

**THE TREATISE**  
OF  
**SHEIKH SIDI ABD RAHMAAN**  
**AL AKHDHARI**

ON THE JURISPRUDENCE OF ACTS OF WORSHIP ACCORDING TO THE SCHOOL  
OF IMAM MALIK BIN ANAS (May Allah be pleased with them both)



TRANSLATED  
*(With clarifying footnotes)*

BY

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## ***IN THE NAME OF ALLAH MOST GRACIOUS, MOST MERCIFUL***

**May Allah exalt the mention of our Master Muhammad, his kinsfolk and Companions and grant them peace.**

**Praise is to Allah, Lord of the worlds and exaltation and granting of peace be upon our Master Muhammad, the Seal of Prophets and Leader of Messengers.**

### **\*CHAPTER 1: PRIMARY OBLIGATIONS\***

\* The first obligation upon an adult is the correction of his Faith; then acquiring knowledge of that which is incumbent for the proper performance of his personal duties such as: the rules governing *Salaat* (ritual Prayer), *Taharah* (ritual purification) and *Sawm* (fasting).

It is also obligatory on him to keep strictly within the limits set by Allah; executing His commands and avoiding His prohibitions. He should also complete his repentance to Allah, the Exalted before Allah's wrath overcomes him.

The conditions of repentance however, are: deep remorse for past wrongdoings, and the resolve never to return to sin for the rest of ones life with an immediate abstinence from disobedience if one is still involved in such actions. It is not right for him to delay the process of repentance and not to say "I will repent whenever Allah guides me". Such statements are only signs of misery, self debasement and lack of spiritual insight.

It is also obligatory on the adult to safeguard his tongue from indecent and abusive speech, swearing by divorce<sup>1</sup>, abusing, humiliating, insulting or frightening a fellow Muslim without any legitimate (*Shar'i*) reason.

It is obligatory on him to avert his eyes from looking at things forbidden just as it is not right for him to look at a Muslim with the intent to harm him unless this person is a deviant in which case they should be shunned.

It is as well obligatory on him to safeguard all his limbs against all evil acts to the best of his ability. He should also love for the sake of Allah alone, abhor for His sake and be pleased or annoyed for His sake. He should likewise enjoin the good and decent while forbidding the bad and indecent.

### **\*THINGS PROHIBITED\***

It is forbidden for him to lie, backbite, maliciously gossip, and be proud and arrogant. It is likewise forbidden for him to show off for the sake of appearance and reputation, be envious and hateful or brag about his favours on others. Also forbidden are: scornfulness and mockery as well as caricaturing and ridiculing others.

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<sup>1</sup> This refers to a certain bad habit some people have of saying for example: "If I do not do such and such a thing I would divorce my wife."

Adultery and fornication are also forbidden; so is looking lustfully at a woman not one's wife or to take pleasure in her speech. It is also forbidden to consume peoples' wealth without their consent or to make ones living through corrupt legal practices or the abuse of religion. Likewise forbidden is to delay *Salaat* thereby missing the prescribed time.

It is not permissible for him to keep the company of a deviant (*faasiq*) or to sit with him without necessity nor should he seek the pleasure of created beings at the expense of incurring the displeasure of the Creator.

**Allah, the Exalted**, has said:

*"...Allah and His Messenger are most worthy of being pleased if indeed they are Believers". (Qur'an: Soorah 9: Verse 62)*

**The Messenger**, (May Allah grant him peace), also said:

*"No created being has the right to be obeyed at the expense of disobedience to the Creator"*  
(*Sahih Al-Bukhari*)

It is not permissible for him to undertake any deed except after he knows Allah's ruling concerning that matter. He should as a matter of duty ask the learned and follow the examples of those who follow the Traditions of Prophet Muhammad (May Allah exalt his mention and grant him peace). Such are people who lead others unto the way of obedience to Allah and warn against following Satan. He should not be content to choose for himself what the morally bankrupt have chosen whose lives have been lost in acts not of obedience to Allah, the Exalted. How great their despair and how long their wailings on the Day of Judgement.

We pray to Allah to enable us to follow the Traditions of our Prophet, Intercessor, and Master Muhammad (May Allah exalt his mention and grant him peace).\*

## **\*CHAPTER 2: RITUAL PURIFICATION\***

**PURIFICATION IS OF TWO TYPES:** minor purification and major purification. Neither of them can be properly done except by means of water which must be both pure and purifying. That means all its basic elements of colour, taste and smell have not been altered by means of an agent usually foreign to it such as oil, fat, yeast of all types; likewise foam, soap, dirt and the like.

There is however, no harm with sand, mud, salt earth, fur or the like.

### **\*SECTION 2.1: REMOVING IMPURITIES\***

If an impurity touches a place, the affected section(s) must be washed. If it becomes difficult to determine the spot(s) then wash the entire garment. If however, one simply suspects being touched by impurity then it is enough to sprinkle water on the clothing. If one doubts the purity of a thing that touches him no sprinkling is necessary.

He, who remembers an impurity while in *Salaat*, must immediately interrupt his *Salaat* unless he fears missing the prescribed time. He, who forgetfully does *Salaat* with an impurity and remembers only after *Salaam*, must repeat the *Salaat* as long as it is still within time.

## **\*SECTION 2.2: ACTS OF WUDHU<sup>2</sup> (MINOR PURIFICATION)\***

**THE OBLIGATORY ACTS OF WUDHU ARE SEVEN:** the intention, washing the face, washing the hands up to the elbows, wiping over the head (*with wet hands*), washing the feet up to the ankles, scrubbing (*while washing*) and doing it fast.

**THE SUNNAH ACTS ARE:** washing the hands up to the wrists at the beginning, rinsing the mouth, inhaling water into the nostrils and exhaling, returning the wiping of the head, wiping over the ears and renewing water to do so and doing the Obligatory acts in the prescribed order.

