Islamic Law
with the Qur’ān and Sunnah Evidences

(From Ḥanafī Perspective)

Dr. Recep Dogan
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THE RELIGION OF ISLAM aims to bring happiness to the lives of human beings in this world and the afterlife by providing them with the most suitable lifestyle for the human condition. Islam is not imposed on individuals; it is practised by the free will of human kind and therefore leaves people free and respects their decisions.

The religion of Islam has two main categories: the theological and the practical. Kalam, the theoretical aspect, is the belief system. Worship and life make up the practical aspect. Worship includes purification (wudu), the five daily prayers (salat), charity (zakat), fasting (sawm), pilgrimage (hajj) and similar activities. Life, is applying the religion to every aspect of human existence; individual, family, society and so on.

This book focuses on worship and its relevant topics. To be able to perform sound and healthy worship, a Muslim needs to have an accurate knowledge of the religion. Religion is a set of rules conveyed by Allah to human beings through messengers. Allah revealed Islam through Prophet Muhammad (pbuh) giving Muslims two main sources from which to learn their duties and worship: the Qur’an and Sunnah (the behaviour and words of Prophet Muhammed (pbuh). In order to worship in the most authentic way, a Muslim must know both the Qur’an and Sunnah. Understanding the Qur’an and Sunnah has such an importance in Islam that prominent scholars with exemplary knowledge such as Abū Ḥanīfa (699-767 CE / 80-148 AH), Mālik (c. 711–795 CE / 93–179 AH), Shāfi (767-820 CE / 150-204 AH) and Aḥmad bin Ḥanbal (780–855 CE / 164–241 AH), established law schools enabling ordinary Muslims to practice Islam correctly in their daily lives by following their instruction.

This book deals with the topic of worship from the perspective of the Ḥanafī School of Thought and also explains the evidence for their rulings from the Qur’an, Sunnah and other sources. Since the emergence of the Ḥanafī School of Thought, its scholars have controversially been accused of neglecting the Sunnah and giving legal rulings based on personal opinions. During his life, Abū Ḥanīfa was able to successfully defend his position, proving that he followed the way of the Prophet (pbuh) precisely. This book also gives evidence that the Ḥanafī School of Thought gave
rulings based on the Qur’ān and Sunnah. If there was more than one piece of evidence for a ruling, they chose the strongest, most authentic evidence from the Sunnah and ruled accordingly.

Abū Ḥanīfa belongs to the Kūfa School of Thought\(^1\) which goes all the way back to prominent jurists and Companions such as ‘Ali bin Abū Tālib and ‘Abdullah ibn Masud. Both of these Companions spent most of their time with the Prophet (pbuh) from the beginning of his prophethood until his death and not only did they witness the practices of Islam at first hand, but also had a deep understanding of the whole religion. When giving a ruling, if there were any conflicting pieces of evidence, Abū Ḥanīfa preferred the narration of a Hadith from these Companions over the others.

In preparing this fiqh book, I benefitted from some Ḥanafī law books, such as al-Hidayah\(^2\), Fatḥ Bab al Inayah\(^3\), and Nur-ul Izah\(^4\). I mostly benefitted from Fatḥ Bab al Inayah, because this book provides the evidence for each ruling; compares it with other reports and if there are contradictions, it chooses the most authentic. In this book I have covered the pillars of Islam; the book of purification (wudu), the five daily prayers ( salah ), charity ( zakat ), fasting (sawm) and pilgrimage ( hajj ). Before explaining these topics, I have described some concepts that are frequently used in fiqh terminology with the aim of making the topic easier to understand for those who are not familiar with such words.

I praise and thank Allah, the One who gave this opportunity to me and let me serve in His way. The real success comes from Him and belongs to Him. Any defects in this book come from me and I ask forgiveness from Allah for those. I pray for the Prophet (pbuh) who guided us to the straight path, explained the religion in the most exemplary way and did not leave us astray in the middle of the desert of ignorance.

Finally, I would like to thank everyone who helped in the preparation of this book. May Allah accept this book as compensation for my sins.

Recep Dogan
Charles Sturt University
Islamic Sciences & Research Academy, Australia
30/09/12

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\(^1\) Prominent Islamic Jurisprudence School of Thought based in Kufa, Iraq during the first 150 years of Islamic rule.

\(^2\) Marginani

\(^3\) Ali al-Qari

\(^4\) Surunbali
TRANSLITERATION TABLE

Transliterations of Arabic expressions in this book are arranged according to the table below. In addition, (ū ī ā) are used for long vowels.

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FIQH

THE RELIGION OF ISLAM provides a set of rules that can bring happiness both in this world and in the afterlife if a person carries out those rules with his or her free will. The main sources for Islamic rules are the Qur’ān and the Sunnah. These sources provide universal principles that regulate a human beings’ individual, family, social, moral and religious life. The Prophet (pbuh) recommended these two sources to Muslims in his last sermon;

I am leaving you two trustees which, if you hold on to them you will never deviate from the straight path; they are Allah’s book, the Qur’ān and His messenger’s Sunnah.5

Islam aims to safeguard five basic human interests: religion, life, intellect, lineage and wealth.6

A study of Islamic law begins with the definition of usūl-u fiqh. The term has two components: usūl and fiqh. The definitions of these two terms help us identify the role and function of the specialists within the Islamic legal system. The terms also elaborate the relationship that exists between the fully empowered jurist and the person who is a pure layman, the nature of the rules of Islamic law, and the nature of the sources from which the laws are derived.

THE LITERAL MEANING OF FIQH

Fiqh means understanding and discernment. It implies a general understanding of Islam. It may also mean what a prudent person is likely to conclude from obvious evidence. The word has been used in different verses of the Qur’ān:

…Yet, when some good happens to them, they say: ‘This is from God;’ and when an evil befalls them, they say: ‘This is because of you.’ Say: ‘All is from God.’ But how is it with these people

5 Ibn Majah.
6 Shatibi, Muwafaqaat.
that they do not grasp the truth of anything said (or anything that has happened)!7

In this verse the word *yafqahuun* means to grasp the truth and comprehend it. This word is derived from the letters f-q-h, which is same root as *fiqh*.

Surely, among the jinn and humankind are many that We have created (and destined for) Hell (knowing that they would deserve it). They have hearts with which they do not seek the essence of matters to grasp the truth, and they have eyes with which they do not see, and they have ears with which they do not hear. They are like cattle (following only their instincts) – rather, even more astray (from the right way and in need of being led). Those are the unmindful and heedless.8

In the above verse human beings are condemned for not using their reason and not grasping the truth. The same word *yafqahuun* (to grasp the truth) is used to explain this matter. The word *fiqh* is being used in many Hadith as well. The Prophet says:

> He for whom Allah wills His blessings is granted the understanding of the religion.9

In the above Hadith the word *yufaqqihhu* is used, which is also derived from f-q-h and means to understand, comprehend and grasp the religion. The term *fiqh*, came to be used exclusively for a knowledge of the law.

Abū Ḥanīfa defined *fiqh* as: ‘Knowing personal rights and duties’10 which includes what is right and what is wrong for him/her who is liable to carry out the obligations.

Imam Shāfi‘i explained *fiqh* as: ‘The knowledge of the legal rules, pertaining to conduct, that have been derived from specific evidence.’11

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8 Qur’ān 7:179.
9 Muslim.
Al-Ghazālī outlined *fiqh* as: ‘An expression for the knowledge of legal rules established specifically for human conduct.’\(^{12}\)

Fakhraddin al-Rāzī stated that *fiqh* is: ‘The knowledge of the legal rules pertaining to conduct with reference to their sources, when this knowledge is not obtained by way of necessity in religion.’\(^{13}\)

The expression “not obtained by way of necessity” means that every subject must have some knowledge of *ahkām* (legal rules) by necessity, because without such knowledge liable people will not be able to perform certain obligatory acts, or abstain from those which are prohibited. The knowledge of those who are liable is not *fiqh* as it has not been derived from the sources; it is necessary for them to possess this knowledge and they learn it from the jurists and *madhabs* (legal schools).\(^{14}\)

**THE LEGAL RULES (AHKĀM)**

The Arabic word *ḥukm* (pl. *ahkām*) literally means a command. The Muslim jurists define *ḥukm* as: ‘a communication from Allah related to the acts of the liable human beings through a demand, an option and a declaration.’\(^{15}\)

The *ḥukm* is a rule of Islamic law. The study of the *ḥukm-u shar’ī* (religious rule) deals with the nature of rules and reveals the types of legal obligation created by the rules. It comes into being through the operation of its three elements:

1. The true source from which the *ḥukm* originates. The original source for Islamic law is Allah.
2. The act on which the *ḥukm* operates (*fard*, *wajib*, Sunnah).
3. A person liable with Islamic law (*mukallaf*) for whose conduct the *ḥukm* is stipulated.\(^{16}\)

---

\(^{12}\) Ghazālī, *al-Mustasfa min Ilm al-Usul*, 3

\(^{13}\) Rāzī, *al-Maḥṣul Fi ʿIlm Usūl al-Fiqh*, 1/78.

\(^{14}\) *Fiqh* is Islamic Jurisprudence based on Shariah law (outlined in the Qur’ān and Sunnah) and put into practice by Islamic Jurists.

\(^{15}\) Ṣadr al-Shariʿah, *al- Tawḍīḥ*, 1/28.

\(^{16}\) İmran Ahsan Khan Nyazee, *Islamic Jurisprudence*, 45, 46.
LEGAL CAPACITY (AHLIYAH) IN ISLAMIC LAW

Legal capacity (ahliyah) is the ability of a person to acquire rights and bear obligations and to have the power to conduct valid actions and transactions in accordance with the law.\(^\text{17}\) It means a person can receive a legislative injunction and he/she is fully responsible under legal rules. Legal capacity in Islamic Law consists of the capacity of acquiring rights; and the capacity of executing rights. The ability of a person to acquire rights and bear obligations is that he/she is alive. Thus, it exists in every human nature. The ability of a person to execute Islamic Law depends on a sound mind and mental and physical maturity. In order to be liable under Islamic law the person must meet the following conditions: 1) be Muslim; 2) have reached puberty (maturity); and 3) be mentally and physically healthy. If any of these conditions are missing, the person is not considered responsible to apply Islamic law.

THE TYPES OF LEGAL RULES (AHKÂM-I SHAR’IYYA)

In the Ḥanafi School of Thought there are seven types of ruling pertaining to a liable Muslim, (mukallaf):

1. **Farḍ (obligatory).** This duty arises from evidence or a source that is definitive with respect to the authenticity of its transmission. Obligatory acts are established in the Qur'ān with clear evidence (da‘îl-i qat‘î), or by “mutawātir Sunnah”. Mutawātir Hadith is narrated by such a large (unspecified) number of people that it is not conceivable they could have collaborated to perpetuate a lie. Denying an authentic obligation which includes farḍ is disbelief (kufr). Farḍ is classified as aynî and kifaî by jurists.

   **Farḍ-i aynî:** It is an obligation which is required to be performed by every liable individual, such as the five daily prayers, zakat, and ḥajj.

   **Farḍ-i kifaî:** It is an obligation whose performance is not required from the whole community but at least some of them are obliged to do it such as jihad, returning the salām and rendering testimony. However, if no one performs it then whole community will be accountable spiritually and before Islamic law. The communal

\(^{17}\) Bazdawī, Kashf al-Asrar an Usul, 4/335.
obligation may turn into an individual obligation, however, in certain cases. For example, if there is only one doctor in the community, it will be his or her personal obligation to look after a patient.

2. **Wajib (necessary).** This duty is slightly weaker than *fard* in terms of performance. It arises from a source that is uncertain with respect to its authenticity. The demand, however, has been expressed in binding terms. According to the Ḥanafi School of Thought, *wajib* is established by a firm command, but has been established through a text that allows for the possibility of interpretation. This textual proof is called *dalil zannī*, (uncertain evidence). Denying *wajib* is not disbelief but *fisq* (corruption)\(^\text{18}\).

A distinction between *fard* and *wajib* is that when the *fard* is neglected in an act required by Allah, the whole act is nullified. For example, if the recitation of the Qurʾān is intentionally or unintentionally omitted in the obligatory prayers, the whole prayer is nullified but if someone unintentionally leaves out a *wajib* element the prayer is valid, but deficient.

3. **Mandub (recommended)** is defined as a demand by Allah or by the Prophet (pbuh) for the performance of an act without it being binding and without assigning any blame for its omission. For example, in the verse: “O you who believe! When you contract a debt between you for a fixed term, record it in writing…”\(^\text{19}\) the demand for the recording of the debt is a recommendation and is non-binding because of the associated evidence that indicates this. The evidence is found in the following verse:

…But if you trust one another, let him (the debtor) who is trusted fulfil his trust, and let him act in piety and keep from disobedience to God, his Lord (by fulfilling the conditions of the contract)…”\(^\text{20}\)

If the person lending the money trusts the debtor he does not need to write down the debt.

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\(^{18}\) *Fasiq*(derived from *Fisq*) – someone who violates Islamic Law.

\(^{19}\) Qurʾān 2:282.

\(^{20}\) Qurʾān 2:283.
Mandub is categorised by three types of Sunnah: Sunnah muakkada, (the emphasised Sunnah); Sunnah ghayr-i muakkada (recommended Sunnah); and Sunnah zawaid, which refers to the acts and conduct of the Prophet (pbuh), such as his style of dress and choice of food.

a) The emphasised Sunnah (Sunnah muakkada) are recommended acts that were consistently performed by the Prophet (pbuh). He did not give up their performance, except on some occasions. The congregational prayers or adhan are examples of this type of Sunnah. Muslims are rewarded for performing emphasised Sunnah; inobservance of these acts is not punishable, though it is worthy of blame and reprimand.

b) Sunnah ghayr-i muakkada are acts that were not performed consistently by the Prophet (pbuh), that is, he performed them several times but not every time. An example is the four rak‘ah offered before the ‘Asr and ‘Isha farq prayers. Those who perform these acts are rewarded but omitting them is not a sin.

c) Sunnah zawaid are the acts of the Prophet (pbuh) pertaining to his ordinary life, such as his style of dress and his choice of food and drink. Observance of these acts is considered to be part of an individual’s perfection in closely imitating the Prophet’s (pbuh) actions. Performing these Sunnah is rewarded but leaving them is not a sin.

4. Mubah (permissible). These are acts that Allah has neither requested nor prohibited, so the person who performs them is not rewarded or punished. However, if a person performs the acts with the intention of worship he/she will be rewarded. For example, eating and drinking are mubah; if a person eats with the intention of worship he/she will be rewarded for his/her intention. Mubah is also called ḥalal.

5. Tanzihan makruh (somewhat disliked). The act which Allah has prohibited, but not strictly forbidden; they are not a sin. Those who refrain from performing these acts are rewarded, while those who perform them diminish their rewards but do not incur punishment. An example of tanzihan makruh is making wudu with water from which a cat has drunk.
6. **Taḥrīman makruh (prohibitively disliked).** This rule is the opposite of *wajib*. Something is *taḥrīman makruh* if there is a firm command to leave the act based on probable evidence (*dalil-i ẓanni*). This type of evidence is open to interpretation. If the evidence is a clear command to do something it is *wajib* and if it is a clear command to not perform some acts it is *taḥrīman makruh*. Denying such commands is misguidance and worthy of punishment, but not disbelief. Performing these acts is a sin.

7. **Ḥaram (forbidden).** The prohibited act, *ḥaram*, is one whose omission is required by Allah or His Messenger (pbuh) in binding and certain terms. According to the majority of jurists, it does not matter whether the evidence is definitive or probable. According to the Ḥanafi School of Thought however, an act that is *ḥaram* is based upon definitive evidence. They hold that a prohibited act that is based on probable evidence expressed in binding terms falls within the category of *taḥrīman makruh*. Definitive evidence is not open to interpretation; therefore, one who commits *ḥaram* acts deserves punishment, while one who refrains from them out of obedience to Allah is rewarded. Committing *ḥaram* acts is a sin but denying it is disbelief (*kufr*). For example drinking alcohol is *ḥaram* and whoever performs this act will be punished in the afterlife, but if one drinks alcohol thinking that it is *ḥalal*, or does not accept that it is *ḥaram*, he/she becomes an unbeliever. Some examples of prohibited (*ḥaram*) acts are: eating carrion; infanticide; marriage with mothers or step-mothers; providing false evidence; misappropriating another’s wealth; murder and unlawful sexual intercourse. The unlawfulness of some of these acts is based on the following verses:

Unlawful to you (for food) are carrion…\(^{21}\)

…do not kill your children for fear of poverty…\(^{22}\)

Forbidden to you (O believing men) are your mothers (including stepmothers and grandmothers)…\(^{23}\)

\(^{21}\) Qur’ān 5:3.

\(^{22}\) Qur’ān 6:151.

\(^{23}\) Qur’ān 4:23.
Do not draw near to any unlawful sexual intercourse; surely it is a shameful, indecent thing…\textsuperscript{24}

VALIDITY AND NULLITY (\textit{SAHĪH AND BĀTIL})

An obligatory, recommended or permissible act may be required by Allah or His Messenger (pbuh) to be performed in a certain way. When the act is performed properly it is deemed as valid – \textit{sahīh} – otherwise it is null and void – \textit{bātīl}.\textsuperscript{25} For example, if someone performs prayer (\textit{salah}) according to its required rules it is valid, but if not it is void and nullified.

INITIAL RULES AND EXEMPTIONS (‘AZIMAH AND RUKHṢAH)

Some rules in Islamic law have certain indications where exceptions are permitted. One \textit{ḥukm}\textsuperscript{26} is to be considered as an obligation that which was imposed initially as a general rule – ‘azīmah.\textsuperscript{27} This may be followed by another rule that is an exemption – rukhṣah – from the general rule. For example, drinking wine is prohibited as a general rule, however, in cases of necessity (such as if it saves one from dying of thirst) one is allowed to consume it. This is called rukhṣah (an exemption). According to some jurists, the entire law may be classified into general rules and related exemptions.

LEGAL OPINION REGARDING THE ISLAMIC RULES (\textit{IJTIHĀD})

\textit{Ijtihād} literally means ‘the expenditure of maximum effort in the performance of an act’. Technically, it is the effort made by the \textit{mujtahid} (the one who makes \textit{ijtihād}) in seeking knowledge of the \textit{aḥkām} (rules) of the shari‘ah (Islamic Law) through interpretation.

The method of discovery of the rules should be through interpretation of the related texts of the Qur‘ān and Sunnah that deal with legal matters, with the help of other sources. This excludes the memorisation of such rules from the books of \textit{fiqh} or their identification by the \textit{mufti} (a Muslim scholar who gives \textit{fatwas}). Thus, the activity of a \textit{mufti} cannot be called \textit{ijtihād}.

\textsuperscript{24} Qur‘ān 17:32.
\textsuperscript{25} Şadr al-Shari‘ah, \textit{al-Tawżīḥ}, 1/30.
\textsuperscript{26} Law based on the Shari‘ah
\textsuperscript{27} \textit{al-Tawżīḥ}, 2/686.
We may identify the tasks of a jurist as follows:

a) To discover the law that is either stated explicitly in the primary sources or is implied by the texts, that is, to discover it through literal interpretation.

b) To extend the law to new cases that may be similar to those mentioned in the primary sources, but cannot be covered through literal interpretation.

c) To extend the law to new cases that are not covered by the previous two methods, that is, they are neither found explicitly nor implicitly in the texts, nor are they exactly similar to cases found in the texts.\(^{28}\)

The number of verses that deal with legal issues in the Qur’ān is limited, while the legal issues faced by Muslims are unlimited. Even the texts of the Sunnah dealing with legal issues do not go beyond two thousand traditions (\textit{Hadith}).\(^{29}\) This necessitates that there has to be an agreed method of extending the general principles in the Qur’ān and Sunnah to cover all legal issues. Imam Shāfi says; “for those who follow the religion of Allah there is guidance and evidence in the Book for each incident faced by them”.\(^{30}\) For such a statement he relies on the following verse:

\[
\ldots \text{We have sent down on you the Book as an exposition of everything (that pertains to guidance and error and to the knowledge of good and evil, and to happiness and misery in both worlds), and guidance and mercy and glad tidings for the Muslims...}^{31}\]

\textbf{ANALOGY (\textit{Qiyāṣ})}

The primary sources of the \textit{ijtihād} process (legal reasoning) are the Qur’ān, the Sunnah and \textit{ijma’} (general consensus among jurist scholars on a specific rule). The secondary sources of Islamic law are \textit{qiyāṣ} (analogy); \textit{istihsan} (juristic preference of the stronger principle); \textit{istiḥāb} (presumption of continuity); \textit{maslaḥah mursala} (extended analogy) and \textit{sadd al-dharā’ī} (blocking the lawful means to an unlawful end).

\(^{28}\) Imran Ahsan, \textit{Islamic Jurisprudence}, 264.
\(^{29}\) Ibid.
\(^{30}\) Islamic Jurisprudence, 265.
\(^{31}\) Qur’ān 16:89.
The word *qiyās* means measuring or estimating one thing in terms of another. It also applies making two things equal, that is comparing. This comparison may be physical or rational.

The jurists define *qiyās* as: the assignment of the *ḥukm* of an existing case found in the texts of the Qur’ān, the Sunnah or *ijma’* to a new case whose *ḥukm* is not found in these sources on the basis of a common underlying attribute called the “*illah of the ḥukm*”.\(^{32}\)

The *qiyās* has four elements:

1. The case (set of facts) mentioned in the text with its *ḥukm*.
2. The *ḥukm* of the set of facts mentioned in the text.
3. The *illah*, or the underlying cause, that has led to the *ḥukm*.
4. The new case, or the set of facts, for which a *ḥukm* has not been explicitly mentioned and which needs a *ḥukm*.

The case mentioned in the text (the first element) is called *asl*, that is the root case or even the base. It is also called the *magīs ‘alayh* or the case upon which an analogy has been constructed. The *ḥukm* of this case (the second element) is called the *ḥukm al-asl* or the rule to be passed on. The underlying cause of the *ḥukm* (the third element), which is determined by the jurist, is called the *illah*. The new case (the fourth element) to which the *ḥukm* is extended is called the *fār*.

In order to better understand *qiyās* an example can be given and its elements examined. Allah prohibits alcohol in the following Qur’ānic verse:

O you who believe! Intoxicants, games of chance, sacrifices to (anything serving the function of) idols (and at places consecrated for offerings to other than God), and (the pagan practice of) divination by arrows (and similar practices) are a loathsome evil of Satan’s doing; so turn wholly away from it so that you may prosper (in both worlds). Satan only seeks to provoke enmity and hatred among you by means of intoxicants and games of chance, and to bar you from the remembrance of God and from Prayer. So, then, will you abstain?\(^{33}\)

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\(^{33}\) Qur’ān 5:90-91.
The Qurʾān prohibited *khamr* (wine), intoxicating liquor made from grape juice. However, this prohibition does not include other intoxicating liquors like whiskey and beer. Even if the word *khamr*, in its literal meaning, does not cover the other types of intoxicating liquors; the *ḥukm* of the word can be extended to them through *qiyāṣ* (analogy).

The underlying cause (*illah*) for which *khamr* has been prohibited is intoxication. In this case, the jurists examine the other liquors. If they find the same cause, which is intoxication, in other liquors they extend the *ḥukm* of *khamr*, which is prohibition, to the other intoxicating liquors.

**ABŪ ḤANİFA AND HIS UNDERSTANDING OF FIQH**

Abū Ḥanīfa’s full name is Nu’man ibn Thabit ibn Nu’man ibn al-Mirzaban ibn Zuta ibn Mah (80–150 AH/699-769 CE). He was well known by the title of Abū Ḥanīfa. He lived in Kūfā (Iraq) and during his time this area became well known as a place of learning. Two prominent Companions of the Prophet (pbuh), ‘Ali bin Abū Ṭālib and ‘Abdullah ibn Mas’ud, established the foundations of Islamic knowledge, especially *fiqh*, in Kūfā.

Al-Khatib Baghdādī reported that Abū Ḥanīfa was born in the year 80 AH and his father Thabit called upon Caliph ‘Ali to pray for him and for his family. Al-Khatib said: “I believe that his prayer bore fruit”.34

Abū Ḥanīfa was a *tabi‘* (the generation after the Companions of the Prophet (pbuh). In his early youth, he had the good fortune of witnessing the period during which some Companions were still alive. The prominent Companions still alive at that time in Kūfā include: Anas ibn Mālik (d. 93 AH/712 CE), the personal servant of the Prophet (pbuh); Sahl ibn Sa’d (d. 91 AH/710 CE) and Abū Tufayl Amir ibn Wathilah (d. 100 AH/719 CE) who died when Abū Ḥanīfa was twenty years old. Aynī, the commentator of Saḥḥīh-i Bukhari and al-Marghinanī the author of the Ḥanafī book *al-Hidayah*, said that Abū Ḥanīfa even narrated Hadith directly from the Companions.

Abū Ḥanīfa, like his ancestors, was raised as a trader but he soon started taking a deep interest in knowledge. One day, Abū Ḥanīfa was passing by the house of Imam Sha’bi, a learned scholar of Kūfā. He was mistaken for a student and was asked, ‘Where are you going young man?’

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34 Bagdadī, *Tarikh-i Baghdād*. 
Abū Ḥanīfa named a merchant whom he was going to see. Sha’bi asked ‘Whose classes do you attend?’ Abū Ḥanīfa said, ‘Nobody’s sir’. Sha’bi said, ‘I see signs of intelligence in you. You ought to sit in the company of learned men’. As if it had sparked a new light in Abū Ḥanīfa’s heart, he began to study and became a great imam in the field of fiqh and Hadith.35

Some of the scholars that Abū Ḥanīfa learned from were: Ḥammad (d. 120 AH); Salamah ibn Kuhayl (d. 622 CE); Muttarib ibn Dithar (d. 739 CE); Abū ‘Īshaq as-Sha’bi’ (d. 722 CE); Awn ibn ‘Abdullah (c. 50 - c. 115 AH); ‘Amr ibn Murrah (50 AD); A’mash (d. 148 AH / 765 CE); Habib ibn Thabit al-Ansāri (119 AH) and Simak ibn Harb (123 AH). In Basra he studied with Qatadah (d. 120 or 129 AH) and Shu’bah (85-160 AH), famous scholars who had both studied Hadith under the Companions of the Prophet (pbuh) in Basra. Shu’bah permitted Abū Ḥanīfa to teach Hadith. Someone asked Yahya ibn Main, one of the teachers of Imam al-Bukhari, about Abū Ḥanīfa’s degree of knowledge. He replied, “It is enough for me to know that Shu’bah permitted him to teach Hadith”.36

After his education in Kūfa and Basra, Abū Ḥanīfa went to Hijaz (Mecca-Medina) and became a student of Ata ibn Abī Rabah, a prominent scholar. While in Mecca, Abū Ḥanīfa also attended the classes of Ikrimah, the freed slave disciple of the famous scholar ‘Abdullah ibn ‘Abbās who had the good fortune of learning Hadith and fiqh from many Companions.

Imam Abū Ḥanīfa’s fame as a great scholar spread far and wide. However, along with his fame there spread adverse remarks such as him giving fatwa (legal rulings) based on his reasoning rather than on Hadith. Abū Ḥanīfa met with Imam al-Baqir, (a descendant of the Prophet (pbuh) and when he was introduced to him, the latter said, ‘So it is you who contradicts the traditions of my grandfather (the Prophet (pbuh) on the basis of qiyāṣ’. Abū Ḥanīfa said, ‘May Allah forbid. Who dares contradict the Hadith? Sir, I shall explain my position’. Abū Ḥanīfa explained his position by giving some examples. Abū Ḥanīfa asked al-Baqir, ‘which do you think is the higher duty: prayer or fasting?’ Imam al-Baqir said ‘Prayer’. Abū Ḥanīfa replied, ‘That being the case, it should be permissible for a woman to make up her prayers after her menstruation but not her fast (which is less important than prayer). But the ruling I gave, following in the footsteps of the Prophet (pbuh), is that she must make up her fast and not her prayers’. Imam al-Baqir was so impressed by this

35 ‘Abd ar-Rahman, Shari’ah.
dialogue and the firmness of Abū Ḥanīfa’s faith and his love for the Prophet (pbuh) that he immediately got up and kissed his forehead.\textsuperscript{37}

Imam Abū Ḥanīfa was not arrogant; he was open to learning from any scholar. For example, Imam Mālik was thirteen years his junior, but Abū Ḥanīfa often attended his lectures and learned Hadith from him. Imam Mālik had great respect for Abū Ḥanīfa and had him sit by his side. Abū Hafs said that Abū Ḥanīfa learnt Hadith from at least four thousand scholars. He wanted to acquaint himself with the different principles and methods by a comparative study of them before finally establishing his own system.

In Ḥanafī fiqh there are fatwa about theorised situations that have not actually occurred. Abū Ḥanīfa leaned towards hypothesis and theory due to his profound grasp of the texts. He acted according to the consequences of the meaning and applied the subsequent rules to all situations with similar root causes.

Abū Ḥanīfa developed a fiqh methodology. When he identified a situation he started by searching for the answer in the Qur’ān. If he could not find it there he searched in the Sunnah and if he could not find it there he analysed the opinions of the Companions. If the answer was still unclear, he made ijtihat based on the principles of the Qur’ān and Sunnah.

Many traditions report that the Sunnah is the second source of deduction and we see this in the Hadith of Mu’adh:

\begin{quote}
The Prophet (pbuh) sent him to Yemen and asked him, ‘By what will you judge?’ He replied, ‘By the Book of Allah.’ He asked, ‘And if you cannot find it?’ ‘By the Sunnah of the Messenger of Allah,’ The Prophet (pbuh) asked again, ‘how if you do not find it there either?’ He replied, ‘then I will exercise my opinion.’ Upon hearing this, the Prophet (pbuh) praised Allah that He led his Companion to the straight path.\textsuperscript{38}
\end{quote}

Abū Ḥanīfa was accused by his opponents, even during his lifetime, of clashing with the Sunnah. He answered them: ‘By Allah, it is a lie about us if someone says that we prefer analogy over Hadith. Is there any need for analogy when Hadith exist?’\textsuperscript{39} Abū Ḥanīfa only used analogy when

\begin{footnotes}
\textsuperscript{37} Shiblī Numanī, \textit{Sirat an-Nu’man}.
\textsuperscript{38} ‘Fatḥ Bab al Inayah’
\textsuperscript{39} Sha’ranī, \textit{al-Mizān}.
\end{footnotes}
there was no existing example in the traditional sources. He used to say, ‘We only use analogy when there is strong need for it. We look for evidence about the question in the Book, the Sunnah and the decisions of the Companions. If we cannot find anything then we use analogy since there is silence about the matter’.\(^{40}\) It is reported that al-Mansur (Amawi Caliph in the time of Abū Ḥanīfa) wrote to him, ‘I have heard that you prefer analogy over Hadith’. Abū Ḥanīfa wrote back, ‘O Ruler of the Believers, the matter is not as you have heard. I act first by the Book of Allah, then by the Sunnah of the Messenger of Allah (pbuh), and then by the decisions of Abū Bakr, ‘Umar, ‘Uthman and ‘Ali, and then by the decisions of the other Companions, and then, if they differ, I use analogy.’\(^{41}\) These clear statements from Imam Abū Ḥanīfa show him firmly refuting allegations about preferring analogy over the Hadith. Abū Ḥanīfa was one of the first fuqaha’ to accept single Hadith as evidence and to formulate his views according to them if he found a Hadith that contradicted his opinion. This can be seen in the books of Abū Yusuf (113-182 AH) and ash-Shaybanī (135-189 AH).

Abū Ḥanīfa also considered consensus to be one of the principles of fiqh on which he relied for his ijtihād. He followed what the fuqaha (fiqh experts) of his land agreed on matters when there was no existing text about them.

Another principle on which Abū Ḥanīfa’s ijtihād is based is qiyāṣ (analogy). Subsequent scholars have defined his method of analogy. When he was faced with ruling on a matter unsupported by traditional sources, he looked for a matter with a similar root cause whose rule had been supported by traditional sources or consensus, and applied analogy accordingly.\(^{42}\)

Abū Ḥanīfa divided texts into two categories: those dealing with worship (taʿabbūdī), for which analogy cannot be used, and those dealing with matters of this world, in which case he would attempt to infer the underlying reason for the rules that could then be applied to other cases.

Abū Ḥanīfa often used istiḥsan in his ijtihāds if the analogy was against the public benefit. The same principle is used in the Mālikī School of Thought but under a different name, masālih-i mursala. Imam Mālik, Abū Ḥanīfa’s contemporary, used to say that ‘istiḥsan was nine-tenths of

\(^{40}\) Sha’rānī, al-Mīzān.
\(^{41}\) Abu Zahra, the Four Imams, 246-247.
\(^{42}\) Abu Zahra, 251.
knowledge’. The istiḥsan that Abū Ḥanīfa used was to restrain the analogy if allowing its general application would be contrary to public interest. The reason for this was concern for the overriding consideration of the religion. It can also be explained that the mujtahid (the one who makes ījtiḥād) departs from an established precedent in favour of another ruling for a stronger reason, which necessitates turning away from the precedent.

Although Abū Ḥanīfa did not write a book on fiqh, scholars mention a musnad (chains of narrators) of Hadith and traditions ascribed to him. It is arranged in the order of fiqh and its rulings. Abū Yusuf, one of his students, collected many of those transmissions, which he called al-Athar, and another of his students, Muḥammad ash-Shaybanī, also collected a group, which he also called al-Athar. Many transmissions are the same in both books. It is clear that the only method we can use to discover the fiqh of Abū Ḥanīfa is by examining the writing of his most prominent students who wrote down the issues that they discussed with their imam after a specific opinion had been reached.

Imam Abū Ḥanīfa educated a large number of students, but three of them are well-known.

Qādi Abū Yusuf was born in 113 AH/731 CE, the son of a poor labourer. Imam Abū Ḥanīfa helped him financially. After Imam Abū Ḥanīfa’s death, Abū Yusuf was appointed as Qādi in 166 AH/783 CE by Caliph Mahdi. Harun Rashid then appointed him as Qādi-l Qudat, the Grand Qādi or Chief Justice. He wrote many books, the most well-known of which is Kitāb al-Kharaj (The Book of Taxation), a treatise written for Rashid on the financial matters of the state. He clarified the sources of financial revenue for the state and the areas of taxation in great detail, based on the ruling of the Qur’ān, the Hadith of the Prophet (pbuh) and the fatwa of the Companions. He quoted Hadith and deduced their underlying intentions and the actions of the Companions. He died in 182 AH.

The Kitāb al-Athar was transmitted by him from Abū Ḥanīfa and contains a number of fatwa that Abū Ḥanīfa selected or opposed from the positions prevalent in Kūfah at that time. This book has several important scholarly implications for today; a group of his transmissions and the type of Hadith on which he relied in his deduction of rulings and fatwa makes it clear that Abū Ḥanīfa accepted the fatwa of the Companions.

Muḥammad ibn al-Ḥasan ash-Shaybanī was born in 135 AH near Damascus. He studied in Kūfah and under Imam Abū Ḥanīfa. After Abū
Hanifa’s death he completed his education under Imam Abu Yusuf. He then went to Medina, where he learnt Hadith from Imam Malik. In turn, Imam Shafi was one of his most eminent pupils. Imam Shafi said, ‘Whenever Imam Muhammad explains a point of law, it seemed as if the angel of revelation had descended upon him’. Once he said, ‘I took a camel load of learning from Imam Muhammad’. His famous books are Mabsut (his longest book which is a collection of questions on matters that Abu Hanifa ruled fatwa), Jami’ as-Sagir, Jami’ al-Kabir, Ziyadat and Kitab al-Hujaj. He died in 189 AH/805 CE.

Zufar ibn Huzayl was born in 110 AH/728 CE and was a great scholar of Hadith and very well versed in analogical deduction (qiyas). Imam Abu Hanifa used to call him the greatest of his companions in the field of analogical deduction. He died in 158 AH/775 CE. No books were transmitted from him; he only orally transmitted Abu Hanifa’s teachings.
WATERS AND PURIFICATION

ALLAH COMMANDED MUSLIMS to purify themselves and their place of worship as a precondition to praying. Valid worship necessitates purification; therefore, physical or spiritual impurity (major impurity) should be cleansed prior to worshipping.

Tahara in the Arabic dictionary means purification and cleanliness. In Islamic terminology it means purification and cleanliness from both physical and spiritual dirt thus obtaining a state of ritual purity.

Muslims start with tahaara before performing prayers. Tahāra is the key to prayers and it also implies purification of the heart, rejection of wrong beliefs and the purification of improper moral values.

THE TYPES OF WATER FOR PURIFICATION

Physical purification is achieved by using water. The following types of water are permissible for purification:

a) Water that comes from the sky; such as rain water, melted hail water and snow, based on the verse: “...and [Allah] sent down water upon you from the sky, that thereby He might cleanse you…”

b) Water from wells and springs; based on the verse: “Have you not considered that God sends down water from the sky, and leads it into springs in the earth to flow therein…” Sea water is an example of this type of water. Abū Huraira reports:

A man asked the Prophet (pbuh), ‘O Messenger of God, we navigate in the sea and we carry little water with us, if we make ablution with this water we will be very thirsty, can we make ablution with sea water?’ The Prophet (pbuh) said: ‘Its water is pure and its dead are lawful (as food)’.

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43 Qur‘ān 8:11
45 Abu Dāwud, Tirmidhi, Nasaī and Ibn Majah narrate from Abu Huraira.
In another Hadith, Abū Said al-Khudri reports:

The Companions asked; ‘O Messenger of Allah, we make ablution with the water of the Budaa well; people throw in there cottons which are used for hayd (menses), dead dogs and other dirt?’ the Prophet (pbuh) replied; ‘the water is pure and nothing pollutes (makes it impure) it.’

For Tirmidhi, the above Hadith is Hasan but for Ibn Qattan and Aḥmad bin Hanbal it is an authentic Hadith. Although this Hadith is evidence for the purity of this type of well water, if water loses its essential qualities, (smell, taste and colour), it becomes dirty and it is not permissible to use for having ablution. This view is based on general consensus (ijma’). Imam Malik holds that this water cannot be used for ablution, because the phrase ‘nothing pollutes water’ is an ambiguous expression so this Hadith cannot be used as evidence. The meaning of this Hadith could be that, if water in the well is used for irrigation, fresh water will come to the well and it will be permissible to make ablution with this fresh water. Taḥawī reports from Wāqidī a Hadith with a sanad (chain of narrators) which supports this meaning.

THE FIVE TYPES OF WATER

1. The first type of water is pure in itself and purifying for other things. There is no dislike in using this type of water for ablution, which is plain water (mā-i mutlaq).

2. The second type of water is pure in itself and purifying for other things, although it is slightly disliked (tanzihan makruh) to use it for ablution because it is a small quantity of water that a cat or a similar animal has drunk from.

3. The third type of water is pure in itself but is not purifying for other things. This type of water is one that has been used to remove a minor impurity (mā-i musta’mal).

If water loses its colour, taste or smell, it is not purifying water and it is not permissible to use it for ablution. This can happen if the water stays still for a long time or is mixed with cleaning material like plants, leaves

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46 Abu Dāwud and Tirmidhi report.
47 Authentic hadith (can be used for rulings) but not as strong as saḥīḥ hadith.
or soap which then become predominant in the water and change its essential qualities. There are some reports which seemingly contradict this opinion. One of them is that the Prophet (pbuh) made ghusl with a container of water which had traces of flour.\(^{48}\) It is obvious that if flour is mixed in water, the essential properties of the water are changed. The following Hadith also contradicts the ruling which is mentioned above, Ibn ‘Abbās reports:

> A person fell down from his camel in a state of ihram when he was with the Prophet (pbuh) at Arafat. His neck was broken and he died. Thereupon Allah's Apostle (pbuh) said: ‘Bathe him with water mixed with the leaves of the lote tree and shroud him in his two (pieces of) cloth (ihram) and do not cover his head for Allah will raise him on the Day of Resurrection pronouncing Talbiya (O Allah, order me anything I am ready to fulfil it).’\(^{49}\)

There is no indication in this Hadith that water was boiled (warmed to wash the dead) with the leaves of the lote tree. The dead are only washed with water that is permissible and purifying for the living. The following Hadith is also similar; Ummu Atiyya reports:

> The Prophet (pbuh) came to us when his daughter (Zaynab) died and told us, ‘wash her body with odd numbers; three, five or more with water and the leaves of the lote tree, put camphor or something-like camphor in the water for the last washing…’\(^{50}\)

In this case, the water and the leaves of the lote tree were mixed, or the leaves were put on her body and water was poured over them. Whichever happened, the water and leaves were mixed, therefore, it shows that it is not disliked to mix camphor or the leaves of the lote tree with water.

If water is mixed with a solid substance and loses its thin and easy-flowing nature, it is not permissible to use it for ablution. The nature of the water (thin and easy-flowing) is more important than the predominant colour of the water for the ruling. Imam Shāfi holds that, the state of impurity cannot be purified with water in which cleaning materials such as plants, leaves or soap are predominant. There is a general consensus that

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48 Nasa'i reports  
49 Bukhari and Muslim report.  
50 Imam Malik reports in his Muwatta.
mā-i mutlaq (water that is pure in itself and purifying for others) removes the state of impurity and muqayyad mā (restricted water) does not remove it. In this case, if someone cannot find mā-i mutlaq, he/she should perform tayammum. The dispute is whether water mixed with cleaning materials (plants, leaves, etc.), is muqayyad water or not. Despite other materials being present in the water, it is still clear and obvious that it is water; the essence of the water is predominant. Therefore, if someone saw this water, he/she would say “this is water”. This water is not mutlaq water but it is not totally forbidden to use it for purification.

Likewise, it is not permitted to use water that has lost its essence (or nature) through cooking, because this cannot be considered as water anymore, rather it becomes food (not water).

If water is dominated by another substance, like dirt which has become mixed into it, it is not permissible to use this water for purification.

River or stream water is not considered filthy provided the water is deep enough so that when one takes a handful of water their hand does not touch the riverbed. This water is considered clean and purifying. Similarly, water that is flowing naturally, or is accepted as flowing, is clean and cannot be made dirty by mixing it with filthy material.

If the still water is ten zira (arm length) lengths from every side, it has the same rule as rivers and streams. Hanafite scholars analogised this rule according to the following Hadith: “The Prophet (pbuh) said, ‘whoever digs a well, the place within the fourth zira (ten arms from each direction) of the well, belongs to him.’”\(^5\) This means that no one can dig a well within the fourth zira of the first well. If they do, the water of the second well may flow into the first well. Also, the owner of the well has the right to prevent anyone from digging a well near his well.

In the Ḥanafī School of Thought lakes, rivers and streams have the same rules. Abū Said reports:

When we were together with the Prophet (pbuh) we came to a small lake which had a carcass in it. We didn’t take any water from it. The Prophet (pbuh) asked: ‘What happened? Why didn’t you take water?’ We said, ‘Because of the carcass.’ He said ‘take

\(^5\) Fatḥ Bāb al Inayah.
water from it, because nothing can pollute this type of water.’ We took water and drank it.\(^{52}\)

4. The fourth type of water is filthy (najīs) water. This is a small quantity of still water into which an impurity has fallen. The water is deemed impure even if there is no longer any trace of the dirt. A small quantity of water is considered as less than ten arm lengths. It is permissible to make ablution from the other side of this small quantity of still water (far from the filth) if the filth is on one side.

If water, for an unknown reason, changes one of its characteristics and there is no indication that the water changed because of the presence of dirt, it is permissible to make ablution with it. It is possible that the water changed because of the presence of cleaning materials or something similar.

Hāfīzite scholars consider large amounts of water to have the same rule as rivers and streams. The criteria defining a large amount of water is that when you disturb one side of the water, ripples do not reach the other side. There are different measurements for determining this; disturbing the water by hand, by taking a shower or by performing ablution there. The more valid opinion in this matter is that if someone performs ablution in this water, the disturbance will not reach the other side. This is based on the predominant view not on actual observation.

If the still water is long but not wide, or deep but not long, and the amount of water meets the condition of ten arm lengths from each side, it won’t become contaminated by the dirt which falls into it. The narrowness of the water alone results in its contamination by filth, and the water which is long results in cleanness. However, in both cases, the rule is based on the criteria that the water is approximately ten arm lengths of water from each direction.

It is permissible to make ablution from a pool where there is a possibility that dirt may be present, based on the following Hadith:

‘Umar and ‘Amr ibn al-As came to a water pool, ‘Amr asked the owner, ‘Do predatory animals come here to drink?’ Before answering the question, ‘Umar interrupted and said to the owner, ‘Don’t answer the question. If you say yes we can’t use this

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\(^{52}\) Taḥawī narrates from Jābir.
water because the Prophet (pbuh) forbade us from using this type of water.\footnote{Fatḥ Bāb al Inayah.}

Large amounts of stable water are not considered filthy unless the essential qualities of the water have changed. Imam Shāfi‘i holds that the measurement to define a large amount of water that is stable is two \textit{qullatayn} (approximately 192 kg). He relies on the following Hadith: “The Prophet (pbuh) said; ‘Water is not considered dirty when it reaches two \textit{qullatayn}’.”\footnote{Four Sunans reports.} The following group of Hadith scholars consider this Hadith to be weak and not sound evidence; Ibn ʿAbdilbarr (978-1071 CE), Qādi Ismail ibn Ishāq (d. 282 AH), Abū Bakr ibn ʿArabi (d. 543 AH), and Bayḥaqī (384-458 AH). Even Imam Ghazali abandoned this Hadith despite being a very strict follower of the Shāfi‘i School of Thought. Ali Ibn al-Madini (the teacher of Bukhari) says the expression ‘two \textit{qullatayn}’ is not transmitted authentically in the Hadith. There are also many more Hadith scholars who criticised this Hadith.

Imam Mālik holds that the specifications of the water are more important than its amount. He relies on the Hadith: “Water is considered pure until its smell, colour and taste have been changed by any type of filth.”\footnote{‘Aliy al-Qārī, Fatḥ Bāb al Inayah.} Another Hadith says: ‘Water is pure, nothing pollutes it’.\footnote{Fatḥ Bāb al Inayah.} Ḥanafī scholars, including Bayḥaqī say that the first Hadith is weak and not strong evidence. The second Hadith cannot be understood from its general expressions, because there are other Hadith which restrict this general statement. For example, the following Hadith explains that the amount of water is important. “The Prophet (pbuh) said: ‘None of you should urinate in stable water, because then you cannot make ablution or \textit{ghusl} with that water.’”\footnote{‘Aliy al-Qārī.} If urination did not contaminate water, the Prophet (pbuh) would not have commanded the Muslims to refrain from urinating into stable water. If water is not a river or a stream, but is stable water that is less than ten by ten arm lengths, it becomes filthy by losing one of its essential qualities like colour, smell or taste.

If a fish, snake, frog or any other animal that is born in water, or an animal that does not bleed like a bedbug, fly or dung beetle, dies in water, they do not contaminate it. The Prophet (pbuh) said:

\footnotesize{\begin{itemize}
  \item [53] Fatḥ Bāb al Inayah.
  \item [54] Four Sunans reports.
  \item [55] ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
  \item [56] Fatḥ Bāb al Inayah.
  \item [57] ‘Aliy al-Qārī.
\end{itemize}}
O Salman, if a non-bleeding dead animal drops (or is found) in a large pool of water, the water and food therein are *halal*. You can eat what is in there, drink and make ablution from its water.\(^{58}\)

Some Hadith scholars categorised this Hadith but it is in the level of Ḥasan and is considered as evidence.

In another Hadith the Prophet (pbuh) said:

>If a fly falls into one of your containers (of food or drink), immerse it completely before removing it, for under one of its wings there is venom and under another there is its antidote.\(^{59}\)

Abū Dāwūd added to this the following words in his report; ‘the fly protects itself with the wing which has the antidote’. This Hadith is reported by Ibn Majah as follows: ‘If a fly drops into your food, immerse it completely before taking it out, because it gives venom first and antidote later’.\(^{60}\) This Hadith shows that the death of the fly does not make the food or the water filthy. If it did the Prophet (pbuh) would not command the Muslims to immerse it into water completely, because immersing it into the water generally kills it. The same ruling is valid if they die in water or are thrown into water or other liquids when they are dead. This *fatwa* is connected to the ruling for animals which are born in water, or an animal (that is not born in water) that does not bleed. There are some animals that bleed even though they live in water, the ruling also includes them, and it is permissible to use this water for making ablution.

Ablution is not permissible with water that has been squeezed from a tree, plant or fruit because this is not pure (*mutlaq*) water.

It is disliked to reuse water that has already been used for ablution or *ghusl* (*mā musta’mal*), either for purification, for removing the state of major impurity (*ghusl*) or for refreshing ablution to get extra reward. This type of water is considered clean but not purifying so in all these cases it is *makruh* (disliked) to use it.

The scholars focused on the rule for used water rather than whether it is clean or not. There is general consensus among the scholars of Iraq that

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\(^{58}\) Daraqūtnī reports.

\(^{59}\) Bukhari narrates from Abu Huraira.

\(^{60}\) Ibn Majah reports.
used water (*mā musta’mal*) is pure but not purifying. Imam Muḥammad and Abū Yusuf report from Abū Ḥanīfa two different opinions about used water; according to one (reported by Muḥammad) it is heavy filth and not permissible to make ablution with it. The second opinion (reported by Abū Yusuf) is that it is light filth and its use is disliked for making ablution. Ḥanafite scholars chose the opinion that it is pure but not purifying and the rule is based on this *fatwa*.

Other imams accept used water (*mā musta’mal*) as filthy and for them it is not permissible to make ablution or *ghusl* with it. They bring the following Hadith as evidence:

*The Prophet (pbuh) said, ‘none of you should make *ghusl* while in the state of major impurity (*junub*) using stable water.’*\(^{61}\)

Another Hadith reports: ‘Do not urinate into stable water’.\(^{62}\)

*The other Hadith for this topic is: ‘Do not urinate into stable water, because you cannot make *ghusl* with it’.\(^{63}\)

In the Hadith, the Prophet (pbuh) mentioned both the prohibition of urination into stable water and not making *ghusl* in it. Therefore, other imams accept this evidence for their opinion that it is not permissible to reuse water that has already been used for ablution or *ghusl*.

The scholars who consider used water to be clean, bring the following Hadith as evidence: Jabir reports:

*When I was sick, the Prophet (pbuh) and Abū Bakr walked to my house. They found me unconscious when they arrived, thereupon the Prophet (pbuh) made ablution and poured the used water from his ablution on me. After that I woke up and said, ‘What do I do regarding my wealth?’ (How should I distribute it?). The Prophet (pbuh) didn’t reply to my question but Allah revealed the verse regarding inheritance rules.\(^{64}\)*

In another Hadith, Abū Juḥfah reports:

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\(^{61}\) Muslim reports.

\(^{62}\) Muslim reports.

\(^{63}\) Four Sunan report.

\(^{64}\) Bukhari reports.
I came to the Prophet (pbuh); he was in a red dome made from soil. I saw Bilal taking the water from the ablution of the Prophet (pbuh) (used water), I saw people in contest to get some water while the Prophet (pbuh) was making ablution; whoever got some, was spreading this water on his body, if they couldn’t get anything, they were touching the wetness in the hands of their friends (who had got some water from the ablution).65

This Hadith shows that water that has been used for ablution is not considered filthy.

5. The fifth type of water is that which is doubtful with respect to its being able to purify other things, but not with respect to its actual purity. This is water that only a donkey or mule has drunk from. If other animals drink from the water the rule is different.

**SUMMARY OF THE FIVE TYPES OF WATER:**

1. Water that is pure and purifying; plain water. There is no dislike in using this water for ablution.
2. Water that is pure and purifying but it is disliked to use it for ablution. This is a small amount of water that has been drunk from by a cat or another animal.
3. Water that is pure but not purifying; water that has lost its essential taste, colour or smell.
4. Water that is filthy; a small (less than 10 arm lengths from each side) amount of water that has become contaminated by an impurity.
5. Water that is doubtful in respect to its being able to purify other things. This is water that a donkey or mule has drunk from.

**THE RULINGS FOR THE TANNING OF ANIMAL SKINS**

(DIBAGHA)

Animal skin becomes purified when it is tanned and has had the dirt removed with soil, fire or salt or by treading on it or drying it under the sun.

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65 Bukhari reports.
The Prophet (pbuh) wanted to make ablution using water from a water skin. The Companions informed him that it [the water skin] was made from a dead animal. The Prophet (pbuh) told them, ‘Tanning of animal skin removes its filth.’

In another Hadith the Prophet (pbuh) said, ‘Whichever skin is tanned, it becomes clean’. The same Hadith is reported by Muslim with almost the same words; ‘When the skin is tanned, it becomes pure’.

Ibn ‘Abbās reports:

A sheep was given as a gift to Maymuna [one of the Prophet’s (pbuh) wives] but the sheep died. When the Prophet (pbuh) saw it dead he said, ‘Why didn’t you take its skin and tan it to benefit from it?’ They said, ‘It is dead.’ He said, ‘Its meat is forbidden not its skin.’

The same Hadith is reported with the following additional words: ‘isn’t there cleaning for the skin in water and tanning’. In another version, the Prophet (pbuh) said: ‘Its meat is forbidden to you but its skin is permitted for you.’ Tanning the skin makes it clean. All these Hadith are authentic and have a sound sanad (chain of narrators). Sawda (one of the Prophet’s (pbuh) wives) reports: ‘Our sheep died and we tanned its skin. We were throwing it to the ground until it became smooth.’

Imam Malik and Shāfi’ī hold that the skin of a dead animal is filthy and cannot be made clean by tanning it. They rely on the following Hadith: “The Prophet (pbuh) wrote a letter to the tribe of Juhayna before he died and told them not benefit from the dead animals’ skin and fat”. Hanafi scholars hold that this Hadith is not as strong and authentic as the Hadith of Ibn ‘Abbās because it has many problems in its matn (the actual words of the Prophet (pbuh) and its sanad (chain of narrators). Even if we accept this Hadith as equal to the Hadith of Ibn ‘Abbās, it can be interpreted that the untreated skin of dead animals is not clean so it is not permissible to use it until it has been tanned.

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66 Ibn Khuzaymah in his Sahīh and Bayḥaqī in his Sunan narrate this hadith.
67 Nasaī and ibn Majah.
68 Bukhari and Muslim narrate from Ibn ‘Abbās.
69 Daraqutnī narrates.
70 Daraqutnī.
71 Bukhari reports.
72 Four Sunan report.
The evidence for cleaning the animal skin by tanning it is the following Hadith: “The Prophet (pbuh) said, ‘You are allowed to benefit from the skins of dead animals by tanning them, you may tan them by soil, fire or salt.’”\textsuperscript{73} Abū Ḥanīfa says whichever process protects the skin from decay is considered as tanning. But the skin of a pig cannot be cleaned by tanning it because it is filth and forbidden. In the verse;


day (O Messenger): ‘I do not find in what has been revealed to me anything made unlawful to one who would eat except it be carrion or blood outpoured or \textit{the flesh of swine}, which is loathsome and unclean.’\textsuperscript{74}

The skin of animals whose meat becomes \textit{halal} when slaughtered (whilst uttering the name of God and cutting the animals according to the Islamic law) is considered made clean by tanning and can be used for anything according to the rule of Islam. The skin of animals which are unlawful to eat only becomes clean after it has been tanned. The filth (blood or similar things) in the skin is removed by tanning it. The skin and coat (wool or hair) of dead animals, the feather of birds and their beak, the bones, the teeth, the horns and the hoofs are \textit{halal} and it is permissible to benefit from them. For Abū Ḥanīfa, the milk of dead animals and the eggs of dead chickens or similar animal’s eggs are also \textit{halal} if there is no filth or parasite on them.

Imam Shāfi‘i’s opinion is that all the items which are listed above are filthy as connected to the rule of their meat. He relies on the previously discussed Hadith: ‘Do not benefit from the dead animals’ skin and its fat.’\textsuperscript{75}

Hanafīe scholars base their opinion on the following Hadith: Ibn ‘Abbās reports; ‘The Prophet (pbuh) forbade the meat of dead animals but its skin, wool and hair was not prohibited’.\textsuperscript{76} Regarding the bones of big animals like the elephant Zuhrī said: ‘I saw the early scholars they were extracting the meat from the bones and using their fat, they didn’t consider these things as filth’.\textsuperscript{77} Ummu Salama reports:

\begin{footnotesize}
\begin{itemize}
\item\textsuperscript{73} Daraqutnī narrates from ‘A’ishah.
\item\textsuperscript{74} Qur’an, 6: 145.
\item\textsuperscript{75} Four Sunan report.
\item\textsuperscript{76} Daraqutnī reports.
\item\textsuperscript{77} Bukhari reports.
\end{itemize}
\end{footnotesize}
The Prophet (pbuh) said: There is no harm in using the skin of a dead animal if it is tanned, similarly there is no harm in using its wool, hair and horn if they are washed with water.\textsuperscript{78}

Hanafite scholars based their ruling on a group of authentic Hadith which are not contradictory. The Shafi ruling is based on one Hadith which is not considered by scholars to be as sound in its authenticity.

The hair and bones of human beings are pure (not filthy), because they continue to exist after death, therefore the word ‘dead’ is not used for them. The Prophet (pbuh) gave his hair (after a haircut) to Abū Talḥa to distribute among the Muslims.

\textbf{SUMMARY OF THE RULING FOR TANNING ANIMAL SKINS:}

1. Animal skin is made clean by tanning it using soil, fire, salt, treading on it or drying it in the sun.
2. The skin of animals which are halal to eat is made clean through tanning it.
3. The skin of animals which are haram to eat is made clean through tanning it except the skin of the pig.

\textbf{THE RULINGS FOR WELLS}

If any type of filth like urine, alcohol, blood or a pig drops into a well, or if an animal or human dies and rots in the well, all of the water in the well must be emptied, if it is possible.

A slave man fell into the Zamzam well and died there. ‘Abdullah ibn Zubayr commanded that the water be emptied. They tried to empty the Zamzam’s water but it didn’t stop flowing. A small stream occurred towards the “black stone” (Hajar-ul Aswad). After that ‘Abdullah said, ‘This is enough for cleaning the well.’\textsuperscript{79}

If it is not possible to completely empty the well of water, based on the predominant view of experts, enough water to remove the filth is emptied. Referring matters to their experts is a religious duty based on the

\textsuperscript{78} Daraqutnî reports.
\textsuperscript{79} Taḥawî narrates from Ibn Abu Shayba.
following verse: “If you (O people) do not know, then ask the people of expert knowledge”.\textsuperscript{80} It is related from Abū Ḥanifa that, in this case, 100 buckets should be withdrawn whereas Imam Muḥammad holds that 300 buckets should be withdrawn. 300 buckets is the preferred fatwa for this case for the Ḥanafī School of Thought.

If a chicken, cat or similar animal dies in the well, then 40 buckets of water must be withdrawn from it. If a sparrow or a similar animal dies in the well then 20 buckets of water are to be withdrawn. This action is enough to purify the well water. It is related in the Ḥanafī book al-Hidayah that, once a mouse died in a well and the Prophet (pbuh) told them to withdraw 20 buckets of water from it. Buckets, ropes and the hands of the person are considered clean when they are used to empty the well for the benefit of Muslims.

Well water is not made impure by the dung of camels, sheep, horses, mules, donkeys or cows – istiḥsanen (for the benefit of servants and this rule is against the qiyās) – unless a large amount is visible. A large amount is defined as filth that covers a quarter of the water or more which renders taking water from the well without also taking filth impossible.\textsuperscript{81}

Likewise, the droppings of pigeons or sparrows do not pollute well water – istiḥsanen. Ibn Masud wiped and rubbed the droppings of a pigeon off his fingers without washing them afterwards. Ibn ‘Umar cleaned the dirt of a bird with a stone and he prayed without washing. The Prophet (pbuh) thanked the pigeons and he said; “She made a nest at the entrance of the cave to protect me and I was protected. Allah rewarded pigeons by making the masjid their home”.\textsuperscript{82} This is evidence for the cleanliness of their droppings. The rule for the droppings of similar birds which are lawful to eat is analagised as the same as the rule for pigeons. The pigeons were living in the masjid in the time of the Prophet (pbuh) and the Prophet (pbuh) allowed them to stay there with the knowledge of their droppings.

Water is not rendered impure by a person falling into the well (even if they are in a state of major impurity) or the by the falling of that which is lawful to eat, provided they come out alive and there was no filth present on the body when they fell in. If a person in a state of major impurity or a woman in her menses dips their hand into a well to take some water to

\textsuperscript{80} Qur‘ān, 16: 43.
\textsuperscript{81} Marghinanī, al-Hidayah.
\textsuperscript{82} Fatḥ Bāb al Inayah.
clean themselves this does not make the water impure or result in used water istihsanen. It is reported that, a big container of water was put at the entrance of the masjid of the Prophet (pbuh) and the students of the Prophet (pbuh) – aṣḥāb-i ṣuffah – and others were taking water from it with their palms to make ablution. There was a need and therefore they dipped their hands into the container to make ablution.

If there is a dead animal in the water and no one knows how long it has been there, it renders the water impure for one day and one night; meaning the people who used this water for ablution must repeat one day and one night of prayers. This is in the case of the death of a human or animal which has not become swollen in the water. If the animal is swollen and it is not known when the animal fell in, the water is rendered impure for three days and three nights. The people must repeat three days and nights of prayers if they used that water to make ablution. This ruling is only for ablution not for other things like washing clothes, etc. However, after learning that the water is contaminated, it is not permissible for them to use it anymore, even for washing clothes. All these rulings are related to stable water which is less than ten by ten arm lengths from all four sides.

### SUMMARY OF THE RULING FOR WELLS:

1. If urine, alcohol, blood, or a pig contaminates the water the well must be emptied. If it is not possible to empty the well 300 buckets of water must be removed.
2. If a chicken, cat or similar sized animal dies in the water, 40 buckets of water should be removed.
3. If a sparrow, mouse or similar sized animal dies in the water, 20 buckets of water should be removed.
4. Water is impure if a large amount of filth (e.g. animal dung) covers one quarter of the water and water cannot be removed without containing filth.
5. If a dead animal is in the water and the time of death is unknown the water is rendered impure for 1 day and 1 night. If the animal is swollen, the water is rendered impure for 3 days and 3 nights. Prayers from those periods should be repeated if that water was used for ablution.
THE RULINGS FOR REMNANT WATER (OF HUMAN BEINGS OR ANIMALS)

If a person (Muslim or non-Muslim with major impurity, a woman in her menses or in her post natal term) drinks from water, this water is pure and can be used for ablution or *ghusl*. Aisha reports: ‘I was drinking water and giving the water cup to the Prophet (pbuh). He was drinking water from the same spot which I drank’. The Prophet (pbuh) said: “The believers can never be filthy”. However, if there is filth in their mouth, such as alcohol, and their mouth touches the water, this pollutes the water. Abū Ḥanīfa says if a drunken person swallows their saliva three times their mouth becomes pure.

If a horse drinks from water, the leftover water is pure. Consuming horse meat is *haram* (forbidden) because it is a vehicle for war. The milk of horses is also considered *halal* upon general consensus – *ijma‘*.

If a dog, pig, cheetah, fox or wolf drinks from water, this water is not permissible to use. Imam Mālik holds that the leftover water from dogs and pigs is pure. His opinion is that no living beings make water impure by drinking from it.

But the pig is deemed filthy in the Qur’ān:

Say (O Messenger): ‘I do not find in what has been revealed to me anything made unlawful to one who would eat except it be carrion or blood outpoured (not that which is left in the veins of such organs as the liver and spleen), or the flesh of swine, which is loathsome and unclean, or that which is profane having been slaughtered in the name of other than God (or without pronouncing God’s Name over it)…’

The following Hadith is evidence for the uncleanness of a dog’s saliva: The Prophet (pbuh) said, “If a dog licks your utensils wash them seven times and they are cleaned.”

Imam Shāfi'i holds that the leftover water from predatory animals other than the pig and dog is deemed to be pure based on the following Hadith:

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83 Muslim reports.
84 Four Sunan report.
85 Hadith Scholar ‘Aynī explained this in his book *Sharḥ-u Tuhfatu-l Muluk*.
86 Qur’ān 6:145.
87 Muslim and Abu Dāwud.
The Prophet (pbuh) was asked about the water pools between Mecca and Medina. He was told that wild dogs and predatory animals come and drink from them. He said, ‘Whatever they take from the water that is for them and whatever is left of it is for us and clean to drink.’

In another Hadith the Companions asked; “Can we make ablution with the leftover water of donkeys?” He said, “Yes, from all the leftover water of predatory animals.”

Hanafite scholars bring the following Hadith as evidence for their legal ruling:

‘Umar and ‘Amr ibn al-As came to a water pool. ‘Amr asked the owner, ‘Are predatory animals coming here to drink?’ Before answering the question ‘Umar interrupted and said to the owner, ‘Don’t answer the question, if you say yes we can’t use this water because the Prophet (pbuh) forbade us from using this type of water.’

If we reconcile all the Hadith about this topic the interpretation is as follows: if predators drink from big pools it doesn’t make the pools or their water dirty; however, if they drink from small pools (less than ten arm lengths from each direction) it pollutes them.

The leftover water of a cat is disliked lightly (makruh tanzihan) based on the following Hadith:

The Prophet (pbuh) gave water to a cat in a container and the cat drank it. The Prophet (pbuh) used the leftover water for ablution.

‘A’isha reports: A cat drank from the water container, then the Prophet (pbuh) and I used the same water for ablution.

The Prophet (pbuh) said: The cat is not filthy; it is like one of the household.

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88 Ibn Majah narrates from Abu Huraira.
89 ‘Aliy al-Qârî, Fatḥ Bāb al Inayah.
90 Fatḥ Bāb al Inayah.
91 Daraqūtnî narrates in his Sunan from ‘A’isha.
92 Ibn Majah, Taḥwî and Daraqūtnî narrate from ‘A’isha.
93 Ibn Khuzayma narrates from ‘A’isha in his Sahîh.
Once Anas ibn Malik was asked about the cats (regarding their leftover water), he said: The Prophet went a place in Medina, it is called Buthan. The Prophet (pbuh) told me to pour some water to in his container and I poured it. When the Prophet (pbuh) relieved himself and came to the container of water, he found a cat drinking from it. The Prophet (pbuh) waited until the cat finished its drinking. When I asked about it, the Prophet (pbuh) told me, ‘O Anas! The cat is like asset of a house, it does not make any thing dirty or filthy.’

The leftover water of a stray chicken is disliked because chickens use their beaks to search through filth and their beaks are never clean. However, if in the case of urgent need one makes ablution with this water, it is acceptable.

The leftover water of a camel, cow or sheep that eats filth is disliked (makruh).

The leftover water from predatory birds such as the eagle, falcon or glede (kite), is also makruh (disliked). Leftover water from animals that tend to be located in or around the home such as rats or snakes is disliked.

The leftover water of a mule or donkey is doubtful. There are two pieces of contradictory evidence about this, one is for ḥalal and one is for ḥaram. Anas reports:

In the day of Khaybar a man came to the Prophet (pbuh) and said ‘donkeys were eaten’ but the Prophet (pbuh) was silent. A second and third man came and told the same thing. The Prophet (pbuh) said after the third man, ‘Allah and the Prophet (pbuh) forbid the meat of domestic donkeys’. After that the pots were thrown away as they were full of the meat of donkeys.

Ibn Abū Awfa says the meat of donkeys is forbidden because it can’t be divided into five (booty from wars was divided into five shares). Some say it is forbidden because it is filthy. Ibn ‘Abbās says, “I don’t know why the Prophet (pbuh) prohibited the meat of donkeys, maybe because they are a vehicle for human beings and the Prophet (pbuh) wanted to save

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94 Tabaranī reports in his Mu’jam.
95 Bukhari.
their vehicles, or he forbade their meat (disregarding the first case) in Khaybar”.

Ghālib ibn Abjar reports:

Once a famine struck us, I couldn’t find anything to feed my family except donkeys. But I knew that the Prophet (pbuh) forbade them. I mentioned this to the Prophet (pbuh), he said, ‘feed your family from their fat. I forbade their meat because they are vehicles of the village’.

The mule has the same ruling as the donkey. These Hadith about donkeys contradict each other and they are all authentic Hadith. They have the same value according to the Hadith criteria and one of them cannot be preferred over the others, therefore the ruling for them is doubtful. If there is no other water available, then one is permitted to make ablution with this type of water and then make *tayammum*.

The sweat of all the previous animals has same rule as their leftover water, because both the saliva and sweat are related to the meat of animals. The sweat of the donkey is not filthy but its milk is considered heavy filth and it is forbidden to drink it. The Prophet (pbuh) was mounted on a donkey in the hot weather of Hijaz (Mecca and Medina) and the donkey was sweating in such weather, but there was a need to use them and the Prophet (pbuh) did so. When he unmounted he did not clean his clothes, therefore the sweat of a donkey is not considered to be filth.

**SUMMARY OF THE RULING ON REMNANT WATER:**

1. Water drunk from by any type of human is pure.
2. Water drunk from by a horse is pure.
3. Water drunk from by dog, pig, cheetah, fox or wolf (predatory animals) is impure.
4. Water drunk from by cats is lightly disliked.
5. Water drunk from by a stray chicken, (and camel, cow or sheep) is disliked.
6. Water drunk from by predatory birds (and rats or snakes) is disliked.
7. Water drunk from by a mule/donkey is doubtful. It can be used but *tayammum* should be performed afterwards.

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96 Fatḥ Bāb al Inayah.
97 Abu Dāwud.
THE RITES OF ABLUTION (WUDU)

OBLIGATORY RITUALS OF ABLUTION (FARD AL WUDU)

RITUAL ABLUTION (WUDU) is an integral part of Islamic practice and preludes acts of worship such as prayer, reciting the Qur’ān and circling the Ka’ba. Muslims are encouraged to be in a state of ablution as much as possible so as to be in a ritually pure state and to be ready to undertake religious worship with convenience.

In Arabic the word wudu is related to the words ‘wadaa’, meaning bright, and ‘waduu’, meaning water used for ablution. Hence, wudu (ablution) means to spiritually brighten oneself through the ritual act of washing certain parts of the body. Fard al wudu refers to the obligatory actions required for the ablution to be valid.

According to some scholars, ablution itself became obligatory in Mecca and the verse describing it was revealed in Medina. Usama ibn Zaid narrates:

Angel Gabriel came to the Prophet (pbuh) at the beginning of the revelation and taught him how to make ablution. When he finished the ablution, Angel Gabriel showed him how to clean the private parts and sprinkled some water over them.98

The Qur’ānic evidence for ablution is encapsulated in the verse 5:6:

O you who believe! When you rise up for the Prayer, (if you have no ablution) wash your faces and your hands up to the elbows, and lightly rub your heads (with water) and (wash) your feet up to the ankles...

As mentioned in this verse, the obligatory rituals of ablution (fard al wudu) consist of four actions:

98 ‘Aliy al-Qāri, Fatḥ Bāb al Inayah.
1. Washing the face with water so that the face is drenched with the water falling off in drops. Imam Abu Yusuf says washing for ablution is simply spreading water over the face and the wetness spread over the limbs is sufficient. The area of the face that should be washed starts at the hairline of the forehead, extends to the ears on the side of the face including the area between the ears and the hair, and goes down over the cheeks to underneath the chin. This description also specifies the Sunnah of washing the face which is to start washing the face from the hairline and go down to underneath the chin.

2. Washing the hands and forearms up to and including the elbows.

3. Wiping a quarter of the head with wet hands. The wiping can be done by wetting the hands with water or with the water remaining on the palms after washing the hands up to the elbows. For Shafi’i, it is sufficient to wipe over a small section of the head to meet the obligation (fard), for the instruction ‘wiping’ can be fulfilled just by touching a small section of the head. For Māliki and Hanbalī it is compulsory to wipe the whole head.

4. Washing the feet up to the ankles. Feet are washed up to and including the pointed bone (talus bone) just under the inner part of the ankles.

According to Shi’a scholars, the compulsory act for feet in ablution is wiping them. Ibn Jarir Tabarî says it is optional whether to wash or wipe. According to the Zahirî legal school (madhab), combining both washing and wiping is compulsory. This will be discussed further in subsequent sections.

**SUMMARY OF THE COMPULSORY RITUALS OF ABLUTION – FARD AL WUDU**

1. Washing the face.
2. Washing the hands and forearms up to, and including, the elbows.
3. Wiping a quarter of the head with wet hands.
4. Washing the feet and heels up to, and including, the ankles.
The following section clarifies the reading of the Qur’ānic verse on ablution and discusses the interpretation of the various schools on the *fard* of ablution.

**When ablution should be performed:** In the Qur’ānic verse 5:6, the expression “rise up for the prayer” means when you intend to pray. Since prayer requires both forms of ablution (*wudu* and *ghusl*), the Qur’ān does not mention both of them as they are naturally understood by this expression. A literal reading of the verse would make it an obligation to perform ablution before each prayer even if the person already has ablution. Such a reading goes against *ijma’* (general consensus) because the Prophet Muhammad (pbuh) performed five daily prayers in a day with a single ablution during the conquest of Mecca. When ‘Umar saw him doing this he asked, “You did something that you have not done before”. The Prophet (pbuh) replied “I did this on purpose O ‘Umar”. As a consequence of this, scholars understood the verse as to make ablution when one is in a state of impurity. Although the expression “whenever you intend to pray” in the verse is a general statement, the state of impurity meant by it, or the command in the verse is understood to mean *nabd* (Sunnah), therefore renewing ablution for every single *fard* prayer is considered Sunnah as the Prophet (pbuh) practiced this most of the time.

**Washing hands up to elbows:** According to linguists, the particle *إلى* in the expression "َإلى الَّكَعُظْنَينَ إِلَى الْمَرَافِقَ" (wash … your hands up to the elbows, … and (wash) your feet up to the ankles) usually indicates towards the border of something, in this case the elbows and ankles. Whether, or not, the ankles and elbows are included in the limits of washing needs to be discussed. There are some verses where particle *إلى* (*i-la*) is used exclusively; for example the Qur’ān says, “complete your fasting until (إلى) the evening”, it is obvious that fasting ends as soon as the evening begins and the period of evening is not included in the time of fasting. If the particle ‘*i-la*’ was inclusive of the evening, fasting during the evening would also be compulsory for Muslims. This is obviously not the practice as fasting ends at sunset. On the other hand, there are other verses where the particle ‘*i-la*’ is used inclusively. For example, in the following verse:

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99 ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.

100 In fiqh, all recommendations and forms of Sunnah that do not carry obligations are brought together conceptually under the term *nabd*. 
All-Glorified is He Who took His servant for a journey by night from the Sacred Mosque to the Farthest Mosque the environs of which We have blessed, so that We might show him some of Our signs.\textsuperscript{101}

The expression “from the Sacred Mosque to the Farthest Mosque” is understood to include the Farthest Mosque as the Prophet (pbuh) reportedly entered to the Farthest Mosque. Therefore ‘i-la’ could include the borders of things as well. Although according to Imam Zufar and Dāwud az-Zahirī, the elbows and the ankles are not included as obligatory parts to be washed in ablution, the majority of scholars interpret the verse to include elbows and ankles since the Prophet (pbuh) reportedly washed those areas.

**Wiping the head:** The particle ‘ba’ in the expression (lightly rub your heads (with water)) means linkage in that ‘ba’ links the meaning of the words that come before and after it. Wiping a part or the whole of the head is considered as wiping. Imam Malik approaches this matter more cautiously and for him the whole head needs to be wiped. Shāfi‘i on the other hand takes the more literal meaning given by ‘ba’ and says wiping a small piece of the head is enough for ablution. Abu Ḥanīfā takes the middle approach and for him a quarter of the head is the obligatory part to be wiped. If one wipes any quarter part of the head this is sufficient for his or her ablution to be valid. He indicates the following Hadith as evidence:

The Prophet (pbuh) had ablution and he wiped the front part of his head and his *khuffayn* (waterproof footwear).\textsuperscript{102}

Narrated by Anas bin Malik: I saw the Prophet (pbuh) making ablution. He was wearing a turban but did not take it off to wipe his head; instead he wiped the front of his head from underneath the turban.\textsuperscript{103}

Atā reports: The Prophet (pbuh) made ablution and he wiped the front part of his head underneath the turban.\textsuperscript{104}

\textsuperscript{101} Qur‘ān, 17: 1.
\textsuperscript{102} Tabarānī narrates from ‘Urwa ibn Shubah.
\textsuperscript{103} ‘Aliy al-Qārī.
\textsuperscript{104} Bayḥaqī.
Mughira Ibn Shu’ba reports: The Prophet (pbuh) went to the outskirts of a tribe and relieved himself. He made ablution and he wiped the front part of his head underneath the turban.105

In these Hadith, the Arabic word “nāsiya” (the top front quarter of the head) is used to express where the head was wiped. If wiping this part was not sufficient, the Prophet (pbuh) would not have done so. Also, if wiping less than a quarter of the head was sufficient, the Prophet (pbuh) would have done it at least once in his life. Since no such narrations are reported from the Prophet (pbuh), wiping must include at least a quarter of the head. It should be noted that, since the Hadith referring to how much of the head should be wiped are āḥād Hadith (reported by a few Companions only), there is an understandable difference of opinion amongst the legal schools.

Washing the feet: There is some difference of opinion between scholars as to how the feet should be washed during ablution. If the letter “lam” in the word ar-ju-la-kum (‘and (wash) your feet’)106 is read with a fatḥa (diacritical mark producing ‘a’ sound), the meaning of the word is attributed (atf) to the face (wajh) according to Nāfī, Ibn ‘Amir, Hafs and Kisaī. The rest of the qira’at imams (experts in Qur’ānic readings) read it with a kasra (diacritical mark producing ‘e’ sound). If read with a fatḥa, washing the feet is made obligatory but if read with a kasra, wiping the feet would be sufficient. Although two such possible readings create ambiguity, the Prophet (pbuh) clarified the verse by his actions. He washed his feet when he did not use khuf (a leather type of sock) and he always wiped them when he was wearing khuf. There are numerous mutawātir107 Hadith which report that if the Prophet’s (pbuh) feet were bare, he always washed them and never just wiped them in ablution. It is reported that when he saw a Companion’s heel not completely wet he said “woe to those heels from hellfire”. Upon hearing this, the Companion washed his whole feet including his ankles.108 He would not admonish with such strong words if wiping only was sufficient.

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105 Muslim.
107 Mutawātir hadith has the strongest level of authenticity as it connotes to narrations that are reported by large numbers of trustworthy narrators which form numerous independent chains of transmission in every generation.
108 Muslim reports.
Hanafite scholars deduce three additional indications from the latter part of the verse 5:6. Firstly, the order of the ablution is Sunnah for Abu Hanifa. Washing the feet is mentioned after wiping the head to indicate the order of ablution. Secondly, mentioning ‘washing’ after ‘wiping’ implies not wasting water when feet are washed as it is easy to use too much water when washing one’s feet. Thirdly, the use of “until ankles” in the verse indicates that washing is meant rather than wiping, because ankles would not normally be included in the act of wiping the feet.

**Washing areas covered by facial hair, wounds or bandages:**

Certain issues arise in discussions related to washing in ablution. This is especially true when facial hair, wounds or bandages prevent water from touching the bare skin, as the skin is naturally considered to be the part of the body that needs to be washed. There is a variance of opinion amongst the schools on this issue. Abu Hanifa issued a *fatwa* that if the face is covered with a thick beard it is not compulsory for water to reach the skin. If the skin under the beard is easy to reach, the consensus says that the skin should be touched by the water.

For the Mālikī and Shāfi‘i Schools of Thought, it is compulsory to wash the skin underneath the beard even if the beard is thick. They base this ruling on the Hadith: “When the Prophet (pbuh) saw a man covering his beard with his garment, he told him to uncover it because it is considered as part of the face.”¹⁰⁹ Their rationale is that if the beard is part of the face (according to this Hadith) and washing the face is compulsory (according to verse 5:6), then the beard and the skin underneath it must be washed in ablution. However, there is no clear indication in this Hadith for this argument as it does not mention anything about the necessity of water reaching the skin. The main principle behind Abū Ḥanīfa’s *fatwa* is the maxim that there is no difficulty in religion. If the face is covered with a thick beard, it will be hard for water to reach the skin underneath thus creating difficulty for the person. If this is the case, the obligatory act is to apply water to the surface of the beard.

This *fatwa* is similar to the case where wiping over a bandage is sufficient if there is a wound on any part of the limbs that need to be washed during ablution. Similarly, if there is a wound on the skin and washing that area may harm the person, it is sufficient to simply wipe over the wound. Furthermore, Abu Ḥanifa compares this *fatwa* to wiping a

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¹⁰⁹ ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
quarter of the head, that is, wiping a quarter of the wounded area over the bandage is sufficient.

**Washing the inside of the lips and eyes:** The science of *fiqh* being precise, the inner side of the lips and eyelids were also discussed in washing for ablution. The inner side of the lips is not obligatory to be washed, because they are linked to the ruling related to washing the mouth (which is Sunnah). Also the inner side of the eyelids is not supposed to be washed in ablution, even in *ghusl* (major bath), because this practice may harm the eyes. Some of the Companions like Ibn ‘Umar and Ibn ‘Abbās were rubbing their eyes with water to be more cautious in this matter. However, scholars attributed this to their *taqwa* (piety) rather than it being an obligatory part of ablution.

**Other points:** It is necessary to remove anything forming a barrier between the water and the skin (like dirt or paint) and apply water directly to the skin. The only exception by necessity is daily work activities (such as a painter for instance) that cause the skin to be covered by such substances. In these cases, one is excused and may have ablution without removing the substances. There is some uncertainty on the ruling of soil that remains on the skin, whether it allows water to reach the skin or not. Nevertheless, it is better to remove soil from the skin before one makes ablution to make sure water reaches the skin.

It is necessary to move one’s rings while performing ablution based on the following Hadith: “The Prophet (pbuh) would move his ring when he performed ablution”.

If a person has cracked skin (such as on the heels) and water penetrating the cracks may cause harm, then washing over the area without water seeping into the cracks is sufficient.

As a word of caution, although wiping any quarter of the head is sufficient in ablution, it is not valid to wipe the long piece of the hair exceeding the line of the ear lobes. This is because hair represents the skin underneath it so the long hair growing beyond the ears is not considered to be part of the head.

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110 Ibn Majah.
SUNNAH RITES OF ABLUTION

In addition to the compulsory (fard) rites of ablution, there are Sunnah acts that complete and enhance it. The source of these acts is the practice (Sunnah) of the Prophet Muhammad (pbuh).

Some of the Sunnah acts were performed consistently each time by the Prophet (pbuh). These include making intention and following the steps of ablution in a consecutive manner, beginning with the limbs on the right side. There are other Sunnah practices which he performed most, but not all of the time. These will be specified as the Sunnah practices are explained.

1. The first Sunnah act of ablution is beginning the ablution with the name of God. The minimum that should be said is “bismillah” (in the name of God) but saying it completely (bismillahir Rahmaanir Raheem) is better. Ibn Humam states that the expression for the ‘name of God’ is transmitted to us by salaf (the early generation).

Once the Prophet (pbuh) said, “In the name of God who is great (bismillah al-Azîm) and I praise God for bestowing us the religion of Islam”.

Once the Companions of the Prophet (pbuh) looked for the water to perform ablution, but they could not find any. They informed the Prophet (pbuh) about this. He said ‘Bring me a cup of water’. When they brought the cup, he put his hand in it and told them to start making ablution by saying bismillah. Anas says, ‘I saw water gushing out of the fingers of the Prophet (pbuh)’. All the people made ablution with this water. There were seventy Companions.

Aḥmad bin Hanbal says, “tasmiya” (bismillah) is a mandatory condition of ablution. He relates the following Hadith as evidence: “There is no prayer for a person without ablution and there is no ablution for a person that does not utter Allah’s name (bismillah)”.

This Hadith is weak because there is a break in the chain of narrators.

111 Fatḥ Būb al Inayah.
112 Bayḥaqī reports.
113 Abu Dāwud reports
Even though Hanafite scholars accept *mursal* Hadith (the *tabi’in* narrates Hadith directly from the Prophet (pbuh) even though they didn’t see him, they must mention the name of the Companion who actually heard the Hadith) as evidence, they accept it only if the *tabi’in* narrator is trustworthy and just. There is another report about *tasmiya*, the Prophet (pbuh) said: “There is no ablution for a person that does not utter Allah’s name (*bismillah*)”.

Hanafite scholars hold that this Hadith relates to matters of reward and perfection rather than a condition. The expression in this Hadith is similar to the following Hadith: “The prayer of the person who is a neighbour of a *masjid* is only accepted when performed in the *masjid*”.

Performing the five daily prayers in the *masjid* is not obligatory, it is an emphasised Sunnah. But the Hadith expresses it as if it is obligatory. There are many examples for these kinds of expressions in the Hadith of the Prophet (pbuh). He used these types of phrases to emphasise the importance of the subject, rather than render it obligatory.

The following Hadith is another piece of evidence for the opinion of the Ḥanafī School of Thought; Yahya ibn Khallad narrates:

When the Prophet (pbuh) was teaching a Companion who could not perform his prayers properly, the Prophet (pbuh) told him to make ablution as Allah commands (according to the verse).

There is no *tasmiya* in the verse of ablution. In another Hadith, the Prophet (pbuh) said: “Whoever makes ablution and utters Allah’s name, his whole body will be purified and if Allah’s name is not uttered, only the ablution parts will be purified”.

Ibn Humam says the following Hadith are too weak to rely on to accept *tasmiya* as *fard*: “Muhajir ibn Qunfuz says:

When I came to the Prophet (pbuh) he was making ablation’. I gave *salām* but he did not reply to the *salām*. When he finished

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114 A Hadith which has the Companion narrator’s name omitted (between the Prophet (pbuh) and the *tabi’i*) from the chain.
115 Ibn Majah and Bayhaqī report
116 ‘Aliy al-Qārī.
117 Abu Dāwūd, Ibn Majah, Nasaī and Tirmidhī report.
118 Daraqūṭnī.
his ablution he said, ‘nothing stopped me from replying your salām except the fact I did not have ablution.’

Ibn Abbās reports:

The Prophet (pbuh) dropped in one of the streets of Medina and relieved himself. After that he met a Companion who gave him salām but the Prophet (pbuh) did not reply. First he placed his hands on the wall and wiped his face and again placed his hands on the wall and wiped his hands to the elbows. After finishing tayammum, he said ‘I was not in a pure state to return your salām.’

All of the above mentioned Hadith are evidence for Ahmad bin Hanbal’s opinion about tasmiya that when the Prophet (pbuh) was in an impure state, he would not mention the name of Allah. But this situation did not prevent him from uttering Allah’s name at the beginning of his ablution. Therefore it must be obligatory in ablution.

Hanafite scholars say there is no conflict between these Hadith and the opinion that accepts tasmiya as Sunnah. The Prophet (pbuh) did not want to utter Allah’s name whilst he was in a state of impurity because mentioning Allah’s name at improper times is makruh (disliked). However, it is recommended at proper times, therefore it is Sunnah to begin with tasmiya not just for ablution but also before every good deed which one wishes to perform. Mentioning Allah’s name at the beginning of ablution is to try to perfect the ablution rather than it being a mandatory act of ablution. For the perfect and most rewarding ablution tasmiya should be uttered.

2. The second Sunnah of performing ablution is washing the hands up to the wrists after saying tasmiya (bismillah). Whilst it is Sunnah to wash the hands up to the wrists when waking up from sleep, it is also Sunnah to wash the hands if one has been awake because one may have touched something unclean. Therefore, it is Sunnah to wash the hands at the beginning of ablution. The Companions inform us that the Prophet (pbuh) always washed his hands at the

\[119\] Abu Dāwud, ibn Majah and ibn Hibbān.

\[120\] Abu Dāwud.
beginning of ablution, not only after waking up from sleep. Indeed the Companions frequently saw the Prophet (pbuh) washing his hands up to his wrists more than just when he woke up from sleep.

There are some Hadith which state that one should wash their hands after waking up from sleep. The Prophet (pbuh) said;

If one of you awakes from sleep, he should not dip his hand in the container until he washes them three times, for verily he does not know where his hands were.\(^{121}\)

But these Hadith do not limit the washing of hands to only when one has woken from sleep. The Hadith warns Muslims that the probability of filth on one’s hands after sleep is greater than when one is awake. But it does not say if you did not sleep, you do not need to wash your hands.

Based on the previous Hadith, Aḥmad bin Hanbal and Dāwud-ud-Zāhīrī hold that washing the hands up to the wrists after waking up from sleep is obligatory.

It is said that, even though washing the hands up to the wrists is Sunnah, washing the hands up to the elbows is obligatory (fārg), so the Sunnah part is covered in the obligatory part. Similarly reciting any part of the Qur’ān is a pillar and obligatory in the prayers, but reciting Fatiha in the prayer is wajib. If one recites Fatiha in the prayer, he carries out the obligatory and wajib rulings together, because Fatiha is one part of the Qur’ān.

3. The third Sunnah of ablution is using siwak (a special stick for brushing the teeth). It is Sunnah to use siwak at the beginning of ablution. ‘The beginning’ expression is not clear; because it could mean before tasmiya or before washing the hands or after washing the hands. The last proper place to use siwak is before washing the mouth (māqmağā). Using siwak is Sunnah based on the words and practice of the Prophet (pbuh). The Prophet (pbuh) said: “If it were not to be a burden on my nation, I would have ordered them to use the siwak at every prayer.”\(^{122}\) The expression “at every prayer” is

\(^{121}\) Bukhari and Muslim.

\(^{122}\) This hadith has been narrated by all six most sound hadith books (kutub-i sitte).
narrated differently by Nasaī; in his narration the expression is “at every ablution”.¹²³ The meaning of this Hadith is, “I would command it as obligatory but I recommend it as Sunnah”.

‘A’isha reports: “Whenever the Prophet (pbuh) awoke from his sleep during the day or night he used siwak before making ablution”.¹²⁴ In another Hadith the Prophet (pbuh) said: “A prayer after using siwak is seventy times more rewarding than the prayers which are performed without using siwak”.¹²⁵ If one can’t find a siwak, it is recommended to brush the teeth using the fingers based on the Hadith: “Brushing teeth with fingers is sufficient and is counted as siwak”.¹²⁶ ‘A’isha reports:

‘O Messenger of God, a man brushes his teeth with his fingers?’ He said, ‘Yes’. ‘A’isha asked, ‘How does he do it?’ He said, ‘He dips his fingers in his mouth and brushes them’.¹²⁷

4. The fourth Sunnah of ablution is washing and rinsing the mouth and nostrils three times with fresh water each time. The Shāfi’i and Mālikī Schools of Thought hold that rinsing the mouth and nostrils three times with a single handful of water is Sunnah. They rely on a Hadith that the Prophet (pbuh) rinsed his nostrils and mouth three times with a handful of water.¹²⁸ However Abu Ḥanifa holds that rinsing the mouth and nostrils three times, with fresh water each time, is Sunnah and he relies on the following Hadith:

When the Prophet (pbuh) made ablution, he washed his mouth and nostrils three times. He took new water each time to wash them. After that, he washed his face. When he came to wiping the head (the Companion shows how the Prophet (pbuh) wiped his head), he started to wipe from the front part of his hairline on the top until his neck.¹²⁹

¹²³ Nasaī, Sunan.
¹²⁴ Abu Dāwud narrates from ‘A’isha.
¹²⁵ Aḥmad bin Hanbal relates in his Musnad (hadith book).
¹²⁶ Bayḥaqī relates from Anas.
¹²⁷ Tabarānī reports.
¹²⁸ Fatḥ Bāb al Inayah.
¹²⁹ Tabarānī reports.
Another Hadith from Talḥa ibn Muṣṭarraf (from his father and grandfather): “The Prophet (pbuh) made ablution and washed his mouth and nostrils three times taking new water each time”.\(^{130}\)

All these narrations are sound. They saw the Prophet (pbuh) performing these actions and they narrated the Hadith in that way. The difference between these Hadith is related to earning extra rewards.

Twelve Companions state that the Prophet (pbuh) continuously washed and rinsed his mouth and his nostrils. But some of the Companions didn’t mention how many times he washed them.\(^{131}\) Some report that the Prophet (pbuh) washed them once. The most authentic Hadith report that he rinsed his mouth and nostrils three times, but he wiped his head only once. Zayd ibn ‘Asim reports;

The Prophet (pbuh) rinsed his mouth and nostrils with water three times, but he wiped his head just one time by moving his head forward and backward.\(^{132}\)

5. The fifth Sunnah of ablution is to increase the depth of rinsing during the rinsing of the mouth and nostrils provided one is not fasting; that is, one gargles further down the throat when rinsing the mouth and runs water further up the nostrils. The following words of the Prophet (pbuh) for the Companion Laqit ibn Sabirah support this opinion: “Make ablution perfectly, interlace your fingers and move them against each other, increase the depth of rinsing if you are not fasting.”\(^{133}\)

While washing the mouth, the water should fill the mouth and one should gargle further down the throat when rinsing. While washing the nostrils, it is Sunnah to take water into the nostrils abundantly and to run water further up them. Using the right hand to rinse the mouth and nostrils with water is Sunnah. Cleaning out the nostrils using the left hand is also Sunnah.

\(^{130}\) ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
\(^{131}\) Fath Bab al Inayah.
\(^{132}\) This hadith has been collected by all six hadith authors.
\(^{133}\) This hadith has been collected by all four authors of sunan books (Abu Dāwud, Ibn Majah, Tirmidhi, and Nasaf).
Imam Ahmad holds that rinsing the mouth and nostrils is obligatory based on the following Hadith: “The Prophet (pbuh) ordered us to rinse the mouth and nostrils when having ablution”.

6. The sixth Sunnah of ablution is to wash the mouth before the nostrils. Separating the mouth from the nostrils by using fresh water in ablution is Sunnah based on the following Hadith: “The Prophet (pbuh) was washing his mouth and nostrils using fresh water for each in his ablution”. There is another Hadith against this opinion: “Ali ibn Abi Tālib described the ablution of the Prophet (pbuh). He said; The Prophet (pbuh) rinsed his mouth and nostrils together with the same water”. It seems that the last Hadith shows that it is permissible to rinse the mouth and nostrils with the same water but the Sunnah is using fresh water for each.

7. The seventh Sunnah of ablution is passing the fingers through the bottom of the beard using water in the palm of the hand. There are a number of Hadith on the matter:

‘Uthman bin ‘Affan reports: “The Prophet (pbuh) was passing his fingers through his beard when he was making ablution”.

I saw the Prophet (pbuh) passing his fingers through his beard.

The Prophet (pbuh) passed his fingers through his beard when he made ablution.

The Prophet (pbuh) performed this act by passing his fingers from the bottom of his beard to its top. Anas reports:

The Prophet (pbuh) took a handful of water when he was making ablution and put his hands underneath his throat and ran his fingers through his beard. Thereafter, he said, ‘this is what my Lord has ordered me’.

134 Daraqutnī reports
135 Abu Dāwud reports.
136 Abu Dāwud reports.
137 Tirmidhi and Ibn Majah.
138 Hākim, Tirmidhi and Ibn Majah.
139 Bazzār and Ibn Majah.
140 Abu Dāwud.
The Hadith which is narrated by Ibn Abbās strengthens this:

I came to the Prophet (pbuh) when he was making ablution. I saw him passing his fingers through his beard and asked him ‘O Messenger of God is it how the purification is done?’ He said; ‘This is what my Lord has ordered me’.\(^{141}\)

All these Hadith confirm the opinion of Abu Yusuf who says passing the fingers through the beard during ablution is Sunnah. Abu Ḥanifa’s one concern was whether the Prophet (pbuh) continued doing this, which appears to be unknown. The reports about this Sunnah are not very strong, so it is mustaḥab\(^{142}\) according to Abu Ḥanifa.

8. The eighth Sunnah of ablution is interlacing the fingers and toes of the hands and feet during ablution. The Hadith of Laqit, which was previously mentioned, supports this. Ibn Abbās reports: “The Prophet (pbuh) told me ‘interlace your fingers and toes when you make ablution’”.\(^{143}\) This is done by passing the fingers of one hand through the fingers of the other. The proper method is to put the right palm over the left hand and vice versa.

It is also Sunnah to put one’s fingers through one’s toes. The following Hadith explains this action: Shaddad says, “I saw the Prophet (pbuh) when he was making ablution; he passed his little finger through his toes.”\(^{144}\) This is done so that water reaches the spaces between the fingers and toes. If the fingers and toes are attached to each other, the ruling is different; in this case, interlacing them is obligatory, because water cannot reach all areas without doing so. The Prophet (pbuh) said: “If you interlace your fingers in water, Allah doesn’t interlace them with fire”.\(^{145}\) Another narration states:

\(^{141}\) Tabarānī related this hadith in the hadith book Awsat.
\(^{142}\) Mustaḥab acts are the acts that the Prophet (pbuh) sometimes performed and sometimes neglected, therefore these acts are also Sunnah, but not as strong as emphasised Sunnah (sunnah muakkada).
\(^{143}\) Tirmidhi.
\(^{144}\) Aḥmad bin Hanbel narrates this hadith in his Musnad.
\(^{145}\) Daraqūṭnī.
“Whoever does not interlace his fingers in water, Allah will interlace them in hellfire on the Day of Judgement”.  

9. The ninth Sunnah of ablution is washing each body part (face, hands, feet, mouth and nostrils) three times.

Once a man came to the Prophet (pbuh) and asked him how to perform ablution. The Prophet (pbuh) asked for water in a container to show him. When it was provided, he washed his hands three times. The Prophet (pbuh) washed each body part three times except wiping his head which he wiped once. He said, ‘This is the ablution, whoever adds something or extracts something from this ablution will be a sinner and wrong doer’.

From this Hadith it is understood that whoever adds or removes any actions of ablution with the intention of performing Sunnah, will be a sinner by innovation. This is because the Sunnah is how the Prophet (pbuh) showed us how to make ablution. Changing the Sunnah and replacing it with something else is a sin. However, washing some limbs more than three times because of doubt, or washing each limb once because of a lack of water, is neither a sin nor a wrongdoing.

The Prophet (pbuh) performed ablution by washing the limbs once, twice or three times. The first washing is *fard* (obligatory); the second and third times are Sunnah. It is also said that the second time is Sunnah and the third time is *nāfila* (optional).

