



Al-Isnad

منهج السالكين
الفقه في الدين و توضيح

Manhaj Al-Sālikīn

تأليف الشيخ العلامة
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(d. 1376 AH)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَبِهِ نَسْتَعِينُ

الْحَمْدُ لِلَّهِ، نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَتُوبُ إِلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَسَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

All praise belongs to Allah. We praise Him, seek His aid and forgiveness and repent to Him. We seek refuge in Allah from the evil of ourselves and the evil consequences of our actions. Whomsoever Allah guides, none can misguide, and whomsoever Allah misguides will find no guide. I testify that none has the right to be worshipped except Allah alone and without partner. I also testify that Muhammad is His slave and Messenger, (ﷺ).

أَمَّا بَعْدُ:

فَهَذَا كِتَابٌ مُخْتَصَرٌ فِي الْفِقْهِ، جُمِعَتْ فِيهِ بَيْنَ الْمَسَائِلِ وَالِدَّلَائِلِ؛ وَاقْتَصَرْتُ فِيهِ عَلَى أَهَمِّ الْأُمُورِ، وَأَعْظَمِهَا نَفْعًا، لِشِدَّةِ الضَّرُورَةِ إِلَى هَذَا الْمَوْضُوعِ، وَكَثِيرًا مَا أَقْتَصِرُ عَلَى النَّصِّ إِذَا كَانَ الْحُكْمُ فِيهِ وَاضِحًا؛ لِسَهُولَةِ حِفْظِهِ وَفَهْمِهِ عَلَى الْمُبْتَدِئِينَ لِأَنَّ الْعِلْمَ: مَعْرِفَةُ الْحَقِّ بِدَلِيلِهِ.

To proceed: This is a summarised work of *fiqh*. I have included both issues and evidences, only mentioning the most important and beneficial matters, due to the very dire need of such discussion. I will often suffice with the textual evidence if the ruling therefrom is evident, as that is then easier to memorise and understand for the beginner student. Indeed, knowledge is to know the truth based on evidence.

وَالْفِقْهُ: مَعْرِفَةُ الْأَحْكَامِ الشَّرْعِيَّةِ الْفَرَعِيَّةِ بِأَدِلَّتِهَا مِنَ الْكِتَابِ، وَالسُّنَّةِ، وَالْإِجْمَاعِ، وَالْقِيَاسِ الصَّحِيحِ. وَأَقْتَصِرُ عَلَى الْأَدِلَّةِ الْمَشْهُورَةِ؛ خَوْفًا مِنَ التَّطْوِيلِ، وَإِذَا كَانَتِ الْمَسْأَلَةُ خِلَافِيَّةً، اقْتَصَرْتُ عَلَى الْقَوْلِ الَّذِي تَرَجَّحَ عِنْدِي، تَبَعًا لِلْأَدِلَّةِ الشَّرْعِيَّةِ

Fiqh is to know the practical *shari'* rulings with their evidences from the Qur'an, *Sunnah*, consensus and correct analogy. I will suffice with well-known evidences out of fear of

prolonging this book. If the issue is one of difference of opinion, I suffice with the position that I consider to be strongest, based on the *shari'* evidences.

1. الأحكام خمسة:

1. الْوَاجِبُ : وَهُوَ مَا أُثِيبَ فَاعِلُهُ، وَعُقُوبَ تَارِكُهُ .
 2. وَالْحَرَامُ : ضِدُّهُ.
 3. وَالْمَكْرُوهُ مَا أُثِيبَ تَارِكُهُ، وَلَمْ يُعَاقَبْ فَاعِلُهُ.
 4. وَالْمُسْتَوْنُ : ضِدُّهُ.
 5. وَالْمُبَاحُ : وَهُوَ الَّذِي فَعَلُهُ وَتَرَكُهُ عَلَى حَدِّ سَوَاءٍ.
- 2- وَيَجِبُ عَلَى الْمُكَلَّفِ أَنْ يَتَعَلَّمَ مِنْهُ كُلَّ مَا يَحْتَاجُ إِلَيْهِ فِي عِبَادَاتِهِ وَمُعَامَلَاتِهِ وَغَيْرِهَا. قَالَ (ﷺ): مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ - مُتَّفَقٌ عَلَيْهِ .

The Five Rulings:

1. Obligatory – that which brings reward for the doer and punishment for the one who leaves it
2. Prohibited – opposite of the above
3. Disliked – that which brings reward for the doer but no punishment for the one who leaves it
4. Recommended – opposite of the above
5. Permissible – doing or leaving this is equal

A person should learn of the above that which they need for their worship and dealings. The Prophet (ﷺ) said, “Allah gives understanding of the religion to those whom He wants good for.” [Al-Bukhārī & Muslim]

كِتَابُ الطَّهَّارَةِ

Book of Purification

قال النبي (ﷺ) { بني الإسلام على خمس : شهادة أن لا إله إلا الله ، وأن محمدا رسول الله ، وإقام الصلاة ، وإيتاء الزكاة ، وحج البيت ، وصوم رمضان } . متفق عليه

The Prophet (ﷺ) said, "Islam was built upon five: the testimony of Allah's oneness and that Muhammad is Allah's Messenger, establishing the prayer, giving *zakah*, pilgrimage to the House and fasting Ramadan." [Al-Bukhārī & Muslim]

فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ: عِلْمُ الْعَبْدِ وَاعْتِقَادِهِ وَالتَّزَامِهِ أَنَّهُ لَا يَسْتَحِقُّ الْأُلُوهِيَّةَ وَالْعُبُودِيَّةَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.

فَيُوجِبُ ذَلِكَ عَلَى الْعَبْدِ: إِخْلَاصَ جَمِيعِ الدِّينِ لِلَّهِ تَعَالَى, وَأَنْ تَكُونَ عِبَادَتُهُ الظَّاهِرَةُ وَالْبَاطِنَةُ كُلُّهَا لِلَّهِ وَحْدَهُ, وَأَنْ لَا يُشْرِكَ بِهِ شَيْئًا فِي جَمِيعِ أُمُورِ الدِّينِ.

وَهَذَا أَصْلُ دِينِ جَمِيعِ الْمُرْسَلِينَ وَاتَّبَاعِهِمْ, كَمَا قَالَ تَعَالَى: وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ [الْأَنْبِيَاءُ: 25] .

The testimony of worshipping Allah alone is that a person knows, believes and holds onto the fact that nothing else is deserving of worship or divinity except for Allah alone and without partner.

This knowledge and belief necessitates making all of the religion sincerely for Allah's sake. Thus, all inward and outward acts of worship are for Allah alone, and no *shirk* is committed in any aspect of the religion.

This was the basis of the religion of all the Messengers and their followers. Allah says, "We never sent any messenger before you without revealing to him: 'There is no god but Me, so worship Me.'" [21:25]

وَشَهَادَةُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: أَنَّ يَعْتَقِدَ الْعَبْدُ أَنَّ اللَّهَ أَرْسَلَ مُحَمَّدًا (ﷺ) إِلَى جَمِيعِ الثَّقَلَيْنِ - الْإِنْسِ وَالْجِنِّ - بَشِيرًا وَنَذِيرًا، يَدْعُوهُمْ إِلَى تَوْحِيدِ اللَّهِ وَطَاعَتِهِ، بِتَصْدِيقِ خَبَرِهِ، وَامْتِنَالِ أَمْرِهِ، وَاجْتِنَابِ نَهْيِهِ، وَأَنَّهُ لَا سَعَادَةَ وَلَا صَلَاحَ فِي الدُّنْيَا وَالْآخِرَةِ إِلَّا بِالْإِيمَانِ بِهِ وَطَاعَتِهِ، وَأَنَّهُ يَجِبُ تَقْدِيمُ مَحَبَّتِهِ عَلَى مَحَبَّةِ النَّفْسِ وَالْوَلَدِ وَالنَّاسِ أَجْمَعِينَ.

The testimony that Muhammad is Allah's Messenger, is to believe that Allah sent Muhammad (ﷺ) to both the humans and *jinn*, as a giver of good news and a warner. He called them to worship and obey Allah alone. We affirm the truthfulness of his statements, obey his commands and stay away from his prohibitions. We believe that there is no happiness or success in this life or the next except through believing in his message and obeying him. It is obligatory to love him more than oneself, children and all others.

وَأَنَّ اللَّهَ أَيْدَهُ بِالْمُعْجَزَاتِ الدَّالَّةِ عَلَى رِسَالَتِهِ، وَمَا جَبَلَهُ اللَّهُ عَلَيْهِ مِنَ الْعُلُومِ الْكَامِلَةِ، وَالْأَخْلَاقِ الْعَالِيَةِ، وَمَا اشْتَمَلَ عَلَيْهِ دِينُهُ مِنْ أَهْدَى وَالرَّحْمَةِ وَالْحَقِّ، وَالْمَصَالِحِ الدِّينِيَّةِ وَالدُّنْيَوِيَّةِ

وَأَيَّتُهُ الْكُبْرَى: هَذَا الْقُرْآنُ الْعَظِيمُ، بِمَا فِيهِ مِنَ الْحَقِّ فِي الْأَخْبَارِ وَالْأَمْرِ وَالنَّهْيِ، وَاللَّهُ أَعْلَمُ.

Allah aided him with miracles that attested to his mission, and with complete knowledge that Allah gave to him, with a noble character, with a religion that comprises of guidance, mercy, the truth and worldly and afterlife benefits.

فَصْلٌ فِي الْمِيَاهِ

SECTION: WATER

وَأَمَّا الصَّلَاةُ: فَلَهَا شُرُوطٌ تَتَقَدَّمُ عَلَيْهَا. فَمِنْهَا:

الطَّهَارَةُ: كَمَا قَالَ النَّبِيُّ (ﷺ): (لَا يَقْبَلُ اللَّهُ صَلَاةَ بَغِيرِ طَهْوٍ) مُتَّفَقٌ عَلَيْهِ. فَمَنْ لَمْ يَتَطَهَّرْ مِنَ الْحَدَثِ الْأَكْبَرِ وَالْأَصْغَرِ وَالنَّجَاسَةِ فَلَا صَلَاةَ لَهُ.

و الطهارة نوعان:

أحدهما: الطهارة بالماء، وَهِيَ الْأَصْلُ .

Prayer has a number of pre-conditions. From them:

Purification, as the Prophet (ﷺ) said, “Allah does not accept a prayer without purification.” [Al-Bukhārī & Muslim] Therefore, whoever does not purify themselves from minor and major impure states as well as all other impurities, cannot pray.

Purification is of two types:

The First: Purification with water and this is the norm.

فَكُلُّ مَاءٍ نَزَلَ مِنَ السَّمَاءِ، أَوْ نَبَعَ مِنَ الْأَرْضِ، فَهُوَ طَهُورٌ، يُطَهَّرُ مِنَ الْأَحْدَاثِ وَالْأَخْبَاثِ. وَلَوْ تَغَيَّرَ لَوْنُهُ أَوْ طَعْمُهُ أَوْ رِيحُهُ بِشَيْءٍ طَاهِرٍ، كَمَا قَالَ النَّبِيُّ (ﷺ): إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ (رَوَاهُ أَهْلُ السُّنَنِ وَهُوَ صَحِيحٌ).

Every water that falls from the sky or comes from the ground is pure, it purifies from states of impurity and physical impurities, even if its colour, taste or scent is changed by something else pure. The Prophet (ﷺ) said, “Water is pure, nothing makes it impure.” Collected by the authors of the *Sunan* and is authentic.

فَإِنْ تَغَيَّرَ أَحَدُ أَوْصَافِهِ بِنَجَاسَةٍ فَهُوَ نَجِسٌ، يَجِبُ اجْتِنَابُهُ

If one of its properties is changed by an impurity, then it becomes impure and should be avoided.

والأصل في الأشياء : " الطهارة والإباحة "

The norm is that things are pure and permissible.

فَإِذَا شَكَّ الْمُسْلِمُ فِي نَجَاسَةِ مَاءٍ أَوْ ثَوْبٍ أَوْ بُقْعَةٍ أَوْ غَيْرِهَا: فَهُوَ طَاهِرٌ, أَوْ تَيَقَّنَ الطَّهَارَةَ وَشَكَّ فِي الْحَدَثِ: فَهُوَ طَاهِرٌ ; لِقَوْلِهِ (ﷺ) فِي الرَّجُلِ يُحْتَئِلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ : (لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا) مُتَّفَقٌ عَلَيْهِ

If the Muslim is doubtful regarding the purity of water, clothing or the ground etc., it is considered to be pure. Likewise, if he is certain that he is in a state of purity and then doubts having broken that state, then he is still in a state of purity. The Prophet (ﷺ) said to the man who thought he felt something come out during prayer, "Don't break the prayer until you hear a sound or smell something." [Al-Bukhārī & Muslim]

بَابُ الْأَيَّةِ

Chapter of Utensils

وَجَمِيعُ الْأَوَانِي مُبَاحَةٌ

All utensils are permissible

إِلَّا آيِنَةَ الذَّهَبِ وَالْفِضَّةِ وَمَا فِيهِ شَيْءٌ مِنْهُمَا , إِلَّا الْيَسِيرَ مِنَ الْفِضَّةِ لِلْحَاجَةِ ; لِقَوْلِهِ (ﷺ) (لَا تَشْرَبُوا فِي آيِنَةِ الذَّهَبِ وَالْفِضَّةِ , وَلَا تَأْكُلُوا فِي صِحَافِهَا فَإِنَّهَا هُمْ فِي الدُّنْيَا , وَلَكُمْ فِي الْآخِرَةِ) مُتَّفَقٌ عَلَيْهِ

Except for utensils of pure gold and silver or containing gold and silver, other than a small amount of silver used for a need. The Prophet (ﷺ) said, "Do not drink from gold or silver

utensils, not eat from such dishes, for they are for them in this world and for you in the next life.” [Al-Bukhārī & Muslim]

بَابُ الْأِسْتِنْجَاءِ وَآدَابِ قَضَاءِ الْحَاجَةِ

Chapter: *Al-Istinjā'* & Etiquettes of Relieving Oneself

– يُسْتَحَبُّ إِذَا دَخَلَ الْخَلَاءَ : أَنْ يَمُدَّ رِجْلَهُ الْيُسْرَى, وَيَقُولَ: بِسْمِ اللَّهِ, اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
الْحُبْثِ وَالْخَبَائِثِ

It is recommended when entering the toilet to enter with the left foot and say, 'In the name of Allah, I seek refuge in You from all impurities and devils'.

وَإِذَا خَرَجَ مِنْهُ قَدَمَ الْيَمْنَى وَقَالَ: غُفْرَانُكَ. الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

When leaving, the right foot is given precedence and say, 'I seek Your pardon. All praise is due to Allah who removed harm from me and granted me health'.

وَيَعْتَمِدُ فِي جُلُوسِهِ عَلَى رِجْلِهِ الْيُسْرَى, وَيَنْصِبُ الْيُمْنَى, وَيَسْتَتِرُ بِحَائِطٍ أَوْ غَيْرِهِ, وَيَبْعَدُ إِنْ كَانَ فِي
الْفَضَاءِ.

وَلَا يَحِلُّ لَهُ أَنْ يَقْضِيَ حَاجَتَهُ فِي طَرِيقٍ, أَوْ فِي مَحَلٍّ جُلُوسٍ لِلنَّاسِ, أَوْ تَحْتَ الْأَشْجَارِ الْمَثْمَرَةِ, أَوْ فِي
مَحَلٍّ يُوْذِي بِهِ النَّاسُ.

He squats leaning on his left leg and raising his right. He conceals himself with a wall or something similar, and goes afar if out in the open. It is impermissible to relieve oneself on the road, or places where people gather, below fruit trees or any place that may cause inconvenience to others.

وَلَا يَسْتَقْبِلُ الْقِبْلَةَ أَوْ يَسْتَدْبِرُهَا حَالَ قَضَاءِ الْحَاجَةِ

لِقَوْلِهِ (ﷺ) : (إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرِّفُوا أَوْ غَرِّبُوا) مُتَّفَقٌ عَلَيْهِ

He should not face the *qiblah* or show his back to it whilst relieving himself. The Prophet (ﷺ) said, “When relieving yourself, do not face the *qiblah* nor show your back to it to urinate or defecate. Rather, face to the right or left.” [Al-Bukhārī & Muslim]

فَإِذَا قَضَى حَاجَتَهُ اسْتَجْمَرَ بِثَلَاثَةِ أَحْجَارٍ وَخَوَّهَا، تُنْفِي الْمَحَلَّ، ، ثُمَّ اسْتَنْجَى بِالْمَاءِ ، وَيَكْفِي الْاِقْتِصَارُ عَلَى أَحَدِهِمَا

When he finishes relieving himself, he should use three stones or something similar to cleanse the area. He should then use water to make *istinjā*. It is also sufficient to use one or the other.

وَلَا يَسْتَجْمَرُ بِالرُّوثِ وَالْعِظَامِ ، لَنْهَى النَّبِيُّ (ﷺ) عَنْ ذَلِكَ، وَكَذَلِكَ كُلُّ مَا لَهُ حُرْمَةٌ

He should not use dung or bones as the Prophet (ﷺ) forbade this. Likewise, he should avoid anything which is respected.

فَصْلٌ

Section

وَيَكْفِي فِي غَسْلِ جَمِيعِ النَّجَاسَاتِ عَلَى الْبَدَنِ ، أَوْ الثَّوْبِ ، أَوْ الْبُقْعَةِ ، أَوْ غَيْرِهَا: أَنْ تَزُولَ عَيْنُهَا عَنْ الْمَحَلِّ .

لِأَنَّ الشَّارِعَ لَمْ يَشْتَرِطْ فِي جَمِيعِ غَسْلِ النَّجَاسَاتِ عَدَدًا إِلَّا فِي نَجَاسَةِ الْكَلْبِ ، فَاشْتَرَطَ فِيهَا سَبْعَ غَسَلَاتٍ، إِحْدَاهَا بِالتُّرَابِ. فِي الْحَدِيثِ الْمُتَّفَقِ عَلَيْهِ

It is enough when washing any type of impurity from the body, clothing, ground etc. that its trace is removed. The *shari'ah* did not specify a specific number of washings for impurities except for the impurity of the dog, in which case seven washings are stipulated, once with dirt, as mentioned in the narration in Al-Bukhārī & Muslim.

وَالْأَشْيَاءُ النَّجِسَةُ

1- بَوْلُ الْآدَمِيِّ.

2- وَعُذْرَتُهُ.

3- وَالدَّمُ , إِلَّا أَنَّهُ يُغْفَى عَنِ الدَّمِ الْيَسِيرِ .

وَمِثْلُهُ: الدَّمُ الْمَسْفُوحُ مِنَ الْحَيَوَانِ الْمَأْكُولِ, دُونَ الَّذِي يَبْقَى فِي اللَّحْمِ وَالْعُرْوِقِ. فَإِنَّهُ طَاهِرٌ.

4- وَمِنَ النَّجَاسَاتِ: بَوْلُ وَرَوْتُ كُلِّ حَيَوَانٍ مُحَرَّمٍ أَكْلُهُ.

5- وَالسِّبَاغُ كُلُّهَا نَجِسَةٌ.

6- وَكَذَلِكَ الْمَيْتَاتُ, إِلَّا: مَيْتَةَ الْآدَمِيِّ, وَمَا لَا نَفْسَ لَهُ سَائِلَةً وَالسَّمَكَ وَالْجَرَادَ ; لِأَنَّهَا طَاهِرَةٌ.

Impurities are:

1. Human urine
2. Human faeces
3. Blood – a small amount is overlooked. Similar to it is flowing blood from permissible to consume animals, and not what remains behind in meat for this is pure.
4. The urine and dung of animals impermissible to consume
5. All predators
6. All carrion except for the human dead and that which is has no flowing blood. Fish and locusts are also exempt as they are pure.

قَالَ تَعَالَى: (حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ) إِلَى آخِرِهَا [الْمَائِدَةُ: 3] .

وَقَالَ النَّبِيُّ (ﷺ): (الْمُؤْمِنُ لَا يَنْجُسُ حَيًّا وَلَا مَيِّتًا) .

وَقَالَ: (أَحِلَّ لَنَا مَيِّتَتَانِ وَدَمَانِ, أَمَّا الْمَيِّتَتَانِ: فَالْحُوتُ وَالْجَرَادُ. وَأَمَّا الدَّمَانِ: فَالْكَبِدُ وَالطَّحَالُ) رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ .

Allah says, "Impermissible for you is carrion, blood... [5:3]

The Prophet (ﷺ) said, "The believer is never impure in life or death."