Whoever forgets to wash an Obligatory part of his limbs and remembers before long should then wash it and rewash all the parts that follow it. It however he remembers only after a long time, he should then wash it alone and repeat all *Salaats* he made before. If however, the part forgotten is *Sunnah*, it should be washed alone with no repetition of *Salaat*.

He who leaves a spot unwashed should wash only that area upon remembrance with intention (of *Wudhu*) and any *Salaat* done before that should be repeated. He who remembers having left out the rinsing of his mouth or the inhaling of water after already starting with the face should not go back to the forgotten parts until he finishes his ablution.\*

**ITS VIRTUOUS ACTS ARE:** reciting the “*Basmalah*”<sup>3</sup>, tooth brushing<sup>4</sup>, washing the face and hands more than once, beginning from the forehead when wiping over the head, doing the *Sunnah* acts in the right order (*see above*), economising the use of water on the limbs, starting with the right before the left. It is obligatory to wet in between the fingers while it is recommended to do the same with the toes. It is also obligatory to wet ones beard during ablution when it is lightly grown, not when it is thick. In ritual bath however, even thick beard must be thoroughly wet.

## **\*SECTION 2.3: THINGS THAT VITIATE WUDHU\***

Ablution (*Wudhu*) is nullified by either ritual impurities or causes thereof.

**The impurities are:** urine, faeces, breaking wind, emitting prostatic fluid and genital discharges.

**The causes are:** deep sleep, unconsciousness, intoxication, insanity, kissing, touching the opposite sex if pleasure is either intended or derived, touching the penis with the inside of the palm or the fingers.

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<sup>2</sup> This is the Arabic for Ablution.

<sup>3</sup> Bismillaahir Rahmaanir Rahim.

<sup>4</sup> It is best with the traditional chewing stick before each Wudhu.

Whoever has doubts about impurity must renew his *Wudhu* unless it is a whispering coming from Shaytan in which case he need not do anything. The whole penis must be washed in case of the secretion of prostatic fluid but not the testicles. Prostatic fluid is the liquid secreted when aroused through fantasizing, lustful looks or the like.

## **\*SECTION 2.4: THINGS PROHIBITED BY LACK OF WUDHU\***

It is not permissible for one without *Wudhu* to perform *Salaat*, *Tawaaf*,<sup>5</sup> touch a copy of the Mighty Qur'an or even its cover whether with his hands or even with a stick or the like; except a part of it for one learning from it. A board on which the Qur'an is written should likewise not be touched without *Wudhu* except by one learning from it or a teacher tutoring him.

The same rules apply to a child touching the Qur'an as an adult except that the sin incurred thereof shall be on the adult who gave him access to it.

Whoever performs *Salaat* without *Wudhu*, intentionally, is a disbeliever; we seek refuge in Allah.

## **\*SECTION 2.5: GHUSL (MAJOR PURIFICATION)\***

*Ghusl (ritual bath) is obligatory on account of three things: janaaba,<sup>6</sup> menstruation and postnatal bleeding.*

***JANABA IS CAUSED BY TWO THINGS:***

1. The release of semen with normal pleasure while asleep or awake by intercourse or any other means.
2. The other arises immediately the glans of the male organ penetrates the female genitalia.

Whoever sees himself having intercourse in a dream but does not release any semen has nothing to worry about. Whoever finds dry sperm on his garment and cannot remember when it got there should perform *Ghusl* and repeat all *Salaat* he has done since the last time he slept.

## **\*SECTION 2.6: ACTS OF GHUSL\***

***THE OBLIGATORY ACTS OF GHUSL ARE:*** the intention when beginning, doing it fast, scrubbing and washing the whole body.

***THE SUNNAH ACTS ARE:*** washing the hands up to the wrists as in *Wudhu*, rinsing the mouth, inhaling water into the nostrils and exhaling, washing the inner parts of the ear; as to the lower lobes of the ears it is obligatory to wash them back and front.

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<sup>5</sup> Circumambulation of the Ka'aba.

<sup>6</sup> Major impurity.

**THE VIRTUOUS ACTS ARE:** beginning with washing the impurity<sup>7</sup>, then the private part, making your intention at this point, then washing the parts of *Wudhu* once each, then the upper parts of the body and washing the head three times; doing the right sections of the body before the left, using as little water as possible.

Whoever forgets a spot or limb during his *Ghusl* must hasten to do so as soon as he remembers even if that takes a month. He should then repeat all the *Salaats* done before. If he delays the washing after such remembrance then the *Ghusl* itself becomes void. If however, the part(s) forgotten are among those washed in *Wudhu*, then the *Wudhu* washing(s) would suffice.

## **\*SECTION 2.7: THINGS PROHIBITED BY JANABA\***

One in a state of janaba is not permitted to enter the Masjid or recite the Qur'an except an Aayat or the like for seeking protection or the like.

It is likewise not permissible for one who is inhibited from using cold water to have intercourse with his spouse unless he makes ample arrangements (for hot water). If he has wet dreams however, there is no blame on him (for not washing).

## **\*SECTION 2.8: TAYAMMUM (DRY ABLUTION)\***

*Tayammum* is done by a traveller not on a mission of disobedience to Allah and the sick person for *Fard* (obligatory) as well as *Naafilah* (voluntary) *Salaats*. The healthy resident may also do *Tayammum* for a *Fard Salaat* if he fears missing the prescribed time. The healthy resident cannot however, do *Tayammum* for a *Naafilah*, *Jumu'ah*<sup>8</sup> or *Janaza*<sup>9</sup> *Salaats* unless if none but him can perform the *Janaaza*.

**THE OBLIGATORY ACTS OF TAYAMMUM ARE:** the intention, pure earth, wiping over the face, and the hands up to the wrists, striking the soil the first time, doing it fast, doing it within the prescribed time of *Salaat* and immediately before the actual *Salaat*.

