

إِعَانَةُ الْخُطْبَاءِ وَالْإِمَامَةِ
بِفِقْهِ إِمَامَةِ الْأُمَّةِ

AIDING THE
KHATĪB AND **IMĀM**

in Understanding the Rulings of Being an Imām Within the 'Ummah

Shaykh Muḥammad ibn Zayd ibn Muḥammad al-Madkhalī

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TRANSLITERATION TABLE

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

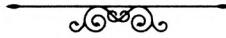
Vowels

Short	اَ	a	اِ	i	اُ	u
Long	آ	ā	إِ	ī	أُو	ū
Diphthongs	أَي	ay	أَو	aw		

Glyphs

- ﷺ *Sallallāhu ‘alayhi wa sallam* (May Allāh’s praise and salutations be upon him)
- ﷺ *‘Alayhis-salām* (Peace be upon him)
- ﷻ *‘Aza wa jal* (Mighty and Majestic)

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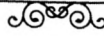
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STATEMENT OF PERMISSION



بسم الله الرحمن الرحيم

المدينة، والمصنفه والسلم على رسول الله، وعلى آله وصحبه
أما بعد فقد طلبت من الأخ الكريم / أبو موسى راحة الأرملي وقدمته
البدوة في ترجمته كتابي المسمى (إعادة الخطباء والأئمة بصفته إمامة الزمعة)
في اللغة الإنجليزية، وسررتي ذلك الطلب لتعم الفائدة، وأذنت له
في ترجمته وضعه ونشره أصلاً لوجهه الله تعالى، وأوجهه ونفسي وبني
قار الله تقوى الله عز وجل، وما لا يستتر في المجلس لم على أهله وأهله
الله تعالى في ذلك، ولجميع إخواننا المسلمين وأهوائنا التي لم نكن
لكل خير والعون على ذلك، وسأله تعالى أن يعفوا عن رخصته إن عجز عن
وتصلح به ربك على النبي محمد وعلى آله وصحبه.

قال في ترجمته
محمد بن عبد محمد الدطلي


The praise is for Allāh ﷻ; may prayers and peace be upon the Messenger of Allāh, his family and Companions.

Indeed, the noble brother, Abū Mūsā Raha al-Amrīkī has sought from me permission to translate my book entitled *Aiding the Khatīb and Imām in Understanding the Rulings of Being an Imām Within the 'Ummah* into the English

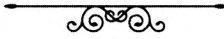
STATEMENT OF PERMISSION

language. This request pleases me in that the benefit can spread; and I have granted him permission to translate, print, and publish it, seeking the face of Allāh, the Mighty and Majestic. I likewise advise him, myself, and all who read it to continue to seek knowledge from its people. And I ask Allāh ﷻ for *tawfiq* in every good and for aid upon this; for myself, him, and all of our Muslim brothers and sisters. And we ask Him, Exalted be He, to forgive us and have mercy upon us; indeed, He is Forgiving and Merciful.

May Allāh ﷻ send prayers, peace, and blessings upon the Prophet Muḥammad, his family, and Companions.

This has been stated and written by Muḥammad ibn Zayd ibn Muḥammad al-Madkhalī, 20 Rabi' ath-Thānī 1439 H.

INTRODUCTION OF SHAYKH AḤMAD IBN YAḤYĀ AN-NAJMĪ



The praise is for Allāh ﷻ; may prayers and peace be upon the Messenger of Allāh; his family and Companions.

To Proceed:

The noble Shaykh Muḥammad ibn Zayd ibn Muḥammad al-Madkhalī, may Allāh ﷻ grant him success, has sent to me his treatise which he has titled:

إعانة الخطباء والأئمة بفقهِه إمامة الأمة

Aiding the Khatīb and Imām in Understanding the Rulings of Being an Imām Within the ‘Ummah.

It is a two-part compilation of answers to questions regarding ‘*aqīdah* and *fiqh*. The ‘*aqīdah* collection contains questions and answers regarding all aspects of ‘*aqīdah*. The *fiqh* collection contains questions and answers specific to purification and prayer; including the congregational prayer, Friday prayers, the two ‘*Eid* prayers, the prayer for seeking rain, the eclipse prayer, and washing the deceased.

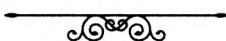
I focused on reading the ‘*aqīdah* collection twice, and I see that he has been successful within it to give correct answers in a manner that is succinct yet

STATEMENT OF PERMISSION

student of knowledge, as well as he who is in charge of being an *imām* for the people. I encourage the students of knowledge to read it and benefit not devoid of important aspects. Due to this, it is beneficial for the beginner from it.

Written by Aḥmad ibn Yahyā an-Najmī, 1 Muḥarram 1428 H.

INTRODUCTION OF THE NOBLE SHAYKH AND FATHER ZAYD IBN MUḤAMMAD AL-MADKHALĪ



The praise is for Allāh ﷻ; may prayers and peace from Allāh ﷻ be upon His slave and messenger Muḥammad; the Hāshimī Qurashī Arab prophet; and upon all who adorn themselves with his character and follow his guidance with the correct understanding.

To proceed:

The virtuous son Muḥammad ibn Zayd al-Madkhalī has presented to me a research that is concise, beneficial, and useful for himself and his brothers from the students of knowledge; specifically, the *imāms* of the mosques, and those who deliver the Friday sermon. Within it he speaks regarding the correction of the creed, the tremendous religious rites; as well as what is connected to that which is from rights, obligations, etiquettes, and manners; based upon the methodology with which the Chief of the Creation and the Messenger of Islām, Muḥammad, came with. May the best and purest form of blessings be upon him. It is in question and answer format. He mentioned the reason that led him to compile the book in this manner, and I saw fit that it should be printed and published in order that its benefit can spread, and the reward may be perpetuated for him. I ask Allāh ﷻ for success and uprightness in everything

we do and spread; for us, him, and all the believers. May prayers and peace from Allāh ﷻ be upon our Prophet MuḤammad; the chief of humanity and the bringer of tremendous pure legislation.

Written by Zayd ibn MuḤammad Hādī al-Madkhalī, 20 Dhūl-Qa'dah 1428 H.

PREFACE TO THE THIRD EDITION



The praise is for Allāh ﷻ; may blessings and peace be upon the Messenger of Allāh, his family, and Companions.

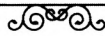
To proceed:

You will find within this edition corrections and important additions. I ask Allāh ﷻ that it be beneficial and useful. I thank Allāh, the Exalted, for His favors; then I thank all who aid in the spread of good and direct toward it. I, likewise, ask Allāh ﷻ to accept all of their righteous deeds and pardon us and them. May blessings and peace from Allāh ﷻ be upon our prophet Muḥammad, his family and Companions.

Your Brother and one who loves you for Allāh's sake,

Muḥammad ibn Zayd ibn Muḥammad al-Madkhalī, 12 Shā'ban 1437 H.

PREFACE TO THE FIRST EDITION



The praise is for Allāh ﷻ who has favored us with the religion of Islām, and has chosen our Messenger, upon him be prayers and peace, from amongst the creation. I testify that none has the right to be worshiped except Allāh, the King, the All-Knowing. I testify that Muḥammad is the servant and Messenger of Allāh, the caller to the path of security. May Allāh ﷻ bestow blessings and peace upon him, his family, his Companions, and upon he who follows his way and is guided by way of his guidance.

To Proceed:

From the perspective of speaking about the favors of Allāh ﷻ, from that with which Allāh has favored me on this thirteenth day of the month of Sha‘bān in the year 1427 H., is the completion and release of that which is within the hands of the noble reader. I have titled it *Aiding the Khatīb and Imām in Understanding the Rulings of Being an Imām Within the ‘Ummah*. For Allāh ﷻ is the praise and thanks, and I ask Him, Exalted be He, to aid us upon remembering Him, thanking Him, and worshiping Him in an excellent manner; and that He complete His favor upon us, outwardly and inwardly, within this world and within the final abode. Indeed, He is Free of All Needs, and Worthy of Praise.

O noble reader, it likewise pleases me that I mention to you the reason for me compiling these legislative, knowledge-based responses to the poignant and

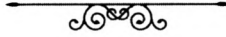
beneficial questions that have emanated from the Advisory Committee to the Branch of the Ministry of Islamic Affairs in the region of Jāzān. The head of the committee is the noble head of the Shari'ah courts, Shaykh Dr. Abdur-Rahmān ibn Muḥammad al-Ghazzī, may Allāh ﷻ grant them all success in that which He loves and is pleased with. I attained a copy of it and was pleased with its contents. So, I made it incumbent upon myself to research the answers from the reputable sources, seeking to benefit from my time, and studying my information hoping to Allāh ﷻ that it will be within the scale of my good deeds; and that He has facilitated that which is before you. I have summarized the answers and sufficed with that which the *imāms* of knowledge deemed to be preponderantly correct; and I have added some questions so that the benefit may be completed, and the objective reached.

Since mistakes are the nature of the human being, that which is correct from what I have written is by the favor of Allāh ﷻ, then by way of the collective efforts of those eminent scholars. That which is an error or shortcoming is from me and *Shayṭān*, and Allāh ﷻ and His Messenger ﷺ are free of it. I wish for he who finds anything to correct it or alert me to it so that I may amend it. This is that which is necessitated from cooperation upon righteousness and piety, as is not hidden to those who have intellects.

In closing, I thank Allāh, the Exalted, then I thank my father and Shaykh, may Allāh ﷻ give him success and complete His favor upon him, in the religion and the worldly life. May Allāh ﷻ send blessings and peace upon the chosen Prophet and whoever follows his guidance.

Written by Muḥammad ibn Zayd ibn Muḥammad al-Madkhalī, 13 Sha'bān 1427 H.

INTRODUCTION



The Islamic *'aqīdah* is that with which Allāh ﷻ has sent His Messengers and revealed in His Books. He has made it obligatory upon the entirety of the creation, the *jinn* and mankind. As Allāh, the Exalted, has said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ ﴾

And I (Allāh) created not the *jinn* and humans except they should worship Me (Alone). I seek not any provision from them (i.e., provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e., feed themselves or My creatures).

[*Sūrah adh-Dhāriyāt* 51:56-57]

He, the Exalted, has also said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

And verily, We have sent among every *'Ummah* (community, nation) a Messenger (proclaiming): “Worship Allāh (Alone), and avoid (or keep away from) *Ṭāghūt* (all false deities).”

[*Sūrah an-Nahl* 16:36]

Therefore, every messenger and prophet, upon them be prayers and peace, came with the call to this *'aqīdah*. Every divine book was revealed to explain it and clarify that which it requires, what contradicts it, and what makes it deficient. Every responsible person is commanded with it; and that which has this status and importance must be shown the utmost concern and researched and studied before everything.

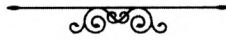
من یرد الله له خیراً یفقهه فی الدین

Whoever Allāh wants good for He grants him understanding of the religion.¹

So, it is obligatory to choose sound *Salafi* books which were authored upon the methodology of the pious predecessors, *Ablus-Sunnah wal-Jamā'ah*; and to focus upon them, reading them, understanding them, acting upon them, and calling the people with wisdom and fair admonition. This is by way of sitting within the circles of the reputable people of knowledge, and taking from them by way of any of the means of spreading knowledge. The following are some of the important questions connected to the *'aqīdah*.

¹ *Ṣāḥiḥ al-Bukhārī, Book of Knowledge; Ṣāḥiḥ Muslim, Book of Leadership, and others.*

‘AQĪDAH



QUESTION ONE: DEFINITION OF WORSHIP

What is worship? When does an act become worship, and what are its conditions?

ANSWER:

Worship has been defined in a number of ways. Perhaps the most comprehensive definition is that of Shaykh al-Islām ibn Taymiyyah, may Allāh have mercy upon him, wherein he said, “Worship is a comprehensive term for everything which Allāh ﷻ loves and is pleased with, from statements and actions, both apparent and hidden; as well as freeing oneself from that which negates and contradicts it.”

An action becomes worship when two conditions are fulfilled within it. The first is the completion of one’s love for Allāh, the Exalted. The second is the completion of one’s submissiveness to Him, glorified be He. Allāh, the Exalted, has said:

﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا - وَكَانُوا لَنَا خَاشِعِينَ﴾

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear and used to humble themselves before Us.

[Sūrah al-‘Anbiya’ 21:90]

The conditions of worship are: (1) truthfulness in one’s resolve, (2) sincerity in one’s intention, and (3) correspondence to the legislation. Allāh the Exalted has said:

﴿ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.

[Sūrah al-Kabf 18:110]

QUESTION TWO: DEFINITION OF *LĀ ILĀHA ILL ALLĀH*

What is the definition of *lā ilāha ill-Allāh* (none has the right to be worshipped except Allāh)? What are its pillars and conditions? Bring evidence for that which you say.

ANSWER:

Its meaning is that there is no true object of worship except Allāh ﷻ. It has two pillars. They are: (1) negation and (2) affirmation.

The statement *لا إله (lā ilāha)* is a negation of everything that is worshipped other than Allāh ﷻ. The statement *إلا الله (ill-Allāh)* is an affirmation of worship for Allāh ﷻ alone, with there being no partners for Him. Allāh, the Exalted, has said:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ ﴾

﴿ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

Whoever disbelieves in *Tāghūt* (false deities) and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

[*Sūrah al-Baqarah* 2:256]

Its conditions are seven, and they are:

1. العلم (*al-'Ilm*): Knowledge of its meaning, that which negates it and that which affirms it. Allāh, the Exalted, said:

﴿ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴾

Except those who bear witness to the truth whilst they know.

[*Sūrah az-Zukhruf* 43:86]

Meaning they know with their hearts that which they have attested to upon their tongues.

2. اليقين (*al-Yaqīn*): Certainty, which negates doubt. Meaning that the one who says it is certain in that which it indicates. For indeed, if he doubts in that which it indicates, it will not benefit him. Allāh, the Exalted, has said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا ﴾

Only those are the believers, who have believed in Allāh and His Messenger, and afterward doubt not.

[*Sūrah al-Hujurat* 49:15]

3. القبول (*al-Qabūl*): Acceptance, which negates rejection. It is obligatory to accept that which this statement necessitates from the worship of Allāh ﷻ alone, and the abandonment of worship for anything besides Him. Whoever says it, accepts it and does not hold fast to it, then he is from those concerning whom Allāh has said:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ إِنَّا لَنُتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾﴾

Truly, when it was said to them: *lā ilāha ill-Allāh* (none has the right to be worshipped but Allāh), they puffed themselves up with pride (i.e. denied it). And (they) said: “Are we going to abandon our (false) gods for the sake of a mad poet?”

[*Sūrah as-Saffāt* 37:35-36]

4. الانقياد (*al-Inqiyād*): Submission/compliance, which negates abandonment. It is obligatory to submit to that which it indicates. Allāh, the Exalted, has said:

﴿وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

And whosoever submits his face (himself) to Allāh while he is a *muḥsin* (good doer), then he has grasped the most trustworthy handhold.

[*Sūrah Luqmān* 31:22]

The most trustworthy handhold is the statement “None has the right to be worshipped except Allāh;” and the meaning of the word “submit” is that he obeys Allāh ﷻ with sincerity.

5. الصدق (*as-Sidq*): Truthfulness, which negates lying. It is a must that one says, “None has the right to be worshipped except Allāh,” being truthful in that within his heart. If he says it with his tongue while he does not believe it with his heart, then he is a hypocrite and untruthful. Allāh, the Exalted, said:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ
وَالَّذِينَ آمَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ ﴾

And of mankind, there are some (hypocrites) who say: “We believe in Allāh and the Last Day,” while in fact they believe not. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!

[*Sūrah al-Baqarah 2:8-9*]

6. الإخلاص (*al-Ikhlās*): Sincerity, which negates *shirk*. It is purifying one’s actions from all of the filth of *shirk*, such that one does not intend by way of his utterance of it to acquire any of the delights of the *dunya*, nor does he intend to show off or gain reputation. Allāh, the Exalted, has said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ ﴾

And they were commanded not, but that they should worship Allāh, as monotheists.

[*Sūrah al-Bayyinah 98:5*]

Within the authentic narration, on the authority of ‘Utbān, from the Prophet ﷺ, he said:

إن الله حرم على النار من قال: لا إله إلا الله يبتغي بذلك وجه الله عز وجل

Indeed, Allāh has prohibited the Hellfire for whoever says: “None has the right to be worshipped except Allāh,” desiring by way of that the Face of Allāh, the Mighty and Majestic.¹

7. المحبة (*al-Mahabbah*): Love, which negates hatred. Therefore, it is obligatory that one loves this statement and that which it indicates. He loves its people who act by way of what it necessitates. Allāh, the Exalted, has said:

﴿ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

But those who believe love Allāh more (than anything else).

[*Sūrah al-Baqarah 2:165*]

Therefore, the people of *lā ilāha ill Allāh* love Allāh ﷻ with a pure love. Some of the scholars add an eighth condition, and it is:

8. الكفر (*al-Kufr*): To disbelieve in whatever is worshiped besides Allāh ﷻ from the false deities. Allāh, the Exalted, has said:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

Whoever disbelieves in *Tāghūt*, and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

[*Sūrah al-Baqarah 2:256*]

¹ *Ṣaḥīḥ al-Bukhārī*

The actualization of this testimony is that one abandons the worship of what is other than Allāh ﷻ in all of its forms; and this is indicated by way of the negation found within the statement *lā ilāha* (none has the right to be worshipped...). Likewise, worshipping Allāh ﷻ alone, and not associating anything in worship with him is indicated by way of the affirmation within the statement *ill Allāh* (except Allāh). The right that is incumbent by way of this statement is that one enacts the obligations and avoids the prohibitions.

QUESTION THREE: MEANING OF MUḤAMMAD ﷺ IS THE MESSENGER OF ALLĀH

What is the meaning of the testimony that Muḥammad ﷺ is the Messenger of Allāh ﷻ, and what are its conditions?

ANSWER:

Its meaning is belief and complete certainty in that he ﷺ is the Messenger of Allāh ﷻ, in truth, and that his messengership is general, for all of humanity. It is to believe that he is a servant of Allāh ﷻ, not to be worshipped, and that he is a messenger who is not to be belied. It is also to believe and have certainty that he is the seal of the prophets and messengers, the Book that was revealed to him is the Noble Qur’ān, it is the last of the revealed books of Allāh ﷻ, and that his *Shari’ah* is the *Shari’ah* that has abrogated the legislations that came before him. The conditions of this testimony are:

1. Acknowledging his messengership and believing in it inwardly, within one’s heart.
2. Uttering this and acknowledging it outwardly, upon one’s tongue.
3. Acting by way of that which he has come with from the truth, and abandonment of that which he prohibited from falsehood.

4. Believing in him in that which he has informed with from the affairs of the unseen, both past and future.
5. Loving him more than one loves himself, his wealth, his child, his father, and all of mankind.
6. Giving precedence to his statements over the statements of everyone and acting upon his Sunnah.

That which this testimony necessitates is obedience to the Messenger ﷺ and believing in him, the abandonment of that which he prohibited, restricting oneself to acting upon his Sunnah, to abandon innovation and newly invented matters, and giving his statements precedence over the statements of anyone.

QUESTION FOUR: NULLIFIERS OF THE TWO TESTIMONIES

What are the nullifiers of the two testimonies?

ANSWER:

They are the nullifiers of Islām which the jurists have mentioned within the books of *fiqh*, within a particular chapter which they entitled *The Chapter of Apostasy*. The most important of the nullifiers are ten:

1. *As-Shirk* in the worship of Allāh ﷻ. Allāh, the Exalted, has said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ
إِثْمًا عَظِيمًا ﴾

Verily, Allāh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners

with Allāh in worship, he has indeed invented a tremendous sin.

[*Sūrah an-Nisā' 4:48*]

2. He who sets up between himself and Allāh ﷻ intermediaries, calling upon them, asking them through intercessions, and placing their reliance upon them.
3. He who does not declare the polytheists to be disbelievers; he doubts in their disbelief, or he deems their methodology to be correct.
4. He who believes that guidance other than that of the Prophet ﷺ is more complete than his guidance, and that a ruling other than his ruling is better than his ruling; such as those who prefer the judgement of the constitutions of the disbelievers over the judgement of Islām.
5. He who hates anything from that which the Messenger of Allāh ﷺ came with, even if he acts upon it.
6. He who mocks anything from the religion of Allāh ﷻ which the Messenger ﷺ has come with.
7. He who does magic or is pleased with it has disbelieved; and from it are: *as-Sarf*¹ and *al-'Atf*.²
8. Giving victory to the polytheists and aiding them against the Muslims.
9. He who believes that some of the people are allowed to depart from the legislation of Muḥammad ﷺ.
10. Turning away from the religion of Allāh ﷻ, neither learning it nor acting upon it.

These ten nullifiers are that which the *imām* and reviver Shaykh Muḥammad ibn 'Abdul-Wahhāb, may Allāh ﷻ have mercy upon him, has mentioned within his treatises. He has mentioned that there is no difference in any of

¹ This is the magic which turns someone away from another person.

² This is the magic which makes someone attracted to another person.

these between one who does them jokingly, seriously, or in a state of fear; except for the one who is compelled to do so. Therefore, it is befitting for the Muslim that he is cautious of them and he fears them for himself. We seek refuge with Allāh ﷻ from all that which will bring about His anger and His painful punishment.

QUESTION FIVE: DEFINITION OF TAWHĪD AL-ULŪHIYYAH

What is *Tawhīd al-Ulūhiyyah* (Oneness of Divinity), and what is its opposite, along with the evidence?

ANSWER:

It is to single out Allāh, the Exalted, with the actions that the servants perform in order to draw near to Him legislatively. Such actions include *du'ā'*, making vows, slaughtering, hope, trust and the likes of that which the scholars have mentioned by way of deductive reasoning and research. This is from the aspects of *tawhīd* and it is the focal point of the call of all of the messengers; because, it is the foundation upon which actions are built. Without its actualization actions are not correct. Rather, its opposite will have occurred, which is *shirk* (polytheism). *Shirk* is of two types: (1) *Shirk Akbar* (major *shirk*), which negates *tawhīd* in totality; and (2) *Shirk Asghar* (minor *shirk*), which negates the completion of one's *tawhīd*. Allāh, the Exalted, has said:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

Worship Allāh and join none with Him in worship.

