THE BEGINNER'S GIFT

BY

Īmām Ībrāhīm bin Ḥasan al-Mullā

WITH

Commentary Based on the Explanatory Notes of Shaykh Yaḥyā bin Muḥammad al-Mullā

Karima al-Marwaziyya Foundation
High Wycombe
قد يكون هذا نصًا عثمانيًا أو مصريًا، ولكنه غير قراءٍ بشكل طبيعي للنصوص العربية الحديثة.
Poetry in Praise of The Beginner's Gift

Shaykh Muḥammad bin ʿAbd al-Raḥmān bin ʿAbd al-Laṭīf (Allāh have mercy on all of them) said:

تُحْفَةُ المُبْتَدِي يُحَقُّ بِأنْ تُرْ قُمْ بِالتِّبِْ أَوْ بَِاءِ الْعُيُوْنِ كَمْ أَفَادَتْ فَوَائِدَ كُلُّ مَنْ كَانَ بِهَا يَعْتَنِي وَكَمْ مِنْ فُنُوْنِ وَكَذَا شَْحُهَا لِمَـنْ هُـوَ يُكْنَى بِابْنِ عَبْدِ الرَّحِيْمِ ذِي الـتَّبْيِـيِْ

Tuḥfat al-Mubtadi deserves To be written with gold or tears How much did all those who paid attention to it benefit? And in how many sciences [did it benefit us]? Likewise its commentary by the one whose kunyah is Ibn ‘Abd al-Raḥīm, the possessor of clarity

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1 He is the most learned scholar, Shaykh Ḥāmid bin ʿAbd al-Raḥīm bin ʿAbd al-Laṭīf al-Shafiʿī al-Aḥsāʿī. He was from the scholars of the 12th Islamic century who authored a number of works on the Islamic sciences. Two of them have been published; a commentary on the 40 hadith of Imam al-Nawawi, and Sharḥ Ḥadīth Salāt al-Tasbīḥ.
Sincerity in Seeking Knowledge

The author Shaykh Ibrāhīm bin Ḥasan al-Mullā said:

Seeking knowledge is an action which is of no benefit without sincerity. It is not befitting for a sane person to waste his life in an action which does not benefit him. Thus, he should strive to purify his intention for seeking knowledge for the sake of Allāh ﷻ. This is by the student making the intention for gaining the pleasure of Allāh ﷻ; the next world; removal of ignorance which the sacred law and intellect hold to be repugnant from himself and all those who are ignorant. He should also intend the revival of the religion and preserving of Islām, for the preservation of Islām is by means of knowledge.

Tāqwa, worship and travelling to Allāh ﷻ is not correct when one is ignorant, due to that which is related in some reports that ignorance is closer to disbelief (kufr) than the whiteness of the eye is to the black. We ask Him ﷻ to guide us to the path leading to Him, and to bless us to travel towards Him in the manner that He is pleased with, by means of His generosity and kindness.²

² Minhāj al-Rāghib p.37.
"I narrate *Tuḥfat al-Muḥtadi* from my father Shaykh Muḥammad; who narrated from his father Shaykh Abū Bakr; who narrated from his father Shaykh ʿAbdullāh; who narrated from his father Shaykh Abū Bakr; who narrated from his two Uncles Shaykh ʿAbd al-Raḥmān and Shaykh Aḥmad; who narrated from their father Shaykh ʿUmar; who narrated from his father Shaykh Muḥammad; who narrated from his father Shaykh ʿUmar; who narrated from his father Shaykh ʿAbd al-Raḥmān; who narrated from his Uncle Shaykh Ibrāhīm bin Ḥasan al-Mullā; who narrated Ḥanafī fiqh from a number of scholars, amongst them his half brother and cousin Shaykh Muḥammad bin ʿAli Āl Wāʿiẓ with his chain to Imām Abū Ḥanīfah."
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Glorified and Exalted is He

Allāh be pleased with him

Allāh bless him and give him peace

Allāh be pleased with her
It gives me great pleasure to present, by the grace of Allâh ﷻ, this beginners text on Ḥanafi Fiqh from al-Aḥsâ’, Saudi Arabia. The story behind this translation started more than a decade ago, back in the summer of 1997.

I along with numerous others attended the Riḥla course in Nottingham, and it was there that we heard for the first time of the scholars of al-Aḥsâ’. Hearing of these scholars ignited a deep desire to somehow meet and benefit from them. The opportunity arose almost ten years later in the Ramadân of 2006, when I was finally able to meet a member of the al-Mullâ family, who kindly gifted me the Arabic original of this work.

From this point began another journey consisting of a number of trips to al-Aḥsâ’ on my weekends to meet Shaykh Yaḥyâ bin Muḥammad al-Mullâ, the editor and commentator on this work. He kindly gave up his already limited free time to read this text with me, and clarify any issues from his detailed notes.

It was during my stay in Saudi Arabia that the slow process of translation was begun during the month of Ramadân 2006, in the Maṣjid al-Nabawî al-Sharîf, a task which has crept along slowly until now.

A Note about the Translation

The translation before you consists of two parts. The first part is an attempt at an accurate rendering in English of the Arabic text entitled Tuhfat al-Mubtadi. The second part is an abridged translation of Shaykh Yaḥyâ bin Muḥammad al-Mullâ’s notes on the work which were published with the text, as well as his notes on Shaykh Abû Bakr al-Mullâ’s Minhâj al-Râghib.

Shaykh Yaḥyâ al-Mullâ was consulted about the method of abridgment and reviewed the work before publication. Further details if needed can be requested by contacting the translator.

Translator
1432 Hijrî
Biography of The Author

Imām Ibrāhīm bin Ḥasan al-Mullā

The author of this work is the Imām, the Muftī, the Proof of the Sacred Law (Sharīʿah), Ibrāhīm bin Ḥasan al-Mullā, al-Ḥanafī, al-Aḥsāʿī.

Birth and Passing Away

Shaykh Ibrāhīm was born in the city of al-Aḥsāʿ, in the area called al-Kūt. This neighbourhood of the city was the residence of a number of scholars and pious people. The exact date of his birth is unknown, however, it is clear that he was born around the end of the tenth century Hijrī. As for his passing away, it was on the seventh of Shawwāl 1048 Hijrī in the city of al-Aḥsāʿ.

Upbringing

The Shaykh was raised in a pious environment under the tutelage of his father and also his maternal uncle, the notable scholar Shaykh Muḥammad bin Mullā ʿAlī Al-Wāʿīz. From a young age he was drawn to the seeking of sacred knowledge. He studied in al-Aḥsāʿ with its most notable scholars who held study circles and taught in religious schools.

His Teachers

The author studied with his maternal uncle and other scholars of the city. Over a number of years Shaykh Ibrāhīm studied Aqidah, Usūl, Ḥadīth, Tafsīr, Grammar, Logic and Tasawwuf, until he attained a firm grounding and a high standing in terms of knowledge. His level of knowledge was at a level such that he was counted as being amongst the scholars of his city. He was given Ijāzah and praised by a number of scholars.
His Travels

The author did not limit his search of knowledge to the scholars of the al-Aḥsāʾ and their praise of him. Rather he set off in the pursuit of knowledge to the Ḥijāz and met and studied with the major scholars of the Holy Sanctuary, benefiting from both the resident scholars and those visiting.

Those that he took Knowledge from

- Shaykh al-Islām Wajīh al-Dīn ʿAbd al-Raḥmān bin ʿĪsa al-Murshidi al-Ḥanafī who was the Muftī of the Ḥanafī school in Makkah. He wrote for our author a lengthy Ijāzah indicating in it to his firm grasp of the various Islamic disciplines.

- Shaykh Muḥammad bin ‘Ali bin Allān al-Bakrī al-Siddīqī. Interestingly, Shaykh Muḥammad also studied and benefited from our author despite being counted as being from his Shaykhs. He wrote a commentary on a work by our author called Dafʿ al-Asā, describing him in his introduction as, “the Jurist and Muftī of the East.”

- Shaykh ʿAbd al-Mālik bin Jamāl al-Dīn al-ʿIsāmī who passed away in 1037 Hijrī

- Shaykh Muḥammad al-Rūmī. He was described as the Qāḍī of the Two Holy Sanctuaries (Ḥaramain). Our author attended his lessons of the tafsīr of al-Bayḍāwī.

- He studied the science of the purification of the heart and manners from his maternal uncle and then with Shaykh Tāj al-Dīn al-Naqshbandī al-Hīndī. This was when Shaykh Tāj al-Dīn visited al-Aḥsāʾ.

His Students

A number of notable scholars studied with him, amongst them being:

- His son Shaykh ʿAbd al-Raḥīm

- His nephew Shaykh ʿAbd al-Raḥmān bin Muḥammad Āl-Wāʾīz

- The ruler of al-Aḥsāʾ Shaykh Yaḥyā bin ʿAlī Pāsha

- Shaykh Muḥammad Şāliḥ, well known as al-Ḥakīm al-Aḥsāʾī

- Shaykh Muḥammad al-Aḥsāʾī al-Ḥanafī who migrated to Baghdād (d.1083 Hijrī)

- Shaykh Muḥammad bin Uthmān al-Shāfiʿī al-Aḥsāʾī, well known as “the Shāfiʿī of the age” (Shāfiʿī al-zamān)
ShaykhMuḥammad bin Nāṣir, the Shāfi‘ī Muftī and ancestor of the Āl ‘Abd al-Laṭīf family.

His Standing in Terms of Knowledge

Al-Muḥibbī said about our author in *Khulāsah al-Athar* (1/18-19)

“Shaykh Ibrāhīm bin Ḥasan al-Mullā al-Aḥsā‘ī al-Ḥanafī is from the major scholars and Imāms adorned with the quality of conviction and engrossed with worship. He was a jurist, grammarian and well grounded in a number of sciences. He studied in his city with a number of scholars and studied in Makkah with its jurist ‘Abd al-Raḥmān al-Murshidī who wrote for him a detailed license indicating in it to his expertise in the Islamic sciences. He took the path from the knower of Allāh ﷻ Shaykh Tāj al-Dīn when he came to al-Aḥsā‘, and in turn from him al-Amīr Yahyā bin ‘Ali Pāsha the ruler of al-Aḥsā‘...he has a number of works in different sciences...and he has a large amount of poetry.”

His Works

The author’s preoccupation with teaching and issuing legal verdicts is perhaps a reason for his not leaving a great amount of written material behind. His written works include:

- **Al-Ajwibah al-Ibtisāmiyah** – A collection of answers to questions sent to him
- **Hidāyah al-Murīd Sharḥ Jawharah al-Tawḥīd** – A commentary to Imām al-Laqqānī’s well known poem on belief.
- **Hadiyyah al-Nāsik fī Aḥkām al-Manāsik** – A text on the legal rulings related to Ḥajj.
- **Daf’ al-Asā fī Adhkār Ṣabāḥ wal-Masā’** – A collection of invocations for the morning and evening.
- **Basṭ al-Kasā’** – A commentary on the previous text.
- **Manẓūmah fī Adab al-Akal wa al-Shurb** – A poem on the etiquettes of eating and drinking, the authors grandson Shaykh Muḥammad bin ‘Abd al-Raḥim authored a commentary on it entitled *Miftāḥ al-Qurb*.
- **‘Uqd al- ‘Uqyān fī Shu ’ab al-Īmān** – A poem on the branches of faith.
- **Tuḥfat al-Mubtadī** – A brief introductory text for beginners, on Islamic Law, covering the legal issues related to purification and prayer according to the Ḥanafī school. This is the text which is before you.
- **Ṭurfat al-Muhtadī** – A commentary of the previous text.
- *Sharḥ Risālah al-Tājiyyah* – A commentary of a letter sent by Shaykh Tāj al-Dīn al-Hindī to his student al-Amīr ‘Ālī Pāsha, the ruler of al-Aḥsā’.

- *Al-Fatāwa al-Ibrāhīmiyyah* – A collection of legal verdicts issued by the author and collated by one of his students.

- *Sharḥ Manẓūmah al-ʿImrīṭiyyah* – A commentary of a text on grammar.

- *Manẓūmah fi Mawādiʿ al-Ṣalāt ʿala al-Nabī* – A poem of all the places where one should send Salutations and Blessings upon our Master the Messenger of Allāh ﷺ.
Shaykh Yaḥyā bin Muḥammad al-Mullā

Shaykh Yaḥyā bin Muḥammad al-Mullā is a contemporary scholar of Ḥanafī fiqh who resides in the city of Hofūf (al-Aḥsā’) in the Eastern province of Saudi Arabia. He was born into the al-Mullā family who are descendants of the Companion Abū Bakr al-Ṣiddīq and are well known for producing scholars of the Ḥanafī madhhab. Shaykh Yaḥyā received his early education from his father Shaykh Muḥammad bin Abī Bakr al-Mullā.

Shaykh Muḥammad al-Mullā was well known for having studied with the scholars of al-Aḥsā’ and then travelling to the Ḥijāz to study in the famous Ḥanafī Madrassa al-Ṣawlatiyyah in Makkah. After many years of study, and receiving his Ijāzah of graduation from Madrassa al-Ṣawlatiyyah he returned to al-Aḥsā’ and began his teaching career. It was with him that Shaykh Yaḥyā studied the Aqīdah and Fiqh texts Wasīlah al-Ṭalab and Kifāyah al-Ghulām with its commentary. He also studied the famous Ḥanafī Fiqh primer Nūr al-Īḍāh with its commentary Marāqī al-Falāḥ and a portion of the Hidāyah before his studies were cut short by the passing away of his father.

To continue his studies he was duly enrolled in Dār al-ʿUlūm Makkah by a relative of his, this was during the period that Dār al-ʿUlūm Makkah’s principal was the great scholar of ḥadīth Shaykh Muḥammad Yāsīn al-Fādānī. Following his studies in Makkah he spent approximately two years in Madīnah where he studied with the scholars resident there. In addition to this he spent a year at al-Azhar in Cairo and completed the four year Degree in Sharīʿah from Jāmiʿah al-Imām Ibn S‘aūd al-Islāmiyyah.

From amongst the scholars Shaykh Yaḥyā has studied with are:

- Shaykh Yʿaqūb ʿAli Murād al-Balūshī, with whom he studied Marāqī al-Falāḥ Sharḥ Nūr al-Īḍāh and the text of Mukhtaṣar al-Qudūrī with its commentary al-Lubāb
- Shaykhʿ Āshiq Ilāhī al-Barnī. Shaykhʿ Āshiq was resident in Madinah, and there Shaykh Yaḥyā studied with him almost all of the Ḥidāyah in Fiqh, Tanqīḥ Sharḥ
Shaykh Aḥmad Jābir Jibrān, with whom he studied Jamʿ ḥadīth in Usūl al-Fiqh, Sharḥ ibn Aqīl in Grammar, Ashbāḥ wa al-Nazāʻīr of al-Suyūṭī, the treatise of Imām Murtaḍā al-Zabīdī on the science of ḥadīth, the Muʿwaṭṭā of Imām Mālik with the commentary of al-Zarqānī, Ṣaḥīḥ Muslim and Aqidah al-Tahāwīyyah

Shaykh al-Bukhārī, with whom he studied Nukhbat al-Fikr with its commentary

Shaykh Muḥammad Yāsīn al-Fādānī. Shaykh Yahyā attended his lessons on Ṣaḥīḥ al-Bukhārī, and gained Ijāzah from him on numerous occasions, which included regularly visiting the Shaykh in his home.

Shaykh Ḥasan al-Mashāṭ. Shaykh Yahyā attended some of his lessons

Shaykh al-Shinqīṭī, with whom he studied the grammar text Mulhat al-Iʿrāb

Shaykh ʿAbd al-Laṭīf al-ʿArfaj, with whom he studied the poem al-Rāḥabiyyah with its commentary on the laws of inheritance

Shaykh ʿAbd al-Raḥmān al-Mullā. Shaykh ʿAbd al-Raḥmān was one of the renowned elderly scholars of the al-Mullā family who had studied in the Madrassa al-Ṣawlatiyyah in Makkah and had spent a large part of his life in the Ḥijāz, towards the end of his life he returned back to al-Aḥsā’. It was here that Shaykh Yahyā studied Ṣaḥīḥ al-Bukhārī and the Muʿwaṭṭā of Imām Mālik with him alongside parts of the other books of ḥadīth, indeed it was Shaykh Yahyā who was chosen by Shaykh ʿAbd al-Raḥmān to be the appointed reader in the lessons.

Shaykh ʿAbd al-Shakūr al-Burmī, with whom he read the six books of ḥadīth

Shaykh Sulṭān al-Maʿmarī, a student of Shaykh Yahyā’s father, with whom he studied the Qurān and tajwīd

Shaykh Aḥmad al-Hussarī, with whom he studied tajwīd according to the riwāyah of al-Shāṭibiyyah

Shaykh Yahyā also has numerous licenses (Ijāzahs) in ḥadīth from a number of well known scholars such as Shaykh ʿAbdullāh al-Ghumārī and Shaykh ʿAbd al-Fattāḥ Abū Ghuddah.

Shaykh Yahyā currently resides is al-Aḥsā’ with his family. In addition to his full time job he devotes a significant part of his free time to the service of the students of knowledge. He is involved in the running and teaching of the Ḥanafi Madrassa Shalhūbiyyah, alongside lessons elsewhere in other Mosjids. The Shaykh is currently teaching Mukhtaṣar al-Qudūrī, al-Ḥidāyah and has taught a number of other texts in the past. These have included the over 2000 lines long poem on Ḥanafi fiqh authored by Shaykh Abū Bakr al-Mullā called Tuhfat al-Tullāb (which some students memorize); Al-Ikhtiyār, Uṣūl al-Manār, Uṣūl al-Shāshī, Shamāil al-Tirmidhī and Mishkāt al-Maṣābiḥ. He has taken it upon himself to carry out the task, painstaking at times, of carefully editing and publishing manuscripts, focussing primarily on the works of the al-Mullā family. To date he has published a number of titles, some of which he has added detailed referencing and commentary to.
All praise is due to Allāh, the Lord of the worlds. Salutations and blessings upon the one sent as a mercy for the worlds, the one who said, “Whom so ever Allāh wants good for He gives him understanding in the religion.” And upon all his family, companions and their followers with goodness till the last day. To proceed:

Allāh ﷻ did not create the creation except for His worship, Allāh ﷻ said, “I did not create the jinn and mankind except for My worship.”

The prayer (salāh) is the peak of this worship, for it is the second pillar from the pillars of Islām, and the first thing which a slave will be questioned regarding in the next world. If it is sound then the rest of his actions will be sound, and if it is deficient then the rest of his actions will be deficient.

The scholars have stated: It is obligatory upon every legally responsible individual to learn the amount of knowledge which makes correct his belief, worship and transactions. Thus knowledge of the rulings of sacred law is from the most important, most virtuous, noble and complete of knowledges. Such that a Muslim is cognizant regarding his worship, and is able to perform it in the correct manner hoping for its acceptance, Allāh ﷻ willing.

When the five daily prayers are obligatory upon every responsible individual, it is incumbent to learn their rulings, conditions, pillars, necessary, recommended, desirable, disliked elements, and their obligatory and optional till the end of that which relates to them.

This treatise which is before us named Tuḥfat al-Mubtadi is by the Imām, the proof of the religion, Ibrāhīm bin Ḥasan al-Mullā al-Ḥanafī al-Aḥsāʾī. It details the legal rulings of the prayer in a brief succinct manner, such that it is easy for legally responsible individuals to learn and teach it.

Out of our desire to make available this heritage, we saw that we should publish this text so that its benefit should be widespread, and that its good reach people. I ask Allāh that He makes this work accepted and effort rewarded.

I have expended my efforts in publishing this text, and this was according to the free time I had, seeking the pleasure of Allāh, and that people benefit by it. Also to revive that which was authored by our great predecessors. I ask Allāh to benefit the one who reads it with pleasure, give it complete acceptance and reward me and those
who participated in its publication a great reward. For Allāh is All Powerful to do so.
O Allāh, send salutations and blessings upon our Master Muḥammad, his family and companions.

Yaḥyā bin Muḥammad bin Abī Bakr al-Mullā
9/27/1418 Hijrī
Matn
In the Name of Allāh, the Most Merciful, Most Kind.

All Praise is due to Allāh, Lord of the Worlds. Salutations and blessings be upon our Prophet Muḥammad, the Master of the Messengers and the most superior of Allāh's entire creation, and upon his good family and noble companions and those that follow them with goodness till the Last Day. To proceed:

This is a brief simple text regarding the rulings of the prayer called The Beginner's Gift (Tuḥfat al-Mubtādi) which the legally responsible person - who lacks the resolve to study that which is more detailed than it - cannot do without.

He (Glorified is He) is asked to benefit the Muslims by this text and make it solely for His sake. Indeed He is the best Master and best Helper.

It is reported from the Prophet ﷺ that he said, “The Prayer is the pillar of the religion (dīn). He who has established it has established the religion. He who leaves it has destroyed the religion.” We ask Him (Glorified is He) for help with that which He has made us responsible for, and to make us amongst the rightly guided ones. We say, and success is from Allāh:
[a1.0 Legal Categories]

a1.1 Know that the prayer has obligatory actions (farā'īḍ), necessary actions (wajibāt), recommended actions (sunan) and desirable actions (mustaḥabāt). It also has invalidators (mufsidāt) and disliked actions (makruhāt).

Obligatory Actions of the Prayer

a1.2 As for the obligatory actions, they are of two types:

- Obligatory actions which are outside the form of the prayer and are called conditions (shurūṭ);
- Obligatory actions within the prayer called pillars (arkān).

Conditions of the Prayer

a1.3 From the first category are eight things:

1. The cleanliness of the body from minor ritual impurity (ḥadath) and filth (khabath);
2. Cleanliness of clothing;
3. Cleanliness of the place;
4. Covering of nakedness ('awrah);
5. Facing the direction of prayer (qibla);
6. Time;
7. Intention;
The opening takbîr.

**b1.0 Section: Cleanliness From Ritual Impurity**

b1.1 Attaining cleanliness from minor ritual impurity is achieved by ablution (wuḍū) and from major ritual impurity by ritual bathing (ghusl).

*The Obligatory Actions of Ablution*

b1.2 As for ablution it has four obligatory actions:

1. Washing the face, which is the area from the usual hairline to below the chin, and that which is between the earlobes;

2. Washing the arms up to and including the elbows;

3. Wiping a quarter of the head;

4. Washing the feet along with the ankles.

It is necessary to wash the skin not covered by hair, likewise the outer surface of a thick beard.

*The Recommended Actions of Ablution*

b1.3 Its recommended actions are:

1. Beginning the ablution with the tasmiyah;

2. And by washing his hands up to the wrists three times;

3. The toothstick;
(4) Washing the mouth;
(5) Rinsing the nose;
(6) Combing the beard;
(7) Interlacing the fingers;
(8) Washing three times;
(9) Wiping the whole head once;
(10) And the ears with the same water;
(11) Intention;
(12) The order mentioned in the texts;
(13) Continuity.

The Desirable Actions of Ablution

b1.4 As for its desirable actions they are:

(1) Beginning with the right side;
(2) Wiping the back of the neck;
(3) Reciting the transmitted invocations during ablution;
(4) To say after finishing and standing, facing the direction of prayer:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرَّيْكُ لَهُ
وَأَشْهَدُ أَنْ مَلَكَتَهُ عَبْدَهُ وَرَسُولُهُ الَّذِي
اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ المُتَّقِينِ. سَبِحَانَكَ اللَّهُ وَبِحْمَدِكَ أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُ لَكَ وَأَنْتَ إِلَيْكَ.
The Disliked Actions of Ablution

b1.5 Its disliked actions are:

1. To use excess water;
2. To use too little water;
3. Talking with normal speech;
4. Seeking help from another person;
5. Exceeding the washing three times.

b2.0 Section: That which Nullifies Ablution and that which Does Not Nullify it

b2.1 The nullifiers of ablution are:

1. That which exits from the private parts;
2. Impure substances exiting from other than the private parts, if the impure substance flows to a place which is necessary to cleanse in ablution or bathing;
3. Vomiting the like of food and water if it is a mouthful, not the vomiting of phlegm even if it is a large amount;
4. Loss of consciousness;
5. Insanity;
6. Intoxication;
7. Sleeping lying down or leaning on one of the buttocks, not the sleep of the one firmly seated, nor the sleep of the one in prayer;
8. Loud laughter of an adult in a state of drunkenness.
complete prayer;
(9) Contact of the private parts; not touching the private parts nor touching a woman, nor the exiting of a worm from a wound.

b3.0 **SECTION: THE RULINGS OF ISTINJĀ’**

The Ruling of Istinjā’

b3.1 Istinjā’ is recommended with the likes of a stone by means of which cleanliness can be achieved. There is no specific number required, and washing is superior.

What is Istinjā’ Disliked with

b3.2 It is disliked with: a bone, dung, and the right hand.

When is it Necessary to Use Water

b3.4 It is necessary to use water if the impure substance exceeds the exit (point), and that which has exceeded is more than the amount of a dirham.

What is Disliked when Relieving Oneself

b3.5 It is disliked to: face the direction of prayer in the bathroom, likewise to turn ones back to it, to face the Sun and the Moon, to face the wind, to relieve oneself in the street, in places where people gather and below a tree.
What is Recommended when Entering the Bathroom and when Leaving it

b3.6 It is recommended to precede it with the tasmiyah and istiādhah, entering with the left, and exiting with the right, in reverse order to the masjid. It is recommended that he says when he leaves: َا غُفْرَاانَاك three times, ﻪِّيِّّٰ لِِّّٰ الذَِّي أَلِِّّٰ لِِّّٰ المَامُدَُّ ﻪِّيِّّٰ أُذُْا عِنْـّـٰ دُخُـْـٰلِ الخَالَاء وَاالخُْرُوْجِ مِنْهُ.

b4.0 Section: The Rulings of Ritual bathing

The Obligatory Actions of Ritual Bathing

b4.1 As for ritual bathing, its obligatory actions are:

(1) Rinsing the mouth;
(2) Rinsing the nose;
(3) Washing all of the body even inside the foreskin;

It is not necessary for a woman to undo her braids, nor to wet them if the roots have been wet.

The Recommended Actions of Ritual Bathing

b4.2 Its recommended actions are:

(1) To wash the hands;
(2) Private parts;
(3) And impure substances on the body, then;
(4) Perform ablution and then pour water on the body three times.

*That which Necessitates Ritual Bathing*

b4.3 That which necessitates ritual bathing is:
(1) The emission of semen with a contracting motion and pleasure when released;
(2) The entering of the head of the male private part in the front or rear passageway - upon both people;
(3) The one awakening seeing semen or pre seminal fluid;
(4) The termination of the menstruation cycle;
(5) And post childbirth bleeding;

Not due to the emission of pre seminal fluid and wadi, nor an erotic dream without finding any wetness.

*When is Ritual Bathing Recommended*

b4.4 It is recommended to perform a ritual bath for the Friday prayer, the two ‘Īds and Ihram.

**Section: The Waters with which Ritual Purification is Permissible**

b5.1 It is permissible to perform ablution and a ritual bath with all pure water such as rain and water found on land, even if it changes due to being stagnant. Or is changed by water which is (still regarded
as) water, or with something pure which the water dominates, such as ushnān, soap and saffron.

That which Purification is Not Permissible with

b5.2 It is not permissible to perform ablution with water one of whose attributes has changed due to an impurity, nor with a small amount of stagnant water in which an impure substance has fallen. It is regarded as small if it is water which is not ten cubits by ten cubits.

Used Water

b5.3 Purification is not permissible with water used to remove a state of ritual impurity, nor to renew ablution, the water is pure but not purifying.

The Ruling of Flowing and a Large Amount of Water

b5.4 Flowing (water) does not become impure, and likewise that which reaches ten cubits by ten cubits, except if its attributes change.

b6.0 Section: Regarding Purification from Impurity

b6.1 It is a condition that the body of the one offering prayer, his clothing and place be pure from all impurities which prevent the permissibility of the prayer.
### Preventative Impurity

**b6.2** It is that which exceeds the size of a dirham from the heavy impure substances such as the urine of [an animal] whose meat is not eaten, blood, wine, faeces. From the light impure substances it is the area of a quarter of the clothing, such as the urine of [an animal] whose meat is eaten and a horse.

### That which is Excused from Impure Substances

**b6.3** The amount of heavy (impure substances) which is excused is the size of a dirham and less, and from the light (impure substances) less than a quarter of the cloth. If the prayer is offered it is valid.

### Section: Regarding the Covering of Nakedness

**b7.1** The nakedness of a man is from below his navel to below his knees. A slavegirl's nakedness (is similar to that of a man) with the addition of the back and stomach. All of a free woman's body is nakedness except for the face, hands and feet.

**b7.2** The prayer is invalidated by the exposing of a quarter of a body part from those (that are part) of the nakedness, not less than this. So if a quarter of a man's knee, or a quarter of a woman's shin or ear is exposed, both of their prayers are invalidated.
c1.0 Section: The Times of Prayer

c1.1 The time of the Ṣubḥ (dawn) prayer is from the true dawn, which is the horizontal whiteness on the horizon, until the rising of the sun.

c1.2 The Zuhr prayer is from the (Sun’s) zenith until a shadow reaches twice its length, in addition to its shadow at midday.

c1.3 The ‘Āṣr prayer is from a shadow reaching twice its length until sunset.

c1.4 The time of the Maghrib prayer is from sunset until the disappearance of the white twilight which follows the red twilight.

c1.5 The ‘Ishā’ prayer is from the disappearance of the white twilight until the true dawn.

c2.0 Section: Regarding Facing the Direction of Prayer and the Intention

As for the intention, its meaning is to desire to perform an action. It is
a condition that the intention should be with the heart, articulating with the tongue is desirable.

c2.3 It is necessary to specify in the obligatory and necessary prayers as opposed to the recommended and optional prayers (nawafil), for which a general intention for prayer suffices.

