

# العقيدة والفقه

## Creed and Islamic Jurisprudence

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Based on the works of

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## Introduction

Verily all praise is for Allah, we praise Him and seek His aid and ask for His forgiveness, and we seek refuge with Allah from the evils of ourselves and our evil actions. Whomever Allah guides there is none who can misguide him, and whomever Allah misguides there is none who can guide him, and I bear witness that none has the right to be worshipped except Allah Alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger.

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

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.”

[Surah an-Nisa':1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.” [Surah Al-i-'Imran: 102]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“O you who believe! Fear Allah, and (always) speak words of appropriate justice that He may make your conduct whole and sound and forgive you your sins: he who obeys Allah and His Messenger, has already attained the highest achievement.” [Surah Al-Ahzab: 70-71]

As for what follows:

Verily the most truthful speech is the Word of Allah and the best guidance is the guidance of Muhammad ﷺ, and the worst of affairs are the novelties and every novelty is an innovation and every innovation is a going astray and every going astray is in the Fire.

Our motivation for this treatise was to follow in the footsteps of the Salaf Al-Salih (righteous early predecessors), who were at the forefront in teaching the obligations of Islam.

This is a brief presentation concerning the fundamentals and principles of the Creed of Ahlus-Sunnah wal-Jama'ah and we have added the description of Wudu', Salah, Fasting and Umrah of the Prophet ﷺ. It was compiled in response to many readers - students of knowledge and average Muslims - who have expressed the need for a concise and clear presentation of the fundamentals of the Creed of the Salaf As-Salih and some of the chapters of Fiqh. Evidences from the Qur'an and authentic Sunnah have been mentioned throughout the treatise so that the student of knowledge may learn, memorise and act in accordance to them.

This treatise is based on the works of Shaykh Abdul Aziz bin Marzouq At-Tarefe. We have primarily relied upon the book he has written on the subject of Aqidah – Chapters on Belief (Fusool fil-Aqidah) and for the chapters of Fiqh we have used his books on the relevant subjects and also his lessons that have been recorded. The chapters have been summarised and referenced to the original source.

We ask Allah to guide us to that which is proper - verily He is the One having authority over that and having the Power to do so. May Allah purify our intentions and hearts and accept our deeds from us.

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## Summarised Biography of Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Shaykh's name is `Abdul-`Aziz bin Marzouq al-Tarefe. He was born on 7/12/1396 AH (7/9/1976 CE).

As for his university studies, he graduated from the college of Shariah of Imam Muhammad bin Sa'ud University in the city of Riyadh. As for his occupations, he was a researcher for the Ministry of the Islamic Affairs, then director of Studies and Research in the Center for Research and Studies, and then an Islamic researcher in this same center.

He began memorising Islamic texts at the age of 13. The first text he memorised was Al-Bayquniyyah (in the science of hadith). He memorized Kashf Al-Shubuhāt, Kitab Al-Tawhid, Fadl Al-Islam, Al-Manzoumah Al-Rahbiyyah and Bulugh Al-Maram, along with hundreds of lines of poetry by the age of 18. He further went on to memorize Sahih Al-Bukhari, Sahih Muslim, Sunan Abi Dawud and other books of hadith. He also memorized Manar Al-Sabil and Al-Risālah (of Ibn Abi Zayd Al-Qayrawani) in the fiqh of Imām Malik.

He studied countless books in hadith, fiqh, usul, tafsir, adab (literature) and books of fiqh in the madh-habs of Imām Abu Hanifah, Imām Ahmad, Imām Al-Shafi'i and Imām Malik. He studied many books of hadith, including Sunan Al-Bayhaqi, Sahih Ibn Khuzaymah, Sahih Ibn Hibban, Musannaf Ibn Abi Shaybah, Musannaf `Abdil-Razzaq and Sunan Al-Daraqutni. Other books studied: Fatawa Ibn Taymiyyah, Zad Al-Ma'ad, Tafsir Ibn Kathir, Tafsir Al-Tabari, Tafsir Al-Baghawi, Tafsir Al-Zamakhshari, Tafsir Al-Tha'labi, Sirah Ibn Hisham and Al-Mughni.

The Shaykh reads on average 13-15 hours a day and used to memorize between 30-50 ahadith a day!

Notable teachers:

His eminence, the great scholar, `Abdul-`Aziz Bin Bāz

Shaykh Şafi-ur-Rahmān Al-Mubārkpouri

Shaykh `Abdullāh Bin `Aqīl

Shaykh `Abdul-Karīm Al-Khuḍayr

Shaykh Sāliḥ Āl Al-Shaykh

Shaykh Muhammad `Abdullāh Al-Şūmālī

## The Creed of a Muslim in Light of the Qur'an and Sunnah

### Islam

Islam is the only religion accepted by Allah; none other is accepted by Him. Allah (عَزَّ وَجَلَّ) says,

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ...

"And whoever desires other than Islam as a religion - never will it be accepted from him..."<sup>1</sup> and He (عَزَّ وَجَلَّ) says,

قُلْ  
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ

"Indeed, the religion in the sight of Allah is Islam..."<sup>2</sup>

Islam is the religion of all of the Prophets. Allah (عَزَّ وَجَلَّ) says,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

"And We have not sent before you any messenger except that We revealed to him that, 'There is no deity worthy of worship except Me', so worship Me."<sup>3</sup>

All the Prophets came with the same fundamentals, but differed in some of the branches of the religion.<sup>4</sup>

### The Sunnah of the Prophet Muhammad ﷺ

No one can interpret Islam and clarify its meaning according to that which was meant by Allah except Allah Himself and the Prophet ﷺ.

The Prophet ﷺ was given the responsibility to convey and clarify the religion of Islam.

<sup>1</sup> Qur'an: Surah Imran: 85

<sup>2</sup> Qur'an: Surah Imran: 19

<sup>3</sup> Qur'an: Surah Anbiyaa: 25

<sup>4</sup> Reference: Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 9-12)

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ  
وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.<sup>5</sup>

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۚ  
وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

“Say, Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification.”<sup>6</sup>

The Sunnah is a revelation from Allah to His Prophet ﷺ. If he (the Prophet ﷺ) is asked a question and he received the answer from Allah previously, he would answer. As for if he didn't know the answer, then he would wait for revelation. Allah (عَزَّ وَجَلَّ) says,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“Nor does he speak from [his own] inclination. It is not but a revelation revealed.”<sup>7</sup>

Those wishing to explain the intended meaning of Allah in the Qur'an must make sure that their deductions meet two conditions:

- 1) It conforms with the Arabic language.
- 2) It does not contradict something that is explicitly established in the Qur'an.<sup>8</sup>

<sup>5</sup> Qur'an: Surah Maa'idah: 67

<sup>6</sup> Qur'an: Surah Nur: 54

<sup>7</sup> Qur'an: Surah Najm: 3-4

<sup>8</sup> Reference: Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 13-16)

## The Right of Allah

The right of Allah is to single Him out with worship, in all its forms. Allah (عَزَّ وَجَلَّ) says,

وَالْهُكْمُ إِلَهُ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

“And your Deity is one Deity. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.”<sup>9</sup> This also means not associating any partners with Him with the actions of the heart, tongue or limbs.<sup>10</sup>

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

“Worship Allah and associate nothing with Him.”<sup>11</sup>

## Major Shirk (associating partners with Allah)

The major Shirk annuls a person’s good deeds. Allah (عَزَّ وَجَلَّ) says,

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

“And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers.”<sup>12</sup>

Allah does not forgive Shirk committed by a servant except if a person repents sincerely from it. Allah (عَزَّ وَجَلَّ) says,

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

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.”<sup>13</sup>

<sup>9</sup> Qur’an: Surah Baqarah: 163

<sup>10</sup> Reference: Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 17)

<sup>11</sup> Qur’an: Surah Nisa: 36

<sup>12</sup> Qur’an: Surah Zumar: 65

<sup>13</sup> Qur’an: Surah Nisa: 48

He (عَزَّ وَجَلَّ) also says,

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

“Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them.”<sup>14</sup>

Whosoever dies upon disbelief (like one who dies upon major Shirk) his abode will be in the hellfire.<sup>15</sup>

### Faith and Disbelief

Faith and disbelief are names and rulings declared by Allah alone, therefore one is not to be excommunicated<sup>16</sup> except with clear evidence and proof.

People are either believers or disbelievers. No third category exists. Allah (عَزَّ وَجَلَّ) says,

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing.”<sup>17</sup>

As for the hypocrites, they are disbelievers who claim belief but hide their disbelief, like those who outwardly proclaim belief in Allah, His books, His Messengers but do not believe in with their hearts. This is the major hypocrisy.

The Muslims who hide disobedience and show righteousness have committed the minor hypocrisy. Like those who do not fulfill their trust with others and have the characteristic of lying. A hypocrite is to be treated on his apparent actions.

The general ruling with regards to the wealth and blood of a believer is that it is prohibited to violate their sanctity. The general ruling with regards to the wealth and blood of a disbeliever is of permissibility.

<sup>14</sup> **Qur'an:** Surah Muhammad: 34

<sup>15</sup> **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 17)

<sup>16</sup> **Takfir:** Declaring someone to be a disbeliever.

