He also said to Mālik ibn al-Ḥuwairith and his companion, who were almost equally skilled in Qur’ānic recitation:

When the time of the ritual prayer arrives, let one of you give the call, and let the elder of you act as your leader.

The ritual prayer is not valid when performed behind someone whose prayer is spoiled by impurity, except in the case where the leader is unaware of his own impurity, and the follower is also unaware of it, until he concludes the prayer with the salutation of peace. If the follower then becomes aware of it, he must repeat the prayer on his own. It is also invalid when performed behind someone who omits a basic essential [*rukṇ*], except when the local leader prays in a sitting position, because of a sickness that is likely to be cured, in which case the followers should remain seated, unless he begins the prayer while standing, but then becomes weak and sits down, in which case they should stand while praying behind him.

It is not valid for a woman to act as prayer leader for men. As for the person who suffers from incontinence of urine, and the illiterate who does not know the Fātiḥa well, or mispronounces one of its letters, they may not act as prayer leaders except for others like themselves.

It is permissible for someone who has performed the minor ablution [*wuḍūʾ*] to be led by someone who has purified himself with the dry ablution [*tayammum*], and for someone performing an obligatory prayer to be led by someone whose prayer is supererogatory.

If there is only one follower present, he must station himself to the right of the prayer leader. If he stands to his left, or in front of him, or alone on a spot behind him, his prayer is not valid. If the follower is a woman, however, she must stand alone on a spot behind him. If several followers are present, they should station themselves behind him. It is valid if they stand to his right, or on both sides of him, but not if they stand in front of him or to his left.

When a woman leads women in prayer, she must stand in the middle of their row. The leader of men dressed only in their underclothes must likewise stand in the middle of them. If the congregation consists of men, boys, hermaphrodites and women, the men should be lined up in the first row, the boys in the second, the hermaphrodites in the next, and the women in the last. If someone pronounces the declaration of Allāh's Supreme Greatness before the leader pronounces the salutation of peace, he has arrived in time to join the congregation. If someone arrives in time to perform the act of bowing [*rukūʿ*], he has caught up with the whole cycle, but otherwise not.



Chapter

The Ritual Prayer of the Sick [*Ṣalāt al-Marīḍ*]

If a sick person's illness would be aggravated by his standing up, he should perform the ritual prayer in a sitting position. If he cannot even do that, he should perform it while reclining on his side, because Allāh's Messenger (Allāh bless him and give him peace) once said to 'Imrān ibn Ḥuṣayn:

Perform the prayer while standing, but if you are incapable, then while sitting, and if you are incapable, then on your side.

If reclining on his side is terribly uncomfortable for him, he should lie on his back. If he cannot perform the acts of bowing and prostration, he should signal them by making gestures.

He is obliged to make up for the ritual prayers he has missed during his loss of consciousness. If it is difficult for him to perform each prayer at its prescribed time, he is entitled to combine the midday and afternoon prayers, and the two evening prayers, at the time prescribed for either of the two. If he combines them at the time prescribed for the first, he is obliged to formulate the intention to combine [*niyyat al-jam'*] when he performs it, and the excuse must retain its validity until he embarks on the second. He may not separate the two, except by an interval sufficient for the minor ablution [*wuḍū'*]. If he postpones [the combined performance], the excuse must retain its validity until the arrival of the time prescribed for the second, and he must have intended the combination at the time prescribed for the first, before becoming unable to perform it.

Combination is permissible for the traveler who is entitled to abbreviate the prayer. It is also permissible to combine the two evening prayers in rainy weather.

Chapter

The Ritual Prayer of the Traveler [*Ṣalāt al-Musāfir*]

When the distance of his journey is six parasangs—the distance covered in two days at a steady pace—and provided its purpose is lawful, the traveler is entitled to abbreviate the four-cycle prayers exclusively. This does not apply, however, if he follows a prayer leader who is a local resident, or if he does not formulate the intention to abbreviate, or if he forgets a residential prayer and remembers it on the journey, or a traveling prayer and remembers it when in residence. In all these cases, he is obliged to perform the full-length prayer.

The traveler is allowed to perform the prayer completely, but abbreviation is preferable. If he intends the performance of more than twenty-one prayers, he should perform them completely, but if he does not make that resolution, he should always abbreviate.



Chapter

The Ritual Prayer in Time of Danger [*Ṣalāt al-Khawf*]

The ritual prayer in time of danger [*ṣalāt al-khawf*] is permissible in any manner in which it was performed by Allāh's Messenger (Allāh bless him and give him peace). The preferred version is conducted as follows:

- The prayer leader splits the worshippers into two groups, instructing one group to stand guard, while the other performs one cycle of ritual prayer together with him.
- When he is ready to perform the second cycle, the members of the first group formulate the intention to separate from him, then they complete their prayer and go to stand guard.
- The other group comes and performs the second cycle together with him.
- When he sits for the testimony [*tashahhud*], the second group stands up and performs another cycle.
- He waits until the second group has pronounced the testimony, then concludes the prayer with the salutation of peace.

If the danger is extremely intense, they should pray while marching and riding, whether facing the *Qibla* or in some other direction, and they should make gestures to indicate the acts of bowing and prostration.

Anyone who is afraid for himself should perform this kind of prayer, in accordance with his situation, and he should do whatever he needs to do in order to escape.