### C3.0 Section: Regarding the Integrals of the Prayer

**c3.1** As for the second category from the obligatory actions of the prayer, they are other than the opening takbir. This is due to it being from the first category and is a condition, but it has a semblance to the integrals:

1. Standing for the one able to in the obligatory and necessary prayers;
2. Reciting of a verse in two units (rak`ahs) of an obligatory prayer and all units of the Witr and optional (nafl) prayers;
3. Bowing;
4. Prostrating;
5. The final sitting for the length of the tashahhud;
6. The sequence of standing before bowing, and bowing before prostrating;
7. The one praying exiting (the prayer) with his own action.

### C4.0 Section: The Necessary Actions of the Prayer

**c4.1** As for its necessary actions:

وَلَا يُبْدِي الْقَلْبُ مِنِّ الْكَبْرِ، وَالْفَتْلُ مَعَ الْأَجْلَافِ

وَيَصْنَعُ لِهَا بِنِيَةٌ مُّطْلَبِ الصَّلَاةِ

وَاذْعَوْنَا لِلْقَادِرِ فِي الْقُضْرِ وَالْوَاجِبِ

وَقَرَاءَةَ آيَةٍ فِ الرَّكْعَاتِ اْلْوَاتْرِ وَالنَّافِلِ

وَاذْخَرُ الْمُصَالِ بِصُنْعِهِ

فَاصْلٌٌ
the Last Two Units of an Obligatory Prayer;  
(2) Adding a Chapter (Sūrah) or that which is equivalent to it, such as a long verse or three short verses;  
(3) Observing Order with a Repeated Action in the Unit;  
(4) The First Sitting;  
(5) The Tashahhud in the Two Sittings;  
(6) Exiting the Prayer with the Wordings of Salutations (Salām);  
(7) The Qunūt of Wītr;  
(8) The Takbīrs of the Two ʿĪds;  
(9) Specifying the First Two (Units) from the Obligatory Prayer for Recitation;  
(10) Stillness When Bowing and Prostrating;  
(11) Loud and Silent (Recitation) in Their Places;  
(12) Silence of the Follower at the Time of the Imam’s Recitation;  
(13) The Prostration of Forgetfulness (Sujuḍ al-Sahw) Due to the Leaving of a Necessary Act.
(3) Raising the hands for the opening takbīr;
(4) Raising both hands in the takbīr of Qunūt in the Wīr;
(5) And the takbīrs of the two ‘Īds not in other than these;
(6) That it be for the man in line with his ears and for the woman in line with her shoulders;
(7) Spreading out the fingers when raising (the hands) between closing them tight and spreading them out;
(8) Loud recitation of the takbīr by the imām;
(9) The opening supplication (thanā’);
(10) Seeking refuge for the recitation;
(11) Reciting the tasmiyah at the beginning of the Fātiḥah not for the chapter;
(12) Reciting āmīn silently in all of them;
(13) Placing the right hand on the left hand below the navel;
(14) The takbīr of bowing;
(15) Reciting the glorification (tasbīḥ) three times;
(16) Straightening of the back;
(17) Grasping the knees with the hands;
(18) Spreading out the fingers when bowing;
(19) To place them (the knees) before the hands;
(20) Placing the hands before the face, reversing the order when rising;

(21) Rising from bowing;

(22) The *tasmiʿ* which is to say "سمع الله يسن خيده" the *imām* alone says this;

(23) The *tahmīd* which is to say "ربنا لينك الحمد" the follower alone says this, the one praying by himself combines between them both;

(24) The *takbīr* of prostration (*sujūd*);

(25) The reciting of the glorification three times;

(26) Separating the elbows from the sides and separating the arms from the ground, a woman lowers herself and attaches her stomach to her thighs;

(27) The *takbīr* of sitting;

(28) The *takbīr* of standing;

(29) Spreading out the left foot and raising the right in both sittings, women are to adopt the *tawarruk* position;

(30) Spread the fingers on the thighs except when pointing at the time of the testimony;

(31) Sitting between the two prostrations;

(32) Reciting the *Fātiḥah* in other than the first two units of the obligatory prayer;

(33) Salutations upon the Prophet ﷺ at the end of the final *tashahhud*;
(34) Supplication (duʿā) in it with that which is transmitted;
(35) Salutations to the right and left;

**c6.0 Section: The Desirable Actions of Prayer**

c6.1 As for its desirable actions (they are):

1. The one praying looking at the place of prostration when standing, the outer part of the feet when bowing, the side of the nose in prostration and the lap when sitting;
2. To take out the hands from the sleeves at the time of the takbīr;
3. To refrain from coughing as much as is possible;
4. To cover the mouth when yawning;
5. Recitation by following the rules of recitation (tartīl);
6. To have a gap the distance of four fingers between the feet when standing;
7. Pointing with the index finger at the time of bearing witness to the Oneness (Tawḥīd);
8. To turn the face right and left when making salutations;
9. Standing at the time when “hayya ʿalā al-falāh” is said;
10. The imām starting when “qad qāmatis salāh” is said;
c7.0 Section: The Invalidators of Prayer

As for the invalidators of prayer [they are]:

1. Any kind of speech even if a small (amount);
2. To give salutations deliberately;
3. Or to reply to salutations with the tongue;
4. A person praying correcting other than his imām;
5. Starting in other than the one that he is in;
6. Groaning;
7. Moaning;
8. Crying audibly due to pain or a calamity, not if it is due to thinking of the next world;
9. Clearing the throat without reason;
10. Replying to someone who has sneezed;
11. To respond to speech even if it be with an invocation (dhikr), such as if someone is informed of that which pleases him by saying, “الحمد لله” or that which saddens him by saying, “لَا حَوَلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.” It does not invalidate the prayer if he intends by it informing someone else that he is praying;
12. Reading from a copy of the Qurān;
13. Supplicating with that which is
possible to ask from people;

(14) That he sleeps whilst reciting in the unit, in its bowing and prostration, likewise, if he is overcome by sleep in either of them and he does not repeat;

(15) That he walks during the prayer the distance of two rows in one go;

(16) Eating and drinking, even if small amounts, even if that which is between the teeth is the size of a chickpea;

(17) Excessive movement such as tying a turban, wearing trousers, and wrapping a waist cloth. Also such as scratching the body in one integral with the hand three times consecutively, raising the hand each time.

**c8.0 Section: The Disliked Actions of the Prayer**

**c8.1** As for its disliked actions (they are):

(1) Fidgeting with the clothing and body;
(2) Cracking the fingers;
(3) Looking around by turning the neck;
(4) Placing the hands on the hips;
(5) Stretching;
(6) Squatting;
(7) Sitting cross legged without excuse;
(8) Yawning if one is able to restrain it;
(9) Closing the eyes;
(10) Raising the gaze to the sky;

(11) Moving stones except for the prostration once;

(12) Wiping dust from the forehead during the prayer;

(13) Placing the arms (in prostration);

(14) Raising the sleeves from the arms;

(15) Covering the feet in prostration for men;

(16) Returning salutations with the hand;

(17) A small amount of movement such as undoing the slit of a shirt or scratching the body once or more, not consecutively;

(18) Knotting the hair;

(19) To raise the clothing and hang it;

(20) To leave the head uncovered except out of humility;

(21) To prostrate on the coil of the turban or part of one's clothing;

(22) Limiting (the prostration) to the forehead alone or the nose only without a reason;

(23) To cover the mouth;

(24) And the nose except when yawning;

(25) Placing something in the mouth which prevents the desirable recitation;

(26) The imām standing in the niche, except due to the excuse of lack of space, as opposed to prostrating in it
The Beginner's Gift

(27) The imām alone being on a raised place from the congregation;

(28) Likewise all of the congregation on a raised place except the imām;

(29) Wearing a garment with pictures;

(30) Prostrating on a picture on the carpet;

(31) That there be in front of someone, or next to him a picture of a living thing, except if it is small and is not evident to the one looking at it, or has had its head removed;

(32) Supporting (oneself) upon something when rising, except due to an excuse;

(33) The sitting of rest;

(34) Leaning on the feet in turn except due to an excuse;

(35) Turning right and left;

(36) To spit;

(37) Counting verses with the hand or prayer beads, not pressing down with the fingers;

(38) Praying towards the face of another person;

(39) Or towards fire;

(40) Reciting in the second unit a chapter previous (to the one recited);

(41) Joining between two chapters which have between them one (chapter) in one unit or two units;

(42) Lengthening the recitation in the second (unit) more than the first in the obligatory prayers;

(43) Lengthening the prayer to the point that it becomes difficult for the congregation;
(44) Repeating a chapter in a unit of the obligatory prayer;
(45) Leaning against a wall or a pillar without an excuse in other than the optional;
(46) Standing behind a row in which there is a gap;
(47) Prayer in the street;
(48) Or on the land of another without his permission even if by indication;
(49) Praying whilst wearing household clothing;
(50) Or in the presence of food one desires;
(51) Or with an impure substance which does not prevent the prayer, except if he fears the elapsing of the prayer time, or missing the congregation. If he does not fear this it is desirable for him to cut off the prayer.
(52) Starting the prayer whilst withholding the call of nature. If someone experiences it during the prayer it is desirable for him to break the prayer.

C9.0 Section: Actions Permitted for the one Praying

C9.1 As for its permissible actions (they are):

(1) Looking from the corner of the eyes without turning part of the face;
(2) Levelling the area of prostration.
(3) Killing a snake or scorpion during the prayer if someone fears harm from them, even with a number of strikes, if he feels safe from them it is disliked;

(4) To tie up the middle;

(5) To pray towards the back of someone who is speaking;

(6) To pray towards a copy of the Qurān;

(7) Or a hanging sword;

(8) Or candle;

(9) Or burning lamp;

(10) On a carpet containing pictures not on the place of prostration;

(11) Praying with something in the mouth which does not prevent the recommended manner of recitation;

(12) Or something in his hand which does not prevent the recommended actions of placing;

(13) His breaking the prayer in the case of the theft of that which equals a dirham even if it is (the property) of another;

(14) [Likewise] Due to the fear of wolves with regards to sheep;

(15) The prayer is also broken for fear of a blind person falling into a well or similar. Not due to the call of the parent except for the call of help.

c10.1 The legislated recommended prayers before and after the obligatory prayer are of two categories, emphasized and non emphasized.
Emphasized Recommended Prayers

c10.2 The emphasized are:

(1) Two before Ṣubḥ;
(2) Four before Zuhr;
(3) Two after it;
(4) Two after Maghrib;
(5) Two after ʿIshā';
(6) Four before Jumʿah;
(7) And four after it;

Non Emphasized Recommended Prayers

c10.3 [The non emphasized are:]

(1) Four before the Asr prayer;
(2) Four before ʿIshā';
(3) And after ʿIshā';
(4) Six after Maghrib.

C11.0 [Section:] Wiṭr

c11.1 As for the Wiṭr it is necessary. It consists of three units. The Qunūt in it is necessary, its method (of performance) is to raise the hands and say takbir before the bowing of the third (unit) and to supplicate with the well known invocation of Qunūt if he is able to, if not he says:

وَأَنْفُسُكُمُ الْكُبْرَى َاَلِمَغْرِبِ

وَإِلَّا أَنْ كَانَ أَحَدُكُمُ الْكُبْرَى َاَلِمَغْرِبِ
or says, “اللَّهُمَّ اغْفِرْ لِي” three times.

Lord forgive and have mercy for You are the best of those who are merciful.

Completed on Wednesday in the month of Jamādi al-Ūla in the year 1259, by the pen of the one needy of his Lord’s forgiveness: ʿAbdullāh bin Abī Bakr Ibn Shaykh Muḥammad.
Commentary

Based on the Explanatory Notes of Shaykh Yahyā bin Muḥammad al-Mullā
In the Name of Allāh, the Most Merciful, Most Kind.

All Praise is due to Allāh, Lord of the Worlds. Salutations and blessings be upon our Prophet Muḥammad the Master of the Messengers and the most superior of Allāh's entire creation, and upon his good family and noble companions and those that follow them with goodness till the last day. To proceed:

This is a brief simple text regarding the rulings of the prayer called The Beginner's Gift (Tuḥfat al-Mubtadī), which the legally responsible person - who lacks the resolve to study that which is more detailed than it - cannot do without.

He (Glorified is He) is asked to benefit the Muslims by this text and make it solely for His sake. Indeed He is the best Master and best Helper.

It is reported from the Prophet ﷺ that he said, “The Prayer is the pillar of the religion (dīn). He who has established it has established the religion. He who leaves it has destroyed the religion.” We ask Him (Glorified is He) for help with that which He has made us responsible for, and to make us amongst the rightly guided ones. We say and through Allāh is success:

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2 This hadith was cited by the jurist Abū al-Layth al-Samarqandī in the beginning of his Muqaddimah. A portion of it was mentioned Imām al-Ghazālī in al-Iḥyā’ (1/147) which was referenced by al-ʿIrāqī as being, “Reported by al-Bayhaqī in Shuʿab al-Ḥamadhānī with a weak chain.” Ḥāfiz Ibn Ḥajar in Talkhīṣ al-Ḥabīr (1/173) disagreed with Imām al-Nawawi’s strong criticism of the authenticity of the hadith saying, ‘It is not so but rather was related by Abū Nuʿaym the Shaykh of al-Bukhārī in Kitāb al-Ṣalāt from Bilāl bin Yahyā who said, ‘A man came to the Prophet ﷺ and questioned him, he replied “The prayer is the pillar of the religion' which is Mursal whose narrators are trustworthy.” Refer also to Maqāṣid al-Ḥasanah (427); Kashf al-Khafāf (2:31); Fayḍ al-Qadīr (4:248).
a1.0 Legal Categories

a1.1 Know that the prayer has obligatory actions (farāḍ),

The obligatory actions mentioned here in relation to the prayer refer to two categories; conditions and integrals, both of which will be explained later. The ruling of the obligatory actions is reward for their performance in the next world, whilst their omission is punishable. The person who denies the obligatory actions is regarded as a disbeliever.³

necessary actions (wājibāt),

The ruling of the necessary actions is reward for their performance with their omission being punishable. The person who denies a necessary action (wājib) is still regarded as a believer.⁴

recommended actions (sunan)

The recommended actions are further subdivided into two categories. The first of them is the emphasized and is referred to as sunnah al-muakkada. The legal ruling regarding the emphasized recommended actions is that one is rewarded for performing them, and is blamed but not punished for leaving them.⁵

and desirable actions (mustaḥabāt).

The second category of the recommended actions is the desirable (mustaḥhab). The ruling for the desirable actions is that there is reward for their performance without punishment nor blame for their being left. Desirable is sometimes referred to as mandūb.⁶

It also has invalidators (mufsidāt) and disliked actions (makrūhāt).

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³ Nayl al-Marām Sharḥ Kifayāt al-Ghulām (p.109, 120).
⁴ ibid.
⁵ Bahr al-Rāʾiq (1/41).
⁶ From the authors commentary.
Obligatory Actions of the Prayer

a1.2 As for the obligatory actions they are of two types:

- Obligatory actions which are outside the form of the prayer and are called conditions (shurūṭ);
- Obligatory actions within the prayer called pillars (arkān);

Conditions of the Prayer

a1.3 From the first category are eight things:

1. The cleanliness of the body from minor ritual impurity (ḥadath) and filth (khabath);

The evidence for this is that which Abū Hurayrah  narrates from the Messenger of Allāh  who said, “The prayer of none of you is accepted in a state of impurity until he performs ablution’.”

2. Cleanliness of clothing;

3. Cleanliness of the place;

4. Covering of nakedness;

Nakedness (ʿawrah) is the area of the body whose exposure is prohibited during the prayer without a need. Allāh  says, “O children of Ādam, take your adornment to every masjid.” What is meant here is every prayer.

5. Facing the direction of prayer (qiblah);

Allāh  says, “Verily, We have seen the turning of your face towards heaven. Surely We shall turn you to a prayer direction that shall please you, so turn your face in the direction of Masjid al-Ḥarām. And wheresoever you people are, turn your faces (in prayer) in that direction.”

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7 Al-Bukhārī (137) and the wording is that of Muslim.
8 Al-Ārāf:31.
9 Al-Baqarah:144.
6. Time;

Meaning the time of the obligatory prayer. Allāh ﷻ says, “Prayer (salāh) is an obligation on the believers that is tied up with time.” ⁰¹⁰

It is necessary for the person praying to be certain that the time for the prayer has entered.

7. Intention;

The Prophet ﷺ said, “Indeed, actions are by intentions.” ¹¹¹ It is a condition that the person praying knows in his heart which prayer he is performing, as will be mentioned later.

8. The opening takbīr (Allahu Akbar);

Meaning the prohibiting takbīr (takbīrat al-iḥrām), which is the opening takbīr. The Prophet ﷺ said, “What puts one into its inviolable state is the takbīr, and the taslīm releases one from it.” ¹²

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⁰¹⁰ Al-Nisā:103. ¹¹¹ Al-Bukhārī (1); Muslim (1907). ¹² Abū Dāwūd (618); Tirmidhī (1:282) who graded it ḥasan.
b1.0 **Section: Cleanliness from Ritual Impurity**

b1.1 Attaining cleanliness from minor ritual impurity is achieved by ablution (**wuḍū**) and from major ritual impurity by ritual bathing (**ghusl**)

*The Obligatory Actions of Ablution*

b1.2 As for ablution it has four obligatory actions:

Due to Allāh’s words, “O you who believe! When you intend to offer the prayer, wash your faces and your arms up to the elbows, wipe your heads, and (wash) your feet up to the ankles.”¹³ Washing is defined as the flowing of water over a body part such that at least two drops of water drip off according to the strongest opinion.¹⁴

1. **Washing the face**, which is the area from the usual hairline

Meaning the hair of the head. A clearer wording could be to say, from the top of the forehead next to the usual hairline.¹⁵

   to below the chin, and that which is between the earlobes;

Meaning to the bottom of the jawbone upon which hold a person’s teeth. The earlobes are the soft part at the bottom of the ears.

2. **Washing the arms up to and including the elbows**;

3. **Wiping a quarter of the head**;

Wiping is defined as the passing of a wet hand over an area. Wiping a quarter of the head is due to the ḥadith of Mughīra bin Shu’bah  that the Prophet ﷺ performed

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¹³ **Al-Mā‘īdah**:6.
¹⁴ *Minhāj al-Rāghib* p.69.
¹⁵ *Fath Bāb al- Ināyah* (1/42).
ablution and wiped his forelock, his turban and his socks.\textsuperscript{16} The forelock is the front part of the head which is measured as being a quarter of the head.

4. Washing the feet along with the ankles, it is necessary to wash the skin not covered by hair, likewise the outer surface of a thick beard.

Referring to that which covers the skin. As for a light beard through which the skin can be seen, it is obligatory to wash the skin which is visible through the beard.

\textit{The Recommended Actions of Ablution}

b1.3 Its recommended actions are:

1. Beginning the ablution with the \textit{tasmiyah};

The \textit{tasmiyah} is to say, “\begin{verb}بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيْمِ\end{verb}.” Ibn al-Humām said that the wording that is transmitted from the noble early Muslims, and it is said that it is from the Prophet ﷺ, is, “\begin{verb}بِسْمِ اللهِ الْعَظِيمِ وَالَّمْدُ للهِِ عَلَ دِيْنِ الِْسْلاَمِ\end{verb}.” \textsuperscript{17}

Abū Hurayrah ﺔ said, “The Messenger of Allāh ﷺ said, ‘O Abū Hurayrah, if you wish to perform ablution then say \begin{verb}بِسْمِ اللهِ الْعَظِيمِ وَالَّمْدُ للهِِ عَلَ دِيْنِ الِْسْلاَمِ\end{verb}.”” \textsuperscript{18}

Other texts also state that the intention is recommended at the beginning of ablution.\textsuperscript{19} The person performing ablution should intend the lifting of the state of ritual impurity.

2. And by washing his hands up to the wrists three times;

Due to that which is in the description of the Prophet’s ﷺ ablution from the hadith of ʿUthmān from Humran ﺔ, the freed slave of ʿUthmān ibn ʿAffān ﺔ, in which he said, “I saw ʿUthmān bin ʿAffān asking (for a container of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them three times and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face three times and (then) forearms up to the elbows three times, then passed his wet hands over his head and then washed each foot three times. After that ʿUthmān said, ‘I saw the Prophet ﷺ performing ablution like this, and he said, “If anyone performs ablution like that of mine and offers a two unit prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.” ’” \textsuperscript{20}

\textsuperscript{16} Muslim (81).
\textsuperscript{17} Fatḥ al-Qadīr (1:14).
\textsuperscript{18} Al-Tabarānī in al-Ṣaghīr (1:31) and al-Haithamī (1:89) graded it hasan.
\textsuperscript{19} Minhāj al-Rāghib p.72.
\textsuperscript{20} Al-Bukhārī (159).
3. The toothstick;

Meaning using the toothstick, due to the ḥadīth of Abū Hurayrah  that the Messenger of Allāh ﷺ said, “Were it not that I would be overburdening my community I would have ordered them to use a tooth-stick with each ablution.”  

A person who does not possess a toothstick may use the finger, as is reported from ‘Anas  that the Messenger of Allāh ﷺ said, “The finger suffices in place of the toothstick.”

Using the toothstick is recommended in a number of situations such as: if the teeth are yellow; to change the bad odour of the mouth; when awakening from sleep; when standing up for prayer; and when reciting the Qurān.

4. Washing the mouth;

Washing the mouth is defined as the water circulating in all parts of the mouth.

5. Rinsing the nose;

Rinsing the nose is the water reaching the soft part of the nose. The evidence for washing the mouth and rinsing the nose is in the ḥadīth mentioned previously. Al-ʿAinī said that its method, meaning to wash the mouth and nose, is to take new water to wash each time, and to rinse the nose in the same way.

Washing the mouth and rinsing the nose have another five recommended acts related to them, namely: i) order, ii) that they be done three times, iii) taking new water for them each time, iv) that they be done with the right hand, v) that they should be done thoroughly by the non fasting person.

6. Combing the beard;

Meaning the person performing the ablution entering the fingers in to the beard. ʿUthmān  narrates that the Messenger of Allāh ﷺ would comb his beard (with his fingers).

The method of combing is to take water in the hand to the beard with the back of the hand facing downwards, then comb the beard from the bottom to the top, whilst turning the back of the hand towards the neck. This is due to the ḥadīth in which ‘Anas  said, “When the Prophet ﷺ performed ablution, he would take a handful of water and put it under his jaws, and pass it through his beard. He said, ‘This is what
my Lord ordered me to do.’”  

7. Interlacing the fingers;

Due to that which is reported from Ibn ‘Abbâs  that the Messenger of Allâh ﷺ said, “When you perform ablution then rub between your fingers and toes.” Ibn al-Humâm mentioned that it is not specifically recommended to use a particular finger when rubbing. 

8. Washing three times;

Meaning the washing of the face, hands and feet. ‘Amr bin Shu‘aib narrates from his father, from his grandfather , “A man came to the Prophet ﷺ and asked him about the ablution. He showed him how to wash each part three times and said, ‘This is the ablution. Whoever does more than that has done wrong, transgressed and committed evil.’” 

9. Wiping the whole head once;

Due to the hadîth of ‘Abdullâh bin Zayd bin ‘Âṣîm  which contains the words, “Then inserted his hand (in water) and brought it out and wiped his head both front and back with his hands.” Al-Zayla’tî stated that the method of wiping the head is to place the hands and fingers at the front of the head and then move them back in a way that will encompass the whole head, then wipe the ears with the fingers.

10. And the ears with the same water;

After wiping the head, with the remaining moisture one wipes inside the ears with index fingers, and the outside of the ears with the thumbs. If the person performing ablution was to take new water to wipe the ears, it is good.

This is due to the hadîth of ‘Abdullâh bin Zayd  regarding the description of the ablution of the Messenger of Allâh ﷺ, that he “Wiped his ears with water other than

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27 Abû Dâwûd (145); al-Ḥâkim in al-Mustadrak (1:149).
28 Al-Ṭirmidhî (1:50); Ibn Mâjah (1:35); Al-Ṭirmidhî said this hadîth is ḥasan gharîb.
29 Fâth al-Qâdir (1:20).
30 Abû Dâwûd (20); al-Nasâ’î (313); Ibn Mâjah p.34.
31 Al-Bukhârî (1:44); Muslim (1:45); Abû Dâwûd (1:29-30); al-Ṭirmidhî (1:47); al-Nasâ’î (1:71); Ibn Mâjah (1:149).
32 Tabyîn al-Haqqâiq (1:5); Ibn al-Humâm mentioned in Fâth al-Qâdir (1:12) that the method of wiping the head which consists of seperating the fingers in order to wipe the ears, and the palm of the hands in order to wipe backwards, has no basis in the Sunnah. Refer also to Hâshiyah Ibn ‘Abîdîn (1:89)
Translator’s note: However a number of scholars from the Indian subcontinent regard this method to be manner in which to wipe the head, and they are supported in this view by authors of works such as Muḥîṭ al-Burhânî (1:176) and Jawharah al-Nâyyirah (1:7).
33 Minhâj al-Râghib p.76.
34 Baḥr al-Râ’îq (1:28).
that which he used to wipe his head.”

11. Intention;

It is to intend with the heart that one will perform ablution. It is superior to precede the intention before the first of the recommended acts of ablution as stated by the scholars of Islamic law.

‘Umar  said, “The Messenger of Allāh  said, ‘Indeed actions are by intentions...’”

12. The order mentioned in the texts;

Meaning as mentioned in the Noble Qurān in the verse of ablution, which is to perform first that which is mentioned first in the verse, and then that which comes after it. This is by first beginning with the washing of the face, then the hands, then wiping the head, then washing the feet.

13. Continuity.

It is to wash the next body part before the previous one becomes dry; and it is said that it means not to busy oneself with another action between the washing of the body parts.

The Desirable Actions of Ablution

b1.4 As for its desirable actions they are:

1. Beginning with the right side;

Meaning starting from the right when washing the hands and feet. Desirable is defined as that which the Prophet  performed at times and left at other times.

The more correct opinion is that beginning from the right is recommended as was stated in the work Tuhfat al-Fuqahā. This is due to the Prophet’s  continual practice of beginning with the right when washing, and his  words, “When you clothe or wash yourself, begin with your right side.”

And ‘Ā’ishah g reported, “The Messenger of Allāh loved to begin with his right side while putting on his shoes, straightening his hair and cleaning himself.”

35 Al-Ḥākim; al-Bayhaqī (1:65) who graded it as ṣaḥīḥ, however it contains some weakness in its chain.
36 Al-Bukhārī (1).
37 Ramz al-Ḥaqā‘iq.
38 (1:13).
39 Abū Dāwūd (41); Ibn Mājah (42); Ibn Khuzaimah (1:91); Ibn Ḥibbān (1090).
40 Al-Bukhārī (1:41); Muslim (1:155-156) and others. See Fatḥ al-Qadīr (1:23) and Naṣb al-Rāyah (1:34).
2. Wiping the back of the neck;

Meaning with the back of the hands due to their still being moist. Abū 'Ubaid al-Qāsim narrates, from al-Qāsim bin 'Abd al-Rahmān, from Musā bin Talḥa who said, “He who wipes his neck along with his head will be protected from the ghul on the Day of Judgement.”

3. Reciting the transmitted invocations during ablution;

Shaykh Abū Bakr al-Mullā mentions the following invocations:

When washing the mouth

אָלֹהֵם; אוֹנוֹנִי עַלְתַוָּה הַכֶּרֶם וּדְקַר וְשָׁקִר וּחָסַנ עֲנָדְתֵּךְ

When rinsing the nose

אָלֹהֵם; אוֹנוֹנִי רַאֲחַת הַאֹזַנ וְלָא תְרִחַני רַאֲחַת הָנָּאָר

When washing the face

אָלֹהֵם; בַעַשׂ וַגְּזִי יָוֵם תְבִיש וְגַזֶּה וְטָבָא וְנָשְׂדָא וְנָשָׁא

When washing the right hand

אָלֹהֵם; אוֹנוֹנִי קְתַבְיָה בִיסִיּוֹנֵי חוֹסְנִי הָסְנִי בָּעָר

When washing the left hand

אָלֹהֵם; לֹא תְעָטְנִי קוֹתְבִי בַעֲשָׁיּוֹנֵי וּלָא מְזָרֵא טְהָרָא

When wiping the head

אָלֹהֵם; אוֹנוֹנִי הָעַטְשִׁי יָוֵם לֹא טָלַל אֶלָא טָלַל עָרָשִׁי

When wiping the ears

אָלֹהֵם; אוֹנוֹנִי מְהֵלָנֵי מִן הָדַעַן יְסַמְּעָהוּנְו הָוָסְנֵהוֹנָא אָחָסָה

When wiping the neck

אָלֹהֵם; אוֹנוֹנִי רוֹחֲנִי מִן הָנָּר

When washing the right foot

אָלֹהֵם; אוֹנוֹנִי מַגְפָּרֲו וּסְעַי מָשִׁיעֲו וּגָסַרְי לָהֵנָא אֶפְדָא

When washing the left foot

אָלֹהֵם; אוֹנוֹנִי מַגְפָּרֲו וּסְעַי מָשִׁיעֲו וּגָסַרְי לָהֵנָא אֶפְדָא

At the end of which salutations should be sent on the Messenger of Allāh ﷺ.

41 "Ghul" is a ring of steel placed around the neck of a person in order to debase and torture them. The hadith is mawqūf but it takes the ruling of a marfūʿ narration as the content of the hadith was not mentioned based merely on opinion. It is strengthened by that which is mentioned in a marfūʿ form in Musnad al-Firdaws from the hadith of Ibn ʿUmar that, “Wiping the neck is a protection from the ghul on the Day of Judgement.” However, its chain is weak, except that there is agreement that the weak hadith are acted upon in virtuous actions. See Fatḥ Bāb al-ʿInāyah (1:57).