<sup>17</sup> **Qur'an:** Surah Taghabun: 2



This is not without exception:

- ❖ A disbeliever may be protected by a covenant, security (given by a Muslim) or being a resident living under the Islamic state while paying tax (Jizyah).
- ❖ A believer may be killed due to a sin that he committed.<sup>18</sup>

### Excommunication (At-Takfir) and Some Nullifiers of Faith

We do not excommunicate (perform Takfir) except those who Allah and His Messenger ﷺ have declared as disbelievers, like:

- ❖ Those who deny Allah and His Messenger ﷺ and those who mock them. Allah (عَزَّ وَجَلَّ) says,

وَلَيْنُ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ (65) لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

"And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals."<sup>19</sup>

- ❖ Those who refuse to accept their authority due to their stubbornness.
- ❖ Those who deny matters which are established in the Religion.
- ❖ Those who lie upon Allah, Allah (عَزَّ وَجَلَّ) says,

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ

"They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars."<sup>20</sup>

<sup>18</sup> **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 19-20)

<sup>19</sup> **Qur'an:** Surah Tawbah: 65-66

<sup>20</sup> **Qur'an:** Surah Nahl: 105

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

“And who is more unjust than one who invents a lie about Allah or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?”<sup>21</sup>

❖ Those who direct worship to other than Allah. Allah (عَزَّ وَجَلَّ) says,

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۚ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

“And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah " Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.”<sup>22</sup>

❖ Those who claim knowledge of the unseen, like a magician, and those who read the stars. Allah (عَزَّ وَجَلَّ) says,

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.”<sup>23</sup>

<sup>21</sup> **Qur'an:** Surah Ankabut: 68

<sup>22</sup> **Qur'an:** Surah Yunus: 18

<sup>23</sup> **Qur'an:** Surah Naml: 65

❖ Those who claim Lordship and control of affairs, Allah (عَزَّ وَجَلَّ) says,

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۖ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ  
لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ  
وَالنُّورُ ۚ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ  
شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

Say, "Who is Lord of the heavens and earth?" Say, "Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing."<sup>24</sup>

❖ Those who take disbelievers as allies out of love and for seeking help<sup>25</sup>. Allah (عَزَّ وَجَلَّ) says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ  
يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.”<sup>26</sup>

### Preventative factors of Making Takfir (Excommunication)

Ignorance is not accepted as an excuse from being excommunicated for a person who was able to gain correct knowledge of Islam but was negligent of doing so or intentionally turned away from that, such as person is ruled as a disbeliever, as his ignorance could have been lifted by seeking knowledge but he did not do so.<sup>27</sup>

<sup>24</sup> **Qur'an:** Surah Ra'd: 16

<sup>25</sup> **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 20-22)

<sup>26</sup> **Qur'an:** Surah Maa'idah: 51

<sup>27</sup> **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 22-24)

## The Reality of the Three Components of Faith (Eeman)

Faith comprises of statements, actions and beliefs of the heart. All three are integral parts of faith – if any one of these three are absent, it can not be regarded as faith.

Correct beliefs such as wanting good for people and being free from envy are not sufficient for establishing a person's faith as these are even accepted by disbelievers.

What is required is the statement and actions of the heart.

What is meant by statement and action of the heart?

The statement of the heart: conviction that only Allah deserves to be worshipped and Muhammed is His Messenger ﷺ and whatever the Prophet ﷺ came with is the truth.

The action of the heart: love of Allah, His Prophet ﷺ, His religion and loving what Allah and His Messenger ﷺ love. Also, singling Him out in worship.

What is meant by speech?

Righteous actions such as truthfulness and kindness to parents are not sufficient for establishing a person's faith as these are even accepted by disbelievers.

What is meant by action?

Actions that Prophet Muhammad ﷺ specifically conveyed e.g. Prayer, Zakah, Saum (Fasting), Hajj (pilgrimage) etc.

Faith after disbelief is not established except by the conviction with the heart of the Prophethood (of Muhammad ﷺ) and by the actions of the heart e.g. loving Allah (عَزَّ وَجَلَّ) and His Messenger ﷺ and whatever they love, and then the statement of the tongue, then action of the limbs.<sup>28</sup>

## Faith Increases and Decreases

Faith increases and decreases and even becomes non existent; it increases with good deeds and decreases with disobedience. It doesn't become non-existent, except by disbelief or polytheism.

<sup>28</sup> **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 25-29)

Allah (عَزَّ وَجَلَّ) says,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.”<sup>29</sup> And He (عَزَّ وَجَلَّ) says,

وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا ...

“...and those who have believed will increase in faith...”<sup>30</sup>

And He (عَزَّ وَجَلَّ) says,

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ

It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith.<sup>31</sup>

### The Names and Attributes of Allah

Allah has lofty attributes and beautiful names. No one knows about Allah better than He does of Himself, so we only negate what He negated from Himself, in the Qur'an and Sunnah.

We negate all imperfections, and do that generally. We affirm all attributes of perfection and do that in detail, without Takyeef (enquiring into their true nature) and Tamtheel (likening His attributes to those of the creation). It is not permissible to compare the attributes of Allah to anything. There is nothing like unto Him. Allah (عَزَّ وَجَلَّ) says,

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing like unto Him, and He is the Hearing, the Seeing.”<sup>32</sup>

<sup>29</sup> Qur'an: Surah Anfal: 2

<sup>30</sup> Qur'an: Surah Muddaththir: 31

<sup>31</sup> Qur'an: Surah Fath: 4. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 27-29)

<sup>32</sup> Qur'an: Surah Shura: 11. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 31-35)

### Allah is Above His Throne

Allah (عَزَّ وَجَلَّ) is above His throne, in a manner which suits His Majesty. Allah (عَزَّ وَجَلَّ) says, هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (3) هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing.”<sup>33</sup>

### Allah Being with His Creation (Ma’iyyah) In Knowledge, Sight and Hearing

His Ma’iyyah (being with His creation): it is the encompassment of all the creation, with His Knowledge, He Sees what they do, and hears what they say. Allah (عَزَّ وَجَلَّ) says,

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ  
“...and He is with you wherever you are.”<sup>34</sup>

His Ma’iyyah with His friends, can be of assisting them with His help, giving victory or protection like how Allah (عَزَّ وَجَلَّ) said to Musa and Harun:

لَا تَخَافَا ۚ إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ  
“Fear not. Indeed, I am with you both; I hear and I see.”<sup>35</sup>

<sup>33</sup> **Qur’an:** Surah Hadid: 3-4. Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 31-35)

<sup>34</sup> **Qur’an:** Surah Hadid: 4

<sup>35</sup> **Qur’an:** Surah Taha: 46. Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (no. 31-35)

## The Will of Allah

Nothing happens unless ordained by Allah (عَزَّ وَجَلَّ). Allah (عَزَّ وَجَلَّ) says,

كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

“Such is Allah; He does what He wills.”<sup>36</sup>

And He (عَزَّ وَجَلَّ) says,

وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

“...but Allah does what He intends.”<sup>37</sup>

## Qur'an; The Words of Allah

The Qur'an is the speech of Allah (عَزَّ وَجَلَّ). He spoke it directly - its letters, verses and chapters. Allah (عَزَّ وَجَلَّ) says,

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

“And Allah spoke to Moses with [direct] speech.”<sup>38</sup>

And He (عَزَّ وَجَلَّ) says,

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ

“And when Moses arrived at Our appointed time and his Lord spoke to him...”<sup>39</sup>

The speech of Allah is preserved in the breasts, heard with ears, inscribed (in parchment). Allah has preserved it in Al-Lawh Al-Mahfouz. Allah (عَزَّ وَجَلَّ) says,

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

“Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge.”<sup>40</sup>

<sup>36</sup> Qur'an: Surah Imran: 40

<sup>37</sup> Qur'an: Surah Baqarah: 253. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 31-35)

<sup>38</sup> Qur'an: Surah Nisa: 164

<sup>39</sup> Qur'an: Surah A'raaf: 143

<sup>40</sup> Qur'an: Surah Ankaboot: 49

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah.”<sup>41</sup>

وَكِتَابٍ مَسْطُورٍ (2) فِي رَقٍّ مَنْشُورٍ

“And [by] a Book inscribed. In parchment spread open.”<sup>42</sup>

بَلْ هُوَ قُرْآنٌ مَجِيدٌ (21) فِي لَوْحٍ مَحْفُوظٍ

“But this is an honored Qur'an. [Inscribed] in a Preserved Slate.”<sup>43</sup>

For the one who says the words of Allah are created, he has committed disbelief, because speaking is from the attributes of Allah. Verily there is a difference between the speaking of Allah and the speaking of His creation. Allah (عَزَّ وَجَلَّ) says,

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي  
اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ فَلَا لَهُ الْخَلْقُ  
وَالْأَمْرُ فَلْتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

“Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.”<sup>44</sup>

It is the words of Allah though it is the recitation of the reciter, as some of the people of knowledge have said,

الصوت صوت القاري والكلام كلام الباري

“The voice is the voice of the reciter and the speech is the Speech of the Originator.”