10. The tenth Sunnah of ablution is wiping the entire head once. This is based on the following Hadith:

Rubay ibn Mu’awwidh states: I saw the Prophet (pbuh) making ablution. He wiped his head, its front, back and sides and his ears once.

The Prophet (pbuh) wiped his head using his two hands, passing them back and forth. He started wiping from the front of his head.

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146 Tabaranī.
147 Abu Dāwud, Nasaī, Ibn Majah narrate from ‘Amr ibn Shu’ba.
148 Fath Bāb al Inayah.
and wiped it until his neck and then wiped back to the starting point again. After that he washed his feet.\textsuperscript{149}

‘Ali al-Qārī\textsuperscript{150} describes the action as putting the palms and fingers at the front hairline (the forehead) and running them towards the back of the head whilst covering all of it. This is followed by wiping the ears using two fingers. There is no need to renew the water before wiping the ears because they are the part of the head and in this process the water won’t become \textit{ma-i musta’mal} (used water). Another description for wiping the head is putting the palms over the front part of the head with three fingers from each hand held together (the thumb and little finger are not placed on the head). In this position the hands are then used to wipe the head towards the back of the head and then moving them from back to front. This is followed by wiping the outside of the ears with the thumb and the inside of the ears with the index fingers. It is said that the head can be wiped repeatedly by moving the palms back and forth if the water has not been renewed. This is considered to be one wiping. Indeed, there are many Hadith about wiping the head once; it is almost \textit{mutawātir} to wipe head once.

Imam Shāfī’i holds that wiping the head three times is Sunnah. He relies on the following Hadith:

Once ‘Uthman bin ‘Affan wanted to make ablution and told the Muslims with him ‘would you like to see how the Prophet’s (pbuh) ablution is?’ After this he washed each limb three times.\textsuperscript{151}

Bayhaqī says, Imam Shāfī’i relies on this Hadith for wiping the head three times. But other narrations of the Prophet (pbuh) clarify that he washed all the limbs three times except for his head which he wiped once.

‘Ali ibn Tālib made ablution and he washed his hands up to his wrists three times, and then rinsed his mouth and his nostrils three times. After that he washed his face three times, and then washed his hands to the elbows three times, and wiped his head

\textsuperscript{149} Tirmidhi.
\textsuperscript{150} Ḥanafite jurist and author of \textit{Fatḥ Bāb al Inayah}.
\textsuperscript{151} Muslim.
three times and washed his feet up to the ankles three times. When he completed his ablution he said, ‘I wanted to show you how the Prophet’s (pbuh) ablution was’.  

Imam Shāfī’i uses this Hadith as evidence for his fatwa that the Prophet (pbuh) wiped his head three times. This is also narrated from Abu Ḥanifa by Ḥasan but the wiping was done with the same water without renewing it. The Hadith about wiping the head once are stronger and preferable to the Hadith which describe the wiping of the head three times. Perhaps the Prophet (pbuh) wiped his head three times to cover the whole of it due to some reason but it was not the continuous Sunnah. Bayḥaqī says the Hadith from the ‘Uthman bin ‘Affan channel has many problems and is not reliable evidence.

11. The eleventh Sunnah of ablution is wiping the ears. To wipe the ears without renewing the water after wiping the head is Sunnah. Imam Mālik, Imam Shāfī’i and Imam Ḥalmad bin Hanbal hold that wiping the ears with fresh water is Sunnah. They rely on the following Hadith: ‘Abdullah ibn Zayd reports; “He saw the Prophet (pbuh) wiping his ears with fresh water other than the water which he used for wiping his head”.

Ḥanafite scholars rely on the Hadith of Ibn Abbās:

Would you like to be informed about the Prophet’s (pbuh) ablution…and the Prophet (pbuh) took one palm of water and wiped his head and ear with same water.

The Prophet (pbuh) said “ears are part of the head”. This means they are subject to the same rule as the head. By wiping his head once most of the time, the Prophet (pbuh) showed the Sunnah. He also wiped his head three times to cover the whole head, because his head was not wet after being wiped twice. He wanted to show that if you are

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152 Bazzār narrates from Abu Dāwūd Tayālī in his Musnad.
153 Tabarānī narrates from Ṭālīb in his book Musnad-i Samiyyen.
154 Ḥākim.
156 Ibn Majah narrates from ‘Abdullah ibn Zayd and Daraqutnī from Ibn ‘Abbās with sound chains of the narrators.
in doubt about your wiping, you can do it three times, however, this is not the usual practise and the Sunnah.

Ibn ‘Abbās reports; “The Prophet (pbuh) wiped the inside of his ears with his little finger and the outside of them with his thumb, so he wiped the outer and inner side of his ears”.157 Abu Umama reports, the Prophet (pbuh) said; “the ears are part of the head and he was wiping his ear lobes”.158

12. The twelfth Sunnah of ablution is making the intention for ablution. The intention for ablution is Sunnah in the Ḥanafī School of Thought. The definition of intention for ablution is that it is a pure intent coming from the heart to make ablution for the purpose of removing immaterial filth and worshipping Allah. Imam Mālik, Shāfi’i and Aḥmad bin Hanbal say the intention for ablution is compulsory because it is stated in the following Hadith: “The deeds are subject to the intentions”.159

According to the Ḥanafī School of Thought, when the Prophet (pbuh) was teaching a man ablution in the Hadith that was previously mentioned, he did not mention intention. Intention is a compulsory condition for prayers not for ablution. Ablution is a precondition for prayers and it is not necessary to have a new intention for each part of a prayer or for each precondition. In the Hadith “the deeds” (a’mal) means worship (ibadat). Permissible acts (mubah) are accepted without intention, such as marriage, divorce and other practices. Intention is required for individual ibadat in its own right such as “ṣalah” (prayer). Intention is not required for each part of individual ibadat. Covering private areas (satr-i awrat), facing the qibla (istiqbal-i qibla), etc. are not separate, individual ibadat but preconditions for ṣalah (prayer). If one gives intention for ablution as ibadat they will get extra rewards. Even for regular deeds, if one intends to perform them as ibadat their deeds are considered as such. However, ablution is not an individual ibadat in its own right but a condition for the daily prayer.

It is important to make clear that ablution is valid when the obligatory parts of the body are washed, with or without intention for

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157 Ibn Majah reports.
158 Ibn Majah reports.
159 Bukhari and Muslim.
ablution. Therefore, if one is thrown into the water or enters the water to cool off and the obligatory parts of the body are washed, his ablution is valid. Also, if one washes the parts of ablution just to remove filth, or to teach someone ablution, the ablution is valid. Making intention before performing ablution perfects the ablution and increases its' rewards.

The Qur’ān says: “O you who believe! When you rise up for the prayer, (if you have no ablution) wash your faces…”\footnote{Qur’ān 5:6.} There is no mention of intention in this verse. Abu Ḥanifa said, if one does not make the intention to perform ablution before doing it, the ablution is valid, but the rewards are less. Another argument is ablution is obligatory in tayammum because the soil, unlike water, is not a purifying substance so the intention renders the soil pure. However, water already being a purifying substance, does not need to be rendered pure. In order to receive reward for the intention, it must be for ibadat not for something else. The proper time to make the intention is at the beginning of ablution or at least before starting to wash the obligatory parts.

13. The thirteenth Sunnah of ablution is the chronological order (\textit{tarteeb}). The chronological order for ablution’s \textit{fard} parts is Sunnah. Imam Mālik, Shāfi‘i and Ahmad bin Hanbal hold that the chronological order is \textit{fard} (obligatory) because of the Qur’ānic verse “O you who believe! When you prepare for prayer wash your face …” In this verse the obligatory limbs to be washed are mentioned in order and also there is no other word between ablution and performing the prayers.

Hanafite scholars hold that if the particle ‘\textit{fa}’ gave the binding order to do what follows it they would be right, but it is not the case. This verse is similar to the following verse;

O you who believe! When the call is made for the Prayer on Friday, then move promptly to the remembrance of God (by listening to the sermon and doing the prayer), and leave off business (and whatever else you may be preoccupied with).\footnote{Qur’ān, 62: 9.}
In this verse, there is no indication or binding command to move hastily to the mosque right after the call on Friday, or to leave off business before moving or vice versa. The meaning of the ablution verse is, wash the obligatory parts but there is no indication that it is obligatory to wash them in chronological order.

The verse means “wash these limbs”. There is no indication of order when performing ablution. It is like the sentence “when you enter the bazaar buy bread and meat” – the order is not understood and you can buy any of these items before another. If it was stated “The Prophet (pbuh) continued to make ablution in chronological order” as evidence, this would be stronger and better.

14. The fourteenth Sunnah of ablution is washing the limbs successively (walaa). Washing the limbs without pausing is Sunnah. It is done by washing the limbs successively before drying the previous ones. It is also said that one should not do something else while washing the limbs. Imam Mālik says washing the limbs successively is obligatory because the Prophet (pbuh) continued to do this.

Abu Ḥanifa says this implies that it is Sunnah not fard because in the verse Allah gave the command to wash the limbs alone, not successively (walaa). Nor was it stated to rub the limbs (dalk) while washing them. Once, ‘Abdurrahman bin ‘Awf complained about an issue with his wife and the Prophet told him that wash your head when you’re with your wife and wash your body when you intend to pray162. It is clear that all the actions do not have to be done at the one time.

This Hadith shows that washing the limbs successively (walaa) without pausing is not obligatory in ghusl (major bath), nor in ablution.

SUMMARY OF THE SUNNAH RITES OF ABLUTION:
1. Beginning with the name of God (tasmiyah).
2. Washing the hands up to the wrists.
3. Using siwak (a special stick for brushing teeth) at the beginning.
4. Washing and rinsing the mouth and nostrils three times with fresh water each time.

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5. Washing the mouth before the nostrils.
6. Increasing the depth of rinsing during the rinsing of the mouth and nostrils provided one is not fasting.
7. Passing the fingers through the bottom of a beard with water in the palm of the hand.
8. Interlacing the fingers and toes of the hands and feet.
9. Washing the parts (face, mouth, nostrils, arms and feet) three times.
10. Wiping the entire head once.
11. Wiping the ears.
12. Making the intention for ablution.
13. The chronological order (tarteeb).
14. Washing the limbs successively (walaa).

RECOMMENDED ACTS OF ABLUTION (MUSTAḤAB)

Mustaḥab acts are the acts that the Prophet (pbuh) sometimes performed and sometimes neglected, therefore these acts are also Sunnah, but not as strong as emphasised Sunnah (Sunnah muakkada).

1. The first mustaḥab act of ablution is beginning with the right limbs. The Prophet (pbuh) said: “When you make ablution wash your right limbs first”.\(^{163}\) There are Hadith reported from different channels that show the Prophet (pbuh) continued to wash his right limbs first in ablution. Since this was his custom or regular practice it should be considered as Sunnah. ‘A’isha reports:

The Prophet (pbuh) liked to start doing everything from the right, such as his purification (ablution and ghusl), hair combing and putting on his shoes.\(^{164}\)

2. The second mustaḥab act of ablution is wiping the neck. A differing opinion states that it is Sunnah because of the following Hadith narrated by Musa bin Talḥa: The Prophet (pbuh) said, “Whoever wipes his head and neck together will be protected from severe thirstiness”.\(^{165}\) This Hadith is mawquf, (not transmitted from

\(^{163}\) Abu Dāwud, Ibn Majah, Ibn Khuzayma.

\(^{164}\) This hadith has been narrated by all six hadith scholars from ‘A’isha.

\(^{165}\) ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
the Prophet (pbuh) directly), but it is marfu’, (narrated directly from the Prophet (pbuh) in ruling, because in these types of matters, personal opinion cannot be applied. It means the tabi’in probably heard it from the Companions but they did not mention their names in the narrators’ chain. Ka’b ibn ‘Amr al-Yāmi said: “When the Prophet (pbuh) performed ablution he wiped his head starting from the front part of his head to his neck”.166 This Hadith is weak from the perspective of transmission chains but there is consensus that if a weak Hadith is about good deeds they can be practised. It is bid’at (innovation) to wipe the throat in ablution.

DISLIKED ACTS OF ABLUTION (MAKRUHAAT)

When performing ablution it is important to remain true to the farāḍ and the Sunnah and to be aware of acts that are disliked. There are some acts which, based on probable evidence (dalīl-i ẓannī), Muslims have been firmly commanded to leave. This is the opposite ruling of wajīb. This type of evidence is open to interpretation. Denying such a command is misguidance and worthy of punishment, but not disbelief. Performing these acts is a sin. The makruh acts of ablution are as follows:

The first makruh act of ablution is wasting water.

The Prophet (pbuh) passed by Sa’d while he was making ablution and said: ‘What is this wastage, O Sa’d!’ To which he replied: ‘Is there wastage in ablution?’ The Prophet (pbuh) said, ‘Yes, even if you were at a flowing river’.167

However, it is important to highlight that if one is unsure whether they washed some of their limbs during ablution, they should repeat washing those limbs if it is the first wash. But if it is not, they should complete their ablution without taking that doubt into consideration. If the doubt occurs after completing the ablution, they shouldn’t take this doubt into consideration at all. If they doubt their ablution, they should act based on their predominant thought; so if they think they probably have ablution, the doubt should be disregarded. If the opposite thought is predominant, they should repeat the ablution.

166 Musnad al-Firdaws.
167 Aḥmad bin Hanbel and Ibn Majah.
The second makruh act of ablution is to slap water on the face. This is disliked because the face has honour and washing it should be performed gently, as the Prophet (pbuh) said, “Do not hit the face”.168

The third makruh act of ablution is to seek assistance from others without a reason. ‘Umar said:

I saw the Prophet (pbuh) pouring water to make ablution. I moved so that I could prepare it for him when he said to me, ‘Stop, O ‘Umar for verily I do not need anyone to help me with my prayers’.169

**SUMMARY OF THE MAKRUHAAT (DISLIKED) ACTS OF ABLUTION:**

1. Wasting water.
2. To slap water on the face.
3. To seek assistance from others without a reason.

**NULLIFICATIONS OF ABLUTION (NAWAqid AL-Wudu)**

Naqid means nullification; it cancels the state of purity which otherwise enables a person to perform the prayers or other acts of worship. The below nullifications are based on the sources of Islamic law such as the Qur’ān, Sunnah, ijma’, qiyās etc.

If the urine stays inside the penis channel, this does not nullify ablution, but if it comes to the head of the penis (the area which is removed in circumcision) and the urine can be seen from outside, this nullifies ablution. It is not required to wash the area under the circumcision skin of the penis in the major bath (ghusl), because it is difficult for water to reach there.

Whatever comes out of the back or front passage nullifies ablution. The Prophet (pbuh) said: “Ablution is required for whatever comes out from the body, not for whatever goes into it”.170 It is related from Ali that, if a person dips his finger to his back passage, this nullifies ablution, because the finger does not come out from the passage but wet (with filth). If parasites come out from the back passage or a person has a vaccination this nullifies ablution, because in both cases, either filth or blood comes out.

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168 ‘Abdurrazzaq bin Hammām.
169 Abu Yaḥya narrates in Musnad.
170 Daraquṭnī narrates from Ibn ‘Abbās.
The expression ‘whatever comes out from the body’ needs further explanation. If something comes out as usual such as urine or faeces this obviously nullifies ablution, but also if something unusual comes out, such as parasites and kidney stones, this also nullifies ablution.

Imam Mālik says: parasites, passing kidney stones and istihāda (bleeding different than menses for women), continuous urine leakage, releasing gas do not nullify ablution. Because Allah said in the verse: “if you relieve yourself (by urination or defecation) you must have ablution”. So the items which are listed above do not nullify ablution, because they are unusual things.

Hanafī scholars respond that Allah explained in the verse the nullifications of ablution in a metaphorical way:

If any of you has just satisfied a want of nature, or you have had contact with women, and can find no water, then betake yourselves to pure earth, passing with it lightly over your face and your hands.\(^1\)

In this verse, the literal meaning of the expression ‘if any of you has just satisfied a want of nature’ is ‘if you come from behind a wall or from secret places’. This expression is used for one’s relieving himself, but Allah explained this private matter metaphorically, so the verse itself is not expressed in a usual way either. Therefore whatever comes out from both passages either in a normal or an unusual way, nullifies ablution.

There is also the Hadith: “Mustaḥada [a woman who bleeds in times other than her menses] makes a new ablution for the time of each prayer”.\(^2\) The Prophet said; “ablution is required for whatever comes out from the body, not for whatever goes into it”.\(^3\)

Imam Shāfī‘i holds that sperm does not nullify ablution even though it requires a major bath because it is the substance with which Allah creates human beings, therefore it is clean like soil. It is not appropriate to say that Allah created the messengers from something that is considered as filth. He also relies on Ibn ‘Abbās’ report: “the sperm is like mucus; remove it

\(^1\) Qur’ān, 5: 6.
\(^2\) ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
\(^3\) Daraqūṭnī narrates from Ibn ‘Abbās.
from yourself even with *ithhir* (kind of plant which grows in Mecca and around)”.174

The Ḥanafi School of Thought responds that being a substance for the creation of a human does not contradict it being filth like *mudghah*, (unformed small flesh), and ‘*alaq* (blood clot) which are mentioned in the Qur’ān as the substance of humans. ‘Ammār ibn Yāsir reports: The Prophet (pbuh) said, “For five reasons the garment has to be washed: urine, human filth, alcohol, sperm and blood”175 This Hadith clearly shows that sperm is filth and it nullifies ablution. Ibn ‘Abbās likened the sperm to mucus in appearance but not in the ruling. He said to remove it by *ithhir*, because when it dries, there is no need to wash it, but if it is wet, it must be washed. We will discuss this further later on.

Whatever comes out from the body, such as blood and pus, nullifies ablution. Tears, sweat, saliva, spit and mucus from the nose do not nullify ablution. The fluid that comes from a wound nullifies ablution. If water comes out from the ears it does not nullify ablution. If pus from the ears comes out with pain it nullifies ablution; if there is no pain, it does not nullify ablution.

If any filth touches clean clothing or a body, it must be cleaned off. If the following things are not flowing they do not nullify ablution: swollen skin and acne that peels off; blood the size of a pinhead; blood that passes from the teeth to food when it is bitten; blood on a finger that has been inserted into the nose, and finally, blood or pus that do not flow from their place. But if a person squeezes the skin and blood comes out it nullifies ablution. The Prophet (pbuh) said: “one or two droplets of blood do not invalidate ablution unless it flows”.176

Aḥmad bin Hanbal holds that excessive blood nullifies ablution. Imam Mālik and Shāfi’i hold that nothing nullifies ablution except whatever comes out from the two passages. They rely on the following Hadith:

‘Ammār bin Yāsir and ‘Abbād ibn Bishr were guarding the Muslims one night. ‘Ammār slept and ‘Abbād started to pray. During his prayer he was hit by an arrow but he did not stop

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174 Faṭḥ Bāb al Inayah.
175 ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
176 Daraquṭnī narrates this hadith in his *Sunan* but this hadith has weak sanad (chain of narrators).
because he was reciting the chapter “Kahf” (cave) and he didn’t like to cut short his prayer.\textsuperscript{177}

Using this Hadith as evidence is very difficult and problematic. Khattabī says:

I don’t know how this Hadith can be sound evidence. Because if blood flows it will spread on his body or his dress and in this situation the prayer is not sound. Maybe the blood flowed from the wound and didn’t touch his body or his dress. If this is the case, it seems very strange. Even so, this can be evidence only if the Prophet (pbuh) was informed about his case and didn’t reject but confirmed his practice.\textsuperscript{178}

The Ḥanafī School of Thought also relies on the following Hadith: The Prophet (pbuh) said, “Ablution is required for every flowing blood”.\textsuperscript{179}

Fatima bint Abī Khubays came to the Prophet (pbuh) and asked him, ‘My menses never stops (\textit{istiḥāda}) and I am not clean, can I leave my prayers?’ The Prophet (pbuh) told her, ‘No, this is a disease not menses, when you are in your period stop praying, when it ends wash the blood on your body and dress and make ablution for every prayer’.\textsuperscript{180}

The Prophet (pbuh) informed her that blood requires a new ablution. This is a general statement that covers the two passages and other things, since the Prophet (pbuh) commanded her to perform a new ablution for each prayer.

If blood comes from one’s eye, it nullifies ablution. If blood comes constantly from one’s eye, he renews his ablution for every prescribed prayer and performs his prayer; even if blood comes after he completes his ablution. The following Hadith is very weak and it cannot be used for legal ruling: “The Prophet (pbuh) was stabbed by a cup but he didn’t make ablution”.\textsuperscript{181}

\begin{footnotesize}
\begin{enumerate}
\item[\textsuperscript{177}] Bayḥaqī, Sunan.
\item[\textsuperscript{178}] Fatḥ-u Bāb al Inayah.
\item[\textsuperscript{179}] Daraqūtnī narrates from Tamīm ad-Dārī in his \textit{Sunan} and Ibn ‘Aidiy from Zayd ibn Thabit in his \textit{Kāmil}.
\item[\textsuperscript{180}] Bukhari narrates from ‘A’isha.
\item[\textsuperscript{181}] Daraqūtnī.
\end{enumerate}
\end{footnotesize}
Vomiting a mouthful of food, water or blood clots nullifies ablution. If one’s saliva is red because of blood in the mouth, ablution is nullified. This happens if there is more blood than saliva or equal parts of each, in both cases there is an indication of flowing blood. If the saliva’s colour is yellow, ablution is valid. This indicates something else other than blood.

Imam Aḥmad holds that excessive vomiting nullifies ablution but Imam Mālik and Shāfi‘i hold that it does not. They use the following Hadith from Saffān ibn ‘Assal as evidence:

The Prophet (pbuh) commanded us not to take off our khuf [footgear] for three days and nights because of defecation, urine and sleep except for performing the major bath (ghusl). He did not mention vomiting. If it nullifies ablution he would have mentioned it.182

The Ḥanafi School of Thought responds that the Prophet (pbuh) did not mention it because it does not happen very frequently. For the same reason he did not mention “passing out” and “becoming insane”, which also nullify ablution. ‘A’isha reports:

The Prophet (pbuh) said: Whoever bleeds from the nose, vomits or leaks urine while performing a prayer, he should leave his prayer, renew his ablution without speaking and join prayer again and complete it.183

In other narrations the Hadith is reported with the addition ‘he completes his prayer if he didn’t speak after leaving his prayer’.184 This Hadith is mursal (Tabi’in narrates from the Prophet (pbuh) by skipping the Companion in the narration chain), but this type of Hadith is evidence for all imams. Also there are sound Hadith on this topic which support the opinion of the Ḥanafi School of Thought; the Prophet (pbuh) said, ‘regurgitation is filth’.185

Ḥanafite scholars rely on the following Hadith, the soundest Hadith on this topic: “The Prophet (pbuh) vomited and made ablution”.186 Abu

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182 ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
183 Ibni Majah and Daraqutnī.
184 Daraqutnī reports.
185 Daraqutnī.
186 Abu Dāwud, Nasaī and Tirmidhi.
ad-Dardā narrated this Hadith and another Companion, Sawban, confirmed it by saying “Yes, it is true and I poured ablution water in that time”.

Imam Shāfī’ offers the following Hadith as evidence for his fatwa: “The Prophet (pbuh) vomited and he did not make ablution”.\(^ {187}\) This is not an authentic Hadith. The other Hadith that Ibn Jurayj narrates also does not come from the Prophet (pbuh) through sound chains. Similarly the following Hadith is unauthentic:

The Prophet (pbuh) vomited and asked for water to make ablution. I (Sawban) asked him, ‘O Messenger of God, is ablution required because of vomiting?’ he said, ‘if it was required, you would have found it in the Qur’ān’.\(^ {188}\)

The evidence used by Ḥanafite scholars for this topic is the following Hadith:

Ibn ‘Umar was renewing his ablution without speaking when his nose bled, and coming back and completing his prayer.\(^ {189}\)

The Prophet (pbuh) said: If any of you finds himself breaking wind, bleeding from the nose or vomiting he should leave the prayer and make a new ablution. If he speaks he prays from the beginning, if he doesn’t he completes the prayer from where he left.\(^ {190}\)

Because of the abundance of Hadith about this topic Ḥanafite scholars gave fatwa accordingly. All these show that ablution is not nullified except by whatever comes out of the two passages and also from bleeding, vomiting or pus.

Another important Hadith on this topic is as follows:

The Prophet (pbuh) said: Perform ablution for seven things: the leakage of urine, all flowing blood, vomit, from a spurt of vomit

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\(^ {187}\) Fāṭḥ Bāb al Inayah.
\(^ {188}\) Daraqutnī.
\(^ {189}\) Imam Mālik narrates from Ibn ‘Umar in his Muwatta.
\(^ {190}\) ‘Abdurrazzaq narrates from ‘Ali ibn Tālib in his Musannaf.
which is a mouthful, from sleeping while lying on one’s side, the audible laughing in prayer and the emission of blood.\footnote{Bayhaqī narrates in his book Ḥilafīyyāt.}

If a mite sucks on an open wound or a fly drinks from the wound, it nullifies ablution on the condition that, if they do not drink, the blood would flow from the wound area. Only a piece of skin that falls from a wounded area does not nullify ablution.

Even if it does not amount to a mouthful, vomiting blood nullifies ablution for Abu Ḥanifa. Muḥammad holds that it only nullifies ablution if it is a mouthful. Abu Yusuf holds that if vomiting blood is like blood coming from sores, ulcers and similar things, then it nullifies ablution regardless of the amount. However, if it is coming from the stomach, only a mouthful of vomiting nullifies ablution. If a person vomits a few times and the cause is the same each time, then these several occurrences are deemed as one occurrence, and if the addition of all these occurrences of vomiting equate to a mouthful, then ablution is nullified, according to Imam Muḥammad. For Abu Yusuf, if this incident happens in the same place, it nullifies ablution.

Vomiting less than a mouthful or vomiting mucus does not break ablution. Whether mucus comes from the nasal cavity or from the stomach, it does not nullify ablution. Even if mucus is a mouthful or mixed with food, it does not nullify ablution, however if one vomits a mouthful of food (not mixed with mucus), it nullifies ablution.

If a person sleeps whilst leaning against something and would fall if it was removed, their ablution is nullified. To sleep in such a way that one’s buttocks are not firmly set on the ground nullifies ablution. If one’s buttocks lean from the ground while sleeping it nullifies ablution. According to Taḥawī and Quduri the ablution is nullified, even if the buttocks are not removed from the ground because it indicates that the person sleeps so deeply that they do not know what is happening. It is related from Abu Ḥanifa that if the buttocks are not removed from the ground while sleeping, it does not nullify ablution, because when the buttocks are firmly set on the ground it prevents the breaking of wind. If a person sleeps whilst standing, bowing or prostrating in prayer, it does not nullify ablution. Ablution is also not nullified outside of the prayer provided that while sleeping in the position of prostration, the stomach is away from the ground and the hands are not attached to the sides.
Imam Shâfi’i says sleeping nullifies ablution in any case because a person cannot be sure about their ablution. Ḥanafite scholars answer this by referencing the following Hadith:

The Prophet (pbuh) said: Ablution is not required for a person who sleeps in a sitting, standing or prostration position. But if he leans one side of his limbs he will relax therefore his ablution will be void.192

Ibn Abbâs reports: I saw the Prophet (pbuh) he slept in his prostration and snored. After that he stood up and continued to pray. I said, ‘You slept?’ He said, ‘Ablution is required only who sleeps on his side because sleeping on the side relaxes the limbs’.193

The Prophet (pbuh) said: Ablution is not necessary for a person who sleeps while standing or sitting. If he sleeps on his side it is required.194

Ibn Abbâs and Huzayfa ibn al-Yamān report: I was sitting in the masjid of Medina and I started to sway because of sleep, a man behind me woke me up. I asked the Prophet (pbuh) if ablution is required for this case. He said, ‘No, until you put your sides on the ground’.195

These Hadith are weak but they strengthen each other and it is permissible to rely on them. In another Hadith the Prophet (pbuh) said:

When a person sleeps in his sujud (prostration) Allah praises his servant to his angels by saying, ‘look at my servant, his soul is with me and his body at my obedience’.196

The obedience can be possible in this situation if only ablution is valid. Performing the prayers without ablution on purpose is either disbelief or at least it is a major sin, because it is a great offense to Allah in the time and place of worship.

192 Bayḥaqī.
193 Abu Dâwud and Tirmidhi.
194 ‘Adiy ibn Hātim narrates from ‘Amr ibn Shu’ba.
195 ‘Adiy ibn Hātim.
196 ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
Sleeping is similar to fainting and insanity because, in all these cases, a person cannot know what is happening. The basis for this comparison is the following words of the Prophet (pbuh): “The eyes are the preventer (of whatever nullifies ablution) from the two passages. When the eyes sleep, the preventer will be useless”. This Hadith is metaphoric in nature. Basically, if a person is sleeping, they are not aware of their actions and whether they will do anything that will nullify their ablution – by the release of anything from the two passages. Whereas when they are awake, they are aware of the acts of their body.

If one sleeps while sitting and swings without the buttocks moving from the ground, ablution is not nullified according to the following Hadith: “The Companions of the Prophet (pbuh) were swinging because of sleep while waiting to perform the ‘Isha prayer (after that they were performing the prayer without renewing ablution)’.198

Imam Mālik holds that sleeping in a sitting position breaks ablution because a person sleeps heavily in this position and their limbs possibly relax. We related many Hadith to address this claim; therefore in this case ablution is not nullified. But there is one more incident that needs to be explained;

The Companions of the Prophet were waiting to perform the prayer (‘Isha) and putting their sides to the ground; some of them were sleeping and then performing the prayer.199

This Hadith is authentic and has sound chain of narration. The meaning of this Hadith is that, they were sleeping lightly. According to the Ḥanafī School of Thought, this does not nullify ablution. The sleep of the Prophet (pbuh) is totally different than any other person’s sleep and it does not nullify the Prophet’s (pbuh) ablution, because this is exclusively his qualification; he says, “My eyes sleep, but my heart does not”.200

Fainting – al-ighma – breaks ablution. It is a state that temporarily removes human reason. Whatever takes away human reason, like drunkenness, is also considered to nullify ablution. Whatever causes a person to lose their conscience nullifies their ablution.

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197 Fath Bāb al Inayah.
198 Abu Dāwud reports.
199 Musnad Bazzār.
200 Fath Bāb al Inayah.
Temporary insanity breaks ablation as well because it takes reason away. This is a stronger reason that nullifies ablation than the previous ones mentioned.

Ablution is nullified by laughing loudly enough during prayers that the person next to you can hear it. If a person laughs at a level that they can hear but the person next to them cannot, their prayer is nullified but not their ablation. Smiling does not nullify prayer or ablation. If a child (who did not reach puberty) laughs loudly, it does not nullify his ablation but his prayer. Laughing loudly does not nullify ablation during the funeral prayer or prostration of recitation (sajda tilawat), but it nullifies it if a person performs the optional prayer (nāfila).

Imam Mālik, Shāfī‘i and Aḥmad bin Hanbal hold that laughing loudly during the prayer does not nullify ablation. They say, if this breaks ablation during the prayer it would break ablation out of the prayer as well as during funeral prayers and prostrations of recitations.

Hanafite scholars say that the analogy (qiyyāṣ) is as they (Mālik, Shāfī‘i, Aḥmad) say but they neglected to use this analogy for the prayers which have bowing and prostrations. They cite the following Hadith as evidence:

When the Prophet (pbuh) was leading the prayer, a man whose eyes were sick came and fell into a pit. Most of the congregation laughed while performing the prayer. The Prophet (pbuh) commanded that, whoever laughed needed to renew his ablution and prayer.201

Another Hadith strengthens this Hadith: “ablution is required for seven things…whoever laughs loudly in a prayer must renew his ablution and his prayer”.

This Hadith is mursal202 but the majority of scholars use this type of Hadith as evidence.

There are seven musnad (Hadith without any break between the chains of narrators) Hadith to support this ruling. The Hadith are narrated

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201 Daraqutnī narrates from Abu Huraira and ‘Imran ibn Husayn; Tabaranī narrates from Abu Musa al-Ash‘ari.

202 Mursal hadith is defined as tabi‘in (the generation after the companions of the Prophet) who narrates hadith directly from the Prophet even though they haven’t seen him; they skip the companion narrator in the hadith narrator’s chain.

If a man touches a vagina with his erect penis it nullifies ablution. Imam Muḥammad says it is nullified only if mazy (pre-ejaculate) comes, because ablution is nullified if something comes out from two passages. But Abu Ḥanifa and Yusuf say that there is strong possibility that when touching the erect penis to a vagina, mazy (pre-ejaculate) comes, so the fatwa is given based on strong possibility to be more careful on this matter.

According to ‘Ali bin Tālib and a group of Companions touching a woman does not nullify the ablution of a man or a woman. The ruling in this case is the same in the Ḥanafī School of Thought with the opinion of Ali. Imam Shāfī’i and Ahmad hold that touching a woman who is classified as permissible for marriage (ghayri mahram) nullifies the ablution of the person who touches her. This is also the opinion of Ibn ‘Umar and some Companions. They interpret the contact mentioned in the following verse – “…or you have had contact with women…”203 – as general touching. Imam Mālik says if a person touches their spouse with lust it nullifies ablution. Touching without receiving any pleasure does not.

The Ḥanafī School of Thought depends on the following Hadith for its opinion:

‘A’isha reports: I used to sleep in front of Allah’s Apostle (pbuh) with my legs opposite his qibla (facing him) and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them. ‘A’isha added: In those days there were no lamps in the houses.204

In another narration it is clearly stated that touching a woman doesn’t nullify ablution: “The Prophet (pbuh) was kissing some of his wives and praying without renewing his ablution”.205

The majority of scholars understood this verse as intercourse, not ordinary touching. Ibn Abbās says, Allah explained the intercourse in this verse metaphorically because of His modesty, and He explains private and

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203 Qurʾān 5:6.
204 Bukhari and Muslim.
205 Abu Dāwud, Tirmidhi, Ibn Majah and Nasaī.
intimate things with metaphoric expressions in the Qur’ān, therefore touching a woman in the verse indicates intercourse, not ordinary touching. The same expression is used in the following verse;

O you who believe! When you have made a marriage contract with any of the believing women (including those belonging to the People of the Book), and then divorce them before you have touched them, you have no reason to ask them to observe any waiting-period for you.  

The expression ‘you have touched them’ refers to intercourse. There is a general consensus on this understanding, and all the scholars understood this expression as intercourse.

If a man touches his penis his ablution is not nullified. Imam Shāfi’i says if he touches his penis naked with his palm or holds it with his fingers, it breaks ablution. Imam Mālik holds that if a person touches it with pleasure, it nullifies his ablution. Imam Aḥmad says touching the genitals nullifies a man’s or woman’s ablution. They rely on the following Hadith: The Prophet (pbuh) said, “If any of you touches his farj (genitals) without a cover on it they have to make ablution”. Another Hadith: the Prophet (pbuh) said, “Whoever touches his penis makes ablution”.

Hanafite scholars answer this as follows: The Prophet (pbuh) was asked what happens if a man touches his penis in the prayers. The Prophet (pbuh) answered as: “it is only part of your body”. Tirmidhi says this Hadith is the soundest Hadith that is narrated on this topic. One can argue that this Hadith is referring to touching the penis through a cover or clothes. The answer to this argument is as follows: The Prophet (pbuh) found the question strange and he said it is part of a man’s body. The Hadith cannot be limited to touching through a cover without clear proof. The Hadith which the Ḥanafī School of Thought uses are stronger than other Hadith because of their narrators. The narrators of these Hadith are more reliable among Hadith scholars.


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206 Qur’ān, 33: 49.
207 Tabarānī narrates from Abu Huraira.
208 Abu Dāwud, Tirmidhi, Ibn Majah and Nasaī narrate from Bushr bint Safwan.
209 Tirmidhi narrates from Qays ibn Talha.

### SUMMARY OF THE NULLIFICATIONS OF ABLUTION

**NAWAQID AL-WUDU**

15. If urine comes to the head of the penis (the area which is removed in circumcision) and the urine can be seen from outside.

16. If something comes out from the back or front passage.

17. If blood or pus comes out of the body.

18. Vomiting a mouthful of food, water or blood clots.

19. Sleeping whilst leaning on something that, if it is removed, means the person will fall.

20. Fainting.

21. Whatever takes away human reason, like drunkenness.

22. Temporary insanity.

23. Laughing loudly during prayers so that the person next to you can hear your laughing.

24. If a man touches a vagina with his erect penis.
FULL BODY (GHUSL) AND SAND (TAYAMMUM) ABLUTIONS

OBLIGATORY ACTS IN MAJOR ABLUTION (GHUSL)

The obligatory acts in the major ablution (ghusl) are washing the whole body including the mouth and nose (nostrils), according to the Ḥanafī School of Thought. Imam Mālik and Shāfi‘ī hold that washing the mouth and nose (nostrils) are Sunnah as in the minor ablution. But for the Ḥanafī School of Thought they are obligatory actions. In ablution Allah commanded us to wash the “face”. It is obvious that the mouth and nostrils are not considered as part of the face; only their surface can be included as part of the face. Allah used a strong expression in ghusl to command the believers to wash their whole body, so the mouth and nostrils are considered as part of the body;

وَإِنَّكُنْتُمْ جَنُّبَانِ فَاطِهِرُوا

…And if you are in the state of major ritual impurity (requiring total ablution), purify yourselves (by taking a bath)…

Even though washing the mouth and nostrils are Sunnah for ablution, they are fard for ghusl based on this verse and the way it is expressed. فَاطِهِرُوا (purify yourselves) is a very strong expression and it indicates that washing the whole body thoroughly is ordered. It is not obligatory to wash areas that are very difficult to reach such as the inner side of the eyes or inner side of the lips, however areas that are not difficult to reach are all included in the obligatory parts of ghusl. The mouth and the nostrils are not difficult to wash therefore they are included in the obligatory parts of ghusl.

The Prophet (pbuh) said:

Ten things are connected to the Fitrah (natural position of human kind): trimming the moustache, letting the beard grow,
using the tooth stick, rinsing out the nostrils, rinsing out the mouth with water, clipping the nails, washing the joints, plucking the armpit hairs, shaving the pubic hairs, washing the private parts with water.\textsuperscript{211}

Being \textit{fitrah} doesn’t contradict being obligatory as mentioned in the verse:

\begin{quote}
So set your whole being upon the Religion (of Islam) as one of pure faith (free from unbelief, polytheism, and hypocrisy). This is the original pattern belonging to God on which He has originated humankind…\textsuperscript{212}
\end{quote}

The expression ‘the original pattern belonging to God’ is the translation of the word \textit{fitrah} and it is obligatory upon human kind to set their beings upon this \textit{fitrah}.

Abū Huraira reports: “The Prophet (pbuh) made it obligatory to wash the mouth and nostrils in the major bath”.\textsuperscript{213} This Hadith has a very weak narration chain. Another narration is: “He made obligatory ‘\textit{madmaḍa} and \textit{istinshaq}’ to rinse out the mouth and nostrils three times”.\textsuperscript{214} The majority of scholars are of the opinion that rinsing the mouth and nostrils once is obligatory, the other two times are not obligatory in \textit{ghusl}.

The following Hadith which is mentioned in the book ‘\textit{al-Hidayah}’ is not authentic: the Prophet (pbuh) said; ‘rinsing the mouth and nostrils are two obligatory acts for \textit{ghusl} but two Sunnah for ablution’.\textsuperscript{215} Ibn ‘Abbās was asked, ‘If one forgets to rinse his mouth and nostrils in ablution, is he required to wash them later?’ He said, ‘no, except for the major bath’.\textsuperscript{216} If there is a report from the Companions about a case regarding the rulings of Islamic law, the analogy is abandoned. If there is a sound Hadith for any topic, Ḥanafī scholars don’t use \textit{qiyās} (analogy), therefore they ruled this \textit{fatwa} based on these Hadith. If Imam Shāfī does not know the narrators of the Hadith, because they were not known in his city and they lived earlier than him it does not prevent Ḥanafī scholars from using the Hadith as evidence.

\textsuperscript{211} Abu Dāwud narrates from ‘Ammar and Muslim narrates from ‘A’isha.
\textsuperscript{212} Qur’ān 30:30.
\textsuperscript{213} Daraqutnī.
\textsuperscript{214} Fath Bīb al Inayah
\textsuperscript{215} Al-Hidayah.
\textsuperscript{216} Abu Ḥanifa from ‘Uthman ibn Rashid and he from ‘A’isha bint Ajrad, and she from Ibn ‘Abbās.
In the Zahirī School of Thought, if a person takes a shower (ghusl) when there is something between his teeth, the ghusl is valid, there is no harm in this, because whatever is there (between the teeth) is already wet and water can reach the area under the teeth. Imam Pazdawi (Ḥanafi Scholar) says, one must wash the area between the teeth because one must make sure that water reaches everywhere in the mouth. If one rinses water in his mouth excessively, this is sufficient in ghusl even if something is between his teeth. If a person does not rinse his mouth when something is between his teeth, he only takes water in his mouth without rinsing, his ghusl is not valid. Ghusl is only accepted if water reaches everywhere in the mouth. Dry filth in the nostrils, pieces of bread or similar in between the teeth prevent water from reaching everywhere; therefore one must rinse his mouth and nostrils excessively, because the mouth and nostrils are obligatory parts to be washed in ghusl.

Washing the whole body, including the hair, is obligatory in the major bath. The Prophet (pbuh) said: “When you perform the major bath wash the whole of your hair and body, clean the whole of your skin (if there is something which prevents water to reach everywhere)”\(^\text{217}\). In another Hadith the Prophet (pbuh) said: “whoever neglects to wash one’s hair from his body he will be burned in hellfire…”\(^\text{218}\) For this reason, ‘Ali ibn Abī Ṭālib was shaving his head constantly.

The navel is required to be washed and so is the external area of a woman’s vagina. According to the some scholars, it is also obligatory to wash the inner side of the prepuce. If someone has pierced ears and is wearing earrings they should remove them while taking the shower if they think that water will only reach into the holes by doing this. If they have no earrings but have holes in the ears and water cannot reach inside without difficulty they do not need to struggle to achieve it. This case is similar to washing the navel, especially for overweight people. The person shouldn’t have to struggle for water to reach inside the navel. If it is a struggle then ordinary washing is enough.

### SUMMARY OF THE FARD OF GHUSL:

1. Thorough washing of the inside of the mouth and nostrils.
2. Washing the whole body, including the hair.

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\(^\text{217}\) Abu Dāwud and Tirmidhi.

\(^\text{218}\) ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
3. Washing the inside of the navel (if it is not difficult).
4. Washing the external area of the vagina (women).
5. Washing the holes in the ears for earrings (if it is not difficult).

SUNNAH OF GHUSL

Washing the hands to the wrists at the beginning is a Sunnah of ghusl because they are the tools for cleaning. Also, washing the genital area from the back and front is Sunnah, because these are the most exposed to filth. Other parts of the body are also exposed to filth and it is important to remove this before washing the limbs for ablution. This is to prevent the spreading of the filth over the body. It is Sunnah for water to reach every part of the body in ghusl. Washing the ablution limbs first is Sunnah. Feet are left until the end because if washed before finishing ghusl they will become dirty again since the water travels downwards.

After this, pouring water over the body three times is Sunnah, then the feet are washed. The feet can be washed in the same place if water is not collecting where they are standing. If water is collecting the feet are washed in another place.

It is not obligatory in the Ḥanafī School of Thought to wash the limbs successively in ablution or ghusl. Therefore, washing the feet in another place and making a break during ghusl to wash the feet in another place is not against the conditions of the ghusl. But still, there is an indication to wash them in order in ghusl.

Ibn Abbās reports:

My aunt Maymuna told me, ‘I approached the Prophet (pbuh) with a container of water for his major bath. He washed his hands to up to the wrists two or three times. Then he dipped his hands into the container, took water and washed his gender area with his left hand. After that he hit his left hand to the ground and rubbed it excessively and made ablution for the prayer. Next he poured water over his head three times; the water for each time was two palms full. Then he washed his whole body. Last, he left the place where he took a shower and washed his feet, after that I brought a towel, but he refused.’

219 All six hadith books narrate from Ibn ‘Abbās.
Pouring water over the right shoulder then the left shoulder three times and then washing the whole body is also Sunnah. The best manner of washing these areas, based on the previous Hadith and other Hadith, is to start pouring water from the head first, then the right shoulder and then the left shoulder.

A woman who has braided hair washes the skin under the hair; she is not required to undo her braids and wash its inner parts but she must wash her hair even if it is very long. If the hair is wet, it is considered washed; this cannot be done just by wiping over the hair, water must reach the skin under the hair (the root of hair). If any dry spot remains after ghusl, it is sufficient to wipe water into that spot.

It is obligatory for a man to undo his hair braids for ghusl. If the hair is not braided (for both men and women), water must reach every part of the hair as long as it is not very difficult. The ruling in this case is similar to the ruling for the beard; if the beard is thin, water must reach the skin under the beard, if it is very thick, it is not necessary for the water to reach there.

Women, who have braided hair, are not required to undo their hair based on the following Hadith: Umm Salama asked the Prophet (pbuh):

‘O Messenger of Allah, I am a woman who has closely plaited hair on my head. Do I have to undo them for ghusl after sexual intercourse?’ He said, ‘No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself. After doing this, you shall be cleansed’.  

In another Hadith the Companions asked the Prophet (pbuh) about braids in the hair. He said:

A man must undo the braids and wash his head to reach water to the roots. But a woman does not have to undo it; she pours three handfuls of water over her hair.  

In the narration of Muslim the Hadith is as follows: “Do I (Maymuna) have to undo the braids on my hair to have major bath after sexual intercourse and menses?’ the Prophet (pbuh) said, ‘no’’. But the

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220 Muslim, Abu Dawud, Tirmidhi, Ibn Majah and Nasaï narrate.
221 Abu Dawud.
222 Muslim reports.
following Hadith is different in regard to undoing the braided hair; the Prophet (pbuh) said:

When a woman takes a shower for her menses she undoes her braid and washes them with shampoo (khatmi and usnan). If she takes shower after having sexual intercourse, she pours water over her head (without undoing the braids) and rubs and squeezes it.\(^{223}\)

Imam Mālik holds that rubbing the head is obligatory in ghusl and in ablation. Imam Abū Yusuf says it is obligatory only for ghusl, because the verse about ghusl is commanding the washing act with strong expressions.

**SUMMARY OF THE SUNNAH OF **GHUSL**:**

1. Washing the hands to the wrists at the beginning.
2. Washing the genital area at the front and the back.
3. Removing filth from the body before washing the limbs.
4. Spreading water all over the body.
5. Washing the limbs in the order of the minor ablution, except the feet.
6. Pouring water over the body 3 times (starting with over the right shoulder and then the left shoulder then the head).
7. Washing the feet in a place where the water drains.

**THE CONDITIONS THAT OBLIGATE **GHUSL**

The major bath is obligatory by the command of Allah. The discharge of sperm due to sexual arousal obliges ghusl for men and women. If the sperm is not discharged as a result of sexual arousal but, for instance, because of carrying heavy items, then ghusl is not required. Imam Mālik and Imam Šāfī say that ghusl is required even if the sperm is not discharged due to sexual arousal but for another reason. They rely on the following Hadith: The Prophet (pbuh) said, “ghusl is not required but from water”\(^{224}\). It means ghusl is fard for sperm discharge. The expression in the Hadith is used in the meaning of the command.

Hanafīte scholars answer this as follows: Allah says in the verse; ‘if you are junub’ (in a state of major impurity), junub is a person who has

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\(^{223}\) Daraqūtnī narrates from Anas.

\(^{224}\) Muslim, Abu Dāwud narrates from Abu Said-el Khudri.
satisfied their sexual desire. Because the word junub comes from jaanebe it means to approach or to be close. When a man satisfies his sexual desire he approaches his wife – jaanebe, therefore the sperm is discharged due to sexual arousal and makes ghusl obligatory. If it is discharged for other reasons, ghusl is not obligatory; this is the meaning which the verse indicates.

The Hadith that Imam Mālik and Imam Shāfī use as evidence should be understood as sperm discharged due to sexual arousal because the particle ‘lam ta’rif’ (the) in the Hadith is used for known things in the mind. Therefore the expression ‘al-mā’ (the water) means discharging sperm due to sexual arousal, because there are other types of water that don’t oblige ghusl such as mazy (thin liquid that comes from the penis which is different to sperm). It is probable that many people do not experience the discharge of sperm apart from when it is caused by sexual arousal. If the penis is hit by something or in similar situations, the sperm would come without sexual arousal; in this case, ghusl is not required. The reason that Ḥanafī scholars require sexual arousal as a condition for sperm discharge is explained by ‘A’isha; ‘sperm is white, thick liquid and the penis loses its erectness after discharging sperm’. The penis can be erected only due to sexual arousal and calms down after sperm discharge.

The Ḥanafī School of Thought maintains that it is conditional for sexual desire to be present when the seminal fluid is ejaculated, though it is not conditional that the sexual desire persist until the fluid exits the body.

If the head of the penis disappears in one of the passages of a wife (i.e. vagina or anus), the major bath becomes compulsory for both the man and the woman. The size of the head is from the section that was removed in circumcision. In Islam it is strongly forbidden to have anal sex. In the Hadith the following expression is used; ‘when two circumcised parts meets ghusl is required’ but we preferred to use the expression ‘the disappearing of the head of the penis into one of the two passages’, because this is more inclusive and better defined. Also the expression ‘meeting of two circumcised parts’ is not clearly understood, because the meaning of the Hadith is not just the meeting of two parts, rather its meaning is intercourse.

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225 Women are also circumcised in some countries, but this is not common practise, in the hadith ‘when two circumcised parts’ refers to the genitals.
The Zahirī School of Thought says that without discharging sperm ghushl is not required. They rely on the following Hadith, Ubay bin Ka’b reports:

I asked the Prophet (pbuh) about a man who has intercourse with his wife but he doesn’t discharge sperm. He answered, ‘He washes his penis, makes ablution and then prays’. 226

The Ḥanafī School of Thought relies on this Hadith:

A group of Muhajir (emigrants) and Ansār (residents of Medina) disagreed on one of the ghushl matters: Ansār hold that ghushl is not required for a man who doesn’t discharge sperm after having intercourse with his wife, it is required after discharging sperm; Muhajir hold that when they have intercourse it is obligatory for both of them. Abū Musa said, ‘I will bring the answer for this matter’. I went to ‘A’isha and asked her permission to ask a question. I told her ‘I will ask a question but I am too shy to ask it.’ She said, ‘Don’t be, I am your mother.’ I asked, ‘For what is ghushl required?’ She said, ‘You came to the one who knows this issue very well. The Prophet (pbuh) said: ‘when any of you sits between her legs and the two genital parts meet, ghushl is required’. 227

The Prophet (pbuh) said: “When the private parts meet and the head of a penis disappears into the vagina, bathing becomes obligatory irrespective of discharge”. 228 ‘A’isha reports: “when the two private parts meet ghushl is obligatory. The Prophet (pbuh) and I did this and had a major bath for that”. 229 As a conclusion, the Hadith that obligate a major bath for having intercourse even where there is no discharge of sperm are stronger than other Hadith and ghushl is obligatory if the two private areas meet.

There is no conflict between our opinion and the Hadith which states; ‘water (ghushl) is required for water (discharging sperm)’. At the beginning, the Prophet (pbuh) gave the Muslims rukhsah (easiness, permission) for not having ghushl because of intercourse without discharging sperm, but later on, he ordered them to have ghushl after

226 Bukhari and Muslim.
227 Muslim narrates from Abu Musa al-Ash’ari.
228 ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
229 Tirmidhi and Ibn Majah narrate from ‘A’isha.
intercourse even if there was no discharge. The Hadith shows that the Prophet (pbuh) abrogated the first ruling. Most of the time, intercourse is the reason for discharging sperm. If there is a reason, most likely the result is as well. In this case, the ruling is given based on the presence of its cause; therefore if the head of penis disappears into one of the two passages, the cause for discharging sperm is actualized and ghusl becomes obligatory. The fatwa which requires ghusl in this case is given as a result of being more cautious (ihtiyatan). ‘Ali acted upon this fatwa, so does the Ḥanafī School of Thought.

The same cause for discharging sperm is present when having intercourse from the back passage in the same way as it is with intercourse from the front passage, because in both cases, sexual arousal is present and this is the precondition of discharge. Both parties have to have ghusl after intercourse, because both of them share the same action and therefore share the same ruling.

If, upon waking, a person finds the presence of sperm or mazy (pre-ejaculate), ghusl is required whether he remembers his dream or not. Abū Yusuf says if a person doesn’t remember his dream and finds mazy, ghusl is not required for him because mazy only obligates ablution when the person is awake so the analogy (qiyās) necessitates the same legal rule (fatwa) for sleeping. Imam Abū Ḥanīfa and Muḥammad believe that it requires ghusl. They rely on the following Hadith:

The Prophet (pbuh) was asked about a case in which a man finds wetness when he wakes up but he cannot remember his dream. The Prophet (pbuh) said: ‘He makes ghusl’. The Companions asked; ‘How is it if a man sees a wet dream but cannot find wetness?’ The Prophet (pbuh) said: ‘ghusl is not obligatory for him’.  

Ummu Salama asked: ‘O Messenger of God a woman sees similar things, is she obliged to make ghusl?’ The Prophet (pbuh) said: ‘Yes, the women are halves of the men’.

Sleeping is the most likely time for wet dreams to occur and the legal ruling is based upon that. It is very difficult to know whether the wetness found in underwear was from sperm but changed in time until waking up

230 Abu Dāwud and Tirmidhi narrate.
231 ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
or from something else. For this reason making ghusl is the rule on being more careful about this issue, because ibadat (worship) requires one to be more careful.

If a drunk, or a person who has fainted, finds mazy (pre-ejaculate) in his underwear after regaining consciousness, they are not required to make ghusl, because there is a cause for their mazy which is drunkenness and fainting, therefore it is not possible for them to discharge sperm due to sexual arousal. Explanation of this case is as follows; for discharging sperm, the cause is necessary; this cause is highly probable whilst sleeping because when a person sleeps he relaxes and sexual arousal can occur. In this case, either mazy or sperm discharge occurs, but, in order to be careful, the wetness is accepted as sperm and the ruling is given accordingly.

When a female’s menstrual period or postnatal bleeding ends, ghusl is required. Because Allah says in the verse “…do not approach them until they are cleansed…”232 Preventing a man from sexual relations and necessitating a major bath upon the woman clearly indicates that ghusl is obligatory when the menstrual period ends. Postnatal bleeding is analogised to menses by all scholars (ijma’).

**SUMMARY OF CONDITIONS THAT NECESSITATE GHUSL:**

1. The discharge of sperm as a result of sexual arousal.
2. When the head of the penis has been inserted into the front or back passage.
3. Waking up with the presence of sperm or mazy.
4. For women at the end of menstruation and post-natal bleeding.

**It is Sunnah to have major ablution in the following cases:**

It is Sunnah to make ghusl on a Friday because the Prophet (pbuh) says; “whoever makes ablution on Friday that is good, but whoever makes ghusl this is better and more rewarding”.233 The majority of scholars hold this opinion. Imam Malik holds that it is obligatory to have major bath on

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232 Qur’ân 2:222.
233 This hadith is narrated by Abu Dâwud, Tirmidhî and Nasâî from Samura.
Friday based on the following Hadith, the Prophet (pbuh) said: “ghusl is required for each person who reached puberty”.234

Hanafite scholars hold that the Hadith is outlining an emphasized Sunnah. Another argument is that the first Hadith abrogated the ruling of the second Hadith. The following Hadith is evidence for this abrogation:

A group of people came from Iraq and asked Ibn ‘Abbās: is ghusl obligatory on Friday? He said: ‘no but is it purer and better for the one who performs it. Whoever doesn’t make ghusl on Friday it is not obligatory for them. I will explain the beginning of the ghusl ruling on Friday: Muslims were working hard as labourers and wore woollen garments. The masjid was narrow and the roof was low. People were sweating in the heat and the bad odour from their sweat was disturbing the people around them. People were becoming angry and annoyed with each other due to the bad smells. The Prophet (pbuh) came to the masjid on a hot day and he discovered the problem, after that, he advised: ‘O people, on Friday perform the major bath and use nice smelling fragrances and oils’. Ibn ‘Abbās continued, later on Allah bestowed many blessings and goodness on us and Muslims no longer had to wear wool or work as carriers. The masjid was widened and the problem of bad odours was removed’.235

Ghusl is Sunnah for the two ‘Eids (ghusl is performed especially for the ‘Eid prayers), ihrām (special attire for hajj and ‘umrah) and Arafat.

The Prophet (pbuh) was making ghusl for the two ‘Eids.236

The Prophet (pbuh) was taking a shower for the days of Fitr (Ramadan ‘Eid), Naḥr (‘Eid al-Adha) and Arafat (the mountain in Mecca that is part of performing hajj).237

The Prophet (pbuh) performed the major bath before putting his ihrām on.238

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234 Muslim narrates from Abu Sa’id al-Khudri.
235 Abu Dāwud narrates.
236 Ibn Majah in his Sunan and Tabarānī in his Mu’jam narrate from Ibn ‘Abbās.
237 Bazzār narrates from Fākīf Ibn Sad in his Musnad.
238 Tirmidhi and Daraqutnī narrate from Kharija ibn Ṭabīb ibn Thabit.
The last Hadith shows that the Prophet (pbuh) would perform *ghusl* whenever he put *ihrām* on whether it was for performing *hajj* or *‘umrah*. This was his custom and therefore it is Sunnah.

If a person in the state of major impurity (*junub*), a woman with menses (*ḥayd*), and a dead person are together and there is not sufficient water for each of them to perform *ghusl*, the person who is *junub* has the priority to use the water. It is permissible in this case for the others for perform *tayammum*. This also applies to the minor ablution (*wudu*).

<table>
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**SAND ABLUTION (TAYAMMUM)**

*Tayammum* in the Arabic dictionary means purpose and intention. In the Qur’ān, Allah says: “...do not seek after the bad things to spend thereof (in alms and in God’s cause)…”

In Islamic law *tayammum* means the wiping of the face and arms with soil, as an act of ritual purification when water cannot be found, to be able to perform prayers or similar acts of worship.

*Tayammum* was revealed during the Banī Mustaliq military campaign in the following verse:

> But, if you can find no water, then betake yourselves to pure earth, passing it lightly over your face and your hands (and forearms up to and including the elbows). God does not will to impose any hardship upon you…

Just as *tayammum* takes the place of ablution (ritual purification) and *ghusl*, similarly soil takes the place of water for purification. Allah says in the Qur’ān; “…But if you have had contact with women, and can find no water, then betake yourselves to pure earth…”

*Tayammum* can replace *ghusl* in the case of the absence of water or the inability to use it, regardless of the reason for *ghusl*; whether it is at the end of menstrual period or postnatal bleeding, or after sexual intercourse.

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239 Qur’ān 2:267.
If a person finds water but is not able to use it due to various reasons, it is permissible for them to make *tayammum*, because in this case the water is considered absent. The Prophet (pbuh) said: “soil is ablution for a Muslim even if they cannot find water for decades. If they find it they wash their limbs”.  

If a person (either a traveller or resident) finds water (in a city or outside of a city) but it is one mile away, they are allowed to make *tayammum*. One mile is equal to three *farsakh* and in turn, it is equal to 4000 steps.

Other circumstances that make *tayammum* permissible include: an illness where the sick person fears that using water will aggravate the condition or delay the recovery; an illness that causes fever.

If a sick person finds someone to help with his ablution, it is still permissible for him to make *tayammum* according to Abū Ḥanīfa. For Imam Muḥammad and Abū Yusuf, it is not permissible. However, if a person has a servant or labourer whom he pays, it is not permissible for him to make *tayammum* based on general agreement between all three imams (Abū Ḥanīfa, Muḥammad and Abū Yusuf).

Abū Ḥanīfa holds that if a sick person is unable to face the *qibla* or remove themselves from a filthy area, they are not required to ask for help from anyone else. These things only become obligatory if the person is able to perform them using their own power. A similar *fatwa* which demonstrates the same principle is the case of children spending their wealth on their parents. If they do this it does not make *hajj* obligatory upon their parents. It only becomes obligatory for them if they have their own personal wealth. For Muḥammad and Abū Yusuf, the sick are required to ask help of others if they can find someone and if they do not do this, their prayer is not valid.

If it is so cold that a person fears they will harm their life or body or they will become seriously ill from using water, they are permitted to make *tayammum*. Abū Yusuf and Muḥammad hold that making *tayammum* in cold weather conditions is only permissible for travellers, not for residents due to the fact that warm water can be found in the cities. However, Imam Abū Ḥanīfa holds that it is equally possible for hot water to not be available in the cities.

242 Abu Dāwud, Ibn Hibbān and Ḥākim narrate from Abu Zarr.
‘Amr ibn ‘As led the prayer for the Companions in state of major impurity – *junub* – during a military expedition. When they came to Medina and informed the Prophet (pbuh) about this. He asked ‘Amr to explain this, and ‘Amr explained that, ‘I feared for my life from the cold and Allah says in Qur’ân ‘don’t kill yourselves, as God is most merciful to you’’. The Prophet (pbuh) listened to the argument and didn’t say anything.243

Some other additions of this Hadith state the Prophet (pbuh) said, ‘You made *tayammum* and prayed’ after that he laughed.244

If one fears that they may encounter an enemy or predatory animals while searching for water, it is permissible to make *tayammum*. A person in prison is also permitted to make *tayammum*, because they are not capable of using water whenever they want to. If they are able to use water whenever they want to, it is not permissible for them to make *tayammum*.

Imam Shâfi‘i is of the view that even if a person fears losing their life or limbs from the cold, they are still not permitted to make *tayammum* because the verse only states, “If you are sick”, it does not mention other scenarios.

If, due to severe hot weather conditions, one fears from thirst for himself, for his companions or for his animals, he is not required to search for water and it is permissible for him to make *tayammum*. Whether or not he is thirsty at that time, or predicts he would be thirsty later during the search, is not relevant. He is allowed to make *tayammum*.

If one fears they will miss the ‘Eid prayer if they perform ablution or *ghusl* they are permitted to perform *tayammum* instead. This is also the case if one’s ablution becomes invalid during the performance of the ‘Eid prayer. If renewing the ablution will result in the prayer being missed one is permitted to perform *tayammum* and complete the prayer. However, the same rule does not apply to the Friday prayer or the obligatory prayers. This is because the Friday prayer has a substitute, the * Zuhr* prayer, and the obligatory prayers can be made up as *qada* (compensation).

If one fears that by performing *wudu* or *ghusl* they will miss the funeral prayer (of a deceased person who is not their responsibility) it is permissible for them to make *tayammum*. If the funeral is of one who is their responsibility this doesn’t apply as the owner of the funeral is waited

243 ‘Aliy al-Qârî, Faţh Bâb al Inayah.
244 Faţh Bâb al Inayah.
for before the prayer is performed. In the case that the people go ahead and pray without him, he has the right to request that the prayer is repeated. The Prophet (pbuh) said, “If you fear that you will miss the funeral prayer and you do not have ablution then make tayammum”. Ibn ‘Umar came to the funeral prayer but he did not have ablution. He made tayammum and attended the funeral prayer.

### CONDITIONS FOR TAYAMMUM TO BE VALID:

1. When water is unavailable or when it is available but something prevents its usage.
2. Illness where water may aggravate the condition or delay the recovery.
3. Illness with fever.
4. Fear that extreme cold will be seriously harmful to one’s health or body.
5. Fear of encountering predators or enemies whilst looking for water.
6. People in prison without free and easy access to water.
7. Fear of extreme thirst whilst searching for water.
8. If one will miss the Eid prayer, or if one loses ablution during the Eid prayer.
9. If one will miss the funeral prayer.

### PERFORMANCE OF TAYAMMUM

Tayammum consists of intention, and two strikes of the ground with one’s palms, wiping the specific areas for ablution after each strike. Tayammum must be made with a soil-like substance. There is a difference of opinion between the different schools on each aspect of tayammum so this section addresses each in detail.

Tayammum starts with intention. One must intend for purification from their unclean state. The intention can be made for prayer, purification alone or any type of worship which is accepted only with ablution, like prostrations for certain Qur’anic verses (sajda al tilawat) or the funeral prayer.

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245 Tahâwî and Nasaî narrate from Ibn ‘Abbâs.
246 Bayhaqî narrates; Daraqutnî narrates the same thing from Ibn ‘Abbâs and Ibn ‘Umar for ‘Eid prayer.
According to Imam Zufar, intention is not obligatory for \textit{tayammum} as it is not obligatory for ablution and \textit{ghusl}. However, \textit{tayammum} literally means intention, thus there is a need to specify it. Also, soil is not a cleansing or purifying substance in itself. For it to become so, intention is necessary so the person can perform the prayers or other acts of worship with \textit{tayammum}. Water is in itself a cleansing and purifying substance therefore it is not obligatory make the intention for purification when using water.

There are various different intentions a person can make before performing \textit{tayammum}. If a person intends to make \textit{tayammum} for reading or reciting the Qur’án they are not able to use it to perform prayers. Similarly, if they make \textit{tayammum} for touching the Qur’án or entering the \textit{masjid} they cannot perform other forms of worship with this \textit{tayammum}. However, if they intend to make a general purification, like ablution, they can perform everything that it is permissible for them to perform with ablution.

It is necessary to specify whether the intention is for ablution or for \textit{ghusl}. One \textit{tayammum} is not sufficient for both ablution and \textit{ghusl}; \textit{tayammum} must be made for each separately. Mūhammad holds that if one makes \textit{tayammum} for ablution this \textit{tayammum} is also sufficient for \textit{ghusl}, because in both cases the intention is purification and removing the state of impurity.

After making the intention, the performance of \textit{tayammum} begins with striking the ground with both palms twice. Striking is an obligatory part of \textit{tayammum}, (\textit{ruqn} or essential step). Striking the same spot on the soil does not make the soil used like it does for water, because the person makes his \textit{tayammum} with whatever left on his palm, not the soil on the ground.

The first strike is for the face and the second strike is for the arms including the elbows during \textit{tayammum}. Allah states this in the verse:

\begin{quote}
\ldots But if you are ill, or on a journey, or if any of you has just satisfied a want of nature, or you have had contact with women, and can find no water, then betake yourselves to pure earth, passing with it lightly over your face and your hands (and forearms up to and including the elbows)…
\end{quote}

\textsuperscript{247} Qur’án 5:6.
The Prophet (pbuh) said: “tayammum consists of two strikes; the strike for the face and the strike for the arms including the elbows”. If one does not strike the ground but they just put their hand to the soil, their *tayammum* is valid. However, this is not the proper manner of performing *tayammum*. Striking the ground is better as has been illustrated in the Hadith reports. Also, in order for dust to enter in between the fingers when making *tayammum*, it is necessary to spread the fingers while striking the ground.

If a person breaks their ablution (*hades*) after striking their palms to the ground before wiping their limbs, they cannot continue to then wipe the face and arms with the same strike. Similarly, if a person breaks their ablution before wiping their head, they need to start again from the beginning. This is because wiping the head is an obligatory part of the ablution.

Wiping must cover the whole limbs; therefore one must remove his ring and wipe the entire skin of his face and arms including the elbows. Since *tayammum* takes the place of ablution and it is necessary to wash the whole limbs in ablution, similarly in *tayammum* the whole of the obligatory limbs must be wiped. If one does not wipe his eyebrow, eye lids or does not remove his ring or similar, his *tayammum* is not valid. Abū Ḥanīfa holds that wiping the majority of the face and the hands is sufficient in *tayammum*.

Abū Ḥanīfa and Imam Shāfī hold that the elbows are included in the wiping in *tayammum*. Awza’i and A’mash hold that wiping is done until the wrists. Zuhri holds that wiping is up until the armpits. The following Hadith indicate that the obligatory part for wiping in *tayammum* is the arms including the elbows: “*tayammum* consists of two strikes; the strike for the face and the strike for the arms including the elbows”.

Asla’ at-Tamimi reports:

I observed the *tayammum* of the Prophet (pbuh), he first struck the ground with his palms, and then raised them to his face, after which he struck the ground again and then wiped his arms,

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248 Daraqutnī narrates from Jābir.
249 Daraqutnī.
including the inner part and outer part until he wiped his elbows with his hands.\footnote{Tabaranī.}

Taḥawī reports this Hadith with extra information; Asla’ at-Tamimi reports,

I was with the Prophet (pbuh) during an expedition and he told me to get us ready for the trip. I said, ‘O Messenger of God I am in a state of major impurity’, to which he did not further comment and remained silent. Angel Jibril then came with the verse of the \textit{tayammum}. The Prophet (pbuh) told me ‘O Asla’ stand up and make the \textit{tayammum} with two strikes on the soil, strike first for your face and then strike for your arms, including the inner and outer sides of them’. When we found water he told me ‘O Asla’ stand up and make the \textit{ghusl}’.\footnote{Tabaranī.}

Awza’i and A’marsh hold that wiping the arms including the elbows is not obligatory; the obligatory part is the hands until the wrists. They bring the following Hadith as evidence:

Once a man came to ‘Umar and he said ‘I am in a state of major impurity but I could not find water’. ‘Umar said, ‘don’t pray’. ‘Ammār said, ‘O leader of the believers, don’t you remember when you and me were at the military expedition, we both became \textit{junub} [state of major impurity] and could not find water, you didn’t pray but I rolled over on the ground and prayed. When we came to the Prophet (pbuh) and informed him of it, he said, ‘It is sufficient for you that you strike your hands to the ground and shake them and then wipe your face and palms’.’\footnote{All the six hadith books narrate from ‘Abdurrahman ibn Abza.}

Ḥanafite scholars answer this as follows, in the Hadith the word \textit{kaffeyk} (palms) means arms, part of the arm is mentioned but the whole limb is meant. The evidence for this is the previous and the following Hadith:

I was present with the people when the verse of \textit{tayammum} was revealed as easiness by wiping with soil if we cannot find water. We were ordered to make \textit{tayammum} by striking once for the
face and striking a second time for the arms up to (and including) the elbows.\textsuperscript{253}

The scholars who hold that the arms should be wiped up until the armpits bring the following Hadith as evidence; Ammār ibn Yasir reports:

\begin{quote}
I was present with the people when the verse of \textit{tayammum} was revealed; we struck once for the face and struck a second time for the arms up to the armpits, including the inner and outer side of the arms.\textsuperscript{254}
\end{quote}

In another Hadith:

\begin{quote}
We made \textit{tayammum} during a trip with the Prophet (pbuh) together. ‘A’isha lost her necklace and the Companions searched for it, meanwhile they spent the day, the next day, there was no water with them. Thereupon the verse of \textit{tayammum} which permits to use soil for purification was revealed. The Muslims started to make \textit{tayammum}; they struck their hands to the earth and wiped their face and their arms up to the armpits including the outer and inner sides of their arms.\textsuperscript{255}
\end{quote}

Hanafīte scholars answer this as follows; \textit{tayammum} is the replacement of ablution. The area of the limbs to be washed in ablution is to be passed on to \textit{tayammum}. It can be understood from the Hadith that some Companions made \textit{tayammum} excessively, because they understood the expression in the verse ‘wipe your arms’ in general and practised it without any limit for the arms. There is no any indication in this Hadith that, the Prophet (pbuh) saw their \textit{tayammum} practice and approved it.

The performance of \textit{tayammum} is as follows; first, a person strikes his palms to the ground and shakes his hand and then wipes his face until nothing remains in his palm (he wipes the same area that is washed in ablution). The second time, he strikes his palms to the ground again, shakes his hands and then wipes his hands and arms (the inner and outer sides) up to, and including, the elbows. It is not necessary to wipe the palms, because when striking them to the earth, they are already wiped.

\begin{flushright}
\textsuperscript{253} Faṭḥ Bāb al Inayah  \\
\textsuperscript{254} Taḥawī reports.  \\
\textsuperscript{255} Faṭḥ Bāb al Inayah
\end{flushright}
A person cannot perform *tayammum* with something that is not a substance of soil such as wood, silver, gold or metal. Anything that turns to ashes upon burning and anything that is made in fire cannot be used for *tayammum*. *Tayammum* can be performed only with a pure earthly substance.

Imam Shāfī, Imam Aḥmad and Abū Yusuf all maintain that *tayammum* is only permissible with soil. They bring the following Hadith as evidence:

The Prophet (pbuh) said, ‘We are chosen over other people by three distinguishing things: our rows in the prayer became the rows of the angels, the whole earth is a *masjid* for us and its soil is a cleansing substance for us when we cannot find water’.256

Abū Huraira reports, ‘a group of people from the desert came to the Prophet (pbuh) and said, ‘we have been on the sand of the desert for three or four months, meanwhile people become *jumub* (major impurity after sexual intercourse), ḥayd (menstrual period) and *nifās* (postnatal bleeding), but we cannot find water (what should we do?). The Prophet (pbuh) said, ‘the earth is sufficient for you’.’257

Abū Ḥanīfa, Muḥammad and Imam Malik use the verse: “betake yourselves to pure earth”258 to explain their view. In this verse the word ‘*Said*’ is a name for the surface of the earth and its kind; therefore it is permissible to make *tayammum* with soil and its substances (including other substances of the earth, not just soil and sand). They rely on the following Hadith:

Jābir reports, the Prophet (pbuh) said, ‘I was given five things which were never given to anyone before me; I was sent help with the ability to fear and sense the approach of the enemy a month’s distance from the event, the earth became pure and like a *masjid* (place of prostration) for me, I was given elegance (*Jawāmī’ al-kalim*), the war booty was made *ḥalal* (permissible) for me, I was sent to the whole of humanity as a messenger’.259

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256 *Muslim*.
257 Aḥmad Hanbel, Ishaq ibn Rahuwayh and Tabaranī.
259 Bukhari and Muslim.
Making *tayammum* on a clean earth substance that has no dust upon it, such as stone or a wall, in case of need is acceptable, because they are of the same essence as soil. For Abū Ḥanīfa, if a person makes *tayammum* on wet ground and no earth remains in his palms after striking the ground, it is valid, because in *tayammum*, the obligatory act is touching the soil or its substances, therefore we shake our hands after striking to the earth and the dust goes.

*Tayammum* is also permissible on clean earth-like substances that have no dust upon them, even if one is able to use soil without any obstacle. Related to this *fatwa*, *tayammum* that is made with the dust obtained from the following materials is valid provided that the person makes the intention for *tayammum* and performs it in the correct way: the dust from the dress; the dust caused by the movement of bricks or by sweeping; the dust caused from demolishing a house; the dust caused by the wind. *Tayammum* is valid in all these cases, because dust is a substance of the soil.

*Tayammum* can be performed before the time of the prayer. Imam Mālik, Shāfī and Aḥmad state that *tayammum* cannot be performed before the obligatory prayer time, because it is a temporary solution for a need. The Ḥanafī School of Thought, however, considered the verse and holds that Allah does not mention any limitations or specifications:

‘...But if you are ill or on a journey, or if any of you has just satisfied a want of nature, or you have had contact with women and can find no water, then betake yourselves to pure earth passing it lightly over your face and your hands, (and forearms up to and including the elbows).’

It is stated as a general statement and therefore it must be accepted as it is. Also the Hadith of the Prophet (pbuh) does not give a limit or specify the time:

The soil is cleansing for Muslims.

Soil is ablution for a Muslim even if they cannot find water for decades. If they find it, they wash their limbs.

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261 Fath Bāb al Inayah.
262 Abu Dāwud, Ibn Hibbān and Ḥākim narrate from Abu Zarr.
The earth is made clean and a masjid for me.263

In all these Hadith, there is no specification or limitation and therefore, performing tayammum before the obligatory prayer time is permissible. Tayammum is the replacement of ablution and ablution is permissible before the prayer times, so tayammum is also permissible before the prayer times.

According to Imam Abū Ḥanīfa, even if a person has a friend in possession of water, they are not obliged to ask for water from their friend to perform ablution. It is valid for them to make tayammum. This is because asking for something from someone is contrary to human dignity. For Abū Yusuf and Muḥammad, in this case, tayammum is not valid. However, if the person asks for water and is rejected it is permissible for him to make tayammum. They hold that this is because water is abundant and the Prophet (pbuh) asked for some of his needs from other people. Indeed, there is no conflict between these two opinions, we can reconcile them as follows; if one thinks based on his predominant view that he will be rejected or debased if he asks water from other people, he is not required to ask, he just makes tayammum. However, if it is not likely that he will be rejected or debased when he asks for water, he cannot make tayammum before requesting it from others.

With one tayammum a person can perform an unlimited number of fard, qada or nawa’il prayers. Imam Mālik and Shāfī both hold the position that one tayammum is sufficient only for one fard prayer. Thus, the person cannot combine two fard prayers with only one tayammum. The dispute arises about the nature of tayammum. For the Ḥanafī School of Thought, tayammum is absolute purification and it removes the state of impurity without any limitation; however, for Imam Malik and Shāfī, tayammum is not real purification but a temporary solution based on a need, therefore one can perform one obligatory prayer with each tayammum and he has to renew it for the next obligatory prayer. Imam Aḥmad holds that, a person can perform one obligatory prayer with the same tayammum but he can perform as many nawa’il prayers as he wants until the time of the next obligatory prayer.

The Ḥanafī School of Thought relies on the following Hadith: Abū Dharr narrates that the Prophet (pbuh) said; “Soil is ablution for a Muslim even if they cannot find water for decades. If they find it, they wash their

263 Bukhari and Muslim.
limbs”.\textsuperscript{264} The Prophet (pbuh) made the soil a substance of purification; he did not restrict it to one particular time. It is permissible when water is not found and its ruling is the same as the ruling for ablution.

<table>
<thead>
<tr>
<th>SUMMARY OF THE RITES OF TAYAMMUM:</th>
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<td>1. Intention to perform \textit{tayammum} for ablution or \textit{ghusl} must be made.</td>
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<tr>
<td>2. Striking the palms against the ground with open fingers and wiping all over the face and head.</td>
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<tr>
<td>3. Striking the palms against the ground a second time and wiping the inside and outside of the arms including the elbows.</td>
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<tr>
<td>4. \textit{Tayammum} should be made with soil or a clean surface made from a soil-like substance (wall or stone).</td>
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\section*{NULLIFICATIONS OF TAYAMMUM (NAWAQIQ TAYAMMUM)}

The reasons that nullify \textit{tayammum} are the same as the reasons that nullify ablution and \textit{ghusl}. This is because \textit{tayammum} takes their place for purification. It is also annulled when one has the ability to use a sufficient amount of water to wash the required parts at least once. If one makes \textit{tayammum} near to a river without having knowledge of it, his \textit{tayammum} is valid.

In cases where the water is not sufficient for performing ablution or \textit{ghusl} it is permissible to perform \textit{tayammum}. If one performs \textit{ghusl} but the water is not sufficient, he then makes \textit{tayammum} (with the intention of \textit{tayammum} for \textit{ghusl}). If he wants to make ablution, he makes another \textit{tayammum} intending for this. Later, when he finds enough water to complete his \textit{ghusl} and \textit{wudu} both of the \textit{tayammum}’ are invalidated. If the water is only enough to either complete his \textit{ghusl} (the parts he wasn’t able to wash in the previous \textit{ghusl}) or make \textit{wudu}, he should complete his \textit{ghusl}. This is because the state of major impurity takes priority over the state of minor impurity for using water.

If one hopes to find water, it is \textit{mustaĥab} (recommended) for him to wait until near the end of the obligatory prayer time before performing the prayer in order to perform it in the best state of purification (ablution).

\textsuperscript{264} Abu Dāwud, Ibn Hibbān and Ḥākim narrate from Abu Zarr.
However, he must not postpone the performance of the prayer until a disliked time (waqt karahah).

It is a requirement to search for water for ablution; a person must look towards their right, left, front and back. The necessary distance to search for water is the distance of shooting an arrow. Imam Mālik and Shāfi hold that the person must search for water and that there is no specific distance for it, because Allah says in the verse; “If you cannot find water”, this expression is binding and it becomes obligatory to search for water first.

The Ḥanafī School of Thought, however, depends on the following Hadith for its ruling:

Two men were on a trip and the time of prayer approached, but they didn’t have water with them. They made tayammum and prayed. After that they found water during the duration and time of that set prayer. One of them repeated his prayer and the other did not. They came to the Prophet (pbuh) and informed him about this. He said to one, who did not repeat the prayer, ‘you are guided by the Sunnah and your prayer is sufficient for you’. And he said to other one, who repeated the prayer, ‘you were rewarded twice for the one prayer’.265

If a person prays with tayammum even there is water near to them, but there is no one available to confirm this, then their prayer is valid and accepted. This is because they do not know if water is nearby or not; this case is treated as if there is no water at all. However, if a person is available to ask but the person prays with tayammum without asking and later learns that water is available, his prayer is not valid. A person is obliged to first search for water before praying with tayammum. This is also the case if one goes to the city. One must ask whether water is available before it is permissible to pray with tayammum. If the person enquiring about water is not answered, it is valid for them to make tayammum and pray. If later he is answered and it happens that water is available, his prayer is valid because he enquired before praying. However, if a person prays with tayammum without enquiring (as to the availability of water), and later it happens that water was available, his prayer is not valid. If a person finds water but it is for sale and very expensive, they are not obliged to buy the water, they can make tayammum and pray. But if water is not expensive but is at its regular

265 Abu Dāwud narrates from Abu Sa‘īd al-Khudri.
price or a little more, they cannot make tayammum, they have to buy it and use it for their ablution because, in this case, they are considered as capable of using water without encountering any difficulty.

If a person’s body is mostly healthy but a part of it is wounded, he washes the sound parts of his body and wipes the wounded area for ablution or ghusl if washing does not harm the body. If it does harm the body, he just makes tayammum for ablution and ghusl. The Prophet (pbuh) said for the sick people ‘tayammum is sufficient for you’.²⁶⁶

If the person is in the state of tayammum and sees water prior to offering the prayer, the tayammum becomes void and they have to perform their ablution again with water. If they see water during the prayer, this invalidates their prayer as well as their tayammum. If they see water after the prayer has ended, then they are not obliged to repeat their prayer.

**CONDITIONS THAT NULLIFY TAYAMMUM:**
1. The same conditions that nullify ablution and ghusl.
2. When enough water is present to perform ablution or ghusl and is seen before or during the prayer.

**WIPING FOOTGEAR AND BANDAGES**

Wiping over footgear and bandages rather than removing them to perform ablution is permissible according to the Ahlu Sunnah wal-Jamaah. There are many saḥīḥ (sound) Hadith to prove this ruling. Imam Abū Ḥanīfa says that “there is evidence regarding the wiping of the footgear that is even brighter than the sunlight. I am afraid if one denies the ruling of wiping over footgear (khuffayn) he may become unbeliever, because this ruling is based on many authentic Hadith and it is almost mutawātir”.²⁶⁷ Aḥmad bin Hanbal says, I don’t have any doubt in my heart about the ruling of wiping over footgear, because there are forty Hadith coming from the Companions about this ruling.

A group of Companions narrates the following Hadith: “I saw the Prophet (pbuh) relieved himself, made ablution and wiped over his footgear”.²⁶⁸

²⁶⁶ Faṭḥ Bāb al Inayah.
²⁶⁷ Faṭḥ Bāb al Inayah.
²⁶⁸ Faṭḥ Bāb al Inayah.
Shurayh ibn Ḥāni asked ‘A’isha if the Prophet (pbuh) wiped his footgear when he was making ablution. She said, ‘ask ‘Ali because he was with the Prophet (pbuh) during the expeditions on many occasions’. We asked ‘Ali about this and he said, ‘I saw the Prophet (pbuh) wiping his footgear’.  

‘Ali narrates that; “A resident can wipe his footgear for one day and one night, and a traveller wipes their footgear for three days and three nights”.

Wiping over footgear is permissible only for the minor impurity (ablution) not for major impurity (ghusl). Saffān ibn Assal reports:

The Prophet (pbuh) was commanding us to wipe our footgear for three days and nights while travelling and to not take them off, except for the performance of ghusl only. Other than ghusl we did not take our footgear off because of urination, defecation or sleep.

THE PERFORMANCE OF WIPING OVER FOOTGEAR AND BANDAGES

The acceptable way to be able to wipe over footgear is as follows: a person makes ablution first and puts their footgear on; after nullifying their ablution they wash all their limbs except their feet, they then wipe over their footgear. A person cannot put their footgear on if they are not in state of ritual cleanliness, i.e. they do not have ablution or they need to make ghusl.

The footgear – khuf – must meet certain criteria in order to be permissible for wiping: one must be able to continuously walk a short distance of about 4 km; the khuf must cover the whole foot including the ankles; each khuf must be free from a tear not larger than three of the smallest toes; they must hold the feet without being tied; they must prevent water from reaching the skin; the front part of the foot must be physically present (not amputated) and it must be equivalent to three of the smallest toes of the foot.

269 ‘Aliy al-Qārī.
270 Fatḥ Bāb al Inayah.
271 Tirmidhi and Ibn Hibbān.
The process of wiping the footgear has certain stipulations attached. Wiping with at least three fingers or the area of three fingers is obligatory. If one wipes the area of two fingers on one khuf and wipes the area of four fingers on the other khuf, it is not valid. If one wipes the front side of his feet starting from his legs to his toes, it is valid although not proper. Wiping should start from the front of the feet, but not from the ankles or under the feet, nor the sides based on the following Hadith: The fourth Caliph, ‘Ali, says; “If religion was established on the basis of reason only then the wiping of the footgear from underneath first would be more reasonable than wiping over them.”\(^\text{272}\) In another report he says:

> The wiping of the footgear (khuf) from underneath would be more reasonable than wiping over them, but I saw the Prophet (pbuh) wiping over his footgear.\(^\text{273}\)

‘Umar reports: “The Prophet (pbuh) commanded us to wipe the upper side of our footgear and to wear them in state of ablution”.\(^\text{274}\) In another report ‘Umar says:

> I heard the Prophet (pbuh) when he was commanding us to wipe the upper side of our footgear during three days and three nights for the traveller and one day and one night for the resident.\(^\text{275}\)

The Prophet (pbuh) passed by a man while he was making ablution but he was washing his khuf (footgear), and the Prophet (pbuh) took his hand and said, my Lord ordered me to wipe like this and the Prophet (pbuh) showed him from the front of the khuf (footgear) toward the leg once, he spread his fingers when wiping them.\(^\text{276}\)

Mughira ibn Shu’ba narrates:

> I saw the Prophet (pbuh) relieve himself and then make ablution. He wiped his khuf by placing his right hand over his right foot and his left hand over his left foot and wiping them from the front of the khuf towards the legs once. I can remember so

\(^\text{272}\) Fatḥ Bāb al Inayah.
\(^\text{273}\) Fatḥ Bāb al Inayah.
\(^\text{274}\) Abu Dāwud narrates this in his Sunan.
\(^\text{275}\) Tabaranī.
\(^\text{276}\) Ibn Majah and Tabaranī.
clearly how the Prophet (pbuh) wiped his *khuf* it is as if I am watching him perform it now.\(^{277}\)

It is permissible to wipe over thick socks provided that they don’t let water in and it is also permissible to wipe over the socks which are worn over the footgear (*khuf*). One is not required to remove his socks and wipe over his footgear, rather, he can wipe over his socks (if there is footgear under the socks, otherwise it is not permissible). The following Hadith is evidence for this *fatwa*:

‘Abdurrahman ibn Awf asked Bilal about the ablution of the Prophet (pbuh) and he replied, ‘after he was relieving himself I was bringing water to the Prophet (pbuh) for ablution, while making ablution The Prophet (pbuh) was wiping over his socks (*jurmuqayn*) and turban (without removing his turban he was wiping his head under the turban)’.\(^{278}\)

In the Hadith, the word ‘*jurmuqayn*’ is translated as socks that are worn over footgear in cold weather conditions. If they are put on over footgear in the state of ablution, it is permissible to wipe over them. The previous Hadith is evidence for this *fatwa*. But if one puts his socks over the footgear without having ablution, it is not permissible for him to wipe over them because the time for wiping starts from the first nullification of ablution and it is necessary to be in the state of ablution when one first puts on the footgear and socks.

If one is wearing a bandage over a wounded limb that is usually washed in ablution, it is not necessary to have ablution before wrapping the bandage because there is a sound excuse for it, and stipulating ablution for it, brings difficulty for Muslims. If the bandage exceeds the wounded area and wraps sound parts too, it is permissible to wipe over the bandage, there is no need to wash the sound area underneath. This is because, when bandaging a wound it is common to also cover some of the unharmed area around it. Unwrapping and washing the wound for ablution will not only be difficult for the person, it may also harm the wounded area. Wiping over most of the bandaged area is sufficient; it is not necessary to wipe the whole bandaged area. If wiping over the bandage may harm the wound, it is permissible to omit the wiping of that area. According to Abū Yusuf and Muḥammad, if it is not harmful, the bandaged area has to be wiped for the

\(^{277}\) Ibn Majah and Tabaranī narrate from Jābir.

\(^{278}\) Abu Dāwud, Ibn Majah, Ibn Khuzayma and Hakim.
prayers to be valid. For Abū Ḥanīfa, it is wajib to wipe over the bandage, but if one leaves it the prayers are valid because this rule is based on zannī dalil (probable evidence).

If, whilst performing the prayer, the bandage comes off, the prayer is invalidated. This is because it is considered as starting the prayer without ablution. If a person has ablution and the bandage is removed, they wash the wounded area to maintain their ablution. If a person doesn’t have ablution and the bandage is removed, they make ablution including washing the wounded area. If the wound has not healed and requires a clean bandage, the bandage is changed and it is not necessary to wipe it. This does not invalidate ablution if it is done outside of the prayer.

The evidence for wiping over bandages is in the following Hadith:

‘Ali reports: one of my elbows was broken and I asked the Prophet (pbuh) about it. He said ‘wipe that area over the bandage’.\textsuperscript{279}

Ibn ‘Umar also wiped over a bandage and none of the Companions disputed his act.\textsuperscript{280}

Ibn ‘Umar reports: The Prophet (pbuh) was wiping over bandages.\textsuperscript{281}

Abū Umama reports: Ibn Qamia wounded the Prophet (pbuh) with an arrow in the battle of Uhud. I saw the Prophet (pbuh) wiped over the bandage when he made ablution’.\textsuperscript{282}

Jābir reports:

We were together with a group of Muslims during a military campaign. A stone hit one of us that cracked his head open. After that the man saw a wet dream and needed a major bath. He asked his friends, ‘Am I allowed to make tayammum?’ They said ‘no, because you can use water’. After that the man performed ghusl and died. When we came to Medina and the people informed the Prophet (pbuh) about this he said, ‘They killed him, may Allah kill them, why didn’t they ask if they didn’t know the ruling for

\textsuperscript{279} Ibn Majah, Bayḥaqī and Daraqūtnī.
\textsuperscript{280} Bayḥaqī report.
\textsuperscript{281} Daraqūtnī.
\textsuperscript{282} Tabaranī.
The cure for ignorance is asking. It was permissible for him to make *tayammum*. He would tie his head with bandage and wipe over it while washing the other limbs.²⁸³

Instead of wiping the head, wiping over a turban, hat or any head cover is not permissible for ablution, because Allah commanded us to wipe over the head for ablution in the Qurʼān. The following report is evidence for this *fatwa*: ‘Jabir was asked about wiping over the turban and he said the ablution is not valid unless the water touches the hair of the head’.²⁸⁴ Nāšī says; ‘I saw Safiyya (one of the Prophet’s (pbuh) wives) when she was making ablution; she was removing her head cover and wiping over her head’.²⁸⁵ Nāšī says, ‘I was small in those days’.

Awzaʻi, Aḥmad and Zahirī scholars hold that it is permissible to wipe over the turban. They say, the Prophet (pbuh) wiped over his footgear and his turban based on the following evidence:

‘Abdurrahman ibn Awf asked Bilal about the ablution of the Prophet (pbuh) and he replied, ‘I was bringing water to the Prophet (pbuh) for ablution, while making ablution The Prophet (pbuh) wiped over his turban’.²⁸⁶

Ali ibn Tālib said, ‘Bilal assumed that the Prophet (pbuh) was wiping over his turban’.²⁸⁷

Ḥanafīte scholars say, the Prophet (pbuh) didn’t wipe over his turban continuously, maybe there was a wound on his head and that is why he wiped over his turban at that time. Even if we accept the permissibility of wiping over the turban, it was abrogated later on. Allah says in the verse ‘wipe your head’. This verse requires wiping over the hair of the head and it also encompasses that it is not permissible to wipe over anything on the head. If *khabar wāḥid* (Hadith which is reported by single source) contradicts one of the strong and definite pieces of evidence it cannot be practised as a principle of *Uṣūl al-Fiqh*.

The time during which it is permissible to wipe over *khuf* (footgear) is one day and one night for a resident and three days and three nights for a resident.

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²⁸³ Abu Dāwud narrates from Jābir in his *Sunan*.
²⁸⁴ Ṭḥā al Inayah.
²⁸⁵ Ṭḥā al Inayah.
²⁸⁶ Abu Dāwud and Ibn Khuzayma report.
²⁸⁷ Tabarānī, Muʻjam.
traveller starting from first nullification of ablution. The Prophet (pbuh) said; “Wiping over khuf is one day and one night for a resident and three days and three nights for a traveller”.  

There is no time restriction for wiping over bandages. Imam Malik holds that there is no time restriction for wiping over khuf (footgear), but it is mustahab for the resident to remove his footgear for every Friday and wash their feet. He relies on the following Hadith:

The Prophet (pbuh) said: ‘when you make ablution and put your footgear on, pray with them and wipe over them (when renewing ablution) and do not remove them except for the ghusl’.

This Hadith is āam (a general statement), and the other Hadith restricted this general statement to the ruling that wiping is permissible for one day and one night for a resident and three days and three nights for a traveller starting from the first nullification of the ablution. The Prophet (pbuh) said; “Wiping over khuf is one day and one night for a resident and three days and three nights for a traveller”.

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**SUMMARY OF PERFORMANCE OF WIPING KHUF AND BANDAGES:**

1. It is necessary to make ablution before wearing khuf.
2. When the ablution is nullified all the limbs are washed except the feet.
3. The khuf are wiped with three fingers from the front towards the legs.
4. Khuf should have the following qualities: be able to walk continuously for 4km; cover the ankles; stay on the feet without being tied; be waterproof; the front part of the foot must be present (not amputated).
5. It is permissible to wipe over waterproof socks worn over the khuf.
6. It is permissible to wipe over bandages that are covering wounds and some healthy skin.
7. It is permissible to only wipe over a part (most, not all) of the bandage.
8. The bandage shouldn’t be wiped if it will damage the wound.

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288 Abu Dāwud, Ibn Majah and Tirmidhi narrate from Khuzayma ibn Thabit.
289 Hakim reports in his Mustadrak.
290 Abu Dāwud, Ibn Majah and Tirmidhi narrate from Khuzayma ibn Thabit.
9. Removal of the bandage during prayer invalidates the prayer.
10. Wiping of khuf is valid for one day and one night for residents and three days and three nights for travellers (after the first ablution has been nullified).

NULLIFICATIONS FOR THE RULING OF WIPING OVER FOOTGEAR

Wiping is nullified by all things that nullify ablution. If a person nullifies their ablution they must make ablution again and wipe their khuf. They are not required to wash their feet. A person is required to wash their feet when the wiping period has expired. They are not required to make a new ablution if they have one already; they just wash their feet and put the footgear on again. If they don’t have ablution they have to make a new ablution including washing the feet.

The removal of footgear invalidates the wiping rule but not the actual ablution. The same rule is applied for an instance whereby the majority of the foot is revealed from the footgear. Imam Malik holds that it is necessary to wash the feet immediately after removing the footgear, because his opinion is that washing the limbs successively is obligatory. He references the fatwa that if one has haircut, he has to wipe his head immediately even if he already has ablution.

If any khuf is torn to a size equal to the smallest three toes, and three toes can be seen through the footgear, this nullifies the wiping rule. For Malik, if most of the khuf is torn, this invalidates the wiping rule. If there are couple of tears in a khuf, each tear has to be added together for the same khuf and if the total tear is equal to three toes, then this nullifies the wiping rule.

SUMMARY OF THE NULLIFICATION OF THE WIPING OF KHUF:
1. The same rules apply as for normal ablution. When ablution is nullified, it is to be made and the khuf should be wiped.
2. When the wiping period expires the feet should be washed even if the wearer has ablution.
3. If the wearer does not have ablution they should perform one.
4. Removal of khuf does not invalidate ablution but does invalidate the wiping rule.
5. If one *khuf* is removed, this invalidates the wiping rule. Both *khuf* should be removed and the feet washed.
Cleansing the Body and Surroundings

Menstruation (Hayd)

Menstrual bleeding (hayd) is the monthly discharge of blood from the uterus of a female who has attained puberty, who is not ill or pregnant and has not reached the age of menopause.

The minimum number of days of menstruation is three days and three nights. Imam Shafi‘i and Imam Ahmadd hold that the minimum number of days of menstruation is one day and one night. Imam Malik says there is no minimum number of days for menstruation because in the Qur’an Allah doesn’t specify a minimum number of days: “Say: ‘It is a state of hurt (and ritual impurity), so keep away from them [no intercourse] during their menstruation…”’ 291

The Hanafi School of Thought says that a woman must stop praying and fasting when she menstruates, even if the bleeding stops before three days has finished. Therefore, finishing the menstrual period and cleansing is a minimum three day period. The most important consideration is the health of the woman. It is thought that she needs at least three days during this period of time.