By pure earth is meant: sand, sun-dried bricks, stone, snow, mud, and the like.

*Tayammum* is not permissible on whitewashed (or painted) walls, mats, wood, grass and the like. An allowance is made for a sick person to do it on a stone or sun-dried brick wall if there is no one to fetch him something else.

**THE SUNNAH ACTS ARE:** striking the earth ones again with the hands, wiping over the forearm: between the wrists and elbows and following the order thus prescribed.

**THE VIRTUOUS ACTS ARE:** reciting the "*Basmalah*", doing the right before the left, doing the back of the forearm before the inner part and its front before its end.

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<sup>7</sup> In practice, that is the area between the navel and the knees.

<sup>8</sup> This is the Friday Congregational Salaat.

<sup>9</sup> This is the Funeral Salaat.

## THINGS THAT VITIATE TAYAMMUM

The same things that invalidate *Wudhu* also invalidate *Tayammum*. You cannot perform two *Fard* (obligatory) *Salaats* with one *Tayammum*. However, if one does *Tayammum* for a *Fard Salaat* it becomes permissible for him thereafter to perform any amount of *Naafilah Salaats* with it. He could also touch The Quran, do *Tawaaf* and recite The Quran if he had intended any of these and did it immediately after the *Salaat* and before the end of the prescribed time. All of the things mentioned above except *Fard Salaat* could also be done with the *Tayammum* for a *Naafilah Salaat*. Whoever prays *Isha* with *Tayammum* can arise immediately thereafter and perform the *Shaf'i* and *Witr Salaat* without delay. Whoever has the need to perform *Tayammum* while in a state of *Janaaba* must include this in his intention.\*

### \*SECTION 2.9: MENSTRUATION\*

Women are grouped into three categories as far as menstruation is concerned:

1. First time beginners.
2. Regularly menstruating women.
3. Pregnant women.

The maximum length of menstruation for a first time beginner is 15 days. For the regularly menstruating woman it is her normal period. If however, the blood continues to come she adds three days at a time for as long as it does not exceed 15 days. For the pregnant woman the maximum is fifteen days when she is over three months pregnant. After six months of pregnancy it becomes twenty days. If the bleeding stops at intervals she puts the days together until she completes her normal period.<sup>10</sup>

It is not permissible for a menstruating woman to perform *Salaat*, fast, do *Tawaaf*, touch the Qur'an or enter the Masjid. She must however, make up for the fasting but not the *Salaat*. Her recitation of the Qur'an is permissible. Her husband however, is not allowed to touch her private parts or anything between her navel and her knees until she has had *Ghusl*.

### \*SECTION 2.10: LOCHIA (POSTNATAL BLEEDING)\*

Postnatal bleeding is the same as menstruation as far as the things it prohibits are concerned. Its maximum duration is sixty days. If however, the bleeding happens to stop even on the day of delivery she should perform *Ghusl* and observe her *Salaats*. In case the bleeding starts again and fifteen days or more have passed then the second is menstrual blood. If it is less than fifteen days then it must be counted with the first until the lochia is completed.

## \*CHAPTER 3: SALAAT (RITUAL PRAYER)\*

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<sup>10</sup> The rules regarding irregular periods vary greatly from one jurist to another. However, the minimum period of purity between periods is fifteen days.

## \*SECTION 3.1: TIMES OF SALAAT\*<sup>11</sup>

The Prime Time for *Zhojr* (*The Afternoon Salaat*) is from the time the sun begins to decline from its meridian to the time when the shadow of everything reaches its full length.

The Prime Time for *Asr* (*The Late Afternoon Salaat*) is from the time the shadow reaches its full length to the time the sun turns yellow.

The Extended Time for both *Salaats* lasts up to sunset.

The Prime Time for *Maghrib* (*The Evening Salaat*) is calculated by the time it actually takes to perform it after its preconditions have been fulfilled.

The Prime Time for *Isha* (*The Night Salaat*) is from the disappearance of the twilight glow up to the end of the first third of the night.

The Extended Time for both *Salaats* lasts until the rise of dawn.

The Prime Time for *Subh* (*The Morning or (Fajr = Dawn) Salaat*) is from dawn until the first brightening. Its Extended Time is lasts until sunrise.

Making up for missed *Salaat* in all cases happens when these times have elapsed. Whoever delays *Salaat* until its time passes (*both Prime & Extended*), would incur a grave sin except for one who did so forgetfully or was asleep.<sup>12</sup>

## \*TIMES NAAFILAH SALAAT IS FORBIDDEN\*

No *Naafilah Salaat* is permitted after the *Subh Salaat* until after the sun has risen high. It is also not done after the *Asr Salaat* till the time of *Maghrib* and after the rise of dawn except *Wird Salaat*<sup>13</sup> (regular litanies) for one who oversleeps.

*Naafilah Salaat* is also not done when the Imam of the *Jumu'ah Salaat* sits on the *Mimbar*<sup>14</sup> (pulpit) and after the *Jumu'ah Salaat* itself until one leaves the *Masjid*.

## \*SECTION 3.2: PRECONDITIONS OF SALAAT\*

The preconditions of *Salaat* are: purification of the body, clothing and place (of worship) from both minor and major impurities<sup>15</sup>. Also preconditional are to cover the private parts, facing the *Qibla* (*direction of the Ka'aba*), refraining from talking and unnecessary motion.

<sup>11</sup> Each individual Salaat has its time divided into two: Ikhtiyaari (Prime or Preferred) and Dharoori (Extended or Allocated). These two times together constitute what the Qur'anic Aayat 103 in Surah An-Nisaa denotes: "...establish Regular Salaat: For such Salaats are enjoined on believers at stated times."

<sup>12</sup> Delaying Salaat is also permissible for one who is sick or on a journey: the latter is governed by special rules.

<sup>13</sup> This is for one who has a well established routine of performing a set of Rak'aat (units of Salaat) every night. The permission however, is valid only if there is enough time for the Subh Salaat before sunrise and one can still make the Jamaa'at at the Masjid.