He also said, "Two types of dead and two types of blood are permissible for us. As for the two types of dead: fish and locusts, and as for the two types of blood: liver and spleen." Collected by Ahmad and Ibn Mājah

وَأَمَّا أَزْوَاجُ الْحَيَوَانَاتِ الْمَأْكُولَةِ وَأَبْوَاهُهَا: فَهِيَ طَاهِرَةٌ.

وَمَنِ الْآدَمِي طَاهِرٌ، كَانَ النَّبِيُّ (ﷺ) يَغْسِلُ رَطْبَهُ، وَيَقْرُقُ يَابِسَهُ.

وَبَوْلُ الْغُلَامِ الصَّغِيرِ، الَّذِي لَمْ يَأْكُلِ الطَّعَامَ لِشَهْوَةٍ: يَكْفِي فِيهِ النَّضْحُ.

كَمَا قَالَ النَّبِيُّ (ﷺ): (يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ , وَيُرَشُّ مِنْ بَوْلِ الْغُلَامِ) رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ.

As the droppings and urine of permissible to consume animals is pure.

Human semen is also pure. The Prophet (ﷺ) would wash fresh semen and scratch off dry semen.

The urine of a male toddler who has yet to eat solid food can be cleansed by sprinkling water over it. The Prophet (ﷺ) said, "The urine of the female child is washed, and water is sprinkled over the urine of the male child." Collected by Abu Dāwūd and Al-Nasā'ī

وَإِذَا زَالَتْ عَيْنُ النَّجَاسَةِ طَهَرَ الْمَحْلُ وَلَمْ يَضُرَّ بَقَاءُ اللَّوْنِ وَالرَّيْحِ; لِقَوْلِهِ (ﷺ) لِحَوْلَةِ فِي دَمِ الْخَيْضِ (يَكْفِيكَ الْمَاءُ, وَلَا يَضُرُّكَ أَثَرُهُ)

If the actual impurity is removed, the area becomes pure, and trace amounts of colour or smell have no bearing. The Prophet (ﷺ) said to Khawlah concerning menstrual blood, "Water is sufficient, and its remnants will not harm you."

بَابُ صِفَةِ الْوُضُوءِ

Chapter: Description of *Wuḍū'*

وَهُوَ: أَنْ يَنْوِيَ رَفْعَ الْحَدَثِ, أَوْ الْوُضُوءَ لِلصَّلَاةِ وَنَحْوِهَا.

وَالنِّيَّةُ: شَرْطٌ لْجَمِيعِ الْأَعْمَالِ مِنْ طَهَارَةٍ وَغَيْرِهَا ; لِقَوْلِهِ (ﷺ) : (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ, وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى) مُتَّفَقٌ عَلَيْهِ

The description is to intend to remove the spiritual state of impurity or to make ablution for prayer or something similar.

The intention is a condition for all actions, whether for purification or otherwise, due to the statement of the Prophet (ﷺ), "Indeed actions are judged by intention, and everyone will get what they intended." [Al-Bukhārī & Muslim]

ثُمَّ يَقُولُ: "بِسْمِ اللَّهِ".

وَيَغْسِلُ كَفَّيْهِ ثَلَاثًا.

ثُمَّ يَتَمَضَّمُضَ وَيَسْتَنْشِقُ ثَلَاثًا, بِثَلَاثِ غَرَفَاتٍ.

ثُمَّ يَغْسِلُ وَجْهَهُ ثَلَاثًا.

وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا

وَيَمْسَحُ رَأْسَهُ مِنْ مُقَدِّمِ رَأْسِهِ إِلَى قَفَاهُ بِيَدَيْهِ . ثُمَّ يُعِيدُهُمَا إِلَى الْمَحَلِّ الَّذِي بَدَأَ مِنْهُ مَرَّةً وَاحِدَةً.

ثُمَّ يَدْخُلُ سَبَّاحَتَيْهِ فِي صِمَاحِي أُذُنَيْهِ, وَيَمْسَحُ بِإِبْهَامَيْهِ ظَاهِرَهُمَا.

ثُمَّ يَغْسِلُ رِجْلَيْهِ مَعَ الْكَعْبَيْنِ ثَلَاثًا ثَلَاثًا.

هَذَا أَكْمَلُ الْوُضُوءِ الَّذِي فَعَلَهُ النَّبِيُّ (ﷺ)

He then says, 'In the name of Allah'

Washes his hands three times

He then washes his mouth and nose three times with three handfuls of water

He then washes his face three times

He then washes his hands to his elbows three times

He then wipes over his head from the front to the back with his hands, and then returns them back to the front once. He then enters his forefingers into the inner part of his ears and uses his thumbs to wipe the outer ears.

He then washes his feet to his ankles three times

This is the complete *wuḍū'* performed by the Prophet (ﷺ)

وَالْفَرَضُ مِنْ ذَلِكَ:

1- أَنْ يَغْسِلَ مَرَّةً وَاحِدَةً.

2- وَأَنْ يُرَتِّبَهَا عَلَى مَا ذَكَرَهُ اللَّهُ تَعَالَى فِي قَوْلِهِ: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ) [الْمَائِدَةِ: 6] .

3- وَأَنْ لَا يَفْصِلَ بَيْنَهَا بِفَاصِلٍ طَوِيلٍ عَرَفًا, بِحَيْثُ لَا يَنْبَنِي بَعْضُهُ عَلَى بَعْضٍ, وَكَذَا كُلُّ مَا اشْتَرَطَتْ لَهُ الْمُؤَالَاةُ

The obligatory parts are:

1. To wash each part once
2. To maintain the correct order commanded by Allah in His statement, "O you who believe, when you wish to stand for prayer then wash your faces, your hands to your elbows, wipe over your heads and wash your feet to your ankles." [5:6]
3. There should be no long gaps between each part of the ablution to the extent that each part is not considered to be part of the whole. This is the case in every action for which the condition is that it should be together.

فصل

Section

فَإِنْ كَانَ عَلَيْهِ خُفَّانِ وَخَوَّهُمَا مَسَحَ عَلَيْهِمَا إِنْ شَاءَ

يَوْمًا وَلَيْلَةً لِلْمُقِيمِ - وَثَلَاثَةَ أَيَّامٍ بِلَيَالِيهِنَّ لِلْمُسَافِرِ. بِشَرْطِ أَنْ يَلْبَسَهُمَا عَلَى طَهَارَةٍ.

وَلَا يَمْسَحُهُمَا إِلَّا فِي الْحَدَثِ الْأَصْغَرِ.

If he is wearing leather or other socks, he may wipe over them if he chooses:

One day and night for the resident, and three days and nights for the traveller, on the condition that he wore them in a state of purity. The wiping is only done for the minor state of impurity.

عن أنس مرفوعاً : { إذا توضأ أحدكم ولبس خفيه فليمسح عليهما وليصل فيهما ، ولا يخلعهما إن شاء إلا من جنابة } رواه الحاكم وصححه.

فَإِنْ كَانَ عَلَى أَعْضَاءٍ وَضُوئِهِ جَبِيرَةٌ عَلَى كَسْرٍ، أَوْ دَوَاءٌ عَلَى جُرْحٍ، وَيَضُرُّهُ الْعُسْلُ: مَسَحَهُ بِالْمَاءِ فِي الْحَدَثِ الْأَكْبَرِ وَالْأَصْغَرِ حَتَّى يَبْرَأَ.

وَصِفَةُ مَسَحِ الْخُفَّيْنِ : أَنْ يَمْسَحَ أَكْثَرَ ظَاهِرِهِمَا.

وَأَمَّا الْجَبِيرَةُ: فَيَمْسَحُ عَلَى جَمِيعِهَا.

Anas narrated, "If one of you makes *wuḍū'* and then wears socks, let him wipe over them and pray in them. he does not have to remove them unless he chooses to do so except from major ritual impurity." Collected by Al-Ḥākim and authenticated by him.

If one of his limbs is covered by a cast due to a break or by medicine and washing will harm him, he may wipe over it with water for minor and major states of impurity until he is healed.

The description of wiping over the socks is to wipe over most of the top. Casts and bandages should be wiped all over.

بَابُ نَوَاقِضِ الْوُضُوءِ

Chapter: Nullifiers of *Wuḍū'*

وَهِيَ:

1- الْخَارِجُ مِنَ السَّبِيلَيْنِ مُطْلَقًا.

2- وَالْدَّمُ الْكَثِيرُ وَخَوُّهُ.

3- وَزَوَالُ الْعَقْلِ بِنَوْمٍ أَوْ غَيْرِهِ.

4- وَأَكْلُ لَحْمِ الْجُرُورِ.

5- وَمَسُّ الْمَرْأَةِ بِشَهْوَةٍ.

6- وَمَسُّ الْفَرْجِ.

7- وَتَغْسِيلُ الْمَيِّتِ.

8- وَالرَّدَّةُ: وَهِيَ تُحِبُّ الْأَعْمَالَ كُلَّهَا

The nullifiers are:

1. Anything which comes out of the private area
2. A lot of blood
3. Loss of consciousness from sleep or something else
4. Eating camel meat
5. Touching a woman with desire
6. Touching the private parts
7. Washing the deceased
8. Apostasy as it nullifies all actions

لِقَوْلِهِ تَعَالَى: أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ [الْمَائِدَةِ: 6] .

وَسُئِلَ النَّبِيُّ (ﷺ) : (أَتَتَوَضَّأُ مِنْ حُومِ الْإِبِلِ ؟ فَقَالَ: "نَعَمْ") رَوَاهُ مُسْلِمٌ .

وَقَالَ فِي الْخَفَيْنِ : (وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ) رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ وَصَحَّحَهُ

Allah says, "...if one you defecate or touches a woman..." [5:6]

The Prophet (ﷺ) was asked, "Should we make *wuḍū'* from camel meat?" He replied, "Yes."
Collected by Muslim

He also said concerning wiping over socks, "...but from defecation, urination and sleep."
Collected by Al-Nasā'ī and Al-Tirmidhī and authenticated by him.

بَابُ مَا يُوجِبُ الْغُسْلُ وَصِفَتُهُ

Chapter: What Necessitates *Ghusl* and Its Description

– وَجِبَ الْغُسْلُ مِنْ:

الْجَنَابَةِ: وَهِيَ:

أ- إِنْزَالُ الْمَنِيِّ بِوَطْءٍ أَوْ غَيْرِهِ.

ب- أَوْ بِالتَّقَاءِ الْحَتَائِنِ.

و خروج دم الحيض، و النفاس

و موت غير شهيد

و إسلام كافر

قال تعالى: (وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا) المائدة: 6

و قال تعالى: (وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ) الآية البقرة:

222 أي: إذا اغتسلن

و قد أمر النبي (ﷺ) بِالْغُسْلِ مِنْ تَغْسِيلِ الْمَيِّتِ

وَأَمَرَ مَنْ أَسْلَمَ أَنْ يَغْتَسِلَ

Ritual bathing is obligatory for:

1. Major ritual impurity, which is:
 1. Ejaculation from sexual intercourse or other means
 2. When the two private parts touch
2. Menstrual blood and post-partum blood

3. Death for other than a martyr
4. A disbeliever accepting Islam

Allah says, "If in a state of major ritual impurity, then wash your whole body." [5:6]

Allah says, "Do not approach them until they are cleansed; when they are cleansed, you may approach them as Allah has ordained." [2:222] i.e. after ritual bathing

The Prophet (ﷺ) would command bathing after washing the deceased. He also commanded the new Muslim to ritually bathe.

وَأَمَّا صِفَةُ غَسْلِ النَّبِيِّ (ﷺ) مِنَ الْجَنَابَةِ

1- فَكَانَ يَغْسِلُ فَرْجَهُ أَوَّلًا.

2- ثُمَّ يَتَوَضَّأُ وُضُوءًا كَامِلًا.

3- ثُمَّ يَخْتِثِي الْمَاءَ عَلَى رَأْسِهِ ثَلَاثًا، يَرْوِيهِ بِذَلِكَ.

• - ثُمَّ يَفِيضُ الْمَاءَ عَلَى سَائِرِ جَسَدِهِ

5- ثُمَّ يَغْسِلُ رِجْلَيْهِ بِمَحَلِّ آخَرٍ.

وَالْفَرَضُ مِنْ هَذَا:

غَسْلُ جَمِيعِ الْبَدَنِ، وَمَا تَحْتَ الشُّعُورِ الْخَفِيفَةِ وَالْكَثِيفَةِ. وَاللَّهُ أَعْلَمُ.

The manner of ritually bathing as described from the Prophet (ﷺ) for major ritual impurity is:

1. He would wash his private parts first
2. Then perform a complete *wudū'*
3. He would then pour water over his head thrice, rubbing it in
4. He would then pour water over the rest of his body

5. He would then wash his feet in another place

The obligatory aspect of this is to ensure water reaches every part of the body, including the roots of all hair; thick and thin. Allah knows best.

بَابُ التَّيَمُّمِ

Chapter: *Tayammum*

وَهُوَ النَّوعُ الثَّانِي مِنَ الطَّهَّارَةِ.

وَهُوَ بَدَلٌ عَنِ الْمَاءِ إِذَا تَعَذَّرَ اسْتِعْمَالُ الْمَاءِ لِأَعْضَاءِ الطَّهَّارَةِ أَوْ بَعْضِهَا لِعَدَمِهِ، أَوْ خَوْفِ ضَرَرٍ بِاسْتِعْمَالِهِ.

This is the second type of purification.

It is a replacement for water where water cannot be used to wash all or some of the limbs in *wudu'*, due to a lack of water or fear of some harm as a result of using water.

فَيَقُومُ التُّرَابُ مَقَامَ الْمَاءِ بِأَنْ:

1- يَنْوِي رَفْعَ مَا عَلَيْهِ مِنَ الْأَخْذَاتِ.

• - ثم يقول: (بسم الله)

3- ثُمَّ يَضْرِبُ التُّرَابَ بِيَدِهِ مَرَّةً وَاحِدَةً.

4- يَمْسَحُ بِهِمَا جَمِيعَ وَجْهِهِ وَجَمِيعَ كَفَّيْهِ.

فَإِنْ ضَرَبَ مَرَّتَيْنِ فَلَا بَأْسَ.

The earth takes the place of water by:

1. Intending the lifting of an impure state
2. Saying, 'In the name of Allah'
3. Striking the ground once with the hands
4. Wiping over the face and hands

To strike the ground twice is also allowed.

قَالَ اللَّهُ تَعَالَى: (فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُسَبِّحَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ) [المائدة: 6] .

وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ (ﷺ) قَالَ: أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ أَدْرَكَتُهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَلَمْ يَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً مُتَّفَقٌ عَلَيْهِ

Allah says, "...and can find no water, then take some clean earth and wipe your face and hands with it. Allah does not wish to place any burden on you: He only wishes to cleanse you and perfect His blessing on you, so that you may be thankful."

Jābir narrated that the Prophet (ﷺ) said, "I have been given five things that no Prophet before me received: my enemies fear me a month in advance. The earth has been made a place of purification and prayer for me, so whoever finds it is the time for prayer should pray. War booty has been made lawful for me and it was not made lawful for anyone before me. I have been granted intercession, and Prophets were sent to their nations alone, whereas I have been sent to all people." [Al-Bukhārī & Muslim]

ومن عليه حدث أصغر : لم يحل له:

أن يصلي ،

ولا أن يطوف بالبيت ،

ولا يمس المصحف .

ويزيد من عليه حدث أكبر :

أنه لا يقرأ شيئاً من القرآن

ولا يلبث في المسجد بلا وضوء .

وتزيد الحائض والنفساء :

أنها لا تصوم ،

ولا يحل وطؤها ،

ولا طلاقها .

Whoever is in a state of minor ritual impurity cannot:

Pray

Make *ṭawāf* around the House

Touch the *muṣḥaf*

The one in a major state of ritual impurity cannot additionally:

Read anything from the Qur'an

Remain in the mosque without *wuḍū'*

The woman on her menstrual cycle or with post-partum bleeding cannot additionally:

Fast

Have sexual relations

Be divorced

بَابُ الْحَيْضِ

Chapter: Menses

وَالْأَصْلُ فِي الدَّمِ الَّذِي يُصِيبُ الْمَرْأَةَ أَنَّهُ حَيْضٌ، بِأَنَّهُ حَدٌّ لِسِنِّهِ، وَلَا قَدْرُهُ، وَلَا تَكَرُّرُهُ
إِلَّا إِنْ أَطْبَقَ الدَّمُ عَلَى الْمَرْأَةِ، أَوْ صَارَ لَا يَنْقَطِعُ عَنْهَا إِلَّا يَسِيرًا، فَإِنَّهَا تَصِيرُ مُسْتَحَاضَةً.
فَقَدْ أَمَرَهَا النَّبِيُّ (ﷺ) أَنْ تَجْلِسَ عَادَتَهَا.
فَإِنْ لَمْ يَكُنْ لَهَا عَادَةٌ، فَإِلَى تَمْيِيزِهَا.
فَإِنْ لَمْ يَكُنْ لَهَا تَمْيِيزٌ، فَإِلَى عَادَةِ النِّسَاءِ الْعَالِيَةِ: سِتَّةَ أَيَّامٍ أَوْ سَبْعَةٍ
وَاللَّهُ أَعْلَمُ.

The norm in blood which comes from a woman is that it is menses, irrespective of age, quantity or repetition. The exception is when the blood becomes continuous or only stops for a short period, in which case it is irregular blood flow.

For such women, the Prophet (ﷺ) ordered that they treat as menses their usual number of days, or if she has no norm then based upon the differentiating types of blood, and if not then based upon the norm in women, which is six or seven days. Allah knows best.

كِتَابُ الصَّلَاةِ

Book of Prayer

[شُرُوطُ الصَّلَاةِ]

Conditions of Prayer

تَقَدَّمَ أَنَّ الطَّهَارَةَ مِنْ شُرُوطِهَا:

وَمِنْ شُرُوطِهَا: دُخُولُ الْوَقْتِ.

وَالْأَصْلُ فِيهِ حَدِيثُ جَبْرِيلَ: أَنَّهُ أَمَّ النَّبِيَّ (ﷺ) فِي أَوَّلِ الْوَقْتِ وَآخِرِهِ، وَقَالَ: (يَا مُحَمَّدُ، الصَّلَاةُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ) رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَالتِّرْمِذِيُّ.

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ (ﷺ) قَالَ: (وَقْتُ الظُّهْرِ: إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ، مَا لَمْ تَخْضِرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ: مَا لَمْ تَصْفَرِ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ: مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ: إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ صَلَاةِ الصُّبْحِ: مِنْ طُلُوعِ الْفَجْرِ، مَا لَمْ تَطْلُعِ الشَّمْسُ) رَوَاهُ مُسْلِمٌ.

Purification has already been mentioned as a condition for prayer.

Another condition is time.

This is based on the narration of Jibrīl that he led the Prophet (ﷺ) at the beginning and ending times of each prayer and then said, "O Muhammad, the timing of each prayer is between these." Collected by Aḥmad, Al-Nasā'ī & Al-Tirmidhī

'Abdullah ibn 'Amr narrated that the Prophet (ﷺ) said, "The timing for Zuhṛ is when the sun passes its zenith and a person's shadow is equal to their height until 'Aṣr. The timing for 'Aṣr is so long as the yellowness of the sky does not set in. The timing for Maghrib is so long as the twilight does not disappear. The timing for 'Ishā is until half the night and the timing for Fajr is until sunrise." [Muslim]

وَيُذْرِكُ وَقْتُ الصَّلَاةِ بِإِذْرَاكِ رَكْعَةٍ ; لِقَوْلِهِ (ﷺ) : (مَنْ أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ , فَقَدْ أَذْرَكَ الصَّلَاةَ) مُتَّفَقٌ عَلَيْهِ .

وَلَا يُجِلُّ تَأْخِيرُهَا , أَوْ تَأْخِيرُ بَعْضِهَا عَنْ وَقْتِهَا لِغُذْرِ أَوْ غَيْرِهِ .

إِلَّا إِذَا أَحْرَمَهَا لِيَجْمَعَهَا مَعَ غَيْرِهَا , فَإِنَّهُ يُجُوزُ لِغُذْرِ مَنْ : سَفَرٍ , أَوْ مَطَرٍ أَوْ مَرَضٍ , أَوْ نَحْوِهَا .

The timing for any prayer is caught by having completed a single *rak'ah*, due to the statement of the Prophet (ﷺ), "Whoever catches a single *rak'ah* of a prayer has caught the prayer." [Al-Bukhārī & Muslim]

It is impermissible to delay the prayer or a part of it for a valid reason or otherwise, unless it is delayed to be combined with another prayer. Combining prayers is allowed for valid reasons such as, travel, rain, illness etc.

وَالْأَفْضَلُ تَقْدِيمُ الصَّلَاةِ فِي أَوَّلِ وَقْتِهَا إِلَّا :

الْعِشَاءُ إِذَا لَمْ يُشَقَّ .