Meaning: That which is being recited is the Speech of Allah. As for the voice and pronunciation it is created by Allah.<sup>45</sup>

<sup>41</sup> Qur'an: Surah Tawbah: 6

<sup>42</sup> Qur'an: Surah Tur: 2-3

<sup>43</sup> Qur'an: Surah Buruj: 21-22

<sup>44</sup> Qur'an: Surah A'raaf: 54

<sup>45</sup> Reference: Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 37-39)



### Conformity between Naql (Text) and 'Aql (Intellect)

Matters of the religion are understood with a combination of textual evidences and sound intellect. If there is an apparent conflict, then the textual evidences are given precedence, as it is the knowledge of the Perfect Creator, whereas the intellect is knowledge of a deficient creation.

We submit to whatever Allah commands and prohibits, and believe in His statements. If we know of its wisdoms, we accept it, and if we do not, we submit and believe in it.

Whoever says I don't believe in rulings except that which is perceived by the intellect, and that which isn't I do not, then he has given precedence of the intellect over text, whatever the intellect can't grasp, doesn't mean it does not exist, but rather we can't grasp it, as our intellect has limits.<sup>46</sup>

### Legislation is for Allah Alone

Legislation belongs to Allah – He legalises whatever He wants, and prohibits whatever He wants, according to his wisdom and knowledge. His legislations have come for the betterment of both worlds. His orders and prohibitions are not lifted in a place or time except with His permission.

We do not separate the legislations of the religion from the worldly matters. All of them are religious and worldly:

- ❖ Religious: Prayer, fasting, Hajj, remembrance, etc
- ❖ Worldly: Buying and selling, marriage, divorce and inheritance

Whoever differentiates between them, making religious authority for Allah, and worldly authority for other than Him, has disbelieved, because legislation is an exclusive right of Allah. Whoever makes it for other than Him is just like one who makes sujud (prostration) a right for other than Allah. Allah (عَزَّ وَجَلَّ) says,

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ

“Legislation is not but for Allah. He has commanded that you worship not except Him.”<sup>47</sup>

<sup>46</sup> **Reference:** Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 41-44)

<sup>47</sup> **Qur'an:** Surah Yusuf: 40

Those who separate the rulings of the religion from the rulings pertaining to the Dunya (worldly affairs) and foster the view that Allah legislates what is in the religion whilst man legislates on issues related to worldly affairs – like what the people of liberalism say – has disbelieved, as legislation is only for Allah alone. Allah (عَزَّ وَجَلَّ) says,

أَفْتُمُونَنَّا بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

“So do you believe in part of the Scripture and disbelieve in part?”<sup>48</sup> for one who disbelieves in part of it (the Qur’an), has disbelieved in all of it.

Allah has commanded that ruling between people must be with what has been revealed to His Messenger from the Book (Qur’an) and wisdom (Sunnah). Allah (عَزَّ وَجَلَّ) says,

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you.”<sup>49</sup>

### The Decree of Allah

The decree of Allah is the divine preordainment of all things before their creation. All creation has been created with decree before their existence. Allah (عَزَّ وَجَلَّ) says,

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

“and He has created each thing and determined it with [precise] determination.”<sup>50</sup>

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“Indeed, all things We created with predestination.”<sup>51</sup>

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

“And ever is the command of Allah a destiny decreed.”<sup>52</sup>

<sup>48</sup> Qur’an: Surah Baqarah: 85

<sup>49</sup> Qur’an: Surah Maa’idah: 49. Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 45-49)

<sup>50</sup> Qur’an: Surah Furqan: 2

<sup>51</sup> Qur’an: Surah Qamar: 49

<sup>52</sup> Qur’an: Surah Ahzaab: 38

The decree of Allah is comprehensive – both the good and bad of it, as Umar ibn Al-Khattab narrates that the Prophet ﷺ said:

وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

“and you affirm your faith in the Divine Decree, the good and evil.”<sup>53</sup>

The decree of creation is written in a book, with Allah, Allah (عَزَّ وَجَلَّ) says,

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

“We have not neglected in the Register a thing.”<sup>54</sup>

And He (عَزَّ وَجَلَّ) says,

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

“and all things We have enumerated in a clear register.”<sup>55</sup>

The creation of Allah (عَزَّ وَجَلَّ) is of two types:

- 1) Those things which do not have a choice, like the planets and the universe.
- 2) Those who have a will and are able to choose between two things, like mankind and Jinn and the angels. Their will and ability are subject to the will and decree of Allah, as Allah (عَزَّ وَجَلَّ) says,

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (27) لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ (28) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ  
اللَّهُ رَبُّ الْعَالَمِينَ (29)

“It is not except a reminder to the worlds. For whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.”<sup>56</sup>

<sup>53</sup> Sahih: Recorded in Sahih Muslim (no. 8)

<sup>54</sup> Qur'an: Surah An'aam: 38

<sup>55</sup> Qur'an: Surah Yasin: 12

<sup>56</sup> Qur'an: Surah Takwir: 27-29

Allah has created His servants and also their actions that they do, Allah (عَزَّ وَجَلَّ) says,

قَالَ اتَّعْبُدُونَ مَا تَنْحِتُونَ (95) وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ (96)

“He said, ‘Do you worship that which you [yourselves] carve, while Allah created you and that which you do?’”<sup>57</sup>

### The Hereafter

Death is a reality. From Eemaan (faith) is belief in everything that happens after it, as mentioned in the revelation, like the trial of the grave and its delights and punishments.

Allah (عَزَّ وَجَلَّ) says,

كُلُّ مَنْ عَلَيْهَا فَانٍ (26) وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (27)

“Everyone upon the earth will perish. And there will remain the Face of your Lord, Owner of Majesty and Honor.”<sup>58</sup>

Belief in resurrection and the Day of Reckoning is part of Eeman. Allah (عَزَّ وَجَلَّ) says,

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

“And the Horn will be blown; and at once from the graves to their Lord they will hasten.”<sup>59</sup>

A doubter in this is a disbeliever in Allah, as Allah (عَزَّ وَجَلَّ) says,

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ (31)  
وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَّظُنُّ إِلَّا  
ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ (32)

“But as for those who disbelieved, [it will be said], ‘Were not Our verses recited to you, but you were arrogant and became a people of criminals?’ And when it was said, ‘Indeed, the promise of Allah is truth and the Hour [is coming] - no doubt about it’, you said, ‘We know not what is the Hour. We assume only assumption, and we are not convinced.’”<sup>60</sup>

<sup>57</sup> **Qur’an:** Surah Saffaat: 95-96. Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 51-54)

<sup>58</sup> **Qur’an:** Surah Rahman: 26-27

<sup>59</sup> **Qur’an:** Surah Yasin: 51

<sup>60</sup> **Qur’an:** Surah Jathiyah: 31-32

As well as for the one who denies the hereafter, Allah (عَزَّ وَجَلَّ) says,

بَلْ كَذَّبُوا بِالسَّاعَةِ <sup>ط</sup>وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا

“But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.”<sup>61</sup>

From Eemaan is belief in accountability on the Day of Resurrection. Allah (عَزَّ وَجَلَّ) says,

وَنَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا <sup>ط</sup>وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا <sup>ط</sup>وَكَفَىٰ بِنَا حَاسِبِينَ

“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountants.”<sup>62</sup>

Also, Eemaan in reward and punishment, paradise and hellfire. Allah (عَزَّ وَجَلَّ) says,

فَأَمَّا الَّذِينَ شَقُّوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

“As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.”<sup>63</sup>

He (عَزَّ وَجَلَّ) also says,

وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ

“And as for those who were [destined to be] prosperous, they will be in Paradise...”<sup>64</sup>

<sup>61</sup> Qur'an: Surah Furqan: 11

<sup>62</sup> Qur'an: Surah Anbiyaa: 47

<sup>63</sup> Qur'an: Surah Hud: 106

<sup>64</sup> Qur'an: Surah Hud: 108

Disbelievers are in the hellfire and believers are in paradise. Allah (عَزَّ وَجَلَّ) says,

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذُّهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ (56)  
وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

“And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.” But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers.”<sup>65</sup>

One must believe in all authentic evidences about affairs of the afterlife e.g. the bridge, scales, cistern, scroll of good and bad deeds.<sup>66</sup>

### Sticking to The Jama’ah (Group)

Sticking to the Jama’ah (group) is obligatory, and there is no Jama’ah without an Imam. Obeying the Imam is in obedience to Allah. Allah (عَزَّ وَجَلَّ) says,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ

“O you who have believed, obey Allah and obey the Messenger and those in authority among you.”<sup>67</sup> His saying “among you” means from amongst the Muslims.

The leadership of a disbelieving Imam and one pledging allegiance to him is not correct. It is not obligatory to obey him except that which keeps his religion upright, not worldly affairs.

<sup>65</sup> **Qur’an:** Surah Imran: 56-57

<sup>66</sup> **Reference:** Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 55-56)

<sup>67</sup> **Qur’an:** Surah Nisa: 59

If there is no Muslim ruler who is knowledgeable of the religion, one is to take from the scholar who keeps issues related to the religion and worldly affairs upright. Allah (عَزَّ وَجَلَّ) says,

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ فَلَا

“And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it.”<sup>68</sup>

It is not allowed to rebel against him. One bears oppression with patience, as long as clear-cut disbelief has not been committed. It has been authentically narrated:

عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ كَرِهَ فَقَدْ بَرِئَ وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ." قَالُوا يَا رَسُولَ اللَّهِ أَلَا نُقَاتِلُهُمْ قَالَ " لَا مَا صَلَّوْا."