<sup>14</sup> This is superseded by the following genuine Hadith: "Jaabir reported that Sulaik Ghatafaani came on Friday (for Salaat) while the Messenger of Allah (May Allah grant him peace) was sitting on the pulpit. Sulaik also sat down without observing Salaat. The Messenger of Allah (May Allah grant him peace) said: 'Have you observed two Rak'aat?' He said: 'No'. He (the Holy Prophet) said: 'Arise and observe them'." (Sahih Muslim: Book 004, No.1902)

<sup>15</sup> Minor impurities are those that necessitate only Wudhu while major impurities are those that necessitate Ghusl.

The private parts of a man are what lie between the navel and the knees. For the woman all her body is considered private except her face and hands.

It is abhorrent to do *Salaat* in drawers (pants) except if something is worn over them. Whoever has an impurity on his clothing and cannot find another nor does he find water to wash it or another to wear while the impure one is washed and fears missing the time; he should do *Salaat* with the impurity. Delaying *Salaat* because of an impurity is not permitted and whoever does so would disobey his Lord. Whoever does not find enough clothing to cover their private parts should do *Salaat* naked.

Whoever mistakes the *Qibla* should repeat his *Salaat* only if it is still within time. Every such repetition of *Salaat* within time is considered a virtuous act. Repetition of *Salaat* within time does not however, include missed or *Naafilah Salaat*.

### **\*SECTION 3.3: ACTS OF SALAAT\***

**THE OBLIGATORY ACTS OF SALAAT ARE:** The intention for the specific *Salaat*, the *Takbir-at-ul-Ihraam*<sup>16</sup> and standing while doing so, reciting *Surah-al-Faatihah* and standing while doing so, the *Ruku'* (bowing) and standing up straight thereafter, the *Sujood* (prostration) on the forehead and arising therefrom; doing every act with due serenity and tranquillity as well as doing these obligatory acts in the right sequence. The *Salaam* and staying in the sitting position while uttering it are also both obligatory.

The condition for the validity of the intention however, is done simultaneously with the *Takbir-at-ul-Ihraam*.\*

**THE SUNNAH ACTS OF SALAAT ARE:** The *Iqaama*<sup>17</sup>, the *Soorah* recited after *Al-Faatihah* and standing while doing so, reciting silently in that which should be silent and audibly in that which should be audible. It is also a *Sunnah* act to say *Sami'al-Laahu liman Hamidahu*<sup>18</sup>.

All *Takbirs*<sup>19</sup> except the first one are *Sunnah*; so are the two *Tashahhuds*<sup>20</sup> and sitting down to do so as well as beginning with the recitation of *Faatihah* before the *Soorah*. The second and third pronouncements of *Salaam*<sup>21</sup> by one doing *Salaat* behind an Imam are *Sunnah* as well as saying the obligatory *Salaam* aloud.

<sup>16</sup> This is the first utterance of Allahu Akbar at the commencement of Salaat.

<sup>17</sup> This is the second call to Salaat followed immediately by the Takbir-at-ul-Ihraam. It is a Sunnah act for men and a meritorious act for women.

<sup>18</sup> 'Allah hears those who thank Him': said when arising from the Ruku' posture.

<sup>19</sup> Utterances of 'Allahu Akbar'(Allah is Greatest).

<sup>20</sup> "Attahiyyaatu liLaahi, Azzaakiyaatu liLaahi, Attayyibaatu was-Salawaatu liLaahi. Assalaamu Alaika Ayyuhan-Nabiyyu wa Rahmatul Laahi wa Barakaatuhu. Assalaamu Alainaa wa Alaa Ibaadil-Laahis-Saalihina. Ash-hadu an laa Ilaaha illal-Laahu Wahdahu laa Sharika lahu wa Ash-hadu anna Muhammadan Abduhu wa Rasooluhu." This is recited after every two Rak'aat, (always before Salaam).

<sup>21</sup> This is the case in which the obligatory Salaam is pronounced towards the Qibla and the other two which are Sunnah are said while turning towards the right then left. However, the most common form is to pronounce two Salaams beginning by saying the first one towards the Qibla and finishing it while turning right and doing the same again while turning left.

*Sunnah* acts also include invoking blessings on the Messenger of Allah<sup>22</sup> (May Allah exalt his mention and grant him peace) and making *Sujood* on the nose, the palms of the hands, the knees and the tips of the toes. The *Sutra*<sup>23</sup> (barrier) for one not doing *Salaat* behind an Imam is also *Sunnah*. The *Sutra* should at least be of the thickness of a spear and the length of a forearm, pure, stationary and not distracting.\*

**THE VIRTUOUS ACTS OF SALAAT ARE:** Raising the hands to the level of the ears in *Takbir-at-ul-Ihraam*, saying *Rabbanaa wa Lakal Hamd*<sup>24</sup> by one following an Imam or doing *Salaat* alone, saying *Aameen*<sup>25</sup> after the recitation of *Al-Faatiha* if one is alone or behind an Imam. The Imam himself says it only in *Salaat* with silent recitation.<sup>26</sup> Virtuous acts also include glorification of Allah in *Ruku'*<sup>27</sup> and supplication in *Sujood*<sup>28</sup> as well as lengthening the recitation in *Subh* and *Zohr* (the latter being a bit shorter), shortening it in *Asr* and *Maghrib* and making it medium in *Isha*. The *Soorah* in the first *Rak'at* should be before the one in the second (i.e. according to their order in the *Qur'an*); it, the first, should also be longer than the second. The known form<sup>29</sup> for *Ruku'*, *Sujood* and sitting as well as reciting the *Du'aa-ul-Qunoot*<sup>30</sup> silently are all virtuous acts. The *Qunoot* is recited in *Subh* after the *Soorah* and before *Ruku'* although it is also permissible after *Ruku'*. Additional supplications after the second *Tashahhud*, making it longer than the first and turning towards the right while pronouncing the *Salaam* as well as moving (or pointing straight with) the index finger during *Tashahhud* are all virtuous acts.