و إِلَّا الظَّهْرُ فِي شِدَّةِ الْحَرِّ

قَالَ النَّبِيُّ (ﷺ) : (إِذَا اشْتَدَّ الْحَرُّ فَأَبْرَدُوا عَنْ الصَّلَاةِ , فَإِنْ شِدَّةُ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ)

وَمَنْ فَاتَتْهُ صَلَاةٌ وَجَبَ عَلَيْهِ قَضَاؤُهَا فَوْرًا مُرْتَبًا .

فَإِنْ نَسِيَ التَّرْتِيبَ أَوْ جَهْلَهُ , أَوْ خَافَ فَوْتَ الصَّلَاةِ , سَقَطَ التَّرْتِيبُ بَيْنَهَا وَبَيْنَ الْحَاضِرَةِ

It is better to pray at the earliest time except for:

'Ishā' unless difficult

Zuhr in severe heat

The Prophet (ﷺ) said, "When the heat is severe then delay the prayer, for severe heat is from the vehemence of the Hellfire."

Whoever does miss the timing of a prayer, must make it up immediately in order. Anyone who forgets the order or is ignorant of it or fears another prayer may be missed, does not need to maintain the order.

وَمِنْ شُرُوطِهَا سِتْرُ الْعَوْرَةِ بِثَوْبٍ مُبَاحٍ لَا يَصِفُ الْبَشْرَةَ.

وَالْعَوْرَةُ ثَلَاثَةُ أَنْوَاعٍ:

مُعَلَّطَةٌ، وَهِيَ: عَوْرَةُ الْمَرْأَةِ الْحُرَّةِ الْبَالِغَةِ، فَجَمِيعُ بَدَنِهَا عَوْرَةٌ فِي الصَّلَاةِ إِلَّا وَجْهَهَا.

وَمُخَفَّفَةٌ وَهِيَ: عَوْرَةُ ابْنِ سَبْعِ سِنِينَ إِلَى عَشْرِ، وَهِيَ الْفَرْجَانِ.

وَمُتَوَسِّطَةٌ: وَهِيَ عَوْرَةُ مَنْ عَدَاهُمْ، مِنَ السُّرَّةِ إِلَى الرُّكْبَةِ.

قَالَ تَعَالَى: (يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ) [الأعراف: 31]

Another condition of prayer is to cover the 'awrah with permissible clothing that is not see thought.

The 'awrah is of three types:

The greater 'awrah – this is for the mature woman for whom the whole body is an 'awrah except her face.

The lesser 'awrah – for the child from seven to ten years of age, and this is the private parts

The medium 'awrah – for everyone else and this is from the navel to the knees

Allah says, "O child of Adam, dress well whenever you are at worship..." [7:31]

وَمِنْهَا: اسْتِقْبَالُ الْقِبْلَةِ:

قَالَ تَعَالَى: (وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ) [البقرة: 149]

فَإِنْ عَجَزَ عَنِ اسْتِقْبَالِهَا، لِمَرَضٍ أَوْ غَيْرِهِ سَقَطَ، كَمَا تَسْقُطُ جَمِيعُ الْوَاجِبَاتِ بِالْعَجْزِ عَنْهَا.

قَالَ تَعَالَى: (فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ) [التَّغَابُنِ: 16] .

وكان النبي (ﷺ) يصلي في السفر النافلة على راحلته حيث توجهت به، مُتَّفَقٌ عَلَيْهِ ، وَفِي لَفْظٍ: غَيْرَ أَنَّهُ لَا يُصَلِّي الْمَكْتُوبَةَ

Another condition is to face the *qiblah*

Allah says, "Wherever you may have started out, turn your face in the direction of the Sacred Mosque." [2:149] Allah says, "Fear Allah as much as you can." [64:16]

The Prophet (ﷺ) would pray whilst travelling on his mount in whichever direction it faced. [Al-Bukhārī & Muslim] In another wording, "He would not offer his obligatory prayers like this."

وَمِنْ شُرُوطِهَا: النَّيَّةُ

Another condition is intention

وَتَصِحُّ الصَّلَاةُ فِي كُلِّ مَوْضِعٍ إِلَّا:

فِي مَحَلِّ نَجَسٍ.

أَوْ مَغْصُوبٍ.

أَوْ فِي مَقْبَرَةٍ .

أَوْ حَمَّامٍ.

أَوْ أَعْطَانِ إِبِلٍ.

وَفِي سُنَنِ التِّرْمِذِيِّ مَرْفُوعًا (الْأَرْضُ كُلُّهَا مَسْجِدٌ، إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ)

Prayer is valid in every place except:

Places of impurity

Places unjustly taken

Graveyards

Toilets

Camel pens

In *Sunan al-Tirmidhi*, "All of the earth is a place of prayer except for a graveyard and toilet."

بَابُ صِفَةِ الصَّلَاةِ

Chapter: Description of Prayer

يُسْتَحَبُّ أَنْ يَأْتِيَ إِلَيْهَا بِسَكِينَةٍ وَوَقَارٍ.

فَإِذَا دَخَلَ الْمَسْجِدَ قَالَ : بِاسْمِ اللَّهِ, وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

He should approach the prayer with tranquillity and calmness.

When entering the masjid, he should say, 'In the name of Allah, may peace and salutations be upon Allah's Messenger. O Allah, forgive my sins and open Your gates of mercy for me.'

و يقدم رجله اليمنى لدخول المسجد

و اليسرى للخروج منه

و يقول هذا الذكر، إلا أنه يقول: (وافتح لي أبواب فضلك) كَمَا وَرَدَ ذَلِكَ فِي الْحَدِيثِ الَّذِي رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهٍ

He enters the masjid with the right foot. He leaves with the left foot and says the above supplication, but replaces the ending with, '...and open Your gates of bounty for me,' as mentioned in the narration in Aḥmad and Ibn Mājah.

فَإِذَا قَامَ إِلَى الصَّلَاةِ قَالَ: "اللَّهُ أَكْبَرُ".

وَيَرْفَعُ يَدَيْهِ إِلَى حَذْوِ مَنْكِبَيْهِ، أَوْ إِلَى شَحْمَةِ أُذُنَيْهِ، فِي أَرْبَعَةِ مَوَاضِعَ:

عِنْدَ تَكْبِيرَةِ الْإِحْرَامِ.

وَعِنْدَ الرُّكُوعِ.

و عند الرفع منه

و عند القيام من التشهد الأول، كما صحت بذلك الأحاديث عن النبي (ﷺ)

When standing to pray, he says, 'Allah is the Greatest'

He raises his hands to his shoulders or to his ear lobes in four instances:

1. The first *takbīr*
2. When going into *rukū'*
3. When standing from *rukū'*
4. When standing from the first *tashahhud*; as mentioned in the authentic narrations from the Prophet (ﷺ)

وَيَضَعُ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى.

فَوْقَ سُرَّتِهِ، أَوْ تَحْتَهَا، أَوْ عَلَى صَدْرِهِ.

وَيَقُولُ: (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ إِسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ) (أَوْ غَيْرُهُ مِنْ الْأَسْتِفْتَا حَاتِ الْوَارِدَةِ عَنِ النَّبِيِّ (ﷺ))

He places his right hand upon his left, above or below his navel or on his chest.

He then says, 'Glory be to you Allah and praise. Blessed is Your Name, lofty is Your position and none has the right to be worshipped except You', or any of the other opening narrated from the Prophet (ﷺ).

ثُمَّ يَتَعَوَّذُ.

وَيُسَمِّلُ.

وَيَقْرَأُ الْفَاتِحَةَ.

وَيَقْرَأُ مَعَهَا, فِي الرُّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الرَّبَاعِيَّةِ وَالثَّلَاثِيَّةِ سُورَةَ تَكُونُ:

أ- فِي الْفَجْرِ: مِنْ طَوَالِ الْمُفَصَّلِ.

ب- وَ فِي الْمَغْرِبِ: مِنْ قِصَارِهِ

ج- وَ فِي الْبَاقِي مِنْ أَوْسَاطِهِ

يَجْهَرُ فِي الْقِرَاءَةِ لَيْلًا

وَيُسِرُّ بِهَا نَهَارًا, إِلَّا: الْجُمُعَةَ وَالْعِيدَ وَالْكَسُوفَ, وَالْإِسْتِسْقَاءَ, فَإِنَّهُ يَجْهَرُ بِهَا

He then reads the *isti'ādhah* and *basmalah*.

He then recites *Sūrah al-Fātiḥah*

In the three and four unit prayers, he reads after it in the first two units:

1. In Fajr – from the longer *mufaṣṣal*
2. In Maghrib – from the shorter *mufaṣṣal*
3. In the other prayers – from the middle *mufaṣṣal*

He recites aloud in the nightly prayers, and quietly in the day prayers except for: Jumu'ah, 'Eid, eclipse and rain prayers; these are recited in aloud.

ثُمَّ يُكَبِّرُ لِلرُّكُوعِ.

وَيَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ.

وَيَجْعَلُ رَأْسَهُ حِيَالَ ظَهْرِهِ.

وَيَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ وَيُكْرِرُهُ.

وَإِنْ قَالَ مَعَ ذَلِكَ حَالَ رُكُوعِهِ وَسُجُودِهِ: سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ, اللَّهُمَّ اغْفِرْ لِي فَحَسَنٌ

He then goes into *rukū'* He places his hands upon his knees and says, 'Glory be to my Lord the Most Great', and repeats it.

It is also good to say in the bowing and prostrating positions, 'Glory to you O Allah my Lord and all praise. O Allah, forgive me'.

ثم يرفع رأسه

قائلا: سمع الله لمن حمده، إن كان إماما أو منفردا

وَيَقُولُ الْكُلُّ: رَبَّنَا وَلَكَ الْحَمْدُ, حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ, مِلءَ السَّمَاءِ, وَمِلءَ الْأَرْضِ, وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

He then raises his head and says, 'Allah answers the one who praises Him'. This is said by the imam and the one praying individually.

All then say, 'Our Lord, for You is all praise, an abundant, beautiful and blessed praise, the fill of the heaven and earth and all in between, and all that You will'.

ثُمَّ يَسْجُدُ عَلَى أَعْضَائِهِ السَّبْعَةِ:

كَمَا قَالَ النَّبِيُّ (ﷺ) (أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظَمَ: عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ - وَالْكَفَّيْنِ, وَالرُّكْبَتَيْنِ, وَأَطْرَافِ الْقَدَمَيْنِ) مُتَّفَقٌ عَلَيْهِ

وَيَقُولُ: "سُبْحَانَ رَبِّيَ الْأَعْلَى"

He then prostrates on seven limbs as the Prophet (ﷺ) said, "I have been commanded to prostrate on seven limbs: the forehead – and he pointed to his nose – the hands, knees and toes of both feet." [Al-Bukhārī & Muslim]

He then says, 'Glory be to my Lord, the Most High'.

ثُمَّ يَكْبِّرُ.

وَيَجْلِسُ عَلَى رِجْلِهِ الْيُسْرَى, وَيَنْصِبُ الْيُمْنَى وَهُوَ الْإِفْتِرَاشُ.

وَيَفْعَلُ ذَلِكَ فِي جَمِيعِ جُلُوسَاتِ الصَّلَاةِ إِلَّا فِي الشَّهَادَةِ الْآخِرَةِ فَإِنَّهُ يَتَوَرَّكُ : بِأَنْ يَجْلِسَ عَلَى الْأَرْضِ وَيُخْرِجَ رِجْلَهُ الْيُسْرَى مِنْ خَلْفِ الْيُمْنَى.

وَيَقُولُ: "رَبِّ اغْفِرْ لِي, وَارْحَمْنِي, وَاهْدِنِي, وَارْزُقْنِي, وَاجْبُرْنِي وَعَافِنِي"

He then makes the *takbīr*. He sits on his left leg and stands his right foot up. This is known as *al-iftirāsh*.

He does this in all the sitting positions in the prayer except for the final *tashahhud*, in which he does *at-tawarruk* – this is to sit on the ground and take his left leg out beneath his right leg.

In this first sitting he says, "My Lord, forgive me, have mercy upon me, guide me, provide for me, console me and protect me."

– ثُمَّ يَسْجُدُ الثَّانِيَةَ كَالْأُولَى.

ثُمَّ يَنْهَضُ مُكَبِّرًا, عَلَى صُدُورِ قَدَمَيْهِ.

وَيُصَلِّي الرُّكْعَةَ الثَّانِيَةَ كَالْأُولَى.

He then prostrates again as he did the first time.

He then makes the *takbīr*, and rises on his feet. He offers the second *rak'ah* as he did the first.

ثُمَّ يَجْلِسُ لِلتَّشَهُدِ الْأَوَّلِ.

وَصِفَتُهُ: "التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ"

He then sits for the first *tashahhud*.

In it he says, "All greetings, acts of worship and good deeds are for Allah. Peace, mercy and blessings be upon the Prophet. Peace be upon us and all of Allah's righteous slaves. I testify that none has the right to be worshipped except Allah, and I testify the Muhammad is His slave and Messenger."

ثُمَّ يُكَبِّرُ.

وَيُصَلِّي بَاقِيَ صَلَاتِهِ بِالْفَاتِحَةِ فِي كُلِّ رُكْعَةٍ

He then makes *takbīr* and prays the remainder of his prayer with reciting *Sūrah al-Fāṭihah* in every *rak'ah*.

ثُمَّ يَتَشَهُدُ التَّشَهُدَ الْآخِرَ وَهُوَ الْمَذْكُورُ.

وَيَزِيدُ عَلَى مَا تَقَدَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

أَعُوذُ بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

وَيَدْعُو اللَّهَ بِمَا أَحَبَّ.

ثُمَّ يُسَلِّمُ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ". لِحَدِيثِ وَائِلِ بْنِ حُجْرٍ، رَوَاهُ أَبُو دَاوُدَ

He then sits for the final *tashahhud* as mentioned before. He then adds onto the aforementioned:

"O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibrahim and upon the followers of Ibrahim. Verily, You are full of praise and majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and upon the family of Ibrahim. Verily, You are full of praise and majesty."

"I seek refuge in Allah from the punishment of the Fire, the punishment of the grave, the trials of life and death and the trials of the False Messiah."

He then supplicates as he wishes.

He completes the prayer by saying, 'The peace and mercy of Allah be upon you', on the right and left, as mentioned in the narration of Wā'il ibn Ḥujr in Abu Dāwūd.

وَالْأَرْكَانُ الْقَوْلِيَّةُ مِنَ الْمَذْكُورَاتِ:

تَكْبِيرَةُ الْإِحْرَامِ.

وَقِرَاءَةُ الْفَاتِحَةِ عَلَى غَيْرِ مَأْمُومٍ

وَالْتَشَهُدُ الْآخِرُ.

وَالسَّلَامُ.

The verbal pillars from the above are:

1. The opening *takbīr*
2. Reciting *Sūrah al-Fātiḥah* for other than those following in congregation
3. The final *tashahhud*
4. The *salām* at the end

وَبَاقِي أَعْمَالِهِمَا: أَرْكَانُ فَعْلِيَّةٌ، إِلَّا :

التَّشَهُّدُ الْأَوَّلُ , فَإِنَّهُ مِنْ وَاجِبَاتِ الصَّلَاةِ.

وَالتَّكْبِيرَاتِ غَيْرِ تَكْبِيرَةِ الْإِحْرَامِ.

و قول (سبحان ربي العظيم) في الركوع

و "سُبْحَانَ رَبِّيَ الْأَعْلَى" مَرَّةً فِي السُّجُودِ.

و "رَبِّ اغْفِرْ لِي" بَيْنَ السَّجْدَتَيْنِ مَرَّةً، مَرَّةً، وَمَا زَادَ فَهُوَ مَسْنُونٌ.

وَقَوْلُ: "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ" لِلْإِمَامِ وَالْمُنْفَرِدِ.

و "رَبَّنَا لَكَ الْحَمْدُ" لِلْكَلِّ.

The remainder are all physical pillars with the exception of:

1. The first *tashahhud*, for it is an obligatory act
2. The other *takbirs*
3. Saying 'Glory to my Lord, the Most Great', in *rukū'*
4. Saying 'Glory to my Lord, the Most High', in prostration
5. Saying 'My Lord forgive me', at least once between the two prostrations. Additions to this are also reported
6. Saying 'Allah hears those who praise Him', for the imam and one praying individually
7. Saying, 'All praise is to our Lord' for everyone

فَهَذِهِ الْوَاجِبَاتُ تَسْقُطُ بِالسَّهْوِ، وَيَجْزِيهَا سُجُودُهُ السَّهْوِ، وَكَذَا بِالْجَهْلِ.

وَالْأَرْكَانُ لَا تَسْقُطُ سَهْوًا وَلَا جَهْلًا وَلَا عَمْدًا.

وَالْبَاقِي سُنَنُ أَقْوَالٍ وَأَفْعَالٍ مُكْمِلٌ لِلصَّلَاةِ.

وَمِنْ الْأَرْكَانِ الطَّمَأْنِينَةُ فِي جَمِيعِ أَرْكَانِهَا.

These obligatory acts are forgiven if left out of forgetfulness, and are made up by the prostrations of forgetfulness. They are also forgiven if left out of ignorance.

Pillars can never be missed; whether due to forgetfulness, ignorance or left deliberately.

The remaining actions and statements of the prayer are recommended and complete the prayer.

Another pillar of the prayer is to be at rest in each pillar.

وعن أبي هريرة أن النبي (ﷺ) قال : { إذا قمت إلى الصلاة فأسبغ الوضوء ، ثم استقبل القبلة فكبر ، ثم اقرأ ما تيسر معك من القرآن ، ثم اركع حتى تطمئن راكعا ، ثم ارفع حتى تعتدل قائما ، ثم اسجد حتى تطمئن ساجدا ، ثم ارفع حتى تطمئن جالسا ، ثم اسجد حتى تطمئن ساجدا ، ثم ارفع ذلك في صلاتك كلها } . متفق عليه .

وقال (ﷺ) { صلوا كما رأيتموني أصلي } . متفق عليه .

Abu Hurayrah narrated that the Prophet (ﷺ) said, “Before standing to pray, perform a complete *wuḍūʾ*, face the *qiblah* and then read what you can of the Qurʾān. Then make *rukūʾ* until you are at ease, and the stand until you are at ease, then prostrate until you are at ease, then sit until you are at ease and then prostrate until you are at ease. Do this throughout the prayer.” [Al-Bukhārī & Muslim]

The Prophet (ﷺ) said, “Pray as you have seen me praying.” [Al-Bukhārī & Muslim]

فَإِذَا فَرَغَ مِنْ صَلَاتِهِ:

إِسْتَغْفَرَ ثَلَاثًا، وَقَالَ:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النَّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، ثَلَاثًا وَثَلَاثِينَ، وَيَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. تَمَامَ الْمِائَةِ

After completing the prayer:

Make *istighfār* three times and then say:

“O Allah, You are the Giver of Peace, from You us all peace. Blessed are You, Possessor of majesty and honour.”

“None has the right to be worshipped but Allah, alone and without partner. To Him belongs all dominion and praise, and He has ability over all things. None has the right to be worshipped but Allah and we worship none but Him. All favour and grace belong to Him, as does all glorious praise. None has the right to be worshipped but Allah, sincerely in faith, although the disbelievers dislike it.”

‘Glory be to Allah’, ‘Praise is for Allah’ and ‘Allah is the Greatest’ thirty-three times. Then say on the hundredth time, “None has the right to be worshipped but Allah, alone and without partner. To Him belongs all dominion and praise, and He has ability over all things.”

و الرّوَاتِبُ الْمُؤَكَّدَةُ التَّابِعَةُ لِلْمَكْتُوباتِ عَشْرٌ:

وَهِيَ الْمَذْكُورَةُ فِي حَدِيثِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: (حَفِظْتُ عَنْ رَسُولِ اللَّهِ ﷺ) عَشْرَ رَكَعَاتٍ:

- رَكَعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَهَا.

- وَرَكَعَتَيْنِ بَعْدَ الْمَغْرَبِ فِي بَيْتِهِ.

- وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ،

– وَرَكَعَتَيْنِ قَبْلَ الْفَجْرِ مُتَّفَقٌ عَلَيْهِ

The highly recommended optional prayers connected to the obligatory prayers are ten *rak'ahs*. These are the ten mentioned in the narration of Ibn 'Umar, "I memorised that the Prophet (ﷺ) would offer ten *rak'ahs*: two before Zuhrah and two after it, two after Maghrib at home, two after 'Ishā' at home and two before Fajr." [Al-Bukhārī & Muslim]

بَابُ سُجُودِ السَّهْوِ وَالتَّلَاوَةِ وَالشُّكْرِ

Chapter: Prostrations of Forgetfulness & Gratitude

وَهُوَ مَشْرُوعٌ إِذَا:

زَادَ الْإِنْسَانُ فِي صَلَاةٍ رُكُوعًا أَوْ سُجُودًا أَوْ قِيَامًا، أَوْ قُعُودًا، سَهْوًا.