[*Sūrah an-Nisā* 4:36]

Likewise, Allāh has said:

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

[Sūrah al-'An'ām 6:88]

QUESTION SIX: DEFINITION OF *ASH-SHIRK AL-AKBAR*

What is *ash-Shirk al-Akbar* (major *shirk*), along with the evidence? What are its types and some of its manifestations?

ANSWER:

It is to ascribe a partner to Allāh, the Exalted, in His lordship, His worship or His names and attributes. *Ash-Shirk al-Akbar* is the greatest of sins. Allāh, the Exalted, has said:

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

Verily! Joining others in worship with Allāh is a great *ẓulm* (wrong) indeed.

[Sūrah Luqmān 31:13]

Allāh has also said:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the *ẓālimūn* (polytheists and wrong-doers) there are no helpers.

[Sūrah al-Mā'idah 5:72]

Ash-Shirk al-Akbar expels one from the religion and dooms the person who practices it to eternity in the Fire, if he dies upon it without repenting from

it. This necessitates that the servant be extremely cautious of it. Thus, leading him to know about it in order that he may avoid it. Its types are as follows:

1. *Shirk* in one's intention, objective, and drive. This is that the intention of the servant in all of his actions is restricted to doing actions for the sake of the *dunya*.
2. *Shirk* in obedience, this is by way of declaring permissible that which Allāh has made impermissible, and declaring impermissible that which Allāh has made permissible, while believing that this is lawful to do.
3. *Shirk* in supplicating to other than Allāh ﷻ.
4. *Shirk* in love. This is that the servant loves other than Allāh ﷻ, just as he loves Allāh ﷻ or more.
5. *Shirk* in fear. This is to have a supernatural fear that affects one's creed.
6. *Shirk* in one's trust and reliance.
7. Seeking blessings from trees and stones, such as seeking blessings from Lāt and 'Uzza.
8. *Shirk* in the Attributes of Allāh.
9. *Shirk of al-Hulūl* (incarnation). This is to believe that Allāh ﷻ is incarnate within His creation.
10. *Shirk* in control/management. This is to believe that some of the '*awliyā'*' have control within the universe, as the extreme Sufis believe.

And from *shirk* is that which is practiced within some of the lands by way of mausoleums that are built upon the graves of the '*awliyā'*' and the righteous people, and that which they do from seeking their needs from the inhabitants of the graves and seeking salvation from them.

QUESTION SEVEN: DEFINITION OF *ASH-SHIRK AL-ASGHAR*

What is *ash-Shirk al-Asghar*, along with the evidence?

ANSWER:

It is that which the evidence indicates as being minor *shirk*. However, it is not from the same category as major *shirk*, such as lesser ostentation and swearing by other than Allāh ﷻ without magnification of that which is sworn by. It is also the statement: “That which Allāh wills and you will.” The Prophet ﷺ said:

أخوف ما أخاف عليكم الشرك الأصغر

That which I fear the most for you is minor *shirk*.

They said: “O Messenger of Allāh, what is minor *shirk*?” He said:

الرياء

It is *ar-Riyā'* (ostentation).¹

The scholars have said regarding minor *shirk* that it is the greatest of the major sins, and it is dangerous upon its practitioner. Due to this, the Prophet ﷺ feared it upon his ‘*Ummah*. The one who practices it is under the will of Allāh ﷻ if he dies without repenting from it, based upon the stronger statement; and it is of two categories. The first is outward upon the tongue and the limbs. It consists of statements and actions such as swearing by other than Allāh ﷻ. The second is hidden, and it is *shirk* in one’s intentions and objectives, such as subtle ostentation which leads a person to beautify his actions.

QUESTION EIGHT: DEFINITION OF TAWHĪD AR-RUBŪBIYYAH

What is *Tawhīd ar-Rubūbiyyah*, and what is its opposite, along with the evidence?

¹ *Aḥmad* and *at-Ṭabarānī*

ANSWER:

It is to single out Allāh, the Exalted, in His actions by the person believing that Allāh ﷻ, alone, is the Creator for all of the creation. He is the Provider. He is the Owner of the Dominion. He is the controller of the affairs for all of the creation. He elevates some and debases others. He alternates the night and the day. He gives life and causes death, and He has power over all things.

Its opposite is *shirk* in lordship by believing that some of the created beings that are worshipped besides Allāh ﷻ control some of the affairs within the universe. This is to believe that they have power over things such as creation and bringing affairs into existence, bringing about harm or benefit, life and death, as well as other than this; however, none has control over these things except Allāh, the Mighty and Majestic. Allāh, the Exalted, has said:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ - وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

**Allāh is the Creator of all things, and He is the *Wakil*
(Disposer of Affairs) over all things.**

[*Sūrah az-Zumar 39:62*]

Allāh, the Exalted, has likewise said:

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

**And no (moving) living creature is there on earth but its
provision is due from Allāh.**

[*Sūrah Hūd 11:6*]

QUESTION NINE: DEFINITION OF *TAWHĪD AL-ASMĀ WAS-SIFFĀT*

What is *Tawhīd al-Asmā was-Siffāt*, and what is its opposite, along with the evidence?

ANSWER:

It is the firm belief that Allāh, the Mighty and Majestic, has beautiful Names and lofty Attributes that have come within His tremendous Book, and are affirmed from His Messenger ﷺ. He ﷻ is described with all attributes of perfection and absolved from every attribute of deficiency; and He ﷻ is singled out in that and distinguished from every created being. Allāh, the Exalted, has said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذُرُوا الَّذِينَ يَلْبُدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

[*Sūrah al-'A'rāf* 7:180]

The opposite of this aspect of *tawhīd* is the absence of *īmān* in it, and to depart from that which is indicated by Allāh's Names and Attributes in their reality, along with distorting the words or exchanging them. Also, from opposing it is distorting their meanings away from that which is intended by way of them in truth, negating them or misinterpreting them with interpretations that take them away from their reality; or questioning how the attributes of Allāh ﷻ are.

This means that one seeks to describe the attributes with a specific description from that which may come to the imagination of a human being, or by way of anthropomorphism. Anthropomorphism is to liken the Names and Attributes of Allāh ﷻ to the names and attributes of created beings and imagine them to be similar to that which the human beings have. The most famous of groups that have opposed *Ablus-Sunnah wal-Jamā'ah* with regard to the Names and Attributes of Allāh are three:

1. The extreme Jahmiyyah, who reject the Names and Attributes.
2. The Mu'tazilah who rejects attributes.
3. Those who partially negate the Attributes of Allāh ﷻ, and they are: the 'Ashā'irah, Māturīdiyyah, and Kullābiyyah, as well as those who follow them; those who traverse upon the way of the people of negation due to blameworthy false interpretation of the text mentioning the Attributes.

What is obligatory is that one follows the path of the *Salaf* with regards to this aspect of *tawḥīd* and it is that they affirm for Allāh, the Exalted, that which He affirmed for Himself, or that which His Messenger ﷺ has affirmed for Him from the Names and Attributes. Also, it is affirming that which they indicate from correct meanings, and negating from Allāh ﷻ that which He has negated from Himself, or that which His Messenger ﷺ has negated from Him. In their affirmation they do not liken Allāh, the Exalted, to His creation. Rather, they affirm the Name and the Attribute without making a likeness for it or resembling it to the attributes of the creation, and without questioning how they are or giving them a specific description. This does not mean that they believe in things that they do not understand. Rather, they comprehend the true meanings which they indicate. However, they entrust the knowledge of the description of them to Allāh, the Exalted. Allāh ﷻ has said:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ يُشَوِّهُوَ السَّمِيعُ الْبَصِيرُ ﴾

**There is nothing like unto Him, and He is the All-Hearer,
the All-Seer.**

[Sūrah ash-Shūra 42:11]

And Allāh, the Exalted, has likewise said:

﴿ فَلَا تُضْرِبُوا لِلَّهِ الْأَمْثَالَ : إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

**So, put not forward similitudes for Allāh (as there is nothing
similar to Him, nor does He resemble anything). Truly!
Allāh knows and you know not.**

[Sūrah an-Nahl 16:74]

QUESTION TEN: ENTERING PARADISE BY KNOWING THE 99 NAMES OF ALLĀH ﷻ

What is the meaning of the statement of the Prophet ﷺ:

إن لله تسعة وتسعين اسماً من أحصاها دخل الجنة

Indeed, Allāh has 99 names. He who enumerates them will enter Paradise.

ANSWER:

This has been explained with various meanings. From amongst them is that whoever memorizes them, understands their meanings, acts by way of that which they indicate, and calls upon Allāh ﷻ by way of them will enter Paradise.

QUESTION ELEVEN: NEGATING ANY ASPECT OF TAWHĪD

Are all of the aspects of *tawhīd* bound to one another such that whoever negates one of them has negated all of them?

ANSWER:

Yes, they are connected, and it is obligatory to have *īmān* in all of them. Therefore, he who affirms *Tawḥīd ar-Rubūbiyyah* and *Tawḥīd al-Asmā was-Siffāt*, then it is obligatory upon him to affirm that none deserves worship, in all of its types, except Allāh, the Glorified and High. Likewise, *Tawḥīd ar-Rubūbiyyah* and *Tawḥīd al-Asmā was-Siffāt* necessitate *Tawḥīd al-Ulūbiyyah*. And he who singles out Allāh in his *Ulūbiyyah*, his *tawḥīd* includes *tawḥīd* in Allāh's lordship and His Names and Attributes; and it is also necessarily connected. Therefore, he who associates partners with Allāh ﷻ in any aspect has also associated partners with Allāh ﷻ and the remaining aspects.

QUESTION TWELVE: *ĪMĀN* IN THE ANGELS AND SOME OF THEIR NAMES

What is *īmān* in the angels? Mention some of their names and functions.

ANSWER:

The meaning of *īmān* in the angels is to believe in their existence with a belief that is firm, in a general way. Then having belief in the angels whom the texts have mentioned in a specific way, and to believe in that which has come regarding their descriptions and occupations. They are of various types. From amongst them there are those who are entrusted with carrying the throne. Amongst them are those who are the guardians of Paradise and the Hellfire. From amongst them there are those who are entrusted with preserving the actions of the servants.

Some of their names are Jibrīl, who is entrusted with the revelation; Mikā'il, who is entrusted with rain and plant life; Mālik who is in charge of the Hellfire; and Isrāfil, who is in charge of sounding the trumpet. Upon them be peace.

QUESTION THIRTEEN: DEFINITION OF *ĪMĀN* IN THE BOOKS AND THE STATUS OF THE QUR'ĀN

What is the meaning of *īmān* in the books, and what is the status of the Noble Qur'ān as it relates to the previous scriptures?

ANSWER:

Its meaning is to believe and hold firmly that Allāh, the Mighty and Majestic, has sent books to His Messengers. In them are His commands, His prohibitions, His promises, and His threats; as well as that which Allāh ﷻ wants from his creation. They contain guidance and light. Allāh, the Exalted, has said:

﴿ أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝﴾

The Messenger (Muḥammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. They say, “We make no distinction between one another of His Messengers”—and they say, “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”

[*Sūrah al-Baqarah* 2:285]

These books are the Qur'ān, the Torah, 'Injīl, Zabūr and the scriptures of Ib-rāhīm and Mūsa. From amongst them there is that which mention of does not come within our legislation.

The status of the Qur'ān is that it is the best of the revealed books and the last of them. It will not be abrogated nor changed. Allāh ﷻ has taken upon Himself

the responsibility of preserving it from any distortion, alteration, addition, or subtraction until the day that Allāh ﷻ raises it up. It is a presiding judge over the previous books and a verifier for them. Allāh, the Exalted, has said:

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ﴾

And We have sent down to you (O Muḥammad ﷺ) the Book (this Qur'ān) in truth, confirming the Scripture that came before it and *mubayminan* (trustworthy in highness and a witness) over it (old Scriptures).

[*Sūrah al-Ma'idah 5:48*]

It is obligatory upon the entirety of the '*Ummah* to follow it and to rule by it. No nation has regressed, been corrupted, or differed except by way of turning away from the Book of Allāh, the Exalted, and their following other than it.

QUESTION FOURTEEN: MEANING OF HOLDING FAST TO THE QUR'ĀN AND ITS RIGHTS

What is the meaning of holding fast to the Book and establishing its rights?

ANSWER:

The meaning of that is to believe that it is the Speech of the Lord ﷻ of all that exists and His clear Book. It is His Firm Rope. It has been revealed to the Messenger, Muḥammad ibn 'Abdullāh ﷺ in order that its recitation may be an act of worship and it should be ruled by in everything for the '*Ummah*. It is obligatory upon the entirety of the '*Ummah* to follow it and rule by it, along with that which is authentically reported by the Sunnah of the Prophet ﷺ. Allāh, the Exalted, has said:

AIDING THE KHATĪB AND IMĀM

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ - فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ - ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

O you who believe! Obey Allāh and obey the Messenger (Muḥammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and the Last Day. That is better and more suitable for final determination.

[*Sūrah an-Nisā' 4:59*]

From its rights is that one recites it along with contemplation, and acts upon that which is within it, anticipating the reward from Allāh ﷻ in doing so.

QUESTION FIFTEEN: DEFINITION OF *ĪMĀN* IN THE MESSENGERS AND THEIR MENTION IN THE QUR'ĀN

What is the meaning of *īmān* in the messengers? What is the number of those whose names have come within the Qur'ān? What are the names of the messengers of firm resolve?

ANSWER:

The meaning of that is to believe and hold firm that Allāh, the Glorified and High, sent messengers to His slaves as bringers of glad tidings, warners, and callers to the religion of truth in order to guide humanity. It is to believe that the messengers (upon them be prayers and peace) all conveyed the message, they discharged the duty and advised the 'Ummah, struggling in the cause of Allāh ﷻ in truth. *Īmān* in this must be held in general and *īmān* in

our Prophet Muḥammad ﷺ must be held in detail, which necessitates following him in that which he has come with in a detailed manner.

Within the Noble Quran twenty-five names of prophets and messengers have been mentioned. The messengers of firm resolve amongst them are five, and they are Nūh, Ibrāhīm, Mūsa, 'Īsā, and Muḥammad (upon them be prayers and peace).

The evidence for this is the statement of Allāh, the Exalted:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴾

And (remember) when We took from the Prophets their covenant, and from you (O Muḥammad ﷺ), and from Nūh (Noah), Ibrāhīm (Abraham), Mūsa (Moses), and 'Īsā (Jesus), son of Maryam (Mary). We took from them a strong covenant.

[Sūrah al-Aḥzab 33:7]

QUESTION SIXTEEN: MEANING OF ĪMĀN IN THE LAST DAY AND ITS SIGNS

What is the meaning of *īmān* in the last day? Mention some examples of its signs.

ANSWER:

Īmān and firm belief in the Day of Judgement and of that which Allāh ﷻ has informed of regarding it; from what will occur thereupon from that which

is after death, until the people of Paradise enter Paradise, and the people of the Fire enter the Fire. Allāh, the Exalted, has said:

﴿وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾

And they believe with certainty in the Hereafter.

[*Sūrah al-Baqarah* 2:4]

It has major signs and minor signs. Its minor signs are that which will proceed the hour by a long period, such as the emergence of the Prophet ﷺ, the appearance of tribulations and the loss of trust, competition in the construction of tall buildings, the period of time passing quickly, as well as the scant amount of blessing there will be within time. Also, from it are the disappearance of knowledge and the spread of ignorance. From the evidences that have come is what has come on the authority of ‘Awf ibn Mālik, may Allāh be pleased with him, who said, “I heard the Messenger of Allāh ﷺ saying:

اعدد ستا بين يدي الساعة موتي ثم فتح بيت المقدس ثم موتان يأخذ فيكم كقعاص الغنم
ثم استفاضة المال حتى يعطى الرجل مائة دينار فيظل ساخطا ثم فتنة لا يبقى بيت من العرب
إلا دخلته ثم هدنة تكون بينكم وبين بني الأصفر فيغدرون فيأتونكم تحت ثمانين غاية تحت
كل غاية اثنا عشر ألفا

Expect six things before the hour: (1) My death, (2) the conquering of *Bayt al-Maqdis*, (3) a plague that afflicts you similar to the plague that kills sheep, (4) the abundance of wealth to the point that a man will be given ten dinars and he will not be satisfied, (5) a *fiṭnah* such that there remains no house from amongst the homes of the Arabs except that

it will enter into it, (6) a truce between you and *Banū al-Asfar* who will betray you and attack you under eighty flags. Under each flag there will be twelve thousand soldiers.¹

There is that which has come within the well-known *ḥadīth* of Jibrīl, wherein the Prophet ﷺ was asked about al-Islām, al-Īmān and al-Ihsān; as well as the time of the hour. Within it Jibrīl (upon him be peace) said to the Messenger of Allāh ﷺ: “Inform me about the hour.” He ﷺ said:

مل المسؤول عنها بأعلم من السائل

**The one being asked about it does not know more than
the one who is asking.**

Jibrīl said: “Inform me of its signs.” He ﷺ said:

أن تلد الأمة ربتها وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان

The slave lady shall give birth to her mistress and you will see the barefoot scantily-clothed destitute shepherds of sheep competing in the construction of tall buildings.²

As for the major signs, then they indicate the nearness of the establishment of the hour; and they are those that have been mentioned in the *ḥadīth* of Ḥuḍayfah ibn ‘Usayd al-Ghifārī, may Allāh be pleased with him, who said: “The Messenger of Allāh ﷺ entered upon us while we were talking, and said:

ما تذاكرون؟

‘What are you talking about?’

¹ *Ṣāḥīḥ al-Bukhārī, Book of Jizyah*

² *Ṣāḥīḥ Muslim, Book of Īmān*

They said: ‘We are speaking about the hour.’ He said:

لن تقوم الساعة حتى تروا عشر آيات

‘The Hour will not be established until you see ten signs.’”

He mentioned: (1) The smoke, (2) the Dajjāl, (3) the beast, (4) the sun rising from the west, (5) the descent of ‘Īsā ibn Maryam, upon him be peace, (6) Gog and Magog, and (7, 8, 9) three solar eclipses. There will be an eclipse in the East, an eclipse in the West, and an eclipse in the Arabian Peninsula; and the last of it is a fire that emerges from Yemen, pushing the people to their appointed place.”¹

QUESTION SEVENTEEN: *FITNAH* OF THE GRAVE AND ITS BLISS AND PUNISHMENT

What is intended by the *fiṭnah* of the grave, and what is the proof for the bliss or punishment within it?

ANSWER:

What is intended by it is the questioning of the two angels for the deceased person within his grave regarding his Lord ﷻ, his religion, and his prophet. It is from the affairs of the unseen. The grave is either a garden from the gardens of Paradise or a pit from the pits of the Fire. And from the evidences is that which has come on the authority of Anas, may Allāh be pleased with him, from the Prophet ﷺ who said:

العبد إذا وضع في قبره وتولى وذهب أصحابه حتى إنه ليسمع قرع نعالهم أتاه ملكان فأقعداه فيقولان له: ما كنت تقول في هذا الرجل محمد صلى الله عليه وسلم؟ فيقول:

¹ *Ṣaḥīḥ Muslim, Book of Tribulations and Portents of the Last Hour*

أشهد أنه عبد الله ورسوله، فيقال له: انظر إلى مقعدك من النار أبدلك الله به مقعدا من الجنة، قال النبي ﷺ: فيراهما جميعا، وأما الكافر أو المنافق فيقول: لا أدري كنت أقول ما يقول الناس، فيقال: لا دريت ولا تليت ثم يضرب بمطرقة من حديد ضربة بين أذنيه فيصيح صيحة يسمعها من يليه إلا الثقلين

When the servant is placed into his grave, and his people turn away and depart from him, and he is able to hear the sound of their shoes (as they walk away), two angels will come to him, make him sit up, and say to him: “What did you use to say regarding this man Muḥammad ﷺ?” He will say: “I testify that he is the servant of Allāh and His Messenger.” It will be said to him: “Look at your place in the Hellfire. Allāh has ex-changed it for a place within Paradise.

The Prophet ﷺ said: “He will see both of them. As for the disbeliever or the hypocrite, he will say: “I don’t know. I used to say that which the people said.” And it will be said to him: “You did not know, nor did you follow.” He will be struck with an iron mallet with a striking between his ears, and he will scream such that he will be heard by everything except mankind and the *jinn*.”¹

QUESTION EIGHTEEN: THE RESURRECTION AND ITS DESCRIPTION

What is the evidence for the Resurrection? Mention that which is known regarding its description. What are the fruits of belief in it?

ANSWER:

The evidence for the Resurrection is the statement of Allāh, the Exalted,

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

﴿ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴾

**The Day when (all) mankind will stand before the Lord of
the ‘*alamīn* (mankind, *jinn* and all that exists).**

[Sūrah al-Muṭaffifīn 83:6]

And it has come that three blowings of the trumpet will precede it. The first is the blow of terror, the second the blow of death, and the third is a blow of resurrection and gathering. The people will come out before the Lord ﷻ of all that exists, barefoot, naked and uncircumcised. The sun will draw near to them. The first to emerge from the earth of those to be resurrected is our Prophet Muḥammad ﷺ. The people will come out as though they are locusts; spread out, hastening towards a caller. All movement will have ceased, and silence and terror will take root such that the pages will be spread, the secret and private affairs shall be exposed, and that which is within the chest shall be brought out. Allāh ﷻ will speak to His servants; there being no interpreter between Him ﷻ and them. The scale will be brought out to weigh the actions of the servants. The bridge shall be laid across the top of the Hellfire; the righteous will pass over it while the wicked will fall from it. Thereafter there will be either one of the two abodes, the abode of the pious which is Paradise, and the other is the abode of the disbelievers, polytheists, and hypocrites; and it is the Hellfire. From the fruits of belief in the resurrection is that it will make one earnest in doing actions and bringing about the means which will take him to Paradise, and he will avoid that which will take him to the Hellfire.

QUESTION NINETEEN: SEEING ALLĀH ﷻ ON THE DAY OF JUDGEMENT

What is the evidence from the Book and the Sunnah for the believers seeing their Lord ﷻ in the abode of the Hereafter?