### \*THINGS DISLIKED IN SALAAT\*

It is disliked to look about in *Salaat*, close ones eyes or begin recitation with the *Basmalah* and *Isti'aazha* (i.e. saying: *A'oozhu – bil – Laahi minas Shaytanir Rajeem*) in *Fard Salaat*<sup>31</sup>. Both are however, allowed in *Naafilah*. It is also disliked to stand on one leg in *Salaat* except

<sup>22</sup> “*Allaahumma Salli alaa Sayyidinaa Muhammadin wa alaa Aali Sayyidinaa Muhammadin kamaa Sallaita alaa Sayyidinaa Ibraahima wa alaa Sayyidinaa Ibraahima wa Baarik alaa Sayyidinaa Muhammadin wa alaa Sayyidinaa Muhammadin kamaa Baarakta alaa Sayyidinaa Ibraahima wa alaa Aali Sayyidinaa Ibraahima fil Aalamina Innaka Hamidun Majiid.*” This is recited after the second Tashahud before Salaam.

<sup>23</sup> This is an object a person doing Salaat alone places before him/her to allow others pass in front of him/her without hindrance.

<sup>24</sup> 'Our Lord; and praise be to You.' This is said when arising from Ruku' in response to “*Sami'al-Laahu liman Hamidahu.*”

<sup>25</sup> This means: 'Oh Lord! Answer our prayers'.

<sup>26</sup> Opinions differ on this point. According to other jurists the Imam says it as well even in audible recitation.

<sup>27</sup> Saying: “*Subhaana Rabbi-al-Adheem wa Bi Hamdihi*” (three times) meaning: 'Glory be to my Lord, the

Greatest and His is all Praise.'

<sup>28</sup> Saying: “*Subhaana Rabbi-al-A'ala wa Bi Hamdihi*” (three times) meaning: 'Glory be to my Lord, the Most High and His is all Praise ' plus any Du'aas that you know especially from the Prophet (s.a.w).

<sup>29</sup> That is the established postures: placements of the limbs such as the hands on the knees and bending the back straight without lifting the head or bending it too far downwards in Ruku'.

<sup>30</sup> “*Allaahumma inna nasta'eenuka wa nastaghfiruka wa nu'uminu bika wa natawakkalu Alaika wa Nakhna'u Laka wa nakhla'u wa natruku man yakfuruka. Allaahumma Iyyaaka na'abud wa Laka nusallii wa nasjud wa Ilaika nas'aa wa nahfid. Narrjoo Rahmataka wa nakhaafu Azhaabaka-l-Jidda. Inna Azhaabaka bil kafaireena mulhiq.*”

<sup>31</sup> This is also another matter of contention even among jurists within the Maliki School itself. Supporters of this opinion however, find evidence in the fact that a number of the Sahaba having done Salaat a lot times behind the Prophet (s.a.w.), Abu Bakr and Umar (r.a.) have reported that none of them were ever heard beginning 'Fard Salaat' with the 'Basmalah' or 'Isti'aazha'. Reciting them silently however, is all right if not recommended.

if one has been standing for a very long time. Also disliked is to keep the feet tight together or to put a coin or any other thing in ones mouth. Likewise anything that can cause distraction in ones pocket, sleeves or on the back. Similarly, engaging ones mind with thought about worldly affairs and everything that may divert ones attention from humbleness before Allah in *Salaat*.

### **\*SECTION 3.4: SALAAT IS A LIGHT\***

*Salaat* has immense Divine light which illuminates on the hearts of those who perform *Salaat* and none attain to it except those are aware and humble themselves before Allah. If you therefore, come to perform *Salaat* empty your heart of all things worldly and engage yourself with awareness of you Lord for Whose Countenance you pray. Keep in mind that *Salaat* is in fact a matter of awe and humility before Allah, The Exalted in standing still, bowing, prostrating, exhibiting unequalled respect and esteem for Him by means of *Takbir* (see note 18), *Tasbih* (glorification) and *Zhikr* (constant remembrance and adoration). Guard therefore, your *Salaat*. It is the greatest form of worship. Do not allow *Shaytan* to play with your heart and distract you from your *Salaat* thereby obliterating your heart and depriving you from enjoying the Divine Lights of *Salaat*. Be constantly mindful; humbling yourself in *Salaat* for that way it protects from all shameful and blameworthy deeds. Seek help through Allah for He is the best to seek help from.

### **\*SECTION 3.5: MANNERS OF PERFORMING SALAAT\***

There are seven different manners of performing *Fard Salaat*. Four of these are done by way of obligation and the other three by way of recommendation.

***Those done by way of obligation are:*** standing without support, then standing with support, then sitting without support, then sitting with support.

Performing *Salaat* in one of these manners and in the given order is a matter of obligation. If one is able to do it in the one manner but chooses instead to do it in a subordinate manner then their *Salaat* is void.

***The three that are by way of recommendation are:*** that the disabled should perform *Salaat* in one of these three manners: lying on his right side or on his left side or on his back. He is free to choose whichever of them is most convenient for him.

The support which invalidates the *Salaat* of the one who is able to dispense with it is such that he would fall if it fell. If he will not fall by the falling of the support then it becomes reprehensible.

As to the *Naafileh Salaat* it is permissible for the one able to stand to perform it sitting but he will only have half the reward of the one standing. It is likewise permissible to enter the *Salaat* in a sitting position and stand up afterwards or to enter it standing and to sit down afterwards unless one had the specific intention of performing it standing then he should refrain from sitting down afterwards.