The maximum time for menses is ten days. Imam Malik, Imam Shafi‘i and Imam Ahmadd maintain that the maximum time is 15 days. Their source for this ruling is urf (customs) of what is the customary or natural limit for women. Ata says; “I saw women, some of them bleed one day, some bleed fifteen days”. Zuhrī agrees with this; “some of our women bleed one day and some fifteen days” 292

Hanafite scholars bring the following Hadith as evidence for their opinion rather than looking to customs:

Ummu Salama asked the Prophet (pbuh) about a woman who bleeds chronically. He said, ‘She checks how many days her usual menstrual period lasts within a month and after finishing

291 Qur’an 2:222.
292 ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
her regular menstrual days she takes major ablution (ghusl) and prays’.293

The Prophet (pbuh) did not question about how many days her menses lasts before answering the question. He just mentioned “days”. In Arabic al-ayyam (days) refers to a time period between three and ten days. So it is understood from this that the maximum time for menses is ten days and the minimum time is three days. If the length of the menstrual cycle exceeds ten days, it is classified as istihāda”, (chronic vaginal bleeding).294

There are additional Hadith which are evidence supporting the Hanafi School of Thought’s ruling on the minimum and maximum days for ḥayd:

The Prophet (pbuh) said: ‘The minimum days for the menstrual period of a virgin or a married woman is three days and its maximum is ten days’.295

Hayd is three, four, five, six, seven, eight, nine and ten days. If it exceeds ten days it is classified as mustahada.296 Anas reports: A woman is in her period until ten days. If it continues she is mustahada (vaginal bleeding illness).297

Mu’adh bin Jabal reports: There is no menstrual period less than three days, and also no menstrual period more than ten days. After ten days she is mustahada and makes ablution (wudu) for every prayer time in order to pray. There is no postnatal bleeding term less than two weeks and also none more than forty days. If a woman finishes her postnatal term before forty days, she starts to pray and fast but her husband cannot have intercourse with her before forty days is completed.298

Uqayli narrates from Mua’dh ibn Jabal: There is no menstrual period less than three days, and also no menstrual period more than ten days.299

293 ‘Aliy al-Qārī.
294 Tabaranī and Daraquṭnī narrate from Abu Umamah.
295 Daraquṭnī narrates from Wasila ibn Ashqa’.
297 Daraquṭnī narrates from Anas.
298 Ibn ‘Adiy relates from Muath ibn Jabal.
299 Faṭḥ Bāb al Inayah.
Abū Said al-Khudri reports: There is no menstrual period less than three days, and also no menstrual period more than ten days, the minimum days between two menstrual cycles is fifteen days.\textsuperscript{300}

All these Hadith references prove that resolving this issue should not be left to urf (customs). In his methodology, if Abū Ḥanīfa finds any Hadith about any matter of law, he abandons qiyyās (analogical reasoning). Consequently, he did not make ijtihād (ruling based on juristic opinion) on this matter, instead he followed the Hadith evidence to determine his ruling.

It is Sunnah for a bleeding woman to place cotton on her private area to establish the time of menstruation. Also she is permitted to use perfume or any kind of fragrance to mask any discomforting odours.

The minimum number of days of purity (time period between two menstrual cycles) for women is fifteen days based on the consensus of the Companions. There is no maximum time limit for the purity between two menses cycles. The purity time could be one or two years, or it is possible that a woman may not even menstruate again. The purity time can be understood as a period of time starting at the end of the latest ḥayd and finishing when the next cycle begins. If the next cycle does not start for some reason the woman is considered pure and ready to perform the prayers and to fast during Ramadan.

If a woman who bleeds chronically (mustahāda) forgets when her regular menses days are and usual cycles in the month, she acts upon her predominant view after trying to establish it correctly. If she does not have any predominant view about this issue, she is named as mutahayyara (puzzled); it is difficult to establish the rulings regarding a woman in this condition. The soundest view for them is that they should pray and fast due to the possibility that they might be pure (not ḥayd) but that their husband cannot have intercourse with them in case of the possibility that they might be in their menses.

The red, yellow and dark coloured fluid that a woman sees during the menstrual cycle is considered part of menstruation until she sees pure whiteness.

\textsuperscript{300} Faṭḥ Bāb al Inayah.
'Alqama narrates from his mother and his mother from ‘A’isha: The women were sending deodorised cups with pieces of cotton used in ḥayd, which were yellowish in colour. They asked about prayer in this condition. She told them, ‘don’t rush, and wait until you see pure white liquid’. ⁴⁰₁

If menstrual bleeding stops and starts again during the days of a woman’s period, she is considered to be in ḥayd for all this time as long as this bleeding does not exceed ten days. It is possible for bleeding to pause during the menstruation time. The ruling for ḥayd is given according to its start and end times, there is no requirement of constant bleeding for menstrual days.

Imam Shāfi’i holds that menstrual bleeding and istihāda (chronic vaginal bleeding) are separated by their colour based on the following Hadith; the Prophet (pbuh) told Fatima bint Abū Hubaysh that, ‘the blood of ḥayd is thick and black, if you see this blood, stop praying, if you see other blood (different colour) make ghusl and pray’. ⁴⁰²

Abū Hanifa and Imam Malik have a different opinion on this issue. Ḥanafite scholars bring forward the following Hadith for their opinion; the Prophet (pbuh) said, “Mustaḥada stops praying in her menstrual days” and “do not pray in your menses”. ⁴⁰³ In both Hadith, the days are taken into consideration, not the colour. The following Hadith is also another piece of evidence for the ruling in the Ḥanafi School of Thought;

‘A’isha reports: Fatima bint Abū Hubaysh came to the Prophet (pbuh) and said, ‘I am a woman who has chronic vaginal bleeding (istihāda), I cannot be clean, and should I stop praying?’ The Prophet (pbuh) replied, ‘No, just abandon prayers during your regular menstrual period, after that make ghusl (once) and then ablution for each farḍ prayer even if blood continues to come’. ⁴⁰⁴

The Ḥanafi School of Thought relies on the following Companions and scholar’s ijtihad in this issue; ‘Ali, Ibn ‘Abbās, Sālim ibn Abdullāh, Qâsim ibn Muḥammad, Makhul, Ḥasan Basrī, Ibrahim an-Nakhāī, Ibn Sīrin. They report quite similar things regarding ḥayd and istihāda.

⁴⁰₁ ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
⁴⁰² Fatḥ Bāb al Inayah.
⁴⁰³ Fatḥ Bāb al Inayah.
⁴⁰⁴ Ibn Majah narrates from ‘A’isha.
SUMMARY OF THE RULINGS REGARDING MENSES:
1. The menstrual period lasts a minimum of three and a maximum of 10 days.
2. The menstrual period continues until vaginal discharge is white in colour.
3. When the menstrual period finishes, a woman makes *ghusl* and can pray and fast.
4. If a woman is *mustaḥada* (has chronic vaginal bleeding) she should calculate the days of her menses. When they are finished she should resume praying and make *wudu* before each prayer.
5. The minimum number of purity days between menses is 15. There is no maximum.

FORBIDDEN (*HARAM*) ACTIONS DURING MENSTRUATION AND POSTNATAL BLEEDING

It is not permissible for women to pray or fast during menstruation. They are not obliged to make *qada* (delayed) prayers for the prayers they miss during menstruation; however, they do have to make up any days of fasting they miss during Ramadan due to their menstruation. This is based on the following Hadith:

Mu’athah ‘Adawiyah asked ‘A’isha, ‘why does a menstruating woman do *qada* for fasting but not for prayers?’ She replied, ‘are you *haruriyya*\(^{305}\) (deviated sect)?’ She said, ‘No, I am just asking’. ‘A’isha said, ‘we are commanded to do *qada* for fasting but not for prayers’\(^{306}\).

There is a general consensus (*ijma*’) on this matter. A possible explanation for this may be to remove difficulty from women. While making up for a once a year obligation of fasting is easy during the rest of the year, it would put great difficulty on women if they were to make up (*qada*) prayers every month in addition to fulfilling their usual prayer obligation.

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\(^{305}\) Haruriyya is the place that Kharijites people gathered. According to this deviated sect women must make up as qada the prayers they miss during their menses.

\(^{306}\) This hadith is narrated by all six hadith books.
Women are not permitted to enter the masjid during their menstrual period. ‘A’isha reports:

The houses in Medina were opening to the masjid, one day the Prophet (pbuh) came and told them to change their entrance. But people didn’t do anything; they hoped that the Prophet (pbuh) may change his decision or some easiness may come from Allah. But again he told them: ‘change the entrances of your houses, because the masjid is not halal (allowed) for the junub (state of spiritual impurity) or for hayd (a woman in her period)’.  

Women are not permitted to make tawaf (circling the Ka’ba) during menses, because the Ka’ba precinct is considered a place of worship (masjid). If a woman starts to experience her menstrual period when she is in Ka’ba, she must leave the Ka’ba immediately; the best action in this situation is that she makes tayammum and leaves immediately after.

Sexual enjoyment of the area from beneath the naval to below her knees is unlawful during her menstrual or postnatal bleeding. Ahmadi bin Hanbal and Imam Shafii hold that only sexual intercourse is forbidden. They rely on the following Hadith:

The Jews were separating their rooms from their wives and not eating together with them when they were in their menstrual period. The Companions asked the Prophet (pbuh) about this and Allah revealed the following verse: ‘They also ask you about (the injunctions concerning) menstruation. Say: It is a state of hurt (and ritual impurity), so keep away from them during their menstruation and do not approach them until they are cleansed. When they are cleansed, then (you can) go to them inasmuch as God has commanded you (according to the urge He has placed in your nature and within the terms He has enjoined upon you). Surely God loves those who turn to Him in sincere repentance (of past sins and errors) and He loves those who cleanse themselves’.

After reciting this verse, the Prophet (pbuh) told them ‘you can do anything with your wives except intercourse (while in the menstrual cycle)’.

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307 Abu Dawud narrates from ‘A’isha.
308 Qur’an 2:222.
309 Kutub Sitta narrates from Anas except Bukhari.
Hanafite scholars rely on the following two Hadith: ‘Abdullah ibn Sa’d reports:

‘I asked the Prophet (pbuh), ‘what kind of things is permissible for me during my wife’s menses?’ The Prophet (pbuh) replied, ‘It is permissible for you to have pleasure from the upper part of her body above the navel during her menses’.310

‘A’isha narrates: The Prophet (pbuh) was commanding me to cover ‘izar (long underwear) during my period and touching me over a cover.311

If touching to the area under the navel without a cover was halal, the Prophet (pbuh) would not have asked her to cover that area. If anyone claims that having intercourse with a woman during in her menses is halal, they become unbeliever because this ruling is given based on the Qur’ân and denying one of its verses makes people unbelievers. But if a man has intercourse with his wife during her period without denying its ruling and knowing that it is haram, he becomes a sinner and he must repent and compensate for this offense. The compensation for this sin is to repent and give charity to the value of a dinar (the value of 4.3 gr gold). The Prophet (pbuh) said about a man who has intercourse with his wife in her period, “he gives charity of a dinar or half of a dinar”.312 If the intercourse happens at the beginning of the period, one dinar is given and towards the end of it half of a dinar is given in charity as compensation for the forbidden act.

Reciting a verse or less than a verse from the Qur’ân is not lawful for ṣayd, junub and nifās. Ibrahim Nakhāi holds that, it is permissible for women in their menses to recite some verses. But there are some Hadith that contradict this fatwa; Ibn ‘Umar reports: ‘The Prophet (pbuh) said; ‘ṣayd and junub do not read anything from the Qur’ân’.313

It is permissible for ṣayd women to teach or to learn the Qur’ân, because there is a need for it. Imam Malik holds that it is permissible for ṣayd (not for junub) to read the Qur’ân for the reason of not forgetting it, because ṣayd is coming from Allah and women cannot remove it, therefore it is permissible for them to read the Qur’ân if they are afraid

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310 Abu Dāwud.
311 Bukhari.
312 Abu Dāwud reports from Ibn ‘Abbās in his Sunan.
313 Tirmidhi and Ibn Majah narrate from Ibn ‘Umar.
they will forget it. But it is not permissible for junub to read the Qur’ān, because they can remove this major impurity whenever they want to. Ḥanafī scholars hold that it is not permissible because there is a Hadith about this ruling; ‘ḥayd and junub do not read anything from the Qur’ān’. 314

If the intention is supplication, praise or invocation such as to say at the moment of tragedy, “To Allah we belong and to Him we shall return”, “Praise be to Allah”, “In the name of Allah”, “O Allah! Forgive me and my parents”, then it is permissible to utter such things. There is consensus among the scholars that invocations, takbir, tahlil (i.e. there is no god except Allah) and sending blessings upon the Prophet Muḥammad (pbuh) are permissible for women during menses, postnatal bleeding and in a state of sexual impurity.

Women in menses, postnatal bleeding and a state of sexual impurity cannot touch the Qur’ān based on the following verse:

None except the purified ones can reach it (to obtain the knowledge it contains. And none except those cleansed of material and spiritual impurities should touch it).315

The Prophet (pbuh) said: ‘None touch Qur’ān except the purified’.316

Hakim ibn Hizam reports: the Prophet (pbuh) said to me the following words when he sent me to Yemen; ‘don’t touch Qur’ān except when you are purified’.317

Touching the Qur’ān with a covering that is separate from the Qur’ān is permissible for women during menses, postnatal bleeding and in a state of sexual impurity. However it is disliked to touch to the Qur’ān with one’s dress, because the dress on the person is considered part of his body, but if a person touches with different dress, not the one on his body, it is not disliked.

Women with menses, postnatal bleeding or in a state of sexual impurity are prohibited from touching anything which is inscribed with

314 Tirmidhi and Ibn Majah narrate from Ibn ‘Umar.
315 Qur’ān 56:79.
316 Abu Dāwud.
317 Ḥākim narrates in his Mustadrak.
verses from the Qur’ān. If the verses are in a book of *tafsīr*, Hadith, *fiqh* or other subjects then it is disliked to touch just the verses. It is also disliked for them to write verses as this can been considered the same as touching.

If the bleeding of the menstrual period stops due to reaching its maximum duration of ten days, or if postnatal bleeding stops after forty days which is the maximum duration, then it is permissible for the female to have sexual intercourse without performing the major bath. If, however, the bleeding stops before the maximum duration she has to make a major bath first.

Imam Mālik, Shāfi‘ī and Aḥmad maintain that a woman is not permitted to engage in sexual intercourse after her menses has finished before she has performed *ghusl*. They hold that in the verse stating “when they are purified” Allah is commanding that women are only permitted to resume sexual relations after menses after they have performed major ablution.

Ḥanafīte scholars answer this as follows: Allah says we should separate from our wives when they are in their period. But when they finish their period they are not considered as *ḥayd*. That is why they have to perform the prayers starting from the time their menses finished. If they don’t perform those prayers they become a sinner and the prayers remain their responsibility. It seems they become purified as a ruling. The other thing is that the verse in the Qur’ān has two different readings. According to the one reading when menses ends they become purified, for other reading they won’t be purified until they have *ghusl*. In order to reconcile between these two readings Ḥanafīte scholars say that, if a woman finishes the maximum duration of the menstrual term (ten days), it is permissible to have sexual intercourse with them before making *ghusl*. But if their menses finishes in less than ten days they can’t have intercourse before making *ghusl*.

If a woman finishes her period and there is time for the major bath and as well as for praying she is required to perform the prayer, however if there is not enough time for both then she is not required to perform that specific prayer, because making *ghusl* is counted in the time frame of menses.
FORBIDDEN ACTS DURING MENSTRUATION:
1. Women do not pray or fast during their menstruation. Ramadan fasting days that have been missed due to menstruation should be made up later.
2. Women cannot enter a mosque during their menstrual period.
3. Women cannot circle the Ka’ba during their menstrual period.
4. Sexual pleasure below the navel area and above the knees is not permitted during menses.
5. Reciting from and touching the Qur’ān is not permitted.
6. Touching anything with verses written from the Qur’ān is not permitted.
7. Sexual intercourse should be precluded by ghusl unless the maximum time for menses (10 days) or post-natal bleeding (40 days) has passed.
8. Prayers should not be resumed without performing ghusl.

THE RULINGS OF POSTNATAL BLEEDING

Nifās (postnatal bleeding) is the blood that comes from the womb after giving birth. There is no minimum time for nifās but its maximum is forty days based on the Hadith: “The Prophet (pbuh) assigned a maximum of forty days for nifās unless she sees purity before forty days”.318 In another report Ummu Salama said; ‘the women in nifās were sitting (waiting) for forty days in the time of the Prophet (pbuh)’.319

The maximum number of days for nifās is forty based on the following Hadith: Ummu Salama reports; “The Prophet’s (pbuh) wives were waiting forty days for nifās to purify unless they saw purity before from it”.320 Abū Dāwud added the following words to this Hadith in his report; “the Prophet (pbuh) didn’t order us to make up the prayers for the nifās days”.321 Tirmidhi says: “the scholars have consensus that women in their nifās don’t pray for forty days, unless they become purified before then.”322

318 Ibn Majah narrates from Anas.
319 Abu Dāwud and Tirmidhi.
320 Abu Dāwud, Tirmidhi and Ibn Majah.
321 Abu Dāwud.
322 Fāṭḥ Bāb al Inayah.
If a pregnant woman miscarriages, the ruling of *nifās* is applied to her and she has to wait until postnatal bleeding has finished before resuming her prayers.

**RULINGS OF POSTNATAL BLEEDING:**
1. Postnatal bleeding lasts a maximum of 40 days,
2. Praying is forbidden during postnatal bleeding. Prayers do not need to be made up later,
3. Bleeding following miscarriage is the same as postnatal bleeding and has the same rulings.

**THE RULINGS OF CHRONIC VAGINAL BLEEDING (ISTIHĀDA)**

*Istihāda* means a woman who experiences chronic vaginal bleeding. The definition for chronic vaginal bleeding is; menses or postnatal bleeding that continues beyond what the woman usually experiences and exceeds the maximum duration. A menstrual period which lasts less than three days is regarded as *istiḥāda*. Bleeding that continues beyond the maximum of 10 days of menses is regarded as *istiḥāda*. Postnatal bleeding that continues beyond the maximum of forty days is regarded as *istiḥāda*. The evidence for this is the following Hadith which the Prophet (pbuh) said about *istiḥāda*:

She stops praying in her regular period and takes a shower then makes ablution to pray until her regular menses time.\(^{323}\)

The Prophet (pbuh) said: *Mustahada* [a woman who has chronic vaginal bleeding] stops praying in the days which she was not praying in her regular period. After that she makes one *ghusl* but a new ablution for each prayer.\(^{324}\)

The regular days of her menses (ten days) and postnatal period (forty days) are definitely considered *ḥayd* or *nifās*, but after that it is doubtful, it might be *ḥayd* and *nifās* or not. The doubtful part is added to the certain part and the ruling is given according to this criteria. Additionally, if a pregnant woman experiences vaginal bleeding, it is also regarded as

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\(^{323}\) Tabaranī narrates from ‘A’isha.

\(^{324}\) Tabaranī relates from Savda bint Zam’a.
*istiḥāda* and she can pray and have sexual relations in this situation. The menstrual period and pregnancy cannot be combined. Allah made menses a sign for pregnancy. The lack of menses shows the presence of pregnancy. Therefore the two cannot be combined. Ibn ‘Abbās relates: “Allah removed ĥayd from the pregnant and made the blood provision for the babies in the womb”.325 ‘A’isha reports: “the pregnant wouldn’t be ĥayd”.326

Hanafite scholars bring the following verse as evidence:

> Those of your women who have passed the age of monthly courses (or those who for some reason do not have monthly periods) – if you are in uncertainty about it – their waiting-period is three (lunar) months. As for the women who are pregnant (whether divorced or widows), their waiting-period is until they deliver their burden…327

In this verse there is an indication that the pregnant wouldn’t be ĥayd. That is why Allah assigned their waiting time for giving birth.

**THE RULINGS FOR EXCUSED ONES**

If a person is unable to keep his/her ablution during a *fard* prayer time due to a chronic condition like *istiḥāda*, bleeding from the nose, bleeding from a wound, breaking wind, etc. the rulings for excused ones are applicable. He/she makes a new ablution for each *fard* prayer but he/she can pray in this *fard* prayer time as many as *fard* or Sunnah prayers as he/she wants until the next *fard* prayer time.

Imam Mālik holds that there is no need to renew the ablution for each *fard* prayer because of a chronic condition, but the person is required to renew the ablution if it becomes nullified by other methods. Imam Shāfī says a person makes ablution for each *fard* prayer and can pray Sunnah as much as he/she wants but cannot pray the next *fard* prayer or make *qada* with the same ablution. He relies on the following Hadith that ‘A’isha relates:

> Fatima bint Abū Hubaysh came to the Prophet (pbuh) and said, ‘O Messenger of God I am a woman of *istiḥāda*, I wouldn’t be

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325 Fatḥ Bāb al Inayah and Ibn Shahin.

326 Daraqutnī narrates.

purified, should I stop praying?’ The Prophet (pbuh) said, ‘No, it is istihâda not hayd. When you are in your hayd don’t pray, but during istihâda wash the blood and pray’.328

The Prophet (pbuh) said: ‘Mustahîda leaves prayers in her regular menstrual period, after that she takes a shower and makes ablution for every obligatory prayer during istihâda time’.329

Hanaîfite scholars interpret the Hadith that Imam Shâfi’i uses as a basis for his ijtihâd as follows: the expression “every prayer” in the Hadith is understood for each farḍ prayer time. When a farḍ prayer time expires, the ablution becomes invalid. In the Hadith, the time of the prayer is meant, not the prayer itself. The following Hadith supports this: Ibn Qudamah narrates the same Hadith (Fatima bint Hubaysh) from different channels as follows: “she makes ablution at the “time” of each obligatory prayer”.330 Abû Ḥanîfa narrates the same Hadith from ‘A’isha as: “she makes ablution at the “time” of each obligatory prayer”.

It is obvious that each farḍ prayer is performed during its assigned time. Also, the Hadith that Jibrîl taught the Prophet (pbuh) the beginning and the end of each prayer time supports this ijtihâd, because in the Hadith, the expression ‘there is a beginning and end for the prayers’ is used but the time of prayer is meant with this expression. In another Hadith, ‘whenever the prayer comes upon the person, he has to perform it’,331 the expression ‘the prayer’ is used in the mean of the obligatory prayer time. There are many more examples of this type of usage in the Hadith and therefore, with one ablution an excused one can perform as many as Sunnah and farḍ (qada) prayers until the next farḍ prayer time.

The ablution of those who are excused is nullified when the time of the obligatory prayer ends, like when sunrise ends fajr prayer time. Abû Ḥanîfa and Mughâmmad hold that if an excused one makes ablution for the ‘Eid prayers after the sun rises, he/she can pray the Zuhr prayer with same ablution, because ‘Eid prayers is not an obligatory prayer time, the first obligatory time is Zuhr, therefore it is permissible for the excused one to pray both of them with same ablution.

328 Bukhari.
329 Ibn Majah from ‘Adiy ibn Thabit.
330 Ibn Qudamah, al-Mughni.
331 Fâṭḥ Bâb al Inayah.
If blood is flowing, the excused one is required to pray whilst sitting to minimise the amount of blood that will leave the body and dirty the clothes. It is required for mustahada to clean her dress of blood for every obligatory prayer time.

**RULINGS FOR EXCUSED ONES:**

1. Excused ones are those with istihada, bleeding from the nose or wound, chronic gas, etc. who cannot keep their ablution during the fard prayers.
2. Excused ones should make one ablution in each fard prayer time. They can pray all the fard and Sunnah prayers during that prayer time with one ablution.
3. At the end of the prayer time the ablution becomes nullified.
4. Excused ones should sit to pray if blood is flowing.
5. Mustahada should clean their dress of blood for every fard prayer time.

**THE RULINGS FOR FILTH (NAJES-ANJĀS)**

This chapter explores the different types of filth and how to clean them. Najes means filth and it needs to be cleaned before worship.

If filth is on the body, in the location of worship or on the clothes and it can be seen, removing it by washing is sufficient. If washing the filth doesn’t clean it and it still exists, some cleaning detergent such as soap can be used.

Asma bint Abū Bakr reports:

A woman came to the Prophet (pbuh) and said, ‘If the blood of ḥayd contaminates the dress of one of us, what should she do?’ The Prophet (pbuh) said ‘she should expunge the blood, wash the dress with water, rub it and then she should pray’.332

Ummi Qays bint Mihsan reports:

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332 Bukhari, Muslim, Imam Mālik, Abu Dāwud and Tirmidhi narrate from Asma bint Abu Bakr.
She asked the Prophet (pbuh) about the blood of hayd on a dress, he said, ‘You scratch it with bone then wash it with water and sidr (type of scent that is used for cleaning)’.333

Vinegar and rose water are also cleaning materials; they remove filth. But oil, milk and juice cannot be used for cleaning. Imam Mâlik and Shâfi‘ hold that filth can only be cleaned by water, because liquids other than water become najis (filth) when they touch the dirty area therefore cannot bring purification. Allah made water the substance for purification, therefore, only water can clean filth.

Abû Ḥanîfa’s view is that water is purifying because it is liquid and removes filth from its place. Therefore, whatever liquid removes filth from its place has the same ruling as water. ‘A’isha reports:

One of us used to have only one dress for hayd. When hayd blood contaminated the dress she was putting her saliva on the area and scratching it with her nails.334

The Prophet (pbuh) knew this but confirmed their action. This is evidence that other liquid materials can be purifying. If the filth is not seen then it can be cleaned by washing it and squeezing it three times. Imam Shâfi‘ says washing one time is enough. If the unseen filth is on wood, glass or something that cannot be squeezed, the method of cleaning is to wash it three times and leave it to dry. The Ḥanafî School of Thought ruling is based on the predominant view in this matter.

Religious rulings for all matters are made based on the evidence available from the religion and the judgment of those qualified to make rulings. It was ruled that washing the limbs once was sufficient for purification because the Prophet (pbuh) made ablution once and said, ‘Allah does not accept the prayers without ablution’.335 If there is no evidence available for making a ruling, then the matter is judged according to its occurrence in real life. For example, it is judged that filth is only effectively removed from an area after it has been washed three times. This is the predominant and accepted view. In the case of semen (which is considered filth in the Ḥanafî and Mâliki Schools of Thought) washing the semen of a man or woman, whether it is on the clothes, the body or in a

333 Abu Dâwud, Nasa’i and Ibn Majah.
334 Bukhari.
335 Fâth Bâb al Inayah.
different place is enough for purification. If it is dry, rubbing it suffices. Imam Shāfī considers semen clean, because it is the substance from which Allah created the Prophets. He relies on the following Hadith:

The Prophet (pbuh) was asked about semen that touches to the dress, he said, ‘it is considered as mucus and saliva, wiping with piece of fabric or with ithhir (a kind of plant) is sufficient for purification’.336

Bayḥaqī says, there is a break for this Hadith in the chain of its narrators; the authentic version of this Hadith is as follows; ‘A’isha reports, ‘the Prophet (pbuh) was rubbing sperm with the root of ithhir from his dress and then he was praying’.337 Another Hadith which can be supporting evidence for the Ḥanafī School of Thought: ‘A’isha reports, “I rubbed the semen from the Prophet’s (pbuh) dress and he prayed in those clothes”.338 ‘Abdullah ibn Shihab Hawlaniy reports:

I was visiting ‘A’isha and staying the night there. I saw a wet dream and dipped my dress into water to wash it. Meanwhile ‘A’isha’s maid saw me and informed ‘A’isha about this. ‘A’isha asked me, ‘Why are you doing this?’ I said, ‘I saw a wet dream’. She asked, ‘Did you see anything on your dress?’ I said, ‘No’. She said, ‘If you see something wash it, I was cleaning dry semen from the Prophet’s (pbuh) dress by scratching with my nails.’339 Taḥawī narrates the rest of Hadith as: ‘He was praying with same dress without washing’.340

In other Hadith ‘A’isha says:

I was cleaning the semen from the dress of the Prophet (pbuh) by rubbing it if it was dry and cleaning it by washing if it was wet.341

‘A’isha reports again: ‘The Prophet (pbuh) was washing the semen on his dress and then leading the prayers after it, I would see the trace of washing on his dress’.342

336 Daraqutnī and Tabaranī.
337 Aḥmad bin Hanbel.
338 Muslim.
339 Muslim.
340 Taḥawī.
341 Daraqutnī and Bazzār.
Ammār ibn Yasir reports:

The Prophet (pbuh) came to me when I was extracting water by bucket from my well. The Prophet (pbuh) asked, ‘O Ammār, what are you doing?’ I said, ‘may my mother and my father be sacrificed for you, O Messenger of Allah, I am washing my dress, because mucus contaminated it’. The Prophet (pbuh) said, ‘O Ammār, the dress is washed for five things; faeces, urine, vomit, blood and semen. O Ammār, mucus, the tears of your eyes and the water in your well are all the same (not filthy)’.  

Mu’awiyah ibn Abī Sufyan reports;

He asked his sister Ummu Habiba, one of the wives of the Prophet (pbuh) ‘did the Prophet (pbuh) pray with the dress which he slept?’ she said, ‘yes, if nothing contaminated it’.

Once, during a journey, ‘Umar saw a wet dream around the morning time. He couldn’t find water in the caravan so he mounted his animal and went to a watering place. He washed the area of his clothes that was visibly dirty and continued on his journey. Upon this ‘Amr ibn As said, ‘we have spare clothes, why you didn’t leave your garment and take a new one?’ ‘Umar said, ‘I wash the dirt that I can see and sprinkle water on it if I can’t see anything’.

All these Hadith and reports show that semen is filth and it needs to be cleaned. If it is dry, rubbing it is sufficient for purification, however if it is wet, it must be washed and cleaned with water. Ḥanafī scholars also answer the argument that ‘Allah created the Prophets from semen and thus it is not considered as filth’ as follows; yes Allah created the Prophets from semen but also He created the enemies of the Prophets from the same substance; they cannot be considered clean. Allah describes the substance of human kind in one of the verses as ‘main mahin’ (debased liquid), so the substance of human can be considered filthy therefore the Ḥanafī School of Thought (as opposed to Shāfī) accepts semen as filth.

342 Muslim.
343 Daraqūṭnī.
344 Taḥawī.
345 Ṣafī Bāb al Inayah.
Khuf (footgear) become purified by rubbing them on the earth for all visible, wet and dry filth. Imam Mālik and Shāfi hold that dry filth, other than sperm can be cleaned only by washing like the washing of other filth. Abū Ḥanīfa and Abū Yusuf rely on the following Hadith for their opinion: The Prophet (pbuh) said, “If one of you steps on filth with your shoes, the soil purifies them (rub them with the soil)”.346 In another Hadith: The Prophet (pbuh) said, “when one of you comes to the masjid you look at your shoes, if you see any filth you should rub the shoes to the soil and afterwards you can pray with them”.347 If the filth on the shoes is not visible, it is only possible to clean them by washing because it indicates that the shoes absorbed the filth.

If big rugs or carpets cannot be squeezed they are cleaned by pouring water over them during one night or the time of one night. What is upon the earth, such as trees (plants), standing grass and the filth attached to them, becomes pure upon drying when the traces of filth disappear.

The Prophet (pbuh) said: “purification of the earth from filth is its drying”.348 Ibn ‘Umar reports:

I was staying at the masjid at nights during the Prophet’s (pbuh) time when I was young and a single man. The dogs were urinating and rolling over in the masjid. But the Companions were not doing anything about it.349

If filth on the soil was not cleaned by drying the Companions wouldn’t pray on the soil in the masjid.

**RULINGS FOR FILTH:**

1. Visible filth should be removed by washing with water (and soap if necessary).
2. Unseen filth should be removed by washing and squeezing three times. If the item cannot be squeezed, it should be washed three times and left to dry.
3. Sperm should be removed by rubbing if it is dry and by washing with water if it is wet.

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347 Taḥwī and Abu Dāwud.
348 Muḥammad ibn Ḥanafiyya.
349 Abu Dāwud.
4. *Khuf* are cleaned of visible filth by rubbing on the earth and of invisible filth by washing.
5. Big rugs and carpets are cleaned by pouring water over them for one night and leaving them to dry.
6. The earth and all things on it are cleaned by their drying.

**TYPES OF FILTH AND THEIR RULINGS**

There are two types of filth – heavy filth and light filth – which have different rulings. The reason behind the classification of filth into two categories is that there are some disputes over some types of filth and there are contradicting reports from the Companions regarding them. These are therefore considered as light filth. However, if there is no dispute, rather general consensus among the Companions, they are considered as heavy filth.

Heavy filth includes flowing blood, alcohol, the meat of a dead animal and its skin, the urine of animals whose meat is forbidden such as a dog or a wolf, dung of predatory animals and their saliva etc. The size of a dirham is excused with respect to solid filth and for a liquid the size of the palm is excused. This is regarding heavy filth.

Light filth includes the urine of a horse, the urine of an animal whose meat is lawful, such as sheep and goats. Light filth that has afflicted less than one quarter of one’s dress or body is excused, though if it reaches one quarter, it is not. In Ḥanafī *fiqh* a quarter piece of pure dress is required for something to be clean.

Abū Ḥanīfa considers the faeces of the mule, donkey, cow, sheep and goat as heavy filth based on the following Hadith; The Prophet (pbuh) threw horse dung and said “this is filth”. Abū Ḥanīfa considers them as heavy filth but Abū Yusuf and Muḥammad hold that they are light filth.

Imam Mālik sees the previous animal’s dung as not filth except the urine of the donkey and the urine of an animal whose meat is unlawful based on the following Hadith: The Prophet (pbuh) said, “don’t use dung or bones for wiping after defecating because those are provision for Jinn, your brothers”.

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350 Bukhari narrates from Ibn Masud.
351 Tirmidhi narrates from Nasāī.
an animal whose meat is *halal* are not filth. They rely on the following Hadith:

A group from the ‘Uraniyy tribe came to the *masjid* and the Prophet (pbuh) told them to drink the camel’s urine and milk.\(^{352}\)

In other Hadith the Prophet (pbuh) said, “There is no problem for the urine of animals whose meat is lawful”.\(^{353}\)

In another Hadith, “if the meat of animal is lawful, there is no harm in their urine”.\(^{354}\)

Abū Ḥanīfa and Abū Yusuf depend on the following Hadith in regard to accepting the previous animals’ urine as filth: The Prophet (pbuh) said, “Protect yourselves against the urine; most of the punishment in the grave comes because of it”.\(^{355}\) The Prophet (pbuh) ordered the people of ‘Urani to drink the urine of camels only for medicinal purposes but later on it was abrogated.

The droppings of birds whose meat is unlawful are light filth. This is because it is difficult to protect against them so for the benefit of the public they are considered to be light filth. But droppings of the birds whose meat is *halal* are not considered as filth. Imam Mālik holds the same opinion but Imam Shāfi'i accepts them as filth. Ḥanafite scholars answer Shāfi'i by relying on the following reports: a pigeon dropped dung on ‘Abdullah Ibn Masud and he wiped it with his finger (he didn’t wash it, if it was filth he would wash it).\(^{356}\) Ibn ‘Umar wiped it with a stone and without washing it he prayed.\(^{357}\) Also the Companions didn’t drive out pigeons from the *masjid*, even though they have droppings. All these show that the droppings of the birds whose meat is *halal* are not considered as filth.

The dung of the domestic chicken, domestic duck and goose is considered as heavy filth, because it is not difficult to be protected against their dung. Similarly the urine and faeces of human, the dung of horses, the dung of animals whose meat is lawful, the urine of animals whose

\(^{352}\) Bukhari and Muslim.

\(^{353}\) ‘Aliy al-Qārī, Faṭṭāḥ Bāb al Inayah.

\(^{354}\) Aḥmad bin Hanbel and Daraqūṭnī.

\(^{355}\) Ḥākim narrates from Abu Hurairah.

\(^{356}\) Faṭṭāḥ Bāb al Inayah.

\(^{357}\) Faṭṭāḥ Bāb al Inayah.
meat is unlawful, the dung, urine and saliva of dogs and predatory animals and their blood are considered heavy filth.

The faeces and urine of mice in food or on clothing are not considered as filth. This is because, as mice usually come out at night, it is difficult to protect one's environment against them. Therefore their excrement is excused.

The urine of infants is considered as filth and must be washed with water based on the following Hadith; “Once an infant was brought to the Prophet (pbuh) and the infant urinated, thereupon the Prophet (pbuh) said, ‘pour water upon the urine that is sufficient to clean it’.358

The ruling for blood which flows and for alcohol is that they are heavy filth and need be washed for purification.

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**SUMMARY OF TYPES OF FILTH:**

1. There are two types of filth: heavy and light.
2. Heavy filth includes: flowing blood, alcohol, meat and skin of dead animals, urine of animals whose meat is forbidden, urine and faeces of human beings, dung of predatory animals and their saliva, dung of the donkey, mule, sheep, goat, cow, domestic chicken, duck and goose. Heavy filth should be cleaned by washing. The size of a dirham or less is excused for solid filth and the size of a palm or less for liquid filth.
3. Light filth includes: urine of horses, urine of any animal whose meat is *halal*, droppings of birds whose meat is not lawful. Light filth is excused if it has contaminated less than a quarter of the clothes or body.
4. Things that are not filth include: droppings of birds whose meat is lawful, mouse urine and droppings. These can be cleaned by just wiping.

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**THE RULING OF WIPING AND WASHING THE PRIVATE AREA (ISTINJA)**

*Istinja* is wiping or washing the genitals after urinating or defecating. *Istinja* is not required after breaking wind. It is Sunnah to perform *istinja*

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358 Taḥawī reports.
with a clean stone or similar.\(^{359}\) Washing with water is superior to simply wiping the filthy area. The best method is to combine washing with water and wiping. Imam Mālik, Shāfi and Aḥmad hold that performing *istinja* with three stones is obligatory. It is performed by washing or wiping with three stones. They rely on the following Hadith from the Prophet (pbuh):

‘When you relieve yourself clean the private area with three stones.’\(^{360}\) The other narration states, ‘When you go to defecate, take three stones with you and wipe the private area; this cleans you’.

Salman reports: The Prophet (pbuh) prohibited us from facing the *qibla* when urinating or defecating, from cleaning the private area by the right hand or with less than three stones, and from using dung or bone for *istinja*.\(^{361}\)

Hanafite scholars hold that three stones for *istinja* is not obligatory, they bring the following Hadith as evidence for their opinion: Ibn Masud reports;

The Prophet (pbuh) wanted to relieve himself and told me to bring three stones. I found two stones and dung. The Prophet (pbuh) took two stones and threw dung. He said it is filth.\(^{362}\)

This Hadith shows that using three stones is not obligatory for *istinja*, if it was, the Prophet (pbuh) would ask for the third stone. Imam Mālik, Shāfi and Aḥmad maintain that *istinja* is obligatory upon Muslims based on the following Hadith:

The Prophet (pbuh) passed by two graves and said, ‘These two men are being punished not because of major sins. One of them is being punished because he didn’t protect himself against urine; the other is being punished for gossiping [carrying one’s word to others to cause disunity among Muslims]’. He took a wet tree branch and divided it into two and planted one in each graveyard. When he was asked (about this), the Prophet (pbuh)

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\(^{359}\) There was no toilet paper in the Prophet’s time and they were in the desert or rural areas so stones were commonly used for hygiene purposes.

\(^{360}\) Abu Dāwud narrates from ‘A’isha.

\(^{361}\) Muslim narrates from Salman.

\(^{362}\) Bukhari narrates from ‘Abdullah ibn Masud.
said, ‘Allah may lighten their punishment unless (or until) it dries’.\textsuperscript{363}

Cleaning filth with water is compulsory for the validation of prayer (ablution is a precondition for the prayers). The same rule is applied for istinja but cleaning by stone suffices as purification since finding water might be very difficult at the places of defecation, and therefore it is not permissible to leave istinja. Ḥanafite scholars hold that istinja is not obligatory but it is Sunnah. They rely on the following Hadith for their opinion:

The Prophet (pbuh) said, ‘Whoever uses stones for istinja do it with odd numbers. Whoever does this it is better for him but if anyone doesn’t do this, there is no difficulty upon him’.\textsuperscript{364}

It is clearly understood from this Hadith that wiping with stones in odd numbers is not obligatory. If leaving odd numbers in istinja is not a problem, similarly abandoning istinja itself is also not a problem as well, because it is Sunnah, not obligatory. Istinja is not performed using bones or animal dung based on the following Hadith:

Abū Huraira reports, the Prophet (pbuh) said, ‘bring me stones to clean myself; don’t bring me bone or animal dung’. I asked ‘why, what is the matter with bone and animal dung?’ He said, ‘They are the food of Jinn’.\textsuperscript{365}

Ibn Masud reports;

When a group of Jinn came to the Prophet (pbuh) they said, ‘O Messenger of God prohibit your ummah (His followers) from making istinja by bone, dung of animal and charcoal, because Allah has made those things our provision’. Thereupon the Messenger of God (pbuh) prohibited us from those things.\textsuperscript{366}

The same Hadith is reported by Taḥawī as follows;

When a group of Jinn met with the Prophet (pbuh) around the end of the night in one of the streets of Mecca they asked

\textsuperscript{363} Bukhari and Muslim.
\textsuperscript{364} Aḥmad, Abu Dāwud, Ibn Majah, Ibn Hibbān and Taḥawī.
\textsuperscript{365} Bukhari.
\textsuperscript{366} Abu Dāwud.
provision from him, after that the Prophet (pbuh) told them, ‘every bone which Allah’s named uttered on it is better than the bones that have meat on them and dung of animals is fodder for your animals’. Upon this, the Jinn said, ‘but humans are making them dirty’. Thereupon the Prophet (pbuh) said, ‘do not make istinja with the dung of animals and with bones, because they are food for your Jinn brothers’.367

*Istinja* is not performed using the right hand based on the following Hadith:

The Prophet (pbuh) said, ‘When you relieve yourself, you shouldn’t touch your penis with your right hand. When you use the bathroom, you shouldn’t perform *istinja* with your right hand. When you drink you shouldn’t drink in one breath’.368

‘A’ishah reports; ‘the Prophet (pbuh) used his right hand to drink water and used his left hand to perform *istinja*’.369

Washing the private area after *istinja* is also Sunnah and recommended based on the following Hadith:

Ibn ‘Abbās reports, the following verse was revealed about people of Quba …In it are men who love to be purified (of all spiritual and moral blemishes). God loves those who strive to purify themselves.370

The Prophet (pbuh) asked them the reason behind Allah praising them in the verse, they said; “we wash our private area after wiping it”.371

Washing the private area is better than just wiping it with stones, because water cleans it better. The Prophet (pbuh) was entering the bathroom with water in a cup to make *istinja* with it.372

Abū Huraira reports: When the Prophet (pbuh) entered the restroom I brought a cup of water and he made *istinja* with it.

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367 Taḥawī reports.
368 All six hadith books narrate from Abu Qatada.
369 Abu Dāwud.
370 Qurʾān 9:108.
371 Bazzār narrates from Ibn ‘Abbās in his *Musnad*.
372 Bukhari and Muslim.
After that rubbed his hands to the soil and then I brought water in a different container and he made ablution with it.\textsuperscript{373}

‘A’isha reports: I have never seen the Prophet (pbuh) when he came out from the bathroom, but he used water.\textsuperscript{374}

If filth that is larger than a dirham (the size of chickpea) stays in the private area it is \textbf{obligatory} to clean that filth. If the filth passes the boundary of the outlet and is more than the size of a dirham, then it is obligatory to clean with water. The procedure of \textit{istinja} is as follows: the inner side of the fingers of the left hand are used for \textit{istinja} with water. There is not specific number for washing. A person washes his genitals until the filth is completely removed. If one makes \textit{istinja} with stones it is done as follows; wiping with the first stone from the front part through to the rear, with the second from the rear to the front, and with the third from the front to the rear.

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\textbf{RULING OF ISTINJA:}
\begin{enumerate}
\item Cleaning the genitals after passing urine or faeces by washing with water and/or wiping with stones – both of these are Sunnah.
\item If using stones they should be an odd number.
\item One should not use bones or dung for \textit{istinja} as they are the food for the Jinn.
\item One should not use the right hand.
\item Filth larger than a dirham in the private area is obligatory to clean with water.
\end{enumerate}
\end{center}

\textbf{THE ETIQUETTE OF ISTINJA}

\textit{Istibra}\textsuperscript{375} – It is Sunnah to wait for the leakage of urine to finish after using the restroom before making ablution. \textit{Istibra} can be done by coughing or walking or waiting for the leakage to finish. As previously stated in the Hadith, most of the punishment in the grave comes from not being careful about urine. A person should protect himself against the urine sprinkles by relieving himself in the proper manner and not rushing to make ablution straight afterwards. If any urine leaks after ablution has

\textsuperscript{373} Abu Dāwud.
\textsuperscript{374} Ibn Majah.
\textsuperscript{375} \textit{Istibra} is waiting after relieving oneself to get rid of any leakage of urine droplets.
been performed, it invalidates the ablution and any prayers that have been performed with that ablution after the leakage has occurred.

It is prohibitively disliked (makruh tahrima) to face the qibla at the time of relief or to completely turn one’s back to it even if the toilet is within a building. Imam Mālik, Shāfī and Aḥmad hold that, if there is something (like a building) between a person and the qibla, it is permissible. They rely on the following Hadith:

Marwan reports: I saw Ibn ‘Umar, he knelt his camel and relieved himself next to it towards the qibla. I said, ‘Isn’t this prohibited?’ He said, ‘If you are in an open space, it is prohibited to relieve facing towards the qibla, but if there is a cover between you and the qibla, it is permissible’.\(^{376}\)

Hanafite scholars bring the following Hadith as evidence for their opinion:

The Prophet (pbuh) said: ‘If the need to defecate arises, then do not face to the qibla, and do not turn your back to it, however turn east or west’.\(^{377}\)

The Prophet (pbuh) said: ‘I am like a father to teach you, when you go to defecate don’t face towards the qibla nor turn your back towards it’.\(^{378}\)

Abū Ayyub says: We came to Damascus and found restrooms built towards the qibla. We were trying to change our direction from the qibla and asked forgiveness from Allah.\(^{379}\)

If there is a sound need or a good excuse it is permissible to relieve oneself towards the qibla. Abū Hanifa says it is not disliked to turn one’s back towards the qibla while relieving based on the following Hadith:

Ibn ‘Umar reports: I climbed to the wall of our home and saw the Prophet (pbuh) relieving himself, his front toward Damascus and his back towards Ka’ba.\(^{380}\)

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\(^{376}\) Abu Dāwud and Ḥākim.

\(^{377}\) This hadith is narrated by all six hadith authorities from Abu Ayyub al-Ansari.

\(^{378}\) Ibn Majah and Darimī.

\(^{379}\) ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.

\(^{380}\) Tirmidhi narrates from Ibn ‘Umar.
The same Hadith is narrated in Bukhari and Muslim as follows:

I climbed the wall of Hafsa’s house for something which I needed and I saw the Prophet (pbuh) relieving himself, his back facing towards the *qibla* and his front towards Damascus.  

This Hadith shows that if there is a need or excuse it is permissible to relieve oneself towards the *qibla*.

It is disliked to talk while relieving oneself. The Prophet (pbuh) said: “If two people go together for relieving themselves, uncovering their private parts and talking together, Allah becomes wrathful at their action”. Once a man met with the Prophet (pbuh) but he was relieving, he gave *salām* to the Prophet (pbuh) but he didn’t return his *salām*.

Turning toward the moon and the sun is disliked as Muslims are supposed to respect them since they are signs of Allah. Some Hadith state that they curse those people who defecate facing toward them. To face a blowing wind is disliked at the time of relief because the filth is likely to be blown back onto one’s body or clothes. It is disliked to urinate or defecate on a road, gathering place or under trees where people benefit from their shade. The Prophet (pbuh) said;

‘Fear from two cursers’, they asked, ‘Who are they?’ He said, ‘a person who relieves himself on the road of people or in their shade’.

In another narration the Prophet (pbuh) said: ‘fear from three cursing places: relieving in peoples’ water, walkways and their shade’.

Seeking protection against Satan and Jinn before entering the restroom is Sunnah. The Prophet (pbuh) said:

These places may contain some other beings, the evil ones of the jinn are present, so if anyone enters the bathroom, he should say,

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381 Fatḥ Bab al Inaya
382 Abu Dāwud.
383 Abu Dāwud.
384 Muslim.
385 Abu Dāwud and Ibn Majah.
‘I seek refuge with Allah from the unclean spirits, male and female’.  

Another Hadith states: Whenever the Prophet (pbuh) entered the restrooms he uttered “I seek refuge with Allah from the unclean spirits, male and female (auzu billahi minel hkubi wal hkabaais).

After relieving oneself, saying the following words is Sunnah: “All praises to Allah who removed filth from me and protected me”. Abū Dāwud and Tirmidhi narrated this Hadith with one additional word “I expect your forgiveness”. Another narration states: “All praises to Allah who removed whatever harms me and kept whatever benefits me”.

Defecation in secret is also Sunnah as the Prophet (pbuh) did so. Entering the restroom with the left foot and exiting with the right foot is also Sunnah. Preparing a hole for urination and for defecation is Sunnah. The Prophet (pbuh) urinated in the pit of a foundation and said “when you come to relieve prepare a hole for your urine”.

It is recommended not to lift the clothes while standing up. When a person gets close enough to the ground, he/she should lift his/her clothes. This is because the Prophet (pbuh) didn’t lift his clothes until he approached the earth. It is recommended not to relieve oneself in a place that is used for ablution or ghusl. The Prophet (pbuh) said: “don’t relieve in a spot (bathroom) where you make ghusl or ablution, most of the waswasa [being in doubt when performing religious duties] comes because of it”.

It is disliked to urinate or defecate in a den or hole (that is used by animals) in the earth. The Prophet (pbuh) prohibited urination in holes where some animals live in the earth. It is said this is because jinn live there. It is Sunnah to sprinkle some water on the private area to stop satanic waswasa. The Prophet (pbuh) said:

Jibril came and taught me how to make ablution and how to perform prayers at the beginning of the revelation. When he

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386 Abu Dāwud and Ibn Majah.
387 ‘Aliy al-Qārī, Fath Bāb al Inayah.
388 ‘Aliy al-Qārī.
389 Abu Dāwud.
finished he took handful of water and sprinkled it over his private area.\textsuperscript{390}

Jibril appeared to The Prophet (pbuh) as a human being as angels don’t have any gender or gender area.

It is disliked to urinate in a standing position. ‘Umar narrates: “When I urinated standing the Prophet (pbuh) saw me and told me not to urinate whilst standing. ‘Umar said, ‘I never urinated whilst standing after that’”.\textsuperscript{391}

\begin{figure}[h]
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\textbf{SUMMARY OF THE ETIQUETTE OF \textit{ISTINJA}}: \\
\textbf{1.} One should wait for urine to finish leaking. \\
\textbf{2.} It is disliked to face (or turn one’s back to) \textit{qibla} when relieving oneself. \\
\textbf{3.} It is disliked to talk whilst relieving oneself. \\
\textbf{4.} It is disliked to turn towards the sun or the moon. \\
\textbf{5.} It is disliked to relieve oneself on the road, at a gathering place or in the shade of a tree that people use. \\
\textbf{6.} It is recommended not to face into a blowing wind to avoid filth blowing back onto the clothes. \\
\textbf{7.} It is Sunnah to seek protection from Satan and Jinn before relieving oneself. \\
\textbf{8.} It is Sunnah to thank Allah for this protection when leaving the restroom. \\
\textbf{9.} It is Sunnah to defecate in secret. \\
\textbf{10.} Entering the restroom with the left foot and exiting with the right is Sunnah. \\
\textbf{11.} Preparing a hole for relieving oneself into is Sunnah. \\
\textbf{12.} It is Sunnah not to lift ones clothes until near the ground. \\
\textbf{13.} It is recommended not to relieve oneself in a place where one performs ablution. \\
\textbf{14.} It is disliked to relieve oneself into holes where animals live. \\
\textbf{15.} It is Sunnah to sprinkle water on the private area after \textit{istinja}. \\
\textbf{16.} It is Sunnah not to urinate whilst standing.
\end{tabular}
\end{center}
\end{minipage}
\caption{Summary of the Etiquette of Istinja}
\end{figure}

\textsuperscript{390} Ahm\textsuperscript{391} bin Hanbal and Daraqutn\textsuperscript{i} narrate from Zayd ibn Harith.
\textsuperscript{391} Tirmidhi and Ibn Majah narrate from ‘Umar.
TIMES OF PRAYERS (SALAH) AND
THE CALL TO PRAYER (ADHAN)

THE VIRTUE OF THE PRAYER

The five daily prescribed prayers (salah) are the cornerstones of all
types of devotional worship. Prayer is the foundation of obedience, the
eraser of faults and the preventer of sins. In the Arabic dictionary it means
supplication and making an invocation; it is mentioned in the Qur’ān,
‘pray for them. Indeed your prayer is a source of comfort for them’ and
in the Hadith, ‘the angels prayed (asked forgiveness from Allah) for
you’. In another Hadith the Prophet (pbuh) said:

If one of you is invited for food, (dinner or lunch), he should
accept it, if he is not fasting, he eats; if he is fasting, he prays for
his friend (the inviter).

In the Islamic lexicon, prayer signifies the obligatory practice of
worship performed through established actions and based on certain clear
conditions.

Once the Prophet (pbuh) asked his Companions:

‘Do you think that dirt can remain on a person who bathes five
times a day in a river which passes in front of his door?’ The
Companions replied, ‘No dirt can remain on his body’. The
Prophet (pbuh) remarked, ‘So, exactly similar is the effect of the
prayers offered five times in a day. With the grace of Allah, it
washes away all sins’.

Abū Dharr reports:

The Prophet (pbuh) once came out of his house. It was autumn
and the leaves were falling off the trees. He caught a branch of a

392 Qur’ān, 9: 103.
393 Fath Bāb al Inayah.
394 Fath Bāb al Inayah.
395 Bukhari and Muslim.
tree and its leaves began to drop in large numbers. At this defining moment, the Prophet (pbuh) said, ‘O, Abū Dharr! When a Muslim performs the prayer to please Allah, his sins are shed just as these leaves are falling off this branch’.  

Whenever the Prophet (pbuh) happened to face any difficulty, he would immediately resort to prayer.  

The Prophet (pbuh) relating from his Lord said:

(O, Muhammad!) I have ordained five times daily prayer for your followers. I have made a covenant with myself that whoever is regular in performing their prayers at their fixed hours, they shall be admitted into Paradise. Those of your followers, who do not observe their prayers, are not included in this covenant.

The Prophet (pbuh) said:

The first deed of a person to be reckoned for on the Day of Judgment will be his obligatory prayers. A person will succeed and attain his goal if his prayer is accepted. He will fail and lose badly if it is rejected. If any deficiency is found in his obligatory prayers, Allah will say (to the angels): ‘Look for any optional prayers in his account’. Then the deficiency in his obligatory prayers will be accounted for by optional prayers.

In another narration the Prophet (pbuh) said:

Whoever commits a sin, but performs ablution in the best way, then offers two rak‘ah of prayer, and he asks for the forgiveness of Allah, Allah Almighty forgives his sins.

The five daily prayers were commanded on the night of Mīraj (the ascendance of the Prophet (pbuh) to the heavens), 27 Ramadan, eighteen months before the hijra. Zuhrī says: “Isra (the night journey) and the commandment of the five daily prayers came after five years of

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396 Aḥmad bin Hanbel.
397 Abu Dāwud and Ahmad.
398 Abu Dāwud and Ibn Majah.
399 Tabaranī.
400 Aḥmad.
messengership.”  

Imam Nawawī says: “Miraj happened in the month of Rajab, there were two prayers in a day before Isra, a prayer before sunrise and a prayer after sunset as in the verse “…glorify your Lord with His praise in the afternoon and morning hours…””  

There are two types of worship: the first is related to time, like the five daily prescribed prayers, and the second is independent of time, like zakat (almsgiving). Allah says in the Qur’ān: “… (Know that) the Prayer (being the most important kind of worship) is prescribed for the believers at fixed times”. This chapter will deal with the times of the five daily prayers.

THE SET TIMES FOR THE FIVE DAILY PRAYERS

TIME OF THE MORNING PRAYER (FAJR)

The time for the Fajr prayer starts with the appearance of the horizontal light on the horizon before sunrise. It is called “Fajr sadiq” (real Fajr). The vertical light on the horizon is called “Fajr kadhib” (false Fajr), because the darkness follows it. The Prophet (pbuh) said: “you are forbidden from the late night meal – sahir – neither by the adhan of Bilal nor by the vertical light on the horizon, but the horizontal light forbids you”. In another Hadith: “You are forbidden from the late night meal – sahir – not by the adhan of Bilal, but by the horizontal light on the horizon”. The Prophet (pbuh) told Bilal ‘do not call the adhan until the fajr becomes clear to you’.  

There is general consensus that the time of Fajr ends when the sun rises. The Prophet (pbuh) said:

The time of Fajr is until the sun rises over Satan’s horns; the time of the Zuhr (noon) prayer is from when the sun moves from its zenith until before ‘Asr (afternoon); the time of ‘Asr is when the sun becomes yellowish until before the sun sets (the sun

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401 ‘Aliy al-Qārī, Fathu Bāb al-Inayah
402 Qur’ān 40:55
403 Qur’ān 4:103
404 Tirmidhi narrates this hadith in his Sunan.
405 Bukhari and Muslim narrate in their Sahih.
406 Abu Dāwud.
407 This may refer to a constellation or it highlights the fact that many ancient religions worshipped the sun particularly around sunrise, midday and sunset. In this respect, such beliefs would be considered false by Islam and the trickery of Satan upon ancient humans.
doesn’t disturb the eyes when looked at); the time of Maghrib (evening) starts when the sun sets and continues until before twilight disappears and the time of ‘Isha (night) is from dusk until midnight.\textsuperscript{408}

Another Hadith regarding the times of the prayers states:

The time of \textit{Zuhr} starts when the sun moves from its zenith and continues until a man’s shadow is equal to his height which is the time of ‘\textit{Asr}; the time of ‘\textit{Asr} starts after \textit{Zuhr} and ends just before the sun loses its brightness and becomes yellowish; the time of \textit{Maghrib} starts after the sun sets and continues until just before the twilight disappears; the time of ‘\textit{Isha} starts after \textit{Maghrib} and continues until midnight. The time of \textit{Fajr} starts with the appearance of \textit{fajr} (dawn) and continues until sunrise. When the sun rises, hold your prayers, because it rises over Satan’s horns.\textsuperscript{409}

The following Hadith explains how Archangel Jibril (Gabriel) instructed the Prophet (pbuh) about the time windows of the prescribed prayers:

The Prophet (pbuh) said Archangel Jibril led the prayers twice at Ka’ba. He prayed \textit{Zuhr} at the time of its beginning when the shadow was like a shoelace, than he prayed ‘\textit{Asr} when the shadow was equal to its objects, after that he prayed \textit{Maghrib} when the sun sets and a fasting person breaks his fast, and after that he prayed ‘\textit{Isha} when the twilight disappeared. After this he prayed \textit{Fajr} at the beginning of dawn (\textit{imsaq}) when eating is forbidden for a fasting person. The second time he prayed \textit{Zuhr} was when the shadow was equal to its objects, which was yesterday’s ‘\textit{Asr} time. He prayed ‘\textit{Asr} when the shadow was twice as big as the objects. Then he prayed \textit{Maghrib} at the beginning of its time, after that he prayed ‘\textit{Isha} when two thirds of the night had passed and finally he prayed \textit{Fajr} when the earth was bright (before sunrise). After completing the prayers Jibril faced me and said; ‘these are the two times between which each

\footnotesize
\textsuperscript{408} Muslim narrates in his \textit{Sahîh}.
\textsuperscript{409} Muslim narrates in his \textit{Sahîh}.
prayer is conducted for the prophets before you and also for your time’.  

TIME OF THE NOON PRAYER (ZUHR)

The noon prayer time, Zuhr, starts just after the sun begins to move from its zenith. In this respect, zenith refers to the position of the sun when it is in the middle of the sky. Zuhr ends when a shadow is double the length of the object (not including the length of the shadow of the object at the moment of zenith).

There are two reports as to Abū Ḥanīfa’s opinion on the end time of Zuhr. In one opinion Zuhr time ends when the shadow of everything is equal to the length of the object. This is also the opinion of Imam Mālik, Imam Shāfī ’i, Imam Abū Yusuf, Imam Muḥammad and Imam Zufar. This opinion is the strongest as it is based on the Jibril Hadith in which he teaches the Prophet (pbuh) the beginning and ending of each prayer time with verbal descriptions and actual illustrations.

Imam Abū Yusuf and Imam Muḥammad disagree with the second opinion of Abū Ḥanīfa where he states that Zuhr prayer can be performed until the shadows are double the length of the object, not including the length of the object’s shadow at the time of zenith. In their position, they rely on the following Hadith narrated by Ibn ‘Abbās:

The Prophet (pbuh) said, Jibril led me in the prayer at the House (i.e. Ka’ba) twice. He prayed the noon prayer with me on the first day when the sun had passed its zenith, and prayed the afternoon prayer with me when the shadow of all things was equal to itself. On the second day, he prayed the noon prayer with me when the shadow was equal to its object, and prayed the afternoon prayer when the shadow of all things was double itself. Then he (Jibril) said, ‘between these times is (the prayer) time for you and for your nation’.  

The most authentic Hadith on this topic is reported as follows:

Jibril visited the Prophet (pbuh) when the sun had just past its zenith and said ‘Stand up, O Muḥammad, pray Zuhr when the sun passes its zenith’. He returned at the time when the shadow

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410 Abu Dawd, Tirmidhi and Taḥawī.  
411 Bukhari and Muslim.
was equal to the length of a man and said ‘Stand up, O Muḥammad and pray ‘Asr’. When the sun set, Jibril returned and said ‘Stand up and pray’. The Prophet (pbuh) prayed *Maghrib* just after the sun had set. Jibril returned again just after the twilight disappeared and said ‘Stand up and pray ‘Isha’. Later, Jibril returned at the time when dawn begins (*Fajr*) and said ‘Stand up O Muḥammad and pray *Fajr*. On the second day, Jibril returned when the length of the shadow were equal to the length of a man and said ‘Stand up O Muḥammad and pray’. The Prophet (pbuh) prayed *Zuhr* at this time. Jibril returned when the length of the shadow was double the length of a man and said ‘Stand up O Muḥammad and pray’. The Prophet (pbuh) prayed ‘Asr at this time. Jibril returned again when the sun set at the same time as the previous day and said ‘Stand up O Muḥammad and pray’. The Prophet (pbuh) prayed *Maghrib*. Jibril returned again when two thirds of the night had passed and said, ‘Stand up O Muḥammad and pray’. The Prophet (pbuh) prayed ‘Isha. Jibril returned when it was nearly sunrise and said ‘Stand up O Muḥammad and pray’. The Prophet (pbuh) prayed *Fajr*. After this Jibril said, ‘between these two times is the time for the prescribed prayers’.

Anas reports:

Jibril came to the Prophet (pbuh) in Mecca when the sun had just past its zenith. He told him to instruct the people about the prescribed prayers. Jibril stood up in front of the Prophet (pbuh) and the people stood up behind the Prophet (pbuh). He prayed four *rak‘ah*, reciting the Qur‘ān silently. Jibril led the Prophet (pbuh) in the prayer and the Prophet (pbuh) led the people. Jibril then led the ‘Asr prayer, reciting the Qur‘ān silently. When he led the *Maghrib* and ‘Isha prayers, he recited the Qur‘ān loudly in the first two *rak‘ah*. He also recited the Qur‘ān audibly in the *Fajr* prayer.

Abū Ḥanīfa responds to his students’ (and the other three imams) objection saying that the last part of the Hadith where Jibril led the *Zuhr* prayer (when the shadow of things was equal to itself) is proof that it is the time of *Zuhr* and not ‘Asr as Jibril performed the *Zuhr* prayer at that time.

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412 Bukhari and Tirmidhi they say that this hadith is the strongest hadith on this topic.
413 Daraqutnī.
Abū Hanīfa brings the following Hadith to support his opinion; “The Prophet (pbuh) said:

The example for you and for the people of the scriptures is this. A man made an offer of employment and said ‘whoever works for me from dawn until midday will have the reward of one qiraat’ and the Jews worked. After that he says, ‘whoever works for me from midday to ‘Asr (afternoon), will have the reward of one qiraat’, and the Christians worked. Then he said, ‘whoever works for me from ‘Asr to the sunset, will have the reward of two qiraat’, that is you (the Muslims). Thereupon, the Jews and Christians became angry and said, ‘we worked more but were paid less’. He said, ‘was I unjust to you by not giving you what you deserve?’ they said, ‘no’. He said, ‘this is my favour and blessing, I give it to whomever I wish’. 

Abū Ḥanīfa says; in this parable, the Christian is not considered to have worked more unless the time of ‘Asr is accepted as the time when the shadow of the objects is equal to its double.

The knowledge of zenith (istiwa) is attained by nailing a piece of stick into smooth earth and observing its shadow. The zenith time is when the shadow neither diminishes nor increases. Any increase in the shadow indicates that the sun has passed its zenith and that the time for Zuhr has started.

Although Abū Hanifā’s opinion was that the time of Zuhr continued until the shadow was double the length of the object, the practiced ruling is the one that Zuhr ends when the shadow is the length of the object. This more careful view is held by the other schools and by Abū Hanīfa’s leading students Imam Abū Yusuf and Imam Muḥammad.

TIME OF THE AFTERNOON PRAYER (‘ASR)

The time of ‘Asr starts at the end of the Zuhr and lasts until sunset, or, more specifically the time when the sunlight becomes yellowish, and directly looking at the sun does not disturb the eyes. The Prophet (pbuh) said: “the time of ‘Asr is until the sunlight becomes yellowish (does not

\[414\] This measurement is used as an example for the reward of the servants; metaphorically it is like the reward in the amount of a mountain.

\[415\] Bukhari and Muslim.
disturb the eyes). Hanafi scholars base their opinion on the following Hadith reported by Abū Huraira and narrated in all six Hadith books: The Prophet (pbuh) said, “Whoever manages to offer any rak‘ah (cycle of prayer) of ‘Asr before the sun sets, his ‘Asr prayer is valid”. This Hadith takes the time of the ‘Asr prayer to just before the sunset. The former Hadith is explained by Hanafi scholars as the preferable time for ‘Asr prayer not the actual end time for ‘Asr.

‘Salat al-Wusta’ (the mid-prayer) is the ‘Asr prayer according to the Hanafi School of Thought. Tirmidhi says that this opinion is the opinion of the majority of the scholars. It is named as the mid-prayer because it is in the middle of day and night prayers. The following Hadith is evidence for this opinion: The Prophet (pbuh) said, ‘salat al-wusta is the ‘Asr prayer’. Imam Shafi‘i holds that it is the Fajr prayer, this opinion is also held by Mu‘adh, Jabir, Ata, Ikrimah, Mujahid and Rabi’ b. Anas.

Imam Malik holds that there is a shared time between Zuhr and ‘Asr during which it could be considered as either because Jibril performed Zuhr and ‘Asr in that time. Hanafi scholars say the meaning of the Hadith (that Jibril prayed Zuhr when the shadow of objects was equal to them) is that the time was close to that moment.

TIME OF THE EVENING PRAYER (MAGHRIB)

The time for the Maghrib prayer starts from sunset and lasts until the twilight of the sun disappears over the horizon. This ruling is based on the following Hadith: “The Prophet (pbuh) was praying Maghrib when the sun would set and hide behind covers”. The word shafaq (twilight) in the Hadith is the whiteness appearing just after the evening dusk redness over the horizon, as stated by ‘Abd Allah b. Mas‘ud: “the end of the time of Maghrib is when the horizon blackens”; “The Prophet (pbuh) was praying ‘Isha when the horizon blackened”. In another Hadith the Prophet (pbuh) said, “shafaq is redness (in the horizon), when shafaq disappears the ‘Isha prayers become obligatory upon the Muslims”.

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416 Muslim.
417 Kutub-u sitte (Bukhari, Muslim, Abu Dāwud, Tirmidhi Ibn Majah, Nasa‘i).
418 Tirmidhi.
419 Abu Dāwud, Tirmidhi narrate from Salama ibn al-Akwa’.
420 Abu Dāwud narrates from Ibn Masud.
422 Dar al-Qutnī.
The red colour of dusk over the horizon lasts for some time; thereafter the white colour contrasting the beginning of night appears over the horizon. Scholars differed over the meaning and definition of these colours. The white colour determines the end of the Maghrib prayer and the commencement of the ‘Isha prayer, since it was the way of Abū Bakr, ‘A’isha and Mu’adh. Imam Shāfi’i’s opinion is that the time of the Maghrib prayer is immediately after sunset until such time during which five rak’ah can be performed. This is because Jibril led the Maghrib prayer at the same time on both days.

However, the Ḥanafī School of Thought and the majority of the scholars hold that the time for Maghrib continues until the redness (twilight) over the horizon disappears, the following Hadith is evidence for this opinion: The Prophet (pbuh) said; ‘the time for Maghrib is as long as the redness of shafaq (twilight) does not disappear’.

TIME OF THE NIGHT PRAYER/LATE EVENING PRAYER (‘ISHA)

The time for ‘Isha and Witr starts from the disappearing of the evening twilight and ends when Fajr starts. Imam Abū Yusuf and Imam Muhammad say, “The time of Witr is after ‘Isha’. Abū Ḥanīfa holds that the time of Witr and ‘Isha is the same. Since Witr is obligatory (wajib) for Abū Ḥanīfa, the time for the ‘Isha prayer combines the two obligatory prayers and one cannot be set at an earlier time than the other. Imam Muhammad and Imam Yusuf base their ruling on the following Hadith: “Allah helped you with a prayer which is better for you than red camels. It is Witr and Allah made its time between ‘Isha and Fajr”. Mu’adh relates: I heard from the Prophet (pbuh), he said, “Allah increased me with a prayer, its name is Witr. Its time is between ‘Isha and Fajr’. The Witr prayer cannot be performed before the ‘Isha prayer because following the sequential order of prayers is wajib (obligatory).

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423 Muslim.
424 ‘Aliy al-Qārī, Fathu Bāb al Inayah.
425 Abu Dāwud, Tirmidhi, Ibn Majah narrate from Harijah ibn Huzafa.
426 Aḥmad bin Hanbel narrates from Muath in his Musnad.
Ilm ad-Din Sakhawi al-Miqri, the pupil of Shâtibî, holds that the Witr prayer is obligatory upon Muslims. He presents many Hadith to prove his opinion and he says any intelligent person does not doubt that the Witr prayer was added to the existing five daily prayers as another obligatory prayer. Also, the Prophet (pbuh) continuously performed this prayer. He says that the expression ‘Allah increased you’ in the Hadith clearly indicates that the Witr prayer became obligatory. The Prophet (pbuh) on rare occasions performed the Witr prayer while mounted on his camel; however, this does not show that it is not an obligatory prayer. It is interpreted that during those times, the Prophet (pbuh) had a valid excuse for this action.

The ‘Isha prayer ends when Fajr begins. Ibn Jurayj asked Abû Huraira ‘what is the last time for the ‘Isha prayer?’ he said, ‘its last time is fajr sadiq (true dawn)’. Once, the Prophet (pbuh) postponed the ‘Isha prayer until one third of the night had passed, in another report he postponed it until the middle of the night. There are many more Hadith with similar meanings, all of them indicate that the time of ‘Isha starts when the twilight disappears and it continues until the beginning of Fajr.

In the Ḥanafî School of Thought, it is not permissible to pray two obligatory prayers in one prayer time, even if it is raining or one is travelling. It is not valid to advance a prayer when its time has not yet arrived and neither is it valid to delay a prayer until its nominal time has passed and then join it to a later prayer. The only exception is at Arafat during hajj. This is subject to the conditions that one performs the prayers with the leadership of the Head Imam and that one is wearing ihram and performing pilgrimage. Accordingly, the pilgrim is to perform consecutively the noon and mid-afternoon prayers together at Zuhr. This prayer is an advanced combining. That is, when the time of Zuhr arrives, both prayers are offered with one adhan and two iqama (usually at Masjid Namira) and no Sunnah prayer is offered.

Imam Mâlik and Imam Shâfî ruled to combine Zuhr and ‘Asr, and Maghrib and ‘Isha prayers without such conditions. They rely on the following Hadith:

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427 Taḥawî.
428 The Head Imam is the appointed imam who gives the main sermon of the pilgrimage and leads the prayers to all pilgrims combining Zuhr and ‘Asr prayers. In Islamic History the Head Imam was appointed by the Caliph.
The Prophet (pbuh) was combining two prayers on a journey.\(^{429}\)

Mu’adh b. Jabal narrates: They went on an expedition with the Prophet (pbuh) in the year of Tabuk. The Prophet (pbuh) combined zuhr and ‘Asr, and Maghrib and ‘Isha.\(^{430}\)

Another Hadith reports: Whenever a journey was hard, Ibn ‘Umar was combining Maghrib and ‘Isha after twilight disappeared, and he was saying, ‘The Prophet (pbuh) was combining them on a demanding journey’.\(^{431}\)

Nāfi’ says:

During a difficult journey Ibn ‘Umar didn’t descend from his camel except to pray the Zuhr prayer or the ‘Asr prayer. He postponed praying the Maghrib prayer until Sālim (his freed slave) yelled, ‘the prayer’. Ibn ‘Umar remained silent. When the twilight disappeared he descended from his camel. He combined the Maghrib and ‘Isha prayers. Afterwards he said: ‘I saw the Messenger of God (pbuh) doing this if a journey was hard’.\(^{432}\)

In another version of this Hadith, the last part is as follows:

At the end of twilight he descended from his camel and prayed Maghrib, when the twilight disappeared he prayed ‘Isha. After that he said, ‘on difficult journeys we were doing like this with the Prophet (pbuh)’.\(^{433}\)

The meaning of these reports is that Ibn ‘Umar was descending from his camel and performing the Maghrib prayer just before the twilight disappeared and then performing the ‘Isha prayer just after the twilight disappeared. In other words, he didn’t combine Maghrib and Isha but performed them in a short time sequence by performing Maghrib at the end of its time and then ‘Isha at the beginning of its time.

Abū Dāwud says there is no sound or authentic Hadith about combining two prayers in advance (jam al taqdim). Ḥākim says the Hadith

\(^{429}\) Taḥawī relates from Ibn Masud.
\(^{430}\) Tirmidhi narrates in his Sunan.
\(^{431}\) Abu Dāwud, Sunan.
\(^{432}\) Abu Dāwud, Sunan.
\(^{433}\) Abu Dāwud, Sunan.
of Tabuk from Abū Tufayl is *mawdu’* (forged), but combining two prayers at Arafat and Muzdalifa is sound and true.

Hanafite scholars base their ruling on this matter on the following Hadith that ‘Abd Allah ibn Masud relates:

I swear upon God which there is no god but He, the Prophet (pbuh) always prayed all the prayers in their fixed times except he combined *Zuhr* and ‘*Asr* at Arafat and *Maghrib* and ‘*Isha* at Muzdalifa.

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**SUMMARY OF THE SET TIMES FOR THE FIVE DAILY PRAYERS:**

1. *Fajr* – starts with the appearance of the horizontal brightness in the horizon, before sunrise. It ends with sunrise.
2. *Zuhr* – starts just after the sun begins to move from its zenith. It ends when the shadow of an object doubles in length (not including the length of the shadow as it was at the moment of zenith).
3. ‘*Asr* – starts when *Zuhr* ends and continues until sunset, or when the sun becomes yellowish in colour and doesn’t disturb the eyes when looking directly at it.
4. *Maghrib* – starts from sunset and ends when the twilight of the sun disappears over the horizon.
5. ‘*Isha* – starts at the disappearing of the evening twilight and ends when *Fajr* starts.

**RECOMMENDED PRAYER TIMES**

The previous sections set the boundaries of the prayer times for each of the five prescribed prayers. Within these limits certain times are preferable as the best times to perform the prayers.

It is recommended to pray *Fajr* at the glow of dawn. In the Qur’ān Allah swears on “by the morning when it shines forth”. It means the prayer which is performed in the brightness of the morning before sunrise. Taḥāwī says that starting to pray *Fajr* when the *Fajr* time commences and

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[^434]: ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
[^435]: Bukhari and Muslim, they agreed on the authenticity of this hadith.
[^436]: Qur’ān 74:34.
completing the prayer just before it ends is Sunnah. Imam Aḥmad and Imam Shāfi‘i base their opinion that praying Fajr at its earliest time is recommended on the following Hadith reported by ‘A’isha:

The Prophet (pbuh) was praying Fajr. Afterwards the women left the masjid with their covers. They were unrecognisable because of the darkness of dawn.

But the following Hadith contradicts this report: Ibn Masud says:

I have never seen the Prophet (pbuh) but he performed prayers in their regular times except two prayers. He combined between Maghrib and ‘Isha at Muzdalifa and prayed Fajr there (in Muzdalifa) earlier than his usual.

In the Hadith the word mīqāt means his habitual praying times for each prayer. He prayed Fajr at the beginning of Fajr time when it was still dark to allow extra time for the stopover at Muzdalifa (one of the hajj rituals). Ibn Mas‘ud’s narration is preferable, because as a long-standing friend of the Prophet (pbuh) he had better knowledge of his practices. We may explain the darkness referred to in the Hadith of ‘A’isha as the darkness in the masjid. The following Hadith supports this opinion:

The Companions of the Prophet (pbuh) agreed on the performance of Fajr prayer on the brightness of the sky; they never agreed on anything like they did on this issue.

The Prophet (pbuh) said: ‘Perform the Fajr prayer on the shining (line of dawn), as your reward will be greater’.

In another Hadith; ‘whenever you perform the Fajr prayer on the shining line of dawn your reward will be greater’.

Nasaī reports the following Hadith with sound chain of the narrators (sanad); ‘you should pray Fajr on the shining of dawn, because its reward is greater’.  

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437 ‘Aliy al-Qārī.  
438 Bukhari and Muslim narrate from ‘A’isha.  
439 Fatḥ Bāb al Inayah.  
440 Taḥawī narrates from Ibrahim Nakhai.  
441 Abu Dāwud, Tirmidhi, Nasaī, Ibn Majah narrate from Rafi’ ibn Hkadj.  
442 Ibn Hibbān reports in his Sahih.
The measurement for the recommended time to pray the *Fajr* prayer is that it is performed on the shining line of dawn. This allows for the recitation of forty verses from the Qurʾān (besides Fatiha) in the two *rak’ah* of the *Fajr* prayer. This is the proper way to perform this prayer. It also allows time to repeat the prayer if something happens to invalidate it.

During the summer (or in hot conditions), it is recommended to delay praying the *Zuhr* prayer until the cooler time based on the general consensus. The following Hadith are cited as evidence for this recommendation:

> In very hot weather, delay the noon prayer, till it becomes (a little) cooler, because the severity of the heat is from the raging of the hellfire.\(^{444}\)

Ibn Masud relates: The Prophet (pbuh) was praying *Zuhr* early in its time in the winter but praying it late in its time in the summer.\(^{445}\)

Another Hadith: The Prophet (pbuh) said, ‘In hot weather, pray *Zuhr* later in its time and in cold conditions pray *Zuhr* early in its time’.\(^{446}\)

It is recommended to delay *‘Asr* in winter and summer, but not to the extent that the sun becomes pale in colour. Imam Mālik and Imam Shāfiʿī hold that praying *‘Asr* early in its time is recommended. They rely on the following Hadith:

> The Prophet (pbuh) was performing the *‘Asr* prayer and afterwards a man would depart for Awali\(^{447}\) but the sun was still in the sky.\(^{448}\)

Another Hadith gives the impression that *‘Asr* was prayed early:

> We have prayed *‘Asr* with the Prophet (pbuh). Afterwards a butcher slaughtered an animal, distributed it as ten shares and

\(^{443}\)Nasaī.

\(^{444}\)Bukhari, Muslim and Taḥāwī narrate same hadith from different channels.

\(^{445}\)Taḥāwī narrates from Ibn Masud.

\(^{446}\)Nasaī narrates from Anas.

\(^{447}\)A town approximately six km from Medina.

\(^{448}\)Bukhari.
cooked it. While we were eating from the meat, there was sufficient time before the sun set.\textsuperscript{449}

Hanafite scholars base their opinion on the following Hadith: “The Prophet (pbuh) was performing Zu\textit{hr} earlier than you do and you perform ‘Asr earlier than he did”.\textsuperscript{450} Another Hadith also supports this view: “The Prophet (pbuh) was performing ‘Asr late as long as the sun stayed in the sky bright and clear”.\textsuperscript{451} Hanafite scholars hold that the Hadith narrated by Bukhari and Muslim shows that the Prophet (pbuh) sometimes performed the ‘Asr prayer early, which is permissible and no one disagrees with this.

It is recommended to offer the \textit{Maghrib} prayer early in winter and summer based on the following Hadith: “my nation will receive blessings and goodness unless they postpone \textit{Maghrib} until the stars can be seen”.\textsuperscript{452}

It is recommended to delay performing the ‘\textit{Isha} prayer until the first third of the night.

The Prophet (pbuh) said: ‘Would it not be a burden upon my nation, I would have delayed ‘\textit{Isha} until a third of the night or half [had passed]’.\textsuperscript{453}

Anas reports; “The Prophet (pbuh) delayed the ‘\textit{Isha} prayer until midnight. After that he led the prayer but people were sleepy. Upon this he said, ‘you are considered to have performed the prayer as long as you wait for the prayer’”.\textsuperscript{454}

The Companions were praying ‘\textit{Isha} in a time sequence between the beginning of ‘\textit{Isha} time and the first third of the night.\textsuperscript{455}

The Prophet (pbuh) said: ‘Would it not be a burden upon my nation, I would have commanded them to use \textit{miswak} at the presence of each prayer and postpone ‘\textit{Isha} until the first third of the night had passed’.\textsuperscript{456}

Ibn ‘Abb\text{"a}s reports:

\begin{itemize}
  \item \textsuperscript{449} Bukhari, Muslim and Ta\text{"a}w\text{"i} narrate from Rafi’ ibn Khadij.
  \item \textsuperscript{450} Tirmidhi narrates from Ummu Salama.
  \item \textsuperscript{451} Abu D\text{"a}wud narrates. Daraqt\text{"u}n\text{"i} narrates similar hadith from Rafi’ ibn Khadij.
  \item \textsuperscript{452} Abu D\text{"a}wud and \text{"H}akim narrate from Abu Ayyub.
  \item \textsuperscript{453} Tirmidhi narrates from Abu Huraira.
  \item \textsuperscript{454} Bukhari.
  \item \textsuperscript{455} Bukhari narrates from ‘A’isha.
  \item \textsuperscript{456} Tirmidhi and Nas\text{"a}i.
\end{itemize}
Once, the Prophet (pbuh) delayed the ‘Isha prayer until a part of the night had passed. ‘Umar remarked: ‘O Messenger of God, the women and children slept’. He came to the masjid and said, ‘Would it not be a burden upon my nation, I would have commanded them to perform ‘Isha in this hour’. 457

In the winter, it is recommended to perform the ‘Isha prayer early in its time to avoid fewer people attending the masjid. Falling asleep before the ‘Isha prayer and talking with people afterwards is disliked based on the following Hadith; ‘it is not good to talk with people after the ‘Isha prayer except for two types of people; a traveller and a groom’. 458 If the talking is for the benefit of the public, or solving their problems, it is not disliked. ‘Umar reports; ‘the Prophet (pbuh) was speaking about the matters of the Muslims in the nights (after ‘Isha) at the side of Abū Bakr and I was with them’. 459

If one is certain that they will be able to wake up, it is recommended that they delay praying the Witr prayer until just before Fajr. The Prophet (pbuh) said:

Whoever fears that he will not awake (for the midnight prayer Witr) at the end of the night, then he should pray Witr at the beginning of the night and whoever hopes to wake up at the end of the night, then he should perform it at the end of the night. Performing the prayer at the end of the night is witnessed (by angels) and this is more rewarding. 460

The Prophet (pbuh) said: Make Witr your last prayer of the day. 461

In another Hadith the Prophet (pbuh) said, ‘if you fear that you can’t wake up for the Witr prayer, you better pray it first and then sleep’. 462

It is recommended to pray the ‘Asr and ‘Isha prayers early in their times if the weather is cloudy. This is to prevent them being performed in

457 Bukhari and Muslim.
458 Ahmed bin Hanbel.
459 Tirmidhi.
460 Muslim narrates from Jābir.
461 Bukhari and Muslim.
462 Muslim.
a time that is disliked. When the weather is cloudy, it is difficult to differentiate the proper time of ‘Asr from the disliked time (45 minutes before the sun sets). This is also true for the ‘Isha prayer. If the weather is cloudy, it is preferred to pray the ‘Isha prayer early in its time to avoid fewer people attending the masjid. The other prayers are delayed during cloudy weather conditions because performing the Fajr prayer early could lead to fewer people attending the masjid due to darkness, and performing Zuhr and Maghrib early could lead to them being performed earlier than their allotted times.

**SUMMARY OF THE RECOMMENDED PRAYER TIMES:**

1. **Fajr** – it is preferred to pray at the glow of dawn.
2. **Zuhr** – in summer it should be delayed till the weather is cooler. In winter it should be prayed earlier.
3. **‘Asr** – it is preferred to be delayed but not so much as that the sun becomes pale.
4. **Maghrib** – is better to pray early.
5. **‘Isha** – it is preferred to delay it until the first third of the night has passed. In winter it can be performed early.
6. **Witr** – it is preferred to pray it just before the time of Fajr if one is sure he/she can wake up to pray it.
7. In cloudy weather, perform ‘Asr and ‘Isha early and delay the other prayers.

**THE PROHIBITED AND DISLIKED PRAYER TIMES**

It is prohibited (*haram*) to pray *farḍ* (compulsory) or *nāfīla* (optional) prayers at certain times. If a person performs a prayer during those times it is not valid or it is strongly disliked. Praying *nāfīla* during such times is *taḥriman makruh* (disliked nearly to the degree of prohibition) according to Abū Ḥanīfa and Abū Yusuf. Since the evidence for this matter is probable (*ẓannī*) the ruling for praying in certain times is not *haram* but *makruh* (disliked), if it was *qat‘ī* (definite) evidence, the ruling would be *haram*. If one prays optional prayers in disliked times, they are valid but disliked. If one stops praying for some reason, after he has started the prayer, he must make it up (*qada*) later.

There are three times during which it is not valid to perform *farḍ* (obligatory) and *wajib* prayers. Those prohibited times are: the rising of
the sun until it completely rises to the height of a spear’s length; when the sun is at its peak, the midday zenith; and when the sun draws near to setting until it sets, that is from when it changes colour and its rays appear weak and pale until it sets.

If one recites the verses of *sajda* 463 (prostration verses) before the disliked times which leads to the prostrations being made during the disliked times then it is *taḥriman makruh* (disliked). However, if one recites *sajda* verses during disliked times, it is not disliked to make the prostrations after the recitation. However, delaying them until a better time is preferred.

It is disliked to perform the funeral prayer in disliked times if the funeral is prepared beforehand. However, if the funeral prayer is prepared during the disliked times, it is not disliked to perform it within them. This is because it is prohibited to delay the performance of the funeral prayer. The Prophet (pbuh) said, ‘three things are not delayed; the funeral when it is ready…’464

Imam Malik holds that the funeral prayer is not permissible when the sun rises until it completely rises to the height of a spear’s length and when it draws near to setting until it sets. Imam Shāfi’i’s opinion is that it is not disliked to perform the funeral prayer in prohibited times unless a person deliberately delays it until those times.

Hanafite scholars rely on the following Hadith for their opinion; ‘Uqba Ibn Amir said:

There are three times when the Messenger of Allah (pbuh) used to forbid us to pray or to bury our dead: when the sun begins to rise until it is fully up; when the sun is at its height at midday until it passes over the zenith; and when the sun draws near to setting until it sets.465

Tirmidhi says, the expression ‘to bury our dead’ means to perform the funeral prayer over them. The following Hadith supports this opinion; ‘the

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463 There are 14 verses in the Qur’ān which are called the prostration verses. If anyone recites or hears the recital of any of these verses it is *wajib* according to Ḥanafī School for him or her to prostrate once in the direction of Ka’bah.

464 *Fatḥ Bāb al Inayah.*

465 *Muslim.*
Prophet (pbuh) prohibited us from performing the funeral prayer over our dead (in disliked times).\textsuperscript{466}

The fixed time for each of the prescribed prayers is the reason (sabab) for their performance and they are prayed in them. If a person is delayed in performing the ‘Asr prayer, he/she is allowed to pray it during disliked times in the late afternoon. The end of ‘Asr is when the sun sets. It is disliked to postpone performing the ‘Asr prayer until the sun draws near to setting but it is still valid. If one starts to perform the ‘Asr prayer in that time, he should complete it even though his prayer is disliked.

There is no disliked time for praying the Fajr prayer; all of its time is valid for praying. If one starts to pray Fajr he has to finish it in its fixed time. It is not permissible to pray the Fajr prayer when the sun starts to rise. If the sun starts to rise while someone is praying, his/her prayer becomes void and he/she has to repeat it (qada). The following Hadith seems to contradict this ruling: the Prophet (pbuh) said:

\begin{quote}
Whoever catches any rak’ah from the Fajr prayer before the sun rises, his prayer is valid, and whoever catches any rak’ah from the ‘Asr prayer before the sun sets, his prayer is valid.\textsuperscript{467}
\end{quote}

The above Hadith contradicts the Hadith about the prohibited times for the prayers. Ḥanafī scholars used analogy (qiyyās) in this matter and ruled that performing the ‘Asr prayer in disliked times is valid but not preferred. However, the Fajr prayer becomes invalid when the sun rises, because there is no disliked time to pray within the Fajr time.

Imam Abū Yusuf holds that if someone is able to pray one rak’ah of the Fajr prayer before the sun rises, his/her prayer is valid provided he/she completes his/her prayer after the disliked time for praying. He bases his view on the following Hadith:

\begin{quote}
Do not look for sunrise or sunset for your prayers. When the sun starts to rise, hold your prayers until it rises completely, when the sun starts to set hold your prayers until it sets completely.\textsuperscript{468}
\end{quote}

But the following Hadith contrasts with this view and the Ḥanafī School of Thought ruling is based on it: “Whoever performs one rak’ah of

\textsuperscript{466} Ibn Daqiq al-‘Eid, al-Imam.
\textsuperscript{467} All six hadith books report.
\textsuperscript{468} Taḥawi relates from ibn ‘Umar.
Fajr prayer but after that sun rises, he prays Fajr again”. It means one must pray Fajr as qada. If continuing the Fajr prayer in such situation was valid the Prophet (pbuh) would have said ‘he completes the other rak’ah of Fajr’. Imam Malik and Imam Shafi maintain that it is valid to complete the prayers in such situations for all prayers. They rely on the following Hadith:

If you sleep and cannot wake up for the prayer or you forget, perform it when you remember and

Whenever one of you catches a prostration from the ‘Asr prayer before the sun sets he completes his prayer. If he catches a prostration from the Fajr prayer before sun rises, he completes his prayer.

Hanafi scholars base their opinion on following Hadith from the Prophet (pbuh):

Stop praying when the sun is rising till it is fully up, for when it rises it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, for the prayer is witnessed and attended (by angels) till the shadow becomes about the length of a lance; then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray (Zuhr), for the prayer is witnessed and attended by angels, till you pray the afternoon (‘Asr) prayer, then cease prayer till the sun sets, for it sets between the horns of Satan, and at that time the unbelievers prostrate themselves before it.

In another Hadith the Prophet (pbuh) said:

The sun rises between Satan’s horns. When the sun rises completely Satan leaves the sun, when the sun comes to its zenith he approaches it again, when it passes its zenith he leaves it, when it starts to set he approaches again and leaves it when sun sets completely.

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469 Hâkim.
470 Bukhari and Muslim.
471 Bukhari.
472 Muslim.
473 Imam Malik and Nasaî.
For this reason the Prophet (pbuh) prohibited us from offering prayers at these hours.

During the three times outlined in the above Hadith, it is prohibitively disliked (tahriman makruh) for a person to perform voluntary prayers, even if there is a good reason for it, such as a prayer of oath, the prayer of tawaf, the prayer of wudu or the prayer of greeting the mosque (tahiyyah al masjid). Imam Shafi says it is permissible to offer the prayer of greeting the mosque at any time. He bases his view on the following Hadith:

Bilal relates: Whenever I renewed my ablution I performed the prayer for it is recommended for me.474

The Prophet (pbuh) said: When you enter the masjid greet it with two rak’ah (of prayer).475

The Prophet (pbuh) said: O children of ‘Abd Menaf, when you make tawaf, offer prayer at any hour, nothing prevents you from this prayer during the day or the night.476

Hanafite scholars hold that the general tone of these Hadith is restricted (takhsis) by the previous Hadith.

It is disliked (makruh) to perform voluntary prayers, sajda prostrations, the funeral prayer, ‘Eid, hajj or istisqa (supplication for rain) prayers at the time that the imam emerges to conduct the sermon for Friday until he has completed the prayer. It is disliked because people should listen to the sermon and not disturb the imam. The Prophet (pbuh) said, “If you said to your companion ‘be quiet’ and the imam is giving the sermon (on Friday), then you have indeed committed an evil act”.477 Even though commanding the good and prohibiting the evil (Amr bi’l ma’ruf nahy an’il munkar) is obligatory upon Muslims, it becomes haram at the time the imam delivers the Friday sermon. Some scholars bring forth the following Hadith as evidence for the permissibility of offering two rak’ah prayers even if the imam is giving the sermon on Friday: Jābir narrates:

A man came on Friday when the Prophet (pbuh) was in the pulpit giving a sermon. The Prophet (pbuh) said, ‘O (Muslim),

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474 Bukhari.
475 ‘Aliy al-Qārī.
476 Abu Dāwud, Tirmidhi, Nasaī and Ibn Majah.
477 Bukhari and Muslim.
did you pray?’ He replied, ‘No’. The Prophet (pbuh) said, ‘Pray two rak’ah’.\textsuperscript{478}

Hanafi scholars argue that this Hadith does not change the rule as the Prophet (pbuh) stopped the sermon and waited for the man to finish his prayer. This is illustrated by Anas’ narration of the same event where he adds “The Prophet (pbuh) held up his sermon for the man until he finished his prayer”.\textsuperscript{479} It is disliked to perform optional prayers before the Friday prayer and also after the imam finishes his sermon.

Within the \textit{Fajr} time, it is disliked to offer voluntary prayers with the exception of \textit{Fajr}’s Sunnah prayer. Similarly, it is disliked to offer voluntary prayers after the \textit{‘Asr} prayer until the \textit{Maghrib} prayer, even if the sun has not yet changed colour. This is stated in the Hadith where the Prophet (pbuh) said:

\begin{quote}
There is no (other) prayer after the \textit{Fajr} prayer till the sun rises, and there is no prayer after the \textit{‘Asr} prayer till the sun sets.\textsuperscript{480}
\end{quote}

Ibn ‘Umar narrates: The Prophet (pbuh) said, there is no prayer to be offered during \textit{Fajr} except two rak’ah of its Sunnah.\textsuperscript{481}

The Prophet (pbuh) said: After dawn only two rak’ah of \textit{Fajr} Sunnah is offered.\textsuperscript{482}

In another report the Prophet (pbuh) said, the present ones inform the absent ones that there is no (optional) prayer after \textit{Fajr} except two prostrations (two rak’ah of \textit{Fajr}’s Sunnah prayer).\textsuperscript{483}

It is also disliked to perform two rak’ah of \textit{tawaf} prayer after the \textit{Fajr} prayer based on the following report:

Ibn ‘Umar turned around the Ka’ba seven times (\textit{tawaf}) after \textit{Fajr} but he didn’t perform the \textit{tawaf} prayer until he went to Dhu

\textsuperscript{478} All the six hadith books report.
\textsuperscript{479} Daraqutnî relates from Anas.
\textsuperscript{480} Bukhari narrates from Abu Sa’id al-Khudri.
\textsuperscript{481} ‘Aliy al-Qârî.
\textsuperscript{482} Tabaranî.
\textsuperscript{483} Abu Dāwud.
Tuwa. When he arrived there, the sun rose fully and then he prayed the tawaf prayer.\textsuperscript{484}

Ibn ‘Abbâs reports: The Prophet (pbuh) prohibited us from praying after \textit{Fajr} until the sun fully rises and from praying after \textit{‘Asr} until the sun fully sets.\textsuperscript{485}

Ali reports: The Prophet (pbuh) was offering the optional prayer after every prescribed prayer except \textit{Fajr} and \textit{‘Asr}.\textsuperscript{486}

‘A’isha reports: The Prophet (pbuh) did not perform the obligatory prayer without praying two \textit{rak’ah} (of optional prayer) afterwards except after the \textit{‘Asr} and \textit{Fajr} prayer. He was rushing to pray two \textit{rak’ah} before them.\textsuperscript{487}

There are many Hadith expounding on the prohibition of optional prayers after the \textit{‘Asr} prayer. The Companions followed the Sunnah of the Prophet (pbuh) in this and it is disliked for anyone to contradict the Sunnah.

Abû Said al-Khudri reports; ‘Umar ordered me to hit those who pray two \textit{rak’ah} after the \textit{‘Asr} prayer’.\textsuperscript{488} Tâwus asked Ibn ‘Abbâs about the two \textit{rak’ah} after \textit{‘Asr} prayer. Upon this he prohibited them and recited the following verse:

\begin{quote}
When God and His Messenger have decreed a matter, it is not for a believing man and a believing woman to have an option insofar as they themselves are concerned. Whoever disobeys God and His Messenger has evidently gone astray.\textsuperscript{489}
\end{quote}

Some Companions of the Prophet (pbuh) narrate that the Prophet (pbuh) offered two \textit{rak’ah} after \textit{‘Asr}: ‘A’isha was asked about it and she explained it as follows:

\textsuperscript{484} Fatḥ Bāb al Inayah. 
\textsuperscript{485} All the six hadith books report. 
\textsuperscript{486} Fatḥ Bāb al Inayah. 
\textsuperscript{487} Taḥwî. 
\textsuperscript{488} Fatḥ Bāb al Inayah. 
\textsuperscript{489} Qur’ân, 33: 36.
The Prophet (pbuh) was praying those two *rak’ah* before the ‘Asr prayer. Once he was busy with people and couldn’t offer them before ‘Asr. So, he prayed them after ‘Asr.  

Zakwan (who was freed by ‘A’isha) narrates from ‘A’isha: The Prophet (pbuh) used to pray after ‘Asr but later he prohibited that.  

Ummu Salama reports:  

I heard from the Prophet (pbuh) the prohibition of two *rak’ah* after ‘Asr. After that I saw him praying these two *rak’ah* and asked him about it. He said, ‘A group of people from ‘Abd al Qays came to convert to Islam and they kept me busy and I couldn’t offer the two *rak’ah* after Zuhr which I usually offer. You saw me praying those two *rak’ah*’.  

In another version of this report:  

The Prophet (pbuh) prayed two *rak’ah* after ‘Asr in my room. I have never seen him offer those two *rak’ah* before and I have never seen him offer them since. I asked, ‘O Messenger of God, what were the two *rak’ah* that I saw you pray after ‘Asr? I have never seen you pray these before.’ He said, ‘they were the two *rak’ah* which I usually perform after Zuhr. However, today’s alms materials arrived and I forgot to pray them because I was distracted with the distribution. I only remembered them after praying ‘Asr. I did not want to perform them in the *masjid* because people would see me, so I prayed them in your room’.  