ANSWER:

This issue is from that which *Ablus-Sunnab* affirm and believe in, that the believers will see their Lord ﷻ on the Day of Judgement with the vision of their eyes, and they will have no trouble in seeing Him. Allāh, the Exalted, has said:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

**Some faces that Day shall be *nādirab* (shining and radiant),
looking at their Lord (Allāh).**

[*Sūrah al-Qiyāmah* 75:22-23]

The Messenger ﷺ was asked: “Will we see our Lord on the Day of Judgement?”
He said:

هل تضارون في القمر ليلة البدر؟

**Do you have any trouble in seeing the moon on a full
moon night?**

They said: “No, O Messenger of Allāh.” He said:

فهل تضارون في الشمس ليس دونها سحاب؟

**Do you have any trouble seeing the sun on a day where
upon the sky is clear, having no clouds within it?**

They said: “No, O Messenger of Allāh.” He said:

فإنكم ترونه كذلك

Therefore, you will see your Lord in such a manner.¹

¹ *Ṣāḥiḥ al-Bukhārī*

QUESTION TWENTY: INTERCESSION OF PROPHET MUḤAMMAD ﷺ ON THE DAY OF JUDGEMENT

What are the types of intercession that are specific to our Prophet MuḤammad ﷺ on the Day of Judgement, and what are the greatest of them?

ANSWER:

He ﷺ has three types of intercession on the Day of Judgement. The first is his intercession for the people who have been standing, in order that the judgment may be administered between them, and it is the greatest of them. This is *al-Maqām al-Mahmūd* (the praiseworthy station). The second is his intercession for the people of Paradise to enter into it. The third is his intercession for his uncle, Abū Tālib, that his punishment be lightened upon him. He also has other intercessions which the angels, martyrs, and righteous all likewise have. And it is intercession for the disobedient sinners from the people of *tawḥīd*, such that they will be taken out of the Fire; and each of them will take place on the Day of Judgement. Then, Allāh ﷻ will, by way of His Mercy, take people out of the Fire. As for the disbelievers who have fallen into major disbelief, then there will be no intercession for them, due to the statement of Allāh, the Exalted:

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

So, no intercession of intercessors will be of any use to them.

[*Sūrah al-Muddaththir* 74:48]

**QUESTION TWENTY-ONE: LEVELS OF ĪMĀN IN THE DIVINE DECREE
WITH ITS EVIDENCES**

What are the levels of *īmān* in the divine decree, along with the evidence?
What are the fruits of believing in it?

ANSWER:

There are four levels, without which the *īmān* of the servant is not complete. They are:

1. *al-‘Ilm* (knowledge): Meaning, Allāh, the Glorified, knows that which was, that which is, and the condition of His servants; as well as their provisions, lifespans, actions, and all of their affairs. Allāh, the Exalted, has said:

﴿ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

Verily, Allāh is the All-Knower of everything.

[*Sūrah al-Mujādilah* 58:7]

2. *al-Kitābah* (writing): Meaning, Allāh, the Glorified, wrote everything which He ﷻ decreed and foreordained within the Preserved Tablet. Allāh, the Exalted, has said:

﴿ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴾

And all things We have recorded with numbers (as a record) in a Clear Book.

[*Sūrah Ya Sīn* 36:12]

3. *al-Mashī‘ah* (will): Meaning, everything which occurs within the universe is by the will of Allāh, the Exalted. So, whatever He ﷻ wills is,

and that which He ﷻ does not will is not. Allāh, the Glorified, has said:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

And you will not, unless (it be) that Allāh wills, the Lord of the ‘alamīn (mankind, jinn and all that exists).

[Sūrah at-Takwīr 81:29]

4. *al-Khalq* (creation): It is that Allāh ﷻ is the Creator of everything; there is no creator besides him, nor any lord other than him. Allāh, the Glorified, has said:

﴿ اللَّهُ خَالِقُ كُلِّ شَيْءٍ - وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾

Allāh is the Creator of all things, and He is the *Wakīl* (Trustee, Disposer of affairs, Guardian, etc.) over all things.

[Sūrah az-Zumar 39:62]

From the fruits of belief in the divine decree is that one will be pleased with all of that which occurs to the Muslim, be patient while anticipating the reward, strive to do righteous actions and stay away from sins and disobedience, and be afraid of having a bad ending.

QUESTION TWENTY-TWO: THE ACTIONS OF ALLĀH ﷻ ARE ALL GOOD AND THERE IS NO EVIL WITHIN THEM

While Allāh ﷻ is the Creator of everything, what is the meaning of the statement of the Prophet ﷺ:

والخير كله في يدك والشر ليس إليك

**All good is within Your hands and evil is not attributed to
You.**

ANSWER:

It is said regarding the meaning of this that it is from the perspective of exalted manners with Allāh, the Exalted, and from clarifying the fact that the actions of Allāh ﷻ are all good, unequivocally; because He ﷻ is described with them and they have emanated from Him. Therefore, there is no evil within them whatsoever. For indeed He, Exalted be He, is a just Ruler and all of His actions are wise and just; and He ﷻ puts things within their proper places as is known regarding Him, Glorified and Exalted be He. And there is nothing within that which Allāh has decreed from evil. With regard to that which is attributed to the servant, due to what he encounters from destructive affairs, it is by way of what his hands have earned as a reward that is befitting. As Allāh, the Exalted, has said:

﴿ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴾

**And whatever of misfortune befalls you, it is because of
what your hands have earned. And He pardons much.**

[Sūrah ash-Shūra 42:30]

QUESTION TWENTY-THREE: ENTERING PARADISE BY ACTIONS

Would anyone enter into Paradise or be saved from the Fire due to his actions? Mention the evidence for this. What is the meaning of the statement of Allāh, the Exalted:

﴿ وَنُودُوا أَنْ تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.”

[*Sūrah al-'A'rāf* 7:43]

ANSWER:

The entrance into Paradise and the salvation from the Fire is purely by way of the mercy of Allāh. As for the actions of the servant, whoever works righteousness, this is a means from amongst the legislative means to attain the mercy of Allāh, based upon the statement of the Prophet ﷺ:

سددوا وقاربوا. فإنه لن يدخل الجنة أحد بعمله

Strive hard and draw near; for indeed no one will enter into Paradise by way of his own actions.

They said: “Not even you, O Messenger of Allāh?” He said:

ولا أنا إلا أن يتغمدني الله منه برحمته. واعلموا أن أحب العمل إلى الله أدومه وإن قل

Not even I, unless Allāh covers me with his mercy; and know that the most beloved actions to Allāh are the most con-sistent ones, even if they are few.”¹

As for the righteous actions, they are that which determines one’s level in Paradise; and there is no contradiction between this and the statement of Allāh, the Exalted:

﴿ وَنُودُوا أَنْ تُلْكُمُ الْجَنَّةَ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

¹ *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.”

[Sūrah al-'A'rāf 7:43]

For it has come regarding the meaning of this verse that the ب (ba) mentioned within His statement: “...for what you used to do,” is to denote a means, and it is not to denote the ultimate reason. Therefore, there is no contradiction between the *ḥadīth* that has preceded and the aforementioned verse.

QUESTION TWENTY-FOUR: DEFINITION OF DISBELIEF

What is disbelief, and how many are its types? Mention some examples and evidence for them.

ANSWER:

It is the opposite of *īmān*, and it is of two types. The first type is major disbelief, which expels the person from the religion and necessitates that one will remain in the Hellfire forever, if he dies upon it without repenting from it. It is of five categories.

1. The disbelief of ignorance and denial. Allāh, the Exalted, has said:

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ: أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴾

And who does more wrong than he who invents a lie against Allāh, or denies the truth when it comes to him? Is there not a dwelling in Hell for disbelievers?

[Sūrah al-'Ankabūt 29:68]

2. The disbelief of rejection and arrogance while affirming the truth. This is similar to the disbelief of ‘*Iblīs*. Allāh, the Exalted, has said:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

Except ‘*Iblīs* (Satan), he refused and was proud, and was one of the disbelievers (disobedient to Allāh).

[*Sūrah al-Baqarah* 2:34]

3. The disbelief of doubt. This is the disbelief of supposition. The evidence of this is the statement of Allāh, the Exalted:

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾﴾

And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: “I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him.” His companion said to him, during the talk with him: “Do you disbelieve in Him Who created you out of dust (i.e. your father *Ādam*), then out of *nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allāh, my Lord and none shall I associate as partner with my Lord.”

[*Sūrah al-Kahf* 18:35-38]

4. The disbelief of turning away from the legislation, neither learning it nor acting upon it. The evidence is the statement of Allāh, the Exalted:

﴿ وَالَّذِينَ كَفَرُوا عَمَّا أُذِرُوا مُعْرِضُونَ ﴾

**But those who disbelieve turn away from that whereof
they are warned.**

[*Sūrah al-'Aḥqāf* 46:3]

5. The disbelief of hypocrisy, and this is in reference to major hypocrisy. The evidence is the statement of Allāh, the Exalted:

﴿ ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ عَلَىٰ قُلُوبِهِمْ فَمَهْمٌ لَا يَفْقَهُونَ ﴾

**That is because they believed, then disbelieved; therefore,
their hearts are sealed, so they understand not.**

[*Sūrah al-Munāfiqūn* 63:3]

6. The disbelief of obstinate rejection. This is similar to the one who rejects all of that which Allāh ﷻ has revealed, or he rejects an obligation of al-Islām.

These types come about by way of statement, action or belief.

The second type of disbelief is minor disbelief. It is that to which the legislator has applied the term disbelief; yet, it does not negate the foundation of *īmān*. It only opposes its completion. Such as the *ḥadīth*:

سباب المسلم فسوق وقتاله كفر

To revile a Muslim is wickedness, and to fight him is disbelief.¹

Therefore, it remains upon its application, (i.e., both are called *kufṛ*); however, it is a disbelief that is less than major disbelief. Hence, it is from the category of sins, and its people have not departed from the realm of Islām. While they deserve entry into the Fire, from amongst them is he who will enter it, and from amongst them is he who will not enter it by way of Allāh ﷻ pardoning him. He who does enter into it will not remain therein forever. It is known as disbelief in action, and from its types are ingratitude for the favors of Allāh ﷻ, revilement of lineages, and wailing over the dead.

QUESTION TWENTY-FIVE: POSITION OF *AHLUS-SUNNAH* REGARDING *TAKFĪR*

What is the position of *Ahlus-Sunnah* regarding the issue of *takfīr* (declaring a Muslim to be a disbeliever)? Mention those who oppose them.

ANSWER:

From the fundamentals of the *‘aqīdah* of the pious predecessors is that *takfīr* is a legislative ruling which is referred to Allāh ﷻ and His messenger ﷺ. They do not declare any specific person to be a disbeliever from amongst the Muslims who commit a sin which expels from the religion, except after establishing the evidence against him. Therefore, the conditions are fulfilled, the preventative factors are removed, and the doubts are repelled from the ignorant or the one who has a false interpretation. The Prophet ﷺ warned against a person declaring another to be a disbeliever without evidence. As it

c o m m e n t s

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

the *ḥadīth* of ‘Abdullāh ibn ‘Umar, may Allāh be pleased with him, that the Prophet ﷺ said:

إذا كفر الرجل أخاه فقد باء بها أحدهما

If a person declares his brother to be a disbeliever, then that declaration returns to one of the two parties.¹

From those who oppose *Ablus-Sunnah* in this issue are the Khawārij, who rebelled against the rightly-guided Khalīfah Āli ibn Abū Tālib, and those who are with him from his Companions, may Allāh be pleased with them; wherein the Khawārij fought against them and declared their blood and property to be permissible. They continued rebelling in the subsequent generations, reviling the scholars and the rulers; and they are those concerning whom the Messenger ﷺ has informed that they are the dogs of the Hellfire, as is reported by Imām Aḥmad.

Likewise, the Mu‘tazilah corresponds with the Khawārij in the ruling regarding the Hereafter for the people of major sins by way of their statement, and that they will be within the Hellfire for all eternity. Yet, the Mu‘tazilah opposed the Khawārij within the ruling regarding this life, and they say that they are in a position between the two positions; between *īmān* and disbelief.

Hastiness in declaring Muslims to be disbelievers brings about dangerous affairs, including deeming their blood and property to be lawful, being violated; as well as the nullification of marriage contracts, and other than this from that which is brought about by way of apostasy. So how can it be perceivable for the believer that he traverses upon declaring a Muslim to be disbeliever due to the slightest doubt? And if this affair is connected to the rulers, then it is more dangerous, due to that which it brings about from carrying weapons, destruction, and corruption.

¹ *Ṣāḥīḥ Muslim*

QUESTION TWENTY-SIX: DEFINITION OF *NIFĀQ*

What is *nifāq* (hypocrisy)? Mention its types, along with examples and evidence.

ANSWER:

Nifāq is of two types. The first is *an-Nifāq al-I'tiqādī* (hypocrisy in belief). It is major hypocrisy that expels one from the religion, in totality. The one who has this will be in the lowest depth of the Hellfire. Allāh ﷻ has described its people with evil characteristics, all of them being from disbelief, the absence of *īmān*, mockery of the religion and its people, and complete inclination towards the enemies of the religion by way of assisting them in their enmity towards Islām. Allāh ﷻ has mentioned thirteen verses, at the beginning of Sūrah al-Baqarah, regarding the hypocrites; describing the greatest of their despicable characteristics, just as He ﷻ described their characteristics within Sūrah at-Tawbah, also called al-Fādhah (the exposition). It is of six types:

1. The first, belying the Messenger ﷺ, and none belies the Messenger ﷺ except wicked and despicable people.
2. Belying some of that which the Messenger ﷺ came with.
3. Hating the Messenger ﷺ.
4. Hating some of that which the Messenger ﷺ came with.
5. Rejoicing at the losses of the religion of the Messenger ﷺ.
6. Hating the victory of the religion of the Messenger ﷺ.

The second type of *nifāq* is *an-Nifāq al-'Amalī* (hypocrisy in action). It is to do any of the actions of the hypocrites while remaining upon deficient faith within one's heart. It does not expel a person from the religion. However, it is a means to that. The evidence is his statement ﷻ:

أربع من كن فيه كان منافقا خالصا ومن كانت فيه خلة مهن كانت فيه خلة من نفاق حتى يدعها إذا حدث كذب وإذا عاهد غدر وإذا وعد أخلف وإذا خاصم فجر

There are four characteristics. Whoever has them within him is the complete hypocrite, and whoever has a characteristic from amongst them then he has within him a characteristic of hypocrisy until he rids himself of it: (1) When he speaks, he lies, (2) if he is entrusted, he betrays, (3) if he makes a covenant, he proves treacherous, (4) when he disputes, he becomes vulgar and insulting.¹

From it as well is laziness regarding prayer along with the congregation within the masjid. Due to the great danger of minor hypocrisy, the Companions, may Allāh ﷺ be pleased with them, were fearful of falling into it; as ibn Abū Mulaikah said: “I met thirty of the Companions of the Messenger of Allāh ﷺ, all of them fearing hypocrisy upon themselves.” It is from the major sins that one must repent; and if one were to die upon it, he is under the will of Allāh ﷻ, and its end result will be Paradise.

Point of Attention: There is a difference between major *shirk* and minor *shirk*. Likewise, there is a difference between major hypocrisy and minor hypocrisy, major *ḍulm* and minor *ḍulm*, major wickedness and minor wickedness. One who examines the condition of he who falls into the affair of *takfir* from the Khawārij of old, or from some of the deviant sects and groups within this time, will find that the reason for this is due to their scanty amount of knowledge and understanding of the religion. Due to this, they did not know the legislative principles and differences between these affairs. It is obligatory upon every Muslim, especially the scholars, to have firmness in the affair and wisdom in accordance with the Book, Sunnah, and methodology of the *Salaf* of the ‘*Ummah*.

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

QUESTION TWENTY-SEVEN: DEFINITION OF THE STRAIGHT PATH

What is the Straight Path that Allāh ﷻ has commanded us to traverse upon, and has prohibited us from following other than it? Present its evidence.

ANSWER:

It is the religion of Islām, in accordance with the Book of Allāh ﷻ and the Sunnah of the Messenger of Allāh ﷺ. Allāh the Exalted has said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

And hold fast, all of you together, to the Rope of Allāh (i.e., this Qur’ān), and be not divided among yourselves.

[Sūrah Āli ‘Imrān 3:103]

And the path to Him ﷻ is one. It necessitates having knowledge of it, following it and being firm upon it. He who traverses upon other than it will be taken away by divergent paths and led astray or to other ways. Allāh, the Exalted, has said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become al-Muttaqūn (the pious).

[Sūrah al-‘An‘ām 6:153]

On the authority of ibn Mas‘ūd, may Allāh be pleased with him, who said: “The Messenger of Allāh ﷺ drew a straight line for us and then said:

هذا سبيل الله مستقيماً

This is the Straight Path of Allāh.

Then he drew divergent lines to its right and its left and said:

هذه سبل، وعلى كل سبيل منها شيطان يدعو إليه

These are the other paths. At the head of each one of them is a Shayṭān calling to it.

Then he recited the statement of Allāh:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ - وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ
وَصَاحِبًا بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious).

[Sūrah al-'An'ām 6:153]¹

QUESTION TWENTY-EIGHT: TRAVERSING THE STRAIGHT PATH

By way of what does one actualize traversing upon the Straight Path, and how can one be safe from deviating from it?

ANSWER:

Traversing upon it is actualized by way of clinging to the Book and the Sunnah, upon the understanding of the pious predecessors; traversing upon

¹ Ahmad and others

their way and stopping at their set limits. Safety from deviation from it is by the *tawfiq* of Allāh, the Exalted, for His servant. And from the *tawfiq* of Allāh for his servant is *du'ā'*; and from that is the statement wherein one says:

﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

Guide us to the Straight Way.

[*Sūrah al-Fātiḥah* 1:6]

Also, by way of having understanding of the religion, and clinging to the Sunnah while staying far away from innovation, deviation and schism. Because by way of this one can attain pure implementation of Allāh's ﷻ *tawhid*, as well as the Sunnah of the Messenger ﷺ. Allāh, the Exalted, has said:

﴿ وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ - وَحَسُنَ أُولَئِكَ رَفِيقًا ﴾

And whosoever obeys Allāh and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the truthful, the martyrs, and the righteous. And how excellent these Companions are!

[*Sūrah an-Nisā* 4:69]

QUESTION TWENTY-NINE: DEFINITION OF *BID'AH* AND ITS CATEGORIES

What is *bid'ah*? What is the sign of its people? Mention its categories as it relates to their connection to the religion.

ANSWER:

It is every affair for which no legislative evidence has come indicating that one may worship Allāh ﷻ by way of it. And it is that which the Prophet ﷺ warned us against with his statement:

من أحدث في أمرنا هذا ما ليس منه فهو رد

He who innovates into this affair of ours that which is not from it, it shall be rejected.

It is of two types. The first type is *Bid'ah Mukaffirah* (innovation that makes one a disbeliever); such as performing *ṭawāf* around graves, seeking nearness to the inhabitants of them, slaughtering, making vows, and supplicating to them, and seeking salvation from them.

The second type is *Bid'ah Ghayr Mukaffirah* (innovation which does not make one a disbeliever); such as praying at the graves, supplicating at the graves, and celebrating the birthday of the Prophet ﷺ. These are all means to polytheism.

The ruling of innovation in the religion is that it is impermissible, and it is a means of misguidance, due to the statement of the Prophet ﷺ in which he said:

وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة

Beware of newly invented matters. For every newly invented matter is an innovation and every innovation is misguidance.¹

¹ *Abū Dāwūd* and *at-Tirmidī*

Likewise, his statement:

من أحدث في أمرنا هذا ما ليس منه فهو رد

He who innovates into this affair of ours that which is not from it, it shall be rejected.¹

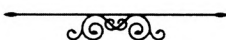
However, the prohibition varies in accordance with the type of innovation. Based upon this, there is no good innovation; and the statement of ‘Umar, may Allāh be pleased with him, in which he said: “This is a good innovation,” was regarding the *tarāwīḥ* prayer, and he was using the word innovation from the linguistic standpoint and not the legislative standpoint.

The signs of the people of innovation are ignorance, separation and differing from the main body; argumentation, disputation, as well as giving the intellect precedence over the text; and extremism regarding individuals and fanaticism for their statements. Also, from its signs is reviling the honor of the scholars who cling to the Book and the Sunnah, with the understanding of the pious predecessors of the *‘Ummah*.

The reasons for the appearance of innovation are ignorance regarding the religion, following desires, fanaticism for the opinions of men, and resembling the disbelievers. The position of *Ablus-Sunnah wal-Jamā‘ah*, as it relates to the innovators, is that they refute them by way of repelling their doubts, utilizing the Book and the Sunnah in doing so, holding fast to the obligation of clinging to the Sunnah, and prohibiting innovations and newly invented matters. Many books of old and latter times have been authored regarding this. The scholars continue to reject innovations and refute the innovators in order to repel innovation and to debase its people. This has a great effect upon the awareness of the Muslims.

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

DEFINING THE PIOUS PREDECESSORS, THEIR METHODOLOGY AND THE OBLI- GATION OF FOLLOWING IT



QUESTION THIRTY: MEANING OF *AS-SALAF AS-ŞĀLĪH*

What is intended by *as-Salaf as-Şālīh*?

ANSWER:

They are the predecessors of this *‘Ummah*; from the Companions, the *Tābi‘ūn*, and those who follow them until the Day of Recompense. They are those who unite upon the Book and the Sunnah, and traverse upon that which the Messenger ﷺ was upon, outwardly and inwardly. And they unite upon their Muslim ruler by way of hearing and obeying in that which is good, sincere advice, and carrying out the commands between the ruler and the ruled. There is no shame in ascribing to the *Salaf*. Rather, it is obligatory to do so in order that one may be distinguished in his methodology of truth which he has traversed upon, following the example of those elite ones, from the time of the Messenger ﷺ and his noble Companions; and at the head of them are the four *Khulafā’*.

QUESTION THIRTY-ONE: OBLIGATION TO FOLLOW *AS-SALAF AS-ŞĀLĪH*

What is the evidence from the Book, Sunnah, and consensus for the obligation of following the *Salaf as-Şālīh* and clinging to their methodology?