## \*SECTION 3.6: MAKING UP FOR MISSED SALAAT\*

All missed (*Fard*) *Salaat* must be made up for. It is not permissible to be negligent in this matter. Whoever makes *Salaat* for five consecutive days is not negligent. *Salaat* must be repaid in the same manner it was missed: if it was missed while resident it should be repaid as such and if it was on a journey<sup>32</sup> it should be repaid as such and it makes no difference whether at the time of repayment one is resident or on a journey. Maintaining the right order between two concurrent *Salaats*<sup>33</sup> as well as between a few missed ones and a current one is obligatory if one so remembers. By a few it is meant four *Salaats* or less.

Whoever has missed four *Salaats* or less should make up for them before the current one even if that would make him miss the time of the current one also. Making up for *Salaat* is permissible at all times. He who has (*Fard*) *Salaat(s)* to make up for does not do *Naafilah* nor does he do *Dhuhaa*, (the forenoon *Salaat*) or *Ramadhaan* night *Salaats* (*Taraawih*). No other *Salaats* would be permissible for him except *Asshaf'o* and *Al-Witr*<sup>34</sup>, the *Sunnah* of *Fajr*, the two *Eid Salaats*, the eclipse *Salaat* and the special *Salaat* for rain during severe droughts.

It is permissible for those are making up for missed *Salaat(s)* to observe them together if their missed *Salaats* are the same and whoever forgets the number of *Salaats* they have missed should make up for a number that would be enough to remove any doubts.

## \*SECTION 3.7: ON THE PROSTRATION OF FORGETFULNESS\*

The (*Sujood*)<sup>35</sup> of forgetfulness in *Salaat* is a *Sunnah* act. For acts of *Salaat* omitted two *Sujoods* (*Sajdatain*) are made before *Salaam* after the completion of the two *Tashahhuds*. Another *Tashahhud* is then recited and *Salaam* made again. For additions two *Sujoods* are made after *Salaam*. The *Tashahhud* should then be repeated and *Salaam* made.

Whoever both adds and omits acts in *Salaat* should perform *Sujood* before *Salaam*. Whoever forgets *Sujood* before *Salaam* till he utters the *Salaam* can still make it if it was recent. If however, it took a long time or he had already left the Masjid then the *Sujood* would become nullified and with it the entire *Salaat*. That is if the act(s) involved constituted three *Sunnahs* or more. Otherwise, the *Salaat* would still be valid. Whoever, on the other hand, forgets the *Sujood* before *Salaam* should make it immediately even if it had taken a whole year.

Whoever omits an obligatory (*Fard*) act however, cannot mend it with *Sujood*. For omissions relating to virtuous acts (*Fadhaa'il*) no *Sujood* is required.

<sup>32</sup> This refers to the shortening of Salaat while travelling. When on a journey of at least 70km in distance one is normally allowed to shorten four Rak'at Salaats to two, etc.

<sup>33</sup> This is as in the case of Zohr and Asr which share the same Extended Time. See times of Salaat above.

<sup>34</sup> These are the three Rak'at of emphatic Sunnah one offers after Isha or as a closing for all Salaats of the day and night before Fajr.

<sup>35</sup> "Sujood" is the act of prostration. "Sajda" is one Sujood and two Sujoods are "Sajdatain".

*Sujood* before *Salaam* is not done except for the omission of two *Sunnah* acts or more. As to omitting a single *Sunnah* act there is no *Sujood* for it except in the case of silent and audible recitations in *Salaat*. Whoever, recites silently in place of audible recitation should do *Sujood* before *Salaam* and whoever recites audibly in place of silent recitation should do *Sujood* after *Salaam*.

Whoever talks forgetfully in *Salaat* should do *Sujood* after *Salaam*. Whoever pronounces the *Salaam* forgetfully after only two *Rak'at* should do *Sujood* after *Salaam*. Whoever adds a *Rak'at* or two *Rak'at* in *Salaat* should do *Sujood* after *Salaam*. If however, one doubles the number of *Rak'at* then his *Salaat* is nullified.

Whoever is unsure as to the completion of his *Salaat* should do the acts he is unsure about. Doubts concerning omissions should be resolved accordingly. Whoever is thus unsure about doing a *Rak'at* or a *Sajda* (prostration) should do so immediately and then perform the *Sujood* after *Salaam*. If the doubt is about the pronouncement of *Salaam* then it should be pronounced if the time was recent without any *Sujoods*. If however, a long time has passed then the *Salaat* itself becomes invalid.

The habitually doubtful, should put aside his doubts and not redo any acts he is unsure of. He should however, always do the *Sujood* after *Salaam* regardless of whether his doubt is about an addition or an omission.

Whoever recites the *Du'aa-ul-Qunoot*<sup>36</sup> aloud does not need to perform any *Sujoods* although it is abhorrent to do so deliberately. Similarly there are no *Sujoods* on one who adds a *Soorah* (after *Fatiha*) in the last two *Rak'at* (of a four *Rak'at* *Salaat*).

If one hears the name of *Muhammad*, (May Allah exalt his mention and grant him peace) mentioned while in *Salaat* and says the blessing on him, he has nothing on him whether that was done forgetfully or intentionally, standing or sitting.

Whoever recites two *Soorahs* or more in a single *Rak'at* or jumps from one *Soorah* to another or goes to *Ruku'* before completing the *Soorah* there is nothing on him in all of that. Whoever makes a gesture with his hands or head while in *Salaat* also has nothing on him.

Whoever repeats the *Faatiha* forgetfully should perform the *Sujood* after *Salaam*. If however this was done deliberately then the *Salaat* most probably is invalid. If one remembers the *Soorah* only after bending for *Ruku'*, he should not return to recite it. Whoever remembers silent or audible recitation before bending for *Ruku'* should repeat the whole recitation. If it concerned only the *Soorah*, he should repeat it without *Sujoods*. If however, it involved the *Faatiha* then he repeats it and performs the *Sujood* after *Salaam*. If however, he missed all that because he is already in *Ruku'* he should perform *Sujood* before *Salaam* for omitting audible recitation or after *Salaam* for silent recitation. This concerns both *Fatiha* and the *Soorah*.