On the authority of Umm Salamah (رضي الله عنها) [wife of the Prophet ﷺ] that she said: Amirs will be appointed over you, and you will find them doing good as well as bad deeds. One who hates their bad deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe (so far as Divine wrath is concerned). But one who approves of their bad deeds and imitates them (is doomed). People asked: Messenger of Allah, shouldn't we fight against them? He ﷺ replied: No, as long as they say their prayer.

He is to be advised with wisdom and knowledge with that which will remove and reduce evils and not by filling their souls with satisfaction. It has been authentically narrated:

عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الدِّينُ النَّصِيحَةُ " قُلْنَا لِمَنْ قَالَ " لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ."

On the authority of Tamim Al-Dari (رضي الله عنه): The Prophet ﷺ said, "The religion is Naseehah (sincerity)." We said, "To whom?" He ﷺ said, "To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk."<sup>69</sup>

<sup>68</sup> **Qur'an:** Surah Nisa: 83.

<sup>69</sup> **Sahih:** Recorded in Sahih Muslim (no. 55a)

It is not allowed to follow his mistakes, and expose and spread it. He is to be advised secretly. If he legalises a vice and spreads it – if one is sure that advising in private will be effective, he must do so, if not, clarification must be given to the masses.<sup>70</sup>

### Jihad

Jihad exists until the day of judgement; it does not cease on earth for a moment as long as the Qur'an remains. It has been authentically narrated:

جَابِرُ بْنُ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ...."

Jabir bin 'Abdullah (رضي الله عنه) reported: I heard the Messenger of Allah ﷺ say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection....<sup>71</sup>

It is not required to seek permission for defensive Jihad. Only intention of prevention and repelling of harm is required.

It is obligatory to defend one's honour, soul and wealth. It has been authentically narrated:

عَنْ سَعِيدِ بْنِ زَيْدٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ "

Sa'eed bin Zaid (رضي الله عنه) narrated: that he heard the Messenger of Allah ﷺ saying: "Whoever is killed over his wealth then he is a martyr, and whoever is killed over his religion, then he is a martyr, and whoever is killed over his blood, then he is martyr, and whoever is killed over his family, then he is martyr."<sup>72</sup>

<sup>70</sup> **Reference:** Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 57-60)

<sup>71</sup> **Sahih:** Recorded in Sahih Muslim (no. 156)

<sup>72</sup> **Hasan:** Recorded in Sunan Abu Dawud (no. 4772), Sunan Nasa'i (no. 4095) and Sunan Tirmidhi (no. 1421). Imam Tirmidhi said "This Hadith is Hasan."



It is also authentically narrated (in summarised form) in Bukhari and Muslim:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ "

Narrated by `Abdullah bin `Amr (رضي الله عنه): I heard the Prophet (ﷺ) saying, "Whoever is killed while protecting his property then he is a martyr."<sup>73</sup>

It is obligatory to repel an assailant or transgressor of one's honour, soul or wealth, whether the aggressor is a Muslim or not. It was collected by An-Nasa'i:

عَنْ قَابُوسَ بْنِ مُخَارِقٍ عَنْ أَبِيهِ قَالَ وَسَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يُحَدِّثُ بِهَذَا الْحَدِيثِ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ يَا نَبِيَّ فَيُرِيدُ مَالِي. قَالَ " ذَكَّرَهُ بِاللَّهِ ". قَالَ فَإِنْ لَمْ يَذْكُرْ قَالَ " فَاسْتَعِنْ عَلَيْهِ مِنْ حَوْلِكَ مِنَ الْمُسْلِمِينَ ". قَالَ فَإِنْ لَمْ يَكُنْ حَوْلِي أَحَدٌ مِنَ الْمُسْلِمِينَ قَالَ " فَاسْتَعِنْ عَلَيْهِ بِالسُّلْطَانِ ". قَالَ فَإِنْ نَأَى السُّلْطَانُ عَنِّي قَالَ " قَاتِلْ دُونَ مَالِكَ حَتَّى تَكُونَ مِنْ شُهَدَاءِ الْآخِرَةِ أَوْ تَمْنَعَ مَالَكَ. "

It was narrated from Qabus bin Mukhariq that his father (رضي الله عنه) said: "I heard Sufyan Ath-Thawri narrating this Hadith, he said: 'A man came to the Prophet (ﷺ) and said: "What if a man comes to me and wants to take my wealth?" He said: "Remind him of Allah." He said: "What if he pays no heed?" He said: "Seek the help of the Muslims around you against him." He said: "What if there are no Muslims around me?" He said: "Seek the help of the ruler against him." He said: "What if the ruler is far away from me?" He said: "Fight to defend your wealth until you either become one of the martyrs of the Hereafter, or you protect your wealth (successfully)."<sup>74</sup>

<sup>73</sup> **Sahih:** Recorded in Sahih Bukhari (no. 2480) and Sahih Muslim (no. 141a)

<sup>74</sup> **Sahih:** Recorded in Sunan Nasa'i (no. 4081), Musannaf of ibn Abi Shaybah (no. 28043), Musnad of Imam Ahmad (no. 22514) and Al-Kabeer (20/313) of At-Tabarani.

It is obligatory in offensive Jihad to intend elevating the Word of Allah, as it has been authentically narrated:

عَنْ أَبِي مُوسَى، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ، مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ فَإِنْ أَحَدَنَا يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيَّةً. فَرَفَعَ إِلَيْهِ رَأْسَهُ - قَالَ وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَائِمًا - فَقَالَ " مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ."

Narrated by Abu Musa (رضي الله عنه): A man came to the Prophet ﷺ and asked, "O Allah's Messenger ﷺ! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet ﷺ raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."<sup>75</sup>

The Imam is to be obeyed; he is to be listened to and obeyed in other than disobedience. It has been authentically narrated:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ يَعِصِنِي فَقَدْ عَصَى اللَّهَ وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعِصِ الْأَمِيرَ فَقَدْ عَصَانِي."

On the authority of Abu Hurairah (رضي الله عنه) that the Prophet ﷺ said: "Whosoever obeys me obeys Allah, and whoso disobeys me disobeys Allah. Whosoever obeys the leader obeys me, and whosoever disobeys the leader disobeys me."<sup>76</sup>

### Virtues of the Sahabah (the Companions of Prophet ﷺ)

The best of people after the Prophets are the companions of the Prophet ﷺ and their virtue has been mentioned in the Qur'an:

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا....

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure..."<sup>77</sup>

<sup>75</sup> **Sahih:** Recorded in Sahih Bukhari (no. 123) and Sahih Muslim (no. 1904)

<sup>76</sup> **Sahih:** Recorded in Sahih Bukhari (no. 2956, 2957) and Sahih Muslim (no. 1835 a, b). Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 61-63)

<sup>77</sup> **Qur'an:** Surah Fath: 29

The Sahabah were at the forefront and some from amongst them were the first of the believers in the Prophet ﷺ at a time of weakness. They are closer than those companions that came when Islam was of strength. Those companions who believed before the Conquest of Makkah are of higher virtue than those who believed after. Allah (عَزَّ وَجَلَّ) says,

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ ...

“Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought...”<sup>78</sup> those who believed after the opening of Makkah also share in the virtue because Allah (عَزَّ وَجَلَّ) mentions after (in the ayah),

وَعَدَ اللَّهُ الْحُسْنَى ۖ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.”<sup>79</sup>

He (عَزَّ وَجَلَّ) also says,

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ...

“And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him...”<sup>80</sup>

The most virtuous amongst the forerunners of the sahabah are:

- ❖ The ten promised Jannah: the most virtuous amongst them are the four guided Khulafa (leaders of the Muslims)
- ❖ Then those who attended the battle of Badr
- ❖ Then those who attended the battle of Uhud

<sup>78</sup> Qur'an: Surah Hadid: 10

<sup>79</sup> Qur'an: Surah Hadid: 10

<sup>80</sup> Qur'an: Surah Tawbah: 100

- ❖ Then those who gave Bay'ah (allegiance) under the tree to the Prophet ﷺ. Allah (عَزَّ وَجَلَّ) says,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا

"Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest."<sup>81</sup>

It has also been authentically narrated in the following narration:

جَابِرُ بْنُ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ "أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ..."

Jabir bin `Abdullah (رضي الله عنه) narrated: On the day of Al-Hudaybiyah, Allah's Messenger ﷺ said to us "You are the best people on the earth!"<sup>82</sup> and they were one thousand four hundred in number.