In a different narration the following words are added to this Hadith; ‘O Messenger of God, is it necessary to make it up later when one misses performing these two *rak’ah*?’ the Prophet (pbuh) said, ‘No’. It can be clearly seen that this was an exceptional case for the Prophet (pbuh). The Prophet (pbuh) did not want to break his regular practise and performed these two *rak’ah* of prayer even though it was after ‘Asr. But as a general

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490 ‘Aliy al-Qârî.  
491 ‘Aliy al-Qârî.  
492 Bukhari.  
493 Bukhari, Muslim and Tabaranî narrate from Ummu Salama.  
494 Fâth Bâb al Inayah.
rule, he forbade the Muslims to pray optional prayers after ‘Asr and it is not good to contradict to his commands.

It is disliked to offer optional prayers before the Maghrib prayer. For the Shāfi School, it is mustahab to pray them. They rely on the following report; ‘Mukhtatar ibn Fulful asked Anas ibn Malik about the optional prayer after the ‘Asr prayer, he said:

‘Umar was hitting the hands of those who prayed (optional prayers) after ‘Asr. We were praying two rak’ah after the sunset before the Maghrib prayer in the time of the Prophet (pbuh)’. I asked him, ‘did the Prophet (pbuh) perform them?’ He said, ‘no, but he saw us while praying and he neither commanded nor prohibited them’.495

Another Hadith relates: The Prophet (pbuh) said, ‘offer optional prayer before the Maghrib prayer’. He repeated these words three times and after the third time he said, ‘whoever wishes to perform them’.496

The Prophet (pbuh) feared that the Muslims would take it as Sunnah and therefore he said ‘if you wish’. The Prophet (pbuh) said, ‘there is a prayer between two adhan (between adhan and iqama)’, he repeated it three times and then he said ‘if you wish’.497

Anas reports: In the time of the Prophet (pbuh), when the adhan was called (for Maghrib) people were rushing to pray two rak’ah before the Maghrib prayer. So many Muslims were offering this optional prayer that if a stranger entered the masjid he would think that the Maghrib prayer was being performed.498

Hanafite scholars defend their opinion based on the following evidence:

495 Muslim reports.
496 Bukhari.
497 Fatḥ Bāb al Inayah.
498 Bukhari and Muslim.
Ibn ‘Umar was asked about the two *rak‘ah* before *Maghrib*. He said, ‘I have never seen anyone offering those two *rak‘ah* at the time of the Prophet (pbuh)’.499

The Prophet (pbuh) said: Between the two calls (*adhan* and *iqama*) is a prayer if one desires, except the *Maghrib*.500

Jabir reports: We asked the wives of the Prophet (pbuh) about the two *rak‘ah* before *Maghrib* prayer if they had ever seen the Prophet (pbuh) doing this. They said, ‘no’ except Ummu Salama said, he prayed them before the *Maghrib* in my room, I asked about it and he said, ‘I forgot to perform them after Zuhr, now I prayed’.501

חֲמַמְד ibn Sulayman asked Ibrahim Nakhāī about this optional prayer before *Maghrib* and he prohibited from them and said, ‘The Prophet (pbuh), Abū Bakr and ‘Umar did not pray this’.502

**SUMMARY OF PROHIBITED AND DISLIKES PRAYER TIMES:**

1. There are three prohibited prayer times: a) between the rising of the sun until it fully rises (to the length of a spear), b) when the sun is nearly overhead until it passes its zenith, c) when the sun is nearly set until after it sets.
2. It is disliked to offer the funeral prayer during a disliked time for praying unless it was prepared during that disliked time.
3. It is forbidden to perform the *Fajr* prayer when the sun starts to rise.
4. It is forbidden to perform the ‘*Asr* prayer when the sun starts to set.
5. It is disliked to perform voluntary prayers or the funeral prayer at the time the imam emerges to deliver the Friday sermon until it is finished.
6. It is disliked to offer voluntary prayers before and after the imam delivers the Friday sermon.

499 Abu Dāwūd narrates from Tawus.
500 Daraqūṭnī and Bayḥaqī narrate from ‘Abd Allah ibn Burayda and he from his father.
501 Tabaranī narrates from Jābir.
502 ‘Aliy al-Qārī.
7. It is disliked to offer voluntary prayers between dawn and sunrise.
8. It is disliked to offer voluntary prayers between ‘Asr and sunset.
9. It is disliked to perform 2 rak’ah tawaf prayer after Fajr.
10. It is disliked to offer voluntary prayers before Maghrib.

THE CALL TO PRAYER (ADHAN)

Linguistically, adhan means to inform and announce. In the Qur’ān Allah says: “And a proclamation from God and His Messenger to all people on this day of the Major Pilgrimage…”503 In Islam, adhan means to notify people about the beginning of the time of prayer with specific words. It is generally agreed to have been ruled in the first year of hijra (emigration), though some hold it was the second year.

Before the introduction of the adhan, people were informed of the beginning of the prayers by calls announcing: “prayer, prayer”. Thereafter, the Prophet (pbuh) gathered his Companions for a consultation about what they could use to inform the Muslims about the time of prayer. One of the Companions suggested a bell, but the Prophet (pbuh) disagreed, not wanting to follow the Christians’ custom. One of them suggested to burn a fire, but the Prophet (pbuh) did not want to imitate the fire worshippers and they did not end up agreeing anything. After this ‘Abd Allah Ibn Zayd had a dream; in his dream a man was teaching him the words of the adhan. When he woke up, he told the Messenger of God (pbuh) what he had dreamed. The Prophet (pbuh) said ‘stand up and teach it to Bilal, because he has a stronger and better voice’. He taught the words to Bilal and Bilal called the adhan. Whilst he was in his home, ‘Umar heard Bilal’s voice and the words of the adhan. He quickly came to the Prophet (pbuh) and said, ‘I swear to God who sent you as Messenger, I saw the same thing [in a dream]’.504

The adhan is an established ruling based on the Qur’ān and Sunnah. In the Qur’ān it states:

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503 Qur’ān 9:3
504 Bukhari, Muslim, Nasāī and also other hadith scholars narrate this.
When you recite the call to the prayer, they take it for a mockery and sport – that is because they are a people who do not use their reason to understand.\footnote{Qur‘ān 5:58}

In the Sunnah: Abū Dāwud, Tirmidhi and Ibn Majah narrate from ‘Abd Allah ibn Zayd the words of the adhan. The call to prayer – the adhan – and the call to commence – iqama – are an emphasised Sunnah for all the obligatory prayers even if one offers the prayer alone. The adhan is called only for the five daily prescribed prayers and it is not called for Sunnah prayers or for the wajib prayers such as the Witr, the ‘Eid or the funeral prayers. Iqama has the same ruling as the adhan with regard to when and where it is to be called. Jabir ibn Samura reports; “I prayed the ‘Eid prayers with the Prophet (pbuh) several times without the adhan being called”.\footnote{Muslim.} ‘A’isha reports; “the sun was eclipsed in the time of the Prophet (pbuh) and the Prophet (pbuh) sent someone to announce that ‘the prayer is combining’”.\footnote{Muslim.} The Prophet (pbuh) didn’t order the adhan to be called, rather he sent someone to invite people to the eclipse prayer by announcement.

The adhan is Sunnah for Friday prayers as well:

O you who believe! When the call is made for the Prayer on Friday, then move promptly to the remembrance of God (by listening to the sermon and performing the Prayer), and leave off business (and whatever else you may be preoccupied with). This is better for you, if you but knew.\footnote{Qur‘ān 62:9}

The adhan is also Sunnah for one who is performing the current prayer or making up a missed prayer (qada), whether one is a traveller or a resident.

The Prophet (pbuh) didn’t teach the adhan to a Bedouin who couldn’t perform the prayer well as an obligatory condition of the prayers. Therefore, this shows that the adhan is not wajib or the Prophet (pbuh) would have taught it as a part of the prayer. I

Imam Mālik, Shāfi‘i, Aḥmad and Abū Yusuf hold that if the adhan is called before the prayer time it must be repeated, except the adhan of

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\item\footnote{Qur‘ān 5:58} Qur‘ān 5:58
\item\footnote{Muslim.} Muslim.
\item\footnote{Muslim.} Muslim.
\item\footnote{Qur‘ān 62:9} Qur‘ān 62:9
\end{itemize}
**Fajr.** They reference the following Hadith as evidence: the Prophet (pbuh) said: “Bilal calls the *adhan* early in the night; you can eat and drink until you hear the *adhan* of Ibn Ummu Maktum”.  

Hanafite scholars hold that even the *adhan* of *Fajr* is repeated if it is called before its fixed time and they bring the following Hadith as evidence for their opinion:

When Bilal called the *adhan*, the Prophet (pbuh) would stand and offer two *rak‘ah* of *Fajr*. Following this he would go to the *masjid* and forbid eating (in Ramadan). Later another *adhan* was called for the *Fajr* prayer.  

Ibn ‘Umar narrates: Bilal called the *adhan* before *Fajr* and the Prophet (pbuh) commanded him to go back and call as; ‘be careful, the servant slept (he called the *Fajr adhan* not in its proper time, be careful about this)’.  

In another version of this Hadith: The Prophet (pbuh) asked Bilal, ‘why did you call the *adhan* earlier?’ he said, ‘I woke up but I was sleepy and I thought it was time for *Fajr*’. The Prophet (pbuh) ordered him to call himself as, ‘be careful the servant (Bilal) slept’.  

The Prophet (pbuh) told Bilal; ‘Do not call the *adhan* until the time of *Fajr* is clear to you …’  

In another Hadith; the Prophet (pbuh) told Bilal: ‘You call the *adhan* (for *Fajr*) when the brightness is vertical (this is fake *Fajr*), this time is not *Fajr*, the time of *Fajr* is when the horizontal brightness is seen’.  

‘A’isha reports: The Prophet (pbuh) said, ‘Bilal calls the *adhan* in the night (before *Fajr*), you can eat and drink until Ibn Ummu Maktum calls the *adhan*’.

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509 Bukhari and Muslim.
510 Taḥawī and Bayḥaqī narrate from Hafsa bint ‘Umar.
511 Abu Dāwūd.
512 Bayḥaqī.
513 Abu Dāwūd.
514 Taḥawī.
Bilal sometimes made a mistake but Ummu Maktum didn’t, because he was blind and was not calling the *adhan* until the people would announce ‘it is *Fajr* time’. Ibn Daqiq al-‘Eid says, this *adhan* didn’t happen except in Ramadan, because Bilal was waking the Muslims for night vigil prayers (*taḥajjud*) and the late night meal (*sahur*). The following Hadith of the Prophet (pbuh) supports this opinion:

> Do not to be prevented from your late night meal by the *adhan* of Bilal, because he wakes the Muslims who sleep and informs the Muslims who are already awake to go back (to get some sleep before *Fajr* prayer).  

This Hadith explains that the Companions were two groups in regard to performing the night vigil prayers; some were praying them in the first half of the night while the others were praying it in the last part. The separation point between these two groups was the *adhan* of Bilal, but the *adhan* of Ummu Maktum was for the *Fajr* prayer.

### SUMMARY POINTS ABOUT THE ADHAN:

1. The *adhan* is the notification to the people of the beginning of the prayer time using specific words.
2. It was ruled in the first year of *hijra*.
3. It is an established ruling from the Qur’ān and Sunnah.
4. It is Sunnah for Friday prayers.
5. It is Sunnah for one who is performing current prayers or making up missed prayers.
6. If the *adhan* is performed before the prayer time, it must be repeated.

### RECOMMENDED ACTIONS FOR THE ADHAN

It is recommended for the caller to pronounce the *adhan* without haste by taking a short pause between every two words, and to utter the *iqama* speedily. The Prophet (pbuh) told Bilal:

> When you call the *adhan* don’t rush it, when you call the *iqama* do it quickly. Make sure there is enough time between the *adhan*.

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515 Bukhari, Muslim and Taḥawī.
and *iqama* so that if a person is eating or drinking he can finish and if he needs to use the restroom he is able to go there and make his ablution.\(^{516}\)

‘Ali reports: The Prophet (pbuh) commanded us to call the *adhan* slowly and the *iqama* speedily.\(^{517}\)

It is recommended that the caller faces the direction of prayer, places his fingers in his ears and turns his head to the right when saying ‘come to prayer’ and to the left when saying ‘come to success’. This is what the Prophet (pbuh) ordered Bilal to do: “when you recite the call put your fingers in your ears; this will increase your voice’s volume”.\(^{518}\)

It is recommended to call the *adhan* very loudly based on the following Hadith:

> Whoever hears the *adhan* whether a human being, a jinn or any other kind of creature, will be a witness for you (the caller) on the Day of Judgement.\(^{519}\)

It is disliked to melodise the *adhan*, i.e. to sing the call in a way that changes the words or to commit mistakes in the expressions. However, it is required to beautifying one’s voice without making errors or singing.

> Once a man came to Ibn ‘Umar and told him ‘I like you for the sake of Allah’, thereupon Ibn ‘Umar told him, ‘I hate you for the sake of Allah’. The man was surprised and asked him the reason for that. He replied, ‘I heard you were melodising like singing while calling the *adhan*’.\(^{520}\)

The caller shouldn’t decrease (*tarji’*) the volume of their voice when he recites two testimonies. It is clearly stated in the Hadith of ‘Abd Allah ibn Zayd and there is no mention of decreasing the volume. Abū Mahzura reports; “The Prophet (pbuh) taught me the words of the *adhan* word by word…”\(^{521}\) he didn’t mention *tarji’* (decreasing the voice in testimonies) in his report.
It is recommended for the caller to turn his face towards the right when he utters ‘hayya alas-salah’ (come to the prayer) and to turn to the left when he utters ‘hayya alal-falah’ (come to the prosperity). Bilal reports; “the Prophet (pbuh) ordered us not to move our feet while calling the adhan”. \( ^{522} \) Abū Juhayfa reports; “I saw Bilal when he was calling adhan and I was following his mouth (face) and it was going right and left when he uttered ‘hayya alas-salah’ and ‘hayya alal-falah’”. \( ^{523} \)

Abdurrahman ibn Abi Layla reports:

Abd Allah ibn Zayd came to the Prophet (pbuh) and told him that ‘O Messenger of God, I saw a man descend from the sky upon the wall and face the qibla. He said; Allahu Akbar, Allahu Akbar, ashadu an la ilaha illallah twice, ashadu anna Muhammadan Rasulullah twice, after that he faced his right and said hayya alas-salah twice and then faced his left and said hayya alal-falah twice. He faced the qibla again and said Allahu Akbar, Allahu Akbar, la ilaha illallah. When he finished he sat for a moment and stood up. After that he faced the qibla again and repeated the same words and he also said qad qamatis-salah, qad qamatis-salah." \( ^{524} \)

It is recommended to revolve (or turn in a circular fashion) within the minaret when calling the adhan so it can be heard from every direction. But today minarets usually have speakers and there is no need to do this. The main purpose of the adhan is that people can hear it therefore Bilal was calling it from the high places. Urwa ibn Zubayr reports from a woman from the Banī Najjār tribe:

She said, ‘my house was the tallest one around the masjid, therefore Bilal was coming to it before Fajr time and sitting on it. He was watching the horizon for the Fajr prayer time, when he saw it he was calling the adhan’. \( ^{525} \)

Iqama is also Sunnah for the obligatory prayers and it is similar to the adhan. “The Prophet’s (pbuh) adhan and iqama (the expressions in them) were repeated twice”. \( ^{526} \) Abd Allah ibn Zayd saw the adhan and iqama

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\( ^{522} \) Daraqutnī.

\( ^{523} \) All the six hadith books report.

\( ^{524} \) Ishaq ibn Rahuwayh reports in his Musnad.

\( ^{525} \) Abu Dāwud.

\( ^{526} \) Tirmidhi narrates from ‘Abd Allah ibn Zayd.
expressions twice in his dream and came and informed the Prophet (pbuh), thereupon the Prophet (pbuh) told him to teach Bilal. Imam Malik holds that the *iqama* is obligatory (*fard*) and whoever omits it must return and utter it before starting the prayer.

In the *iqama*, the caller recites the words quickly and adds “the prayer has started” (*qad qamatis-salah*) twice. Similarly, in the *adhan* of *Fajr*, after “come to success” (*hayya alal-falah*) the caller adds “prayer is better than sleeping” (*as-salatu khayrun min an-nawm*) twice. ‘A’isha reports:

Bilal came to the Prophet (pbuh) to call the *adhan* but found him sleeping and he said ‘the prayer is better than sleeping’. The Prophet (pbuh) liked this very much and this expression was added by the Prophet (pbuh) into the *adhan*.

When the Prophet (pbuh) was teaching the *adhan* to Abū Mahzura he taught it with this expression (*as-salatu khayrun min an-nawm*). Imam Shāfī holds that in the *adhan* the expressions are called twice but in the *iqama* they are called once except the word ‘*qad qamatis-salah*’ which is called twice. He relies on the following Hadith; “the Prophet (pbuh) ordered Bilal to call the words in the *adhan* twice and once for the *iqama* except the word ‘*qad qamatis-salah*’ it is called twice”. Imam Malik holds that all the words in the *iqama* are uttered once. He relies on the following Hadith; “The Prophet (pbuh) ordered Abū Mahzura to call the words of the *adhan* twice and the *iqama* once”. He also brings the following report as evidence for his opinion; “Salama Ibn al-Akwa says, ‘The *adhan* (the words of it) used to be uttered twice in the time of the Prophet (pbuh) and the *iqama* was once”.

Hanafite scholars bring the following evidence to defend their opinion; “Abd Allah ibn Zayd al-Ansari came to the Prophet (pbuh) and said:

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527 Taḥawī and Bayḥaqī.
528 Tabaranī narrates from ‘A’isha.
529 Abu Dāwud.
530 Bukhari, Abu Dāwud and Taḥawī.
531 Daraqutnī.
532 Abu Dāwud, Nasaī and Taḥawī.
O Messenger of Allah, I saw a man in my dream, there was a green cloak on him, he stood up on the wall and called (the words of the \textit{adhan} and \textit{iqama}) the \textit{adhan} and \textit{iqama} twice.\footnote{Ibn Abi Shayba reports in his \textit{Musannaf}.}

Another version of this Hadith states: ‘he called the \textit{adhan} and \textit{iqama} twice, he sat for a moment between two’.\footnote{Taḥawī.}

Calling the \textit{iqama} expressions either once or twice is permissible. The Hadith and practises of the Prophet (pbuh) support both ways. Calling the \textit{iqama} expressions once is for need or if there is insufficient time, but this is not an established Sunnah. Taḥawī and Ibn Jawzī say, “Bilal uttered the expressions of the \textit{iqama} twice until he died”.\footnote{‘Aliy al-Qārī, \textit{Fatḥ Bāb al Inayah}.} Ibrahim Nakhāī says: “The \textit{adhan} and \textit{iqama} words were uttered twice but the kings of Umayyad changed it to once because they were in a rush”.\footnote{‘Aliy al-Qārī.}

It is disliked for the caller to speak during the calling of the \textit{adhan} and the \textit{iqama} even if it is to return \textit{salām}. However, people listening to the \textit{adhan} repeat the same words as the caller, though when one hears the words, ‘come to prayer’ and ‘come to success’, they are to say, ‘there is no power or strength except with Allah’.\footnote{Muslim.} In the \textit{adhan} at dawn, after the caller says, ‘prayer is better than sleep’, the listener is to say, ‘you have spoken the truth and have done good’ or ‘whatever Allah wills’.

The Prophet (pbuh) said:

When you listen to the caller repeat the words with him and make \textit{dua} upon me (\textit{salawaat}), whoever makes one \textit{dua} for me, Allah makes ten \textit{dua} for him, after that ask \textit{wasila} for me from Allah, it is a degree in the paradise will be given only for one servant and I hope I am the servant of that honour. Whoever asks \textit{wasila} for me from Allah, my intercession will be permissible for him.\footnote{Muslim.}

Another Hadith states:

Whoever says this after listening to the \textit{adhan} ‘O Allah, Lord of this comprehensive invitation and enduring prayer, grant
Muḥammad a place near to You, an excellence and exalted
degree and bestow on him the praiseworthy station that You
have promised him’ my intercession will be permissible for him
on the Day of Judgment.\textsuperscript{539}

In another Hadith the Prophet (pbuh) said:

Whoever says the following words after listening to the \textit{adhan},
his sins will be forgiven; ‘I also testify that there is no God but
Allah alone, he doesn’t have partner, Muḥammad is His servant
and His messenger. I am content with Allah as Lord, with Islam
as religion and with Muḥammad as the Prophet (pbuh)’\textsuperscript{540}

Once a man asked the Prophet (pbuh):

‘O Messenger of Allah, the people who call the \textit{adhan}
\textit{(muadhdhin)} are superior over us (in regard to reward in the
afterlife),’ the Prophet (pbuh) told him, ‘say what he is saying (in
the \textit{adhan}) and when he finishes (\textit{adhan}), ask from Allah, it will
be granted’\textsuperscript{541}

It is recommended to sit and wait for a moment between the \textit{adhan}
and \textit{iqama} except for the \textit{Maghrib} prayer.

It is recommended that the caller (\textit{muadhdhin}) is righteous, has
knowledge of the Sunnah, the \textit{adhan} and knowledge of the prayer times.
The Prophet (pbuh) said: “the most righteous one among you calls the
\textit{adhan} and the most knowledgeable one among you leads the prayer”\textsuperscript{542}
Another Hadith states that: “the caller for the prayer is trustworthy”\textsuperscript{543} In
another Hadith the Prophet (pbuh) said:

The imam is supposed to compensate if he damages the prayer
\textit{(damin)} and the caller is trustworthy. O Allah, guide the imams
to the straight path and forgive the callers.\textsuperscript{544}

A person who misses a prayer is to announce the \textit{adhan} and the \textit{iqama}
prior to making up that prayer. The Prophet (pbuh) ordered Bilal to call the

\textsuperscript{539} Muslim.
\textsuperscript{540} Muslim.
\textsuperscript{541} Abu Dāwud and Nasaī.
\textsuperscript{542} Abu Dāwud and Ibn Majah.
\textsuperscript{543} Abu Dāwud.
\textsuperscript{544} Abu Dāwud.
adhan and iqama when he and a group of people missed the Fajr prayer after resting on the way back from Khaybar. If someone misses a number of prayers, he is supposed to call the adhan first and the iqama second for each prayer, or one adhan for all the prayers and one iqama for each prayer.

When the Prophet (pbuh) was on a trip with the Muslims they couldn’t wake up for the Fajr prayer. They woke up with the heat of the sun. The Prophet (pbuh) waited for the sun to fully rise and then ordered Bilal to call the adhan and so Bilal called the adhan. The Prophet (pbuh) performed two rak’ah Sunnah first and then two rak’ah farq of the Fajr with iqama as usual.

The other version of this Hadith is as follows:

One night we were traveling with the Prophet (pbuh) and some people said, ‘We wish that Allah’s Apostle (pbuh) would take a rest along with us during the last hours of the night’. He said, ‘I am afraid that you will sleep and miss the (Fajr) prayer’. Bilal said, ‘I will make you get up’. So we all slept and Bilal rested his back against his camel and he too was overwhelmed (by sleep) and slept. The Prophet (pbuh) got up when the edge of the sun had risen and said, ‘O Bilal! What about your statement?’ He replied, ‘I have never slept such a sleep’. The Prophet (pbuh) said, ‘Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the adhan for the prayer’. The Prophet (pbuh) performed ablution and when the sun came up and became bright, he stood up and prayed.

Ibn Masud relates:

The Prophet (pbuh) couldn’t pray four of the prayers in their fixed time during the war of Trench until the night. He commanded Bilal to call the adhan then iqama. He prayed Zuhr. Bilal called iqama again and he prayed ‘Asr. After another iqama the Prophet (pbuh) performed Maghrib. Bilal called iqama for the last time and he prayed ‘Isha.

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545 Abu Dāwud narrates from ‘Imran ibn Husayn.
546 Abu Dāwud.
547 Bukhari.
548 Tirmidhi narrates from Ibn Masud.
It is disliked to call the *iqama* in a state of impurity (without ablution). Because the *iqama* is connected to the prayers and they are not performed without ablution. But it is not disliked to call the *adhan* without ablution, since there is time to make ablution before the prayer; nevertheless it is *mustahab* to call *adhan* with ablution, because the caller mentions Allah’s name and His attributes.

It is disliked to call the *adhan* or *iqama* in a state of major impurity (*junub*). If this happens, it is not required, but is preferred, to repeat them. It is disliked if a boy, insane person, a female, a drunk or an immoral person calls the *adhan*. Calling the *adhan* for money is disliked. ‘Uthman ibn Abū al-As relates:

‘O Messenger of God! Assign me an imam for my tribe’. The Prophet (pbuh) said, ‘You are imam for them, lead the prayers according to weak people. Find a caller for the prayers who doesn’t take money for his *adhan*’.

It is disliked to abandon the *adhan* and *iqama* together in a trip. Malik ibn Huwayrith reports:

I came to the Prophet (pbuh) with my friend. When we wanted to leave (for a trip), the Prophet (pbuh) told us, ‘call the *adhan* and *iqama* when the time is due for the prayer’.

In another Hadith the Prophet (pbuh) said:

When a person is in a desert (or in a rural area) and the time for the prayer comes, he makes ablution; if he cannot find water he makes *tayammum*. If he calls the *iqama*, two angels pray with him, but if he calls the *adhan* and *iqama* together the army of Allah pray behind him, it is impossible to see the army’s two sides.

It is disliked to abandon the *adhan* and *iqama* in the *masjid*. It is also disliked to leave one of them. But it is not disliked if one leaves the *adhan* when he prays in his home. The *adhan* in his city is considered as the *adhan* for everyone. It is not disliked if someone calls the *adhan* and someone else calls *iqama*, it is not required that the same person calls

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549 Abu Dāwud.
550 All the six hadith books report.
551 ‘Abdurrazzaq reports.
both. This is shown by the fact that when Abd Allah ibn Zayd mentioned his dream to the Prophet (pbuh) about the \textit{adhan} and \textit{iqama}, the Prophet (pbuh) ordered Bilal to call the \textit{adhan} and Abd Allah to call the \textit{iqama}.\footnote{Taḥawī and Tabaranī.}

The imam and the people in the mosque stand up when the caller pronounce ‘\textit{hayya alas-salah}’ (come to the prayer) in the \textit{iqama} and the imam and the people start the prayer when the caller pronounces ‘\textit{qad qamatis-salah}’ (the prayer has started). For Malik and Shāfī, the prayer starts when the caller finishes the \textit{iqama} and the people straighten their lines. They rely on the following Hadith: “The Prophet (pbuh) was correcting our lines when we prayed and he was uttering starter \textit{takbir} when our lines were straight.”\footnote{Abu Dāwūd.} In another narration, “the Prophet (pbuh) was saying the following words to his right and left side before starting the prayer; ‘be straight and make your lines straight’”.\footnote{Abu Dāwūd.}

\section*{Summary of the Recommended Actions for the \textit{Adhan}:}

1. It should be pronounced slowly and loudly whilst facing \textit{qibla}.
2. The caller should place his fingers in his ears; when saying ‘come to prayer’ he should turn his head to the right and when saying ‘come to success’ he should turn his head to the left.
3. It is disliked for the \textit{adhan} to be melodised.
4. Expressions should be repeated twice.
5. The \textit{iqama} is Sunnah for obligatory prayers. Its expressions can be repeated once or twice.
6. The \textit{iqama} should be pronounced quickly.
7. The caller shouldn’t speak during the \textit{adhan} or \textit{iqama}.
8. It is recommended to sit and wait a moment between the calling of the \textit{adhan} and \textit{iqama} except for the Maghrib prayer.
9. The caller of the \textit{adhan} should be righteous and have knowledge of the \textit{adhan} and the prayer times.
10. The \textit{adhan} and \textit{iqama} should be pronounced before making up missed prayers.
11. It is disliked to call the \textit{iqama} whilst in a state of impurity, and it is disliked to call the \textit{adhan} and \textit{iqama} in a state of major impurity.

\footnote{Taḥawī and Tabaranī.} \footnote{Abu Dāwūd.} \footnote{Abu Dāwūd.}
12. It is disliked if a boy, insane person, female, drunk or an immoral person calls the *adhan*.
13. Calling the *adhan* for money is disliked.
14. It is disliked to abandon the *adhan* and *iqama* together whilst on a trip.
15. It is disliked to abandon the *adhan* and *iqama* in the *masjids* or to leave one of them unless it is leaving the *adhan* whilst praying at home.
16. It is not disliked if someone calls the *adhan* and another person calls the *iqama*.
17. The imam and congregation stand up when ‘*hayya alas-salah*’ is called in the *iqama* and start the prayer when the caller pronounces ‘*qad qamatis-salah*’ (the prayer has started).
RITES OF INDIVIDUAL PRAYERS (SALAH)

PRECONDITIONS FOR PRAYER

IN ORDER TO PERFORM valid prayers there are some preconditions. These are neither in the prayer nor part of it. But they are required before performing the prayer. These are:

1. Purifying the body from the state of impurity (tahāra from hades). This is done by making ablution or ghusl if needed. The Prophet (pbuh) said: “there is no prayer for a person without ablution”. 555 Another Hadith states: “Allah doesn’t accept your prayer in the state of impurity until you make ablution”. 556

2. Cleaning the body, the clothes and the place of prayer from all kind of filth is required. It is obligatory to have clean clothes, a clean body and a clean place to perform the prayers. If there is any filth on them it has to be cleaned before performing the prayers. This type of cleaning or purification is done from material filth (tahāra from najāsah). The prayer is a place for supplication to Allah and therefore a servant is supposed to be in their purest condition relating to body, dress and place. If there is a spot of filth on a person’s feet, this filth invalidates the prayer. Also, if there is filth where the person praying will prostrate, the prayer is not valid. It is disliked to wear a long dress which touches the ground, because it cannot be safe from becoming contaminated.

3. Covering one’s nakedness and hiding the nakedness from view on all sides is conditional for the validity of prayer (satr-i awrah). It is obligatory to dress a clean body; if there is filth on the body the prayer is not valid. For women a head covering is obligatory based on the following Hadith: “Allah doesn’t accept a prayer of women who has reached puberty without a head covering”. 557

Dressing nicely for the prayers is recommended in the verse: “O children of Adam! Dress cleanly and beautifully for every act of

555 Ahmad bin Hanbel, Abu Dāwud, Ibn Majah and Ḥākim narrate from Abu Huraira.
556 Bukhari, Muslim, Abu Dāwud and Tirmidhi narrate from Abu Huraira.
557 Abu Dāwud and Tirmidhi.
worship…”558 In the verse the masjids are mentioned but the prayers are meant, because the masjids are for the prayers. Even if a person performs a prayer naked at home, alone or in the dark, the prayer is not valid.

The area of the man to be covered is the area between the navel and his knees (including the knees). The Prophet (pbuh) said: “the place above the knees is awrah and also the place under the navel is awrah (the place that needs to be covered)”559 The navel is also awrah based on the following Hadith: “the navel is awrah”.560

The knees are awrah as well based on the following Hadith: “the knees are awrah”.561 Imam Mālik holds that the awrah for the man is his gender areas, back and front, only. He relies on the following Hadith, ‘A’isha reports:

The Prophet (pbuh) was laying down on his side and his thigh or legs were exposed. Abū Bakr came and permission was granted for him to come in while the Prophet (pbuh) was in that position. He spoke with the Prophet (pbuh). After that ‘Umar came and asked permission to enter and it was granted, meanwhile the Prophet (pbuh) still didn’t change his position. He spoke with the Prophet (pbuh). After ‘Umar, ‘Uthman came but the Prophet (pbuh) sat down (changed his position) and covered his dress…562

Hanafite scholars say the Prophet (pbuh) probably didn’t know that his legs were exposed and he covered them immediately when he realised. Also the narrator of this Hadith is in doubt about the part of the leg that was exposed, whether it was the legs or thighs. In this case, it is problematic for Imam Malik to form his opinion based on this Hadith.

A woman must cover her whole body, except her face, hands and feet. In the Qur’ān Allah says:

O (most illustrious) Prophet (pbuh)! Tell your wives and your daughters, as well as the women (wives and daughters) of the

558 Qur’ān 7:31.
559 Daraqutnī.
560 Bayhaqī.
561 Bayhaqī.
562 Bukhari and Muslim.
believers, to draw over themselves some part of their outer garments (when outside their homes and when before men whom they are not forbidden to marry because of blood relation). This is better and more convenient for them to be recognized (and respected for their decency and decorum) and not harassed. God is indeed All-Forgiving, All-Compassionate.\footnote{Qur’\={a}n 33:59.}

Another verse in the Qur’\={a}n states:

And tell the believing women that they (also) should restrain their gaze (from looking at the men whom it is lawful for them to marry, and from others’ private parts), and guard their private parts, and that they should not display their charms except that which is revealed of itself; and let them draw their veils over their bosoms…\footnote{Qur’\={a}n 24:31.}

Uncovering a quarter part of each limb during a performance of one of the pillars of the prayers (\textit{qiyam, qiraat, ruqu’, sujud} etc.) invalidates the prayer. If the uncovered part is less than a quarter or is uncovered for a period shorter than performing one of the pillars of the prayer, it does not invalidate the prayer. The thigh is considered as one limb and the lower leg is considered as one limb.

Covering the body and praying with transparent clothing is valid. There are two types of \textit{awrah}; one is heavy (extremely private), the other one is light. But, in ruling they are equal. If a quarter of any limb is exposed, the prayer is invalidated.

The hair of women is \textit{awrah} and it is not permissible to look at it. If a quarter of the hair is exposed in the prayer, the prayer is invalidated. It is not valid to pray naked if a person has a garment and a quarter part of it is clean. That person has to put a piece of clothing on, because it is better than praying naked. If a person cannot find any clothes, it is permissible to pray naked. In this case, he/she may pray standing but sitting and praying with signs is better. Anas reports:

\footnote{Qur’\={a}n 33:59.}
\footnote{Qur’\={a}n 24:31.}
Some of the Companions embarked on ship and but it sank. They managed to save themselves and came out from the sea naked. They performed the prayers sitting by signs.565

Similar reports came from Ikrimah, Qatāda and Ata. ‘Ali was asked about the prayer while naked, he said, ‘if people will see him, he prays sitting, if not, he prays standing’.566

1. Facing towards Ka’ba (istiqbal-i qibla); turning towards Ka’ba when performing the prayers is obligatory. Allah says in Qur’ān: “…turn your face towards the Sacred Mosque. (And you, O believers) turn your faces towards it wherever you are…”567

The purpose in the facing towards qibla is to achieve Allah’s pleasure and contentment. Allah is beyond time and space. Therefore in the verse:

…To God belong the East and the West (and therefore the whole earth with its east and west: wherever you are, you can turn to Him in the Prayer). Then, in whatever direction you turn, there is the ‘Face’ of God. God is All-Embracing (with His mercy), All-Knowing.568

There is a general consensus that when he was living in Medina the Prophet (pbuh) performed the prayers facing towards Jerusalem for a while. The sound view is that he performed the prayers facing towards Jerusalem for seventeen months. But there is a disagreement among the scholars about which direction was faced in the prayers before Medina. Ibn ‘Abbās narrates:

Allah made the prayers obligatory in the night of Isra as two rak’ah except Maghrib. He made it three rak’ah. The Prophet (pbuh) was performing the prayers toward the Ka’ba and then Allah changed his direction toward Jerusalem. The prayer’s rak’ah was increased two more rak’ah when the Prophet (pbuh) was directed toward the Ka’ba in Medina except Maghrib, it stayed as three rak’ah.569

565 Fatḥ Bāb al Inayah.
566 ‘Abdurrazzaq reports in his Musannaf.
567 Qur’ān 2:144.
568 Qur’ān 2:115.
569 ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
Ibn Jurayj narrates:

The Prophet (pbuh) performed the prayers towards the Ka’ba first, later his direction was changed to Jerusalem before *hijra*. Ḩansār (residents of Medina) performed the prayers facing Jerusalem for three months before *hijra*. The Prophet (pbuh) performed the prayers towards Jerusalem for sixteen months after *hijra*.

People who fear the approach of an enemy or predatory animals whilst praying can abandon the condition of facing the *qibla*. They should turn towards any direction that is safe and secure. If a sick person doesn’t have the power to turn towards *qibla* and can’t find anyone to help them, he/she is not obliged to turn to the Ka’ba, and prays towards whichever direction is the easiest.

If a person prays in Masjid-i Ḩaram it is important to face the Ka’ba precisely; when praying in Mecca one must turn towards Masjid-i Ḩaram. If one prays far away from the Ka’ba one must face towards Mecca. Ibn Humam says, ‘Ka’ba is the *qibla* for Masjid-i Ḩaram, Masjid-i Ḩaram is *qibla* for Mecca, Mecca is *qibla* for Ḩaram, and Ḩaram is *qibla* for the entire world.

If a person cannot find anyone who knows the direction of the *qibla* he/she searches for the direction and makes *ijtihād* (personal opinion) to pray. Allah doesn’t load a burden on people which they cannot carry. In this case the person can search and make *ijtihād*, after which he/she prays towards the direction that he/she assumes is the *qibla*. This is easiness from Allah for His servants.

Once the Companions were together with the Prophet (pbuh) on a trip and it was very dark. The sky was covered and it was difficult to guess the direction of *qibla*. We prayed (after doing the necessary search), but when the sun rose we understood that we prayed towards the wrong direction. We informed the Prophet (pbuh) about this and then Allah revealed the following verse: …in whatever direction you turn, there is the ‘Face’ of God…

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570 ‘Aliy al-Qārī.

571 Ibn Majah and Tirmidhi.

572 Qur’ān 2:115.
But if a person prays without searching and makes a mistake it is necessary to repeat the prayer after learning the right way. However, if the person who prayed after searching learns that the direction was wrong, he/she is not required to repeat the prayer because he/she fulfilled the obligation of searching before they prayed. If a person changes his/her mind about qibla while praying, he/she turns to the direction which he/she thinks is qibla whilst praying. The following Hadith is evidence for this opinion, Ibn Umar reports:

While the people were performing the Fajr prayer at Quba, someone came to them and said, ‘In the night some verses of the Qur’an were revealed to the Messenger of Allah (pbuh) and he was commanded to face the Ka’ba, so face it’. They had been facing Jerusalem and so they turned around towards the Ka’ba.\(^{573}\)

2. Intention (niyyah); Allah commands sincerity in worship, and sincerity can only be present with intention. In the verse Allah says:

But they were not enjoined anything other than that they should worship God, sincere in faith in Him and practicing the Religion purely for His sake, as people of pure faith, and establish the Prayer in accordance with its conditions, and pay the Prescribed Purifying Alms; and that is the upright, ever-true Religion.\(^{574}\)

A person who prays is supposed to intend with their heart as to which prayer is being offered. This is obligatory whether praying alone or in group. The Prophet (pbuh) said: “The deeds are considered for intentions”.\(^{575}\) Intention separates worship (ibadah) from regular things (ādah).

When praying behind an imam, the person praying makes the intention to follow the imam in the prayer. The intention should be connected to takbir. After intention, takbir tahrima (the takbir that starts the prayer) must follow. If something like eating, drinking or talking intervenes between making the intention and takbir, the prayer is not valid. Intention after ifittah takbir is not permissible.

If a person is not offering obligatory prayers (fard or wajib), a general intention for prayer is sufficient. It is obligatory to specify the

\(^{573}\) Imam Malik, Muwatta.
\(^{574}\) Qur’an 98:5.
\(^{575}\) Bukhari and Muslim narrate from ʿUmar.
intention for each obligatory prayer. It is not required to mention the number of *rak’ah* of the prayers. It is also not required to make the intention for facing towards the Ka’ba; facing towards that direction is enough.

3. **Time** (*waqt*); there is an allocated time for each prayer, and every prayer can only be performed in its proper time. Those times were explained in the previous chapter.

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**SUMMARY OF THE PRECONDITIONS FOR PRAYER:**

1. Prayer must be made with ablution.
2. Prayer must be performed with clean clothes and in a clean place (free from material filth).
3. Prayer must be performed whilst clothed. Men should be covered between the navel and knees and women should be covered except for their hands, feet and face (1/4 of the hair can be exposed without invalidating the prayer). Praying naked is only permissible if there is no other option, it is preferred for the prayer to be offered whilst sitting in this situation.
4. Prayer must be performed facing *qibla* (unless in danger, too sick to move or unsure of the direction).
5. Intention must be made before praying.
6. Prayers must be offered in their fixed times.

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**PERFORMING THE PRAYERS (SIFAT-US ȘALAH)**

In this chapter the pillars of the prayers and some obstacles will be covered.

**PILLARS OF THE PRAYER**

1. **Tahrima** (*Takbir al-Ifittah*) means forbidding *takbir*. It is named as *tahrima* because when it is uttered it forbids some normally permissible things like eating, drinking or speaking. This is a precondition in the Ḥanafī School of Thought but a pillar in the Mālikī, Shāfi’ī and Hanbali Schools of Thought. The Prophet (pbuh) said: “this is the prayer; any word of humans is not permissible in it. It is ‘*tasbeeh*’, ‘*takbir*’ and the recitation of the Qur’ān”. In this Hadith *takbir* seems to be part of it.

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576 Muslim narrates from Mu’awiya ibn Ḥakem as-Sulami.
Hanafī scholars say this Hadith doesn’t mention the pillars as we know preconditions (like purification, covering necessary parts, etc.) cannot be part of the prayer. In the Qur’ān Allah says: “And whoever mentions the Name of his Lord and does the Prayer”.

In this verse mentioning Allah’s name cannot be connected to the prayer due to an Arabic grammatical rule. One is not the pillar of the other. In the previous Hadith the Prophet (pbuh) explained that prayer is a kind of *tasbeeh*, *takbir*. He didn’t explain the *fard* (obligatory parts). If that was the case, *tasbeeh* would be *fard* (obligatory). Therefore *taḥrima* is a precondition and not a pillar. But it is very close to the pillars and prayer starts after it.

The benefit of this discussion is as follows: if one utters *iftitah takbir* for a *fard* prayer and then after completing two *rak’ah* they end the prayer for some reason, these two *rak’ah* are considered as *nāfīla* (optional) prayer according to Hanafi School of Thought, but for the other schools these two *rak’ah* are invalid.

*Iftitah takbir* is established as *fard* (a pre-condition) based on the following verse: “And declare your Lord’s (indescribable and incomparable) greatness”. Allah commands the Prophet (pbuh) to utter *takbir* and it is understood as uttering at the beginning of the prayers as *taḥrima*. The Prophet (pbuh) said:

> The key for the prayers is the purification and its forbiddance (from human words) is *takbir* and its permission (from prohibition of human words) is *salām*.

2. *Qiyam* (standing) is obligatory for *fard* prayers but not for Sunnah and *nāfīla* prayers. The Qur’ān states: “Be ever mindful and protective of the prescribed Prayers, and the middle Prayer, and stand in the presence of God in utmost devotion and obedience”. The Prophet (pbuh) said, “Perform prayer standing, if you can’t stand, sitting, if you can’t do this then laying on the side”.

3. *Qiraah* (recitation of Qur’ān) is the recitation of one long or short verse from the Qur’ān which obligatory and a pillar of the prayer. In the verse Allah says:

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577 Qur’ān 87:15.
578 Qur’ān 74:3.
580 Qur’ān 2:238.
581 All authors of six books (*kutub-u sitte*) narrate from ‘Imran ibn Husayn.
...so recite (when you do the Prayer) from the Qur’ān what is easy for you (to sustain as regular practice). He knows that there will be among you who are sick, and others going about the land seeking of God’s bounty and still others fighting in God’s cause. Recite from it, then, as much as is easy (for you). But establish the Prayer in conformity with its conditions as prescribed, pay the Prescribed Purifying Alms (the Zakat), and lend God a good loan (by spending in His cause and for the needy)...  

The Prophet (pbuh) said the following words to a man who couldn’t pray well while describing for him how to pray: “…after that recite from the Qur’ān some part that is easy for you”.  

The recitation of a part of the Qur’ān is obligatory in the two rak’ah of the obligatory (fard) prayers only. Imam Shāfi’i holds that reciting Fatiha for every rak’ah of fard or Sunnah prayers is obligatory. He relies on the following Hadith: “there is no prayer except by recitation of Fatiha”. Hānafite scholars prefer the verse over the Hadith and explain the Hadith as, if one does recite some part from Qur’ān and doesn’t recite Fatiha, their prayer is valid but not perfect. It is better to recite some part of the Qur’ān in the first two rak’ah of the fard prayers, because the Prophet (pbuh) practised this way, therefore it is wajib in the Hānafī School of Thought.  

If a person follows an imam in the prayer, he does not recite the Qur’ān, because the recitation of the imam is considered as the recitation of the followers. When Ibn ‘Abbās was informed that ‘the people (behind the imam) are reciting the Qur’ān in Zuhr and ‘Asr, he said, ‘If I have power over them, I would pull out their tongues, the recitation of the Prophet (pbuh) is considered as our recitation and his silence is the same’.  

It is obligatory to recite a part of the Qur’ān in every rak’ah of the Witr and nāfi‘a (optional) prayers. This is because each two rak’ah in Sunnah or nāfi‘a prayers is a separate prayer and a part of the Qur’ān must be recited in each rak’ah. Witr is added to nāfi‘a since it is based on zannī (probable) evidence. For Abū Ḥanīfa the obligatory part for recitation for each rak’ah is either one long verse or three short verses. If anyone

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582 Qur’ān 73:20.  
583 ‘Aliy al-Qarī, Fatḥ Bāb al Inayah.  
584 Bukhari.  
585 Abu Dāwud.
doesn’t recite Fatiha and recites one verse they are considered a sinner, because reciting Fatiha is \textit{wajib}.

4. \textit{Ruqu’} (bowing) after reciting from the Qur’ān. In the verse Allah commands:

\begin{quote}
O you who believe! Bow down and prostrate yourselves, (thus performing the Prayer), and fulfil all your other duties of worship to your Lord, and do (all the other commands of your Religion, which are all) good, so that you may prosper.\textsuperscript{586}
\end{quote}

The pillars of the prayer are mentioned in the Qur’ān separately. We learn the order and proper manner of the pillars from the Prophet (pbuh).

5. \textit{Sujud} (prostration) twice for each \textit{rak’ah}. Both of the prostrations are obligatory. If anyone abandons one prostration, the prayer is invalid. Allah commanded to repeat prostrations but not the bowing. It is called \textit{amr-i ta’abbudi}.\textsuperscript{587}

It is said that the first prostration is to show obedience to Allah and the second prostration is for protesting Satan, since he didn’t prostrate because of his haughtiness. In another interpretation, the first prostration is for obeying the rules and the second prostration is for thanking Allah. The prostration is performed upon the forehead and nose. If a person neglects any part and prostrates just upon one of them the prayer is invalid according to Abū Yusuf and Muḥammad. If one prostrates upon his forehead without reason his prayer is valid for Abū Ḥanīfa.

The prostration cannot be performed upon the chin and cheek instead of forehead and nose. It is obligatory to put the feet on the ground in prostrations. If he puts just one of his feet to the ground in the prostrations, his prayer is valid. According to the sound view, putting palms and knees on the ground for prostration is not obligatory but needed for the proper prostration based on the following Hadith; The Prophet (pbuh) said: “I was commanded to prostrate upon seven limbs: forehead, hands, knees and front sides of the feet”.\textsuperscript{588} The proper prostration is performed upon seven limbs: forehead and nose, hands, knees and feet. The following

\textsuperscript{586} Qur’ān 22:77.
\textsuperscript{587} Allah assigns this as worship and it is performed as it is.
\textsuperscript{588} Bukhari and Muslim.
Hadith states how the Prophet (p.b.u.h) prostrated: “when he prostrated seven limbs also prostrated with him: forehead, hands, knees and feet”.\(^{589}\)

Putting the hands and knees on the ground while performing the prostrations is Sunnah; this Sunnah completes the mandatory parts of the prostration. The forehead and nose are considered as one limb – the face. Performing the prostration on one’s clothes or some fabric is valid based on the following Hadith: “We were praying in a severe hot weather, none of us could put his forehead on the soil. The Prophet (p.b.u.h) spread his dress and prostrated on it”.\(^{590}\)

6. **Qa’det-ul ākhira (last sitting)** is obligatory at the end of the prayer whilst one recites tahiyyah. Imam Mālik holds that tasleem (finishing the prayers with salām) is also fard, therefore reciting until tasleem is obligatory. The Prophet (p.b.u.h) never performed the prayers without a last sitting (qa’det-ul ākhira) and he continued doing this. This shows that it is fard and obligatory.

The Prophet (p.b.u.h) held Ibn Masud’s hands and taught him tashahhud (testimony in tahiyyah) and told him, “when you utter tashahhud, the prayer is done, if you want to stand up you may do it or sit if you wish.”\(^{591}\)

The Prophet (p.b.u.h) connected finishing the prayer with the last sitting by reciting tashahhud in this Hadith, therefore the last sitting is fard. Finishing the prayer with any act that is improper, like walking or turning from the qibla, is disliked but the prayer is valid. In the Ḥanafī School of Thought tasleem is not a fard of the prayer based on the following report, Ibn ‘Umar said: ‘If an imam sits for the last time at the end of his prayer and breaks his ablution before tashahhud his prayer is valid’.\(^{592}\) In another narration: “if he breaks his ablution before tasleem” or “before speaking”.\(^{593}\) Imam Shāfi‘i holds that it is fard based on the following Hadith: the Prophet (p.b.u.h) said; “forbidding the prayer (from worldly talking) is takbir and its permission is tasleem”. This Hadith is żanni (probable) evidence so the Ḥanafī School of Thought holds that giving the final salām at the end of the prayer is wajib, not fard.

\(^{589}\) ‘Aliy al-Qārī.

\(^{590}\) Bukhari and Muslim.

\(^{591}\) Aḥmad bin Hanbel, Abu Dāwūd and Taḥāwī narrate from ‘Abd Allah ibn Masud.

\(^{592}\) Bayḥaqī.

\(^{593}\) Abu Dāwūd, Tirmidhi and Bayḥaqī.
SUMMARY OF THE PILLARS OF THE PRAYER:

1. **Taḥrima** – when it is spoken normally permissible acts such as eating, speaking and drinking are forbidden for the duration of the prayer. This is not a pillar but is a precondition and very close to the pillars.
2. **Qiyam** – standing for the prayer, (unless one is unable then sitting or lying on one side is permissible).
3. **Qiraah** – recitation of the Qur’ān for two *rak’ah* of the *fard* prayers and for every *rak’ah* of *nāfīla* and *Witr* prayers.
4. **Ruquu** – bowing after reciting from the Qur’ān.
5. **Sujud** – prostrating twice for each *rak’ah* on seven limbs (forehead and nose, hands, knees and feet).
6. **Qa’det-ul ākhira** – the last sitting at the end of the prayer.

THE **WAJIB** ELEMENTS OF THE PRAYER (**WAJIBĀT AS-SALAH**)

1. Reciting the chapter Fatiha in the prayers is *wajib* in the Ḥanafi School of Thought. Imam Mālik, Shāfi’i and Aḥmad maintain that it is a pillar of the prayer and obligatory. They rely on the following Hadith: The Prophet (pbuh) said, “There is no prayer for a person who didn’t recite Fatiha in his prayer”. In another Hadith the Prophet (pbuh) said: “whoever performs a prayer and doesn’t recite Fatiha in it, the prayer is incomplete, (he said this statement) three times”. Hanafite scholars hold that the recitation of Fatiha in the prayer is *wajib* not *fard*, They use the following Hadith as evidence for their opinion:

   When the Prophet (pbuh) was in the masjid a man entered and prayed. After that he came and greeted the Prophet (pbuh). The Prophet (pbuh) replied ‘go and perform the prayer again, you haven’t prayed’. This happened three times and the man said, ‘I swear on the One who sent you as a real messenger I can’t do it better than this, please teach me’. The Prophet (pbuh) said, ‘when you stand up for prayer utter *takbir*, than recite whatever is easy for you from the Qur’ān which you know, after that bow until your limbs take their place, after bowing stand up until your

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594 Daraqutnī narrates from ‘Ubada ibn Samit.
595 Muslim.
posture becomes straight, go to prostration and do it well, than raise and sit, do this in all your prayer.\textsuperscript{596}

In this Hadith the Prophet (pbuh) didn’t tell the man to recite Fatiha specifically, he told him to recite whatever was easy for him from the Qur’ân that he knows. Ḥanafî scholars also explained the Hadith which is used by three imams as follows: reciting Fatiha is about gaining rewards, if you neglect Fatiha this will significantly reduce your rewards, therefore the prayer will be incomplete compared to one in which Fatiha is recited. This Hadith indicates that the prayer is not perfect without it, not that the prayer is invalid.

2. The recitation of one chapter, one long verse or three verses from the Qur’ân after Fatiha is \textit{wajib} because the Prophet Muḥammad (pbuh) continued doing this. Abû Sa’îd said that “we are commanded to recite Fatiha and also what is easy to recite (in our prayers)”.\textsuperscript{597} The Prophet (pbuh) said; “there is no prayer without reciting Fatiha and additional verses”.\textsuperscript{598} In another Hadith the Prophet (pbuh) said, “There is no prayer without reciting Fatiha and another \textit{surah in fard} and other prayers”.\textsuperscript{599}

In any two \textit{rak’ah} of an obligatory prayer, it is \textit{wajib} to add to Fatiha a \textit{surah} or three verses from the Qur’ân. Additionally, it is also \textit{wajib} to recite a \textit{surah} with Fatiha in all the \textit{rak’ah} of the \textit{Witr} and voluntary prayers. The Prophet (pbuh) said: “there is no prayer except the recitation of Fatiha and two additional verses”.\textsuperscript{600} In another Hadith he said: “obligatory prayers can be valid only by recitation of Fatiha and an additional three verses or more”.\textsuperscript{601}

The recitation of a \textit{surah}, one long verse or three short verses is \textit{wajib} in the first two \textit{rak’ah} of all obligatory prayers. The Prophet (pbuh) recited them during the first two \textit{rak’ah} of obligatory prayers and he did not recite them in the other \textit{rak’ah}. It is narrated that: “‘Umar forgot to recite a \textit{surah} at the first \textit{rak’ah} of \textit{Maghrib}, he recited it at the third \textit{rak’ah} and ‘Uthman didn’t recite a \textit{surah} in the

\textsuperscript{596} Bukhari and Muslim narrate from Abu Huraira.
\textsuperscript{597} Abu Dâwud and Ibn Hibbân narrate from Abu Sa’îd.
\textsuperscript{598} Hakim.
\textsuperscript{599} Tirmidhi and Ibn Majah.
\textsuperscript{600} Tabaranî.
\textsuperscript{601} Ibn ‘Adiy.
first *rak’ah* of ‘Isha. He made up by reciting them in the last two *rak’ah*’. 602

3. Following the sequential order between the acts of the prayer starting with *qiyam*, *qiraat*, *ruqu’* and *sujud* is *wajib*. Uttering the starter *takbir* before these pillars is obligatory, because without pronouncing it, the prayer does not start. If one forgets to recite the *Qur’an* in one of the *rak’ah* of *Fajr* or *Witr* or *nafil*, he cannot make it up later, because he is supposed to recite some part of the *Qur’an* in every *rak’ah* of them and therefore he has to repeat this prayer. However if one forgets to make a second prostration and stands up for another *rak’ah*, his prayer is valid if he makes it up before finishing his prayer. If one changes the order of the acts in the prayer without neglecting them completely, he makes *sajda sahw* (forgetfulness prostrations) at the end of the prayer because it is *wajib* to do this if one of the *wajib* elements of the prayer is neglected. In this case, the sequential order is left and *sajda sahw* is required.

4. The first sitting (*qa’det-ul lığı*) is *wajib* based on the Prophet’s (pbuh) continual performance of this act. If anyone leaves this they make *sajda sahw* (compensation prostration for mistakes in the prayers) at the end.

5. Reciting *tahiyyat* is also *wajib* at the first and second sittings. Because when the Prophet (pbuh) was teaching *tahiyyat* to Ibn Masud he didn’t specify any sitting, therefore it is recited at both sittings. Imam Malik and Shāfi‘ hold that it is Sunnah to recite *tahiyyat* (*tashahhud*) in both sittings, for Aḥmad both of them are *fard*. Sufyan as-Thawrī and Awza‘ī hold that both of them are Sunnah. Ḥanafite scholars rely on the following evidence for their opinion: The Prophet (pbuh) didn’t teach *salām* when he was teaching a man who didn’t know how to pray. If it was *fard* the Prophet (pbuh) would have taught him *salām* too. The following Hadith is another piece of evidence for the Ḥanafī School of Thought:

602 ‘Aliy al-Qārī.
If the imam sits (last sitting) after finishing the prayer and breaks his ablution before speaking, his prayer is valid, and also the prayers of people behind him are valid.603

Ibn ‘Umar narrates:

If the imam finishes the prayer and sits and after that he breaks his ablution or if anyone behind the imam breaks their ablution before giving the final salām, their prayers are valid, they don’t repeat their prayers.604

In another Hadith:

If he raises his head (from prostration) at end of the prayer and recites tashahhud but breaks his ablution (before the final salām), his prayer is completed, he doesn’t repeat it.605

7. Reciting qunut dua (specific supplication words) in the Witr prayer and uttering takbirs in the ‘Eid prayers is wajib, if one forgets to do these, he makes sajda sahw. The Prophet (pbuh) recited qunut dua continuously and therefore they are wajib.

8. It is necessary to remain motionless – ta’dil arqān – for a moment at all the pillars of prayer, to keep the limbs motionless during bowing and prostration, allowing one’s limbs to come to a rest and the joints to be at ease and in the correct position. Ta’dil arqān is ruled to complete the pillars of the prayers and therefore it is wajib like reciting Fatiha. In the Hadith the Prophet (pbuh) said: “Perform your prayers in the same manner you have seen me doing”.606 The Prophet (pbuh) performed the prayers in the best way and he explained the prayer which is only mentioned briefly in the Qur’ān. He continuously performed his prayers upon ta’dil arqān, therefore it is wajib to observe ta’dil arqān in the prayers. Imam Malik Shāfī and Aḥmad maintain that ta’dil arqān is farḍ based on the words of the Prophet (pbuh) to the person who couldn’t pray well; “go back and pray again, because you didn’t pray” 607

603 Abu Dāwud and Tirmidhi.
604 ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
605 Taḥawī.
606 Bukhari.
607 Bukhari, Muslim, Tirmidhi and Abu Dāwud.
Hanafite scholars explain their opinion as follows; ruqu’ is bowing and sujud is putting one’s forehead to the ground and if one performs these acts, they are sufficient as fard. Also the end of the Hadith about the person who couldn’t pray well is evidence for this view; the Prophet (pbuh) told him at the end, ‘if you do these acts (ta’dil arqān) your prayer is complete, if you diminish any of these, you diminish from your prayer’.⁶⁰⁸ The Prophet (pbuh) described the prayer as incomplete (but still valid) if he diminishes ta’dil arqān, that is why it is wajib not fard in the Ḥanafī School of Thought. The following Hadith indicate the importance of ta’dil arqān in the prayer;

Abū Hurairā reports:

A man entered the mosque while Allah's Apostle (pbuh) was sitting on one side of the masjid. The man prayed, came, and greeted the Prophet (pbuh). Allah's Apostle (pbuh) returned his greeting and told him, ‘Go back and pray as you have not prayed (properly)’. The man returned, repeated his prayer and came back. The Prophet (pbuh) said, ‘Go back and pray again as you have not prayed (properly)’. The man said at the second or third time, ‘O Allah's Apostle! Kindly teach me how to pray’. The Prophet (pbuh) said, ‘When you stand for prayer, perform ablution properly and then face the qibla and say takbir (Allahu-akbar), and then recite what you know from the Qur’ān, and then bow with calmness till you feel at ease then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your prayer, if you do this, your prayer is completed’.⁶⁰⁹

Abū Dāwūd added the following words to this Hadith in his report; “if you diminish anything from this (description), you diminish something from your prayer”. The Prophet (pbuh) said; “the prayer is not valid if a person does not raise his back until he stands straight from bowing and prostrations”.⁶¹⁰

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⁶⁰⁸ Abu Dāwūd, Tirmidhi and Nasaī.
⁶⁰⁹ Bukhari and Muslim.
⁶¹⁰ Abu Dāwūd, Nasaī, Tirmidhi and Ibn Majah.
Once a group came to the Prophet (pbuh) and prayed behind him. The Prophet (pbuh) saw a man who didn’t raise his back fully from the bowing and prostrations. When he finished the prayer he said, ‘O Muslims! There is no prayer for a person who does not raise his back fully from the bowing and prostrations’.  

Huzayfa reports:

He saw a man who didn’t raise fully from the bowing and the prostrations in his prayer, when the person finished his prayer Huzayfa called him and asked, ‘how long have you praying like this?’ he said, ‘I have been praying since such and such time’. Huzayfa said, ‘you have not prayed until now, calculate the time (to make up the prayers), if you die like this, you will die upon the path different than the path of the Prophet (pbuh)’.  

9. It is wajib to recite the Qur’ān loudly in some prayers. Those are: Fajr, Maghrib, ‘Isha, ‘Eid and Friday prayers. Reciting the Qur’ān silently for other prayers is also wajib based on the following Hadith: “The Prophet (pbuh) made Sunnah (ruling) to recite loudly in the two rak’ah of Fajr, reciting silently both Fatiha and another surah in Zuhr and ‘Asr”. The imam recites Fatiha and an additional surah or verses loudly in the two rak’ah of Maghrib, ‘Isha and Fajr. The people behind the imam – jamaah – don’t recite Fatiha or the additional surah. They recite tashahhud to themselves during the first and last settings.

Anas narrates:

The Prophet (pbuh) recited the Qur’ān silently in Zuhr and ‘Asr, in the third rak’ah of Maghrib and in the last two rak’ah of ‘Isha. He recited the Qur’ān loudly in Fajr and in the first two rak’ah of Maghrib and ‘Isha.  

If a person prays alone they are free to recite loudly or silently for those prayers that have to be recited loudly in the congregational prayers.

611 Ibn Majah.
612 Bukhari.
613 Abu Dāwud.
614 ‘Aliy al-Qārī.
SUMMARY OF THE WAJIB ELEMENTS OF THE PRAYERS:

1. Recitation of Fatiha in each rak‘ah.
2. Recitation of one chapter from the Qur‘an (one long verse or three short verses) in two rak‘ah of the farḍ prayers and all rak‘ah of the voluntary prayers.
3. Following the order of actions in the prayer.
4. The first sitting after the first two rak‘ah.
5. Reciting tahiyyat in the first and second sitting.
6. Finishing the prayers with salām.
7. Reciting qunut dua in the Witr prayer and takbirs in the ‘Eid prayers.
8. It is necessary to remain motionless – ta‘dīl arqān – for a moment at all the pillars of prayer to keep the limbs motionless during bowing and prostration, allowing one’s limbs to come to a rest and the joints to be at ease and in the correct position.

SUNNAH ELEMENTS OF THE PRAYER

1. A person starts the prayer by uttering takbir (God is great) without extending the letters “a” and “b” in takbir. To extend these letters when uttering the takbir changes the meaning; extending the first letter “a” results in the meaning “is God great”. Extending the “b” in Allah-u Akbar results in the word “great” becoming “drum” (kabr-akbaar in Arabic). Doing this intentionally makes one an unbeliever, whilst doing it mistakenly invalidates the prayer. Extending second the ‘a’ letter in ‘Allah’ does not invalidate the prayer.

Raising the hands to the level of the ears when uttering takbir is Sunnah based on the following Hadith:

I saw the Prophet (pbuh) as he raised his hands to the level of his ears when he uttered takbir.\(^{615}\)

\(^{615}\) Muslim narrates from Wail ibn Hujr.
Another Hadith states: The Prophet (pbuh) was raising his hands and his thumbs to the level of his earlobes when he was performing the prayers.\(^{616}\)

Anas reports: I saw the Prophet (pbuh) when he uttered **takbir**, he raised his thumbs to the level of his ears. Then he bowed and his limbs took their proper places and came to rest. He bowed with the **takbir** until his hands reached his knees.\(^{617}\)

Imam Malik, Shafī, and Ahmad hold that the hands are raised to the level of the shoulders. They rely on the following Hadith, Ibn ‘Umar reports;

The Prophet (pbuh) was raising his hands to the level of his shoulders when he uttered the **iftitah takbir** (starter **takbir**), when he uttered the **takbir** for bowing and when he was standing after bowing.\(^{618}\)

There is no conflict between this Hadith and the opinion of the Hanafi School of Thought; the hands were at the level of his shoulder but the tips of his thumbs were at the level of his earlobes. The following Hadith from Wail ibn Hujr supports this view:

I saw the Prophet (pbuh) when he stood up for the prayer, he raised his hands to the level of his shoulders and his thumbs were at the level of his earlobes.\(^{619}\)

The Hanafi School of Thought holds that the Hadith about the **iftitah takbir** of the Prophet (pbuh) clearly shows that his thumbs were raised to the level of his earlobes while his hands were at the level of his shoulders. They base their ruling on this evidence. Although there is some dispute among the scholars about the level of raising the hands, it is certain that the Prophet (pbuh) raised his hands to start the prayers. All the previous Hadith prove this.

To stretch the fingers while raising the hands is also Sunnah. Abū Yusuf holds that the hands should be raised at the same time that ‘Allah Akbar’ is uttered. Abū Hanifa and Muḥammad hold that the

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\(^{616}\) Daraqutnī narrates from Beraa ibn Adhib.

\(^{617}\) Hakim.

\(^{618}\) All the six hadith books report.

\(^{619}\) Abu Dāwud.
hands are raised first and then the takbir is uttered, because a person rejects all the deities other than Allah by raising his hands and accepts Allah as only real God alone. Women raise their hands to the level of their shoulders because it is more proper for their modesty.

It is permissible to utter iftitah takbir by any word that exalts God. Since the Prophet (pbuh) always started prayers with Allah-u Akbar, starting the prayers with any other word that praises or exalts God is makruh; therefore, it is wajib to start the prayer with Allah-u Akbar. The following verse is evidence for the opinion that it is permissible to utter iftitah takbir by any word that exalts God; “who mentions the Name of his Lord and does the Prayer”.620 The expression in this verse is general and not specific; therefore it is permissible to start to the prayers with the words that exalt Allah. But since the Prophet (pbuh) always started his prayers with the expression ‘Allah-u Akbar’, it is disliked to start the prayer with other expressions. It is not permissible to start the prayer with dua words like “O Allah, please forgive me” or similar, because these words do not exalt Allah, rather they are used for asking for something from Allah.

2. It is Sunnah that people behind the imam should utter the starter takbir very quickly after the imam’s takbir in order to get the reward for the iftitah takbir of the imam. It is not permissible to utter it before the imam.

3. After takbir a man puts his right hand over his left hand under the navel, based on the following Hadith:

Ali reports: It is Sunnah to put the right hand over left hand under the navel.621

The Prophet (pbuh) was putting his right hand over his left hand after uttering the iftitah takbir.622

Ibn Masud reports: He put his left hand over his right hand when he was praying and the Prophet (pbuh) saw him, after that He took his right hand and put it on his left hand.623

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620 Qur’an, 87: 15.
621 Ahmad bin Hanbel, Abu Dâwûd, Daraqûtî and Bayhaqî.
622 Muslim.
623 Abu Dâwûd.
Another Hadith states: The Prophet (pbuh) was grabbing his left hand with his right hand.\textsuperscript{624}

Imam Shāfī holds that it is Sunnah to put the hands over the chest in the prayer, he relies on the following Hadith: Wail ibn Hujr reports; “I prayed with the Prophet (pbuh), he put his right hand over his left hand upon his chest”.\textsuperscript{625} The women put their hands over their chest because it is more proper for their modesty.

4. It is Sunnah on general consensus to release the hands by the sides when bowing and standing from bowing (\textit{ruqu’}). The hands are also released while performing the prostrations.

5. It is Sunnah to release the hands between the \textit{takbir}s during the ‘Eid prayer. For Shāfī the hands are not released for the \textit{takbir}s of the ‘Eid prayer, because they recite some \textit{dua} between them.

6. It is Sunnah to praise and glorify Allah after \textit{iftitah takbir} whether praying behind the imam or alone. In the Qur’ān Allah says: “…glorify your Lord with His praise when you rise up (to pray)”\textsuperscript{626} The Prophet (pbuh) said:

When you stand to perform the prayer raise your hands to the level which does not exceed your ears. After that say \textit{Allah-u Akbar} (Allah is great), glory to be to you, O Allah, I praise You, blessed be Your name and exalted Your majesty. There is no God but You”. If you don’t utter anything after \textit{takbir} your prayer is valid.\textsuperscript{627}

Anas reports: The Prophet (pbuh) was starting the prayer with the \textit{takbir}; he was raising his hands to the level that his thumbs were level with his earlobes. After that he was reciting (the following) \textit{dua}, ‘glory to be to you, O Allah, I praise You, blessed be Your name and exalted Your majesty. There is no God but You’.\textsuperscript{628}

Similar Hadith are reported by group of Hadith scholars (including six Hadith books) from ‘A’isha.

\textsuperscript{624} Tirmidhi.
\textsuperscript{625} Ibn Khuzayma and Aḥmad bin Ḥanbel.
\textsuperscript{626} Qur’ān 52:48.
\textsuperscript{627} Tabaranī.
\textsuperscript{628} Daraqutnī.
If a person arrives and the imam is bowing, he/she should utter *iftitah takbir* and leave the *dua* so as not to don’t miss the first *rak’ah*. Also, if a person joins the prayer but the imam is reciting the Qur’ān out loud, the person doesn’t recite the *dua* (*thana*), he/she just listens to the imam. But, if the imam is reciting the Qur’ān silently, the person should utter the dua (*thana*) after *iftitah takbir*. During *nawāfīl* prayers the Prophet (pbuh) sometimes recited the following *dua*:

I have turned my face (my whole being) with pure faith and submission to the One Who has originated the heavens and the earth each with particular features, and I am not one of those associating partners with God. My prayer, and all my (other) acts and forms of devotion and worship, and my living and my dying are for God alone, the Lord of the worlds.  

This *dua* is not recited before the *takbir*, because there is no authentic Hadith which supports this. It is recited after the *takbir* if one offers *nawāfīl* prayers and also this *dua* is not combined with *thana dua*, if one recites *thana* he does not recite the previous *dua*.

7. Seeking protection in Allah and rejecting Satan before starting the recitation of the Qur’ān is Sunnah. It is: “I seek refuge in Allah from Satan who is eternally rejected from the presence of Allah” (*authu billahi min ash-shaytan-ir rajiim*). Allah says in the Qur’ān:

So when you recite the Qur’ān (as a good, righteous deed), seek refuge in God from Satan rejected (from His Mercy, because of his evil suggestions and whisperings during the recitation).

The imam and the *jamaah*, (those who join the prayer behind the imam), both utter *taawwudh*, (protection from Satan), before reciting the Qur’ān.

8. Uttering the name of God (*bismillah-ir-Rahman-ir-Rahiim*) at the beginning of the recitation of Fatiha is Sunnah based on the following Hadith: “The Prophet (pbuh) was opening his prayer with the name of God”. In other reports it is stated that the Prophet (pbuh) was uttering *basmala* in every *rak’ah* before reciting Fatiha. The name of Allah is not uttered between Fatiha and the additional

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629 Muslim.
630 Qur’ān 16:98.
631 Tirmidhi narrates from Ibn ‘Abbās.
surah, because there are contradicting reports about this. Jassas (a Ḥanafite scholar) says the following words about the basmala:

*Basmala* is the verse of the Qur’ān on its own and Allah revealed it to separate the *surahs* one from another. It is not the verse of Fatiha and nor the verse of any other surah.632

Imam Malik holds that it is not Sunnah to recite *thana, taawwudh* and *basmala* at the beginning of the prayers. For him, the person starts the prayer with *hamd* (praising God), he relies on the following Hadith:

I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says, ‘All praise belongs to Allah the Lord of all the worlds’, Allah says, ‘My servant has praised Me’, And when the servant says, The Most Gracious the Most Merciful’ Allah says, ‘My servant has exalted Me’, and when he says, ‘Master of the Day of Judgement’, Allah says, ‘My servant has glorified Me’ - and on one occasion He said: ‘My servant has submitted to My power’. And when he says, ‘You alone do we worship and from You alone do we seek help’, Allah says, ‘This is between Me and My servant, and My servant shall have what he has asked for’. And when he says, ‘Guide us to the Straight Path, the Path of those whom you have favoured, not of those upon whom is Your anger, nor of those who are astray’, Allah says, ‘This is for My servant, and My servant shall have what he has asked for’.633

‘A’isha reports:

The Prophet (pbuh) was starting the prayer with the *takbir* and reciting ‘*alhamdu lillahi rabbil alemin*’ (All praise belongs to Allah the Lord of all the worlds).634

Anas reports: The Prophet (pbuh), Abū Bakr and ‘Umar were starting the prayer with the recitation of ‘*alhamdu lillahi rabbil alemin*’.635

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632 Jassas, Ahkam al-Qur’ān, the interpretation of *basmala*.
633 Muslim, Tirmidhi, Abu Dāwūd, Nasaī and Malik.
634 Fatḥ Bāb al Inayah.
635 Bukhari and Muslim.
Hanafite scholars explain their evidence as follows; the first thing which they would hear was the recitation of Fatiha, but this is not contradicting the Hadith which mention that the Prophet (pbuh) uttered thana, basmala and taawwudh silently before starting the recitation of Fatiha. The Hadith which Imam Malik brings to support his view is evidence against the view of Imam Shāfī‘ī, because for him, basmala is uttered loudly in the prayer. The following Hadith also show that the Prophet (pbuh) uttered basmala silently in his prayers:

The Prophet (pbuh) was uttering the name of God (basmala) in the prayer silently.\(^{636}\)

Anas reports: I prayed behind the Prophet (pbuh), Abū Bakr, Umar and ‘Uthman, I never heard any of them reciting basmala (loudly).\(^{637}\)

Ibn ‘Abbās says: The Prophet (pbuh) never uttered basmala loudly in his prayers until he died.\(^{638}\)

There is not a single authentic Hadith which proves that the Prophet (pbuh) uttered basmala loudly in the prayer, but on the other hand there are some authentic Hadith which prove that the Prophet (pbuh) uttered basmala silently in his prayers.

9. It is Sunnah to say amin silently after the Fatiha for the imam, followers and the one praying alone, based on the following Hadith:

The Prophet (pbuh) said: When one of you says ‘amin’ in the prayer, the angels in the heavens say ‘amin’. If both happen at the same time the servant’s past sins are forgiven.\(^{639}\)

Another Hadith states:

The Prophet (pbuh) said: When the imam says ‘amin’, then you should all say ‘amin’, for the angels say ‘amin’ at that time, and

\(^{636}\) Ibn Khuzayma and Tabaranī narrate from Anas.

\(^{637}\) Muslim.

\(^{638}\) ‘Aliy al-Qārī,Fath Bāb al Inayah.

\(^{639}\) Bukhari and Muslim narrate from Abu Huraira.
he whose ‘amin’ coincides with the ‘amin’ of the angels, all his past sins will be forgiven.\footnote{640}

\textit{Amin} means, O Allah, please accept it from us and please do not reject our supplications. Imam Shāfi‘i holds that the word \textit{amin} is uttered loudly, he relies on the following Hadith; “when the Prophet (pbuh) read ‘walad-daalliin’ (at the end of Fatiha), he said \textit{amin} and increased his voice while saying it”.\footnote{641} The following reports contradict this; “‘Umar and Ali were not uttering \textit{basmala}, \textit{taawwudh} and \textit{amin} loudly".\footnote{642} Ibrahim Nakhū said; “there are four places that Imam utters silently; \textit{basmala}, \textit{taawwudh}, \textit{Allahumma rabbana lakal hamd} and \textit{amin}”.\footnote{643} The Prophet (pbuh) sometimes recited the verses loudly in a prayer which are supposed to be recited silently so that the Companions could hear and learn, but it was not his continuous custom. Similarly, the Prophet (pbuh) sometimes uttered \textit{amin} loudly to teach his followers but it was not his usual way.

10. Uttering \textit{takbir} when a person bows in prayer is Sunnah. A person says \textit{Allah-u Akbar} while bowing in prayer based on the following Hadith: “The Prophet (pbuh) was uttering \textit{takbir} when he was bowing, rising from the bowing, standing and sitting, so Abū Bakr and ‘Umar did the same”.\footnote{644}

11. When bowing, it is Sunnah to grab the knees with the hands and to spread the fingers out. The female is not to extend her fingers. The Prophet (pbuh) told Anas: “O my son when you bow put your hands on your knees, open between your fingers and keep your hands away from your sides”.\footnote{645} Putting hands on the thighs when bowing is prohibited based on the following Hadith; Sa’d bin Abī Waqqas reports, “we were putting our hands on our thighs when bowing, but the Prophet (pbuh) prohibited us from doing this, he ordered us to put them on the knees”.\footnote{646}

It is also Sunnah in the bowing posture, to keep the legs vertical while the back is straight and to make the head even with the buttocks.

\footnote{640}{Imam Mālik narrates from Abu Huraira.}
\footnote{641}{Abu Dāwūd.}
\footnote{642}{Taḥwīl.}
\footnote{643}{‘Abdurrazzaq reports in his \textit{Musannaf}.}
\footnote{644}{Nasā‘ and Tirmidhi.}
\footnote{645}{Tabaranī narrates from Anas.}
\footnote{646}{Bukhari and Muslim.}
The Companion Wabisa explains the bowing of the Prophet (pbuh) as follows: “I saw the Prophet (pbuh) when he was bowing. If water was poured on his back it would stay there”.  

12. Uttering *subhana rabbīyal aẓīm* (I glorify my great Lord) three times while bowing is Sunnah. The Prophet (pbuh) said:

When one of you bows he is supposed to utter ‘*subhana rabbīyal aẓīm*’ three times at least and when he prostrates he is supposed to utter ‘*subhana rabbīyal a’la*’ (I glorify my most Exalted Lord) three times at least.  

In another Hadith the Prophet (pbuh) said:

When one of you bows he is supposed to utter ‘*subhana rabbīyal aẓīm*’ three times, this is the minimum, if one utters this, his bowing is completed, when he prostrates he is supposed to utter ‘*subhana rabbīyal a’la*’ three times, this is the minimum, if he utters it, his prostrations are completed.

There are also different *dua* that can be uttered in bowing and prostrations after saying the previous *dua* three times. The only condition for saying these *dua* in the prayers is that they must have been transmitted from the Prophet (pbuh) to us by *mutawātir* (the most authentic way), if they don’t have this condition, they cannot be said in the prayers, because it may invalidate the prayer due to the probability of that they may not be the words of the Prophet (pbuh) according to the Ḥanafi School of Thought.

13. After bowing the Imam says *samīā Allāhu liman hamidah* (Allah heard the one who praised Him) and the followers say *rabbāna lakal hamd* (O Our Lord! All praise belongs to You). If a person prays alone, he says them both. This is Sunnah for the imam and followers. The meaning of this *dua* is that Allah heard and then accepted their supplications and praise, because hearing indicates acceptance.

The Prophet (pbuh) said:

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647 Ibn Majah narrates from Wabisa ibn Ma’bad.
648 Abu Dāwud, Tirmidhi and Ibn Majah narrate from Ibn Masud.
649 Tirmidhi.
When the imam says ‘samia Allahu liman hamidah’ after ruqu’, you say ‘rabbana lakal hamd’. If your uttering happens at the same time as the utterance of the angels, your past sins are forgiven.\(^{650}\)

In another Hadith he said: When the imam says samia Allahu liman hamidah, you say, rabbana lakal hamd, because Allah hears (accepts) you.\(^{651}\)

If a person performs a prayer alone, he/she says both samia Allahu liman hamidah and rabbana lakal hamd. Abū Huraira reports; “when the Prophet (pbuh) was praying he said, samia Allahu liman hamidah, and then said rabbana lakal hamd”.\(^{652}\) It seems that the Prophet (pbuh) was praying alone and he said both words in his prayer.

14. Rising from bowing and then standing straight for a moment in serenity is Sunnah. When performing this, the hands are not raised according to the Ḥanafī School of Thought. Imam Shāfī holds that the hands are raised when performing this based on the following Hadith; ‘Ali reports:

When the Prophet (pbuh) intended to perform the obligatory prayers he was uttering the takbir and raising his hands to the level of his shoulders. He was doing the same act when he was bowing after finishing the recitation of the Qur’ān. Similarly he was doing same thing (and raising his hands to the level of his shoulders) when he was rising from the bowing. He was not doing this act while sitting but raising his hand when rising from the prostrations.\(^{653}\)

Ibn Umar reports:

I saw the Prophet (pbuh) when he stood up for the prayer, he raised his hands to the level of his shoulders. He did same act (rising hands) when he was bowing and rising from bowing, but he didn’t do this in his prostrations.\(^{654}\)

\(^{650}\) All authors of six hadith books, except Ibn Majah, narrate from Abu Huraira.

\(^{651}\) Abu Dāwud, Ibn Majah, Nasaī and Taḥawī.

\(^{652}\) Bukhari.

\(^{653}\) Bukhari, Taḥawī, Abu Dāwud, Ibn Majah, Tirmidhi and Nasaī.

\(^{654}\) Bukhari.
For the Ḥanafī School of Thought hands are not raised when rising from bowing based on the following Hadith that is narrated by Ibn Masud:

Would you like to see me performing the Prophet’s (pbuh) prayer? He prayed and he didn’t raise his hand except for *iftitah takbir*.

‘Ali was raising his hands for *iftitah takbir* and he was not repeating same thing for other acts of the prayer.

Another Hadith states: The Prophet (pbuh) was raising his hands just for *iftitah takbir*, other than that he was not raising his hands for any other acts of the prayer.

Bara ibn Athib reports: When the Prophet (pbuh) was raising his hands for the *iftitah takbir* he was raising his thumbs to the level of his earlobes, he was not raising his hands for any other acts of the prayer.

‘Umar was raising his hands just for *iftitah takbir* and he was not doing same act for other acts of the prayer.

‘Umar wouldn’t leave the act of the Prophet (pbuh) if he was raising his hands in other places other than *iftitah takbir*, also it is impossible to think that ‘Umar didn’t see this act of the Prophet (pbuh) but the other Companions saw it. Even if that was the case, the other Companions would protest the action of ‘Umar if there was a difference between his prayer and the prayer of the Prophet (pbuh). Abū Ḥanīfa chose the reports coming from ibn Masud (above any of the other differing reports) because he knew the Prophet (pbuh) better than other Companions since he was with him for a very long time on many different occasions.

15. After rising from *ruqu’* the person says *Allah-u Akbar* and goes to prostration. First, he/she put their knees, then the hands to the ground and then the forehead between the hands. The armpits must be

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655 Abu Dāwud and Tirmidhi.
656 Daraqutnī narrates from Nahshali.
657 Taḥawī.
658 Abu Dāwud.
659 Taḥawī and Bayḥaqī.
open. Prostration in this manner is Sunnah based on the following Hadith:

The Messenger of Allah (pbuh) while prostrating, placed his knees on the floor before his hands and on getting up from prostration raised his hands before his knees.\textsuperscript{660}

The Prophet (pbuh) put his forehead between his hands in prostration.\textsuperscript{661}

The Prophet (pbuh) was opening his arms in prostration so the Companions behind him could see the whiteness in his armpits.\textsuperscript{662}

The Prophet (pbuh) was keeping his stomach away from the ground in the prostrations, even an animal could pass through there.\textsuperscript{663}

The Prophet (pbuh) warned the Muslims and told them, ‘perform the prostrations properly, do not lay down your arms on the ground like the dogs do’.\textsuperscript{664}

Directing the toes towards the \textit{qibla} in prostration is Sunnah based on the following Hadith, Abū Humayd Sa’di reports:

“I know the prayer of the Prophet (pbuh) better; I saw him when he uttered the \textit{iftitah takbir}, he raised his hands to the level of his shoulders. When he bowed he placed his hands on his knees and inclined his back (it became straight in the bowing). When he raised from bowing he fully raised so that each limb took its proper place. When he prostrated he didn’t lay his arms to the ground nor did he keep them vertical. His toes were facing the \textit{qibla} in prostration”.\textsuperscript{665}

It is permissible to prostrate on everything from plants to inanimate objects except animals, but if there is a need it is also permissible. The measurement for prostration is when one puts their forehead on something their forehead must be stable and placed firmly. The Prophet

\begin{itemize}
\item \textsuperscript{660} Abu Dāwud, Tirmidhi, Nasaī and Ibn Majah.
\item \textsuperscript{661} Muslim.
\item \textsuperscript{662} Bukhari and Muslim.
\item \textsuperscript{663} Muslim.
\item \textsuperscript{664} Bukhari and Muslim.
\item \textsuperscript{665} Bukhari narrates from Abu Humayd Saidi.
\end{itemize}
(pbuh) said, “Place your forehead on the earth firmly so you feel its body”.666

It is permissible for a person to prostrate on the edge of his turban. Ibn ‘Abbās reports; “the Prophet (pbuh) prostrated on the edge of his turban”.667 Ibn Abī Awfā reports; “I saw the Prophet (pbuh) when he prostrated on the edge of his turban”.668 It is not disliked to prostrate on skin which has been tanned, on fabrics, rugs, cotton and that which is similar. The Prophet (pbuh) prostrated on a mat, a rug and a tanned skin. It is permissible to prostrate on someone’s back who also performs the prayer because of crowding. When a woman prostrates she touches her stomach to her thighs and stays closer to the earth, because this is more proper for her modesty.

16. Saying *subhāna rabbīya* ′ *a′ *la three times in each prostration is another Sunnah.

17. Uttering *takbīr* when rising from the prostration and sitting in a stable and firm position is Sunnah. The person must rise completely from the prostration or at least he must be closer to the sitting position than the prostration.

18. Also, uttering *takbīr* again for the second prostration and another *takbīr* to rise from it is Sunnah. When standing from *sajda*, first, one raises the head, then the hands and after that the knees. This is done without depending or leaning on something, based on the following Hadith: “The Prophet (pbuh) prohibited from putting hands on anything when standing from *sajda*”.669 Taḥāwī holds that it is not disliked to lean on something when rising from the prostration. Imam Shāfī holds that it is Sunnah to stay sitting for a short time before rising from the prostration to the next *rak‘ah*. He relies on the following Hadith; “the Prophet (pbuh) didn’t rise directly to the next *rak‘ah* from the prostration but he sat firmly and then rose”.670

In the Ḥanafī School of Thought it is Sunnah to rise to the next *rak‘ah* from the prostration without sitting before rising. The Prophet

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666 ‘Aliy al-Qārī.
667 Tabarānī reports in his *Mu‘jam*.
668 Ibn ‘Adiy reports in his *al-Kamil*.
669 Abu Dāwūd narrates from Ibn ‘Umar.
670 Faḥī Bāb al Inayah.
Nu’man ibn Abī Ayyash reports:

I saw the Companions of the Prophet (pbuh) many times when they were praying. When they raised their head after second prostration in the first or third rak‘ah, they raised to the next rak‘ah right away without sitting.672

There are also reports from ‘Umar, ‘Ali, Ibn Masud and Ibn Zubayr that state ‘they rose from the prostration to the next rak‘ah on their feet (without leaning on something or sitting before rising)’.673

19. The second rak‘ah is performed as the first rak‘ah except the person doesn’t recite dua (thana), taawwudh (protection from Satan) or raise the hands. The hands are not raised in the second rak‘ah. Jabir ibn Samura reports; “the Prophet (pbuh) came to us and said, ‘why do I see you raising your hands (in the prayer) like the temperamental horses wag their tails’.674

20. After completing the second rak‘ah it is Sunnah to sit with the left foot flat under the buttocks and the right foot vertical with the toes facing qibla. ‘A’isha said:

The Prophet (pbuh) was laying down his left foot and keeping his right foot vertical, he also prohibited sitting by keeping both feet vertical and laying down the arms to the ground (in prostration) like wild animals, he was finishing his prayer with salām.675

Ibn ‘Umar said: It is Sunnah of the prayer that the person puts his right foot vertically and his right toes face the qibla and he lays down his left foot and sits on it.676

A woman sits on her left thigh with her feet coming out from the right side, this is more proper for her modesty.

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671 Tirmidhi narrates from Abu Huraira.
672 Ibn Abī Shayba reports.
673 Ibn Abī Shayba reports.
674 Muslim.
675 Muslim narrates from ‘A’isha.
676 Nasaʿī narrates from Ibn ‘Umar.
Sitting with the palms on one’s thighs with the fingers open and facing towards the qibla is Sunnah based on the following Hadith: Ibn ‘Umar reports; “The Prophet (pbuh) was putting his right hand (palm) on his right thigh and left hand on his left thigh when he was sitting”.677

21. It is Sunnah to gesture with the index finger when reading the tashahhud. The method of indicating with the finger is to rise it at the time of rejecting the notion of partnership to Allah and is lowered when affirming that there is only Allah. Thus, it is raised when one says in the tashahhud – la ilaha (there is no god) – and lowered when affirming illa Allah (only Allah). There are many different reports about how the Prophet (pbuh) performed the gesture and also by which finger. We just mention one which is commonly known in the Hanafi School of Thought. The following report describes this act of the Prophet (pbuh):

The Prophet (pbuh) put his right hand on his right thigh; he attached his little finger and ring finger. He also circled his middle finger with his thumb and pointed with the index finger.678

Reciting the tashahhud dua whilst sitting as Ibn Masud recited it and not adding anything else, is Sunnah. Ibn Masud reports:

The Prophet (pbuh) taught me tashahhud where my hands were in his hands as if teaching the surah from the Qur‘an, he said, ‘when one of you sits in the prayer he should recite this: greetings, the prayers and good things are done for Allah, salām, Allah’s mercy and His blessings be upon you, O Messenger, and upon us and upon righteous servants. I testify that there is no god but Allah, and I testify again that Muḥammad is His servant and His messenger’.679

In all the rak‘ah of Zuhr, ‘Asr and after the first two rak‘ah of Maghrib and ‘Isha, reciting Fatiha silently is Sunnah:

The Prophet (pbuh) was reciting Fatiha and an additional surah in the first two rak‘ah of Zuhr and ‘Asr and he was reciting only

677 Fatḥ Bāb al Inayah.
678 Bayhaqī and Ibn Majah.
679 Muslim.
Fatihâ for the last two rak‘ah, sometimes we would hear the verses which he recited. He was reciting verses longer in the first rak‘ah than second rak‘ah and doing the same thing in the Fajr prayer.\(^{680}\)

Jâbir reports: The Sunnah of recitation in the prayers is reciting Fatihâ and an additional surah in the first two rak‘ah and reciting only Fatihâ in the last two rak‘ah.\(^{681}\)

Hasan relates from Abû Ḥanîfa that reciting Fatihâ in the last two rak‘ah is wajib, because the Prophet (pbuh) continuously recited them in the last two rak‘ah. If a person does not recite Fatihâ in the last two rak‘ah of farḍ prayers, his prayer is valid based on the following report, ‘Ali and Ibn Masud said; ‘recite the Qur‘ān in the first two rak‘ah and praise (tasbih) Allah in the last two’.\(^{682}\) The Companions did not invent this; rather they observed the practice of the Prophet (pbuh).

22. When a person completes the prayer they sit in the same way that they sat at the second rak‘ah.

After tashahhud at the last sitting reciting salawat (dua for the Prophet) is Sunnah, based on the following Hadith:

When one of you performs the prayer he starts with praise and exalting Allah and then he makes dua for the Prophet (pbuh) salawat, after that he makes dua as he wishes.\(^{683}\)

If anyone abandons salawat in his prayer he becomes blameworthy. The Prophet (pbuh) said:

When one of you sits for tashahhud in the prayer, he says, ‘O Allah! Be merciful upon Muḥammad and upon his family as you were merciful upon Ibrahim and upon his family. O Allah! Bless Muḥammad and his family as You blessed Ibrahim and his family’.\(^{684}\)

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\(^{680}\) Bukhari and Muslim narrate from Abu Qatada.  
\(^{681}\) Tabaranî.  
\(^{682}\) Ibn Abi Shayba reports.  
\(^{683}\) Abu Dāwūd and Tirmidhi.  
\(^{684}\) Bayḥaqî and Hakîm.
Karkhī (a Ḥanafī jurist) holds that it is obligatory upon every Muslim to make *dua* (*salawaat*) for the Prophet (pbuh) once in his life; Taḥawī holds that it is obligatory to recite *salawaat* every time once after hearing his name; this is the more valid view. Imam Shāfī holds that whoever does not recite *salawaat* for the Prophet (pbuh), his prayer is invalid.

23. It is Sunnah to supplicate with words that resemble the Qur’ān and the Sunnah of the Prophet (pbuh), not the general talk of the people. The Prophet (pbuh) said: “This is the prayer and it is improper to utter anything except praising, glorifying, exalting Allah and reciting the Qur’ān”.685 Abū Bakr reported that he said to the Prophet (pbuh):

> ‘Teach me, O Messenger of Allah, supplication that I may use for my prayer’. Upon which the Prophet (pbuh) said, ‘Say, ‘O Allah! I have done many wrongs to myself and none except You forgive sins, so forgive me with a forgiveness from Your side and be merciful to me as You are the All-Forgiving, the Most-Merciful’.

Ali reports:

The Prophet (pbuh) was making the following *dua* between his *tashahhud* and *salām*: ‘O Allah! Forgive my past, future, secret or open mistakes and forgive what You know better from me. You are *Muqaddim* (before everything) and *Muakhkhir* (eternal), there is no god but You’.687

Mu’adh reports:

The Prophet (pbuh) held my hand and told me ‘I like you Mu’adh’, I said, ‘I like you, O Messenger of Allah!’ after that the Prophet (pbuh) said, ‘do not leave making (the following) *dua* in every prayer, O my Lord! Help me to remember, to mention, to thank and to worship You well’.688

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685 Muslim.
686 Bukhari and Muslim.
687 Muslim.
688 Abu Dāwūd and Nasaī.
24. Turning to the right and then left in the two finishing *salām* (assalāmu alaykum ve rahmat-u Allah) of prayer is Sunnah. The first *salām* to the right side is *wajib* in the Ḥanafī School of Thought. Ibn Masud reports:

The Prophet (pbuh) uttered *salām* to his right side – *assalāmu alaykum ve rahmat-u Allah* – when the whiteness of his cheek was seen and uttering *salām* to left side – *assalāmu alaykum ve rahmat-u Allah* – when the whiteness of his cheek was seen.689

The followers give *salām* after the imam. When uttering *salām* the imam’s intention is for the people behind him, the two angels on his shoulders and all the servants of Allah. When the people following the imam give *salām* their intention is towards the imam and the other followers. If a person prays alone the intention for their *salām* is for the angels and all Muslims.

### SUMMARY OF THE SUNNAH ELEMENTS OF THE PRAYER:

1. Saying *takbir* at the start whilst raising the hands to the level of the ears, fingers stretched out and thumbs next to the ears (women raise hands to the shoulders).
2. People behind the imam should say *takbir* very quickly after the imam says it.
3. After *takbir* a man puts his right hand on top of his left and places them under his navel. A woman places her hands on her chest in the same manner.
4. When bowing into and standing up from *ruqu’* the hands should be released by the sides.
5. During the ‘Eid prayers the hands should be released by the sides at each *takbir*.
6. After the *iftitah takbir* one should praise and glorify Allah.
7. One should seek protection in Allah from Satan before beginning the Qur’ān recitation.
8. Saying *basmala* at the beginning of Fatiha.
9. Saying *amin* silently at the end of Fatiha.
10. Saying *takbir* when bowing into *ruqu’*.
11. When bowing, hands should be put on the knees with the fingers spread, the legs should be vertical and the back horizontal.

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689 Abu Dāwud, Tirmidhi, Nasaī and Ibn Majah narrate from Ibn Masud.
12. In *ruqu’* saying *subhana rabbiyal aziz* three times.
13. Saying *rabbana lakal hamd* after the imam says *sami Allahu liman hamidah* when rising from *ruqu’*. If praying alone one should say both.
14. Rising from *ruqu’* and standing for a moment in serenity.
15. After rising from *ruqu’* saying *takbir* and prostrating first on the knees, then hands, then forehead (between the hands) with the armpits open and toes facing *qibla*.
16. Saying *subhana rabbiyal a’la* three times in prostration.
17. Saying *takbir* when rising from *sajda* and sitting stably.
18. Saying *takbir* for the second prostration and *takbir* again to rise from it. Rising to standing by first leaving the forehead, then hands then knees from the floor without leaning on anything.
19. The second *rak’ah* is performed like the first but without *thana*, *taawudh* or raising the hands.
20. After the second *rak’ah* one sits with the left foot under the buttocks and the right foot vertical with the toes facing *qibla*. The palms should be on the thighs with the fingers spread and facing *qibla*.
21. Recitation of *tashahhud* is Sunnah and it is Sunnah to raise the index finger of the right hand at *la ilaha* and lower it at *illa Allah*.
22. On completion of prayer one should sit in the same way as after the first two *rak’ah* and recite *tashahhud* and *salawaat*.
23. Following *salawaat*, supplication should be made to Allah using words that sound similar to the Qur’an.
24. The prayer is finished by offering *salam* first by turning the head to the right and then to the left. If praying in congregation it should be made after the imam.

**THE PRAYERS WHICH THE IMAM RECITES LOUDLY**

There are some prayers in which the imam recites the Qur’an loudly. These are detailed in this section. It is *wajib* for the imam to recite the Qur’an loudly in the Friday prayer and the ‘Eid prayers based on the following Hadith: Nu’man ibn Bashir reports; “the Prophet (pbuh) was reciting the surah A’la and Ghashiyah (after Fatiha) in the ‘Eid and Friday prayers”.*690* Nawawî says that the Muslims have a general consensus on

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690 All the six Hadith books except Bukhari report.
the recitation of the Qur’ān loudly in the two *rak’ah* of the ‘Eid and Friday prayers.

