

The Basic Level

FIQH

CURRICULUM

The first semester

FQH 141

Written by

Dr. Amro S. Ibrahim

Advanced Diploma and Pursuing MA in Islamic Studies
(Islamic Online University – IOU).

First Edition

2020 C.E. – 1442 A.H.



In the Name of God, Most Gracious, Most Merciful

All praise is due to Allah who perfected our religion and made our shari'ah the way to success in this world and the hereafter. Peace and blessings be upon our master Muhammad (PBUH), who taught us by his instructions and his actions how to worship Allah (SWT) and practice this Deen in all affairs of life. May Allah be pleased with him, his family and companions, and their followers until the Last Day.

By the grace of Allah (SWT), I wrote this abridged book to help the students of sacred knowledge in learning the fiqh of purification and prayer. Prayer is the first practical pillar of Islam after the testimony of faith, and it is the first thing for which a person will be brought to account on the Day of Resurrection. Purification is a condition of validity for the prayer and a trait of a believer. Allah (SWT) said: (Surely Allah loves those who always turn to Him in repentance and *those who purify themselves*), and the prophet (PBUH) said in the Hadith: Purity is half of iman (faith).

In this book, I presented most of the sections of the books of purification and prayer as one may find them in the classical books of fiqh. The main text of the book is written in a simple and summarized way to help the reader to progress easily through it. The difference in opinion is mainly highlighted in the footnotes to give the reader a broader understanding of the different opinions in the several issues of fiqh. Sometimes this difference is mentioned in the main text if it is a disagreed upon issue. The opinions mentioned are only limited to those of the four madhhabs. The evidence for each opinion is not mentioned in this book, as this book is mainly made for the beginners' level. This book does not aim to choose the most correct opinion in every





matter; instead, it shows the variety of opinions, in particular, the preponderant views of each of the four madhhabs of Fiqh.

The material of this book is written and summarized from different references, including: the Arabic version of this book written by Dr. M. El-Sa'di (professor in Azhar University); The Fiqhi Kuwaiti Encyclopedia; and the commentary of Umdat-ul-Fiqh by Ibn Qudamah, written by Dr. Hatem al-Haj, in addition to some classic books of Fiqh such as Matn Abi Shuja' and Zaad Al-Mustaqni'; and along with other references mentioned in the Reference section at the end of the book.

The intended learning outcomes of this curriculum can be summarized as follows: **1-** Understanding how to practice purification and prayer according to shari'ah; **2-** Outlining the main topics under the books of purification and prayer; **3-** Being familiar with the difference in opinions in various matters; **4-** Appreciating the efforts made by the jurists and scholars in the development of fiqh; and **5-** Gaining a good knowledge of the various schools of fiqh.

Lastly, we ask Allah (SWT) to make this book beneficial to the reader, and to help us facilitating and simplifying the understanding of fiqh and the deen to the coming generations of Muslims. Ameen.

Written by

Amro Shafik

Muharram 1442, Sep. 2020

Ontario, Canada





Contents

CHAPTER 1: INTRODUCTION TO FIQH	6
1.1 The Ten Principles of Fiqh	7
1.2 The Rules of Islamic Law	10
1.3 Schools of Fiqh – Madhhabs	11
1.4 Topics of Fiqh	21
1.5 Curriculum and Methodology	21
CHAPTER 2: THE BOOK OF PURIFICATION	22
2.1 Introduction	23
2.2 Water Types	23
2.3 Impurities	25
2.4 Removal of Impurities	27
2.5 Purifying the Private Parts	29
2.6 The Acts Corresponding to the Nature of Humans	30
2.7 Ablution (Wudu)	31
2.8 Wiping over the Khuffs	37
2.9 Ritual Bathing (Ghusl)	41
2.10 Dry Ablution (Tayammum)	44
2.11 Bloods That Flow From Women’s Womb	48
CHAPTER 3: THE BOOK OF PRAYER	54
3.1 Introduction	55
3.2 Conditions of Salah	55
3.3 Description of Salah	57
3.4 Sunan of Salah	58
3.5 The Detested Acts of Salah	62
3.6 The Nullifiers of Salah	65



3.7 Prostrations	66
3.8 Shortening and Combining Prayers	70
3.9 Nawafil Prayers	72
3.10 Forbidden Times for Prayer	74
3.11 Difference Between Male and Female in Prayer	75
3.12 Jummah Prayer	75
3.13 Eid, Eclipse, and Istisqaa' Prayers	79
3.14 Janazah Prayer	81
3.15 Jama'ah Prayer	82
References	86

أكاديمية آيات
Ayaat Academy



FIQH

CURRICULUM

Chapter 1

Introduction to Fiqh

أكاديمية آيات
Ayaat Academy





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 1: Introduction to Fiqh

1.1 The Ten Principles of Fiqh

To introduce any science, art, or field of knowledge, our scholars used to follow a method that is known as 'The ten principles of sciences'. These principles are summarized in a three-line Arabic poem by Imam Sabban¹, which is translated as follows:

Verily, the principles for every science (or: art) are ten,

*The **definition**, the **subject**, then its **fruit**.*

*The **relationship** (to other sciences) and its **virtue** and the **founder** (or erector),*

*The **name** and the **sources** and the **ruling** for learning it*

***Issues** (or: questions) and some satisfy themselves with a part (or something) of it,*

And the one who knows them all acquires excellence (honor)

1) Definition: lexically, fiqh means to know and understand; technically (in juristic terms), fiqh means the knowledge of the practical shar'i rulings that are derived from their detailed evidences.²

¹ He is Abul 'Irfan, Muhammad bin Ali As-Sabban, an Egyptian scholar, died in 1206 AH. He was a scholar of the Arabic language and Hadith among other Islamic sciences. He authored many books, including: a marginal note (Hashiyah) on the commentary of Al-Ashmoony on Alfyyat Ibn Malik, a marginal note on the commentary of Sullam by Al-Mallawi, and a poem in the terminology of Hadeeth.

² Practical rulings exclude matters of faith and creed. Shar'i rulings exclude any rulings unrelated to shari'ah and Islamic law. Derived indicates that this knowledge is acquired by exerting efforts, and searching and analyzing evidences. Detailed evidences such as verses of the Quran and hadeeths of the prophet (pbuh); and this excludes the field of usul-ul-fiqh (or the Islamic legal theory) which focuses on the general evidence.





2) Subject: deeds of the liable³, whether in terms of the ruling of performing them⁴, abandoning them⁵, or choosing between them⁶.

3) Fruit: the acquaintance of the rulings of the deeds of the liable, which leads to compliance with Allah's commands and avoiding His prohibitions. This all results in happiness in this world and the hereafter.

4) Relationship: It is from the Islamic subjects ('ulum shar'iyyah). Islam is established on two main foundations: aqeedah and Shari'ah; and fiqh studies and focuses on Shari'ah.⁷ Aqeedah investigates the first pillar of Islam and shari'ah investigates the other four pillars. Shari'ah does not only encompass the acts of worship and the relation between Allah and His slaves, but it also governs all aspects of life and the interrelations between people.

5) Virtue: The greatest of all sciences, after the science of aqeedah⁸. All acts of worship are deemed invalid if they are not in accordance with shari'ah. Mu'awiyah (May Allah be pleased with him) reported: The Messenger of Allah (peace be upon him) said, "When Allah wishes good for someone, He bestows upon him the understanding⁹ of Deen."¹⁰

³ The liable (known as al-Mukallafeen in Arabic), which refers to the one who is legally responsible according to the Islamic law. The one is a Mukallaf if he meets the following conditions: 1. having reached puberty, 2. sanity, 3. Ability to carry out religious duty, 4. Knowing what is required and having the ability of understand the shari'ah address, 5. Not being forced (no coercion).

⁴ Such as the rulings of performing prayer, fasting, etc.

⁵ Such as the rulings of murder, fornication, etc.

⁶ Such as the permissible matters, e.g., foods and drinks.

⁷ Fiqh is sometimes used as a synonym of shari'ah, and both are used as a synonym of Islamic law.

⁸ Faith or creed

⁹ The Arabic word used for 'understanding' in the hadith is 'fiqh'.

¹⁰ Sahih al-Bukhari 71 and Sahih Muslim 1037 b.





6) Founder: Basically Allah (SWT)¹¹, but in terms of compilation and writing, some say: Imam Malik (d. 179 AH) in his book “Al-Muatta’”, then Abu Yusuf (d. 182 AH)¹², then Muhammad ibn Alhasan Ash-Shaibany (d. 189 AH)¹³, then Imam Shafi’e (d. 204 AH)¹⁴.¹⁵

7) Name: fiqh (jurisprudence), ‘ilm-ul-ahkam ash-shar’iyyah (the science of the Islamic rulings), ‘ilm-ul-halal wal-haram (the science of the allowed and the forbidden), ‘ilm-furoo’-ud-Deen¹⁶ (science of the branches of the Islamic faith), al-fiqh-ul-asghar (the least¹⁷ jurisprudence), or shari’ah (ilm of the Islamic law).

8) Sources: The book of Allah (the Holy Quran), the Sunnah (the prophetic traditions), ijmaa’ of scholars (consensus), and qiyas (analogical deduction). Moreover, the ilm of usul-ul-fiqh and the Arabic language.

9) Ruling: Fard ‘ayn (individual duty) for the matters that ensure the correctness and validity of the deed or the act of worship; and Fard Kifayah (collective duty) for what is beyond that, to the level of issuing fatwas¹⁸; Recommended for what is beyond and above the fatwah level¹⁹. The ruling of teaching it is Fard Kifayah.

10) Issues: The issues include all acts of worship (such as purification, prayer, fasting, etc.), dealings and transactions, family law, legal

¹¹ SWT is an acronym of Subhanahu wa Ta’ala, which means: the most glorified and the most high.

¹² A close companion and student of Imam Abu Hanifah.

¹³ Also, another companion and student of Abu Hanifah. His compilation of “Zahira ar-Riwayah” (which is 6 books) is a main reference in the Hanafi school of fiqh.

¹⁴ Imam Shafi’e wrote his famous book ‘al-umm’ in fiqh.

¹⁵ The scholars have not agreed upon the first founder; therefore, these names are mentioned here as examples of the first compilers of fiqh.

¹⁶ Usul-ud-deen (the basics and principles of the Islamic faith) is another name for ilm-ul-aqeedah.

¹⁷ The greatest fiqh is the understanding of the matters of faith. It is another name for ilm-ul-aqeedah.

¹⁸ Issuing Islamic rulings for specific matters.

¹⁹ Such as the different levels of Ijtihad. Ijtihad means exerting utmost effort in finding the ruling for a specific issue.





punishments and criminal law. All branches of these topics are also included, discussed, and investigated in fiqh.

1.2 The Rules of Islamic Law²⁰ (Ahkam Shar'iyah)

The outcome of studying any juristic issue is to eventually know the rule of it. For any fiqhi/juristic issue, one of the following ahkam shar'iyah²¹ will be given:

- **Wajib/Fard (obligatory)**²²: one is rewarded for doing the deed that is having this hukm and sinful for not doing it.
- **Mandoob/Mustahab/Sunnah (recommended)**: one is rewarded for doing the deed, and not sinful for not doing it.
- **Mubah (permissible)**: one is neither rewarded for doing the deed nor sinful for not doing it.
- **Makrooh (detested/disliked/disapproved)**²³: one is rewarded for not doing the deed, and not sinful for doing it.
- **Haram (prohibited or unlawful)**: one is rewarded for not doing the deed, and sinful for doing it.

²⁰ This section is discussed in detail in the books of usul-ul-fiqh.

²¹ Ahkam is the plural of hukm, which means rule. Since the context here is fiqh, therefore, hukm is the Islamic rule. Shar'iyah means related to or based on shari'ah.

²² Wajib and fard are synonyms across the schools of fiqh except the Hanafi school. Hanafis say the fard is what established by a conclusive/definitive evidence 'qat'ie' from the sources of shari'ah, while wajib is what established based on a speculative/probable evidence 'dhanni'.

²³ Makrooh has different levels. The jurists use the terms of 'Khilaf-ul-awla' or 'Tark-ul-awla' (against what is better; or simply non-preferable) for a level between Mubah and Makrooh, and the term Makrooh for the detested act. Hanafis use two different terms for different levels: 'Makrooh Tanzihi' for the act that is forbidden by a speculative evidence expressed in non-binding terms, and 'Makrooh Tahrimi' for the act that is forbidden by a speculative evidence expressed in binding terms. If Hanafis said the ruling for such a matter is Makrooh without mentioning whether it is Tahrimi or Tanzihi, then it is a Makrooh Tahrimi. Thus, Makrooh Tanzihi is similar to Makrooh in the other schools; and Makrooh Tahrimi is closer to Haram in the Hanafi school. The difference between Makrooh Tahrimi and Haram in the Hanafi school is that the former is a prohibition by a speculative evidence expressed in binding terms, and the latter is a prohibition based on a conclusive evidence expressed in binding terms.





1.3 Schools of Fiqh (Madhhabs)

The most popular schools of fiqh that are well-founded, well-served by hundreds of scholars since their inception and until the current time, the most widespread, and followed by millions of Muslims are:

- the Hanafi madhhab,
- the Maliki madhhab,
- the Shafi'e madhhab,
- the Hanbali madhhab.

Other madhhabs that are forsaken or less practiced include the madhhabs of:

- Al-Awza'y (d. 157 AH)
- Al-Layth ibn Sa'd (d. 175 AH)
- Ibn Hazm (Zahiri Madhhab²⁴) (d. 456 AH)
- Abu Thawr (d. 246 AH)
- Al-Hasan Al-Basry (d. 110 AH)
- Ibn Jareer At-Tabary (d. 310 AH)
- Is-haaq ibn Rahawayh (d. 238 AH)
- Sufyan At-Thawry (d. 161 AH)
- Sufyan Ibn 'Oyaynah (d. 198 AH)

1.3.1 The four great Imams of fiqh

A brief biography of each of the four great Imams of fiqh is mentioned.

²⁴ The founder of the Zahiri madhhab is Imam Dawud ibn Ali Az-Zahiri (d. 270 AH). Imam Ibn Hazm Al-Andalusi led the Zahiri school later, and he made the Zahiri madhhab more popular by his works on it. Some scholars consider the Zhairi madhhab the 5th madhhab after the 4 popular madhhabs.





1.3.1.1 Imam Abu Hanifa:

He is An-Nou'man ibn Thabit; and his nickname is Abu Hanifa. He was born in 80 AH and died in 150 AH. Some scholars said he was an Arab, while others stated that he was Persian. He was a resident of Iraq. It was argued that he belongs to the era of tabi'een²⁵ as some said he saw Anas ibn Malik²⁶ (RA)²⁷; however, others disagreed on this.

He was a pious worshipper of Allah (swt). Among what was mentioned about him is that he recited the whole Quran in one rak'aa²⁸; he used to prolong his standing in the night prayers, which was a reason that he was called "the peg"; he was the greatest scholar of his time, but one time someone stopped him and asked him to beware Allah (swt), Abu Hanifa due to his humbleness said to him "may Allah reward you, I needed this advice".

Some of what was said about him include:

- "I have seen a man, who if he wishes, will convince you that this column that you see (which is made of wood), is made of gold!²⁹" (Malik Ibn Anas).
- "People are all dependent in Fiqh on Imam Abu Hanifa" (Imam Shaf'ie).
- "Abu Hanifa is the most faqih³⁰ of all people" (Ibn Al-Mubarak).

²⁵ Tabi'een (i.e., the followers) is the generation who came after Sahabah (companions of the prophet (pbuh)). A person is considered tabi'ee if he at least saw once one of the Sahabah, while he was a Muslim. A similar definition applies to a Sahabi, who is a person at least saw the prophet (pbuh) once, when he was a Muslim.

²⁶ Anas ibn Malik is a great companion of the prophet (pbuh) as well as his servant. He died in 93 AH in Basra in Iraq.

²⁷ RA is an acronym for Radia-Allahu 'anhu, which means: May Allah be pleased with him, and is mainly used with Sahabah.

²⁸ One prayer unit

²⁹ Shows his strong argument and great ability to prove his point and win any debate.

³⁰ Jurist, or a scholar of fiqh.





1.3.1.2 Imam Malik:

His name is Malik ibn Anas; he is an Arab (from Qahtan descendants). He spent his life Madinah and was teaching in the masjid of the prophet (pbuh). He was born in 93 AH and died in 179 AH.

He was known by his great worship and high standards of manners. His sister was once asked about him: “what is he busy with at home?”, she answered: “he is busy with Quran”. It is reported that Ibn Wahab said: “I can fill my papers with the number of times Malik said: ‘I don’t know’”. This shows the humbleness of Imam Malik and his honesty when asked about a matter that he is not sure about, or he wants to do further investigation before he issues a jurist opinion (also known as fatwa). With respect to his righteousness, Ibn Mahdy said: “I have never seen someone has a more intelligent intellect or more righteous than Malik”.

Abu Hurairah (RA) narrated that the prophet (pbuh) said: "It shall soon be that people are beating the livers of camels (meaning that they are hastening and traveling upon them) seeking knowledge. But they will not find anyone more knowledgeable than a scholar of Al-Madinah."³¹ The majority of the scholars said this scholar is Imam Malik. Imam Malik became a mufti³² when he was 21 years old. Furthermore, he said: “I did not issue fatwas until 70 scholars have witnessed that I can issue them”. Imam Shafi’e was reported saying: “When the scholars are mentioned, Malik is the star amongst them”.

³¹ Jami’ at-Tirmidhi, hadith number: 2680, hadith grade is Hasan.

³² A jurist (or faqih) who is eligible and qualified to issue fiqhi opinions (or fatwas).





1.3.1.3 Imam Shafi'e:

His name is Muhammad ibn Idrees; he is an Arab and shares the prophet (pbuh) lineage at Abdu-Manaaf³³. He was born in 150 AH³⁴ in Gaza, then he traveled to Makkah and started his journey with the Islamic knowledge beside the sacred house of Allah. He then travelled to Madinah and studied with Imam Malik ibn Anas. Afterwards, he travelled to Iraq to learn the fiqh of Imam Abu Hanifa from his student Imam Muhammad ibn Al-Hasan Ash-Shaibaany. He also traveled to Yemen. Eventually, he traveled and resided in Egypt and passed away therein in 204 AH. He developed his old madhhab in Iraq, then he changed it later in Egypt and developed what is known as the new madhhab of Imam Shafi'e.

He is known of his righteousness. Ar-Rabee', who is one of his students, said: "Imam Shafi'e used to read the entire Quran 60 times in the month of Ramadan". Al-Hussain Al-Karabeesy said: "I slept over one night with Ash-Shafi'e; he prayed the night prayers for one-third of the night". Ar-Rabee' also said: "Shafi'e divided the night to three thirds; one for writing, the second for praying, and the third for sleeping".

Imam Shafi'e memorized the Holy Quran when he was 7, Mutta'³⁵ when he was 10, and became a mufti when he was 15 years old³⁶. Imam Ibn 'Oyaynah said: "Ash-Shafi'e is the best scholar of his time". Imam Ahmad ibn Hanbal was reported saying: "None of the scholars touched an inkwell or a pen except he owed a huge debt to Ash-Shafi'e"³⁷.

³³ Abdu-Manaaf is the third grandfather of the prophet (pbuh).

³⁴ Some scholars mentioned that he was born on the same day in which Abu Hanfia died.

³⁵ The book of Hadith that was compiled by Imam Malik.

³⁶ His sheikh: Muslim ibn Khalid Az-Zinji allowed him to issue fatwas at that age.