The Sahabah carried the revelation and transferred the religion of Islam to others. Criticism of them is an attempt to sever the chain of the religion and doubting the Sunnah, for they are the security (for the religion) after the Prophet ﷺ, it has also been authentically narrated the Prophet ﷺ said:

.... النُّجُومُ أَمْنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوْعَدُ وَأَنَا أَمْنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوْعَدُونَ وَأَصْحَابِي أَمْنَةٌ لَأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوْعَدُونَ "

"...The stars are means of security for the heaven, [that is, the heaven is maintained because of the delicate order among the stars]. When the stars are scattered [when that order collapses], what was promised for the heaven befalls it [i.e. the final destruction of the universe]. I am the means of security for my Companions [my Companions will continue to live in peace and security as long as I am alive]. When I leave the world, what was promised for my Companions will befall them. My Companions are means of security for my nation (Ummah). When my Companions leave the world, what was promised for my Ummah will befall them."<sup>83</sup>

<sup>81</sup> **Qur'an:** Surah Fath: 18

<sup>82</sup> **Sahih:** Recorded in Sahih Bukhari (no. 4154)

<sup>83</sup> **Sahih:** Recorded in Sahih Muslim (no. 2531) on the authority of Abu Burda from his father. Refer the book 'Fusool fil-Aqidah' by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 65-68)

### Excommunication (At-Takfir) of a Sinner

We do not excommunicate a Muslim due to a sin, except by disbelief. Cursing Allah is an act of disbelief. It is graver than Shirk, as it involves degrading Allah to below the level of a stone, while polytheists elevate the level of a stone to that of Allah. Allah (عَزَّ وَجَلَّ) says,

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ (97) إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ

“By Allah, we were indeed in manifest error. When we equated you with the Lord of the worlds.”<sup>84</sup>

To curse Allah is a great form of disbelief. Disbelief also increases and decreases like Faith (increases and decreases). Allah (عَزَّ وَجَلَّ) says,

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ ط

“Indeed, the postponing [of restriction within sacred months] is an increase in disbelief.”<sup>85</sup>

And He (عَزَّ وَجَلَّ) says,

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ

“Indeed, those who reject the message after their belief and then increase in disbelief - never will their [claimed] repentance be accepted, and they are the ones astray.”<sup>86</sup>

Their (the disbelievers) increase or decrease (in disbelief) does not take them out of the Hellfire, but it makes their punishment more severe or less (depending on their level of disbelief), as Allah (عَزَّ وَجَلَّ) says:

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ

“Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing.”<sup>87</sup>

<sup>84</sup> Qur'an: Surah Shu'ara: 97-98

<sup>85</sup> Qur'an: Surah Tawbah: 37

<sup>86</sup> Qur'an: Surah Imran: 90

<sup>87</sup> Qur'an: Surah Nahl: 88

We do not specifically declare a person to be in Paradise or Hellfire, except those testified by Allah (عَزَّ وَجَلَّ) and His Prophet ﷺ. Whoever dies as a believer, he is from people of Paradise and whoever dies as a disbeliever is from the people of the Hellfire.<sup>88</sup>

### True Freedom

The true freedom: Freeing oneself from worshipping anything besides Allah (عَزَّ وَجَلَّ).

Allah (عَزَّ وَجَلَّ) says,

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ

“Have you seen he who has taken as his Deity his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?”<sup>89</sup>

Entering Islam is obligatory and leaving it is apostasy. Allah (عَزَّ وَجَلَّ) says,

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

“And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.”<sup>90</sup>

Ubudiyah (Servitude): It is the purpose of creation and existence. Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me.”<sup>91</sup>

<sup>88</sup> **Reference:** Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 69-70)

<sup>89</sup> **Qur’an:** Surah Jathiyah: 23

<sup>90</sup> **Qur’an:** Surah Baqarah: 217

<sup>91</sup> **Qur’an:** Surah Dhaariyaat: 56. Refer the book ‘Fusool fil-Aqidah’ by Shaykh Abdul Aziz bin Marzouq At-Tarefe (pg. 71-73)

# صفة وضوء النبي (ﷺ)

## The Description of the Ablution of the Prophet (ﷺ)

### An-Niyyah (Intention)

An-Niyyah (intention): this is the firm intention and resolve in the heart to perform Wudu' in obedience to the order of Allah and His Messenger ﷺ.

Intention is obligatory for every act of purification to remove ritual impurity.<sup>92</sup>

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ".

It was narrated from 'Umar bin Al-Khattab (رضي الله عنه): I heard Allah's Messenger ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."<sup>93</sup>

### Tasmiyah (Saying Bismillah) At The Time of Wudu'

There is nothing authentic from the Prophet ﷺ on this issue.

The Basmalah being obligatory has not been said by any of the Salaf (early generation) from the Sahabah (companions of the Prophet ﷺ), the Tabi'in (followers of the Sahabah) or Atba' Tabi'in (followers of the Tabi'in).<sup>94</sup> Tasmiyah at the time of performing Wudu' is Mustahabb (recommended).<sup>95</sup>

<sup>92</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 57) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>93</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1)

<sup>94</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 57-60) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>95</sup> **Reference:** Watch the Q&A with the shaykh -<https://www.youtube.com/watch?v=4GuKwmyY-f0> - Is the Tasmiyah from the obligatory acts of Wudu'?

### Siwak at The Time of Wudu'

Ibn Shamil said, "the Arak is a tall fine-shoot green tree with many leaves and branches, having weak wood and growing in hollows - miswaks are taken from it, being one of the citrus trees. Its singular is Arak and its plural Ara-ik."<sup>96</sup>

There is no difference of opinion on the legislation of using the Siwak at the time of Wudu'. However, there is a difference of opinion on when exactly to use it. There are evidences for it's legislation from the Sunnah, from them are the following narrations:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْلَا أَنَّ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَاكِ عِنْدَ كُلِّ وُضُوءٍ.

Abu Hurairah (رضي الله عنه) narrates that the Prophet ﷺ said: "If it were not to be a hardship on my nation, I would order them to use the tooth stick (Siwak) when making Wudu'."<sup>97</sup>

عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ.

Hudhaifah (رضي الله عنه) reported: Whenever he (the Prophet ﷺ) got up for prayer during the night, he cleansed his mouth with the tooth-stick.<sup>98</sup> That which is apparent is that Siwak is used before Wudu' and not during it.<sup>99</sup>

### Facing The Direction of the Qiblah When Performing Wudu'

Facing the direction of the Qiblah while performing Wudu' is not confirmed from the Sunnah.<sup>100</sup>

### Washing Each Body Part (of Wudu') Twice or Thrice

It is recommended to wash each body part (for Wudu') three times, and that is the highest, most complete and most thorough way of performing Wudu'. It has come with evidences that are authentic, like that which has come in the narration of Uthman (رضي الله عنه):

<sup>96</sup> **Reference:** Lisan-ul-'Arab, 268

<sup>97</sup> **Sahih:** Recorded in Musnad Ahmad (4/116). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 63) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>98</sup> **Sahih:** Recorded in Sahih Muslim (no. 255c). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 63) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>99</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 63) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>100</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 65) by Shaykh Abdul Aziz bin Marzouq At-Tarefe



عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوُضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ  
إِنَائِهِ، فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوُضُوءِ، ثُمَّ تَمَضَّمْضَ، وَاسْتَنْشَقَ،  
وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ  
رِجْلٍ ثَلَاثًا.....

Humran narrates: (the freed slave of `Uthman bin `Affan) I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice.....<sup>101</sup>

It is authentic from the Prophet ﷺ that he washed the body parts (of Wudu') twice, like what has been narrated from the narration of Abdullah bin Zaid (رضي الله عنه):

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

'Abdullah ibn Zaid (رضي الله عنه) narrates that the Prophet ﷺ performed ablution by washing the body parts twice.<sup>102</sup>

As for differentiating between the number of washes for each body part of Wudu', there is no problem in doing that I.e. washing some parts thrice and some other parts once and other parts twice.

This has been authentically attributed to the Prophet ﷺ from the following narration:

عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ - وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى - أَتَسْتَطِيعُ أَنْ تُرِينِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ. فَدَعَا بِمَاءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَهُ مَرَّتَيْنِ، ثُمَّ مَضَّمْضَ وَاسْتَنْثَرَ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدِّمِ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

<sup>101</sup> **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 65) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>102</sup> **Sahih:** Recorded in Sahih Bukhari (no. 158). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 65-66) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

Yahya Al-Mazini narrates: A person asked `Abdullah bin Zaid (رضي الله عنه) who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger ﷺ used to perform ablution?" `Abdullah bin Zaid (رضي الله عنه) replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and washed his feet (up to the ankles).<sup>103</sup>

### Washing The Hands Before Performing Wudu'

Washing the hands before performing Wudu' is legislated by the agreement of the scholars and it is sunnah to wash them thrice.<sup>104</sup>

أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّهُ، رَأَى عُثْمَانَ بْنَ عَفَّانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلَاثَ مَرَارٍ فَغَسَلَهُمَا...."

Humran narrated: I saw 'Uthman bin 'Affan (رضي الله عنه) asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice .....<sup>105</sup>

### Starting from The Right When Performing Wudu'

To start from the right before the left when performing Wudu' is Sunnah and it is not obligatory according to the Ijma (consensus of the scholars). The Ijma has been quoted by Ibn Mundhir<sup>106</sup> and Ibn Qudamah.<sup>107</sup>

The recommendation of starting from the right before the left is taken from the following narration:

<sup>103</sup> **Sahih:** Recorded in Sahih Bukhari (no. 185) and Sahih Muslim (no. 235a). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 69-70) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>104</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 70) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>105</sup> **Sahih:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no.226)

<sup>106</sup> **Reference:** Al-Awsat of Ibn Mundhir (no. 352)

<sup>107</sup> **Reference:** Al-Mughni of Ibn Qudamah (1/81)

عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ التَّيْمُنُ فِي تَنْعُلِهِ وَتَرْجُلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ.