ANSWER:

From the Book, there is the statement of Allāh, the Exalted:

﴿ وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

And the first to embrace Islam of the Muhājirūn and the 'Ansār, and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

[*Sūrah at-Tawbah 9:100*]

From the Sunnah there is the statement of the Prophet ﷺ:

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم

The best of the people is my generation, and those who came after them, and those who will come after them.¹

As for the consensus, then those whose consensus matters are united within every generation and place, upon the obligation of traversing upon the methodology of the *Salaf*, in creed and legislation.

¹ *Şāḥiḥ al-Bukhārī* and *Şāḥiḥ Muslim*

QUESTION THIRTY-TWO: MOST IMPORTANT PRINCIPLES OF THE SALAF AS-ŞĀLĪH METHODOLOGY

Mention the most important principles of the methodology of the *Salaf as-Şālīh* in 'aqīdah, statements and actions.

ANSWER:

The most important principles of the methodology of the *Salaf as-Şālīh* are that which follows:

1. That they are the people of moderation and equity amongst the various groups of the 'Ummah.
2. According to them, the source of derivation is the Book and the Sunnah, with the understanding of the *Salaf* of the 'Ummah, as well as conscientious and sound analytical deduction.
3. Following the Messenger ﷺ in his Sunnah.
4. The abandonment of disputation in the religion along with sincere upright advice.
5. Veneration for the pious predecessors without extremism.
6. Their rejection of blameworthy false interpretation, and their hatred for innovation and the innovators.
7. Their diligence to spread the correct 'aqīdah with wisdom.
8. Their diligence upon unity and togetherness.

QUESTION THIRTY-THREE: SEPARATION DUE TO DEPARTURE FROM THE METHODOLOGY OF THE SALAF AS-ŞĀLĪH

Clarify how the reason for separation is departure from the methodology of the *Salaf as-Şālīh*.

ANSWER:

The clarification of that lies in the fact that the methodology of the *Salaf as-Ṣāliḥ* is clinging to the Book and the Sunnah, with the correct understanding; and this is the reason for unity, brotherhood, togetherness, and the fortification of the Muslim 'Ummah. Subsequently, opposing that is a reason for separation, hatred, mutual fighting, and the enemies gaining mastery over the Muslim 'Ummah. Differing is brought about due to a scanty understanding of the religion, and not knowing the principles of the legislation, as well as not returning to the trusted scholars of the Sunnah. Therefore, innovation will appear and thus be the end result of that, as is seen by way of the innovations of the parties and groups which have opposed the methodology of *Ahlus-Sunnah wal-Jamā'ah*.

QUESTION THIRTY-FOUR: DIFFERENCE BETWEEN LEGISLATED ACTS OF WORSHIP AND INNOVATION

Mention the guidelines that make clear the difference between legislated acts of worship and innovated acts of worship, along with examples.

ANSWER:

The guideline in this is that which is established from the Prophet ﷺ within the *ḥadīth* that has been reported by *at-Tirmidī*, that he said:

وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة

Beware of newly invented matters. For every newly invented matter is an innovation and every innovation is misguidance.”¹

¹ *Abū Dāwūd* and *at-Tirmidī*

Likewise, his statement:

من أحدث في أمرنا هذا ما ليس منه فهو رد

He who innovates into this affair of ours that which is not from it, it shall be rejected.¹

Likewise, that which is reported by Imām Muslim, that the Prophet ﷺ said:

من عمل عملا ليس عليه أمرنا فهو رد

Whoever does an action which is not from this affair of ours, it shall be rejected.

These narrations are from the foundations of the religion. The aforementioned narrations prove that whatever the evidence establishes, they are considered to be legislated acts of worship. Whether they may be in creed, legislation, methodology, manners, or etiquettes; for the one who acts in accordance with them, there will be a reward and recompense. Anything which is newly invented within the religion is an innovation, and every innovation is a rejected form of misguidance; likewise, innovations in acts of worship and creed are impermissible. However, the impermissibility varies in accordance with the type of innovation. From amongst it is that which is disbelief, such as making *ṭawāf* at graves; seeking to draw near, by way of that, to the inhabitants of them; and sacrificing and bowing for them. Also, from the innovations is that which is a means to polytheism, such as building edifices upon the grave, and praying and supplicating at them. From them (the innovations), there is that which is sin, such as the innovation of celibacy, perpetual fasting, and standing continuously within the sun. All innovations are misguidance; and there is no

¹ *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

good innovation, because the one who says this has accused the religion of being incomplete and the Messenger ﷺ of not being sincere or complete in his conveyance of the message. And he has, thus, opened the door to speaking about the religion of Allāh, the Exalted, with desires.

QUESTION THIRTY-FIVE: ACTIONS OF THOSE DESCRIBED AS THE SAVED SECT

What are those things that are specific to the saved sect? Mention evidence for that which you say.

ANSWER:

The most important of them are:

1. Clinging to that which the Book and the Sunnah of the Messenger of Allāh ﷺ indicate, from pure *tawbīd* in the lordship of Allāh ﷻ, His worship, and His Names and Qualities.
2. Diligence upon learning legislative knowledge and applying it in acts of worship as they have come within the Book and the Sunnah, with the understanding of the *Salaf* of the ‘*Ummah*. So, you will not find innovation with them within the religion of Allāh ﷻ, nor the following of desires.
3. Diligence upon following the Sunnah in their statements, actions and in their calling to Allāh, the Exalted.
4. Being distinguished by way of good character, having an open chest and a cheerful countenance, goodly speech, and love for the Muslims: sincerely advising them, teaching that which benefits them, and adorning themselves with patience and wisdom.
5. Dealing with the people in truthfulness and clarity in the fulfillment of trusts.

6. Their diligence upon uniting the 'Ummah and bringing it together, while staying far away from the means of separation, differing and enmity; and they do not split into parties and groups between themselves.
7. The fulfillment of the rights of those to whom they are due, just as they hear and obey the rulers, and they warn against rebelling against them.

QUESTION THIRTY-SIX: THE EFFECT OF SEPARATING THE QUR'ĀN FROM THE SUNNAH

What is the effect of separating the understanding of the Qur'ān from the Sunnah?

ANSWER:

The effect of that is an evil one. For many of the texts of the Qur'ān are not understood except by way of the pure Sunnah. Such as the verses pertaining to prayer, zakat, and other than them. And whoever deems that he can suffice with the Qur'ān and leave the Sunnah, has disbelieved, by consensus. This is due to conclusive evidence pointing to the obligation of acting upon the Sunnah just as one acts upon the Qur'ān. An evidence for this is the statement of Allāh, the Exalted:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

Say (O Muḥammad ﷺ to mankind): “If you (really) love Allāh then follow me. Allāh will love you.”

[Sūrah Āli 'Imrān 3:31]

Likewise, the statement of Allāh, the Exalted:

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ ﴾

And let those who oppose the Messenger's (Muḥammad ﷺ) commandment beware, lest some *fiṭnah* befall them, or a painful torment be inflicted on them.

[*Sūrah an-Nūr* 24:63]

As well as the statement of Allāh:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ - إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it), and fear Allāh. Verily, Allāh is Severe in punishment.

[*Sūrah al-Hashr* 59:7]

Also, there is the statement of the Prophet ﷺ, wherein he said:

يوشك أحدكم أن يكذبني وهو متكى على أركبته يحدث بحديثي فيقول: بيننا وبينكم كتاب الله فما وجدنا فيه من حلال استحللناه وما وجدنا فيه من حرام حرمانه. ألا وإن ما حرم رسول الله مثل ما حرم الله

There will soon come a time wherein one of you will deny me while reclining upon his couch, and a narration from a narration will be brought to him and he will say: "Between us and you is the Book of Allāh; that which we find within it from the *ḥalāl* we will declare it to be *ḥalāl*. And that which we find within it from the *ḥarām* we will declare it to be

ḥarām.” However, that which the messenger of Allāh ﷺ declares to be ḥarām is similar to that which Allāh declares to be ḥarām.¹

As well as his statement, wherein he said:

فإذا نهيتكم عن شيء فاجتنبوه وإذا أمرتكم بأمر فأتوا منه ما استطعتم

If I have prohibited you from something, avoid it; and if I have commanded you with something do it as much as you are able.²

From that which has preceded, the importance of the Sunnah within the Islamic legislation is clear to us. Also clear is the fact that it is a necessity in order to be aware of that which Allāh ﷻ intends by way of His speech, which he has revealed as a clarification for all things.

QUESTION THIRTY-SEVEN: NECESSITY OF UNDERSTANDING THE PIOUS PREDECESSORS ALONG WITH QUR'ĀN AND SUNNAH

What is the effect of separating one's understanding of the Book and the Sunnah from the understanding of the pious predecessors?

ANSWER:

One cannot do without the understanding of the pious predecessors for the texts of the Book and the Sunnah, because they had more knowledge and

¹ *Aḥmad, ibn Mājah, and al-Hākim within al-Mustadrak*

² *Ṣāḥiḥ al-Bukhārī and Ṣāḥiḥ Muslim*

were purer in their understanding. They were greater in terms of their adherence to the Sunnah of Mustafa ﷺ, and they were the most diligent of the people in guiding the 'Ummah toward clinging to the Sunnah and warning them against innovation and its people. He who claims that he can leave off the way of the pious predecessors has traversed upon a path which will divert him from the truth, and he will diverge from the way of the *imāms* of knowledge. However, one is not prevented in his traversing upon their way from making *ijtibād*, if the conditions are fulfilled within him, and he has the means to do so.

QUESTION THIRTY-EIGHT: *ISTIQĀMAH* UPON THE METHODOLOGY OF THE PIOUS PREDECESSORS

Istiqāmah (uprightness) is exemplified by way of traversing upon the methodology of the pious predecessors. Clarify this.

ANSWER:

The clarification of that is that the pious predecessors have taken the Book of their Lord ﷻ and the authentic Sunnah of their Prophet ﷺ as their guide, as well as that which the reputable *imāms* from the 'Ummah of Muḥammad ﷺ have agreed upon. These are the three sources of derivation of knowledge. The pious predecessors and those who follow them are the foremost of those who exemplify the *'istiqāmah*, which the people have been commanded with in various ways within the Book and the Sunnah. From amongst them there is that which has come by way of command. Such as the statement of Allāh, the Exalted:

﴿ فَاسْتَقِيمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

So, stand (ask Allāh to make) you (Muḥammad ﷺ) firm and straight (on the religion of Islāmic Monotheism), as you are commanded and those (your Companions) who turn in repentance (unto Allāh) with you, and transgress not (Allāh's legal limits). Verily, He is All-Seer of what you do.

[*Sūrah Hūd 11:112*]

Likewise, there is that which has come by way of information, such as the statement of Allāh, the Exalted:

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا
بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴾

Verily, those who say: “Our Lord is Allāh (Alone),” and then they are upright upon the religion, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!”

[*Sūrah Fuṣṣilat 41:30*]

From the Sunnah there is a statement from the Prophet ﷺ to the one who asked him:

“Say to me regarding Islam a statement that I do not have to ask anyone after you.” He said:

قل أمنت بالله ثم استقم

Say I believe in Allāh, then be upright upon it.¹

¹ *Sāḥib Muslim*

The pious predecessors were the sincerest to Allāh, the Mighty and Majestic, to their worship; and they had the most understanding in the affairs of knowledge and actions. They were the most diligent of the people in guiding the *‘Ummah*. Their speech has a tremendous effect upon the one who follows it and contemplates upon it. May Allāh ﷻ reward them with the best reward.

QUESTION THIRTY-NINE: CLARIFICATION OF THE DISEASE OF DOUBTS

The corruption of the religion comes about due to the disease of doubts and desires. Clarify this.

ANSWER:

Firstly, what is intended by the disease of doubts is that which afflicts the hearts, from innovation and misguidance in that which is connected to the *‘aqīdah*; as well as the *ḥalāl* and the *ḥarām*. By way of this, corruption in one’s religion is brought about due to that which afflicts the hearts from deviation from the truth, by way of doubts of innovation and misguidance; such as the doubts of the Jaḥmīyah, Qadariyah, and Khawārij. Perhaps, one’s sickness due to doubts corrupts the person’s religion completely, such as major *shirk* and the likes. Or perhaps it is less than that in accordance with that which afflicts the heart from deviations which are less than *shirk* and *kufr*.

As for the diseases of *shahawāt* (desires), it is embedded within the soul that commands one with evil. From it is love of and acting upon that which is *ḥarām*, such as the consumption of usury, drinking of alcohol and the likes. Perhaps, these desires cause the one who commits them to leave the religion of Islam by way of his declaring that which is impermissible to be permissible within his heart. Perhaps the desires are less than that, such as the rest of the impermissible things which are less than major polytheism and major disbelief. Therefore, they do not expel the person from the religion of Islam. However,

they are dangerous for the one who commits them. These diseases can all be found outside of the Straight Path, and they are the paths that we have been prohibited from following. We have been commanded to follow the Straight Path as Allāh, the Exalted and High, has said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾

And verily, this is my Straight Path, so follow it.

[Sūrah al-'An'ām 6:153]

And this corruption, by way of these diseases may be removed by repenting to Allāh ﷻ and turning to Him sincerely. From the greatest paths of protection from them is to have understanding of the religion and traversing upon its path. From amongst its ways is sitting with the cultivating scholars who are the inheritors of the pious predecessors, taking from them and taking them as role models.

QUESTION FORTY: SIGNS OF DEVIATION FROM THE METHODOLOGY OF THE PIOUS PREDECESSORS

Mention some of the signs of those who have deviated from the methodology of the pious predecessors.

ANSWER:

The most evident of them are:

1. Ignorance of the methodology of the pious predecessors, due to their lack of concern with knowledge and the understanding of the foundations of the legislation.
2. Not accepting sincere advice from the sincere advisors and being deceived by that which they are upon from falsehood; as well as having a poor understanding that is built upon an evil intent.

3. Their lackadaisicalness regarding giving concern to rectifying the creed and calling the people to it.
4. Their extreme fanaticism for their leaders, and for the people who hold corrupt beliefs and opinions that deviate from the way of truth.
5. Their following the unclear or ambiguous verses, as Allāh, the Exalted, has said:

﴿ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ﴾

So as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof.

[*Sūrah Alī ‘Imrān 3:7*]

6. Their taking innovation as religion and their defending it.
7. Their enmity for *Ablus-Sunnab*, outwardly and inwardly.
8. Their traversing upon the path of the Khawārij. From that is reviling the scholars, having disdain for them, insulting them; their enmity for the rulers, departure from obedience to them, and rebelling against them. Also, they seek to insight the common folk against them, and they give great importance to politics which go outside of the legislative type of politics.

FIQH



The knowledge of *fiqh* is the knowledge of that which is great in its status and tremendous in its importance. It is the means for the performance of acts of worship in accordance with what Allāh, the Mighty and Majestic, has legislated; and knowing its rulings, that which is correct from it, and that which will invalidate it. It is also the means for knowing the rulings of social interactions, that which is correct from it and that which is incorrect. *Fiqh* in the religion is the sign that Allāh ﷻ desires good for his servant.

QUESTION FORTY-ONE: IMPORTANCE OF PURIFICATION IN ISLĀM

What is the importance of purification within the legislation of Islām?

ANSWER:

Islām has given great importance to inner purity, and its actualization by way of purifying the heart from evil characteristics; such as shirk, disbelief, arrogance, self-amazement, hypocrisy, and ostentation. It includes filling the heart with beautiful characteristics, such as *tawhīd*, truthfulness, sincerity, and trust in Allāh ﷻ.

Likewise, Islām has given importance to outer purity and its actualization by way of removing minor impurities with *wuḍū'*, major impurities with *ghusl*, and supplementing this with *tayammum* with certain conditions. Also, from outer purification is the removal of impurities from one's garment, body and the place of prayer. Allāh ﷻ has commended the people with His statement of truth, wherein He ﷻ said:

﴿ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾

**Truly, Allāh loves those who turn unto Him in repentance,
and loves those who purify themselves.**

[*Sūrah al-Baqarah 2:222*]

And the Messenger of Allāh ﷺ has clarified the great status of it wherein he said:

الطهور شطر الإيمان والحمد لله تملأ الميزان

Purity is half of faith; and the statement *al-hamdulillah* fills the scales.¹

Likewise, the Prophet ﷺ said:

لا تقبل صلاة بغير طهور ولا صدقة من غلول

**No prayer will be accepted without purity, nor any charity
from one who has stolen it from the spoils of war.²**

¹ *Ṣāḥiḥ Muslim*, on the authority of Abū Malik al-Ash'arī

² *Ṣāḥiḥ Muslim*, from the *ḥadīth* of ibn 'Umar, may Allāh ﷻ be pleased with him

QUESTION FORTY-TWO: CONDITIONS OF *WUḌŪ'*

What are the conditions of *wuḏū'*?

ANSWER:

There are ten conditions. They are:

1. Islam.
2. Sanity.
3. *at-Tamyīz* (one having reached the age of discernment).
4. Intention.
5. That its ruling must remain, by way of not intending to cut it off until he completes his purification.
6. Cessation of that which has necessitated the *wuḏū'*.¹
7. *Istinjā'* or *istijmār* beforehand.
8. Purity of the water, as well as it being permissible.
9. Removal of that which will hinder the water from reaching the skin.
10. The entrance of the time, for the one who has perpetual impurity.

QUESTION FORTY-THREE: OBLIGATORY ELEMENTS OF *WUḌŪ'*

Mention the obligatory elements of *wuḏū'*, along with the evidence.

ANSWER:

Its obligatory elements are six. They are:

¹ For example, one cannot continue performing *wuḏū'* whilst passing wind.

1. Washing the face, and from it is *al-madmadah* (rinsing the mouth) and *al-instinsbāq* (taking water into the nose).
2. Washing the hands up to and including the elbows.
3. Wiping the head, and from it is the two ears.
4. Washing the two feet up to and including the ankles.
5. Maintaining the sequence in washing the aforementioned body parts.
6. Washing the body parts closely behind one another.

Allāh, the Exalted, has said:

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

O you who believe! When you intend to offer *aṣ-Ṣalāt* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.

[*Sūrah al-Ma'īdah* 5:6]

And from the Sunnah the description of the *wuḍū'* shall come.

QUESTION FORTY-FOUR: DESCRIPTION OF THE *WUḌŪ'* OF PROPHET MUḤAMMAD ﷺ

Explain the description of the *wuḍū'* of the Prophet ﷺ.

ANSWER:

That which establishes its explanation is within the *ḥadīth* of Hamrān, the freed slave of 'Uthman ibn 'Affān, may Allāh ﷻ be pleased with him. He called for a pitcher of water, poured water onto his hands three times, and

washed them. Then, he placed his right hand into the container of water, rinsed his mouth and expelled the water from his nose. He then washed his face three times, washed his hands up to the elbows three times, wiped his head, then washed his feet three times up to the ankles. Then, he said: “The Messenger of Allāh ﷺ said:

من توضأ نحو وضوئي هذا ثم صلى ركعتين لا يحدث فيهما نفسه غفر له ما تقدم من
ذنبه

Whoever performs *wuḍū'* similar to this *wuḍū'* of mine, then prays two *rak'āt* in which he does not speak, then whatever has preceded of his sins shall be forgiven.¹

It is obligatory upon the one performing *wuḍū'* to establish his intention to remove the impurity before he begins. Likewise, he must mention the Name of Allāh ﷻ before beginning *wuḍū'*; and the obligation of doing so is removed if one is ignorant or forgets. It is legislated that one says after the performance of his *wuḍū'*:

أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمد عبده ورسوله، اللهم اجعلني
من التوابين واجعلني من المتطهرين

I testify that none has the right to be worshipped other than Allāh alone, who has no partners, and I testify that Muḥammad ﷺ is His servant and Messenger. O Allāh make me from those who turn to you in repentance and make me from those who purify themselves.

¹ *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

This is the legislated description of that which one says, whether male or female.

QUESTION FORTY-FIVE: NULLIFIERS OF *WUḌŪ'*

Explain the nullifiers of *wuḏū'*, along with the evidence.

ANSWER:

The nullifiers of the *wuḏū'* are six. They are:

1. The exit of something from the two passages, such as urine, defecation, wind, pre-seminal fluid, semen, blood; from all of that which may come out of the two passages.
2. The loss of one's intellect by way of deep sleep, fainting or intoxication.
3. Touching the private parts with one's hand, whether that be the front or the back, without there being a barrier; whether he touches his own private parts or the private parts of someone else, whether male or female.
4. All of that which necessitates *ghusl*, such as one being in a state of sexual impurity, menstrual bleeding or postnatal bleeding.
5. Eating the meat of a camel.
6. Apostasy from Islam.

As for touching a woman with desire and washing the body of the deceased, there is a difference of opinion; as is known, regarding them nullifying the *wuḏū'*. From the evidence for these things is what is reported on the authority of Jābir ibn Samarah, that a man asked the Messenger of Allāh ﷺ: "Do I need to perform *wuḏū'* after eating the meat of sheep?" He said ﷺ:

إن شئت فتوضأ وإن شئت فلا توضأ

If you wish, then perform *wuḍū'*; and if you wish, then you do not have to perform *wuḍū'*.

He said: “Am I to perform *wuḍū'* after eating the meat of a camel?” He said:

نعم، فتوضأ من لحوم الإبل

Yes. Perform *wuḍū'* after eating camel's meat.¹

Likewise, on the authority of Abū Hurayrah, may Allāh ﷺ be pleased with him, who said: “The Messenger of Allāh ﷺ said:

إذا وجد أحدكم في بطنه شيئاً فأشكل عليه أخرج منه شيء أم لا فلا يخرجن من المسجد حتى يسمع صوتاً أو يجد ريحاً

If one of you finds something within his stomach, and he is unsure if something came out or not, then do not leave from the masjid until he hears a sound or smells its scent.²

He ﷺ, likewise, said:

العين وكاء السه فمن نام فليتوضأ

The eye is a leather strap of the anus, so whoever sleeps then let him perform *wuḍū'*.³

Likewise, there is the *ḥadīth* that says:

¹ *Ṣaḥīḥ Muslim*

² *Ṣaḥīḥ Muslim*

³ *Abū Dāwūd* and *ibn Mājah*, with a *ṣaḥīḥ* chain of narration

من مس ذكره فليتوضأ

**He who touches his sexual organ, then let him perform
wuḍū'.¹**

QUESTION FORTY-SIX: FACTORS THAT NECESSITATE *GHUSL* AND ITS DESCRIPTION

Mention that which necessitates *ghusl* and its legislative description, along with its evidence.