42 In his work Minhaj al-Rāghib Sharḥ It-ḥāf al-Ṭālib p.78.

43 Al-Ṭaḥṭāwī said in his Ḥāshiyah Alā Marāqī al-Falāḥ p.45, “Ibn Amīr Ḥajj said, ‘Our Shaykh, the Ḥāfiẓ of his age, Shihāb al-Dīn bin Ḥajr al-ʿAsqalānī was asked regarding the narrations cited in the Muqaddimah of Abū Layth regarding the invocations for the limbs. He answered, ‘They are weak and the scholars are lenient when mentioning the weak hadith and acting upon them in virtuous actions. None of them are established from the Messenger of Allāh ﷺ, neither from his statements, nor actions. Therefore there is no harm in acting upon them based on the principles of the weak (ḥadith) along with its conditions.’”
4. To say after finishing and standing, facing the direction of prayer:

\[
\text{أَشْهَدُ أَنَّ لَّا إِلَهَ إِلَّ اللهُ وَحْدَهُ لَ شَِيْكَ لَهُ، وَاَشْهَدُ أَنَّ مُمَّدًا عَبْدُهُ وَرَسُولُهُ.}
\]

The Disliked Actions of Ablution

b1.5 Its disliked actions are:

Disliked is further subdivided into two categories, slightly disliked (makrūh tanzīhī) and prohibitively disliked (makrūh taḥrīmī).

Slightly disliked is that which the Sacred Law (Sharīʿah) has discouraged without any punishment for the one who performs it. The ruling for it is reward for the one who leaves it whilst the one who performs it is not punished.

Prohibitively disliked is that which the Sacred Law has prohibited. Its ruling is the one who does it is punished, but not to the extent of the one who commits the unlawful (ḥarām), and the one who avoids it is rewarded. If the term karāha or makrūh is used in a general unqualified manner in the hanafi school, it usually means prohibitively disliked.

1. To use excess water;

Meaning using water beyond the amount required by the Sacred Law, due to the hadith of ‘Abdullāh bin ‘Umar Ṣ. He narrates, “The Messenger of Allāh passed by Sa’d while he was performing ablution and said, ‘What is this extravagance, Sa’d?’ He replied, ‘Is there extravagance in the use of water?’ He said, ‘Yes, even if you are at a flowing river.’”

2. To use too little water;

It is the water not reaching the desirable amount when washing, meaning three times. It also applies to not washing properly during ablution, such that it becomes similar to wiping, with the dripping of water not being evident.

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45 ‘Umar bin al-Khaṭṭāb Ṣ. narrated that the Messenger of Allāh Ṣ. said, “Whoever performs wudū’ and then says:

\[
\text{أَشْهَدُ أَنَّ لَّا إِلَهَ إِلَّ اللهُ وَحْدَهُ لَ شَِيْكَ لَهُ،}
\]

The eight gates of paradise will be opened for him and he may enter any of them he chooses.”

It was reported by Muslim (234) and al-Tirmidhī (55) who narrated the extra wording:

\[
\text{اللهُمَّ اجْعَلْنِي مِنَ التَّوَابِيَ،}
\]

Also reported by Ibn Mājah (570) and al-Nasāʾī in al-Yaum wal-Laylah (84).

45 Aḥmad (1:222); Ibn Mājah (425).
3. Talking with normal speech;

Meaning that whilst performing ablution it is disliked to have a normal conversation with someone without a need, as this would distract the person performing ablution from reciting the invocations associated with the washing of each body part.\(^{46}\)

4. Seeking help from another person;

Meaning receiving help with washing or wiping the parts of the body. As for the pouring of water or bringing it for someone who wishes to perform ablution, there is nothing disliked in this, even if they have requested it.

5. Exceeding the washing three times.

Meaning when washing the body parts. If due to doubt the person performing ablution increases the washing for the reassurance of the heart, then there is no harm in this.

\(^{46}\) Ḥāshiyah Tuhfat al-Ṭullāb p.27.
b2.0 Section: That Which Nullifies Ablution and That Which Does Not Nullify It

b2.1 The nullifiers of ablution are:

1. That which exits from the private parts;
   Referring to the back and front passageways.

2. Impure substances
   Such as blood and pus.
   exiting from other than the private parts; if the impure substance flows to a place which it is necessary to cleanse in ablution or bathing;
   The definition of flowing is for the blood to rise and flow from the head of the cut. If a person wipes the blood everytime it exits, such that if it were left it would flow, the ablution is invalidated, otherwise it is not.47 The flowing of blood being an invalidator is due to words of the Messenger of Allāh ﷺ, “Ablution is from every flowing blood.” 48

3. Vomiting the like of food and water if it is a mouthful,
   Meaning that it fills a persons mouth, such that it is not possible to close the mouth except with difficulty. Mʿadan Ibn Talḥah ﷿ narrated from Abū Dardāʾ ﷺ that the Prophet ﷺ vomited and then performed ablution. “Later, I met Thawbān in the masjid of Damascus and I mentioned it to him. Thawbān said, ‘He is right; I poured water for the ablution of the Prophet ﷺ.’ ” 49

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47 Minhāj al-Rāghib p.81.
48 Al-Dārqutnī (1:157).
49 Abū Dāwūd (2381); al-Nasāʾī; al-Tirmidhī (87) said this is the most authentic ḥadīth regarding this issue; al-Ḥākim in his al-Mustadrak (1:426) said ṣaḥīḥ according to the criteria of the two Shaykhs but they did not narrate it.
not the vomiting of phlegm even if it is a large amount;

Ablution is only nullified if that which is vomited is food. As for phlegm by itself, its being vomited does not nullify the ablution even if it is a large amount. If the phlegm vomited is admixed with food, then that which dominates is taken into consideration. Thus the ruling will be given according to that which is predominant.  

4. Loss of consciousness;

Due to the ḥadīth of ‘Ā’ishah which mentions that the Messenger of Allāh fell unconscious; he awoke and washed to pray. He then again fell unconscious, then awoke and washed.  

And based on the Prophet’s words, “The eyes are the strap of the rear passageway, so the one who sleeps should perform ablution.”

5. Insanity;

6. Intoxication;

7. Sleeping lying down

Meaning placing one of the sides of the body on the ground. Included in this ruling are those who sleep lying down on the neck or face down. Ibn ‘Abīdīn mentions that sleep is a natural state which occurs in humans without their control, such that it prevents the outward and inner senses from fully functioning despite their being sound. Sleep and that which is mentioned before it (from insanity and intoxication) are situations where there is a possibility that the person may have entered a state of ritual impurity.  

50 Minhāj al-Rāghib p.83. Related to this issue is the principle which according to Abū Yūsuf is that, “All that which is not an impurity, such as non flowing blood and vomit less than a mouthful, is not filth.” Muḥammad bin Ḥasan however still viewed it as filth out of precaution, the position of Abū Yūsuf though is regarded as the stronger. This rule has been expressed succently by some of the scholars as, “That which is not an impurity is not filth.”

This view of Abū Yūsuf was also the position chosen by al-Karkhī, Abū ‘Abdullāh al-Qallas, Muḥammad bin Salamah, Abū Naṣr, Abūl Qāsim and Abū Layth. Muḥammad bin Ḥasan’s view that it was still filth (najas) was supported by Abū Bakr al-Askaf and Abū Jāfar al-Hindawānī. The author of al-Ḥidāyah supported the first view and declared it to be correct (ṣaḥiḥ), as was quoted by al-Tumurtāshī in Fatḥ al-Ghaffār who added that this position was relied upon by the authors of the legal texts (mutūn) and is the position of the Ḥanafī school.

In Jawharah al-Nayyarah (1:9) it is mentioned that fatwa will be given according to the position of Abū Yūsuf if it (i.e. non flowing blood or vomit less than a mouthful) comes into contact with solid materials like clothes and the body. On the other hand, fatwa will be given according to the position of Muhammad bin Ḥasan if it comes into contact with liquids such as water. This position was cited by Ibn Nujaym in Bahṣ al-Rā‘īq (1:115), al-Tumurtāshī in Fatḥ al-Ghaffār, al-Ḥaṣkafī in Dur al-Mukhtār (1:95) and was affirmed by authors of its glosses, namely Al-Ṭaḥṭāwī, Ibn ‘Abīdīn and al-Rāfī‘ī.

51 Al-Bukhārī (1:234); Muslim (1:311).

52 Aḥmad (4:96-97); Abū Dāwūd (203); Ibn Mājah (1:161) and graded as ḥasan by Ibn al-Ṣalāḥ, al-Nawawī and al-Mundhirī from ‘Ali. See Naṣb al-Rāyah (1:44-47).

53 Ḥāshiyah Ibn ‘Abīdīn (1:141).
without noticing. Therefore something occurring which would invalidate the ablution is regarded as the default out of precaution.

or leaning on one of the buttocks, not the sleep of the one firmly seated, nor the sleep of the one in prayer;

Due to the ḥadīth of ʿAnas  who said, “The companions of the Messenger of Allāh ﷺ waited for the ‘Ishā’ prayer until their heads began nodding up and down from drowsiness and sleep. They would then pray without doing ablution.” 54

And the ḥadīth of Ibn Abbās  who said, “The Prophet ﷺ said, ‘The one who falls asleep whilst prostrating does not have to perform ablution, unless he lies down. For if he lies down his body parts become loose.’” 55

8. Loud laughter of an adult in a complete prayer;

Loud laughter is defined as that which can be heard by the person praying themselves and those next to them. Laughter on the other hand is defined as it being heard by the person themselves but not by the person next to them, this nullifies the prayer and not the ablution. Smiling is defined as that which consists of no sound, it has no impact on the validity of the prayer nor the state of ablution. 56

This is due to the ḥadīth of Ibn ʿUmar  who said, “The Messenger of Allāh ﷺ said, ‘Whoever laughs out aloud in the prayer must repeat the ablution and the prayer.’” 57

Imām Abū Ḥanīfah (Allāh have mercy on him) narrates in his Musnad that, “Whilst the Messenger of Allāh ﷺ was praying with the people, a person with a problem with his sight walked into a covered well and fell. At this some people burst out laughing. The Messenger of Allāh ﷺ said, ‘Whoever amongst you laughed out loud should repeat their ablution and their prayer.’” 58

54 Abū Dāwūd (1:51) and a similar version in Muslim (1:196) and al-Tirmidhī (1:113). See Talkhīs al-Ḥabīr (1:180).

55 Aḥmad (1/256); Abū Dāwūd (202); al-Tirmidhī (77); see Naṣb al-Rāyah (1-44-45).  

Translator’s note: Some of the scholars from the Indian subcontinent give preference to the view that falling asleep whilst reclining against something, such that should it be removed a person would fall, invalidates the ritual ablution. The basis for their view can be found in the following works: Sharh al-W iq  āyah (p.1/32); Multaqa al-Abḥur (p.3); Mukhtaṣar al-Qudūrī (p.15); al-Hidāyah (p.15); al-Ikhtiyār (p.16-17).

As for the scholars who are of the view that sleeping in such a manner not invalidating the ablution, this position can be found in the following works: Dur al-Mukhtār (1:95); Badāi al-Sanāṣ (1:31); Tabyīn al-Haqaʿiq (1:10).

56 Tabyīn al-Haqaʿiq (1:11).

57 Ibn ʿAdīyy narrates it in al-Kāmil. Its chain contains Baqiyah who is a mudallis. However, he has explicitly stated having heard (taḥdīth), and a truthful mudallis if states clearly having heard then the accusation of tadmīs no longer applies. Baqiyah is regarded as being from this category of narrator, see Naṣb al-Rāyah (1:48).

58 See Fatḥ al-Qadīr (1:35) and Fatḥ Bāb al-ʿInāyah (1:69) of Mullā ʿAli al-Qārī. This is an issue in which the Ḥanafis are alone in following the ḥadīth and have abandoned analogy (qiyyās) because of it. It is clear proof that the Ḥanafis give precedence to the ḥadīth over analogy, and that they are amongst the most stringent of people in following the ḥadīth. See al-Lubāb (1:45) and Naṣb al-Rāyah (1:47-53).
9. Contact of the private parts,

Meaning without a barrier and between two aroused individuals. This is the opinion of Abū Ḥanīfah and Abū Yūṣuf, as this contact is usually not free of pre seminal fluid (madhī) which is an invalidator of ablution, and out of precaution is regarded as being similar to the case of sleep. Contact in and of itself not invalidating the ablution, even if accompanied by desire, is the position of Muḥammad bin Ḥasan al-Shaybānī and is relied upon by a large number of scholars.59

\[\text{not touching the private parts}\]

Ṭalq bin ʿAlī  said, “A man asked the Prophet if a man who touches his private part has to perform ablution. The Prophet ﷺ said, ‘No, it is just a part of you.’” 60

\[\text{nor touching a woman,}\]

ʿĀṭā narrates from ʿĀʾishah 9 that the Prophet ﷺ would kiss some of his wives and then pray without re-performing ablution.61

ʿĀʾishah 9 said, “I would sleep in front of the Messenger of Allāh ﷺ, with my feet in the direction of the qiblah (to him). When he would prostrate, he would touch me, and I would move my feet.”

In another narration it is mentioned that she said, “When he wanted to prostrate he would touch my legs, and I would draw my legs in. When he would stand I would stretch them out again. The houses in those days did not have any lamps.” 62

\[\text{nor the exiting of a worm from a wound.}\]

Ablution is not invalidated because of the worm itself, as it is pure. The reason why a worm and a stone when exiting from the rear passageway invalidates the ablution is because they will not be free from filth; as the exiting of even a small amount of filth from the rear passageway invalidates the ablution.63

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59 See Ḥāshiyah Ibn ʿĀbidīn (1:146).
60 Abū Dāwūd (1:46-47); al-Nasāʿī (1:101); Ibn Mājah (1:163) and graded ṣaḥīḥ by Ibn Ḥibbān (3:402-403). Ibn al-Madīnī said, “It is better than the ḥadīth of Buṣrah,” see Bulūgh al-Marām (1:13). Abū ʿĪsa al-Tirmidhī (85) (1:52) said, “This is the best ḥadīth regarding this issue.”
61 Al-Bazzār with a ṣaḥīḥ chain, see Naṣb al-Rāyah (1:74). Al-Ḥāfīz said in al-Dirāyah p.20 that its narrators were trustworthy.
62 Muslim (1:367).
63 From the authors commentary.
b3.0 Section: The Rulings of Istinjā’

b3.1 The Ruling of Istinjā’

It is the removal of filth from the front and rear passageways with water and its like.

is recommended with the likes of a stone by means of which cleanliness can be achieved. There is no specific number required,

Using three stones is desirable due to the Prophet’s words, “The one who cleanses himself should do so with an odd number (of stones). Whoever does so has done well, and the one who does not, there is no harm.”

and washing is superior.

Meaning washing the area after wiping it with a stone or paper is superior to using stones or paper alone. Washing with only water is better than only using a stone. Washing with water cleanses more thoroughly than only using a stone, as a stone and its like removes most, but not all filth.

Ibn ʿAbbās said, “This verse was revealed regarding the people of Qubā, ‘In it are men who love to be purified, and Allāh loves the purified.’ The Messenger of Allāh asked them, and they replied, ‘We follow (cleaning with) the stones with (cleaning with) water.’”

What is Istinjā’ Disliked with

b3.2 It is disliked with:

It is evident that it is prohibitively disliked because of the prohibition that is reported regarding it.

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64 Abū Dāwūd (35); Ibn Mājah (3498).
65 Al-Tawbah:108.
66 Kashf al-Asrār ‘an Zawā’id al-Bazzār (247).
a bone, dung.

Abū Hurayrah  narrates that the Prophet ﷺ said, “Bring me stones in order to clean my private parts, and do not bring any bones or animal dung.”  

and the right hand.

Except if unable to use the left hand, this is due to that which is reported from Abū Qatādah  who said, “The Messenger of Allāh ﷺ said, 'If one of you urinates then he should not touch his private part with his right hand; if he defecates he should not clean himself with his right hand; and if he drinks he should not do so with one breath.’ ”  

When is it Necessary to Use Water

b3.4 It is necessary to use water if the impure substance exceeds the exit (point) and that which has exceeded is more than the amount of a dirham.

If the filth exceeds the exit point and is more than the size of a dirham, the scholars agree that the area must be washed. If it exceeds the size of a dirham by being added to the filth which is on the passageway, it is not obligatory to wash according to Abū Ḥanīfah and Abū Yūsuf. This is the correct opinion, because the filth which is on the passageway is not taken into consideration according to the Sacred Law. This is because it takes the ruling of the filth inside the body, therefore to leave it and pray with it is not disliked.

What is Disliked when Relieving Oneself

b3.5 It is disliked to:

Meaning it is from the category of being prohibitively disliked.

face the direction of prayer in the bathroom,

Meaning whilst relieving oneself, even when in a building, due to the Prophet’s ﷺ saying, “When one of you relieves himself, he should neither face the direction of prayer nor turn his back to it...”
If someone forgetfully sits facing the direction of prayer or with his back turned towards it, and then realises it, they should turn around as much as is possible. It is also prohibitively disliked for an adult to face a child towards the direction of prayer in order to urinate.\(^{71}\)

likewise to turn ones back to it, to face the sun and moon,

Out of respect for them because they are both great signs of Allâh ﷻ. ‘Allâmah Ibn ‘Abidin clarified that to do so is slightly disliked.\(^{72}\)

to face the wind,

So that the person is not soiled by drops of their urine.

to relieve oneself in the street, gathering places of people and below a tree.

Due to the Prophet’s ﷺ saying, “Be on your guard against two acts which provoke curse.” They (his companions) asked, “What are those acts?” He said, “Relieving yourself in people’s walkways or in the shade.”\(^{73}\)

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**What is Recommended when Entering the Bathroom and when Leaving it**

b3.6 It is recommended to precede it with the *tasmiyah*

Such as to say when entering the bathroom "بِسْمِ اللَّهِ ﷺ" with the intention of meaning, “I seek protection from the accursed satan.” ‘Ali ﷺ said that the Prophet ﷺ said, “The cover between the eyes of the Jinns and the nakedness of the children of Ādam is to say ‘بِسْمِ اللَّهِ ﷺ’ when entering the bathroom.”\(^{74}\)

The above are to be recited before entering the bathroom, or before removing ones clothing if in an open space not specified as a bathroom. If a person forgets to recite these supplications before entering, they may do so silently in their heart, not with their tongue.\(^{75}\)

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\(^{71}\) Ḥāshiyah Ibn ʿĀbidīn (1:342). It is also mentioned in some works that it is disliked (*makrūh*) to stretch ones legs in sleep and other than it towards the direction of prayer (*qiblah*), a copy of the Qurān (*muṣḥaf*) or books of law (*fiqh*). If, however, these books are on a higher place above the level of the legs then it is not disliked. See Ḥāshiyah Minhāj al-Rāghib p.126.

\(^{72}\) In his Ḥāshiyah (1:228).

\(^{73}\) Muslim (68).

\(^{74}\) Al-Tirmidhī (2:503) who said it was *gharīb* and not strong.

\(^{75}\) Ḥāshiyah Minhāj al-Rāghib p.127.
and *istiādhah,*

Which is to say, “اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُثِّ وَالْبَائِثِ”* 76 which means entering with the left, and exiting with the right.

Honouring the right foot considering it akin to the hand.

in reverse order to the masjid. It is recommended that he say when he leaves:

عُفُّرَانَاكَ three times

الحَمْدُ لِلَّهِ الَّذِي أَدْمَهَ مَنِي الآدَى وَعَافَانِي.”* 77

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76 Al-Bukhārī (1:37); Muslim (1:195); Abū Dāwūd (1:2); al-Tirmidhī (1:10); al-Nasā’ī (1:20); Ibn Mājah (1:108).
77 Ibn Mājah (1:110).
The Obligatory Actions of Ritual Bathing

As for ritual bathing, its obligatory actions are:

Due to the ḥadīth of ʿĀ'ishah regarding the description of the Messenger of Allāh’s bathing that, “Then he poured (water) over all of his body.”

1. Rinsing the mouth;

2. Rinsing the nose;

Because the divine command for when a person is in a state of major ritual impurity (janābah) is to wash the whole body thoroughly. This is due to Allāh’s words, “If you are in a state of major ritual impurity (then) purify yourselves.”

3. Washing all of the body even inside the foreskin.

It is obligatory to wash all that is possible from the body which does not entail hardship such as the ears, navel, moustache, eyebrows and beard. If the person is wearing a tight ring they remove it or move it, likewise with earrings. If there is not in the piercing any earring and water enters it whilst passing over that bodypart it is sufficient. It is also necessary to remove all that prevents water reaching the body such as dough, as opposed to food between the teeth.

The basis for washing all of the body is that ʿAlī said, “I heard the Messenger of Allāh say, ‘If anyone who is in the state of major ritual impurity leaves a spot equal to the breadth of a hair without washing it, such and such an amount of hellfire will have to be suffered for it...’” The more correct opinion is that it is desirable to wash

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78 Al-Bukhārī (1:73); Muslim (35).
80 Minhāj al-Rāghib p.78.
81 Aḥmad; Abū Dāwūd (249); al-Hāfīz graded it as Ṣaḥīḥ in Tālkhīs al-Ḥabīr (1:219).
inside the foreskin.\textsuperscript{82}

It is not necessary for a woman to undo her braids, nor to wet them if the roots have been wet.

Meaning her braided hair which is to interlace hair with other hair. Umm Salamah \textsuperscript{9} said, “O Messenger of Allāh \textsuperscript{6}, I am a woman who keeps her hair closely plaited. Do I have to undo them for ritual bathing after major ritual impurity?” He said, “No, it is enough for you to throw three handfuls of water on your head and then pour water all over your body and you will be purified.” \textsuperscript{83}

\textit{The Recommended Actions of Ritual Bathing}

b4.2 Its recommended actions are:

The recommended acts of ritual bathing are the same as the recommended acts of ablution except for the order. Likewise its etiquettes (\textit{ādāb}) are the same except for the facing of the direction of prayer. This is because a person usually bathes with their nakedness exposed.\textsuperscript{84}

1. To wash the hands;

Up to the wrists three times accompanied by the intention and the \textit{tasmiyah}.

2. Private parts;

3. And impure substances on the body, then;

4. Perform ablution

Similar to the ablution for the prayer, except that the feet are not washed if the person is standing in a place where the water gathers together at their feet. If this is the case then the feet are washed at the end.

and then pour water on the body three times.

Meaning three times covering all of the body, beginning with the head, then right shoulder, then left shoulder. If a person was to immerse themselves totally in flowing water, a large pool or under a shower such that all of their body was washed they will have been regarded as fulfilling the \textit{sunnah}.\textsuperscript{85}

\begin{itemize}
\item \textsuperscript{82} \textit{Baḥr al-Rā’iq} (1:51).
\item \textsuperscript{83} Muslim (58:330); Abū Dāwūd (251); al-Nasā‘ī (342); al-Tirmidhī (105); Ibn Mājah (603).
\item \textsuperscript{84} \textit{Ḥāshiyah Minhāj al-Rāghib} p.88 citing \textit{Durr al-Mukhtār}.
\item \textsuperscript{85} \textit{ibid} p.89.
\end{itemize}
The basis of this is that which is narrated from Ibn ʿAbbās ﷺ who said, “My aunt Maimūnah narrated to me saying, ‘I put water out for the Messenger of Allāh to perform a ritual bath. He washed his hands two or three times and then he poured water from his right hand to his left and washed his private parts, wiped his hands on the earth, rinsed his mouth and nose, washed his face and hands, washed his head three times, poured water over his body, and finally moved from his place and washed his feet. I brought him a towel, but he did not take it.’”  

That which Necessitates Ritual Bathing

b4.3 That which necessitates ritual bathing is:

Meaning the causes which make ritual bathing necessary.

1. The emission of semen with a contracting motion

Meaning the emission of semen from a male or sexual fluid from a female, whether it be with a person’s own will or not, such as a wet dream, ejaculating by looking or thinking, or self induced emission with the hand. The same ruling applies to both men and women. The semen of a man is thick and white, exiting from the area adjacent to his back.  The penis contracts when it exits, and when dry has an odour similar to that of eggs. The sexual fluid of a woman is thin and yellow.

and pleasure when released;

Meaning at the moment when the semen seperates from its physical storage area in the body. Such that if a person was to experience seminal emission which is not accompanied by any pleasure due to lifting a heavy object, or being struck on the back, he would not be required to bathe. The Prophet ﷺ said, “If you are impure then purify.”

2. The entering of the head of the male private part in the front or rear passageway- upon both people;

Meaning the entering of that which is above the area that is usually circumcised. This is the case even if it is entered with something covering it through which warmth can be sensed according to the correct opinion. ‘Ā’ishah ⁹ reports, “The Messenger of

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86 Al-Bukhārī (1:55); Muslim (1:174); Abū Dāwūd (1:64); al-Tirmidhī (1:173-174); al-Nasā’ī (137-138); Ibn Mājah (1:190). See Fatḥ Bāb al-ʾInāyah (1:74).
87 Classical Ḥanafi texts state that the place where semen is stored in the body of a male is his back, and a bone near the chest for a female. See Dur al-Mukhtār with al-Ḥāshiyah (1:159).
88 Sharḥ Ḥadiyyah bin al-ʾImād p.190.
89 Fatḥ al-Qādir (1:41-42).
90 Minhāj al-Rāghib p.90.
Allāh  said, ‘If the two circumcised parts encountered each other, ritual bathing is obligatory.’”  

3. The one awakening seeing semen or pre seminal fluid;

Meaning being aware of it so as to include the blind person. Madhī is that which exits from a male during foreplay, it is a thin white coloured fluid. The fluid which exits from a female is called qadhī. If a sleeping person awakes and finds any moisture on their bedding or clothing and recalls having an erotic dream then they must perform a ritual bath. If they do not recall an erotic dream and are certain that this moisture is semen, or think it may be, then they must also perform a ritual bath. If they are certain that it is madhī they are not required to perform a ritual bath if they do not recall having an erotic dream.

4. The termination of the menstruation cycle;

It is the blood excreted from the womb of a healthy adult woman who is not pregnant nor has experienced menopause. Its least duration is three days and maximum duration is ten days.

5. And post childbirth bleeding.

It is the blood that exits after the birth of most of the baby. It has no minimum duration

91  Muslim (1:56).
92  As mentioned by al-Zaylāʿī (1:17) and Ibn ᾮbidin (1:122). Al-Shalabī (1:17) mentioned that it is called taqthī. As for wadī, it is a thick fluid which exits after a person urinates as mentioned by Ibn ᾮbidin (1:122). For both madhī (pre seminal fluid) and wadī bathing (ghusl) is not required, rather, wudu’ is performed. See Tabyīn al-Haqā’iq (1:17).
93  See Bahr al-Rā’iq (1:56); Durr al-Mukhtār with Ḥāshiyah Ibn ʿAbidin (1:110); Ḥāshiyah Taḥṭāwī ʿAlā al-Durr (1:92).

Some scholars have detailed the possible scenarios as follows:
• A person awakening from their sleep but does not recall having an erotic dream, and finds semen on their clothing or bedding or body; there is agreement that they must perform a ritual bath.
• As for if a person awakes to find pre seminal fluid (madhī), if they recall having an erotic dream there is agreement that they must perform a ritual bath. This is also the case if they have a doubt if it is semen or pre seminal fluid along with their recalling having an erotic dream. This is because of the possibility that the fluid that is found may have been semen but has thinned due to the atmosphere, and therefore this fluid is regarded as semen out of precaution.
• If the person awakening is certain that the fluid found is pre seminal fluid (madhī) there is agreement that it is not necessary to perform a ritual bath.
• If the person awakes and does not know if the fluid found is semen or pre seminal fluid and also do not recall having an erotic dream it is necessary to perform a ritual bath according to Abū Ḥanīfah and Muḥammad bin al-Ḥasan, because of the possibility of it exiting accompanied by pleasure, then the person forgot and the semen was thinned by the atmosphere, in difference to the view of Abū Yūsuf. The scholars mentioned that Abū Yūsuf’s position is more in conformity with analogy (qiyās) and Abū Ḥanīfah and Muḥammad bin Ḥasan’s position is more precautionary. The details for this discussion can be found in Fatḥ al-Qadīr (1:42).
and its maximum duration is forty days.

The evidence for the necessity of bathing is Allāh’s words, “Do not approach them until they become pure.” 94 Ritual bathing is not necessary for the following:

Not due to the emission of pre seminal fluid and wadī,

Wadī is a thick white fluid, and it is said a yellow fluid which appears after urinating or after the lifting of a heavy object. 95

nor an erotic dream without finding any wetness.

When is Ritual Bathing Recommended

b4.4 It is recommended to perform a ritual bath for the Friday prayer.

The basis for this is as narrated from Qatādah, from Hasan, from Samurah who said, “The Messenger of Allāh ﷺ said, ‘Whoever performs ablution on Friday, then it is good, and whoever bathes it is better.’ ” 96

The issue of one taking a ritual bath but invalidating their ablution before the Friday prayer was discussed by Shaykh ʿAbd al-Ghanī al-Nābulsī. 97 He concluded that as long as a person has an intention when bathing to fulfil this recommended action, it is of no consequence if they nullify their ablution and need to re perform their ablution again in order to offer the prayer. Ibn ʿĀbidīn supported this view, 98 and added that in the work Mʿirāj al-Dirāyah it is mentioned that even if a person was to bathe on Thursday, or the night preceding Jumʿah they will have fulfilled the recommended action, which is to remove any bad odours from the body.

the two ʿĪds

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ “would bathe on the day of the two ʿĪds.” 99

and Iḥram.