Chapter

The Ritual Prayer of the Friday Congregation [*Ṣalāt al-Jumʿa*]

The Friday congregational prayer is incumbent on every individual for whom the five daily prayers are obligatory—provided that he is a permanent local resident, and the distance between his home and the mosque is no more than a parasang [about four miles].

This rule does not apply to a woman, a slave, a traveler, or someone who is excused because of sickness, or rain, or danger. If they attend the congregation, that is to their credit, but the prayer is not obligatory for them—with the exception of the person whose absence is excusable, for if he is present, he is strictly obliged to perform the prayer.

The validity of the Friday congregational prayer depends on the fulfillment of several preconditions, including the following:

- It must be performed at its prescribed time, in a town or village.
- It must be attended by no fewer than forty of those permanent local residents upon whom it is incumbent.
- It must be preceded by two sermons, and each sermon must include the praising of Allāh (Almighty and Glorious is He), the invocation of blessing on His Messenger (Allāh bless him and give him peace), the recitation of a Qurʾānic verse [*āya*], and religious exhortation.

It is recommendable for the prayer leader to deliver the sermons from a pulpit. As soon as he has mounted the pulpit, he should turn toward the people and greet them with the salutation of peace. He should then remain seated until the call to prayer has been completed. He should then stand up and deliver the first sermon, then sit down, then deliver the second sermon.

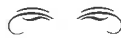
The ritual prayer should then be performed, so he must step down from the pulpit and lead them in two cycles of prayer, reciting the Qur'ānic verses in a clearly audible voice in each cycle.

If someone arrives in time to perform only one cycle with the leader, he should complete the prayer in a Friday congregation, or else at the time of a midday prayer. If the number [of worshippers present] falls short, or the prescribed time expires when they have performed only one cycle, they should likewise complete the prayer in a Friday congregation, or else at the time of a midday prayer.

It is not permissible to perform more than one Friday congregational prayer in the same town or village, unless there is a pressing need for more.

When someone attends the Friday congregational prayer, it is recommendable for him to perform the major ritual ablution, to wear two neat garments, to perfume himself, and to arrive early. If he arrives while the prayer leader is delivering the sermon, he should not sit down until he has performed two cycles of [voluntary] ritual prayer, keeping them short and simple.

It is not permissible for anyone to speak while the prayer leader is delivering the sermon, apart from the leader himself, or someone to whom the leader speaks.



Chapter

The Ritual Prayer of the Two Festivals [*Ṣalāt al-ʿĪdain*]

This is a collective duty [*fard ʿala ʿl-kifāya*]. Provided that it is performed by forty of the city's inhabitants, the duty is discharged as far as the rest of them are concerned.

The time prescribed for its performance begins when the sun has risen, and ends when the sun has declined from the meridian.

The customary site for its performance is an open space outside the town or village.

In the case of the Festival of Sacrifices [*ʿĪd al-Aḍḥā*], it is customary to perform the sacrificial slaughter before the prayer, and to break fast afterward. In the case of the Festival of Fastbreaking [*ʿĪd al-Fiṭr*], on the other hand, the fast is always broken before the prayer is performed.

Those who attend are recommended to perform the major ablution, to wear elegant clothes, and to perfume themselves.

When the time for the prayer arrives, the leader steps forward and leads them in the performance of two cycles, without a call [*adhān*] and without an *iqāmā* [announcement that the prayer is about to begin]. In the first cycle, he utters seven affirmations of Allāh's Supreme Greatness [*takbīrāt*], as well as the initial *takbīra* of consecration. In the second, he utters five, apart from the *takbīra* pronounced when standing up [after the prostration]. With each *takbīra*, he raises his hands [to the lobes of his ears]. Between every two *takbīra*'s, he praises Allāh and invokes His blessing on the Prophet (Allāh bless him and give him peace). Then he recites the *Fātiḥa* and another Sūra, reciting them both in a clearly audible voice.

After concluding the prayer with the salutation of peace, he delivers two sermons. If it is a Fastbreaking Festival, he should urge the members of the congregation to pay the alms-due, and explain its rules to them. If it is a Festival of Sacrifices, he should explain the rules that apply to sacrificial animals.

The extra *takbīra*'s and the two sermons are a customary practice [*sunna*].

Supererogatory prayers should not be performed at the site of the Festival prayer, not beforehand and not afterward.

If someone arrives in time to follow the leader before his salutation of peace, he should complete the prayer in the appropriate manner. If someone arrives too late to follow the leader, no making up is required of him, but he may choose to make up for it voluntarily: with an ordinary prayer of two or four cycles, if he wishes, or with a prayer performed in the manner peculiar to the Festival prayer, if he wishes.

It is recommendable to proclaim Allāh's Supreme Greatness during the nights of the Two Festivals, and to proclaim it after the obligatory prayers in congregation during the Festival of Sacrifices, from the dawn prayer on the Day of 'Arafa till the afternoon prayer on the last of the Days of Drying Meat [*Tashrīq*]. The proclamation of Allāh's Supreme Greatness should be uttered twice each time it occurs in the formula:

Allāh is Supremely Great!
Allāh is Supremely Great!
There is no god but Allāh!
And Allāh is Supremely Great!
Allāh is Supremely Great!
And to Allāh belongs the praise!

Allāhu Akbar.
Allāhu Akbar.
Lā ilāha illa 'llāh.
Wa 'llāhu Akbar.
Allāhu Akbar.
Wa li'llāhi 'l-ḥamd.