³⁷ This means that Imam Shafi'e had a huge contribution to Islamic sciences, not only by his fiqhi opinions, but also by the analyses he presented, the methodologies he developed, the proof of authenticity of the





1.3.1.4 Imam Ahmad:

His name is Ahmad ibn Hanbal; he is an Arab from the tribe of Shaibaan. He was born as an orphan in 164 AH in Baghdad in Iraq, and died therein in 241 AH. He traveled to Makkah and met Imam Shafi'e and became one of his students. He also traveled to Yemen, Kufah and Basra in Iraq, Madinah, Shaam (the Levant), and different cities in Persia. Imam Ibn Al-Jawzi said: "Imam Ahmad traveled across earth twice until he compiled his book 'Al-Musnad'³⁸".

Imam Ahmad was known by his devoutness and piousness. He said: "I did not write a single hadith except that I implemented it". Ar-Rabee' reported that Imam Shafi'e said: "Ahmad is an Imam of 8 fields and features³⁹". Abdullah ibn Ahmad (Imam Ahmad's son) said: "My father used to pray 300 rak'aas during day and night on daily basis. After the tribulation⁴⁰, his body weakened so that he used to pray 150 rak'aas only every day".

The following are some of what was said about Imam Ahmad:

- "Your father memorizes 1000 1000 Hadiths" (Abu Zar'aa to Ahmad's son)
- "I have never seen someone has more Fiqh or Wara'⁴¹ than Ahmad" (Abdurrazzaq)

ahaad (or the solitary) hadiths, and the development of ilm usul-ul-fiqh as he was the first to write on this field, etc.

³⁸ Al-Musnad is a great encyclopedia of Hadith that compiled by Imam Ahmad. Imam Ahmad was not only a scholar of Fiqh, but also a great scholar of hadith.

³⁹ Those eight are: Hadith, Fiqh, devoutness or wara', Arabic language, Quran, Sunnah, poverty and Zuhud.

⁴⁰ Imam Ahmad was imprisoned and whipped during the ordeal of 'the createdness of the Quran' that started by the Mu'tazilites during the reign of the Caliph Al-Ma'mun.

⁴¹ Wara' means devoutness. It technically means detaching oneself and leaving what is suspicious to protect oneself from falling into sins.





- “I left Baghdad, and left no one there has more virtues, more knowledge, more Fiqh, more Taqwa, than Ahmad ibn Hanbal” (Shafi’e)
- “If the Hadith is Sahih at your side, let us know to get back to it, you are more knowledgeable of the Sahihs⁴² than us” (Shafi’e)

1.3.2 Following a madhhab

Madhhab is a school of thought within fiqh. The four madhhabs that are founded by the aforementioned four great Imams are all considered a correct way in practicing the religion. Some scholars said it is compulsory to follow madhhab such as Sh. Shanqity and some contemporary usuli scholars⁴³. Some also said it is not acceptable to completely follow or stick to one single madhhab such as Imam Ibn Hazm. It is reported that Imam Ibn Hazm said: “whoever follows a madhhab completely, he does not follow the ijma’ (or consensus) of the ummah⁴⁴. The majority of the scholars hold the position that following a madhhab is permissible. Qadi ‘Iyad said: “according to Ijma’ of Muslims, following and studying the madhabs is permissible”. For a student of sacred knowledge, it is strongly recommended that he follows one madhhab then progress through it, and eventually study the comparative fiqh to know the position of the other madhhabs with respect to the various matters of fiqh.

The following points should be considered when any discussions about madhhabs and following a madhhab is involved:

- The 4 Madhhabs are existent and should be accepted.

⁴² Sahih means authentic and sound hadith.

⁴³ The scholars of usul-ul-fiqh or Islamic legal theory.

⁴⁴ Ummah is the Islamic nation, or the worldwide Muslim community.





- Intolerance and discrimination should not be allowed against any madhhab or a single scholar in any madhhab.
- Calls to abolishment of madhabs should not be accepted.
- Following a madhhab simply means following a fiqhi school which investigates evidences and searches the most correct proofs in Shari'ah according to a specific methodology.
- It is permissible that a follower⁴⁵ follows the opinion of his madhhab, in particular, if what is followed is the preponderant opinion of that madhhab.
- If the follower is a student of sacred knowledge, he should learn the evidence behind the fiqhi opinions and have confidence in their strength.
- Every madhhab has hundreds of scholars who developed and explained it. Therefore, following a madhhab does not mean following only the Imam, rather, it means following the scholars of the ummah.
- One should not always search for the different opinions in the madhhabs just to follow the easiest and the odd; he should rather try to follow the most complete and the agreed upon opinions across all schools.
- One should not mix the opinions from different madhhabs in one action or deed in order to make things easier for himself, his deed should be completely accepted at least according to one madhhab.⁴⁶

⁴⁵ The follower of a madhhab is called a "muqallid".

⁴⁶ For example, if someone mixes opinions about prayer from all madhhabs, he needs to ensure that his prayer is at least valid according to one of the madhhabs.





- If the follower has not reached the level of ijtihad⁴⁷, he should not start investigating the evidence himself from the Quran and Sunnah, even if it appears to him that the evidence is clearly contradictory with what he finds in the madhhab.
- The follower, if he reaches the level of Ijtihad, and he has seen a better opinion to follow, it is better for him to follow that opinion instead of following the madhhab.

1.3.3 Difference in opinion

Before we start discussing the different topics of fiqh, it is important to know that difference in opinion is not detested or unaccepted; however, discrimination is. Abdullah Ibn `Umar (RA) narrated: "When the Prophet (pbuh) returned from the battle of Al-Ahzab (The confederates), he said to us, "None should offer the 'Asr prayer but at Bani Quraiza." The 'Asr prayer became due for some of them on the way. Some of them decided not to offer the Salat but at Bani Quraiza while others decided to offer the Salat on the spot and said that the intention of the Prophet (pbuh) was not what the former party had understood. And when that was told to the Prophet (pbuh) he did not blame anyone of them."⁴⁸ Therefore, difference in opinion started during the time of the prophet (pbuh) between Sahabah, and the prophet (pbuh) accepted it, as both parties showed they did their ijtihad in following the prophet's command. However, when the difference between Sahabah was not in opinion, but it was based on tribalism, the prophet (pbuh) disapproved

⁴⁷ Mujtahid is the opposite of a muqallid. The mujtahid is the one who reaches the level of ijtihad. There are different conditions and qualifications that one needs to have to reach this level. These conditions can be found in the books of usul-ul-fiqh.

⁴⁸ Sahih Bukhari, hadith number 946 and 4119.





it. Jabir ibn 'Abdullah reported: "We were along with Allah's Messenger (pbuh) in an expedition in which a person from amongst the emigrants struck at the back of a person from the Ansar. The Ansari said: O Ansar! And the Muhajir said: O Emigrants! Thereupon Allah's Messenger (ﷺ) said: What are these proclamations of the Days of Ignorance? They said: Allah's Messenger, a person from the emigrants struck at the back of an Ansari, whereupon he (pbuh) said: "It is something disgusting"."⁴⁹

The causes of the differences in opinion could be because of two main reasons:

1. The disagreement in the establishment of the evidence and its usage for inference:
 - a. The evidence did not reach the scholar.
 - b. The scholar doubts the authenticity of the evidence.
 - c. The scholar does not accept the evidence for inference in fiqhi matters.
2. The disagreement regards the connotation and the understanding of the evidence:
 - a. The existent of other evidences that look contradictory⁵⁰ to the highlighted evidence.
 - b. The disagreement on the meanings or the different indications of a word in the Arabic language.
 - c. The disagreement on tahqiq-ul-manat⁵¹.

⁴⁹ Sahih Muslim, hadith number: 2584b.

⁵⁰ There is no contradiction between evidences in Shari'ah; but the contradiction could exist in the mind of the scholar or the jurist.

⁵¹ Tahqiq-ul-manat is the process of verifying or establishing the presence of the cause (or the anchor point) of the established law in any new case of situation. This process is used extensively in qiyas (analogical deduction). These terms are discussed in detail in usul-ul-fiqh.





Our position with respect to the difference in opinion between scholar should be as follows:

- Never use it for disunity, exclusion, fighting, or for the sake of argument.
- Accept the difference in opinion, in particular, if it is a matter of investigations and ijtiḥād.
- Do not always stick to and trace the easiest opinions. The criterion should not be regarding what is easier to do, and based on one's desires, it should rather be regarding the most correct opinion.
- The correct opinion is eventually one, but we are not sure which one it is. All the efforts of the scholars are made to find the most correct opinion.

1.3.4 Terminologies regarding the difference in opinion

The following are some terminologies used to express the difference in opinion amongst the scholars:

- Ijmaa': means consensus. It may mean that all four madhhabs have the same opinion; or it may mean all scholars at any time or era agreed on one opinion. Ijmaa' is a strong and a binding evidence in fiqh.
- Jumhoor: means majority. This term could be used if three madhhabs share the same opinion while the four disagrees. It could also be used if two madhhabs have the same opinion, while the other two have different opinions.
- Opinion: this could be the opinion of the Imam of a madhhab, of a scholar within a madhhab, or of some scholars in different madhhabs.





1.4 Topics of Fiqh

Generally, compilations of fiqh organize topics in main books, then sub books, which consist of chapters, then sections and subsections. The main books of fiqh are:

- Ibadat (acts of worship)
- Mu'amalat (transactions)
- Mu'asharat (family and personal affairs)
- Hudud wa jinayat (legal punishments and felonies)

1.5 The Curriculum and Methodology

In this book, most of the sections of the books of purification and prayer are presented. The difference in opinion is mainly highlighted in the footnotes to give the reader a broad understanding of the different fiqhi opinions in the several fiqhi issues. Sometimes this difference is mentioned in the main text if it is a disagreed upon issue. The opinions mentioned are only limited to the opinions of the four madhhabs. The evidence for each fiqhi opinion is not mentioned in this book, as it is made mainly for the beginners' level. For a reader who is reading this as the first book of fiqh to read, he may overlook the details given in the footnotes.

Ayaat Academy



FIQH

CURRICULUM

Chapter 2

The Book of Purification

أكاديمية آيات
Ayaat Academy





Chapter 2: The Book of Purification

2.1 Introduction

Purification (or Taharah in Arabic) lexically means cleaning and being free from filth and impurities, both physical and moral. Technically, it means lifting spiritual impurity (hadath) and removing physical impurity (najas or najasah).

Accordingly, Taharah is of **two** types based on the type of the impurities: **Purification from Hadath** and **removal of Najas**. The first type includes Wudu (ablution), Ghusl (ritual bath), or Tayammum (dry ablution). The second types include Istinja' (Cleaning one's private parts after urination and defecation) and removal of impurities from one's body, clothes, and place of prayer.

Taharah can be of one of **four** forms: **Wudu** (for a minor hadath), **Ghusl** (for a major hadath), [and both are with water], **Tayammum** (as an alternative to Wudu and Ghusl in absence of water), and **Removal of physical impurities**.

Taharah can be accomplished by **four** main means: **Water**, **Dust** or Earth, **Stones** (or equivalent), and **Tanning** (for purifying animals' skin).

2.2 Water Types

Water is divided into **four** types in general in our Shari'ah: **1-** Mutlaq (plain) water; **2-** Used water; **3-** Water mixed with pure substances; and **4-** Water mixed with impure substances.





With respect to the ability of water to be used for purification, scholars divide water into **three** main categories: **1-** Pure and purifying; **2-** Pure not purifying; and **3-** Impure water.

The first type in both classifications [the Mutlaq water which is by nature pure and purifying] is the only one that can be used as a mean of Taharah. This water could be one of these **seven** waters: **1-** Rain water; **2-** Sea water; **3-** River water; **4-** Fountain/spring water; **5-** Well water; **6-** Ice/snow water; **7-** Hailstone water.

The second type is the pure but not purifying, which is the water that is mixed with a pure substance(s) and the used water (i.e. the water that was previously used for purification). The opinion about this type is that it cannot be used for taharah.⁵²

The third type is the impure water, which is a water mixed with any impurities such as urine, blood, or excreta. If the water size is more than Qullatain⁵³, and none of the water qualities (color, taste, or odor) changes, then this water is purifying. If one of its qualities change after the mix with (or the fall of) an impurity in it, then it is impure, and hence, cannot be used for taharah. If the water size is less than Qullatain, and an impurity has fallen in it but without any change of its qualities, it is still considered impure and cannot be used for taharah.⁵⁴

⁵² Hanafis has an exception for the pure water that is mixed with a pure solid substance. Malikis has an exception for the used water, they said it can be used in taharah.

⁵³ Qullatain is a measure for water that was commonly used in the past. According to the current measures, it is around 190 litres.

⁵⁴ This last case, Malikis consider it pure and purifying since none of the qualities of water changed.





2.3 Impurities

Impurities⁵⁵ (najasah) refers to everything that is repulsive to people of sound nature. The impurities are of two types: 1- has a substance (called 'ayniyyah or haqiqiyya [real]); and 2- does not have a substance (called hukmiyyah [means has the hukm/ruling of najasah]). An example of the first one is urine or feces, as both have a substance that has a color, a taste and an odor. An example of the latter is a spot that had urine before but it completely dried and after some time, it does not have a color, a taste, or an odor. In this second case, that spot is considered najis (or impure), and if someone is aware of the existence of najasah in it, he has to remove it from that place.

Impurities include:

1. **Urine and excrement:** from human beings and all inedible animals⁵⁶.
2. **Blood:** from human beings and animals, though a slight amount of blood is pardoned.
3. **Madhi:** is the prostatic secretion excreted by one when thinking of sex or during foreplay. It is a thin, clear, and sticky fluid.
4. **Wadi:** is a white, thick fluid that comes out after urination or after carrying something heavy (usually due to an infection or something of that nature).
5. **Semen**⁵⁷ (or Manii in Arabic): the fluid that is gushed out (or ejaculated) during intercourse at the peak of the lust. Only Hanafis and Malikis consider it among the impurities.

⁵⁵ It is important to learn about the impurities, because the existence of an impurity invalidates the prayer whether it is on body, clothes, or place of worship. This will be discussed in the The Book of Prayer.

⁵⁶ Hanbalis and Malikis differed with respect to the urine and excrement of edible animals, they consider it pure. (Note: what is meant by edible and inedible here is the animals whose consumption is lawful, and whose consumption is forbidden, respectively.)

⁵⁷ Shafi'ies and Hanbalis consider it pure. It is added among the impurities to indicate that there is a disagreement about this point.





6. **Vomit:** is impure in general.⁵⁸
7. **Carrion:** refers to the animal that has died without being slaughtered in the legally sanctioned manner. They all are impure except dead fish and locusts. Also, animals/insects that do not have circulation blood in them, such as flies, ants, bees are pure. In regard to human corpses, they are pure⁵⁹.
8. **Hair and feathers:** Hanafis and Malikis said they are pure, regardless if they are taken from an alive or dead animal⁶⁰. Shafi'es said the hair of any non-human hair, wool, or feather becomes impure after death. Hanbalis said animal hair will follow the rule of the rest of the animal, so if the animal is pure, its hair is also pure, in both his life and death.
9. **Animals skin:** the skin of edible animals becomes pure by slaughtering it (according to shari'ah), so as we can eat the animal, we can benefit from its skin.
10. **Wine:** is inherently impure.
11. **Pig:** is inherently impure⁶¹.
12. **Dog:** Shafi'es and Hanbalis said it is impure; Hanafis said it is pure except its saliva; Malikis say it is inherently pure.⁶²
13. **Rennet⁶³ and milk:** if the rennet is taken from an edible and slaughtered animal, then it is pure. However, if it is taken from an edible

⁵⁸ Malikis said if the food did not change its form or state, or become acidic, then it is pure.

⁵⁹ Hanafis differed about this point. They said only dead Muslims after ghusl are considered pure. Non-Muslims are not considered pure even if ghusl is made for them.

⁶⁰ With the exception of the hair of pig, as Abu Hanfia said it is inherently impure.

⁶¹ Malikis said pig is pure as long as it is alive because the rule of every living thing is purity.

⁶² Accordingly, if a hunting dog eats from a prey, the majority of jurist say it is impermissible to eat from it, except Malikis.

⁶³ curdled milk from the stomach of an unweaned calf (an infant or a young mammal that is not accustomed to food other than its mother's milk), containing rennin and used in curdling milk for cheese.



dead animal, it is impure, and so is any cheese made from it⁶⁴. Also, milk of edible living animals is pure. However, the milk that comes from an edible dead animal is impure.

All impurities need to be removed from body, cloth, place of worship immediately. If the impurity cannot be seen by a person with a normal eyesight, it is pardoned⁶⁵.

2.4 Removal of Impurities

1. By Water: which has to be a Mutlaq, Tahoor (i.e., pure and purifying) water.⁶⁶ A Muqayyad water⁶⁷ does not remove impurities.

- Purifying the ground is by pouring water over it that exceeds and covers all the liquid impurity. The water needs to be added until the colour and odour of the impurity is gone.
- Purifying anything else, such as utensils, clothes, etc., is by washing.
- Purifying the urine of an infant boy who is only fed his mother's milk is by sprinkling it.⁶⁸

⁶⁴ Ibn Taymiyah said both the milk and rennet of the dead edible animal is pure, and this is also the opinion of Abu Hanifa (but Hanafis do not follow him in that), and one opinion in the Hanbali school. Ibn Taymiyah said the cheese that is made from this rennet is halal, and the evidence for that is that when the companions of the prophet (pbuh) opened Iraq, they ate cheese there, which is made from non-slaughtered animals (by The Magi), and that was common amongst them, and none said it is disliked or haram.

⁶⁵ This is the opinion of Shafi'ees and Hanbalis. Malikis said if the impurity is from blood and it is less than a circle with a diameter of 37mm, it is pardoned; however, they said this rule does not include urine or excreta. Hanafis said urine is pardoned if it is less than a size of a Dirham (2.75cm diameter), and if it is a solid impurity (e.g. excreta) if it is less than 4.5gm it is pardoned too, but its removal is preferred.

⁶⁶ Abu Hanifa and Abu Yusuf said impurities can also be removed by any pure and purifying liquid.

⁶⁷ Any water that cannot be just called water without any additions, e.g. rose water, is a muqayyad water, because we do not call it just 'water', we add 'rose' to it.

⁶⁸ This is the opinion of Shafi'ees and Hanbalis.



2. **By Drying:** only Hanafis (except Zufar) said if an impurity is on ground (or walls, trees; but not clothes) and it dried (by sun, air and wind) until its attributes are removed, then the impurity is removed⁶⁹. The Jumhoor (the other schools/madhhab) say impurity has to be purified by water and drying is insufficient.
3. **By Transformation (*istihalah*):** which means the attributes of the impure substance change either on its own or by any external mean. Only Hanafis and Malikis agree with this method. For example, the transformation by incineration is acceptable according to Hanafis⁷⁰ and Malikis, even the smoke of the impurity is pure. Shafi'es and Hanbalis said the ash of the impurity is also impure because the impure substance still exists in it. An example that is agreed upon is the transformation of wine to vinegar on its own that makes it pure⁷¹.
4. **By Tanning:** if the skin is impure, i.e. the skin of a dead animal, Hanafis and Shafi'es said tanning will purify it⁷²; Malikis has two opinions about this; and Hanbalis said the skin of a dead animal would not be purified if tanned.
5. **By slaughtering:** (this is only for purifying skin), Shafi'es and Hanbalis said slaughtering of inedible animal does not purify its skin. Hanafis and Malikis said it becomes pure.
6. **By removal:** which means removal of the impure substance and leave only what is pure or not affected by the impurity. This applies only to

⁶⁹ However, they said we can pray on that place, but we cannot use it for Tayammum.