أَوْ نَقَصَ شَيْئًا مِنَ الْمَذْكُورَاتِ: أَتَى بِهِ وَسَجَدَ لِلْسَّهْوِ.

أَوْ تَرَكَ وَاجِبًا مِنْ وَاجِبَاتِهَا سَهْوًا.

أَوْ شَكَّ فِي زِيَادَةٍ أَوْ نُقْصَانٍ

It is legislated if:

1. Someone adds in the prayer: the bowing, prostrating, standing or sitting positions forgetfully
2. Or misses any of the above in which case they make it up and prostrate for forgetfulness
3. Or misses an obligatory action forgetfully
4. Or is unsure whether or not they added or missed something

وقد ثبت " أنه (ﷺ) قام عن التشهد الأول فسجد

وسلم من ركعتين من الظهر أو العصر ، ثمّ ذكره فتمم وسجد للسهو .

و { صلى الظهر خمسا فقبل له : أزيدت الصلاة ؟ فقال : وما ذاك ؟ قالوا : صليت خمسا ، فسجد سجدتين بعد ما سلم } . متفق عليه .

وقال : { إذا شك أحدكم في صلاته ، فلم يدر كم صلى : أثلاثا أم أربعا ؟ فليطرح الشك ، وليبن على ما استيقن ، ثمّ يسجد سجدتين قبل أن يسلم ، فإن كان صلى خمسا شفعن صلاته ، وإن كان صلى تماما كانتا ترغيما للشيطان } . رواه أحمد ومسلم

It is established that the Prophet (ﷺ) missed the first *tashahhud* and then prostrated for forgetfulness.

He also made *salāms* after two *rak'ahs* of *Zuhr* and *'Aṣr*, and was then reminded and made the prostrations for forgetfulness.

He also once offered five *rak'ahs* for *Zuhr*. He was asked, 'Has the prayer increased?' He said, 'Why?' They replied, 'You prayed five.' He then prostrated twice and made *salām*. [Al-Bukhārī & Muslim]

The Prophet (ﷺ) said, "If one of you doubts in the prayer as to whether they prayed three or four, then let them expel the doubt and base it upon certainty. They should then prostrate twice before the *salām*. If they end up praying five, the two prostrations will even the prayer, and if they prayed full, the two prostrations will spite Satan." [Aḥmad & Muslim]

وَلَهُ أَنْ يَسْجُدَ قَبْلَ السَّلَامِ أَوْ بَعْدَهُ.

و يسن سجود التلاوة للقارئ و المستمع في الصلاة و خارجها

لِلْقَارِئِ وَالْمُسْتَمِعِ فِي الصَّلَاةِ وَخَارِجِهَا.

وَكَذَلِكَ إِذَا تَجَدَّدَتْ لَهُ نِعْمَةٌ، أَوْ إِنْ دَفَعَتْ عَنْهُ نِقْمَةٌ، سَجَدَ لِلَّهِ شُكْرًا.

وَحُكْمُ سُجُودِ الشُّكْرِ كَسُجُودِ التِّلَاوَةِ.

The prostrations of forgetfulness can be before or after the *salām*.

It is recommended to make the prostration of recitation for the reciter and listener, in the prayer and outside of it.

Likewise, attainment or renewal of a blessing, or being saved from a calamity should make one prostrate out of gratitude. The ruling of the prostration of gratitude is like the ruling of the prostration of recitation.

بَابُ مُفْسِدَاتِ الصَّلَاةِ وَمَكْرُوهَاتِهَا

Chapter: Nullifiers & Disliked Acts in the Prayer

تَبْطُلُ الصَّلَاةُ

بِتَرْكِ رُكْنٍ أَوْ شَرْطٍ، وَهُوَ يَقْدِرُ عَلَيْهِ، عَمْدًا أَوْ سَهْوًا أَوْ جَهْلًا إِذَا لَمْ يَأْتِ بِهِ وَبِتَرْكِ وَاجِبٍ عَمْدًا.

وَبِالْكَلَامِ عَمْدًا.

وَبِالْمُفْهَمَةِ.

وَبِالْحَرَكَةِ الْكَثِيرَةِ غُرْفًا، الْمُتَوَالِيَةِ لِعَبْرِ ضَرُورَةٍ؛ لِأَنَّهُ فِي الْأَوَّلِ تَرَكَ مَا لَا تَتِمُّ الْعِبَادَةُ إِلَّا بِهِ، وَبِالْأَخِيرَاتِ فَعَلَ مَا يُنْهَى عَنْهُ فِيهَا.

The prayer is nullified by:

1. Missing a condition or pillar while being able to perform it; irrespective of it being deliberate, forgetful or due to ignorance, or if an obligatory act is missed deliberately
2. Speaking deliberately
3. Laughing

4. Unnecessary movements that are many and successive, because it is either preventing one from fulfilling the act of worship or doing that which is prohibited.

و يكره:

الْإِلْتِفَاتُ فِي الصَّلَاةِ؛ لِأَنَّ النَّبِيَّ (ﷺ) سُئِلَ عَنِ الْإِلْتِفَاتِ فِي الصَّلَاةِ؟ فَقَالَ (هُوَ إِحْتِلَاسٌ يَحْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ) رَوَاهُ الْبُخَارِيُّ .

وَيُكْرَهُ الْعَبَثُ.

وَوَضْعُ الْيَدِ عَلَى الْخَاصِرَةِ.

وَتَشْبِيلُ أَصَابِعِهِ.

وَفَرَقَعَتُهَا.

وَأَنْ يَجْلِسَ فِيهَا مُقْعِيًا كِقْعَاءِ الْكَلْبِ .

أَوْ يَدْخُلَ فِيهَا وَقَلْبُهُ مُشْتَغِلٌ:

- بِمَدَافِعَةِ الْأَخْبَثَيْنِ.

- أَوْ بِحَضْرَةِ طَعَامٍ يَشْتَهِيهِ ; لِقَوْلِهِ (ﷺ) : (لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ) مُتَّفَقٌ عَلَيْهِ.

وَنَهَى النَّبِيُّ (ﷺ) أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ فِي السُّجُودِ .

It is disliked to:

1. To look around in the prayer. The Prophet (ﷺ) was asked about looking around in the prayer and said, "That is something which Satan snatches from the prayer." [Al-Bukhārī]
2. Play around

3. Placing hands on hips
4. Interlacing the fingers
5. Or cracking them
6. To sit in the prayer like a dog sits
7. To look at distractions
8. To enter the prayer while being distracted by:
 1. Needing to relieve oneself
 2. Needing to eat – The Prophet (ﷺ) said, “There is no prayer in the presence of food or whilst needing to relieve oneself.” [Al-Bukhārī & Muslim]
9. The Prophet (ﷺ) also forbade to place the forearms on the ground in prostration

بَابُ صَلَاةِ التَّطَوُّعِ

Chapter: Voluntary Prayers

[صَلَاةُ الْكُسُوفِ]

The Eclipse Prayer

وَأَكْدَهَا: صَلَاةُ الْكُسُوفِ ; لِأَنَّ النَّبِيَّ (ﷺ) فَعَلَهَا وَأَمَرَ بِهَا.

و تصلى على صفة حديث عائشة:

أن النبي (ﷺ) جهر في صلاة الكسوف في قراءته فصلّى أربع ركعات في ركعتين، و أربع سجّادات، متفق عليه

The most recommended of these is the eclipse prayer, because the Prophet (ﷺ) offered it and commanded it to be observed.

It is offered in the manner described in the narration of 'Ā'isha, that the Prophet (ﷺ) would recite aloud in the eclipse prayer. He would perform four *rukū'* and prostrations in two *rak'ahs*. [Al-Bukhārī & Muslim]

[صَلَاةُ الْوُتْرِ]

The Witr Prayer

وَصَلَاةُ الْوُتْرِ سُنَّةٌ مُؤَكَّدَةٌ.

دَاوَمَ النَّبِيُّ (ﷺ) عَلَيْهِ حَضَرًا وَسَفَرًا.

وَحَثَّ النَّاسَ عَلَيْهِ.

وَأَقَلُّهُ: رَكْعَةً.

وَأَكْثَرُهُ: إِحْدَى عَشْرَةَ.

وَوَقْتُهُ: مِنْ صَلَاةِ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ.

وَالْأَفْضَلُ: أَنْ يَكُونَ آخِرَ صَلَاتِهِ.

كَمَا قَالَ النَّبِيُّ (ﷺ): (اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا) مُتَّفَقٌ عَلَيْهِ.

و قال: (من خاف أن لا يقوم من آخر الليل: فليوتر أوله، و من طمع أن يقوم آخره، فليوتر آخر الليل، فإن صلاة آخر الليل مشهودة، و ذلك أفضل) رَوَاهُ مُسْلِمٌ.

The Witr prayer is highly recommended. The Prophet (ﷺ) would observe it when resident or travelling. He also encouraged it.

It is at least one *rak'ah* and at most eleven *rak'ahs*.

Its timing is from 'Ishā' until the time of Fajr. Its best timing is to make it the final prayer of the night. The Prophet (ﷺ) said, "Make the witr your final prayer of the night." [Al-Bukhārī & Muslim]

He also said, "Whoever does not think they will wake to pray at the end of the night should perform witr at the beginning of the night. Whoever hopes to wake at the end of the night, then they should perform witr at the end. Indeed, the prayer at the end of the night is witnessed and best." [Muslim]

[صَلَاةُ الْإِسْتِسْقَاءِ]

The Rain Prayer

وَصَلَاةُ الْإِسْتِسْقَاءِ : سُنَّةٌ إِذَا أُضْطُرَّ النَّاسُ لِفَقْدِ الْمَاءِ.

وَتُفْعَلُ كَصَلَاةِ الْعِيدِ فِي الصَّحَرَاءِ.

وَيَخْرُجُ إِلَيْهَا: مُتَخَشِّعًا مُتَذَلِّلًا مُتَضَرِّعًا.

فَيُصَلِّي رَكْعَتَيْنِ.

ثُمَّ يَخْطُبُ خُطْبَةً وَاحِدَةً.

يُكثِّرُ فِيهَا: الْإِسْتِغْفَارَ، وَقِرَاءَةَ الْآيَاتِ الَّتِي فِيهَا الْأَمْرُ بِهِ.

وَيُلِحُّ فِي الدُّعَاءِ.

وَلَا يَسْتَبْطِئُ إِلَّا جَابَةً.

The Rain prayer is recommended in times of need due to a shortage of water.

It is performed in an open space like the 'Īd prayer.

You set out for it in a state of reverence, humility and need.

Two *rak'ahs* are prayed.

The imam then gives a single sermon, in which he frequently asks Allah's forgiveness, and the recitation of verses that command it. He fervently supplicates and does not think that the response will be slow.

وَيَنْبَغِي قَبْلَ الْخُرُوجِ إِلَيْهَا : فِعْلُ الْأَسْبَابِ الَّتِي تَدْفَعُ الشَّرَّ وَتُنْزِلُ الرَّحْمَةَ:

1- كَالِاسْتِغْفَارِ .

2- وَالتَّوْبَةِ .

3- وَالْخُرُوجِ مِنَ الْمَظَالِمِ .

4 - وَ الْإِحْسَانَ إِلَى الْخَلْقِ

5- وَغَيْرِهَا مِنْ الْأَسْبَابِ الَّتِي جَعَلَهَا اللَّهُ جَالِبَةً لِلرَّحْمَةِ , دَافِعَةً لِلنِّقَمَةِ . وَاللَّهُ أَعْلَمُ

Before setting out for the prayer, a person should do those things that bring mercy and prevent harm:

1. Seeking Allah's forgiveness
2. Repentance
3. Leaving oppression
4. Being good to others
5. And other things that bring about Allah's mercy and prevent punishment. Allah knows best

[أَوْقَاتُ النَّهْيِ]

Prohibited Times

وَأَوْقَاتُ النَّهْيِ عَنِ النَّوَافِلِ الْمُطْلَقَةِ

1- مِنْ الْفَجْرِ إِلَى أَنْ تَرْتَفِعَ الشَّمْسُ قَبْلَ رُوحِ .

2- وَمِنْ صَلَاةِ الْعَصْرِ إِلَى الْغُرُوبِ.

3- وَمِنْ قِيَامِ الشَّمْسِ فِي كَبِدِ السَّمَاءِ إِلَى أَنْ تَزُولَ. وَاللَّهُ أَعْلَمُ.

The prohibited times for general voluntary prayers are:

1. From the time of Fajr until the sun rises by a spear length
2. From 'Aṣr prayer until Maghrib
3. When the sun is at its zenith until it begins its descent. Allah knows best

بَاب صَلَاةِ الْجَمَاعَةِ وَالْإِمَامَةِ

Chapter: Congregational Prayer and the Imam

وهي فرض عين للصلوات الخمس على الرجال حضرا وسفرا ، كما قال النبي (ﷺ) { لقد هممت أن آمر بالصلاة أن تقام ، ثم أمر رجلا يؤم الناس ثم انطلق بحزم من حطب إلى أناس يتخلفون عنها فَأَحْرَقُوا عَلَيْهِم بيوتهم بالنار } . متفق عليه .

It is an individual obligation for the five daily prayers upon men, whether travelling or resident. The Prophet (ﷺ) said, "I have thought to command that the prayer begin and appoint an imam, then go out with firewood to those who have stayed behind and burn their houses down upon them." [Al-Bukhārī & Muslim]

وَأَقْلَهَا: إِمَامٌ وَمَأْمُومٌ.

وَكُلَّمَا كَانَ أَكْثَرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ.

وَقَالَ (ﷺ) : (صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً) مُتَّفَقٌ عَلَيْهِ

وَقَالَ (ﷺ) : (إِذَا صَلَّيْتُمَا فِي رَحَالِكُمَا، ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيًا مَعَهُمْ فَإِنَّمَا لَكُمْ نَافِلَةٌ) رَوَاهُ أَهْلُ السُّنَنِ

The minimum number is the imam and one follower. The greater the number, the more beloved to Allah.

The Prophet (ﷺ) said, “The congregational prayer is better than the individual prayer twenty seven times.” [Al-Bukhārī & Muslim] The Prophet (ﷺ) also said, “If you both pray at home, and then come to the mosque where the congregation is standing, then pray with them as it will be voluntary for you.” Collected by the authors of the *Sunan*.

و عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا: (إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا، وَلَا تُكَبِّرُوا حَتَّى يُكَبِّرَ. وَإِذَا رَكَعَ فَارْكَعُوا، وَلَا تَرْكَعُوا حَتَّى يَرْكَعَ. وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا، وَلَا تَسْجُدُوا حَتَّى يَسْجُدَ. وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا فَعُودًا أَجْمَعُونَ) رَوَاهُ أَبُو دَاوُدَ وَأَصْلُهُ فِي الصَّحِيحَيْنِ

In the narration of Abu Hurayrah, “The imam has been placed to be followed. Therefore, when he makes *takbīr*, you make it also, and do not make it until he does so. When he bows, you bow and don’t bow until he does so. When he says, ‘Allah hears the one who praises Him’, then say, ‘All praise is for our Lord’. When he prostrates then prostrate, and don’t prostrate until he does so. If he prays sitting, then all of you also pray sitting.” Collected by Abu Dāwūd and its origin is in the *Ṣaḥīḥayn*.

و قَالَ: (يَوْمَ الْقَوْمِ: أَقْرَاهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَةِ، فَإِنْ كَانُوا فِي السُّنَةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةَ، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا أَوْ سِنًا. وَلَا يُؤَمِّنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ) رَوَاهُ مُسْلِمٌ

The Prophet (ﷺ) said, “The one who leads the prayer should be the one most versed in Allah’s Book. If they are equal in recitation, then the most knowledgeable regarding the *Sunnah*. If they are equal in the *Sunnah*, then the first of them to migrate. If they are equal in migration, then the oldest of them or the first to embrace Islam. No one should lead another in his dominion, and none should sit at the table of another without his invitation.” [Muslim]

و ينبغي:

أن يتقدم الإمام

و أن يترص المأمومون

وَيُكْمِلُونَ الْأَوَّلَ بِالْأَوَّلِ.

وَمَنْ صَلَّى فَذَا رُكْعَةً خَلَفَ الصَّفِّ لِعَيْرِ عُذْرِ أَعَادَ صَلَاتَهُ.

وَقَالَ ابْنُ عَبَّاسٍ : (صَلَّيْتُ مَعَ النَّبِيِّ ﷺ) ذَاتَ لَيْلَةٍ، فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ بِرَأْسِي مِنْ وَرَائِي فَجَعَلَنِي عَنْ يَمِينِهِ) مُتَّفَقٌ عَلَيْهِ.

وَقَالَ (ﷺ) إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاَمْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ، وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا) مُتَّفَقٌ عَلَيْهِ

It is appropriate that the imam goes forward. The people straighten the rows and fill them one at a time. Whoever prays alone behind the row without a valid reason, must repeat his prayer.

Ibn ‘Abbās said, “I prayed behind the Prophet (ﷺ) one night. I stood to his left, so he took by my head, moved me behind him and made me stand to his right.” [Al-Bukhārī & Muslim]. The Prophet (ﷺ) also said, “When you hear the *iqāmah*, then walk to the prayer calmly and with tranquillity. Do not hasten. What you reach then pray, and what you miss then complete.” [Al-Bukhārī & Muslim]

بَابُ صَلَاةِ أَهْلِ الْأَعْذَارِ

Chapter: The Prayer of those with Valid Excuses

صَلَاةُ الْمَرِيضِ

The Prayer of the Sick

وَالْمَرِيضُ يُعْفَى عَنْهُ حُضُورُ الْجَمَاعَةِ .

وَإِذَا كَانَ الْقِيَامُ يُزِيدُ مَرَضَهُ: صَلَّى جَالِسًا , فَإِنْ لَمْ يُطِيقْ: فَعَلَى جَنْبٍ ; لِقَوْلِ النَّبِيِّ (ﷺ) لِعِمْرَانَ بْنِ حُصَيْنٍ: (صَلِّ قَائِمًا, فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا, فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ) رَوَاهُ الْبُخَارِيُّ

وإن شق عليه فعل كل صلاة في وقتها فله: الجمع بين الظهر و العصر، و بين العشاءين في وقت أحدهما

The sick do not need to attend the congregational prayer.

If praying standing increases one's ailment, he can pray sitting, and if he cannot sit then he can pray on his side. The Prophet (ﷺ) said to 'Imrān ibn Ḥuṣayn, "Pray standing, if you cannot then pray sitting, and if you cannot then pray on your side." [Al-Bukhārī]

If the sick person cannot pray each prayer in its allotted time, they can combine Ṣalāt al-Zuḥr and 'Aṣr, and the two evening prayers at any of the two times.

[صَلَاةُ الْمُسَافِرِ]

The Prayer of the Traveller

وَكَذَلِكَ الْمُسَافِرُ يَجُوزُ لَهُ الْجَمْعُ .

وَيُسَنُّ لَهُ الْقَصْرُ لِلصَّلَاةِ الرَّبَاعِيَّةِ إِلَى رَكْعَتَيْنِ .

وَلَهُ الْفِطْرُ بِرَمَضَانَ

The traveller can also combine prayers.

It is recommended that they shorten four *rak'ah* prayers to two *rak'ahs*. They can also break their fast in Ramadan.

[صَلَاةُ الْخَوْفِ]

The Prayer of Fear

وَتَجُوزُ صَلَاةُ الْخَوْفِ عَلَى كُلِّ صِفَةٍ صَلَّاهَا النَّبِيُّ (ﷺ)

فَمِنْهَا: حَدِيثُ صَالِحِ بْنِ خَوَاتٍ عَمَّنْ صَلَّى مَعَ النَّبِيِّ (ﷺ) يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ أَنَّ طَائِفَةً صَلَّتْ مَعَهُ، وَطَائِفَةٌ وَجَّاهُ الْعَدُوَّ. فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً. ثُمَّ ثَبَتَ قَائِمًا وَأَتَمُّوا لِأَنْفُسِهِمْ. ثُمَّ أَنْصَرَفُوا وَصَفُّوا وَجَّاهُ الْعَدُوَّ. وَجَاءَتْ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيَتْ، ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُّوا لِأَنْفُسِهِمْ. مُتَّفَقٌ عَلَيْهِ

The Prayer of Fear can be performed in any of the ways it was offered by the Prophet (ﷺ). From them is the narration of Ṣāliḥ ibn Khawwāt from those who offered this prayer with the Prophet (ﷺ) on the Day of Dhāt al-Riqā' that one group prayed with the Prophet (ﷺ) and another group stood facing the enemy. The Prophet (ﷺ) prayed with those with him one *rak'ah*. He then remained standing whilst they completed their prayer. They then left and stood facing the enemy, and the other group came and prayed with the Prophet (ﷺ) one *rak'ah*. He then remained sitting whilst they completed their prayer. [Agreed upon]

وَإِذَا اشْتَدَّ الْخَوْفُ: صَلُّوا رِجَالًا وَرُكْبَانًا إِلَى الْقِبْلَةِ وَإِلَى غَيْرِهَا، يُؤْمِنُونَ بِالرُّكُوعِ وَالسُّجُودِ.