Whoever laughs in *Salaat* whether forgetfully or deliberately his *Salaat* becomes invalid; and none laughs in his *Salaat* except one who is negligent and playful. As to the Believer whenever he stands for *Salaat*, he would turn with his heart away from all else except Allah, the Exalted. He leaves the world and all that it contains so that he is present with his heart and

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<sup>36</sup> See note 29 above.

mind in the Majesty of Allah and His Greatness. His heart trembles and his soul is filled with terror in awe of Allah, the Exalted and Mighty. This is the *Salaat* of the pious.

There is nothing wrong in smiling; while the crying in *Salaat* of the humbly submissive (to Allah) is forgiven and one who pauses for a while to listen to a speaker has done no harm.

Whoever arises before sitting after two *Rak'aat* and remembers before his hands and knees have left the ground he should return to the sitting position and no *Sujoods* would be necessary. If however, he has already left the ground he should proceed without returning to the sitting position and then does the *Sujood* before *Salaam*. However, if he still returns to sitting after leaving the ground either forgetfully or intentionally his *Salaat* would be valid but he should do the *Sujood* after *Salaam*.

Whoever blows<sup>37</sup> in his *Salaat* forgetfully should do the *Sujood* after *Salaam*. If however, this is done deliberately his *Salaat* becomes invalid. Whosoever sneezes in *Salaat* needs not busy himself with saying “*Al Hamdu Lillah*” (praise be to Allah) nor does he respond to one who blesses him or bless one who sneezes. If however, he should choose to praise Allah there shall be no blame on him. Whoever yawns in *Salaat* should cover his mouth and must not release any discharges except into his clothing while avoiding the articulation of any intelligible sounds.

Whoever has doubts about ritual impurity<sup>38</sup> or something impure<sup>39</sup>, and reflects a little in his *Salaat* and then feels certain that he is clean, there shall be nothing on him.

Whoever looks about forgetfully in *Salaat* there shall be nothing on him. If however, this is done deliberately then it becomes a reprehensible act. If as much as turns away from the direction of the *Qibla* then he has broken his *Salaat*. Whoever does *Salaat* while wearing silk or gold or steals in *Salaat* or looks at something forbidden he has disobeyed (his Lord) although his *Salaat* is valid.

Whoever commits an error of recitation with a word not of the Qur'an he must do *Sujood* after *Salaam*. If however, the mistaken word is of the Qur'an then there is no *Sujood* on him unless he alters the phrase or spoils the meaning, then he does the *Sujood* after *Salaam*.

Whoever dozes off in *Salaat* owes no *Sujoods*. If however, he sleeps heavily then he must repeat both the *Salaat* and *Wudhu*.

The groaning of the sick is forgiven and clearing ones throat out of necessity is excused while doing so in order to convey a message is improper although it does not invalidate *Salaat*. If one in *Salaat* responds to a caller by saying “*Subhaanallah*” (glory be to Allah) it is disliked, yet his *Salaat* remains valid.

Whoever stops in recitation and no one prompts him, should leave that *Aayat* and read the one after it. If he is unable to do so then he should proceed to *Ruku'* and not look at a copy of the Qur'an before him unless it be in the *Faatiha* in which case it must be completed either be using a copy of the Qur'an or something else. If he omits an *Aayat* of the *Faatiha*, he does the

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<sup>37</sup> This is expelling breath loudly.

<sup>38</sup> An impurity like urine, mucus or foul air from oneself.

<sup>39</sup> An impure foreign agent touching his body or clothing.

*Sujood* before *Salaam*. If however, more than an *Aayat* is omitted, then the *Salaat* becomes invalid.

Whoever prompts an Imam other than the one behind whom he is worshipping has invalidated his *Salaat*. One does not in fact prompt his Imam unless he waits to be prompted or alters the meaning.

If ones mind wanders a little into worldly affairs his reward lessens but his *Salaat* is not invalidated.

Whoever pushes away someone about to pass in front of him or makes *Sujood* on the side of his forehead or on a roll or two rolls of his turban there is nothing on him. There is likewise, no harm for involuntary vomiting or belching in *Salaat*.

The forgetfulness of the follower in *Salaat* is borne by the Imam except it be a case of omitting a *Fard* (obligatory) act.

If one following an Imam in *Salaat* forgets or dozes off or is pressed for time to make the *Ruku'* in other than the first *Rak'at* and he hopes to catch up with the Imam before the latter arises from the second *Sajda*, he should go to *Ruku'* and then join the Imam. If however, he has no such hope of catching up with the Imam, he skips the *Ruku'* and follows his Imam and then makes up an extra *Rak'at* to replace this one after the Imam's *Salaam*.

If on the other hand, he forgets the *Sujood* or is pressed for time or dozes off until the Imam stands up for the next *Rak'at*, he should go to *Sujood* even if he desires to catch up with the Imam before the latter goes to *Ruku'*. Otherwise, he skips it and follows the Imam and makes up for this later with an additional *Rak'at*. When he has made up with the additional *Rak'at*, no *Sujoods* would be required of him unless he has doubts concerning the *Ruku'* or *Sujood*.

Whoever is approached by a scorpion or snake (while in *Salaat*) and he kills it, there is nothing on him unless his action takes a long time or he turns away from the *Qibla* (in the process) in which case he breaks his *Salaat*.

Whoever is unsure whether he is in the *Witr* or the last *Rak'at* of *Asshaf'o*, should make it the last *Rak'at* of *Asshaf'o* and then do the *Sujood* after *Salaam* then the *Witr*. Whoever talks between *Asshaf'o* and *Al-Witr* forgetfully has nothing on him. If however, he does so deliberately it is abhorrent but there is still nothing on him.