⁷⁰ Except Abu Yusuf

⁷¹ If this transformation is made by external means, then Shafi'es, Hanbalis, and some of Malikis said the substance, i.e. vinegar that came from this wine, is still impure. Hanafis said this transformation is permissible and the rest of Malikis. If the external mean here is to move the wine from shade to sun, or from sun to shade, Shafi'es, Malikis, and Hanafis said this transformation is accepted; Hanbalis said it is impermissible.

⁷² The exception here is the skin of a pig, and Shafi'es said also the skin of dog.





the cases where the impurity is solid and falls on a solid substance (e.g. butter or margarine, if the impurity is totally removed, the rest of the butter is pure and can be consumed). However, this does not apply to the cases where the impurity falls into a liquid.

7. **By Rubbing:** this method is only used with the dry semen on clothes. Instead of using water to remove it, rubbing will be sufficient according to Hanafis.⁷³
8. **By Soil/Dirt:** this method is only used to purify a bowl in which a dog has licked.⁷⁴

2.5 Purifying the Private Parts

Istinja' is an act of purifying polluted private parts after using toilet whether with help of water, stones, or similar objects. Istinja' mainly means to remove the remains of one's feces or urine with water, while Istijmar means to remove those remains with rocks, paper, or something of that nature. Therefore, istinja' is washing and istijmar is wiping. Its ruling is wajib if its cause exists⁷⁵. It is also considered as one of the sunan of wudu⁷⁶.

The best form of Istinja' is to use both stone (or its alternatives) and water, then water only, and the least form is with stone (or its alternative) alone (even if water exists). Alternatives to stone include every pure solid material that removes the very impurity and that is not something that would harm

⁷³ Malikis said semen has to be removed by washing. With respect to Shafi'es and Hanbalis, semen is pure.

⁷⁴ Malikis said using dirt is not needed, and an opinion in Hanafis said to wash the bowl three times is sufficient.

⁷⁵ Hanafis said it is sunnah not wajib.

⁷⁶ Malikis said it is not among the sunan of wudu, but it is still preferred to be performed before wudu.





you or something respected⁷⁷, such as napkins, toilet paper, and pieces of cloth.

Etiquettes of cleaning oneself include using at least three stones (or three toilet papers), if more is needed then the sunnah is to use odd number; to perform istinja' or istijmar with left hand only; one should make sure that he is not seen by others; he should not talk, not even responding to a greeting; one should also mention the name of Allah and seek refuge in Him from male and female noxious beings (devils) when entering the washroom, and ask Allah for forgiveness when leaving; one is recommended to enter the washroom with one's left foot and to step out first with one's right foot; one may urinate while standing if he can guarantee that no impurities will touch his clothes, but it is preferred and more recommended to urinate while sitting; and one should avoid to face or have his back to the qiblah if he reveals himself outdoors.

2.6 The Acts Corresponding to the Nature of Humans

These acts are called Sunan al-Fitra, which include: trimming the moustache, letting the beard grow, using the tooth-stick or tooth brush, snuffing water in the nose and rinsing the mouth, clipping the nails of fingers and toes, washing the back of finger joints (in particular for those who have a thick skin), shaving the pubic hairs and plucking the armpits hair, cleaning one's private parts with water, oiling and combing one's hair, leaving the gray

⁷⁷ Respected materials include any edible pieces, or something that has the name of Allah or the prophet in it, or any verse of Quran or hadith, etc.



hairs in place and dyeing them with henna or katam⁷⁸, perfuming oneself with musk or other types of perfume, and getting circumcised⁷⁹.

2.7 Ablution (Wudu)

Wudu linguistically means washing any parts of the body, and it comes from the same linguistic root of '*wada'ah*', which means brightness, radiance, or beauty. Technically, wudu is the use of pure water to wash certain parts with a specific intention in a specific way.

Wudu is a precondition for salah (i.e. prayer), therefore, one has to be in a state of wudu before performing salah. However, it is not obligatory to perform wudu if one is already in the state of wudu. One can pray with one wudu multiple prayers as long as he does not commit any of wudu nullifiers.

2.7.1 Description of wudu

The following is the description of wudu in steps:

1. **Intention** (Niyah): it is a prerequisite⁸⁰ for wudu.
2. **Basmallah**⁸¹ (or Tasmiyah): is to say Bismillah⁸² (in the name of Allah).

⁷⁸ A type of herb or grass that is used for dyeing hair. It is a reddish dye, and some say it is black but when added to henna it becomes red.

⁷⁹ It is a recommended act for males and a noble act for females. Circumcision for males is the cutting of the foreskin of the male organ so that urine cannot build up there. With respect to females, it is only the cutting of the tip of the clitoris, which looks like a seed, (which is different from what is known as "female genital mutilation", which implies the removal of the entire clitoris and which is forbidden).

⁸⁰ Intention is, in general, a prerequisite for all acts of worship. Hanafis said it is sunnah and not a prerequisite.

⁸¹ If someone forgets to say it before wudu, he can say it when he remembers during wudu.

⁸² Hanbalis said it is Wajib, but the other schools said it is recommended.



3. **Washing the hands:** three times. It is one of the sunan^{83, 84}
4. **Rinsing of the mouth** (or Madmadah): three times, and it is sunnah⁸⁵.
5. **Rinsing of the nose:** by sniffing up and blowing out water. Three times, and it is sunnah.⁸⁶
6. **Washing the face:** which is the area that starts from the hairline down to the bottom of the jaws and chin in length⁸⁷, and from the ear to the other ear in width.⁸⁸ Beard should also be washed; If the beard is abundant, one needs to wash the external part of it, and run his wet fingers through it (called: *takhliil*); if the beard is little⁸⁹, he should wash it externally and internally⁹⁰. The fard/wajib is to wash the face one time, and the sunnah is to do so three times.⁹¹
7. **Washing the arms to the elbows:** this includes hands (and starts from the fingertips⁹²), forearms, and the elbows. It is fard/wajib to wash them one time, and the sunnah is to do so three times.
8. **Wiping the head:** Malikis and Hanbalis⁹³ said to wipe the entire head, Hanafis said to wipe a quarter of the head, and Shafi'es said just wipe over some hairs⁹⁴ within the head. This disagreement is about the

⁸³ Sunan is the plural of sunnah in Arabic, which means as a fiqhi term that it is recommended to do the act and you are rewarded if you do, and not sinful if you do not.

⁸⁴ Washing hands becomes obligatory when one rises from sleep.

⁸⁵ Hanbalis said it is wajib.

⁸⁶ Hanbalis said it is wajib.

⁸⁷ For someone who has a beard, the lower end of the face is the end of the beard hair.

⁸⁸ In the case of a bald person, the upper end of his face is the point at which hair starts for a person who has hair.

⁸⁹ Means that it shows the skin underneath.

⁹⁰ Internally here means to let water reaches the skin.

⁹¹ Regarding wiping over turban, Ahmad said it is permissible, but Abu Hanifa, Malik, Shafi'e said it is not.

⁹² With respect to the dirt under nails, Hanafis and Shafi'es said it should be removed, but Malikis and Hanbalis said that is not necessary, even if the dirt prevents water to reach the skin.

⁹³ Hanbalis said for women it suffices that they wipe only over the forehead.

⁹⁴ Or part of skin of the head for a bald person.





obligatory part. However, to get out of this disagreement, it is better to wipe all of the head⁹⁵.

- 9. Wiping over ears:** Ears are considered part of the head (not the face). It is sunnah to wipe them with a new water.⁹⁶ Also, one puts his wet index fingers in the passage of his ears right up to the ear canal, and places his wet thumbs on the outer ears, and moves them in a circular motion to wipe behind the ears.
- 10. Washing both feet with ankles:** it is fard, and ankles have to be included in the wash.⁹⁷ The sunnah is to wash them thrice.
- 11. Following the prescribed sequence:** in particular, the obligatory acts: intention, washing both arms, wiping over the head, and washing both feet.⁹⁸
- 12. Succession:** between these wudu acts, which entails that there should not be a long time gap before proceeding to the next act of wudu.⁹⁹
- 13. Rubbing:** should be with the palm, and it suffices with foot in washing feet.¹⁰⁰ Rubbing means passing of the palm on the wudu part with the application of a light pressure, once. It is disliked to that multiple times because that leads to waswasah¹⁰¹.

⁹⁵ The entire area of the head is to begin with the forehead/forelock and end with the nape of the neck, and then back to the forehead.

⁹⁶ Abu Hanifa said wiping ears is fard, and they are wiped with the head with the same water.

⁹⁷ Some scholars said the fard is to wipe over them, not to wash, and some said one can choose either to wash or to wipe.

⁹⁸ Malikis and Hanafis said following the sequence is not obligatory; it is sunnah. Therefore, unfollowing the sequence is makroh/disliked but does not invalidate wudu.

⁹⁹ Succession is among the sunnan/recommended acts (not the integrals of wudu) according to Shafi'es and Hanafis.

¹⁰⁰ Only Malikis said it is wajib. It is sunnah in the other schools.

¹⁰¹ Wasawasah means suspicion or delusion. It also means insinuating whispers and negative thoughts from the Shaytan.





2.7.2 Sunan acts of wudu

Some of the sunan are mentioned in the section of the 'Description of Wudu' because some schools consider some of those sunan among the obligatory acts of wudu. There many sunan of wudu, that includes:

1. Using the tooth stick before rinsing the mouth.
2. Starting the right parts before the left ones.
3. To rinse mouth and nostrils extensively unless one is fasting.
4. Combining together the rinsing of the mouth and the nose with one handful of water.
5. Washing each part thrice, that also includes wiping the head thrice.
6. Running the wet fingers through the beard
7. Running water or the wet fingers through one's fingers and toes.
8. Elongating the streaks of light, i.e. washing the complete forehead, more than what is obligatory in washing the face; and washing above the elbows and ankles.
9. Economizing the use of water, even if one is at a flowing river.
10. Supplications afterwards.
11. Performing two rak'ahs afterwards.

2.7.3 Nullifiers of wudu

A nullifier of wudu is an act that render ablution void and null. It is called 'Hadath' in Arabic. Some wudu nullifiers are agreed upon among jurists, and others are not.

The agreed upon nullifiers are:

1. The exiting of anything from the private parts (i.e. penis, vagina, or anus, such as urination, defecation, and the passing of wind).





2. Loss of intellect and consciousness through deep sleep¹⁰², fainting, and insanity, or the like¹⁰³.

The disagreed upon nullifiers include:

1. Any impure discharges from elsewhere in the body: Hanafis and Hanbalis count it among the wudu nullifiers.
2. Touching a woman¹⁰⁴: Shafi'es count it as one of the wudu nullifiers, regardless if a desire exists or it does not.¹⁰⁵ If it happens with a lustful desire, Malikis and Hanbalis consider it a wudu nullifier.¹⁰⁶
3. Touching the private part¹⁰⁷ (of one's own or somebody else's) without a barrier: Malikis, Shafi'es, and some Hanbalis said that negates one's wudu¹⁰⁸. Hanafis said it does not nullify wudu.
4. Blood: Hanafis said any flowing blood nullifies one's wudu. Hanbalis said it only invalidates the wudu if the amount of blood is large. Malikis and Shafi'es said it does not nullify wudu.
5. Apostasy: Hanbalis and Malikis and an opinion in Shafi'es said it invalidates the wudu.
6. Eating camel's meat: Hanbalis only said it nullifies the wudu.¹⁰⁹

¹⁰² Light sleep (i.e. dozing or drowsing) while one is sitting properly does not nullify his wudu. Shafi'es, some Hanafis, and some Hanbalis said a deep sleep does not also negate the wudu, if one is sitting properly, even if he is leaning on something, that if it is removed, the person would fall.

¹⁰³ Such as drunkenness or intoxications, coma, or an effect of some medicine.

¹⁰⁴ The point of discussion here is about a non-mahram woman, which means a woman that one can marry according to our shari'ah. This includes one's wife. Also, this discussion is also applied to the opposite case, when a woman touched a non-mahram man, including her husband.

¹⁰⁵ Hanafis, Malikis, and Hanbalis said touching a woman without sexual desire does not nullify one's wudu.

¹⁰⁶ The ruling for kissing the opposite gender is the same and follows the same rules of touching.

¹⁰⁷ That includes man's penis and woman's vagina. Shafi'es and Hanbalis said the anus as well.

¹⁰⁸ Malik and Shafi'e said that this touch has to happen with the palm or fingertips. If someone touches his penis with the any other body part, including the back of his hand, that does not nullify wudu. Hanbalis said touching whether with palm or the back of the hand, both nullifies wudu.

¹⁰⁹ The other three schools said it does not invalidate the wudu, but making wudu is mustahab or recommended.





7. Laughing during prayer: Hanafis said it nullifies wudu and invalidates the prayer.¹¹⁰
8. Washing the deceased: Hanbalis said wudu after washing a dead person is wajib; Hanafis said it is mustahab.
9. The wetness exits from the woman's private parts: which is the lubrication that is produced in the vaginal canal. This is not urine which is produced in the urethra. This wetness is considered pure, not najis, but it is among what exits from the private parts, and hence is invalidates wudu. If it is continuous, Malikis said it does not nullify wudu.
10. Being in doubt whether or not the wudu is nullified: Malikis only added this to the wudu nullifiers.

Lastly, some scholar including Imam Shafi'e said that wudu is mustahab from any sinful speech, such as: backbiting, gossip, lying, cursing or swearing, giving a false statement, and the like.

2.7.4 The acts for which ablution is required

Wudu is required for the following actions¹¹¹:

1. Performing Prayer: whether obligatory or voluntary, or funeral prayers.
2. Performing Tawaf¹¹²: which is also a type of prayer.
3. Touching the Quran¹¹³: the four schools agreed on this¹¹⁴.

¹¹⁰ Other schools said it invalidates the prayer only. Shafi'es said it is mustahab to repeat wudu if one laughs during prayer.

¹¹¹ In the books of fiqh, this section is also called: "the forbidden acts for a person in a state of hadath (minor impurity)".

¹¹² Tawaf is circumambulating the Ka'bah.

¹¹³ This is for touching only, not reading. Reading Quran without wudu is permissible. Shafi'es said also carrying the Quran requires wudu as well.

¹¹⁴ Imam Malik and others said a non-Mukallaf child, at the age of discretion, is allowed to touch the Quran without wudu. Mukallaf is an accountable person according to Islamic shari'ah.





Wudu is recommended for the following actions:

1. Mentioning the name of Allah.
2. Before going to sleep.
3. Before sleeping, eating, or resuming intercourse for a person in the state of janabah^{115, 116}.
4. For performing Adhan and Iqamah.
5. Before performing ghusl.
6. Renewing wudu for every prayer.
7. For visiting the prophet (pbuh).
8. Before learning and teaching Islamic knowledge.
9. After every act that nullifies wudu.
10. After carrying the deceased.
11. After eating what has been cooked over fire.

2.8 Wiping over the Khuffs

Khuffs are leather socks or shoes that cover feet including ankles. It is permissible to wipe over the khuffs by consensus for residents and travelers. Wiping is a concession that was legislated to facilitate the performance of wudu instead of taking off shoes every wudu. Hanafis, Malikis, and Shafi'ees said washing is better; Hanbalis said wiping is better. The wiping takes place on the top only.¹¹⁷ The wiping is performed by passing one's wet fingers, while keeping the fingers open, from ones' toes towards one's leg or ankle.

¹¹⁵ Janabah is the state of major ritual impurity related to sexual discharge.

¹¹⁶ All schools except Malikis agreed on this point that wudu is mustahab in this case.

¹¹⁷ Malikis said it is mustahab to wipe the bottom of the khuff as well.





It is recommended to wipe the right khuff using the right hand first, then wipe the left khuff by the left hand. Wiping should be performed once only.

2.8.1 Conditions of wiping over khuffs

The following conditions have to be met in order to make the wiping valid. If one condition is not met, one should make wudu instead as wiping will not be valid.

1. Khuffs should be worn while a person is in a state of taharah¹¹⁸ (ritual purity).
2. Khuffs must cover the fard part, (i.e., the foot including ankles which is the area that should be washed in wudu).
3. They should be strong and thick enough to conceal underneath, and that a person wearing them can walk in them without being torn¹¹⁹, and to prevent water from reaching one's skin.¹²⁰
4. They must be lawfully acquired, gotten, and made. This excludes a stolen or usurped khuffs as well as the ones made of silk (for men).¹²¹
5. The person should not be in a state of janabah (major ritual impurity)¹²².
6. The wiping should be within the period of one day and one night for a resident, and for three days and three nights for a traveller.

¹¹⁸ This purity should be attained by water (tayammum is excluded).

¹¹⁹ If the khuff is torn, Hanafis and Malikis deem it permissible to wipe over the khuff if the split or patch is a small one.

¹²⁰ These conditions exclude the socks used nowadays.

¹²¹ Malikis have an extra condition that the khuff must be made of leather. This excludes any type of cloth. Also, they said the khuff should be stitched, not assembled by a glue.

¹²² In this case, one must take off the khuff and perform ghusl; then he can wear the khuffs again and start a new period.





7. The khuff should be pure, i.e., not made from an impure material such as a skin of carrion without tanning; and should be also free of external impurities¹²³.

An additional condition is that if wearing the khuff would lead to a sin, such as wearing khuff in the state of ihram for men without a necessity. In this case, wiping over khuff is invalid.

2.8.2 Duration of wiping over khuff

The jumhoor¹²⁴ opinion is the wiping is permissible for one day and one night, i.e., 24 hours, for the resident, and 3 days and nights for the traveler¹²⁵. This duration starts after the first hadath (a wudu nullifier or one falls into state of minor ritual impurity) after wearing khuffs¹²⁶.

2.8.3 Nullifiers of wiping over khuff

Wiping over khuff is nullified by any of the following nullifiers:

1. All aforementioned wudu nullifiers. If wudu is nullified within the wiping period, wiping is still valid.
2. Expiry of wiping duration.^{127,128}
3. Taking off the khuffs, or part of the feet is exposed and becomes visible.

¹²³ If some walks on an impurity with khuff, s/he needs to remove the impurity completely first, then s/he can perform wiping again.

¹²⁴ The jumhoor here is all madhhabs except Malikis who said there is no specific period for wiping. It is mandub/recommended in the Maliki madhhab to take off the khuff every week, specifically on Friday, then renew the wudu and start wiping again.

¹²⁵ Shafi'es and Hanbalis said that the sinful traveler (i.e., who travels for committing a sin) only wipes for one day and one night as the resident. Hanafis said it is permissible for him to still wipe for three days and nights.

¹²⁶ This is the opinion of Shafi'es and Hanafis and an opinion in madhhab Ahmad. The other opinion is that the period begins from the time one first wipes over them after hadath.

¹²⁷ All madhhabs except Malikis who do not see that wiping has a specific period.

¹²⁸ Once the wiping period expires, one should take off his khuff and only wash his feet. Hanbalis said he has to perform a complete wudu.





4. Khuffs being torn, ripped, or failing.
5. One is in the state of major ritual impurity (Janabah).

2.8.4 Wiping over bandage

If someone has a wound and wrapped it with a bandage, and water will harm him if it reaches that wounded part; or if the bandage is removed the wound will deteriorate; then it is permissible to wipe over bandage. The bandage should not exceed the part that needs to be wrapped. This wiping is not limited by a specific period, instead it is valid until the bandage is unwrapped after the wound is healed. If the wound is small so one can wash part and wipe only over the bandage, then he should do so. Wiping must go over the bandage completely, not only parts of it.¹²⁹

If there is a blood or pus under the bandage but not spreading out, wiping is still valid, and this blood or pus is pardoned. Shafi'ees and an opinion in Hanbalis said one should be in state of wudu before he puts the bandage on, so wiping becomes valid. Hanafis, Malikis, the other opinion in Hanbalis, and an opinion in Shafi'ees said wiping would still be considered valid even if person was not in the state of wudu.