وَكَذَلِكَ كُلُّ خَائِفٍ عَلَى نَفْسِهِ يُصَلِّي عَلَى حَسَبِ حَالِهِ، وَيَفْعَلُ كُلَّ مَا يَحْتَاجُ إِلَى فِعْلِهِ مِنْ هَرَبٍ أَوْ غَيْرِهِ.

قَالَ (ﷺ): (إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ) مُتَّفَقٌ عَلَيْهِ

In times of severe fear, they pray standing or riding, facing the *qiblah* or in any direction, bowing their head for *rukū'* and *sujūd*. Likewise, anyone else in a similar state of fear prays in this way, whilst doing whatever they need to do such as running etc. The Prophet (ﷺ) said, "If I command you with something, do it to the best of your ability." [Agreed upon]

بَابُ صَلَاةِ الْجُمُعَةِ

Chapter: Jum'uah Prayer

كُلُّ مَنْ لَزِمَتْهُ الْجَمَاعَةُ لَزِمَتْهُ الْجُمُعَةُ إِذَا كَانَ مُسْتَوْطِنًا بِنَاءً.

و من شرطها:

- فَعْلُهَا فِي وَقْتِهَا.
- وَأَنْ تَكُونَ بِقَرْيَةٍ .
- وَأَنْ يَتَقَدَّمَ هَا حُطْبَتَانِ

Everyone who must pray in congregation, must pray Jum'uah if he is resident in a built up area. Its conditions include:

- Offering it in the correct time
- Held in a village or city
- Should be preceded by two sermons

وَعَنْ جَابِرٍ قَالَ: (كَانَ النَّبِيُّ ﷺ) إِذَا حُطِبَ : احْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: صَبَّحَكُمْ وَمَسَّكُمْ.

وَيَقُولُ: أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَالَّةٌ (رَوَاهُ مُسْلِمٌ)

Jābir narrated, “When giving his sermon, the Prophet’s (ﷺ) eyes would redden, his voice would be loud and he would appear angry, as if warning of an impending army saying, ‘They will attack in the morning or evening’. He would say, ‘To proceed: The best of speech is Allah’s Book and the best guidance is that of the Prophet (ﷺ). The worst of affairs are the newly invented matters and every innovation is misguidance.” [Muslim]

وَفِي لَفْظٍ لَهُ (كَانَتْ حُطْبَةُ النَّبِيِّ ﷺ) يَوْمَ الْجُمُعَةِ: يَحْمَدُ اللَّهَ وَ يَثْنِي عَلَيْهِ، ثُمَّ يَقُولُ عَلَى إِثَرِ ذَلِكَ وَ قَدْ عَلَا صَوْتَهُ.

وَفِي رِوَايَةٍ لَهُ (مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّلْ فَلَا هَادِيَ لَهُ).

- وَقَالَ: (إِنَّ طَوْلَ صَلَاةِ الرَّجُلِ، وَقِصَرُ حُطْبَتِهِ مِثْنَةٌ مِنْ فِقْهِهِ) رَوَاهُ مُسْلِمٌ

in another wording, "The sermon of the Prophet (ﷺ) on a Friday would begin with praising Allah. he would then say, raising his voice..."

In another narration, "Whomsoever Allah guides none can misguide, and whomsoever Allah misguides none can guide." He also said, "The lengthening of the prayer and shortness of the sermon is from the knowledge of a person." [Muslim]

وَيُسْتَحَبُّ أَنْ يَخْطُبَ عَلَى مِنْبَرٍ.

فَإِذَا صَعِدَ أَقْبَلَ عَلَى النَّاسِ فَسَلَّمَ عَلَيْهِمْ.

ثُمَّ يَجْلِسُ وَيُؤَدِّنُ الْمُؤَدِّنُ.

ثُمَّ يَقُومُ فَيَخْطُبُ.

ثُمَّ يَجْلِسُ.

ثُمَّ يَخْطُبُ الْحُطْبَةَ الثَّانِيَةَ.

It is recommended to give the sermon from a pulpit. When he ascends the pulpit, he faces the congregation and gives *salāms*. He then sits whilst the *adhān* is given. He then stands and gives the first sermon. He then sits and then stands for the second sermon.

ثُمَّ تَقَامُ الصَّلَاةُ.

فَيُصَلِّي بِهِمْ رُكْعَتَيْنِ.

يَجْهَرُ فِيهِمَا بِالْقِرَاءَةِ.

يَقْرَأُ فِي الْأُولَى بِ: "سَبَّحَ", وَفِي الثَّانِيَةِ بِ: "الْعَاشِيَةِ", أَوْ بِ: "الْجُمُعَةِ وَالْمُنَافِقِينَ"

The prayer is then offered. He leads them in two *rak'ahs* and recites aloud. In the first *rak'ah*, he recites 'Sabbih' and in the second he recites Al-Ghāshiyah, or he recites Jum'uah and Munāfiqūn.

وَيُسْتَحَبُّ لِمَنْ أَتَى الْجُمُعَةَ أَنْ:

يَغْتَسِلَ.

وَيَتَطَيَّبَ.

وَيَلْبَسَ أَحْسَنَ ثِيَابِهِ.

وَيُبَكِّرَ إِلَيْهَا.

وَفِي الصَّحِيحَيْنِ: (إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ يَوْمَ الْجُمُعَةِ, وَالْإِمَامُ يَخْطُبُ , فَقَدْ لَعُوتَ)

وَدَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ, فَقَالَ: (صَلَّيْتَ؟ قَالَ: لَا, قَالَ: فَمُ فَصَلِّ رَكَعَتَيْنِ) مُتَّفَقٌ عَلَيْهِ

It is recommended for the one attending Jum'uah:

- To bathe
- To apply perfume
- Wear his best clothes
- Arrive early

In the *Ṣaḥīḥayn*, "If you say to your Companion, 'Be quiet' on a Friday during the sermon, then you have spoken idly." A man entered on a Friday whilst the Prophet (ﷺ) was preaching. He asked him, "Have you prayed?" He replied, "No". He said, "Stand and pray two *rak'ahs*." [Agreed upon]

بَابُ صَلَاةِ الْعِيدَيْنِ

Chapter: The Two 'Id Prayers

أَمَرَ النَّبِيُّ (ﷺ) النَّاسَ بِالْخُرُوجِ إِلَيْهِمَا حَتَّى الْعَوَاتِقُ، وَالْحَيْضُ يَشْهَدَنَّ الْحَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ، وَيَعْتَزِلُ الْحَيْضُ الْمُصَلَّى (مُتَّفَقٌ عَلَيْهِ).

وَوَقْتُهَا: مِنْ إِرْتِفَاعِ الشَّمْسِ قَدِ رُمِحَ إِلَى الزَّوَالِ

The Prophet (ﷺ) commanded the people to come out and attend these two prayers, even the young and menstruating women who should witness the good and supplication of the Muslims. The menstruating women should avoid the prayer area. [Agreed upon]

Its timing is from the sun rising the length of a spear until the sun reaches its zenith.

وَالسُّنَّةُ:

• فَعُلُّهَا فِي الصَّحَرَاءِ.

• وَتَعْجِيلِ الْأُضْحَى

• وَتَأْخِيرِ الْفِطْرِ

- وَالْفِطْرُ - فِي الْفِطْرِ حَاصَةً قَبْلَ الصَّلَاةِ - بِتَمَرَاتٍ وَتَرًا.

- وَأَنْ يَتَنَظَّفَ وَيَتَطَيَّبَ لَهَا.

- وَيَلْبَسَ أَحْسَنَ ثِيَابِهِ.

- وَيَذْهَبَ مِنْ طَرِيقٍ، وَيَرْجِعَ مِنْ آخَرٍ

The *Sunnah* is to:

1. Pray it in an open area
2. Hasten the Aḍhā prayer

3. Delay the Fiṭr prayer
4. To breakfast before the Fiṭr 'Īd with an odd number of dates
5. To cleanse and perfume oneself
6. To wear your best clothes
7. To take one route going and return by another

فَيُصَلِّي بِهِمْ رَكَعَتَيْنِ.

- بَلَا أَذَانَ وَلَا إِقَامَةً.

- يُكَبِّرُ فِي الْأُولَى: سَبْعًا بِتَكْبِيرَةِ الْإِحْرَامِ.

- وَفِي الثَّانِيَةِ: خَمْسًا سِوَى تَكْبِيرَةِ الْقِيَامِ.

- يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ

- وَ يُحَمِّدُ اللَّهَ وَ يُصَلِّي عَلَى النَّبِيِّ (ﷺ) بَيْنَ كُلِّ تَكْبِيرَتَيْنِ

- ثُمَّ يَقْرَأُ سُورَةَ الْفَاتِحَةِ

- يُجْهَرُ بِالْقِرَاءَةِ فِيهَا

- فَإِذَا سَلَّمَ خَطَبَ بِهِمْ خُطْبَتَيْنِ، كَخُطْبَتَيِ الْجُمُعَةِ.

- إِلَّا أَنَّهُ يَذْكُرُ فِي كُلِّ خُطْبَةٍ الْأَحْكَامَ الْمُنَاسِبَةَ لِلْوَقْتِ

He then leads them in two *rak'ahs*:

- With no *adhān* or *iqāmah*
- In the first *rak'ah*, he makes seven additional *takbīrs* after the opening *takbīr*
- In the second *rak'ah*, he makes five additional *takbīrs* after the one for standing
- He raises his hands with each *takbīr*

- He praises Allah and sends salutations upon the Prophet (ﷺ) between every two *takbīrs*
- He then recites Sūrah al-Fātiḥah
- He recited aloud
- After the prayer, he delivers two sermons like in the Jum‘uah prayer
- Except he also mentions relevant rulings regarding the occasions

وَيُسْتَحَبُّ:

التَّكْبِيرُ الْمُطْلَقُ: لَيْلَتِي الْعِيدِ, وَفِي كُلِّ عَشْرِ ذِي الْحِجَّةِ.

وَالْمُقَيَّدُ: عَقِبَ الْمَكْتُوبَاتِ مِنْ صَلَاةِ فَجْرِ يَوْمِ عَرَفَةَ إِلَى عَصْرِ آخِرِ أَيَّامِ التَّشْرِيقِ .

وَصِفَتُهُ "اللَّهُ أَكْبَرُ, اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ, وَاللَّهُ أَكْبَرُ, اللَّهُ أَكْبَرُ, وَلِلَّهِ الْحَمْدُ"

It is recommended to make the unspecified *takbīrs* on the night before ‘Id, and in the first ten days of Dhul-Ḥijjah.

He should make the specified *takbīrs* after the obligatory prayers from Fajr on the Day of ‘Arafah until ‘Aṣr on the last day of Tashrīq. The wording is, “Allah is great. Allah is great. None has the right to be worshipped except Allah. Allah is great, Allah is great. All praise is due to Allah.”

كِتَابُ الْجَنَائِزِ

The Book of Funerals

قَالَ النَّبِيُّ (ﷺ) : (لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ) رَوَاهُ مُسْلِمٌ.

وَقَالَ : (اقْرَءُوا عَلَى مَوْتَاكُمْ يس) رَوَاهُ النَّسَائِيُّ وَأَبُو دَاوُدَ

The Prophet (ﷺ) said, “Prompt those who are dying to say, ‘*Lā ilāha illa Allah*’” [Muslim]

He also said, “Recite Sūrah YāSīn over those dying.” [Al-Nasā’i & Abu Dāwūd]

وتجهيز الميت - كتغسيله وتكفينه والصلاة عليه وحمله ودفنه - فرض كفاية . قال النبي (ﷺ) { أسرعوا بالجنائز ، فإن تك صالحة فخير تقدمونها إليه ، وإن كانت غير ذلك فشر تضعونه عن رقابكم } . وقال : { نفس المؤمن معلقة بدينه حتى يقضى عنه } . رواه أحمد والترمذي

والواجب في الكفن : ثوب يستر جميعه ، سوى رأس المحرم ووجه المحرمة .

Preparing the deceased for burial – washing, shrouding, praying over him, carrying and burying him is all a collective obligation. The Prophet (ﷺ) said, “Hasten the funeral. If the soul was righteous then it is proceeding to good, and if it other than that then it is evil that you are ridding yourselves of.” He also said, “The soul of the believer is suspended until its debts are paid.”

The obligatory part of the shroud is a cloth that covers the body, except for the head of the male pilgrim and the face of the female pilgrim.

وَصِفَةُ الصَّلَاةِ عَلَيْهِ:

- أَنْ يَقُومَ فَيُكَبِّرُ فَيَقْرَأَ الْقَائِمَةَ.

- ثُمَّ يُكَبِّرُ وَيُصَلِّي عَلَى النَّبِيِّ (ﷺ) .

- ثُمَّ يُكَبِّرُ وَيَدْعُو لِلْمَيِّتِ فَيَقُولُ:

– "اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا وَشَاهِدِنَا وَعَائِنَا، وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ فَتَوَفَّهُ عَلَى الْإِيمَانِ.

– اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالتَّلَجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الذُّنُوبِ كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَقْتِنَا بَعْدَهُ، وَاعْفِرْ لَنَا وَلَهُ"

وَأِنْ كَانَ صَغِيرًا قَالَ بَعْدَ الدُّعَاءِ الْعَامِّ: "اللَّهُمَّ اجْعَلْهُ فَرَطًا لِوَالِدَيْهِ، وَذُخْرًا، وَشَفِيعًا مُجَابًّا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ."

ثُمَّ يُكَبِّرُ وَيُسَلِّمُ

The description of the funeral prayer is:

- To stand, make *takbīr* and recite Sūrah al-Fātiḥah
- To make the second *takbīr* and send salutations upon the Prophet (ﷺ)
- To make the third *takbīr* and then supplicate for the deceased, by saying,
 - O Allah, forgive our living and deceased, our young and old, our present and absent, our males and females. O Allah, whoever You decree life for, then let them live upon Islam, and whoever You decree death for, then led them die upon faith.
 - O Allah, forgive him and have mercy upon him, grant him ease and pardon him. Honour him in his resting place and widen his entry. Wash him with water, snow and hail. Purify him of his sins just as a white cloth is purified from dirt. O Allah, do not prevent us from his reward, nor test us after him, and forgive us and him.
- If the deceased was young, you say after the general supplication,
 - "O Allah, make him precede his parents, a treasure and a granted intercessor. O Allah, make him a means of heavying their scales, increasing their reward and place under the guardianship of Ibrāhīm, and by Your mercy save him from the Fire."
- He then makes the fourth *takbīr* and gives *salāms*

وَقَالَ النَّبِيُّ (ﷺ): (مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا، لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا، إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ) رَوَاهُ مُسْلِمٌ.

وَقَالَ: (مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ. قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ) مُتَّفَقٌ عَلَيْهِ

The Prophet (ﷺ) said, “No Muslim man dies and then forty men who do not commit *shirk* pray over him, except that Allah grants their intercession.” [Muslim] He also said, “Whoever attends the funeral and prays will have a *qīrāt*, and whoever attends until the burial will have two *qīrāts*.” They asked, “What are *qīrāts*?” He replied, “Like two big mountains.” [Agreed upon]

وَ هَيَّ النَّبِيُّ (ﷺ) أَنْ:

1- يُجْصَصَ الْقَبْرُ.

2- وَأَنْ يُقْعَدَ عَلَيْهِ.

3- وَأَنْ يُبْنَى عَلَيْهِ رَوَاهُ مُسْلِمٌ .

و كان إذا فرغ من دفن الميت وقف عليه و قال: (استغفروا لأخيكم، واسألوا له التثبيت، فإنه الآن يسأل) رَوَاهُ أَبُو دَاوُدَ وَصَحَّحَهُ الْحَاكِمُ

The Prophet (ﷺ) forbade:

1. Whitening with plaster a grave
2. Sitting on graves
3. Building on them [Muslim]

The Prophet (ﷺ) would say after finishing burying the deceased, “Seek forgiveness for your brother and ask for his steadfastness, for he is now being questioned.” [Abu Dāwūd and authenticated by Al-Ḥākim]

- وَبَكَى النَّبِيُّ تَعَزُّيَةً الْمُصَابِ بِالْمَيِّتِ

وَبَكَى النَّبِيُّ (ﷺ) عَلَى الْمَيِّتِ, وَقَالَ: (إِنَّهَا رَحْمَةٌ).

مَعَ أَنَّهُ لَعَنَ النَّائِحَةَ وَالْمُسْتَمِعَةَ .

وَقَالَ: (زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ بِالْآخِرَةِ) رَوَاهُ مُسْلِمٌ

It is recommended to give condolences to the family. The Prophet (ﷺ) cried over some people's deaths and said, "It is mercy." He did this whilst also cursing the one who wails. He also said, "Visit the graves for they remind you of the Hereafter." [Muslim]

وَيَنْبَغِي لِمَنْ زَارَهَا أَنْ يَقُولَ: "السَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُؤْمِنِينَ, وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَا حِقُونَ, وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ وَالْمُسْتَأْخِرِينَ; نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ, وَلَا تَفْتِنَّا بَعْدَهُمْ, وَاعْفِرْ لَنَا وَهُمْ, نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ".

وَأَيُّ قُرْبَةٍ فَعَلَهَا وَجَعَلَ ثَوَابَهَا لِحَيٍّ أَوْ مَيِّتٍ مُسْلِمٍ نَفَعَهُ ذَلِكَ. وَاللَّهُ أَعْلَمُ.

Whoever visits the graveyard should say, "Peace be upon you O believers from the inhabitants, and by Allah's will, we shall soon follow you. May Allah have mercy upon those who preceded and those who come after. We ask Allah for safety for us and you. O Allah, do not prevent us from their reward nor try us after them. Forgive us and them. We ask Allah for safety for us and you."

Any good deed performed and its reward intended for a living or deceased Muslim will benefit them. Allah knows best.

كِتَابُ الزَّكَاةِ

The Book of Zakāh

وهي واجبة على كل مسلم حر ملك نصابا .

ولا زكاة في مال حتى يحول عليه الحول ، إلا الخارج من الأرض ، وما كان تابعا للأصل كنماء النصاب وريح التجارة فإن حولهما حول أصلهما .

ولا تجب الزكاة إلا في أربعة أنواع : السائمة من بهيمة الأنعام ، والخارج من الأرض ، والأثمان ، وعروض التجارة .

It is an obligation upon:

1. Every Muslim
2. Not enslaved
3. Reaches the minimum amount (*niṣāb*)

There is no zakah due until a year has passed, except for:

1. What grows from the earth
2. What follows on from another wealth such as offspring and profit from trade, as the year follows the original type of wealth

There is no zakah except in four types of wealth:

1. Grazing livestock
2. Grows from the earth
3. Currency
4. Trade profits

The Zakah of Grazing Livestock

فَأَمَّا السَّائِمَةُ فَلَأَصْلُ فِيهَا حَدِيثُ أَنَسٍ: أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ:

هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَهَا رَسُولُ اللَّهِ (ﷺ) عَلَى الْمُسْلِمِينَ، وَالَّتِي أَمَرَ اللَّهُ بِهَا رَسُولُهُ:

- فِي أَرْبَعٍ وَعِشْرِينَ مِنْ الْإِبِلِ فَمَا دُونَهَا مِنَ الْغَنَمِ، فِي كُلِّ خَمْسٍ: شَاةٌ.
- فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ إِلَى خَمْسٍ وَثَلَاثِينَ، فَفِيهَا: بِنْتُ مَخَاضٍ أُنْثَى، فَإِنْ لَمْ تَكُنْ فَابْنُ لَبُونٍ ذَكَرٌ.
- فَإِذَا بَلَغَتْ سِتًّا وَثَلَاثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَفِيهَا: بِنْتُ لَبُونٍ أُنْثَى.
- فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ، فَفِيهَا: حِقَّةٌ طَرَوْقَةٌ الْجَمَلِ.
- فَإِذَا بَلَغَتْ وَاحِدًا وَسِتِّينَ إِلَى خَمْسٍ وَسَبْعِينَ، فَفِيهَا: جَذَعَةٌ.
- فَإِذَا بَلَغَتْ سِتًّا وَسَبْعِينَ إِلَى تِسْعِينَ، فَفِيهَا: بِنْتُ لَبُونٍ.
- فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عِشْرِينَ وَمِائَةٍ، فَفِيهَا: حِقَّتَانِ طَرَوْقَتَا الْجَمَلِ.
- فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ، فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ: حِقَّةٌ.
- وَمَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعٌ مِنَ الْإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا.