Meaning one takes a ritual bath when wishing to enter into a state of Iḥram, whether it be for ʿUmrah or Hajj. This bath is in order to attain cleanliness, not ritual purity. Therefore a woman bathes even if she is in her menstrual period or is experiencing post birth bleeding. It is due to this that one does not make tayammum for this bath

95 Sharḥ Hadiyyah Ibn al-ʿImād (p.194).
96 Abû Dāwūd (354); al-Tirmîdhi (497); al-Nasāʾî (1380).
97 Sharḥ Hadiyyah Ibn al-ʿImād p.189.
98 Hāshiyah Ibn ʿĀbidīn (1:114).
99 Ibn Mājah (1315-1316).
in the absence of water.\textsuperscript{100}

The basis for this is that Khārijah bin Zaid bin Thābit narrated that the Messenger of Allāh changed his clothes for \textit{Ihram} and bathed.\textsuperscript{101}

In addition to the above it is also desirable to bathe for the following:

Someone who has embraced Islām, even if they are in a state of purity; a person who reaches maturity; after cupping; washing the deceased; the night of \textit{Barā'ah}; night of al-Qadr; standing in Muzdalifah; when entering Makkah and for the \textit{Tawāf al-Ziyārah}; the \textit{Kusūf} prayer; rain prayer; entering Madīnah; one who wears a new garment; one repenting from a sin; returning from a journey and a woman experiencing irregular bleeding which ceases.\textsuperscript{102}

\begin{itemize}
\item \textsuperscript{100} \textit{Marāqī al-Falāḥ} p.63.
\item \textsuperscript{101} \textit{Al-Tirmidhī} (830); al-Dārqutnī (2:220).
\item \textsuperscript{102} \textit{Minhāj al-Rāghib} p.93.
\end{itemize}
b5.0 **Section: The Waters with which Purification is Permissible**

b5.1 It is permissible to perform ablution and a ritual bath with all pure water such as rain

Allāh ﷻ says, “And (He) sent down water from the sky upon you, that thereby He might purify you...” ¹⁰³

Abū Hurayrah ﭩ narrated that a man asked the Messenger of Allāh ﷺ, “O Messenger of Allāh, we sail on the ocean and we carry only a little water. If we use it for ablution, we will have to go thirsty. May we use sea water for ablution?” The Messenger of Allāh ﷺ said, “Its (the sea) water is pure and its dead (animals) are lawful.” ¹⁰⁴

and water found on land, even if it changes due to being stagnant. Or is changed by water which is (still regarded as) water,

Meaning this liquid is still called water, an example being water that changes colour due to mixing with soil, and the water of stagnant pools in which leaves fall during the autumn. Both of these events change the three qualities of water, namely: taste, colour and smell.

or with something pure which the water dominates,

Because the ruling is for that which dominates, whether that which is admixed is intended to enhance cleanliness such as soap and its like; or is not intended to do so such as saffron. The basis for this is that the Prophet ﷺ washed himself from a container of water which contained a trace of dough.¹⁰⁵

such as *Ushnān*, soap and saffron.

*Ushnān* is a plant which is used to wash clothes, hands, and the body of a person, it has similar qualities to soap.

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¹⁰³ Al-Anfāl:11.
¹⁰⁴ Mālik (1); Abū Dāwūd (1:21); al-Tirmidhī (1:1010); al-Nasā′ī (1:176); Ibn Mājah (1:136).
¹⁰⁵ Ibn Khuzaimah (1:119); Ibn Ḥibbān (3:462).
That which Purification is Not Permissible with

b5.2 It is not permissible to perform ablution with water one of whose attributes has changed due to an impurity.

The ruling for water is based on that which is predominant. That which mixes with water can be either a solid or liquid substance.

If that which mixes with water is a pure solid substance then the predominance of a solid substance will be defined when the water is no longer liquid nor fluid. This is whether the solid it mixes with is intended to cleanse such as soap, or not such as saffron or tree leaves. Thus if any of these mix with water purification is correct with it, even if it changes the colour, smell and taste of the water. However this is with the condition that the name water still applies to it, along with its attributes of liquidity, fluidity and quenching thirst.\(^\text{106}\)

As for that which mixes with the water is a liquid, then it has a number of scenarios:

That the liquid which mixes with water matches water in all its three qualities of taste, colour and smell. Examples of this would be rosewater whose smell has subsided. In such a case if both were to mix consideration would be given to the proportion, if absolute water is predominant then ablution will be permitted with it, if its overcome then it is not permitted.

If the liquid differs with water in all of its qualities, such as vinegar, if it changes the water by a majority of its three differing attributes becoming apparent, then ablution is not permitted with it.

If the liquid differs from water in one or two qualities then consideration is given to the differing qualities being predominant. An example is milk which differs with water in colour and taste. If milk mixes with water and its colour or taste predominates ablution is not permitted, and if not then it is. Likewise in the case of melon juice which differs with water in terms of its taste only, if they both mix predominance will be identified through taste.\(^\text{107}\)

nor with a small amount of stagnant water in which an impure substance has fallen. It is regarded as small if it is water which is not ten cubits by ten cubits.

What is meant is that each of its four sides are ten cubits\(^\text{108}\) in terms of length and width. And that the surface area of the water is 100 cubits. The legal verdict (\textit{fatwā}) regarding its depth is that when water is scooped from it, the bottom of the pool does not become visible. If the volume of water does not reach this amount, the water is regarded as a small amount and is adjudged to be impure by the mere presence of any

\(^{106}\) Minhāj al-Rāghib p.95.  
\(^{107}\) ibid p.96.  
\(^{108}\) One cubit is 46.2 centimetres.
filth in it.\textsuperscript{109}

\textit{Used Water}

b5.3 Purification is not permissible with water used to remove a state of impurity, nor to renew ablution, the water is pure but not purifying.

\hspace{1cm}

\textit{The Ruling of Flowing and a Large Amount of Water}

b5.4 Flowing (water) does not become impure, and likewise that which reaches ten cubits by ten cubits, except if its attributes change.

Meaning that each side of it is ten cubits; the circumference of the area around the water being forty cubits, and the surface area of the water being 100 cubits. This is when the pool of water is square such that all of its sides are equal. If the pool of water is round or triangular or rectangular or its like it is examined to see if it were a square would it equal ten by ten cubits.

\textsuperscript{109} Shaykh Abū Bakr al-Mullā in his \textit{Minhāj al-Rāghib} pp. 98-99 stated that what has been mentioned regarding ten by ten cubits is the position cited in many of the books of the Ḥanafi school. The scholars mentioned it because it helps to give a guideline for those who are not sure as to what constitutes a large pool of water. The view chosen by some scholars is to leave it up to the person faced with the situation to decide whether the pool of water is such that an impurity falling in one side would not spread to the other side. This is reported from Abū Ḥanīfah (Allāh have mercy on him) as the \textit{ẓāhir al-riwāyah}, similar to this was also mentioned by Ibn al-Humām in \textit{Fath al-Qādir} (1:77).
b6.0 SECTION: REGARDING PURIFICATION FROM IMPURITY

b6.1 It is a condition that the body of the one offering prayer, his clothing and place be pure from all impurities which prevents the permissibility of the prayer.

Allāh ﷻ says, “And purify your clothes”; what is meant by “clothes” are those that are worn, meaning their being free from impure substances.

ʿAnas  narrates that the Prophet ﷺ said, “Stay clean from urine, as the majority of the punishment of the grave is due to it.”

Preventative Impurity

b6.2 It is that which exceeds the size of a dirham

A dirham in relation to solid filth is equal to 2.3 grams, and in terms of liquids is the amount that would settle on the open palm of the hand.

from the heavy impure substances such as the urine of [an animal] whose meat is not eaten, blood, wine, faeces. From the light impure substances it is the area of a quarter of the clothing, such as the urine of [an animal] whose meat is eaten and a horse.

Meaning a quarter of the whole cloth or whole body according to the view preferred by scholars.

As for the definition of heavy and light impure substances, Imām al-Zaylaʿī explained that the Ḥanafī scholars differed over how these two were to be defined. According to Imām Abū Ḥanīfah the classification of heavy impure substances is

110 Other than this has been said regarding this verse; the stronger view is that which has been mentioned and is the opinion of the jurists (fuqahā). It was declared to be correct by al-Nawawī in Sharḥ al-Muhadhab.

111 Al-Dārqutnī (1:28); al-Bazzār; al-Ṭabarānī in al-Kabīr and al-Ḥakīm (1:183) with a similar wording.

112 Fath al-Qadīr (1:41) and Baḥr al-Rāʾiq (1:234).
established by a textual proof (naṣṣ) which is not contradicted by another textual proof. The light impure substances are those regarding which there are conflicting evidences, but the evidence for their being filth is given preference.\textsuperscript{113}

\textit{That which is Excused from Impure Substances}

b6.3 The amount of heavy (impure substances) which is excused is the size of a dirham and less, and from the light (impure substances) less than a quarter of the cloth. If the prayer is offered it is valid.

\textsuperscript{113} Tabyīn al-Haqā'iq (1:74).
**b7.0 Section: Regarding the Covering of Nakedness**

**b7.1 The nakedness of a man is**

The basis for the condition to cover is Allāh’s words, “Take your adornment to every masjid.” What is meant here is covering the nakedness in order to pray from below his navel to below his knees.

Meaning the area between them both, the navel is not part of the nakedness however the knees are. 'Amr bin Shu‘aib relates from his father, from his grandfather that the Messenger of Allāh ﷺ said, “That which is below the navel to the knees is from ones nakedness.”

A slavegirl’s nakedness (is similar to that of a man) with the addition of the back and stomach. All of a free woman’s body is nakedness except for the face, hands and feet.

‘Ā’ishah ۰۰۹ said, “The Messenger of Allāh ﷺ said, ‘Allāh does not accept the prayer of an adult woman except with a head covering (khimār).’”

Al-Shurunbulālī said, “The whole body of a free woman is nakedness except for her face and outer parts and palms of her hands according to the more correct position, which is adopted (mukhtār)...the outer part and soles of womans feet are not nakedness.”

Abū Dāwūd ۰۰۸ narrates that the Prophet ﷺ said, “If a young woman reaches puberty only her face and hands up to the wrists should be seen.”

**b7.2 The prayer is invalidated by the exposing of a quarter of a body part from**

114 Al-Dārqutnī as part of a lengthier ḥadīth. It contains Sawar bin Dāwūd; he was declared weak by al-Uqailī but Ibn Ma‘in declared him trustworthy. See *Fatḥ al-Qadīr* (1:180).

115 Abū Dāwūd (1:173); al-Tirmidhī (2:217); Ibn Mājah (1:214-215); Aḥmad (6:150) and graded ṣahīḥ by Ibn Khuzaimah (1:380).

116 *Marāqī al-Falāḥ* p.140.

117 In his *Masā’il* p.63.
those (that are part of the) nakedness, not less than this. So if a quarter of a man’s knee, or a quarter of a woman’s shin or ear is exposed both of their prayers are invalidated.
The prayer was made obligatory on the night of al-Isrā’ in the tenth year after the Prophet ﷺ received the first revelation. Due to its immense importance, Allāh ﷻ Himself made it obligatory without conveying the order via an Angel. This was when the Prophet ﷺ ascended and stood in the divine presence. Originally fifty prayers were made obligatory upon the Muslim community, however, this number was gradually reduced until it became five prayers during the day and night, but carrying the reward of fifty prayers.\(^\text{118}\)

In regards to the prayers being at certain times Allāh ﷻ said, “Prayer at fixed hours has been enjoined upon the believers.”

\begin{itemize}
  \item[c1.1] The time of the \textit{Ṣubḥ} (dawn) prayer is from the true dawn, which is the horizontal whiteness on the horizon until the rising of the sun.
  \item[c1.2] The \textit{Ẓuhr} prayer is from the (sun’s) zenith until a shadow reaches twice its length, except for the shade at midday.
  \item[c1.3] The \textit{ʿAṣr} prayer is from a shadow reaching twice its length until sunset.
  \item[c1.4] The time of the \textit{Maghrib} prayer is from sunset until the disappearance of the white twilight which follows the red twilight.
\end{itemize}

According to one narration reported from Imām Abū Ḥanīfah, the time of the \textit{Maghrib} prayer is until the disappearance of the red twilight. The legal verdict is given according to this, and this is the view of his two students.\(^\text{119}\)

\begin{itemize}
  \item[c1.5] The \textit{ʿIshā’} prayer is from the disappearance of the white twilight until the true dawn.
\end{itemize}

\(^{118}\) Al-Bukhārī (349).
\(^{119}\) \textit{Fatḥ al-Qadīr} (1:22).

\textit{Translator’s note:} Some scholars from the Indian subcontinent regard the position of the disappearance of the white twilight as being stronger. They are supported in this by the authors of works such as \textit{Kanz al-Daqaʿīq} p.9, \textit{Multaqa al-Abḥur} p.10, Al-Ṭaḥāwī in his \textit{Al-Mukhtasar} p.23, \textit{Fatḥ al-Qadīr} (1:196) and \textit{Baḥr al-Rāʾiq} (1:258-259).
The timings of the prayer are mentioned in the following narration, Ibn ‘Abbās ﺪ ﺪ said, “The Messenger of Allāh ﷺ said, ‘Gibrā’l (Peace be upon him) led me in prayer at the House (i.e. the Kʿabah). He prayed Zuhr with me when the sun had passed the meridian to the extent of the strap of a sandal; he prayed ‘Aṣr with me when the shadow of everything was as long as itself; he prayed Maghrib with me when one who is fasting breaks the fast; he prayed ’Ishā’ with me when the twilight had ended; and he prayed Fajr with me when food and drink become forbidden to one who is keeping the fast.

‘On the following day he prayed Zuhr with me when his shadow was as long as himself; he prayed ‘Aṣr with me when his shadow was twice as long as himself; he prayed Maghrib at the time when one who is fasting breaks the fast; he prayed ’Ishā’ with me when about the 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.”’

As for the position that the time of ‘Aṣr starting when the shadow of an object reaching twice its length, the following narration is cited as proof. Abū Dharr al-Ghifārī ﺪ ﺪ said, “We were with Prophet ﷺ on a journey when the caller to prayer (muadhin) intended to give the call to prayer (adhān) for Zuhr. The Messenger of Allah ﷺ said, ‘Wait until it becomes cool.’ (After some time) the caller to prayer again intended to give the call to prayer, the Prophet ﷺ said to him, ‘Wait till it is a bit cooler.’ This was until we saw the shadow of the dunes. Then the Prophet ﷺ said, ‘The intensity of heat from the flames of hellfire, if the heat is intense then offer the prayer when it is cooler.’”

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120 Abū Dāwūd (393) and al-Tirmidhī (149) who graded it as ḥasan ṣaḥiḥ.

121 Al-Bukhārī (506). Translator’s Note: This narration is not present in the editor’s commentary originally published with this text, but was added on the instruction of the editor. It being a proof for the time of the ‘Aṣr prayer is understood from the delay in the performance of the Zuhr prayer until the shadows of the sand dunes became evident.
c2.0 Section: Regarding Facing the Direction of Prayer and the Intention

C2.1 Facing the direction of prayer is a condition except in the case of one in fear, such as from an enemy or predatory animal.

Allāh ﷻ says, “Wherever you are turn your faces in its direction”, what is meant here is the Kʿabah. Those praying in the Masjid al-Haram are required to face the building of the Kʿabah itself. Those praying outside the Masjid are required to face its direction, this is the correct opinion as people are only obligated with that which is within their ability.\(^\text{122}\)

Nāfiʿ said that ʿAbdullāh Ibn ʿUmar ﷺ when asked about the prayer of fear said regarding its method of being offered, “It may be facing the qiblah or not facing it.” Mālik said, “Nāfiʿ said, ʿAbdullāh bin ʿUmar ﷺ would only mention it from the Messenger of Allāh ﷺ.” \(^\text{123}\)

Likewise an ill person who does not have anyone to face him towards the direction of prayer. His direction of prayer is the direction that he is able to face. The direction of prayer of the one who is unsure of it is the direction he estimates. Meaning he prays towards the direction that he thinks is correct due to Allāh’s ﷻ words, “Wherever you turn is the countenance of Allāh”. Scholars mention that these verses were revealed in relation to this kind of scenario.\(^\text{124}\)

This however is when there is no one present whom a person who wishes to pray can ask about the direction of prayer. If there is someone present whom he can ask who is a local resident and is aware of the direction of prayer, it is not permissible for him to estimate. It is not necessary for him to find someone if no one is present.\(^\text{125}\)

If after estimating a person prays and then comes to know that the direction he prayed in was incorrect, his prayer is still valid. If a person comes to know whilst praying that he is facing the wrong direction, he turns around to the correct direction.

\(^{122}\) Al-Ḥidāyah with Fath al-Qadīr (1:189).
\(^{123}\) Al-Bukhārī (2:650).
\(^{124}\) Al-Tirmidhī (1:46).
\(^{125}\) Tabyīn al-Ḥaqāʾiq (1:101).
and continues the prayer.\textsuperscript{126}

\textbf{c2.2 As for the intention its meaning is to desire to perform an action. It is a condition that the intention should be with the heart,}

Forming the intention for the prayer is to be able to answer without hesitation (if asked) about which prayer one is offering. The proof for the intention being a condition are the Prophet’s \textsuperscript{127} words, “Indeed actions are by intentions…”

articulating with the tongue is desirable.

The intention is made with the heart. Uttering it with the tongue is of no value if not accompanied by the intention of the heart. The scholars who did mention articulating the intention did so because it helps the one praying to gather together his thoughts.\textsuperscript{128}

\textbf{c2.3 It is necessary to specify in the obligatory and necessary prayers}

Due to the difference between the obligatory prayers, none of the obligatory prayers can be offered with an intention of another obligatory prayer, therefore specifying each one is necessary.\textsuperscript{129}

as opposed to the recommended and optional (\textit{nawafil}), for which a general intention for prayer suffices.

\textsuperscript{126} Minhāj al-Rāghib p.137.
\textsuperscript{127} Al-Bukhārī (1); Muslim (1907).
\textsuperscript{128} Fath al-Qadīr (1:186).
\textsuperscript{129} Nihāyat al-Murād p.459.
c3.0 Section: Regarding the Integrals of the Prayer

C3.1 As for the second category from the obligatory actions of the prayer, they are other than the opening takbīr.

Meaning the opening (prohibiting) takbīr. It is named so because it prohibits the permissible acts that preceded it, the evidence for it being obligatory are the Prophet’s words, “The key to prayer is purity. What puts one into its inviolable state is the takbīr, and the taslim releases one from it.”

This is due to it being from the first category and is a condition, but it has semblance to the integrals:

1. Standing for the one able to in the obligatory and necessary prayers;

The definition of standing is that if the person were to extend their hands they would not reach the knees. The evidence for it being obligatory are Allāh’s words, “Stand for Allāh with devotion.”

And the ḥadīth of ʿImrān bin Ḥuṣain, “Pray standing. If you are not able to; pray sitting. If you are not able to; pray (whilst lying) on your side.”

2. Reciting of a verse in two units (rakʿats) of an obligatory prayer and all units of the Wūṭr and optional (nafl) prayers;

Due to Allāh’s words, “Then recite what is easy of the Qurān.”

And the Prophet saying to the one who did not pray properly, “Then read what is for you to read of the Qurān.”

However, the one praying behind the imām does not recite, rather he listens and

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130 Abū Dāwūd (61).
131 Al-Baqrārah:238.
132 Al-Bukhārī (1:376); Al-Tirmidhī (2:208); Abū Dāwūd (1:250); Ibn Majah (1:386).
133 Al-Muzammil:20.
134 Al-Bukhārī (1:109).
135 The terms related those who pray behind the imām are the following:
stays silent, due to Allāh’s words, “When the Qurān is recited, then listen to it and be silent, so that mercy may come to you.”  

3. Bowing:

It is the lowering of both the back and head, such that if the person praying was to extend his hands they would reach his knees. This is due to Allāh’s words, “Bow down and prostrate yourselves.”

4. Prostrating:

Prostration (sajdah) is performed by the placing of the forehead and feet on the ground, with the placing of the toes on the ground being a condition for its validity. From the other conditions for the prostration to be valid are that the forehead be placed on a ground surface which is firm and does not allow the head to be lowered any further.

5. The final sitting for the length of the tashahhud;

Due to the Prophet saying to Ibn Masʿūd when teaching him the tashahhud, “If you recite or perform this, your prayer will be complete.” The Prophet linked the completion of the prayer to the action of sitting, whether the person praying actually recites or not.

6. The sequence of standing before bowing, and bowing before prostrating;

Meaning to perform the standing first with the intention of it being in order before the bowing (rukūʿ), and the bowing before the prostration. If a person praying was to bow before standing or prostrate before bowing it is not valid because the prayer only exists in this order.

7. The one praying exiting (the prayer) with his own action;

There is some difference of opinion regarding this obligatory act. What the author (Allāh have mercy on him) has mentioned is based on the understanding of the scholar Abū Saʿīd al-Burdʿaī who understood from the opinion of Imām Abū Ḥanīfah that the prayer is invalidated when not exited with the praying person’s own action. Al-Karkhī

“Muqtadī” is the one who enters the prayer with the imām at the pronouncing of the opening takbīr. “Mudrik” is the one who enters the prayer behind the imām after the pronouncing of the opening takbīr. “Maspūq” commonly refers to the one who joins the prayer behind the imām after the imām has offered more than one rakʿat. See Anīs al-Fuqahā’ p.90 as cited in Ḥāshiyah Minhāj al-Rāghib p.134.

136 Al-Arāf:204.
137 Minhāj al-Rāghib p.139.
138 Al-Ḥajj:77.
139 Minhāj al-Rāghib p.139.
140 Al-Hidāyah (1:193).
141 Nihāyah al-Murād p.494.
held the view that exiting from the prayer with the action of the one praying is not obligatory, and this is the correct view.\textsuperscript{142}

It will be mentioned later on that exiting from the prayer with the wording of salutations is necessary, therefore, exiting the prayer with other than the wording of salutations is sinful according to him even though the prayer is valid.

\textsuperscript{142} Tabyīn al-Ḥaqā’iq (1:104). \textit{Translator’s Note:} Some scholars from the Indian Subcontinent hold the view that exiting from the prayer with one’s own action is an obligatory act. They cite as a basis for their position works such as \textit{Kanz al-Daqā’iq} and \textit{Sharḥ al-Wiqāyah}. 
c4.0 Section: The Necessary Actions of the Prayer

As for its necessary actions:

If a person omits a necessary action forgetfully, they are to prostrate for forgetfulness. If a person omits a necessary action deliberately the prayer is not invalidated but it is deficient and not complete, it is necessary upon him to repeat the prayer.

The author of *Bahr al-Râ’iq* commented that a person omitting one of the necessary actions or committing a prohibitively disliked action must necessarily repeat the prayer in its time. If the prayer’s time period passes without the prayer having been repeated the person is sinful.

1. Recitation of the *Fâtiḥah* in other than the last two units of an obligatory prayer;

Meaning it is necessary to recite the *Fâtiḥah* in the first two units of the obligatory prayer and not the last two units. This was the opinion of Sufyân al-Thawrî and Ibrâhim al-Nakh’âi who followed ‘Alî in this.

Ibn al-Mundhir said, “We report from ‘Alî that he said, ‘Recite in the first two (units) and glorify in the last two (units).’ And ‘Alî is sufficient as an example to be followed.”

It is also necessary to recite the *Fâtiḥah* in all units of the optional and *Wîtr* prayers.

2. Adding a chapter (*ṣūrah*) or that which is equivalent to it such as a long verse or three short verses;

Describing it as adding a chapter is an indication towards it being necessary to recite the *Fâtiḥah* before it. If a person forgetfully recites even a letter from a chapter before the *Fâtiḥah* it is necessary to return to the *Fâtiḥah* and to prostrate for forgetfulness. Abû Said al-Khudarî said, “We were ordered (to recite) the *Fâtiḥah* and whatever

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144 Minhâj al-Râghib p.140.
else was easy for us.”

3. Observing order with a repeated action in the unit;

This is to perform the second prostration in every unit of the obligatory and other prayers before moving on to the other actions of the prayer. If a person praying forgets a prostration from the first unit or other units, or leaves it deliberately but makes it up at the end of the prayer, then the prayer is correct provided he prostrates for forgetfulness. However he is sinful if this was done deliberately.

4. The first sitting;

The first sitting is necessary because it was the continuous practice of the Prophet ﷺ.

5. The *tashahhud* in the two sittings;

Meaning the recitation of the *tashahhud*. The wording for it is related from ʿAbdullāh Ibn Masʿúd ﷺ who said, “When we would sit with the Prophet ﷺ in the prayer, we would say, ‘Peace be upon Gibrā’īl and Mikā’īl, peace be upon so and so.’ The Prophet ﷺ said, ‘Allāh is peace. When one of you prays he should say:

اَلتَّحِيَّاتُ للهِِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، اَلسَّلاَمُ عَلَيْكَ -أَيَُّا النَّبِيُّ- وَرَحَْةُ اللهِ وَبَرَكَاتُهُ، اَلسَّلاَمُ عَلَيْنَا وَعَلَ...”

6. Exiting the prayer with the wording of salutations (*salām*);

The proof for it being necessary are the Prophet’s ﷺ words, “What puts one into its inviolable state is the *takbīr*, and the *taslīm* releases one from it.” And from Ibn Masʿúd ﷺ who said, “The Prophet ﷺ used to say, ‘السلام عليكم ورحمة الله’ on his right side until the whiteness of his right cheek could be seen, and say, ‘السلام عليكم ورحمة الله’ on his left side until the whiteness of his left cheek could be seen.”

7. The *Qunūt* of *Witr*;

*Qunūt* is mentioned with the *Witr* because it is necessary in the *Witr* prayer and not in any of the other prayers. The *Qunūt* according to the understanding of the Ḥanafīs is a supplication (*duʿā*) after the recitation and whilst standing in the third unit of the *Witr* prayer. Any supplication suffices, however the following, “اللهُمَّ إِنَّا نَسْتَعِيْنُكَ...” is recommended.

Ubay bin Kʿab ﷺ relates that the Messenger of Allāh ﷺ would perform three units

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145 Abū Dāwūd who was silent regarding it. Its chain is *ṣaḥīḥ* as mentioned in *Talkhīs al-Ḥabīr* (1:87).

146 Al-Nasāʿī (1:378); Al-Dārqutnī (1:350); al-Bayḥaqī (2:138).

147 Cited previously.

of Witr, reciting in the first, “سَبِّحِ اسْمَ رَبِّكَ الَّذِي أَنْعَمْتَ ْلَهُ أَحَدًا ٍ”; in the second unit he would recite, “قُلْ يَا أَيُّهَا الْكَافِرُوْنَ” and in the third unit he would recite, “قُلْ هُوَ اللَّهُ أَحَدٌ” and then perform the Qunūt before bowing.  

8. The takbīrs of the two ‘Īds; 

They are three in the first unit before the recitation, and three in the second unit after recitation. Abū Musā al-Ashʿarī  said, “The Messenger of Allāh ﷺ would make takbīr in the Fitr and al-Adha four times.” This includes the opening takbīr in the first unit, and the bowing in the second. 

9. Specifying the first two (units) from the obligatory (prayer) for recitation; 

10. Stillness when bowing and prostrating; 

The settling of the body parts and joints for the length of a glorification (tasbīḥah), when bowing, prostrating and likewise when rising up from both. The Prophet’s ﷺ saying to the one who had prayed in a hurried fashion, “Go back for you have not prayed,” is proof of the necessity of being still in the prayer. 

11. Loud and silent (recitation) in their places; 

Loud recitation takes place in the Maghrib, ’Ishā’, Fajr, Jum ’ah, ’Īd, Tarāwīh and Witr prayers. The least amount of loud recitation is defined such that a person adjacent to someone one reciting being able to hear their recitation. This is in relation to the imām only, a person praying alone has a choice between reciting aloud or not, as is the case of the one performing optional prayers at night. 

As for the silent prayer, the ruling applies both to the imām and the one praying alone. The silent recitation is in those such as the Zuhr, ’Asr and the optional prayers of the day. Silent recitation is defined as being able to hear only oneself. 

12. Silence of the follower at the time of the imām’s recitation; 

Muḥammad Ibn al-Ḥasan al-Shaybānī reports, in his Muwaṭṭā’, “The Prophet ﷺ said, ‘Whoever prays behind the imām, then the imām’s recitation is his recitation.’” It is
also reported with the extra wording, “When he recites, you stay silent.”  
ʿAbdullāh Ibn ʿUmar  when asked whether one recites when praying behind the imām would reply, “If one of you prays behind the imām then the imām’s recitation is sufficient for him.”

13. The prostration of forgetfulness (sujūd al-sahw) due to the leaving of a necessary act.

They are two prostrations after one salutation according to many of the scholars.

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155  Muslim (1:404).
156  Mālik (57); al-Ṭāḥāwī in Maʿānī al-Āthār (1:220).
c5.0 Section: The Recommended Actions of Prayer

c5.1 As for its recommended actions (they are):

1. The call to prayer (adhān);

   The call to prayer and the iqāmah are recommended for the five daily prayers and Jumʿah only, and not any other prayers. There is no call to prayer for the two ʿĪd or Kusūf prayers. Jābir bin Samurah  said, “I prayed the ʿĪd prayer with the Messenger of Allāh  a number of times without a call to prayer nor an iqāmah.” 157

   ‘Ā'ishah  narrates that there was a solar eclipse at the time of the Messenger of Allāh . He  sent out a person to call out to the people for the congregational prayer. 158

2. The iqāmah for the obligatory prayers after the entering of the time;

3. Raising the hands for the opening takbīr;

   Mālik bin Ḥuwairith  reported, “When the Messenger of Allāh  used to pronounce the takbīr he would raise his hands until they were in line with his ears.” And in a version, “until they were in line with his earlobes.” 159

   As for a woman, she raises her hands up to her shoulders. ‘Abd al-Rabbih bin Salmān bin ‘Umair said, “I saw Umm Dardā’  raise her hands in the prayer up to her shoulders.” 160

   There are a number of narrations regarding the method of raising the hands. That which is chosen by the majority of scholars is that the hands are raised to the level of the shoulders such that the fingertips are level with the top of the ears and thumbs are level with the earlobes and shoulders.

   The recommended action is to raise the hands at the beginning of the prayer only. ‘Alqama  said, “‘ Abdullāh Ibn Masʿūd  remarked, ‘Should I not pray for you as the

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157 Muslim (1929).
158 Muslim (2:620).
159 Muslim (1:293); al-Nāsāʾī (2:94).
160 Al-Bukhārī in Juzʿ Rafʿ al-Yadain (12). The narrators of the chain are trustworthy.
Messenger of Allāh ﷺ prayed? ’Then he prayed and did not raise his hands other than the first time.”  

It is also established that Ṭabdullāh bin ῖmar - who narrated the ḥadīth of the Messenger of Allāh ﷺ raising his hands at the beginning of the prayer along with the takbīrs of movement - left the raising of the hands in other than the opening takbīr. This is an indication that the raising of the hands in other than the opening takbīr is abrogated. This was mentioned by Imām al-Ṭaḥāwī in his work Sharḥ Maʿānī al-Āthār.  