It is *wajib* for the imam to recite the Qur’ān loudly in the *fard* of the *Fajr* prayer based on the following Hadith, Ibn ‘Umar reports:

I was mounted on the camel behind the Prophet (pbuh) on a trip and he said, ‘would you like me teach you two *surah* which are good to recite (in the prayer)’ and then he taught me *surah* Falaq and Nās. I was very happy when he gave a break for the trip and led the *Fajr* prayer by reciting (loudly) those two *surah*.  

It is *wajib* for the imam to recite the Qur’ān loudly in the first two *rak’ah* of the *Maghrib* and *‘Isha* prayers based on the following Hadith: Jubayr ibn Mutʿim reports; “I heard the Prophet (pbuh) reciting *surah* Tur in the *Maghrib* prayer”.  

Bara reports; “I heard the Prophet (pbuh) reciting *surah* Tīn in the *‘Isha* prayer”.  

The previous three prayers are performed in same manner when they are made up at a different time with the imam, The following Hadith is evidence for this view:

The Messenger of Allah (pbuh) stopped for a rest one night on the way to Mecca and appointed Bilal to wake them up for the prayer. Bilal slept and everyone else slept and none of them woke up until the sun had risen. When they did wake up they were all alarmed. The Messenger of Allah (pbuh) ordered them to ride out of the valley saying that Satan was in it. So they rode out of the valley and the Messenger (pbuh) ordered them to dismount and make ablution. He also told Bilal to call the *adhan* and *iqama* for the prayer. The Messenger of Allah (pbuh) then led them in the prayer. Noticing their uneasiness, he went to them and said, ‘O people! Allah seized our souls and if He had wished He would have returned them to us at a time other than this. So if you sleep through the time for a prayer or forget it and then are anxious about it, pray it as if you were praying it in its time’.

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691 Abu Dāwud.
692 Bukhari.
693 Fatḥ Bāb al Inayah.
694 Imam Malik, Muwatta.
It is \textit{wajib} for the imam to recite the Qur’an silently in the \textit{Zuhr} and ‘\textit{Asr} prayers, the third \textit{rak’ah} of \textit{Maghrib} and in the last two \textit{rak’ah} of ‘\textit{Isha} based on the following report:

We asked Khabbab ibn Arat, ‘did the Prophet (pbuh) recite the Qur’an in \textit{Zuhr} and ‘\textit{Asr} prayers?’ He said, ‘yes’. We asked again, ‘how did you know it?’ He said, ‘from the movement of his beard’.\footnote{Bukhari.}

It is optional for a person who prays alone, in the correct time (\textit{eda}) or making the prayer up later (\textit{qada}), to recite loudly or silently in the prayers where it is \textit{wajib} for the imam to recite the Quran loudly. However he cannot recite the Qur’an loudly in the prayers that need be recited silently.

When one is reciting the Qur’an loudly, at least the person reciting and the person next to them should be able to hear it. When reciting the Qur’an in the prayers one should make sound and move the tongue. If the tongue is not moved, it is not accepted as recitation. One must pronounce the letters properly; in order to do this the tongue needs to move.

The Sunnah recitation for travellers is reciting short verses or \textit{surah} after Fatiha and performing the prayer lightly if they are in rush. Bara reports; “I heard the Prophet (pbuh) reciting \textit{surah} Tin in the ‘\textit{Isha} prayer”.\footnote{Fatḥ Bāḥ al Inayah.} If travellers are not in a rush, they perform the prayer properly, for example; reciting Fatiha and \textit{surah} Buruj in one \textit{rak’ah}.

For the residents the scholars recommend reciting a long \textit{surah} after Fatiha for the \textit{Fajr} and \textit{Zuhr} prayers, a mid-length \textit{surah} in the ‘\textit{Asr} and \textit{Isha} prayers and a short \textit{surah} in the \textit{Maghrib} prayer. ‘Umar wrote a letter to Abū Musa al-Ash’arī saying ‘recite a short \textit{surah} in \textit{Maghrib}’.\footnote{Abdurrrazzaq reports in his Musannaf.} Jabir Ibn Samura reports; “the Prophet (pbuh) recited \textit{surah} Qaf (a mid-length \textit{surah}) in \textit{Fajr} prayer”.\footnote{Muslim.}

It is disliked to assign specific \textit{surah} for the prayers, in other words, it is disliked to recite the same \textit{surah} in the prayers all the time. Imam Shāfi holds that it is \textit{mustaḥab} to recite \textit{surah} Sajda and Insan in \textit{Fajr} prayer on Friday and \textit{surah} A’la and Ghashiyah for the Friday prayer. It is reported that the Prophet (pbuh) recited specific \textit{surah} in some of the prayers, for
example, Kafirun and Ikhlas in the Sunnah prayer of *Fajr*. If one recites the same *surah* in a specific prayer as a way of following the Sunnah of the Prophet (pbuh) it is not disliked. But reciting the same *surah* every time for other reasons is disliked. When the imam recites the Qur’ān in the prayer, the followers listen and do not recite. Mujahid reports:

The Prophet (pbuh) was reciting the Qur’ān in the prayer but he heard the recitation of a young man from Ansār (the resident of Medina) and Allah revealed the following verse:699 ‘When the Qur’ān is recited, give ear to it and listen in silence so that you may be shown mercy’.700

In another Hadith the Prophet (pbuh) said: The imam is assigned for the completion of the prayer, when he recites give ear to it and listen to it in silence.701

There is a dispute among the imams of different schools about reciting the Qur’ān when following the imam in the prayers. Imam Malik, Shāfi’i and Aḥmad hold that it is not disliked to recite the Qur’ān when following the imam. Abū Ḥanīfa and Abū Yusuf hold that it is disliked. The dispute was caused from the general expression in the verses and Hadith about listening to the Qur’ān. Imam Shāfi’i holds that if a follower does not recite Fatiha in his prayer, his prayer is invalid. For Imam Malik, the follower has to recite Fatiha in silent prayers (like *Zuhr* and *‘Asr*) but he does not recite, rather listens when the Qur’ān is recited loudly. For Abū Ḥanīfa they don’t recite the Qur’ān in both type of prayers, he relies on the following report for his view in this matter:

Sa’d ibn Abī Waqqas said: I desired to put fire in the mouth of those who recite the Qur’ān behind the imam.702

Once Ibn ‘Umar was asked: ‘Do the followers recite the Qur’ān behind the imam?’ He said, ‘When you pray behind the imam, his recitation is considered yours as well’.703

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699 Bayḥaqī.
700 Qur’ān, 7: 204.
701 Abu Dawud.
702 Fatḥ Bāb al Inayah.
703 Fatḥ Bāb al Inayah.
The Prophet (pbuh) said: Whoever prays behind the imam doesn’t recite the Qur’ān, because the recitation of the imam is considered as the recitation of the followers.⁷⁰⁴

In conclusion, it is disliked for the followers behind the imam to recite the Qur’ān in the prayers in the Ḥanafi School of Thought.

### SUMMARY OF THE PRAYERS IN WHICH THE IMAM RECITES LOUDLY:

1. The imam recites the Qur’ān loudly in the Friday, ‘Eid and Fajr prayers. He recites the first two rak’ah of Maghrib and ‘Isha loudly.
2. The imam recites the Qur’ān silently in the Zuhr and ‘Asr prayers, the third rak’ah of the Maghrib prayer and the last two rak’ah of the ‘Isha prayer.
3. When praying alone it is optional to recite the Qur’ān loudly in the prayers where it is wajib for the imam.
4. When reciting the Qur’ān in the prayers, the mouth and tongue should move to ensure the correct pronunciation. Reciting it without moving the tongue is not valid.
5. Travellers should recite short surahs and verses and perform the prayers lightly if they are in a rush. They should perform the prayers normally if they are not in a rush.
6. Residents should recite a long surah for Fajr and Zuhr, mid-length surahs for ‘Asr and ‘Isha and a short surah for Maghrib.
7. It is disliked to always recite the same surahs for the prayers unless following the practise of the Prophet (pbuh).
8. When the imam recites the Qur’ān, regardless of whether it is loud or silent, the followers should listen and not recite.

### THE CONGREGATIONAL PRAYER

Praying in congregation is an emphasized Sunnah; it was the rule for past nations and it is not permissible to leave the congregational prayer without a sound excuse. It is a symbol of Islam and one of the essential qualities of the religion; therefore the prayers are performed publicly. Ibn Masud narrates:

⁷⁰⁴ Aḥmad bin Hanbel.
Whoever wants to meet Allah as a Muslim and be happy must observe the congregational prayers, for which the *adhan* is called. Allah made the Prophet’s (pbuh) Sunnah as guidance. If you perform your prayers in your houses like some (the hypocrites) do in their homes you abandon the Sunnah. If you abandon the Sunnah of your Prophet (pbuh) you deviate. We have seen people who don’t attend the congregational prayers only hypocrites.705

The Prophet (pbuh) said: If someone performs ablution perfectly and then for the sake of Allah goes to the *masjid* for the congregational prayer, Allah will reward him for each of his steps, raise him one level (by His side) and remove one of his sins.706

The Prophet (pbuh) said: Your prayer in congregation is twenty-five times worthier than your prayer which you pray alone.707

Another Hadith states: One’s prayer together with a man is better than his prayer alone, if he prays with two men this is better than praying with one man, if the number increases, this is worthier in the sight of Allah.708

According to the Hadith two or more is considered a group. Some scholars hold that it is *wajib* to perform the prayers in group based on the following Hadith:

The Prophet (pbuh) said: I wanted to order the caller to call the *adhan* and someone to lead the prayer and then go with group of people who have pieces of wood to the people who did not attend the prayer and burn their houses down.709

Based on the previous Hadith, Aḥmad bin Hanbal holds that it is *fard* to attend the congregational prayers. He also uses the following Hadith as evidence: the Prophet (pbuh) said; “if someone hears the *adhan* but does not come to the prayer, his prayer is not valid unless he has a sound excuse”.710 The Prophet (pbuh) warned the Muslims that they should join

705 Muslim.
706 Bukhari and Muslim.
707 Bukhari and Muslim.
708 Abu Dāwud, Tirmidhi and Ibn Majah narrate from Ubay ibn Ka’b.
709 Bukhari and Muslim.
710 Ibn Majah.
the congregational prayer in the *masjid* because it is the symbol of Islam. But he didn’t order them as *fard*, if it was, they would have had to go to the *masjid*.

Some excuses for not attending the congregation are as follows: if a person meets or experiences some difficulties he may not come to congregational prayer. Heavy mud, heavy rain, very cold conditions, and overwhelming darkness, imprisonment, blindness, poor health conditions and being crippled are considered as valid excuses.

**SUMMARY OF THE CONGREGATIONAL PRAYER:**

1. It is strongly recommended to attend the congregational prayers.
2. Congregational prayer is a symbol of Islam.
3. Two or more people are considered a congregation.
4. There is more reward from Allah for praying in congregation.
5. The excuses for not praying in congregation are: difficulties in attending, heavy mud, heavy rain, extreme cold, extreme darkness, imprisonment, blindness, poor health or being crippled.

**THE MOST ENTITLED TO BE IMAM AND THE RELATED RULINGS**

The most entitled person to be the imam is firstly the one who knows the Sunnah best. He knows all the rulings of the prayer (*fard, wajib, Sunnah, etiquette of the prayer*) best. When he was sick, the Prophet (pbuh) commanded Abū Bakr to lead the prayers. Ḥākim reports: “the most entitled man to be imam is he who emigrated first, then the most knowledgeable, after that the one who recites the Qur’ān best”. The Qur’ān was collected by four Companions – ‘Ubay ibn Ka’b, Mu’adh ibn Jabal, Zayd ibn Thabit and Abū Zayd – but Abū Bakr led the prayers among them when the Prophet (pbuh) was sick.

Then it is the one who has memorised the Qur’ān the most and recites the Qur’ān the best. Then the most pious (*wara*); this term refers to one who abstains from forbidden and suspicious things, which is regarded as a higher level than *taqwa*. *Taqwa* (piety) alone entails staying away from forbidden things but *wara* keeps a person away from suspicious things as well. After this, the oldest one is more entitled to be imam. After that the

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711 Ḥākim, Mustadrak.
one who entered Islam earliest, the best one as to ethical values, the noblest, the most handsome, the one who has the best voice, the one who has the cleanest dress and so on. If the followers are not happy with the imam, it is disliked for him to lead the prayers. The Prophet (pbuh) said:

> The prayers of three people are not raised (accepted) more than one arm from their head (their prayers are not elevated to Allah); a man who leads the prayer while the followers dislike him…

Ibn ‘Umar reports the Prophet (pbuh) said: “Assign the most pious ones as imam among you, because they are deputies between you and your Lord”. In another narration the Prophet (pbuh) said; “If you like to be happy by accepted prayers, assign your most knowledgeable ones (faqih) as imam because they are deputies between you and your Lord”.

The person who has wudu is more entitled to be imam than a person who has tayammum (purification with the soil), the one who washes his feet is more entitled than the one who wipes his footgear and, similarly, the one who can stand deserves to lead more than the one who performs the prayers sitting. The Prophet (pbuh) performed one prayer behind Abū Bakr in a sitting position when he was very sick; Abū Bakr was announcing his actions for the Companions behind. ‘A’isha reports:

> The Messenger of Allah (pbuh) ordered Abū Bakr that he should lead people in the prayer during his illness, and then he felt relief and went (to the masjid) and Abū Bakr was leading the people in prayer. When Abū Bakr saw him he began to withdraw, but the Messenger of Allah (pbuh) signed for him to remain where he was. The Messenger of Allah (pbuh) sat opposite Abū Bakr by his side. Abū Bakr followed the prayer of the Messenger of Allah (pbuh), and the people followed the prayer of Abū Bakr.

Another time Abū Bakr led the prayer and the Prophet (pbuh) followed him sitting.

The person who prays with gestures follows the imam, even when the imam leads the prayer while sitting. A child or a woman cannot lead the prayer for men. The man who has excuses cannot be imam in place of a

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712 Ibn Majah.  
713 ‘Aliy al-Qārī.  
714 Tabaranī.  
715 Bukhari and Muslim.
healthy person. The ignorant cannot be imam in place of a knowledgeable person – Qārī. Nevertheless, if they lead the prayers they are valid but disliked.

If a slave, an ignorant Bedouin, an immoral person or an innovator in religion leads the prayer it is disliked but the prayer is valid. Abū Huraira reports:

> It is obligatory for you to struggle in the way of Allah with every leader whether they are good or bad. The prayers are obligatory upon you even if you have to pray behind an immoral person who has committed major sins.\(^{716}\)

It is also permissible to pray behind a man who follows his desires unless his desires lead him to disbelief. It is disliked for women to gather and pray as a group if it leads to fitna, which means to cause sexual arousal for men conducive to the committing of sin. For this reason women are advised by the Prophet (pbuh) to perform the prayers in their homes. If there is no harm or fitna it is acceptable for them to pray together based on the following evidence: ‘A’isha led the obligatory prayer for women and she stayed in the middle.\(^{717}\) “Ummu Salama led ‘Asr prayer for us (the women) and she stayed in the middle”.\(^{718}\)

It is disliked for the imam to lengthen the prayer to the extent where people detest it. The Prophet (pbuh) said:

> If one of you leads the prayer for people he should perform it lightly, because there are weak, sick and elderly ones among them. But if he prays alone he can extend the prayer as much as he wishes.\(^{719}\)

**SUMMARY OF THE MOST ENTITLED TO BE IMAM:**

1. The order of most entitled starts with the one who knows Sunnah best, then the one who knows Qur’ān best, then the most pious.
2. After that it is the oldest, then the one who entered Islam earliest, the best one as to ethical values, the noblest, the most handsome, the one who has the best voice, the one who has the cleanest dress and so on.

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\(^{716}\) Daraqutnī.

\(^{717}\) Daraqutnī narrates from ‘A’isha.

\(^{718}\) ‘Abdurrazzaq and Daraqutnī narrate from Hujayra bint Husayn.

\(^{719}\) Bukhari and Muslim narrate from Abu Huraira.
3. If the followers are not happy with the imam, it is disliked for him to lead the prayers.
4. A person with *wudu* is more entitled to be imam than a person with *tayammum*. One who washes their feet is more entitled than the one who wipes their footwear. One who can stand is more entitled than one who performs the prayers sitting.
5. A child or a woman cannot lead the prayer for men.
6. The man who has excuses cannot be imam in place of a healthy person. The ignorant cannot be imam in place of a knowledgeable person.
7. It is disliked for women to gather and pray as a group if it leads to *fitna*.
8. It is disliked for the imam to lengthen the prayer to the extent where people detest it.
9. The imam and the congregation should make the same intention for the prayers otherwise the prayer is not valid.

**THE POSITION OF THE ROWS IN THE PRAYER**

If there is only one person with the imam he/she stands at the right side of the imam as Ibn ‘Abbās narrates in the following Hadīth:

> I spent the night at the home of my aunt Maymuna. The Prophet (pbuh) woke up and prayed. I stood on his left but he took me and brought me to his right side and we prayed together.\(^{720}\)

If there is more than one person they pray behind the imam. Anas bin Mālik narrates:

> Once an orphan and I offered the prayers behind the Prophet (pbuh) in my house and my mother (Ummu Sulaym) was standing behind us (by herself forming a row).\(^{721}\)

The position of the rows behind the imam are as follows: first row men, second row children, third row hermaphrodites and the last row is women, as practiced by the Prophet (pbuh): “The Prophet (pbuh) led the

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\(^{720}\) ‘Aliy al-Qārī.

\(^{721}\) Bukhari narrates from Anas.
prayer, men stood behind him, then children and the women prayed behind the children”.

If a man prays next to a woman in the same row, his prayer is invalid even if the woman is his relative or his wife. If there is an open space between the man and woman that is the size of another person the prayer is valid. Also, if there is a cover or any kind of obstacle between them, the prayer is valid. If a woman prays next to men in the line the following people’s prayers are invalid: the ones next to her to the right and left sides, the one exactly behind her and the people all the way back exactly in the same direction. Because there is a break in the rows; if there is a gap in the rows the prayer is invalid.

### SUMMARY OF THE POSITION OF ROWS IN PRAYER:

1. If there are just two people praying, the one stands on the right of the imam.
2. If there are more than two people praying, the others form rows behind the imam.
3. The order of rows is men, then children, then hermaphrodites, then women.
4. If a man prays next to a woman, his prayer is invalid unless there is an open space the size of another person between them (or a cover or obstacle between them).
5. If a woman prays next to men in the row, those immediately to her left and right have their prayer invalidated plus those immediately behind going all the way back. Any gap in the rows invalidates the prayer.

### NULLIFICATIONS OF THE PRAYER

Any type of speaking (intentional, forgetful, whilst awake or asleep) during the prayer nullifies it. Mu’awiya said:

> When I was praying behind the Prophet (pbuh) one of the men sneezed and I said, ‘may Allah be merciful to you’. The other people looked at me in a meaningful way and I said, ‘why are you looking at me?’ They started to hit their thighs with their

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722 Ibn Abu Shayba narrates from Abu Mālik al-Ash’arī.
hands, and when I understood that they were trying to silence me, I stopped speaking. When the Prophet (pbuh) finished the prayer he called to me. I swear to God, I have never seen any teacher like him before or after, he was the best, he didn’t scold me or debase me, He said, ‘this is the prayer. Any kind of human words in this prayer is improper’.\(^{723}\)

In another version of this Hadith the Prophet (pbuh) said; “this is the prayer, any kind of human words in this prayer are not permissible”\(^{724}\).

Giving or replying ‘salām’ to someone on purpose or forgetfully while praying nullifies the prayer. To groan, moan or sigh (or exhale loudly) invalidates the prayer. Audible cries due to pain in the body or a calamity (except crying for the afterlife or related issues to make dua) nullify the prayer. The Prophet (pbuh) was crying while he was performing the prayers, but he didn’t cry for worldly things. It is recommended to cry for Allah in the prayers. ‘Umar was crying while leading the prayers so loudly that the person in the very last row could hear.\(^{725}\)

Clearing the throat without a sound excuse makes the prayer void. Replying to a person who sneezed by saying ‘may Allah have mercy on you’ or saying after sneezing ‘al-hamd-u lillah’ (thanks and praises to God) invalidates the prayer. Anything that is intended as a response to something nullifies the prayer. Correcting or helping someone (other than the imam) to remember the verses of the Qur‘ān in the same prayer nullifies the prayer. If a person from outside who is not behind the imam or who is in a different group prayer corrects the imam or helps him to remember the verses and the imam accepts this, the prayers of all including the imam and his followers become invalid.

Reading from the book of the Qur‘ān (Muṣḥāf) invalidates the prayer. Imam Yusuf and Muḥammad say it is disliked, but the prayer is valid. Because reciting the Qur‘ān is worship, similarly looking at the Qur‘ān is worship as well. But if it is combined in the prayer it is disliked because the people of the scriptures were doing that.

\(^{723}\) Muslim narrates from Mu’awiya ibn Ḥakem as-Sulami; Tabaranī narrates same hadith in his Muʿjam.

\(^{724}\) Daraqutnī.

\(^{725}\) Bukhari.
Prostrating on filth nullifies the prayer. But if the prostrations are repeated on something clean the prayer is valid. The prostrations are part of the prayer; if the prostrations are not valid then the prayer is not valid.

Asking for something that is usually asked from people invalidates the prayer. For example, prayers such as “O Allah please let me get married to this person” or “O Allah give me $1000”, nullify the prayer. Eating and drinking intentionally or forgetfully invalidates the prayer. If one swallows something that is left in their teeth that is the size of a chickpea, or larger, it nullifies the prayer; if it is smaller than a chickpea it doesn’t. Excessive movement nullifies the prayer. There are two criteria for this: the first is using both hands to do something; and second is if it appears to someone that the person is not praying. Turning one’s chest away from the direction of prayer also nullifies the prayer.

**SUMMARY OF THE NULLIFICATIONS OF THE PRAYER:**
The following things nullify the prayer:

1. Speaking during the prayer.
2. Giving or replying to *salām*.
3. Groaning, moaning, sighing or exhaling audibly. Audible cries due to pain or a calamity, apart from crying for *dūa*.
4. Clearing the throat without a sound excuse.
5. Correcting or helping someone to remember the verses of the Qur’ān unless they are the imam of that prayer.
6. Reading from *Muṣḥāf*.
7. Prostrating on filth.
8. Asking for something from Allah that is usually asked for, e.g. money or marriage.
9. Eating or drinking intentionally or due to forgetfulness.
10. Excessive movement and turning the chest away from the qibla.

**ACTIONS THAT ARE DISLIKED IN THE PRAYER**

Any act that seems to be against the meaning of the prayer and respect of Allah in the prayer is disliked. In the Qur’ān Allah says: “They are in their prayer humble and fully submissive (being overwhelmed by the awe and
majesty of God)”.726 The Prophet (pbuh) said: “if there is reverence in his heart it would be seen through his actions”.727

Playing with clothes, the body, the hair or interlacing and cracking the fingers during prayer are disliked. The Prophet (pbuh) said, “Do not crack your fingers in the prayer”.728 Praying with the hands on the hips or on a staff is disliked based on the following Hadith:

Abū Huraira narrates: The Prophet (pbuh) prohibited praying with the hands on the hips or on the staff.729

Ziyad ibn Subayh reports: I prayed next to Ibn ‘Umar and put my hands on my hips (or sides). When Ibn ‘Umar finished his prayer told me that, ‘the Prophet (pbuh) forbade this act in the prayer’.730

Turning the head without turning the chest is disliked. If one turns their chest from the qibla it nullifies the prayer. ‘A’isha reports:

I asked the Prophet (pbuh) about looking around or turning the head around in the prayer and he said, ‘That is Satan stealing from the servant’s prayer’ (it reduces the rewards of the prayer).731

The Prophet (pbuh) said: Be cautious about turning the head in the prayer because it destroys the prayer. If you have to do it, do not do it in farḍ prayers but in nāfīla (optional) prayers.732

The Prophet (pbuh) said: “Allah will be facing to his servant (with mercy) in the prayers unless he turns his head from qibla”.733 On another occasion the Prophet (pbuh) warned the Muslims against looking around or turning the head while praying; “be cautious about turning the head in the prayer, because the servants speaks to his Lord as long as they pray”.734

726 Qur’ān 23:2.
727 Ḥākim and Tirmidhi narrate from Abu Huraira.
728 Ibn Majah narrates from Ali.
729 ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
730 Abu Dāwud.
731 Bukhari narrates from ‘A’isha.
732 Tirmidhi narrates from Anas.
733 Abu Dāwud and Nasaī.
734 Tabaranī.
Yawning and stretching in the prayer is disliked, based on the Prophet’s (pbuh) words:

Allah loves sneezing but dislikes yawning. If anyone is about to yawn in the prayer he should prevent it as much as he can. He shouldn’t sound ‘haah, haah’; yawning comes from Satan and he laughs when a person yawns in the prayer.\(^{735}\)

On another occasion the Prophet (pbuh) said; “When one of you is about to yawn (in the prayer) he should put his hand on his mouth, because Satan enters in there while yawning”.\(^ {736}\)

Looking to the sky or above in the prayer is disliked based on the following Hadith: The Prophet (pbuh) said:

‘What is wrong with those people who look towards the sky during the prayer?’ His talk grew stern while delivering this speech and he said, ‘They should stop (looking towards the sky during the prayer); otherwise their eyesight will be taken away”.\(^ {737}\)

Starting the prayer and performing it while feeling the urge to answer the call of nature is disliked. Resisting this urge in the prayer distracts the person’s mind and breaks the reverence of the prayer. The Prophet (pbuh) said; “it is not permissible for a person who believes in Allah and Judgment Day to start the prayer while feeling the urge for relieve until he relieves”.\(^ {738}\) On another occasion the Prophet (pbuh) said; “if a person needs to relieve but the *iqama* is called for a prayer, he relieves first (makes ablution) and then prays”.\(^ {739}\)

Fanning oneself with the clothes is disliked; if this is done with a fan it nullifies the prayer. Sitting in the style of a dog is disliked, where the buttocks and arms are on the ground and the legs are vertical and touching the chest. The Prophet (pbuh) prohibited from moving as a rooster pecks (prostrating very fast), sitting like a dog (the buttocks and arms on the
ground and the legs vertical and touching the chest) and turning the head like a fox in the prayer.\textsuperscript{740}

Placing the forearms on the ground during prostration is also disliked based on the following Hadith: “The Prophet (pbuh) forbade placing the forearms on the ground during prostration”.\textsuperscript{741} Sitting cross-legged in prayer without any excuse is disliked because it is abandoning the Sunnah way of sitting in prayer. It is not disliked outside of the prayers. Swinging or leaning towards the right or left is disliked. Praying while something is in the mouth is disliked even if this does not prevent the recitation of the Qur’ān.

Removing a rock or pebble from the spot of prostration or similar things in the prayer is disliked, except doing it once. The Prophet (pbuh) gave the following words to a man who flattened his prostration spot: “if you have to do it, just once”.\textsuperscript{742} On another occasion the Prophet (pbuh) said; “do not play with the pebbles in the prayer, because Allah’s mercy faces you”.\textsuperscript{743} To wipe away dirt from the forehead is disliked but after completing the prayer it is not, in deed it is good to prevent showing off (\textit{riya}).

Prostration on the side of one’s turban without any excuse is disliked but if there is a sound reason it is permissible. As previously explained, the Prophet (pbuh) made his prostrations on his clothes because of hot weather. Ibn Abbas reports; “the Prophet (pbuh) performed the prayer with one piece of cloth and he was protecting himself with that against the heat or cold of the soil (prostration spot)”.\textsuperscript{744}

Having a braid in one’s hair in the prayer is disliked for men but not for women. “The Prophet (pbuh) forbade men from performing the prayer with braided hair”.\textsuperscript{745} The scholars explained the one of the possible reason for this prohibition as that the hair also prostrates with the person and therefore it should not be braided in the prayer. ‘Ali reports; the Prophet (pbuh) said, “Do not have a braid in your hair in the prayer, because it is considered as the share of Satan”.\textsuperscript{746}

\textsuperscript{740} Ḥāmid bin Hanbel narrates from Abu Huraira.
\textsuperscript{741} Bukhari narrates from ‘A’isha.
\textsuperscript{742} Bukhari narrates from Muayqhib.
\textsuperscript{743} Abu Dāwud, Tirmidhi, Nasaī and Ibn Majah.
\textsuperscript{744} Ibn Abi Shayba.
\textsuperscript{745} Ḥāmid and Ibn Majah narrate from Abu Rāfi‘.
\textsuperscript{746} ‘Abdurrazzaq reports.
Rolling up the arm sleeves, holding up the clothes with the hands, covering the mouth and nose are disliked. “The Prophet (pbut) forbade from covering the mouth in the prayer”. The Arabs were covering their mouth with the turban and it was their custom, but the Prophet (pbut) prohibited them from this act in the prayer except covering the mouth with the hand when yawning.

Offering the prayer in the presence of food that one has a desire for is disliked. The Prophet (pbut) said: “If the iqama for the 'Isha prayer is proclaimed and supper is served, take your supper first and do not rush the dinner”. On another occasion the Prophet (pbut) said; “there is no prayer when food is served and also there is no prayer when a person needs to relieve himself”.

Performing the acts of prayer before the imam does is disliked. The Prophet (pbut) said: “do not rush to perform bowing and prostration before I do”. Abü Huraira reports: The Prophet (pbut) said, “Do you not fear that if you raise your head before the imam does Allah may change your head into that of a donkey?” People should not perform the acts of prayer before the imam performs them. If they perform them before the imam but they and the imam are very close in performing them, it is disliked but does not nullify the prayer. However, if they perform any of the acts of prayer before the imam and they are not close in performance, or they perform different acts of the prayer, the prayer is nullified. In this case, they cannot be considered as followers.

It is disliked for the imam to lead the prayer from a place that is higher than the followers as this creates a difference between them.

Once Ammār ibn Yasir led the prayer in the city of Madain. He was in a higher place than the followers. When Huzayfa recognized this he walked to him (Ammār) and took his hand and brought him down to the level of the followers. When the prayer was completed Huzayfa said to Ammār, ‘did not you hear that the Prophet (pbut) said, ‘when a person leads the prayer for people he does not stand in a higher place than the place of the

747 Abu Dāwud and Ḥākim narrate from Abu Huraira.
748 Bukhari and Muslim.
749 Muslim.
750 Abu Dāwud narrates from Mu’awiya.
751 All six hadith books narrate from Abu Huraira.
followers?’ Thereupon Ammār replied, ‘for this reason I obeyed your instructions in the prayer’.  

But if there are some people behind the imam in the same place, it is not disliked even if their place is higher than others.

Standing in the back rows for the prayer before filling any gaps in the front rows is disliked. Ahmad, Nakhāī and Ḥasan ibn Salih hold that if this happens the prayer is not valid. Once the Prophet (pbuh) saw a man who was praying alone behind the row, the Prophet (pbuh) told him to repeat the prayer. However, the majority of scholars used the following Hadith for their rulings:

Abū Bakr uttered the takbir and joined the prayer (before filling the gap in the front rows) but the Prophet (pbuh) told him ‘may Allah increase your desire for the prayer, do not repeat the prayer’.

Praying while wearing clothes that have animal pictures on is disliked, as is praying in a place where there are pictures of living beings unless the picture is very small. The reason behind this rule is that there is a possibility of worshipping those pictures if they are in front of the person praying. But if the picture is of an unanimated object such as trees it is not disliked. ‘A’isha reports:

The Messenger of Allah (pbuh) came from a journey and I had screened off a shelf of mine with a curtain which had some figures on it. When the Prophet (pbuh) saw it, he ripped it down and his face changed colour. He said, ‘‘A’isha, the people with the worst punishment with Allah on the Day of Rising will be those who make things like Allah’s creation.’ She said, ‘So we cut it up and made one or two cushions from it’.

Ibn ‘Umar reports: Jibril promised the Messenger of Allah (pbuh) that he would come to him but he was slow in coming and that was hard on the Messenger of Allah (pbuh). He went

752 Abu Dāwud.
753 Abu Dāwud and Tirmidhi.
754 Fatḥ Bāb al Inayah.
755 Bukhari and Muslim.
out and Jibril met him and he complained to him. He said, ‘We
do not enter a house in which there is a dog or an image’.

It is disliked to pray with a dress which is used in the house such as
pyjamas. People do not wear them if they meet with well-respected
people, so it is not good to offer the prayer wearing such clothes because
we meet Allah in our prayers. Counting the number of verses recited in the
prayer using the fingers or the thumb is disliked but after the prayer it is
not – indeed, it is Sunnah, because the Prophet (pbuh) counted *tasbeeh*
(glorifying or praising Allah) with his fingers. It is not disliked to count
the verses by heart. If one utters the numbers audibly the prayer becomes
void.

It is disliked to keep the door of the *masjids* locked in the times in
between the obligatory prayers, because it connotes the prohibition of the
prayers. Allah says in the Qur’ân:

> Who is greater in doing wrong than he who bars God’s places of
worship, so that His Name be not mentioned and invoked in
them, and strives to ruin them?.

It is disliked (*taẖriman makruh*) to have sexual intercourse and to
relieve oneself in a room above the *masjid*. But if the *masjid* is in the
higher area of the building and the bathroom or the house is downstairs, it
is not disliked. It is not disliked to kill snakes or scorpions in the prayer
because they may harm the person. The Prophet (pbuh) said, “Kill those
two blacks even in your prayers, the snakes and the scorpions”.

**SUMMARY OF THE DISLIKED ACTIONS OF THE PRAYER:**
1. Any act that seems to be against the meaning of the prayer and
   respect of Allah.
2. Playing with clothes, the body, the hair, interlacing and cracking
   the fingers.
3. Praying with the hands on the hips or on a staff.
4. Turning the head without turning the chest.
5. Yawning or stretching.
6. Looking to the sky or above.

756 Bukhari.
757 Qur’ân, 2: 114.
758 Tirmidhi narrates from Abu Huraira.
7. Starting and performing the prayer when one feels the urge to relieve oneself.
8. Fanning oneself with the clothes.
9. Sitting in the style of a dog.
10. Placing the forearms on the ground during prostration.
11. Sitting cross-legged in prayer, swinging or leaning to the right or left, praying with something in the mouth.
12. Removing a rock or pebble from the place or prostration except once.
13. Wiping dirt from the forehead.
14. Prostration on the side of the turban without a sound excuse.
15. Having a braid in one’s hair if you are a man.
16. Rolling up the arm sleeves, covering the mouth or nose or holding up the clothes with the hands.
17. Offering prayer in the presence of food that is desired.
18. Performing acts of prayer before the imam performs them.
19. The place of the imam being higher than the place of the followers.
20. Standing in the back rows before filling the gaps at the front.
21. Praying whilst wearing clothes bearing an animal picture or in places with pictures of living beings unless they are very small.
22. Praying in clothes that are used in the house, such as pyjamas.
23. Counting the number of verses using the fingers or thumb.

PLACING A BARRIER (SCREEN)

If a person intends to perform a prayer in a place where it is likely that someone will pass in front of them, it is recommended for them to set a barrier. The barrier could be a stick or similar. It is a great sin to pass in front of a person who is performing a prayer. The Prophet (pbuh) said:

If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for 40 (days, months or years) rather than to pass in front of him (the narrator, Abū Nadr, is doubtful whether it is forty days, months or years).

759 Bukhari narrate Abu Juhaym.
The barrier should be at least the thickness of a finger and the length of an arm according to the Hadith:

The Prophet (pbuh) said: When one of you prays, he should put something in front of his face, and if he cannot, he should set up his staff; but if he has no staff, he should draw a line; then whatever passes in front of him will not harm him.760

The prayer is not nullified by someone passing in front of the person who is praying. It is recommended that the person does not exactly face the barrier but a little bit to the right or left. Miqdad ibn Aswad reports:

I’ve never seen the Prophet (pbuh) when he put barrier such as tree, staff or stick but he put them either on the level of his left eye brow or right eye brow. He never exactly faced them.761

It is recommended that the barrier is put at a near distance to the person. In other words, it is not put far from the person who prays. The Prophet (pbuh) said; “if you pray towards the barrier (sutrah) keep it close, because Satan cannot interrupt your prayer”.762 If the imam puts a barrier in front of him, this is sufficient for the followers as well. Abū Juhayfa reports:

The Prophet (pbuh) led the prayer in Bathaa while there was a barrier in front of him. A woman with a donkey passed behind him (in front of the followers) but the Prophet (pbuh) did not order the followers who prayed behind him to put barriers in front of them.763

If the place is not likely to be passed by from the front, it is permissible not to put a barrier. Fadl ibn Abbas reports:

The Prophet (pbuh) came to us with ‘Abbas (his uncle) when we were in the valley. He prayed there without putting a barrier in front of him. The donkeys and the dogs were playing in front of him but he did not take this into consideration.764

760 Abu Dāwud and Ibn Majah.
761 Abu Dāwud.
762 Abu Dāwud and Nasaī.
763 Bukhari and Muslim.
764 Abu Dāwud.
A person praying should warn people who try to pass in front of him/her by *tasbeeh (subhanallah)* or gesture if there is no barrier in front of him/her. The Prophet (pbuh) said:

If you are praying with a *sutra* (barrier) in front of you and someone tries to pass directly in front of you, push him away. If he persists, use force for he is nothing but a devil.765

<table>
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<th>SUMMARY OF PLACING A BARRIER:</th>
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<td>1. It is recommended to place a barrier if someone is likely to pass in front whilst praying.</td>
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<td>2. It is a sin to pass in front of someone who is praying.</td>
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<td>3. Barriers should be at least the thickness of a finger and the length of an arm.</td>
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<td>4. It is recommended that the person praying doesn’t directly face the barrier.</td>
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<td>5. It is recommended that the barrier be placed near the person praying.</td>
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<td>6. If the imam puts a barrier in front of himself, this is enough for him and the followers.</td>
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<td>7. If the prayer place is not likely to be passed by, it is not necessary to place a barrier.</td>
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<td>8. If a person is praying and someone tries to pass in front, he should warn them by a gesture or by saying subhanallah.</td>
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**THE WITR PRAYER**

*Witr* is three *rak’ah* and *wajib* in the Ḥanafī School of Thought based on the following evidence:

The Prophet (pbuh) was performing *nāfila* prayers when he was mounted on an animal, but when he wanted to pray *Witr* he descended from the animal and prayed *Witr* on the soil.766

The Prophet (pbuh) said: *Witr* is a duty upon every Muslim767 and, make your last prayer *Witr* in the night.768

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765 Imam Mālik, Muwatta.
766 Bukhari and Muslim narrate from Ibn ‘Umar.
767 Abu Dawud.
‘A’isha reports: The Prophet (pbuh) was performing the Witr prayer as three rak’ah, not two.\textsuperscript{769}

Ibn Masud narrates: The Prophet (pbuh) said, ‘Witr of the night is three rak’ah like Witr of the day, which is Maghrib’.\textsuperscript{770}

A’isha reports: The Prophet (pbuh) was performing the Witr as three rak’ah without giving salām between them.\textsuperscript{771}

The Prophet (pbuh) said: Allah the Exalted has given you an extra prayer that is better for you than the red camels (i.e. high breed camels). This is the Witr prayer that Allah has appointed for you between the night prayer and the daybreak.\textsuperscript{772}

Ibn ‘Abbās reports: The Prophet (pbuh) came out smiling and said, ‘Allah increased you with a prayer that is Witr’.\textsuperscript{773}

Witr is performed as follows: intention, ifititah takbir (starter takbir), thana (subhanaka), auzu-basmala, Fatiha and an additional surah, then bowing and prostrations for the first rak’ah. For the second rak’ah: Fatiha, an additional surah, bowing, prostrations and tashahhud (reciting tahiyyat). In the third rak’ah after Fatiha and an additional surah the hands are raised with takbir and qunut dua is recited. Then follow bowing, prostrations and tashahhud, dua and tasleem.

Suwayd ibn Ghafala reports: “I heard Abū Bakr, ‘Umar and ‘Ali, they all said that the Prophet (pbuh) recited qunut dua in the last rak’ah of Witr”\textsuperscript{774}. The qunut dua is recited at the third rak’ah before bowing based on the following Hadith, ‘Ubay Ibn Ka’b reports; “the Prophet (pbuh) was reciting the qunut dua before bowing”.\textsuperscript{775}

If one does not know the qunut dua, he says ‘Allahumma ighfir li’ (O Allah! Forgive me) three times. The qunut dua is not recited other than during the Witr prayer in the Hanafi School of Thought. The qunut dua is recited by the imam and also by the followers individually.

\textsuperscript{768} Bukhari and Muslim.
\textsuperscript{769} Muslim narrates from ‘A’isha.
\textsuperscript{770} Taḥawī narrates from Ibn Masud.
\textsuperscript{771} Nasaī and Aḥmad bin Hanbel narrate from ‘A’isha.
\textsuperscript{772} Abu Dāwud, Ibn Majah and Tirmidhi narrate from Harijata ibn Huzafā.
\textsuperscript{773} Daraqūṭnī narrates from Ibn ‘Abbās.
\textsuperscript{774} Daraqūṭnī narrates from Suwayd ibn Ghafala.
\textsuperscript{775} Nasaī and Ibn Majah.
‘A’isha reports:

The Prophet (pbuh) was performing the Witr prayer as three rak’ah and he was reciting Fatiha and A’la in the first rak’ah, Fatiha and Kafirun in the second rak’ah, Fatiha and Ikhlas in the third rak’ah.\(^{776}\)

The imam only leads the Witr prayer in Ramadan; it is not performed as a group other than during Ramadan. There is general consensus on this.

OPTIMAL PRAYERS (NAWĀFIL)

The emphasised Sunnah prayers are: two rak’ah before Fajr, two rak’ah after Zuhr, two rak’ah after Maghrib and two rak’ah after ‘Isha. These are strong Sunnah that the Prophet prayed constantly. Similarly, four rak’ah before Zuhr, and four rak’ah before and after Friday prayer are emphasised Sunnah prayers. The Prophet (pbuh) said: “two rak’ah Sunnah prayer in Fajr is more beloved for me than the world and what is in there”.\(^{777}\) In another Hadith the Prophet (pbuh) said: “If any Muslim among the servants of Allah prays every day twelve rak’ah nawāfil (extra, optional) besides farḍ prayers Allah builds for them a house in the paradise”.\(^{778}\) Tirmidhi and Nasa’ī narrate this Hadith with the following words added: “four rak’ah before and two rak’ah after Zuhr, two rak’ah after Maghrib, two rak’ah after ‘Isha and two rak’ah before Fajr”.\(^{779}\)

The recommended Sunnah prayers are: four rak’ah before and after the ‘Isha prayer based on the following Hadith: The Prophet (pbuh) said:

Whoever prays four rak’ah before ‘Isha, he is like the one who prayed tahajjud (night vigil). If he prays four rak’ah after ‘Isha, the rak’ah are like the rak’ah of Qadr Night.\(^{780}\)

Praying four rak’ah before the ‘Asr prayer is recommended based on the following Hadith, the Prophet (pbuh) said; “may Allah be merciful for a person who prays four rak’ah before ‘Asr prayer”.\(^{781}\)

\(^{776}\) Abu Dāwud, Nasa’ī, Tirmidhi and Ibn Majah narrate from ‘A’isha.

\(^{777}\) Muslim.

\(^{778}\) Muslim, Abu Dāwud, Ibn Majah and Aḥmad bin Hanbel.

\(^{779}\) Tirmidhi and Nasa’ī.

\(^{780}\) Sa’īd ibn Mansur narrates in his Sunan.

\(^{781}\) Abu Dāwud and Tirmidhi.
Praying six rak’ah after the Maghrib prayer is recommended based on the following Hadith: The Prophet (pbuh) said, “Whoever prays six rak’ah after the Maghrib prayer, he is written among awwabeen (the ones who repent Allah constantly), Allah always forgives them”.\footnote{Aliy al-Qārī.} In another Hadith the Prophet (pbuh) said:

The one who performs six rak’ah after Maghrib without uttering an evil word between these rak’ah, then these six rak’ah will be the equivalent to 12 years devotion for that person.\footnote{Tirmidhi and Ibn Majah narrate from Abu Huraira.}

It is recommended to pray four rak’ah after Zuhr based on the following Hadith: “Whoever performs the four rak’ah before and after Zuhr with constancy, Allah makes the fire of Hell forbidden (haram) for him”.\footnote{Abu Dawud, Ibn Majah, Tirmidhi, Nasaī.}

Praying two rak’ah when one enters the masjid is recommended based on the following Hadith: The Prophet (pbuh) said, “If any one of you enters a mosque, he should pray two rak’ah before sitting”.\footnote{Bukhari, Muslim and Bayhaqī narrate from Abu Huraira.}

Praying between the adhan and iqama is recommended based on the following Hadith: “there is a prayer between all two adhans (adhan and iqama for each farḍ prayer), except the Maghrib prayer”.\footnote{Bayhaqī, Daraquatnī and Bazzār narrate from Abu Burayda.}

Praying four rak’ah or more as Duha prayer (morning prayer) is recommended based on the following Hadith: “Mu’adha asked ‘A’isha about Duha prayers as the Prophet (pbuh) prayed them, ‘A’isha said, “He prayed Duha as four rak’ah and more”.\footnote{Muslim narrates from Muatha.} The Prophet said:

\textit{Sadaqa} (charity) is owed by every joint you have. Every glorification is \textit{sadaqa}, every praise is \textit{sadaqa}, commanding the right is \textit{sadaqa} and forbidding the wrong is \textit{sadaqa}. Praying two rak’ah in the forenoon (Duha) covers all these.\footnote{Muslim.}

Ummu Hani reports:

\footnote{‘Aliy al-Qārī.}
\footnote{Tirmidhi and Ibn Majah narrate from Abu Huraira.}
\footnote{Abu Dawud, Ibn Majah, Tirmidhi, Nasaī.}
\footnote{Bukhari, Muslim and Bayhaqī narrate from Abu Huraira.}
\footnote{Bayhaqī, Daraquatnī and Bazzār narrate from Abu Burayda.}
\footnote{Muslim narrates from Muatha.}
I went to the Messenger of Allah (pbuh) in the year of the Conquest of Mecca and found him taking a shower. When he finished, he prayed eight *rak’ah*. That was in the time of Duha.

During the daytime it is disliked to pray more than four *rak’ah* without giving the final *salām*. In the evening it is disliked to pray more than six *rak’ah* without giving the final *salām*, but giving it after two *rak’ah* is the best. This is because the Prophet (pbuh) prayed in this way.

The Ḥanafī School of Thought holds the opinion that standing for a long time in the prayer reciting from the Qur’ān is more rewarding than praying many *rak’ah*. The Shāfi’ī School of Thought holds that praying more *rak’ah* is more worthy than standing and reciting for a long time. Each imam relies on different Hadith. Imam Abū Ḥanīfa relies on the following Hadith: “The most rewarding prayer is the longest standing one”. Ḥanafī School of Thought holds the opinion that standing for a long time in the prayer reciting from the Qur’ān is more rewarding than praying many *rak’ah*. The Shāfi’ī School of Thought holds that praying more *rak’ah* is more worthy than standing and reciting for a long time. Each imam relies on different Hadith. Imam Abū Ḥanīfa relies on the following Hadith: “The most rewarding prayer is the longest standing one”.789 Imam Shāfi’i relies on the following Hadith: “The nearest a slave can be to his Lord is when he is prostrating, so invoke Allah as much as you can”.790

If a person breaks the *nawāfil* that he/she started to pray he/she is required to make it up as *qada*. In the verse Allah says:

> O you who believe! Obey God (in all His commandments) and obey the Messenger (in his execution of God’s commandments and in his own directives), and do not let your deeds go to waste.791

Praying *nawāfil* while sitting is permissible based on the following Hadith:

> ‘Imran reports: I asked the Prophet (pbuh) about a man who prays (optional prayers) sitting? He said, ‘If he prays while standing that is better, if he prays sitting he gets half of the rewards of one who prays standing’.792

It is disliked if a person constantly prays *nawāfil* sitting without any excuse and also it is disliked if a person completes all the *rak’ah* of his *nāfīla* prayer sitting without having any excuse. ‘A’isha reports:

789 Muslim.
790 Muslim, Abu Dāwud, Nasaī from Abu Huraira.
791 Qur’ān 47:33.
792 All six hadith books except Muslim narrate from ‘Imran ibn Husayn.
I did not see the Prophet (pbuh) reciting (the Quran) in the night prayer while sitting except when he became old; when he used to recite while sitting, and when thirty or forty verses remained from the Surah, he would get up and recite them and then bow.\textsuperscript{793}

**SUMMARY OF NAWĀFIL (OPTIONAL) PRAYERS:**

1. Emphasised Sunnah prayers: 2 rak‘ah before Fajr; 4 rak‘ah before and 2 rak‘ah after Zuhr; 2 rak‘ah after Maghrib; 2 rak‘ah after ‘Isha; 4 rak‘ah before and after the Friday prayers.
3. Praying 2 rak‘ah after entering a masjid.
4. Praying 2 rak‘ah between the adhan and iqama (except at Maghrib).
5. Praying 4 or more rak‘ah at Duha.
6. It is disliked to pray 4 or more rak‘ah without giving final salām during the day. (4 is recommended).
7. It is disliked to pray 6 or more rak‘ah without giving final salām in the evening. (2 is recommended).
8. Standing long in the prayers and praying a lot is recommended.
9. Breaking a nawāfīl prayer necessitates making it up at a later time.
10. Sitting is permissible for performing nawāfīl prayers with a valid excuse, but it earns half the reward of a prayer performed standing.

**TARAWIH PRAYERS**

The *tarawih* is a Sunnah prayer that is performed during Ramadan nights after ‘Isha, based on the following Hadith:

> The Messenger of Allah (pbuh) prayed one night in the mosque, and the people followed him in prayer. Then he prayed the next night, and many people came. Then they gathered on the third or fourth night, and the Messenger of Allah (pbuh) did not come out to them. The next morning he said: ‘I saw what you did, and nothing kept me from coming out to you except the fact that I

\textsuperscript{793} Bukhari.
feared that it would be made obligatory for you’. And that was in Ramadan.\(^794\)

The soundest opinion about \textit{tarawih} is that it is an emphasised Sunnah prayer. ‘Abdurrahman reports:

One night during Ramadan ‘Umar and I went to the \textit{masjid}. ‘Umar saw people scattered all around the \textit{masjid}, some of them were praying alone and some were praying in a small group. ‘Umar said, ‘It would be better if we gathered them all together and they prayed behind an imam’. ‘Ubay ibn Ka’b gathered them and led the \textit{tarawih} prayers. Another night ‘Umar went to the \textit{masjid} and saw people praying all together behind ‘Ubay ibn Ka’b and he said: ‘what a beautiful innovation this is’.\(^795\)

The Prophet (pbuh) prayed \textit{tarawih} as twenty \textit{rak’ah} and Muslims prayed \textit{tarawih} as twenty \textit{rak’ah} during the time of ‘Umar’s caliphate. Sa’id ibn Yazid reports, “We were praying \textit{tarawih} as twenty \textit{rak’ah} during ‘Umar’s time”.\(^796\) Imam Mālik holds that \textit{tarawih} is thirty-six \textit{rak’ah}. It seems that in order to benefit from the last ten days of Ramadan, praying more \textit{rak’ah} is better. But there is a general consensus that \textit{tarawih} is usually performed as twenty \textit{rak’ah} since this was the way it was performed during the time of ‘Umar, ‘Uthman and ‘Ali.

The time of \textit{tarawih} is after ‘\textit{Isha} until \textit{Fajr} prayer. Praying \textit{tarawih} in sets of four and reciting the whole Qur’ān (\textit{hatim}) at least once is Sunnah. The Qur’ān was sent down in this month and the Prophet (pbuh) was reciting the whole Qur’ān to Jibril during Ramadan and he recited it twice in his last Ramadan before he passed away. It is recommended to pray \textit{tarawih} in congregation.

\begin{table}[h!]
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\hline
\textbf{SUMMARY OF THE \textit{TARAWIH} PRAYER:}  \\
\hline
1. An emphasised Sunnah prayer performed in Ramadan.  \\
2. The time for \textit{tarawih} is after ‘\textit{Isha} and before \textit{Fajr}.  \\
3. It is performed as 20 \textit{rak’ah} in sets of 4.  \\
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\end{tabular}
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\(^{794}\) Bukhari and Muslim narrate from ‘A’isha.  
\(^{795}\) Bukhari and Ibn Hibbān narrate from ‘Abdurrahman ibn al-Qari.  
\(^{796}\) Bayhaqī narrates from Sa’id ibn Yazid.
4. It is Sunnah to recite the whole Qur’an once during the *tarawih* prayers in Ramadan.

5. It is recommended to pray *tarawih* in congregation.

**SOLAR AND LUNAR ECLIPSE PRAYER (SALAT-UL KUSUF)**

The term *kusuf* refers to a solar eclipse and the term *khusuf* refers to a lunar eclipse. It is Sunnah to pray two *rak’ah* with two bowings as a group when the sun is eclipsed. The imam leads this prayer but it can be offered individually.

The sun was eclipsed during the time of the Prophet (pbuh). He became bewildered, pulling at his garment. He went to the *masjid* and he performed two *rak’ah* with the Companions then the eclipse was gone.\(^{797}\)

‘A’isha reports:

On the day of a solar eclipse, Allah's Apostle (pbuh) stood up (to offer the eclipse prayer). He uttered *takbir*, recited a long verse, bowed a long bowing, and then he raised his head saying ‘Allah hears him who sends his praises to Him’. Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, performed a long prostration and then performed the second *rak’ah* in the same way as he had done the first. By the time he had finished his prayer with *salām*, the solar eclipse was over. Then he addressed the people referring to the solar and lunar eclipses saying, ‘These are two signs amongst the signs of Allah, and they do not eclipse because of anyone's death or life. So, if you see them, hasten for the prayer’.\(^{798}\)

Mughira ibn Shu’ba reports:

There was a solar eclipse in the time of the Messenger of Allah (pbuh) on the day that Ibrahim (the Prophet’s son) died and the people said, ‘The sun is eclipsed because of the death of Ibrahim’. The Messenger of Allah (pbuh) said, ‘The sun and the moon do not eclipse because of anyone's life or death. Rather

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\(^{797}\) Bukhari narrates from Abu Bakra.

\(^{798}\) Bukhari.
they are two of the signs of Allah. When you see them, pray and make supplication to Allah’. 799

The prayer is offered without calling the adhan or iqama. The Qur’ân is recited silently for this prayer. A sermon is not delivered. It is Sunnah to lengthen the prayer. It is also Sunnah to lengthen the duration of bowing and prostration in both rakʿah. After that the imam supplicates to Allah and turns towards the qibla. If an imam is not present among the people, they can offer the prayer individually, just as the prayer of the lunar eclipse (khusuf) is prayed individually. There is no congregation prayer when the moon is eclipsed (i.e. lunar eclipse).

SUMMARY OF THE SOLAR AND LUNAR ECLIPSE PRAYERS:

1. It is Sunnah to offer prayer when the sun or moon is eclipsed.
2. The solar eclipse prayer can be performed in congregation or individually. The lunar eclipse prayer is offered individually.
3. There is no adhan or iqama for these prayers.
4. The prayers are offered silently.
5. The prayers are performed as two rakʿah with long verses and long bowings and prostrations to make the prayer last the length of the eclipse.

THE DROUGHT PRAYER (ISTITHQA)

The drought prayer is a dua, asking for forgiveness and for rain from Allah. In the Qur’ân Allah says:

I have said: ‘Ask your Lord for forgiveness, for surely He has always been All-Forgiving. He will release (the rain-bearing clouds in) the sky over you, with an abundance of rain’. 800

Once a man entered the masjid when the Prophet (pbuh) was giving a sermon, the man said: ‘O Messenger of God, our animals and plants are destroyed, solutions are depleted, pray to Allah for us to give rain’. The Prophet (pbuh) raised his hands

799 Bukhari.
800 Qur’ân 71:10-11.
and prayed as follows, ‘O Allah give us rain, O Allah give us rain’, before lowering his hands Allah gave rain.\(^{801}\)

On another occasion the Prophet (pbuh) went out to ask for rain from Allah. He led two *rak’ah* for them, turned his cloak inside out and raised his hands to ask for rain while turning towards the *qibla*.\(^{802}\)

Aisha reports:

The people complained to the Messenger of Allah (pbuh) about the lack of rain, so he gave orders for a pulpit, and when it was set up for him, he appointed a day for the people to gather. He came out on that day when the sun had just appeared and sat down on the pulpit. He extolled Allah's greatness and praised Him. Then he said: ‘You have complained of drought in your areas and of delay in receiving rain at the beginning of its season, but you have been ordered by Allah to supplicate to Him and He has promised that He would answer your prayers’. Then he said: ‘All praise is for Allah, the Compassionate, the Merciful, the King of the Day of Judgment. There is no God but Allah Who does what He wishes. O Allah, there is no God except You. You are the Self-sufficient and we are the poor. Send down rain upon us and make it a source of strength for us and satisfaction for us’. He then raised his hands and kept raising them till the whiteness of his armpits could be seen. After this, he turned his back to the people and inverted his cloak, keeping his hands raised. Finally, he faced the people, descended from the pulpit, and prayed two *rak’ah*. At that time Allah produced a cloud, thunder, and lightning. And, by Allah's permission, it rained and before he reached the mosque there was flooding. Then he saw how quickly the people were running for shelter, he laughed until his molar teeth could be seen. He said: ‘I bear witness that Allah has power over all things and I am Allah's slave and Messenger’.\(^{803}\)

The two *rak’ah* for *Istithqa* can be offered individually or as a group. The elders, children, sick people and others go outside for three days wearing worn out clothes that are patched (or not). Before they leave their

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\(^{801}\) Bukhari and Muslim narrate from Anas.

\(^{802}\) This hadith is narrated by all six hadith books (*kutub-u sitte*).

\(^{803}\) Abu Dāwud and Hakim report.
homes, they give charity on each of the three days. When they go outside, they behave with submission and humility and repent to Allah. For performing the *Istithqa* prayer, the imam and the followers face *qibla*. The imam supplicates Allah and the followers say “*amin, amin*”.

Anas reports:

> A man entered the mosque on Friday while the Prophet (pbuh) was addressing the people. The man said: ‘O Messenger of Allah (pbuh), our wealth has been destroyed and we have no transport to the market place. Supplicate for us for rain’. The Prophet (pbuh) raised his hands and said: ‘O Allah, give us rain. O Allah, give us rain. O Allah, give us rain’. Anas said: ‘By Allah, at that time there were no clouds in the sky and there was no house or building between us and the mountain. From behind the mountain came a cloud looking like a shield. By the time it reached the middle of the sky, it burst and started to rain. By Allah, we did not see the sun for one week’. Then, on the next Friday, a man entered the mosque from that (same) door while the Prophet (pbuh) was making the address. The man faced the Prophet (pbuh) and said: ‘Our livestock is dead and the paths are unpassable. Ask Allah to make it stop’. The Prophet (pbuh) raised his hands and said: ‘O Allah, around us and not upon us. O Allah, make it upon the hills, small mountains, bottom of the valleys, and plantations’. The rain stopped and we walked out in the sunshine.\(^\text{804}\)

Non-Muslims are not to be present during the request for rain. Because in the Qur’ân Allah says:

> To Him alone is made the call of truth and the prayer of truth addressed. Those to whom they invoke and call others (to invoke), apart from Him, cannot answer them in any way – (so that he who invokes them is but) like one who stretches out his hands to water (praying) that it may come to his mouth, but it never comes to it. The prayer of the unbelievers is but destined to go to waste.\(^\text{805}\)

**SUMMARY OF THE DROUGHT PRAYER:**

1. This is a *dua* made in times of drought.

\(^{804}\) Bukhari and Muslim.

\(^{805}\) Qur’ân 13:14.
2. The drought prayer is performed by an imam or individually after the people have given charity for three days and spent three days outside in poor clothes with a humble attitude.
3. The prayer is two *rak‘ah* followed by supplication to Allah asking for forgiveness and for rain.
4. Only Muslims should be present during the drought prayer.

THE FEAR PRAYER

Based on the following verse, the prayer of fear is permitted during the presence of an enemy:

> When you (O Messenger) are among the believers (who are on an expedition and are in fear that the unbelievers might harm them) and stand (to lead) the Prayer for them, let a party of them stand in Prayer with you and retain their arms with them (while the other party maintain their positions against the enemy). When the first party have done the prostrations (finished the *rak‘ah*), let them go to the rear of your company (and there hold positions against the enemy), and let the other party who have not prayed come forward and pray with you, being fully prepared against danger and retaining their arms. Those who disbelieve wish that you should be heedless of your weapons and your equipment, so that they might swoop upon you in a single (surprise) attack. But there will be no blame on you if you lay aside your arms (during Prayer) if you are troubled by rain (and the ground impedes your movement), or if you are ill; however, be fully prepared against danger. Surely God has prepared for the unbelievers a shameful, humiliating punishment.806

HOW TO PERFORM THE FEAR PRAYER

If Muslims fear to pray behind an imam because an enemy may attack them at any time, then they are to be divided into two equal groups: the first group stands opposite the enemy while the other group pray one *rak‘ah* from a two *rak‘ah* prayer. On completion of the *rak‘ah*, this group returns to face the enemy. Then the second group arrives and prays what is left of the prayer. The imam then gives the final *salām* alone while the second group returns to the enemy. After this, the first group returns and

806 Qur’ān 4:102.
completes the prayer they began without the recitation of the Qur’ān. This is because they were with the imam at the beginning of the prayer and the imam’s recitation is regarded as being for the followers regardless of whether they leave and return. Upon completion, they give the final salām and return to the enemy. The second group either return or pray where they are. They make up what remains from the prayer. They recite from the Qur’ān because they missed the recitation by the imam.\footnote{Nur’ul Idah, translated by Sharkawi.}

There are many Hadith about the fear prayer; The Prophet (pbuh) performed it many times. One Hadith among them is as follows: Ibn ‘Umar said:

I took part in a holy battle with Allah’s Apostle (pbuh) in Najd. We faced the enemy and arranged ourselves in rows. Then Allah’s Apostle (pbuh) stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah’s Apostle (pbuh) and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed. Allah’s Apostle (pbuh) prayed one rak’ah (with the latter) and performed two prostrations and finished his prayer with salām. Then every one of them bowed once and performed two prostrations individually.\footnote{Bukhari relates from Ibn ‘Umar.}

**SUMMARY OF THE FEAR PRAYER:**

1. The prayer is permissible when there is risk of being attacked by an enemy.
2. The prayer is detailed in the Qur’ān.
3. The Prophet (pbuh) prayed the fear prayer many times during battle.
4. The prayer involves the congregation being split into two groups and taking it in turns to pray individual rak’ah behind the imam so there is always half the group facing the enemy.
CONGREGATIONAL PRAYERS
AND THEIR RITES

CONGREGATIONAL PRAYER

If anyone starts to pray the *fard* prayer alone and *iqama* is called for the congregational prayer, he/she must finish the prayer with one *salām* and attend the congregational prayer. If he/she didn’t make the prostration for the first *rak’ah* he/she joins the group prayer right away. If he/she has already prayed one *rak’ah* of the *fard* prayer which consists of four *rak’ah*, he/she prays one more *rak’ah* and gives *salām* at the end of the second *rak’ah*, and then joins the group prayer. The two *rak’ah* prayed becomes *nāfīla* (extra) prayer for him/her. But if the *fard* prayer consists of just two *rak’ah* or three *rak’ah*, he/she stops performing that prayer, even if prostration has been made for the first *rak’ah*, and joins the group prayer. If he/she has already prayed three *rak’ah* of a four *rak’ah* fard prayer he/she completes the prayer and joins the group prayer as *nāfīla* (optional). The exception is the ‘*Asr* prayer because there is no optional prayer after the ‘*Asr* prayer.

If a person joins the group prayer when the imam is rising from bowing he/she is not considered as having prayed that specific *rak’ah*. But if he/she joins the prayer as the imam is bowing then the *rak’ah* it is counted as being prayed. It is disliked to leave the *masjid* after hearing the *iqama* for the *fard* prayer without waiting and joining the group prayer. The Prophet (pbuh) said: “If a person hears the *adhan* (iqama) in the *masjid* and leaves the *masjid* before praying without any excuse he is hypocrite.”

If one prays the Sunnah of *Fajr* and hears the *iqama* for a *fard* prayer he/she is to complete their Sunnah prayer first and join the group prayer later. This way, he/she gains the reward of the Sunnah prayer and the reward of praying the *fard* prayer with a group.

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809 Abu Dāwud.
SUMMARY OF THE CONGREGATIONAL PRAYER:

1. If one is praying a *fard* prayer when *iqama* is called for that prayer, he/she must finish the prayer with one *salām* and join the congregational prayer according to the conditions detailed above.

2. If he/she starts the congregational prayer as the imam is bowing, he/she is considered to have prayed that *rak‘ah*, but if the imam is rising, he/she is considered as having missed that *rak‘ah* and must make it up at the end.

3. It is disliked for a person to leave the mosque without praying the congregational prayer that has been called unless he/she has a good excuse.

4. If praying the Sunnah of *Fajr* when *iqama* for *Fajr* is called, the Sunnah prayer should be finished before joining the *fard* prayer.

MAKING UP PAST PRAYERS (*QADA AL-FAWĀ‘ĪT*)

*Fard* prayers have to be made up later if they are not performed during their allocated times. Muslims are responsible to pray them as *qada* to save themselves from punishment in the afterlife. One must offer the missed prayer before the current one if they are *ṣāḥib- at-tarteeb*. *Ṣāḥib at-tarteeb* is a person who hasn’t missed more than five *fard* prayers to *qada* in their lifetime. To maintain a sequential order between a missed prayer and the current one is necessary for this type of Muslim.

Making *qada* for past prayers in order is only between *fard* prayers. It is not obligatory to make *qada* for Sunnah prayers. For example, if anyone misses the *Maghrib* and *‘Isha* prayers they cannot pray the *Fajr* prayer before praying *Maghrib* and *‘Isha* as *qada*. Imam Shāfi‘i holds that to maintain a sequential order between a missed prayer and the current one or between missed prayers is Sunnah not *fard*.

The Ḥanafī School of Thought relies on the following Hadith:

‘Umar ibn Ḥkattāb was condemning the unbelievers of Mecca during the battle of the trench. He said, ‘O Messenger of Allah, I couldn’t pray *Zuhr* until it was almost sun set. The Prophet (pbuh) told him, ‘I swear to Allah, you didn’t pray Zuhr’. We came to the valley of Buthan. The Prophet (pbuh) and we made
ablution and the Prophet (pbuh) led 'Asr then Maghrib after sunset.\textsuperscript{810}

If the order between missed prayers and current ones was not \textit{wajib}, the Prophet (pbuh) wouldn’t postpone the Maghrib prayer, because postponing the Maghrib prayer is disliked. During the Battle of the Trench, the Prophet (pbuh) was unable to perform the prayers in their correct times due to fighting the unbelievers. On four occasions he postponed praying until the night time and then made up the prayers as \textit{qada}.

He commanded Bilal to call the \textit{adhan} then \textit{iqama}, and then he prayed \textit{Zuhr}. Bilal called \textit{iqama} again and the Prophet (pbuh) prayed 'Asr, after that Bilal called \textit{iqama} again and the Prophet prayed Maghrib. Bilal called \textit{iqama} a last time and the Prophet prayed 'Isha.\textsuperscript{811}

The Ḥanafī School of Thought uses this and the previous Hadith to rule that it is \textit{wajib} for \textit{sāḥib at-tarteeb} to maintain the sequential order between prayers they have missed. The Prophet (pbuh) said:

If anyone forgets to pray the missed prayer first and he joins group prayer, and after that he remembers that (he is \textit{sāḥib at-tarteeb} and he has to pray the missed one first), he is to complete the prayer with the imam first then he prays the missed prayer, after that he repeats the prayer which he prayed with the imam.\textsuperscript{812}

A person loses the condition of being \textit{sāḥib at-tarteeb} if they miss more than five \textit{fārd} prayers in their life time. In this case they are not required to keep the sequence of the prayers for \textit{qada}. If one forgets to make \textit{qada} for a missed prayer and prays the current one before praying the missed one, the prayers are valid. Similarly, if there is not enough time to perform the missed prayers and the current prayer in the current time prayer he/she should just pray the current one in its time. The Prophet (pbuh) said; “If anyone forgets to pray, he prays when he remembers it, there is no other compensation for the prayers except \textit{qada}”.\textsuperscript{813} In another

\textsuperscript{810} Bukhari and Muslim narrate from Jābir.
\textsuperscript{811} Aḥmad bin Hanbel, Nasaī and Tirmidhi narrate from ʿAbdullah ibn Masud.
\textsuperscript{812} Dāraqutnī and Bayḥaqqī narrate from Ibn ʿUmar.
\textsuperscript{813} Bukhari and Muslim narrate from Anas.
narration the Prophet (pbuh) said; “If anyone cannot pray because he
forgets or sleeps, he compensates for this prayer by making it qada when
he remembers or wakes” 814

Sunnah prayers are not made up as qada. However, if the Fajr prayer
is missed, both the Sunnah and the fard are made up as qada up until the
time of Zuhr. If the missed Fajr prayer is made up after Zuhr, only the
fard can be made up as qada. Abū Huraira reports:

Once, we were on a journey with the Prophet (pbuh) and we
missed the Fajr prayer because we couldn’t wake up until sunrise.
When we woke, the Prophet (pbuh) said: ‘We must leave this
place, Satan is present here and caused us to sleep and miss the
prayer’. We moved to another location. The Prophet (pbuh) then
asked for water and made his ablution. He prayed the two rak’ah
Sunnah of the Fajr prayer. Then iqama was called and the Prophet
(pbuh) led us in the Fajr prayer which we made as qada. 815

### SUMMARY OF THE MAKING UP OF MISSED PRAYERS:

1. Missed fard prayers must be made up as qada.
2. If one is šāhib at-tarteeb he/she should maintain the sequential
   order of the prayers when making qada.
3. If one misses more than five fard prayers in their lifetime he/she
   loses the condition of being šāhib at-tarteeb.
4. If one forgets and prays the current prayer before the missed one,
   the prayer is valid.
5. Sunnah prayers are not made qada but the Sunnah of Fajr can be
   made up as qada if prayed with its fard before the time of Zuhr.

### THE PROSTRATIONS OF FORGETFULNESS (SAJDA SAHW)

If a mistake is made during the prayer it is necessary to perform
prostrations of forgetfulness to remedy the error. It is wajib to perform
these prostrations whenever the prayer is defective. The forgetfulness
prostrations are offered after tashahhud in the last sitting. The person
gives salām to the right side, makes two prostrations then recites
tashahhud again and makes the final salām. Ibn Masud reports:

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814 Muslim.
815 Muslim.
The Prophet (pbuh) led us in five *rak‘ah* of prayer. We said to him ‘has the prayer been increased?’ He said, ‘What do you mean?’ We said, ‘You performed five *rak‘ah* in the prayer.’ When he heard this, he made two prostrations and gave *salām*. 

The Prophet (pbuh) said:

When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise, when the call for the prayer is finished, he comes back. And when the iqama is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him ‘remember this or that thing’ till the person forgets whether he has offered three or four *rak‘ah*. So if one forgets whether he has prayed three or four *rak‘ah*, he should perform two forgetfulness prostrations at the end. 

‘Abdullah ibn Masud reports:

The Apostle of Allah (pbuh) offered prayer. I do not know whether he increased or decreased (the *rak‘ah* of prayer). When he gave *salām*, he was asked: ‘Has something new happened in the prayer, Apostle of Allah?’ He said: ‘What is it?’ They said: ‘You prayed more *rak‘ah*’. He then relented his foot and faced the *qibla* and made two prostrations. He then gave *salām*. When he turned away (finished the prayer), he turned his face to us and said: ‘Had anything new happened in the prayer, I would have informed you. I am only a human being and I forget just as you do; so when I forget, remind me, and when any of you is in doubt about his prayer he should search for what is correct, and complete his prayer in that respect (based on his predominant view), then give *salām* and afterwards make two prostrations. 

The Prophet (pbuh) said: “the forgetfulness prostrations are made for every mistake (*sahw*) in the prayer after *salām*”. The Prophet (pbuh) said: “Whoever doubts in his prayer, he makes two forgetfulness prostrations after *salām*”.

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816 The six hadith books (*kutub-u sitte*) narrate from ‘Abdullah ibn Masud.
817 Bukhari reports.
818 Bukhari and Abu Dāwud.
819 Abu Dāwud and Ibn Majah narrate from Sawban.
820 Abu Dāwud, Nasāī and Aḥmad narrate.
Abū Huraira reports:

The Prophet (pbuh) led them in the Zuhr prayer or the ‘Asr prayer and gave the salām after two rak‘ah. Then he departed quickly from one of the doors of the mosque, and the people were saying that the prayer had been decreased. The Prophet (pbuh) meanwhile, stood by a piece of wood placed in the mosque, leaning against it, as if he was angry. So a man stood and said, ‘O Messenger of Allah, have you forgotten or has the prayer been reduced?’ So the Prophet of Allah (pbuh) said, ‘I did not forget nor has it been reduced’. So the man said, ‘rather you have indeed forgotten’. So the Prophet (pbuh) said to the Companions, ‘Is what he is saying true?’ They said, ‘Yes’. So the Prophet (pbuh) went forward and prayed what remained of the prayer, then he gave salām, then he prostrated twice, then he gave salām.821

Forgetfulness prostrations are offered after reciting tashahhud in the last sitting based on the following Hadith, the Prophet (pbuh) said:

When you offer the prayer and you are in doubt about the number of rak‘ah you have offered, three or four, and you have prayed four rak‘ah based on your predominant view, you should recite tashahhud and make two prostrations while you are sitting before giving salām. Afterwards you should recite the tashahhud and give final salām.822

SUMMARY OF THE PROSTRATIONS OF FORGETFULNESS:
1. It is wajib to offer forgetfulness prostrations in the prayer if one thinks the prayer was defective.
2. The forgetfulness prostrations are offered after tashahhud in the last sitting. The person gives salām to the right side, makes two prostrations then recites tashahhud again and makes the final salām.

821 Bukhari, Muslim and Bayhaqī narrate from Abu Huraira.
822 Abu Dāwud and Nasaī.
THE CASES THAT REQUIRE THE FORGETFULNESS PROSTRATIONS

If a person forgetfully omits a wajib element of a prayer, it becomes necessary to perform the forgetfulness prostrations. This is done in the last sitting of the prayer. If one omits multiple wajib he/she is supposed to make two forgetfulness prostrations for all of them. If anyone omits a wajib element on purpose, he/she has sinned and must repeat the prayer to mend the defect caused by the deliberate action.

The following cases elaborate on omitting the wajib element forgetfully which then necessitates making the forgetfulness prostrations: if a person through forgetfulness performs one pillar of prayer earlier or later than its proper place or repeats the same pillar; if a person changes the place of a wajib element of prayer or neglects it forgetfully. For example, bowing; the recitation of the additional surah after Fatiha; postponing standing up for the third rak’ah by adding some dua over tashahhud in the second rak’ah sitting; forgetting one of the prostrations in the first rak’ah and doing it in the second rak’ah; bowing twice or making three prostrations in the same rak’ah; reciting loudly in the prayers when they are supposed to be recited silently or vice versa; or abandoning the first sitting in the four rak’ah prayers.

When praying in congregation, followers copy the imam. If the imam makes the forgetfulness prostrations due to an error that he made in the prayer, the followers also make them. If a follower makes an error in his/her prayer, she/he does not make forgetfulness prostrations. This is because the imam is responsible for the prayer of the followers. The one who joins a group prayer late also has to make the forgetfulness prostrations with the imam and then he/she completes the missing parts of the prayer after the imam’s salām. If the imam forgets to sit but remembers when he is about to stand he doesn’t have to make forgetfulness prostrations provided he doesn’t stand up completely, based on the following Hadith: The Prophet (pbuh) said:

If a person stands up forgetfully they continue their prayer and make forgetfulness prostrations at the end, but if they do not stand up completely they return to sitting and they do not make forgetfulness prostrations.⁸²³

⁸²³ Taḥawī.
If it happens in the last sitting, the imam and the followers return to sitting, even if they stand up for the fifth rak’ah because making a fifth rak’ah nullifies the fard prayer. If the imam continues to the fifth rak’ah he adds one more rak’ah and the six rak’ah prayer becomes an optional prayer; they all have to repeat the fard prayer.

There are times when a person praying may be uncertain how many rak’ah have been offered in the prayer. If this happens and it is the first time he/she is experiencing this (or it happens very infrequently) the prayer is nullified and has to be repeated. The Prophet (pbuh) said: “If one of you is in doubt as to how many rak’ah he has prayed, he is to start afresh”.824 If the doubt in the prayer is not the first time and it happens all the time or sometimes, the person completes their prayer based on his/her predominant view. The Prophet (pbuh) said:

If any of you doubts in the prayer, he is to search for the truth, and based on his predominant view he completes his prayer, gives salām and makes two forgetfulness prostrations.825

If a person doesn’t have any predominant view about the doubt, whether two or three rak’ah have been prayed, he/she completes the prayer based on the lesser rak’ah (two rak’ah in this case) and makes forgetfulness prostrations at the end. ‘Abdurrahman ibn ‘Awf reports:

“I heard the Prophet (pbuh) when he was saying the following words: “If any of you forgets if he prayed one rak’ah or two rak’ah in his prayer and he doesn’t have any clue about it, he completes his prayer as if he prayed one rak’ah. Similarly, if he doubts that if he prayed two rak’ah or three rak’ah, he completes his prayer based on two rak’ah”.826

SUMMARY OF THE CASES THAT REQUIRE PROSTRATIONS OF FORGETFULNESS:
1. Omitting or changing the place of a wajib element of the prayer. One set of forgetfulness prostrations is required for each wajib element that has been missed. If a wajib element is omitted intentionally then the prayer must be repeated.

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824 ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
825 Bukhari and Muslim narrate from ‘Abdullah ibn Masud.
826 Ibn Majah and Tirmidhi.
2. If, due to forgetfulness, a person performs one pillar of the prayer earlier or later than its proper place, or repeats the same pillar.

3. When praying in a group, one follows the imam with regard to forgetfulness prostrations. If the imam performs them, so do the followers, even if they have not made a mistake in their prayers. If one makes a mistake but the imam hasn’t, one is not required to make the prostrations.

4. If the imam forgets to sit but remembers before fully standing, the prostrations do not have to be made.

5. If forgetting to sit occurs in the last sitting and the imam stands for the fifth rak’ah, sitting is allowed because to make a fifth rak’ah will nullify the prayer.

6. If one cannot remember how many rak’ah have been prayed he repeats the prayer unless this is something that occurs often. If this is the case, then the prayer is completed according to his predominant view of how many rak’ah have been prayed. Forgetfulness prostrations are made in this case.

7. If he has no predominant view, then the prayer is completed based on the lesser number of rak’ah to make sure none are missed, and the forgetfulness prostrations are performed.

THE RECITAL PROSTRATION (SUJUD TILAWAH)

The recital prostration is performed when one recites or hears certain verses of the Qur’an. To be able to perform it one must have ablution and meet all the preconditions for the prayers. This prostration is a wajib prostration that consists of two takbir and one prostration. The hands are not raised, tashahhud is not recited and salām is not given in this prostration. Imam Mālik, Shāfi and Aḥmad maintain it is Sunnah to make this prostration based on the following Hadith: Zayd ibn Thabit reports; “I recited surah Najm (there is a sajda verse in there) to the Prophet (pbuh) but he didn’t make the recital prostration”. 827

Hanafite scholars rely on the following verse and Hadith: Allah says in the Qur’an:

827 Bukhari and Muslim.
What, then, is the matter with them that they do not believe, and when the Qurʾān is recited to them, they do not prostrate in submission (to its Message)?

The Prophet (pbuh) said:

When the children of Adam recite the prostration verses and they prostrate, Satan leaves them and cries and says: ‘the son of Adam was commanded to prostrate and he made prostration, there is a paradise for him, but I was commanded to prostrate but I didn’t because of my haughtiness, there is a fire for me’.  

Human beings are commanded to perform prostrations and the recital prostration is one of them. There are three types of prostration verse in the Qurʾān: a) Allah clearly commands the prostration; b) the narration of unbelievers who don’t prostrate even though they are commanded to do it; and c) the narration of the prophets who prostrated. In all these we should obey Allah, reject unbelievers and follow the Prophets’ way.

These prostrations are *wajib* not *fard* because they are based on *zannī dalil* (probable evidence). Also, the Hadith that states that the Prophet (pbuh) didn’t make prostration after listening to surah Najm doesn’t mean that the Prophet (pbuh) didn’t make the prostration at all, because the recital prostrations can be made either immediately or later. It is possible that Zayd recited this verse at a time when worship is disliked and the Prophet (pbuh) waited for the proper time to make this prostration. Or maybe the Prophet (pbuh) didn’t have *wudu* at that time and that is why he didn’t prostrate, or perhaps it was to demonstrate that it is not necessary to make the recital prostrations immediately, it can be done later.

Ibn ‘Umar said: “whoever hears the recital verses, he has to prostrate”. Ibrahim Nakhāī, Nāfī and Ibn Jubayr hold that it is obligatory to make the recital prostrations upon hearing the verse. Ibn ‘Umar reports:

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828 Qurʾān 84:20-21.
829 Muslim narrates from Abu Huraira.
830 Ibn Abu Shayba narrate from Ibn ‘Umar.
The Prophet (pbuh) was reciting the Qur’an for us and when he came to the prostration verse he uttered *Allahu Akbar* and made prostrations, we did same thing with the Prophet (pbuh).\(^{831}\)

The verses requiring prostration can be recited and offered within a prayer or outside a prayer. If recited within a prayer, prostrations are required to be done immediately in the prayer. The verses that require prostrations are: Al-A’raf (7:206), Ar-Ra’ad (13:15), An-Nahl (16:49-50), Al-Isra’ (17:107-109), Maryam (19:58), Al-Ḥajj (22:18), Al-Furqan (25:60), Al-Naml (27:25-26), As-Sajda (32:15), Sad (38:24-25), Sajda (41:37-38), An-Najm (53:59-62), Al-Inshiqaq (84:20-21), and Al-’Alaq (96:19).

Abū Sa’īd al-Khudrī reports:

In my dream, I was writing the surah Sad, when I came to sajda (the verse which requires prostration), I saw a pen and ink. Everything was coming to me prostrating. I narrated my dream to the Prophet (pbuh) and upon this he continuously prostrated whenever he recited that verse.\(^{832}\)

Ibn ‘Abbās reports:

Once a man came to the Prophet (pbuh) and said, ‘O Messenger of Allah (pbuh)! I saw a dream last night. As if I was praying behind a tree and I prostrated. The tree prostrated with me as well and I heard it saying ‘O Allah! Write this for me as a reward in Your side, remove my sin for sake of it, make it my provision at Your side, accept it from me like You accepted it from Your servant Dāwud’. Ibn ‘Abbās says, ‘the Prophet (pbuh) recited sajda (the verse which requires prostration) and made prostration, I heard he was saying same words which the man related as the words of the tree in his dream’.\(^{833}\)

If anyone recites or hears these verses more than one time in the same gathering or place he/she makes one recital prostrations for all. This is for the ease of the servants of Allah. Allah says in the Qur’an; “…God wills ease for you, and He does not will hardship for you…”\(^{834}\)

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\(^{831}\) Abu Dāwud narrates from Ibn ‘Umar.

\(^{832}\) Ahmad bin Hanbel reports.

\(^{833}\) Tirmidhi reports.

\(^{834}\) Qur’an 2:185.
SUMMARY OF THE RECITAL PROSTRATION:

25. They are performed when one recites or hears certain verses of the Qur’ân.
26. One must have ablution and meet all the preconditions for the prayers to make the prostration.
27. It is a wajib prostration.
28. The recital prostration can be done at the time the verses are recited/heard or later.
29. Verses that require prostration can be recited and offered within a prayer or outside a prayer. If within a prayer the prostration should be made immediately.
30. If verses are heard more than one time in the same place it is only necessary to make one prostration for all of them.

THE PRAYER OF A SICK PERSON

If a person is unable to stand because of illness that started before the prayer or during the prayer, he/she can perform the prayer sitting. Similarly, if one is ill and is afraid that standing for the prayer will worsen the illness or will impede recovery he/she can also pray sitting. If praying standing causes serious pain or dizziness, he/she can also pray sitting and make bowing and prostrations. Imran ibn Husayn reports:

Once I had a haemorrhoid [in other narrations it is a fistula] and I asked the Prophet (pbuh) about praying with this problem. He said, ‘Pray standing, and if you are unable, then pray sitting, and if you are unable then (pray) on your side’.835

If a person can only stand for a short time he/she starts to pray standing and continues the prayer sitting. If he/she cannot perform regular bowing and prostrations he/she is allowed to nod the head for the bowing and prostrations; the nod for the prostration is to be lower than the nod for the bowing. When praying whilst sitting, one shouldn’t put something high in front of oneself for bowing and prostrating.

Once the Prophet (pbuh) visited a sick person and he saw that the man was praying on a pillow, The Prophet (pbuh) took it and threw it away, the sick person took it again but the Prophet

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835 All six hadith books except Muslim narrate.
(pbuh) threw it again and said, ‘pray upon the earth if you can, if you are unable, pray with gestures, nod for the prostration lower than the bowing’. 836

Allah says in the Qur’ān, “They remember and mention God (with their tongues and hearts), standing and sitting and lying down on their sides (whether during the Prayer or not)…”837 If it is difficult to offer the prayer sitting, one is permitted to lie down on the back or side and offer the prayer through indication. Lying on the back is preferred because more of the body faces the direction of prayer. When using this posture, one is to place a cushion under the head to direct the face towards the qibla, not the sky. One should avoid extending the feet towards the direction of prayer.

If one offers the prayer on a ship at sea, it is permissible to pray sitting as the movement of the ship may cause dizziness or falling. However if the ship is anchored, it is not permissible to perform the prayer sitting, because there is no real excuse in this case. If one faints or experiences temporary insanity lasting one day, it is necessary to make up the prayers up for one day and one night (five daily prayers) upon waking. ‘Ammār ibn Yāsir fainted in Zuhr prayer time and he couldn’t awake until midnight but he made qada (make up) for the Zuhr, ‘Asr, Maghrib and ‘Isha prayers”.838 If fainting or temporary insanity lasts for more than one day it is not necessary to make up the missed prayers up (qada) based on the following evidence; “Ibn ‘Umar fainted for three days, he didn’t make the missed prayers up (qada) when he woke up”.839

<table>
<thead>
<tr>
<th>SUMMARY OF THE PRAYER OF A SICK PERSON:</th>
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<tbody>
<tr>
<td>1. If one is too sick to stand for the prayer (or is afraid that standing will worsen their illness or impede their recovery) it is permissible to perform the prayers sitting.</td>
</tr>
<tr>
<td>2. If a person can only stand for a short time, he/she can start the prayer standing and continue it sitting.</td>
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<tr>
<td>3. If a person cannot bow or prostrate, he/she can nod the head. This should be done lower for the prostration than for the bowing.</td>
</tr>
</tbody>
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836 Bazzār, Bayḥaqī, Tabaranī narrate from Ibn ‘Umar.
838 Daraqūtnī.
839 Daraqūtnī.
4. If a person is unable to pray sitting he/she can pray lying down on the back (preferred) or side, making gestures. In this case a cushion should be placed under the head to face *qibla* and the feet should not be extended in the direction of the prayer.

5. If a person is on a ship at sea he/she is permitted to pray sitting, unless the ship is anchored.

6. If a person faints or experiences temporary insanity lasting a day, he/she is to make *qada* for the prayers of one day and night (5 daily prayers). If it lasts longer than one day then *qada* is not necessary.

**THE PRAYER OF THE TRAVELLER**

The hardships of travelling are eased for those on a difficult journey by some changes to the rulings around worship. These include shortening the number of *rak’ah* of the prayers, not fasting during Ramadan, being able to wear *khuf* (footgear) for three days and nights. Friday prayer, ‘Eid prayers and sacrificing an animal are not obligatory for them.

The literal meaning of travel means to cross a distance. Legally in Islam, it is a specific distance that is travelled. The shortest journey for which the legal rules are changed is the distance of three days’ travelling at an average pace. Muslims are considered travellers when they leave their home intending to travel for three days (or a distance that usually takes three days on foot or by camel). If this is the case, the rulings on worship during travel are applicable.

Today, people usually use more modern modes of transport that cover large distances in a short time. The change to the rulings for travellers is to bring easiness to them. However, if we use the measurements from the old *fatwa* we lose the wisdom behind those rulings as it only takes around 30 or 40 minutes to travel by car the same distance that would take three days on foot. The most common vehicle today is the automobile and the travelling distance should be measured based on that today.

There are many conditions related to this travel distance; one of them is that a woman cannot travel this distance alone. If we use the old measurements, this would mean a woman cannot drive half an hour or more by herself. This would not bring easiness for women, although shortening the prayer or other rulings are regulated to make rules easy for Muslims. Today, the old *fatwa* and measurements are not valid. Muslim
scholars must make *ijtihād* (new *fatwa*) based on the Qur’ān and Hadith of the Prophet (pbuh) in consideration of their time and conditions.

There are many Hadith about the travelling time, distance and its rulings.

Anas reports: I prayed *Zuhr* four *rak’ah* with the Prophet (pbuh) in Medina and prayed *‘Asr* two *rak’ah* at Dhul Hulayfa.840

Ibn ‘Umar reports: The Prophet (pbuh) said, ‘A woman cannot travel for three days without the presence of her relatives with her’.841

Shortening the prayers is *‘azimah* (a main rule) in the Ḥanafī School of Thought while it is *rukhṣah* (easiness) in other schools. Ḥanafī scholars rely on the following Hadith:

‘A’isha reports: Obligatory prayers were two *rak’ah* each. They remained the same for travellers but increased for residents.842

In another narration: It was ruled that the prayers were two *rak’ah*. After the Prophet (pbuh) emigrated, they were increased to four *rak’ah* for residents but remained the same for travellers.843

Ibn ‘Abbās reports: Allah made the prayers obligatory upon you. For residents they are four *rak’ah*, for travellers they are two *rak’ah* and there is one *rak’ah* for fearing the words of the Prophet (pbuh).844

Another Hadith states: The Prophet (pbuh) made the prayers obligatory upon you. For the travellers they are two *rak’ah* and for residents they are four *rak’ah*.845

The shortening of the prayers is permitted for travellers when they pass the buildings of their area of residence. They are shortened until they return home. ‘Ali ibn Rabia reports:

840 Muslim and Abu Dāwud.
841 Buhkari, Muslim, Āḥmad bin Hanbel and Abu Dāwud.
842 Bukhari and Muslim.
843 Bukhari.
844 Muslim.
845 Tabaranī.
We travelled with ‘Ali and prayed two rak’ah; in the distance we could see Kūfa. When we came back home we prayed again two rak’ah; in the distance we could see our city.846

If a traveller intends to stay less than fifteen days in a city or a village, he/she shortens the prayers but if the intended stay is for fifteen days or more he/she prays four rak’ah. The Prophet (pbuh) said: “if you travel to a city with the intention of staying for fifteen days you pray four rak’ah, if you don’t know when you will leave you short your prayers”.847 Ibn ‘Umar said; “If you travel and your intention is to stay for fifteen days you don’t shorten the prayers, but if you don’t know when you will leave then you shorten your prayers”.848

“The Prophet (pbuh) stayed for twenty days in Tabuk and shortened his prayers during this time”.849 This Hadith explains that if a person doesn’t know the length of the stay doesn’t have any intention about it, the prayers can be shortened for the duration. Ibn ‘Umar said:

When we were in Azerbaijan for military purposes the winter was very hard and we stayed there for six months, during this time we shortened the prayers.850

It is wajib for travellers to shorten their four rak’ah prayers to two rak’ah. If a traveller completes four rak’ah and performs the first sitting (after the first two rak’ah), the prayer is valid but disliked because the final salām has been delayed. In this case, the last two rak’ah are deemed as voluntary prayer. If, however, the person does not sit for the first sitting after two rak’ah and continues the prayer as four rak’ah, then the prayer is not valid because the first sitting at the second rak’ah is obligatory for travellers and leaving any obligatory part in the prayer makes it void.

If a traveller offers a prayer during its time behind a resident imam, he/she obeys the imam and prays four rak’ah. The prayer is valid even if the imam leaves the first sitting, because he/she is to follow the imam. If, however, the congregational prayer is not being offered in its time (if the imam is leading a qāda prayer), the traveller cannot follow the imam or the prayer will not be valid. The traveller can be an imam for the residents.

847 Taḥawī narrates from Ibn ‘Abbās and Ibn ‘Umar.
849 Muslim narrates from Jābir.
850 Bayḥaqī narrates from Ibn ‘Umar.
In this case the traveller shortens his prayer but the residents complete their prayers after the imam’s *salām*. It is recommended to warn people about this. ‘Imran ibn Husayn reports:

> We were together at the conquest of Mecca. The Prophet (pbuh) stayed eighteen nights in Mecca. He shortened his prayers during this time and warned the Meccan people, ‘O residents of Mecca, you pray four *rak’ah*, we are travellers’.851

If a person leaves their resident city to live in a different city permanently, his/her residency is changed and the new city becomes his/her residence. The Prophet (pbuh) shortened his prayers when he visited Mecca even though he was born there because his resident city became Medina. Temporary leaving doesn’t change the status of the resident city.

If a person misses a prayer when travelling and decides to make it up on returning home he/she is to offer it as two *rak’ah*. If a resident misses a prayer and decides to make it up whilst travelling it must be offered as four *rak’ah*.

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**SUMMARY OF THE PRAYER OF THE TRAVELLER:**

1. Rules around some forms of worship including praying are changed for people who are travelling a distance which would take 3 days on foot or by camel.
2. Shortening the prayers from four to two *rak’ah* is *wajib* for travellers. This can be done from the time that they pass the buildings of their area of residence until they return.
3. Travellers staying somewhere for less than 15 days shorten their prayers. If they are staying 15 days or longer they don’t shorten their prayers. If they are unsure of their length of stay, they shorten their prayers for the whole duration.
4. A traveller can be imam for residents, but the residents still pray four *rak’ah* by performing two more *rak’ah* after the imam has made the final *salām*.
5. Moving one’s residence permanently to another place changes the place of residence so residence rules apply.

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851 Abu Dāwud and Tirmidhi.
6. Prayers missed whilst travelling are made up as 2 rak’ah even if they are made up in the place of residence. Prayers missed whilst resident are made up as 4 rak’ah when travelling.

THE FRIDAY PRAYER

When the Prophet (pbuh) immigrated to Medina he stayed Monday, Tuesday, Wednesday and Thursday in land of Banī ‘Amr ibn ‘Awf and established a masjid there. After that he left and came to Banī Sālim ibn ‘Awf and performed the Friday congregational prayer at the valley of Danuna for the first time. The Friday congregational prayer is obligatory based on the Qur’ān, the Sunnah and general consensus. Allah says in the Qur’ān:

O you who believe! When the call is made for the Prayer on Friday, then move promptly to the remembrance of God (by listening to the sermon and doing the Prayer), and leave off business (and whatever else you may be preoccupied with). This is better for you, if you but knew.852

The Prophet (pbuh) said: The Friday prayer is obligatory upon every Muslim in congregation except four: a slave, a woman, a child and the sick.853

Tamim ad-Dari reports: The Prophet (pbuh) said, ‘The Friday prayer is obligatory upon Muslims except a child, a slave and a traveller.854

Tabaranī narrated this Hadith with additional words: ‘a woman and the sick’.

The Prophet (pbuh) said the following words when he was in the pulpit, ‘people who don’t attend the Friday prayer Allah will seal their hearts and they become oblivious’. 855

In another Hadith: The Prophet (pbuh) said, ‘Whoever abandons the Friday prayer for three weeks because of his laziness, Allah seals their hearts’. 856

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853 Abu Dāwud and Bayḥaqī.
854 Bukhari.
855 Muslim narrates from Abu Huraira and Ibn ‘Umar.
Another narration: The Prophet (pbuh) said, ‘Whoever abandons the Friday prayer without any excuse Allah seals their hearts’.\(^{857}\)

There is consensus between all the scholars that the Friday prayer is obligatory, based on the previous evidence. The one who rejects Friday prayer is a non-believer. The Prophet (pbuh) said:

Bear in mind that Allah has made compulsory for you the Friday prayer at this place of mine, on this day of mine and during this month of mine and in this year of mine, until the Day of Resurrection. He who abandons it during my lifetime or after, while he has a just or tyrant ruler, making little of it or denying it, Allah will not unite his gathering, nor will He bless his affairs. Be aware that his prayer will not be valid nor will his \(\text{zakat}\) or \(\text{hajj}\); nor will his fasting nor his virtues be accepted as long as he does not repent: So, he who repents Allah will restore for him His grace.\(^{858}\)

**CONDITIONS THAT RENDER THE FRIDAY PRAYER OBLIGATORY**

1. Being resident in a city, town or similar place.
2. Being in good health. For the elders and sick people it is not obligatory.
3. Having freedom. The slaves are not supposed to perform the Friday prayers.
4. Being male. It is not obligatory upon women.
5. Reaching puberty (maturity). It is a condition for all kind of religious responsibilities.
6. Being without mental disability. The mental health is precondition for all kind of responsibilities.
7. Having sound and healthy eyes and legs.

If anyone prays the Friday prayer even though he is not obliged to pray because of the conditions mentioned above, his prayer is valid. For example, if a traveller performs the Friday prayer, it is valid. These

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\(^{856}\) Aḥmad bin Hanbel, Tirmidhi and Abu Dāwud.

\(^{857}\) Aḥmad bin Hanbel.

\(^{858}\) Ibn Majah.
conditions are for the ease of the people. If they have some obstacles, then Allah removes the obligation from them.

**CONDITIONS THAT VALIDATE THE FRIDAY PRAYER**

It is performed in a city or similar places and in its courtyard, an area that is counted as part of the city. The Friday prayer is not prayed in the desert or small villages. ‘Ali said, “The Friday prayer is performed only in a big city or crowded places”.\(^{859}\) There were many small villages around Medina but the Prophet (pbuh) didn’t command the people in them to perform the Friday prayer. Imam Shāfi’i and Mālik hold that it is permissible to perform the Friday prayers in the villages. A comprehensive city, according to Abū Ḥanīfa, is a place that has a leader, a mufti and a judge who implements the law. If the Friday prayer is performed at different *masjids* in the same city, it is valid and accepted.