The Zakah on grazing livestock is based on the narration of Anas that Abu Bakr wrote to him saying, "This is the obligatory zakah that the Prophet (ﷺ) placed upon the Muslims, and that Allah commanded His Messenger with:

- Up to 24 camels and less, for every five there is one sheep
- From 25 to 35 camels, there is a one-year old she camel due, and if not then a two-year old male camel
- From 36 to 45 camels, there is a two-year old she camel due
- From 46 to 60 camels, there is a three-year old she camel due

- From 61 to 75 camels, there is a four-year old she camel due
- From 76 to 90 camels, there are two two-year old she camels due
- From 91 to 120 camels, there are two three-year old she camels due
- Above 120 camels, for every 40 camels there is a two-year old she camel due, and for every 50, a three-year old she camel due
- Four camels and less has no zakah due on them unless the owner wishes to give it

وفي صدقة الغنم :

في سائمتها إذا كانت أربعين إلى عشرين ومائة شاة ،

فإذا زادت على عشرين ومائة إلى مائتين ففيها شاتان ،

فإذا زادت على مائتين إلى ثلاثمائة ففيها ثلاث شياه ،

فإذا زادت على ثلاثمائة ففي كل مائة شاة ،

فإذا كانت سائمة الرجل ناقصة عن أربعين شاة فليس فيها صدقة إلا أن يشاء ربها

The Zakah on sheep:

- From 40 to 120, there is one sheep due
- From 121 to 200, there are two sheep due
- From 201 to 300, there are three sheep due
- Above 300, for every 100, there is one sheep due
- Below 40 sheep, there is no zakah unless the owner wishes to give it

وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ, وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ .

- وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَا جَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ .

- وَلَا يُخْرَجُ فِي الصَّدَقَةِ هَرَمَةٌ وَلَا ذَاتَ عَوَارِ

Things should not be gathered nor separated out of fear of giving zakah.

Shares are equally placed upon the shareholders.

Elderly and deficient animals are not to be given in zakah.

وَفِي الرِّقَّةِ فِي مِائَتِي دِرْهَمٍ: رُبْعُ الْعُشْرِ.

- فَإِنْ لَمْ يَكُنْ إِلَّا تِسْعُونَ وَمِائَةٌ فَلَيْسَ فِيهَا صَدَقَةٌ، إِلَّا أَنْ يَشَاءَ رَبُّهَا.

- وَمَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةُ الْجَذَعَةِ، وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ، وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ، وَيُجْعَلُ مَعَهَا شَاتَانِ إِنْ اسْتَيْسَرَتْ لَهُ، أَوْ عَشْرُونَ دِرْهَمًا.

- وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ الْحِقَّةُ، وَعِنْدَهُ الْجَذَعَةُ فَإِنَّهَا تُقْبَلُ مِنْهُ الْجَذَعَةُ، وَيُعْطِيهِ الْمَصَدَّقُ عَشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ " رَوَاهُ الْبُخَارِيُّ .

وَفِي حَدِيثِ مُعَاذٍ: أَنَّ النَّبِيَّ (ﷺ) أَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ ثَلَاثِينَ بَقَرَةً: تَبِيعًا أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعِينَ: مُسِنَّةً رَوَاهُ أَهْلُ السُّنَنِ

For 200 silver coins, there is 2.5% due

If someone only possesses 190, there is no zakah due unless the owner wishes

Whoever possesses the number of camels by which a four-year old she camel is due, but only has a three-year old she camel, then it is accepted along with two sheep if he can, or 20 dirhams.

Whoever possesses the number of camels by which a three-year old she camel is due, but only has a four-year old she camel, then it is accepted and he is repaid two sheep or 20 dirhams. [Al-Bukhārī]

In the narration of Mu'ādh, the Prophet (ﷺ) ordered him to take for every 30 cows, one male or female one-year old cow, and for every 40 cows, a two-year old cow. Collected by the authors of the *Sunan*

وَأَمَّا صَدَقَةُ الْأَثْمَانِ

فَقَدْ تَقَدَّمَ أَنَّهُ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ مِائَتِي دِرْهَمٍ، وَفِيهَا رُبْعُ الْعُشْرِ

As for the Zakah of currency, we have mentioned that there is nothing due until one reaches 200 dirhams, after which it is 2.5%.

وَأَمَّا صَدَقَةُ الْخَارِجِ مِنَ الْأَرْضِ مِنَ الْحَبُوبِ وَالنِّمَارِ

فَقَدْ قَالَ النَّبِيُّ (ﷺ) : (لَيْسَ فِيهَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ) مُتَّفَقٌ عَلَيْهِ.

وَالْوَسْقُ: سِتُّونَ صَاعًا, فَيَكُونُ النَّصَابُ لِلْحَبُوبِ وَالنِّمَارِ: ثَلَاثُمِائَةِ صَاعٍ بِصَاعِ النَّبِيِّ (ﷺ) .

وَقَالَ النَّبِيُّ (ﷺ) : (فِيهَا سَقَتُ السَّمَاءِ وَالْعُيُونُ, أَوْ كَانَ عَثَرِيًّا: الْعُسْرُ, وَفِيهَا سُقِي بِالنَّضْحِ: نِصْفُ الْعُسْرِ) رَوَاهُ الْبُخَارِيُّ.

وَعَنْ سَهْلِ بْنِ أَبِي حَنْمَةَ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ (ﷺ) : إِذَا حَرَصْتُمْ فَخُذُوا وَدَعُوا الثُّلُثَ, فَإِنْ لَمْ تَدَعُوا الثُّلُثَ فَدَعُوا الرَّبْعَ, رَوَاهُ أَهْلُ السُّنَنِ

The Zakah of what grows from the earth of grains and fruits, is based upon the statement of the Prophet (ﷺ), “There is nothing due upon less than 5 *wasqs* of dates.” [Agreed upon] A *wasq* is sixty *ṣāʿ*, so the minimum amount for grains and fruits is 300 *ṣāʿ* based upon the measurement of the Prophet (ﷺ).

The Prophet (ﷺ) said, “That which is irrigated by rain, springs or underground water has a tenth upon it, and what is irrigated manually has a fifth upon it.” [Al-Bukhārī] On the authority of Sahl ibn Ḥathmah who said, “The Prophet (ﷺ) commanded us that when we estimate we should leave a third, and if not a third then a quarter.” [The *Sunan*]

وَأَمَّا غَرُوضُ التِّجَارَةِ: وَهُوَ كُلُّ مَا أُعِدَّ لِلْبَيْعِ وَالشِّرَاءِ لِأَجْلِ الرِّبْحِ.

فَإِنَّهُ يُقَوَّمُ إِذَا حَالَ الْحَوْلُ بِالْأَحْظِ لِلْمَسَاكِينِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ.

و يجب فيه ربع العشر

Trade profits are from those things that are used in buying and selling to turn a profit. These are valued after a year in the most beneficial way for the poor from gold or silver. There is 2.5% due.

وَمَنْ كَانَ لَهُ دَيْنٌ وَمَالٌ لَا يَرْجُو وَجُودَهُ، كَالَّذِي عَلَى مُمَاطِلٍ أَوْ مُعْسِرٍ لَا وِفَاءَ لَهُ: فَلَا زَكَاةَ فِيهِ .
وَالَّا فَفِيهِ الزَّكَاةُ .

وَيَجِبُ الْإِخْرَاجُ مِنْ وَسْطِ الْمَالِ.

وَلَا يُجْزَى مِنَ الْأَدْوَنِ .

وَلَا يُلْزَمُ الْخِيَارُ إِلَّا أَنْ يَشَاءَ رَبُّهُ.

وَفِي حَدِيثِ أَبِي هُرَيْرَةَ مَرْفُوعًا: (فِي الرِّكَازِ الْخُمْسُ) مُتَّفَقٌ عَلَيْهِ

Whoever has wealth they have borrowed out or they cannot find, such as from one who is delaying or unable to repay, does not have to give zakah on that wealth. Otherwise, they must. Zakah should be given from the middle quality of wealth. The least quality is not sufficient. The highest quality is also avoided unless the owner wishes. In the narration of Abu Hurayrah, "There is a fifth due on buried treasure." [Agreed upon]

بَابُ زَكَاةِ الْفِطْرِ

Chapter: Zakāt al-Fiṭr

عَنْ ابْنِ عُمَرَ قَالَ:

فَرَضَ رَسُولُ اللَّهِ (ﷺ) زَكَاةَ الْفِطْرِ:

- صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ،

- عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ.

- وَأُمِرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ مُتَّفَقٌ عَلَيْهِ

Ibn 'Umar said, "The Prophet (ﷺ) legislated Zakāt al-Fiṭr, as a ṣā' of dates of wheat, upon the slave and free, male and female and old and young amongst the Muslims. He ordered that it should be paid before the people go to the prayer." [Agreed upon]

وَتَجِبُ:

لِنَفْسِهِ، وَلِمَنْ تَلَزَمَهُ مُؤَنَّتُهُ.

إِذَا كَانَ ذَلِكَ فَاضِلًا عَنْ قُوْتِ يَوْمِهِ وَلَيْلَتِهِ.

صَاعٌ مِنْ تَمْرٍ أَوْ شَعِيرٍ أَوْ أَقِطٍ أَوْ زَبِيبٍ أَوْ بُرٍّ.

وَالْأَفْضَلُ فِيهَا: الْأَنْفَعُ

و لا يحل تأخيرها عن يوم العيد

It is obligatory upon a person and his dependants, if they have excess to their needs of a day and night. It is given as a ṣā' of dates, wheat, dry cheese, raisins or barley. The best of these types is the one most beneficial to the recipient. It is impermissible to delay payment beyond the day of 'Īd.

وقد فرضها رسول الله (ﷺ) { طهرة للصائم من اللغو والرفث ، وطعمة للمساكين ، فمن أداها قبل الصلاة فهي زكاة مقبولة ، ومن أداها بعد الصلاة فهي صدقة من الصدقات } رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ

وقال (ﷺ) { سبعة يظلهم الله في ظله يوم لا ظل إلا ظله : إمام عادل ، وشاب نشأ في طاعة الله ، ورجل معلق قلبه بالمساجد ، ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه ، ورجل دعت امرأته ذات منصب وجمال ، فقال : إني أخاف الله ، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه ، ورجل ذكر الله خاليا ففاضت عيناه } . متفق عليه .

The Prophet (ﷺ) stated that this Zakah purifies the one fasting from vain speech and sin, as well as providing food for the poor. Whoever offers it before the prayer has an accepted

zakah, and whoever offers it after the prayer is giving a general charity. Collected by Abu Dāwūd and Ibn Mājah.

The Prophet (ﷺ) also said, “Seven will be shaded by Allah in His shade, on the Day that there is no shade except His shade: the just ruler, a young man who grows up in Allah’s obedience, a man whose heart is attached to the mosque, two men who love one another for Allah’s sake, they meet and depart upon this love, a man who is propositioned by a woman of wealthy and beauty and replies, ‘I fear Allah’, a man who gives charity and hides it so that his left does not know what his right gives, and a man who remembers Allah in seclusion and cries.” [Agreed upon]

بَابُ أَهْلِ الزَّكَاةِ وَمَنْ تُدْفَعُ لَهُ

Chapter: The Recipients of Zakāh

لَا تُدْفَعُ الزَّكَاةُ إِلَّا لِلْأَصْنَافِ الثَّمَانِيَةِ الَّذِينَ ذَكَرَهُمُ اللَّهُ بِقَوْلِهِ: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوقُهُمْ وَفِي الرِّقَابِ وَالْعَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَإِنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ [التَّوْبَةِ: 60].

وَيَجُوزُ الْإِقْتِسَارُ عَلَى وَاحِدٍ مِنْهُمْ;

لِقَوْلِهِ (ﷺ) لِمُعَاذٍ (ع) فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلِمُهُمْ: أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ) مُتَّفَقٌ عَلَيْهِ

Zakah can only be given to the eight categories mentioned by Allah, “Alms are meant only for the poor, the needy, those who administer it, those who hearts need softening, to free slaves, those in debt, for Allah’s cause and the wayfarer. This is ordained by Allah; Allah is All-Knowing and Wise.” [9:60]

It is permissible to choose only one of the above categories. The Prophet (ﷺ) said to Mu’adh, “If they obey you in this, then tell them that Allah has obligated upon them a charity that is taken from their wealthy and returned to their poor.” [Agreed upon]

وَلَا تَحِلُّ الزَّكَاةُ:

-لغني

- وَلَا لِقَوِيٍّ مُكْتَسِبٍ

- وَلَا لِأَلِ مُحَمَّدٍ, وَهُمْ بَنُو هَاشِمٍ وَمَوَالِيهِمْ,

- وَلَا لِمَنْ يُحِبُّ عَلَيْهِ نَفَقَتُهُ حَالَ جَرِيَانِهَا,

- وَلَا لِكَافِرٍ.

Zakah is not permissible for:

- The wealthy
- The one able to earn
- The family of the Prophet (ﷺ), from Banū Hāshim and their freed slaves
- Those who are under your care and you are responsible to provide for them
- Disbelievers

فَأَمَّا صَدَقَةُ التَّطَوُّعِ فَيَجُوزُ دَفْعُهَا إِلَى هَؤُلَاءِ وَغَيْرِهِمْ.

وَلَكِنْ كُلَّمَا كَانَتْ أَنْفَعُ نَفْعًا عَامًّا أَوْ خَاصًّا فَهِيَ أَكْمَلُ.

وَقَالَ النَّبِيُّ (ﷺ) (مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا يَسْأَلُ جَمْرًا, فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ) رَوَاهُ مُسْلِمٌ.

وَقَالَ لِعُمَرَ (مَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ, وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ) رَوَاهُ مُسْلِمٌ

Voluntary charity can be given to them and others.

However, the greater the specific or general benefit, the more complete it is.

The Prophet (ﷺ) said, “Whoever seeks the wealth of others to increase his own, only seeks fire coals, so let him increase or decrease.” [Muslim] The Prophet (ﷺ) also said to ‘Umar, “That which comes to you of this wealth with no begging or avarice on your part, then take it, and that which does not come to you, then don’t desire it.” [Muslim]

كِتَابُ الصِّيَامِ

The Book of Fasting

الأصل فيه: قوله تعالى: ((يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ...))
الآيات

The basis is the statement of Allah, “O you who believe, fasting has been legislated upon you as it was legislated upon those who came before you..” [2:183-187]

و يجب صيام رمضان على كل:

مُسْلِمٍ

بَالِغٍ،

عَاقِلٍ

قَادِرٍ عَلَى الصَّوْمِ،

بِرُؤْيَا هِلَالِهِ، أَوْ إِكْمَالِ شَعْبَانَ ثَلَاثِينَ يَوْمًا

Fasting Ramadan is obligatory upon:

- A Muslim
- Above puberty
- Sane
- Able to fast

When the crescent is sighted or thirty days of Sha‘bān are completed.

قال (ﷺ) { إِذَا رَأَيْتُمُوهُ فَصُومُوا ، وَإِذَا رَأَيْتُمُوهُ فَافْطَرُوا ، فَإِنْ غُمَّ عَلَيْكُمْ فَافْطَرُوا لَهُ { مُتَّفَقٌ عَلَيْهِ .

وَفِي لَفْظٍ: (فَافْطَرُوا لَهُ ثَلَاثِينَ) (وَفِي لَفْظٍ:)فَأَكْمَلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ (رَوَاهُ الْبُخَارِيُّ.

وَيُصَامُ بِرُؤْيَا عَدْلٍ لِّهَالِهِ وَلَا يُقْبَلُ فِي بَقِيَّةِ الشُّهُورِ إِلَّا عَدْلَانِ

The Prophet (ﷺ) said, “When you see it then fast and when you see it again break the fast. If it is clouded, then estimate.” [Agreed upon] In another wording, “complete the thirty days.” In yet another wording, “Complete the thirty days of Sha‘bān.” [Al-Bukhārī]

The sighting of one trustworthy person is sufficient, for other months, two witnesses are needed.

وَيَجِبُ تَبْيِثُ النِّيَّةِ لِصِيَامِ الْفَرَضِ

وَأَمَّا التَّنْفُلُ: فَيَجُوزُ بِنِيَّةٍ مِنَ النَّهَارِ.

The intention for an obligatory fast must be made the night before. For a voluntary fast, the intention can be made during the day.

وَالْمَرِيضُ الَّذِي يَتَضَرَّرُ بِالصَّوْمِ وَالْمُسَافِرُ هُمَا الْفَطْرُ وَالصِّيَامُ .

وَالْحَائِضُ وَالنَّفْسَاءُ يَحْرُمُ عَلَيْهِمَا الصِّيَامُ , وَعَلَيْهِمَا الْقَضَاءُ.

والحامل والمرضع ، إذا خافتا على ولديهما أفطرتا وقضيتا وأطعمتا عن كل يوم مسكينا .

والعاجز عن الصوم لكبر أو مرض لا يرجى بُرْؤُهُ ، يطعم عن كل يوم مسكينا .

The sick person who will be harmed by fasting and the traveller can choose between fasting or breaking it.

The menstruating woman and the woman with post-partum bleeding are not allowed to fast and must make it up.

The pregnant and breastfeeding woman, if they fear for their child, break the fast, make it up and feed a poor person per day missed.

The physically unable to fast due to old age or terminal illness, feed one poor person per day missed.

ومن أفطر فعليه القضاء فقط ، إذا كان فطره بأكل أو بشرب أو قيء عمداً أو حجامه أو إماء مباشرة ، إلا من أفطر بجماع فإنه يفضي ويعتق رقبة، فإن لم يجد فصيام شهرين متتابعين، فإن لم يستطع فإطعام ستين مسكيناً.

Whoever breaks the fast must only make it up, if they broke it by eating, drinking, deliberately vomiting, being cupped or ejaculation, except for the one who has sexual intercourse, for they must make it up and free a slave. If they cannot free a slave, they must fast two consecutive months, and if they cannot do this, they feed sixty poor people.

وَقَالَ النَّبِيُّ (ﷺ) (مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ) مُتَّفَقٌ عَلَيْهِ

وَقَالَ: (لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ) مُتَّفَقٌ عَلَيْهِ.

و قال: (تسحروا فإن في السحور بركة) مُتَّفَقٌ عَلَيْهِ.

وَقَالَ: (إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ، فَإِنْ لَمْ يَجِدْ فَلْيُفْطِرْ عَلَى مَاءٍ، فَإِنَّهُ طَهُورٌ) رَوَاهُ الْخَمْسَةُ.

وَقَالَ (ﷺ): (مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ) رَوَاهُ الْبُخَارِيُّ.

وَقَالَ: (مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ) مُتَّفَقٌ عَلَيْهِ

The Prophet (ﷺ) said, “Whoever forgets they are fasting and eats and drinks, then let them complete their fast, for it is Allah who fed and watered them.” [Agreed upon]

He also said, “The people will continue to be upon good so long as they hasten the breaking the fast.” [Agreed upon]

He also said, “Have the pre-dawn meal for there is blessing in it.” [Agreed upon]

He also said, “When one of you breaks the fast then do so with dates, and if not then with water for it is purifying.” [Collected by the five]

The Prophet (ﷺ) also said, “Whosoever does not leave off false testimony, acting upon it and ignorance, then Allah has no need that they should abstain from their food and drink.” [Al-Bukhārī]

He also said, “Whoever dies and has obligatory fasts remaining, his heir should make it up.” [Agreed upon]

وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ ؟ فَقَالَ : (يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ , وَالْبَاقِيَةَ) .

وَسُئِلَ عَنْ صِيَامِ عَاشُورَاءَ ؟ فَقَالَ : (يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ) .

وَسُئِلَ عَنْ صَوْمِ يَوْمِ الْاِثْنَيْنِ ؟ فَقَالَ : (ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ , وَبُعِثْتُ فِيهِ , أَوْ أُنْزِلَ عَلَيَّ فِيهِ) رَوَاهُ مُسْلِمٌ .

و قال : (من صام رمضان ثم أتبعه ستا من شوال، كان كصيام الدهر) رَوَاهُ مُسْلِمٌ .