4. Raising both hands in the takbīr of Qunūt in the Wiṭr;  

The proof for this is from Ibrāhīm al-Nakhʿā’ī who said, “The hands are raised in seven places: at the beginning of the prayer; the takbīr of Qunūt in the Wiṭr;…” This being recommended is not known except because of some evidence. It is clear that Ibrāhīm al-Nakhʿā’ī said this based on some evidence from the companions. Therefore it being recommended to make the takbīr in the Qunūt and raising the hands for it is established from this report.  

5. And the takbīrs of the two ‘Īds not in other than these;  

6. That it be for the man in line with his ears and for the woman in line with her shoulders;  

7. Spreading out the fingers when raising (the hands) between closing them tight and spreading them out;  

Abū Hūrayrah ﷺ reports, “Whenever the Messenger of Allāh ﷺ said the takbīr for the prayer, he would spread his fingers.”  

8. Loud recitation of the takbīr by the imām;  

What is meant by the takbīr here is the opening takbīr and the takbīrs of movement. The imām’s pronouncing the takbīr aloud is due to the need of him informing others of his entering the prayer and his movement within it.  

9. The opening supplication (thanā’);  

It is the opening supplication which is recited by the imām, person praying behind the imām (muqtadī) and person praying alone (munfarid). It is reported by the compilers of the Sunan works that its wording is:  

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161 Al-Tirmidhī (257); Abū Dāwūd (748); al-Nasā’î (1058) and it is ṣaḥīḥ.  
162 (1:225).  
163 Al-Ṭaḥāwī in Maʿānī al-Āthār (2:178).  
165 Al-Tirmidhī (1:33).
10. Seeking refuge for the recitation;

Due to Allâh’s words, “When you recite the Qurân, seek refuge from the outcast Satan.” It is also recited by the masbūq when he stands to make up the units he has missed, this is because he will now recite the Qurân.

11. Reciting the tasmiyah at the beginning of the Fātiḥah not for the chapter;

12. Reciting āmīn silently in all of them;

Meaning saying āmīn after finishing the recitation of the Fātiḥah. It is recommended for the imām, those praying behind him and the person praying alone.

Referring to the thanā', ta'awudh, tasmiyah and āmīn, all of them are to be pronounced silently. ‘Anas bin Mālik said, “I prayed behind the Messenger of Allâh, Abū Bakr, ‘Umar and ‘Uthmân, and I did not hear them reciting the bismillah aloud.”

And from ‘Alqama bin Wā’il who narrates from his father, “He prayed with the Messenger of Allâh, when he recited, ‘غَيِّ المَغْضُوْبِ عَلَيْهِمْ وَلَ الضّالِّي’ he said, ’آمي’ and lowered his voice.”

And from Abī Wā’il who said, “‘Ālī and ‘Abdullâh Ibn Mas‘ūd would not recite aloud Bismillâh al-Raḥmân al-Raḥîm, ta‘awudh nor āmīn.”

13. Placing the right hand on the left hand below the navel;

The method of placing is to place the palm of the right hand on the top of the left hand, forming a circle with the small finger and thumb on the wrist. It is also reported that the right hand is placed on the left grasping on the wrist. The scholars have regarded acting upon both of them as good. A woman places her hands upon her chest as opposed to grasping.

Qubaisah bin Ḥalb narrates from his father who said, “The Messenger of Allâh used to lead us in prayer and grasp his left hand with his right.”

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166 Abū Dāwūd (1:206); al-Tirmidhî (2:10); al-Bayḥâqi (2:33); Ibn Khuzaimah; (1:239) and al-Ḥâkim (1:360) who graded it as sahih and al-Dhahabî agreed.

167 Hâshiyyah Minhâj al-Râghib p.146.

168 Minhâj al-Râghib p.147.

169 Al-Nasâ’î (1:315) with a sahih chain. See al-Muntaqa (2:89).

170 Aḥmad (4:316); Abū Dāwūd; al-Ṭayâlîsî in his Musnad as mentioned in Fatḥ al-Mʿâbûd (1:92); Abû Y’ala in his Musnad; Al-Dârqutnî (1:334) in his Sunan; Al-Ḥâkim in al-Mustadrak (2:232) who said the chain of the hadîth is sahih and al-Dhahabî agreed.

171 Al-Tabârânî in al-Kabîr (9:262).

172 Reported by al-Tirmidhî (1:34, 252) who said it was a hasan hadîth and commented, “Knowledgeable companions, their followers and those that came after them believed that one should put his right hand over the left during prayer, while some say above the navel and others say below the navel.
And from Abū Juḥaifah that ‘Alī ﯽ said, “The recommended way is to place the right hand over the left below the navel in the prayer.” 173
And from Abū Mashar that Ibrāhīm al-Nakh‘aī said, “The right hand is to be placed over the left under the navel in the prayer.” 174

14. The takbīr of bowing;

Abū Hūrayrah ﯽ said, “When the Prophet ﯽ stood for prayer, he would make the takbīr while standing, then he made the takbīr while bowing. When coming up from the bowing, he would say ‘سَمِعَ اللهُ لمَِنْ حَِدَه’ (Allāh hears him who praises Him). While standing, he would say ‘رَبَّنَا لَكَ الْمَد’ (Our Lord, to You is the praise). Then he would say the takbīr when he would go down for the prostration, when he raised his head, and when he stood from his sitting after the two prostrations. He did that in every unit until he finished the prayer. He prayed in that manner until he left this world.” 175

15. Reciting the glorification (tasbīḥ) three times;

Its wording is “سُبْحَانَ رَبَّ الْعَظِيم.” Hudhayfah ﯽ said, “I prayed with the Messenger of Allāh ﯽ, and while bowing he would say, ‘سُبْحَانَ رَبَّ الْعَظِيم’ and when prostrating he said ‘سُبْحَانَ رَبِّ الْعَل’.” 176

Reciting the glorification three times is recommended, and it is disliked for a person to decrease from this amount. Another opinion within the school is that it is necessary to recite the glorification three times, thus care should be taken regarding this. 177

16. Straightening of the back (when bowing);

‘Ā‘ishah ﯽ said, “When the Prophet ﯽ bowed, his head would be neither risen nor lowered, but rather between those two positions.” 178
And from ‘Alī ﯽ who said, “If you put a cup of water on the back of the Prophet ﯽ while he was bowing, its contents would not spill.” 179
17. Grasping the knees with the hands;

It is reported that when Abū Masʿūd ʿUqbah bin ʿĀmr ﷺ prayed he would bow with his arms separated, his hands on his knees, and his fingers opened beyond his knees. He said, “This is how I saw the Messenger of Allāh ﷺ pray.”

18. Spreading out the fingers when bowing;

This is with regards to men, as for a woman, she does not spread her fingers out, nor grasp her knees (rather she places her hands on her knees), nor separate her arms from her body.

19. To place them (the knees) before the hands;

It is reported from ‘Anas ﷺ that he said, “I saw the Messenger of Allāh ﷺ say the takbīr with his hands level with his ears. He then bowed until all his joints had become still. He descended with the takbīr with his knees before his hands.”

And from Wā’il bin Ḥujr ﷺ who said, “I saw the Messenger of Allāh ﷺ, while prostrating, placing his knees (on the floor) before his hands. Upon getting up, he would raise his hands before his knees.”

20. Placing the hands before the face, in reverse order of when rising;

21. Rising from bowing;

The author (Allāh have mercy upon him) relied upon the position of it being recommended, however Ibn al-Humām and others chose the narration of it being necessary to rise from the bowing and prostration and remaining still within them. This is in greater conformity with the evidences even though the well known position of the school is the narration of it being recommended. It is reported from Qādī Abū Yūsuf that it is obligatory, and this is also a narration from Imām Abū Ḥanīfah, and al-Ṭaḥāwī narrates this from the Imāms of the three other schools.

22. The tasmīʿ ‘which is to say “سَمِعَ اللهُ لمَِنْ حَِدَه,” the imām alone says this

It is said at the time of raising the head from bowing. Abū Hūrayrah ﷺ said, “When the imām says, ‘سَمِعَ اللهُ لمَِنْ حَِدَه,’ you say, ‘اَللّٰهُمَّ رَبَّنَا لَكَ الَْمْد’ If a person’s statement

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180 Aḥmad (4:120); Abū Dāwūd (1:228); al-Nasāʾī (1:216).
181 Ṭabyīn al-Ḥaqā’iq.
182 Al-Ḥākim (1:226) said its chain is ṣaḥīḥ according to the criteria of the two Shaykhs and al-Dhahabī agreed.
183 Abū Dāwūd (838); al-Nasāʾī (2:163); Ibn Mājah (882); al-Tirmidhī (268) who said this is a ḥasan gharīb ḥadīth and is practised by the majority of the people of knowledge. It is also reported by Al-Ḥākim in al-Mustadrak and al-Dhahabī commented that it fulfilled the criteria of Muslim.
184 Ḥāshiyah Ibn ʿAbīdīn (1:476).
185 Minhāj al-Rāghib p.149.
corresponds to that of the angels, all of his previous sins will be forgiven.” According to Abū Yūsuf and Muḥammad the imām recites the tahmīd silently.

Abū Ḥurayrah  said, “When the Prophet ﷺ rose from bowing he would say, ‘سَمِعَ اللهُ لمَِنْ حَِدَه’ and while standing (straight) he would say ‘رَبَّنَا وَلَكَ الْمَد’.”

The scholars mentioned that because the Prophet ﷺ encouraged others he ﷺ did not forget himself.188

23. The tahmīd which is to say “،رَبَّنَا وَلَكَ الْمَد’,” the follower alone says this, the one praying by himself combines between them both;

He says the tasmi’ whilst rising up and the tahmīd when standing straight. The two students of Imām Abū Ḥanīfah and Imām al-Ṭaḥāwī were of the view that the imām also pronounces them both as well, however he is to recite the tahmīd silently.189

24. The takbīr of prostration (sujūd);

25. The reciting of the glorification three times;

This is the least of the recommended amount, if the praying person was to add to it such that he recites it an odd number of times then it would be superior.190

26. Separating the elbows from the sides and separating the arms from the ground, a woman lowers herself and attaches her stomach to her thighs;

Meaning the recommended way for a man is to separate his stomach from his thighs, have his elbows far from his sides, and have his arms far from the ground.

Ibn Buhaynah  narrates that, “When the Prophet ﷺ prayed he would separate his arms until the whiteness of his armpits would show.”191

Abū Ḥumayd  said, “When he ﷺ would prostrate, he would leave a gap between his thighs and not rest his stomach on his thighs.”192

All of the above is with regards to men, as for a woman she gathers herself together in prostration and attaches her stomach to her thighs. Yazīd bin Abī Ḥabīb  said, “The Messenger of Allāh ﷺ passed by two women who were performing their prayer. He ﷺ said to them, ‘When you prostrate, then make the parts of your body touch the ground because a woman is unlike a man in these aspects.’”193

ʿAlī  said, “When a woman performs the prayer, she must lean on one side and

186 Al-Bukhārī (409); Muslim (796).
187 Al-Bukhārī (796).
188 Tabyin al-Ḥaqāʾiq (1:115).
189 Minhāj al-Rāghib p.150.
190 ibid p.150.
191 Al-Bukhārī (1:157-158); Muslim (2:53).
192 Abū Dāwūd (735, 1:267).
193 Abū Dāwūd in his Marāsīl p.118 and Al-Bayhaqī (2:223) with mawsūl chains of narration, but each of them containing an abandoned narrator as in Talkhīs al-Ḥabīr (1:91). Al-Bayhaqī said it is the best of the mawsūl narrations regarding this subject.
rest on the posterior (iḥtifāz) and keep her thighs close together.”

27. The takbīr of sitting;

After prostrating the person praying should rise up fully to a sitting position. This is because rising up from it until one is close to the sitting position is obligatory.

28. The takbīr of standing;

29. Spreading out the left foot and raising the right in both sittings,

Ibn ‘Umar  said, “From the recommended actions of the prayer is to raise the right foot with the toes facing the direction of prayer, and to sit on the left (foot).” This posture is recommended in both sittings for men. As for a woman it is recommended for her to adopt the tawarruk position in both sittings, which is for her to sit on her left posterior and bring out both her legs from her right side, because this is more concealing for her.

women are to adopt the tawarruk position;

It is narrated from Ibn ‘Umar  in a marfū‘ form that, “When a woman sits during prayer, she should place her one thigh over the other and when she prostrates, she must attach the stomach to her thighs so that it is more concealing for her. Indeed, Allāh ﷻ looks at her and tells the angels, ‘O My angels! Bear witness that I have forgiven her.’”

Imām Abū Ḥanīfah narrates from Nāfi‘ from Ibn ‘Umar  that he was asked about how women prayed at the time of the Messenger of Allāh ﷺ, he replied, “They would sit cross legged and then they were ordered to lean on one side and rest on the posterior.”

Imām al-Zayla‘ī said, “Know that a woman differs from a man in ten actions: She raises her hands up to her shoulders; she places her right hand upon her left below her bosom; she attaches her stomach to her thighs; she places her hands upon her thighs where her fingertips reach her knees; she does not expose her armpits in prostration; she sits in the tawarruk position in tashahhud; she does not spread out her fingers in...”

194 Ibn Abī Shaibah (1:270). Its narrators are those of the group except al-Ḥārith who is from the narrators of the four, there is a difference regarding him. He was declared trustworthy by Ibn Ma‘īn and was mentioned by Ibn Shaḥīn in al-Thiqāt therefore his ḥadīth are ḥasan. See I lā’ al-Sunan (3:24).
195 Marāqī al-Falāḥ p.160.
196 Al-Nasā‘i (1:173); al-Nimawī graded its chain as ṣaḥiḥ in Āthār al-Sunan (1:122).
198 Jāmi‘ al-Masānīd (1:400) its chain is ṣaḥiḥ as mentioned in I lā’ al-Sunan (3:20). Shaykh Zafar said, “The evidence from this and mentioned ḥadiths are clear regarding the posture of a woman’s sitting… some of them though are weak such as the ḥadith reported by Ibn ‘Adī in al-Kāmil. However they mutually strengthen each other and the issue is established by a marfū‘ ḥadith, and all praise is for Allāh. Analogy also necessitates that a woman’s posture in her sitting and prostrating differs from that of a man, due to the basis of her condition being that of concealement, the aforementioned ḥadiths support this.” I lā’ al-Sunan (3:24).
bowing; she does not lead men in prayer; their (women only) praying in congregation is disliked; (if they do then) their imām stands in the middle.”

30. Spreading the fingers on the thighs,

Wā’il bin Ḥujr  said, “I came to Madīnah and I said I will purposely look at the prayer of the Messenger of Allāh ﷺ. When he sat (for the tashahhud) he spread his left foot and placed his left hand (on his left thigh), he kept his right foot raised and placed his right elbow on his right thigh. He closed his two fingers and formed a circle (with the fingers).” I saw him say in this manner. Bishr made the circle with the thumb and the middle finger, and pointed with the index finger.

except when pointing at the time of the testimony;

The finger is not continually moved but pointed in the tashahhud. ‘Abdullāh bin al-Zubair  said, “The Prophet ﷺ would point with his finger when supplicating and not move it.”

31. Sitting between the two prostrations;

32. Reciting the Fātiḥah in other than the first two units of the obligatory prayer;

If the person praying deliberately stays silent in other than the first two units, he has done wrong due to his leaving the recommended way. If this occurs due to forgetfulness there is no prostration of forgetfulness incumbent upon him. Abū Qatadah  relates, “The Prophet ﷺ would recite the Fātiḥah and a chapter in the first two units of the Zuhr prayer, and recite the Fātiḥah only in the last two.”

33. Salutations upon the Prophet ﷺ at the end of the final tashahhud;

It is recited after the completion of the tashahhud in the obligatory and necessary prayers. One is permitted to use any formula that one wishes, except that the recommended is the Salāt al-Ibrāḥīmiyyah, the wording of which is:

اللّٰهُمَّ صَلِّ عَلَ مَُمَّدٍ وَعَلَ آلِ مَُمَّدٍ، كَمَ صَلَّيْتَ عَلَ إِبْرَاهِيمَ وَعَلَ آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَ مَُمَّدٍ وَعَلَ آلِ مَُمَّدٍ،
كَمَ بَارَكْتَ عَلَ إِبْرَاهِيمَ وَعَلَ آلِ إِبْرَاهِيمَ فِ الْعَالمَِيَْ إِنَّكَ حَِيْدٌ مَِّيْد

It is also desirable to add the wording “سَيِّئَا” before the name of the Prophet ﷺ when reciting the above.

199 Tābyīn al-Ḥaqā’iq (1:118).
200 Abū Dāwūd (957); al-Tirmidhī (292).
201 Al-Nasā’ī (1:187); Abū Dāwūd (1:375).
202 Al-Bukhārī (284, 285).
203 Shaykh Abū Bakr al-Mullā said in Minhāj al-Rāghib regarding the addition of this wording that it was in conformity with the essence of proper manners towards the Prophet ﷺ. Rather, it is superior to
34. Supplication (duʿā) in it with that which is transmitted;

Meaning in the final sitting after salutations upon the Prophet ﷺ. From that which is related is the following:204

اللّٰهُمَّ؛ اغْفِرْ لِ مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسَْرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنتَ أَعْلَمْ بِهِ مِنْيِ أَنْتَ الْقَدِّيمُ وَأَنْتَ المُؤَخَّرُ لَا إِلَّإِّ أَنتَ

The following is also narrated:205

اللّٰهُمَّ؛ إِنِّ ظَلَمْتُ نَفْسِ ظُلْمً كَثِيًْا، وَأَنَّهُ لَ يَغْفِر الذُّنُوْبَ إِلَّ أَنْتَ فَاغْفِرْ لِ مَغْفِرَةً مِّنْ عِنْدِكَ، وَارْحَْنِي، إِنَّكَ آنَّتَ الْعَفُوْرُ الرَّحِيْم

35. Salutations to the right and left.

The salutations should be given in such a way that, when turning the face to the right and left, a person's cheeks would be seen by those behind them. Sʿad bin Abī Waqqāṣ ﷺ said, “I saw the Messenger of Allāh ﷺ make salutations to his right and left such that I saw the whiteness of his cheeks.” 206

When performing salutations, the imām should intend by them the addressing of the congregation and angels. The one praying behind the imām should also intend the same, with the intention for the imām being if he is to his right or left. If the imām is directly in front of him he intends him in both salutations. The person praying alone intends only the angels.207

recite it than leaving it, as stated by al-Ramli al-Shāfiʿi and others.

Al-Shawkānī said in Nayl al-Awṭār (2:292), “Al-Isnawī said, ‘The addition of ﺑِنَّ给我们 has become well known before the name Muḥammad with most worshippers, and regarding this being superior needs to be examined.’ It is reported from Ibn ʿAbd al-Salām that he regarded it as being from the forms of proper manners, based on proper manners being more beloved than absolute obedience. This is supported by the ḥadīth of Abū Bakr al-Ṣiddīq when he was ordered by him to stay in his place, but he did not obey and said, ’Ibn Abī Quḥāfah cannot precede in front of the Messenger of Allāh ﷺ’. Likewise ’Ali ﷺ refused to cross out the name of the Prophet ﷺ from the paper of the treaty of Ḥudaybiyyah after he was ordered to do so. He said, ’I will never cross out your name.’ Both of these ḥadīth are in the two Ṣaḥiḥs, and his approval of their refusal to obey due to manners indicates to its being preferable.”

204  Muslim (771).
205  Al-Bukhārī (1:162); Muslim (8:74).
206  Muslim (1:216).
c6.0 SECTION: THE DESIRABLE ACTIONS OF PRAYER

As for its desirable actions (they are):

1. The one praying looking at the place of prostration when standing, the outer part of the feet when bowing, the side of the nose in prostration and the lap when sitting;

In addition, at the time of the first salutation the person praying looks at their right shoulder, and at the time of the second salutation looks at their left shoulder.\(^{208}\)

2. To take out the hands from the sleeves at the time of the takbîr;

Meaning the opening takbîr for a man, due to it being closer to humility, except in the case of when it is cold. A woman however covers her hands in case her arms do not become uncovered.

3. To refrain from coughing as much as is possible;

Because it is not from the actions of the prayer. If the coughing is without excuse it invalidates the prayer, therefore it should be avoided as much as is possible.

4. To cover the mouth when yawning;

If unable to repress the yawn one covers the mouth with the hand or sleeve. Ibn `Abidîn mentions that, “I saw in the commentary of Tuhfat al-Mulûk entitled Ḥadiyyah al-Ṣʿalūk that al-Zahîdî said, ‘The method to prevent yawning is to bring to mind that the Prophets upon them be blessings and peace never yawned.’ Al-Qudûrî said, ‘We tried this a number of times and found it to be so.’ I (Ibn `Abidîn) say that I also tried

\(^{208}\) That which is mentioned in the Zâhir al-Riwâyah is that the praying person’s gaze should be fixed at the place of their prostration, as mentioned in the work al-Mudmirât as well as in works such as Kanz al-Daqîq. The detail mentioned above was mentioned by scholars such as al-Ťahâwi, al-Karkhi and others. See Ḥāshiyah Ibn `Abidîn (1:478).
it and found it to be so.” 209

5. Recitation by following the rules of recitation (tartīl);

Due to Allāh’s words, “And recite the Qurān with tartīl” which is to recite according to the rules of recitation (tajwīd) and to beautify the recitation after the correct pronunciation of the letters.

6. To have a gap the distance of four fingers between the feet when standing;

The reason for this is that it is closer to humility and submissiveness in the prayer.210

7. Pointing with the index finger at the time of bearing witness to the Oneness (Tawḥīd);

The method is to form a ring with the thumb and middle finger of the right hand at the time of witnessing, whilst clenching the other two fingers and pointing with the index finger. The other method is to form the “53”, which is by clenching the three fingers and placing the tip of the thumb on the first joint from the fingertip. The index finger is raised at the time of negation and lowered when affirming.

8. To turn the face right and left when making salutations;

The reason for this being mentioned amongst the desirable actions is not clear as it has been mentioned in the chapter of the recommended actions where the author said, “And salutations to the right and left.”

9. Standing at the time when “hayya ʿalā al-falāh” is said;

209 Ḥāshiyah Ibn ʿĀbidīn (1:478).

210 As for that which is mentioned in Ṣaḥīḥ Al-Bukhārī regarding the joining of ankles such as the ḥadīth of Nʿumān bin Bashīr that, “I saw that a man from us join his ankle with the ankle of the person next to him”. It is interpreted by some people in its literal sense, however the matter is not so. Rather what is meant by the narrator is an exaggeration to emphasize the straightness of the row and filling of gaps as mentioned in Fatḥ al-Bārī (2:176) and ʿUmdat al-Qārī (2:294).

This is a rebuttal of those who claim to be acting upon the Sunnah and adherence to ḥadīth such that they exert themselves in joining their ankles with the ankles of those next to them in the rows. They spread out their feet to an extent which is not natural nor conducive to humility and submissiveness in the prayer. They wish to close the gaps between those praying but in the process leave a larger gap between their two feet, and do not realise that this is uglier than that which they set out to prevent.

They have fallen into this because of their not understanding what was meant due to their clinging to the literal meanings of narrations, which can lead a person to abandon the practising of inherited Sunan, just as clinging to far fetched interpretations and seeking hidden meanings can lead to sophistry. Thus the matter is the middle way of the imāms of Islamic Law and ḥadīth, which is between the excesses of both those who seek to act upon the literal meanings and those who seek out the hidden meanings.

As for the distance between the feet, the truth is that there is no limit to it, what is more suitable for the one praying is that which more conducive for humility and submissiveness in the prayer. See Mʿārif al-Sunan (2:297-299).
10. The imām starting when “qad qāmatis salāh” is said.

The majority of the books of the madhhāb clearly state that it is desirable for the imām to start the prayer when “قَدْ قَامَتِ الصَّلاة” is said. This is the position of Imām Abū Ḥanīfah and Muḥammad bin al-Ḥasan. However, Abū Yūṣuf said the imām starts the prayer after the iqāmah has been completed. In Durr al-Mukhtār it is mentioned, “If the imām delays (the start of the prayer) until the iqāmah is completed there is no harm in this.” In al-Khulāsah it is stated that this is the more correct position.211

211 Durr al-Mukhtār (1:479).
As for the invalidators of prayer (they are):

1. Any kind of speech,

The basis for this is what was narrated by Muʿāwiyah bin al-Ḥakam al-Sulamī , “While I was praying with the Messenger of Allāh , a man in the congregation sneezed. I said, ‘Allāh have mercy on you!’ The people stared at me with disapproving looks, so I said, ‘Woe be upon me. Why is it that you stare at me?’ They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry), but I said nothing.

“When the Messenger of Allāh  had finished the prayer - and I declare that neither before him nor after him have I seen a leader who gave better instruction than he, for whom I would give my father and mother as ransom- I swear that he did not scold, beat or revile me but said, ‘Talking to people is not befitting during the prayer, for it consists of glorifying Allāh, declaring His Greatness, and recitation of the Qurān.’” 212

even if a small (amount);

Meaning whether deliberately or forgetfully if the speech consisted of two letters, even if not intelligible, or a letter which can be understood. As for a single letter which cannot be understood, it does not invalidate the prayer.

2. To give salutations deliberately;

3. Or to reply to salutations with the tongue;

Meaning forgetfully giving salutations or greetings to a person with the tongue as opposed to simply indicating with the hand, and without shaking hands according to the relied upon position. The latter is slightly disliked.

Jābir  said, “I came to the Prophet and greeted him but he did not return my greeting. So I felt so sorry that only Allāh knows it and I said to myself, ‘Perhaps Allāh’s Messenger is angry because I did not come quickly.’ Then I greeted him again but he
did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, ‘The thing which prevented me from returning the greeting was that I was praying.’”

Al-Ḥafiẓ Ibn Ḥajar commenting on this said, “His words, ‘Again I greeted him and he replied to me’ mean after completing his prayer.”

Evidence for this is also in that which is related by al-Ṭaḥāwī with his chain, at the end of the ḥadīth are the words, “After he made salutations, he replied to me.”

4. A person praying correcting other than his imām;

It is to correct the recitation of other than the imām he is praying behind, this is called “fatḥ”. As for correcting his own imām should he make a mistake, this is permissible. ‘Anas  said, “We would correct the imāms in the time of the Messenger of Allāh ﷺ.”

If someone outside of the prayer corrected the person praying, and he acted upon his correction, then the prayer will be invalidated.

5. Starting in other than the one that he is in;

By intending in his heart and to make takbīr without raising the hands, an example being: A person performs a unit of Zuhr and then starts the ʿAsr prayer, his Zuhr is invalidated because his starting in other than what he was praying exits him from that prayer. He completes the second unit and does not count the unit he performed previously.

6. Groaning;

7. Moaning;

8. Crying audibly due to pain or a calamity, not if it is due to thinking of the next world;

This is the condition for this legal ruling and the one that precedes it. In summary, the likes of crying such that a sound is emitted- if due to other than the next world, such as due to pain or a calamity- nullifies the prayer. This is because it is an expression of regret and sorrow, as if the person is saying “help me”. If the crying is due to the next world, such as due to fear or hope, it does not invalidate the prayer. The reason is because it is regarded as being akin to supplication and thanā'.

ʿAlī  said, “There was no horseman among us at the battle of Badr save al-Miqdād Ibn al-Aswad. I saw that only the Messenger of Allāh ﷺ was standing, praying under a tree and crying until dawn.”

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213 Fatḥ al-Bārī (3:96).
214 Al-Āthār (1:64).
215 Al-Ḥākim in al-Mustadrak who graded it as ṣaḥīḥ as did al-Dhahabī in his Talkhīs (1:276).
216 Minhāj al-Rāghib p.162.
217 Al-Majmʿ ‘a (1:121).
9. Clearing the throat without reason;

*Al-Tanahnuh* is to say the likes of, “Ah, uh”; it invalidates the prayer because letters are uttered. There are two conditions for it to be invalidating:

1. That it be without an excuse: If it occurs naturally and the one praying tried to repel it, it does not invalidate the prayer.

2. That it is not for a valid reason: If it is to beautify the voice, prompt the *imām* or notify someone that they are in the prayer, then it does not invalidate the prayer, and this is the correct view.219

Analogy would dictate that it would invalidate the prayer in all cases, except for the one who is overcome by it, because it is speech and thus an invalidator in all such scenarios. However, analogy is left due to what is reported regarding this issue from ʿAbdullāh bin Nājī from ʿAlī  who said, “I would have a time in which I would go to see the Messenger of Allāh ﷺ; when I would come, I would seek permission (to enter); if I found that he was praying and he coughed, I would enter, if he was not (praying) he would give me permission (to enter).” 220

10. Replying to someone who has sneezed;

By saying to him, “لله رَحْمَتُ الله”, because it is regarded as addressing people, and is akin to speech. The ḥadīth indicating this has been mentioned previously in the ḥadīth of Muʿāwiyah bin al-Ḥakam ﷺ, the beginning of which is, “Indeed the prayer is not correct with human speech.”

11. To respond to speech even if it be with an invocation (*dhikr*),

Such as if a person says something which pleases him and the person praying replies saying, “الْحَمْدُ لِلَّهِ” or something upsetting so that he says, “لاَ حَوْلَ وَلَقُوَّةَ إِلَّا بِاللَّهِ” or that which amazes him and he says “سُبْحَانَ اللهِ”. The prayer is invalidated according to Imām Abū Ḥanīfah and Muḥammad Ibn al-Ḥasan al-Shaybānī because the one praying has said this as a reply.

such as if someone is informed of that which pleases him by saying, “الْحَمْدُ لِلَّهِ” or that which saddens him by saying, “لاَ حَوْلَ وَلَقُوَّةَ إِلَّا بِاللَّهِ”. It does not invalidate the prayer if he intends by it informing someone else that he is praying;

Such as a person seeking permission from someone praying who in turn utters the glorification out loud, intending by it to notify him that he is praying. This does not nullify the prayer because it is not an answer as we have explained earlier.