After the wound is healed, only wiping is nullified, therefore, the bandage should be removed, and one must wash under it if the part is washed in wudu or wipe over the part if the wounded part is wiped over in wudu (i.e., head).¹³⁰

¹²⁹ This is the opinion of Hanafis, Malikis, the preponderant opinion in Shafi'ees, and an opinion in Hanbalis.

¹³⁰ This is the opinion of Hanafis, Malikis, and Shafi'ees. Hanbalis said if the wound is healed and the bandage is unwrapped, wudu should be completely performed.





2.9 Ghusl (or ritual bathing)

Lexically, ghusl means washing, flowing of water, or the water used in washing. Technically, it refers to washing the entire body with a pure and purifying water with a specific intention, in a particular way, as a worship act.

Ghusl could have any of the five main rulings. For example, ghusl could be wajib if one of the things that make ghusl wajib existed; it could be mustahab such as having ghusl on Friday before Salat-ul-Jum'ah or ghusl for Eid prayers; it could be Mubah/permissible to cool down your body in a hot day; it could be makroh if done very frequently with excessive use of water; and it could be haram if someone uses a stolen or usurped water.

2.9.1 What makes ghusl required

The following four points are common for both men and women:

1. The ejaculation or discharge of semen^{131, 132}.
2. The meeting of the two circumcised parts¹³³.
3. Death (except for a martyr)¹³⁴.
4. Reverting to Islam (from Kufr or apostacy)¹³⁵.

¹³¹ Hanafis, Malikis, and Hanbalis said the discharge of semen should be with lust; however, Shafi'es said even without lust, it makes ghusl wajib. Ejaculation whilst asleep necessitates ghusl even if a man neither realizes the ejaculation nor the sexual stimulation. If he finds semen when he wakes up, he should make ghusl whether he had a wet dream or not. If he had a wet dream but did not find any traces of ejaculation, then ghusl is not required in this case.

¹³² If the semen of a man exits from the vagina of his wife after intercourse and after she had a ghusl, it is not required for her to repeat ghusl again, and the discharge of semen in this case will make wudu compulsory only (which will be under the general rule of whatever exits from the private parts).

¹³³ This means the insertion of the penis head (glans) into the vagina, even if there was no ejaculation. Therefore, the full insertion and ejaculation are not conditions in this case, only the insertion of the penis head inside the vagina makes ghusl compulsory.

¹³⁴ This means it is wajib that the deceased be given a ghusl.

¹³⁵ This is the opinion of Malikis and Hanbalis. Hanafis and Shafi'es said it is recommended if the person reverts to Islam whilst not being in a state of janabah.





The following three points are for women only:

5. At the end of a menstruation bleeding (or menstrual period, or Hayd).
6. At the end of a postnatal bleeding (or postpartum period, or Nifaas).
7. After a dry childbirth.¹³⁶

2.9.2 The pillars¹³⁷ (obligatory acts) of ghusl

- 1- The intention to perform ghusl.
- 2- Ensuring that the water reaches all body parts^{138, 139}.

If someone only performs the pillars of ghusl, his/her ghusl is valid and called the sufficient ghusl. The complete ghusl includes the pillars as well as the recommended acts of ghusl.

2.9.3 The recommended acts of ghusl¹⁴⁰

- 1- Reciting Basmalah¹⁴¹.
- 2- Washing hands thrice.
- 3- Removing any dirt or impurity on genitals and body and making instinja^{142, 143}.

¹³⁶ Shafi'ees mentioned this point among the things that make ghusl compulsory. Dry childbirth means childbirth that unaccompanied by any form of bleeding or Nifaas.

¹³⁷ Hanafis and Hanbalis added rinsing the mouth and nose to the pillars. Malikis added rubbing, succession, and Takhliil.

¹³⁸ It is important to ensure that water thoroughly reaches all hidden body parts such as the navel, the back parts of the knees, the skin of the armpits, the scalp (the root of the hair), and under his ring or wristwatch, or the like.

¹³⁹ With respect to braids, scholars mentioned some details. Women can leave braids if water reaches the roots of the hair as per Hanafis, Malikis, and Hanbalis. Shafi'ees said water must reach inside the hair, therefore if the braid is thick to the point that water does not reach to the hair in the middle of the braid women have to unraid. Hanbalis added that men should always unraid their hair and women if the ghusl is for the cessation of the blood of Hayd or Nifaas, not for sexual intercourse.

¹⁴⁰ Adding the intention to the recommended acts make it a complete ghusl. Intention should be made with Basmalah at the beginning of ghusl and should be kept in mind while performing the ghusl.

¹⁴¹ Also known as Tasmiyah, which means saying Bismillah (i.e., in the name of Allah).

¹⁴² The impurity here includes any sperm or mucus on the body. It is also recommended for a man to urinate before taking the bath since the urine brings out any remaining remnant of sperm.

¹⁴³ One should use the left hand in washing the private parts.





- 4- Performing a complete wudu¹⁴⁴ as the wudu for prayer.
- 5- Pouring water over head three times.¹⁴⁵
- 6- Pouring water over the right side three times.
- 7- Pouring water over the left side three times.
- 8- Rubbing the body and do Takhlil.
- 9- Ensuring the water reaches all joints, folds, curved and wrinkled places.¹⁴⁶
- 10- Succession¹⁴⁷.
- 11- Applying musk or fragrance (particularly in the case of hayd)¹⁴⁸.
- 12- To perform ghusl with a sa' of water.¹⁴⁹

2.9.4 Actions for which ghusl is recommended

1. Before Jum'ah prayer¹⁵⁰.
2. For Eid prayers.
3. For Hajj.¹⁵¹
4. For visiting Makkah.¹⁵²
5. For washing a corpse.

¹⁴⁴ Includes washing hands thrice again, rinsing the mouth thrice, cleansing the nostrils thrice, and then the pillars of wudu or complete his wudu with sunan as well. One may delay washing the feet and make it the last step. One also may wash his feet at another place if ghusl is made in a place with no sewage.

¹⁴⁵ It is also recommended to comb or rub the roots of the hair with wet hands three times.

¹⁴⁶ It is recommended to let the water go into ears, or at least wipe the inner parts of the ears.

¹⁴⁷ Pouring water on the head first, the upper parts of the body before the lower parts, and washing the right side before the left side.

¹⁴⁸ It is recommended for women to insert a perfume-soaked piece of cotton into her private parts to make the region smell pleasant.

¹⁴⁹ Sa' is around 72 ounces (approximately 2.13 litres). It is difficult to follow this sunnah as we use showers these days, but at least one should avoid wasting water or over-indulgence when performing ghusl.

¹⁵⁰ This is the most recommended ghusl.

¹⁵¹ Before Ihram (for hajj or 'umrah), upon entering Makkah, and while stopping at 'Arafah.

¹⁵² In general, even if not for hajj or 'umrah.





2.9.5 The forbidden acts for a person required to make ghusl

1. Prayer
2. Tawaf (circumambulating the Ka'bah)
3. Touching or carrying Quran.¹⁵³
4. Sitting or remaining in the mosque.¹⁵⁴
5. Reciting the Quran.¹⁵⁵

2.10 Tayammum (Dry Ablution)

Lexically, tayammum means aim, intent, purpose, or to head towards. Technically, in Islamic law, it refers to purification by soil¹⁵⁶, or it means wiping (or rubbing) the face and hands with clean soil in a specific way and with a specific intention, for specific causes. Thus, the overlap between the linguistic and technical meanings is heading for the clean surface of the earth. Tayammum is a substitute for purification with water (as in wudu and ghusl) in case one is unable to use it. Tayammum is a privilege which Allah, out of His mercy and grace, has specified for the nation of prophet Muhammad (pbuh) to make things easy for them.

¹⁵³ Except if one carries the Quran in a container and does not intend to carry Quran only but carries it with one's belongings.

¹⁵⁴ This included staying in the mosque even for a moment, except in a dire situation. This does not include passing through the mosque without staying.

¹⁵⁵ Reciting verses of the Quran with the intention of recitation is impermissible. If one recites some verses or remembrance as part of du'a or azkar, doing so is permissible.

¹⁵⁶ Soil here means using a clean substance from the earth such as dust or sand.





2.10.1 Conditions for wujoob¹⁵⁷ of tayammum

1. Puberty.¹⁵⁸
2. Ability to perform Tayammum.¹⁵⁹
3. The existence of a wudu nullifier¹⁶⁰, or the occurrence of the act obliging ghusl.

2.10.2 Conditions for both wujoob and validity of tayammum

1. Islam.¹⁶¹
2. Cessation of the blood of Hayd and Nifaas.
3. Sanity.
4. The existence of the purifying soil.¹⁶²

2.10.3 Conditions for validity of tayammum

1. Must be performed with dust of earth or a dusty soil¹⁶³.
2. Dust must be pure and not used.
3. Dust must not be clean and not mixed with flour or the likes¹⁶⁴.
4. Water should be sought before tayammum.¹⁶⁵

¹⁵⁷ The conditions are of two types: conditions for wujoob and conditions for validity. The former means that one should meet all these conditions so that tayammum becomes obligatory on him. The latter means that tayammum will be valid only if all conditions of validity are fulfilled.

¹⁵⁸ Tayammum is not a wajib for a child who did not reach puberty, as he is not a mukallaf (duty-bound) yet.

¹⁵⁹ If one does not have the means or the ability to do tayammum, it does not become obligatory on him.

¹⁶⁰ If one is already in a state of wudu, tayammum is not a wajib for him. Taharah with water is stronger than taharah with soil, and no need in this case to get a weaker taharah if no wudu nullifier existed.

¹⁶¹ Therefore, tayammum is not a wajib for a disbeliever and is not valid from him.

¹⁶² Purifying (or tahoor) soil here means it is pure and not used in tayammum. If the soil had an impurity that became dry, this soil cannot be used for tayammum.

¹⁶³ The dusty soil is what is agreed upon for tayammum. Shafi'ees and Hanbalis said the soil has to be dusty (or has particles of dust) so that dust sticks to the hands of the one performing tayammum. Malik and Abu Hanifa said it is also permissible to use whatever is on and belongs to earth such as stones or rocks. Imam Awza'y said sand can be used as well.

¹⁶⁴ Clean means the earth is not mixed with any powdered substance such as flour or gypsum, etc.

¹⁶⁵ Water should not be available if tayammum is intended due to absence of water. Shafi'ees and Hanbalis added a condition to seek the water in the near surrounding and seek help from someone who can guide him to water. One can delay tayammum to the final moments of the prayer time if there is hope that water might become available.





5. A person should intend the earth.¹⁶⁶
6. Impurity should be removed first from the body.
7. Qiblah should be determined before tayammum.¹⁶⁷
8. Tayammum should be done after commencement of the fard prayer time.¹⁶⁸
9. Tayammum should be made for every fard salah.¹⁶⁹

2.10.4 Causes of tayammum

1. The absence of water¹⁷⁰.
2. Illness or fear of harm if uses water¹⁷¹.
3. Fear for oneself or one's property if he seeks the water¹⁷².
4. Need of water for himself, his companion(s), or his worthy animal¹⁷³ to drink and he fears dying of thirst.

¹⁶⁶ This means if a person exposes his face and hands to a dusty wind, this will not suffice for tayammum.

¹⁶⁷ Some considered this point among the conditions of validity, but it is not agreed upon. In general, it is important that one ensures that all conditions of salah are met before tayammum, such as covering the private parts, determining the qiblah, removing impurities from his body, clothes, and place of worship, etc.

¹⁶⁸ This is the opinion of the jumhoor. Hanafis and an opinion in the Hanbali madhhab differed and deemed it permissible to perform tayammum before the commencement of salah time.

¹⁶⁹ Hanafis and an opinion in Hanbali madhhab differed; they said the one who performed tayammum can pray as many fard and sunnah prayers as he wishes as long as tayammum is not nullified. The jumhoor (Malikis, Shafi'ees, and Hanbalis) said one must perform tayammum for every fard salah, even in the case of combining prayers, one should perform tayammum for each. Also, if one made tayammum to pray a sunnah pray, he should not pray a fard prayer with the same tayammum. The opposite is permissible, i.e., if the tayammum is made for a fard prayer, one can pray any sunnah prayers with the same tayammum, whether these sunnah prayers are before or after the fard prayer. Malikis differed here and said one can only pray (with the tayammum made for fard prayer) the sunnah prayers after this fard.

¹⁷⁰ This includes if it is not present, it is insufficient for purification, or it is far away and cannot be reached, or it is available to buy but with an expensive price, or if one can get water but he fears that the prayer will be over by the time he gets it. If the cause is the water available in insufficient for purification, one should use it for some parts of the ablution and make tayammum for the remaining parts.

¹⁷¹ This could be because of a skin disease, or a severe cold weather. If this fear is for a specific wound, then one can make tayammum only on the injured area and wash the parts that are not affected.

¹⁷² Even if the water is nearby.

¹⁷³ Shafi'ees mentioned the worthy animal here is any human being or animal except: a person who forsakes salah, a convicted married adulterer, an apostate, a vicious dog, a pig, a non-Muslim that in a state of war against Muslims.





2.10.5 Description of tayammum

Tayammum is performed as follows:

1. Intention.
2. Basmalah¹⁷⁴.
3. Strike the dusty surface of the earth with the palms of the hands¹⁷⁵ while parting one's fingers, then decrease the dust¹⁷⁶.
4. Wipe the face¹⁷⁷.
5. Strike the dusty surface of the earth, then decrease the dust.¹⁷⁸
6. Wipe the two arms including the elbows.¹⁷⁹
7. Following the sequence as described here.¹⁸⁰
8. The succession between these steps.¹⁸¹

2.10.6 Nullifiers of tayammum

1. Wudu nullifiers¹⁸².
2. The occurrence of any of the things that make ghusl compulsory.¹⁸³
3. The existence of water.¹⁸⁴
4. The absence of the cause of tayammum.¹⁸⁵

¹⁷⁴ It is also sunnah to face the qiblah while performing tayammum.

¹⁷⁵ One should remove his ring to enable the soil to reach every part of the hand.

¹⁷⁶ Decreasing the dust could be done by blowing off any excess dust, or by striking the sides of the two palms (while palms are faced towards the ground).

¹⁷⁷ Start by wiping the upper part of the face.

¹⁷⁸ Malikis and Hanbalis said only one strike is sufficient for both the face and the hands, therefore this point is added as per the Hanafis and Shafi'es. Malikis said the second strike is sunnah.

¹⁷⁹ Malikis and Hanbalis said the wajib is wiping the hands is up to the wrists. Malikis said wiping up to the elbows is sunnah.

¹⁸⁰ Shafi'es and Hanbalis said following the sequence is wajib, as it is in performing wudu. Hanbalis said the sequence is wajib if the tayammum is made as a replacement for wudu, not for ghusl. Hanafis and Malikis said observing the sequence is sunnah.

¹⁸¹ Malikis, Hanbalis, and the old opinion of Shafi'e said succession is wajib. Hanafis and Shafi'es deem it as sunnah. After tayammum it is sunnah that one utters the statement of testimony.

¹⁸² All wudu (or wet ablution) nullifiers invalidate tayammum as well.

¹⁸³ In this case, and if the water is still absent, then one will make a new tayammum instead of ghusl.

¹⁸⁴ The presumption that one can obtain water also nullifies tayammum.

¹⁸⁵ What is meant here is the ability to use water, if the cause of tayammum was the inability to use it. If he is in prayer, Malikis, Shafi'es, and an opinion in Hanbali madhhab said one should not interrupt the prayer.



5. The end of the prayer time.¹⁸⁶
6. Apostacy.

2.10.7 The case of the one who misses the two purification means¹⁸⁷

In this case, the jumhoor scholars said that salah is still wajib and should be performed during its time¹⁸⁸. Hanafis and Shafi'es said one must repeat the prayer once he attains a mean of purification¹⁸⁹.

2.11 Bloods that flow from women's womb

2.11.1 Hayd (menses, menstruation bleeding or the menstrual period)

Linguistically means flowing or running; and technically refers to the natural¹⁹⁰ flowing of blood from the inner most region of uterus/womb of a healthy nine-year-old girl or older during specific times¹⁹¹. According to this definition, any blood flowing from a girl before the age of nine lunar years is not considered hayd¹⁹², instead it is considered a putrid blood¹⁹³. Therefore,

¹⁸⁶ Hanafis differed as well as an opinion in the Hanbali madhhab.

¹⁸⁷ This is known as the case of "faqidu at-tahoorayn". The two purification means here are the purifying water and the purifying dusty soil. Examples include the case of a person who is trapped or imprisoned in a place in which no water or dusty soil exist, or one of them exists but with existence of impurities; or a person who needs the water for drinking and overcoming thirst; or a person that both water and dust would harm him because of an illness in his skin; or someone who is crucified; or someone in a ship but cannot reach the water, etc.

¹⁸⁸ Malikis differed and said salah is not obligatory on a person in this case.

¹⁸⁹ Hanbalis said repetition is not required in this case. Malikis also said so, as they considered salah was not obligatory for the person in this case, and hence, making up for this salah (qadaa') is not required as well.

¹⁹⁰ Natural in the definition excludes the flowing of blood due to ailment, hemophilia, giving birth, breaking of the hymen, or pain. The hayd is the discharge of blood during a woman's state of health.

¹⁹¹ The specific times are known as monthly periods. The blood is habitually discharged every month for 6 or 7 days.

¹⁹² Hayd is an agreed upon sign of puberty. Therefore, the minimum age of puberty for girls is 9 lunar years.

¹⁹³ Known in Arabic as "damu fasaad".



the minimum age of hayd is 9 lunar years. The scholars disagreed upon the maximum age of hayd¹⁹⁴. Hayd ceases during pregnancy.

The shortest period of hayd is a day and a night (24 hours)¹⁹⁵; and the longest period is fifteen days¹⁹⁶. The normal (or most often) period is six or seven days. Any bleeding shorter than the shortest period, or exceeding the longest period is not considered hayd.

The shortest period of purity¹⁹⁷ is fifteen days; and there is no set limit for the longest period¹⁹⁸. The normal purity period is 23 or 24 days.

Blood colours:

- Black or dark red
- Pure red¹⁹⁹
- Yellow²⁰⁰
- Between yellow and white²⁰¹
- Between black and white (a muddy or murky colour)²⁰²

¹⁹⁴ Hanbalis and Malikis said that women enter into menopause (or the years of despair) after 50 lunar years. Some Hanbalis said the latest is 60 years. If there is a vaginal bleeding after this age, it is due to some illness. Malikis said the latest is less than 70 years. Shafi'ees said that no limit for the age of menstruation but the most often is 62 years. Hanafis said it is 55 years but hayd may continue after that age.

¹⁹⁵ This is the opinion of Shafi'ees and Hanbalis. Therefore, if the blood stops in less than 24 hours, then it is not a menstrual blood.

¹⁹⁶ Hanafis said the minimum menstrual period is 3 days with their nights (72 hours) and the maximum is ten days with their nights. Malikis said the minimum is a shortest span of time and the maximum is 15 days.

¹⁹⁷ The shortest period of purity is an important factor to determine whether the blood is hayd or istihadhah. Hayd has to be preceded by a purity period of 15 days and nights. If there is a blood that is preceded by less than this period, it will be considered istihadhah. The purity is attained by the cessation of blood or the vaginal discharge of a white fluid at the end of hayd. Hanafis and Shafi'ees said the cessation is main factor to determine the beginning of purity period.