One who joins *Salaat* late and makes less than a *Rak'at* with the Imam does not do the *Sujood* of forgetfulness with him be that before or after *Salaam*. If he therefore, does the *Sujood* with the Imam his *Salaat* becomes invalid. If on the other hand, he makes a full *Rak'at* or more with the Imam, he does the *Sujood* before *Salaam* with him and delays the *Sujood* after *Salaam* until he completes his *Salaat* and then makes it on his own. If he deliberately makes the after *Salaam* *Sujood* with the Imam his *Salaat* becomes invalid. If he does so forgetfully then he makes *Sujood* after *Salaam*.

If the one who joins *Salaat* late forgets after the *Salaam* of his Imam he is like one making *Salaat* alone. If such a person owes the after *Salaam* *Sujood* on account of his Imam and the before *Salaam* *Sujood* on his own account, the before *Salaam* *Sujood* would suffice him.

Whoever forgets the *Ruku'* and remembers while in *Sujood*, he should return standing and it is recommended that he repeats something of recitation and then goes to *Ruku'* and finally does the *Sujood* after *Salaam*.

Whoever forgets a *Sajda* and remembers after standing up, should return to the sitting position and go to *Sujood* except if he had already sat down before standing in which case he should not repeat the sitting. On the other hand, whoever, forgets two *Sujoods* should go back directly to *Sujood* without sitting and in all these situations he does the *Sujood* after *Salaam*.

If however, he remembers the *Sujood* after he has raised his head for the following *Rak'at*, he continues in his *Salaat* and does not return. He then cancels the *Rak'at* in which the mistake occurred and adds another *Rak'at* in its place and then does the *Sujood* before *Salaam*. The same applies if at all this happened in the first two *Rak'at* and he remembered while already in the third *Rak'at* and after *Salaam*: also if it was not in the first two or if it was in them and he remembered before starting the third as the *Soorah* and the sitting have not been missed.

Whoever pronounces the *Salaam* while unsure about the completion of his *Salaat* his *Salaat* becomes invalid.

Forgetfulness in missed *Salaats* being made up for is the same as forgetfulness in *Salaat* being observed on time.

## **\*FORGETFULNESS IN NAAFILAH\***

Forgetfulness in *Naafilah Salaat* is like forgetfulness in *Fard Salaat* except in six issues: *Al Faatiha*, the *Soorah*, silent and audible recitation, the addition of a *Rak'at* and forgetting some of the pillars: obligatory acts if it takes a long time.

Whoever forgets the *Faatiha* in *Naafilah* and remembers after going to *Ruku'*, he continues and repairs this with the *Sujood* before *Salaam* as opposed to the *Fard Salaat* where he will have to nullify that *Rak'at*, add another *Rak'at* and go ahead, then his *Sujood* would be as we mentioned in the case of one who omits the *Sujood*.

Whoever forgets the *Soorah* or audible or silent recitation in *Naafilah* and remembers after *Ruku'*, he should continue and no *Sujoods* would be required of him as opposed to the *Fard*.

Whoever arises unto the third *Rak'at* in *Naafilah* and remembers before going to *Ruku'*, he should return sitting and do the *Sujood* after *Salaam*. If however, he has already gone to *Ruku'*, he continues and adds a fourth *Rak'at* and then does the *Sujood* before *Salaam*. This is as opposed to the *Fard* where he should return sitting at whichever point he remembers and then repairs it with the *Sujood* after *Salaam*.

Whoever forgets an obligatory element in *Naafilah* such as *Ruku'* or *Sujood* and does not remember until he has said the *Salaam* and a long time has passed, there would be no need for him to repeat it. This is again as opposed to *Fard Salaat* in which case he would always have to repeat it.

Whoever intentionally cuts short his *Naafilah* or leaves out a *Rak'at* or a *Sajda* deliberately should always repeat it.

Whoever sighs in his *Salaat* has nothing on him unless he distinctly articulates a letter.

### **\*FORGETFULNESS ON THE PART OF THE IMAM\***

If the Imam makes an error of omission or addition the follower(s) calls his attention by saying “*Subhaanallah*”, Glory be to Allah.

When your Imam arises after two *Rak'at* (without sitting first) say *Subhaanallah!* If however, he has already left the ground, follow him<sup>40</sup>. If he sits after the first or second *Rak'at*, arise and do not sit with him<sup>41</sup>. If he makes only one *Sajda* and leaves the second, say *Subhaanallah* and do not arise with him unless you fear he will go into *Ruku'* in which case you must follow him and do not after that sit with him neither in the second nor third *Rak'at*. When (he finally) makes *Salaam*, add another *Rak'at* in place of the *Rak'at* you cancelled thereby completing your *Salaat* and do the *Sujood* before *Salaam*. If this happens in a congregation then it is best that you put one of you forward to complete the *Salaat* with you.

If the Imam adds a third *Sajda*, say *Subhaanallah* and do not make the *Sujood* with him.

When the Imam arises unto a fifth *Rak'at*, he who is sure of its necessity should follow him; likewise he who is in doubt. He who is certain it is an addition should remain sitting. If the former sits and the latter arises then their *Salaat* becomes invalid.

If the Imam pronounces the *Salaam* before the completion of the *Salaat*, the one behind him should say *Subhaanallah*. If he (the Imam) believes him, he completes his *Salaat* and does the *Sujood* after *Salaam*. If however, he has doubts about the information, he asks two trusted persons and it would be permissible for them to talk in this situation. If however, he is certain the *Salaat* is complete he acts according to his certainty and leaves the two trusted ones unless there be many people behind him in which case he leaves his certainty and refers to them.

**\*Completed By the Grace of Allah\***

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<sup>40</sup> Remember in cases like this if he returns sitting then it is *Sujood* after *Salaam*. If he continues without sitting, it is *Sujood* before *Salaam*.

<sup>41</sup> Here also you say *Subhaanallah* to call his attention to the error.