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219 Ḥāshiyah Al-ṬaḥṭāwīʿAlā Marāqī al-Falāḥ p.213.
220 Al-Nasāʾi (1:178-179).
12. Reading from a copy of the Qurān;

Meaning that the person praying has not memorized the portion he is reading. If he has memorized that which he is reciting and recites without holding a copy of the Qurān (muṣḥaf), it does not invalidate the prayer.

Rifʿāh bin Rafʿī reported that the Messenger of Allāh ﷺ taught a man how to pray and said, “If you know some Qurān then recite it, if not then make ḥamd, takbīr and tahlīl then bow.”

The ḥadīth shows that the person who has memorized Qurān recites from it that which he is able to. In the case of being unable to memorize the amount by which the prayer is valid, he instead recites invocations.

13. Supplicating with that which is possible to ask from people;

Because it resembles human speech and their asking each other for something. The Prophet ﷺ said, “Indeed this prayer is not correct with human speech.”

14. That he sleeps whilst reciting in the unit, in its bowing and prostration.

Likewise if he is overcome by sleep in either of them and he does not repeat;

15. That he walks during the prayer the distance of two rows in one go;

16. Eating and drinking, even if small amounts, even if that which is between the teeth is the size of a chickpea;

Because each of them is customarily regarded as excessive movement. Eating and drinking is a nullifier of the prayer even if a small amount is taken from outside of the mouth, however if the food is taken from between the teeth it does not nullify the prayer except if it is a large amount, which has been defined as the size of a chickpea.

17. Excessive movement such as tying a turban, wearing trousers and wrapping a waist cloth. Also such as scratching the body in one integral with the hand three times consecutively, raising the hand each time.

There is a difference regarding the criteria for distinguishing between excessive and slight movement. There are five views, the most correct of them being: that which there is no doubt to the one looking at the person praying (who does not have knowledge of the one praying having entered the prayer) that they are in the prayer. If he suspects that the one praying is indeed praying or is unsure, it is said the prayer is not nullified.

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221 Abū Dāwūd (1:228) and al-Tirmidhī (2:102) who said the ḥadīth was ḥasan.
223 Muslim (1:203).
224 Badā‘i al-Sanā‘i (1:241-242).
c8.0 Section: The Disliked Actions of the Prayer

When the term disliked is mentioned in the general sense then prohibitively disliked is meant. Every prayer offered with anything prohibitively disliked occurring in it is incumbent to repeat free from any disliked actions.\(^\text{225}\)

**c8.1 As for its disliked actions [they are]:**

1. **Fidgeting with the clothing and body;**

   Fidgeting is defined as every action for which there is no valid reason. A valid reason would be such as scratching the body due to being bitten and wiping away sweat which is troubling one, as long as it is done without excessive movement.\(^\text{226}\)

   Fidgeting is disliked because it negates humility which is the essence of the prayer. The Prophet ﷺ said, “If his heart was submissive, his limbs would have become subservient.”\(^\text{227}\)

2. **Cracking the fingers;**

   Which is to press or stretch them until a sound is made. It is prohibitively disliked in the prayer and that which is related to it, such as when walking to the prayer, waiting for the prayer and after completing the prayer. As for other than these times then it is slightly disliked.

   ‘Alî ﷺ narrated that the Messenger of Allāh ﷺ said, “Do not crack your fingers whilst you are praying.”\(^\text{228}\)

3. **Looking around by turning the neck;**

   Meaning it is prohibitively disliked. ‘Ā’ishah ٓ said, “I asked Allāh’s Messenger about looking around in prayer. He replied, ‘It is a way of stealing by which Satan takes away

\(^{225}\) Marāqī al-Falāḥ p.328.
\(^{226}\) Ḥāshiyah Minhāj al-Rāghib p.164.
\(^{227}\) Al-Ḥākīm al-Tirmidhī (184).
\(^{228}\) Ibn Mājah (1:69) with a ṣaḥīḥ chain.
(a portion) from the prayer of a person.’”

4. Placing the hands on the hips;

It is prohibitively disliked in the prayer due to it being prohibited, whilst outside of the prayer it is slightly disliked. Abū Hūrayrah ﷺ said, “The Messenger of Allāh prohibited putting one’s hands on one’s hips during the prayer.”

5. Stretching;

It is defined as stretching out the arms and protruding the chest. To stretch out the arms is bad etiquette in the prayer because it is regarded as laziness. Abū Hūrayrah ﷺ said, “The Messenger of Allāh ﷺ forbade a man to stretch out his arms whilst in the prayer or in front of women, except his wife and slavegirl.”

6. Squatting;

In the sitting for tashahhud or between the two prostrations, it is prohibited and is prohibitively disliked in the prayer and outside of it. However, during the prayer it is even more so due to what it entails of leaving the recommended method of sitting. According to al-Ṭaḥāwī it is to sit on the posterior and raise the knees and attach the knees to the chest whilst placing the hands on the ground.

Abū Hūrayrah ﷺ said, “My friend encouraged me with three things and forbade me from three things...” one of the forbidden things being “to squat like a dog.”

7. Sitting cross legged without excuse;

Because it is leaving the recommended method of sitting in the prayer, along with it not being conducive to humility, which means that it is slightly disliked. However, it is not disliked outside of the prayer because the Prophet’s ﷺ method of sitting with his companions outside of the prayer was cross legged.

Ibn Masʿūd ﷺ said, “That a person sit in his prayer on his knees is better than to sit crossleged in the prayer.”

As for that which is reported by Ibn Abī Shaibah from Ḥumaid that he saw Abū Bakr praying cross legged and supporting himself against something, it is interpreted as being due to a reason, based on a report by ʿAbdullāh bin ʿAbdullāh that he saw ‘Abdullāh bin ʿUmar sitting cross legged in the prayer (when he would sit)...”I said,
‘You do this?’ He replied, ‘My legs do not support me.’” 236

8. Yawning if one is able to restrain it;

If able to repel it, it is prohibitively disliked in the prayer and slightly disliked outside of it. If unable to repel the yawn then it is not disliked. One places the back of the hand or sleeve over the mouth when yawning.

The Prophet ﷺ said, “When one of you yawns while engaged in prayer, he should try to restrain it as much as possible, as the devil can enter the mouth.” 237

9. Closing the eyes;

It is slightly disliked, except if done to attain concentration or due to being distracted by something. The reason for it being disliked to close the eyes is that it entails opposing the recommended place where a person’s gaze should be fixed during the prayer, as every part of the body has its portion of worship. Ibn ʿAbbās ﷺ said, “When one of you stands to pray he should not close his eyes.” 238

10. Raising the gaze to the sky;

Jābir bin Samurah said, “The Messenger of Allāh ﷺ said, ‘The people who lift their eyes towards the sky in prayer should avoid it or they would lose their eyesight.’” 239

11. Moving stones except for the prostration once;

Muʿaqib ﷺ narrates that the Prophet ﷺ said, “Do not wipe away the stones whilst you are praying. If you must, then do it once.” 240

12. Wiping dust from the forehead during the prayer;

And its like, such as straw and perspiration. As for after the salutation, it is not disliked but rather is recommended. Buraydah ﷺ reports that the Messenger of Allāh ﷺ said, “Three things are from al-Jafā’…to wipe the forehead before finishing the prayer.” 241

13. Placing the arms [in prostration];

It is prohibitively disliked, because it is an expression of laziness and disregard for the sanctity of prayer. The meaning of iftirāsh of the arms is to spread them on the ground in prostration due to the words of ʿĀʾishah  ❞ , “The Prophet ﷺ prohibited the devil’s

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236 Al-Bukhārī (827).
237 Muslim (2995).
238 Al-Tabarānī in his three collections. See Majmʿa al-Zawāʿid (1:175).
239 Muslim (1:180).
240 Al-Bukhārī (2:63); Muslim (2:75); Abū Dāwūd (1:249); al-Tirmidhī (2:220); al-Nasāʾī (3:7); Ibn Mājah (1:327). See Naṣb al-Rāyah (294).
241 Al-Bazzār and its narrators are those of the Ṣaḥīḥ. See Majmʿa al-Zawāʿid (1:175).
way of sitting on the heels, and that a person spread out their arms like a wild beast.” 242

14. Raising the sleeves from the arms;

Meaning to roll them up the arms, due to this containing an appearance not in conformity with submissiveness of the prayer. 243 If the sleeves were rolled up for ablution and he hurried to join the prayer with the imām, it is better to roll down the sleeves with slight movements. However, if a person rolls up the sleeves during the prayer it is invalidated because this is regarded as excessive movement. 244

15. Covering the feet in prostration for men;

Perhaps this is regarding the person praying deliberately doing this, because it is an extra action which is of no benefit. If however it occurs accidentally, there is no reason for it being disliked, rather it is disliked to trouble oneself in keeping the feet uncovered. 245

16. Returning salutations with the hand;

As for replying with the tongue it invalidates the prayer as has been mentioned previously. The Prophet ﷺ did not reply to Jābir, neither with his tongue nor hand in the narration of Al-Bukhārī.

17. A small amount of movement such as undoing the slit of a shirt or scratching the body once or more, not consecutively;

18. Knotting the hair;

It is to gather the hair in one place and prevent it from hanging, as is done at times by women. ʿItijār is to wrap the head with a turban or cloth and to leave the top of the head exposed. This is disliked if it is done before the prayer and then the prayer is performed. However if any of these are done during the course of the prayer it is invalidated because it is considered excessive movement. Umm Salamah 9 narrated that the Prophet ﷺ forbade a man to pray with his hair knotted. 246

19. To raise the clothing;

It is to raise the clothing from the front or back when prostrating, and it is said it is to gather the clothing and tie it up in the middle. Ibn ʿAbbās ﷺ narrates that the Prophet ﷺ said, “I have been ordered to prostrate on seven bones and not to tuck up

242 Muslim (498).
244 From the authors commentary.
245 Sharḥ al-Muniyah p.370.
246 Al-Ṭabarānī in al-Kabīr (23:25) and its narrators are those of the Ṣaḥīh. See Majmʿa al-Zawā'id (1:176).
the clothes or hair.” 247

and hang it;

It is to place clothing on the head or shoulders and let the ends hang loose without gathering them in. Abū Hūrayrah ﷺ said, “The Messenger of Allāh prohibited letting one’s clothes dangle in the prayer and prohibited a man to cover his mouth.” 248

20. To leave the head uncovered except out of humility;

It is preferable that this is not done, and that the person praying is humble and fearful in his heart because they are the acts of the heart. If a person does pray bareheaded due to an excuse, it is not disliked. 249 If the praying person’s hat or turban falls off in the course of the prayer then it is superior to place it back on the head, unless this would involve excessive movement. 250

21. To prostrate on the coil of the turban,

It is slightly disliked; this is if the coil of the turban is on the forehead. If however the coil of the turban is on the head, resulting in the forehead and nose not touching the ground the prostration is not valid. This is due to the ḥadīth of Ṣāliḥ bin Ḥabwān al-Sibā’ī that the Messenger of Allāh ﷺ prostrated next to him whilst he had wrapped a turban on his forehead. The Messenger of Allāh ﷺ uncovered his forehead. 251

or part of one’s clothing;

Meaning without need such as the ground not being hot, cold or rough, due to it being regarded as arrogance. The basis for it is the narration of ʿAnas ﷺ, “We used to pray with the Messenger of Allāh ﷺ in the intense heat, but when someone amongst us found it hard to place his forehead on the ground, he would spread his cloth and prostrate on it.” 252

22. Limiting (the prostration) to the forehead alone or the nose only without a reason;

There are four scenarios relating to prostration:

i) Prostrating on the forehead and nose, this is necessary.

ii) Prostrating on the forehead but not the nose, this is prohibitively disliked although the prostration is valid.

iii) Prostrating on the nose only and not the forehead, which is also prohibitively
disliked.
iv) Not prostrating on any of them both, which is a prostration which is not valid. What is meant by prostrating on the nose is the hard part of it, as opposed to the soft part.

23. To cover the mouth;

Abū Hūrayrah ත said, “The Messenger of Allāh ඍ prohibit sadl in the prayer and prohibited a man to cover his mouth.”

24. And the nose except when yawning;

25. Placing something in the mouth which prevents the desirable recitation;

If it prevents from pronouncing the letters and the person praying does not recite the minimum amount required for the prayer, the prayer is invalid.

26. The imām standing in the niche, except due to the excuse of lack of space, as opposed to prostrating in it;

The reason for its being slightly disliked is because of the resulting doubt regarding the posture of the imām, if there is no doubt then it is not disliked.

27. The imām alone being on a raised place from the congregation;

It is prohibitively disliked due to the imām being distinguished from the congregation. It is reported from Humām that when Hudhayfah lead the people in prayer in al-Madāi’n whilst on a platform, Abū Mas‘ūd took him by the shirt and pulled him. When he had finished the prayer he said, “Don’t you know that they would forbid people from this?” He replied, “Yes, I remembered when you pulled me.”

The meaning of “a platform” is referring to something raised such as the height of a person or a distance by which a person is distinguished or an arms length. The view chosen by the majority is the last opinion.

If some of the congregation is with the imām the correct view is that it is not disliked due to the absence of the reason for it being so.

28. Likewise all of the congregation on a raised place except the imām;

Because this is regarded as disrespect of the imām as all of the congregation is raised above him, as opposed to if some of the congregation is praying with him. All of this applies when there is no reason to do so.

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253  Abū Dāwūd (1:245).
254  Abū Dāwūd (1:232) who was silent regarding it as was al-Mundhirī. In Talkhīs al-Ḥabīr p.128 it was graded sahih by Ibn Khuza‘mah, Ibn Ḥibbān and Al-Ḥākim, and in the transmission of Al-Ḥākim it is clearly mentioned that it is marfu‘.
255  As mentioned in Fath al-Qadīr (1:293) of Ibn al-Humām.
29. Wearing a garment with pictures;

What is meant here is if the picture is of a living animate object. If it is an inanimate object such as that of a tree, it is not disliked. There is from Ibn ʿAbbās a report where he said to a picturemaker, “If you are going to (draw) then draw something inanimate.”  

The reason for it being disliked here is because it resembles the praying person holding an idol.

30. Prostrating on a picture on the carpet;

31. That there be in front of someone, or next to him a picture of a living thing, except if it is small and is not evident to the one looking at it, or has had its head removed;

It is all prohibitively disliked, this is because of its resemblance to the worship of an image. In Jāmiʿ ʿal-Ṣaghīr it is mentioned that if the image is on the place where one stands and sits it is not disliked because this is a debasing of the image, likewise if the image is upon a cushion.

If the image is upright it is disliked because this is regarded as a form of honouring it, however if it is on the ground it is not disliked. The most severely disliked scenario is when the image is in the direction of prayer directly in front of the person praying. Next in terms of severity is when it is above the head of the one praying, then to their right and left upon a wall and lastly behind them upon a wall or curtain.

Abū Hūrayrah  said, “Gibrā’īl asked the Prophet permission to enter. He said, ‘Come in.’ He (Gibrā’īl) replied, ‘How can I enter when there is a curtain with pictures in your house? Either cut off the head (of the picture) or make it a mat which is walked over, for the angels do not enter a house which contains pictures.’”

A similar narration is reported for the ḥadīth of Gibrā’īl  with the wording, “We (angels) do not enter a house in which there is a dog or a picture.”

32. Supporting (oneself) upon something when rising, except due to an excuse;

Because this entails acting differently to what is recommended.

33. The sitting of rest;

It is to sit briefly after the second prostration in the first and third unit. It is disliked according to the Ḥanafīs, and recommended according to the Shāfiʿīs. The Ḥanafīs interpret that which is related from the Prophet  regarding this sitting as having been
done due to old age.

In the work al-Zahiriyyah, Shams al-Ā‘immah al-Ḥalwānī said, “The difference is regarding which is preferable, such that if someone was to act according to our madhhab there is no harm in this according to al-Shāfi‘ī; and if someone were to act according to their madhhab (the Shāfi‘ī’s) there is no harm in this according to us.” This was mentioned by al-Shumnī. 

34. Leaning on the feet in turn except due to an excuse;

Meaning that one leans on the right foot for some time and the left for some time. However if it is due to a problem with one of the feet it is not disliked.

35. Turning right and left;

Because it is regarded as fidgeting which is contrary to submissiveness.

36. To spit;

37. Counting verses with the hand or prayer beads, not pressing down with the fingers;

It is clear that it is slightly disliked because it is not from the actions of the prayer. It is reported from the two students of Imām Abū Ḥanīfah that there is no harm in counting on the hand in the optional prayers, according to them both it being disliked is in the obligatory prayers. The reason for it being disliked according to him is that it is not from the actions of the prayer and entails an opposition to the recommended method of placing the hands.

As for counting with the heart or pressing down the fingertips in their place, it is not disliked. If the person praying counts with the tongue, the scholars agree that the prayer is invalidated.

Wāthilah bin al-Aqṣa  said, “The Messenger of Allāh  prohibited counting verses in the obligatory prayers, and permitted it in the optional prayers.”

38. Praying towards the face of another person;

Hishām bin al-Ghāz narrates that Nāfiʿ  said, “If Ibn ʿUmar could not find a way (to pray) towards one of the pillars of the masjid, he would say to me, ‘Turn your back to me.’”

It being disliked is also indicated to in narrations which prohibit walking in front of someone praying, due to this entailing directly facing the person praying.

39. Or towards fire;

261 Authors note.
262 Al-Asfahānī with his chain. See Al-Bināyah Sharḥ al-Ḥidāyah (1:812).
263 Ibn Abī Shaibah (1:250) in his Muṣannaf. Its narrators are those of the group except Muslim did not narrate from Hishām. See Naṣb al-Rāyah (1:269).
Meaning even an oven or lit stove because it resembles the worshipping of fire.

40. Reciting in the second unit a chapter previous (to the one recited);

That which is mentioned of reciting ‘mankusan’ with a gap and joining between chapters is in relation to the obligatory prayers. As for the optional prayers it is not disliked to do so because there is more leeway in the optional prayers.\(^\text{264}\)

41. Joining between two chapters between them which is one (chapter) in one unit or two units;

42. Lengthening the recitation in the second (unit) more than the first in the obligatory prayers;

43. Lengthening the prayer to the point that it becomes difficult for the congregation;

It is prohibitively disliked to lengthen the prayer more than the recommended length due to it discouraging the attendance of the congregational prayer. In the ḥadīth of Abū Hūrayrah  the Messenger of Allāh  said, “If one of you leads the people in prayer, he should be ‘easy’ on them for among the people are the weak, sick, and aged. If one prays by himself, one may make it as long as one wishes.”\(^\text{265}\)

44. Repeating a chapter in a unit of the obligatory prayer;

The reason for it being disliked is the absence of it being reported from the Prophet  and therefore it is an innovation and is disliked. It is not disliked to repeat a chapter in a unit or two units of an optional prayer because there is some leeway in the optional prayers. It is reported that the Prophet  stood (praying) till the morning (reciting) one verse, repeating it in his tahajjud, which is evidence that it is permissible to repeat a chapter in the optional prayers.\(^\text{266}\)

45. Leaning against a wall or a pillar without an excuse in other than the optional;

Because it is bad manners.

46. Standing behind a row in which there is a gap;

Due to the Prophet  saying, “Complete the first row and then the one after it…”\(^\text{267}\)

The ḥadīth contains an order to complete the rows, beginning with the first, which indicates that it is disliked to stand in a row further away from the imām before completing the first row. If there is no gap in the row it is said a person from the row

\(^{264}\) Marāqī al-Falāḥ with Ḥāshiyah Al-Ṭaḥṭāwī p.212.

\(^{265}\) Muslim (1:188).

\(^{266}\) Sharḥ al-Muniyah p.355.

\(^{267}\) Abū Dāwūd (67); al-Nasā’ī (2:93).
is pulled back before the takbîr, and then the takbîr is pronounced.

47. Prayer in the street;

Due to that which is reported that the Messenger of Allâh ﷺ forbade prayer in seven places, one of them being the street. This is reported from the ḥadîths of both ʿUmar and Ibn ʿUmar.268 The implication of it is that it is disliked due to the prohibition that is reported in the ḥadîth.

48. Or on the land of another without his permission even if by indication;

Such as if the land belongs to a Muslim and is not used for agriculture.

49. Praying whilst wearing household clothing;

It is slightly disliked to do so. What is meant are clothes worn within the home which one would not usually wear when meeting important people, or work clothes which are not protected from filth.

The reason for it being disliked is the maintaining of good manners when standing in front of Allâh ﷻ with that which is possible by beautifying the outward and inner. Allâh’s ﷻ words, “O children of Adam, take your adornment to every masjid”269 are an indication of this, even though what is meant is the covering of the nakedness as mentioned by the scholars of Qurânic exegesis (tafsîr).270

50. Or in the presence of food one desires;

This is as long as there is enough time to offer the prayer. ‘Anas ﷺ narrates that the Prophet ﷺ said, “If dinner is served and the prayer is ready, start with the dinner (first).”271

This was the practice of the people of knowledge from the companions of the Prophet ﷺ amongst them being Abû Bakr, ʿUmar and Ibn ʿUmar all of whom would start eating even if it meant the missing of the congregational prayer. Food would be placed for Ibn ʿUmar and the prayer would start, he would not go to the prayer until he had finished eating, all of this whilst hearing the recitation of the imâm.272

This is if the person is craving food and there is enough time to offer the prayer. However, if the person has self control and is not troubled by his hunger or desire for food, he starts with the prayer. An example of this is that the Prophet ﷺ liked the shoulder piece of sheep, he was called to the prayer, so he placed it down and prayed.273

268 As for the ḥadîth of Ibn ʿUmar it is reported by al-Tirmidhî (346); the ḥadîth of ʿUmar is reported by Ibn Mâjah (747). See Naṣb al-Râyah (2:323).
269 Al-ʿArâf: 31.
270 Sharḥ al-Muniyah p.349.
271 Al-Bukhârî (2:134); Muslim (557-559).
272 Al-Bukhârî (2:135).
273 Al-Bukhârî (1:268); Muslim (355).
51. Or with an impure substance which does not prevent the prayer, except if he fears the elapsing of the prayer time, or missing the congregation. If he does not fear this it is desirable for him to cut off the prayer;

52. Starting the prayer whilst withholding the call of nature. If someone experiences it during the prayer it is desirable for him to break the prayer.

ʿĀʾishah narrates, “I heard the Messenger of Allāh  say, ‘No one should pray when food is served or when one needs to answer the call of nature.’ ”

Every prayer offered with a prohibitively disliked action is necessary to repeat, both in its time and after it, and with anything which is slightly disliked taking place within the prayer it is recommended to do so.275

274 Muslim (1:208).
275 Minhāj al-Rāghib p.164.
c9.0 Section: Actions Permitted for the One Praying

c9.1 As for its permissible actions (they are):

1. Looking from the corner of the eyes without turning part of the face;

It is preferable not to do so without need due to it being a lack of etiquette. The person praying would not be looking at the place of prostration and its like, as has been mentioned previously.

2. Levelling the area of prostration;

3. Killing a snake or scorpion during the prayer if someone fears harm from them, even with a number of strikes. If he feels safe from them it is disliked;

Abū Hūrayrah  said, “The Messenger of Allāh  ordered the killing of the aṣwadayn (two black things) in the prayer: the snake and scorpion.”

4. To tie up the middle;

Meaning to tie up the stomach with the likes of a belt, because it is rolling up of the clothes. Others have said that it is disliked because it is the practice of the people of the book, and the first view is the chosen opinion.

5. To pray towards the back of someone who is speaking;

6. To pray towards a copy of the Qurān;

The author of Bahr al-Rā’iq commented that it is not disliked for the worshipper to pray when there is a copy of the Qurān or sword in front of him, whether it be hanging or not. As for the copy of the Qurān it is because its being placed in front is an

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276 Al-Tirmidhi (390) who said it was ḥasan ṣahih.
277 Sharḥ al-Muniyah p.370.
278 (2:34).
honouring of it, and its honouring is worship, and belittling it is disbelief. Thus this worship is added to another act of worship and there is nothing disliked in this. As for the sword it is because it is a weapon, and it is not disliked to turn towards it, it is authentically reported from the Prophet ﷺ that he would pray towards a spear, which is a weapon.279

7. Or a hanging sword;

8. Or candle;

9. Or burning lamp;

10. On a carpet containing pictures not on the place of prostration;

11. Praying with something in the mouth which does not prevent the recommended manner of recitation;

12. Or in his hand something which does not prevent the recommended acts of placing;

13. His breaking the prayer in the case of the theft of that which equals a dirham even if it is (the property) of another;

14. [Likewise] Due to fear of wolves with regards to sheep;

15. The prayer is also broken for fear of a blind person falling into a well or similar. Not due to the call of the parent except for the call of help;

Meaning it is necessary to break off the prayer if any one of the parents or other people call out for help.

279 The hadith of the Prophet ﷺ praying towards a spear is reported by Muslim (1:195).
c10.0 Section: Recommended Prayers Before and After Prayer

C10.1 The legislated recommended prayers before and after the obligatory prayer are of two categories, emphasized and non emphasized.

The emphasized recommended prayers are twelve because of the ḥadīth of ‘Ā’ishah ٍ who said, “The Messenger of Allāh ٧ said, ‘Whoever perseveres in the performance of twelve units, Allāh will build a house for him in paradise. (They are) two units before Fajr, four before Zuhr, two units after it, two units after Maghrib, and two units after ‘Īshā’.”

The most emphatic of them are the two units before Fajr due to the Prophet ٧ saying, “Do not leave the two units of the Fajr, even if you are being attacked by cavalry.” Al-Ṭaḥṭāwī commented that what is meant by this is an encouragement of their performance.

‘Ā’ishah ٍ said, “The Messenger of Allāh was not so particular about observing any non obligatory prayer as he was in observing the two units before the Fajr prayer.” In Fatḥ al-Qadīr it is mentioned that the recommended units of Fajr are the strongest of the recommended prayers, such that it is reported from al-Ḥasan from Imām Abū Ḥanīfah that if someone offers them sitting without an excuse it is not permissible. They also said that if a scholar becomes a reference for legal verdicts, it is permissible for him to leave all of the recommended prayers in order to attend to peoples needs, except the recommended prayer of Fajr.

Emphasized Recommended Prayers

c10.2 The emphasized are:

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1. Two before Ṣubḥ;

2. Four before Zuhr;

3. Two after it;

4. Two after Maghrib;

5. Two after 'Ishā';

6. Four before Jum 'ah;

7. And four after it.

Abū 'Abd al-Raḥmān al-Sulamī said, “ʿAbdullāh would order us to pray four (units) before Jum 'ah and four (units) after it.” 285

And it is narrated from ʿAbdullāh bin ʿUmar  that he would pray four (units) before Jum 'ah without salutations seperating them, then after the Jum 'ah he would offer two (units) and then four (units). 286

Non Emphasized Recommended Prayers

c10.3 [The non emphasized are:]

1. Four before the 'Aṣr prayer;

It is narrated from Ibn ʿUmar  that the Prophet  said, “Allāh have mercy upon the person who performs four (units) before ‘Aṣr.” 287

2. Four before 'Ishā';

3. And after 'Ishā';

4. Six after Maghrib;

Abū Hūrayrah  said, “The Messenger of Allāh  said, “For the one who prays six units after Maghrib, not speaking in between them with anything reprehensible, is the equivalent of twelve years of worship.” 288

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285 ʿAbd al-Razzāq (3:247) in his Muṣannaf, see Naṣb al-Rāyah (1:318) and in al-Dirāyah (133) it is mentioned that its narrators are trustworthy. In Āthūr al-Sunan (2:96) its chain was graded as ṣaḥīḥ.

286 Al-Ṭaḥāwī (1:199) and its chain is ṣaḥīḥ.

287 Abū Dawūd (2:23); al-Tirmidhī (1:58) who said it was ḥasan gharīb; in Bulūgh al-Marām (1:64) it is mentioned that it is reported by Ibn Khuzaimah (2:206) who graded it as ṣaḥīḥ.

288 Ibn Mājah (1374); Ibn Khuzaimah (2:207); al-Tirmidhī (435) who said the ḥadīth was gharīb.
c11.0 \textit{Witr}

\textbf{c11.1} As for the \textit{Witr} it is necessary.

Buraydah \footnote{Abū Dāwūd (1:534) who was silent regarding it. It was also reported by Al-Ḥākim in \textit{al-Mustadrak} (1:306) who graded it as \textit{ṣaḥīḥ}. Al-Nimawī in \textit{Tālīq al-Ḥasan} (2:4) graded its chain as \textit{ḥasan}. This was also the view of Ibn al-Humām in \textit{Fath al-Qadīr} (1:301).} said, “I heard the Messenger \footnote{Ibn Abī  Shaibah in his \textit{Muṣannaf}, the chain is \textit{ṣaḥīḥ} according to the criteria of Muslim. See \textit{al-Jawhar al-Naqi} (1:212).} of Allāh \footnote{Al-Bukhārī in \textit{Juz' Rafʿ al-Yadain} (28) and commented that it was \textit{ṣaḥīḥ}.} say, ‘The \textit{Witr} is a duty, so he who does not observe it does not belong to us; the \textit{Witr} is a duty, so he who does not observe it does not belong to us; the \textit{Witr} is a duty, so he who does not observe it does not belong to us.’”

Abū Saʿīd al-Khudarī \footnote{Al-Ṭāhir ibn ʿAbdullāh.} said, “Allāh \footnote{Ibn Abī  Shaibah in his \textit{Muṣannaf}, the chain is \textit{ṣaḥīḥ} according to the criteria of Muslim. See \textit{al-Jawhar al-Naqi} (1:212).} has added another prayer for you, it is the \textit{Witr}.”

\textit{It consists of three units.}

It is reported from ‘Āʾishah (Allāh be pleased with her) that she said, “\textit{The Messenger of Allāh} \footnote{Ibn Abī  Shaibah in his \textit{Muṣannaf}, the chain is \textit{ṣaḥīḥ} according to the criteria of Muslim. See \textit{al-Jawhar al-Naqi} (1:212).} would perform three (units) of the \textit{Witr} and would only perform salutations at the end.”