¹⁹⁸ Some women do not even menstruate, and some others menstruate in between long gaps.

¹⁹⁹ The original known colour of blood.

²⁰⁰ Known in Arabic as Sufrah. It is a liquid similar to pus.

²⁰¹ Known in Arabic as Kudrah.

²⁰² Generally, Sufrah, Kudrah, and the muddy colour are considered hayd or part of it, in particular, if they are discharged during the usual period of menstruation. Outside the menstrual period, they are not considered hayd. More details about them may be sought in the detailed books of fiqh.





The menstrual blood is thick, bad smell, exits slowly (not flowing), and may be hot. The main colour is black or dark red.

2.11.2 Nifaas (postnatal or postpartum bleeding)

Lexically means the release, or the blood that exits after a soul exits; and technically refers to the blood that flows from woman's womb after delivery (or childbirth). This blood was held back and accumulating during pregnancy and it was a source of nutrition for the foetus in the womb. After the baby is delivered, this blood is released.²⁰³

The shortest period for nifaas is not set; it could last for just a day or two, and sometimes it could be for a shorter span of time. The maximum duration is forty days²⁰⁴. If the blood stops before 40 days, she should perform ghusl and start praying (and fasting if she is in the month of Ramadan).

2.11.3 Istihaadhah (chronic vaginal discharge, or irregular bleeding, or the post-menstrual bleeding, or abnormal vaginal bleeding)

It refers to the blood which discharges from woman's organ²⁰⁵ because of some illness and cannot be identified as hayd or nifaas. This bleeding is caused by a vein called "Al-'adhil". If a woman exceeds more than the longest hayd period (the 15 days), then this blood is istihaadhah.

²⁰³ If a pregnant woman miscarries and starts discharging blood, this blood is considered nifaas if only the stillborn has reached a distinctively recognizable form. This generally happens if she miscarries after a period of 81 days to 3 months.

²⁰⁴ Malikis and Shafi'ies differed and said that the maximum period is 60 days, while the 40 days is the most often period for most of women.

²⁰⁵ This blood originates from the topmost region of the womb.





Differentiating Istihaadhah from Hayd:

- A woman with a stable regular hayd period²⁰⁶, she distinguishes istihaadhah according to her habit (or her customary period).²⁰⁷
- A woman with a distinguishable blood distinguishes²⁰⁸ istihaadhah according to her own judgement based on the blood colour and thickness.²⁰⁹
- A woman who does not have a regular period nor a distinguishable blood, she is to consider 6 or 7 days a month²¹⁰ and then perform ghusl. These 6 or 7 days are the period of hayd and what is after is considered istihaadhah in this case.²¹¹

Ruling for a woman in Istihaadhah²¹²:

1. She is legally and ritually pure.
2. Must pray
3. Must fast
4. Sexual intercourse is permissible.²¹³

²⁰⁶ The woman who has a customary period is known in Arabic as “Mu’tadah”, which means who has a habit or the accustomed. The habit is gained if the hayd recurred with the same form and duration for three months (not necessarily in sequence) according to Hanbalis. Hanafis, Malikis and Shafi’es said the accustomed is who had a previous experience of authentic menstrual and purity periods and she recognizes both in terms of quantity and time.

²⁰⁷ In this case, the customary period is her hayd period, and the remainder will be considered istihaadhah.

²⁰⁸ The woman who can distinguish the blood features is known in Arabic as “Mumayyizah”.

²⁰⁹ The blackish or dark, strong scented, and thick blood is hayd. The thin, bright red, and does not possess the same strong scent is istihaadhah.

²¹⁰ This period is chosen because it is the most common among women.

²¹¹ If she is a beginner (or “Mubtadi’ah” in Arabic), which means she has never experienced hayd before, then, she is in hayd as long as the period is greater than the minimum period and less than the maximum period of hayd. If she is a beginner and has also istihaadhah, then she should follow the minimum of 24 hours as this is the certainty in this case according to Shafi’es.

²¹² The woman in istihaadhah is called mustahaadhah.

²¹³ Some scholars said it is disliked having sexual intercourse with one’s wife when she is in istihaadhah except due to fear of falling into sin.





If a woman is a mustahaadhah, she must do the following for every prayer:

1. Remove the impurity and blood.²¹⁴
2. Put a piece of cotton or something that prevents the spread of blood.²¹⁵
3. Make a wudu for each fard salah, after the commencement of the salah time.
4. Follow the wudu by salah without a delay²¹⁶.

2.11.4 The forbidden acts²¹⁷ for a woman in hayd or nifaas

1. Praying²¹⁸ and fasting during her menses.^{219,220}
2. Tawaf.
3. Carrying the Quran.
4. Touching the Quran.²²¹
5. Reciting the Quran²²².
6. Staying in masjid.
7. Passing through masjid.²²³

²¹⁴ She should wash her vulva upon every performance of salah.

²¹⁵ She should tie this piece of cotton (or cloth or the likes – anything which soaks up the blood) well so not to fall.

²¹⁶ This is known as succession (or mualaaah) between wudu and salah. If she delayed salah, then she should repeat the steps again. The permissible delay is the time that one needs to put the prayer mat, or waiting iqaamah, or waiting the imam to start the prayer.

²¹⁷ Once the blood stops, only fasting and divorce become permissible. The rest will not be permissible until she performs ghusl.

²¹⁸ Hayd and nifaas prevent the act of praying and the obligation of prayers on a woman in this state.

²¹⁹ The woman in hayd and nifaas should repay the fasts she missed due to hayd or nifas but not the prayers.

²²⁰ If the discharge of blood for a woman in hayd or nifaas stops before dawn, she should perform both Maghrib and Isha' prayers of the same night, and if the blood stops before sunset, she should perform both Zuhr and 'Asr prayers of the same day. This is because the time of prayer for the latter is a permissible time of prayer for the former in case of a legal excuse. If hayd or nifaas started after the commencement of time of a prayer with a sufficient time that she could perform the prayer, she must pray this prayer after the hayd (or nifaas) period is over.

²²¹ According to Hanafis and Hanbalis, it is permissible for her to touch the Quran with a barrier or with covered hands.

²²² Malikis differed and said it is permissible for her to recite the Quran.

²²³ If she ensures that no blood will drop in the masjid, it is permissible for her to pass through a masjid.





8. Sexual intercourse.^{224,225}

9. Divorce^{226, 227}.



أكاديمية آيات
Ayaat Academy

²²⁴ Shafi'es said what is forbidden is not only the sexual intercourse, but also any form of sexual pleasure between navel and knees.

²²⁵ The two prerequisites for sexual intercourse are the cessation of the menstrual blood and performing ghusl.

²²⁶ It is impermissible for the husband of a menstruating woman to divorce her before her menstrual period is over. This is with respect to the lawful prescribed divorce. If a man divorces his wife in her period of hayd, this divorce is unlawful and called a bid'ey (innovation) divorce. The details about whether it counts as a divorce or not will be discussed later in the book of family law.

²²⁷ Hayd is an important factor for the divorced woman as she must wait for three periods of hayd until she can get married again. This waiting period after divorce is called 'iddah.



FIQH

CURRICULUM

Chapter 3

**The Book of
Prayer**

أكاديمية آيات
Ayaat Academy





Chapter 3: The Book of Prayer

3.1 Introduction

Prayer (or Salah) lexically means supplication (duaa) for good. It technically means the words and deeds that start with Takbeer²²⁸ and ends with Tasleem²²⁹, generally²³⁰. Prayer is obligatory upon every Muslim who attained the age of puberty²³¹. The obligatory (Fard) prayers are the five prayers offered at different times a day: namely, dawn (Fajr) prayer, afternoon (Dhuhr) prayer, evening or middle ('Asr) prayer, sunset (Maghrib) prayer, and night ('Ishaa') prayer. On Fridays, instead of Dhuhr prayer, it is mandatory to pray the Friday (Jum'ah) prayer. Other prayers are supererogatory (Nawafil²³²) prayers that one will be rewarded if he offers them, but not sinful if he does not²³³.

3.2 Conditions of Salah

Salah has conditions of wujoob and conditions of validity as follows.

3.2.1 Conditions of wujoob of salah

1. Islam,
2. Puberty,
3. Sanity,
4. Commencement of salah time,

²²⁸ Takbeer means saying: "Allahu Akbar". It means in this definition Takbeerat-ul-Ihram, which is the first takbeer in the commencement of salah.

²²⁹ Tasleem means saying: "assalaamu 'alaykum wa rahmatullah" at the end of salah in the sitting position.

²³⁰ The word generally is added to the definition to exclude some special cases. For example, for a disable person who cannot move his body, salah will be accepted from him even though it is mainly saying words without actions. Also, for a dumb person who cannot speak, salah for him is only actions or deeds without words.

²³¹ The woman who are in hayd or nifaas period is excluded.

²³² Nawafil is plural, the singular form is Nafilah.

²³³ Such as the sunan prayers before and after the fard prayers, salat at-taraweeh in the month of Ramadan, Eid prayer, etc.



5. Purity from hayd and nifaas

3.2.2 Condition of validity of salah

1. Purity from the two ritual impurities
2. Purity of clothing, body, and place
3. Covering the 'awrah²³⁴
4. Facing²³⁵ the qiblah²³⁶
5. Commencement of salah time
6. Abstaining from the nullifiers of salah

3.2.3 Valid excuses for delaying salah

1. Sleep²³⁷
2. Forgetfulness²³⁸
3. Combining salah²³⁹
4. Coercion²⁴⁰

²³⁴ 'awrah is between the navel and knees for men, and all the body except the face and the hands for women.

²³⁵ If one is near Ka'bah then he must pray towards it; and if he is far then he must pray towards its direction. If one does not know the qiblah direction, he must search it and use the available tools to find the correct direction, then pray towards it. If he afterwards finds out that the direction was not correct, Shafi'es said he must repeat the prayer, Malikis said it is recommended to repeat the prayer; Hanbalis and Hanafis said repetition is not required.

²³⁶ The condition of facing the qiblah can be dropped in three cases: 1- in the supererogatory prayers when the person is riding; 2- in the case of the extreme fear as in war; 3- in the case of the inability to face the qiblah due to illness. In these three cases, one may pray in whichever way he can.

²³⁷ Sleeping is only an excuse if it is beyond one's ability to control. For example, one should set alarms and request from others who live with him to wake him up for salat-ul-fajr, he should do his best and sleep early so he can wake up for the salah without difficulty. If someone does all of that and waking up became a habit for him, and once every while does not wake up even though he ensured all means are utilized, then sleeping in this case is an excuse for him.

²³⁸ Forgetfulness should not be because of carelessness or laziness, which means that one should always do his best to know the salah time and to have means to check the time and to set reminders if necessary. If after using all available means to be aware and ready for salah one still forgets to pray, then this would be a legitimate excuse.

²³⁹ Combining salah will be discussed in a separate section. The rule is the excuse is valid if one intends to delay the salah to the next to combine them during the time of the first salah. If he forgot to pray it during its time, then it is not accepted for him to intend to combine it after the commencement of the time of the next salah.

²⁴⁰ Coercion is generally considered among the legitimate excuses in shari'ah.



3.2.4 Prayer times

	Beginning	End
Dhuhr	When sun passes through meridian	When the shadow of an object becomes the same size of the object in addition to the shadow that was cast at zenith.
'Asr	End time of Dhuhr prayer ²⁴¹	The sunset
Maghrib	After the sunset	When all redness disappears from the western horizon.
Ishaa'	End time of Maghrib prayer	When true (second) dawn appears
Fajr	From true dawn	The sunrise

3.3 Description of Salah

1. Intention
2. Takbirat-ul-Ihram²⁴²
3. Standing upright in fard salah²⁴³

²⁴¹ Hanafis differed (except Abu Yusuf and Muhammad ibn Al-Hasan). They said the beginning time for 'Asr prayer is when the shade of an object equals twice of its length.

²⁴² Saying "Allahu-akbar". Takbeerat-ul-Ihram is a verbal integral of salah. Raising the hands in takbeerat-ul-ihram is among the sunan of salah.

²⁴³ In the voluntary prayers, one can choose to pray in the sitting position, but his reward will be half of the reward of the one standing in prayer. If the person is praying sitting because of the inability to pray standing, then his reward will be complete.



4. Recitation of surah Fatiha²⁴⁴
5. Ruku' (bowing)²⁴⁵
6. l'tidal (straightening up erect)²⁴⁶
7. First sujood (prostration)²⁴⁷
8. Sitting between sujoods²⁴⁸
9. Second sujood
10. Tashahhud²⁴⁹
11. Praying upon prophet (pbuh)²⁵⁰
12. First salam²⁵¹
13. Sequence
14. Remaining motionless for each position for a moment

3.4 Sunan of Salah

Sunan of salah can be divided into three groups: sunan before salah, sunan in salah, and sunan after salah.

²⁴⁴ Is fard in every rak'a in every salah, quiet or aloud, for both the imam and the followers. Malikis and Hanbalis said the recitation of Fatiha is not a wajib on the follower, whether the salah is quiet or aloud, but it is recommended that the follower recites it in the quiet salah. Hanafis said the follower does not recite in both quiet and aloud salah. With respect to Basmalah at the beginning of surah Fatiha, Hanafis and Hanbalis said it should be recited quietly; Shafi'es said it should be recited loudly; Malikis said it should be recited quietly in the Fard prayer and loudly otherwise.

²⁴⁵ Ruku' means bowing until one's hands reaches the knees. The slight bowing invalidates the salah.

²⁴⁶ One has to reach the standing position after ruku' and remain motionless for a moment in this position.

²⁴⁷ One must rest his head on the ground in sujood. It is recommended that one also put his nose on the ground. The seven limbs of sujood are: the forehead, the two palms, the two knees, and the inner parts of the feet toes.

²⁴⁸ One must remain motionless for a short period of time in this sitting position between the two sujoods.

²⁴⁹ The sitting for the last tashahhud is fard. The last tashahhud is fard according to Shafi'es and Hanbalis. Malikis and Hanafis deem it sunnah. Tashahhud has many forms. Malikis chose the form of Umar (RA), Hanafis and Hanbalis chose the form of Ibn Mas'ud (RA), and Shafi'es chose the form of Ibn Abbas (RA), which is: "*At-Tahiyatul-Mubarakatus as-salawatut-tayyibatu lillah; As-salamu 'alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuhu; as-salamu 'alayna wa 'ala 'ibadillahis-salihin. Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan 'abduhu wa Rasuluhu.*"

²⁵⁰ It is fard in the last tashahhud, and an integral of salah according to Shafi'es and Hanbalis. The form of it is: "*Allāhumma ṣalli `alā Muḥammadin wa `alā `āli Muḥammadin, kamā ṣallayta `alā 'Ibrāhīma wa `alā `āli 'Ibrāhīma, 'innaka ḥamīdum-majīd. Allāhumma bārik `alā Muḥammadin wa `alā `āli Muḥammadin, kamā bārakta `alā 'Ibrāhīma wa `alā `āli 'Ibrāhīma, 'innaka ḥamīdum-majīd.*"

²⁵¹ The first salam is wajib according to the Jumhoor, and the second salam is sunnah.



3.4.1 Sunan before salah

1. Adhaan²⁵²
2. Iqamah²⁵³
3. Miswak²⁵⁴
4. Sutrah²⁵⁵
5. Not rushing to prayer²⁵⁶
6. Duaa between adhaan and iqamah²⁵⁷
7. Praying sunnah²⁵⁸
8. Praying in the first row

²⁵² Adhaan is the announcement for the commencement of salah time. The person who performs the adhaan is called a mu'adhin. The adhaan is legislated with certain words. Adhaan is a sunnah mu'akkadah. The conditions for the person performing the adhaan are Islam, sanity, and masculinity. Therefore, adhaan is not mandatory on women. However, they may perform it in a modest voice for themselves only.

Adhaan has different forms; the following is the most popular form:

Allahu Akbar [Allah is great] (4 times) – *Ashhadu an la ilaha illa Allah* [I bear witness that there is no god but Allah] (2 times) – *Ashhadu anna Muhammadan rasul-ul-Allah* [I bear witness that Muhammad is the messenger of Allah] (2 times) – *Hayya 'ala-s-salah* [rise up for prayer] (2 times) – *Hayya 'ala-al-falah* [rise up for success] (2 times) – *Allahu Akbar* (2 times) – *La ilaha illa Allah* [There is no god but Allah] (1 time). The second form is known by the adhaan of Abi Mahdourah (one of the companions of the prophet (pbuh)) which is a dual form. The only difference in this form is that *Allahu Akbar* at the beginning is said two times instead of four. This form is practiced by the Malikis.

For salat-ul-fajr prayer, an additional phrase is said in the adhaan after *hayya 'ala-al-falah*. The phrase is: *As-salatu khayrun mina an-nawm* [Prayer is better than sleep] (2 times). This is known by Tathweeb.

From the sunan of adhaan is at-Tarjee', whereby the mu'adhin say the shahadatain (the second and third phrases in adhaan) with a quiet voice first for each, then say it loudly afterwards. It is a sunnah to repeat after the mu'adhin what he says, except when he says the two phrases start with *hayya 'ala*, the listener says *La hawla wala quwwata illa billah*. It is prohibited for someone who listens to adhaan inside the masjid to leave the masjid (except for a valid excuse). If there is a person assigned to perform the adhaan regularly, no one else should perform adhaan except him, or except by his permission. In general, the person who performs the adhaan should perform iqamah too, but it is permissible that someone else perform the iqamah. Iqamah should be made by the permission of the imam who leads the congregation.

²⁵³ Iqamah is the second call for salah. Adhaan is generally recited slowly, while iqamah is recited quickly. There are two forms for iqamah. The first is similar to the first form of adhaan mentioned above, but with an additional phrase *qad qamati-as-salat* [Prayer has been established] (2 times) after *Hayya 'ala-al-falah*. The second form start with takbeer twice, then every other phrase is recited once except *qad qamati-as-salat* is also recited twice. It is not permissible to alter any words in adhaan or iqamah and it is disliked singing them.

²⁵⁴ Using Miswak or the likes (any rough tool to brush the teeth).

²⁵⁵ It is recommended to use a sutrah in front of the person offering the prayer. If the imam is using a sutrah, it will be enough for him and for his followers. It is impermissible for anyone to walk between the one offering prayer and the sutrah.

²⁵⁶ One should walk with tranquility to the salah.

²⁵⁷ This is one of the times that duaah is accepted at.

²⁵⁸ The sunnah that takes place before the salah, such as the two rak'aas before Fajr prayer.





9. Making rows straight with no gaps

3.4.2 Sunan in the salah

1. Raising hands in takbeerat-ul-ihraam²⁵⁹
2. Raising hands in four places²⁶⁰
3. Putting the right palm on the left
4. Looking at the place of sujud
5. Recitation of dua istiftaah²⁶¹
6. Ta'awudh²⁶²
7. Ta'meen after Fatiha²⁶³
8. Recitation of a surah after Fatiha in the first two rak'as²⁶⁴
9. Reciting aloud in the loud salah and quiet in the quiet salah²⁶⁵
10. Saying the Zikr of ruku'²⁶⁶
11. Saying: "sami'a Allahu leman hamidah" and "Rabbana walaka Alhamd"²⁶⁷

²⁵⁹ Hanafis and Shafi'es said raising hands until the thumbs align with the earlobes and the tip of the other fingers align with the top of the ear, and palms should be facing the qiblah with the fingers apart.

²⁶⁰ Those four places are: at takbeerat-ul-ihraam, before ruku', after ruku', after raising from the first tashahhud.