ANSWER:

That which necessitates *ghusl* are six. They are:

1. Expulsion of the sexual fluid by way of desire, from a man or woman when they are intimate; or one masturbates or has a wet dream.
2. The head of the penis going into the private part, even if one does not ejaculate, due to the *ḥadīth*:

إذا جلس بين الأربع ومس الختان الختان وجب الغسل

**When he sits between four limbs, and the two circumcised
parts touch one another, *ghusl* is obligatory.²**

3. When the Muslim dies, with the exception of the martyr who dies upon the battlefield in the path of Allāh ﷺ, due to the statement:

اغسلوه بماء وسدر

¹ *Abū Dāwūd* and *ibn Mājah*, and others with a *ṣāḥīḥ* chain of narration

² *Ṣāḥīḥ Muslim*

Wash him with water and *sidr*.¹

4. If the disbeliever embraces Islām, due to the story of Thumāmah ibn ‘Athāl.
5. Menstrual bleeding.
6. Postnatal bleeding.

The description of *Ghusl Al-Mujzi'* (sufficient ghusl) is that one intends to remove the impurities, and he submerges his body in water one time, while taking water into the mouth and nose.

The description of the complete *ghusl* is that one intends with his heart to remove the impurity, he mentions the Name of Allāh ﷻ and washes his hands three times outside out the *ghusl*. Then he washes his private parts and that which is around it. He performs a complete *wuḍū'*. Then, he pours water over his head three times, running his fingers through his hair. He washes the rest of his body one time, beginning with his right side, rubbing with his hand, and he removes that which is upon him from dirt. He should not be extravagant in the usage of the water. The evidence for this is reported on the authority of ibn ‘Abbās, may Allāh ﷻ be pleased with him, who said: “My aunt Maymūnah, may Allāh ﷻ be pleased with her, narrated to me, saying: ‘I prepared for the Messenger of Allāh ﷺ his bath from sexual impurity. He washed his hands twice or three times, then he entered his hand into the water and poured it upon his private part, washing it with his left hand. Then he struck the earth with his left hand, rubbing it with intensity. Then, he performed *wuḍū'* similar that which he performs for prayer. Then, he poured water over his head, utilizing three handfuls. He washed the remainder of his body, then

¹ *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

he moved from his place and washed his feet. Then, I brought to him a towel, but he pushed it away.”¹

QUESTION FORTY-SEVEN: CONDITIONS OF *AT-TAYAMMUM* AND ITS DESCRIPTION

When is *at-tayammum* legislated, and what is its description? What invalidates it?

ANSWER:

It is legislated to remove major and minor impurities if one is unable to use water due to it not being present, him being in need of the water that he has, or him being incapable of using or purchasing it. This is from that which is specific to the ‘*Ummah* of Muḥammad ﷺ. Allāh, the Exalted, has said:

﴿ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ : مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُنِيبَكُمْ إِلَيْهِمْ وَلِيُنِيبَهُمْ عَلَيْهِمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾

And if you find no water, then perform *tayammum* with clean earth, and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favor on you that you may be thankful.

[*Sūrah al-Ma’īdah* 5:6]

He, likewise, mentioned within a narration:

¹ *Ṣāḥiḥ al-Bukhārī* and *Ṣāḥiḥ Muslim*

وجعلت لنا تربتها طهورا

Its dirt has been made a thing to purify for us.¹

Its description is that one makes his intention and strikes the earth once with the bottom of his hands. Then he wipes with them his face and his hands; wiping the back of the right hand with the bottom of the left, then the back of the left with the bottom of the right. It is invalidated by the following:

1. Presence of water
2. Removal of the excuse which permitted him to perform *at-tayammum*, such as sickness, necessity, or the likes
3. The aforementioned nullifiers of *wuḍū'*. As for it being invalidated by the exiting of the time, there is a difference of opinion between the people of knowledge regarding this. The safest viewpoint is that one performs *at-tayammum* for every obligatory prayer.

QUESTION FORTY-EIGHT: WIPING OF THE KHUFFS

What is the description of wiping over the khuffs? What is its time period? What are its conditions, and what is that which invalidates it?

ANSWER:

Its description is that the Muslim places his two hands within water. Then he wipes with his right hand the top of the khuff of the right foot; from his toes to his shin one time, without wiping its bottom or his heel. He does similarly with the left hand, wiping his left foot. Its time frame is a day and a

¹ *Ṣaḥīḥ Muslim*

night for the resident, and three days and three nights for the traveler. This is for the male and the female.

The time frame begins from the time of first wiping, after one has invalidated his *wuḍū'*. Its conditions are that that which is worn is permissible and pure, one puts them on while being in a state of purity, and wiping is done from minor impurities within the demarcated time period. It is invalidated by the removal of that which is worn upon the foot, that which necessitates ghusl from sexual impurity, and the time frame elapsing. One may also wipe over a cast or bandage until the injury heals, even if it is after a long period of time.

QUESTION FORTY-NINE: MEANING OF *aṣ-Ṣalāt* AND ITS RULINGS

What is the meaning of *aṣ-Ṣalāt*? What is its importance within the legislation of Islām? Clarify its ruling and virtue.

ANSWER:

Its meaning is '*ibādah* (worship) consisting of statements and specific actions. It is initiated with the *takbīr*, and it is concluded with the *taslīm*. Its ruling is that it is a pillar from the five pillars of Islām, and it is the best of actions after the two testimonies. There are five prayers within a day and night that are obligatory upon the responsible Muslim, whether male or female. The exception is that of the menstruating woman and the one suffering from post-natal bleeding, until they become pure. It is obligatory upon the Muslim, male and female, to give due importance to the prayer and careful consideration; performing the prayer as done by *Ablus-Sunnah*. Likewise, one must hasten toward them and preserve them; as Allāh, the Mighty and Majestic, has said:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

Guard strictly (five obligatory) the prayers, especially the middle *Ṣalāt* (i.e., '*Aṣr*'). And stand before Allāh with obedience.

[Sūrah al-Baqarah 2:238]

He who obstinately rejects the obligation of the prayer is a disbeliever who is requested to repent. If he repents this is fine. Otherwise, the ruler of the Muslims orders his execution, because he is an apostate. He who abandons them out of laziness and indifference, is he a disbeliever or not? There is a well-known difference of opinion between the *imāms* of knowledge regarding this. If he is ignorant, then he is to be taught.

How numerous are the virtues within the performance of prayers! For it is a connection between the servant and his Lord ﷻ, and it is the distinguishing characteristic between the Muslim and the disbeliever. It is also an expiation of sins. On the Day of Judgement, the prayers of the servant will be looked at; and if they are accepted, then the rest of his actions will be accepted. If they are rejected, then the rest of his actions shall be rejected.

QUESTION FIFTY: CONDITIONS FOR VALIDITY OF THE PRAYER

What are the conditions for the validity of prayer, along with the evidence for them?

ANSWER:

Its conditions are:

1. Islām. Allāh, the Exalted, has said:

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ - أُولَٰئِكَ حَبِطَتِ

أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

It is not for the polytheists to maintain the Mosques of Allāh, while they witness against their own selves of disbelief. The works of such are in vain and in the Fire shall they abide.

[Sūrah at-Tawbah 9:17]

2. Sanity, due to the *ḥadīth*:

رفع القلم عن ثلاثة: النائم حتى يستيقظ والمجنون حتى يفيق والصغير حتى يبلغ

The pen is lifted from three; the sleeping person until he wakes up, the insane until he regains his sanity, and the child until he reaches puberty.¹

3. Reaching the age of discernment, due to the *ḥadīth*:

مروا أبناءكم بالصلاة لسبع واضربوهم عليها لعشر وفرقوا بينهم في المضاجع

Command your children to pray when they reach seven and beat them regarding it when they reach ten; and separate between them in their sleeping arrangements.²

4. Purity from major impurities by way of *ghusl*, and from minor impurities by way of *wuḍū'*; due to the statement of the Prophet ﷺ:

لا يقبل الله صلاة بغير طهور

¹ *Aḥmad*

² *Abū Dāwūd*

Allāh will not accept a prayer without purification.¹

5. The entrance of the time of the prayer. Allāh, the Exalted, has said:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴾

Verily, the prayer is enjoined on the believers at fixed hours.

[*Sūrah an-Nisā' 4:103*]

6. Covering the *awrah*. Allāh, the Exalted, has said:

﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ ﴾

O Children of Ādam! Take your adornment (by wearing your clean clothes) while praying.

[*Sūrah al-'A'rāf 7:31*]

The '*awrah*' of the man is from the navel to the knee; and the entirety of the woman, with the exception of her face, is her '*awrah*'.

7. Facing the *Qiblah*. Allāh, the Exalted, has said:

﴿ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ﴾

So, turn your face in the direction of al-Masjid al-Haram (at Makkah).

[*Sūrah al-Baqarah 2:144*]

8. The intention. The Prophet ﷺ said:

¹ *Ṣāḥib Muslim*

إنما الأعمال بالنيات وإنما لكل امرئ ما نوى

Actions are only by the intentions, and everyone should be rewarded according to what he has intended.¹

9. The removal of impurities from the body of the worshipper; as well as his garment, and the place where he is praying it. The Prophet ﷺ said:

يفسل من بول الجارية ويرش بول الغلام

The urine of the girl is to be washed away, and the urine of the boy is to be sprinkled with water.²

Similarly, there is the *ḥadīth* of Abū Hurayrah, may Allāh be pleased with him, regarding the urine of the Bedouin. Within the *ḥadīth* it is mentioned:

دعوه وأريقوا على بوله سجلا من ماء

Leave him, and pour water upon his urine (to remove it).³

QUESTION FIFTY-ONE: ETIQUETTES OF WALKING TO THE PRAYER

Mention some of the etiquettes of walking to the prayer, along with the evidence.

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

² *Abū Dāwūd*, and *an-Nasā'ī*, and *ibn Mājah*

³ Reported by the group, with the exception of *Ṣāḥīḥ Muslim*

Answer:

From the etiquettes of walking to the prayer is that which follows:

1. Going to the masjid after the *'aḍḥān* in a state of purity, with tranquility and ease; due to what al-Bukhārī and Muslim have reported on the authority of Abū Hurayrah, may Allāh be pleased with him, wherein he said: “The Messenger of Allāh ﷺ said:

إذا سمعتم الإقامة فامشوا وعليكم السكينة فما أدركتم فصلوا وما فاتكم فاتموا

If you hear the *'iqāmah*, then walk in a state of tranquility; and that which you catch, pray it and that which you missed, make it up.

And he says that which has been reported within the Sunnah; and from it is the statement:

بسم الله توكلت على الله لا حول ولا قوة إلا بالله

In the name of Allāh, I place my trust in Allāh. There is no might nor power except with Allāh.¹

2. Being balanced in one’s steps, while taking short footsteps; due to what is reported by Muslim on the authority of Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

ألا أدلكم على ما يمحو الله به الخطايا ويرفع به الدرجات؟

¹ at-Tirmidhī

**Shall I not direct you towards that which Allāh utilizes to
expiate the sins and raise degrees?**

They said: “Yes, O Messenger of Allāh ﷺ.” He said:

إسباغ الوضوء على المكاره وكثرة الخطا إلى المساجد وانتظار الصلاة بعد الصلاة فذلكم
الرباط

**The perfection of *wuḍū'* in the state of distress, an abundance of steps towards the mosques, and waiting for
the prayer after the previous prayer that is *ar-Ribāt*.**

3. A person stepping into the masjid first with his right foot, and exiting with his left foot first; and when he comes he says:

بسم الله، والصلاة والسلام على رسول الله، أعوذ بالله العظيم، وبوجهه الكريم، وسلطانه
القديم من الشيطان الرجيم، اللهم افتح لي أبواب رحمتك

**In the name of Allāh, may prayers and peace be upon the
Messenger of Allāh ﷺ. I seek refuge with Allāh the Magnif-
icent, and with His noble Face, and with His all-encom-
passing authority, from the accursed *Shayṭān*. O Allāh, open
for me the doors of Your mercy. And when he
exits he says:**

اللهم إني أسألك من فضلك

O Allāh, indeed I ask You of Your bounty.

A group of narrations by Imām Muslim, as well as Abū Dāwūd and at-Tirmidī, have been mentioned regarding this; and it is also mentioned by Imām ibn Bāz, may Allāh ﷻ have mercy upon him, within his book *al-Mankass*.

Performing two raka'āt to greet the masjid, due to the *ḥadīth* of Abū Qatādah, may Allāh be pleased with him, who said the Messenger of Allāh ﷺ said:

إذا دخل أحدكم المسجد فلا يجلس حتى يصلي ركعتين

When one of you enters the masjid, let him not sit until he performs two rak'āt.¹

4. Bussing oneself with recitation of the Qur'ān, the remembrance of Allāh and supplication; and not bussing oneself with the affairs of the *dunyā*, due to the *ḥadīth* of Abū Hurayrah, may Allāh be pleased with him, which says:

ولا يزال أحدكم في صلاة ما انتظر الصلاة

One of you is continuously in prayer, as long as he is waiting for prayer.²

In some of its wordings there comes:

ما يؤذ أو يحدث

...as long as he does not harm someone nor speak.

QUESTION FIFTY-TWO: PILLARS OF THE PRAYER

Mention the pillars of the prayer, along with the evidence.

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

² *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

ANSWER:

A pillar within the prayer is that which is not removed by way of forgetfulness nor intention. Rather, the *rak'ah* in which this pillar has been omitted is invalid. The pillars of the prayer are fourteen. They are:

1. Standing within the obligatory prayer if one has the ability to do so; due to the statement of Allāh, the Exalted:

﴿ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

And stand before Allāh with obedience.

[*Sūrah al-Baqarah* 2:238]

Likewise, due to the consensus of the scholars, if one prays sitting while having the ability to stand his prayer is invalid.

2. The opening *takbīr*, and it is the statement “*Allāhu Akbar*”. No other statement will suffice for it, nor can one distort its wording, due to the statement of the Prophet ﷺ:

تحريمها التكبير وتحليلها التسليم

Its entry point is the *takbīr*, and its exit point is the *taslīm*.

3. Reciting al-Fātiḥah in every *rak'ah*, observing every *shaddab*; and it contains eleven *shaddabs*. This is due to the statement of the Prophet ﷺ:

لا صلاة لمن لم يقرأ بفاتحة الكتاب

There is no prayer for the one who has not recited the opening chapter of the Book.¹

4. Bowing if one has the ability to do so, due to the statement of Allāh, the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا ﴾

O you who believe! Bow down and prostrate yourselves.

[*Sūrah al-Hajj 22:77*]

5. Rising from the bowing. The Prophet ﷺ said to the one who prayed badly:

ثم ارفع

Then rise.²

6. Standing upright from it. For there has come in the description of the prayer of the Prophet ﷺ, within the *ḥadīth* of Abū Humayd: “And when he raised his head, he stood upright until each joint returned to its original place.”³
7. Prostrating upon seven body parts, if one has the ability to do so; due to the statement of the Prophet, upon him be prayers and peace:

أمرت أن أسجد على سبعة أعظم

I have been commanded to prostrate upon seven bones.⁴

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

² *Abū Dāwūd* and *an-Nasā'ī*

³ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

⁴ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

And these seven bones are the forehead, nose, two hands, two knees, and tips of the two feet.

8. Rising from the prostration; due to the statement of the Prophet ﷺ, to the man who prayed badly:

ثم ارفع حتى تطمئن جالسا

Then, rise until you are sitting at ease.

9. Sitting between the two prostrations; due to the *ḥadīth* of ‘Ā’ishah, may Allāh be pleased with her, who said: “The Messenger of Allāh ﷺ was such that when he would raise his head from prostration he will not prostrate again until he sat upright.”¹
10. Being at ease in each of the pillars, as well as observing them in their proper sequence. This is due to the statement of the Prophet ﷺ to the man who prayed badly:

ارجع فصل فإنك لم تصل

Go back and pray, for you have not prayed.

11. The final *tashabbud*, due to the statement of the Prophet ﷺ

لا تقولوا: السلام على الله، ولكن قولوا: التحيات لله...

Do not say: “Peace be upon Allāh,” rather say: “*at-tabiyyātu lillāh...*” (Salutations are for Allāh...)²

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

² *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

12. Sitting for the final *tashabbud*, due to the *ḥadīth*:

فإذا قعد أحدكم في الصلاة فليقل: التحيات لله

When one of you sits within his prayer, let him say: “The salutations are for Allāh.”¹

13. Supplicating for blessings upon the Prophet ﷺ, due to the *ḥadīth*:

ليصل على النبي ﷺ ثم يدعو بما شاء

And let him send prayers upon the Prophet ﷺ, and let him supplicate with whatever he wishes.²

14. Two *taslīms*. This due to the statement of the Prophet ﷺ

وتحليلها التسليم

Its exiting point is the *taslīm*.³

And these pillars are such that five of them are statements, and the rest are actions.

QUESTION FIFTY-THREE: OBLIGATORY ELEMENTS OF THE PRAYER

Mention the obligatory elements of the prayer, along with the evidence.

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

² *Aḥmad* and *Abū Dāwūd*

³ *Aḥmad*

Answer:

The obligatory elements within the prayer may be omitted by way of forgetfulness, and thus corrected by way of the two prostrations for forgetfulness. However, they cannot be left off intentionally. The obligatory elements of the prayer are eight; and they are:

1. All of the *takbīrāt*, with the exception of the opening *takbīr*. This is due to the statement of the Prophet ﷺ to the man who prayed badly: “The prayer of one of you is not complete until he perfects his *wuḍūʿ*, as Allāh, the Exalted, has commanded...then, he declares Allāh’s greatness, praises Allāh ﷻ and glorifies Him...then, he makes *takbīr* and bows...then, he says: ‘Allāh has heard he who praises Him,’ until he is standing upright. Then, he says: ‘*Allāhu Akbar*,’ then prostrates until he is at ease with all of his joints. Then, he says: ‘*Allāhu Akbar*,’ and raises his head until he is sitting upright...then, he says: ‘*Allāhu Akbar*,’ then prostrates until his joints are at ease. Do this throughout the entirety of prayer.”¹
2. Declaring Allāh’s greatness while bowing, saying:

سبحان ربي العظيم

Glorified be my Lord, the Magnificent.

This is due to what has come on the authority of ‘Uqbah ibn ‘Āmir, may Allāh ﷻ be pleased with him, who said: “When the verse was revealed:

¹ *Abū Dāwūd* and *al-Hākim*, who graded it *ṣāḥīḥ*, as did *adh-Dhahabī*. (Refer: to the book *The Description of the Prophet’s Prayer* by Shāykh Muḥammad Nāsirud-Dīn al-Albānī)

﴿ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴾

Then glorify with praises the Name of your Lord, the Most Great.

[Sūrah al-Waqi'ah 56:74]

The Messenger of Allāh ﷺ said to us:

اجعلوها في ركوعكم

Place it within your *rukū'*.

And when the statement of Allāh was revealed:

﴿ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴾

Glorify the Name of your Lord, the Most High.

[Sūrah al-'Alā 87:1]

He ﷺ said:

اجعلوها في سجودكم

Place it within your *sujūd*.¹

3. The statement:

سمع الله لمن حمده

Allāh has heard he who praises Him.

¹ *Aḥmad, Abū Dāwūd and ibn Mājah*

This is for the *imām* and the one praying alone.

4. The statement:

ربنا ولك الحمد

Our Lord, and for You is the praise.

This is for each worshipper, due to the statement of Abū Hurayrah, may Allāh ﷻ be pleased with him, that the Messenger of Allāh ﷺ said:

إذا قال الإمام سمع الله لمن حمده فقولوا اللهم ربنا ولك الحمد

And when the *imām* says: “Allāh has heard he who praises Him,” then say, “O Allāh, our Lord, and for You is the praise.”¹

5. The statement, within the prostration:

سبحان ربي الأعلى

Glorified be my Lord, Most High.

This is due to the *ḥadīth* of ‘Uqbah ibn ‘Āmir, which has preceded.

6. The statement, between the two prostrations:

ربي اغفر لي

My Lord, forgive me.

¹ *Ṣāḥiḥ al-Bukhārī* and *Ṣāḥiḥ Muslim*

This is due to the *ḥadīth* of Ḥuḍayfah, may Allāh ﷺ be pleased with him, that the Prophet ﷺ would say between the two prostrations: “My Lord, forgive me.”¹

It is likewise reported on the authority of ibn ‘Abbās, may Allāh ﷺ be pleased with him, that the Prophet ﷺ would say between the two prostrations:

رب اغفر لي وارحمي وعافني واهدني وارزقني

My Lord, forgive me, have mercy upon me, grant me security, guide me, and provide for me.²

7. Sitting for the first *tashabbud*. This is due to the Prophet’s ﷺ command to the one who prayed badly:

فإذا جلست في وسط الصلاة فاطمئن واقترش فخذك اليسرى ثم تشهد

When you sit within the middle of your prayer, be at ease and spread your left thigh and say at-*tashabbud*.³

8. Reciting the first *tashabbud*. This is due to the narration which says: “He would recite the salutation after every two *rak‘āt*.”⁴

These are the obligatory elements of the prayer, and all of them are statements; with the exception of one which is an action, and it is sitting for the first *tashabbud*.

¹ *an-Nasā’ī* and *ibn Mājah*

² *Abū Dāwūd*

³ *Abū Dāwūd* and *al-Bayhaqī*, with a good chain of narration

⁴ *Ṣāḥiḥ Muslim*

QUESTION FIFTY-FOUR: *SUNĀN* OF THE PRAYER

Mention some of the *sunān* of the prayer along with the evidence.

ANSWER:

The *sunān* are the acts which are established from the actions of the Prophet ﷺ and his statements. However, they are not obligatory upon the worshipper. Rather, they are legislated *sunān*. If a person were to leave them off intentionally, or forgetfully, there is no sin upon him. However, if he abandons them he has departed from the Sunnah. From them are the following:

1. The opening supplication, and it has various wordings. From them:

سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك

Glorified be you O Allāh, and the praise is for You, blessed is Your Name and exalted is Your Majesty, and there is no deity that has the right to be worshipped except You.¹

2. Placing the right hand over the left, above the chest, while standing; because the Prophet ﷺ used to place his right hand above his left, as is reported by *Ṣaḥīḥ Muslim*.
3. Raising the hands with the fingers extended and spread, there being no large separation between them, nor are they stuck together. This is due to what has come from him ﷺ that he would raise them having the fingers extended, there being neither a large gap between them, nor were they connected.²

¹ *Abū Dāwūd*

² *Abū Dāwūd* and *ibn Khuzaymah* 1/62 (no. 2) and 1/64. It is likewise reported by *a'l-Hākīm*, who graded it *ṣaḥīḥ* and *Adh-Dhababī* agreed with him.