وَقَالَ أَبُو ذَرٍّ : (أَمَرَنَا رَسُولُ اللَّهِ ﷺ) أَنَّ نَصُومَ مِنْ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ ثَلَاثَ عَشْرَةَ , وَأَرْبَعَ عَشْرَةَ , وَخَمْسَ عَشْرَةَ) رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ

He was asked concerning fasting the Day of ‘Arafah and replied, “It expiates the previous and coming year.”

He was asked concerning fasting ‘Āshūrā’ and replied “It expiates the previous year.”

He was asked concerning fasting Mondays and replied, “I was born on that day, sent as a Prophet on that day and received revelation on that day.” [Muslim]

He also said, “Whoever fasts Ramadan and then follows it with six days of Shawwāl will have the reward of fasting a year.” [Muslim]

Abu Dharr said, “The Prophet (ﷺ) commanded us to fast from every month; the 13th, 14th and 15th.” [Al-Nasā’ī and Al-Tirmidhī]

وَ هَكَذَا عَنْ صِيَامِ يَوْمَيْنِ : يَوْمِ الْفِطْرِ , وَيَوْمِ النَّحْرِ مُتَّفَقٌ عَلَيْهِ .

وَقَالَ : (أَيَّامُ التَّشْرِيقِ : أَيَّامُ أَكْلِ وَشُرْبٍ وَذِكْرِ لِلَّهِ) رَوَاهُ مُسْلِمٌ .

وَقَالَ: (لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا أَنْ يَصُومَ يَوْمًا قَبْلَهُ أَوْ يَوْمًا بَعْدَهُ) مُتَّفَقٌ عَلَيْهِ

He forbade us from fasting two days, the day of Fiṭr and Aḍḥā. [Agreed upon]

He also said, “The days of Tashrīq are days of eating, drinking and remembering Allah.” [Muslim]

He also said, “None of you should fast Fridays, unless they fast the day before or after along with it.” [Agreed upon]

و قَالَ (مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَ مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) مُتَّفَقٌ عَلَيْهِ

وَكَانَ (ﷺ) يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ حَتَّى تَوَقَّاهُ اللَّهُ، وَاعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ مُتَّفَقٌ عَلَيْهِ .

وَقَالَ: (لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى) مُتَّفَقٌ عَلَيْهِ

He said, “Whoever fasts Ramadan with faith and hoping for reward will have their past sins forgiven. Whoever prays Laylat al-Qadr with faith and hoping for reward will have their past sins forgiven.” [Agreed upon]

The Prophet (ﷺ) would make *i'tikāf* during the last ten of Ramadan every year until he passed away. His wives then did so after him. [Agreed upon]

He also said, “Journeying for the sake of worship should not be done except for three mosques: Masjid al-Ḥarām, my mosque and Masjid al-Aqṣā.” [Agreed upon]

كِتَابُ الْحَجِّ

The Book of Hajj

الأصل فيه قوله تعالى : { و لله على الناس حج البيت من استطاع إليه سبيلا } [آل عمران : 97] .

والاستطاعة أعظم شروطه ، وهي : ملك الزاد والراحلة بعد ضرورات الإنسان وحوائجه الأصلية .

ومن الاستطاعة : أن يكون للمرأة محرم إذا احتاجت إلى سفر

The basis of this chapter is Allah's statement, "Pilgrimage to the House is a duty owed to Allah by people who are able to undertake it." [3:97]

Ability is from the major conditions of pilgrimage. Ability is the possession of provisions and transport above one's basic necessities and needs. Another part of ability is that a woman has a male guardian with whom she can travel if she needs to do so.

وَحَدِيثُ جَابِرٍ فِي حَجِّ النَّبِيِّ (ﷺ) يَشْتَمِلُ عَلَى أَعْظَمِ أَحْكَامِ الْحَجِّ ، وَهُوَ مَا رَوَاهُ مُسْلِمٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا -

أَنَّ النَّبِيَّ (ﷺ) مَكَثَ فِي الْمَدِينَةِ تِسْعَ سِنِينَ لَمْ يَحْجَّ ، ثُمَّ أَدَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ : أَنَّ رَسُولَ اللَّهِ حَاجٌّ ، فَقَدِمَ الْمَدِينَةَ بِشَرِّ كَثِيرٍ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتِمَّ بِرَسُولِ اللَّهِ (ﷺ) ، وَيَعْمَلُ مِثْلَهُ .

فَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَتَيْنَا ذَا الْحُلَيْفَةِ ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ (ﷺ) : كَيْفَ أَصْنَعُ ؟ قَالَ : اغْتَسِلِي ، وَاسْتَنْفِرِي بِثَوْبٍ ، وَأَحْرِمِي .

The narration of Jābir describing the Hajj of the Prophet (ﷺ) covers the major rulings. It is collected by Muslim on the authority of Jābir, "The Prophet (ﷺ) resided in Madinah for nine years and then proclaimed amongst the people in the tenth year, 'The Prophet (ﷺ) is going to make pilgrimage'. Many people arrived in Madinah, all of them seeking to follow the Prophet (ﷺ) and make pilgrimage with him. We set out with him until we reached Dhul-Hulayfah. There, Asmā' bint 'Umayy gave birth to Muhammad ibn Abī Bakr. She asked the Prophet (ﷺ) as to what she should do and he replied, 'Bathe, place a cloth and enter into *iḥrām*.'

فصلى رسول الله (ﷺ) فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ نَافَتْهُ عَلَى الْبَيْدَاءِ أَهْلًا
بِالنُّوحِيدِ: "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ, لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ, إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ, لَا شَرِيكَ
لَكَ".

وَأَهْلَ النَّاسِ بِهَذَا الَّذِي يُهْلُونَ بِهِ, فَلَمْ يَرُدَّ رَسُولُ اللَّهِ (ﷺ) عَلَيْهِمْ شَيْئًا مِنْهُ,

وَلَزِمَ رَسُولُ اللَّهِ (ﷺ) تَلْبِيَّتَهُ.

قَالَ جَابِرٌ: لَسْنَا نَنْوِي إِلَّا الْحَجَّ, لَسْنَا نَعْرِفُ الْعُمْرَةَ.

The Prophet (ﷺ) prayed in the masjid. He then mounted Al-Qaṣwā', until when it reached the open desert he made his intention, 'Here I am O Allah, here I am. Here I am, none has the right to be worshipped but You, here I am. All praise and blessings belong to You, none has the right to be worshipped but You'. The people said what they say and the Prophet (ﷺ) did not rebuke them, but he maintained his own *talbiyah*. Jābir said, 'We only intended Ḥajj, not knowing 'Umrah'.

حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ,

فَطَافَ سَبْعًا

فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا,

ثُمَّ نَفَذَ إِلَى مَقَامِ إِبْرَاهِيمَ فَقَرَأَ: (وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى) [البقرة: 125] .

فَصَلَّى رُكْعَتَيْنِ, فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ.

وَفِي رِوَايَةٍ: "أَنَّهُ قَرَأَ فِي الرُّكْعَتَيْنِ: (قُلْ هُوَ اللَّهُ أَحَدٌ) وَ (قُلْ يَا أَيُّهَا الْكَافِرُونَ) " .

ثُمَّ رَجَعَ إِلَى الرُّكْنِ وَاسْتَلَمَهُ

When we came to the Ka'bah, he greeted the Black Stone. He then made seven circuits of *tawāf*, in which he light jogged for the first three and walked for the last four circuits.

He then went to the Station of Ibrāhīm and recited, "Take the Station of Ibrāhīm as a place of prayer" [2:125] He then offered two *rak'ahs*, placing the station between himself and the House. In one narration, he recited Sūrahs Al-Ikhlāṣ and Al-Kāfirūn. He then returned to the Black Stone and greeted it.

ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا،

فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ: (إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ) [البقرة: 158] .

فَرَفَى عَلَيْهِ حَتَّى رَأَى الْبَيْتَ،

فَاسْتَقْبَلَ الْقِبْلَةَ،

فَوَحَّدَ اللَّهَ وَكَبَّرَهُ، وَقَالَ: (لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أُنْجَزَ وَعْدُهُ، وَنَصَرَ عَبْدُهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ) ثُمَّ دَعَا بَيْنَ ذَلِكَ، قَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ.

ثم نزل و مشى إلى المروة

حتى إذا انصبت قدماه في بطن الوادي سعى

حتى إذا صعدتا مشى

حَتَّى أَتَى الْمَرْوَةَ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا

He then exited the door towards Al-Ṣafā. When he approached Al-Ṣafā he recited, "Indeed, Al-Ṣafā and Al-Marwah are from the signs of Allah." [2:158]

He then ascended until he could see the House. He faced the *qiblah*, proclaimed Allah's Oneness and greatness and said, 'None has the right to be worshipped but Allah, alone and without partner. To Him belongs all praise and dominion and He is Able over all things. None has the right to be worshipped but Allah alone. He fulfilled His promise, helped His slave and alone defeated the confederates', He would then supplicate each time, doing it a total of three times.

He then descended and walked towards Al-Marwah. When his feet reached bottom of the valley, he jogged, until he reached the incline and then he walked. He continued until he reached Al-Marwah, where he did as he did at Al-Şafā.

حَتَّى إِذَا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ، فَقَالَ: (لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسْقِ الْهَدْيَ، وَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيُحِلَّ وَلْيَجْعَلْهَا عُمْرَةً) .

فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلْعَامِنَا هَذَا، أَمْ لِلْأَبَدِ؟ فَشَبَّكَ رَسُولُ اللَّهِ (ﷺ) أَصَابِعَهُ وَاحِدَةً فِي الْأُخْرَى، وَقَالَ: دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ - مَرَّتَيْنِ - لَا، بَلْ لِلْأَبَدِ أَبَدٌ

After he finished his final circuit at Al-Marwah, he said, 'If I was to approach this again, I would have not brought with me my sacrificial animal and instead made 'umrah. Therefore, whoever does not have with them a sacrificial animal should come out of *ihrām* and make this an 'umrah.

Surāqah ibn Mālik ibn Ju'shum stood and said, 'O Messenger of Allah, is this just for this year or forever?' The Prophet (ﷺ) interlaced his fingers and said, 'Umrah has entered into Ḥajj, 'umrah has entered into Ḥajj. It is forever'.

وقدم عليّ من اليمن بيدن للنبي (ﷺ) فوجد فاطمة ممن حل ، ولبست صبيغا واكتحلت ، فأنكر ذلك عليها فقالت : إن أبي أمرني بهذا ، قال : فكان علي يقول بالعراق : فذهبت إلى رسول الله (ﷺ) مُحْرِشًا عَلَى فاطمة للذي صنعت ، مستفتيا لرسول الله (ﷺ) فيما ذكرت عنه ، فأخبرته أنني أنكرت عليها ، فقال : " صدقت ، صدقت ، ماذا قلت حين فرضت الحج ؟ " قال : قلت : اللهم إني أهلُّ بما أهلَّ به رسولك . قال : " فإن معي الهدى فلا تحل " .

قال : فكان جماعة الهدى الذي قدم به عليّ من اليمن ، والذي أتى به النبي (ﷺ) مائة ،

قال : فحل الناس كلهم ، وقصروا ، إلا النبي (ﷺ) ومن كان معه هدي .

'Alī arrived from Yemen with the camels of the Prophet (ﷺ). He found Fāṭimah had come out of *ihrām* and was wearing a dyed garment and kohl in her eyes. He rebuked her for this so she said, 'My father commanded me to do so'. Later on, in Iraq, 'Alī would say that he went to the Prophet (ﷺ) to complain about her and ask the Prophet (ﷺ) concerning this. He told him that he had rebuked her. The Prophet (ﷺ) said, 'She is truthful, she is

truthful. What did you say when intending your Ḥajj?’ He replied, ‘I said, ‘O Allah, I make the same intention as that of Your Messenger.’’ The Prophet (ﷺ) said, ‘As for me, I have my sacrificial animal with me so don’t come out of *iḥrām*’.

Jābir continued, ‘The total number of sacrificial animals from ‘Alī brought from Yemen and what the Prophet (ﷺ) had was one hundred. Therefore, everyone came out of *iḥrām* and trimmed their hair except for the Prophet (ﷺ) and those who had bought along their sacrificial animals.

فَلَمَّا كَانَ يَوْمَ التَّرْوِيَةِ تَوَجَّهُوا إِلَى مِيٍّ.

فَأَهْلُوا بِالْحَجِّ.

وَرَكِبَ النَّبِيُّ (ﷺ) فَصَلَّى بِهَا الظُّهْرَ وَالْعَصْرَ, وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ

On the Day of Tarwiyah, they all proceeded to Minā. They made the intention for Ḥajj. The Prophet (ﷺ) rode, and in Minā prayed Ṣuhr, ‘Aṣr, Maghrib, ‘Ishā’ and Fajr.

ثُمَّ مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ,

وَأَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ تُضْرَبُ لَهُ بِنَمْرَةٍ فَسَارَ رَسُولُ اللَّهِ (ﷺ), وَلَا تَشْكُ قُرَيْشٌ إِلَّا أَنَّهُ وَقَفَ عِنْدَ الْمَشْعَرِ الْحَرَامِ, كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ. فَأَجَازَ رَسُولُ اللَّهِ (ﷺ), حَتَّى أَتَى عَرَفَةَ, فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمْرَةٍ, فَنَزَلَ بِهَا

He then remained for a short while until the sun rose.

He then commanded that a tent be pitched at Namirah and the Prophet (ﷺ) proceeded to it. The Quraysh had no doubt that he would only stay at Al-Mash‘ar al-Ḥarām as they would do during the Days of Ignorance. However, the Prophet (ﷺ) continued onwards until he came to ‘Arafah. He found the tent pitched at Namirah and so descended there.

حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرَحِلَتْ لَهُ

فَأَتَى بَطْنَ الْوَادِي - فَخَطَبَ النَّاسَ: وَقَالَ: (إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضْعُ مِنْ دِمَائِنَا: دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ - كَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَتْهُ هَذِيلٌ -، وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رَبَا أَضْعُ مِنْ رَبَانَا رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرْشَكُمْ أَحَدًا تَكْرَهُوْنَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ. وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ: كِتَابُ اللَّهِ. وَأَنْتُمْ تُسْأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟ قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ، وَأَدَّيْتَ، وَنَصَحْتَ، فَقَالَ بِإِصْبَعِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكِبُهَا إِلَى النَّاسِ: اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ) ثَلَاثَ مَرَّاتٍ

Once midday had passed, he asked for Al-Qaṣwā' and it was saddled it. He then came to the middle of the valley and gave a sermon. He said, "Indeed, your blood and wealth are sacred, just as this day is sacred, this month is sacred and this land is sacred. Indeed, every affair of the Days of Ignorance is stamped upon beneath my feet. All of the blood feuds of the Days of Ignorance are forgotten, and the first such blood feud to be forgotten is that of Rabi'ah ibn al-Harith. He was a child being suckled with Banū Sa'd and was killed by Hudhayl. The usury of the Days of Ignorance are forgotten, and the first such usury to be forgotten is that of 'Abbās ibn 'Abdul-Muṭṭalib - it is all forgotten. Fear Allah with regards to your wives, for you took them as a trust from Allah and made the lawful for you with the word of Allah. Your right over them is that they do not allow into your homes those you dislike. If they do so, they you may hit them in a non-severe way. Their rights over you is that you provide for them and clothe them in goodness. I have left amongst you that which if you hold onto it, you will never go astray; the Book of Allah. You will be questioned regarding me so what will you say?" They replied, "We testify that you conveyed, fulfilled and advised." He pointed his index finger towards the sky and then toward the people and said, "O Allah, bear witness. O Allah, bear witness. O Allah, bear witness."

ثُمَّ أَدَّنَ بِلَالٌ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ،

وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

ثُمَّ رَكِبَ حَتَّى أَتَى الْمَوْقِفَ،

فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ إِلَى الصَّخْرَاتِ وَجَعَلَ حَبْلَ الْمَشَاةِ بَيْنَ يَدَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ

فلم يزل واقفا حتى غربت الشمس، و ذهب الصفرة قلبلا حتى غابت الشمس

Bilāl then made the *adhān*. He then made the *iqāmah* and he prayed *Zuhr*. He then made another *iqāmah* and he prayed 'Aṣr. He prayed no other prayed in between.

He then rode until he came to the place of standing. He then made Al-Qaṣwā' turn towards the rocks of the mountain and placed the pedestrian path before him. He faced the *qiblah* and continued to stand until sunset, when the yellowness had slightly gone and the sun had disappeared.

و أردف أسامة بن زيد خلفه، و دفع رسول الله (ﷺ)، وَقَدْ شَنَقَ لِلْقَصْوَاءِ الرَّمَامَ حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ

وَيَقُولُ بِيَدِهِ الْيُمْنَى: (أَيُّهَا النَّاسُ، السَّكِينَةَ، السَّكِينَةَ) كُلَّمَا أَتَى حَبَلًا مِنْ الْحِبَالِ أَرْخَى لَهَا فَلِيلًا حَتَّى تَصْعَدَ

Usāmah ibn Zayd rode behind the Prophet (ﷺ). The Prophet (ﷺ) set off pulling hard on the reigns of Al-Qaṣwā', to the extent that its head was facing towards his saddle.

He said pointing his right hand, "O people, be calm, be calm." Whenever he would reach a hill, he would loosen the reigns a little until he ascended.

حَتَّى أَتَى الْمُزْدَلِفَةَ،

فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ ،

وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا،

ثُمَّ اضْطَجَعَ حَتَّى طَلَعَ الْفَجْرُ

وصلى الفجر حين تبين له الصبح بأذان وإقامة ،

ثم ركب القصواء حتى أتى المشعر الحرام ،

فاستقبل القبلة فدعا الله وكبره وهله ووحده ،

فلم يزل واقفا حتى أسفر جدا

Until he arrived at Al-Muzdalifah. There, he prayed Maghrib and 'Ishā' with one *adhān* and two *iqāmahs*. He prayed no other prayer in between. He then rested until Fajr.

He prayed Fajr when it was time with one *adhān* and *iqāmah*. He then rode Al-Qaṣwā' until he arrived at Al-Mash'ar al-Ḥarām. There, he faced the *qiblah* and supplicated, praising and glorifying Allah. He remained standing there until it was very light in the sky.

فدفع قبل أن تطلع الشمس

وَأَرْدَفَ الْفَضْلَ بْنَ الْعَبَّاسِ حَتَّى أَتَى بَطْنَ مُحَسِّرٍ فَحَرَّكَ قَلِيلًا ،

ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجُمُرَةِ الْكُبْرَى ،

حَتَّى أَتَى الْجُمُرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ

يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا

مثل حصى الخذف

رمى من بطن الوادي

He set off before sunrise. Al-Faḍl ibn al-'Abbās rode behind him. When he reached Baṭan Muḥassir he sped up slightly. He then took the middle road that leads to the big pillar (*jamarah*). When he came to the pillar by the tree, he stoned it seven times. He made the *takbīr* with each throw of the pebble, each pebble the size of a chickpea, throwing from the bottom of the valley.

ثم انصرف إلى المنحر فنحر ثلاثا وستين بيده ،

ثم أعطى عليا فنحر ما غير ، وأشركه في هديه ،

ثم أمر من كل بدنة ببضعة ، فجعلت في قدر وطبخت ، فأكلا من لحمها وشربا من مرقها

He then went to the slaughter site and slaughtered 63 animals by his own hand. He then handed over to 'Alī who did the remainder, and included him in his sacrifice. He then took a piece from each animal and ordered it to be cooked. They eat from its meat and drank from its broth.

ثم ركب رسول الله (ﷺ) فَأَفَاضَ إِلَى الْبَيْتِ

فَصَلَّى بِمَكَّةَ الظُّهْرَ،

فَأَتَى بَنِي عَبْدِ الْمُطَّلِبِ، يَسْتَقُونَ عَلَى زَمْزَمَ، فَقَالَ: (إِنِزْعُوا بَنِي عَبْدِ الْمُطَّلِبِ، فَلَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ، فَنَاوَلُوهُ دَلْوًا فَشَرِبَ مِنْهُ) رَوَاهُ مُسْلِمٌ.

وَكَانَ (ﷺ) يَفْعَلُ الْمَنَاسِكَ، وَيَقُولُ لِلنَّاسِ: (خُذُوا عَنِّي مَنَاسِكَكُمْ).

فَأَتَمَّمْ مَا يَكُونُ مِنَ الْحَجِّ: الْاِقْتِدَاءُ بِالنَّبِيِّ (ﷺ) فِيهِ وَأَصْحَابِهِ - رَضِيَ اللَّهُ عَنْهُمْ

The Prophet (ﷺ) then rode until he made *ṭawāf* of the House. He prayed *Zuhr* in Makkah.