It was narrated that 'Aishah (رضي الله عنها) said: The Prophet ﷺ used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.<sup>108</sup>

### Performing The Wudu' In The Order Mentioned in The Verse of The Quran

Allah (عَزَّ وَجَلَّ) says:

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

“O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles.”<sup>109</sup>

It is not authentically proven that the Prophet ﷺ differed with the order of Wudu' that is mentioned in the ayah - not even once.

The obligation of washing the parts in its sequential order (that is mentioned in the ayah) is the opinion of the majority of the scholars.<sup>110</sup>

### Washing Each Body Part of Wudu' Immediately After the Previous One - Leaving No Time Gap in Between

That which is apparent from the narration of Uthman (رضي الله عنه) and the collection of Ahadith (narrations) on the description of the Wudu' of the Prophet ﷺ, show evidence of the ruling of continuity in the washing of the limbs of Wudu' without a break.

It has not been authentically proven from the Prophet ﷺ, nor from any of the companions to have a long break between washing the limbs of Wudu' and the majority of the scholars are upon the view that continuity (washing each limb one after the other) is obligatory, the one who differed with that is Abu Hanifah.<sup>111</sup>

<sup>108</sup> **Sahih:** Recorded in Sahih Bukhari (no. 168). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 74) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>109</sup> **Qur'an:** Surah Ma'idah, 5:6

<sup>110</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 74-78) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>111</sup> **Reference:** Taken from 'Sifatu Wudu an-Nabi ﷺ' (pg. 79) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

As for a short break between the washing of the limbs of Wudu', then there is no harm in doing that, there is no difference on that according to the view of the Salaf and it does not nullify the Wudu' according to Ijma', which was made by Abu Hamid and An-Nawawi.<sup>112</sup>

### Rinsing The Mouth and Nose – Its Description and Ruling

Al-Madmadah: It is washing the mouth and moving the water around within it.

Al-Istinshaq: It is taking water into the nose and sniffing it into its backmost part.

The Sunnah is to rinse the mouth and sniff water in the nose with the right hand, that is what is apparent from the narration and there is no difference in the narrations from the Prophet, nor from the actions of the sahabah.<sup>113</sup>

The Sunnah is to take water for rinsing the mouth and sniffing the nose with one handful and to do that thrice, without separating between them, that is what is confirmed from the narration of Abdullah ibn Zaid.<sup>114</sup>

حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، قَالَ كَانَ عَمِّي يُكْثِرُ مِنَ الْوُضُوءِ، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ أَخْبِرْنِي كَيْفَ رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ .... ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ، فَمَضَمَ وَاسْتَنْثَرَ ثَلَاثَ مَرَّاتٍ مِنْ غَرْفَةٍ وَاحِدَةٍ.....

`Amr bin Yahya narrated: (on the authority of his father) My uncle used to perform ablution extravagantly and once he asked `Abdullah bin Zaid (رضي الله عنه) to tell him how he had seen the Prophet ﷺ performing ablution. He asked for an earthenware pot containing water .....: “and then put his hand in the earthenware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water.....”<sup>115</sup>

It is Sunnah to start with the washing of the mouth before sniffing water in the nose based on the actions of the Prophet ﷺ. Also, the Sahabah and Tabi'in have agreed upon that.<sup>116</sup>

<sup>112</sup> **Reference:** Al-Majmoo' of Nawawi (1/452). Taken from 'Sifatu Wudu an-Nabi ﷺ (pg. 80) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>113</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 80) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>114</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 81) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>115</sup> **Sahih:** Recorded in Sahih Bukhari (no. 199)

<sup>116</sup> **Reference:** Imam Nawawi quoted Ijma' on it in his explanation of Muslim (3/106). Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 81) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Ruling On Madmadah (Rinsing The Mouth with Water), Istinshaq (Sniffing Water into The Nose) And Istinthar (Expelling The Water from The Nose After Sniffing Water in It)

Rinsing the mouth and sniffing water into the nose are both Sunnah in Wudu', according to the correct opinion. It does not invalidate the Wudu' if they are left out. this is what was said by the majority of the scholars, it was said by Malik<sup>117</sup>, Abu Hanifah<sup>118</sup>, Ash-Shafi'i<sup>119</sup> and other than them.<sup>120</sup>

Verily many of the Salaf did not make obligatory that which was not mentioned explicitly in the ayah of Wudu' in the Qur'aan.<sup>121</sup>

### The Description and Ruling On Istinthar (Expelling The Water from The Nose After Sniffing Water in It)

Al-Istinthar: is expelling the water from the nose after sniffing water in it.

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوُضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ  
إِنَائِهِ، فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوُضُوءِ، ثُمَّ تَمَضَّضَ، وَاسْتَنْشَقَ،  
وَاسْتَنْثَرَ...."

Humran narrated: I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out....<sup>122</sup>

<sup>117</sup> Reference: Al-Mudoona (1/123)

<sup>118</sup> Reference: Al-Hidayah Sharh Bidayah Al-Mubtadi (1/16)

<sup>119</sup> Reference: Al-Umm (1/39) of Imam Shafi

<sup>120</sup> Reference: Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 83) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>121</sup> Reference: Imam Ibn Abdul Barr said: "Most of the people of knowledge went to (the view) that nothing was made obligatory in wudu' except that which was mentioned by Allah in the Qur'an" At-Tamhīd (18/225). Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 83) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>122</sup> Sahih: Recorded in Sahih Bukhari (no. 164)

Performing Istintha thrice:

عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ - وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى - أَتَسْتَطِيعُ أَنْ تُرِينِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ. فَدَعَا بِمَاءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَهُ مَرَّتَيْنِ، ثُمَّ مَضَمَضَ وَاسْتَنْشَرَ ثَلَاثًا.....

Yahya Al-Mazini narrated: A person asked `Abdullah bin Zaid (رضي الله عنه) who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger ﷺ used to perform ablution?" `Abdullah bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out...<sup>123</sup>

Istintha is legislated in Wudu' without any difference of opinion and it is Sunnah with the agreement of the four Imams. Istintha is to be performed with the left hand, which is different to Madmadah and Istishaq which are performed with the right because Istintha is performed to take out dirt from the nose.<sup>124</sup>

### Washing The Face

This is mentioned in the two Sahihs:

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِيَّائِهِ، فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَمَضَ، وَاسْتَنْشَقَ، وَاسْتَنْشَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا.....

Humran narrated: I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice.....<sup>125</sup>

The face (wajh) is determined as being everything between the beginning of the hairline down to the chin, and from the start of one ear to the start of the other ear.

Washing the face is from the obligatory acts of Wudu' by the agreement of the scholars.

<sup>123</sup> **Sahih:** Recorded in Sahih Bukhari (no. 185) and Sahih Muslim (no. 235)

<sup>124</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 91-93) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>125</sup> **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226)

It is Sunnah to wash the face with both hands and not just one, this was the action of the Prophet ﷺ as mentioned in Bukhari, from the narration of Ibn Abbas in the description of Wudu':

عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ، ثُمَّ أَخَذَ غُرْفَةً مِنْ مَاءٍ، فَمَضَمَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ غُرْفَةً مِنْ مَاءٍ، فَجَعَلَ بِهَا هَكَذَا، أَضَافَهَا إِلَى يَدِهِ الْأُخْرَى، فَغَسَلَ بِهِمَا وَجْهَهُ....

'Ata' bin Yasar narrated: Ibn 'Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face.....<sup>126</sup>

For one who has a beard he should use the water left after washing his face to run water through his beard.<sup>127</sup> One should not put extra water into the eyes to wash them whilst washing the face - it is not from the Sunnah to do that.

### The Difference in Ruling for Washing the Thin and Thick Beard

Beards are of two types:

- 1) Thin beard: As for a thin beard through which the skin may be seen, both the inner layer (the skin) and outer surface must be washed.
- 2) Thick beard: As for the thick beard one is to wash the outer surface of the beard, but it is not obligatory to wash the inner layers or the skin beneath it, but it is prescribed to run the fingers through it.<sup>128</sup>

<sup>126</sup> **Sahih:** Recorded in Sahih Bukhari (no. 140)

<sup>127</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 94) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>128</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 134) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

### Washing The Arms Including the Elbows

أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّهُ، رَأَى عُثْمَانَ بَنَ عَقَّانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلَاثَ مَرَّاتٍ فَغَسَلَهُمَا.....

Humran narrates that 'Uthman (رضي الله عنه) called for water to make wudoo and washed his hands thrice..."<sup>129</sup>

Washing the arms from the fingertips up to and including the elbows is from the obligatory acts of Wudu' with no disagreement amongst the scholars, it is from the four obligatory acts which are agreed upon - the face, the hands, the head and the two feet.

It has been legislated to wash the hands from the fingertips up to and including the elbows after washing the face. One is to wash up to the elbows only, and not further, according to the correct opinion, as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ....

“O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows....”<sup>130</sup>

That is also apparent from the action of the Prophet ﷺ in the narration of Uthman (رضي الله عنه) and Abdullah ibn Zaid (رضي الله عنه) and other than them.

That which is correct is that washing the elbows is obligatory just as it is obligatory to wash the hands, for it is mentioned in the ayah of Qur'aan and the narrations of the Prophet ﷺ.