Ibrāhīm al-Nakh‘āī narrates from ‘Alqama that Ibn Masʿūd \footnote{Ibn Abī  Shaibah in his \textit{Muṣannaf}, the chain is \textit{ṣaḥīḥ} according to the criteria of Muslim. See \textit{al-Jawhar al-Naqi} (1:212).} and the companions of the Messenger of Allāh \footnote{Ibn Abī  Shaibah in his \textit{Muṣannaf}, the chain is \textit{ṣaḥīḥ} according to the criteria of Muslim. See \textit{al-Jawhar al-Naqi} (1:212).} would perform the qunūt before bowing in the \textit{Witr}.

Al-Bukhārī reports from Ibn Masʿūd \footnote{Ibn Abī  Shaibah in his \textit{Muṣannaf}, the chain is \textit{ṣaḥīḥ} according to the criteria of Muslim. See \textit{al-Jawhar al-Naqi} (1:212).} that he would recite “\textit{قُلْ هُوَ اللهُ أَحَدٌ}” then raise his hands, then perform the \textit{Qunūt} before bowing.

\textit{The \textit{Qunūt} in it is necessary, its method (of performance) is to raise the hands and say takbīr before the bowing of the third (unit) and to supplicate with the well known invocation of \textit{Qunūt} if he is able to,}
It is:

اللّٰهُمَّ إِنَّا نَسْتَعِيْنُكَ، وَنَسْتَهْدِيْكَ، وَنَسْتَغْفِرُكَ، وَنَتُوْبُ إِلَيْكَ، وَنُسْتَيْعِيْ عَلَيْكَ، وَنَنْصُبُ عَلَيْكَ الحَبَّ، وَنَشْكُرُكَ، وَلَا نَكْفُرُكَ، وَنَنْصُبُ عَلَيْكَ الَّذِي يَفْجُرُكَ، اللّٰهُمَّ إِيَّاكَ نَعْبُدُ، وَلكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى، وَنَنْصُبُ عَلَيْكَ رَحْمَتِكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ الَّذِي يَفْجُرُكَ مُلْحِقٌ.

if not he says:

ربّنا آتِنا في الدُّنْيَا حُسَنَتَهُ، وَفي الآخرَةِ حُسَنَتَهُ، وَقِنَا عَذَابَ النَّارِ

or says, “اللَّهُمَّ اغْفِرْ لَكَ” three times.

Lord forgive and have mercy for You are the best of those who are merciful.

Completed on Wednesday in the month of Jamādī al-Ūla in the year 1259, by the pen of the one needy of his Lord’s forgiveness: ‘Abdullāh bin Abī Bakr Ibn Shaykh Muḥammad.

Here ends the commentary on the text.\(^{294}\)

\(^{294}\) In the Arabic original the editor whose explanatory notes have been used said, “I say, and I am the one needy of his Lord, Yahyā bin Muḥammad bin Abī Bakr al-Mullā. Allāh forgive him and cover his faults in both worlds. This is the end of the book *Tuḥfat al-Mubtadi* by the Imām, the proof of the religion, Ibrāhīm bin Ḥasan al-Mullā al-Ḥanafī al-Aḥsāʿī (May Allāh be pleased with him and have mercy upon him). I annotated it with some notes selected from some books available to me, this was according to my strength, ability and weakness of my state. It is hoped that Allāh overlooks (our faults) by His Generosity and Kindness, for indeed He is Able and Powerful to do so. Al-Aḥṣāʿī (1/8/1418).”


**APPENDICES**

The Invocations (*Adhkār*) and Supplications (*Duʿā*) to be Recited After the Prayer

Virtues of Al-Aḥsāʾ

Scholars of the al-Mullā family

The Wording of Salāḥ

Brief Biography of Imām Abū Ḥanīfah and his Students

The Recognition Of The Correctness Of The Ḥanafī School
Appendices

Appendix A - The Invocations (Adhkār) and Supplications (Duʿā) To Be Recited After the Prayer

Compiled by Shaykh Yaḥyā bin Muḥammad al-Mullā

It is desirable to make much invocation and supplication after making the salutations from the obligatory and other prayers, due to Allāh’s words: “So when you have finished, then stand up for Allāh’s worship. And to your Lord turn in eagerness.”

The scholars of tafsīr explaining this verse have said, “When you finish the prayer then supplicate.” From that which is reported regarding this is: Abū Umāmah said that it was said to the Messenger of Allāh, “Which supplication is most likely to be accepted?” He said, “In the last part of the night and after the obligatory prayers.”

From the invocations and supplications to be recited after the obligatory prayers is to say:

Three times

اَسْتَغْفِرُ اللَّهُ

From Shaykh Yaḥyā’s appendix to Shaykh Abū Bakr al-Mullā’s selection of invocations for the morning and evening, entitled Wasīlat al-Falāḥ. These were selected by the Shaykh Yaḥyā and suggested as an appendix for this book.

Al-Sharḥ (7-8).

ʿAbd bin Ḥumaid, Ibn al-Jarīr, Ibn al-Mundhir, Ibn Abi Ḥātim, Ibn Mardawayh, from a number of routes, from Ibn Abbās regarding His words: “So when you have finished, devote yourself for Allāh’s worship”, He said, “When you finish the prayer then supplicate to your Lord, and ask your need.” It is reported by Ibn Abī Dunya from Abdullah bin Mas’ūd, it is reported al-Faryābī, ʿAbd bin Ḥumaid, Ibn Jarir, Ibn Abi Ḥātim from Mujāhid. See Dur al-Manthūr of al-Suyūṭī (6/364-365).

Al-Tirmidhī (3494) who said the hadith was hasan gharib.

Thawbān said, "The Messenger of Allāh after finishing his prayer would ask for forgiveness thrice and say: اَلَّهُمَّ اَسْتَغْفِرُ اللَّهَ اَسْتَغْفِرُ اللَّهَ اَسْتَغْفِرُ اللَّهَ".

Al-Walīd said, “I said to Al-Awzāʾī, ‘How was the asking for forgiveness?’ He said, اَسْتَغْفِرُ اللَّهَ اَسْتَغْفِرُ اللَّهَ اَسْتَغْفِرُ اللَّهَ”.

Reported by: Muslim (591); Abū Dāwūd (1513); al-Tirmidhī (300); al-Nasāʾī in al-Mujtabā (3/68); Ibn
The above can be recited after the obligatory prayers, they may also be recited after the non obligatory prayers along with the following invocations:

آية الكرسي

اللَّهُ لَا إِلَيْهِ يَشَاءُ قَوْمًا مَّنْ حَشَّىٰ فِيهُ مُّنَافِكٌ مَّنْ مَنَعَ وَلَمْ يَنْفَعْ ذَٰلِكَ الْجَهَّالُ لَا يَنْفَعُ ذَٰلِكَ الْجَهَّالُ

سورة الإخلاص

فَلْهُوَ اللَّهُ أَحَدٌ ۛ اللَّهُ الْقَمَدُ ۛ لَمْ يَلْدُ وَلَمْ يَوْلِدْ ۛ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
And then supplicate with the following:

اللهم إن أعوذ بك من الجنين وأعوذ بك أن أرذل العمر، وأعوذ بك من فتنة الدنيا وأعوذ بك من عذاب النهر

302 Uqbah bin Amr said, “The Messenger of Allāh ﷺ ordered me to recite the *muawadhatayn* after every prayer.” Abū Dāwūd’s version mentions *Muawadhāt*. Therefore {قل هو الله أحد} should be recited. Reported by: Abū Dāwūd (1532); al-Tirmidhī (2905); al-Nasā’ī (3/68)

303 Abū Hurairah said that the Prophet of Allāh ﷺ said, “Whoever glorifies Allāh thirty three times after every *salāh*, and praises Allāh thirty three times and magnifies Allāh thirty three times and says to complete the hundred, ‘There is no god but Allāh, He is alone and has no partner, to Him belongs sovereignty and to Him belongs all praise and He has power over all things,’ his sins will be forgiven even if they are like the foam of the sea.” Reported by: Muslim (595); Abū Dāwūd (1504); al-Nasā’ī (9970).

304 Sa’d bin Abī Waqqās said, “The Messenger of Allāh ﷺ would seek protection with these words: اللهم إن أعوذ بك من الجنين ... الخ” Reported by: al-Bukhārī (6374); al-Tirmidhī (3562); al-Nasā’ī (8/266).
It is relevant that we begin this brief article with a clarification regarding the names previously used for the al-Aḥsā’ region located in the Eastern Province of present day Saudia Arabia. Al-Aḥsā’ was previously known by the names of ‘al-Baḥrain’ and ‘Ḥajr’. This detail is an important point, as many people understand the name ‘al-Baḥrain’ found in ḥadīth literature to refer to the small island that today bears this name.

Early Entry into Islām

Its inhabitants possessed a number of virtues, the first of which was their early entry into Muslim faith. The Banū ‘Abd al-Qais tribe which inhabited the area accepted Islām out of their own free choice, without any pressure nor compulsion. Ibn Abbās  narrated:

“…When the delegation of the tribe of ‘Abd al-Qais came to the Prophet ﷺ he asked them, ‘Who are the people? Who are the delegates?’ They replied, ‘We are from the tribe of Rabi’a.’ He said to them, ‘Welcome! O people (or O delegation of ‘Abd al-Qais)! You will neither have disgrace nor will you regret.’” 306

Closest in Resemblance to the Anṣār

Likewise from the virtues of its people is that the Prophet ﷺ prayed for them, his informing them that they were the best of the people of the East, and that they were the closest of people in resemblance to the Anṣār. This is found in the ḥadīth reported by Imām Aḥmad regarding the delegation of ‘Abd al-Qais which contains: “He turned to the Anṣār when the delegation of ‘Abd al-Qais came and said, ‘O people of the Anṣār, honour your brothers, for they are the closest in resemblance to you in Islām.’” 307

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305 This appendix is based on articles written by Dr ‘Abd al-Ilāh al-Mullā and Ustadh Bandar al-Mullā.
306 Al-Bukhārī, Book of Faith (53).
307 Aḥmad in his Musnad (3/432) al-Haithamī said in Majma’ al-Zawāid (8/178) that its narrators were trustworthy.
The Prophet ﷺ Was Shown Al-Aḥsā’ as A Possible Place of Migration

Likewise from its virtues is that Allāh ﷺ showed His Noble Prophet ﷺ it as a possible place of migration, as in the hadith reported by al-Tirmidhī and al-Ḥākim that the Messenger of Allāh ﷺ said, “I have been given revelation, meaning these three have been revealed and they are the places of your migration: Madīnah or Bahrain or Qansarayn.”

The Second Jumʿah of Islām

Likewise the first Jumʿah prayer established after the Jumʿah in the masjid of the Messenger of Allāh ﷺ was in the masjid of ‘Abd al-Qais in Jawātha, as mentioned by in al-Bukhārī from the ḥadīth of Ibn Abbās ﷺ.

Firmness during Early Tribulations

When a number of the Arabs of the Arabian peninsula apostated from Islām during the Caliphate of Abū Bakr al-Ṣiddīq ﷺ, the tribe of Banū ‘Abd al-Qais remained firm to the Muslim faith. The also fought alongside other Muslims in the conquest of neighbouring areas.

The Ḥanafī Madhab in al-Aḥsā’

Al-Aḥsā’ has been a land of knowledge and scholars from the earliest periods of Muslim history. Over the centuries many students travelled to it in order to study in its numerous schools, and due to the presence of the four legal schools (madhāhib) in it.

Perhaps the earliest of the legal schools to enter al-Aḥsā’ was the Ḥanafī school, which reached it from Iraq where the Abbasid dynasty ruled, as indicated to in historical sources. Evidence for this is found in a lengthy letter sent by a member of the ‘Abd al-Qais tribe named Abū al-Bahlūl al-ʿAwām bin Muḥammad al-Zujāj, to Abū Mansūr Yūsuf, a member of the Abbasid court in the year 447 Hijrī. In it he describes the condition of the Banū ‘Abd al-Qais in al-Aḥsā’ and those under the rule of the Abbasid dynasty.

308 Qansarayn: It is a place in Syria close to Ḥalab, it was conquered by Khālid bin al-Walīd ﷺ in the year 18 Hijrī and it contains the grave of the Prophet Ṣāliḥ (Upon him be peace). See Mʿujam al-Buldān (7/169).

309 Al-Tirmidhī (13/378) and by al-Ḥākim (3/2,3) via another chain who commented that this hadith has a saḥīḥ chain but they both did not narrate it.

310 Al-Bukhārī in the Book of Jumʿah (892) Hafidh Ibn Ḥajar said in Fatḥ al-Bārī (1/216), “This is evidence that they preceded other villages to Islam.”

311 Refer to Al-Bidāyah wa al-Nihāyah (6/369).

312 Some researchers including Dr ʿAbd al-Ḥamīd Āl-Shaykh Mubārak are of the view that the earliest madhab to enter al-Aḥsā’ was the Mālikī school. They argue this on the basis that this was the legal school followed by the al-ʿUyūniyyah dynasty which ruled the area after the fall of the Qarāmitah. However the evidence we will cite precedes the coming to power of the al-ʿUyūniyyah dynasty, which is clear proof the legal school followed by Banū ‘Abd al-Qais before the al-ʿUyūniyyah rule was Ḥanafī. Refer to the introduction of the al-Taḥīl of Shaykh Mubārak bin Ṭālāl al-Aḥsāʿī al-Malikī edited by Dr ʿAbd al-Ḥamīd Āl-Shaykh al-Mubārak.
of the Qaramitah sect, that they,

“...Know of obedience to the Abbasid state and the blessed Hâshimî instruction (kalimah) for the length of their lives and till the end of their lifespan. Their way is that of obedience, their madhhab is that of the Sunnah and Jamâ’a, and the legal school of Imâm Abû Ḥanîfah, by this they are known, and upon this they live and die...” 313

This school continued to exist in al-Aḥsâ’ alongside other schools following from the ruling authorities adopting them in their legal code. Every ruler would pay special attention to the legal school that he followed. When the Ottomans conquered al-Aḥsâ’ in the middle of the tenth Islamic century the Ḥanafî school gained strength and entered what could be termed its ‘golden age’. The primary reason was that the Turks implemented it as their legal code according to the edict (farmân) of Sulṭân Suleimân the 1st. He announced that it would be the legal school of the state in all judicial rulings and religious edicts, this was applied across the entire Ottoman empire.314

Likewise the presence of the al-Mullâ family helped in the establishment of the Ḥanafî school in al-Aḥsâ’ and the surrounding areas,315 where they have been actively involved in the service of the madhhab for over five centuries. This includes teaching, writing, preaching, guiding people and leading prayers in masjids.

Al-Aḥsâ’ still has a number of scholars belonging to the four legal schools teaching within the city. Some of the old religious schools (madâris) are still running in the evenings with a large number of students attending. It is one of the few places in the world where the four schools still exist with their scholars within one city, which is a rare and immense blessing.

With regards to the schools currently present within the city, the following could be mentioned briefly.

**Ḥanafî School:** They have a number of masjids and some schools. One of the active ones being Madrassa al-Shalhûbiyyah. Shaykh Yaḥyâ and Shaykh ‘Abd al-Raḥîm al-Mullâ and other scholars of the al-Mullâ family are currently teaching Ḥanafî fiqh in the area.

**Mâlikî School:** They also have some masjids with lessons taking place in study of the Mâlikî madhhab. The family known as al-Shaykh Mubârak are, and have traditionally been the Mâlikî scholars of the area. Shaykh ‘Abd al-Hamîd and Shaykh Qais al-Shaykh Mubârak are some of the notable contemporary scholars of the Mâlikîs currently teaching within the city.

**Ṣâfî’î School:** They have a number of masjids and schools, some of which are active. The Shâfî’îs perhaps constitute the largest group of followers in terms of madhhab and scholars. Their main teacher being the erudite jurist and reviver of the school of Imâm al-Shâfî’î in eastern Saudi Arabia, Shaykh Aḥmad al-Dawghân. There are

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314 Refer to Al-Awdah al-Tashrî’ fi al-Dawl al-‘Arabiyyah p.178.
315 Most of the people of al-Kharaj were followers of the Ḥanafî madhab, amongst them being Shaykh Râshid bin Khanîn al-Ḥanafî who passed away in 1209 Hijri in Qatar. Refer to Injâż al-W’ad p.32 of Shaykh Muḥammad Ism‘â’il.
also other scholars belonging to the Shāfiʿī school who are teaching, such as Shaykh Ibrāhīm al-Khalifah. The families well known as belonging to the Shāfiʿī school and with a scholarly tradition include al-Dawghān, al-Jaʿfarī, al-ʿUmair, al-ʿArfaj, al-Qāḍī, al-Uthmān, and al-Nuʿaym.
Appendix C - Scholars of the al-Mullā Family

The al-Mullā family has produced a number of distinguished scholars of the Ḥanafī school over the last five centuries. A brief mention will be made of some of them:

1. Shaykh ‘Ali bin Ḥussain al-Mullā al-Wā‘iẓ: He is the ancestor of the al-Mullā family, he was a Judge (Qāḍī) in al-Aḥsā‘ in the latter half of the tenth century.


3. Shaykh Muḥammad bin ‘Imād bin ʿAbdullāh al-Mullā: He was a judge in al-Aḥsā‘ at the end of the tenth and beginning of the eleventh century.


5. Shaykh Muḥammad bin Aḥmad al-Mullā: A scholar of the eleventh century, he was the Imām of the Muhammad ‘Ali Pāsha masjid located in the fort in al-Kūt. It is known today as Jāmiʿ al-Shuyūkh, the masjid was established in the year 1044.


7. Shaykh Muḥammad bin ‘Umar al-Mullā: He authored a commentary on Saḥiḥ al-Bukhārī. He passed away in the year 1120 approximately.

8. Shaykh Abū Bakr bin ‘Umar al-Mullā: He was a pious scholar who was loved by the people of knowledge. He authored poetry and had written correspondence with Sayyid ‘Abdullah al-Ḥaddād. He passed away in the year 1170 approximately.

These biographical notes are based on a published article authored by Ustādh Bandar al-Mullā. Additions were made by Shaykh Yahyā al-Mullā whilst reviewing this appendix with the translator.
9 Shaykh Ibrāhīm bin ʿUmar al-Mullā: He authored a number of works, amongst them being *Silsilat al-Dhahabiyyah fi Ṭarīq Sādāt al-Naqshbandiyyah*. He passed away in the year 1182 approximately.

10 Shaykh ʿUmar bin Aḥmad al-Mullā: One of the distinguished scholars of the family, he established a masjid in the al-Kūt area and linked endowments (*awqāf*) to it. He made his son Shaykh ʿAbd al-Raḥmān the overseer of the masjid and endowments.


12 Shaykh al-Qāḍī ʿAbd al-Raḥmān bin ʿUmar al-Mullā: He passed away in 1237, he was a judge in al-Aḥsāʾ in the thirteenth century.

13 ʿAllāmah Shaykh Abū Bakr bin Muḥammad bin ʿUmar al-Mullā: One of the greatest scholars of his age, he passed away in Makkah in 1270. He authored many works in topics such as theology, prophetic narrations, jurisprudence and the Arabic language.

14 ʿAllāmah Shaykh ʿAbdullāh bin Shaykh Abī Bakr al-Mullā: He passed away in 1309, one of the notable scholars of the family. He taught, preached and guided, whilst authoring a number of works.

15 Al-Qāḍī al-Muftī Shaykh ʿAbd al-Laṭīf bin ʿAbd al-Raḥmān al-Mullā: He served as Judge and issued legal verdicts in al-Aḥsāʾ for more than thirty years. He passed away in the year 1339. He has a number of legal verdicts and authored some works on *fiqh*.

16 Shaykh Abū Bakr bin Shaykh ʿAbdullāh al-Mullā: One of the notable scholars of the 14th century, he took on the role of teaching and preaching in a number of schools and masjids belonging to the family. He also enjoyed great respect amongst the people in both the Ottoman and Saudi periods. He passed away in 1366.

17 Shaykh Aḥmad bin Shaykh ʿAbd al-Laṭīf al-Mullā: He took knowledge from his father and the other scholars of his city. He took on the role of Judge for a short period of time. He enjoyed great respect amongst the people with his home being a calling point for all people wishing to benefit from his knowledge, especially that of history and genealogy. Likewise he was Imām of Masjid al-Mullā and taught and preached in the al-Qubbah school. He passed away in 1402.

18 Shaykh Muḥammad bin Abī Bakr al-Mullā: He took knowledge from the scholars of his city and scholars of Makkah. After his graduating he busied himself with teaching and preaching in the Masjids and schools belonging to the family. He paid special attention to the poor and needy. He passed away in 1395.
19 Shaykh ‘Abd al-Raḥmān bin Abī Bakr al-Mullā: The jurist and scholar of ḥadīth, he took knowledge from the scholars of his city and then from the scholars of Makkah. He taught in al-ʿAḥsāʾ and in Makkah, he passed away in 1421.

20 Shaykh ʿAbdullāh bin ʿAbd al-Raḥmān al-Mullā: Born in the year 1330, he took from the scholars of al-ʿAḥsāʾ, then studied in India at Dār al-ʿUlūm Deoband. After graduating from Dār al-ʿUlūm Deoband he taught at the al-Amīriyyah madrassa in al-ʿAḥsāʾ. He also opened a bookshop named Maktabat al-Tʿāwun al-Thaqāfī.

17 Shaykh Muḥammad bin ʿAbdullāh bin Abī Bakr al-Mullā: He passed away in 1422. He had a circle of knowledge in his masjid called al-Qanbarī in the al-Kūt area. A number of the students of knowledge in al-ʿAḥsāʾ benefitted from him.

18 Shaykh Yahyā bin Shaykh Muḥammad bin Abī Bakr al-Mullā: He has sought knowledge from a number of scholars in al-ʿAḥsāʾ, he studied at Dār al-ʿUlūm Makkah, Madīnah and al-Azhar. He graduated from the faculty of Sharīʿah of Ibn ʿSāʿūd University in the year 1405. He has a number of circles in his masjid in the al-Kūt area. He is currently focused on publishing the works of the scholars from his family, having published a large number of them, alongside the teaching of the Hanafī school.
Appendix D - The Wording of Salāh

The Opening Takbīr

“Allāh is great!”

Praise

“O Allāh, we glorify You and praise You! Blessed is Your name and exalted is Your majesty. There is no god other than You!”

Seeking Protection

“I ask for Allāh’s protection from the cursed Devil.”

Reciting Bismillāh

“For the name of Allāh, the Most-Merciful, the Most-Kind.”

317 Provided courtesy of the Abū Zahrā’ Foundation in Keighley.
The Opening Chapter

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

"All praise belongs to Allāh, the Lord of the worlds."

الْمُدَّ للهِ رَبِّ الْعَالَمِينَ

"The Most-Merciful, the Most-Kind." 

رَحِمَانَ الرَّحِيمَ

"The Owner of the Day of Judgment."

مَلِكِ يَوْمِ الدِّيْنِ

"You alone we worship, and You alone we ask for help." 

يَا اِدْعُبُ وَاِدْعُ اِنْتَعِينُ

"Guide us to the Straight Path." 

اهْدِنَا الْصَّرَاطَ الْمُسْتَقِيمَ

"The path of those who You have blessed." 

غَيْرِ الْمُغْضُوبِ عَلَيْهِمْ وَ لَا الْضَّالِيَْ

"Not those who have brought anger on themselves or those who are lost."

أَمِنَ

"Amen"

Chapter of Abundant Good

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

"Through the name of Allāh, the Most-Merciful, the Most-Kind." 

أَنَا آَعْطَيْنَكَ الْكَوْثَرَ

"Indeed, We have given you abundant good."

فَصَلِّ لِرَبِّكَ وَانْحَرْ

"So pray to Your Lord and sacrifice." 

أَنْ شَانِئَكَ هُوَ الْبَتِّ

"Indeed, the one who hates you is the one who is cut off."

The Chapter of Purity

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

"Through the name of Allāh, the most-Merciful, the Most-Kind." 

قُلْ هُوَ اللهُ اَحَدٌ

"Say: He is Allāh; He is one."

أَلَّا يُوْلَدُ وَلَا يُوْلَدُ

"Allāh is the One who everything is in need." 

لَْ يَلِدْ وَلَْ يُوْلَدْ

"He did not have a child and He was not born." 

وَلَْ يَكُن لَّهُ كُفُوًا اَحَدٌ

"And nothing is like Him."
The Takbir of Bowing

"Allāh is great!"

The Glorification of Bowing

"Glory be to my Mighty Lord!"

The Tasmi‘

"God hears the one who praises Him."

The Tasmīʿ

"Glory be to my Mighty Lord!"

The Tahmīd

"O our Lord, to You belongs all praise!"

The Takbir of Prostration

"Allāh is great!"

The Glorification of Prostration

"Glory be to my Lord Most High!"

The Tashahhud

"Greetings, prayers and all things good are for Allāh."

"O Prophet, peace be on you, and the mercy and blessing of Allāh."

"Peace be on us and all of God righteous servants."

I bear witness that there is no god except Allāh and that Muḥammad is His servant and Messenger.”
The Beginner's Gift

The Salutation upon the Prophet

اَللّٰهُمَّ صَلِّ عَلٰ سَيِّدِنَا مُعاَمَدٍ وَّعَلٰ آلِ سَيِّدِنَا مُعاَمَدٍ كَمَ صَلَّيْتَ عَلٰ سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰ آلِ اِبْرَاهِيْمَ اِنَّكَ حَيِيدٌ مِّيْدٌ

"O Allâh, send prayers on our Master Muḥammad and on the family of our Master Muḥammad just as you sent prayers on our Master Abraham and on the family of our Master Abraham. Indeed, You are most-Praiseworthy and Noble."

اللّٰهُمَّ بَارِكْ عَلٰ سَيِّدِنَا مُعاَمَدٍ وَّعَلٰ آلِ سَيِّدِنَا مُعاَمَدٍ كَمَ بَارَكْتَ عَلٰ سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰ آلِ اِبْرَاهِيْمَ اِنَّكَ حَيِيدٌ مِّيْدٌ

"O Allâh, bless our Master Muḥammad and the family of our Master Muhammad just as you blessed our Master Abraham and the family of our Master Abraham. Indeed, You are most-Praiseworthy and Noble."

The Supplication

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلاَةِ وَمِنْ ذُرِيَّتِى رَبَّنَا وَتَقَبَّلْ دُعَاء رَبَّنَا اغْفِرْ لِّ وَالِدَيَّ وَلِلْمُؤْمِنِيَْ يَوْمَ يَقُوْمُ الِْسَابُ

"O my Lord, make me and my children steadfast in the prayer. Our Lord, except our prayer! Forgive us, our parents and the believers on the day of Judgment."

The Final Salutations

السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللّهِ

“Peace and Allâh's mercy be on you.”
Appendix E - Brief Biography of Imām Abū Ḥanifah and His Students

He is Nuʿmān bin Thābit, whose kunyah is Abū Ḥanīfah (Allāh have mercy on him). He was born in al-Anbār and it is said in al-Kūfah in 80 (AH), he lived for 70 years and died in Rajab or Shaʿbān in the year 150. According to the most correct view he died whilst in prison in Baghdad due to his refusing to accept the position of judgeship, and was buried in the Khaizrán graveyard.

His father Thābit was born a Muslim, and was from the people of al-Anbār according to that which is reported from Muḥammad bin Isḥāq.

Al-Khatīb mentioned in his Tārikh that Abū Ḥanīfah met four of the companions. They are: ʿAnas bin Mālik in Baṣrah, ʿAbdullāh bin Abī Awfah in al-Kūfah, Sahl bin Sʿad al-Sāidī in al-Madīnah and Abū Ṭufail ʿĀmir bin Wāthilah in Makkah. He did not meet any of them except that he took from them. He took fiqh from Ḥammād ʿAbī Sulaimān, ʿAṭā bin Abī Rabāḥ, Abū Is-ḥāq al-Sabīʿī, al-Haitham bin Ḥabīb, Muḥammad...
bin al-Munkadir,\textsuperscript{326} Nāfiʿ the Mawla of ʿAbdullāh bin ʿUmar,\textsuperscript{327} Hishām bin ʿUrwh,\textsuperscript{328} Sammāk bin Ḥarb\textsuperscript{329} and other major scholars from the generation of the Tabīʿīn, may Allāh be pleased with them all.

From those who narrate from him and thus are his students are: ʿAbdullāh bin al-Mubārak,\textsuperscript{330} Wākiʿ Ibn al-Jarrāḥ,\textsuperscript{331} Qāḍī Abū Yūsuf,\textsuperscript{332} Muḥammad bin al-Ḥasan al-Shaybānī,\textsuperscript{333} Dāwūd al-Tāṭ,\textsuperscript{334} Fuḍail Ibn ʿIyād,\textsuperscript{335} Bishr al-Ḥāfī,\textsuperscript{336} Ibrahim bin Adham\textsuperscript{337} and others. His knowledge has spread far and wide, his virtues and excellent qualities are numerous and have been mentioned in other works.

\textsuperscript{326} Muḥammad bin al-Munkadir bin ʿAbdullāh bin al-Hudair al-Taymī al-Madanī, the Ḥafiẓ. He narrates from his father, Aishah, Abū Hurairah, Abū Qatadah, Abū ʿAyyūb and Jābir. See \textit{al-Kāshif} (2:224).

\textsuperscript{327} He is Nāfiʿ Abū ʿAbdullāh al-Faqīh, he narrates from his Mawla Ibn ʿUmar, Abū Hurairah and Aishah. He was one of the major Imām's of the Tābīʿīn. See \textit{al-Kāshif} (2:315).

\textsuperscript{328} Hishām bin ʿUrwh Abū al-Mundhir, and it is said Abū ʿAbdullāh al-Qurashī, he narrates from his uncle Ibn al-Zubair and his father. Abū Ḥātim said, "He is trustworthy and an Imām in ḥadith." See \textit{al-Kāshif} (2:337).