The Friday prayer is conducted by the sultan as an imam or his deputy leads it. The Prophet (pbuh) said, “Allah has made compulsory for you the Friday prayer…while he has a just or tyrant ruler”.\(^{860}\) Even if the imam or ruler is a bad person, they can lead the Friday prayers and Muslims must pray behind them, as long as he is not an unbeliever.

The Friday prayer is performed within the time of *Zuhr*. It is not valid before or after the time of *Zuhr*. Anas reports: “The Prophet (pbuh) used to offer the Friday prayer when the sun declined” (when the sun passed its zenith).\(^{861}\)

The sermon must be delivered before the Friday prayer. If the prayer is offered without a sermon or the sermon is delivered after the prayer, the Friday prayer is not valid. The Prophet (pbuh) never performed the Friday prayer without giving a sermon in his lifetime.\(^{862}\) If it was permissible to offer the prayer without a sermon the Prophet (pbuh) would have done it even just once to teach its permissibility to his followers (*ummah*). In the sermon the imam praises Allah, makes *dua* for the Prophet (pbuh) and preaches to the believers. If the imam abandons praising Allah and making *dua* for the Prophet (pbuh), the sermon and the Friday prayer are not valid. The sermon is only valid if its length is at least the same as the time it takes to recite *tashahhud* (including *hamd* and *salawaat*). ‘A’isha reports;

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\(^{859}\) ‘Abdurrazaaq Ibn Abu Shayba narrates from ‘Ali.

\(^{860}\) Ibn Majah.

\(^{861}\) Bukhari narrates from Anas Ibn Mālik

\(^{862}\) Bayhaqi reports.
“the prayer (Zuhr prayer on Friday) is shortened for the sermon and whatever is required for the prayer is also required for the sermon”.

The sermon must be delivered within the Zuhr prayer time, otherwise it is not valid. Saib ibn Yazid reports; “In the times of the Prophet (pbuh), Abū Bakr and ‘Umar, the adhan announcing the Friday prayer was called when the imam sat on the pulpit ready to give the sermon.”

There must be a group present. This is achieved with three men besides the imam, even if the men are slaves, travellers or are all suffering from an illness. It is also a condition that they must remain with the imam until the first prostration. If they leave the prayer after this, the imam is to complete the Friday prayer and it is valid. If they leave the prayer before the first prostration the prayer is nullified and the imam must pray Zuhr.

It is wajib to perform the prayer publicly. General consent is that the doors of the masjid are open and Muslims are allowed to enter it any time. The Friday prayer takes the place of the Zuhr prayer and whoever performs the Friday prayer doesn’t pray Zuhr. It is disliked to pray Zuhr with a group in a city on Friday. However, if the people praying Zuhr are not obliged to pray the Friday prayer, (for example travellers), they can pray Zuhr as a group. Performing the Friday prayer is based on definite evidence and if one leaves it without any excuse, it is disliked for him to pray Zuhr in a group. If he does his prayer is valid but disliked, because the group is constituted only for the Friday prayer not for Zuhr.

If anyone catches the imam who leads the Friday prayer during the last sitting, he can complete his prayer as the Friday prayer. For Shāfi, if a person catches the imam at the second rak‘ah he can complete it as the Friday prayer; otherwise he has to perform Zuhr prayer. Hanafite scholars rely on the following Hadith: The Prophet (pbuh) said:

> When you hear the adhan do not rush or run to the prayers. You should walk in a dignified manner. Whatever you catch of the prayer, you pray with the imam. Any of the prayer that you miss, you complete after the imam has given salām.

When one hears the first adhan on Friday he is supposed to finish doing business and go to the masjid. When the imam climbs to the pulpit it

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863 Fath Bāb al Inayah.
864 Bukhari reports.
865 The all six hadith books narrate from Abu Huraira.
is forbidden to offer optional prayers or talk until the imam finishes the prayer. The Prophet (pbuh) said:

> If you say to your friend ‘be quiet’ on Friday when the imam is delivering his sermon, you spoke badly (it is considered a sin and it nullifies the conditions of the Friday prayer).  

When the imam sits in the pulpit the second *adhan* is called in front of the imam. The *adhan* that is mentioned in the Qur’ân was when the imam sat in the pulpit during the time of the Prophet (pbuh), Abû Bakr, ‘Umar and most of the time of ‘Uthman. When the *masjid* became crowded the second *adhan* started to be called for visitors. It is required to listen to the imam during the sermon and people should not read the Qur’ân, give *salâm*, etc. Some scholars bring forth the following Hadith as evidence for the permissibility of offering two *rak’ah* prayers even if the imam is giving the sermon on Friday:

> Jâbir narrates that a man came on Friday when the Prophet (pbuh) was in the pulpit giving a sermon. The Prophet (pbuh) said, ‘O (Muslim), did you pray?’ He replied, ‘No’. The Prophet (pbuh) said, ‘Pray two *rak’ah*’.  

Hanafite scholars argue that this Hadith does not change the rule as the Prophet (pbuh) stopped the sermon and waited for the man to finish his prayer. This is illustrated by Anas’ narration of the same event where he adds “The Prophet (pbuh) held up his sermon for the man until he finished his prayer”. This incident happened before the Prophet (pbuh) started his sermon. It is disliked to perform optional prayer until the imam finishes his sermon.

The imam delivers his sermon standing. The sermon consists of two parts and there is a short period of sitting between them. The Prophet (pbuh) gave the sermon in two parts and he was sitting between them. It is Sunnah to deliver the sermon in a state of ritual purification (*wudu*) and with clean clothes. When the imam finishes his sermon *iqama* is called and the imam leads two *rak’ah* of Friday prayer.

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866 Muslim and Abu Dâwud.  
867 Ishâq ibn Rahuwayh narrates in his *Musnad*.  
868 All the six hadith books report.  
869 Daraqutnî relates from Anas.  
870 Bukhari and Muslim narrate from Ibn ‘Umar.
SUMMARY OF THE FRIDAY PRAYER:

1. Friday prayer is *fard* except for travellers, the sick, the elderly, children, women and the mentally ill.
2. It should be prayed in a large, crowded place and led by the leader of that place, even if he is not a good person.
3. It is prayed at the time of *Zuhr*, and replaces the *Zuhr* prayer for anyone who prays it.
4. A sermon must be given by the imam before the prayer takes place. It shouldn’t be shorter than the time it takes to recite *tashahhud*, *hamd* and *salawaat*.
5. There must be a group present of at least 3 men besides the imam and they must stay until after the first prostration.
6. It is *wajib* to perform the prayer publicly.
7. It is disliked to prayer the *Zuhr* prayer in a group on a Friday unless it is being prayed by people who are not obliged to pray the Friday prayer.
8. If a person joins the imam in the last sitting of the Friday prayer, he is able to complete his prayer as the Friday prayer.
9. When the first *adhan* is called one should leave their business and go to the *masjid*.
10. When the imam goes into the pulpit it is forbidden to pray optional prayers or talk until the imam finishes the prayer. The second *adhan* is called at this time.
11. It is required to listen to the sermon and not do anything else during this time.
12. The imam stands to give the sermon. He performs it in two parts, sitting in between. He should have *wudu* and be wearing clean clothes. After the sermon *iqama* is called and the imam leads the congregation in two *rak’ah* of Friday prayer.

THE ‘EID PRAYERS

The ‘Eid of Ramadan (‘Eid al-Fitr) started to be performed in the first year after the emigration. It is called “‘Eid” because Allah bestows many blessings on His servants on that day.

When the Prophet (pbuh) came to Medina the residents of Medina had two celebration days. The Prophet (pbuh) asked, ‘what are these two days?’ They said, ‘we have been celebrating these two days since the time of ignorance’. The Prophet (pbuh)
said, ‘Allah changed your days with the better ones: they are ‘Eid al-Fitr and ‘Eid al-Adha’.  

The ‘Eid prayers are Sunnah for Imam Mālik and Shāfi’i however they are *wajib* in the Ḥanafite School of Thought because the Prophet Muḥammad (pbuh) constantly performed these prayers and Allah says in the Qur’ān:

…God wills ease for you, and He does not will hardship for you, so that you can complete the number of the days required, and exalt God for He has guided you, and so it may be that you will give thanks (due to Him).  

This verse is understood by Ḥanafite scholars that offering the ‘Eid prayers is obligatory in order to thank and exalt Allah. The conditions for the ‘Eid prayer are the same as for the Friday prayer, with the exception of the sermon. The ‘Eid prayer is valid without a sermon, though it is a minor offence to omit it because one has neglected a Sunnah. The sermon is Sunnah for the ‘Eid prayers and it is delivered after the prayer because the Prophet (pbuh), Abū Bakr and ‘Umar offered ‘Eid prayers before the sermon.  

**RECOMMENDATIONS ON ‘EID AL-FITR**

It is Sunnah to eat something sweet before going to the ‘Eid prayer of Ramadan.

The Prophet (pbuh) ate an odd number of dates before going the *masjid* to lead the ‘Eid prayer.  

The Prophet (pbuh) did not come to the *masjid* before eating something on ‘Eid al-Fitr, but on ‘Eid al-Adha he did not eat before leading the ‘Eid prayer.  

Using a *miswak* or brushing the teeth and taking a shower before going to the *masjid* is Sunnah. The Prophet (pbuh) took a shower on the

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871 Abu Dāwud narrates from Anas.
872 Qur’ān 2:185.
873 Bukhari and Muslim narrate from Ibn ‘Umar.
874 Bukhari narrates from Anas.
875 Tirmidhi and Ibn Majah.
day of ‘Eid al-Fitr, ‘Eid al-Adha and Arafa.\textsuperscript{876} Using perfume or a nice fragrance is recommended, because it is a day of gathering and Muslims should not disturb others by smelling bad. Wearing the best and cleanest clothes on this day is Sunnah as a practice of the Messenger of God (pbuh): “The Prophet (pbuh) was wearing a nice cloak at both ‘Eids”.\textsuperscript{877}

Muslims should give fitr donation before the ‘Eid prayer (Ramadan) based on the following Hadith: “The Prophet (pbuh) commanded Muslims to give the fitr donation before coming to the masjid for the ‘Eid prayer”.\textsuperscript{878} It is recommended to consider the needs of the poor by giving charity before ‘Eid. This enables the poor to participate more fully in the celebration of ‘Eid and the ‘Eid prayers knowing that their needs have been met.

It is recommended to walk to the masjid on the day of ‘Eid and utter takbir loudly. Allah says in the Qur’an: “…exalt God for He has guided you, and so it may be that you will give thanks (due to Him)”.\textsuperscript{879} The Prophet (pbuh) was uttering takbir on the day of ‘Eid al-Fitr and ‘Eid al-Adha until he entered the masjid.\textsuperscript{880}

It is disliked to offer voluntary prayers at the masjid or at home prior to the ‘Eid prayer. Ibn ‘Abbās reports: “The Prophet (pbuh) came to the masjid and led the ‘Eid prayer for Muslims, but he didn’t offer optional prayers before or after the prayer”.\textsuperscript{881} It is not disliked to offer optional prayers at home after the ‘Eid prayer, indeed it is recommended based on the following Hadith; “the Prophet (pbuh) never performed an optional prayer before the ‘Eid prayer but when he came back to his home he was offering two rak‘ah”.\textsuperscript{882}

**THE TIME OF THE ‘EID PRAYER**

The time to perform the ‘Eid prayer is when the sun has risen above the horizon the height of a spear’s length or two, and ends just prior to noon.

\textsuperscript{876} Ibn Majah narrates from Fakih ibn Sa’d.
\textsuperscript{877} Ibn Majah narrates from Ibn ‘Abbās.
\textsuperscript{878} Bukhari and Muslim narrate from Ibn ‘Umar.
\textsuperscript{879} Qur’an 2:185.
\textsuperscript{880} Daraqutnī narrates from Ibn ‘Umar.
\textsuperscript{881} Bukhari and Muslim.
\textsuperscript{882} Ibn Majah.
Once the Companions couldn’t understand the day of ‘Eid during Ramadan because of the clouds in the sky and they continued to fast. But they were informed that it was the day of ‘Eid after the sun passed its meridian. The Prophet (pbuh) ordered them to break their fast and they broke it in that hour.

The next day the Prophet (pbuh) led them the ‘Eid prayer.\(^{883}\)

The Prophet (pbuh) wouldn’t have waited until the next day to perform the ‘Eid prayer if it were permissible to lead it after the sun passes its meridian.

**HOW TO PERFORM THE ‘EID PRAYER**

One is to intend for the prayer of ‘Eid within themself, then the opening *takbir* is given, after which the imam and the followers recite opening glorification (*thana*). Then the three additional *takbirs* are uttered by the imam and by the followers. During these *takbirs*, the imam and the followers raise their hands to the ears then lower them to the sides without crossing them under the navel. It is recommended to wait the duration of three *tasbeeh* (three seconds) between each *takbir*. After the third *takbir*, the hands are to be crossed under the navel. After that the imam is to seek refuge with Allah from Satan and say, “In the name of Allah, Most Merciful, and Most Gracious.” After this he recites the Fatiha along with another *surah*, preferably *surah* A’la. Following this, the imam and the followers perform the bowing. When the imam rises for the second *rak’ah*, he is to begin with the *basmala* and then follow this with a *surah*; it is recommended to recite Ghashiyah. After the *surah* the imam and the followers utter three *takbirs* and then they bow with the fourth *takbir*. After prostrations, *tashahhud*, *salawaat* and *dua* the imam and followers give *salām*.

Ibn Masud was uttering nine *takbirs* in the ‘Eid prayers; four *takbirs* before reciting Fatiha in the first *rak’ah* then *takbir* and bowing. In the second *rak’ah* he was reciting Fatiha and an additional *surah*, after that he was uttering four *takbirs* and bowing.\(^{884}\) Abdullah ibn Harith reports:

> Ibn ‘Abbas performed the ‘Eid prayer, he uttered nine *takbirs*; five of them were uttered in the first *rak’ah* and four of them

\(^{883}\) Taḥawī.

\(^{884}\) ‘Abdurrazzaq narrates from Ibn Masud.
were uttered in the second rak‘ah. He recited Fatiha and the additional verses or surah successively.\textsuperscript{885}

If anyone misses the ‘Eid prayer, they don’t make qada and they don’t pray it alone. If a person joins the prayer when the imam is in the second rak‘ah, he completes the first rak‘ah by himself after the salām. When completing this rak‘ah, he recites the Qur’ān first and then utters the wajib takbirs before bowing.

THE ‘EID AL-ADHA PRAYER

The ‘Eid al-Adha prayer is similar to the ‘Eid al-Fitr prayer; it is also performed as two rak‘ah. ‘Umar reports; “the Friday prayer, the Eid al-Fitr and the Eid al-Adha prayers and the prayers in the journey are performed as two rak‘ah”.\textsuperscript{886}

However, it is recommended not to eat before this ‘Eid prayer based on the Hadith: “The Prophet (pbuh) was not eating until he was coming back from the masjid on ‘Eid al-Adha”.\textsuperscript{887} In another narration, “He was eating the meat of the animal which he sacrificed at ‘Eid al-Adha”.\textsuperscript{888} It is recommended to perform the ‘Eid prayer early to have some time for sacrificing the animals on the day of ‘Eid al-Adha. Uttering takbir loudly whilst walking to the masjid is Sunnah, as is going and returning using different routes. The Prophet (pbuh) used one route on his way to the masjid and he used a different route to return home.\textsuperscript{889}

The ‘Eid prayer can be performed on any of the three days of ‘Eid al-Adha if there is an excuse for not performing it on the first day, but it must be offered between 45 minutes after sunrise until the time before midday; the sun must not pass its meridian. After three days it cannot be offered because only those three days are assigned for sacrificing the animals.

It is recommended for the imam to talk about tashreeq takbirs and the rulings regarding sacrificing animals in his sermon. It is wajib to commence the takbir of tashreeq after dawn on the day of Arafa (9 Dhul Hijjah) and to end it after the ‘Asr prayer on the fourth day of ‘Eid al-Adha (13 Dhul Hijjah). The takbir is wajib straight after every obligatory

\textsuperscript{885} Ibn Abī Shayba reports.
\textsuperscript{886} Nasaī, Ibn Majah and Bayhaqī.
\textsuperscript{887} Tirmidhi and Ibn Majah.
\textsuperscript{888} ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
\textsuperscript{889} Abu Dāwud and Ibn Majah narrate from Ibn ‘Umar.
prayer for anyone who prays the obligatory prayer. This is the case even if one prays it alone, is a traveller, resides in a small village, is following the imam or is a traveller following the resident imam.

The words of tashreeq takbir are: ‘Allah-u Akbar Allah-u Akbar, La ilaha ill-Allah, wa-Allahu Akbar, Allah-u Akbar, Walillah al-Hamd (Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah. Allah is the Greatest. Allah is the Greatest. All Praise be to Allah). These takbirs are one of the symbols of Islam and they are uttered loudly. ‘Ali was uttering tashreeq takbirs from the Fajr prayer on Arafa until the ‘Asr prayer on the fourth day of ‘Eid al-Ad’ha. He was also uttering it after ‘Asr. Utterance of the takbirs has been judged as necessary (wajib) because Allah says in the Qur’ân: “Mention God during the (three) appointed days…”

SUMMARY OF THE ‘EID PRAYERS:

1. ‘Eid prayers are wajib. The conditions are the same as for the Friday prayer except that a sermon doesn’t have to be given. But giving a sermon is Sunnah.

‘Eid al-Fitr (Ramadan) Prayer

2. It is Sunnah to eat something sweet before attending the prayer.
3. Using miswak or brushing the teeth and taking a shower before the prayer is Sunnah as is making the body smell good by using perfume or a nice fragrance.
4. Wearing the best and cleanest clothes is Sunnah.
5. Giving fitr to the poor before the prayer is Sunnah.
6. It is recommended to walk to the masjid uttering takbir loudly.
7. It is disliked to offer optional prayers at home prior to attending the ‘Eid prayer but it is recommended to offer optional prayers at home after the ‘Eid prayer.
8. The time of the ‘Eid prayer is when the sun has risen above the horizon to the height of a spear’s length until just before noon.

‘Eid al-Adha Prayer

9. It is recommended not to eat before this prayer.

890 Imam Muḥammad narrates from ‘Ali in his Āthār.
891 Qur’ân 2:203.
10. It is recommended to pray early to leave time for making the sacrifice.
11. Walking to the masjid uttering tashreeq takbir and walking home from a different direction is Sunnah.
12. The prayer can be performed on any of the first three days of ‘Eid al-Adha if there is an excuse for not performing it on the first day. It must be performed between 45 minutes after the sun has risen until just before noon.
13. It is recommended for the imam to talk about tashreeq takbir and the ruling regarding animal sacrifice during the sermon.
14. It is wajib to start saying tashreeq takbir from after dawn on the day of Arafa (one day before ‘Eid) until after ‘Asr on the fourth day of ‘Eid. It is spoken once after every fard prayer.

THE FUNERAL

This chapter discusses the rulings related to the dying person and the funeral rites. It is Sunnah to turn the dying person on the right side facing the qibla, because this is how he/she will be put into the grave.

When the Prophet (pbuh) came to Medina he asked about Bera ibn Ma’rur, they said, ‘he died and he made a will in which one third of his wealth will be given to you. He also recommended to his friends to turn him towards the qibla when he was dying’. The Prophet (pbuh) said, ‘He was guided to the truth (al-fitrah), I am giving his wealth back to his child’.

It is permitted to keep the dying person on his/her back, if it is easier to treat him/her in this position, though the head is to be slightly inclined so that the face is directed towards the qibla and not the sky. It is Sunnah to instruct (talqin) the dying person to say, “There is no god but Allah”. This should be done audibly but gently and sensitively without insistence as he/she is already passing through a very difficult experience.

The Prophet (pbuh) said: Instruct your dying people to say ‘there is no god but Allah’.

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892 Ḥākim narrates from Abu Qatada in his Mustadrak.
893 All six hadith books except Bukhari narrate from Abu Sa’id.
Ibn ‘Umar reports: The Prophet (pbuh) said, ‘Whoever says these words (la ilaha illa Allah) when he is about to die, the words will save him from the fire’. 894

The Prophet (pbuh) said: Those whose last word is ‘there is no god but Allah’ will enter the paradise. 895

After instructing this testimony, it is recommended to be silent. Probably a dying person will utter it as a last word and will be saved from the fire. Instructing talqin (la ilaha illa Allah) is not done when the deceased is put in the grave because it is innovation (bid’ah).

It is recommended to close the jaw of the deceased with a wide bandage tied around the head and under the jaw so the mouth is not left open. It is also Sunnah to close the eyes of the deceased so their relatives are not upset by the expressions that may be shown in the eyes. The Prophet (pbuh) said:

When you witness the death of one close their eyes, because the eyes follow the soul (when it leaves the body), say good things at his presence, because the angels say ‘amin’ upon the words of household. 896

Umm Salama said:

Allah’s Messenger (pbuh) came in and found Abū Salama’s eyes staring. He closed them and said, ‘verily when the soul is snatched, the eyesight follows it’. Some people from his family began to scream, upon this the Prophet (pbuh) said, ‘Only pray for good for yourselves, for verily the angels say amin [So be it] to whatever you say, but rather say, O Allah forgive Abū Salama, raise his status among the rightly guided ones and replace him with a righteous one’. 897

**SUMMARY OF THE FUNERAL:**

1. It is Sunnah to turn the dying person onto the right side facing qibla.

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894 ‘Aliy al-Qārî, Fatḥ Bāb al Inayah.
895 Abu Dāwud.
896 Ibn Majah and Ḥākim.
897 Muslim narrates from Ummu Salama.
2. It is permitted to keep him/her on his/her back to aid treatment. In this case the head should be raised on a pillow facing qibla.

3. It is Sunnah to instruct the dying person to give testimony of the faith (talqin) that there is no god but Allah.

4. It is recommended to remain silent after this out of sensitivity towards the dying person and what he/she is experiencing.

5. It is recommended to close the mouth of the deceased by tying a wide bandage around the jaw and head.

6. It is recommended to close the eyes of the deceased.

**WASHING AND PREPARING THE DECEASED**

The body of the deceased is to be placed on a bench. The body is placed with either the feet or the right side facing towards the qibla. Imam Sarakhsī says: whichever is easy to pour water on the deceased that is preferable. It is recommended to circle the bench an odd number of times with a fragrant scent to dispel bad odours. The Prophet (pbuh) said: “When you circle the bench with scent do it in odd numbers”.898

It is recommended to make haste in preparing the deceased for burial. Washing the deceased is farḍ kifayah (some people in the community must do it, if none does it all the community will be sinners) upon living Muslims. Even if the deceased is found in water, Muslims must wash the body. The process of washing the deceased is as follows: the clothes of the deceased are removed and the private area is covered between the navel and the knees. The Prophet (pbuh) said: “it is not permissible to look at the private area of a dead or living person”.899 Because of this Hadith, men cannot wash deceased women, even their own wives. But a wife is permitted to wash her deceased husband because she remains his wife for another four months and ten days according to the Qur’ān: “Those among you who die, leaving behind their wives: they (the wives) shall keep themselves in waiting for four months and ten days...”.900

When the Prophet (pbuh) died, the Companions couldn’t decide whether to remove his clothes for the washing process or not. Meanwhile they heard a voice from the unseen realm (ghayb) instructing them ‘do not

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898 Aḥmad bin Hanbel and Ibn Hibbān narrate from Jābir.
899 ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
900 Qur’ān 2:234.
remove his clothes, wash him in his clothes’. People become dirty when they die and the filth is removed by washing, but the Prophet (pbuh) was pure and nothing came from him save good things and blessings. The person who washes the dead wraps something around their hands to avoid directly touching the body of the deceased. The deceased is given wudu without washing their mouth or nostrils. The hands are not washed first, as with the wudu of living people, but the face of the deceased is washed first. The head is not wiped.

If a baby is stillborn, it is not washed and the funeral prayer is not offered according to Abū Ḣanīfa and Muhammad. This is because washing is only performed for the prayer and the baby is not responsible for this duty. Abū Yusuf holds that stillborn babies are washed but the funeral prayer is not offered. Similarly, the foetus of a miscarriage is washed and buried but the funeral prayer is not offered.

The nails, beard and hair of the deceased are not to be cut or trimmed. Once, ‘A’isha saw a woman who combed the hair of the deceased and upon this she asked; “why are you combing the hair of the deceased?”. ‘A’isha meant that the deceased do not need to have their hair combed and it is improper to do that. Upon completion of wudu, water that has been boiled with sidr (lote tree leaves) is poured on the deceased. If there are no lote tree leaves then plain water is to be used. The head of the deceased, including the beard, is then washed with khatmi, which has a sweet aroma and is used as a cleanser. If it is not found, it is permissible to use any cleansing soap.

After that, the deceased is tilted onto the left side and washed until the water reaches the part that touches the bedside. The body is then placed on its right side and similarly bathed, until the water reaches the other side. The deceased is then inclined in a sitting position slightly leaning forward (to prevent the body falling) and the stomach is gently massaged (to clear away any traces of remaining bodily substances). Whatever exits the body is to be washed away, and the washing process is not to be repeated, because the religion instructs to complete the washing process once. Following this, the deceased is tilted onto the left side and washed one more time with water which includes kafur (camphor); the obligatory washing three times is completed with the last wash. The deceased is then dried with a towel as it is done for the living to prevent wetting the shroud.

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901 Fatḥ Bāb al Inayah.
902 ‘Abdurrazzaq reports in his Musannaf.
The head and the beard of the deceased are anointed with *hanut* (balm or an aromatic compound). *Kafur* (camphor) is rubbed into the areas that touch the floor in prostration – the forehead, nose, palms, knees and feet. Applying fragrances is Sunnah and courtesy, the limbs of the prostration deserve this courtesy more than any other limbs of the body.

Ummu ‘Atiyya reports:

The Prophet (pbuh) came to us when his daughter died and said, ‘Wash her three times, or five times if it is necessary, with water and *sidr* (lote tree leaves). Use *kafur* (camphor) or similar to *kafur* at the last washing. When you finish the washing let me know’. When we finished washing her we informed the Prophet (pbuh) and he gave us his cloak and said, ‘put this upon her (cover her with this).’

The Prophet (pbuh) said:

The Prophet Adam was as tall as a date tree. When death came upon him the angels descended with a shroud and *hanut* (balm or an aromatic compound) from paradise. They washed him with water and *sidr* (lote tree leaves) and rubbed him with *kafur* (camphor) at the third washing. After that they shrouded him with an odd number of clothes. They dug a grave for him and offered the funeral prayer over him. After they finished the burial of Adam they said, this is the Sunnah (preparing the deceased and burying) for the children of Adam after him.

Abū Wālāl reports: ‘Ali used to have musk leftover from the Prophet (pbuh) and he advised his relatives to apply it on his body when he died.

Salman reports: He gave musk to his wife and said ‘when I die apply this musk on my body, because when the people carry my funeral I do not provide them with food or drink (for their service) but at least they may benefit from the good smell’.

Cotton is not to be stuffed into the ears, mouth, nostrils or the genital areas of the deceased. It is disliked if a *junub* man or *hayd* woman (one

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903 Bukhari.
904 ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
905 Ḥākim reports in Mustadrak.
906 ‘Abdurrāzzaq reports in his Musannaf.
with major impurity) washes the deceased. It is Sunnah and very rewarding to wash the dead. The Prophet (pbuh) said:

Whoever washes a deceased one and conceals (the bad things that he sees when he washes the dead) Allah forgives his forty major sins. Whoever shrouds the deceased Allah will have him dress *sundus* and *istabraq* (the clothes of paradise). Whoever digs a grave and buries the deceased in it, they are considered as if they placed the deceased in a house until resurrection day (like donating a house to someone).\footnote{907}

The Prophet (pbuh) said: ‘O ‘Ali, wash the deceased, whoever washes a deceased one Allah forgives him with seventy times forgiveness. If one of the seventy times forgiveness has been distributed among all the creatures it will suffice them all’. Thereafter ‘Ali asked the Prophet (pbuh), ‘What does he say during the process of washing?’ The Prophet (pbuh) said, ‘he says ‘Your forgiveness O Rahman’, until he finishes the washing’.\footnote{908}

**SUMMARY OF WASHING AND PREPARING THE DECEASED:**

1. The deceased is placed on a bench with either the feet or right side facing the *qibla*. The bench is circled in odd numbers with a nice-smelling perfume.
2. It is recommended to make haste when preparing the deceased for burial.
3. Washing the deceased is *fard kifayah*. First the clothes are removed except that which covers between the navel and the knees.
4. The person who will perform the washing wraps their hands with something to avoid directly touching the body of the deceased. The deceased is given *wudu* apart from washing the mouth and nose. The hands are not washed first. The face is washed first and the head is not wiped.
5. If a baby is stillborn it is not washed and there is no funeral prayer before burial.
6. The nails and hair of the deceased are not trimmed.

\footnote{907}{‘Aliy al-Qārî.}
\footnote{908}{Bayḥaqî and Ḥâkim.}
7. After *wudu* water boiled with lote tree leaves (if available), or plain water, is poured on the body. The head and beard are washed with *khatmi* or soap.

8. The body is tilted onto the left side and washed until the water runs to the part touching the bench. Then the same is carried out on the right side. The body is then put in a sitting position and the stomach is massaged gently. Whatever exits the body is washed away. A final wash is carried out with the body tilted to the left. The body is then dried.

9. *Hanut* is placed on the beard and head and camphor is rubbed into the areas that touch the floor in prostration (forehead, nose, palms and feet).

10. No cotton is put in the orifices.

11. It is disliked if a man or woman in a state of major impurity washes the deceased.

12. It is Sunnah and very rewarding to wash the deceased.

**SUNNAH OF SHROUDING**

The Sunnah of shrouding a man consists of three parts: a) a shirt (*qamīs*), which extends from the base of the neck to the feet; b) a wrapper (*izār*), which is the inner shroud, its length being from the head to the feet; and c) an outer wrapper (*lifāfah*), longer than one’s body, extending beyond the head and feet with which the entire body can be wrapped with an allowance made for tying knots at both ends. The Prophet (pbuh) was shrouded with three pieces of cloth which were made of *suhūl* (a type of cotton).\(^909\) Jābir ibn Samura narrates: “The Prophet (pbuh) was shrouded with three pieces of cloth, which are *qamīs* which was the shirt he died in, *izār* and *lifāfah*.\(^910\) Some scholars recommend using a turban for the deceased besides these three pieces of shrouding but this practise contradicts the report which comes from ‘A’isha; “The Prophet (pbuh) was shrouded in three pieces of cloth which were made of *suhūl*, and neither a shirt nor a turban were used”.\(^911\)

Using a white shroud made from cotton is Sunnah based on the following Hadith: The Prophet (pbuh) said, “Dress yourself with white garments; the best of your garments is a white garment and also enshroud

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\(^{909}\) Abu Dāwud narrates from ‘A’isha.

\(^{910}\) Bukhari.

\(^{911}\) Bukhari and Muslim.
your deceased in that”. The cost of the shroud is taken from the deceased’s legacy before distributing it amongst the heirs. Whoever dies and has no money, the cost of the shrouding is to be paid by those who were legally required to assist him/her before he/she died. If they do not have money, the duty is upon the government (the Muslim rulers).

The Sunnah for shrouding a woman includes two additional pieces of cloth added to that of the shrouds of a man. The first is a veil to cover her head and face, and the second is a cloth used to cover her chest that extends from the chest area to the navel. Layla bint Qanif reports:

I was one of the women who washed and wrapped Ummu Kulthum the daughter of the Prophet when she died. Firstly, Rasulullah (pbuh) gave us her bathing cloth, then her clothes to cover her breast area then her head cover, then her lifāfah, and lastly a cloth to wrap up all of them. Rasulullah (pbuh) was standing at the door, handing out one by one the pieces for shrouding.

The hair of a deceased female is divided into two and put upon her chest on the qamīs. Then a veil is put on to cover her head and face under the lifāfah. After that a cloth is used to cover her chest that extends from the chest area to the navel. There are times of necessity or insufficient means when some of the shrouds may be unavailable. In those times, permissible shrouding for a woman is three pieces of cloth: the inner wrapper (izār), outer wrapper (lifāfah) and the veil. For a man it is the inner wrapper and outer wrapper (izār, lifāfah). For example, Mus’ab Ibn ‘Umayr was martyred on the day of Uhud and was shrouded with the minimum number of cloths that are required.

Khabbab reports:

We emigrated with the Prophet (pbuh) in Allah’s cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mus’ab bin ‘Umayr; He was martyred on the day of the battle of Uhud and we found nothing to shroud him in except his small piece of cloth. When we covered his head his feet became bare and vice versa. So the Prophet (pbuh)

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912 Abu Dāwud narrates from Ibn ‘Abbās.
913 Abu Dāwud.
ordered us to cover his head only and to put *idhir* (a kind of plant) over his feet.\(^914\)

This Hadith is evidence that shrouding the private area alone is not sufficient. The shroud may be knotted if it is feared it will unfold. The shrouds are then scented with aroma from aloes and similar scents. This is performed in odd numbers before the deceased is placed in them. Asma (the sister of ‘A’isha) said to her family:

> Perfume my clothes with scent when I die and then embalm me. Do not put any of the embalming substance on my shroud, and do not follow me with a burning torch.\(^915\)

### SUMMARY OF THE SUNNAH OF SHROUDING:

1. It is Sunnah to shroud the deceased in white cloth made of cotton.
2. Men are shrouded in three cloths; the *qamīs* (shirt from the base of the neck to the feet), the *izār* (inner wrapper extending from the head to the feet) and the *lifāfah* (outer wrapper extending beyond both ends of the body with allowance for knotting at each end).
3. Women are shrouded as men with two additional cloths; a veil to cover the head and face and a cloth to cover the chest reaching the navel.
4. The shrouds are scented in odd numbers before the deceased is placed in them.
5. The cost of the shrouding is taken from the deceased’s legacy or paid by those legally responsible for the deceased or by the Muslim rulers if this is not available.
6. In times of necessity it is permissible to shroud a man in two covers (the inner and outer wrappers) and a woman in three covers (the inner and outer wrappers and the veil).

### THE FUNERAL PRAYER

To pray over the deceased is collectively obligatory (*farād-i kifayah*) for Muslims. Based on general consensus it is permissible for a few people to perform the prayer and this relieves the rest of the community from the obligation. In the Qur’an Allah says; “pray for them. Indeed your prayer is

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\(^{914}\) All the six hadith books, except Ibn Majah, narrate.

\(^{915}\) Imam Mālik narrates from Asma bint Abu Bakr.
a source of comfort for them. God is All-Hearing, All-Knowing”. This verse is understood as offering the funeral prayer for the deceased.

Salama reports:

A dead person was brought to the Prophet (pbuh) so that he might lead the funeral prayer for him. He asked, ‘Is he in debt?’ When the people replied in the negative, he led the funeral prayer. Another dead person was brought and he asked, ‘Is he in debt?’ They said, ‘Yes’. He (refused to lead the prayer and) said, ‘Lead the prayer of your friend’. Abū Qatadah said: ‘O Allah’s Messenger! I undertake to pay his debt’. Allah’s Messenger (pbuh) then led his funeral prayer.917

If the funeral prayer was 

If the funeral prayer was *fard ʿayn* (obligatory upon every Muslim), the Prophet (pbuh) wouldn’t have said “lead the prayer of your friend”. This Hadith shows that the funeral prayer is obligatory upon the community, but not upon every single Muslim, and if some people in the community perform the funeral prayer they are all relieved from this obligation. If no one performs this duty, the whole community, every single Muslim, is a sinner. The funeral prayer for unbelievers is not permissible based on the following verse:

> And never do the funeral Prayer over any of them who dies, nor stand by his grave to pray for him. They surely disbelieved in God and His Messenger and died transgressors.918

When ‘Abdullah bin ‘Ubay (the chief of hypocrites) died, his son came to the Prophet (pbuh) and said, “O Allah’s Messenger (pbuh), please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah’s forgiveness for him”. After this the Prophet (pbuh) gave his shirt to him and said, “Inform me (when the funeral is ready) so that I may offer the funeral prayer”. So, the son informed him and when the Prophet (pbuh) intended to offer the funeral prayer, ‘Umar took hold of his hand and said, “Has Allah not forbidden you to offer the funeral prayer for the hypocrites?” The Prophet (pbuh) said, ‘I have been given the choice’. For Allah says: “Whether you (O Messenger) pray for their forgiveness or do not pray for their forgiveness, even if you pray for their forgiveness.

917 Bukhari narrates from Salama ibn al-Akwa.
918 Qur’ān 9:84.
seventy times, God will not forgive them. That is because they disbelieve in God and His Messenger. God will not guide the transgressing people”.\(^919\) So the Prophet (pbuh) wanted to offer the funeral prayer\(^920\) and on that the revelation came: “And never do the funeral Prayer over any of them who dies, nor stand by his grave to pray for him. They surely disbelieved in God and His Messenger and died transgressors”\(^921\).

The **pillars** of the funeral prayer are mentioning Allah’s name and standing. The **conditions** of the funeral prayer are that the dead must be Muslim, washed and placed in front of the imam. The body of the deceased or the majority of it should be present. The Sunnah of the funeral prayer are *tahmeed, thana* (praising and exalting Allah), *dua* upon the Prophet (pbuh) (*salawaat*) and *dua* for the dead and for all Muslims.

It is Sunnah that the imam stands near the chest of the deceased whether a male or female. Imam Shâfi holds that it is obligatory to recite Fatiha when performing the funeral prayer. In the Ḥanafī School of Thought it is not recited because of the following evidence, Ibn Masud reports; “the Prophet (pbuh) did not assign any verse of the Qur’ān for the funeral prayer (the Qur’ān is not recited in the funeral prayer)”\(^922\).

Offering the funeral prayer before washing the dead is not permissible, except if the dead is already buried, then the funeral prayer can be offered over their grave.

**SUMMARY OF THE FUNERAL PRAYER:**

1. The funeral prayer is *farḍ-i kifayah* although if a few people perform it, the rest of the community is not obliged to. If no one performs it, the whole community is in sin.
2. The funeral prayer cannot be performed for an unbeliever.
3. The pillars of the funeral prayer are mentioning Allah’s name and standing.
4. The conditions are that the deceased must be Muslim, washed and placed in front of the imam. The body (or most of it) should be present.

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\(^{919}\) Qur’ān 9:80.

\(^{920}\) Bukhari narrates from Ibn ʿUmar.

\(^{921}\) Qur’ān 9:84.

\(^{922}\) Fāṭḥ Bāb al Īnayah.
5. The Sunnah of the funeral prayer are *tahmeed, thana, salawaat* and *dua* for the dead and for all Muslims. The imam stands near the chest of the deceased.

**THE PERFORMANCE OF THE FUNERAL PRAYER**

The funeral prayer consists of four *takbirs, thana* (praising and exalting Allah), *dua* for Allah’s Messenger (p.b.u.h), *(salawaat)*, *dua* for the dead and all Muslims, then *salām*. It is performed as follows: the imam and followers utter *talhrima takbir* by raising their hands to the ears and then crossing their hands under the navel. The imam and followers recite *thana – subhanake* – then the imam utters loudly *Allah-u Akbar* and the followers utter it silently. After that they make *dua* for the Prophet (p.b.u.h) *(salawaat)*, the imam and followers utter a third *takbir* and they make *dua* for the dead and for all Muslims (usually *rabbana ātinā dua* is recited after the third *takbir*). Finally, the imam utters a fourth *takbir* and gives *salām* to the right and left. The hands are not raised when uttering the *takbirs* except for the first takbir (*iftitah takbir*). Abū Huraira reports:

> The Prophet (p.b.u.h) performed the funeral prayer for the deceased and he raised his hands for the first *takbir* and put his right hand over his left hand (he didn’t raise his hands for the other *takbirs*).  

There is no bowing or prostration in the funeral prayer; it is just *dua* upon the Prophet (p.b.u.h), the deceased and all Muslims.

Fadala ibn ‘Ubayd reports:

> “The Messenger of Allah (p.b.u.h) heard a man making supplications in his prayer without first glorifying Allah Almighty or praying for blessings on the Prophet (p.b.u.h). The Messenger of Allah (p.b.u.h) said, ‘This prayer was rushed’. Then he called the man and said to him ‘When one of you prays, he should begin first by glorifying his Lord, and then invoke blessings on the Prophet (p.b.u.h). After doing this he can pray for his own needs’.”  

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923 Tirmidhi.
924 Abu Dawud, Nasai and Tirmidhi.
The Prophet (pbuh) made *dua* for the dead in funeral prayer as follows:

O Allah! Forgive our living, our dead, our young, our old, our males and our females, those of us who are present, and those who are absent. O Allah! Whosoever among us You keep to live, make him live in Islam, and whomsoever You cause to die, let him die in faith. O Allah! Do not deprive us of our reward for (supplicating for) him, and cause us not to go astray after him.925

‘Awf ibn Mālik reports:

The Prophet (pbuh) prayed for a deceased person and I memorised the following words from his praying, ‘O Allah! Forgive him, have mercy on him, pardon him, heal him, be generous to him, make his grave wide and comfortable, wash him with the most pure and clean water, and purify him from sins as a white garment is washed clean of dirt. Give him in exchange a home better than his home (on earth) and a family better than his family and a wife better than his wife, and protect him from the trial of the grave and the torture of hellfire’. When I listened to this praying I wished to be the dead one who received all the blessings from the Prophet (pbuh).926

Abū Ḥanīfa holds that if a baby is born and cries and then dies, it is washed and the funeral prayer is offered. However if it is born dead without having any sign of life, it is not washed and the funeral prayer is not offered. The Prophet (pbuh) said; “for the baby, the funeral prayer is not performed and the rulings for the inheritance are not applied unless born alive”.927

Relatives who are unbelievers can be washed and buried based on the following Hadith: ‘Ali bin Abū Tālib reports:

I went to the Prophet (pbuh) and said, ‘your old and deviated uncle died’, He said, ‘go and undress him, then come to me without saying anything’. I did what I was told and came to him,

925 Aḥmad bin Hanbel, Tirmidhi, Abu Dāwud and Ibn Majah relate from Abu Huraira.
926 Muslim, Tirmidhi and Nasaī.
927 Tirmidhi and Ibn Majah.
He said, ‘wash him’. After this the Prophet (pbuh) prayed for me.\footnote{Abu Dāwud, Nasaī and Aḥmad bin Hanbel.}

In another narration:

I informed the Prophet (pbuh) about the death of my father. He cried over this information. After that, he said, ‘go and wash, shroud and bury him’. I did what I was told and came to the Prophet (pbuh) and he said, ‘take a shower’.\footnote{Wāqīḍī narrates from ‘Ali.}

‘Ali said:

The Prophet (pbuh) continued to ask forgiveness for his uncle until Allah sent the following verse: ‘It is not for the Prophet (pbuh) and those who believe to ask God for the forgiveness of those who associate partners with God even though they be near of kin, after it has become clear to them that they (died polytheists and therefore) are condemned to the Blazing Flame’.\footnote{Qurʾān 9:113.}

It is not permissible to attend the funeral prayer on an animal or in a vehicle. It is disliked to perform the funeral prayer in the masjid. Imam Shāfiʿi holds that it is not disliked based on the following Hadith, ‘Aʾisha reports:

When Saʿd bin Abi Waqqas passed away, the wives of the Prophet (pbuh) sent (a message to the people asking them) to bring his funeral to the masjid so that they can pray over him. So they did (bring his funeral by the masjid), and his (funeral) was placed in front of their rooms and they prayed over him. Then it reached them that some people have criticized this and said, the funerals did not used to be brought into the masjid (during the time of the Prophet (pbuh)). That reached Aisha, so she said, ‘How quick are the people to criticize what they have no knowledge about. They criticized us for having a funeral pass by the masjid, and the Prophet (pbuh) did not perform the funeral prayer over Suhayl bin Bayda except in the innermost part of the masjid’.\footnote{Muslim.}
Hanafite scholars hold the opinion that it is disliked to perform the funeral prayer in the masjid and use the following Hadith’ as evidence; The Prophet (pbuh) said, “Whoever performs the funeral prayer in the masjid there is no reward for him”. In another narration, “there is no prayer (the prayer is not valid)”. Taḥawī says that the Hadith of Aisha informs about the permissibility of performing the funeral prayer in the masjid, but this was abrogated later by the previously mentioned Hadith’. In these Hadith’ it is clearly prohibited. The Companions of the Prophet (pbuh) also denied the permissibility of performing the funeral prayer in the masjid because they were aware of this abrogation, otherwise they would not deny it.

### SUMMARY OF THE PERFORMANCE OF THE FUNERAL PRAYER:

1. The performance of the funeral prayer is as follows: the imam and followers raise their hands to the ears and recite thahrima takbir then cross their hands under the navel. They then recite thana – subhanake and then the imam says takbir loudly and the followers say it silently. This is followed by salawaat, another takbir and dua for the dead and all Muslims. The imam then says a final takbir and gives salām.
2. The funeral prayer is only performed for a baby that was born alive and died later.
3. Unbelievers can be washed and shrouded but the funeral prayer is not performed for them, nor is dua offered for them.
4. It is not permitted to attend the funeral prayer on an animal or in a vehicle.
5. It is not permitted to perform the funeral prayer in a masjid.

### THE MOST ENTITLED ONE TO LEAD THE FUNERAL PRAYER

The ruler of the area has the most right to lead the funeral prayer. Husayn Ibn ‘Ali asked Sa’id ibn al-As, who was the ruler of Medina, to lead the funeral prayer for Ḥasan ibn ‘Ali and said: ‘if it was not the Sunnah, I wouldn’t let you lead the funeral prayer’. After the ruler, a judge is the one with the most right to lead the funeral prayer; after that, the local

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932 Taḥawī narrates from Abu Huraira.
933 Ibn Abi Shayba reports in his Musannaf.
934 Imam Malik, Muwatta.
imam and then the guardian of the family. The one with the most right to lead the funeral prayer may give permission to others to lead the prayer.

It is permissible to make a will about who will lead the funeral prayer. Even if the person in the will is different than the ruler or judge or the imam, it is permissible and accepted. ‘Umar made a will that Suhayb would lead his funeral prayer, similarly Abū Bakr made a will that Abū Burda would lead his funeral prayer and ‘A’isha assigned Abū Huraira in her will to lead her funeral.935

If the body of the deceased is shrouded after being washed and buried without the funeral prayer, the funeral prayer can be offered over the grave. Abū Huraira reports:

A black person, a male or a female, used to clean the mosque and then died. The Prophet (pbuh) did not know about it. One day the Prophet (pbuh) remembered them and said, ‘What happened to that person?’ The people replied, ‘O Allah’s Apostle! He died’. He said, ‘Why did you not inform me?’ They said, ‘His story was so and so (i.e. they regarded him as insignificant)’. He said, ‘Show me his grave’. He then went to the grave and offered the funeral prayer.936

Yazid ibn Thabit reports:

We were together with the Prophet (pbuh) on a trip, when we came to the valley of Baqi’ and we found a grave there. The Prophet (pbuh) asked about it and they spoke the name of who was in the grave. The Prophet (pbuh) knew him and said, ‘aren’t you supposed to inform me about his death?’ They said, ‘you were fasting’. The Prophet (pbuh) said, ‘don’t do this anymore, even if I don’t know the person let me know who dies as long as I am with you in this world, because my prayer upon the dead is mercy’. After that he came to the grave and we made a line behind him. The Prophet (pbuh) offered the funeral prayer for him with four takbirs.937

935 Fath Bāb al Inayah
936 Bukhari.
937 Ibn Hibbān.
SUMMARY OF THE MOST ENTITLED ONE TO LEAD THE FUNERAL PRAYER:

1. The order of the most entitled people to lead the funeral prayer is: the ruler, a judge, the local imam, the guardian of the family.
2. The one with the most right to lead the funeral prayer can give permission to someone else to lead the prayer.
3. It is permissible to leave a will about who will lead the funeral prayer.

CARRYING THE DECEASED AND THE BURIAL

The process of carrying the deceased and burying them in the grave is clearly defined based on the Sunnah of the Prophet (pbuh). Various acts should be carried out during this process. It is Sunnah for four men to carry the coffin, based on the following Hadith:

The Prophet (pbuh) said: If one walks in a funeral procession and carries the coffin, one should do so from all the sides of the coffin, for this is a Sunnah of the Prophet (pbuh).

According to the Sunnah it is preferable to go all around the coffin while carrying it. The person starts to carry the coffin from the right side of the front and then right side of its back. After that he carries the coffin from the left side of the back and front. A funeral procession must proceed at a fast pace based on the following Hadith:

The Prophet (pbuh) said: Walk briskly while carrying a coffin, for if the deceased is righteous, you will be taking them to something better, and if they are an evil person, then you will be getting them off your necks.

Abū Bakra reports:

If you had seen us following a funeral procession along with the Prophet (pbuh) you would have thought that we were jogging.

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938 ‘Abdullah ibn Masud.
939 All six hadith books reports from Abu Huraira.
940 Aḥmad, Nasāī.
When Sa’d ibn Mu’adh died, the Prophet (pbuh) walked at such a fast pace behind his funeral that our shoes came apart.941

Walking behind the coffin is superior to walking in front of it. The Prophet (pbuh) said:

Don’t yell while following the coffin, don’t follow it with a torch and don’t walk in front of it.942

In his lifetime, the Prophet (pbuh) always walked behind the funeral.943

It is disliked to sit down before the coffin has been taken down from the shoulders of the carriers. The Prophet (pbuh) said: “stand up when you see a funeral procession and he who accompanies it should not sit down until the coffin is placed on the ground”.944 It is Sunnah to bury the dead in a lahd grave – it is an empty space dug into the side of the bottom of the grave that is facing towards the direction of prayer and is large enough for the body. Anas reports:

When the Prophet (pbuh) died, there were two grave diggers. One usually dug the lahd and the other a regular tomb-like grave. The Companions said, ‘Let us seek guidance from our Lord’. Then they asked each of them to dig a grave, and decided the grave of the one who finished first would be chosen for the burial of the Prophet’s (pbuh) remains. The one who dug the lahd finished first, so they buried the remains of the Prophet (pbuh) in a lahd.945

The body of the deceased is to be inserted into the grave from the direction of qibla. The body is placed on its right side facing the qibla. The body of the Prophet (pbuh) was inserted into the grave from the direction of qibla and faced the qibla.946 The person placing the body in the grave should say: “In the Name of Allah, and in accordance with the tradition of Allah’s Messenger”. Then he should loosen the shroud. Ibn ‘Umar reports:

941 Bukhari reported in his book on history.
942 Abu Dāwud.
943 ‘Abdurrazzaq Musannaf.
944 Bukhari reports from Abu Sa’id al-Khudri.
945 Ahmad and Ibn Majah.
946 Ibn Majah.
When a body was placed in the grave, the Prophet (pbuh) used to say, ‘In the name of Allah, and in accordance with the tradition of Allah’s Messenger’.\(^{947}\)

The grave is then filled with earth as a cover for the deceased. It is desirable to encourage those attending the burial to throw three handfuls of soil over the grave from the head of the body. The Prophet (pbuh) once offered a funeral prayer and then went to the deceased’s grave and threw three handfuls of soil from near the deceased’s head.\(^{948}\) The grave is to be shaped like a hump. Sa’d bin Abī Waqqas advised his relatives; ‘When I die, dig a lahđ grave. When I am placed in there put bricks above me as was done for the Prophet (pbuh)’.\(^{949}\) Sufyan an-Nammar reports: “He said that he had seen the grave of the Prophet with a hump over it”.\(^{950}\)

There is no harm in burying more than one body in a grave when there is a need to.

The Ansār came to the Prophet (pbuh) on the day of the Battle of Uhud and said, ‘O Allah’s Messenger! We are afflicted with physical injury and we are tired, what do you command us to do?’ The Prophet (pbuh) said, ‘Dig it, enlarge it and deepen it, then place two or three men in one grave’. They asked: ‘Whom should we put in first?’ He said: ‘The one who knows the most Qur‘ān’.\(^{951}\)

It is Sunnah to make dua by the graves. The Prophet (pbuh) always made dua for the deceased in the graveyard of Baqi’. The Prophet (pbuh) was greeting them as follows; “Peace be upon you, O believers, we will meet you with the permission of Allah, I ask goodness for me and for you from Allah”. Anas stated that he asked the Prophet (pbuh) saying:

‘O Messenger of Allah, if we give sadaqa on behalf of our deceased, or perform hajj on their behalf, will that reach them?’ The Prophet (pbuh) replied, ‘Yes, it will, and they will be

\(^{947}\) Aḥmad, Abu Dāwud, Tirmidhi, Ibn Majah and Nasaī.
\(^{948}\) Ibn Majah.
\(^{949}\) Muslim.
\(^{950}\) Bukhari.
\(^{951}\) Aḥmad bin Hanbel and Tirmidhi.
delighted just as one of you is delighted when a dish has been given to him as a gift’.952

Abū Bakr led them (the Companions) in prayer due to the illness of the Messenger of Allah (pbuh) of which he died. It was a Monday and they stood in rows for the prayer. The Messenger of Allah (pbuh) drew aside the curtain (of ‘A’isha) and looked at us while he was standing, and his face was (as bright) as the paper of the Holy Book. The Prophet (pbuh) felt happy and smiled. And we were confounded with joy while in prayer due to the arrival (among our midst) of the Messenger of Allah (pbuh), Abū Bakr stepped back upon his heels in a row perceiving that the Messenger of Allah (pbuh) had come out for prayer. The Prophet (pbuh) with the help of his hand signed to them to complete their prayer. The Messenger of Allah (pbuh) went back (to his room) and drew the curtain. He (the narrator) said: The Messenger of Allah (pbuh) breathed his last on that very day.953 Abū Bakr arrived, wept and kissed the Prophet’s (pbuh) noble forehead. The people asked in consternation, ‘O Companion of the Messenger of Allah! Has the Messenger of Allah (pbuh) really been taken away [in death]?’ Abū Bakr replied, ‘Yes’. Then they asked, ‘O Companion of the Messenger of Allah! Is the Messenger of Allah (pbuh) to be prayed over?’ He replied, ‘Yes’. They asked, ‘how?’ Abū Bakr said, ‘A group of people enters and perform the funeral prayers then they leave, then another group enters and do same thing’. They asked, ‘O Companion of the Messenger of Allah! Is the Messenger of Allah (pbuh) to be buried?’ ‘Yes.’ he replied. They asked where. He answered, ‘In the place where Allah took his soul, for Allah did not take his soul except in a place that is pure.’954

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**SUMMARY OF CARRYING THE DECEASED AND THE BURIAL:**

1. It is Sunnah for four men to carry the coffin and go all round the coffin (carry from each corner) whilst carrying it.
2. The funeral procession must proceed at a fast pace.
3. Walking behind the coffin is superior to walking in front of it.
4. It is disliked to sit before the coffin has been taken off the shoulders of the coffin bearers.

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952 ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
953 Muslim.
954 Tirmidhi.
5. The grave should be a *lahd* grave – have an empty space dug into the side at the bottom where the body is placed.

6. The body of the deceased is put in the grave from the direction of *qibla* and placed on its right side facing the *qibla*. The person placing the body in the grave should say: “In the Name of Allah, and in accordance with the tradition of Allah’s Messenger” and loosen the shroud.

7. The grave is then filled with earth. People attending should be encouraged to throw three handfuls of earth into the grave from near the head.

8. The grave should be shaped like a hump.

9. More than one body can be put in a grave in times of necessity.

10. It is Sunnah to make *dua* for the deceased by the grave.

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**THE RULES OF MARTYRDOM (**SHAHID**)**

When the term *shahid* is mentioned, there are many associations with it such as: that the Qur’ān is a witness for them that they will go to paradise; the angels are present at the moment they die to honour them; they are alive and present at the side of Allah. The Qur’ān states:

> Do not think at all of those killed in God’s cause as dead. Rather, they are alive; with their Lord they have their sustenance, rejoicing in what God has granted them out of His bounty, and joyful in the glad tidings for those left behind who have not yet joined them, that (in the event of martyrdom) they will have no fear, nor will they grieve⁹⁵⁵

A *shahid* is known as one whose testimony is true and one who dies in the path of Allah. A *shahid* is not washed for the funeral unless he/she died in a state of major impurity (*ḥayd*, *junub*, *nifās*) since he/she is considered pure and clean. Abū Yusuф and Muḥammad hold that they are not washed because the responsibility is removed when they die. However, Abū Ḥanīfa relies on the following Hadith:

> The Prophet (pbuh) said: ‘Khanzala ibn Abū Amir died, the angels washed your brother, ask his wife about this’. She said,
'he left the house as junub when he heard the call for the battle’. The Prophet (pbuh) said, ‘this is why the angels washed him’.\footnote{Ibn Hibbân narrates in his Sahîh, Hâkim narrates from Zubayr in his Musnad with the condition of Bukhari and Muslim.}

Ibn Sa’d reports: The Prophet (pbuh) said, ‘I saw the angels they were washing Khanzala ibn Abû Amir between the earth and the sky with silver cups.’\footnote{Ibn Sa’d, Tabaquaat, Khanzala Ibn Abu Amir.}

In the Ḥanafî School of Thought, as opposed to the views of Imam Mâlik and Shâfi’, martyrdom is not limited to dying on the battlefield. For them, a shahid is one who is killed by combatants of war, rebels or a robber, or is killed by a thief with a heavy object, such as a rock or solid object. If Muslims die in their vehicle, in a boat, or if enemy vehicles hit them or their boat sinks and they die, they are accepted as shahid. This is because Muslims are commanded to fight against their enemies. In doing so they are carrying out Allah’s command so if, as a result of this, they die they are considered shahid. Allah says in Qur’ân:

\begin{quote}
If two parties of believers fall to fighting, make peace between them (and act promptly). But if one of them aggressively encroaches the rights of the other, then fight you all against the aggressive side until they comply with God’s decree (concerning the matter). If they comply, then make peace between them with justice and be scrupulously equitable. Surely God loves the scrupulously equitable.\footnote{Qur’ân 49:9.}
\end{quote}

Abû Ḥanîfa explains why people who are shahid are not washed. It is because: ‘giving their lives under the sword purifies them and they don’t need washing. Their blood compensates for their sins’. The shahid is not washed based on many Hadith. One of them is the following Hadith from Jâbir ibn ‘Abdullah:

\begin{quote}
Allah’s Apostle (pbuh) shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, ‘Which of them knew more Qur’ân?’ When one of them was pointed out he would put him first in the grave (without washing them). The Prophet (pbuh) said, ‘I am a witness for them at the Judgment Day. He
ordered his Companions to bury them in their blood without washing them.959

If a person is killed as a result of capital punishment (qisas), by predatory animals, or because of flood, earthquake or similar, he/she is washed.

The shahid is removed of anything other than his/her normal dress which is not considered suitable as shrouding, such as armour, weapons, wool, shoes, footgear, coat, etc. If the normal dress is not enough to shroud the whole body, a piece of shroud can be added. The following Hadith is evidence for this:

Once a meal was brought to ‘Abdurrahman bin ‘Awf when he was fasting, he said, ‘Mus’ab bin ‘Umar was martyred and he was better than I and was shrouded in his burd (a small piece of dress) and when his head was covered with it, his legs became bare, and when his legs were covered his head became uncovered. Hamza was martyred and was better than I. Now the worldly wealth has been bestowed upon us (or a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world’. Then he started weeping and left his food.960

The Prophet (pbuh) ordered his Companions to remove the metal and leather garments from the martyrs of Uhud and bury them in their bloody clothes.961

The funeral prayer is offered to the shahid based on the Hadith of ‘Uqba:

One day the Prophet (pbuh) went out and offered the funeral prayers for the martyrs of Uhud and then went up the pulpit and said, ‘I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my fount (kawthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will

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959 Bukhari, Tirmidhi, Abu Dawud, Nasaī and Ibn Majah narrate from Jābir ibn Abd illah.
960 Bukhari narrates from Ibrahim.
961 Abu Dawud and Ibn Majah narrate from Ibn ‘Abbās.
worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things’.  

Jābir relates:

The Prophet (pbuh) couldn’t find Hamza in the battle of Uhud when they returned. One of the Companions said, ‘I saw him by such tree’ The Prophet (pbuh) went there and found him, when he saw the mutilation done to Hamza he became very upset and cried. One of the Ansār Companions covered Hamza’s body with his clothes. After that Hamza was brought and the Prophet (pbuh) performed the funeral prayer for him, after that all the martyrs were brought and the Prophet (pbuh) performed the funeral prayer for all of them.  

Ibn Masud narrates:

The Muslim women were nursing wounded Muslims on the day of Uhud behind the soldiers… Hamza was brought and one Ansār martyr was put next to him. The Prophet (pbuh) prayed the funeral for them. The Ansār was taken away but Hamza was left there. The Prophet (pbuh) performed funeral prayers seventy times for Hamza and other martyrs.  

In Hadith methodology if there are contradicting Hadith about the same rule, the Hadith that speaks positively is preferable over the Hadith that speaks negatively. There are some Hadith that show that the funeral prayer is not performed for the shahid, however there are some other Hadith that show it is performed. Ḥanafite scholars ruled on this issue according to the positive side and established the rule based on this view.  

The shahid is buried with their bloody clothes. Jābir relates:

A man had been shot with an arrow in his chest or throat (the narrator is doubtful), so he died. He was shrouded in his clothes.

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962 Bukhari narrates from ‘Uqba Ibn Amir.
963 Ḥākim narrates from Jābir Ibn Abdillah in his Mustadrak.
964 Ḥanṣim bin Hanbel narrates from Ibn Masud in his Musnad; ‘Abdurrazzaq relates from Sha’bi; Abu Dāwud relates from Ata Ibn Rabah as Mursal; Bayhaqqī narrates in his Sunan; Wāqidī relates in his Maqhazi.
as he was. The narrator said: We were with the Apostle of Allah (pbuh).\textsuperscript{965}

‘Abdullah Ibn Sa’laba relates:

The Prophet (pbuh) said: ‘Bury them with their blood, whoever is wounded in the way of Allah he will come as bleeding, its colour is blood colour but its smell is like musk’.\textsuperscript{966}

If a person dies in the city (or other place) and the cause of death is unknown he/she is washed. Likewise, a person whose death is delayed until after the battle has ceased is to be washed. This status is understood if the person is eating, drinking, sleeping or taking medicines after the battle has ended. It is also known by the person remaining alive until one prayer time has passed.

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\textbf{SUMMARY OF THE RULES OF MARTYRDOM:}  \\
1. If one dies as a \textit{shahid} in a state of major impurity, he/she must be washed. Otherwise there is no need to wash him/her.  \\
2. A \textit{shahid} is one who is killed in battle, by rebels, by a robber or a thief with a heavy object.  \\
3. If a person is killed as a result of capital punishment (\textit{qisas}) or by predatory animals, or because of flood, earthquake or similar, he/she is washed.  \\
4. The body of the deceased has unnecessary items of clothing removed and is left with what is suitable as a shroud. Extra shroud pieces can be added to cover the body.  \\
5. The funeral prayer is offered for those who die as a \textit{shahid}.  \\
6. If a person dies in the city (or other place) and the cause of death is unknown he/she is washed.  \\
7. A person whose death is delayed until after the battle has ceased is to be washed.  \\
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\textsuperscript{965} Abu Dāwud narrates from Jābir ibn Abdullah in his \textit{Sunan}.  \\
\textsuperscript{966} Aḥmad Bin Hanbel narrates from ‘Abdullah ibn Sa’laba in his Musnad.
RULINGS OF ANNUAL ALMS (ZAKAT)

ZAKAT

THE BOOK OF PRAYER is followed by the book of zakat in consideration of the Qur’ān. Allah mentions prayer and zakat together in the Qur’ān:

(Let your concern be to) establish the Prayer in conformity with its conditions and pay the Prescribed Purifying Alms. Whatever good you send ahead (to your future life in this world and the next) to your own souls’ account, you will find it with God. Whatever (good or evil) you do, surely God sees it well.967

The worship of Allah (ibadah) has two categories: 1) physical ibadah (the prayers); and 2) material ibadah (zakat). There is another ibadah that combines these two categories – hajj.

Zakat has different meanings in the Qur’ān:

1. Increasing, growing and more. It is named as zakat because when a person gives zakat Allah replaces his charity with new goods or wealth in this world and also rewards the person in the afterlife.

   Say: ‘Surely God enlarges provision for whom He wills of His servants, and straitens it (for whom He wills). Whatever you spend (in God’s cause and in alms), He will replace it. He is the Best to be sought as provider with the ultimate rank of providing.’.968

2. Purity (tahāra). The Qur’ān says:

   …‘O John! Hold fast to the Book (the Torah) with (all your) strength!” And We granted him sound, wise judgment (and true understanding of God’s Law) while he was yet a little boy; And (the gift of) compassion from Our Presence, and purity. He was very pious and righteous.969

3. Purifying. The Qur’ān says:

967 Qur’ān 2:110.
968 Qur’ān 34:39.
Take alms (prescribed or voluntary) out of their wealth so that you (O Messenger) may thereby cleanse them and cause them to grow in purity and sincerity, and pray for them. Indeed your prayer is a source of comfort for them. God is All-Hearing, All-Knowing.\(^{970}\)

It is named *zakat* because it purifies its giver from sins and it removes stinginess from its owner. Also it is named as *şadaqa* in the previous verse because *zakat* indicates the trustworthiness of the one who gives of their possessions for the sake of Allah. They respect Allah and obey His rulings and this is called *sidq*, which has the same root as *şadaqa* in Arabic.

*Zakat* in Islamic terminology is giving a portion of one’s wealth to the poor. It is prescribed by law for those who own enough goods or possessions to be able to pay it and it is designated for the poor. *Zakat* is an annual obligation based on the Qur’ān, the Sunnah and *ijma*. The following Hadith are related to *zakat*.

The Prophet (pbuh) said in his farewell pilgrimage: ‘fear Allah and be respectful to him, perform five daily prayers, fast during the month of Ramadan, give *zakat* out of your possessions and obey your rulers, if you provide these conditions you will enter paradise’.\(^{971}\)

The Prophet (pbuh) said: ‘Islam is based on five things: the testimony that is there is no god but Allah and Muḥammad his Messenger, performing the prayers, giving *zakat*, visiting the Ka’ba (ḥajj) and fasting during Ramadan’.\(^{972}\)

Ali reports: The Prophet (pbuh) said, ‘Allah has enjoined upon rich Muslims a due to be taken from their properties corresponding to the needs of the poor among them. The poor will never suffer from starvation or a lack of clothes unless the rich neglect their due. If they do, Allah will surely hold them accountable and punish them severely’\(^{973}\).

Anas reports: A man from the tribe of Tamim came to the Messenger of Allah (pbuh) and said: ‘O Messenger of Allah! I

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\(^{970}\) Qur’ān 9:103.

\(^{971}\) Tirmidhi, Ibn Hibbān and Ḥākim narrate from Sulaym ibn Amir.

\(^{972}\) Bukhari, Muslim, Aḥmad, Tirmidhi and Nasaī narrate from Ibn ‘Umar.

\(^{973}\) Tabarānī narrates from ‘Ali.
have plenty of property, a large family, a great deal of money, and I am a gracious host to my guests. Tell me how to conduct my life and how to spend’. The Messenger of Allah (pbuh) replied: ‘Pay zakat out of your property, for truly it is a purifier that purifies you, and be kind to your relatives, and acknowledge the rights of the poor, neighbours and beggars’.974

Zakat was prescribed upon Muslims in the second year of hijra. According to another opinion, obligatory zakat was outlined before hijra but after hijra it was explained in detail.

### SUMMARY OF ZAKAT:
1. Zakat is mentioned alongside Prayer in the Qur’ân.
2. Giving zakat is a form of ibadah (worship).
3. Zakat has three meanings: increase, purity and purifying.
4. Zakat is prescribed by Islamic law as giving a portion of one’s wealth which is designated for the poor.
5. Zakat was prescribed upon Muslims in the second year of hijra.

### UPON WHOM ZAKAT IS OBLIGATORY

Zakat becomes obligatory when a person possesses a certain amount of wealth (nisab) for a period of one year. The person has a twelve month period to carry out the obligation of paying zakat. It can be given at any time during this period and it is not necessary to give the whole amount at one time. There are some scholars who hold that it must be given as soon as a person is capable of doing so. We may reconcile these two opinions as follows: giving zakat to poor or needy people at the beginning of the twelve month period is better than neglecting it to the end. However, one is permitted to give zakat at the end or throughout this period, but it is not as good as giving it at the beginning.

Zakat is not obligatory upon slaves, children or insane people. Zakat is obligatory upon those who are:

1. Free
2. Muslim
3. Mature (have reached puberty)
4. Sane

974 Aḥmad bin Hanbel narrates from Anas.
The person must be in possession of a *nisab* (minimum amount) from property of a productive nature through which a profit is derived, such as grazing cattle, crops, gold, silver or merchandise for business. *Zakat* should be paid on any amount of money remaining after meeting the expenses for such necessities as food, clothes, housing, vehicles and equipment/machinery.

A complete year of the Islamic calendar should pass, starting from the day of possession of *nisab* during the year. Abū Ḥanīfa holds: “What matters is the availability of *nisab* at the beginning and end of the year. Any decrease in its value in the interim period is not relevant.”

Imam Mālik, Shāfi‘ī and Aḥmad hold that *zakat* is taken from the possessions of children and the insane. For them, *zakat* is obligatory upon them. They rely on the following Hadith: The Prophet (pbuh) said, “Whoever is entrusted with looking after the orphan’s wealth, he should do a better business with it and shouldn’t leave it to be diminished through *zakat*.”975 ‘Abdurrahman ibn Qasim reports from his father: “A’ishah took care of me, my aunt and two orphans under her custody. *Zakat* was taken from our wealth in that time”.976

Ḥanafite scholars rely on the following Hadith: The Prophet (pbuh) said:

> The pen is raised for three groups of people (that is, they will not be responsible for their actions): the insane until they become sane, those who are sleeping until they awaken, and the children until they reach the age of puberty.977

Ibn Masud said: “there is no *zakat* upon the orphan”.978 In another narration he said:

> Whoever takes care of the wealth of an orphan who is in his custody, counts the number of years that he looks after the wealth and returns it to him when he becomes mature enough to

975 Tirmidhi and Daraqutnī.
976 Imam Mālik, Muwatta.
977 Abu Dāwud, Nasaī, Ibn Majah and Ḥākim.
978 Muḥammad ibn Ḥasan, Athar.
take care of it himself. The orphan is free to give zakat or not for the previous years.  

Hanafite scholars present two arguments against the view of Imam Mālik, Shāfi and Aḥmad. The first argument is that the first Hadith used by them as evidence for their legal opinion is not sound or authentic. Even Aḥmad bin Hanbal did not accept the Hadith as sound. Tirmidhi said there is a weakness in its chain of narrators. The other argument is that zakat is not valid without intention. If one gives zakat on behalf of someone who is a child or insane, how can the intention be carried out? The intention cannot be made by a child or insane person.

Non-Muslims are not responsible for Islamic religious duties so it is not obligatory for them to pay zakat when they live in a Muslim country.

Zakat for those in trade is only on goods that are of a productive nature and payment only becomes obligatory when the return on the goods has been received. If the wealth doesn’t have productive nature, zakat is not obligatory on it.

Zakat is obligatory upon the following goods: goods that have value or money like gold, silver, etc. pastured animals and business or trade assets that yield incremental revenue such as those that are sold or rented. Zakat goods will be explained in detail later. The condition that obligates one to pay zakat is the possession of the original nisab (minimum amount) for a complete year. There are many pieces of evidence from the Sunnah for the nisab condition.

Abū Sa’id al-Khudri reports: The Prophet (pbuh) said, ‘There is no zakat on any amount of dates or grains less than five awsuq’.  

Ibn ‘Umar reports: The Prophet (pbuh) said, ‘There is no zakat upon wealth before completing a year’.  

‘Ali reports: Pay a fortieth. A dirham is payable on every forty, but you are not liable for payment until you have accumulated two hundred dirhams. When you have two hundred dirhams, five

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979 Bayḥaqī narrates from Ibn Masud.
980 Pastured animals include cows, sheep and goats.
981 ‘Aliy al-Qārī, Fatḥ Bāb al Inayah. A wusuq by consensus of opinion is sixty sa’as (a cubic measure of varying magnitude).
982 Daraqūṭnī narrates from Ibn ‘Umar.
dirhams are payable, and that proportion is applicable to larger amounts.\textsuperscript{983}

One of the conditions for zakat is that the wealth must be free from any kind of debt. If the person is indebted, he/she must first pay off the debt, and then, if the remainder is enough to constitute a nisab, zakat is paid.

The debt could be to someone else or it could be fulfilling the need of households. A person is responsible for taking care of the family and their needs first (paying for necessities such as food, clothes, housing, vehicles, equipment/machinery, etc.) before paying zakat on the remainder. If one promises to go to ḥajj, ‘umrah or similar, it is not considered as a debt because in these conditions there is no one to demand the money. If someone his/her wealth or someone steals it he/she is not obliged to give zakat. Similarly, if one lends money to someone but the borrower denies the debt, zakat is not obligatory on that money.

### SUMMARY OF UPON WHOM ZAKAT IS OBLIGATORY:
1. When a person possesses a minimum amount of wealth (nisab) for the period of one year.
2. Zakat can be paid at any time during a twelve month period. It can be paid at once or in smaller payments. It is better to pay zakat earlier to meet the needs of the poor.
3. Zakat is obligatory upon those who are free, are Muslim, have reached puberty, are sane and possess nisab. It is not obligatory on slaves, children, unbelievers or the insane.
4. Traders don’t pay zakat until they have received the return goods.
5. The wealth on which zakat is paid must be productive wealth, i.e. it has a value, e.g. gold, silver, money, sellable goods, animals.
6. If a person is in debt, he/she should honour the debt before paying zakat. Zakat is then obligatory on any remaining nisab.
7. If a person loses his/her wealth or has it stolen, he/she does not pay zakat on it.
8. If a person lends his/her wealth and the debt is denied by the borrower, he/she does not pay zakat on it.

\textsuperscript{983} Abu Dāwud narrates from ‘Ali.
THE CONDITIONS THAT VALIDATE ZAKAT

Intention (niyyah); one must have the intention for paying zakat at the time when they give it to its proper recipients. The intention must be connected to worship (ibadah) when it is performed. Zakat is ibadah and it requires intention, and the proper time for the intention of zakat is the time when one gives it. Abū Ḥanīfa holds that the intention must be present at the time of payment or when zakat is being set aside from one’s assets.

Giving a certain amount out of one’s wealth to its rightful recipients is called tamlik. There are certain amounts of zakat for each category of wealth that is eligible for zakat. One must give that certain amount to the poor with the intention of gaining Allah’s pleasure. Since the payment of zakat is an act of worship, its validity depends upon the expression of one’s intention. That is, the zakat payer should pay it for the sake of Allah. In the Qur’ān Allah says:

But they were not enjoined anything other than that they should worship God, sincere in faith in Him and practicing the Religion purely for His sake, as people of pure faith, and establish the Prayer in accordance with its conditions, and pay the Prescribed Purifying Alms; and that is the upright, ever-true Religion.984

The Prophet (pbuh) said: “The value of deeds is determined by one’s intentions, and thus for each shall be according to his intentions”.985

SUMMARY OF THE CONDITIONS THAT VALIDATE ZAKAT:

1. Having the intention to pay zakat combined with ibadah.
2. Giving the proper amount of zakat to its rightful recipients for the sake of gaining Allah’s pleasure.

THE TYPES OF WEALTH ON ZAKAT

There are authentic Hadith explicitly indicating that camels, cattle, and sheep are subject to zakat. There is a consensus among scholars about this. The conditions for them to be subject to zakat are that they must amount to a nisab, they must have been owned for at least one year and they should be pastured. Zakat for animals:

984 Qur’ān 98:5.
985 Bukhari narrates from ‘Umar.
Camels: There is zakat for every five camels; the zakat for five camels is one sheep. For every increase of five camels, another sheep should be paid. So for twenty camels, the zakat is four sheep. When the number of camels reaches twenty-five, the zakat is a she-camel that is one year old.

Anas reports: Abū Bakr wrote to me what Allah had instructed His Apostle (pbuh) to do regarding the one who had to pay one bint makhad (i.e. one year-old she-camel) as zakat, and he did not have it but had a bint labūn (two year-old she-camel). (He wrote that) it could be accepted from him as zakat, and the collector of zakat would return him 20 dirhams or two sheep; and if the zakat payer had not a bint makhad, but he had an ibn labūn (two year-old he-camel) then it could be accepted as his zakat, but he would not be paid anything.986

Sheep or goats: Sheep are subject to zakat when their number reaches forty. The zakat for sheep numbering between 40 and 120 is one sheep, between 120 and 200 is two sheep and from 201 to 300 is three sheep. When the number is above 300, one additional sheep is added for each increment of one hundred.

Anas reports: When Abū Bakr sent me to Bahrain, he wrote to me the following: In the name of Allah, the Beneficent and the Merciful. These are the orders for compulsory charity (zakat) that Allah’s Apostle (pbuh) had made obligatory for every Muslim, and which Allah had ordered His Apostle (pbuh) to observe: Whoever amongst the Muslims is asked to pay zakat accordingly, he should pay it and whoever is asked for more than that, he should not pay it. As regards to zakat for the (flock of) sheep, if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between 120 and 200 (sheep), two sheep are to be paid; and if they are between 200 and 300 (sheep), three sheep are to be paid; and for over 300 sheep, for every extra hundred sheep, one sheep is to be paid as zakat. And if somebody has less than forty sheep, no zakat is required, but if he wants to give, he can.987

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986 Bukhari narrates from Anas.
987 Bukhari.
**Horses:** There is no zakat on horses, mules or donkeys, unless they are used for the purpose of trade. ‘Ali reports: The Prophet (pbuh) said, “I have exempted you from paying zakat on horses”.\(^{988}\) In order to be obligated to give zakat for horses there are some conditions that need to be met. They are: 1) The value of the horses must equal the nisab; 2) The horses are to be pastured horses, grazing on open range pasturage for the whole year or the majority of it; 3) The horses need to be one year old; 4) One must have in their possession male and female horses; if they are only male, then zakat is not necessary but if they are only female is paid; and 5) The owner must have acquired the horses for the purpose of producing offspring. If they possess the horses to ride or carry people or items, then no zakat is due upon them.

Abū Ḥanīfa relied on the following Hadith when he said there is a zakat on horses: Allah’s Apostle (pbuh) said:

‘Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one’s living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah’s cause and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allah’s right and does not overburden them. He who keeps horses out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him’. When Allah’s Apostle (pbuh) was asked about donkeys, he replied, ‘Nothing particular was revealed to me regarding them’.\(^{989}\)

**Cattle:** Cattle are subject to zakat provided they are a freely grazing herd and number thirty at the completion of the year. When they reach

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\(^{988}\) Abu Dāwud and Aḥmad.

\(^{989}\) Bukhari narrates from Abu Huraira.
thirty, the *zakat* is a young, two year old cow; when the number reaches sixty the *zakat* is two young cows.

**SUMMARY OF THE TYPES OF WEALTH ON ZAKAT:**

**ANIMALS**

1. For animals to become eligible for *zakat* they must meet the following conditions: they must attain a *nisab*; they must have been owned for at least one year and they must be pastured by themselves.

2. Camels: every 5 camels require *zakat* of one sheep; when the number of camels reaches 25 the payment changes to one she-camel.

3. Sheep/goats: *zakat* becomes payable when the number of animals reaches forty. 40-120 = 1 sheep; 120-200 = 2 sheep; 201-300 = 3 sheep. For every increase of one hundred after this, one more sheep is paid.

4. Horses: *zakat* is not payable on horses unless they meet the following conditions: 1) The value of the horses must equal the *nisab*; 2) The horses should be grazing on open range pasture for all or most of the year; 3) The horses should be at least one year old; 4) One must have in their possession male and female horses, if they are only male, then *zakat* is not paid, if they are only female *zakat* is paid; 5) The owner must have acquired the horses for the purpose of producing offspring.

5. Cattle: For every thirty cattle a 2 year old cow is paid.

**ZAKAT ON GOLD AND SILVER**

The *nisab* for gold is twenty dinars owned for one year. One dinar is equal to 4.3 grams of gold. The *nisab* amount for gold is approximately 85 grams of gold. The *nisab* for silver is 200 dirhams, which is approximately 700 grams of silver.

The Prophet (pbuh) said: There is nothing upon you in gold, until it reaches twenty dinars. Thus, if you have twenty dinars at the end of the year, then there is half a dinar *zakat* on it.\(^{990}\)

\(^{990}\) Abu Dāwud, Aḥmad and Bayḥaqī.
Abū Sa‘īd narrates that the Prophet (pbuh) said: There is no zakat for gold that is under 200 dirhams.\textsuperscript{991}

‘A’isha reports: The Prophet (pbuh) was taking zakat as half a dinar from every 20 dinars.\textsuperscript{992}

Zakat is obligatory upon gold or silver, whatever form it takes; nugget, processed, jewellery or ingot. Imam Mālik, Shāfi and Aḥmad hold that there is no zakat on women’s jewellery. They rely on the following Hadith: The Prophet (pbuh) said, “There is no zakat on jewellery”.\textsuperscript{993} Bayhaqī says this Hadith is not authentic, in its chain of narrators there are unknown people and some liars. Ḥanafī scholars relied on the following verse and Hadith:

Allah warns people who hoard gold and silver and do not give its zakat in the Qur’ān: ‘...Those who hoard up gold and silver and do not spend it in God’s cause (to exalt His cause and help the poor and needy): give them (O Messenger) the glad tidings of a painful punishment. On that day, it (that hoarded wealth) will be heated in the fire of Hell and therewith their foreheads and their sides and their backs will be branded (and they will hear): ‘this is the treasure which you hoarded up for yourselves; taste now what you were busy hoarding!’’.\textsuperscript{994}

The verse does not specify the type of gold or silver. It is general in its description so this is also how its meaning should be applied. It means that whatever is made of gold or silver should be included when calculating the amount of zakat to be paid. In the Hadith:

Once, a woman and her daughter visited the Prophet (pbuh). The daughter was wearing two thick golden bracelets. The Prophet (pbuh) asked her, ‘did you give the zakat on these?’ She said, ‘No’. The Prophet (pbuh) said, ‘how would you like it if Allah made you wear two bracelets of fire in the afterlife?’ She said, ‘I immediately took them off and gave them to the Prophet (pbuh) saying ‘these are for Allah and for His Messenger’’.\textsuperscript{995}

\textsuperscript{991} Bukhari and Muslim.
\textsuperscript{992} Ibn Majah narrates from ‘A’isha.
\textsuperscript{993} Imam Mālik narrates from Ibn ‘Umar and ‘A’isha; Daraquṭnī narrates from Asma and Anas.
\textsuperscript{994} Qur’ān 9:34-35.
\textsuperscript{995} Abu Dāwud and Nasaī.
This Hadith is authentic and has a sound chain. It clearly shows that there is a zakat that needs to be paid on jewellery. In another Hadith:

Two women came to the Prophet (pbuh) holding two gold bracelets. The Prophet (pbuh) asked, ‘did you pay zakat on these bracelets?’ They said, ‘no’. The Prophet (pbuh) said, ‘pay their zakat’.996

Ummu Salama reports: I was wearing gold jewellery and asked the Prophet (pbuh) if it is kanz (treasury).997 The Prophet (pbuh) said, ‘if you pay zakat on them it is not kanz’.998

There are other Hadith that support the opinion of the Ḥanafī School of Thought but the previous Hadith are sufficient for this matter. When the gold reaches twenty dinar (or 85 grams), it is necessary to pay 2.5% on it. There is no zakat on silver until the amount reaches 200 dirhams. When silver reaches 200 dirhams (700 gr silver), it is necessary to pay 2.5% on it, which is five dirhams. Then, for every forty dirhams (140 grams of silver) after the initial 200, one dirham is due. ‘Ali reports:

The Prophet (pbuh) said: I exempt you from paying zakat on horses and slaves. Pay, then, zakat on silver, one dirham for each forty dirhams. Zakat is not due on ninety or one hundred dirhams of silver. If it reaches 200 dirhams, five dirhams are to be paid.”999

If gold or silver is compounded with other metals or materials the rule is based on the predominant side. If gold or silver is predominant in the compound, the zakat is given according to the rule of gold or silver. If other metals or materials are predominant in the compound, the value of the compound is calculated and if it reaches the nisab amount zakat is given on that compound. If it doesn’t reach the nisab amount, there is no zakat paid on it.

A person who inherits gold, silver, animals or merchandise goods, is not obliged to give zakat on them until one year has passed. Also, these

996 Tirmidhi.
997 It means treasury, but in Islam it defines the possessing of gold and silvers without giving zakat on them. Allah punishes those people who store gold, silver or any other type of wealth and doesn’t give zakat on them.
998 Abu Dāwūd.
999 Abu Dāwūd, Tirmidhi, Nasaī and Ibn Majah.
items are not added to other zakat items for the calculation of zakat. But if one possesses the previous items through business, zakat is obligatory on them. If a person owns gold and silver, but neither of them on its own constitutes nisab, the two are combined in order to obtain nisab. This is because they are of the same kind of value.

**SUMMARY OF THE ZAKAT ON GOLD AND SILVER:**
1. The nisab for gold is 20 dinars worth owned for 1 year, or around 85gr,
2. The nisab for silver is 200 dirhams which is around 700gr.
3. Paying zakat on gold and silver is obligatory whatever form it is in.
4. The zakat for gold and silver is 2.5% of its value.
5. If gold or silver is compounded with other materials then the zakat is calculated according to the rule for the predominant material.
6. Inherited gold or silver is not eligible for zakat until one year has passed.
7. Gold or silver obtained through business is eligible for zakat.
8. If a person owns gold and silver but neither is enough for nisab he/she should combine the two to attain nisab.

**ZAKAT ON MERCHANDISE OF TRADE**

Zakat on merchandise items is compulsory if their value reaches nisab. Samurah ibn Jundub reports: “The Prophet (pbuh) used to command us to pay zakat from the goods we had for sale”.1000 ‘Amr ibn Hammas reports:

I used to sell leather and containers. Once, ‘Umar ibn al-Hkattāb passed by me and said, ‘Pay the zakat due on your property’. I said: ‘O ruler of believers, it is just leather’. He replied, ‘calculate it and then pay its due zakat’.1001

The majority of jurists hold that merchandise is liable for zakat as it is property which increases in value. Its value is calculated at the end of every lunar year and if it amounts to a nisab of gold or silver, the zakat to be paid is 2.5% of its worth. According to Abū Ḥanīfa, if the merchandise

1000 Abu Dāwud and Bayḥaqī.
1001 Daraqutnī, Bayḥaqī and ‘Abdurrazzaq.
in possession constitutes *nisab* at the beginning of the year and also at the end, *zakat* will still be applicable even though the *nisab* might have decreased within that time. The reason is that it is difficult to ascertain its completeness in the intervening period.

It is permissible to give *zakat* as money, gold, animals or any merchandise items. One calculates the *zakat* amount and gives it as they wish; it is not required to give *zakat* from its kind for every category of wealth. One can pay *zakat* on gold using money or merchandise goods, etc. Similarly, one can pay *zakat* on animals using money, gold, and silver or from the harvest.

If a person loses their property, possessions, harvest, gold or any other *zakat* item before having held them for one year he/she is not obliged to give *zakat*. If a person loses some wealth but the rest of his/her wealth still attains *nisab* then *zakat* is obligatory on it. It is permissible to pay *zakat* earlier than its due date based on the following Hadith:

‘Abbās asked the Prophet (pbuh) about giving *zakat* before the passing of one year over the *zakat* item. The Prophet (pbuh) gave permission to him.1002

‘Umar reports: We were taking *zakat* at the beginning of a year.1003

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**SUMMARY OF THE ZAKAT ON MERCHANDISE OF TRADE:**

1. *Zakat* on trade items is compulsory if their value reaches *nisab*.
2. The value of trade items is to be calculated at the end of each lunar year. If the value reaches the *nisab* of gold or silver, 2.5% of their value is to be paid as *zakat*.
3. If *nisab* is reached at the beginning and the end of the year, *zakat* is to be paid, even if the value has decreased at times during the intervening period.
4. It is permissible to pay *zakat* as money, gold, animals or any merchandise items.
5. If a person loses their wealth before one year has passed, he/she does not pay *zakat* unless the remaining wealth constitutes *nisab*.
6. It is permissible to pay *zakat* earlier than it is due.

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1002 Ahmad, Abu Dāwud and Tirmidhi.
1003 Tirmidhi.
THE ZAKAT ON CROPS AND FRUIT

Allah has made zakat obligatory on crops and fruit, for He says in the Qur’ān:

O, you who believe! Spend (in God’s cause and for the needy) out of the pure, wholesome things you have earned and of what We have produced for you from the earth, and do not seek after the bad things to spend thereof (in alms and in God’s cause) blot out when you would not take it save with disdain; and know that God is All-Wealthy and Self-Sufficient (absolutely independent of the charity of people), All-Praiseworthy (as your Lord, Who provides for you and all other beings and meets all your needs).\(^{1004}\)

In another verse of the Qur’ān:

…He it is Who produces gardens (and vineyards, and orchards) trellised and un-trellised, and date-palms, and crops varying in taste, and olives, and pomegranates, resembling one another and yet so different. Eat of their fruits when they come to fruition, and give (to the poor and the needy) the due thereof on harvest day. And do not be wasteful (by over-eating or other unnecessary consumption, or by giving to others so much as to leave in need those whose maintenance is your responsibility); indeed He does not love the wasteful.\(^{1005}\)

There is a tithe (one-tenth) zakat on plants and crops that grow in the soil, whether it is small or large amount, provided it is watered by rain, by a river or similar natural streams. Abū Yusuf and Muḥammad hold that there is no zakat on such plants or crops that cannot last a year without decaying. They also hold that there is no zakat on a harvest that is less than 60 sa‘ (a cubic cup or container to measure grain). They rely on the following Hadith: “Mu’adh ibn Jabal wrote a letter to the Prophet (pbuh) about zakat on crops and plants. The Prophet (pbuh) said, “There is no zakat on vegetables”\(^{1006}\). In another narration the Prophet (pbuh) forbade the taking of zakat from vegetables.\(^{1007}\) The majority of scholars use this Hadith as evidence and base their ruling on it. Abū Ḥanīfa holds that there

\(^{1004}\) Qur’ān 2:267.
\(^{1005}\) Qur’ān 6:141.
\(^{1006}\) Tirmidhi.
\(^{1007}\) Daraqutnî.
is no minimum amount or *nisab* for crops. He relies on the following verse:

O you who believe! Spend (in God’s cause and for the needy) out of the pure, wholesome things you have earned and of what We have produced for you from the earth…1008

In this verse there is no minimum amount or *nisab* mentioned. He also relies on the following Hadith:

On that which is watered by the heavens, or by an adjacent water channel, a tithe is due. As for what is irrigated through a well, its *zakat* is half a tithe.1009

Sālim Ibn ‘Abdullah reports:

The Prophet (pbuh) said: There is a tithe on land watered by the sky or springs or running streams. There is a half of tithe on land watered by wells.1010

In conclusion, scholars agreed that if the crops and fruits are grown from rain water for the majority of the year, the rate of *zakat* is one tenth and if they are grown from irrigated water, then the *zakat* is one-twentieth of the total harvest.

### SUMMARY OF THE ZAKAT ON CROPS AND FRUIT:

1. *Zakat* is compulsory on crops and fruit.
2. There is no *nisab* for crops and fruit. It is all eligible for *zakat*.
3. The crops must be grown in soil and watered by rain, a river or some other natural source.
4. The rate of *zakat* is one tenth for crops and fruits grown in the soil and watered naturally and one twentieth if they are grown from irrigated water.

### THE ZAKAT ON BURIED TREASURE AND PRECIOUS MINERALS

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1008 Qur’ān 2:267.
1009 Bukhari, Abu Dāwud, Nasaī, Tirmidhi and Ibn Majah.
1010 Imam Mālik, Muwatta.
Zakat is obligatory on buried treasure and precious minerals. An immediate zakat of 20% is necessary when a person discovers treasure or a precious mineral. Abū Ḥanīfa holds that zakat is payable on any mineral that can receive an imprint or be melted by fire, such as gold, silver, iron or copper. Imam Aḥmad and Shāfi hold that there is no zakat on minerals (maaden). They rely on the following Hadith:

The Prophet (pbuh) said: There is no compensation for a person who is killed or wounded either by an animal, by falling in a well, or because of working in a mine; however it is compulsory to pay one-fifth (khums) zakat on rikaz (a discovered treasure or precious mineral).  

This Hadith is interpreted in the following way: if someone hires a man to dig him a well and the man is killed by falling into it, there is no compensation paid. This view is supported by the Prophet’s (pbuh) words: “There is no compensation for one who falls into a well or who is killed by an animal”. Ma’den is a precious mineral that Allah created under the earth. Rikaz is treasure that human beings have buried. The Prophet (pbuh) said:

“There is 20% (one-fifth) zakat on rikaz’. After that he was asked, ‘and what is rikaz, O Messenger of Allah?’ He said, ‘it is gold and silver that Allah created when He created the earth’.  

Precious minerals are in the same category as gold and silver, because they have value and are goods of merchandise. These minerals do not require the completion of a year to be subject to zakat. It becomes due any time it is discovered and its distribution is similar to booty (fay’). Ibn ‘Umar reports:

The Prophet (pbuh) said the following words to a man who found treasure, ‘Even if you find it in an abandoned village or on a path not known, there is 20% zakat on rikaz’.  

Treasury are all those substances upon which one-fifth (khums) is payable, such as gold, silver, iron, lead and brass, etc. The amount payable on treasury is one-fifth, regardless of nisab.

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1011 All six hadith books narrate from Abu Huraira.
1012 Baḥṣaq narrates from Abu Huraira.
1013 Hākim.
While he was out of Medina, a man once found 1,000 dinars in the ground. He brought them to ‘Umar ibn al-Hkattāb, who took the one-fifth (khums) of 200 dinars and gave the man the rest. ‘Umar started to distribute the 200 dinars among the Muslims who were present. Since a little bit was left over, he then asked: ‘Where is the owner of the dinars?’ When a man responded, ‘Umar said to him: ‘Take these dinars, for they are yours’.1014

Most scholars stipulate that zakat is not payable on anything extracted from the sea, such as pearls, corals, cachalot’s ambergris, fish, and so on. They hold this opinion because they couldn’t find a Hadith to rely on. However, if we see them as goods of merchandise, since they have value and bring profit, they are subject to zakat as well. Abū Yusuf holds that there is zakat on pearls, coral and similar things.

### SUMMARY OF THE ZAKAT ON BURIED TREASURE AND PRECIOUS MINERALS:

1. **Zakat** is obligatory on buried treasure and precious minerals.
2. The amount is 20% (one-fifth) to be paid immediately on discovery, regardless of *nisab*.
3. **Zakat** is payable on any mineral that can receive an imprint or be melted by fire, e.g. gold, silver, copper, iron.
4. Precious minerals are categorised with gold and silver and are subject to zakat as they have a value and can be used as merchandise.
5. Minerals do not require ownership of a year before zakat becomes due. It is due on discovery and is distributed similar to booty.
6. Buried treasure (*rikaz*) has a zakat of 20%.
7. **Zakat** is payable on sea treasure if it has a value and brings a profit, e.g. pearls.

### RECIPIENTS OF ZAKAT

Ziyad ibn Harith reported:

I came to the Messenger of Allah (pbuh), and pledged allegiance to him. Then a man came and said to the Messenger (pbuh),

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1014 ‘Aliy al-Qārī, Fath Bāb al Inayah.
‘Give me some of the collected zakat’. The Messenger (pbuh) replied, ‘Allah did not leave the matter of zakat to be decided by the Prophet (pbuh) nor to others ... He Himself classified it into eight categories. If you fit into any of these categories, I will give you your due’.1015

The base for this is the following Qur’anic verse:

The Prescribed Purifying Alms (the Zakat) are meant only for the poor, and the destitute (albeit, out of self-respect, they do not give the impression that they are in need), and those in charge of collecting (and administering) them, and those whose hearts are to be won over (for support of God’s cause, including those whose hostility is to be prevented), and to free those in bondage (slavery and captivity), and to help those over-burdened with debt, and in God’s cause (to exalt God’s word, to provide for the warriors and students, and to help the pilgrims), and for the wayfarer (in need of help). This is an ordinance from God. God is All-Knowing, All-Wise.1016

Allah mentioned eight categories in this verse as recipients of zakat. In the time of ‘Umar, one of these categories was neglected; that is “those whose hearts are to be won over”. They explained the reason for this as follows: in the time of the Prophet (pbuh) there were a large number of unbelievers, therefore it was necessary to give them some zakat to win their hearts for Islam and promote Allah’s word everywhere. After the Prophet’s (pbuh) time the situation changed and there was no need for this category.