It has not been confirmed to leave them (washing of the elbows) in any narration (of the Prophet ﷺ) nor from the actions of his companions or from the Tabi'in (the companions of the Sahabah).<sup>131</sup>

<sup>129</sup> **Sahih:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no. 226)

<sup>130</sup> **Qur'an:** Surah Ma'idah, 5:6

<sup>131</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 97) by Shaykh Abdul Aziz bin Marzouq At-Tarefe



## Running Water Between the Fingers

Running water between the fingers is Sunnah. The most authentic narration in this chapter is the narration of Laqīt bin Sabrah (رضي الله عنه):

قَالَ سَمِعْتُ عَاصِمَ بْنَ لَقَيْطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ الْوُضُوءِ، قَالَ "أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ وَبَالِغٌ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا".

Asim bin Laqīt bin Sabrah narrated: From his father who said: "I said. 'O Messenger of Allah! Inform me about Wudu.' So he said: "Perform Wudu well, and go between the fingers, and perform Istinshaq extensively except when fasting."<sup>132</sup>

Running water through the fingers is done by entering water between the fingers and washing them using the fingers.

## Adjusting The Ring On the Finger for Wudu'

It is recommended to adjust the ring on the finger even if water can reach underneath it without adjustment.

As for if the ring is tight on the finger to the extent that water is prevented from flowing underneath, then it becomes obligatory to adjust the ring so water can reach the skin.<sup>133</sup>

## Wiping The Head

Wiping the head is from the obligatory acts of Wudu' with no difference of opinion on it.<sup>134</sup>

Allah (عَزَّ وَجَلَّ) says:

.... وَأَمْسَحُوا بِرُءُوسِكُمْ....

"...wipe over your heads (with water)."<sup>135</sup>

<sup>132</sup> **Sahih:** Recorded in Musnad of Imam Ahmad (no. 16381), Sunan Abu Dawood (no.142), Sunan At-Tirmidhi (no.788) and he graded it Hasan Sahih and Sunan An-Nasa'i (no.114). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 101-102) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>133</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 103-104) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>134</sup> **Reference:** Ijma' on that was made by Nawawi in his explanation of Muslim (1/205) and Ibn Rushd in Bidayatul Mujtahid (1/19) and Ibn Qudamah in Al-Mughni (1/92)

<sup>135</sup> **Qur'an:** Surah al-Ma'idah,5:6

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ ..... ثُمَّ مَسَحَ  
بِرَأْسِهِ.....

Humran narrates that 'Uthman (رضي الله عنه) called for water to make wudoo and so mentioned the way in which the Prophet ﷺ made Wudu'. Humran said: "Then passed his wet hands over his head."<sup>136</sup>

It has not been confirmed from the Prophet ﷺ nor from his companions or anyone after them that they left wiping the head (whilst doing Wudu') and there is no license to do that.

Ibn Abbas would order the one who forgot to wipe the head (in Wudu') to repeat his prayer (meaning make Wudu' again for the prayer).<sup>137</sup>

### Taking Fresh Water Again to Wipe the Head

The Sunnah is to take fresh water, after washing the hands and arms, to wipe the head.<sup>138</sup>

سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيَّ، يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَضْمَضَ ثُمَّ اسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَهُ الْيُمْنَى ثَلَاثًا وَالْأُخْرَى ثَلَاثًا وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلٍ يَدِهِ وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

'Abdullah bin Zaid bin 'Asim al-Mazini reported: He saw Allah's Messenger ﷺ perform the ablution. He rinsed his mouth then cleaned his nose, then washed his face three times, then washed his right hand thrice and then the other one, thrice. He then took fresh water and wiped his head and then washed his feet till he cleaned them.<sup>139</sup>

### The Description of Wiping the Head

The Sunnah way to wipe the head is: Passing wet hands over the head from its front to its back and vice versa - beginning from the front and taking them to the back of the head up to the nape of the neck and then bringing them to the front again from where one started.

<sup>136</sup> **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226)

<sup>137</sup> **Reference:** Abdur Razzaq in Musannaf (no. 45). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 105) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>138</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 105) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>139</sup> **Sahih:** Recorded in Sahih Muslim (no.236)

قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ - وَهُوَ جَدُّ عَمْرٍو بْنِ يَحْيَى - أَتَسْتَطِيعُ أَنْ تُرِيَنِي، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ نَعَمْ. فَدَعَا بِمَاءٍ، .... ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدِّمِ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ....

Yahya Al-Mazini narrated: A person asked `Abdullah bin Zaid who was the grandfather of `Amr bin Yahya, "Can you show me how Allah's Messenger ﷺ used to perform ablution?" `Abdullah bin Zaid replied in the affirmative and asked for water..... then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) ....<sup>140</sup>

### Wiping The Back of the Head

It has not been confirmed from the Prophet ﷺ that he wiped the back of his head. The back of the head meaning: below the hairline at the back of the head.<sup>141</sup>

### Number of Times to Wipe the Head

The wiping of the head is done once and it has not been confirmed to wipe it thrice from the Prophet ﷺ and nor from any of his companions.

The narrations of Uthman<sup>142</sup>, Ali<sup>143</sup>, Abdullah ibn Zaid<sup>144</sup>, Ibn Abbas<sup>145</sup>, Abu Hurairah<sup>146</sup>, Mu'awiyah<sup>147</sup>, Aishah<sup>148</sup> mention the number of wipings for each of the body parts of Wudu' except the head.<sup>149</sup>

<sup>140</sup> **Sahih:** Recorded in Sahih Bukhari (no. 185) and Sahih Muslim (no. 235). Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 107) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>141</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 111) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>142</sup> **Reference:** Recorded in Sahih Bukhari (no. 159) and Sahih Muslim (no. 226)

<sup>143</sup> **Reference:** Recorded in the Musnad of Imam Ahmad (no. 1027), Sunan Abu Dawud (no. 111) and Sunan Tirmidhi (no. 48)

<sup>144</sup> **Reference:** Recorded in Sahih Bukhari (no. 186) and Sahih Muslim (no. 235)

<sup>145</sup> **Reference:** Recorded in Sahih Bukhari (no. 140)

<sup>146</sup> **Reference:** Recorded in Sahih Muslim (no. 246a)

<sup>147</sup> **Reference:** Recorded in the Musnad of Imam Ahmad (no. 16855)

<sup>148</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 16)

<sup>149</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 112) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Wiping The Head for The One Who Is Bald

The ruling for the one who is bald is the same as the one who has hair - he must wipe his head the same way if he was to have hair.<sup>150</sup>

## Wiping Long Hair, The Imamah (Turban) And The Khimar (Women's Head Cover)

Hair that descends below the hairline at the back of the head do not need to be wiped. This ruling applies equally to both males and females.

The ruling on a woman's scarf depends on the way it is fitted:

1) If it is fitted tightly around the required area, then it can be wiped over, as is the case with men's turbans.

2) If it is loosely fitted, then it must be removed to allow the wiping of the hair. Shaykh At-Tarefe said: It will suffice to wipe over the Khimar, even if it isn't tightly fitted, as long as the forelock or both sides of the head are wiped with it.

Wiping the forelock was permitted by Ata'<sup>151</sup>, ibn Abi Layla<sup>152</sup> and Hasan<sup>153</sup>.

As for wiping the sides of the head it has been authentically attributed to Abul Aliyah<sup>154</sup> and Fatimah bint Al-Mundhir.<sup>155</sup>

## Wiping The Ears and Its Rulings

That which is correct is that wiping the ears is Sunnah, to the extent that some scholars declared Ijma' on that, those who ruled it as such were Ibn Jarir<sup>156</sup> and Ibn Abdul Barr<sup>157 158</sup>.

<sup>150</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 116) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>151</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 246)

<sup>152</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 243)

<sup>153</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 252)

<sup>154</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 246)

<sup>155</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 247)

<sup>156</sup> **Reference:** Jami' Bayan fi Tafsir Al-Qur'an (8/180)

<sup>157</sup> **Reference:** At-Tamhid of Ibn Abdul Barr (4/37)

<sup>158</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 122) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Description of Wiping the Ears

Ibn Abbas, describing the Wudu' of the Prophet ﷺ, said,  
 ...مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ بِأَطْنَمِهِمَا بِالسَّبَّاحَتَيْنِ وَظَاهِرِهِمَا بِإِبْهَامَيْهِ...

“...he wiped his head and his ears, the inside with his forefinger and the outside with his thumb...”<sup>159</sup>

## Number of Times to Wipe the Ears

Wiping the ears is mentioned (in the description of Wudu') with the head so it takes its same ruling in number also (meaning to wipe them once), it has not been legislated to wipe them more than once.<sup>160</sup>

## Running Water Through the Beard with The Fingers

There are no established narrations lifted to the Messenger of Allah ﷺ, but it has been established from his companions.

Running water through the beard with the fingers is well known amongst the people of knowledge, and there are narrations from the Salaf supporting this.