He then came to Banū 'Abdul-Muṭṭālib who were drawing water from Zamzam and said, "Draw water O Banū 'Abdul-Muṭṭālib. Were it not that people would converge upon you, I would have drawn water alongside you." They drew water for him and he drank. [Muslim]

The Prophet (ﷺ) would perform his pilgrimage rites and say, "Take your rites from me." Therefore, the most complete Ḥajj is the one in which a person follows the example of the Prophet (ﷺ) and his Companions.

وَلَوْ اِقْتَصَرَ الْحَاجُّ عَلَى:

أ- الْأَرْكَانِ الْأَرْبَعَةِ الَّتِي هِيَ:

1- الْإِحْرَامُ

2- وَالْوُقُوفُ بِعَرَفَةَ

3- وَالطَّوَافُ

4- وَالسَّعْيُ.

The pilgrim can suffice with:

1. The four pillars which are:

1. *Ihrām*
2. Standing in 'Arafah
3. *Ṭawāf*
4. Sa'ī

وَالْوَجِبَاتِ الَّتِي هِيَ:

1- الْإِحْرَامُ مِنَ الْمِيقَاتِ,

2- وَالْوُقُوفُ بِعَرَفَةَ إِلَى الْغُرُوبِ,

3- وَالْمَبِيتُ لَيْلَةَ النَّحْرِ بِمُزْدَلِفَةَ

4- وَلَيَالِي أَيَّامِ التَّشْرِيقِ بِمِنًى,

5- وَرَمْيُ الْجِمَارِ,

6- وَالْحَلْقُ أَوْ التَّقْصِيرُ لِأَجْزَاءِهِ ذَلِكَ.

2. The obligatory acts which are:

1. *Ihrām* from the *mīqāt*
2. Standing in 'Arafah until sunset
3. Spending that night in Muzdalifah

4. Spending the nights of Tashrīq in Minā
5. Stoning the pillars
6. Shaving the head or at least trimming the hair

والفرق بين ترك الركن في الحج وترك الواجب : أن تارك الركن لا يصح حجه حتى يفعل على صفته الشرعية ، وتارك الواجب حجه صحيح ، وعليه إثم ودم لتركه

The difference between missing a pillar or an obligatory act of Ḥajj is that whoever misses a pillar has invalidated their Ḥajj, even if they do everything else correctly. As for the one who misses an obligatory act, then their Ḥajj is correct, but they are sinful and must expiate.

وَيُحْيَرُ مَنْ يُرِيدُ الْإِحْرَامَ بَيْنَ التَّمَتُّعِ - وَهُوَ أَفْضَلُ - وَالْقِرَانِ وَالْإِفْرَادِ.

فَالْتَمَتُّعُ هُوَ: أَنْ يُحْرَمَ بِالْعُمْرَةِ فِي أَشْهُرِ الْحُجِّ، وَيَفْرُغُ مِنْهَا، ثُمَّ يُحْرَمَ بِالْحُجِّ مِنْ عَامِهِ

وَعَلَيْهِ دَمٌ إِنْ لَمْ يَكُنْ مِنْ حَاضِرِي الْمَسْجِدِ الْحَرَامِ.

وَالْإِفْرَادُ هُوَ: أَنْ يُحْرَمَ بِالْحُجِّ مُفْرَدًا.

وَالْقِرَانُ:

أ- أَنْ يُحْرَمَ بِهِمَا مَعًا.

ب- أَوْ يُحْرَمَ بِالْعُمْرَةِ، ثُمَّ يُدْخِلُ الْحُجَّ عَلَيْهَا قَبْلَ الشُّرُوعِ فِي طَوَافِهَا.

وَيُضْطَرُّ الْمُتَمَتِّعُ إِلَى هَذِهِ الصِّفَةِ:

أ - إذا خاف فوات الوقوف بعرفة إذا اشتغل بعمرته

ب - و إذا حاضت المرأة أو نفست، و عرفت أنها لا تطهر قبل وقت الوقوف بعرفة

و المفرد و القارن فعلهما واحد، و على القارن هدي دون المفرد

A person has a choice of intending to perform *tamattu'* which is best, or *qirān* or *ifrād*.

Tamattu' is to perform *'umrah* in the months of Ḥajj, and then finish from it and make a new *iḥrām* for Ḥajj in the same year. He must give a sacrifice if he is not from the residents of Al-Masjid al-Ḥarām.

Ifrād is to make a single *iḥrām* for Ḥajj only,

Qirān is to:

1. Make intention for both pilgrimages
2. Or to make *iḥrām* for *'umrah*, and then change it to the intention of Ḥajj before beginning the *ṭawāf*

This last one is needed when:

1. A person fears they will miss the standing in 'Arafah if they start their *'umrah*
2. If a woman is on her menses or post-partum bleeding and knows that she will not finish before the standing in 'Arafah

The actions of the one performing *ifrād* and *qirān* are the same, except that for *qirān* there is a sacrifice due and not for *ifrād*.

وَيَجْتَنِبُ الْمُحْرِمُ وَقْتَ إِحْرَامِهِ

1- حَلَقَ الشَّعْرِ

2- وَتَقْلِيمِ الْأَظْفَارِ

3- وَلُبْسِ الْمَخِيطِ, إِنْ كَانَ رَجُلًا

4- وَتَعْطِيةَ رَأْسِهِ إِنْ كَانَ رَجُلًا

5- وَالطَّيْبِ رَجُلًا وَامْرَأَةً

6- وَكَذَا يَحْرُمُ عَلَى الْمُحْرِمِ: قَتْلُ صَيْدِ الْبَرِّ الْوَحْشِيِّ الْمَأْكُولِ, وَالِدَّلَالَةُ عَلَيْهِ, وَالْإِعَانَةُ عَلَى قَتْلِهِ.

7- وَأَعْظَمُ مَحْظُورَاتِ الْإِحْرَامِ: الْجَمَاعُ؛ لِأَنَّهُ مُعَلَّظٌ تَحْرِيمُهُ مُفْسِدٌ لِلنُّسْكِ، مُوجِبٌ لِفِدْيَةٍ بَدَنَةٍ.

The pilgrim refrains from the following during the state of *ihrām*:

1. Removing hair
2. Cutting nails
3. Wearing sewn garments for men
4. Covering the head for men
5. Perfume for both men and women
6. Pilgrims cannot hunt wild land animals, point to them or assist in their hunting
7. The most severe restriction is sexual intercourse, as it will lead to the pilgrimage being nullified and require the expiation of a camel

وَأَمَّا فِدْيَةُ الْأَدَى:

إِذَا عَطَى رَأْسَهُ، أَوْ لَبَسَ الْمَخِيطَ، أَوْ غَطَّتِ الْمَرْأَةُ وَجْهَهَا، أَوْ لَبَسَتْ الْقُقَّازِينَ، أَوْ اسْتَعْمَلَا الطِّيبَ، فَيُخَيَّرُ بَيْنَ:

1- صِيَامُ ثَلَاثَةِ أَيَّامٍ

2- أَوْ إِطْعَامُ سِتَّةِ مَسَاكِينٍ

3- أَوْ ذَبْحُ شَاةٍ.

The expiation for covering the head, wearing sewn garments, a woman covering her face or wearing gloves, or using perfume for both men and women, is a choice between:

1. Fasting three days
2. Feeding six poor people
3. Sacrificing one sheep

وَإِذَا قَتَلَ الصَّيِّدَ حُرِّيرَ بَيْنَ:

1- ذَبَحَ مِثْلَهُ - إِنْ كَانَ لَهُ مِثْلٌ مِنَ النَّعَمِ.

2- وَبَيَّنَ تَقْوِيمَ الْمِثْلِ بِمَحَلِّ الْإِتْلَافِ, فَيَشْتَرِي بِهِ طَعَامًا فَيُطْعِمُهُ, لِكُلِّ مِسْكِينٍ مُدُّ بُرٍّ, أَوْ نِصْفُ صَاعٍ مِنْ غَيْرِهِ,

3- أَوْ يَصُومُ عَنْ إِطْعَامِ كُلِّ مِسْكِينٍ يَوْمًا.

The expiation for hunting an animal is the choice between:

1. To offer a sacrifice of a similar animal if its like can be found in livestock
2. To estimate its value at the place of hunting, and buy with it food, for each poor person a *mudd* of barley or half a *ṣā'* of other food types
3. To fast a day per poor person

وَأَمَّا دَمُ الْمُتَنَعَةِ وَالْقِرَانِ

فَيَجِبُ فِيهِمَا مَا يُجْزَى فِي الْأُضْحِيَّةِ.

فَإِنْ لَمْ يَجِدْ صَامَ عَشْرَةَ أَيَّامٍ: ثَلَاثَةً فِي الْحَجِّ, وَيَجُوزُ أَنْ يَصُومَ أَيَّامَ التَّشْرِيقِ عَنْهَا وَسَبْعَةً إِذَا رَجَعَ.

وَكَذَلِكَ حُكْمُ:

أ- مَنْ تَرَكَ وَاجِبًا,

ب- أَوْ وَجَبَتْ عَلَيْهِ الْفِدْيَةُ لِمُبَاشَرَةٍ.

The sacrifice offered by the one performing *tamattu'* and *qirān* is similar to what they would usually offer by way of sacrifice. If they cannot do this, they fast ten days: three days during Hajj, and for them it is permissible to fast during the Days of Tashrīq, and seven upon their return.

Likewise, the same ruling applies to:

1. The one who misses an obligatory act
2. The one who must expiate for foreplay

وَكُلُّ هَدْيٍ أَوْ إِطْعَامٍ يَتَعَلَّقُ بِحَرَمٍ أَوْ إِحْرَامٍ: فَلِمَسَاكِينِ الْحَرَمِ مِنْ مُقِيمٍ وَأُفْقِيٍّ.
وَيُجْزَى الصَّوْمُ بِكُلِّ مَكَانٍ.

وَدَمُ النَّسْلِ - كَالْمُتَعَةِ وَالْقِرَانِ - وَالْهَدْيِ، الْمُسْتَحَبُّ:

أَنْ يَأْكُلَ مِنْهُ وَيُهْدِيَ وَيَتَصَدَّقُ.

وَالدَّمُ الْوَاجِبُ لِفِعْلِ الْمَحْظُورِ، أَوْ تَرْكِ الْوَاجِبِ - وَيُسَمَّى دَمَ جُبْرَانٍ - لَا يَأْكُلُ مِنْهُ شَيْئًا، بَلْ يَتَصَدَّقُ بِجَمِيعِهِ؛ لِأَنَّهُ يَجْرِي بِجَرَى الْكَفَّارَاتِ.

All expiations of sacrificial animals and feeding are for the poor and needy of the Haram, whether the poor are residents or visitors. Fasting can be done anywhere.

The sacrifices offered as part of the Hajj rites and any optional sacrifices should be eaten from, gifted and given in charity.

The sacrifice given for performing an impermissible act or leaving an obligatory act, - this is called the sacrifice of fulfilment - is not to be eaten but rather completely given in charity, as it like other expiations.

وَشُرُوطُ الطَّوَافِ مُطْلَقًا:

1- النَّبِيُّ

2- وَالْإِبْتِدَاءُ بِهِ مِنَ الْحَجَرِ

- وَيُسْنُ أَنْ يَسْتَلِمَهُ وَيُقَبِّلَهُ،

- فَإِنْ لَمْ يَسْتَطِعْ أَشَارَ إِلَيْهِ،

- وَيَقُولُ عِنْدَ ذَلِكَ: بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ، اَللّهُمَّ اِيْمَانًا بِكَ، وَتَصْدِيْقًا بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ، وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ (ﷺ).

3- وَأَنْ يَجْعَلَ الْبَيْتَ عَنْ يَسَارِهِ.

4- وَيُكْمِلُ الْأَشْوَاطَ السَّبْعَةَ.

5- وَأَنْ يَتَطَهَّرَ مِنَ الْحَدَثِ وَالْحَبَثِ.

وَالطِّهَارَةُ فِي سَائِرِ الْأَنْسَاكِ - غَيْرِ الطَّوْفِ - سُنَّةٌ غَيْرُ وَاجِبَةٍ.

وَقَدْ وَرَدَ فِي الْحَدِيثِ: الطَّوْفُ بِالْبَيْتِ صَلَاةٌ، إِلَّا أَنَّ اللَّهَ أَبَاحَ فِيهِ الْكَلَامَ

The general conditions of *ṭawāf* are:

1. Intention
2. Starting from the Black Stone
 1. It is recommended to touch or kiss it
 2. Or otherwise to point to it
 3. And say, "In the name of Allah, Allah is Greatest. O Allah, I believe in you, affirm the truthfulness of Your Book, fulfil Your covenant and follow the *Sunnah* of Your Prophet (ﷺ)."
3. The House should be on his left side
4. Seven circuits must be completed
5. He should be purified from the state of impurity and all other impurities

Purification in all rites of pilgrimage other than *ṭawāf* is recommended. The narration says, "*Ṭawāf* of the House is like prayer, except that Allah has allowed talking in it."

وَسُنَّ

1. أن يضطبع في طواف القدوم: بأن يجعل وسط رداءه تحت عاتقه الأيمن، و طرفه على عاتقه الأيسر

2- وَأَنْ يَرْمَلَ فِي الثَّلَاثَةِ الْأَشْوَاطِ الْأُولِ مِنْهُ، وَيَمْشِي فِي الْبَاقِي.

وَكُلُّ طَوَافٍ سِوَى هَذَا لَا يُسَنُّ فِيهِ رَمْلٌ وَلَا إِضْطِبَاعٌ.

It is recommended for *ṭawāf* to:

1. Make *iḍṭibā'* in the first *ṭawāf*, which is to place the middle of his upper robe beneath his right shoulder and its end over the left shoulder
2. To jog lightly for the first three circuits and walk in the remainder

It is not recommended to do the above two in every other *ṭawāf*

وَشُرُوطُ السَّعْيِ:

1- النِّيَّةُ

2- وَتَكْمِيلُ السَّبْعَةِ

3- وَالْإِبْتِدَاءُ مِنَ الصَّفَا.

The conditions for *Sa'ī* are:

1. Intention
2. Complete seven circuits
3. Beginning from *Ṣafā*

وَالْمَشْرُوعُ: أَنْ يُكْثِرَ الْإِنْسَانُ فِي طَوَافِهِ وَسَعْيِهِ وَجَمِيعِ مَنَاسِكَهِ مِنْ ذِكْرِ اللَّهِ وَدُعَائِهِ;

لِقَوْلِهِ (ﷺ) (إِنَّمَا جُعِلَ الطَّوْفُ بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، وَرَمْيُ الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ)

It is legislated that are person during *ṭawāf*, *sa'ī* and all other pilgrimage rites should increase in the remembrance of Allah and supplication. The Prophet (ﷺ) said, "The *ṭawāf* of the House, and between Ṣafā and Marwah and stoning the pillars are all for the remembrance of Allah."

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: (لَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ مَكَّةَ - قَامَ فِي النَّاسِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: "إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ كَانَ قَبْلِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّمَا لَنْ تَحِلَّ لِأَحَدٍ بَعْدِي:

- فَلَا يُنْفَرُ صَيْدُهَا.

- وَلَا يُحْتَلَى شَوْكُهَا.

- وَلَا تَحِلُّ سَاقِطَتُهَا إِلَّا لِمُنْشِدٍ.

- وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ.

- فَقَالَ الْعَبَّاسُ: إِلَّا الْإِذْحَرَ يَا رَسُولَ اللَّهِ، فَإِنَّا نَجْعَلُهُ فِي قُبُورِنَا وَبُيُوتِنَا، فَقَالَ: إِلَّا الْإِذْحَرَ) مُتَّفَقٌ عَلَيْهِ

Abu Hurayrah narrated, "When Allah allowed His Messenger to conquer Makkah, he stood and praised Allah and then said, 'Allah prevented the army of the elephant from Makkah, and has now allowed His Messenger and the believers to conquer it. Its sanctity was not lifted for anyone before me, and for me it was only lifted for a period of the day. It will never be lifted for anyone after me. Therefore, do not harry its wild animals, cut its thorns, and no lost items should be picked up except by one making an announcement. The guardian of a murdered one therein has the choice of the two options.' 'Abbās said, 'O Messenger of Allah, except *idhkhir*, for we use it in our graves and homes'. He replied, 'Except *idhkhir*.'" [Agreed upon]

وَقَالَ: (الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ) رَوَاهُ مُسْلِمٌ.

و قال: (خمس من الدواب كلهن فاسق، يقتلن في الحل و الحرم: الغراب، و الحداة، والعقرب، والفأرة، و الكلب العقور) مُتَّفَقٌ عَلَيْهِ

The Prophet (ﷺ) said, “Madinah is a sanctuary from ‘Ayr to Thawr.” [Muslim] The Prophet (ﷺ) also said, “Five animals are harmful and can be killed inside or outside the sanctuary: the crow, the kite, the scorpion, the mouse and the wild dog.” [Agreed upon]

بَابُ الْهَدْيِ وَالْأُضْحِيَّةِ وَالْعَقِيقَةِ

Chapter: Sacrificial Animals

تَقَدَّمَ مَا يَجِبُ مِنَ الْهَدْيِ, وَمَا سِوَاهُ سُنَّةٌ, وَكَذَلِكَ الْأُضْحِيَّةُ وَالْعَقِيقَةُ
وَلَا يُجْزَى فِيهَا إِلَّا:

1- الْجَذْعُ مِنَ الضَّأْنِ, وَهُوَ: مَا تَمَّ لَهُ نِصْفُ سَنَةٍ.

2- وَالثَنِي.

- مِنَ الْإِبِلِ: مَا لَهُ خَمْسُ سِنِينَ.

- وَمِنَ الْبَقَرِ: مَا لَهُ سَنَتَانِ.

- وَمِنَ الْمَعْزِ: مَا لَهُ سَنَةٌ.

We have already mentioned what is obligatory regarding the types of sacrificial animals. All else is recommended. The following cannot be given in sacrifice:

1. A six-month old sheep
2. A *thaniyy*, which is:
 1. A five-year old camel
 2. A two-year old cow
 3. A one-year old goat

قال (ﷺ): (أَرْبَعٌ لَا تَجُوزُ فِي الْأَضَاحِيِّ، الْعَوْرَاءُ الْبَيِّنُ عَوْرُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا، وَالْكَبِيرَةُ الَّتِي لَا تُنْقِي) (صَحِيحُ رَوَاهُ الْخَمْسَةُ

The Prophet (ﷺ) said, “Four do not suffice in *udhiyah*: a clearly one-eyed animal, a clearly sick animal, a clearly lame animal and the old animal that has no fat.” [Collected by the five]

وَيَنْبَغِي أَنْ تَكُونَ كَرِيمَةً، كَامِلَةً الصِّفَاتِ، وَكُلَّمَا كَانَتْ أَكْمَلَ فَهِيَ أَحَبُّ إِلَى اللَّهِ، وَاعْظَمُ لِأَجْرِ صَاحِبِهَا

وَقَالَ جَابِرٌ: (نَحَرْنَا مَعَ النَّبِيِّ (ﷺ) عَامَ الْحَدِيثِيَّةِ الْبَدَنَةِ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ) رَوَاهُ مُسْلِمٌ

The animal should be well cared for and of full health. The healthier the animal, the more beloved to Allah and the greater the reward.

Jābir said, “We sacrificed with the Prophet (ﷺ) in the Year of Ḥudaybiyah one camel for seven people and one cow for seven people.” [Muslim]

وَتُسَنُّ الْعَقِيقَةُ فِي حَقِّ الْأَبِ،

عَنْ الْعُلَامِ شَاتَانِ، وَعَنْ الْجَارِيَةِ شَاةٌ.

قَالَ (ﷺ): (كُلُّ عُلَامٍ مُرْتَهَنٌ بِعَقِيقَتِهِ، تُذْبَحُ عِنْدَ يَوْمِ سَابِعِهِ، وَيُحْلَقُ وَيُسَمَّى) (صَحِيحُ رَوَاهُ الْخَمْسَةُ

وَيَأْكُلُ مِنَ الْمَذْكُورَاتِ، وَيُهْدِي، وَيَتَصَدَّقُ.

وَلَا يُعْطَى الْجَازِرُ أَجْرَتُهُ مِنْهَا بَلْ يُعْطِيهِ هَدِيَّةٌ أَوْ صَدَقَةٌ

The ‘*aqiqah* is recommended for the father to give, two sheep for a boy and one for a girl.

The Prophet (ﷺ) said, “Every boy is mortgaged by his ‘*aqiqah*. It should be offered on his seventh day, and his hair shaved and the boy named.” [Collected by the five]

The sacrifice should be eaten from, gifted and given in charity.

The butcher should not be paid from the sacrifice, but can be given payment by way of a gift or charity.