Imam Mālik and Shāfi hold that the ruling can be applied any time if needed. There were three types of people in this category: 1) The unbelievers to whom the Prophet (pbuh) gave charity with the purpose of warming their hearts toward Islam; 2) Wicked people to whom the Prophet (pbuh) gave charity to prevent their bad thoughts and deeds towards Muslims; 3) Muslims who are weak in faith to whom the Prophet (pbuh) gave charity, booty and any other kind of donation to strengthen their belief and make them sincere believers. The Prophet Muḥammad (pbuh) sent Mu’adh to Yemen and made the following recommendation to him:

1015 Abu Dāwud.
1016 Qur’ān 9:60.
You are visiting a tribe of the People of the Book. Invite them to make the testimony that there is no god but Allah and that I am His Messenger. If they are willing to do this, also inform them that Allah has commanded them to pray to Him five times a day, every day. If they accept this too, inform them that Allah has made zakat obligatory on them to be paid by their wealthy to their poor. If they accept this, refrain from taking their most valuable goods; be wary of the curses of the oppressed because there is no veil between them and Allah.¹⁰¹⁷

Tabarî relates in his *tafsîr* that the Prophet (pbuh) gave a hundred camels for each of the following Quraysh leaders to win their hearts: Abū Sufyan, Harith ibn Hishām, Saifwān ibn Umayya, Suhayl ibn ‘Amr, Hakim ibn Hizam, Uwayn ibn Hisn, Aqra‘ ibn Hābīth and so on.¹⁰¹⁸ There are many disputes about why the ruling for “those whose hearts are to be won over” was not practiced by Abū Bakr and ‘Umar even though this is in the Qur’ān and Sunnah. We know that, after the demise of the Prophet (pbuh), abrogation of any verse or any rule is impossible. The jurists made many explanations for this matter but none of them is satisfactory. One of the possible explanations is that ‘Umar made *ijtihād* and Abū Bakr accepted his *ijtihād* therefore they didn’t give zakat for those people since Islam in that time no longer needed their support. However, the ruling “those whose hearts are to be won over” is still relevant based on the Qur’ān and Sunnah, because it is not possible for a rule of the Qur’ān to be abrogated after the demise of the Prophet (pbuh). The following people are recipients of zakat based on the previous verse:

**A poor person (faqîr):** One who possesses wealth though it doesn’t amount to *nisab.*

**A needy person (miskîn, mesâkiin):** The needy are those who do not even have their basic needs fulfilled. This category is worse than the poor. They don’t own anything, even basic things. The Prophet (pbuh) said: “The needy person (miskîn) is not one who goes around asking the people for a date or two, or for a mouthful or two, but the one who is too embarrassed to ask”.¹⁰¹⁹ Read in the Qur’ān, if you wish: “…they do not beg of people importunately…”¹⁰²⁰

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¹⁰¹⁷ Bukhari and Muslim.
¹⁰¹⁸ Tabarî, Jami‘-l Bayan, the interpretation of Qur’ān 9:60.
¹⁰¹⁹ Bukhari and Muslim.
Collectors of zakat: Zakat collectors are the officials appointed by the leader or their deputy to collect zakat from the rich. They are paid accordingly because they leave their work to do this job; therefore they deserve to be paid sufficiently to maintain their life. If they do this job part time and also do other work, they are paid accordingly. If they don’t do anything else and they just work as a zakat collector they should be paid enough to take care of their family to a standard level. Zakat is not ḥalal for the progeny of the Prophet (pbuh), based on the following Hadith: “Indeed, zakat ought not to be given to Muḥammad or to the family of Muḥammad. Zakat is nothing but filth that comes out from people’s properties”.

Those whose hearts are to be won over (muallafa-i qulub): This was explained previously.

To free captives: This category covers contracted slaves. They are aided with zakat to obtain their freedom. The Prophet (pbuh) said: “Three persons have the right to be helped by Allah: the warrior who fights for Allah, the contracted slave who wants to buy his freedom and one who wishes to get married for the sake of chastity”.

Debtors: People who are burdened with debts that they are unable to pay. Anas reports: The Prophet (pbuh) said, “asking for zakat is permissible for only the following three categories of people: those who are in hopeless poverty, those who have severe debts, or those who incurred it in the payment of blood money”. Qabisa ibn Mukhariq reports: I was in debt so I went to the Messenger of Allah (pbuh) and asked him for help. He answered, ‘Wait until we have received funds for zakat, then we will give some of it to help you’.

Those striving in the path of Allah: Most scholars understood this phrase as striving for the cause of Allah. Part of zakat is given to volunteers who struggle in the way of Allah, especially those who do not have a regular income. Since they devote themselves to promoting Allah’s word in the world, they don’t have time to work for themselves to sustain their families; therefore, Allah designated one part of the zakat to them.

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1021 Muslim and Aḥmad bin Ḥanbel.
1022 Abu Dāwud, Tirmidhi, Nasaī, Ibn Majah and Aḥmad bin Hanbel.
1023 Ibn Majah, Tirmidhi, Abu Dāwud.
1024 Aliy al-Qārī, Fāṭḥ Bāb al Inayah.
The wayfarer: A traveller who has no spending money on hand and therefore is unable to reach their destination where they may have wealth. Scholars agree that a traveller stuck in a foreign land should be given zakat if they lack the means to go to their destination. These people are given from the wealth of zakat even if they possess a great amount of wealth in their homeland. Even if a person is a rich they are considered poor in the time of need because they cannot use their money or wealth to rectify the situation they are in. They take a sufficient amount according to their need but no more than that.

It is permissible to distribute zakat to all eight categories or to just some of them. Ibrahim an-Nakhāi says that if the amount of zakat received is large, then it is possible to divide it among the different categories. However, if it is small, it is permissible to place it into just one category. The distributors of zakat may give it to one person in any of the eight categories. The literal meaning of the verse determines the classifications, but the intended meaning shows that priority should be given to the needy according to the immediacy of their needs. The aim of the institution of zakat is to eliminate poverty in society.

**SUMMARY OF THE RECIPIENTS OF ZAKAT:**

1. The poor who own less than nisab.
2. The needy that cannot even fulfill their most basic needs.
3. The collectors of zakat who are paid accordingly to whether they work part or full time and whether or not they have a family to maintain.
4. Those whose hearts are to be won over including; unbelievers, wicked people to stop their wicked deeds towards Muslims, those who are weak in faith to strengthen their faith.
5. Those in captivity can be given zakat to obtain their freedom.
6. People who are in debt and cannot repay it.
7. Volunteers who devote their life to spreading the word of Allah.
8. Travellers who have no money to reach their destination.

**PEOPLE WHO ARE NOT PERMITTED TO RECEIVE ZAKAT**

It is not permissible to give zakat to one’s usūl or fiuru’ (father, grandfather, mother, grandmother, son, grandson, daughter or her children) because zakat is for the benefit of society. A person cannot give...
zakat to their spouse or their slave, except the contracted one (mukatab). The rich are not permitted to take zakat because this is against the meaning of zakat. The Prophet (pbuh) said: “zakat is not ḥalal (permissible) for the rich”.1025

Zakat is not permissible to the progeny of the Prophet (pbuh). This includes the families of ‘Ali, Ja’far, ‘Abbās, Harith and ‘Aqīl. Because zakat purifies the wealth and it is considered as the filth of wealth, therefore it is not proper to give zakat to descendants of the Prophet (pbuh). We have to respect their dignity and love them based on the Qur’ān and Sunnah. The Prophet (pbuh) said:

Indeed, zakat ought not to be given to Muḥammad (pbuh) or to the family of Muḥammad (pbuh). Zakat is nothing but filth that comes out from people’s properties.1026

Once when Ḥasan took one date from the ṣadaqa (zakat) dates, the Prophet (pbuh) said to him, “Nay, spit it out! Don’t you know that we cannot eat from charity?”1027 Abū Ḥanīfa holds that the family of Bānī al-Hashim may take from zakat. This restriction was only during the time of the Prophet (pbuh), after him they are permitted to take zakat.

The People of the Book, unbelievers and atheists are not to be given zakat. Exceptions to this rule are those people whose hearts are leaning towards Islam. However, it is permissible to give to the people of the Book (dhimmi) from the non-obligatory charity. It is recommended to give zakat at least in the amount that suffices one day of sustenance. It is disliked to give zakat in the amount of nisab unless it is to fulfil a debt larger than nisab.

It is disliked to transfer zakat from one city to another before meeting the needs of the resident city. The measurement between two cities is considered the same as the traveller’s distance, which is three days by common vehicle. If the distance is less than the traveller’s distance then transferring zakat from one city to another is not disliked. The Prophet (pbuh) told Mu’adh, ‘Tell them there is a charity due upon them to be taken from their rich and to be given back to their poor’.1028

1025 Abu Dāwud, Nasaī and Tirmidhi.
1026 Muslim and Ahmad bin Hanbel.
1027 Fatḥ Bāb al Inayah.
1028 Bukhari and Muslim.
SUMMARY OF PEOPLE WHO ARE NOT PERMITTED TO RECEIVE ZAKAT:
1. Father, grandfather, mother, grandmother, son, grandson, daughter, granddaughter.
2. Spouse, slave (except contracted slave).
3. The rich.
4. The People of the Book, unbelievers and atheists, unless their hearts are leaning towards Islam.

ŞADAQA AL-FITR

Sadaqa al-Fitr is the charity given when Ramadan finishes and Eid al-Fitr starts. Its purpose is to purify the one who fasts from any indecent act or speech, and to help the poor and needy. Ibn ‘Abbās reports:

The Messenger of Allah (pbuh) enjoined zakat al-fitr on the one who fasts to shield them from any indecent act or speech and for the purpose of providing food for the needy. It is accepted as zakat for the person who pays it before the ‘Eid prayer, and it is şadaqa (charity) for the one who pays it after the ‘Eid prayer.1029

The Prophet (pbuh) made şadaqa al-fitr obligatory in the same year that fasting was prescribed upon the believers. The Prophet (pbuh) said at the pulpit when he was delivering his sermon two days before the ‘Eid:

Pay for each free person and slave, for the mature person and the juvenile, one-half measure sa’1030 of wheat or one measure sa’ of dates or one measure sa’ of barley.1031

Imam Shāfi holds that şadaqa al-fitr is one sa’ from each category, based on the following Hadith that Abū Sa’id al-Khudri reports:

In the time of the Messenger of Allah (pbuh) we use to give one sa’ of food, or dried cottage cheese, or barley, or dates, or raisins as şadaqa al-fitr. We continued this practise until Mu’awiya came to us to perform either the pilgrimage (ḥajj) or a minor pilgrimage (‘umrah). He addressed the people from the pulpit and said to them, ‘I have seen that two mudd (measuring cup) of

1029 Abu Dāwud and Ibn Majah.
1030 There are many different measurements for sa’, one of them is 1,750 grams of flour.
1031 Abu Dāwud.
wheat of Syria equals to one *sa‘* of dates’. The people accepted what he said. However, Abū Sa‘īd said, ‘I will continue to give as I used to give, namely, one *sa‘* for as long as I live’.\(^{1032}\)

The main idea behind these measurements is providing the sustenance that suffices two meals in a day. One can give *ṣadaqa al-fitr* as money or any type of food that is equal to the value of two meals. Today giving money is more useful so the poor can fulfil their needs freely.

**SUMMARY OF SADAQA AL-FITR:**

1. The charity paid at the end of Ramadan by the people who fast.
2. The charity is paid to help the poor and needy and also to purify the people who have fasted from indecent acts or speech.
3. It became obligatory in the year that fasting became obligatory.
4. The amount to be given should provide sustenance for two meals in one day.

**THE CONDITIONS THAT RENDER *ṢADAQA AL-FITR* WAJIB**

If one has the following conditions, they are obligated to pay *ṣadaqa al-fitr*:

1. Freedom: If one is a slave, *ṣadaqa al-fitr* is not obligatory because the slave has no wealth.
2. Muslim: Since *ṣadaqa al-fitr* is a form of *ibadah* (worship) it is given with the intention to be closer to Allah and gain his pleasure. An unbeliever is not responsible for these religious obligations
3. Possessing the wealth which is equal to *nisab*: The Prophet (pbuh) said: “*ṣadaqa* is upon the rich, the giver is better than the receiver, you start from your family first”.\(^{1033}\) The amount of *nisab* must not reduce after covering one’s needs. If one spends from their wealth for their needs or for family needs and they lose the condition of *nisab* they are not obligated to pay *ṣadaqa al-fitr*. When paying *ṣadaqa al-fitr*, it is not a condition to own the *nisab* for a year, or for it to be growing.
4. It is not a condition for a person to be sane or mature. This indicates that if one suffers from insanity or is a child, then the

\(^{1032}\) Bukhari, Muslim, Nasaī, Tirmidhi, Abu Dāwud and Ibn Majah.

\(^{1033}\) Aḥmad bin Hanbel narrates from Abu Huraira.
\textit{sadaqa} is paid on their behalf. Imam Mālik and Shāfi hold that \textit{sadaqa al-fitr} is obligatory on every free Muslim who possesses one \textit{sa’} of dates or barley, which is not needed as a basic food for themself or their family for the duration of one day and night. They rely on the following Hadith:

For each free person and slave, for the mature person and the juvenile, the man and the woman, pay one \textit{sa’} of wheat or one \textit{sa’} of barley. If you are rich, it cleanses your wealth; if you are poor, Allah gives you more in return than you give.\textsuperscript{1034}

This Hadith is weak because of its narrators. Ḥanafi scholars rely on the following Hadith: “there is no \textit{sadaqa} upon one except the rich”.\textsuperscript{1035}

5. A man is required to pay the \textit{sadaqa al-fitr} from his own money for himself, his children (who do not have wealth) and for his slaves who work in the home. He is not required to pay the \textit{sadaqa al-fitr} for his wife or for his mature children.

### SUMMARY OF THE CONDITIONS THAT RENDER SADAQA AL-FITR WAJIB:

1. A person must be free.
2. A person must be a Muslim.
3. A person must possess \textit{nisab}. It is not necessary for the \textit{nisab} to have been held for one year or for it to be growing.
4. It is not a condition for a person to be sane or mature. The \textit{sadaqa al-fitr} should be paid on their behalf by those responsible.
5. A man is required to pay for himself, his children (who are not wealthy), and for his house slaves.

### WHEN IT IS NECESSARY TO PAY

The \textit{fitr} \textit{sadaqa} becomes obligatory upon a person who has the required conditions on the first day of Ramadan. If one dies before Ramadan or one converts to Islam after Ramadan, \textit{sadaqa} is not obligatory upon them. It is recommended to give the \textit{sadaqa} before the ‘Eid prayer, because Muslims

\textsuperscript{1034} Aḥmad.
\textsuperscript{1035} ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.
celebrate ‘Eid and the poor need the charity before ‘Eid to buy for their needs. The Prophet (pbuh) was distributing his *sadaqa al-fitr* on the day of ‘Eid before proceeding to the *masjid* to perform the ‘Eid prayer and telling Muslims, “save them from begging in this day” 1036

The *sadaqa al-fitr* can be paid in advance during Ramadan. A person is not excused if it is delayed, even if it is only extended by one day. If this happens, one has committed an offence due to the delay.

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1036 Ḥākim.
FASTING (*SAWM*)

FASTING (*SAWM*), THE fourth pillar of Islam, was prescribed upon Muslims in the month of Sha’ban eighteen months after *hijra* (emigration to Medina). The month of Ramadan is the time for fasting and Muslims fast every year during Ramadan. Literally, fasting is to refrain from things such as eating, drinking or even from actions such as speaking. In Islam, it is to abstain (with the intention to fast) from eating, drinking and sexual gratification from dawn until sunset.

There are three essential elements that constitute the Ramadan fast. The first is abstinence; refraining from eating, drinking and sexual pleasure. The second is intention; all these must be done with the intention of fasting for the sake of Allah in order to separate the worship (*ibadah*) from regular activities (i.e. diet). If a person is on a diet (without the intention to fast), he/she will not be considered as fasting. The third is time; fasting begins at dawn and continues until sunset during the month of Ramadan. The following verses reflect these elements:

> The month of Ramadan, in which the Qur’ân was sent down as guidance for people, and as clear signs of Guidance and the Criterion (between truth and falsehood). Therefore whoever of you is present this month, must fast it, and whoever is so ill that he cannot fast or on a journey (must fast the same) number of other days. God wills ease for you, and He does not will hardship for you, so that you can complete the number of the days required, and exalt God for He has guided you, and so it may be that you will give thanks (due to Him).

> It is made lawful for you to go in to your wives on the night of the Fast. (There is such intimacy between you that) they are a garment for you (enfolding you to protect you against illicit relations and beautifying you) and you are (in the same way for the same reasons) a garment for them. God knows that (you felt that) you were betraying yourselves (by doing what you

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1037 Qur’ân 2:185.
supposed was prohibited), and has turned to you in lenience (and protected you from possible sins by not legislating such a prohibition). So now associate in intimacy with them and seek what God has ordained for you. And (you are permitted to) eat and drink until you discern the white streak of dawn against the blackness of night; then observe the Fast until night sets in. But do not associate in intimacy with them (your wives) during the period when you are in retreat in the mosques. These are the bounds set by God; do not draw near them (keep a safe distance away from them). Thus does God make His Revelations clear to people, so that they may attain piety and be protected against the punishment thereof.\(^{1038}\)

There is another important point to consider for fasting, which is that individuals must be eligible to fast. Women with menses or postnatal bleeding cannot fast until these periods are finished. They need to make up \textit{(qada)} the days they couldn’t fast after Ramadan has finished.

The pillar of fasting is abstaining from acts (eating, drinking and sexual pleasure) that break the fast.

**SUMMARY OF FASTING:**

1. Fasting was prescribed upon Muslims in the Qur’ān eighteen months after \textit{hijra}.
2. The fast is annual during the month of Ramadan.
3. Fasting in Islam is to refrain from eating, drinking and sexual gratification during daylight hours during Ramadan, for the sake of Allah.
4. One must be eligible to fast. Women with menses or postnatal bleeding are not eligible and must make \textit{qada} for the days they miss.
5. The pillar of fasting is abstaining from actions that break the fast.

**THE VIRTUES OF FASTING**

There are many Hadith about the importance and virtues of fasting. The Prophet (pbuh) related from his Lord:

\(^{1038}\) Qur’ān 2:187.
Allah said, ‘every action of the son of Adam is for his own benefit except fasting, for that is solely for Me. I give the reward for it’ ”. The Prophet (pbuh) continued to speak, “the fast is a shield. If one is fasting, he should not use foul language, raise his voice, or behave foolishly. If someone fights with him, he should say, ‘I am fasting’ twice. By the One in whose hand is the soul of Muhammad (pbuh), the breath of the one who is fasting is better in the sight of Allah on the Day of Resurrection than the smell of musk. The one who is fasting is happy at two times: when he breaks his fast and when he meets his Lord.1039

The Prophet (pbuh) said:

The fast and the Qur’ān are two intercessors for the servant of Allah on the Day of Resurrection. The fast will say: ‘O Lord, I prevented him from his food and desires during the day. Let me intercede for him’. The Qur’ān will say: ‘I prevented him from sleeping at night. Let me intercede for him’. And their intercession will be accepted.1040

Abū Umama reports:

I came to the Messenger of Allah (pbuh) and said, ‘tell me a deed I can do that will allow me to enter Paradise’. He said, ‘Stick to fasting, as there is no equivalent to it’. Then I came to him and asked again and he said, ‘Stick to fasting’.1041

In another narration the Prophet (pbuh) said: “if a servantfasts on a day in the path of Allah, Allah removes the hellfire seventy years further away from his face”.1042 Another Hadith states: There is a gate to paradise that is called al-Rayyan. On the Day of Resurrection it will say, ‘Where are those who fasted? When the last [one] has passed through the gate, it will be locked’.1043

1039 Muslim, Nasaį and Aхmad bin Hanbel narrate from Abu Huraira.
1040 Aхmad bin Hanbel.
1041 Nasaį and Hākim.
1042 Abu Dāwud.
1043 Bukhari.
THE CONDITIONS THAT RENDER THE FAST OF RAMADAN OBLIGATORY

Fasting during Ramadan is obligatory upon Muslims. This is based on the Qur’an, the Sunnah and *ijma’* (general consensus). Individuals must meet the following conditions in order to be obliged to fast. They must be:

1. Muslim
2. Sane
3. Mature (reached puberty) Resident (not travelling)
4. Healthy (free from illness)
5. Females must be free from menstrual or postnatal bleeding.

If a person cannot fast during Ramadan due to a valid reason, he/she is required to make up (*qada*) the days that he/she missed (during days that are not prohibited for fasting. These will be explained later). In the Qur’an Allah says:

> Whoever of you is present this month, must fast it, and whoever is so ill that he cannot fast or on a journey (must fast the same) number of other days…

If one denies the obligation of fasting during Ramadan they become an ‘unbeliever’ because the Qur’an clearly states that fasting is obligatory:

> O you who believe! Prescribed for you is the Fast, as it was prescribed for those before you, so that you may deserve God’s protection (against the temptations of your carnal soul) and attain piety.

The Prophet (pbuh) said:

> The fast was obligatory upon Christians. They used to have a king and he became ill, the followers of the king said, ‘if Allah heals our king we will increase the fast by ten more days’. After him another king took his place and he too became ill, again they said, ‘if Allah heals our king we will fast eight more days’. After this king another king came and the people said to him,

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1044 Qur’an 2:185.
1045 Qur’an 2:183.
‘complete the days of fasting and assign the spring its time’. In the end, the fast for Christians became fifty days.\(^{1046}\)

### SUMMARY OF THE CONDITIONS THAT RENDER THE FAST OF RAMADAN OBLIGATORY:

1. The fast is obligatory on all who are Muslim, sane, mature, resident, healthy and not with menses or postnatal bleeding.
2. If anyone is unable to fast with a valid reason, they are to make qada for the days they couldn’t fast.
3. Anyone who denies the fast becomes an unbeliever.

### THE CONDITIONS THAT VALIDATE THE FAST OF RAMADAN

The validity of fasting during Ramadan is based on the following conditions:

1. Health; sick people are excused and they can fast later if they recover. If not, they need to pay compensation (which will be explained later).
2. To be free from menstrual or postnatal bleeding.
3. Intention; it is required to make a new intention for each day of fasting in Ramadan. Imam Mālik and Aḥmad hold that one intention is enough for the whole fast during Ramadan because fasting during this month is one ibadah (worship); therefore it is valid with one intention. Ḥanafī scholars say that fasting each day in Ramadan is a separate ibadah because there is a time in the day that is not assigned for fasting – the time between sunset and dawn. If the fast was for the whole day, one intention would suffice but the fast is broken in the evening and the next day’s fast doesn’t start until dawn, so one intention is not enough for the whole month.

### THE CASES RELATED TO THE INTENTION

There are several types of fasting where it is necessary for a person to be specific in their intention and make it at night prior to dawn. There are also other types of fasting where this specification is not required.

\(^{1046}\) Tabaranī narrates from Qatāda.
The Ḥanafī School of Thought holds that during Ramadan one must make their intention for fasting before Zuhr time (of the day of the fast). In practice this means that the latest that one can make their intention to fast in Ramadan is before Zuhr (if they have not broken any of the conditions of fasting).

Imam Mālik, Shāfī and Aḥmad hold that one must intend for the next day’s fast during the previous night. For Imam Mālik there is no difference between the fard and Sunnah fasting with regards to when the intention should be made. For Imam Shāfī and Aḥmad the intention for fard fasting must be made at night but for Sunnah fasting this is not necessary. They rely on the following Hadith: The Prophet (pbuh) said; “Whoever doesn’t intend to fast the next day from the night, his fasting is not valid”.1047 In another Hadith: “Whoever does not determine to fast before Fajr will have no fast”.1048

Ḥanafīte scholars rely on the following Hadith:

A Bedouin came to the Prophet (pbuh) and said, ‘I have sighted the moon’. [Ḥasan added in his version: that is, of Ramadan.] The Prophet (pbuh) asked: ‘Do you testify that there is no god but Allah?’ He replied, ‘yes’. The Prophet (pbuh) again asked, ‘do you testify that Muḥammad is the Apostle of Allah?’ He replied, ‘yes’ and he testified that he had sighted the moon. The Prophet (pbuh) said: ‘Bilal, announce to the people that they must fast’.1049

The Prophet (pbuh) used to fast on the day of Ashura before the Ramadan fast was prescribed and the following incident happened:

One man came to the Prophet (pbuh) and converted to Islam. The Prophet (pbuh) said, ‘Make an announcement that this is the day of Ashura and if they haven’t eaten yet they have to fast’.1050

This Hadith indicates that it is permissible to make the intention for fard fasting at any time up until the time of Zuhr. Before the Ramadan fast was prescribed it was obligatory to fast on the day of Ashura. After the Ramadan fast was prescribed the ruling was abrogated by the following

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1047 Abu Dāwud and Tirmidhi.
1048 Nasaī, Aḥmad, Ibn Majah and Abu Dāwud.
1049 Abu Dāwud, Tirmidhi, Nasaī and Ibn Majah.
1050 Bukhari and Muslim.
Hadith: “After this you can choose whether or not to fast on the day of Ashura”.

It is valid to fast the obligatory Ramadan fast with a general unspecified intention of fasting or with the intention of a voluntary fast. Imam Mālik, Aḥmad and Shāfi hold that Ramadan fasting is not valid with an unspecified intention. Their opinion is that it is necessary to specify the intention.

Ramadan is of a fixed duration and during this time only Ramadan fasts are permitted. If any person, even if he/she is a traveller or sick (i.e. not obliged to fast during Ramadan), forms a general intention to fast without specifying the kind of fast to be observed, or if he/she makes an intention to perform a voluntary fast during Ramadan, it counts as a Ramadan fast.

It is valid to fast during the month of Ramadan with the intention of performing a *wajib* fast. The fast will be counted as the Ramadan fast, unless the person is not obliged to fast during Ramadan, such as a traveller. If a person is a traveller or is sick, his/her intention to make a *wajib* fast is permissible.

The Ramadan fast is not obligatory for a person who is a traveller or is sick. This is because he/she has a sound excuse and Allah regulated easiness in these cases. Even so, if people with a sound excuse make the intention to observe a different obligatory type of fast such as vowed fast, *qada* for missed Ramadan fasts or a *wajib* fast, their intention is valid. In these cases the fast is accepted as the type of fast for which they intended. This is only the case if they intend to observe another *wajib* fast different to the current Ramadan fast. However they still have to make up the missed days of the Ramadan fast (*qada*) when they are able.

If a person has vowed to fast on a particular day, he/she is not required to be specific in his/her intention, or to make his/her intention during the night before the fast. If the particular day happens to be during Ramadan, the fast is counted as a Ramadan fast even if the person made the intention for a vowed fast. However if he/she is a traveller or is sick his/her intention is counted as for a vowed fast.

The following cases require Muslims to make their intention at night and specify the type of fast: If they will fast *qada* (making up) of Ramadan fasts.

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1051 Bukhari narrates from ‘A’isha.
fasting. If they will fast as a compensation fast (for example, if one breaks their fast during Ramadan they are supposed to fast for 60 days). If they vowed a fast in a general way, they have to make the intention during the night before and specify the kind of fast (vowed fast in this case).

SUMMARY OF THE CASES RELATED TO THE INTENTION:

1. The intention to fast for Ramadan has to be made before Zuhr of the day of the fast.
2. It is valid to fast in Ramadan with the intention of a general fast or voluntary fast, as during Ramadan, no other fast can be performed.
3. If a traveller or sick person makes the intention to perform a wajib fast during Ramadan, it is accepted as wajib fasting because he/she is not required to observe Ramadan fasting.
4. Three types of fast require the intention to be made the night before: the qada of the Ramadan fast, the compensation fast and the vowed fast.

FASTING ON THE DAY OF DOUBT

If, on the 29th Sha’ban, the moon is concealed due to overcast conditions, the following day is called the Day of Doubt. This is because Muslims cannot decide if it is 30 Sha’ban or 1 Ramadan. Unless one is practising a fast that he/she usually observes, it is disliked to fast on this day. The Prophet (pbuh) said: “Do not precede Ramadan by fasting the day or two before it, unless it is a day on which the person usually fasts”.1052 In another narration: “Anyone who fasts on the Day of Doubt has disobeyed Abū al-Qâsim (the Prophet (pbuh”)1053

If one fasts on the Day of Doubt with an indecisive intention such as, “if it is Ramadan, then I am fasting and if it is not, then I am not fasting”, the fast is not valid. Fasting is only valid with a decisive intention.

THE RULING FOR SIGHTING THE MOON OF RAMADAN

The Ramadan fast begins when the new crescent moon is seen at the end of Sha’ban, indicating the new month. If the moon is not visible, the

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1052 All six hadith books narrate from Abu Huraira.
1053 Abu Dāwūd, Tirmidhi, Nasaf and Ibn Majah.
people are to complete the month of Sha’ban as thirty days and then begin fasting. If the weather is cloudy and overcast but one trustworthy man or one trustworthy woman informs Muslims that he/she has seen the moon it is acceptable to start Ramadan fasting. Ibn ‘Umar reports:

The people were searching for the new moon. When I reported to the Messenger of Allah (pbuh) that I had seen it, he started fasting and ordered the people to fast.1054

The Prophet (pbuh) instructed Muslims as follows:

Fast when you have seen the new crescent moon and end the fast at the end of the month when you see it again. If it is hidden from you, then wait until the thirty days of Sha’ban have passed (at the beginning of Ramadan).1055

If, at the end of Ramadan, the moon is obscured by cloud and cannot be seen generally, it is necessary for at least two trustworthy men or four women, (or one man and two women) to see it for the community to be able to end the Ramadan fast and celebrate ‘Eid. If a person sees the moon alone, he/she is able to break their fast and celebrate ‘Eid. His/her personal sighting of the moon is binding only for him/her. His/her word alone is not enough for the others to break their fast. The community must continue fasting until more than one person has observed the moon. It is only at the beginning of Ramadan that it is binding for the community when a single person sees the moon in cloudy weather conditions.

If the sky is clear and weather conditions are normal it is required that the moon must be seen by a group of Muslims for both starting and finishing Ramadan fasting. The moon of ‘Eid al-Adha has the same ruling as ‘Eid al-Fitr. If the new moon is seen anywhere in the world, it becomes obligatory for all Muslims to begin fasting, as the Prophet (pbuh) said, “Fast due to its sighting and break the fast due to its sighting”. This Hadith is a general address directed to the whole Muslim world.

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1054 Aḥmad, Ḥākim and Ibn Hibbān.
1055 Bukhari and Muslim narrate from Abu Huraira.
SUMMARY OF THE RULING FOR SIGHTING THE MOON OF RAMADAN:

1. The Ramadan fast begins with the sighting of the new crescent moon at the beginning of the month, and ends with its sighting at the end of the month.
2. If, due to weather conditions, the moon is not visible, Sha’ban should be completed as 30 days before beginning the Ramadan fast.
3. If the weather is overcast but one trustworthy man or woman has seen the moon, the fast may begin,
4. At the end of Ramadan, if the weather is overcast it takes the sighting of 2 trustworthy men or 4 women, or 2 women and 1 man, for the fast to end and ‘Eid to begin.
5. If the weather is clear, the moon must be seen by a group of Muslims for the start and end of the Ramadan fast.
6. Muslims world-wide begin fasting when the new moon is seen anywhere in the world, regardless of their location.

NULLIFICATIONS OF THE FAST

The following things nullify the fast if they are done intentionally:

1. Having intercourse in either of the passageways (vagina or anus) even with no discharge of sperm.
2. Eating or drinking whether it is for nourishment or for medicinal benefit.

If anyone breaks his/her fast intentionally he/she has to make it up later (qada) and must also fulfil the obligation of compensation (kaффārah) as explained in the following section.

The compensation is postponed until a person has the means to carry out his responsibility.

SUMMARY OF THE NULLIFICATIONS OF THE FAST:

1. The fast is nullified by engaging in sexual intercourse and by eating or drinking intentionally.
2. If the fast is broken intentionally, it must be made up (qada) and compensation (kaффārah) must be given.
3. The punishment can be postponed until the person is able to fulfil the requirements.

COMPENSATION FOR THE RAMADAN FAST (KAFFĀRAH)

If a person intentionally breaks the Ramadan fast, the expiation for this is the freeing of a slave, male or female, who is physically and mentally sound, even if they are a non-believer. If one is unable to free a slave, then he/she must fast for two consecutive months, and these two months must not coincide with the two ‘Eid days or the days of ‘Tashreeq’ (9, 10, 11, 12 and 13 Dhul Hijja). If one is unable to do either of these, the expiation is to feed sixty poor people who are to be given lunch and dinner at their respective times, so they are content. They may be given dinner and breakfast. If a person wishes he/she can pay the monetary value for feeding sixty poor people.

This is based on the following Hadith that Abū Huraira reports:

When we were sitting with the Prophet (pbuh) a man came to him and said, ‘O Messenger of Allah! I am finished.’ Allah’s Messenger enquired as to the man’s problem. He replied, ‘I had sexual intercourse with my wife while I was observing the fast’. Allah’s Messenger (pbuh) asked him, ‘Can you free a slave?’ He replied in the negative. Allah’s Messenger (pbuh) asked him, ‘Can you fast for two consecutive months without breaking it?’ He replied, ‘It is due to fasting that this happened. I cannot fast for two months’. The Prophet (pbuh) asked him, ‘Can you afford to feed sixty poor people?’ He replied in the negative. The Prophet (pbuh) kept silent and while we were in this state, a big basket full of dates was brought to the Prophet (pbuh). He asked, ‘Where is the questioner?’ He replied, ‘I am here’. The Prophet (pbuh) said to him, ‘Take this basket of dates and distribute it as charity’. The man said, ‘Should I give it to a person poorer than myself? By Allah, there is no family between the two mountains of Medina poorer than me’. The Prophet (pbuh) smiled until his premolars could be seen and then said, ‘Feed your family with it’.  

1056 Bukhari and Muslim narrate from Abu Huraira.
THE CASES OF *KAFFĀRAH*

The previous Hadith outlines the compensation (*kaffārah*) required if anyone deliberately breaks their fast. Imam Āḥmad and Shāfī hold that *kaffārah* is only required if a man and woman nullify their fast by having sexual intercourse, but if they nullify it by eating and drinking they just make up one day *qada* fasting. They argue that in the Hadith only sexual intercourse is mentioned, therefore we cannot apply this to other cases.

Hanafīte scholars hold that the general meaning of the Hadith is about nullifying the fast intentionally. The main principle of paying compensation for intentionally nullifying the fast is exemplified through the case of sexual intercourse. This can also be applied to other cases. The following Hadith supports this: Abū Huraira reports; “Once a man nullified his fast by eating intentionally. The Prophet (pbuh) ordered him to free a slave or fast for sixty days or feed sixty poor people”.\(^{1057}\)

*Kaffārah* is a serious punishment for those who intentionally nullify their fast during Ramadan. It is only applicable to Ramadan fasting, not any other type of fasting. The severity of the punishment emphasises the importance of the Ramadan fast and the need to respect and observe it properly. Deliberately nullifying the Ramadan fast is a serious sin which has a punishment in this life (*kaffārah*) and the afterlife.

The Ḥanafi School of Thought holds that one *kaffārah* is enough to compensate for all previous offenses, even if they happened during different Ramadan fasts, unless a person commits an offense after completing their *kaffārah*. Imam Mālik and Shāfī hold that a separate *kaffārah* for each crime is required, since each crime is different. Ḥanafiite scholars say that the meaning of *kaffārah* is to deter people by punishing them. One *kaffārah* is enough to discourage a person from committing the same offense. Also, a main principle of Islamic law is that if there is any doubt the punishment is not applied. There is a strong possibility that a person will give up committing the same crime after completing the *kaffārah* and he/she will not repeat it; if he/she repeats it he/she will have to complete another *kaffārah* anyway.

*Kaffārah* is *wajib* upon a female who willingly complies to have sexual intercourse with her husband. The same rule will apply even if she doesn’t want to at the beginning as her husband forces her to have

\(^{1057}\) Daraqūṭnī narrates from Abu Huraira.
intercourse with him, but later she accepts and complies willingly. However, at the time of sexual intercourse, if she is sick, with menses or with post natal bleeding, she only has to make up one day *qada*. This is because during those days, fasting is not obligatory for her. However, a man still has to expiate his offense even if he has intercourse with his wife during her menses. (Please note that it is *haram* to have sexual intercourse for the duration of menses and there is a different compensation for this offense, which is different than the compensation for fasting).

### SUMMARY OF *KAFFARAH* (COMPENSATION) FOR THE RAMADAN FAST:

1. Freeing a physically and mentally sound slave, who could be male or female and believer or non-believer.
2. If the above is not possible, fasting 60 consecutive days.
3. If both of the above are not possible, feeding 60 poor people for one day (two meals).
4. *Kaffarah* is compulsory when the Ramadan fast is broken intentionally.
5. *Kaffarah* is only applicable to the Ramadan fast.
6. One *kaffarah* compensates for all previous crimes.

### THE CASES THAT NULLIFY THE FAST WITHOUT REQUIRING *KAFFARAH*

There are some instances in which the fast is nullified without incurring *kaffarah*. The compensation for these is to make up one day of fasting (*qada*).

Breaking the fast accidentally or mistakenly is compensated by one day *qada* fasting. Eating something that contains no nourishment or that may contain nourishment but there is a valid reason for its consumption does not impose *kaffarah*, although the day must be made up. If water seeps down one’s throat accidentally during gargling, this will break the fast and he/she needs to make it up by one day *qada* fasting; but expiation will not be imposed upon him/her.

If one is coerced into breaking the fast, even if it is through sexual intercourse, the expiation is not imposed; he/she only makes up the day as *qada*. Imam Mālik and Shāfi hold that in this case the person doesn’t even
make up the day. The Qur’an says: “there is no blame on you because of the mistakes you may make unintentionally”.\(^{1058}\) This is supported by the Hadith: “the responsibility is raised from my followers for if they make a mistake, forget or they are forced to do something”.\(^{1059}\)

Hanafite scholars’ interpretation of the verse and Hadith is that the sin of doing something mistakenly, forgetfully or forcefully is removed from the person. Allah forgives the person in these cases. But it is still necessary to make up the day if he/she nullifies his/her fast under force. The only case that doesn’t require make-up of the day is if one eats or drinks forgetfully. There is a specific Hadith for this rule and Hanafite scholars avoid qiyâs if they find a sound Hadith for the ruling. Kaffârah is not imposed if a person breaks his/her fast believing that the sun has set, when it has not, but he/she makes the day up later.

Applying medicine to a wound on the stomach or head, which then penetrates a cavity reaching the inside the stomach or brain, nullifies the fast but does not necessitate kaffârah. Ibn ʻAbbâs reports: The Prophet (pbuh) said, “wudu is nullified by something that comes out from the body and the fast is nullified by something that goes into the body”.\(^{1060}\)

Swallowing a pebble, metal or soil nullifies the fast but no kaffârah is necessary. If a person vomits a mouthful deliberately it nullifies the fast, but if it happens unintentionally it doesn’t.

<table>
<thead>
<tr>
<th>SUMMARY OF CASES THAT NULLIFY THE FAST WITHOUT REQUIRING KAFFÂRAH:</th>
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<td>The following cases require one day of qada fasting:</td>
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<td>1. Breaking the fast accidentally or mistakenly.</td>
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<td>4. Applying medicine (to a stomach or head wound) that seeps inside to the stomach or brain.</td>
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\(^{1058}\) Qur’an 33:5.  
\(^{1059}\) Tabarani and Bayhaqi.  
\(^{1060}\) Bayhaqi.
THE CASES THAT DON’T NULLIFY THE FAST

If a person eats, drinks or has intercourse due to forgetfulness, he/she doesn’t make up the day, based on the following Hadith: “If one eats or drinks through forgetfulness whilst he is fasting, he should complete his fast. Allah has blessed him with food and drink”. In another Hadith the Prophet (pbuh) said: “If anyone breaks his fast through forgetfulness during Ramadan, he doesn’t have to make up the day as compensation and kaffarah does not apply to him.”

If one sees a wet dream his/her fast is not nullified based on the following Hadith: The Prophet (pbuh) said, “Three things don’t nullify fasting: cupping blood, vomiting and seeing a wet dream”. Cupping blood and vomiting unintentionally don’t break the fast, as stated in the previous Hadith. If a person awakens as junub (with major impurity), although he/she needs to have ghusl, he/she doesn’t need to make it up by qada fasting. The Prophet (pbuh) was awakening as junub in Ramadan but he fasted the day. If a person has an orgasm due to looking at or thinking about sexual things, his/her fast is not broken. But if he/she physically aids the orgasm by using his/her hand, the day has to be made up as qada.

If dust, a fly, smoking or the taste of medicine accidentally enters the throat, the fast is not nullified. If a person swallows a remnant of food that remains between his/her teeth, it does not break the fast provided it is less than the size of a chickpea.

If one enters a river and water enters inside the opening of the ears, the fast is not broken. Tasting food without swallowing it is disliked, but a woman is permitted to taste the meal without swallowing, if needed. Kissing the spouse is permissible if one can control themself, if not then it is disliked. The Prophet (pbuh) kissed his wives while he was fasting.

Using a siwak or toothbrush is permissible for a fasting person. Imam Mālik and Shāfi hold that after midday it is disliked because using a siwak may remove the smell of a fasting person, which Allah praises. The Prophet (pbuh) said:

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1061 Bukhari and Muslim.
1062 Ibn Hibbān and Ĥākim.
1063 Bukhari, Tirmidhi and Bazzār.
1064 Abu Dāwud.
1065 Bukhari and Muslim.
By the One in whose hand is the soul of Muḥammad (pbuh), the breath of the one who is fasting is better in the sight of Allah on the Day of Resurrection than the smell of musk.\footnote{Ahmad, Nasaï and Tirmidhi.}

Hanafite scholars rely on the following Hadith: The Prophet (pbuh) said, “Using siwak is one of the good deeds of the fasting person”.\footnote{Daraqutnî narrate from ‘A’isha.}

The application of eyeliner (kohl) does not break the fast. The Prophet (pbuh) was applying kohl while he was fasting.\footnote{Ibn Majah narrates from ‘A’isha.}

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**SUMMARY OF THE CASES THAT DO NOT NULLIFY THE FAST:**

1. Eating, drinking or having sexual intercourse forgetfully.
2. Having a wet dream, cupping blood or vomiting unintentionally.
3. Waking with major impurity (junub) or having an orgasm from looking at or thinking about sexual things (without physically aiding the orgasm).
4. Dust, a fly, smoke or the taste of medicine accidentally entering the throat or entering a river and the water enters the ears.
5. Tasting food without swallowing. It is disliked but a woman may test the meal if necessary.
6. Kissing the spouse if controlled.
7. Using siwak or a toothbrush or applying eyeliner (kohl).

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**RECOMMENDED ACTS WHEN FASTING**

During Ramadan, it is recommended to eat the pre-dawn meal (sahur). There are many Hadith reports in which the Prophet recommended sahur to his followers:

The Prophet (pbuh) said: ‘Observe sahur, for verily there is blessing in the sahur’\footnote{Bukhari, Muslim, Nasaï, Tirmidhi, Ibn Majah.}

Irbād ibn Sariya reports: The Prophet (pbuh) invited me to sahur in Ramadan and said, ‘You should eat this pre-dawn meal for it is blessed nourishment’.

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\footnote{1066 \footnote{1067 Daraqutnî narrate from ‘A’isha.}
\footnote{1068 Ibl Majah narrates from ‘A’isha.}
\footnote{1069 Bukhari, Muslim, Nasaï, Tirmidhi, Ibn Majah.}
In another Hadith the Prophet (pbuh) said: The difference between our fasting and the fasting of the follower of the scriptures is eating sahur (pre-dawn meal).

Delaying sahur until shortly before dawn is recommended. Abū ad-Darda reports from the Prophet (pbuh):

Three things are from the qualities of the Messengers: To break the fast immediately, to delay sahur and to place the right hand over the left hand in the prayer.

In another Hadith the Prophet (pbuh) said: “upon my followers are blessings as long as they break the fast immediately and delay sahur”.

THE DAYS THAT ARE RECOMMENDED FOR FASTING

It is recommended to fast on Ayyam al-Beed (13th, 14th and 15th days of each lunar month) based on the following Hadith:

The Messenger of Allah (pbuh) ordered us to fast for three days of every month on Ayyam al-Beed, that is, on the days of the full moon (the 13th, 14th and 15th of the lunar month). And he said: ‘It is like fasting the whole year’.

It is recommended to fast on Mondays and Thursdays. Abū Huraira reports:

The Prophet (pbuh) fasted on Mondays and Thursdays a lot. He was asked about this and he said, ‘The actions are presented to Allah on every Monday and Thursday. Allah forgives every Muslim or every believer, except for those who are not speaking to each other. He says, ‘Leave them’.

It is recommended to fast on the day of Ashura together with the day before or the day after. Ibns ‘Abbās reports:

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1070 Abu Dāwud.
1071 Muslim, Nasaī, Abu Dāwud and Tirmidhi.
1072 Tabaranī.
1073 Ahmad.
1074 Abu Dāwud and Ibn Majah.
1075 Abu Dāwud, Tirmidhi and Aḥmad.
The Prophet (pbuh) came to Medina and found the Jews fasting on the day of *Ashura*. He said to them, ‘what is this fast?’ They said, ‘A great day. Allah saved Moses and the tribes of Israel from their enemies on this day and, therefore, Moses fasted on this day’. The Prophet (pbuh) said, ‘We have more of a right to Moses than you’ so he fasted on that day also and ordered the people to fast on that day.1076

It is recommended to fast six days after Ramadan in the month of Shawwal. Abū Ayyub reports:

> The Prophet (pbuh) said, ‘Whoever fasts during the month of Ramadan and then follows it with six days of Shawwal will be rewarded as if he had fasted the entire year’.1077

If one is not performing *hajj* it is recommended for him/her to fast on the day of Arafa (the day before ‘Eid al-Adha) based on the following Hadith: The Prophet said, “Fasting on the day of Arafa is counted as compensation for the sins of past and following years”.1078

**SUMMARY OF THE DAYS THAT ARE RECOMMENDED FOR FASTING:**

1. *Ayyam al-Beed* days (13, 14, 15 of each lunar month).
2. Mondays and Thursdays.
3. The day of *Ashura* plus one day before or after.
4. Six days during Shawwal.
5. The day of Arafa (if not performing *hajj)*

**THE DAYS THAT ARE PROHIBITED FOR FASTING**

It is prohibited to fast on the first day of ‘Eid based on the following Hadith: “The Messenger of Allah (pbuh) has forbidden fasting on these two days: ‘Eid al-Fitr and ‘Eid al-Adha”.1079

It is also prohibited to fast on the days of *tashreeq* (the three days following the ‘Eid al-Adha) based on the following Hadith:

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1076 Bukhari and Muslim.
1077 Muslim, Abu Dāwud, Tirmidhi and Ibn Majah.
1078 Muslim.
1079 Imam Mālik and Abu Dāwud.
Abū Huraira reports that the Messenger of Allah (pbuh) sent ‘Abdullah ibn Khuzaa to announce at Mina, ‘You don’t fast these days. They are days of eating and drinking and remembering Allah’.\(^{1080}\)

### THE DAYS THAT ARE DISLIKED FOR FASTING

A woman should obtain permission from her husband before performing optional fasts. It is disliked if she fasts before getting her husband’s permission based on the following Hadith:

The Prophet (pbuh) said, ‘A woman is not to fast even for one day while her husband is present except with his permission, unless it is during Ramadan’.\(^{1081}\)

It is disliked to fast just on Friday, but if one adds one day before or after it is permissible. The Prophet (pbuh) said:

Do not exclusively choose the night of Friday as a special night for performing the night prayers. Also, do not exclusively choose Friday as a day of fasting unless it occurs on a day that you regularly fast.\(^{1082}\)

In another Hadith the Prophet (pbuh) said, “Do not fast on Friday unless you fast together with the day before or the day after”.\(^{1083}\)

It is disliked to fast exclusively on Saturday based on the Hadith: the Prophet said:

Do not fast on Saturdays unless it is an obligatory fast. You should not fast even if you do not find anything to eat save some grape peelings or a branch of a tree to chew on.\(^{1084}\)

It is disliked to fast consecutive days without eating at all. Abū Huraira reports:

The Prophet (pbuh) said: ‘Do not fast consecutive days without eating at all.’ He repeated this three times and the people said to

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1080 Ahmad bin Hanbel.
1081 Bukhari and Muslim.
1082 Muslim.
1083 Bukhari and Muslim.
1084 Abu Dauud, Tirmidhi and Ibn Majah.
him, ‘but you perform it, O Messenger of Allah’. He said, ‘You are not like me in that matter. I spend the night in such a state that Allah feeds me and gives me drink... Devote yourselves to the deeds that you can perform’.  

**SUMMARY OF THE DAYS DISLIKED FOR FASTING:**

1. Women must obtain permission from their husbands before performing optional fasts.
2. It is disliked to fast just on Friday.
3. It is disliked to fast just on Saturday.
4. It is disliked to fast on consecutive days without eating anything at all.

**THE RULINGS OF FASTING FOR EXCUSED ONES**

If a man or woman is old or frail and too weak to fast he/she is permitted to break his/her fast. It is an obligation, however, pay the *fidya* (compensation) for every day missed. *Fidya* is feeding one poor person with two meals for each day of Ramadan or giving the poor its value in money. Imam Mālik holds that since these people are too weak to fast, they are not responsible so they do not have to feed the poor.

Hanafī scholars turn to the Qur’ān to support their view:

(Fasting is for) a fixed number of days. If any of you is so ill that he cannot fast, or is on a journey, he must fast the same number of other days. But for those who can no longer manage to fast, there is redemption (penance) by feeding a person in destitution (for each day missed or giving him the same amount in money)…

The verse has not been abrogated and is also narrated by many Companions who have no dispute among them on the topic. The ruling applies to elderly people who are unable to fast during Ramadan and are also unable to make up the days later. They have permission to pay *fidya* instead of fasting. Illness, travel, coercion, pregnancy, breastfeeding, hunger, thirst and old age are sound excuses for not fasting and, in each of these cases, one is permitted to break or leave the current days of fasting and make up the days later when one is able. A pregnant or nursing

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1085 Bukhari and Muslim.
1086 Qur’ān 2:184.
woman is permitted to leave the fast if she fears for her own health or that of her child. The Prophet (pbuh) said: “Allah has relieved the travellers of fasting and half of the prayer, and the pregnant and the breastfeeding women of the fast”.\(^{1087}\) Such women are only to make up the missed days of fasting, and they are not supposed to feed one poor person a day, because these situations are temporary.

If a person is ill and fears that the fast will worsen their condition or delay their recovery it is permissible for them to break their fast. This person makes up the days when they are healthy. Travellers are legally permitted to break their fast and they make up the days later based on the verse:

(Fasting is for) a fixed number of days. If any of you is so ill that he cannot fast, or on a journey, he must fast the same number of other days…\(^{1088}\)

Abū Sa’īd al-Khudri reports:

We travelled with the Messenger of Allah (pbuh) to Mecca while we were fasting. We stopped at a place and the Prophet (pbuh) said, ‘You are coming close to your enemies. You will be stronger if you break the fast’. That was easiness and some of us fasted and some of us broke our fasts. Then we came to another place and the Prophet (pbuh) said, ‘In the morning you will face your enemy. Breaking the fast will give you more strength’. So we broke our fast, taking that as the best course of action. After that, you could see some of us fasting with the Prophet (pbuh) while travelling and some not.\(^{1089}\)

If one has the ability to fast whilst on a journey, it is better to do so, based on the following Hadith:

Abū Sa’īd al-Khudri reports: We fought under the leadership of the Messenger of Allah (pbuh) during Ramadan. Some of us fasted and some of us did not. The ones who fasted did not find any fault with those who did not fast, and those who did not fast did not find any fault with those who fasted. They knew that if one had the strength to fast he could do so and it was good, and

1087 Aliy al-Qārī, Fatḥ Bāb al Inayah.
1088 Qur’an 2:184.
1089 Muslim and Abu Dāwūd.
that if one was weak, he was allowed to break his fast, and that was good.\textsuperscript{1090}

It is permissible for a person who is performing a voluntary fast to break it without a reason. If a person breaks a voluntary fast in any situation, whether there is a reason or not, he/she is required to make up the day. Ummu Hāni reports:

The Prophet (pbuh) entered her room during the day of the conquest of Mecca. He was offered something to drink and he drank from it. Then he offered it to Ummu Hāni and she said, ‘I am fasting’. The Prophet (pbuh) said, ‘The one who is fasting voluntarily is in charge of herself. If you wish you may fast and if you wish you may break your fast’.\textsuperscript{1091}

If one begins to fast during one of the days when fasting is forbidden and then breaks the fast there is no requirement to make up the fast.

\begin{table}
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\hline
\textbf{SUMMARY OF THE RULING OF FASTING FOR EXCUSED ONES:} \\
\hline
1. The old and frail may break their fast but must pay \textit{fidya} for each day missed. \\
2. Illness, travel, coercion, pregnancy, breastfeeding, hunger, thirst and old age are sound excuses for breaking the fast. It has to be made up later. \\
3. A voluntary fast can be broken without an excuse but must be made up later. \\
4. If one begins to fast on a forbidden day then breaks their fast it does not need to be made up later. \\
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\textbf{RELIGIOUS RETREAT (I’TIKAF)}

The literal meaning of \textit{i’tikaf} is to seclude oneself for a period of time without being distracted by anything. The definition of \textit{i’tikaf} in Islamic terminology is a fasting person who has the intention of seclusion and

\textsuperscript{1090} Muslim.  
\textsuperscript{1091} Daraquṭnī, Bayḥaqī and Ḥākim.
devotion to worship in a *masjid* where the five daily prayers are performed in congregation.\(^{1092}\)

The word is used in the Qur’ân: “He (Abraham) said to his father and people: ‘What are these images to which you pay such sincere devotion?’”\(^{1093}\) In this verse *ya’kifūn* means paying sincere devotion. In another verse:

> Remember, again, that We made the House (the Ka’ba in Makka) a resort for people, and a refuge of safety (a sanctuary, that is, a sign of the truth). Stand in the Prayer (O believers, as you did in earlier times) in the Station of Abraham. And We imposed a duty on Abraham and Ishmael: ‘Purify My House for those who go around it as a rite of worship, and those who abide in devotion, and those who bow and prostrate (in the Prayer)’.\(^{1094}\)

In this verse the word *a’kifūn* means those who abide in devotion of worship.

*I’tikaf* (religious retreat) is an emphasised Sunnah and is performed during the last ten days of Ramadan. The Prophet (pbuh) would perform *i’tikaf* for ten days every Ramadan. In the year that he died, he performed it for twenty days.\(^{1095}\) The Prophet’s Companions and wives performed *i’tikaf* with him and continued to do so after his death.

*I’tikaf* is only performed in the *masjid*. Abū Ḥanīfa relates from ‘Ali, “There is no *i’tikaf* except in a congregational mosque”.\(^{1096}\)

Once Huzayfa said to Ibn Masud, ‘Are you bewildered that people between your house and Abū Musa’s house perform devotion as *i’tikaf* in their houses and they think they are doing it right?’ Ibn Masud said, ‘Maybe they are right, you make mistake, maybe they memorised the right way and you forgot it’. Huzayfa said, ‘I learned that there is no *i’tikaf* except in a congregational mosque’.\(^{1097}\)

\(^{1092}\) Fatḥ Bāb al Inayah.

\(^{1093}\) Qur’ān 21:52.

\(^{1094}\) Qur’ān 2:125.

\(^{1095}\) Bukhari, Abu Dāwud and Ibn Majah.

\(^{1096}\) Ibn Abu Shayba and ‘Abdurrazzaq.

\(^{1097}\) Tabaranî, Mu’jam.
The most rewarding *i’tikaf* is the one that is performed in Ka’ba, then in Masjid Nabawi and then Masjid Aqsa. After this, the most rewarding is the one that is performed in the most crowded mosque. It is not valid in a *masjid* where the five daily prayers are not performed in congregation.

There are three types of *i’tikaf*:

1. *Wajib*; this is when one makes a vow to Allah to perform *i’tikaf*.
2. *Sunnah*; this is performed during the last ten days of Ramadan.
3. *Recommended*; this is performing *i’tikaf* at any other time of the year as a recommended form of worship.

In the Hanafi and Maliki Schools of Thought, intention and fasting are required conditions for *wajib i’tikaf*. Fasting is not a condition for Sunnah *i’tikaf*. Imam Ahmad and Shafi hold that fasting is not a condition for *wajib i’tikaf*. Ibn ‘Umar told the Prophet (pbuh) that; “I vowed one night of *i’tikaf* in the Ka’ba and the Prophet (pbuh) told him, ‘fulfil your vow’”. In another narration:

‘Umar vowed one night of *i’tikaf* in the Ka’ba in a time of ignorance, when he became Muslim he asked the Prophet (pbuh) about it. The Prophet (pbuh) said, ‘carry out your vow’ and then ‘Umar performed one night of *i’tikaf* at the Ka’ba.”

Hanafi scholars rely on the following Hadith, which ‘A’isha reports:

The Sunnah has been established for *i’tikaf* as: not visiting the sick, not attending a funeral, not touching a woman and not having intercourse, not going out from the mosque except to urinate or defecate. There is no *i’tikaf* except with fasting and there is no *i’tikaf* except in the congregational *masjids*.

The Hadith that Imam Shafi and Ahmad use as evidence for their legal opinion is narrated from different channels as follows:

‘Umar vowed one day and one night of *i’tikaf* at the Ka’ba in a time of ignorance and he asked the Prophet (pbuh) about it. The Prophet (pbuh) said, ‘perform *i’tikaf* and fast’.

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1098 *Fatih Báb al Inayah*
1099 *Abu Dawud.*
1100 *Abu Dawud, Nasaï, and Daraqutnî.*
At least one day is required for ṭawaf, less than one day is not permissible for this type of ṭawaf. Imam Muhammad holds that any duration of time is permissible; Imam Abū Yusuf holds that the greater part of the day is recommended but according to Abū Ḥanīfa it must not be less than one day.

**SUMMARY OF ṬAWAF (RELIGIOUS RETREAT):**

1. It is an emphasised Sunnah.
2. The meaning is a fasting person who has the intention of seclusion and devotion to worship in a masjid where the five times daily prayers are performed in congregation.
3. The Prophet (pbuh) was performing it for the last 10 days of every Ramadan.
4. Intention and fasting are required conditions for ṭawaf.
5. There are three types of ṭawaf: ṭawaf (vowed), Sunnah (last 10 days of Ramadan) and recommended.
6. Ṭawaf and recommended ṭawaf must be for a period of at least one day.

**THE RULINGS ABOUT ṬAWAF**

If a person abandons ṭawaf it has to be made up later. There are some valid reasons for a person performing ṭawaf to leave the masjid; these include attending the Friday prayer, to answer the call of nature, or out of necessity such as the collapse of the masjid. A person should return directly to the mosque after leaving to relieve themselves. ‘A’isha reports: The Prophet (pbuh) did not come to the house except for his need [to relieve himself] during ṭawaf.\(^{1101}\)

If a person’s house is far from the mosque, he must return to the mosque without missing the next congregational prayer. ṭawaf is nullified by missing a congregational prayer. If a person leaves the masjid for one hour without a valid reason (as outlined above) his ṭawaf is nullified.

It is permissible for the person performing ṭawaf to eat, drink, sleep and conduct some of his business in the masjid with the condition that no trade goods enter the masjid. It is not permissible for other Muslims to do business or trade in the masjid. The Prophet (pbuh) said:

\(^{1101}\) All six hadith books narrate.
If you see a man who buys or sells something in the *masjid* you tell him, ‘may Allah not give you blessings in this trade’, if you see a man who is asking about his lost camel tell him, ‘may Allah not return it to you’.\(^\text{1102}\)

It is disliked to maintain complete silence if one believes that it is an act that will bring him closer to Allah, though if a person is silent because he has nothing to say, it is not disliked. The Prophet (pbuh) prohibited the continuous fast and the silent fast.\(^\text{1103}\) One is to engage in beneficial discussion and learning, such as reciting the Qur’ân, learning Hadith or the life of the Prophet (pbuh) and so on.

*I’tikaf* is nullified if one indulges in sexual intercourse. It is also nullified if one has an orgasm as a result of kissing and fondling. If he has an orgasm but it is not through kissing and fondling *i’tikaf* is not nullified.

A woman makes *i’tikaf* in her home because her home is her *masjid*, but if she makes *i’tikaf* in a *masjid* it is valid. The Prophet (pbuh) said; “A woman’s prayer inside her home is better than her prayer in her yard, a woman’s prayer in her yard is better than her prayer in the *masjid*”.\(^\text{1104}\)

*I’tikaf* includes the days and nights, so if a certain number of days/night have been vowed, the person performing *i’tikaf* must also observe it during the corresponding nights/days. This is true even if a consecutive order is not stipulated when vowing.

**SUMMARY OF THE RULINGS ABOUT I’TIKAF:**

1. If it is abandoned it must be made up later.
2. The person performing it is allowed to leave the *masjid* only to fulfil their needs.
3. If one’s house is far from the *masjid* he must return in time for the congregational prayer. Missing a congregational prayer nullifies the *i’tikaf*.
4. If one leaves the *masjid* for one hour the *i’tikaf* is nullified.
5. One can eat, drink, sleep and perform business in the *masjid* provided no goods of merchandise enter the *masjid*.
6. It is disliked to maintain complete silence unless one has nothing to say. One should engage in acts of learning or devotion.

\(^{1102}\) Tirmidhi and Ḥākim.

\(^{1103}\) Aliy al-Qāri, Fatḥ Bāb al Inayah.

\(^{1104}\) Aliy al-Qāri, Fath-u Bāb al Inayah.
7. Sexual intercourse and orgasm as a result of kissing and fondling nullify i’тикaf.
8. Women perform i’тикaf at home or in a masjid.
9. If one vows i’тикaf for a certain number of days or nights, they must be completed consecutively and must include the corresponding nights and days.

THE NIGHT OF POWER (LAYLAT-UL QADR)

It is Sunnah to search for the Night of Power (Laylat-ul Qadr) in the last ten days of Ramadan through worship, giving charity, night vigil and so on. The best way to search for it is by devoting oneself to worship in a mosque – i’тикaf. The Night of Power is the most virtuous night of the year, Allah says in the Qur’ân:

We have surely sent it (the Qur’ân) down in the Night of Destiny and Power. What enables you to perceive what the Night of Destiny and Power? The Night of Destiny and Power is better than a thousand months. The angels and the Spirit descend in it by the permission of their Lord with His decrees for every affair; (It is) a sheer mercy and security (from all misfortunes, for the servants who spend it in devotions in appreciation of its worth). (It is) until the rising of the dawn.1105

The Prophet (pbuh) said: “Whoever prays during the Night of Power with faith and hoping for its reward will have all of his previous sins forgiven”.1106

1105 Qur’ân 97:1-5.
1106 Bukhari and Muslim.
RULINGS ON PILGRIMAGE (ḤAJJ)

THE DEFINITION OF ḤAJJ

The literal meaning of the word ḥajj is ‘intention to the exalted one’. In Islam, ḥajj is the obligatory visit of a Muslim to Allah’s house, the Ka’ba in Mecca, at a specific time in the Islamic year. The visitor has the intention of worship (ibadah) and performs certain rituals during this visit. The reason (sabab) for ḥajj is to visit Allah’s house as outlined (ḥajj al-bayt) in the Qur’ān. In his lifetime, the Prophet (pbuh) performed one obligatory ḥajj after hijra; there is a general consensus on this and it is called the farewell ḥajj.

Ḥajj is obligatory upon Muslims who meet the necessary conditions; this is based on the Qur’ān, the Sunnah and is the general consensus of the scholars. Ḥajj was prescribed in the sixth year after hijra by the revelation of the following verse:

Complete the Ḥajj (the Major Pilgrimage) and the ‘umrah (the Minor Pilgrimage) for God, and if you are impeded (after you have already put on the Pilgrimage attire), then send (to Makka) a sacrificial offering you can afford. Do not shave your heads (to mark the end of the state of consecration for the Pilgrimage) until the offering has reached its destination and is sacrificed.\footnote{Qur’ān 2:196.}

Another verse:

Behold, the first House (of Prayer) established for humankind is the one at Bakkah (Makka), a blessed place and a (centre or focus of) guidance for all peoples. In it there are clear signs (demonstrating that it is a blessed sanctuary, chosen by God as the centre of guidance), and the Station of Abraham. Whoever enters it is in security (against attack and fear). Pilgrimage to the House is a duty owed to God by all who can afford a way to it. And whoever refuses (the obligation of the Pilgrimage) or is
ungrateful to God (by not fulfilling this command), God is absolutely independent of all creatures.\textsuperscript{1108}

The evidence for \textit{hajj} from the Sunnah: The Prophet (pbuh) said:

O people! Allah has prescribed \textit{hajj} for you, so you must perform it. A man asked, ‘every year, O Prophet of Allah?’ The Prophet (pbuh) remained silent. When the man repeated it a third time, the Prophet (pbuh) said, ‘Had I said ‘yes’, it would have become an annual obligation and this would have been beyond your ability. Leave me alone so long as I leave you alone (i.e. do not annoy me with questions about things that I do not say anything about). Some people who lived before you were destroyed because they asked too many questions and disagreed with their Prophet (pbuh). So when I command you to do something, you must obey and do it to the best of your ability, and if I forbid you from doing something, then avoid it.\textsuperscript{1109}

In another Hadith the Prophet (pbuh) said:

Islam is established on five foundations: testifying that there is no god but Allah and Muḥammad is His Messenger, performing the prayers providing their conditions are met, giving prescribed purifying alms, fasting during Ramadan and visiting Allah’s house if one has the means for it.\textsuperscript{1110}

\section*{THE TYPES OF \textit{HAJJ}}

\begin{enumerate}
\item \textit{Qiran} – This type of \textit{hajj} consists of forming an intention for both \textit{umrah} and \textit{hajj} together, with only one \textit{iḥrām} from the \textit{iḥrām} sites. The \textit{iḥrām} is not to be taken off until ‘Eid. It is compulsory to sacrifice an animal during this type of \textit{hajj}.

\item \textit{Tamattu’} – This type of \textit{hajj} is when \textit{umrah} and \textit{hajj} are performed separately but both in the time of \textit{hajj}. This \textit{hajj} includes \textit{iḥrām} for \textit{umrah} first. On completing \textit{umrah} one can remove the \textit{iḥrām} until the day of \textit{Tarwiya} (8 Dhul Hijja). Thereafter, \textit{iḥrām} is observed until completing all of the \textit{hajj} rituals. In this type of \textit{hajj} it is necessary for a pilgrim to sacrifice an animal to thank Allah.
\end{enumerate}

\textsuperscript{1108} Qur’ān 3:96-97.
\textsuperscript{1109} Bukhari and Muslim.
\textsuperscript{1110} Bukhari and Muslim.
3. **Ifrāḍ** – This type of ḥajj consists of performing only ḥajj during the days of ḥajj. The clothing of Ḳhrām cannot be removed until ḥajj is complete. It is not obligatory for a pilgrim to sacrifice an animal in this type of ḥajj.

**ḤAJJ QIRAN**

Qīrān literally means combining two things. In Islamic terminology it is declaring the intention for ḥajj and ‘umrah together at mawaqīt (Ḳhrām sites) and adopting the Ḳhrām and its rules. This type of ḥajj is the most rewarding of the three ḥajj. Imam Mālik and Shāfi'i hold that ḥajj ifrāḍ is the best. Imam Aḥmad holds that ḥajj tamattu’ is the best. Ibn ‘Umar reports:

In his farewell ḥajj (ḥajj al-wada’) Allah’s Apostle (pbuh) performed both ‘umrah and ḥajj. He took with him sacrificial animals from Dhul Khulayfa. The Prophet (pbuh) started by adopting Ḳhrām for ‘umrah and ḥajj, and his followers also performed the ‘umrah and ḥajj along with him. Some of them also took animals and drove them along with them while others did not. When they arrived in Mecca the Prophet (pbuh) said to the people, ‘Whoever among you has driven animals for sacrificing, should not finish his Ḳhrām until he completes his ḥajj. And whoever among you has not driven animals should perform tawaf of the Ka’ba and the sa’y between Safa and Marwa, then cut his hair and finish his Ḳhrām. Then they should adopt Ḳhrām for ḥajj. These people must offer a sacrifice; if anyone cannot afford a sacrifice, he should fast for three days during ḥajj and seven days when he returns home. On his arrival in Mecca the Prophet (pbuh) performed tawaf of the Ka’ba; he first touched the (Black Stone) corner and then did ramal (fast walking with moving of the shoulders) during the first three rounds of the Ka’ba. During the last four rounds he walked normally. After finishing tawaf of the Ka’ba, he offered a two rak‘ah prayer at the station of Ibrahim. On finishing the prayer he went to Safa and Marwa and performed seven rounds of sa’y (walking) between them and did nothing to break his state of Ḳhrām. He finished all the ḥajj rituals and sacrificed his animal on the day of Nahr (10 Dhul-Hijja). He then hastened onwards to Mecca and performed tawaf of the Ka’ba. After this tawaf everything is forbidden in the state of Ḳhrām became permissible.
The followers who drove sacrificial animals with them to Mecca performed the same type of ʿajj as Allah’s Apostle (pbb).\textsuperscript{1111}

Imam Mālik and Shāfiʿi rely on the following Hadith:

‘A’isha reports: We left Medina with Allah’s Messenger (pbb) to perform the farewell ʿajj. Some of us declared ṣahr to perform ʿumrah, while others declared their intention to perform both ʿajj and ʿumrah. Yet others declared their ṣahr to perform only ʿajj. The Prophet (pbb) declared ṣahr for ʿajj only.\textsuperscript{1112}

Ḥanafī scholars rely on the following Hadith:

Anas reports: I heard the Prophet (pbb) declare his intention for ʿajj and ʿumrah together (ʿajj qiran).\textsuperscript{1113}

The Prophet (pbb) performed four ʿumrah – all of them were in the month of Dhul Qa’dah except the one that he performed together with his ʿajj.\textsuperscript{1114}

‘Ali and ‘Uthman were in dispute about ʿajj tamattu’:

‘Ali told ‘Uthman, ‘you want to prevent us from performing something that the Prophet (pbb) performed’. ‘Uthman said, ‘leave us alone’. When ‘Ali saw this, he declared his intention for ʿajj and ʿumrah together.\textsuperscript{1115}

Marwan ibn Hakam reports: I was sitting with ‘Uthman together when we heard the voice of ‘Ali as he declared his intention for ʿajj and ʿumrah together. ‘Uthman asked him, ‘Aren’t you prohibited from this?’ He said, ‘Yes, but I heard the Prophet (pbb) as he declared his intention for ʿajj and ʿumrah together. I will not leave the practice of the Prophet (pbb) because of your words’.\textsuperscript{1116}

‘Umar reports: I heard the Prophet (pbb) as he was saying this, ‘Jibril came last night and told me, ‘pray in this blessed valley

\textsuperscript{1111} Bukhari and Muslim.
\textsuperscript{1112} Bukhari and Muslim.
\textsuperscript{1113} Bukhari and Muslim.
\textsuperscript{1114} Bukhari and Muslim.
\textsuperscript{1115} Bukhari and Muslim.
\textsuperscript{1116} Nasāḥ.
(Dhul Khulayfa) and declare your intention for ḥajj and ‘umrah together’.

Ummu Salama reports: The Prophet (pbuh) ordered us to declare our intention for ḥajj and ‘umrah together.

Ibn ‘Abbās says: Abū Tālha informed me that the Prophet (pbuh) combined ḥajj and ‘umrah together in his ḥajj.

‘A’isha said the Prophet (pbuh) combined ḥajj and ‘umrah at the farewell ḥajj.

Only non-residents of Mecca declare the intention for ḥajj and ‘umrah together and perform ḥajj qiran. They perform the two rak‘ah of ihrām and declare their intention as follows: ‘O Allah, I intend to perform ḥajj and ‘umrah together, please make it easy for me and accept it from me’. Afterwards they circle the Ka‘ba seven times (tawaf) for ‘umrah. In this tawaf they leave the right shoulder uncovered (idtiba) and do fast walking with movement of the shoulders (ramal) for the first three circuits. After this they pray two rak‘ah of tawaf prayer and walk between Safa and Marwa seven times (sa‘y). They run between two green lines when they do sa‘y. They don’t end their state of ihrām until completing all the rituals of ḥajj. After completing sa‘y they perform the ḥajj rituals.

In this type of ḥajj a pilgrim sacrifices an animal after throwing pebbles at ‘Aqaba Jamra on the first day of ‘Eid al-Adha (10 Dhul Hijja). If one is unable to sacrifice an animal he/she fasts ten days as compensation. Three of the ten days are fasted during ḥajj and seven days on returning home. Allah says in the Qur‘ān:

…then whoever takes advantage of the ‘umrah before the Ḥajj, must give a sacrificial offering he can afford. For whoever cannot afford the offering, a fast for three days during the Ḥajj and for seven days when you return home, that is, ten days in all. This is for those whose families do not live in the environs of the Sacred Mosque…

1117 Bukhari.
1118 Taḥawī.
1119 Ibn Majah.
1120 Abu Dāwud.
1121 Qur‘ān 2:196.
The three days of fasting must be completed before the first day of ‘Eid al-Adha. Beyond this point it is not permissible to fast. If the pilgrim has not fasted for three days, it is obligatory to sacrifice an animal. Fasting takes the place of sacrificing for those who cannot afford it therefore the three days of fasting must be completed before the sacrifice.

**SUMMARY OF ḤAJJ QIRAN:**

1. Ḥajj Qiran is the most rewarding type of ḥajj.
2. In Islam Qiran means declaring the intention to perform ḥajj and ‘umrah together.
3. Only non-residents of Mecca can perform Ḥajj Qiran.
4. The people performing Ḥajj Qiran offer two *rak‘ah* of *ihrām* prayer and make their intention to perform ḥajj and ‘umrah together. Then they perform *tawaf* for ‘umrah making *idtiba* (leaving the right shoulder uncovered) and *ramal* (fast walking with moving of the shoulders) during the first three circuits. Then they offer two *rak‘ah* of *tawaf* prayer and make *sa‘y* between Safa and Marwa. Then they perform the ḥajj rituals.
5. In Ḥajj Qiran an animal is sacrificed after throwing pebbles at ‘Aqaba Jamra on 10 Dhul Hijja (the first day of ‘Eid al-Adha). Those unable to afford the sacrifice fast ten days in compensation (three during ḥajj and seven on returning home).
6. The first three days of fasting offered as compensation for the sacrifice must be completed before the first day of ‘Eid al-Adha or the sacrifice becomes obligatory.

**ḤAJJ TAMATTU’**

*Tamattu’* literally means to benefit, comfort and luxuriate. In Islamic terminology, it is declaring the intention for ‘umrah at *mawaqīt* during the time of ḥajj and adopting the *ihrām* and its rules. Those performing ḥajj *tamattu’* make *tawaf* for ‘umrah and *sa‘y*, then they cut their hair and finish their *ihrām*. They stop uttering *talbiya* at their first *tawaf*. When the Prophet (pbuh) performed ‘umrah he stopped reciting *talbiya* after he greeted the black stone.1122

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1122 Abu Dāwud and Tirmidhi.
The pilgrims adopt their *ihram* again on the day of *Tarwiya* (8 Dhul Hijja) in Mecca by declaring their intention for *hajj*. They perform the *hajj* rituals. They perform *ramal* during their *tawaf Ifadah* (ziyarah) and then perform *sa'y*. Sacrificing an animal is obligatory for those pilgrims who are able to afford it. Anyone not able to afford a sacrifice is permitted to fast three days during *hajj* and seven days on returning home as compensation.

**THE RULINGS OF HAJJ IFRĀD (PERFORMING HAJJ ONLY)**

*Hajj ifrād* is when a pilgrim makes his/her intention to perform only *hajj* (without performing ‘*umrah*). The intention for this type of *hajj* is as follows: “O Allah, I intend to perform *hajj* only, please make it easy for me and accept my *hajj*”. *Hajj* has many rituals and they are performed in different places, therefore it is recommended to pray to Allah to make it easy. When a pilgrim makes his/her intention to perform *hajj ifrād* he/she utters *talbiya* (*labbayk Allahumma labbayk*...). The most rewarding way to start this *hajj* is to offer two *rak‘ah* of prayer and supplicate to Allah before making the intention for *hajj* and then uttering *talbiya*.

Sa‘îd ibn Jubayr told Ibn ‘Abbâs: ‘I am surprised to observe the difference of opinion among the Companions about the wearing of *ihram* by the Prophet (pbuh) when he made it obligatory’. Ibn ‘Abbâs replied: ‘I am more informed about it than the people. The Apostle of Allah (pbuh) only performed one *hajj* therefore the people differ among themselves. The Prophet (pbuh) left Medina with the intention of performing *hajj*. He wore *ihram* when he offered two *rak‘ah* of prayer in the mosque at Dhul-Khulayfa thereby making it obligatory. When he finished the two *rak‘ah*, he raised his voice in the *talbiya* for *hajj*. Some of the people heard it and I remembered it from that time. He then mounted his camel and when it stood up he raised his voice in the *talbiya*. Some of the people heard it and I remembered it from that time. He then ascended to the top of al-Bayda’ he again raised his voice in the *talbiya*. Some people heard it for the first time at that moment; this is because the people were coming in groups so some of them thought he was doing it for the first time. The Prophet (pbuh) rode and when he ascended to the top of al-Bayda’ he again raised his voice in the *talbiya*. Some people heard it for the first time at that moment and they thought he was doing it for the first time. I swear by Allah, he raised his voice in the *talbiya* at the place where he prayed two *rak‘ah*, and then he raised his voice again in the *talbiya* when his camel stood up
with him on its back, and he raised his voice again in the talbiya when he reached the top of al-Bayda’.

Sa’id ibn Jubayr said: ‘Whoever accepts the view of Ibn ‘Abbās raises his voice in talbiya at the place when he offers two rak‘ah and he does it after finishing the prayer’.1123

When Ibrahim finished building the Ka’ba, Allah ordered him to call the people to hajj, to perform pilgrimage to this house, which We have commanded you to build. Ibrahim (pbuh) said, ‘O Lord, how can I convey this to the people when my voice will not reach them?’ It was said, ‘Call them and We will convey it’. So Ibrahim (pbuh) stood up and said, ‘O Mankind! Your Lord has established a House so come on pilgrimage to it’. The mountains lowered themselves so that his voice would reach all the regions of the Earth, and those who were still in their mother’s wombs and their father’s loins would hear the call. The response came from everyone in the cities, deserts and countryside, and those whom Allah decreed will make the pilgrimage until the Day of Judgment.1124 As Allah said: ‘…they come to you on foot and on lean camels, coming from every faraway point’.1125

THE VIRTUES OF HAJJ

Hajj is one of the most important pillars of Islam. The Prophet (pbuh) said:

He who performs hajj for Allah’s pleasure and avoids all manner of lewdness and sins will return after hajj as free from sin as he was the day his mother gave birth to him.1126

The Prophet (pbuh) was once asked ‘What is the best deed?’ He replied, ‘To have faith in Allah and His Messenger.’ The questioner asked, ‘What is next?’ The Prophet (pbuh) said, ‘To strive in the cause of Allah’. The questioner asked again, ‘What is the next?’ The Prophet (pbuh) replied, ‘Hajj mabrūr’ (a

1123 Abu Dāwud and Ḥākim.
1124 Tabari.
1125 Qur’ān 22:27.
1126 Bukhari.
faultless *hajj* that is free of sin and is graced with Divine acceptance and pleasure).  

A man came to the Prophet (pbuh) and said, ‘I am a coward and a weak person. Is there anything I can do?’ The Prophet (pbuh) said, ‘You may go for a *jihad* (striving) that involves no fighting, that is *hajj*’.  

‘Amr ibn al-As reports:

When Allah guided me to Islam, I went to the Prophet (pbuh) and said to him, ‘O Prophet of Allah! Give me your hand so that I may pledge my allegiance to you.’ The Prophet (pbuh) extended his hand towards me, but I withdrew my hand. The Prophet (pbuh) asked, ‘O ‘Amr! What is the matter with you?’ I said, ‘I would like to stipulate a condition’. The Prophet (pbuh) asked, ‘What is it?’ I said, ‘That all my past sins be forgiven’. The Prophet (pbuh) said, ‘O ‘Amr, do you not know that Islam wipes off all past sins, and *hijra* (leaving one’s home for Allah’s cause) wipes off all sins, and similarly *hajj* wipes off all past sins’.  

In another Hadith the Prophet (pbuh) said:

Regularly perform *hajj* and *‘umrah*, for these two remove poverty and sin just as the blacksmith’s bellows remove all the impurities from metals like iron, gold and silver. The reward for *hajj mabrūr* is nothing less than paradise.  

Pilgrims, and those performing *‘umrah*, are the guests of Allah; their prayers are answered and their supplications for forgiveness are granted. The Prophet (pbuh) said:

This house of Allah is the pillar of Islam, so whosoever heads to it with the intention of performing *hajj* or *‘umrah* is under Allah’s security. If he should die during his trip he is granted

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1127 Bukhari and Muslim.
1128 Tabaranî and ‘Abdurrazzaq.
1129 Muslim.
1130 Nasaî and Tirmidhi.
1131 Ibn Majah, Ibn Hibbân and Nasaî.
paradise, and if he returns home safely, he returns with reward and gain.\textsuperscript{1132}

Spending during \textit{hajj} is like spending in the cause of Allah, and every dirham thus spent will be rewarded seven hundred times, maybe more.\textsuperscript{1133}

THE CONDITIONS THAT RENDER \textit{HAJJ} OBLIGATORY

\textit{Hajj} is obligatory upon Muslims once in their lifetime provided they meet the following conditions:

1. Freedom; slaves are not responsible unless their master gives them permission.
2. Islam; it is obligatory upon Muslims.
3. Maturity; children are not obliged to perform \textit{hajj}. Ibn ‘Abbās reports, the Prophet (pbuh) said: “Any child who performs \textit{hajj} must perform it again after puberty”.\textsuperscript{1134}
4. Sanity; people who are suffering from insanity are not obliged to perform \textit{hajj}.
5. Health; people disabled by old age, or a disease that is incurable, are not obliged to perform \textit{hajj}. If they are financially capable they should send someone to perform \textit{hajj} on their behalf at their expense.
6. The financial means; one must possess the necessary provision and also the requisite means for the journey. Necessary provision means that the pilgrim must have sufficient supplies for himself as well as for his family that he leaves behind. These supplies include sufficient and adequate clothing, housing and means of travel that enables him to go to \textit{hajj} and return home, whether by land, sea or air.
7. Safety; the journey to \textit{hajj} must be without risk so that the pilgrim’s life and possessions are safe and secure from any danger. If a person is afraid for his/her life or wealth from any kind of danger, he/she is considered among those who cannot afford the journey for \textit{hajj}.
8. A woman must go with her husband or with her relatives who are forbidden for her to marry. If the distance to \textit{hajj} is less than three

\textsuperscript{1132} Ibn Jurayj.
\textsuperscript{1133} Bayhaqī and Tabaranī.
\textsuperscript{1134} Tabaranī.
days and three nights journey (by common vehicle) a woman can go to *hajj* by herself. Imam Mālik holds that if a woman finds a safe group of people she can go with them. Imam Shāfi holds that a woman can go to *hajj* with a group of women.

Hanafite scholars rely on the following Hadith: The Prophet (pbuh) said, “A woman cannot travel for three days except with her close relative”. In another narration, “it is not permissible for a woman who believes in Allah and the afterlife to travel three days or more except with her father, or with her male child (adult), or with her husband, or with her brother, or with her close relative”.1135

Imam Shāfi holds that *hajj* can be performed at any time in a person’s lifetime after fulfilling the necessary conditions. He says it is performed once at any time during a lifetime, but it is not obligatory to perform it immediately when the conditions are met. Abū Ḥanīfā, Aḥmad and Mālik maintain that *hajj* must be performed as soon as one is physically and financially in a position to do so based on the following Hadith: The Prophet (pbuh) said:

He who intends to perform *hajj* let him do so quickly, for he may well fall sick, may lose his ability to bear the expenses of the journey or he may be prevented by some other demand.1137

**SUMMARY OF THE CONDITIONS THAT RENDER **H**AJJ** **OBLIGATORY:**

1. *Hajj* is obligatory for all Muslims once in their lifetime if they meet the conditions of: freedom, maturity, sanity, health, financial capability and safety.
2. A woman must go to *hajj* with her husband or a relative who she is prohibited to marry unless she lives within three days travel of Mecca.
3. *Hajj* must be performed as soon as one is able to meet all the conditions.

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1135 Bukhari, Muslim, Daraqutnī and Bazzār.
1136 Muslim and Abu Dāwūd.
1137 Taḥwī, Ibn Majah and Bayhaqī.
THE TIME OF HAJJ

Allah says in the Qur’ān:

The Hajj is in the months well-known. Whoever undertakes the duty of Hajj in them, there is no sensual indulgence, nor wicked conduct, nor disputing during the Hajj. Whatever good you do (all that you are commanded and more than that, especially to help others), God knows it. Take your provisions for the Hajj (and do not be a burden upon others). In truth, the best provision is righteousness and piety, so be provided with righteousness and piety to guard against My punishment, O people of discernment.\(^\text{1138}\)

Ibn ‘Umar related that this verse explains the time for hajj being in the month of Shawwal, the month of Dhul Qa’dah and the first ten days of Dhul Hijjah.\(^\text{1139}\) Ibn ‘Umar wouldn’t say anything about the time of hajj unless he had heard it from the Prophet (pbuh). The Ḥanafī School of Thought relies on this as evidence for the time of hajj.

THE PILLARS OF HAJJ

The pillars of hajj are the stations at Arafat Mountain and performing tawaf al-ziyarah (fard tawaf). Iḥrām is a condition for performing hajj but it is not a part of it. It consists of special pilgrim attire and is called iḥrām because the one wearing it is forbidden from certain things. In that sense it is like iftitah takbir in the prayer.

The first pillar of hajj is the Station of Arafat. This involves standing at Arafat, even for a moment. The time of standing at Arafat begins when the sun declines from the meridian on the 9th of Dhul Hijja (the day before ‘Eid al-Adha) until dawn on the 10th of Dhul Hijja (the first day of ‘Eid al-Adha). The greatest act, in this case, is for one to stand at Arafat after Zuhr and remain standing there until the sun sets. The Prophet (pbuh) said:

‘The ten days of the month of Dhul Hijjah are the best days in the sight of Allah’. A man asked, ‘Are these days better than an equivalent number of days spent fighting for the cause of Allah?’ The Prophet (pbuh) answered, ‘They are better than an equivalent number of days spent fighting in the cause of Allah.

\(^{1138}\) Qur’ān 2:197.
\(^{1139}\) Ḥākim narrates; Daraqutnī narrates similar hadith from Ibn Masud.
And there is no day better in the sight of Allah than the Day of Arafa. On this day Allah descends to the nearest heaven, and He is proud of His slaves on the earth, and says to those in heaven, ‘Look at My servants. They have come from far and near, with hair dishevelled and faces covered with dust, to seek My mercy, even though they have not seen my chastisement. Far more people are freed from the hellfire on the Day of Arafa than on any other day’.1140

The Prophet (pbuh) spent the day at Arafat until almost sunset. Then he said, ‘O Bilal! Ask the people to be quiet and listen to me’. Bilal stood up and asked the people to be quiet and listen to the Prophet (pbuh). When the people were quiet, the Prophet (pbuh) said, ‘O People! A little while ago Gabriel came to me, gave me salutations from Allah, and informed me that Allah has forgiven those who spend the day at Arafat, and those who stop at Mash‘ar al-Haram, and that He has guaranteed their debts’. ‘Umar bin al-Hkattāb stood up and asked, ‘O Allah’s Messenger, is this for us only?’ The Prophet (pbuh) said, ‘This is for you, and for all those who will come after you until the Day of Judgement.’ ‘Umar exclaimed, ‘How plentiful and blissful Allah’s bounties are’.1141

The Prophet (pbuh) said: Hajj is Arafat; whoever stays at Arafat for an hour in the day or night, his hajj is valid.1142

The second pillar is to perform tawaf al-ziyarah, (also known as tawaf al-Ifa‘ah), around the Ka’ba seven times. The Qur’ān states:

Thereafter let them tidy themselves up (by having their hair cut, removing their iḥrām (Hajj attire), taking a bath, and clipping their nails, etc.), and fulfilling the vows (if they have made any, and completing other acts of the Pilgrimage), and going round the Most Ancient, Honourable House in devotion.1143

**SUMMARY OF THE PILLARS OF **HAJJ:**

1. Standing at Arafat for even just a moment between the times when the sun declines from the meridian on the 9th of Dhul

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1140 Abu Ya’la, Abu Khuzayma and Ibn Hibbān.
1141 Ibn Mubarak.
1142 Abu Dāwud.
Hijjah until the next dawn, 10th of Dhul Hijjah. The best is to stand at Arafat after Zuhr and remain standing there until the sun sets.

2. Performing tawaf al-ziyarah around the Ka’ba seven times.

**WAJIB RITUALS OF ḤAJJ**

1. The station of Muzdalifa. This involves standing at Muzdalifa on the day of ‘Eid al-Adha from after Fajr until sunrise even if just for a moment.

    ‘A’isha reports: Sawda was a large and heavy woman and she asked permission from the Prophet (pbuh) to make station at Muzdalifa in the night. The Prophet (pbuh) gave permission to her.1144

    If the Station of Muzdalifa was a pillar the Prophet (pbuh) wouldn’t have permitted Sawda to go there during the night.

2. Going between the hills of Safa and Marwa seven times. Imam Mālik and Shāfi hold that this is pillar of Ḥajj, because in the verse Allah says: “(The hills of) as-Safa and Marwa are among the emblems God…”1145 They hold that the word “emblem” in this verse indicates that it is pillar of Ḥajj. Also, the Prophet (pbuh) said: “Allah prescribed upon you going between Safa and Marwa, so you fulfil it”.1146 Hanafite scholars answer this as follows: Muzdalifa is also mentioned as an emblem in the verse but it is not considered to be a pillar of Ḥajj. Also, the Hadith that they use as evidence is āḥād (narrated by one) and therefore cannot be a base for an obligatory rule. For these reasons it is wajib in the Ḥanafī School of Thought.

3. The stoning of the sites (the places for stoning Satan) during the days of ‘Adha and Tashreeq.

    The Prophet (pbuh) said: ‘When Abraham (pbuh) wanted to perform the Ḥajj rites, Satan blocked his way near ‘Aqaba. Abraham threw seven pebbles at him whereupon Satan sunk into the ground. Again, Satan appeared to him near the second

1144 Bukhari and Muslim.
1145 Qur’ān 2:158.
1146 Ibn Abu Shayba.
Jamra. Abraham threw seven pebbles at him and he again sunk into the ground. Once again Satan approached him near the third Jamra, Abraham threw seven pebbles at him and once again Satan sunk into the ground’. Ibn ‘Abbās added, ‘you throw pebbles at the Satan, and (in doing so) you follow the path of your forefather Abraham’.

4. Tawaf as-sadar, also known as tawaf al-wada’ or farewell tawaf is wajib upon everyone apart from residents of Mecca. When the Companions were leaving after completing their ḥajj duties, the Prophet (pbuh) told them, “none of you leaves until he has performed tawaf al-bayt (tawaf al-sadar) as the last ritual”.

5. It is wajib for a pilgrim to shave or cut his/her hair after concluding the stoning of Jamra al-’Aqaba on the 10th of Dhul Hijja (first day of ‘Eid al-Adha), and it should take place within the boundaries of the Ḥaram of Mecca.

Anas reports: The Prophet (pbuh) came to Mina and threw pebbles at Jamra al-’Aqaba and then he sacrificed his animal. After that he said to his barber to cut his hair and he showed his right and left sides of his head.

In other Hadith the Prophet (pbuh) said: ‘May Allah have mercy on those who shave their heads’ and he repeated this three times. The Companions asked, ‘what about those who cut their hair short, Messenger of Allah?’ The Prophet (pbuh) replied, ‘And those who cut their hair short’.

6. It is wajib to put on iḥrām in advance of the designated sites where one is obliged to wear it before proceeding to the Ka’ba. There are certain places called mīqāt which people cannot pass without putting on iḥrām. The Prophet (pbuh) said; “Do not pass mīqāt without wearing iḥrām”.

Ibn ‘Abbās sent a man back who passed mīqāt without iḥrām. He says, ‘if a man passes mīqāt without iḥrām and goes to Mecca and fears for his safety, he should go back to mīqāt and put on

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1147 Bayhaqī.
1148 Muslim and Aḥmad.
1149 Muslim, Abu Dāwūd and Aḥmad.
1150 , Aliy al-Qārī, Faṭḥ Bāb al Inayah.
1151 Ibn Abu Shayba and Tabaranī.
ihrām there. For this violation he has to sacrifice an animal as compensation’.\footnote{Işhāq ibn Rahuwayh, Musnad.}

It is prohibitively disliked to put on ihrām before ḥajj time, even if a person is sure they will be able to abstain from the forbidden acts of ihrām.

\begin{quote}
SUMMARY OF THE WAJIB OF ḤAJJ:
1. Station at Muzdalifa for even a moment between the end of Fajr and sunrise on the first day of ‘Eid al-Adha.
2. Going between Safa and Marwa seven times.
3. Stoning the sites where Satan appeared to Abraham during the days of Adha and Tashreeq.
4. Tawaf as-sadar (farewell tawaf).
5. Shaving off or cutting the hair (within the boundary of Haram in Mecca) after stoning at Jamra al ‘Aqaba on 10 Dhul Hijja.
6. Putting on ihrām before the designated areas.
\end{quote}

\begin{quote}
THE SUNNAH PRACTICES OF ḤAJJ
The Prophet (pbuh) said: “learn the ḥajj rituals from me”\footnote{Hākim.}. The foundation for the Sunnah of ḥajj is the Prophet’s (pbuh) practices. The following are considered as Sunnah when performing ḥajj:

1. It is Sunnah to walk faster (ramal and harwala) between the two green lines at Safa and Marwa, and also for the first three circuits of tawaf al-qudum. Another Sunnah is idtiba (leaving the right shoulder uncovered) for the first three circuits when performing tawaf al-qudum.

2. It is Sunnah to spend the nights of 8, 10, 11 and 12 Dhul Hijja in Mina. The Prophet (pbuh) spent the nights at Mina when he performed his ḥajj.\footnote{Abu Dāwud.}

3. It is recommended to cut the nails, trim the moustache, shave or cut the hair and pluck the armpit hair and to have intercourse with one’s wife before adopting ihrām. ‘A’isha reports: “I was applying fragrance to the
Prophet (pbuh) and he was visiting his wives (having intercourse) and adopting his *ihrām* in the morning.”

4. It is Sunnah to perform the major bath (*ghusl*) when one intends to adopt *ihrām* even for women with menses or postnatal bleeding. ‘A’isha reports: “The Prophet (pbuh) had a major bath when he intended to go to Mecca for *ḥajj* before adopting his *ihrām*”\(^{1156}\) Ibn ‘Umar reports: “It is Sunnah for a pilgrim to take a complete bath before entering the state of *ihrām* or before entering Mecca”.\(^{1157}\)

The Prophet (pbuh) said: ‘Women with menses or postnatal bleeding must take a complete bath (*ghusl*) before declaring *ihrām*. Then they perform all the rites of *ḥajj* except *tawaf* around the Ka’ba. They perform *tawaf* after they are in a state of purification’.\(^{1158}\)

5. It is Sunnah to dress in two pieces of new and clean white cloth, known as *izār* and *rida*, and then perform two *rak’ah* of prayer. The Prophet (pbuh) said: “The best garments of yours are white ones”.\(^{1159}\) *Ihrām* cloths are considered to be a shroud. Ibn ‘Abbās reports:

The Prophet (pbuh) and his Companions set off from Medina after the Prophet (pbuh) had combed and oiled his hair and put on two sheets of *ihrām* (the upper body cover and the waist cover). The only type of cloth that he forbade people from wearing were those dyed with saffron as they may leave the scent of saffron on the skin. In the early morning, the Prophet (pbuh) mounted his camel while in Dhul Khulayfa and journeyed until he reached Bayda, where he and his Companions recited *talbiya*. Then they marked their animals for sacrificing. This took place on the 25th of Dhul Qa’dā.\(^{1160}\)

Ibn ‘Abbās reports: “The Prophet (pbuh) left Medina with the intention of performing *ḥajj*. He offered two *rak’ah* at Dhul Khulayfa and uttered *talbiya*”.\(^{1161}\) When adopting *ihrām*, pilgrims offer two *rak’ah* of

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\(^{1155}\) Aliy al-Qārī, Fath Bāb al Inayah.
\(^{1156}\) Tabarānī.
\(^{1157}\) Bazzār, Daraqūtnī and Ḥākim.
\(^{1158}\) Abu Dāwud and Tirmidhī.
\(^{1159}\) Ibn Majah.
\(^{1160}\) Bukhari.
\(^{1161}\) Abu Dāwud.
prayer. It is Sunnah to recite Surah Kafirun in the first rak‘ah after Fatiha, and recite Surah Ikhlas in the second rak‘ah. This is based on the Hadith narrated by Anas bin Mālik.1162

6. Applying perfume and oil is Sunnah based on the following Hadith reported by ‘A’isha:

It is as if I can still see the traces of perfume glittering on the Prophet’s (pbbu) head while he was in the state of ḥijāb.1163

I used to apply perfume to the Prophet (pbbu) before he adopted his ḥijāb, and when he ended his state of ḥijāb.1164

We used to go to Mecca with Allah’s Messenger (pbbu), and when we wore our ḥijāb we used to sprinkle musk on our foreheads. And if one of us was sweating, it would run down her face. The Prophet (pbbu) noticed this but did not prohibit its use.1165

### SUMMARY OF THE SUNNAH PRACTICES OF HAJJ:

1. To walk faster (ramal and harwala) between the two green lines at Safa and Marwa and for the first three circuits of tawaf al-qudum.
2. Leaving the right shoulder uncovered for the first three circuits of tawaf al-qudum.
3. Spending the nights of 8, 10, 11 and 12 Dhul Hijja in Mina.
4. Cutting the nails, trimming the moustache, shaving or cutting the hair, plucking the armpits and having intercourse with one’s wife before adopting ḥijāb.
5. Performing ghusl before putting on ḥijāb even if one is in menses or post-natal bleeding.
6. Wearing new and clean, two piece white cloths (izār and ridā) and praying two rak‘ah, reciting Surah Kafirun in the first rak‘ah and Surah Ikhlas in the second rak‘ah.
7. Applying oil or perfume before putting on ḥijāb.
THE SITES OF IHRĀM FOR ḤAjj (MAWAQĪT)

There are various sites on the outskirts of Mecca, which must not be passed without adopting ihtām even if the person passing is not intending to perform ḥajj or ‘umrah.

Dhul Khulayfa is the site for the residents of Medina and the people passing through Medina. People coming from Medina or from that direction must adopt ihtām here before proceeding towards the Ka’ba. This site is approximately 450km away from Mecca and it is the farthest miqāt.

Dhāt ‘Irq is the miqāt (site) for the residents of Iraq or the people who come from that direction. This site is approximately 94km away from Mecca.

Juhfah is the site for the residents of Syria, Egypt and the people arriving from that direction. It is approximately 204km away from Mecca.

Qarn is the site for the residents of Najd and those entering Mecca from that direction. It is approximately 94km away from Mecca.

Yalamlam is the site for the residents of Yemen and countries like India, Pakistan and Malaysia and anyone arriving from that direction. It is approximately 54km away from Mecca.