4. Raising the hands parallel to the shoulders or ears when making the first *takbīr*; likewise, when bowing and rising from it, and when standing from the first *tashabbud* beginning the third *rak'ah*. This is due to what is established within the *ṣāḥīḥ* from the *ḥadīth* of ibn 'Umar who said: "I saw the Prophet ﷺ beginning the prayer with the *takbīr*, and he raised his hands when he made the *takbīr* until they were parallel to his shoulders. And when he made the *takbīr* for bowing, he did the same. As well as when he said: 'Allāh has heard he who praises Him.' And when he said, 'Our Lord and for You is the praise.' He did not do this when he prostrated, nor when he raised his head for the prostration."¹ *Ṣāḥīḥ al-Bukhārī*, likewise reported from Nāfi', that ibn 'Umar was such that whenever he entered into the prayer he would make the *takbīr* and raise his hands, and when he bowed he would raise his hands, and when he said: "Allāh has heard he who praises Him," he would raise his hands, and when he stood from the second *rak'ah* he would raise his hands. And ibn 'Umar attributed this to the Prophet of Allāh ﷺ. He said: "And he would not do this in prostration, nor would he do this when he stood from prostrating." Going beyond one *tasbīḥ* when making *rukū'* and *sujūd*, while maintaining tranquility. This is due to the *ḥadīth* of Ḥuḍayfah, may Allāh ﷻ be pleased with him, who said that he heard the Messenger of Allāh ﷺ saying while bowing: "Glorified be my Lord the Magnificent."²
5. Going beyond one time in supplicating for forgiveness between the two prostrations, while maintaining tranquility. This is due to what is reported by Ḥuḍayfah, may Allāh ﷻ be pleased with him, that the Prophet ﷺ used to say between the two prostrations: "My Lord, forgive me."³

¹ *Ṣāḥīḥ al-Bukhārī*

² *Abū Dāwūd*

³ *an-Nasā'ī* and *ibn Mājah*

6. Making the head parallel to the back when bowing, due to what is within the *ḥadīth* of ‘Ā’ishah, may Allāh ﷺ be pleased with her, who said: “And the Prophet ﷺ was such that when he would bow he would neither lower his head nor elevate it. However, it was between this.”¹
7. Separating the upper arm away from one’s sides and one’s belly away from his thighs while prostrating. This is due to what is reported within the described of the prayer of the Prophet ﷺ, that he would not extend his arms, as comes in the *ḥadīth* of Abū Humayd as-Sā’idī.
8. The sitting posture known as *at-tawarruk* within the final *tashahhud*, due to what is reported by Abū Humayd as-Sā’idī, may Allāh ﷺ be pleased with him, who said: “When he would sit in the final *rak‘ah* his left foot would protrude out from the right side, the other foot would be erected and he would sit upon his buttocks.”
9. Reciting a *sūrah* after al-Fātiḥah. Ibn Qudāmah, may Allāh ﷺ have mercy upon him) said: “Indeed the recitation of a *sūrah* after al-Fātiḥah is legislated within two *rak‘āt* of every prayer, and we do not know of a difference of opinion regarding this.”

And there are other *sunān* which are verbal, as well as those of action besides these.

QUESTION FIFTY-FIVE: DESCRIPTION OF THE PRAYER AS EXPLAINED BY PROPHET MUḤAMMAD ﷺ

Mention a summary of that which has come regarding the description of the prayer as it has come from the Prophet ﷺ.

¹ *Ṣaḥīḥ Muslim*

Answer:

The description of the prayer is as follows:

The person is to perfect his *wuḍū'* and face the *Qiblah* wherever he may be, intending within his heart to pray, bearing in mind whether it is obligatory or supererogatory before he begins the *takbīr*. And he is not to articulate the intention upon his tongue. It is legislated that he places a *sutraḥ* before him, which he prays toward whether he is an *imām* or praying by himself.

He is to make the opening *takbīr* while raising his hands to the level of his shoulders or to the level of his ears, having his fingers extended being neither separated nor connected, and his palms are to be facing the *Qiblah* while he says: “*Allāhu Akbar*.” His vision is to be cast down at the place of his prostration. The *imām* says this *takbīr* audibly just as he does with all of the *takbīrāt*, as well as the statement: “*Sami Allāhu liman hamidah*” (Allāh has heard he who praises him). As for the one who is following, then he says it in a tone that only he can hear. Then, he is to grasp his left wrist with his

right hand, place them upon his chest and look at the place of his prostration, with the exception of while he is saying *at-tashabbud*. For in this case he looks at his forefinger. Then, he commences his prayer silently by saying: “Glorified be You, O Allāh and the praise be to You, blessed is Your Name and exalted is Your Majesty. None has the right to be worshipped except You.” And at times he may say another of the opening supplications that have come in the Sunnah, in order to revive the Sunnah. Then, he seeks refuge with Allāh silently by saying:

أعوذ بالله من الشيطان الرجيم

I seek refuge with Allāh from the accursed Shayṭān.

Then, he is to say the *basmalah*¹ silently, and if one were to do so audibly sometimes then this has come within the Sunnah. Then, he is to recite al-Fātiḥah slowly and clearly with correct Arabic grammar, observing all of the *shaddahs*, stopping after each verse. Then, he is to say:

آمين

Āmīn.

And its meaning is: “O Allāh, respond.” After it he is to recite another chapter. If it is within the *Fajr* prayer it should be from the longer *sūrah*s of the *mufaṣṣal*². Such as Sūrah Qāf, Sūrah al-Mulk and Sūrah al-Mudaththir. Within the *Maghrib* prayer he is to recite from the shorter *sūrah*s of the *mufaṣṣal*, in most cases; such as Sūrah aḍ-Ḍuḥa and Sūrah al-Qāri‘ah, and there is no harm with him reciting some of the longer chapters such as Sūrah Al-‘A‘rāf, Sūrah as-Saffāt, and Sūrah aṭ-Ṭur. This is because it is understood that it is not the norm. Within the rest of the prayers he recites from the medium length *sūrah*s, such as Surah an-Nāzi‘āt, Sūrah al-Burūj, and the likes.

As for within the third and fourth *rak‘āt* of *Ḍuḥr*, *‘Aṣr*, and *‘Ishā*; and the third *rak‘ah* of *Maghrib*, then he recites within them al-Fātiḥah only. And if he is to recite something in addition to al-Fātiḥah, there is no harm, due to there being affirmed that which indicates this.

After the completion of his recitation, and before the *tabkīr* of bowing, he is to remain silent long enough to gather himself. Then, he is to raise his hands, saying the *tabkīr* for bowing, up to the level of his shoulders or his ears, and

¹ The statement:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the Name of Allāh, the Most Merciful, the Bestower of Mercy”

² The *mufaṣṣal* of the Qur’ān begins at Sūrah Qāf (50) and ends with Sūrah An-Nās (114)

he places his hands upon his knees with his fingers separated and his back extended even to the level of his head. His elbows should be away from his sides, and he is to be tranquil and at ease within his bowing. And he says: “Glorified be my Lord, the Magnificent.”

It is best that he repeats this three times or more; and it is recommended that, in addition to this, he says:

سيحانك اللهم ربنا وبحمدك، اللهم اغفر لي

**Glorified be You, O Allāh our Lord, and for You is the
praise. O Allāh, forgive me.**

Then, he raises his head from the *rukū'*, while raising his hands to the level of his shoulders or ears, while saying: “Allāh has heard he who praises him.” This is if he is the *imām* or praying by himself. Once he is standing upright he says:

رَبَّنَا لَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مَلَأَ السَّمَاوَاتِ وَمَلَأَ الْأَرْضِ، وَمَا بَيْنَهُمَا،
وَمَلَأَ مَا سِئَلْتِ مِنْ شَيْءٍ بَعْدُ

**Our Lord, and for You is the praise. Much abundant good
and blessed praise which fills the heavens and the earth, and
fills that which You will thereafter.**

If he increases upon this statement, saying:

أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَّ
لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

**The Owner of praise and glory, deserving of more than that
which the servant says; and all of us are Your servants. O
Allāh, none can withhold that which You have given, and**

none can give that which You have withheld; and the earnestness of one who is earnest will not benefit him against You.

This is a goodly affair because the Prophet ﷺ used to say this at times. If one is a follower in the prayer, then he says this; and he is not to say: “Allāh has heard who he praises him.” And one places his hands upon his chest (after the bowing), as this is affirmed from the *ḥadīth* of Wā’il ibn Hujr; and if he were to let his hands hang at his side, there is no harm and his prayer is correct. Then he says the *takbīr* for prostration, and he places his knees upon the ground before his hands, if he has the ability to do so. And he is not to fling his body to the ground forcibly. He is to prostrate upon seven body parts; his two feet, then his two knees, then his two hands, then his forehead along with his nose. His arms should be away from his side, his belly away from his thighs, the back of his leg away from his calves, and his knees are to be separate. His hands should be the level of his shoulders with his fingers and his toes facing the *Qiblah*. And he is to say: “Glorified be my Lord, the Most High.” It is best that he repeats this three times or more, and it is recommended that in addition to this he says:

سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي

Glorified be You, O Allāh our Lord, and for You is the praise. O Allāh, forgive me.

He is to supplicate much; and from the supplications that have come within prostration is the statement:

اللهم اغفر لي ذنبي كله، دقه وجله، وأوله وآخره وعلانيته وسره

O Allāh forgive me for my sins. All of them. The small of them and the large of them, the first of them and the last of

them, that which is done openly and that which is done is done in secret.

This has been reported by Imām Muslim. Then he is to raise his head while saying: “*Allāhu Akbar*,” with his left foot spread and his right foot erect, and his hands are to be upon his thighs and knees. And he says: “My Lord forgive me, have mercy upon me, keep me secure, provide for me.” And he is to be at ease within this sitting. Then, he prostrates a second time while saying: “*Allāhu Akbar*.” This second prostration and its supplication are to be similar to the first in this description.

Then, he raises his head while saying: “*Allāhu Akbar*.” He may sit for a light rest wherein there is no supplication or statement of remembrance. Then, he is to stand upon the upper portion of his two feet for the second *rak‘ah*, while saying the *takbīr*, supporting himself only by way of his knees, only if this is easy for him. Otherwise, he may support himself utilizing his two hands. He is to pray the second *rak‘ah* similar to the first. However, there is no opening *takbīr*, nor any opening supplication. Also, the first *rak‘ah* is to be longer than the second. When he completes it, he sits for the first *tashabbud*, spreading his left foot while having his right foot erect. His hands are to be upon his thighs, and he is to make a fist with his ring finger and pinky of his right hand, making a circle with his middle finger and thumb, pointing with his index finger, while saying the *tashabbud* and a supplication, looking at it while doing so. His other hand is to be spread upon his thigh and knee, and he says the *tashabbud* as has come on the authority of ibn Mas‘ūd, may Allāh ﷻ be pleased with him, and is affirmed within the two *ṣābīḥs*, which says:

التحيات لله، والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله
وبركاته، السلام علينا وعلى عباد الله الصالحين؛ أشهد أن لا إله إلا الله،
وأشهد أن محمداً عبده ورسوله

Salutations, prayers, and all goodly statements are for Allāh. Peace be upon you, O Prophet, and may the mercy and blessings of Allāh be upon you; peace be upon us and all of the righteous slaves of Allāh. I testify that none has the right to be worshipped except Allāh, and I testify that Muḥammad is His slave and Messenger.

Or he may say the wording that has come from ibn ‘Abbās, may Allāh ﷺ be pleased with him; and if he were to say the Abrahamic prayer after the first *tashabbud*, then evidence has come indicating this. However, it is not obligatory.

It is recommended to lighten this sitting, and if it is within the *Maghrib* prayer or a four *rak‘ah* prayer, he is to stand for the third *rak‘ah* while raising his hands along with the *takbīr*. He prays that which remains of his prayer just as he did the second *rak‘ah* beginning with: “*al-hamdulillah*.” Then, he sits for the final *tashabbud* of the *Maghrib* prayer; as well as the prayers which contain four *rak‘āt*, in the manner known as *tawarruk*, placing his left foot

under his right leg and his buttocks upon the ground, facing the *Qiblah* with the toes of his right foot. Then, he is to say the *tashabbud* and send prayers upon the Prophet ﷺ with that which has come within the Sunnah; and from that is the wording:

اللهم صل على محمد وعلى آل محمد، كما صليت على إبراهيم، وعلى آل إبراهيم، إنك حميد مجيد، اللهم بارك على محمد وعلى آل محمد، كما باركت على إبراهيم وعلى آل إبراهيم، إنك حميد مجيد

O Allāh send prayers upon Muḥammad ﷺ and the family of Muḥammad ﷺ, just as You have sent prayers upon Ibrāhim and the family of Ibrāhim. Indeed, You are Praiseworthy and Glorious. O Allāh, bless Muḥammad ﷺ and the family

of Muḥammad ﷺ, just as You have blessed Ibrāhīm and the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.

It is befitting that it is known that the woman is similar to the man in all of these things, due to the generality of the narrations; and one is to seek refuge in Allāh ﷻ from four things.

1. The punishment of the Hellfire
2. The punishment of the grave
3. The *fiṭnah* of life and death
4. The *fiṭnah* of *al-Masīḥ ad-Dajjāl*

And he may supplicate with whatever he wills. It is better that this be with that which has been reported from the Sunnah. Then, he makes the *taslīm* while turning his face to the right and the left, to the point that the rightness of one's cheek can be seen from behind him, indicating the departure from the prayer.

The Sunnah is that the actions of the follower be after the actions of his *imām*, without delay and after he no longer hears the sound of the *imām*. It is not permissible for the follower to proceed his *imām*. It is recommended to seek forgiveness of Allāh three times after the *taslīm*. And to say:

اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام

O Allāh, You are As-Salām, from You is As-Salām You are Blessed, O Owner of Majesty and Honor.

Then, the *imām* turns around to face the followers from the right or from the left. Whether he is a lone worshipper or a follower, he says that which has come within the Sunnah from statements of remembrance. So, he says:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، لا حول ولا قوة إلا بالله، لا إله إلا الله ولا نعبد إلا إياه له النعمة وله الفضل وله الثناء الحسن، لا إله إلا الله مخلصين له الدين ولو كره الكافرون، اللهم لا مانع لما أعطيت ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد

None has the right to be worshipped except Allāh, who has no partners. For Him is the Dominion and for Him is the praise, and He has power over all things. There is neither might nor power except with Allāh. None has the right to be worshipped except Allāh, and we do not worship except Him. For Him is the blessing and for Him is the bounty and for Him is the excellent praise. None has the right to be worshipped except Allāh. The religion is purely for Allāh, even if the disbelievers hate it. O Allāh, no one can withhold that which You have given, and none can give that which You withheld, and the earnestness of one who is earnest cannot benefit (in protecting him) from You.”

He says this after the *Maghrib* and *Fajr* prayers. And he may say ten times:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير

None has the right to be worshipped except Allāh alone, who has no partners. For Him is the Dominion and for Him is the praise, and He has power over all things.

Then say: “*Subhān Allāh*”, thirty-three times, “*al-hamdulillah*” similarly, and “*Allāhu Akbar*” similarly; and he is to complete one hundred by saying:

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير

None has the right to be worshipped except Allāh alone, who has no partners. For Him is the Dominion and for Him is the praise, and He has power over all things”

The Sunnah is that these statements of remembrance are said after every obligatory prayer, doing so audibly but with a moderate tone. Everyone says these statements of remembrance for himself without paying attention to the other, because congregational *dhikr* is an innovation. Then, one is to recite Ayatul-Kursī, as well as Sūrah al-'Iklās, Sūrah al-Falāq, and Sūrah an-Nās, silently; repeating each of these three times after the *Maghrib* prayer and the *Fajr* prayer. It is legislated for every Muslim, male and female, to pray four *rak'āt* before *Ḍuḥr* and two *rak'āt* after it; as well as two *rak'āt* after *Maghrib*, two *rak'āt* after *Ishā'*, and two *rak'āt* before *Fajr*. Likewise, to be consistent upon the *Witr* prayer, whether he is a resident or traveling. Its time begins after the *Ishā'* prayer and ends with the entrance of dawn. It is best to pray it in the last portion of the night for the one who believes he will be able to wake up. The least that it can be prayed is one *rak'ah*, and the most is eleven *rak'āt*. He is to say the *Qunūt* within the last *rak'ah*, without extending it and without being melodious in it. One is not to make the *Qunūt* outside of the *Witr* prayer, except due to calamities. It is legislated within all of the prayers in such an instance. The ruler is the one who determines if there is a calamity.

QUESTION FIFTY-SIX: DISLIKED ACTIONS DURING THE PRAYER

Mention some of the things that are disliked in prayer, along with the evidence.

ANSWER

It is disliked to tuck one's hair or clothing, due to the *ḥadīth* of ibn 'Abbās, may Allāh ﷺ be pleased with him, who said: “The Prophet ﷺ commanded that

one prostrate upon seven bones, and that one should not tuck his hair nor his clothing...”¹

It is also disliked to spread one’s forearms upon the ground in prostration. This is due to what is reported by at-Tirmidhī, on the authority of Jābir ibn ‘Abdullāh, may Allāh ﷺ be pleased with him, that the Prophet ﷺ said:

إذا سجد أحدكم فليعتدل ولا يفترش ذراعيه افتراش الكلب

When one of you prostrates, then let him be at ease in his prostration; and he is not to spread his forearms upon the ground in the manner of the dog.

It is disliked to wipe away dust. This is due to what is reported from the five (*Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Abū Dāwūd*, *at-Tirmidhī*, and *an-Nasā’ī*), on the authority of Abū Dharr, may Allāh be pleased with him, who said: “The Messenger of Allāh ﷺ said:

إذا قام أحدكم إلى الصلاة فلا يمسح الحصى فإن الرحمة تواجهه

When one of you stands in the prayer, then let him not wipe away the dust (or rocks); for indeed mercy is in front of him.

It is disliked to place one’s hands upon his waist, and to fiddle with one’s beard or other than it. It is disliked to interlace one’s fingers, look at decorated things, and spit in front of oneself in the direction of the *Qiblah* or to the right. It is also disliked to pray withholding the two filths (i.e., when one has to answer the call of nature); as well as to look to the right or left, and to play with rocks.

¹ *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

QUESTION FIFTY-SEVEN: WHAT INVALIDATES THE PRAYER

Mention that which invalidates the prayer, along with the evidence.

ANSWER:

That which invalidates the prayer of the one who does them, and thus would cause him to have to repeat the prayer, is as follows:

1. Intentionally speaking while being aware of this. This is due to what is reported by *Ṣaḥīḥ Muslim* in the story of Mu'āwiyah ibn al-Hakam, may Allāh ﷺ be pleased with him, that the Prophet ﷺ said to him:

إن هذه الصلاة، لا يصلح فيها شيء من كلام الناس ، إنما هو التسبيح والتكبير وقراءة القرآن

Indeed, this prayer is such that it is not befitting to speak within it from the speech of the people. There should only be the glorification of Allāh, declaring Allāh's greatness and the recitation of the Qur'an.

2. Laughing. Ibn al-Mundhir, may Allāh ﷺ have mercy upon him, said: "The scholars are united upon the fact that laughing invalidates the prayer."
3. Intentionally eating. Ibn al-Mundhir reported a consensus regarding this.
4. Intentionally drinking during the obligatory prayer. Ibn al-Mundhir, reported a consensus regarding this.
5. One's *'awrah* becoming uncovered, intentionally; because covering it is from the conditions of the validity of one's prayer.
6. Turning away greatly from the direction of the *Qiblah*, intentionally; because facing it is from the conditions for the validity of the prayer.

7. The nullification of one's purification due to the *ḥadīth*:

لا يقبل الله صلاة أحدكم إذا أحدث حتى يتوضأ

Allāh will not accept the prayer of one of you if he nullifies his *wuḍū'* until he performs *wuḍū'*.¹

8. Many actions which have nothing to do with the prayer.

QUESTION FIFTY-EIGHT: PERMISSIBLE ACTIONS DURING THE PRAYER

Mention some of that which is permissible to do within the prayer, along with the evidence.

ANSWER:

It is permissible to do slight actions for which there is a need, such as opening a door. This is due to what is affirmed within the *ḥadīth* of 'Ā'ishah, may Allāh ﷻ be pleased with her, that the Prophet ﷺ opened the door for her and completed his prayer.²

It is permissible to hold a child in the prayer, due to it being affirmed that the Prophet ﷺ held Umāmah bint Zaynab while he was in prayer.³ It is permissible to kill a snake and a scorpion while they are in front of the one praying. This is due to what is reported by an-Nasā'ī, on the authority of Abū Hurayrah, that the Messenger of Allāh ﷺ commanded with the killing of the two black things (i.e., the scorpion and the snake) within the prayer. It is permissible that one assists the *imām* if he becomes confused in his recitation. One may, likewise,

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

² *Abū Dāwūd*, *at-Tirmidhī* and *an-Nasā'ī*

³ *Aḥmad* and *an-Nasā'ī*

read from the *muṣḥaf* if there is a need to do so. However, the follower in the prayer is not to do so, with the exception of one person in order that he may assist his *imām*. One may push someone who seeks to pass in front of him during the prayer. The worshipper may address someone by way of pointing if there is a need to do so. If something were to occur to someone within the prayer, then the man is to say the statement, “*Subhān Allāh*,” and the woman is to clap.

QUESTION FIFTY-NINE: THOSE WHO ARE UNABLE TO PRAY IN THE LEGISLATED MANNER

Mention the prayer of those who have legislated excuses not to perform the prayer normally, along with the evidence.