²⁶¹ Duaa istiftah takes place after takbeerat-ul-ihraam and before the recitation of surah Fatiha. There are different forms reported for duaa istiftah; one of them is: *Wajjahtu wajhiya li 'l-ladhi faṭara s-samāwāti wa 'l-arḍa, ḥanīfan wa mā ana min al-mushrikīna. Inna salāti wa nusukī, wa mahyāya wa mamātī lillāhi rabbi 'l-`ālamīna, lā sharīka lahu. Wa bi dhālika umirtu wa ana min al-muslimīna.*

²⁶² Saying: "Aa'uthu billahi mina ashshaytanir Rajeem". It is agreed upon that it should be recited quietly.

²⁶³ Saying "Ameen". Also, according to Shafi'es and Hanbalis, it is sunnah that the Imam pauses (i.e., waits for a short period) after the recitation of Fatiha and before the recitation of the surah. Hanafis and Malikis said this pause is not recommended.

²⁶⁴ This recitation can be fulfilled by reciting one long verse, part of a long verse, a complete surah, or three short verses. An example of three short verses is Muddaththir (21-23); which includes 10 words, and 30 letters. If one recites this amount from a long verse, it will be sufficient. The standing for the recitation of the surah is sunnah.

²⁶⁵ The minimum of the loud recitation for a man is when his recitation is heard from the person beside him. For a woman, she only raises her voice to the point that she can hear her own recitation, and the quiet recitation for her is the movement of the tongue.

²⁶⁶ Duaa is not recommended in ruku'. One should say the zikr of ruku', such as: "*subhana Rabbiya Al-`azeem*". It is sunnah to say it three times.

²⁶⁷ The first sentence is called "Tasmee'" and the second is called "Tahmeed". They are both sunnah, but Hanbalis said they are wajib. For the one who prays alone, he should say both: tasmee' and tahmeed. One should start saying tasmee' when he raises from ruku' position, and then he should say tahmeed in the





12. Saying the Zikr of sujood²⁶⁸
13. Saying the zikr of sitting²⁶⁹
14. Make the first rak'a longer than the second²⁷⁰
15. Takbeerat-ul-intiqaal²⁷¹ and prolonging takbeer²⁷²
16. The first tashahhud²⁷³
17. The second salam
18. Starting salam while facing qiblah²⁷⁴
19. Turning face in salam so cheeks are seen from behind
20. Saying 'wa rahmatullah' in salam
21. Istiraha sitting²⁷⁵
22. Using hands after tashahhud and istirahat to help in standing
23. Duaa after tashahhud²⁷⁶
24. Qunoot²⁷⁷

standing position. Hanafis and Malikis said Imam should say tasme'e' only; but Shafi'ees and Hanbalis said he should do both tasme'e' and tahmeed. For the follower (ma'moom), Shafi'ees only said that he should say both, but the rest of the Jumhoor said the follower should only say tahmeed only.

²⁶⁸ It is sunnah to say the zikr of sujood "*subhana Rabbiya Al-'Alaa*" at least once, and thrice is recommended, or any odd number. Shafi'ees said one can say it 11 times. Hanbalis said saying it once is wajib. Duaa is recommended in sujood.

²⁶⁹ The famous zikr of sitting is: "*Allahumma ighfir li, warhamni, wajburni, warfa'ni, warzuqni, wahdini, wa'aafeni, wa'fu 'anni.*"

²⁷⁰ This can be achieved mainly by reciting a longer surah in the first rak'aa compare to the surah in the second rak'aa.

²⁷¹ All takbeers rather than takbeerat-ul-ihraam is sunnah.

²⁷² It is sunnah that one starts takbeer at the beginning of the movement and prolong it until he reaches the next position. This ensures that one is in a state of zikr during all actions of salah.

²⁷³ The first tashahhud and the sitting in it are both sunnah. The form of the sitting is also sunnah to be in the "*iftirash*" position for the first tashahhud and for all sittings in the salah, except the sitting in the last tashahhud the sitting is recommended to be in the form of "*tawarruk*".

²⁷⁴ It is sunnah to start saying "*Assalaamu Alaikum*" while one is facing the qiblah. Once he reaches the letter "M" or (meem) of the word "*Assalaamu*" he looks towards the right side.

²⁷⁵ Shafi'ees and an opinion in the Hanbali madhhab is that it is recommended that one sit a short sitting after the second sujood and before qiyam in the second and fourth rak'aas (when there is no sitting for tashahhud after this sujood). Istirahah means rest, so this sitting is a resting position before one uses his hands to stand erect again for the next rak'aa. Hanafis, Malikis, and another opinion in the Hanbalis that this sitting is not a sunnah and it is detested for the person who offers it without an excuse.

²⁷⁶ This dua is: "*Allāhumma 'innī 'a`ūdhu bika min `adhābi 'l-qabri, wa min `adhābi jahannam, wa min fitnati 'l-mahyā wa 'l-mamāti, wa min sharri fitnati 'l-masīhid-dajjāl.*"

²⁷⁷ Qunoot takes place in salat-ul-Fajr, witr, and in nawazil (the times of calamities) after raising from ruku' in the last rak'aa. Shafi'ees and Malikis said the Qunoot in salat-ul-Fajr is sunnah. One can say any dua in





3.4.3 Sunan after salah

1. Istighfar 3 times
2. Reciting ayat-ul-kursi [Al-Bakarah: 255]
3. Saying Subhana Allah, Al-hamdulillah, and Allahu Akbar, 33 times each.
4. Saying “*Allahumma anta assalam wa minka assalam, tabarakt wa ta’alayt yadhal jalaali wal ikraam*”²⁷⁸
5. Saying “*Allahumma la mani’a lima a’tayt, wala mu’tiya lima mana’t, wala yanfa’u dhal jaddi minka al-jadd*”²⁷⁹
6. Saying “*La ilaha illa Allah, wahdahu la sharika lahu, la hul mulku, walahul hamdu, yuhi wa yumeet, wa huwa ‘ala kulli shai’in qadeer*”²⁸⁰
7. Saying “*Allahumma a’inni ‘ala zikrika wa shukrika wa husni ‘ibadatik*”²⁸¹
8. Saying “*Ashhadu Alla ilaha illa Allah Ar-Rahmani Ar-Raheem, Allahumma adhhib ‘anni al-hamma wal-hazan*”²⁸²
9. Saying specific zikr for fajr and maghrib prayers.²⁸³

Qunut. One of the reported supplication is: “*Allāhumma’hdinī fī man hadayt, wa `āfinī fī man `āfayt, wa tawallanī fī man tawallayt, wa bārik lī fī mā a`atayt, wa qinī sharra mā qaḍayt, fa innaka taqḍī wa lā yuqḍā `alayk, innahu lā yadhillu man wālayt, [wa lā ya`izzu man `adayt], tabārakta Rabbanā wa ta`ālayt.*”

²⁷⁸ It means: “O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honor.”

²⁷⁹ It means: “O Allah, there is none who can withhold what You give, and none may give what You have withheld, and the might of the mighty person cannot benefit him against You.”

²⁸⁰ It means: “None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things.”

²⁸¹ It means: “O Allah, help me remember You, expressing gratitude to You and worship You in the best manner.”

²⁸² It means: “I bare witness that there is no God but Allah, the most Merciful and the most Compassionate, O Allah, I seek refuge in Thee from care and grief.”

²⁸³ These zikrs can be found in the books of Zikr such as the book of “Al-Azkar” by Imam An-Nawawy.





3.5 The Detested Acts²⁸⁴ of Salah

3.5.1 Disliked acts as relevant to the situation of the musalli²⁸⁵

1. To pray when one needs to answer the call of nature or pass a gas.
2. To pray when one is extremely hungry for food and it has been served.
3. To pray while covering face without a necessity.
4. To pray with the head uncovered.²⁸⁶
5. To pray in Isbaal²⁸⁷ or with cloth that has pictures on it or while not covering shoulders.
6. To yawn in the prayer.
7. To pray in a very sleepy state.²⁸⁸

3.5.2 Disliked acts related to missing some of the sunan

1. Not reciting takbeerat intiqaal
2. Not reciting the zikr of ruku', sujud, l'tidaal, and sitting
3. Not reciting the surah after Fatiha in the first and second rak'aas
4. To lower the head during ruku'
5. Not touching the ground with nose in sujud
6. To raise voice with recitation or dua while praying with Imam
7. To recite aloud in the quiet salah or quiet in the loud salah

²⁸⁴ Detested, disliked, or the makrooh acts of salah are the acts that one should leave them and will be rewarded for abandoning them. These acts are within the level of Makrooh tanzih (for those who follow this classification).

²⁸⁵ Musllai is the one who prays or offers salah

²⁸⁶ This is for men. With respect to women, covering hair is part of covering 'awrah, if the head is not covered the salah is invalid and unaccepted.

²⁸⁷ Isbaal is when a man wears a thawb or pants that go down beyond the ankles. Isbaal is makrooh in salah and outside of it. It becomes haram if one is doing isbaal out of pride.

²⁸⁸ In this state, one may mess with the words of Quran and say things that are not appropriate while he does not be conscious of it.





8. To ignore the order of the surahs in the first and second rak'aas²⁸⁹

3.5.3 Disliked acts with respect to specific actions in salah

1. To look towards the sky in prayer
2. To pray towards a fire
3. To look on either side by turning the neck without any necessity
4. To spit or blow the nose
5. To stand on one leg, or place one foot in front and the other behind; or join both together.
6. To crack fingers or intertwine them
7. To fold sleeve or putting hair together in prayer
8. To remove dust from head or making the ground even
9. To shake right and left in prayer
10. To putt finger in mouth or nose for no reason
11. To sit like camels²⁹⁰, or wild animals²⁹¹, to look like foxes²⁹², and to pray as crow pecks²⁹³.
12. To pray in the same pace of the Imam²⁹⁴
13. To mess with one's beard or one's cloth or body

²⁸⁹ This is known by "Tankees". Tankees means one recites in the second rak'aa (after Fatiha) a surah which comes before (according to the order of the surahs in Quran) the surah he recited in the first rak'aa. Hanafis, Malikis, and Hanbalis deem tankees as a makrooh act in the salah.

²⁹⁰ Sitting like camels mean putting hands first on ground before knees when one goes to sujood from l'tidaal. One should go on knees first then put the hands afterwards on ground.

²⁹¹ Sitting like wild animals is when a person put his full arm on the ground in sujood. Instead, one should only put the palms on the ground and raise the rest of the arm.

²⁹² Foxes keeps looking right and left. Instead, one should avoid these unnecessary gazes in salah.

²⁹³ Praying like crow pecks is also makrooh. This means one goes for sujood and ruku' for a very short time and raises quickly from them without tranquility in salah. Instead, one should remain motionless for at least a time of saying one zikr (or tasbeeh) in each posture of salah.

²⁹⁴ The follower should be always after the imam except in saying Ameen after surah Fatiha, it is recommended only in this action to be with the imam.





3.5.4 Disliked acts related to the place of salah:

1. To pray in washrooms²⁹⁵
2. To pray at graveyard
3. To pray in garbage place
4. To pray in churches and synagogues
5. To pray where camels drink
6. To pray in a valley with the likelihood of flood coming
7. To pray facing someone who is facing him.

3.6 The Nullifiers of Salah

1. Hadath²⁹⁶
2. Impurity falling on the body or clothes (if not removed immediately without carrying)²⁹⁷
3. Exposing of one's 'awrah if it is not covered immediately
4. Intentionally uttering one or two letters which can be clearly understood²⁹⁸
5. Laughing aloud in salah²⁹⁹
6. Eating purposely something that invalidates fasting
7. Eating forgetfully a lot
8. Performing three consecutive motions even if by mistake

²⁹⁵ This means if the washroom is clean. If there is an impurity on the ground, then salah will be invalid due to missing the condition of the purity of the place of worship.

²⁹⁶ Hadath or a nullifier of wudu is a nullifier of salah because wudu is a condition for salah.

²⁹⁷ All conditions of validity of salah have to be fulfilled such as facing the qiblah, covering the 'awrah, the purity of body, cloth, and place of worship, etc.

²⁹⁸ Shafi'es said if it is one letter that has a meaning (such as ق with kasra, which means protect, or ع with kasra, which means understand) the salah will be invalid. Hanbalis said if two letters are pronounced the salah will be invalid. Malikis said just blowing air by mouth intentionally invalidates the salah.

²⁹⁹ Hanafis said laughing aloud in salah also nullifies wudu. The jumhoor disagreed.



9. Extra movement that is contrary to the habit of a sane person (extra jump)
10. An excessive strike of a hand
11. Intentionally adding an extra physical integral of salah
12. Intentionally abandoning an integral of salah
13. Preceding the imam by two physical integrals of salah
14. Delaying from the imam by two physical integrals of salah
15. Having the intention of terminating the salah by suspending the termination on a foreign action³⁰⁰
16. Doubting the termination of salah³⁰¹

3.7 Prostrations

3.7.1 Prostration of recitation

Prostration of recitation (or *sujood at-tilawah*) is a single sajdah that is made when one recites a verse that includes a sajdah. Its ruling is sunnah mu'akaddah according to the jumhoor.³⁰² It is sunnah for both the reciter and the listener to perform it immediately after the recitation of the sujud verse, whether in prayer or not.³⁰³ One also needs to be in a state of taharah (of

³⁰⁰ For example, if someone says I will pray but I will end the prayer if I receive a phone call or if the person that I am waiting knocks the door. Even if none of this happens the salah is nullified. The intention has to be firm.

³⁰¹ For example, someone is praying, and he received a phone call, he thought for a moment should I end the salah or not. This doubt invalidates the salah.

³⁰² Shafi'ies, Hanbalis, and most of the Malikis' jurists said it is sunnah mu'akaddah, which means that one is not sinful if sujud at-tilawah is not performed. Hanafis said this sujud is wajib. Malikis also said it is disliked doing it intentionally in a fard prayer as one is adding an additional sujud to salah. They also disliked making it intentionally in the khutbah of jumah prayer. Hanbalis said it is disliked doing sujud at-tilawah in a quiet salah since the followers do not know what the imam recites and adding this sujud may lead to unnecessary confusion.

³⁰³ This does not include the case in which one is in the prayer and someone not praying recites a verse of sujud at-tilawah. The one in the prayer only follows his imam, and if he is the imam, he only makes sujud at-tilawah when he recites the verse of sujud not someone else.



body, cloth, and place of worship), facing the qiblah, and covering the 'awrah.³⁰⁴

Prostration of recitation is offered between two takbeers, whether in salah or not. If it is offered outside salah, Shafi'es said one needs also to make takbeerat-ul-ihraam for this sujood. Shafi'es and Hanbalis also said that Tasleem should be made if this sujood happens outside the salah. One can say in this sujood what he says in the sujood of salah. It is also reported that the prophet (pbuh) said: "*Sajada wajhiya lilladhī khalaqahu, wa shaqqa sam`ahu wa başarahu biḥawlihi wa quwwatihi*"³⁰⁵. Another supplication is: "*Allāhummak`tub lī bihā `indaka ajra, waḍa` `annī bihā wizra, waj`alhā lī `indaka dhukhra, wa taqabbal'hā minnī kamā taqabbal'tahā min `abdika Dāwūd*"³⁰⁶.

The places of sujood at-tilawah in Quran are 14. The agreed upon verses are: A'raaf/206; Ra'd/15; Nahl/50; Israa'/109; Maryam/58; Hajj/18; Naml/26; Sajdah/15; and Fussilat/38. The disagreed upon verses are: Hajj/77³⁰⁷; Saad/24³⁰⁸; An-Najm/62; Inshiqaq/21; 'Alaq/19.³⁰⁹

³⁰⁴ Some of the scholars said these conditions are not required for sujood at-tilawah. The point of disagreement here is about considering this sujood as salah (or having the meaning of salah) or not. The scholars who deem it salah they put the conditions of salah as conditions for this sujood; while others who did not consider it salah, they said these conditions are not required.

³⁰⁵ This supplication means: "My face prostrates itself to Him who created it and brought forth its hearing and seeing by His might and power"

³⁰⁶ This supplication means: "O Allah, write it as a reward for me, and release me from a burden for it, and make it a treasure for me with You. Accept it from me as You accepted it from your servant Dawud."

³⁰⁷ According to Shafi'es and Hanbalis only.

³⁰⁸ According to Hanafis and Maliks only. Shafi'es deem it as sujood shukr (prostration of gratitude). They said if one makes this sujood in salah the salah is invalidated, but outside salah one can offer this sujood as sujood shukr.

³⁰⁹ The last three verses are verses of sujood according to the jumhoor (Hanafis, Shafi'es, and Hanbalis). Maliks differed and said there is no sujood tilawah in mufassal part of the Quran (the last part of the quran where the chapters of the Quran are short and have short verses).





3.7.2 Prostration of gratitude

Prostration of gratitude (or *sujood ash-shukr*) is a sujood that is made for receiving good news such as attaining a grace or warding off some harm. One can offer it by facing the qiblah, saying takbeer, and offers one sajdah in which he makes tasbeeh and hamd³¹⁰. The jumhoor said this prostration is sunnah.³¹¹ Shafi'ees and Hanbalis said the conditions for sujood ash-shukr are like the conditions of salah, which includes being on the state of taharah, covering the 'awrah, and facing the qiblah.

3.7.2 Prostration of forgetfulness

Prostration of forgetfulness (or *sujood as-sahw*) are two sajdahs at the end of the prayer, whether Fard or Nafil³¹², for unintentionally adding an extra action to the prayer, or unintentionally omitting an action from the prayer, or for doubting about performing a particular action in the prayer. If one adds or omits actions to the prayer intentionally, his salah is invalid. The ruling for sujood as-sahw is sunnah.³¹³ In this sujood, one says the normal zikr that he says in the other sujood of salah. Sujood as-sahw may be performed by the one who prays alone and by the imam. If someone is praying in congregation and he had a cause of sujood as-sahw, he shall not offer sujood as-sahw because his imam carries this burden for him. The only case that a follower needs to offer sujood as-sahw is if he made the cause of sujood as-sahw

³¹⁰ Tasbeeh means glorifying Allah (swt). He can say the same zikr of sujood in salah. Hamd means praising Allah (swt).

³¹¹ Malikis differed and said it is disliked offering only one sujood, instead one can offer two rak'aas of gratitude.

³¹² Voluntary or supererogatory prayer.

³¹³ Malikis, Shafi'ees, and an opinion in the Hanbalis said sujood as-sahw is sunnah. Hanafis and the preponderant opinion in the Hanbali school said it is Fard.





after the imam finished the prayer.³¹⁴ Sujood as-sahw is offered before salam.³¹⁵

Causes of sujood as-sahw includes³¹⁶:

1. Leaving a sunnah mu'akaddah³¹⁷, completely or partially³¹⁸.
2. Forgetfully doing an action that would nullify the salah if done intentionally.³¹⁹
3. Reciting a verbal integral or sunnah of salah in an inappropriate place.³²⁰
4. Performing a physical integral with the possibility of it being extra.³²¹
5. Having doubt that a sunnah mu'akaddah is not performed.³²²
6. Praying with an Imam who made any cause of sujood as-sahw.³²³

³¹⁴ This is the case known by "masbuq", which is the case when the follower joins the congregation late after the imam finishes one rak'aa or more. In this case, the follower has to complete the salah after the imam ends the salah with the congregation.

³¹⁵ This is according to the Shafi'ees and Hanbalis. Hanbalis have three causes where sujood as-sahw should be made after salam. Hanafis generally offer sujood as-sahw after salam. Malikis make it before salam for omitting actions of salah and after salam for adding actions to salah.