The Prophet (pbuh) said:

Allah’s Apostle made Dhul Khulayfa as the miqāt for the people of Medina; Al-Juhfah for the people of Damascus; Qarn-al-Manazil for the people of Najd; and Yalamlam for the people of Yemen. These mawaqīt are for the people of those places and for those who come thorough those places with the intention of performing ḥajj and ‘umrah. Whoever is living within these boundaries can adopt ihtām from the place where they start. The people of Mecca can adopt ihtām from Mecca.1166

Residents of Mecca intending to perform ‘umrah, should go outside of Haram’s borders and adopt their ihtām there. It is permissible for those intending to perform ḥajj or ‘umrah to adopt ihtām before reaching these sites especially if they come by plane; they adopt ihtām at the airport. The Prophet (pbuh) said: “Whoever adopts his ihtām at Masjid-i Aqsa with the

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1166 Bukhari and Muslim.
intention of performing ḥajj or ‘umrah has his past and future sins forgiven and paradise is destined for him’.

It is ḥaram for anyone, whether or not he/she intends to enter Mecca with the intention of performing ḥajj or ‘umrah, to pass mawaqīt without adopting iḥrām. Ibn ‘Abbās reports: the Prophet (pbbuh) said; “Do not pass the assigned places (mawaqīt) without iḥrām”. The Prophet (pbbuh) entered Mecca without iḥrām but it was special permission granted only for him. The Prophet (pbbuh) explained that; “Mecca is not permissible for anyone before or after me. I am permitted for an hour in a day but the ruling of forbiddance is applied after that”.

**SUMMARY OF THE SITES OF IHRĀM FOR ḤAJJ (MAWAQĪT):**

1. Dhul Khulayfa for those from Medina or coming from that direction; Dhāt Irq for those coming from Iraq; Juḥfah for those coming from Syria and Egypt; Qarn for those coming from Najd; Yalamlam for those coming from Yemen and countries like India, Pakistan and Malaysia.
2. It is permissible for those intending to perform ḥajj or ‘umrah to adopt iḥrām before reaching any of the sites.
3. It is haram to enter Mecca or pass through mawaqīt without iḥrām.

**THE RULINGS OF ‘UMRAH**

‘Umrah is an emphasised Sunnah for those who are able to perform it. Once, the Prophet (pbbuh) was asked about whether ‘umrah is wajib. The Prophet (pbbuh) said, ‘no, but performing ‘umrah is better’. In another Hadith the Prophet (pbbuh) said: “ḥajj is jihad and ‘umrah is optional worship (tatawwu’)”.

Unlike ḥajj, ‘umrah can be performed at any time during the year. There is no specified time for it. It is permissible to perform it just once in a lifetime or as often as every year. Tawaf is the pillar of ‘umrah and

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1167 Ibn Majah, Abu Dāwud and Aḥmad.
1168 Ibn Abu Shayba.
1170 Tirmidhi narrates from Jābir ibn ‘Abdullah.
1171 Ibn Majah narrates from Talha ibn ‘Abdullah, Ibn Abu Shayba narrates from Ibn Masud.
iḥrām is its condition. Saʿy (walking) between Safa and Marwa, and cutting the hair are wajib in the Ḥanafi School of Thought.

It is prohibitively disliked to make ʿumrah during the days of tashreeq; they are the day of Arafah and the four days of ʿEid al-Adha. ʿA’isha reports: “It is disliked to perform ʿumrah on five days; the day of Arafah and the four days of ʿEid al-Adha”.1172 These days are allocated for ḥajj and it is strongly disliked to do anything else in those days.

**TALBIYA**

Talbiya is like the starter takbir of the prayer (takbir tahrima) for ḥajj and ʿumrah. The recommended talbiya is the following statement: “labbayk Allahumma labbayk, labbayk la sharika laka labbayk, inna-hamda wa-niʿmata laka wal mulk, la sharika lak”.1173 The meaning is: “Here I am, O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner”.

When a pilgrim finishes his talbiya, it is recommended to supplicate to Allah, such as: “O Allah, I am asking your forgiveness, your pleasure in the hereafter and O Allah free me from the fire”. Raising the voice while uttering talbiya is recommended. The Prophet (pbuh) said, Jibril came to me and said, “O Muḥammad, order your Companions to raise their voices when they utter talbiya, because it is an emblem of ḥajj”.1174 It is Sunnah to make dua for the Prophet (pbuh) after talbiya. The prohibitions of iḥrām start when uttering talbiya.

**IHRĀM AND ITS VIOLATIONS**

Iḥrām is a sacred state that a person enters to perform ḥajj or ʿumrah or both. It involves making the intention and wearing the sacred dress of Muslim pilgrims, consisting of two lengths of white cotton, one wrapped around the loins, the other thrown over the left shoulder. On putting on their white garments pilgrims are considered to be in the state of sacred purity that they must enter before conducting the ḥajj or ʿumrah. They are then bound by the restrictions and rules that must be observed by them as long as they remain in the state of iḥrām.

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1172 Aliy al-Qārī, Faṭḥ Bāb al Inayah.

1173 This is narrated by all six hadith books.

1174 Ibn Majah.
The following things are considered as violations when a pilgrim is in the state of *ihrām*:

1. A pilgrim must abstain from sensual indulgence, wicked conduct and disputing. Allah says in the Qurʾān:

   The Ḥajj is in the months well-known. Whoever undertakes the duty of Ḥajj in them, there is no sensual indulgence, nor wicked conduct, nor disputing during the Ḥajj. Whatever good you do (all that you are commanded and more than that, especially to help others), God knows it…

   In this verse the word ‘rafath’ means intercourse but also it includes things that lead to intercourse. This word is translated as sensual indulgence. ‘Fusūq’ means going beyond the Islamic boundaries. This is worse when one does it whilst in the state of *ihrām*. It is translated as wicked conduct. ‘Jidāl’ is quarrelling or disputing with your friend or anyone you meet while performing Ḥajj. These acts are prohibited by Allah for pilgrims, since Ḥajj is very spiritual worship. During the performance of this worship, a pilgrim must protect themselves from any improper acts.

2. Killing or hunting animals that live on the land is prohibited by the following verse:

   (To hunt and eat) the game in the sea, its (fish and other) edibles are lawful for you, a provision for you and for travellers (whom you want to feed). However, while you are in the state of pilgrim sanctity, you are forbidden to hunt on land (or slaughter and eat of animals that you get others to hunt for you). Keep from disobedience to God in due reverence for Him, to Whom you will be gathered.

3. It is also prohibited to inform a hunter about the existence of game or make implications about its location. Abū Qatāda reports:

   We went with the Prophet (pbuh) till we reached al-Qa’dā (a place three stages away from Medina). Some of us were in the state of *ihrām* and some of us were not. I saw my companions looking towards something. It was a wild ass. I saddled my

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1175 Qurʾān 2:197.
1176 Qurʾān 5:96.
horse, picked up my spear and then mounted my horse. As I mounted it, my whip fell down. I asked my companions who were in the state of *ihram* to pick up the whip for me but they said, ‘By Allah, we cannot help you in any (such) thing (i.e. hunting)’. So, I dismounted, picked the whip up and mounted again and caught the wild ass. It was behind a hillock and I attacked it with my spear and killed it. Then I brought it to my companions. Some of them said, ‘eat it’, while others said, ‘do not eat it’. The Prophet (pbuh) was in front of us. I approached him on my horse and asked him whereupon he said: ‘It is permissible, so eat it’. In another channel, the end of the Hadith is as follows: ‘The Prophet (pbuh) asked, ‘Did anyone among you command him (to hunt) or point to him with anything (to do so)?’ They said, ‘No.’ Thereupon he said, ‘Then eat what is left out of its meat’.

4. It is prohibited to perfume one’s body, or to dye the hair with hair dye or to rub oil or something similar on the body when adopting *ihram*. Ibn ‘Umar reports: “Once a man stood up and asked, ‘who is a perfect pilgrim?’ The Prophet (pbuh) replied, ‘The one who abandons perfume and his hair is scattered’.”

5. It is prohibited to cut the nails of the hands or feet.

6. It is prohibited to cover one’s head. In the Ḥanafi School of Thought men cannot cover their head and face and women cannot cover their face based on the following Hadith: The Prophet (pbuh) said, ‘the prohibition for men in the state of *ihram* is their head and for women their face’.

A person fell down from his camel (in a state of *ihram*) broke his neck and died. Thereupon the Prophet (pbuh) said: Bathe him with water mixed with the leaves of the lote tree and shroud him in his two (pieces of) cloth (*ihram*) and do not cover his head.
and nor his face for Allah will raise him on the Day of Resurrection pronouncing talbiya.\textsuperscript{1181}

This Hadith clearly states that the Prophet (pbuh) told his Companions not to cover the man’s head and face.

7. It is prohibited to wash the head or beard with water mixed with the leaves of the lote tree, shampoo, soap or anything that has a scent. It is permissible to wash the head or beard with soap or other cleansing agents that have no smell.

8. It is prohibited to shave the head or to cut beard before \textit{ihrām} ends. Allah says in the Qur’ān:

\begin{quote}
Complete the \textit{Hajj} (the Major Pilgrimage) and the ‘\textit{umrah}’ (the Minor Pilgrimage) for God, and if you are impeded (after you have already put on the Pilgrimage attire), then send (to Mecca) a sacrificial offering you can afford. Do not shave your heads (to mark the end of the state of consecration for the Pilgrimage) until the offering has reached its destination and is sacrificed.\textsuperscript{1182}
\end{quote}

This verse also includes the hair of the body. It is also prohibited to cut or pluck it.

9. It is prohibited to wear a stitched cloth, turban and shoes that cover the ankles.

10. It is prohibited to wear something that is dyed and has a smell. Ibn ‘Umar reports:

\begin{quote}
Once a man asked the Prophet (pbuh) about the garment that a pilgrim should wear. Thereupon, the Prophet (pbuh) said: ‘Do not put on a shirt or a turban, or trousers or a cap, or shoes except for slippers; he may wear shoes but he should cut them below the ankles. And do not wear clothes which have been scented or dyed with saffron’.\textsuperscript{1183}
\end{quote}

Once ‘Umar ibn al-Hkattāb saw a dyed garment on Talḥa ibn ‘Ubaydullah while he was in \textit{ihrām} and ‘Umar said, ‘What is this dyed garment, Talḥa?’ Talḥa said, ‘O the leader of believers, it is only mud’. ‘Umar said, ‘You and your like are taken by people

\textsuperscript{1181} Muslim and Nasaī.
\textsuperscript{1182} Qur’ān 2:196.
\textsuperscript{1183} This hadith is narrated by all six hadith books.
as imams, and if an ignorant man were to see this garment he would say that Talha ibn ‘Ubaydullah used to wear a dyed robe while he was in Ḥājr. So do not wear any form of dyed clothes’.1184

Dyed clothes that don’t have an odour are permissible to wear. The prohibition is for clothes that are perfumed, not for clothes that are dyed a different colour. The Prophet (pbuh) said: “do not wear clothes to which saffron or scent is applied unless you wash them”.1185

It is prohibitively disliked to put on Ḥājr before Ḥajj time, even if a person is sure they will be able to abstain from the forbidden acts of Ḥājr.

SUMMARY OF ḤĀJR AND ITS VIOLATIONS:
1. Ḥājr is a sacred state entered into by Muslims when they make the intention to perform Ḥajj and/or ‘umrah and wear the sacred dress of pilgrimage.
2. The dress should consist two pieces of white cloth.
3. Ḥājr requires abstention from sensual indulgence, wicked conduct and disputing.
4. To kill or hunt land animals (or to aid in the hunt) is prohibited.
5. To perfume the body, dye the hair or rub oil into the body is prohibited.
6. To cut the fingernails or toenails is prohibited.
7. To cover one’s head (for women the face) is prohibited.
8. To wash the head or beard with scented cleansing agents is prohibited.
9. To shave the head or cut the beard or body hair is prohibited before Ḥājr ends.
10. To wear something that is dyed and has a smell is prohibited. If the garment is dyed but has no smell it is permissible.

THE PERMISSIBLE ACTS OF ḤĀJR

It is permissible to take a shower or use warm water for a bath. ‘Abdullah ibn Hunayn reports:

1184 Imam Mālik, Muwatta.
1185 Taḥawī narrates. Similar hadith is narrated by Ibn Abu Shayba, Bazzār and Abu Ya’la.
‘Abdullah bin ‘Abbās and Miswar bin Makhrama had a difference of opinion at al-Abwa; ibn ‘Abbās said that a pilgrim in *iḥrām* could wash their head; while Miswar maintained that they should not do so. ‘Abdullah bin ‘Abbās sent me to Abū Ayyub al-Ansari. I found him bathing between the two wooden posts (of the well). He was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, ‘I am ‘Abdullah bin Hunayn and I have been sent to you by ibn ‘Abbās to ask you how Allah’s Apostle (pbuh) used to wash his head while in the state of *iḥrām*’. Abū Ayyub al-Ansari caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he rubbed his head with his hands by bringing them from back to front and from front to back and said, ‘I saw the Prophet (pbuh) doing this’.\(^{1186}\)

It is permissible to use an umbrella or to rest in the shade of a house, tree, rock or anything that gives shade.

The Prophet (pbuh) ordered his Companions to put up a tent for him. When he came to Arafat he found the tent and lodged there until the sun passed its meridian, after that he ordered his Companions to prepare his camel (Qaswa) for him and he left the tent.\(^{1187}\)

Ibn ‘Umar also was resting in the shade of trees when he was in *iḥrām*.\(^{1188}\)

It is permissible to use something like a belt for money. ‘A’isha said; ‘protect your money however you wish’.\(^{1189}\) It is permissible to wear a belt because there is a need for it. It is not considered to be stitched clothes because it is not a dress. Tying the *iḥrām* garment with a rope is disliked. The Prophet (pbuh) saw a man who tied his *iḥrām* garment with a rope and told him, ‘throw away that rope’.\(^{1190}\)

It is recommended to say *talbiya* loudly when performing the prayers, while travelling over hills or through valleys, on seeing a person mounted

\(^{1186}\) Bukhari.

\(^{1187}\) ‘Aliy al-Qārī, Fatḥ Bāb al Inayah.

\(^{1188}\) Ibn Abu Shayba, Musannaf.

\(^{1189}\) ‘Aliy al-Qārī.

\(^{1190}\) ‘Aliy al-Qārī.
on an animal and also during night vigils. The Prophet (pbuh) was asked about the best *hajj*, he said, ‘it is raising the voice when uttering *talbiya* and sacrificing an animal’.\(^{1191}\) The Prophet (pbuh) was reciting *talbiya* whenever he saw a man mounted on an animal, whenever he climbed up a hill or descended into a valley, after all of the obligatory prayers and during the last part of the night.\(^{1192}\)

**SUMMARY OF THE PERMISSIBLE ACTS OF IHRĀM:**

1. To shower or use warm water for a bath.
2. To use an umbrella or rest in the shade.
3. To wear a belt (or something similar) for securing money. A rope or something that is clothing is disliked.
4. To utter *talbiya* loudly when praying, passing hills or valleys, seeing a mounted person and during night vigils.

**THE ACTS OF ḤAJJ**

**WHEN ENTERING MECCA**

Mecca is named Mecca because it removes the sins (*makka – temukku*) and it is also named Bakkah a in the Qur’ān because it breaks the necks of tyrants. The Qur’ān says:

> Behold, the first House (of Prayer) established for humankind is the one at Bakkah (Mecca), a blessed place and a (centre or focus of) guidance for all peoples.\(^{1193}\)

It is recommended to enter Mecca from Kadaa’ (the upper side of Mecca) and leave it from Kuda (the lower side of Mecca). The Prophet (pbuh) entered Mecca from the upper side and left it from the lower side.\(^{1194}\) It is said that the upper part of Mecca is a place where Ibrahim (pbuh) supplicated to Allah. The Qur’ān states:

> And (remember) once Abraham prayed: ‘My Lord! Make this (untilled valley) a land of security, and provide its people with the produce of earth, such of them as believe in God and the Last

\(^{1191}\) Tirmidhi.

\(^{1192}\) ʿAliy al-Qārī, Fatḥ Bāb al Inayah.

\(^{1193}\) Qur’ān 3:96.

\(^{1194}\) Muslim.
Day’ … And when Abraham, and Ishmael with him, raised the foundations of the House (they were praying): "Our Lord! Accept (this service) from us. Surely You are the All-Hearing, the All-Knowing. ‘Our Lord! Make us Muslims, submissive to You, and of our offspring a community Muslim, submissive to You. Show us our rites of worship (including particularly the rites of the Pilgrimage) and accept our repentance (for our inability to worship You as worshipping You requires). Surely You are the One Who accepts repentance and returns it with liberal forgiveness and additional reward, the All-Compassionate’. 1195

The etiquette of greeting someone is face to face; similarly a pilgrim greets the Ka’ba by entering its doors. There is no specific time of the day to enter Mecca. When the Prophet (pbuh) was performing ‘umrah he entered Mecca in the evening; when he was performing ḥajj, he entered in the daytime.1196 When one enters Mecca, he/she is to begin with the Masjid al-Ḥaram. ‘A’isha reports: “The first thing that the Prophet (pbuh) did when he came to Mecca was make ablution and tawaf around the Ka’ba.”1197

It is recommended to enter the Ka’ba from Bāb as-Salām (the name of the door of the Ka’ba) because the Prophet (pbuh) entered from this door. A pilgrim enters it with the right foot first and says the following supplication: ‘in the name of Allah, all praises to Allah, Allah’s blessings and mercy upon the Messenger of Allah, O Allah forgive my sins and open the doors of mercy for me’.

When a pilgrim sees the Ka’ba he/she utters ‘Allah-u Akbar, la ilaha illa Allah’ and makes dua for themself and for all Muslims. This is because dua is accepted when first seeing the Ka’ba. The Prophet (pbuh) made the following dua when he saw the Ka’ba: ‘O Allah increase the Ka’ba in dignity, honour, nobility and awe and whoever performs ḥajj or ‘umrah or whoever respects and honours the Ka’ba, increase their dignity, honour and piety...’

1195 Qur’ān 2:126-128.  
1196 Nasaī.  
1197 Bukhari and Muslim.
SUMMARY OF WHEN ENTERING MECCA:
1. Enter Mecca from the upper side (Kadaa’) and leave from the lower side (Kuda).
2. Greet Ka’ba by entering through its doors.
3. On entering Mecca begin with the Masjid al-Haram.
4. Entering the Ka’ba from Bab as-Salam is recommended.
5. On seeing the Ka’ba say takbir and statement of faith and make dua for oneself and all Muslims.

GREETING AND KISSING THE BLACK STONE

On entering the Ka’ba, the first act of worship for a pilgrim is to make tawaf. The Prophet (pbuh) said; “whoever comes to the House is to greet it with a tawaf.” Before starting the tawaf, one is to face the black stone, greet it, and pronounce ‘bismillahi Allahu Akbar’ (in the name of Allah, Allah is great) during which his/her hands are raised. If one is able, he/she should touch the black stone with two hands and kiss it. The Prophet (pbuh) said: “The black stone is Allah’s right hand and he shakes the hands of his servants with it.” In another narration the Prophet (pbuh) came to the Ka’ba and started his tawaf with the greeting of the black stone. He walked fast during the first three circuits and walked normally for the rest of the tawaf. Ibn ‘Umar reports:

The Prophet (pbuh) greeted the black stone and he put his lips on it and cried for a very long time. After that he turned back and saw ‘Umar crying, thereupon the Prophet (pbuh) said, ‘O ‘Umar, this is the place where one should shed tears’.

If a pilgrim is unable to approach the black stone he/she shouldn’t harm people whilst trying to approach it. He/she can greet it from a distance by facing it, raising the hands and pronouncing ‘bismillahi Allahu Akbar’, after that he/she kisses the palms. It is wajib not to disturb anyone, but it is Sunnah to kiss the black stone.

The Prophet (pbuh) said to ‘Umar, ‘O ‘Umar, you are a strong man. Do not torment people to reach the black stone, you may harm weak ones. If you find a good opportunity, you kiss it. If

1198 Khatib and Ibn Asakir.
1199 Muslim.
1200 Ibn Majah.
you can’t, you face towards the black stone and greet it from a distance by raising your hands and uttering ‘bismillahi Allahu Akbar’.”

Kissing the black stone is an emphasised Sunnah and there are many Hadith supporting this. Ibn ‘Umar reports: “I saw the Prophet (pbuh) when he was greeting and kissing the black stone.”

Once ‘Umar came to the black stone and kissed it, after that he said, ‘I know you are only a stone, you don’t harm or give benefit. If I had not seen the Prophet (pbuh) kiss you, I wouldn’t kiss you’.

**TAWAF**

_Tawaf al-qudūm_ (arrival) is Sunnah for non-residents of Mecca if they perform _ḥajj ifrād_. Pilgrims performing _ḥajj tamattu’_ do not perform _tawaf al-qudūm_, they just perform _tawaf_ for their _ʿumrah_. Pilgrims performing _ḥajj qiran_ make _tawaf al-ʿumrah_ first and _tawaf al-qudūm_ second.

The _hatim_ or _hijr_ in the shape of a crescent is part of the Ka’ba and a pilgrim must walk around it (not inside it) when making _tawaf_. Passing through the _hatim_ when making _tawaf_ invalidates the _tawaf_. ‘A’isha reports:

_I asked the Prophet (pbuh) whether the round wall near the Ka’ba (hatim) was part of the Ka’ba. The Prophet (pbuh) replied in the affirmative. I said, ‘what is wrong with them, why didn’t they include it in the building of the Ka’ba?’ He said, ‘Don’t you see that your people (Quraysh) ran short of money (so they could not include it inside the building of Ka’ba)?’ I asked, ‘what about its gate, why is it so high?’ The Prophet (pbuh) replied, ‘Your people did this so they could allow access to whom they chose and deny access to whom they chose. If your people were not close to the pre-Islamic period of ignorance (i.e. they have recently embraced Islam) and if I weren’t afraid that they would dislike it, surely I would have included the wall inside the Ka’ba._

1201 Ahmad and Bayḥaqī.
1202 Bukhari.
1203 This hadith is narrated by all six hadith books.
building and I would have lowered its gate to the level of the ground’.

‘A’isha reports:

I liked to enter the Ka’ba and pray therein. The Apostle of Allah (pbuh) caught me by my hand and admitted me to hijr (hatim). He then said, ‘pray in hijr when you intend to enter the house (Ka’ba), for it is a part of the house. Your people shortened it when they built the Ka’ba, and they took it out of the house.’

One tawaf consists of seven circuits around the Ka’ba and each circuit is called a shawt. In the first three circuits of tawaf it is Sunnah for men to walk hastily (ramal), lifting their legs forcefully, keeping the chest pushed out and moving the shoulders simultaneously. The Prophet (pbuh) walked hastily at the first three circuits of his tawaf and walked normally for the rest of the four circuits in his tawaf. Ibn ‘Abbās reports: “The Prophet (pbuh) walked hastily when he was making tawaf around the Ka’ba to show his strength to the unbelievers of Mecca.” In another narration Ibn ‘Abbās says:

When Allah’s Apostle (pbuh) and his Companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the fever of Medina. So the Prophet (pbuh) ordered his Companions to do ramal (walking hastily) in the first three rounds of tawaf of the Ka’ba and to walk between the two corners (the black stone and Yemenite corner). The Prophet (pbuh) did not order them to do ramal in all the rounds of tawaf out of pity for them.

Idtiba is Sunnah for men when they make tawaf. Idtiba means passing the top sheet under the right armpit and letting it hang from the left shoulder. Idtiba is not Sunnah in a tawaf without sa’y following it and idtiba is observed before tawaf not at the beginning of it. Ibn ‘Abbās reports:

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1204 Muslim.
1205 Abu Dawud.
1206 Muslim.
1207 Muslim.
1208 Bukhari.
The Prophet (pbuh) and his Companions declared their intention to perform ‘umrah from al-Ji’ranah by putting on their ḵirārāh. They left their right shoulders uncovered, bringing their ḵirārāh up from under their right armpits while covering the left shoulder.\textsuperscript{1209}

Reciting the Qur’ān during tawaf is not obligatory. To prevent misunderstanding about this, the Prophet (pbuh) refrained from reciting it when he performed tawaf. It is disliked to shout or to increase the voice during tawaf.

The Prophet (pbuh) made the following dua between two corners (Ruqn-i Yemeni and ḵājar al-Aswad); ‘Our Lord bestows us favours here and in the afterlife and protect us from the fire’.\textsuperscript{1210} The Prophet (pbuh) said:

\begin{center}
Whoever makes tawaf without speaking any words except ‘subḥānallāh, alḥamdu lillāh, wāla ilāha ʾillālallāh, wālalla hū akbār, wāla ḥawla ṡala ḵuvvātā illa bīllāh-il ʾazīm’ his ten sins are forgiven, he is granted ten rewards and he is elevated ten degrees.\textsuperscript{1211}
\end{center}

It is recommended that in every circuit one should kiss the black stone (if able) and touch the Yemeni corner. A pilgrim repeats the same for each circuit of tawaf – greeting the black stone and kissing it if able and making dua, etc. The Prophet (pbuh) greeted the black stone using his staff from his camel during every circuit of his tawaf.\textsuperscript{1212}

Greeting the Ruqn-i Yemeni is Sunnah, but it is not kissed. Ibn ‘Umar says: “I never abandoned greeting these two corners: Ruqn Yamani and the black stone after I saw the Prophet (pbuh) greeting them.”\textsuperscript{1213} The other two corners, Ruqn Iraqi and Ruqn Shamiy, are not greeted. The Prophet (pbuh) never greeted them.\textsuperscript{1214}

\textsuperscript{1209} Abu Dāwūd.
\textsuperscript{1210} Abu Dāwūd, Nasaī, Ibn Hibbān and Ḥākim.
\textsuperscript{1211} Ibn Majah.
\textsuperscript{1212} Bukhari and Aḥmad.
\textsuperscript{1213} Abu Dāwūd.
\textsuperscript{1214} Muslim.
SUMMARY OF TAWAF:

1. *Tawaf al-qudūm* is Sunnah for non-residents of Mecca if they are performing *ḥajj ifrād*.
2. If a pilgrim performs *ḥajj qiran* he/she does *tawaf al-qudūm* after *tawaf al-‘umrah*.
3. Pilgrims must walk around the *hatim/hijr* not inside it. Walking inside it invalidates the *tawaf*.
4. One *tawaf* consists of seven *shawt* (circuits) around the Ka’ba.
5. In the first three circuits it is Sunnah for men to do *ramal* walking.
6. *Idtiba* is Sunnah for men performing *tawaf* if they will perform *sa’y* afterwards.
7. Reciting the Qur’ān during *tawaf* is not obligatory.
8. It is recommended in each circuit to kiss the black stone if possible, touch the Yemeni corner and make *dua*.

**TAWAF PRAYER**

A pilgrim finishes the *tawaf* by greeting the black stone and then offering the *tawaf* prayer. The *tawaf* prayer is two *rak’ah* which are offered after every *tawaf* whether it is *farḍ*, *wajib* or Sunnah *tawaf*. The Prophet (pbuh) always performed two *rak’ah* after every *tawaf*.¹²¹⁵

The Prophet (pbuh) recited the verse: ...Stand in the Prayer (O believers, as you did in earlier times) in the Station of Abraham...¹²¹⁶ when he went to the station of Abraham. He offered two *rak’ah* and recited Fatiha, Kafirun and Ikhlas in these two *rak’ah*. He greeted the black stone again after finishing the prayer and then he walked to Safā.¹²¹⁷

The best place for performing the *tawaf* prayer is behind the station of Abraham, but if one cannot find a space there, he/she can offer the prayer from any part of the area that surrounds the Ka’ba. The *tawaf* prayer can be offered at any time apart from those times when it is disliked to offer prayers, such as when the sun rises and sets.

¹²¹⁵ *Bukhari*.
¹²¹⁶ Qur’ān 2:125.
¹²¹⁷ *Muslim* and *Aḥmad*. 
‘Umar performed *tawaf* around the Ka’ba after the *Fajr* prayer but he didn’t perform the *tawaf* prayer, he waited and offered it after the sun had risen.\(^{1218}\)

**ZAMZAM**

It is recommended to drink Zamzam’s blessed water at every opportunity and to make *dua* whilst drinking it, for example; ‘O Allah, I ask from You abundant provision, beneficial knowledge and a cure for all kinds of illnesses’.

It is also recommended for pilgrims to approach to the doors of the Ka’ba (*Multazam*) and place their chest, cheek, stomach and their open hands on the wall of the Ka’ba and implore Allah as much as they can.

**SA’Y BETWEEN SAFA AND MARWA**

Prophet Abraham (pbuh) brought Hagar, his wife, and their son, Ismail, whom she was still nursing, and left them at (the site of) the House of Allah under a tree. Mecca at that time was a place where there was neither water nor any dweller. He left a bag of dates and a container of water for them. Then Abraham turned to go away. Ismail’s mother said to him, ‘O Abraham! Where are you going? And who are you leaving us to in this valley without a companion or anything?’ She repeated this several times but he did not respond. At last she asked him, ‘Has Allah commanded you to do so?’ He answered, ‘Yes’. Thereupon she said, ‘Then He will not let us perish’.\(^{1219}\) After Abraham left, Hagar saw that Ismail was becoming weak and she feared for his life. She left Ismail and ran between the hills, Safa and Marwa, seven times looking for water. This became an obligatory ritual in *hajj* for pilgrims to remember Hagar’s time of difficulty.

After *tawaf*, pilgrims proceed to Safa and climb it until they are able to see the Ka’ba. At this time they salute the Ka’ba, pronouncing the *takbir* and *tahlil*, and blessings upon the Prophet (pbuh). They then raise their hands and make supplications for their needs and also for all Muslims.

\(^{1218}\) Tāḥawī.

\(^{1219}\) Bukhari.
The Prophet (pbuh) climbed Safa and on seeing the Ka’ba turned towards qibla and made supplications to God. He said, ‘Make dua by opening the hands (palms towards the sky); do not make dua with the other side of the hands. When you finish your dua spread your palms over your faces’.\footnote{Ibn Majah and Ishāq ibn Rahuwayh.}

Pilgrims then walk between Safa and Marwa seven times, beginning at Safa and ending at Marwa. This is counted as one circuit. It is Sunnah to run between the two green lines during sa’y and supplicate saying: ‘O my Lord, forgive me, be merciful to me, don’t punish me for the sins you know, you are the most exalted and the most gracious’.\footnote{Ibn Abu Shayba.} Sa’id bin Jubayr reports:

I have seen ‘Umar walking between Safa and Marwa. Then he added, if you want to, you may walk, because I have seen the Prophet (pbuh) walking. If you want to jog, you may jog, because I have seen the Prophet (pbuh) jogging.\footnote{Fatḥ Bab al Inayah}

This applies to male pilgrims only. Female pilgrims are not required to walk fast between these two points. They should walk at their normal pace. It is well known that the Prophet (pbuh) went through the Safa gate and, on approaching Safa, he recited the verse: ‘(The hills of) as-Safa and Marwa are among the emblems God has appointed (to represent Islam and the Muslim community)…’\footnote{Qur’ān 2:158.} and then said: ‘I begin with what Allah Himself began’. He climbed Safa until he could see the Ka’ba from where he stood. He faced the Ka’ba, proclaimed Allah’s Oneness three times, glorified Him, praised Him, and then said, ‘There is no deity worthy of worship except Allah. He has no partners. To Him belong the kingdom and all praise. He alone grants life and causes death; He has power over all things. There is no God but He. He has fulfilled His promise, given victory to His servant, and He alone defeated the confederates’. Then he walked towards Marwa and climbed it, until he could see the Ka’ba. There he made supplications as he did at Safa.\footnote{Daraqutnī and Nasāī.}

After completing these actions, pilgrims remain in Mecca until 8 Dhul Hijja (yawm at-Tarwiya). During this time pilgrims can perform tawaf as

\footnote{Daraqutnī and Nasāī.}
many times as they wish. The Prophet (pbuh) said: “\textit{tawaf} around the Ka’ba is like a prayer but Allah permitted speaking there. If one speaks, he should speak well”\textsuperscript{1225}

**STAYING AT MINA**

The pilgrims depart for Mina after sunrise on the day of \textit{tarwiya}, 8 Dhul Hijja and spend the night there. It is recommended that pilgrims make supplications and say \textit{talbiya} as much as possible while journeying to Mina. Pilgrims who are performing \textit{\textae{hajj qiran} or \textae{hajj ifrād} should proceed in their \textae{ihrām} and those performing \textit{\textae{hajj tamattu’} should adopt their \textae{ihrām} on the same day and proceed to Mina with the others. According to the Sunnah, a pilgrim performing \textit{\textae{hajj tamattu’} should put on their \textae{ihrām at the place where they are staying.}

In Mina it is Sunnah to perform five prayers: \textit{Zuhr, ‘Asr, Maghrib} and \textit{‘Isha} on 8 Dhul Hijja and \textit{Fajr} prayer on 9 Dhul Hijja. Pilgrims depart for Arafat after the \textit{Fajr} prayer on 9 Dhul Hijja.

The Prophet (pbuh) moved to Mina on the day of \textit{tarwiya} and uttered \textit{talbiya}. He prayed \textit{Zuhr, ‘Asr, Maghrib, ‘Isha} and \textit{Fajr} there. After the sun rose, the Prophet (pbuh) allowed people to go to Arafat.\textsuperscript{1226}

**STATION AT ARAFAT**

On 9 Dhul Hijja (the day before ‘Eid al-Adha), after praying the dawn prayer in Mina, the pilgrims move to Arafat. Pilgrims may perform the Arafat station anywhere in Arafat except the valley of Urana. The Prophet (pbuh) said: “all of Arafat is a station but keep away from the valley of Urana, all of Muzdalifa is a station but keep away from the valley of Muhassar”.\textsuperscript{1227}

When the sun passes over the meridian, the imam conducts two sermons similar to the Friday sermon in Namira Masjid before performing the prayer. During the sermon the imam instructs the pilgrims about the station of Arafat, the station of Muzdalifa, the throwing of the stones at \textit{Jamarat}, the sacrifice, the shaving of the head and the \textit{tawaf} of Ziyarah. Jābir reports:

\textsuperscript{1225} Ibn Hibbān. Nasaī narrates similar hadith.  
\textsuperscript{1226} Muslim.  
\textsuperscript{1227} Tabarānī and Ḥākim.
The Messenger of Allah (pbuh) then set out from Mina and the Quraysh did not doubt that he would stop at al-Mash’ar al- Haram (the sacred site) as the Quraysh used to do in the pre-Islamic period. The Messenger of Allah (pbuh), however, continued until he came to Arafat where his tent had been pitched for him at Namira. He dismounted and stayed there until the sun had passed the meridian. Then he commanded that al-Qaswa be brought and saddled for him. When he came to the bottom of the valley he gave the sermon there.\textsuperscript{1228}

The pilgrims combine the \textit{Zuhr} and \textit{‘Asr} prayers at midday. One \textit{adhan} and two \textit{iqama} are called. There are two conditions for combining these two prayers: a) the presence of a group with the imam; and b) being in the state of \textit{ihrām}. If one of these conditions is missing, the prayers are not combined.

After the combined prayers the pilgrims start the station of Arafat. It is recommended to have a major bath (\textit{ghusl}) before starting. If it is not very crowded it is Sunnah to be close to Jabal al-Rahma (the Mountain of Mercy). The Prophet (pbuh) stayed there on his camel facing towards the qibla from the afternoon until sunset. Since the Prophet (pbuh) was mounted on his camel during the station of Arafat, it is better to be mounted on an animal than standing. Pilgrims should face towards the Ka’ba, not towards their imam.

The Messenger of Allah (pbuh) came to the place where he was to stay. He made his she-camel, al-Qaswa, turn towards the rocky side, with the footpath lying in front of him. He faced the qibla, and stood there until the sun set, and the yellow light diminished somewhat, and the disc of the sun totally disappeared.\textsuperscript{1229}

The Prophet (pbuh) said:

The best \textit{dua} is the \textit{dua} that is made on Arafat on the day of Arafā. The best word that I and the other prophets ever said is ‘there is no god but Allah alone, he doesn’t have any partner,
everything belongs to Him and all praises are for Him, He is All-Mighty’.\textsuperscript{1230}

Ibn ‘Abbās reports:

I saw the Prophet (pbuh) at Arafat. He was making dua by raising his hands towards the sky as if he was a poor person asking for food from a rich person.\textsuperscript{1231}

The Prophet (pbuh) prayed for his nation to be forgiven by Allah on the night of Arafa. Allah told him, ‘I forgave their sins except the sins pertaining to the rights of servants because I will take their rights from wrongdoers’. The Prophet (pbuh) said, ‘O Allah if you wish, you give paradise for the oppressed one and forgive the wrongdoer’. The Prophet (pbuh) didn’t get a response for this prayer on the night of Arafa. He repeated the same dua at Muzdalifa the whole night. In the morning he got a response for his dua and smiled. Abū Bakr and ‘Umar asked the reason for his smiling. They said, ‘may our fathers and mothers be your ransom, O Messenger of Allah; this is not the usual time to smile. What made you smile, O Allah’s Messenger? May Allah make you smile all the time.’ The Prophet (pbuh) said, ‘the enemy of Allah, Iblis (Satan), scattered dust on his face and prayed against himself for perdition when he learned that Allah answered my dua and forgave my entire nation. When I saw Satan so miserable, this made me smile’.\textsuperscript{1232}

If one stays even for just a moment at Arafat in the state of sleep, walking or fainting from between the afternoon until the dawn of ‘Eid that is sufficient for them. The Prophet (pbuh) said:

Whoever stays in Arafat for a day or night and then prays Fajr at Muzdalifa with us and stays at Muzdalifa, his hajj is complete and he carried out his duties.\textsuperscript{1233}

If a pilgrim is unable to go to Arafat, someone else must perform this ritual on his/her behalf, whether he/she gives proxy to them or not, this is valid and acceptable.

\textsuperscript{1230} Imam Mālik, Tirmidhi and Aḥmad.
\textsuperscript{1231} Bayḥaqī.
\textsuperscript{1232} Ibn Majah.
\textsuperscript{1233} Abu Dāwud, Ibn Majah, Nasāī, Tirmidhi and Ḥākim.
Imam Mālik holds that a pilgrim stops pronouncing *talbiya* at the station of Arafat but Imam Abū Ḥanīfa holds that a pilgrim continues to utter *talbiya* until the ‘Aqaba Jamra based on the following Hadith: “The Prophet (pbuh) continued to pronounce *talbiya* until he came to ‘Aqaba Jamra for the stoning of Satan”.  

If one misses the station of Arafat for any reason his/her *ḥajj* is invalid. It has to be made up as *qada* the next year but he/she does not have to sacrifice an animal. When he/she misses the station of Arafat he/she makes *tawaf* and *sa’y*, then shaves or cuts the hair and finishes the state of *ihrām*. Imam Mālik holds that an animal should be sacrificed as compensation. Ḥanafite scholars rely on the following Hadith: “The Prophet (pbuh) said, “whoever misses the station of Arafat he missed the *ḥajj*, he finishes his *ihrām* with ‘umrah and makes *qada* for this *ḥajj* next year”.”

### SUMMARY OF THE STATION OF ARAFAT:

| 1. Pilgrims move to Arafat at dawn on 9 Dhul Hijja. |
| 2. If possible pilgrims should stand near to Jabal ar-Rahma and listen to the imam’s sermon. |
| 3. The station at Arafat can be performed anywhere on Arafat apart from the Valley of Urana. |
| 4. At *Zuhr* time the imam conducts two sermons in Namira Masjid and instructs pilgrims about the *ḥajj* rituals. |
| 5. The pilgrims combine the *Zuhr* and *‘Asr* prayers at midday on condition that a group is with the imam and they are in the state of *ihrām*. |
| 6. It is Sunnah to stand at Arafat facing the Ka’ba even for just a moment during the time between the afternoon and sunset. |
| 7. If a pilgrim is unable to go to Arafat, someone else must perform this ritual on his/her behalf. |
| 8. Pilgrims continue to utter *talbiya* until the ‘Aqaba Jamra. |
| 9. If a pilgrim misses the station at Arafat, his/her *ḥajj* is invalid and he/she makes *qada* the following year but doesn’t have to sacrifice an animal. |

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1234 Aliy al-Qārī, Fatḥ Bāb al Inayah.
1235 Daraqutnī.
STATION AT MUZDALIFA

After sunset at Arafat the pilgrims depart for Muzdalifa and stay the night there. Walking in dignity is recommended while going to Muzdalifa.

When the Prophet (pbuh) left Arafat to go to Muzdalifa he heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his whip, ‘O people! Be quiet. Hastening is not a sign of righteousness’.1236

The station can be performed in any area of Muzdalifa except the valley of Muhassir.1237 The Maghrib prayer is not performed at Arafat, it is combined with the ‘Isha prayer at the ‘Isha time and performed at Muzdalifa. Both prayers are observed with only one adhan and one iqama. If a pilgrim observes the Maghrib prayer on the way to Muzdalifa, it is not valid; he/she has to repeat it before the sun rises.

Imam Mālik and Shāfi‘ hold that two iqama are called at Muzdalifa for Maghrib and ‘Isha. They rely on the following Hadith that ‘Usama reports:

Allah’s Apostle (pbuh) proceeded from Arafat, dismounted at the mountainous pass and relieved himself. Then he performed a light ablution. I said to him, ‘the prayer?’ He replied, ‘The prayer is ahead of you (i.e. at Al-Muzdalifa)’. When he came to Muzdalifa, he performed a perfect ablution. Then the iqama for the prayer was pronounced and he offered the Maghrib prayer. After this everyone made their camels kneel down and the iqama for the prayer was called. He then offered the ‘Isha prayer and he did not offer any prayers in between them (i.e. the Maghrib and ‘Isha prayers).1238

Ibn ‘Umar reports:

The Prophet (pbuh) offered the Maghrib and ‘Isha prayers together with a separate iqama for each of them. He did not offer any optional prayers in between them or after them.1239

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1236 Bukhari.
1237 Bukhari.
1238 Bukhari.
1239 Bukhari.
Hanafite scholars rely on the following Hadith stated by Sa’id ibn Jubayr:

We departed Arafat for Muzdalifa, when we arrived there we combined *Maghrib* and ‘*Isha* with one *iqama*, when we finished the prayers Ibn ‘Umar said, ‘The Prophet (pbuh) performed the prayers like this in this place’.1240

Ibn ‘Abbās says that the Prophet (pbuh) performed *Maghrib* and ‘*Isha* together with one *iqama* at Muzdalifa.1241 Abū Ayyub al-Ansāri reports: “The Prophet (pbuh) combined the *Maghrib* and ‘*Isha* prayers at Muzdalifa with one *adhan* and one *iqama*.”1242

When the Nahr day (‘*Eid al-Adha*) arrives on 10 Dhul Hijja, the pilgrims pray the dawn prayer during the earliest part of the dawn. Ibn Masud reports:

I always saw the Prophet (pbuh) perform the prayers in their allocated times, except two prayers: He combined *Maghrib* and ‘*Isha* and performed *Fajr* very early at dawn at Muzdalifa.1243

After this, pilgrims stand at Muzdalifa even if it is for just a moment. During this time, strong supplication should be made. It is recommended to stand after the dawn prayer with the imam and supplicate.

The Messenger of Allah (pbuh) offered the dawn prayer with an *adhan* and *iqama* at dawn. He again mounted al-Qaswa, and when he came to al-Mash’ar al-Ḥaram, he faced the *qibla* and supplicated to Allah, glorified Him and pronounced His uniqueness and oneness. He kept standing until the daylight was very clear. He then left quickly before the sun rose.1244

**SUMMARY OF THE STATION AT MUZDALIFA:**
1. Pilgrims depart Arafat for Muzdalifa after sunset and stay the night at Muzdalifa.
2. Walking with dignity whilst travelling between Arafat and Muzdalifa is recommended.

1240 Muslim and Abu Dāwud.
1241 Isbahānī.
1242 Ibn Abu Shayba, Musannaf.
1243 Bukhari and Muslim.
1244 Muslim.
3. All areas of Muzdalifa are permissible for the station except the valley of Muhassir.
4. The Maghrib prayer is performed at Muzdalifa. It is combined with the Isha prayer and performed during the ‘Isha prayer time.
5. If a pilgrim performs the Maghrib prayer on the way to Muzdalifa it is not valid. They have to repeat it before sunrise.
6. Prayers are performed with one adhan and one iqama.
7. On 10 Dhul Hijja, (Eid al-Adha), the dawn prayer is performed during its earliest time.
8. After the dawn prayer a pilgrim is to stand at Muzdalifa, even for just a moment, and make strong supplications.

THROWING PEBBLES AT JAMRA ‘AQABA

After the station at Muzdalifa, pilgrims depart for Mina before sunrise. At Mina, they throw seven pebbles at Jamra ‘Aqaba and pronounce the takbir with each pebble thrown. After throwing the first stone, pilgrims cease reciting the talbiya.

The Prophet (pbuh) left Muzdalifa for Mina and turned his face to the other side till he came to the bottom of Muhassir. He urged al-Qaswa on a little and followed the middle road, which comes out at Jamarat. The Prophet (pbuh) came to Jamra ‘Aqaba, which is near the tree. Here he threw seven small pebbles, saying, ‘Allahu Akbar’ each time. He threw them in the manner that small pebbles are thrown (holding them with fingers). He did this while at the bottom of the valley, (that is, he stood there at a place where Mina, Arafat and Muzdalifa were on his right and Mecca on his left side).1245

All the pebbles a pilgrim throws must hit or fall close to the jamra. If the pebbles are thrown close enough to Jamra ‘Aqaba they are considered valid throws. If they fall far from the jamra it is not acceptable and the throwing must be repeated. If a pilgrim throws all seven pebbles at one time, it is counted as one throw. Each pebble must be thrown separately. It is recommended to collect the pebbles from Muzdalifa or from the road to Mina. It is disliked to pick up the pebbles from the area around the Jamarat. Throwing pebbles at Jamra ‘Aqaba before the sunrise is not

1245 Muslim.
valid. The Prophet (pbuh) ordered his family not to throw pebbles before sunrise.1246

**SACRIFICING AN ANIMAL**

After the station at Mina, pilgrims may sacrifice an animal. This is *wajib* for *ḥajj tamattu‘* and *qiran* but not for *ḥajj ifrād*. The pilgrims then cut or shave their hair. Shaving is best as mentioned earlier. After performing all these actions, everything becomes lawful except sexual intercourse.

The Prophet (pbuh) went to the place of sacrifice after throwing pebbles at *Jamra ‘Aqaba*, and sacrificed 63 (camels) with his own hand. He gave the remaining camels out of 100 to ‘Ali, and he sacrificed them. He then commanded that a piece of meat from each sacrificed animal be put in a pot. When it was cooked, both of them (the Prophet (pbuh) and ‘Ali) ate some of it and drank its soup. The Prophet (pbuh) sacrificed one animal for each year of his life and he sacrificed 63 animals in total. The Prophet (pbuh) also sacrificed cows for his wives who performed *‘umrah*.1247


**TAWAF AZ-ZIYARAH OR IFAḌAH**

After the sacrifice and cutting the hair, pilgrims return to Mecca to perform *tawaf al-ziyarah* (also known as *tawaf al-Ifaḍah*). Pilgrims return to Mecca on the same day (10 Dhul Hijja) or during the *Naḥr* days (10, 11 and 12 Dhul Hijja). Allah says in the Qur’ān:

Publicly proclaim the (duty of) Pilgrimage for all humankind, that they come to you on foot and on lean camels, coming from every faraway point, So that they may witness all (the spiritual, social, and economic) benefits in store for them, and offer during the known, appointed days the sacrificial cattle that He has provided for them by pronouncing God’s Name over them. Eat of their meat and feed the distressed, the poor. Thereafter let

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1246 Abu Dāwud, Ibn Majah, Tirmidhi and Nasaī.
1247 Nasaī.
1248 Abu Dāwud and Ibn Majah.
them tidy themselves up (by having their hair cut, removing their ihram (hajj attire), taking a bath, and clipping their nails, etc.), and fulfil the vows (if they have made any, and complete other acts of the Pilgrimage), and go round the Most Ancient, Honourable House in devotion.1249

It is best to make tawaf al-ziyarah on the first day of ‘Eid al-Adha (10 Dhul Hijja). Allah connected the duty of sacrificing an animal to tawaf, therefore making tawaf on the same day is the best.

The Prophet (pbuh), after shaving his head, departed for Mecca and performed tawaf of the House. Thereafter, he returned to Mina and prayed Zuhr there.1250

After throwing the pebbles at Jamra ‘Aqaba, the Prophet came to the Ka’ba and he performed tawaf al-Ifa.1251

In the Ḥanafī School of Thought the first four circuits of the tawaf are fard and the last three are wajib. After completing tawaf al-ziyarah a pilgrim must walk seven times between Safa and Marwa. When a pilgrim performs tawaf al-ziyarah everything becomes lawful for him/her including intercourse. If one delays the tawaf without a sound excuse it is prohibitively disliked and he/she has to sacrifice an animal for this offense.

There are four actions that are performed on the first day of ‘Eid al-Adha and they are:

1. Stoning at Jamra ‘Aqaba.
2. Slaughtering an animal.
3. Shaving or cutting the hair.
4. Tawaf al-ziyarah or al-Ifaḏah.

The order of these rituals is wajib according to Abū Ḥanīfa. Changing the order or performing them differently requires sacrificing an animal as compensation. After completing the tawaf pilgrims return to Mina and spend the night there. The Prophet (pbuh) spent the nights of 10, 11, and

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1250 Muslim.
1251 Muslim.
12 Dhul Hijja in Mina so it is disliked for pilgrims to spend those nights anywhere else.

<table>
<thead>
<tr>
<th>SUMMARY OF TAWAF AZ-ZIYARAH/AL-IFAḌAH:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pilgrims return to Mecca to perform <em>tawaf al-ziyarah</em> on 10, 11 or 12 Dhul Hijja. Performing it on 10 Dhul Hijja is the best.</td>
</tr>
<tr>
<td>2. <em>Tawaf</em> consists of seven circuits around the Ka’ba. The first four are <em>farḍ</em> and the last three are <em>wajib</em>.</td>
</tr>
<tr>
<td>3. Following <em>tawaf</em> pilgrims walk seven times between Safa and Marwa.</td>
</tr>
<tr>
<td>4. After this pilgrims return to Mina and spend the nights there.</td>
</tr>
<tr>
<td>5. The order of the rituals is <em>wajib</em>. Changing the order requires compensation of sacrificing an animal.</td>
</tr>
</tbody>
</table>

THROWING PEBBLES AT *JAMARAAT*

On 11 Dhul Hijja, pilgrims throw pebbles at the three sites (*Jamaraat*) after midday. They throw seven pebbles at each site. They begin with the one that is close to Masjid Khayf (*Jamra Sughra*) throwing pebbles and saying ‘*Allah-u Akbar*’ each time. They then throw pebbles at the middle *Jamra*. They repeat the same actions. The last site is *Jamra ‘Aqaba*, here pilgrims throw seven pebbles and supplicate to Allah. ‘A’isha reports:

> The Prophet (pbuh) returned to Mina after praying *Zuhr* and he spent the nights at Mina. During the *tashreeq* days, when the sun passed its meridian the Prophet (pbuh) was throwing seven pebbles at each site of *Jamaraat* and uttering *takbir* with each throw. He stayed for a moment at the first and second sites after throwing the pebbles, but he didn’t stay at the third after throwing the pebbles.¹²⁵²

On 12 Dhul Hijja, pilgrims repeat the actions they performed the previous day. If a pilgrim remains at Mina overnight on 12 Dhul Hijja, they must repeat the stoning of all three *Jamaraat* on 13 Dhul Hijja, as they performed the previous day. If they quickly leave for Mecca before nightfall on 12 Dhul Hijja, they do not have to repeat the stoning on 13 Dhul Hijja. Upon this, their *ḥajj* is complete. ‘Abdullah Ibn ‘Umar said: “whoever is in Mina until sunset during the middle days of Tashreeq (12)

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¹²⁵² Abu Dāwud.
must not leave until he has stoned the Jamaraat the following day”. The Ḥanafite scholar’s ruling is based on this.

**SUMMARY OF THROWING PEBBLES AT JAMARAAT:**

1. On 11 and 12 Dhul Hijja, pilgrims throw seven pebbles at each of the three Jamaraat, uttering takbir with each pebble thrown. After throwing pebbles at the last Jamaraat (Jamra ‘Aqaba) they supplicate to Allah.
2. If a pilgrim leaves for Mecca before nightfall on 12 Dhul Hijja, they do not have to repeat the stoning on 13 Dhul Hijja.
3. Ḥajj is completed after completing the stoning.

**STAYING AT AL-MUHASSAB**

The Prophet (pbuh), on his way from Mina to Mecca, rested for a while at al-Muhassab, where he offered the Zuhr, ‘Asr, Maghrib and ‘Isha prayers. It is Sunnah to stay at al-Muhassab when departing Mina for Mecca and performing the mentioned prayers there. Abū Huraira reports:

> On the day of Nahr at Mina, the Prophet (pbuh) said, ‘tomorrow we shall stay at Khayf Banī Kinana where the pagans had taken the oath of kufr (heathenism)’. He meant (by that place) al-Muhassab where the Quraysh tribe and Banī Kinana concluded a contract against Banī Hashim and Banī Abd al-Muttalib that they would not intermarry or deal in business with them until they handed over the Prophet (pbuh).

**FAREWELL TAWAF (TAWAF AL-WADA’)**

Pilgrims return to Mecca and perform seven circuits of tawaf al-wada’ (also known as tawaf al-sadar) around the Ka’ba. This tawaf is the last rite of ḥajj. It is deemed a wajib element of ḥajj in the Ḥanafī School of Thought. There is no ramal or sa’y for this tawaf. It is recommended to perform tawaf al-wada’ as the last thing before leaving Mecca.

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1253 Bukhari.
1254 Bukhari.
The Prophet (pbuh) ordered the people to do *tawaf al-wada’* as their last action but he lightened the burden for the women who are in their menses.\(^{1255}\)

In another narration the Prophet (pbuh) said: ‘Do not leave Mecca before performing the *tawaf al-wada’* as your last action’.\(^{1256}\)

This *tawaf* is not *wajib* for the people of Mecca, because they do not leave or bid it farewell.

It is Sunnah to drink Zamzam water after the *tawaf*.

The Prophet (pbuh) came to the tribe of Abd al-Muttalib, who were supplying the water of Zamzam, and said, ‘Draw water, O Banī Abd al-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it along with you’. So they handed him a bucket and he drank from it.\(^{1257}\)

The Prophet (pbuh) said: “The most blessed water on the earth is Zamzam; it is a food for you and a cure for your illnesses”\(^{1258}\)

Following this, if it is possible, pilgrims kiss the door of the Ka’ba, put their face and chest to *Multazam* (between the black stone and the door of the Ka’ba), hold on to the covering of the Ka’ba and cry and supplicate to Allah. Subsequently, they commence departing Ka’ba. As pilgrims leave, they look back to the Ka’ba often with great sadness and tears, until they have left.

**THE RULINGS REGARDING WOMEN**

Women perform the same rituals as men during *hajj* with some small differences. Women still need to cover their head during *hajj*. They don’t cover their face; but it is permissible to screen their face with something that doesn’t touch it. Women do not utter *talbiya* loudly. Women do not shave their head but it is obligatory for them to cut (some of) their hair.

\(^{1255}\) Bukhari and Muslim.
\(^{1256}\) Muslim.
\(^{1257}\) Muslim.
\(^{1258}\) Tabaranī.
The Prophet (pbuh) said: “women do not shave their hair; they are supposed to cut their hair”.  

Women do not run between the two green lines at Safa and Marwa, and they don’t do *ramal* at *tawaf*. This avoids any part of their body being exposed while running. Women can wear stitched clothes. The state of menses (*hayd*) and postnatal bleeding does not prevent women from performing any *hajj* rituals except *tawaf*. The Prophet (pbuh) told ‘A’isha to perform all the rituals of *hajj* except *tawaf*.

**VIOLATIONS**

There are two types of violation: 1) regarding *ihrām*; and 2) regarding the sanctity of the Ḥaram. If pilgrims commit any violation intentionally without any excuse they have to repent and compensate for their violation. If they commit a violation mistakenly, they compensate for their mistake but they don’t repent, because there is no sin upon them for this type of violation.

Violations have two requisite parts: 1) the sacrificing of an animal to atone for the violation; 2) the giving of *sadaqa* (charity).

The compensations are obligatory for pilgrims but they can fulfil them at any time. Very old people and those in the last days of their life should make compensation immediately. A person who doesn’t compensate immediately should write a will for the compensation. If he/she dies without doing this he/she becomes a sinner. If he/she doesn’t write a will, it is not obligatory upon his/her heirs to compensate for the violations. However, if he/she compensates for it without being obligated, it is valid.

**WHEN THE SACRIFICE OF AN ANIMAL IS *WAJIB***

If a mature person in the state of *ihrām* performs any of the following acts, he/she is required to sacrifice an animal to atone for the violation. There are two compensations depending on the seriousness of the violation. A sheep suffices for most violations. However, if one performs *tawaf al-ziyarah* (a pillar of *hajj*) in a state of sexual impurity (*janaba*), or indulges in sexual intercourse after standing at Arafat prior to shaving or cutting their hair, it is necessary to sacrifice either a cow or camel. If a pilgrim has

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1259 Abu Dāwud.
1260 Bukhari.
intercourse after shaving his/her head but before making fard tawaf (tawaf al-ziyarah), he/she has to sacrifice a sheep.

If a pilgrim has sexual intercourse before the station of Arafat the ḥajj becomes void. He/she sacrifices an animal and continues to perform the rituals of ḥajj. The ḥajj is made up as qada the next year. In this case they (the couple) don’t have to separate one from another.

Once a man had intercourse with his wife when they were in the state of ḫrām and asked the Prophet (pbuh) about it. He said, ‘complete the rituals of ḥajj and sacrifice an animal for each of you’.\textsuperscript{1261}

Imam Mālik reports from ‘Umar, ‘Ali and Abū Hurairah; if during ḥajj, a couple indulges in sexual intercourse whilst in the state of ḫrām, they complete their ḥajj but also have to make it up as qada next year.\textsuperscript{1262} ‘Ali says that it is necessary for each of the couple to sacrifice a cow or a camel (badana) as well as performing ḥajj as qada the following year. He holds that when they perform their qada ḥajj they must separate from each other at the location of the previous year’s violation.\textsuperscript{1263}

The sheep to be sacrificed must be at least one year of age. If the offering is a cow, the minimum age is two years old. If the offering is a camel, the minimum age is five years old.

If a pilgrim in the state of ḫrām perfumes a member (or limb) of his/her body like the head, calf, thigh or similar, he/she has to sacrifice an animal as a compensation for his/her crime. If, in state of ḫrām, he/she perfumes his/her body or any limb in different places, an animal must be sacrificed for each of them separately. If different parts of the body are perfumed they are added to each other and if the total part is equal to one limb or member of body the pilgrim has to sacrifice an animal. Smelling perfume mistakenly does not require compensation. Smelling perfume intentionally is disliked but no atonement is required. ‘Umar, Jābir, Ibn ‘Abbās and ‘Uthman hold that there is no compensation for smelling perfume or similar.\textsuperscript{1264}

If a pilgrim in a state of ḫrām dyes his/her hair with hair dye or henna he/she must sacrifice an animal. The Prophet (pbuh) said: “henna is

\textsuperscript{1261} Bayhaqī.
\textsuperscript{1262} Imam Mālik, Muwatta.
\textsuperscript{1263} Daraquṭnī and Ibn Abu Shayba.
\textsuperscript{1264} Aliy al-Qārī, Fatḥ Bāb al Inayah.
considered a perfume”. The Prophet (pbuh) told one of his wives, ‘do not perfume when you are in state of \textit{ihrām}, and do not apply henna because it is a kind of perfume’.\footnote{Nasaī, Tabarānī and Bayḥaqī.}

An animal must also be sacrificed as compensation if a pilgrim rubs oil or something similar on to the body whilst in state of \textit{ihrām}. For oil that doesn’t have any smell or is not considered as perfume, like animal fat, compensation is not necessary. If a pilgrim wears stitched clothes (if more than one cloth is worn, all the clothes are considered as one violation) for a complete day an animal must be sacrificed. Similarly, if a pilgrim in the state of \textit{ihrām} covers his head, (or a quarter of it), for a complete day, or most of the day, he has to sacrifice an animal. If a pilgrim covers his head or wears stitched clothes for more than one day he has to sacrifice an animal for each of the days. It is permissible to cover the mouth and ears but not the nose.

If a pilgrim in the state of \textit{ihrām} shaves a quarter of his head or beard voluntarily, or by force, he has to sacrifice an animal. If a pilgrim plucks three hairs from his body he gives \textit{sādqa} (charity). There is no compensation for less than three hairs because it is very difficult to abstain from it. If a pilgrim in the state of \textit{ihrām} shaves his chest, leg, neck or one armpit he has to sacrifice an animal.

If a pilgrim in the state of \textit{ihrām} clips the finger or toe nails in the same sitting\footnote{In original text it is \textit{fī majlisin wahidin}. It means if one sits for rest or for any other reason and does this act in the same place.} an animal must be sacrificed as compensation. If clipped at different sittings four animals must be sacrificed – one animal for each hand and foot. If less than five nails are clipped then charity (\textit{sādqa}) is given for each one. Imam Muḥammad holds that the amount one gives charity for each nail is equal to one-fifth of the value of a sacrificial animal.

If a pilgrim neglects any \textit{wajib} element of the \textit{hajj} rituals he/she has to sacrifice an animal for each offence separately. The \textit{wajib} rituals requiring compensation are: missing the station at Muzdalifah without any excuse, not performing \textit{tawaf sadar} (farewell \textit{tawaf}) without being in menstrual period, not performing \textit{sa’y} for \textit{hajj} and ‘\textit{umrah} and not throwing pebbles to Satan at the site of \textit{Jamāraat}.\footnote{Nasaī and Tabarānī.}
If a pilgrim performs a *farḍ* *tawaf*, or most of it, in a state of impurity (without *wudu*) he/she has to sacrifice an animal. For the state of major impurity a cow or camel must be sacrificed; for the state of minor impurity a sheep must be sacrificed. If still in Mecca the pilgrim repeats the *tawaf*. If this is done in the days of ‘Eid al-Adha it is not necessary to sacrifice an animal. But, if it *tawaf* is repeated after these days a sheep (not a cow or camel) must be sacrificed. Imam Mālik and Shāfi‘ī hold that this *tawaf* is not valid, because purity in *tawaf* is a condition and without it *tawaf* cannot be valid. They rely on the following Hadith: The Prophet (pbuh) said, “*Tawaf* around the Ka’ba is a prayer, but the only difference is that you speak in *tawaf*, if you speak not but speak piously”.

Hanafī scholars says that this is *khabar-i wāḥid* and it cannot make something *farḍ*, otherwise we should accept that *khabar-i wāḥid* can abrogate the Qur’ān and whoever denies *khabar-i wāḥid* becomes an unbeliever. This is not the case therefore making *tawaf* in state of purity is *wajib* in the Hanāfī School of Thought because it is based on *dalil-i zannī* (probable evidence). If one violates any of *wajib* elements of ḥajj he/she has to sacrifice an animal but the ḥajj and the rituals are valid. Allah said in the Qur’ān: “…and go round the Most Ancient, Honourable House in devotion”.

In this verse purification is not mentioned as a condition for *tawaf*.

If a pilgrim makes *tawaf al-qudūm* or *tawaf al-wada* (*sadar*) or optional *tawaf* in a state of major impurity (*junub*) he/she has to sacrifice an animal. If a pilgrim departs Arafat for Muzdalifa before sunset he/she has to sacrifice an animal. All the Hadith indicate that the Prophet (pbuh) departed Arafat for Muzdalifa after sunset.

If a pilgrim performs one of the rituals earlier than its proper time he/she has to compensate for these violations by sacrificing an animal. For instance, if pilgrims shave their head before throwing pebbles at ‘Aqaba Jamra or sacrifice their *wajib* animal (for ḥajj *tamattu* and ḥajj *qiran*) before throwing pebbles at ‘Aqaba Jamra, or shave their head before sacrificing their animal. If a pilgrim delays the performance of *farḍ* *tawaf* (*tawaf al-ziyarah*), which should be performed on the first day of ‘Eid al-Adha, to the second, third or fourth day he/she has to sacrifice an animal. Similarly, if he/she delays shaving the head or sacrificing an animal, which need to be done on the first day of ‘Eid al-Adha, to the second, third

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1268 Tirmidhi.
or fourth day he/she has to sacrifice an animal. Imam Abū Yusuf and Muḥammad hold that there is no compensation for these acts. They rely on the following report:

Allah’s Apostle (pbuh) stopped at Mina during his last ḥajj for the people and they were asking him questions. A man came and said, ‘I forgot and got my head shaved before slaughtering the animal’. The Prophet (pbuh) said, ‘There is no harm, go and do the slaughtering now’. Then another person came and said, ‘I forgot and slaughtered (the camel) before throwing the pebbles at the Jamra’. The Prophet (pbuh) said, ‘Do it now and there is no harm’. On that day, when the Prophet (pbuh) was asked about anything performed before or after its due time, his reply was: ‘Do it (now) and there is no harm’.1270

Abū Ḥanīfa relies on the following Hadith that Ibn ‘Abbās reports: ‘whoever performs any rituals of ḥajj earlier than their proper time or delays their performance from their proper times has to sacrifice an animal’.1271 Taḥawī says, Ibn ‘Abbās is one of the Companions who narrated the Hadith when the Prophet (pbuh) said ‘there is no harm’ for those people who performed the rituals of ḥajj either earlier or later than their proper time. It shows that it is not permissible to delay or perform them earlier; it also shows that if a pilgrim commits these violations there is no sin upon them. The Prophet (pbuh) accepted their excuse, which was ignorance, and told them to perform those rituals again from the beginning.

‘Aliy al-Qārī says, the expression ‘there is no harm’ means there is no sin upon them; these acts do not invalidate their ḥajj. However, it doesn’t mean that the acts are without compensation. In the Hadith, the people express themselves with words that show they know they were prohibited from doing something. They explain their excuse before they ask the question. If there was no prohibition they wouldn’t feel it necessary to give an excuse or question the Prophet (pbuh) about it.

If a pilgrim abandons three circuits of the fard tawaf or less, he/she has to sacrifice an animal. If more than three circuits of fard tawaf are abandoned he/she cannot approach his/her spouse until fard tawaf is

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1270 Bukhari and Muslim.
1271 Taḥawī and Ibn Abu Shayba.
completed. In this case, the prohibition of intercourse remains until *farḍ tawaf* is completed.

<table>
<thead>
<tr>
<th>SUMMARY OF WHEN THE SACRIFICE OF AN ANIMAL IS WAJIB:</th>
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<tbody>
<tr>
<td>1. Mature people who violate the state of <em>ihram</em> are required to compensate by sacrificing an animal. A sheep is compensation for all violations except a) performing <em>tawaf al-ziyarah</em> in a state of major impurity, or b) having sexual intercourse after the station of Arafat and prior to shaving/cutting the hair. In this case the sacrifice should be a cow or camel.</td>
</tr>
<tr>
<td>2. If a pilgrim has sexual intercourse before the station of Arafat, <em>hajj</em> becomes void. An animal is sacrificed and <em>hajj</em> is made up as <em>qada</em> the following year.</td>
</tr>
<tr>
<td>3. The sheep to be sacrificed must be at least 1 year old, the cow at least 2 years old and the camel at least 5 years old.</td>
</tr>
<tr>
<td>4. If a pilgrim perfumes a limb he/she sacrifices an animal (different parts of the body that have been perfumed are added together to make a limb). More than one limb requires an animal for each one.</td>
</tr>
<tr>
<td>5. Dying the hair, rubbing oil that smells, wearing stitched clothes for more than one day, covering the head (or ¼ of the head) for most of the day, all require the sacrifice of an animal. If the clothes are worn or the head is covered for more than one day, an animal is sacrificed for each day.</td>
</tr>
<tr>
<td>6. If at least ¼ of the head or beard is shaved under duress or voluntarily or the chest, leg, neck or armpits are shaved, the sacrifice of an animal is required. If three hairs are plucked then <em>sadaqa</em> is required.</td>
</tr>
<tr>
<td>7. If a pilgrim clips the nails of the hands and feet in one sitting, the sacrifice of an animal is required. If they are clipped in more than one sitting, four animals are required. If less than five nails are clipped then <em>sadaqa</em> is given for each nail clipped.</td>
</tr>
<tr>
<td>8. The neglect of any <em>wajib</em> element of <em>hajj</em> requires the sacrifice of an animal.</td>
</tr>
<tr>
<td>9. Performing <em>farḍ tawaf</em> or most of it in a state of impurity requires a sacrifice. If performed without <em>wudu</em> a sheep is required. If performed in a state of major impurity, a cow or camel is required.</td>
</tr>
</tbody>
</table>
10. Departing Arafat for Muzdalifah before sunset requires the sacrifice of an animal.
11. Performing any ritual earlier than its proper time requires the sacrifice of an animal.
12. Delaying *tawaf al-ziyarah*, shaving/cutting the hair or the sacrifice until the second, third or fourth day of Eid al-‘Adha requires the sacrifice of an animal.
13. Abandoning three circuits of *fard tawaf* or less of it requires the sacrifice of an animal.

### WHEN CHARITY IS REQUIRED (ŠADAQA)

A pilgrim is required to pay šadaqa for doing the following things: perfuming less than a limb, wearing stitched clothes for less than a day, covering their face for less than a day, covering their head for less than a day, shaving less than a quarter of the head; cutting a nail. These are considered minor offences or violations.

If a pilgrim performs *tawaf al-qudūm* or *tawaf as-sadar* or optional *tawaf* in a state of minor impurity, or neglects three circuits or less from *tawaf as-sadar* or from *sa’y* or leaves out three pebbles or less at ‘Aqaba Jamra or leaves out a pebble from one of the three sites, then he/she is liable for šadaqa. If a pilgrim shaves another’s head, shortens the moustache or clips the nails in a state of *iḥrām* he/she pays šadaqa for this violation.

The šadaqa a pilgrim must give for each offence is half a measure (*sa‘*) of wheat or its value in cash. For every circuit of *tawaf as-sadar* and for each pebble that is neglected, šadaqa is to be paid. If the charity for these violations is equal to the value of a sacrificial animal he/she is free to offer one of them, either šadaqa or the animal sacrifice.

If a pilgrim in the state of *iḥrām* kills a louse or locust, then it is necessary to give šadaqa of whatever amount he/she wishes. If a pilgrim shaves the head because of a louse, or any other excuse, an animal must be sacrificed within Ḥaram’s borders or three *sa‘* of dates or flour must be given to six poor people, (each person takes half a *sa‘*), or the pilgrim fasts for three days. Allah says in the Qur’ān:

…Do not shave your heads (to mark the end of the state of consecration for the Pilgrimage) until the offering has reached its destination and is sacrificed. However, if any of you is ill (so that
he is obliged to leave the state of consecration) or has an ailment of the head, he must make redemption by fasting, or giving alms, or offering a sacrifice...\textsuperscript{1272}

Ka’b bin ‘Ujra reports:

The Messenger of Allah (pbuh) came to me on the occasion of Hudaybiya and I was kindling fire under my cooking pot and lice were creeping on my face. Thereupon the Prophet (pbuh) said, ‘do the lice harm your head?’ I said, ‘yes’. He said, ‘get your head shaved and observe fasts for three days or feed six needy persons, or offer the sacrifice of an animal’\textsuperscript{1273}.

\begin{center}
\textbf{SUMMARY OF WHEN \textit{SADAQA} IS REQUIRED:}
\end{center}

1. When a pilgrim perfumes less than a limb; wears stitched clothes for less than one day; covers the head or face for less than one day; shaves less than $\frac{1}{4}$ of the head; cuts only one nail, \textit{sadaqa} is required for each offence.

2. When a pilgrim performs \textit{tawaf al-qudum}, \textit{tawaf as-sadar} or optional \textit{tawaf} in a state of minor impurity; neglects three circuits or less from \textit{tawaf as-sadar} or \textit{sa’y}; leaves out three pebbles or less at ‘Aqaba Jamra; leaves out a pebble from one of the three sites, \textit{sadaqa} is required for each offence (each circuit and each pebble requires one \textit{sadaqa} payment).

3. When a pilgrim shaves another’s head; shortens their moustache or clips the nails in the state of \textit{ihrām}, \textit{sadaqa} is required.

4. The measurement of \textit{sadaqa} is half a measure of wheat (or its value in cash) for each violation.

5. If the amount of \textit{sadaqa} to be given equals the value of a sacrificial animal, it is permissible to offer this instead.

6. If a pilgrim in the state of \textit{ihrām} kills a locust or louse, \textit{sadaqa} of any amount can be offered.

7. If a pilgrim shaves their head because of lice, or any other excuse, an animal is sacrificed within the borders of Haram or three \textit{sa’} of dates or flour are given to six poor people (half a \textit{sa’} each) or the pilgrim fasts for three days.

\textsuperscript{1272} Qur’an 2:196.

\textsuperscript{1273} This hadith is narrated by all six hadith books.
WHEN ONE IS REQUIRED TO PAY THE VALUE

If a pilgrim in the state of *ihram* kills or hunts land animals that have legs, whether they are lawful to eat or not, then two upright people evaluate the value of the animal and a pilgrim pays compensation to the value of it. There are three options of compensation: 1) slaughtering in the Haram area, an animal of equal value to the one killed and giving it to the poor; 2) feeding the poor with food that is equal to the value of the animal killed, giving each person a half measure *sa‘* of wheat; or 3) fasting for the number of days equal to the number of people that would have been fed.

There is no obligation if a person in the state of *ihram* kills a crow, scorpion, mouse, rabid dog, mosquito, ant, flea, tick, or similar. It is lawful for a person in the state of *ihram* to kill harmful animals whether it is within or outside the Ḥaram area. The Prophet (pbuh) said:

Five are *fawasiq* (harmful), they may be killed while in *ihram* or not: the crow, the kite, the scorpion, the mouse and the rabid dog.\(^{1274}\)

In another narration: The snake, the scorpion, the mouse and the crow — which is shot at but not killed, the rabid dog, the kite and wild beasts of prey.\(^{1275}\)

Ibn ‘Umar reports: The Prophet (pbuh) said, ‘It is not harmful in the state of *ihram* to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog’.\(^{1276}\)

Hunting in the sea or similar is permissible for pilgrims. Allah says in the Qur‘ân:

(To hunt and eat) the game in the sea, its (fish and other) edibles are lawful for you, a provision for you and for travellers. However, while you are in the state of pilgrim sanctity, you are forbidden to hunt on land, keep from disobedience to God in due reverence for Him, to Whom you will be gathered.\(^{1277}\)

\(^{1274}\) Bukhari and Muslim.

\(^{1275}\) Muslim.

\(^{1276}\) Muslim.

\(^{1277}\) Qur‘ân 5:95.
If a pilgrim helps or indicates the whereabouts of game to someone who is not in the state of *iḥrām* and that person hunts or kills the animal, the pilgrim has to pay the value of the game.

Once a man told ‘Umar, ‘I showed the place of the gazelle to my friend and he hunted it’. ‘Umar asked ‘Abdurrahman Ibn Awf, he said, ‘he has to offer a sheep [as compensation]’. ‘Umar said, ‘my opinion is the same as yours’.1278

Once ‘Ali and Ibn ‘Abbās were asked about a man who informed his friend in the state of *iḥrām* about the place of game and his friends kill it and eat it. They said, ‘the pilgrim has to pay its value’.1279

There is a consensus that if a pilgrim kills or hunts a land animal he/she pays its value. In the Qur’ān Allah says:

> O you who believe! Do not kill game while you are in the state of pilgrim sanctity or in the sacred precincts of Mecca. Whoever of you kills it, then its recompense is the like of what he has killed, from livestock, to be judged by two men among you of equity and probity, and to be brought to the Ka’ba as an offering; or (there shall be) an expiation by way of giving (as much) food to the destitute (as the value of the game killed), or fasting (a number of days) equivalent (to the number of the persons to be fed or the shares assigned for them). (That is ordained) so that he may taste the evil consequences of his deed. God has pardoned what is past; but for one who re-offends, God will take retribution from him. And God is All-Glorious with irresistible might, Ever-Able to requite (wrong).1280

Two upright people assess the value of the killed animal. If the value amounts to the same as the value of an offering, the pilgrim purchases a sacrificial animal and slaughters it in the Haram area. It is then distributed to the poor as *sadaqa*. If the value of the killed animal does not amount to the value of an offering, then the pilgrim has the option of buying meals for the poor (according to the value of the kill) or fasting according to the method described above. There is no difference between killing game intentionally or mistakenly. If a pilgrim kills or hunts game he/she has to

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1278 Ṭ. Aliy al-Qārī, Fatḥ Bāb al Inayah.
1279 Ṭ. Aliy al-Qārī.
1280 Qur’ān 5:95.
pay the value of it. If the offence is repeated the pilgrim has to pay the value for the second killing.

If a pilgrim wounds the game compensation is required for the value of the damage accordingly. If the game disappears after being wounded and it is uncertain whether it died or survived the pilgrim just pays the damage, not for the whole game. If a pilgrim wounds the game severely and the animal couldn’t protect itself or escape, the whole value of the game must be paid.

If one who is not in the state of *ihram* kills game within the Haram border he/she compensates for it by sacrificing an animal of similar value at the Haram border or by feeding poor people according to the value. Fasting as compensation is not an option in this case. If a pilgrim (whether in the state of *ihram* or not) cuts the trees of Haram or plucks its plants he/she has to pay their value. If the trees or plants belong to someone this must be paid for twice, once for the owner and once for the crime within the Haram border. The plant of *idhir* is excluded from this rule; it is permissible to pluck it based on the following Hadith:

> In the year of the conquest of Mecca, the tribe of Khuzaa killed a man from the tribe of Banî Laith in revenge for person from their tribe who was killed. They informed the Prophet (pbuh) about it. So he rode his camel and addressed the people saying, ‘Allah held back the elephant from Mecca. He (Allah) let His Apostle (pbuh) and the believers overpower the infidels of Mecca. Beware! (Mecca is a sanctuary) Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. War in it was made legal for me for a few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its fallen things except by a person who will look for its owner and announce it publicly. And if somebody is killed, then his closest relative has the right to choose one of the two; the blood money or the retaliation’. In the meantime a man from Yemen came and said, ‘O Allah’s Apostle! Get that written for me’. The Prophet (pbuh) ordered his Companions to write that for him. Then a man from Quraysh said, ‘except *idhir* (a type of grass that has good smell), O Allah’s Apostle, as we use it in our
houses and graves’. The Prophet (pbuh) said, ‘Except *idhir* is allowed to be plucked’.  

If something falls in Mecca, it is only permissible to pick it up if the person intends to return it to its rightful owner or find them by public announcement. If a group of people, whether they are in the state of *iḥrām* or not, kill game all together, each one of them pays the value of the game separately. Each one has committed the violation themself so each one has to compensate for his own violation. Here, the compensation is for the violation not for the value of the game, therefore each one compensates his violation separately. If a pilgrim slaughters game in the ʿḤaram area the meat is forbidden to him, because Allah says in the Qur’ān:

(To hunt and eat) the game in the sea, its (fish and other) edibles are lawful for you, a provision for you and for travellers (whom you want to feed). However, while you are in the state of pilgrim sanctity, you are forbidden to hunt on land (or slaughter and eat of animals that you get others to hunt for you). Keep from disobedience to God in due reverence for Him, to Whom you will be gathered.

If a pilgrim eats from meat that is unlawful (i.e. he slaughtered it himself or aided the hunter in some way) he must pay the value of the meat that he has eaten. If he eats from meat that is lawful he does not have to pay its value.

**SUMMARY OF WHEN ONE IS REQUIRED TO PAY THE VALUE:**

1. If a person in the state of *iḥrām* kills or hunts a land animal with legs he compensates for the value of it by one of the following methods: a) slaughtering an animal of equal value and distributing the meat to the poor; b) feeding the poor to the same value of the animal, giving the poor half sa’ of wheat each; c) fasting for the same number of days as the number of poor people that would have to be fed.

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1281 This hadith is narrated by all six hadith books from Abu Huraira.
1282 Qur’ān 5:96.
2. If a pilgrim helps a hunter or indicates the place of game resulting in the killing of an animal, compensation is paid for the value of the game.
3. If a pilgrim wounds game mildly, he must pay for the damage. If the animal is severely wounded, he pays the value of the animal.
4. If one who is not in the state of *ihram* kills game within the Haram border, he compensates by sacrificing an animal of similar value at the Haram border, or feeds the poor to the value of the animal. Fasting is not a compensation option in this case.
5. If one cuts trees or picks the plants within the Haram borders (except the *idhir* plant) he pays the value of it. If it belongs to someone he pays compensation twice.
6. If a group of pilgrims hunts and kills game together, they each pay compensation separately to atone their individual crimes.
7. If a pilgrim kills game in the Haram area, its meat is forbidden to him.

**PREVENTION (IHSĀR)**

*Ihsār* literally means blocking the path. In Islamic terminology, it is prevention from performing the station at Arafat and the *tawaf* around Ka’ba. Allah says in the Qur’ān:

> Complete the *Hajj* (the Major Pilgrimage) and the ‘*umrah* (the Minor Pilgrimage) for God, and if you are impeded (after you have already put on the Pilgrimage attire), then send (to Makka) a sacrificial offering you can afford. Do not shave your heads (to mark the end of the state of consecration for the Pilgrimage) until the offering has reached its destination and is sacrificed…

1283

This verse was revealed at the time of Hudaybiya when the Prophet (pbuh) was prevented from visiting the Ka’ba. It also implies being prevented from making *tawaf* in the case of ‘*umrah*, or spending the day at Arafat and making *tawaf al-Ifaḍah* in the case of *hajj*. There may be various different reasons from being prevented from visiting the Ka’ba or the station at Arafat. Some of them are: pilgrims might be blockaded by an enemy; they might be extremely sick; they may be imprisoned; they break

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1283 Qur’ān 2:196.
their legs; a woman loses her relatives and can’t perform ḥajj alone; they lose their money and cannot go to ḥajj; or similar.

The Prophet (pbuh) said:

Whoever breaks (his legs or any part of his body which prevents him to go to ḥajj) or is wounded, finishes his ḥizrām and makes up the ḥajj next year.1284

Once a man adopted his ḥizrām and declared his intention for ‘umrah but a snake bit him. When he was lying down on the road ‘Abdullah ibn Masud came. They asked him about this man. He said, ‘take a sacrificial animal with you on behalf on him and assign a time between you (time when the animal will be slaughtered), when the time comes for the slaughtering he finishes his ḥizrām and he makes up the ‘umrah later’.1285

If a pilgrim is prevented from performing a pilgrimage (ḥajj qiran, ḥajj ifrād or ‘umrah) he/she must arrange for an animal to be sacrificed in Mecca in his/her name. If the intention was to perform ḥajj ifrād or ‘umrah he/she sends enough money to sacrifice one sheep. If the intention was to perform ḥajj qiran he/she sends enough money to buy at least two sheep, one is for ḥajj and the other one is for ‘umrah. The pilgrim cannot end the state of ḥizrām until the animal has been sacrificed. A certain time is assigned for the sacrifice and after this; the pilgrim can end the state of ḥizrām. Allah ordered in the Qur’ān: “Do not shave your heads (to mark the end of the state of consecration for the Pilgrimage) until the offering has reached its destination and is sacrificed.”1286 If the pilgrim violates the state of ḥizrām before the animal is sacrificed compensate is required for their violation.

According to Abū Yusuf and Muḥammad the animal must be slaughtered during the days of ‘Eid al-Adha in Mecca, but according to Imam Abū Ḥanīfa it is permissible to sacrifice the animal before ‘Eid al-Adha. Abū Ḥanīfa says, in the verse, Allah didn’t mention a specific time for slaughtering; the only condition mentioned in the verse is that the animal reaches Mecca. Since a pilgrim finishes the state of ḥizrām because of iḥsār (prevention) this is an exceptional case and the animal can be slaughtered before the ‘Eid days. But it is not permissible for a pilgrim to

1284 Abu Dāwud, Tirmidhi, Ibn Majah, Nasa‘ī and Darimi.
1285 Ṭahawī.
1286 Qur’ān 2:196.
eat from this meat, because it is compensation for his/her ḥajj or ‘umrah. Ibn ‘Umar reports:

Allah’s Apostle (pbuh) set out for ‘umrah but the pagans of Quraysh prevented him from reaching the Ka’ba. So, he slaughtered his sacrifice and shaved his head at al-Hudaybiya. He agreed with them that he would perform ‘umrah the following year and would not carry weapons except swords and would not stay in Mecca except for the period they allowed. So, the Prophet (pbuh) performed ‘umrah the following year and entered Mecca according to the treaty, and after he had stayed for three days, the pagans ordered him to depart, and he departed.1287

The Prophet (pbuh) slaughtered his animal on the side of Hudaybiya that is located within the Haram border.1288

After the animal is sacrificed, the pilgrim who was prevented from performing ḥajj or ‘umrah ends the state of iḥrām. It is recommended to cut or shave the hair but this is not obligatory. It is necessary for him/her to make up the ḥajj or ‘umrah the following year. The Prophet (pbuh) and his Companions made qada ‘umrah the following year after Hudaybiya, for this reason the ‘umrah is named as ‘umrah al-qada. Imam Mālik and Shāfi hold that the pilgrim doesn’t have to make qada for ‘umrah, because the Prophet (pbuh) didn’t command them to do qada ‘umrah after Hudaybiya.

If one finishes the state of iḥrām after declaring intention for ḥajj qiran he/she has to perform one ḥajj and two ‘umrah as qada (make up).

SUMMARY OF IHSĀR (PREVENTION):

1. Ihsār means prevention from performing the station of Arafat and tawaf around the Ka’ba.
2. Prevention can be due to various reasons including: sickness; being blockaded by an enemy; imprisonment; a woman doesn’t have a relative to accompany her; losing the money, etc.
3. If a pilgrim intends for ḥajj ifrād or ‘umrah and is prevented from performing it, he/she sends enough money to Mecca to slaughter

1287 Bukhari.
1288 ‘Aliy al-Qārī, Faṭḥ Bāb al Inayah.
one sheep in his/her name. If hajj qiran was intended for he/she sends enough money to sacrifice two sheep.

4. A certain time is assigned for the slaughter of the sheep, after which the pilgrim can end the state of ihram. Violating ihram before this time requires compensation.

5. A pilgrim is required to make up the hajj or ‘umrah the following year.

6. If a pilgrim finishes ihram after intending for hajj qiran he/she performs one hajj and two ‘umrah as qada.

HAJJ ON BEHALF OF OTHERS

If one is unable to perform hajj after it becomes obligatory, he/she must arrange for someone else to perform it on his/her behalf, in case he/she is never able to perform it themself. If someone performs hajj on his/her behalf, it is valid and the obligation is carried out. Ibn Abbās reports:

Fadl ibn al-’Abbās was riding behind Allah’s Messenger (pbuh) and a woman from the tribe of Khath’am came. The woman said, ‘O Allah’s Messenger, the obligation of hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform hajj on his behalf?’ The Prophet (pbuh) replied, ‘Yes, you may’.1289

The Prophet (pbuh) didn’t ask the woman if she had performed hajj for herself first.

On another occasion a man told the Prophet (pbuh), ‘my father is an old man and he cannot perform hajj or ‘umrah?’ The Prophet (pbuh) replied, ‘perform hajj and ‘umrah on behalf on your father’.1290

Sawda, the mother of believers, reports:

A man asked the Prophet (pbuh), ‘O Messenger of God, my father is an old man and he cannot perform hajj, should I perform hajj on behalf on him?’ The Prophet (pbuh) said, ‘if your father was in debt and you pay it, is it sufficient to pay the

1289 Bukhari.
1290 Abu Dāwud, Tirmidhi, Nasaī and Ibn Majah.
debt?’ The man said, ‘yes’. The Prophet (pbuh) said, ‘than perform the *hajj* behalf on your father’.\footnote{1291 Tabaranî.}

In another narration:

A woman came to the Prophet (pbuh) and said, ‘My mother vowed to perform the *hajj* but she died before performing it. Should I perform the *hajj* on her behalf?’ He said, ‘Yes! Perform the *hajj* on her behalf. See, if your mother had been in debt, would you have paid her debt?’ She said, ‘Yes.’ He said, ‘So you should pay what is for Him, as Allah has more right that one should fulfil one’s obligations to Him’.\footnote{1292 Bukhari.}

The person who has been delegated to perform *hajj* on behalf of another must declare his intention for *hajj* in the name of the person who is sending them. It is not permissible for him to perform *hajj* for himself at the same time. *Hajj* can only be performed with one intention.

If one performs *hajj* or ‘*umrah* on behalf of his father or mother without his/her information it is valid and acceptable. The Hadith which are used as evidence for this ruling were mentioned previously. A condition for performing *hajj* on behalf of someone else is that all of the delegated person’s expenses must be paid by the person who sends them. This is not negotiable. The costs for *hajj* must be paid out of the sender’s own wealth so even if the delegated person wants to pay the costs himself it is not permissible. The person on whose behalf he is performing *hajj* must pay all the costs of the person who is going to Mecca.

During the trip, the delegated person meets his needs like eating, drinking or accommodation at a medium level. If there is money left over after the trip, it is given back. During the trip the delegated person cannot give a donation or invite other people to share his food. If he does he must pay for it with his own money. If the delegated person invalidates the *hajj* by having intercourse before the station of Arafat he repays the money to the one who charged him with *hajj* duty. If the delegated person dies before performing *hajj*, the *hajj* money is taken back from his/her

\footnote{1291 Tabaranî.} \footnote{1292 Bukhari.}
remaining possessions\textsuperscript{1293} and it is completed by someone else. Because the \textit{hajj} trip doesn’t end by dying, based on the following Hadith:

The Prophet (pbuh) said: Whoever leaves his home for \textit{hajj} and dies in the trip, Allah will reward him with the reward of \textit{hajj} until the end of days, whoever leaves his home for \textit{umrah} and dies in the trip, Allah will reward him with the reward of \textit{umrah} until the end of days, whoever leaves his home to fight in the way of Allah but dies on the way, Allah will reward him with the reward of the one who fights in the way of Allah until the end of days.\textsuperscript{1294}

\textit{‘A’isha} reports:

The Prophet (pbuh) said: Whoever dies on the way to Mecca (for \textit{hajj} or \textit{umrah}), Allah will not call him for accounting on judgement day and he will not be questioned, he will be told to enter the paradise directly.\textsuperscript{1295}

**SUMMARY OF \textit{HAJJ} ON BEHALF OF OTHERS:**

1. If a person is unable to perform \textit{hajj} at the time it becomes obligatory, he/she must send someone else to perform it on his/her behalf.
2. The delegated person must declare his intention to perform \textit{hajj} in the name of the one who sends him.
3. One cannot perform \textit{hajj} twice at the same time (i.e. for himself and for the sender).
4. A person can perform \textit{hajj} on behalf of his mother or father without his/her knowledge.
5. A condition for sending someone to perform \textit{hajj} on his behalf is that the sender meets all the travel and personal expenses.
6. During the trip, the delegated person can only use the money for his own needs.
7. If a delegated person invalidates the \textit{hajj} through engaging in sexual intercourse before the station of Arafat, he repays all the money for the \textit{hajj}.

\textsuperscript{1293} The amount taken must only be from the third of their wealth that can legitimately be used for paying off debts and the execution of their will.
\textsuperscript{1294} Tabaranī.
\textsuperscript{1295} Daraqutnī.
8. If a delegated person dies before performing ḥajj the money is reclaimed from his possessions and completed by another.
TERMINOLOGY

**Adhan**
The call to prayer.

**Ansār**
The helpers, the people of Medina, who welcomed and aided the Messenger of Allah (pbuh).

**Arafat**
A plain 24km to the east of Mecca in which stands the Mountain of Mercy, where it is said that Adam was reunited with Eve after years of wandering after being expelled from the garden of Eden. One of the rites of the *hajj* is to stand on Arafat on the 9th day of Dhul Hijjah.

**Awrah**
The parts of the body that must be covered.

**Awsuq**
Plural of *wasaq*. One *wasaq* is equal to sixty *sa’* (see glossary entry for *sa’*).

**Dhul Hijja**
The twelfth month of the Islamic calendar; the month of *hajj*.

**Dirham**
Silver coinage. One dirham is approximately 3.08 grams of silver.

**‘Eid**
A festival.

**‘Eid al-Adha**
A four day festival at the time of *hajj*. The ‘Eid of sacrifice starts on the 10th day of Dhul al-Hijjah, the day the pilgrims sacrifice their animals.

**‘Eid al-Fitr**
The festival at the end of the fasting month of Ramadan.

**Farḍ**
Obligatory act.

**Fatwa**
Legal rulings issued by a jurist. The plural of *fatawa*.
**Fidya**
Compensation paid for rites missed or wrongfully performed because of ignorance or ill health.

**Fiqh**
Jurisprudence; the science of the application of *shari’ah*.

**Fitrah**
The first nature, the natural [natural disposition].

**Ghusl**
The full ritual washing of the body.

**Hades**
When a person is legally regarded as being in the state of minor impurity as distinguished from mere physical impurity.

**Hadith**
Reported speech, particularly of the Prophet Muḥammad (pbuh).

**Hājīj**
The greater pilgrimage.

**Hājīj ifrād**
*Hājīj* by itself without ‘umrah.

**Hājīj qīrān**
The *hājīj* that combines both *hājīj* and ‘umrah

**Hājīj tamattu’**
The interrupted *hājīj*; that is, performing *hājīj* at separate intervals.

**Ḥalal**
Permitted by *shari’ah*.

**Ḥaram**
Forbidden by *shari’ah*. Also a protected area around the Ka’ba and around the Prophet’s (pbuh) *masjid* where certain behaviour is forbidden and other behaviour is necessary.

**Ḥayd**
Menstruation.

**Hijaz**
The region of Arabia in which Mecca, Medina, Jeddah and Ta’if are situated.

**Hijra**
To emigrate in the way of Allah. Islam takes its dating from the *hijra* of the Prophet (pbuh) to Medina.

**I’tikaf**
Religious retreat (seclusion).
**Iḥrām**  
A condition adopted on a person during ḥajj or ‘umrah.

**Imam**  
Muslim ruler; the person leading the prayers.

**Iqama**  
The call that announces that the obligatory prayer is about to begin.

** İzār**  
A piece of cloth used as a waist wrapping by men and women.

**Jamra**  
A pillar built of stone. Three are located in Mina and one of the rites of ḥajj is to throw stones at them.

**Jamra al-’Aqaba**  
One of the three Jamaraat (plural of Jamra) located at Mina. It is situated at the entrance of Mina in the direction of Mecca.

**Janaba**  
The state of major impurity when a person requires the major bath (ghusl). This covers the conditions resulting from ejaculation while asleep or awake, with or without sexual intercourse, and sexual intercourse with or without ejaculation.

**Mina**  
It is situated 5km to the east of Mecca, a valley on the road to Arafat where the three Jamaraat are located.

**Mīqāt**  
One of the designated places for entering the holy state of iḥrām.

**Muharram**  
The first month of the Islamic year, which is based on the lunar calendar.

**Muḥrīm**  
Pilgrim; a person in the state of iḥrām.

**Muṣḥaf**  
The Qur’ān in book form.

**Muzdalifā**  
A place between Arafat and Mina where the pilgrims returning from Arafat spend a night.

**Najis**  
Filth; impurity.
Nisab The minimum amount of wealth that zakat can be deducted from.

Qibla The direction of prayer towards the holy Ka’ba.

Qunut Supplication made while standing in the Witr prayer.

Quraysh One of the great tribes of Arabia. The Messenger of Allah (pbuh) belonged to this tribe.

Rak’ah A unit of prayer. A complete series of standings, bowings, prostrations and sittings.

Ramadan The month of fasting; the ninth month of the Muslim calendar.

Sa’ A cubic cup or container to measure grain.

Sa’y The act of going between Safa and Marwa seven times.

Ṣadaqa Giving in the way of Allah, especially wealth.

Safa and Marwa Two hills close to the Ka’ba. It is part of ḥajj and ‘umrah to go seven times between these hills.

Sahur The pre-dawn meal.

Sajda Prostration. The act of making prostration.

Ṣalah The prescribed five daily prayers.

Sha’ban The eighth month of the Islamic calendar.

Shahid A martyr.

Shari’ah The sacred law based on the Qur’ān and the traditions of the Holy Prophet (pbuh).
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<tr>
<th>Term</th>
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<tr>
<td>Siwak</td>
<td>A tooth stick used for brushing, usually from the ‘Araq tree.</td>
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<td>Sujud</td>
<td>The position of prostration.</td>
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<td>Sultan</td>
<td>Ruler.</td>
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<tr>
<td>Sunnah</td>
<td>The practice of the Messenger of Allah (pbuh).</td>
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<tr>
<td>Taḥajjud</td>
<td>Voluntary prayer at night, between the ‘Isha and the Fajr prayers.</td>
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<tr>
<td>Takbir</td>
<td>The saying of Allah-u Akbar (Allah is great).</td>
</tr>
<tr>
<td>Talbiya</td>
<td>The calling of labbayk (here I am O Allah; I am ready to fulfil your commands).</td>
</tr>
<tr>
<td>Tarawih</td>
<td>Extra night prayers, usually done in congregation in the month of Ramadan.</td>
</tr>
<tr>
<td>Tashahhud</td>
<td>To make shahada, the affirmation that ‘there is no deity but Allah and Muḥammad (pbuh) is the Messenger of Allah’. It is said in the final sitting position of each two rak’ah cycle.</td>
</tr>
<tr>
<td>Tawaf</td>
<td>Circling the Ka’ba; tawaf is done in sets of seven circuits.</td>
</tr>
<tr>
<td>Tayammum</td>
<td>Dry ablution with sand or clean earth.</td>
</tr>
<tr>
<td>‘umrah</td>
<td>The lesser pilgrimage. It can be performed at any time of the year.</td>
</tr>
<tr>
<td>Wajib</td>
<td>A duty that is necessary but not compulsory (farḍ).</td>
</tr>
<tr>
<td>Wudu</td>
<td>Ablution; minor ablution.</td>
</tr>
<tr>
<td>Zakat</td>
<td>Prescribed purifying alms.</td>
</tr>
<tr>
<td>Zakat al-Fitr</td>
<td>Charity required per head. This is paid on the day of ‘Eid al-Fitr.</td>
</tr>
</tbody>
</table>