ANSWER:

From that which is obligatory to know is that the prayer is not removed from the one who is responsible, from the Muslim men and women, except if one loses his intellect. It is obligatory to know that the religion, in all of its teachings, is easy; and there is no difficulty within it. Allāh, the Mighty and Majestic, has said:

﴿ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ﴾

And He has not laid upon you in religion any hardship.

[*Sūrah al-Hajj* 22:78]

Therefore, it is permissible for the worshipper who has an excuse from amongst the legislated excuses to do that which he has the ability to do, and from those who have an excuse are the sick. They may pray in accordance with their ability. This is due to the statement of Allāh, the Exalted:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

Allāh burdens not a person beyond his scope.

[*Sūrah al-Baqarah 2:286*]

It is like the *ḥadīth* which is reported by the group—with the exception of Muslim—on the authority of ‘Imrān ibn Husayn, may Allāh ﷻ be pleased with him, who said: “I was afflicted with hemorrhoids, so I asked the Prophet ﷺ concerning the prayer, and he said:

صل قائما فإن لم تستطع فقاعدا، فإن لم تستطع فعلى جنبك

Pray standing; and if you do not have the ability, then sitting; and if you do not have the ability, then upon your side.

An-Nasā’ī added the following:

فإن لم تستطع فمستلقيا، لا يكلف الله نفسا إلا وسعها

And if you do not have the ability, then laying down upon your back. For Allāh does not burden any soul beyond its scope.

Likewise, the one who does not have the ability to recite *Sūrah al-Fātiḥah*, then it suffices him to say:

سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، ولا حول ولا قوة إلا بالله

Glorified be Allāh, the praise is for Allāh, none has the right to be worshipped except Allāh. Allāh is the Greatest, there is no might nor power except with Allāh.

From those who have excuses is the traveler, for he may shorten the four *rak'ah* prayers, and he may break his fast during the month of *Ramadan*. He may combine *Duḥr* and *'Aṣr* at the time of either of the two if he has embarked upon his travel, and he may also combine *Maghrib* and *'Ishā'*. The sick person may combine if not combining would be a difficulty upon him; such as the one who must have surgery and will thus be undergoing surgery for several hours. It is correct to pray the obligatory prayer upon one's mount if one fears harm by way of mud or rain. Likewise, if one is in fear, he may pray in any of the manners that have been affirmed from the Prophet ﷺ.

QUESTION SIXTY: PROSTRATION OF FORGETFULNESS

When is the prostration of forgetfulness legislated, and what are its conditions?

ANSWER:

It is legislated to perform the prostration of forgetfulness in cases of addition, omission, and doubt in the obligatory prayer; as well as the supererogatory prayer as long as one does not commit these errors intentionally. If the *imām* forgets it, it is upon whoever is behind him remind him by way of the statement: "*Subhān Allāh.*" It becomes binding upon him to return to that which he has left off if he believes that the person is correct. Its states are as follows:

If the worshipper adds a *rukū'* or a *sujūd*, forgetfully, his prayer has not been invalidated. However, he is to prostrate for forgetfulness after the *taslīm*. This is due to the *ḥadīth* of Abū Hurayrah, may Allāh ﷻ be pleased with him, who said: "When the Prophet ﷺ made the *taslīm* after two *rak'āt* in one of his prayers, either *Duḥr* or *'Aṣr*, and the people reminded him, he performed that

which he had left off from his prayer, made the *taslīm*, then prostrated twice after making *taslīm*.”¹

As for omission, if the worshipper were to omit a pillar of the prayer, he would either remember it before reaching its place in the following *rak‘ab*; in which case he must return back to the pillar which he left off and perform it, as well as that which comes after it. Or he does not remember it until he reaches its place in the next *rak‘ab*; in which case he will not return, and the first *rak‘ab* in which he left off the pillar is invalidated. At that point, the next *rak‘ab* takes its place. If he remembers after the *taslīm*, he is to perform it and that which comes after it only; and he is to prostrate for forgetfulness, in these instances, after the *taslīm*.

If one omits an obligatory element of prayer, such as the first *tashabbud*, and he stands from his place, moving towards the position that come after it, this obligatory matter of the prayer is removed. It is obligatory upon him to prostrate for forgetfulness before the *taslīm*. Because the Prophet ﷺ once forgot the first *tashabbud*, moved past its place within his prayer and did not return to it; and he prostrated for forgetfulness before the *taslīm*.

As for doubt, if the worshipper doubts the number of *rak‘āt* he has performed, he is to take to the lower number, and complete his prayer on its basis, then prostrate for forgetfulness before the *taslīm*. If one of the two numbers is preponderant in his mind, he is to act on its basis, and prostrate for forgetfulness after the *taslīm*.

The prostration of forgetfulness consists of two prostrations. Within them one is to say that which he says within the prostrations of the prayer from statements of remembrance and supplications. If he forgets it, he is to perform it once he remembers it, as long as a long time does not elapse. If a long time

¹ *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

has elapsed, the obligation is removed from him; and what is safest is that he repeats his prayer once he remembers it.

The scholars differ regarding the place of the prostration of forgetfulness, as to which is better. There is no difference between them regarding the fact that if one were to prostrate before the *taslīm* or after the *taslīm*, in the case of addition or omission, it will suffice him, and his prayer is valid. An-Nawawī has reported this in the explanation of *Ṣāḥīḥ Muslim*. Some of the people of knowledge hold it to be stronger that one observes the aforementioned details regarding this issue. It is that if it is a case of omission or doubt, he is to go with that which is certain; and it is the lower number, so he is to prostrate before the *taslīm*. This is due to the *ḥadīth* of ibn Buḥyanah and the *ḥadīth* of Abū Saʿīd, may Allāh ﷻ be pleased with them, which states that if in the case of omission or doubt, he is to strive to arrive at that which is correct, base his affair upon what is preponderant within his mind, and prostrate after the *taslīm*. This is due to the *ḥadīth* of Abū Hurayrah, within the story of Dhul-Yadayn, the *ḥadīth* of 'Imrān, and the *ḥadīth* of ibn Mas'ūd, may Allāh ﷻ be pleased with them.

QUESTION SIXTY-ONE: FORBIDDEN TIMES OF PRAYER

What are the forbidden times of prayer, along with the evidence?

ANSWER:

The forbidden times of prayer, which are agreed upon, are five times that have come within the narrations. From them is the *ḥadīth* of Abū Saʿīd al-Khudrī, may Allāh ﷻ be pleased with him, who said: “The Messenger of Allāh ﷺ said:

لا صلاة بعد صلاة الصبح حتى ترتفع الشمس ولا صلاة بعد صلاة العصر حتى تغيب

الشمس

There is no prayer after the morning prayer until the sun rises, nor is there any prayer after the ‘*Aṣr* prayer until the sun sets.¹

It is come on the authority of ‘Uqbah ibn ‘Āmir, may Allāh ﷺ be pleased with him, who said: “There are three times wherein the Messenger of Allāh ﷺ prohibited us from praying or burying our deceased within them; when the sun is rising until it is fully risen, when the sun is at its highest point until it begins to decline, and when the sun is setting until it has set.”² The obligatory prayers may be made up during the forbidden time for prayer. The two *rak‘āt* of *ṭawwāf* may be performed; as well as prayers for which there is a reason, such as *Tahiyat al-Masjid*, based upon the stronger statement amongst the scholars. Also, performing a second congregational prayer after the *Fajr* and ‘*Aṣr* prayers, if it has been established, and one is within the *masjid*.

QUESTION SIXTY-TWO: DESCRIPTION OF THE ONE WHOSE IMĀMATE IN THE PRAYER IS INVALID

Who are those whose imāmate in the prayer is invalid, along with the evidence?

ANSWER:

Imāmate of the Muslims in prayer is a tremendous post and it is a noble action. The Prophet ﷺ did it for the entirety of his life, and the one who leads the Muslims in prayer will be rewarded for it, if he does it in the correct manner. From the obligatory rights of the Muslims is that they push forward, the best of them, and those who have firm understanding. As for he for whom

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*

² *Ṣāḥīḥ Muslim*

imāmate is invalid, it is not correct to pray behind one whose prayer is corrupt due to invalidating his purification or other than it; with the exception of he who does not know. Likewise, one does not pray behind the one whose innovation is severe and expels him from fold of Islām, a small boy who has not reached the age of discernment, and a woman for a man. From the evidences for this is the statement of the Prophet ﷺ

لا يقبل الله صلاة أحدكم إذا أحدث حتى يتوضأ

**Allāh will not accept the prayer of one of you if he nullifies
his *wuḍū'* until he performs *wuḍū'*.¹**

Also, he whose innovation expels him from the fold of Islām, due to the statement of Allāh, the Exalted:

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴾

**And We shall turn to whatever deeds they (disbelievers,
polytheists, sinners, etc.) did, and We shall make such deeds
as scattered floating particles of dust.**

[*Sūrah al-Furqān* 25:23]

As for the boy who has not reached the age of discernment, this is because his prayer is not valid. As for the evidence for the woman, it is the statement of the Prophet ﷺ:

أخروهن حيث أخرهن الله

**Send them back to where Allāh has sent them back (i.e.,
the women).**

¹ *Ṣāḥiḥ al-Bukhārī* and *Ṣāḥiḥ Muslim*

This is because her standing in front of the men is in opposition to the Sunnah, and *fiṭnah* is feared due to it.

QUESTION SIXTY-THREE: RULING ON CONGREGATIONAL PRAYER

What is the ruling of congregational prayer, along with its evidence?

ANSWER:

Allāh, the Glorified, has mentioned much within His noble Book regarding the affair of the prayer, and the greatness of its status. He has commanded that it be safeguarded and performed in congregation. He has informed that laxity and laziness regarding it is from the characteristics of the hypocrites. Just as the Messenger of Allāh ﷺ has informed of the greatness of its status, and has commanded with performing it in congregation within the Houses of Allāh ﷻ; Allāh, the Exalted, has said:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

Guard strictly (five obligatory) the prayers especially the middle *Ṣalāt* (i.e., '*Aṣr*'). And stand before Allāh with obedience.

[Sūrah al-Baqarah 2:238]

Allāh ﷻ has obligated establishing the prayer in congregation, even during times of war. How much more so during times of security?! Allāh, the Exalted, has said:

﴿ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ﴾

When you (O Messenger Muḥammad ﷺ) are among them, and lead them in *aṣ-Ṣalāt* (the prayer), let one party of them stand up [in *ṣalāt* (prayer)] with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms.

[*Sūrah an-Nisā'* 4:102]

Within the two *ṣāḥīḥs* it is mentioned, on the authority of Abū Hurayrah, may Allāh ﷻ be pleased with him, that it was Allāh's Messenger ﷺ who said:

إن أنقل صلاة على المنافقين صلاة العشاء وصلاة الفجر ولو يعلمون ما فيهما لأتوهما ولو حبوا ولقد هممت أن أمر بالصلاة فتقام ثم أمر رجلا فيصلي بالناس ثم أنطلق معي برجال معهم حزم من حطب إلى قوم لا يشهدون الصلاة فأحرق عليهم بيوتهم بالنار

The heaviest prayer upon the hypocrites are the '*Ishā'* prayer and the *Fajr* prayer. If they had known that which they contain (from reward) they would have hastened to them even if they had to do so crawling. I had intended to command someone to lead the prayer such that it is established, then command a man to lead them, and then take men along with me—having firewood—to the homes of those who did not come to the prayer and burn their houses down upon them.¹

¹ *Ṣāḥīḥ al-Bukhārī* and *Ṣāḥīḥ Muslim*, and this is the wording of *Ṣāḥīḥ Muslim*

Within *Ṣāḥīḥ Muslim* it is reported, on the authority of Abū Hurayrah, may Allāh ﷺ be pleased with him, that a man who was blind said: “O Messenger of Allāh, I do not have anyone to guide me to the *masjid*, so is there a concession for me to pray inside my home?” The Prophet ﷺ said to him:

هل تسمع النداء بالصلاة؟

Do you hear the call the prayer?

He said: “Yes.” The Prophet ﷺ said:

فأجب

Then respond to it.

From this, it is clear that the performance of the prayer in congregation within the mosque is obligatory upon the responsible men, except due to a legislated excuse. As for the women, the congregational prayer is not obligatory upon them; and in the performance of the prayer in congregation lies a tremendous virtue, as the evidence has been proven. One catches the congregational prayer along with the *imām* by way of catching a full *rak‘ah*, and the *rak‘ah* is caught by way of catching the *rukū’* along with the *imām*. The latecomer then stands to complete his prayer after the second *taslim* of the *imām*. And the least amount that a congregation can be is two.

QUESTION SIXTY-FOUR: SUPEREROGATORY PRAYERS

Mention some of the rulings of supererogatory prayers and their types.

ANSWER:

It is recommended to safeguard the supererogatory prayers, such as the regular, fixed Sunnah prayers of *Witr*, *Tabiyat al-Masjid*, *Ṣalat aḍ-Ḍuba*, and the night prayer. Also, from it is *at-Tarāwīḥ*, prayer, which is prayed along with the *imām* until he completes it. It is impermissible to invent innovations such as the *Ragha'ib* prayer within the month of Rajab; as well as standing in prayer in the middle of Sha'bān, the *tasbīḥ* prayer, celebration of the birth of the Prophet ﷺ, the night of the Mi'rāj, and other than that which opposes what is legislated.

QUESTION SIXTY-FIVE: EXPLANATION OF THE TERM "JUMU'AH"

Why is Jumu'ah called by this name?

ANSWER:

Because Allāh ﷻ has gathered within it tremendous affairs. From them is that Allāh ﷻ completed the creation of the heavens and the earth upon it. Upon it he created Ādam, and within it Ādam was entered into Paradise. He was, likewise, expelled from Paradise upon it; and upon it the Hour will be established. And this is from the greatest gatherings of the Muslims.

QUESTION SIXTY-SIX: VIRTUES OF JUMU'AH

Mention some of the things that are specific to it and its virtue.

ANSWER:

From the things that are specific to the day of *Jumu'ah* is that it is the best day upon which the sun has risen; because Allāh ﷻ gathered within it

tremendous affairs, as has preceded. From the things that are specific to it is the reminder by way of the *khutbah*. On it there is an hour in which no Muslim servant supplicates except that he will be responded to. From the things that are specific to it is the veneration that the Prophet ﷺ gave to the day of *Jumu'ab*, and its nobility. From its virtues is that which has come within *Ṣāḥīḥ Muslim*, on the authority of Abū Hurayrah, may Allāh ﷻ be pleased with him, who said: "The Messenger of Allāh ﷺ said:

من توضأ فأحسن الوضوء ثم أتى الجمعة واستمع وأنصت غفر له ما بينه وبين الجمعة
وزيادة ثلاثة أيام

Whoever performs *wuḍū'* and perfects his *wuḍū'*, then comes to *al-Jumu'ab* and listens attentively and is silent, will have whatever is between it and the subsequent *Jumu'ab*, and an additional three days, forgiven of his sins.

Likewise, on the authority of 'Aws ibn 'Aws, may Allāh ﷻ be pleased with him, who said: "I heard the Messenger of Allāh ﷺ saying:

من غسل يوم الجمعة واغتسل ثم بكر وابتكر ومشى ولم يركب ودنا من الإمام فاستمع
ولم يبلغ كان له بكل خطوة عمل سنة أجر صيامها وقيامها

He who performs *ghusl* on the day of *Jumu'ab* and cleans himself in a good manner, and comes early to the prayer and he walks without riding, and sits close to the *imām* and listens without engaging in any vain actions or talk, will have, with every footstep that he takes, an action of a year in terms of reward, as if he has fasted it and stood it in prayer.¹

¹ *Aḥmad*, *Abū Dāwūd*, *at-Tirmidhī*. *an-Nasā'ī* declared it to be *ḥasan*, as did *ibn Mājah*, *ibn Khuzaymah*, *ibn Hibbān*, and *al-Hākim*, who said that its chain of narration is *ṣāḥīḥ*.

In the *Fajr* prayer on the day of *Jumu'ab* the *imām* should recite *Sūrah as-Sajdah* in the first *rak'ab* and *Sūrah al-'Insān* in the second. It is legislated to perform *ghusl* on this day, utilize the *siwāk*, perfume oneself, put upon oneself the best of his clothing, hasten towards the *Jumu'ab* prayer with tranquility and humility, and to send much blessings upon the Prophet ﷺ. It is recommended to recite *Sūrah al-Kahf* during its day, due to the *ḥadīth* of Abū Sa'īd al-Khudrī, may Allāh ﷻ be pleased with him, that the Prophet ﷺ said:

من قرأ سورة الكهف يوم الجمعة أضاء له من النور ما بين الجمعتين

Whoever recites *Sūrah al-Kahf* on the day of *Jumu'ab* will have a light illuminated for him from one Friday to the next.¹

QUESTION SIXTY-SEVEN: PERMISSIBILITY OF THE IMĀM SPEAKING TO FOLLOWERS DURING *JUMU'AH*

Is it permissible for the *imām* to speak to some of the followers during the *khuṭbah*? Mention the evidence.

ANSWER:

Yes, it is permissible for the *imām* to speak to some of the followers during the *khuṭbah*, if there is a need. The evidence is that which is established within *Ṣaḥīḥ al-Bukhārī*, regarding the story of the Bedouin who spoke to the Prophet ﷺ while he was delivering the *khuṭbah* to the people. Likewise, the statement of the Prophet ﷺ to the man who was stepping over the necks of the people on the day of *Jumu'ab*, while he was delivering the *khuṭbah*, saying to him:

¹ *Al-Hākim*, who said that this *ḥadīth* has a *ṣāḥīḥ* chain of narration

اجلس فقد آذيت

Sit down, for you have caused harm.¹

QUESTION SIXTY-EIGHT: DIFFERENCE BETWEEN *JUMU'AH* PRAYER AND *DUḤR* PRAYER

Is the *Jumu'ah* prayer a separate obligation, or does it take the place of *Duḥr* prayer? Mention the evidence.

ANSWER:

The *Jumu'ah* prayer is an obligation upon every responsible Muslim male who is free and has the ability to attend. It consists of two *rak'āt* in which the recitation is audible, and it takes the place of the *Duḥr* prayer. This is due to the fact that the Prophet ﷺ sufficed with it and did not make the *Duḥr* prayer although it was made obligatory. The one who prays *Jumu'ah* prayer and thereafter prays *Duḥr* prayer has committed a heinous error, as some of the people of the innovated sects do. The people that have a legislated excuse may pray the *Duḥr* prayer, such as the sick person, the traveler and the one who does not catch a single *rak'ah* of the *Jumu'ah* prayer. If the Muslim misses it, he makes it up as *Duḥr*, being four *rak'āt*. A severe threat has come regarding the one who intentionally misses the *Jumu'ah* prayer. From that is the statement of the Prophet ﷺ:

من ترك الجمعة ثلاثة مرات تهاونا طبع الله على قلبه

**He who abandons three *Jumu'ah* prayers out of negligence,
Allāh will place a seal upon his heart.²**

¹ *Abū Dāwūd*

² *at-Tirmidhī* and others

It is legislated to come early to the *Jumu'ah* prayer; to perform *ghusl* for it, perfume oneself, wear the best of one's clothing, and listen attentively to the sermon. If it coincides with one of the two 'Eids, the obligation of *Jumu'ah* is removed from the one who has attended the 'Eid prayer. However, the obligation of the *Duḥr* prayer is not removed. With regards to the *imām*, the obligation of the *Jumu'ah* prayer is not removed from him. Likewise, he who has not attended the 'Eid prayer must attend *Jumu'ah*.

QUESTION SIXTY-NINE: CONDITIONS FOR THE VALIDATION OF THE *JUMU'AH* PRAYER

What are the conditions for the validity of the *Jumu'ah* prayer? Mention its evidence.

ANSWER:

The conditions for its validity are as follows:

1. That it is within its time. The strongest of its statements is that it is the time of *Duḥr*.
2. That it be in congregation, being two or more; because the rest of the prayers are established with two or more by way of consensus
3. That it be within a township, the meaning of which is that it be inhabited.
4. That it is preceded by two sermons that contain within them the praise of Allāh ﷻ, and the two testimonies; as well as sending prayers and peace upon the Messenger of Allāh ﷺ, and reminding the people of the fear of Allāh and obedience to Him.
5. That one is free.
6. That one is responsible.

The evidence for this is what is established from the actions of the Prophet ﷺ and his performance of it.

QUESTION SEVENTY: DESCRIPTION OF THE *KHUṬBAH* OF PROPHET MUḤAMMAD ﷺ

What is the description of the *khutbah* of the Prophet ﷺ?

ANSWER:

From that which has come regarding the description of his *khutbah* is that he would begin with *Khutbah al-Hājab*, the text of which is:

إن الحمد لله نحمده، ونستعينه، ونستغفره، ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا. من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده

لا

شريك له. وأشهد أن محمداً عبده ورسوله

Indeed, the praise is for Allāh. we praise Him, seek His help and seek His forgiveness. We seek refuge with Allāh from the evil within our own souls and from the evil of our actions. Whoever Allāh guides, there is none that can misguide; and whomever Allāh leads to stray, there is none that can guide him. I testify that none has the right to be worshipped except Allāh alone, who has no partners; and I testify that Muḥammad ﷺ is His servant and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

O you who believe! Fear Allāh as He should be feared, and die not except in a state of Islam (as Muslims), with complete submission to Allāh.

[Sūrah Āli 'Imrān 3:102]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) He created his wife [Hawwā' (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you.

[Sūrah an-Nisā' 4:1]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴾

O you who believe! Keep your duty to Allāh, and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ) he has indeed achieved a great achievement.