³¹⁶ If someone has more than one cause of sujood as-sahw, he can only offer two sajdahs of sahwa for all of them.

³¹⁷ Sunnah mu'akaddah is the sunnah that the prophet (pbuh) used to follow it regularly. Hanbalis called them the wajib acts of salah; Shafi'ees called them the ab'aad (the parts of) salah.

³¹⁸ For example, the first tashahhud (the verbal sunnah) and the sitting for it, and the prayer on the prophet in it are all called the first tashahhud. If someone sit for it but did not say the tashahhud or praying on the prophet, then he left part of this sunnah mu'akaddah.

³¹⁹ For example, if someone intentionally utters two letters who can be understood, his prayer becomes invalid. If he does that unintentionally, then he can make sujood as-sahw instead and the salah is still valid.

³²⁰ For example, a verbal integral is the recitation of surah Fatiha. If someone recites it in the posture of Tashahhud by mistake, he can pray sujood as-sahw for that. A verbal sunnah is like reciting the surah in the sitting of Tashahhud or saying the zikr of ruku' in sujood or the vice versa.

³²¹ If someone has a doubt regarding the number of rak'aas he prayed, he should consider the certain number of rak'aas (i.e., the minimum) then add the missing rak'aas, then offer sujood as-sahw at the end.

³²² If someone was not sure whether he offered one of the sunan mu'akaddah in salah or not. He can also pray sujood as-sahw for this reason.

³²³ The follower shall follow the imam even if he thinks that the imam did not make any cause for sujood as-sahw.





Sunan mu'akaadah of salah:³²⁴

1. First tashahhud, its sitting, and salah on the prophet (pbuh) in it
2. Qunoot in Fajr prayer³²⁵, standing in it, and salah on the prophet (pbuh), his family, and his companions in it.
3. Salah on the family of the prophet (pbuh) in the last tashahhud.

3.8 Shortening and Combining Prayers

3.8.1 Shortening prayers

It is sunnah for a traveller to shorten the four-unit prayers³²⁶ to two units (or rak'aas). The following are the conditions for shortening prayers:

1. Journey should have been started.³²⁷
2. Journey should be long (82 Km one way³²⁸) with a known destination.
3. Journey should be permissible³²⁹
4. Knowledge of permissibility of qasr
5. Intention of qasr during takbeerat-ul-ihraam
6. Salah should be of a four rak'aa salah³³⁰
7. The continuity of travel until the completion of salah

³²⁴ These sunan are according the Shafi'e madhhab. They are also known as the ab'aad of salah. The causes for sujood as-sahw and the wajib acts of salah (or the sunan mu'akaddah) are different across the four schools. Thus, only the Shafi'e madhhab is presented here as an example.

³²⁵ The same is for the Qunoot of the Witr prayer in the second half of the month of Ramadan.

³²⁶ Dhuhr, 'Asr, and Isha prayers. It is noteworthy to mention that the traveller does not pray Jummah prayer, instead, he shall pray Dhuhr and two rak'aas only.

³²⁷ The intention for travel is not sufficient for shortening or combining prayers. One must be in travel.

³²⁸ This distance is measured after leaving the city (not the home). It is also important to know that this distance is disagreed upon, the Hanafis mentioned the distance up to 120 Km.

³²⁹ If the travel is for a sin, Malikis, Sahfi'es and Hanbalis said it is impermissible to shorten the prayer.

³³⁰ Because it is not reported that the prophet ever shortened the Fajr or Maghrib prayers.





8. He should not follow one who is performing a complete salah in any portion of it.³³¹

It is important to know that if someone misses a prayer in travel, and he is making up for it in residence, he should pray it complete according to Shafi'ees and Hanbalis. If he misses a prayer in residence and will make up for it in travel, he should also pray it complete according to all schools.

One may shorten the prayer as long as he is within the duration of travel. The duration of travel is 4 days according to Malikis and Shafi'ees, not including the day he travels and the day he arrives. If one is staying less than this period, he may shorten the prayer; otherwise, he shall complete the prayer. Hanafis said the duration is 15 days and Hanbalis mentioned the duration by 20 prayers (which equals 4 days).³³²

3.8.2 Combining prayers

Combining prayer is another concession by the Legislator (swt) according to Jumhoor.³³³ Dhuhr and 'Asr can be combined together as well as Maghrib and Isha. Prayers can be combined during the time of the first prayer, and hence called "*Jam' taqdeem*"; or combined during the time of the second prayer, and hence called "*Jam' ta'kheer*".

The following are the conditions³³⁴ for *jam' taqdeem*:

³³¹ If a traveller is praying in congregation and led by a resident, the traveller should complete the prayer with his imam. If the traveller is the imam, then he can shorten the prayer, and the rest of the congregation they may complete the prayer if they are resident or end with the imam if they are travellers. However, if the traveller will be the imam, he should mention to the followers that he will shorten the prayer before he starts the prayer.

³³² If the traveller is traveling to his family and intend to stay with them longer than the duration of travel, he shall complete the prayer.

³³³ Only Hanafis differed. They said combining prayers in travel is impermissible.

³³⁴ The conditions mentioned here for *jam' taqdeem* and *ta'kheer* are according to the Shafi'ee madhhab.



- 1- Begin with the first prayer³³⁵
- 2- Intend joining the prayers
- 3- Perform the prayers consecutively³³⁶
- 4- The continuity of the cause³³⁷

The conditions for *jam' ta'kheer* are:

- 1- To make an intention of making delay when performing the first prayer
- 2- The remaining of the excuse until the completion of the second prayer

3.9 Nawafil Prayers

Nawafil³³⁸ prayers are the non-Fard prayers. Nawafil could be specific such as the rawaatib sunan or absolute or unrestricted such as qiyam-ul-layl. Sunnah prayers can be classified as rawaatib³³⁹ and non-rawaatib. Sunnah prayers can also be classified as the sunan that can be prayed in congregation³⁴⁰ and the sunnah prayers that are not prayed in congregation³⁴¹. Sunnah prayers can be further classified as sunnah mu'kaddah³⁴² and sunnah ghair³⁴³ mu'akkadah.

³³⁵ This means keeping the order of the prayers (i.e., tarteeb).

³³⁶ This is known by (muwalaah).

³³⁷ The main causes for combining prayers are travel, rain, and illness.

³³⁸ Nawafil is plural. The singular is Nafilah.

³³⁹ Rawaatib are the sunnah prayers that one performs before or after the Fard prayers. Non-rawaatib are the other sunan that are not related to any Fard prayer.

³⁴⁰ Such as: Eid prayers, eclipse prayer, Istisqaa' prayer, and Taraweeh prayer.

³⁴¹ Such as: Duha prayer, sunan rawaatib, sunnat wudu, and tahiyat-ul-masjid.

³⁴² Mu'kaddah means emphasized, and technically means the acts or the prayers that the prophet (pbuh) prayed regularly in travel and residence.

³⁴³ Ghair-mu'akkadah means not-emphasized, and technically means the sunan that the prophet had performed occasionally.



The rawaatib mu'akaddah are 10 rak'aas³⁴⁴: 2 before Fajr, 2 before Dhuhr and 2 after, 2 after Maghrib, and 2 after Ishaa'. The most emphasized sunnah among them is the 2 rak'aas before Fajr. The rawaatib for Jummah prayer are 2 rak'aas before³⁴⁵ and 2 after.³⁴⁶

The rawaatib ghair mu'akkadah are 12 rak'aas: additional³⁴⁷ 2 rak'aas before and after Dhuhr, 4 rak'aas before 'Asr, 2 before Maghrib and 2 before Ishaa'.

Witr prayer is sunnah mu'akkadah according to jumhoor³⁴⁸, and Shafi'es are added it to the rawaatib. The minimum number of rak'aas for Witr is 1 rak'aa and the maximum is 11 rak'aas. The minimum optimal number is 3 rak'aas.³⁴⁹

Tahyyat-ul-masjid³⁵⁰ is another sunnah prayer that one offers when he enters a mosque³⁵¹. This prayer is 2 rak'aas and can be more and need to be offered before sitting in the mosque and before greeting other people in the mosque. Sunnat-ul-Wudu is a 2 rak'aas sunnah prayer that one may offer after performing wudu. If someone enters the mosque and he is already in the state of wudu, he may choose to pray the rawaatib prayer and it will be sufficient for him instead of tahyyat-ul-masjid and sunnat-ul-wudu.

³⁴⁴ This is the opinion of the jumhoor. Hanafis differed and said they are 12 rak'aas, they said 4 rak'aas before Dhuhr with one salam at the end (not after every 2 rak'aas). Malikis did not also specify certain number of rak'aas for rawaatib; instead, the sunnah can be fulfilled by praying 2 rak'aas for each Fard prayer, and 4 rak'aas are more recommended, except for Maghrib the more recommended number is 6 rak'aas.

³⁴⁵ If one enters the masjid while the Imam is giving the khutbah, Hanafis and Malikis said he should sit, and it is disliked for him to pray 2 rak'aas. Shafi'es and Hanbalis said he can pray 2 rak'aas briefly and sit.

³⁴⁶ This is according to Hanafis and Shafi'es. Malikis and Hanbalis did not restrict the sunnah prayer before and after Jummah to a certain number.

³⁴⁷ Additional means in addition to the 2 rak'aas rawaatib mu'akkadah that are previously mentioned.

³⁴⁸ Hanafis differed and said Witr prayer is wajib (which is less than Fard according to the Hanafi madhhab).

³⁴⁹ Hanafis said the minimum is 3 rak'aas for Witr with one salam at the end.

³⁵⁰ Tahyyiat-ul-masjid means the greetings to the mosque.

³⁵¹ This is applied to all mosques except al-masjid al-haram, one offers tawaf around the Ka'bah and then rak'aas instead. For the people of Makkah, then only offer 2 rak'aas without tawaf.





Duha prayer³⁵² time starts after the sun rises by the amount of a spear above the horizon³⁵³ and ends before the sun reaches the zenith before Dhuhr³⁵⁴. The minimum for Duha prayer is 2 rak'aas, 8 is the optimum number and 12 is the maximum number. Tahaajud and Qiyam-ul-Layl³⁵⁵ is another sunnah prayer that is offered after Isha' prayer and ends before Fajr time.

Taraweeh prayer is the Qiyam-ul-Layl prayer in the month of Ramadan. Taraweeh is 20 rak'aas prayed with salam after every 2 rak'aas.³⁵⁶

Nafil Mutlaq³⁵⁷ includes all sunnah prayers that are not restricted by a certain time or cause. If one is willing to pray 2 rak'aas at any time, those 2 rak'aas are called Nafil Mutlaq.

3.10 Forbidden Times for Prayer

The following are 5 times that one should avoid praying in them:

1. After Fajr prayer and until sunrise.
2. The time of sunrise and until the sun rises to the extent of the height of a spear above the horizon.³⁵⁸
3. The time when the sun is at its zenith until it declines.³⁵⁹
4. After 'Asr prayer until the sunset.
5. The sunset time until the sun completely sets under the horizon.

³⁵² Also known as salat-ul-Ishraaq. Some scholars said Salat-ul-ishraaq is the prayer after the sunrise, and Duha prayer is the prayer offered afterwards when the sun gets warmer.

³⁵³ This height is equal to 20 minutes after sunrise.

³⁵⁴ This time is around 15 minutes before the commencement of Dhuhr time.

³⁵⁵ The difference between Tahajjud and Qiyam-ul-Layal prayers is that the former is prayed after waking up from sleep while the latter can be prayed at any part of the night after Isha' even if the person did not sleep and wake up.

³⁵⁶ Hanafis, Shafi'is, Hanbalis, and an opinion in Malikis said Taraweeh is 20 rak'aas. There is another opinion said they are only 11 rak'aas. Malikis said Taraweeh is a sunnah mu'akkadah.

³⁵⁷ Nafil Mutlaq means the unrestricted voluntary prayer.

³⁵⁸ As aforementioned, this takes almost 20 minutes after sunrise.

³⁵⁹ This time period is about 15 minutes before Dhuhr prayer. This time is not a forbidden time for Jumma prayers.





3.11 Difference between Male and Female in Prayer

There are few differences between men and women in prayers and there are also slight differences between them across the 4 madhhab. The following are the differences according to the Shafi'e madhhab:

- In ruku': men keep arms away from ribs; but women keep them close to the sides of the body.
- In sujood: men keep stomach away from thighs; but women bend their bodies to let the stomach touch the thighs.
- In recitation: men recite loudly in the loud prayers; but women recite softly in every prayer.
- When imam makes a mistake: men say: "*subhanaAllah*"; but women clap their hands.

3.12 Jummah Prayer

Jummah is a 2 rak'aa prayer preceded by 2 khutbas³⁶⁰, and it is an independent³⁶¹ Fard prayer. Its time is the time of Dhuhr prayer³⁶².

3.12.1 Conditions of wujoob of Jummah prayer:

The following are the conditions of wujoob of Jummah prayer:

1. Islam
2. Sanity
3. Puberty

³⁶⁰ Kutbah means speech or sermon.

³⁶¹ Jumhooir said Jummah is independent Fard prayer, not an alternative to Dhuhr prayer or a shorter form of it.

³⁶² Hanbali madhhab differed and said its time start by the beginning of Eid prayer time, which is after sunrise by 15-20 minutes.





4. Freedom³⁶³
5. Masculinity³⁶⁴
6. Health³⁶⁵
7. Residence³⁶⁶

3.12.2 Conditions of validity of Jummah prayer

The jumhoor said if the conditions of wujoob are all met for a person, it becomes impermissible for him to pray Dhuhr, but rather he must search and go for Jummah. The following are the conditions of validity of Jummah prayer:

1. The complete prayer must be performed during the Dhuhr prayer time.
2. Jummah prayer must be performed in congregation.
3. The congregation must be made of forty³⁶⁷ (or more) free males who are mature and residents of the city where Jummah is held.
4. Two khutbahs must be delivered before Jummah prayer.
5. No other congregation for Jummah is gathered in the same city/town before Jummah or at the same time of it.³⁶⁸
6. Jummah must be made within a district of town or city.³⁶⁹

³⁶³ This condition excludes the slaves or the imprisoned people, which means they are not sinful for not being able to pray Jummah prayer.

³⁶⁴ This means Jummah is not obligatory for women; they pray Dhuhr only. However, if they pray Jummah it is valid and accepted from them.

³⁶⁵ Or the general term that the jurists say: the absence of excuses.

³⁶⁶ This condition excludes the traveller who did not pass the travel period or who did not intend to stay as a resident yet.

³⁶⁷ This number is agreed on by Shafi'ies and Hanbalis. Malikis said the congregation must be made of 12 people or more. Hanafis said there should be 3 people in addition to the imam (the total number is 4 people) for Jummah to be valid. This number shall be present from the beginning of the khutbah to the end of the prayer.

³⁶⁸ This condition is applied only if there is no need for the other congregations. However, if there is a need due to the limited spaces and the challenges that faces Muslims in the non-Muslim countries to gather at certain time due to Fridays are not holidays in those countries, this need drops this condition.

³⁶⁹ Not outside the city, in particular if there is no need for that.





If any of these conditions is not met, one must pray Dhuhr instead of Jummah.

3.12.3 The integrals of the Khutbas:

The following are the integrals of the Khutbas according to the Shafi'e madhhab:

1. Praising Allah in both Khutbas.³⁷⁰
2. Praying upon the prophet (pbuh) in both Khutbas.³⁷¹
3. Enjoining Taqwa³⁷² in both Khutbas.³⁷³
4. Recitation of one verse that gives a complete meaning in one of the Khutbas, it is sunnah to be in the first Khutbah.
5. Supplication for the believers in the second Khutbah.

These integrals are different in the other Madhhabs³⁷⁴. According to the Jumhoor³⁷⁵, the Arabic language must be used for the khutbah³⁷⁶. It is sunnah to make the Khutbahs short and prolong the prayer³⁷⁷. Jummah can

³⁷⁰ Imam shall use the words (*Hamd*) and (*Allah*).

³⁷¹ It must be a form of praying upon the prophet (pbuh) and his name or attribute must be mentioned as well.

³⁷² Taqwa means the fear of Allah, following his orders, avoiding his prohibitions, and being ready to meet Him.

³⁷³ Any word that shares the meaning of Taqwa would be sufficient.

³⁷⁴ In the Hanbali Madhhab, the integrals are four: praising Allah with the word (*Hamd*), praying upon the prophet (pbuh) with the word (*salah*), the advice or the reminder (which is the essence and the objective of the khutbah), and the recitation of a complete verse from the Quran. Hanafis said the integral is at least one tahmeed (saying: *Alhamdulillah*), or one tahleel (saying: *La ilaha illa Allah*), or one tasbeeh (saying: *subhanaAllah*).

³⁷⁵ This Jumhoor is Malikis, Shafi'es, Hanbalis, and Abu Yusuf and Muhammad ibn Alhasan from the Hanafis.

³⁷⁶ At least the integrals of the khutbahs.

³⁷⁷ However, in the non-Muslim countries where Muslims mainly listen to a reminder in the Khutbah and rarely attend any Islamic classes, the imam may choose to give them a longer khutbah compared to the length of the prayer for the general benefit.





be prayed in a mosque or in an open area.³⁷⁸ If Eid and Jummah prayers happened in the same day, the Jumhoor said both shall be offered.³⁷⁹

3.12.4 Sunan and Adab of Jummah

Several sunan and adab shall be followed before Jummah prayer and on Fridays in general; the following are some of them:

1. Ghusl any time after dawn and before Jummah prayer
2. Cleaning³⁸⁰, wearing white or the finest clothes, and using perfumes
3. Arriving early and going to the mosque on foot³⁸¹ in tranquility and dignity
4. Praying upon the prophet (pbuh) in abundance on Fridays
5. Reciting Quran, and in particular, Surat-ul-Kahf.
6. Performing Zikr in abundance.
7. Supplication and dua to Allah and seeking the moment when duas are answered.³⁸²
8. Sitting near the imam in the first rows and listening to the khutbah attentively.

³⁷⁸ Malikis differed and said Jummah must be prayed in a mosque that fulfills four conditions: 1- has a building, 2- this building is equal or within the acceptable size of a building according to the customs in the city, 3- the building must be within the city or close to it by a distance that smokes from the city would reach that place, and 4- to be the only place that Jummah prayer is offered at. If there are many mosques, then the oldest should be the place for Jummah.

³⁷⁹ The Hanbalis only said it is sufficient for those who prayed the Eid prayer to be the gathering for this day, and then they can pray Dhuhr only instead of Jummah prayer on that day. This is applicable to the followers, but the Imam should still lead Jummah prayer for those who decided to pray the Jummah prayer.

³⁸⁰ This includes brushing teeth (using miswak or toothbrush), trimming nails, removing body hair, eliminating offensive odours, etc.

³⁸¹ If it is a walking distance and if one is sure that he will arrive early or on time if he goes walking.

³⁸² There is a certain moment on Fridays when dua is guaranteed to be answered. Some scholars said it is the moment when the imam sits in the khutbah until the end of Jummah prayer, and some said it is after Asr towards the end of the day (before Maghrib prayer on Fridays).