\textsuperscript{329} Sammāk bin Ḥarb Abū al-Mughīrah al-Dhuhalī, one of the scholars of al-Kūfah. He narrates from Jābir bin Samūrah and Nʿumān bin Bashīr. He said, "I met 80 of the companions." See \textit{al-Kāshif} (1/465) and \textit{al-Khulāsah} of al-Khazrajī p.155-156.

\textsuperscript{330} ʿAbdullāh bin al-Mubārak bin Wādiḥ Abū ʿAbd al-Raḥmān al-Hanzalī, the Shaykh of Khurasān. His students include: Ibn Mahdī, Ibn Mʿaīn and Ibn ʿArafāh. He was born in the year 118 and passed away in Ramaḍān 181. See \textit{al-Kāshif} (1:591).

\textsuperscript{331} Wākiʿ Ibn al-Jarrāḥ Abū Sufyān al-Ruwasī, one of the major scholars. His students include: Ahmad, Ishaq and Ibrahim bin ʿAbdullāh al-Qassār. He was born in 128 and passed away on the day of ʿAshūrah in 197. See \textit{al-Kāshif} (2:350).

\textsuperscript{332} He is the Imām, ʿAllāmah, Jurist (faqīh) of the Iraqis, Yaʿqūb bin Ibrahīm al-Ansārī al-Kūfī, the student of Abū Ḥanīfah. He narrates from Hishām bin ʿUrwh, Abū Ishaq al-Shaybānī, ʿAtā bin al-Sāib and their level. Those who narrate from him include: Muḥammad bin al-Ḥasan, Abū ʿAbdullāh al-Hasan, Abū Ḥanīfah, Bishr bin al-Walīd, Yahyā bin Maʿin, ʿAlī bin al-Jaʿd, ʿAlī bin Muslim al-Ṭusī. Ibn Maʿin said, "Abū Yūsuf is from the people of hadith and people of the sunnah." See \textit{al-Tādhkirah} of Ḥafiẓ al-Dhahabī (1:293) and \textit{al-Intiqā} of Ibn ʿAbd al-Barr (p.329).

\textsuperscript{333} Muḥammad bin al-Ḥasan bin Farqad al-Shaybānī, the author of the six works which are called the \textit{ẓāhir al-riwāyah} which transmit the relied upon positions of the Ḥanafī school. Ibn ʿAbd al-Barr quoted al-Shafiʿī as saying, "I have not met a man more intelligent than him." \textit{Al-Intiqā} (337). He was raised in al-Kūfah, he studied with Abū Ḥanīfah, Misʿar bin Kidām and Sufyān al-Thawrī. He also narrated from Mālik bin ʿAnsār, (and is one of the narrators of his Muwaṭṭā), al-Awzāʿī and Qāḍī Abū Yūsuf. He came to Baghdād where people came to study hadith and fiqh from him. His students include: Imām al-Shafiʿī, Abū Suleimān al-Jawzjānī, Abū Ubaid al-Qāsim bin Salām and others. See \textit{Tārīkh al-Baghdād} (2/172).

\textsuperscript{334} He is Dawūd bin Nasr al-Tāṭ, the jurist and ascetic, he narrates from ʿAbd al-Malik Ibn ʿUmayr, Ḥumaid al-Tawīl, Ibn Abī Laylah, ʿAmash and others. His students include: Ibn ʿUyaynah, Ishaq bin Mansūr al-Salūlī, Wākiʿ and Abū Nuʿaym. He was declared trustworthy by Ibn Maʿin and was included by Ibn Hibbān in the trustworthy narrators. Muḥārib bin Dithār said, "If Dawūd had been in the previous communities Allāh would have informed us about him." See \textit{Tahdhīb al-Tahdhīb} (3:203).

\textsuperscript{335} Fudayl bin ʿIyād al-Tamīmī al-Khurasānī the ascetic. His students include: Yahyā al-Qaṭṭān, Ibn Mahdī and others. He was trustworthy and praised greatly, he lived over 80 years and passed away in Muḥarram 187. See \textit{al-Kāshif} (2:124).

\textsuperscript{336} He is Bishr bin al-Ḥārith bin ʿAbd al-Raḥmān bin Atā bin Hilal al-Marwazī, the well known trustworthy ascetic. He passed away in the year 227 at 67 years of age. See \textit{Taqrib al-Tahdhīb} p.122.

\textsuperscript{337} Ibrahim bin Adham Abū Ishaq al-Balkhī, the ascetic. He passed away in the year 162. See \textit{al-Kāshif} (1:208).
Appendix F

The Recognition of the Correctness of the Ḥanafī School

by

Shaykh ʿAbd al-Raḥmān bin Abī Bakr al-Mullā

[This original Arabic treatise and biographical information was kindly provided to the translator by Shaykh Rāʿed al-Mullā, the grandson of the author. The translator has added subheadings, referencing of narrations and some brief notes to the translation.]
**Biography of Shaykh ‘Abd al-Raḥmān bin Abī Bakr al-Mullā**

He is the most learned scholar and ḥadīth specialist, Shaykh ‘Abd al-Raḥmān bin Abī Bakr al-Mullā (Allāh have mercy on him). He was born in to the scholarly ‘al-Mullā’ family which traces its origin back to the noble companion ‘Abd al-Raḥmān bin Abī Bakr al-Ṣiddiq (Allāh be pleased with them both).

He was born on the day of ‘Arafāh in the year 1323 Hijrī. He kept the close company of his father Shaykh Abū Bakr, and likewise studied with other scholars of his city. He then travelled to Makkah and studied in the Madrassa al-Ṣawlatiyyah and kept the close company of the scholars of the Ḥijāz, both in the Ḥaram al-Makkī and Madanî as well as al-Ṭā‘īf.

From the notable scholars he studied with are:
- His father Shaykh Abū Bakr
- Shaykh Muḥammad ‘Abd al-Laṭīf al-Mullā
- Shaykh ‘Abd al-Laṭīf al-Ja‘farī
- Shaykh Aḥmad al-Aliyy al-‘Arfaj
- Shaykh ‘Abd al-‘Azīz al-‘Ulîj
- Shaykh ‘Umar Ḥamdān al-Maḥrāsī
- Shaykh Ḥussain ‘Abd al-Ghānî al-Ḥanafī
- Shaykh Muḥammad Yahyā Amān
- Shaykh Ḥasan al-Mashāṭ
- Shaykh al-Sayyid Muḥammad ‘Abd al-Ḥayy al-Kāṭtanī

Shaykh ‘Abd al-Raḥmān passed away in the year 1421 aged approximately 98 years old having spent a life busy in learning, teaching and benefiting the Muslims. His written works include:
- An anthology of his poetry
- A poem on the different types of ḥadīth
- Collection of treatise on various issues (of which this article is one).

May Allāh ﷻ have mercy on him and allow us to benefit from his works.
All praise is due to Allāh, the One who answers those who ask, and rewards those who perform righteous acts. Salutations and blessings upon the one who was sent by Allāh as a mercy to the worlds, our Master Muḥammad and upon all his family and companions. To proceed:

I was questioned by one of the students of knowledge in the Makkan sanctuary (Ḥaram al-Makkī), who was a follower of the Ḥanafī school, he said, “O Shaykh Abū Bakr, some students speak regarding the madhhab of Abū Ḥanīfah, and say such and such, and that his madhhab is based upon personal opinion. Do you have a beneficial [answer] to reply to that which has been said?”

I answered him with that which was convincing, so he said to me, “If you were to be kind enough to write this along with anything in addition to what you have mentioned which occurs to you, then I would benefit from it more.”

I said to him, “Allāh willing”, and the next day I began the writing of that which Allāh made easy for me in terms of an answer, hoping that this student and others who are ignorant of the knowledge and excellence of this imām of great stature would benefit from it.

I said: Know O seeker of benefit that Abū Ḥanīfah (Allāh have mercy on him) was the first of the imāms of ijtihād, and the earliest of them in terms of preservation of the sunnah and recording of knowledge and legal issues. Not least that of fiqh linked to the understanding of the book of Allāh and the Sunnah of His Messenger ﷺ. He met a number of companions338 and based his madhhab upon the Qurān, Sunnah and their

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338 Imām ‘Abd al-Ḥayy al-Laknawī said in his work Iqāmat al-Ḥujja p.83-88, “The scholars have differed regarding whether the Imām was a Tab‘i after they agreed that he was present during the time of the companions. There are from them those who negate this, and a group from the reliable ones affirm it. Shaykh al-Īslām Abū Abdullah al-Dhahābī said in al-Kāshīf regarding him ‘N‘umān bin Thābit bin Zawta (Allah be pleased with him) he saw ‘Anas (Allah be pleased with him) and heard from ‘Aṭā, al-‘Araj and Ikrīmah.”

rulings.

As for that which is said regarding his madhhab - which is in opposition to the truth, and is incorrect - has been rejected by the people of truth and verification who are relied upon. If his madhhab was as they claimed, then why does it have a greater following than the others in terms of its adherents? We have been ordered to the majority, which is that which the majority of Muslims who follow the truth are upon, because this is closer to that which is correct. This is due to his words, “My nation will not unite upon misguidance” reported by Imām Aḥmad in his Musnad. The contemporaries of Abū Ḥanīfah would boast of him and say, “Imām Abū Ḥanīfah is the imām of the imāms and the pride of the Muslim community (ummah).”

The Widespread Following of the Ḥanafī School

And for you - O successful student - is this report: During the time of the Ottoman empire a scholar was sent at the expense of the empire to travel in all of the Muslim lands and other than them; and to record that which he encountered along with a counting of the followers of Abū Ḥanīfah. So he went to the furthest East then returned, and went to the furthest West. When he returned from his journey he authored a book about his travels and named it “Ḥayāt Abī Ḥanīfah” he said in it, “I travelled the earth, the East and the West, and encompassed all that is in the lands of the Muslims. I found three quarters of the Muslims followers of Abū Ḥanīfah (Allāh have mercy on him).” These are the words of the travelling scholar.

The Use of Analogy

From this I say: If Abū Ḥanīfah took from analogy (qiyās) due to the absence of a text (naṣṣ) in some issues, then analogy is the fourth pillar from the pillars of the religion upon which the rulings of the Sacred Law are built, this is agreed upon since the beginning of Islām. Abū Ḥanīfah dived in to it and deduced from it that which corresponded with the texts of the Sacred Law. He was the most knowledgeable of people in understanding and comprehension of the subtle points of correct analogy.

Hadith of Muʿādh

When the Messenger of Allāh ﷺ sent Muʿādh to Yemen he advised him with counsels, amongst them his words, “With what will you judge amongst people? He said: ‘The book of Allāh’, He said to him: ‘And If you do not find the solution in it?’, he said: ‘The Sunnah of His Messenger’, he said: ‘And if you do not find the solution in it?’

Jawzī, al-Sirāj have all stated that Imām Abū Ḥanīfah is a Tābʿī. Those who denied amongst them in reality denied his narrating from the companions. But this however was explicitly mentioned by another group from the relied upon hadith experts and historians”.

339 Aḥmad (25966).

340 Shaykh Muḥammad Abū Zahra in his book Abū Ḥanīfah p.466 said, “Likewise you see this legal school has spread East and West. Those who take from it and traverse its path are numerous. If the door of legal derivation (takhrīj) was opened for it, the scholars would extract from its principles rulings sufficient to include all environments.”
he replied: ‘I will exert my judgement.’  

Abū Ḥanīfah (Allāh have mercy on him) was the first to record fiqh, and in his recording of legal issues he took the evidence from the book of Allāh, from the Sunnah of the Messenger of Allāh, and consensus of the companions. If he did not find an evidence he made analogy of the legal issue with the basis of the textual evidence, and this is the practice of every mujtahid.  

From his scrupulousness (Allāh have mercy on him) is that if he formulated a legal issue according to analogy he presented it to his companions and the scholars of his time. If they did not find that which conflicted with it they concurred with it and supported it. He would then instruct Abū Yūsuf, his student and companion, to record it, and Abū Yūsuf would record it. All of this was out of his desire to reach the truth. A mujtahid for whom absolute ijtihād is permitted, if he reaches the truth (ḥaq) then he has two rewards, and if he makes a mistake then he has one reward. So do not be - O successful student - in doubt regarding the correctness of the madhhab of your Imām, Abū Ḥanīfah, for he is with the truth and the truth is with him, Allāh willing. Leave aside that which has been said by those who are unable to comprehend the knowledge and excellence of Abū Ḥanīfah, whose fame is widespread in all of the lands. Such that he surpassed the scholars of his time and contemporaries in scrupulousness, worship, asceticism, memorisation, precision, preservation, and became well known by these. He was envied by some people, and they said what they said regarding him, as it is said:

There is no one who is safe from the tongues of people
Even if it is the pure Prophet

Likewise just as it is the Sunnah of Allāh with His Prophets and chosen ones from His creation, he ḥusayn, said, “Every possessor of blessings is envied.” Is there a blessing more excellent than the virtue of knowledge, regarding which a poet says:

They envy the young man when they have not attained what he has
The people are his enemy and critics
Like the co-wives of the beautiful saying
Out of jealousy and unjustly that there was a defect in her face

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341 Reported by Abū Dāwūd (3/313) and al-Tirmidhī (3/616) who indicated to its being weak. It does however have supporting narrations in a mawqūf form from ‘Umar, Ibn Mas‘ūd, Zayd bin Thābit and Ibn ‘Abbās (Allah be pleased with them all) which were referenced by al-Bayhaqī in his Sunan (10/114). This was mentioned by him after his referencing of this hadith as a support to it as stated in Mirqāt al-Ṣā‘id Sharḥ Sunan Abī Dāwūd of al-Suyūtī. See Ghāyah al-‘Ināyah (1/22) of Dr Ṣalāḥ Abul Ḥājj.

342 Imām al-Shaʿrānī said in Al-Mizān (1/51) relating from Imām Abū Ḥanīfah, “He has lied-By Allah- and falsely claimed against us, [meaning] the one who says that we give precedence to analogy to an explicit text (naṣṣ). Is there a need for analogy after the presence of an explicit text (naṣṣ)?”

343 This is part of a ḥadith reported by al-Tabarānī in his three Mʿujams; al-Bayhaqī in Shuʿab al-Īmān (6228) and Abū Nuʿaym in al-Ḥilyah (2:361). Al-ʾIraqī in his Takhrīj Aḥādīth al-Iḥyāʾ (3156) graded the narration as daʿif.
Comprehensiveness of the Ḥanafī School

Then know - O successful student - that all of the Sharīʿah courts in the Muslim lands cannot do without the books of the madhhab of Abū Ḥanīfah, due to their need of them in order to resolve complex problems, due to the tolerance of his madhhab. The Muslim community is built upon tolerance in conformity with the evidences. He said, “The religion is easy, no one goes to extremes in the religion except that it overcomes him.” Reported by al-Bukhārī from Abū Hurayrah. And al-Bukhārī narrates from ʿAnas bin Mālik that he said: The Messenger of Allāh said, “Make it easy and do not make it difficult, give glad tidings and do not repel...”

Praise of Imām Abū Ḥanīfah

And for you - O successful student - is a brief selection of that which the scholars, the carriers of knowledge have mentioned regarding some of the knowledge and excellence of Abū Ḥanīfah. From them are their words: Abū Ḥanīfah is the first to have recorded fiqh and organised its legal issues and books to make it easy for people to take from the Book and the Sunnah and the rulings of the Sacred Law. He was followed in this by Imām Mālik in his Muʿwaṭṭā. Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī said, “Al-Shāfiʿī said: People in fiqh are the children of Abū Ḥanīfah.” Abū Ḥanīfah was the first to record the farāʿid, making easy their route, and making clear their meanings. Al-Khatīb al-Baghdādī (Allāh have mercy on him) relates from one of the ascetic scholars that he said, “It is incumbent for the people of Islam to supplicate for Abū Ḥanīfah in their prayers due to his preserving for them the Sunnah and Sacred Law.”

Ibn Maymūn (Allāh have mercy on him) said, “There was not during the time of Abū Ḥanīfah anyone more knowledgeable, comprehending, scrupulous, understanding of fiqh and more ascetic than him.”

Ibrahim bin Muʿāwiyah (Allāh have mercy on him) said, “Abū Ḥanīfah paved the path of knowledge for people, and made clear from them its difficult [matters].”

Dāwūd al-Ṭāʿī (Allāh have mercy on him) said, “Abū Ḥanīfah is a star which the travellers seek guidance by.”

ʿAbdullāh bin al-Mubārak said, “I have not seen anyone more scrupulous and knowledgeable than Abū Ḥanīfah.”

They described him possessing a brilliant ability to deduce legal rulings from the Book and Sunnah and resolving difficult problems.

Abū ʿUbayd (Allāh have mercy on him) said, “I heard al-Shāfiʿī say: He who wishes to learn fiqh, then let him pay close attention to Abū Ḥanīfah and his companions, for all of the people are his children in fiqh.” He also said, “I do not know of anyone who bestowed upon me in knowledge like Muḥammad bin al-Ḥasan the companion of Abū Ḥanīfah, for all of the people are his children in fiqh.”

Khalaf bin Ayūb (Allāh have mercy on him) said, “Knowledge came from Allāh to Muḥammad, then it came to his companions, then it came to the followers (tābiʿīn), then it came to Abū Ḥanīfah and his companions. Those who wish let them be happy.
and those who wish let them be angered.” Cited from Tārikh al-Baghdād.

Imām Abū Ḥanīfah and Hadīth

Imām al-Laknawi (Allāh have mercy on him) said refuting those of his opponents who criticised Abū Ḥanīfah and accused him of weakness in ḥadīth, “This view is rejected upon the one who proclaims it, due to his ignorance of the reality of Abū Ḥanīfah’s knowledge, and which ugliness is greater than this? For Abū Ḥanīfah is an imām, scrupulous, conscious of Allāh, pure, fearful of Allāh, preserver of the Sunnah, and he has well known miracles, so from where is weakness attributed to him!”

Sometimes they say his preoccupation was with fiqh; reflect on this and look with justice, how is that which they have attributed to him a defect? Rather the jurist (faqīh) is more deserving of ḥadīth being taken from him.345

The Term Opinion

Sometimes they say he was from the people of analogy and opinion, and opinion is deducing for the new situation from the textual sources according to the method of the jurists of the companions, followers and their followers, by linking the situation to its like in the Book and the Sunnah. The person of opinion is praised, and the one without opinion is not referred to and is not benefitted from. If it is said that so and so is a person of opinion, then this is a praise of him; and if it is said that so and so has no opinion, it means that which is correct cannot be benefitted from his opinion and he is unable to provide that which is requested from him. Al-Khatīb referenced most of these reports in Faqīh al-Mutafaqqih, and likewise Ibn ‘Abd al-Barr in Jāmiʿ Bayān al-ʿIlm with a detailing of the sources of these reports.

The definitive view regarding this is that the jurists amongst the companions, the followers and their followers meant by the term opinion the meaning which has been mentioned previously, which is deducing a ruling regarding a new situation from the textual evidences. This is from the agreed upon matters that there is no means to deny. Thus opinion according to this meaning is an attribute of praise of the one being praised, every jurist whom informs with precise and vast understanding is described with it.

Thus you find Ibn Qutaybah mention in his Kitāb al-Mʿārif his statement “Jurists” with the title “People of Opinion.” And he counts amongst them al-Awzāʾi, Sufyān al-Thawrī, Mālik bin ‘Anas (Allāh be pleased with them all). Likewise you will find Ḥāfiẓ Muhammad bin al-Hārith al-Khashānī mention the companions of Mālik in their book Qudāʾ al-Qurtubā with the name “The People of Opinion,” and this was also the practice of Ḥāfiẓ Abū Walid al-Qurtubī in his book Tārikh ʿUlamā al-Andalūs. Likewise Ḥāfiẓ Abū Walid al-Bājī in his commentary of al-Muʿwāṭṭa and Ḥāfiẓ Ibn 345 Shaykh Ghāwajī al-Albānī said p.231-232, “Yes, the Imām (Allah Most High have mercy on him) gave preference to narrations according to the understanding (fiqḥ) of the narrator in comparison to a narration whose narrator was not a jurist. This is because the jurist comprehends and understands that which the non jurist does not comprehend. Not least when the hadith may be narrated in meaning, and this has come from the tongue of Abū Ḥanīfah (Allah Most High have mercy on him) in his discussion with Imām ‘Abd al-Rahmān al-Awzāʾi as is mentioned in reports.”

345 Shaykh Ghāwajī al-Albānī said p.231-232, “Yes, the Imām (Allah Most High have mercy on him) gave preference to narrations according to the understanding (fiqḥ) of the narrator in comparison to a narration whose narrator was not a jurist. This is because the jurist comprehends and understands that which the non jurist does not comprehend. Not least when the hadith may be narrated in meaning, and this has come from the tongue of Abū Ḥanīfah (Allah Most High have mercy on him) in his discussion with Imām ‘Abd al-Rahmān al-Awzāʾi as is mentioned in reports.”
ʿAbd al-Barr also, such that when he authored the commentary on al-Muʿwaṭṭā he named it “The memorization of the legal schools of the scholars of the lands in that which the Muʿwaṭṭā contains of meanings of opinion and narration.”

From this it becomes clear that the application of the narrated reports regarding the criticism of opinion are in regards to personal desire in the fiqh of the jurists...

The Labelling of the Ḥanafīs as People of Opinion

As for the specification of the Ḥanafīs with this name, it is not correct except with the meaning of complete mastery in deduction, the mention of which is in the Qurān. For fiqh in all situations must be accompanied by opinion whether it is in Madīnah where revelation descended, or in Iraq. All of the groups of the jurists differ in the conditions of ijtihād due to the evidence which was apparent to them. They are agreed in taking from the Book, Sunnah and analogy, and not confining themselves to one of them.346

Sulaimān bin ʿAbd al-Qawī al-Ṭūfī al-Ḥanbalī in his Sharḥ Mukhtaṣar al-Rawda on the principles of law according to the Ḥanbalīs said, “Know that the people of opinion in terms of description are all those who deal with legal rulings with opinion. Thus it encompasses all of the scholars of Islām, and is not specific to one and not another, because each of the Mujtaḥidīn in his ijtihād cannot do without reflection and opinion.” 347

And by this every person of deep understanding will understand that opinion is not specific to the Ḥanafīs but is shared between all of Mujtaḥids, as for the one who makes it specific to the Ḥanafīs, then the notable scholars have extensively refuted him with clear proofs by which every just person will be convinced. Like the Shaykh, the most learned verifying scholar, the proof, Imām Muḥammad ʿAbd al-Ḥayy al-Laknawi (Allāh have mercy on him) and other than him from the researching scholars.

Reflect on His ﷺ words, “And consult them in the matter,” addressing this to His Prophet ﷺ, and the order is general for his community. In this command is a proof that reason is given consideration, and benefit is obtained from it, and it is from the legislation for this community. Do you not see how ʿUmar bin al-Khaṭṭāb ﷺ would present his view to the Messenger of Allāh ﷺ and the Qurān would be revealed in agreement to him? Al-Suyūṭī (Allāh have mercy on him) mentioned that the agreements of ʿUmar bin al-Khaṭṭāb reached seventeen. Sound reason is not rejected except by an ignoramus or arrogant one who is not paid attention to nor given consideration, “Leave that which causes you doubt to that which does not cause you doubt.” 348

346 Shaykh Ghāwajī al-Albānī said p.233, “It has been mentioned previously in the discussion of the principles of the school of the Imām (Allah Most High have mercy on him) that the fourth principle according to him is analogy, ijtihād and opinion...It is agreed upon that taking from analogy and opinion is the position of the four Imāms and relied upon legal schools. No credence is given to the Zāhirīs and their likes who deviate from this...It has been mentioned previously that the Imām (Allah Most High have mercy on him) does not take in to consideration opinion nor resort to it except if there is an absence of a text on the matter. Ibn al-Qayyim al-Ḥanbalī said in Iʿlām al-Muwaqqʿātā, “The companions of Abū Ḥanīfah are agreed that the legal school of Abū Ḥanīfah is that the weak hadith according to him is superior to analogy and opinion. And upon this he built his legal school”.

347 (3:289).

348 Al-Tirmidhī (2518) who graded it as Ḥasan Sahih, al-Nasāʾī in al-Ṣughra (8:327-328).
As for that which some students mention regarding the madhhab of Abū Ḥanīfah it is as said - I heard them saying - I say: This is from ignorance, stupidity and blame. It is upon the teacher who pours in to the ears of the students that which is outside the subject matter of their lessons which is of no concern to him, and which is of no benefit to them. He said, “From the goodness of a person’s Islām is his leaving that which does not concern him”.

Except that he wishes to create differences between Muslims, and this practice has been forbidden by Islām which has come to encourage us towards love, co-operation, unity, elimination of disagreement, harmony of hearts, unity, one voice and not being divided. We seek refuge with Allāh from the ignorance of the ignoramuses.

Then I return and say, all praise is due to Allāh who made for the Ḥanafīs a relied upon correct view, which enlightens for them the path, and removes from them any hindrance. The Muslims refer back to it for their problems, and it is a solution to their problems in important matters. So leave - O student - the incorrect speech that has been said regarding the school of your Imām, Abū Ḥanīfah, which continues to be supported and victorious, and the one who criticises his school, then his is deluded and it is rejected upon him:

Like the one striking the rock in order to make it weaker
It did not harm it but rather it caused the horn of the animal to bleed

That which is incumbent upon us with regards to our imāms of ijtihād, the people of the four madhhabs whose righteousness and virtue is attested to, is that we hold a good opinion of them because of the great struggle that they undertook in preserving the pure Sunnah by their recording, preserving and guarding it from those who tampered with it. Along with our belief that all of them are upon truth and guidance from Allāh, all of them agree on the principles of the religion, their difference being only in the branches, as it is the area of ijtihād. This is according to that which reached them from the Sunnah from the evidences related to rulings, each one of them took that which reached him and he regarded as authentic.349

This is in accordance to that which reached them from the Sunnah from the evidences for the legal rulings. Each of them took from that which reached him and was sound according to him, and they are source. Drawing from the one upon whom was revealed: “And we revealed upon you the remembrance to make clear for the

349 ʿAllāmah Ibn Taymiyyah in his work Raf‘ al-Malām (Present in Majmūʿ al-Fatāwa 20/232) detailed the possible reasons for the Mujtaḥid Imāms not appearing to act upon a hadith. A summary of some the reasons is as follows:

i) That the hadith did not reach the Mujtaḥid Imām
ii) The hadith may have reached him but he did not regard it as being authentic
iii) His conditioning certain criteria for the acceptance of a sole narrator report (khabar al-wahid)
iv) The hadith may have reached him but he forgot it
v) His not comprehending the legal implications of the hadith
vi) His not believing that there was any legal implications in the hadith
vii) His believing that the legal implication indicated in the hadith is not actually meant due to another evidence
viii) His believing that the hadith is weak or abrogated due to another evidence.
people that which was revealed upon them from their Lord so perhaps they may be conscious.” When Imām Mālik presented his book al-Muʿwaṭṭā to al-Rashid he said, I will make the people follow it, meaning act upon it, and confine themselves to it. Imām Mālik said, “Do not do this, because the ḥadīth of the Messenger of Allāh has spread amongst the people after the Islamic conquests, and each took his share from it.” And this is from that which indicates to his scrupulousness.

The author of Jamʿ al-Jawāmiʿ said, “Abū Ḥanīfah, Mālik, al-Shāfiʿī and Aḥmad are upon guidance from Allāh.”

I say: This is what we believe regarding them (Allāh be pleased with them and please them!) bless us with good manners with them, and benefit us by their knowledge in both worlds.

Know O student - Allāh give you success - that the witnessing of the great imāms of ijtihād such as Imām al-Shāfiʿī, Sufyān al-Thawrī, Ibn ʿUyaynah, ʿAbdullāh bin al-Mubārak and their likes from those whom the Prophet bore witness to their goodness. These are those who bore witness to Abū Ḥanīfah’s vast knowledge, asceticism, scrupulousness, memorization of the Sunnah, recording of fiqh, which indicates to his excellence and lofty rank.

And all praise is due to Allāh who guided us to this, and we would not have been guided if Allāh had not guided us. And salutations and many blessings upon our Master Muḥammad, upon his family and companions.

Written on 4/3/1387

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350 Imām al-Suyūṭī commented on this in his Kawkab al-Sāṭiʿ (2/573), “We believe that these Imāms, and all of the Imāms of the Muslims are upon guidance from their Lord in terms of belief, and other than it. No attention is paid to the one who speaks regarding them regarding that which they are free of. They were in knowledge, divine gifts, profuse understanding, religion, scrupulousness, worship, asceticism and greatness of rank that which cannot be surpassed”.

A number of people kindly offered significant help with this work. They are as follows:

**Saudi Arabia:** Ustadh Bandar al-Mullā (al-Khobar) for his patience, gifting me the Arabic original of this text and numerous lifts.
Shaykh Yahyā al-Mulla (al-Aḥsāʾ/Hofūf) for his time in going through the text with me and answering any queries.
Shaykh Rāʾed al-Mullā (al-Aḥsāʾ/Hofūf) for his help with the treatise in the appendix.

**United States:** Ustadh Rami Nsour (California) for his consistent encouragement, valuable help in translating difficult passages and general advice.
Isa Robert Martin (New York) for his time in proofreading an early draft and valuable feedback.

**Australia:** Ridwan Sedgewick for sitting with me to read through portions of the translation and offering his suggestions.

**United Kingdom:** Mawlana Sajjad Hussain for his significant help in getting the typesetting of this work off the ground, without which this book would not be before you in this form.
The Abu Zahra Foundation for providing material for the appendices.
Imran Akram for his cover design work and always being on hand to help.

**Montenegro:** Edin Salkovic for his excellent proofreading and feedback.

**St Denis de la Reunion (Reunion Islands):** Zyaḍ Hossen for his numerous contributions to the typesetting of this work.

**Mauritania:** Shaykh Muḥammad ʿAbd al-Raḥmān al-Faḥfu and Shaykh Śīdī Yahyā bin Muḥammad al-Shinqiti, both for their reviewing the vowelling of the Arabic text.

**Egypt:** Ezat Fouda for helping with the preparation of the Arabic text.