[Sūrah al-'Aḥzab 33:70-71]

As to proceed:

فإن خير الحديث كتاب الله، وخير الهدي هدي محمد، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار

Indeed, the best speech is the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ, and the worst of all matters are the newly invented ones. And every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Fire.¹

His speech would contain clarification of *tawḥīd*, as well as *īmān* and its fundamentals; and mention of the qualities of the Lord, the Majestic and High. He would also mention the worship of Allāh ﷻ, which He loves for His creation; warning them against His punishment and encouraging them to remember Him and be thankful to Him. Likewise, reminding them of death, Paradise and the Fire. He would also encourage them upon the obedience of Allāh ﷻ and His Messenger ﷺ, while censuring them against disobeying Allāh and His Messenger ﷺ. He would deliver a sermon upon a *minbar*, which had three steps; and when he would enter he would ascend the *minbar*, then face the worshippers and greet them with *salām*. He would sit while the *mu'adhin* called the '*adhān*'. Then he would deliver the first sermon standing, while supporting himself upon a bow or a stick, and he would sit briefly. He delivered the second sermon standing in a similar fashion. He would make the sermon short but lengthen the prayer, at times reciting within his sermon *Sūrah Qāf*. It is reported on the authority of Jābir ibn 'Abdullāh, may Allāh ﷻ be pleased with him, who said: "When he, Prophet Muḥammad ﷺ, would deliver a sermon his eyes would become red, his voice would be raised and his anger would intensify as if he was warning against an approaching army; saying: 'The army is attacking you by morning and the army is attacking you by night.'"² He would point with his index finger when supplicating, and would not raise his hands in doing so except when he supplicated for rain. After the two sermons he would pray two *rak'āt* in which he would recite audibly, and he would lengthen them,

¹ *Abū Dāwūd, an-Nasā'ī, and ibn Mājah*

² *Ṣaḥīḥ Muslim*

reciting Sūrah al-Jumu‘ah in the first *rak‘ab* and Sūrah al-Munafiqun in the second *rak‘ab*. Or he would recite in the first *rak‘ab* Sūrah al-'A'lā, and in the second Sūrah al-Ghashiyah.

QUESTION SEVENTY-ONE: OBLIGATION OF ONE WHO MISSES MOST OR ALL OF THE *JUMU‘AH* PRAYER

The one who catches less than a *rak‘ab* of the *Jumu‘ah* prayer along with the *imām*, what is he to do? Mention the evidence.

ANSWER:

He is to intend the *Duḥr* prayer and pray four *rak‘āt*. The evidence is that which is reported by an-Nasā‘ī, ibn Mājah and ad-Dāraqutnī, on the authority of ibn ‘Umar, may Allāh ﷺ be pleased with him, from the Prophet ﷺ, that he said:

من أدرك ركعة من صلاة الجمعة فليضيف إليها أخرى وقد تمت صلاته

Whoever catches a *rak‘ab* from the *Jumu‘ah* prayer, then let him add another *rak‘ab* to it, and he has thus completed his prayer.

That which is understood from the *ḥadīth* is that he who has not caught a complete *rak‘ab* is to pray it as *Duḥr*.

QUESTION SEVENTY-TWO: ADVICE FOR THE ONE GIVING THE *KHUṬBAH*

Mention some of that which is recommended for the one delivering the *Jumu‘ah* sermon.

ANSWER:

It is recommended that he comes at the time of the *khutbah*, and that he deliver the *khutbah* upon a *minbar*, or upon an elevated place. He is to greet the followers with *salām* when he ascends the *minbar*, and he is to sit until the *mu'adhin* completes the *'adhān*. He is likewise to sit between the two sermons, and he is to deliver the sermon standing, supporting himself upon a stick or the likes of it. He is to shorten the sermon and supplicate for the Muslims and their ruler to have rectification and success; and he is to point with his index finger while supplicating. He is not to raise his hands, except when seeking rain. He is to choose beneficial and appropriate topics from amongst the texts that contain encouragement and warning. He should also use Qur'ānic stories and that which has come from the Prophet ﷺ; mentioning examples and clarification of the legislated rulings in a manner that is eloquent and effective. He is to avoid intentionally rhyming, reviling others and screaming senselessly. He is to raise his voice to best of his ability. His *khutbah* should be steady, without hastiness; and he should be knowledgeable regarding that which he says. He should feel within himself that he is establishing a duty that was performed by the Messengers, upon them be prayers and peace. It is, likewise, legislated for the one delivering the sermon to supplicate for himself, as well as those who are present, and the Muslim males and females, from those who are alive and those who are dead.

QUESTION SEVENTY-THREE: SUPPLICATIONS FOR THE LEADER OF THE MUSLIMS WITHIN THE *JUMU'AH* PRAYER

What is the position of the pious predecessors regarding supplicating for the leader of the Muslims within the *Jumu'ah* prayer? Mention the evidence.

ANSWER:

The *Salaf* gave great importance to supplicating for the ruler who is in charge of the affairs of the Muslim, and the Muslims have acted in accordance with this. This is only due to the fact that the rectification of the leaders benefits the people, and the land by way of rectifying them. This is an affair which is attested to and known. From the reasons for the rectification is supplicating for them by those whom they are in charge of, especially those who have knowledge from amongst them. From the evidence for this is the following:

It is reported on the authority of the chief of the believers, ‘Umar ibn al-Khattāb, may Allāh ﷺ be pleased with him, that he said: “Know, that the people will continue to be in a state of goodness as long as their leaders and guides are upright.”

On the authority of Abū Muslim al-Khawlānī, may Allāh ﷺ have mercy upon him, who said regarding the ruler: “He has been appointed over you. Therefore, if he is guided then praise Allāh ﷻ, and if he acts upon other than this then supplicate for him to be guided; and do not oppose him and thus go astray.”

On the authority of al-Fuḍayl ibn ‘Iyād, may Allāh ﷻ have mercy upon him, who said: “If I had a supplication which would definitely be answered, I would not give it anyone except the ruler.”

On the authority of Imām Aḥmad, may Allāh ﷻ have mercy upon him, that *Imām of Ablus-Sunnab*, who said regarding the ruler of the Muslims: “Indeed I supplicate for him to have uprightness and success by night and day, as well as assistance; and I deem this to be an obligation upon me.”

The Allāmah, al-Barbahāree, may Allāh ﷻ have mercy upon him, said within *Sharḥ As-Sunnab*: “If you see a man supplicating against the ruler, then know that he is a person of desires; and if you see a man supplicating for the ruler to be rectified, then know that he is a person of Sunnah.”

It is an obligation upon the one delivering the sermon, in front of his congregation, to clarify the rights of the rulers and that which is obligatory upon the Muslim with regards to the leader. From this is pledging allegiance to him, fulfilling it outwardly and inwardly; hearing and obeying in that which does not entail disobedience of Allāh ﷻ; and to respect him and honor him. It is obligatory to advise him, desire his rectification, desire the unification of the ‘*Ummah* behind him and dislike their separation. One must also hate the one who deems it permissible to rebel against him, and other than this from the affairs which *Ablus-Sunnah wal-Jamā‘ah* have clarified since the time of the pious predecessors, may Allāh ﷻ have mercy upon them. And this is established within the books of the scholars amongst them.

QUESTION SEVENTY-FOUR: THE TWO ‘EID PRAYERS AND THEIR DESCRIPTION

What is the ruling of the two ‘*Eid* prayers? What is the time of their prayer, and its description?

ANSWER:

The basis for its legislation is the Book, the Sunnah and the consensus. Allāh, the Exalted, has said:

﴿ فَصَلِّ لِرَبِّكَ وَأَنحِر ﴾

Therefore, turn in prayer to your Lord and sacrifice (to Him only).

[*Sūrah al-Kawthar 108:2*]

And the scholars of *tafsir* have mentioned that this verse is in reference to the 'Eid prayer. As for the Sunnah, it is established by way of successive reports that the Messenger of Allāh ﷺ used to pray the 'Eid prayers. Likewise, it is established by way of the consensus of the people of knowledge.

The two 'Eid prayers are a communal obligation, according to many of the people of knowledge. However, the attendance of it is a stressed Sunnah that it is not befitting to abandon, except due to a legislative excuse. As for its time, then with regards to the prayer of 'Eid al-Fitr, it is recommended that it be delayed until the sun has elevated to the level of two spears; meaning six meters, approximately. And this is only for the purpose of extending the time before it, in order that the *Zakat al-Fitr* may be distributed.

As for 'Eid al-Adha, the Sunnah is to hasten it such that it is held before the sun rises to the length of a sphere. This is in order to make vast the time for slaughtering the 'udhiya and to hasten the eating from it. Its description is that it is legislated to perform it in an open space. It is also legislated to perform *ghusl*, perfume oneself, wear new or clean clothing, and to go towards it via one path and return from it via another path. It is legislated for the one who sits awaiting the 'Eid prayer to declare Allāh's Oneness and His greatness in abundance, because this is from the signposts of this day. The *takbir* should be performed individually. As for congregational *takbir*, it is an innovation. This is that the congregation raises their voice with the *takbir* in unison, beginning it in unison and ending it in unison, with one voice and a specific description. There is no basis for this action, nor any evidence for it. Rather, it is a newly invented innovation with regard to the description of the *takbir*; and it is upon the Muslim to beware of all innovation. This is due to the statement of the Prophet ﷺ:

من عمل عملا ليس عليه أمرنا فهو رد

Whoever does an action which is not from this affair of ours, it shall be rejected.¹

The prayer consists of two *raka'āt*. One is to make seven *takbīrāt* in the first *rak'ab*, and five in the second, before the recitation. One is to raise his hands with every *takbīr* and the *imām* is to recite audibly. In the first *rak'ab*, after al-Fātiḥah, he is to recite Sūrah al-'A'lā; and in the second *rak'ab* he is to recite Sūrah al-Ghashiyah. Or he may recite in the first *rak'ab* Sūrah Qaf, and Sūrah al-Qamar in the second. Then, the *imām* delivers two sermons, facing the people. Within them, he is to praise Allāh, the Exalted, thank Him, extol Him, and encourage the people; informing them of the obligation of acting upon His legislation, encouraging them likewise to give charity and to slaughter, and he is to clarify the rulings of slaughtering. It is also legislated for him to admonish the women within his sermon, and to remind them with that which is obligatory upon them and encourage them to give charity. There is no harm in greeting others on the day of 'Eid with goodly supplications.

QUESTION SEVENTY-FIVE: ECLIPSE PRAYER AND ITS DESCRIPTION

What is the ruling of the eclipse prayer, and what is its description?

ANSWER:

As for its ruling, it is a stressed Sunnah upon every Muslim, male and female; whether one is a resident or travelling; whether it is a lunar eclipse or solar eclipse. This based upon its sighting, and not due to a report from the people who do calculations; nor is the prayer to be made based upon it occurring in another land. As for its description, there is no '*adhān* nor '*iqāmah* for it. However, one is to proclaim its commencement by saying, one time or more, within the mosque:

¹ *Ṣāḥīḥ Muslim*

Prayer in congregation.

The *imām* leads the people in two *rak'āt* in which he makes the *tabbīr* then recites Sūrah al-Fātiḥah and a long chapter, audibly. Then, he is to bow with a long bowing. Then he rises from the bowing, saying: "Allāh has heard he who praises Him; our Lord, and for You is the Praise." And he is not to prostrate. Then, he recites Sūrah al-Fātiḥah again, and a *sūrah* which is shorter than the first. Then he bows with a bowing that is shorter than the other. He then rises from the bowing, and performs two lengthy prostrations, making the first of them longer than the second, and sitting between the two. Then he stands and performs a second *rak'ah* similar to the manner in which he performed the first. However, it is to be shorter. Then, he says the *tashahhud* and makes *taslīm*.

After the prayer it is legislated for the *imām*, if he has knowledge, to admonish the people as the Prophet ﷺ would do. If the eclipse ends while they are within the prayer, they are to complete the prayer, lightening it. If it does not end, they engage in much supplication; as well as declaring Allāh's ﷻ greatness and doing charitable acts until that which has befallen them is removed, and the prayer is not to be repeated.

This prayer is prayed even during the forbidden times of prayer, because it is from the prayers for which there is a reason. The *khuṭbah* is legislated after the eclipse prayer because the Prophet ﷺ would do so.

QUESTION SEVENTY-SIX: PRAYER FOR SEEKING RAIN AND ITS DESCRIPTION

What is the ruling of the prayer for seeking rain? What is its description?

ANSWER:

As for its ruling, it is a stressed Sunnah that is affirmed by way of the action of the Prophet ﷺ and his successors, may Allāh ﷻ be pleased with them. It is legislated if there is a drought within the earth and the rain has been withheld. As for its description, the Muslims are to come out for it in an open area, being humble and submissive, and with the feeling of a sense of need for Allāh; men, women, and children, at the command of the ruler of the Muslims, who specifies a day for them. They are to come out at the beginning of the day. The *imām* comes forward and prays two *rak'āt* without an '*adbān* or '*iqāmah*. He is to make seven *takbīrāt*, including the opening *takbīr*, within the first *rak'ab*, and he is to recite Sūrah al-Fātiḥah and another chapter from the Qur'ān audibly. Then, he is to bow and prostrate. He then stands and makes the *takbīr* for the second *rak'ab*, after which he makes five additional *takbīrāt*. Then, he is to recite Sūrah al-Fātiḥah and another chapter from the Qur'ān audibly. Once he has prayed two *rak'āt* he is to say the *tashahhud*, then make *taslīm*. He is to deliver one sermon in which he praises Allāh the Exalted, declares His greatness, and seeks His forgiveness. He is to encourage the people upon the obedience of Allāh ﷻ and warn them against disobeying Him; and he likewise encourages them to seek that which is with Allāh ﷻ of forgiveness and mercy, while telling them not to despair of Allāh's mercy. He is to supplicate to Allāh ﷻ, and from the supplications he is to say:

اللهم اغثنا

O Allāh give us rain (three times).

He is, likewise, to say:

اللهم اسقنا

O Allāh, send water down upon us (three times).

He is, likewise, to say:

اللهم اسقنا غيثا مغيثا مريئا مريعا نافعا غير ضار عاجلا غير آجل

O Allāh send down water upon us that is visible, beneficial, and plentiful; water that is not harmful, grant it to us now, without delay.

And he may say other than this from the goodly supplications. Then, he is to turn his back to the people and face the *Qiblah*, supplicate, and invert his cloak; and the people are to invert their cloaks just as their *imām* does. Seeking rain can also be done in the *khuṭbah* of *Jumu'ah* by raising the hands and supplicating, due to what is established from the Prophet ﷺ, that he did so when the Bedouin came to him asking him to do this.

It is legislated that when the rain begins to descend he stands in the open, upon its commencement, in order that it may fall upon him, and say:

اللهم صبيا نافعا

O Allāh, allow it to be a beneficial rain.

And he is, likewise, to say:

مطرنا بفضل الله ورحمته

Rain has come to us by way of the bounty of Allāh and His mercy.

If the rain is abundant, and one fears that it may cause harm, he may supplicate to Allāh, the Exalted, to lighten it and withhold its harm. And from the supplication that one may say in such a case is:

اللهم على ظهور الجبال والأكام وبطون الأودية ومنابت الشجر

O Allāh send it to the top of the mountains, and to the hills and valleys, and over the places where trees grow.

QUESTION SEVENTY-SEVEN: DESCRIPTION OF WASHING THE DECEASED AND THE *JANĀZAH* PRAYER

What is the description of the washing and shrouding of the deceased? What is the description of the *Janāzah* prayer and its procession?

ANSWER:

It is legislated to encourage the one who is near death to say:

لا إله إلا الله

None has the right to be worshipped except Allāh.

This is in order that this may be the last of his speech. It is legislated to turn him towards the *Qiblah* by placing him upon his back, his feet toward the *Qiblah*, and his head elevated slightly. If death is affirmed, it is legislated to close his eyes, cover him with a garment that covers him completely, and close his mouth using a bandage that is wrapped around the top of his head. It is permissible to uncover his face and kiss him. It is obligatory to hasten his preparation after the death has been affirmed.

It is proper that one choose to wash the deceased those who are from the people of trustworthiness, piety, and righteousness. The deceased is to be placed upon the platform of washing and his *'awrah* is to be covered. His belly is to be pressed, and that which exists is to be washed away. Then, one begins the washing. The washing should be an odd number, beginning with the right side. It is to be with water, accompanied by *sidr* in some of the washings, or

that which takes the place of *sidr* and will clean effectively. In the last washing perfume is to be mixed in, and the best of it is camphor.

The woman is to have her hair braided in three rows going toward the back. He who cannot be washed due to an excuse, such as the absence of water, one being a person of high respect, a woman being present amongst men, or a man being present amongst women; then *at-tayyaumum* should be performed for them.

Some of the people of knowledge hold that the woman is to be shrouded in five shrouds: a skirt, *kbimar*, shirt, and two outer shrouds. It is better that the man be shrouded in three shrouds that are white and new, and they are to be scented with *bukbūr*. Some of them should be spread out upon others, and camphor should be placed between each shroud. Then, the deceased is placed upon his back, and his anus may be plugged with cotton which contains camphor. The corner of the top shroud is taken from the left side to the right side, and the right side should be taken to the left. The second and third are to be done likewise. Then, it is to be tied with a tie that can be untied inside of the grave. The woman is similar to the man, which has preceded; and it is permissible to shroud with a garment that covers the entirety of the body. It is better that she be shrouded in five pieces: a skirt, *kbimar*, shirt, and two outer shrouds. The description of the funeral prayer is as follows:

The Prophet ﷺ commanded that the deceased be prayed upon; he ﷺ did so and the Muslims upheld this after him. It contains within it honoring of the Muslim and it is a type of intercession for him; asking that Allāh ﷻ forgive him and be kind to him. In praying upon him, carrying his body, and attending his burial lies tremendous reward, as the evidence has proven. The deceased is prayed upon within the mosque, as well as outside of the mosque; and he may also be prayed upon after his burial. He is not to be prayed upon during the three times in which prayer is prohibited, nor is he to be buried within them. They are when the sun is rising until it has fully risen, when the sun is at its

zenith until it declines, and when the sun has begun declining until it sets. The description of the prayer is that the *imām* stands at the head of the male and at the waist of the female, and he is to make four *takbīrāt*. The opening *takbīr* is performed while raising his hands to the level of his shoulders or his ears. With the remaining *takbīrāt*, he is to raise his hands. Then he places his right hand on the back of his left hand upon his chest. He seeks refuge with Allāh ﷻ from *Shayṭān*, says the *basmalah*, then recites Sūrah al-Fātiḥah silently; and at times he may recite along with it another chapter. Then, he makes the second *takbīr*, recites the Ibrahamic prayer, makes the third *takbīr*; and supplicates with sincerity with that which has come within the Sunnah. From those supplications are the following:

اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذكرنا وأنثانا، اللهم من أحييته منا، فأحيه على الإسلام، ومن توفيته منا فتوفه على الإيمان، اللهم لا تحرمنا أجره ولا تضلنا بعده

O Allāh forgive our living and our dead, those who are present and those who are absent, our children and our elders, our males and our females. O Allāh, he whom You have given life amongst us, then give him life upon Islam, and he whom You caused to die from amongst us cause him to die upon *imān*. O Allāh, do not deprive us of its reward and do not cause us to go astray thereafter.¹

اللهم اغفر له وارحمه وعافه واعف عنه وأكرم نزله ووسع مدخله واغسله بالماء والثلج والبرد، ونقه من الخطايا كما نقيت الثوب الأبيض من الدنس، وأبدله دارا خيرا من داره وأهلا خيرا من أهله، وزوجا خيرا من زوجته وأدخله الجنة، وأعدّه من عذاب القبر (أو من عذاب النار)

¹ *Abū Dāwūd and ibn Mājah*

O Allāh forgive him and have mercy upon him, and pardon him and give him safety, and make his descent noble and make his grave spacious; and wash him with water, ice, and snow. Purify him from sins just as You have purified the white garment from filth; and give to him an abode which is better than his current abode, and family that is better than his current family, and a wife that is better than he current wife; and enter him into Paradise, and give him refuge from the punishment of the grave (or the punishment of the Fire).¹

And if he is a child, one may add:

اللهم اجعله لنا سلفا وفرطا وأجرا

O Allāh make him a predecessor for us, and a herald, and a means of reward, and a bounty.

Then, one makes the fourth *takbīr* and one *taslīm* to the right. He who has missed any of the *takbīrāt* may make them up with its proper description. The miscarried fetus is to be prayed upon, and its parents are to be supplicated for, seeking Allah's ﷻ forgiveness and mercy for them. It is permissible for the women to pray the funeral prayer in congregation or individually.

The description of the funeral procession is that the deceased is carried by four men, and those who follow on foot may be in front of it, behind it, or driving behind it. It is legislated to hasten the *bier*, and to leave off vain speech regarding the affairs of the *dunya*. Those who are present may stand, and when entering him into the grave it is said:

¹ *Ṣāḥiḥ Muslim*

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

**In the name of Allāh, upon the religion of the Messenger
of Allāh ﷺ.**

He is to be supplicated for, after his burial, to have firmness such as saying:

اللهم ثبته بالقول الثابت، اللهم اغفر له وارحمه

**O Allāh make him firm with a firm statement. O Allāh,
forgive him and have mercy upon him.**

It is likewise legislated for men to visit the graves without travelling to do so, and to supplicate with that which has come within the Sunnah. From those supplications is the following:

السلام عليكم أهل الديار من المؤمنين والمسلمين، وإنا إن شاء الله بكم لاحقون. أسأل الله
لنا ولكم العافية

**Peace be upon you, O inhabitants of the graves of the Mus-
lims and the believers. Indeed, we shall be, if Allāh wills,
joining you soon. I ask Allāh for us and for you to
have security.¹**

Conveying condolences to the family members of the deceased is the Sunnah. In this lies bringing ease to the family of the deceased, and it may be done in every place; whether that may be the marketplace, the masjid or at work. From the statements of condolence is the following:

إن لله ما أخذ وله ما أعطى، وكل شيء عنده بأجل مسعى فلتصبر ولتحتسب

¹ *Ṣāḥibī Muslim*

Indeed, to Allāh belongs to that which He has taken, and to Him belongs that which He has given; and everything with Him is for an appointed time. Therefore, be patient and anticipate the reward of Allāh.

From that, as well, is the statement:

أعظم الله أجرك وأحسن عزاءك وغفر لميتك

May Allāh make your reward great, and May Allāh make good your condolences, and may Allāh forgive your deceased.

As for preparing food for the family members of the deceased on the day of the death, this is a Sunnah due to them being busy in their time of calamity. As for that which is done within some societies from preparing feasts, slaughtering, and inviting people towards it; it is from the newly invented affairs, which it is obligatory to abandon and beware of.

Likewise, it is not permissible to hire Qur'ān reciters and eulogizers; and it is prohibited to wail over the deceased.

This is the completion; and the praise is for Allāh ﷻ, whom by way of whose favor righteous actions are completed.

May prayers and peace be upon our Prophet Muḥammad ﷺ, upon his family, and Companions.