3.13 Eid, Eclipse, and Istisqaa' Prayers

3.13.1 Eid prayer:

Eid prayer is sunnah mu'akkadah according to Malikis and Shafi'es, Fard Kifayah³⁸³ according to Hanbalis, and Wajib according to Hanafis. Its time starts by the beginning of the permissible time of praying after sunrise³⁸⁴ until the beginning of Zawal³⁸⁵. Eid prayer is similar to Jummah prayer with respect to being 2 rak'aas prayed in congregation, the recitation is loud in the prayer, and both have 2 Khutbas. However, the 2 Khutbas for Eid prayer are after the prayer, not before as in Jummah prayer. The main difference in the additional Takbeers in the prayer. Shafi'es said the number of the additional Takbeers is 7 in the first rak'aa after takbeerat-ul-ihraam, and 5 in the second after takbeerat-ul-intiqal³⁸⁶.³⁸⁷ It is sunnah that the imam recites surah A'laa or Qaf in the first rak'aa after Fatiha and recites surah Ghashiyah or Qamar in the second rak'aa. Then after the prayer, the imam delivers two Khutbas with additional 9 takbeers in the first Khutba and additional 7 takbeers in the second Khutba.³⁸⁸

³⁸³ Fard kifayah is a communal obligation, which means that some members of the community must offer it, if none offers the prayer, all community will be sinful.

³⁸⁴ This means around 20 minutes (approximately) after sunrise.

³⁸⁵ Zawal is the time when the sun is at its zenith, which is the second forbidden time after sunrise.

³⁸⁶ The takbeer for standing after the sujud.

³⁸⁷ This means the addition takbeers in both rak'aas are before the recitation of Fatiha. Malikis and Hanbalis said the additional takbeers are 6 in the first rak'aa and 5 in the second, and the takbeer is before the recitation of Fatiha in both rak'aas. Hanafis said the additional takbeers are 3 in the first rak'aa after takbeerat-ul-ihraam and before the recitation of Fatiha, and 3 in the second rak'aa after the recitation of Fatiha and Surah and before ruku'.

³⁸⁸ These numbers of additional takbeers in the Khutbas are according to the Shafi'e madhhab. All takbeers are saying: "Allahu Akbar".





3.13.2 Eclipse prayer

Eclipse could be lunar (called khusoof in Arabic) or solar (called kusoof). Eclipse prayer is sunnah mu'akkadah and it is 2 rak'aas. Some scholars said it is prayed as a normal 2 rak'aas nafl prayer³⁸⁹, some said these 2 rak'aas should be prolonged, and some said it is 2 rak'aas with 2 standings, 2 ruku', and 2 sujud in each. The last opinion is the strongest. The prophet (pbuh) prayed it in this form. He (pbuh) started the first rak'aa and prolonged it, then he made a long ruku', then he returned to the standing position and read again but shorter in length compared the first standing, afterwards he made the second ruku', then he performed two sujud as in normal prayer, afterwards, he prayed the second rak'aa similar to the first but shorter in length.³⁹⁰ After prayer, it is sunnah to deliver 2 Khutbas³⁹¹ as Jummah prayer. Khusoof prayer (lunar eclipse prayer) is performed the same way as the Kusoof prayer according to Shafi'es and Hanbalis³⁹², but Shafi'es said it is prayed aloud while Hanbalis said it is prayed quietly.

³⁸⁹ Hanafis hold this opinion.

³⁹⁰ The optimal length is to recite surah Baqarah in the first standing, then make a long ruku' of a length of 100 verse, then raise and say tasbeeh and tahmeed, then reciting Fatiha again and surah Ale Imran (or a surah equal to it in length), then make another long ruku' but shorter than the first; then raise from ruku' and say tasbeeh and tahmeed; then pray two long sujud with a short sitting in between; then repeat the same sequence in the second rak'aa and then reciting tashahhud and tasleem.

³⁹¹ Hanafis and Hanbalis said no Khutbas after the prayer. Malikis said it is recommended to give a reminder that includes praising Allah and praying upon the prophet (pbuh), not a Khutbah. Shafi'es said it is sunnah to give 2 Khutbas after the prayer with the same integrals and conditions of the Jummah Khutbahs.

³⁹² Hanafis and Malikis said Khusoof prayer can only be offered individually (not in a congregation) because it is not reported that the prophet (pbuh) prayed it in congregation, and because the main rule for Nawafil is to be prayed individually unless there is an evidence that they can be prayed in congregation. Malikis said Khusoof prayer should be prayed 2 rak'aas as the other nawafil without the addition ruku' and qiyam in each rak'aa.





3.13.3 Istisqaa' prayer

Istisqaa' means requesting water due to the lack of it³⁹³. It is sunnah mu'akkadah when there is a lack of water. Its time is open, but the recommended time is the time of Duha prayer similar to the Eid prayer. Istisqaa' prayer consists of 2 rak'aas with additional takbeers in the same form of the Eid prayer.³⁹⁴ There is no athan or iqamah required for the istisqaa' prayer. It is sunnah to recite in the first rak'aa surah A'laa after Fatiha and in the second rak'aa surah Ghashiyah. The recitation is aloud as Jummah and Eid prayers. After prayer, the imam may give 2 Khutbas similar to the Eid prayer Khutbas.³⁹⁵ It is also sunnah that everyone flips his shirt³⁹⁶. The imam shall ask Allah to shower them with rain and rescue them.

3.14 Janazah Prayer

Janazah (or funeral) prayer is a communal obligation for any deceased person from the Muslim, whether a male or a female, young or old. It has the same conditions for any prayer such as the intention, facing the qiblah, covering the 'awrah, and ensuring the purity of the body, clothes, and place of worship. Malikis said Janazah prayer must be offered in a congregation, however, the jumhoor said the congregation is sunnah and that the prayer is valid if people prayed Janazah individually.

³⁹³ Due to drought or the lack of rains and water supplies.

³⁹⁴ This is according to Shafi'es, Hanbalis, and Muhammad ibn Alhasan from the Hanafis. Malikis said it is 2 rak'aas as any other nafl prayer without the additional takbeers.

³⁹⁵ This is according to Shafi'es, Malikis, and Muhammad ibn Alhasan from the Hanafis. Hanbalis and Abu Yusuf from the Hanafis said the imam shall give only one Khutbah and start it with takbeer. Shafi'es and Malikis said the imam shall replace the takbeer in the Khutbah by Istighfaar (9 times in the first Khutbah and 7 times in the second). Imam should also warn the community from the consequences of committing sins and ask them to return to Allah in repentance and give more in sadaqah.

³⁹⁶ Make what is right left and the vice versa, which shows a complete humbleness and humiliation in prayer and during duaa.





Janazah prayer is four takbeerat preceded by the intention and followed by salam. One shall be standing in Janazah prayer except for an excuse. The deceased body shall be put in front of the imam towards the qiblah. The imam shall stand at the head of the deceased if he is a male or at the middle of the body if she is a female.

The hands shall be raised for the first takbeer only. Then, Fatiha shall be recited.³⁹⁷ After the second takbeer, one shall pray upon the prophet (pbuh).³⁹⁸ Then, after the third takbeer, duaa shall be made to the deceased.³⁹⁹ Lastly, after the fourth takbeer, one can also make duaa to the deceased and to all Muslims⁴⁰⁰, then do two salams.⁴⁰¹ It is sunnah that only the imam raises his voice with takbeer and tasleem, while the followers do them quietly. If there is more than one Janazah, then one prayer is sufficient to be offered for all of them. If the body of the deceased is not present, then the absentee funeral prayer (known as: salat-ul-gha'ib) may be offered⁴⁰².

3.15 Jama'ah Prayer

Jama'ah prayer (or praying in congregation) is sunnah mu'akkadah according to the Malikis, fard kifayah according to Shafi'es, and wajib according to Hanafis and Hanbalis. The minimum number required for Jama'ah is two, an Imam and a follower. If one of them is 7 years old boy⁴⁰³,

³⁹⁷ This is according to Shafi'es and Hanbalis. Hanafis said praising and glorifying Allah after the first takbeer. Malikis said one shall offer duaa after (or between) the takbeers.

³⁹⁸ The best form is the Abrahamic prayer, as one recites it in tashahhud.

³⁹⁹ Any duaa is sufficient.

⁴⁰⁰ The only difference between Shafi'es and Hanbalis is that Hanbalis do not say duaa after the fourth takbeer. They also say one salam is sufficient, but it is also permissible to do two salams.

⁴⁰¹ Malikis said one salam only, to the right.

⁴⁰² This is according to the Shafi'es and Hanbalis. Hanafis and Malikis do not see it permissible. The stronger opinion is that if the deceased was in a place where no Muslim community exists, then Muslims can pray salat-ul-gha'ib for him. If some Muslims where he died already offered the funeral prayer, then the obligation has already been met and no need to repeat the prayer or offer the gha'ib prayer.

⁴⁰³ Also known as "Sabi mumayyiz" or a boy who can distinguish between things.





Hanafis and Shafi'ees said Jama'ah is valid with him.⁴⁰⁴ It is permissible and valid that one prays with an Imam who hold different fiqhi opinions or follows another madhhab. It is sunnah to straighten the lines and to complete the first line first, then the second, and so on. It is disliked that one person prays alone after the lines without an excuse.

If the jama'ah, in addition to the imam, consists of a man, a boy, and a woman, then the man and the boy form a line behind the imam, and the woman prays behind them. If it is only one woman with the imam, then she shall pray behind him. If the jama'ah is one man and one woman, then the man shall pray at the right side of the imam and the woman shall pray behind them. If the congregation includes many men, boys, and women; then the men will form the first line behind the imam, then the boys shall pray in the lines after them, and then the women shall pray behind the boys. Women can also make their own jama'ah, in this case the woman who leads them shall pray in the middle.⁴⁰⁵ If they are only two women, then the follower shall pray at the right of the woman who leads the prayer similar to the men.

It is recommended that one walks to the mosque in a normal pace with tranquility and avoid rushing to the mosque. The reward of jama'ah prayer can be achieved if the follower prays any part of the prayer with the imam, even if this part is only the last tashahhud before the salam.⁴⁰⁶ The follower is deemed praying a rak'aa if he joins the imam in ruku' and remained motionless with him for a moment in this position. If the follower joins after the imam finishes the ruku' of the first rak'aa and moved to another integral

⁴⁰⁴ Malikis disagreed.

⁴⁰⁵ This means in the same line, not in front of them in a different line.

⁴⁰⁶ The other opinion is that the reward of jama'ah is only achieved if the follower prays a complete rak'aa with the imam. This is the opinion of the Malikis and another opinion in the Shafi'e madhhab.





of the prayer, the follower in this case is called “*masbuq*” and he shall complete what he missed from the prayer after the imam ends the prayer.

It is obligatory to offer the fard prayer in its time, which is known by *adaa’*. If one misses the prayer due to an excuse⁴⁰⁷, he shall pray it when he remembers it. If this happen after the prayer time is over, then the prayer shall also be performed, and in this case, it is called *qadaa’*. However, it is important to know that delaying the prayer until its time is over is a sin, and this sin is not removed by praying the prayer *qadaa’*. If one misses many prayers⁴⁰⁸, he does not have to pray them in order.⁴⁰⁹ If he misses few, then order shall be followed according to *jumhoor*. It is permissible to make *atha’an* and *iqamah* for the missed prayer.

The following are some general excuses for missing the *jama’ah* prayer:

1. Heavy rains, snow, winds, and storms
2. Extreme cold and hot weather
3. Muddy ground⁴¹⁰
4. Extreme darkness⁴¹¹
5. Other general causes include earthquakes, fires, spread of pandemics, presence of an enemy or a wild animal who may cause harm and cannot be avoided...etc.

⁴⁰⁷ The excuse could be forgetting the prayer, oversleeping, or the *hayd* and *nifaas* period for women.

⁴⁰⁸ Many is more than 6 prayers according to Hanafis and Malikis.

⁴⁰⁹ Hanbalis said the order shall always be followed regardless the number of the missed prayers.

⁴¹⁰ If the ground is too muddy to the point that one may fall down easily and get harmed.

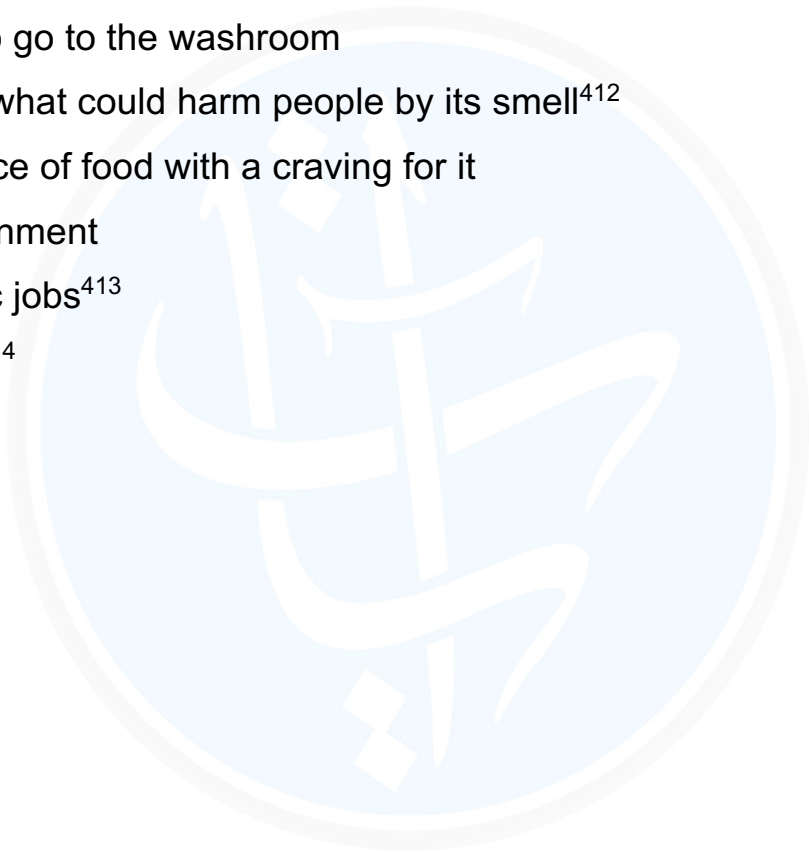
⁴¹¹ The extreme darkness means the darkness that one cannot see his way to the mosque and fears the way and the harms he may face in the way to the mosque.





The following are some specific excuses for missing the jama'ah prayer:

1. Severe illness
2. Fear
3. Need to go to the washroom
4. Eating what could harm people by its smell⁴¹²
5. Presence of food with a craving for it
6. Imprisonment
7. Specific jobs⁴¹³
8. Travel⁴¹⁴



أكاديمية آيات
Ayaat Academy

⁴¹² Such as garlic and onions

⁴¹³ Such as being a doctor in a hospital, guarding or being a soldier in police or army forces ...etc.

⁴¹⁴ In travel, one can combine and shorten prayers.





References

- Several Scholars (1404 AH). *Al-maūsū‘ah al-fiqhiyyah al-Kuwaītiyyah*. [The Kuwaiti Encyclopedia of Islamic Jurisprudence]. The ministry of Awqāf and Islamic Affairs, Kuwait. Second Edition.
- As-Sa‘dī, M. (1442 AH). *Fiqh Notes for Fiqh 141* (in Arabic). Ayaat Corporation, Mississauga. First Edition.
- Al-Ḥāj, H. (1428 AH). *The Fiqh of Worship – Commentary on Ibn Qudamah’s “Umdat al-Fiqh”*. Al-dār al-‘ilmiyyah lilkitāb al-islāmī (IIPH). First Print.
- Al-Fawzān, Ş. (2018). *A Commentary on Zād al-Mustaqni’*. Dār al-Arqam Publishing, United Kingdom. Second Edition.
- As-Sa‘dī, A. (2014). *Minhāj al-Sālikīn*. [Path of the Wayfarer – A Treaties on Ḥanbalī Fiqh]. Translated by: al-Ḥamīd, S. The Islamic Literary Foundation, USA. First Print.
- ‘abd al-Jabbār, U. (2007). *Elements of Shāfi‘ī Fiqh*. Jaamia Hamidia Educational Institute. South Africa.
- Badawi, A. (2007). *The Concise Presentation of the Fiqh of the Sunnah and Noble Book*. Translated by: Zarabozo, J. International Islamic Publishing House (IIPH). Second Edition.





Al-Sadlaan, Ş. (1999). *Fiqh Made Easy – A Basic Textbook on Fiqh*.
Translated by: Zarabozo, J., USA.

Sābiq, S. (1991). *Fiqh us-Sunnah*. Translated by: Dabas, M. and Zarabozo,
J. American Trust Publications and IIPH, USA.

Al-Fawzān, Ş. (2005). *A Summary of Islamic Jurisprudence*. Al-Maiman
Publishing House, Riyadh, KSA.

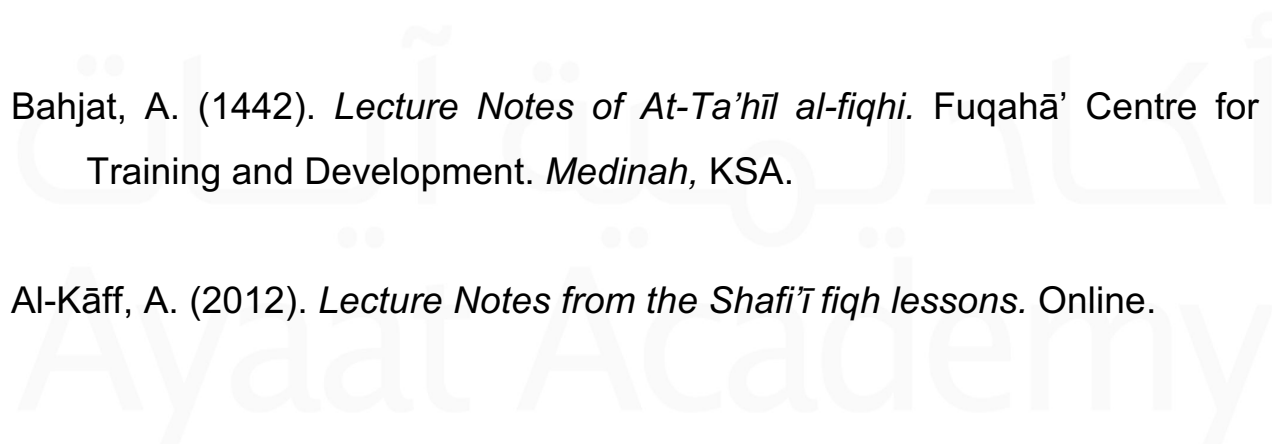
Murad, A. (2006). *Rules of Purification and Prayers*. The Cooperative Office
for Call and Guidance, Riyadh, KSA.

Ahmad, Y. (1424). *Encyclopedia of Islamic Law*. Darussalam Publishers.

Muḥammad, M. (Known by Ibn Qassim al-Ghazzi) (1440 AH). *Fatḥ al-qarīb
al-mujīb fī sharḥ al-fāz al-taqrīb*. [A commentary on Abi Shuja' Text of
the Shafi'ī fiqh]. Dār al-minhāj, Beirut, Lebanon. First Print.

Bahjat, A. (1442). *Lecture Notes of At-Ta'hīl al-fiqhi*. Fuqahā' Centre for
Training and Development. *Medinah*, KSA.

Al-Kāff, A. (2012). *Lecture Notes from the Shafi'ī fiqh lessons*. Online.



THIS BOOK

This book summarizes the main topics in Islamic jurisprudence in the chapters of purification and prayer. The book presents the preponderant view among the different schools of jurisprudence with some useful details in the footnotes.

This book includes most of the sections that could be find under these two chapters in the classic books of Fiqh, which would give students a complete image about the Fiqhi topics in these chapters.

THE AUTHOR

Advanced Diploma and Pursuing MA in Islamic Studies, (Islamic Online University – IOU)
Multiple Sanads in Hadith, Fiqh, Usul, Seerah, and Arabic Grammer
Two Diplomas in Islamic Studies & Islamic Political Science (Samaha Academy)