Running water through the beard with the fingers is done when washing the face and not when wiping the head, as that has not been established from any narration from the Prophet ﷺ or any statement from his companions.<sup>161</sup>

## The Three Ways of Running Water Through the Beard:

- 1) Running water through the beard: That is known and was the practice of the companions of the Prophet ﷺ. It has been authentically narrated from Ibn Abbas<sup>162</sup>, Ibn Umar<sup>163</sup>, Anas ibn Malik<sup>164</sup> and Abu Musa Al-Ash'ari.<sup>165</sup>

As for the description of running water through the beard it is as follows:

<sup>159</sup> **Reference:** Recorded in Sunan Nasa'i (no. 102)

<sup>160</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 129) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>161</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 130-131) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>162</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 99)

<sup>163</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 100)

<sup>164</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 101)

<sup>165</sup> **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsir (8/174)

- 1) Its narrated from some of the companions that they would insert their fingers through their beards until they reached the roots of their beard. It has been authentically narrated from Ibn Abbas<sup>166</sup>, ibn Umar<sup>167</sup> and Abu Musa Al-Ash'ari.<sup>168</sup>
- 2) The second way to run water through the beard is to wipe the outer part of the beard: There is no authentic narration from the Prophet ﷺ, rather it was an action from a companion and some of the Salaf. It has been authentically narrated from Ibn Abbas.<sup>169</sup>
- 3) The third way is washing the beard by pouring water directly on it and rubbing it rigorously: This has not been legislated nor is it from the Sunnah as it has not been confirmed from the Prophet ﷺ nor from his companions.<sup>170</sup>

### The Ruling On Running Water Through the Beard

It is not obligatory to run fingers through the beard, due to lack of authentic evidence whether it be in command form or through his (the Prophet's ﷺ) action.

Not running water through the beard was the practice of some of the Salaf from amongst them Ibn Umar<sup>171</sup>, Abu Musa Al-Ash'ari<sup>172</sup>, Ibn al-Hanafiyyah<sup>173</sup>, Hasan<sup>174</sup>, Makhool<sup>175</sup> and An-Nakha'i<sup>176, 177</sup>.

### Number of Times to Run Water Through the Beard

No authentic narrations exist regarding running water through the beard, nor about the number of times to do so.

Running water through the beard once is sufficient. If the beard is very thick, there is nothing wrong with running water through the beard during each washing of the face.

<sup>166</sup> **Reference:** Recorded by ibn Mundhir in Al-Awsat (no. 365)

<sup>167</sup> **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsir (8/173)

<sup>168</sup> **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsir (8/174)

<sup>169</sup> **Reference:** Recorded by ibn Mundhir in Al-Awsat (no. 365)

<sup>170</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 131-134) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>171</sup> **Reference:** Recorded by ibn Mundhir in Al-Awsat (no. 367)

<sup>172</sup> **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsir (8/174)

<sup>173</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 119)

<sup>174</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 118)

<sup>175</sup> **Reference:** Recorded by Ibn Jarir at-Tabari in Tafsir (8/167)

<sup>176</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 126)

<sup>177</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 135-136) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## The Ruling On Getting Fresh Water to Run Through the Beard

What is apparent from the narrations of the Prophet ﷺ and the action of the Sahabah is that they would not take fresh water to run through the beard.

## Washing The Feet One at A Time and The Number of Washing

Washing the feet is from the obligations of Wudu', that is apparent from the words of Allah (عَزَّ وَجَلَّ):

...وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

"...and (wash) your feet to the ankles."<sup>178</sup>

There is no difference of opinion amongst the scholars that washing the feet is from the obligatory acts of Wudu'. All the narrations that have been narrated on the description of Wudu' mention the washing of the feet, like that which has come in the two Sahihs (Bukhari and Muslim) from the Hadith of 'Uthman and 'Abdullah ibn Zaid.<sup>179</sup>

## Washing Between the Toes

The narrations related to washing between the toes have hidden defects in them (which make the narrations weak).

The washing between the fingers has been confirmed generally from the narration of Laqit ibn Sabrah:

"أَسْبِغِ الْوُضُوءَ وَخَلِّ بَيْنَ الْأَصَابِعِ..."

"Perform Wudu well, and go between the fingers."<sup>180</sup> Included in it is the washing between the fingers and between the toes.<sup>181</sup>

<sup>178</sup> **Qur'an:** Surah Ma'idah, 5:6

<sup>179</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 138) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>180</sup> **Sahih:** Recorded in Musnad of Imam Ahmad (no. 16381), Sunan Abu Dawood (no.142), Sunan At-Tirmidhi (no.788) and he (At-Tirmidhi) graded it Hasan Sahih and Sunan An-Nasa'i (no.114)

<sup>181</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 139) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Description of Running Water Between the Toes

It has not been confirmed from the Prophet ﷺ that he would run water between his toes and clean with his fingers between his toes. However it has been authentically proven from some of the companions of the Prophet ﷺ: the likes of Ibn Umar<sup>182</sup> and Ibn Abbas<sup>183 184</sup>.

## Wiping The Feet Whilst Performing Wudu'

There is nothing established clearly that the Prophet ﷺ sufficed by just wiping both of his feet while they were bare.<sup>185</sup>

## Staying Silent Whilst Performing Wudu'

There is no problem if one speaks or stays silent whilst performing Wudu', for there is nothing confirmed from the Prophet ﷺ on this subject.<sup>186</sup>

## Words of Remembrance and Invocations After Performing Wudu'

It has been established from the Prophet ﷺ that he would say after performing Wudu':

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"I testify that there is no deity deserving of worship in truth except Allah, the One, there is no associate with Him and I testify that Muhammad is His servant and His Messenger."<sup>187</sup>

In another another narration:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ

"I testify that there is no deity deserving of worship in truth except Allah and that Muhammad is the servant of Allah and His messenger" the reward of that statement is when he said: "The eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes."<sup>188</sup>

It is also authentically attributed to Abu Sa'īd Al-Khudri (رضي الله عنه) that he would say, "Whoever makes Wudu' then says upon finishing the wudoo:

<sup>182</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 89)

<sup>183</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 88)

<sup>184</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 139) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>185</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 141) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>186</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 154) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>187</sup> **Sahih:** Recorded in Sahih Muslim (no.234b)

<sup>188</sup> **Sahih:** Recorded in Sahih Muslim (no.234a)



سُبْحَانَكَ اللَّهُمَّ، وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، كُتِبَ فِي رَقٍّ  
ثُمَّ طُبِعَ بِطَابَعٍ فَلَمْ يُكْسَرْ إِلَى يَوْمِ الْقِيَامَةِ.

“Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance.” It is written in a parchment, then sealed and is not opened till Judgement Day.”<sup>189</sup>

### Looking Towards the Sky After Wudu’

As for looking towards the sky after performing Wudu’ before saying the words of remembrance or invocation, this has not been confirmed in any narration.

### Performing Two Units (Rak’ahs) Of Prayer After Completing Wudu’

It is Sunnah to perform two units of prayer after performing Wudu’. It is allowed to combine intentions (when praying the two units of prayer after Wudu’) like combining with Tahiyatul Masjid, Sunnah Rawatib<sup>190</sup>, two units of prayer between the Adhan and Iqamah, Salat-ul Duha (forenoon prayer) and other than that.<sup>191</sup>

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوُضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ  
إِنَائِهِ، فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوُضُوءِ، ثُمَّ تَمَضَّمْضَ، وَاسْتَنْشَقَ،  
وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ  
رِجْلٍ ثَلَاثًا، ثُمَّ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ نَحْوَ وَضُوءِي هَذَا وَقَالَ " مَنْ  
تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ  
مِنْ ذَنْبِهِ".

Humran narrated: I saw `Uthman bin `Affan (رضي الله عنه) asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that `Uthman said, "I saw the Prophet ﷺ performing ablution like this of mine, and he said, 'If anyone performs

<sup>189</sup> **Sahih:** Recorded by An-Nasa'i, 'Amalul-Yawm wal-Laylah, p. 173. Shaikh Abdul Aziz bin Marzouq At-Tarefe declared it Sahih in Sifatu Wudu an-Nabi ﷺ (pg. 156)

<sup>190</sup> **Rawatib:** These are specific voluntary prayers which are connected to the obligatory prayers.

<sup>191</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ' (pg. 157) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

ablution like that of mine and offers a two-rak`ahs prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.<sup>192</sup>

### Wiping Off the Water from Oneself After Wudu'

It has not been confirmed from the Prophet ﷺ that he wiped the water from Wudu' from himself, the narrations that mention wiping are all weak, like the narrations of Mu'adh (ibn Jabal)<sup>193</sup>, Aishah<sup>194</sup>, Salman<sup>195</sup>, Abu Bakr<sup>196</sup> and it was said by Imam Tirmidhi "There is no confirmed narration in this chapter."<sup>197</sup>

It has been narrated from some companions that they would wipe the water from themselves after Wudu'. It is authentically proven from Anas ibn Malik<sup>198</sup>, Hasan bin Ali<sup>199</sup> and others.

It is not known from any of the companions of the Prophet ﷺ that they disliked wiping the water from the body after Wudu'.<sup>200</sup>

<sup>192</sup> **Sahih:** Recorded in Sahih Bukhari (no. 164) and Sahih Muslim (no.226)

<sup>193</sup> **Reference:** Recorded in Sunan Tirmidhi (no. 54), Al-Bazzar (no. 2652) and at-Tabarani in Al-Awsat (no. 4182)

<sup>194</sup> **Reference:** Recorded in Sunan Tirmidhi (no. 53) and by Ad-Daraqutni (no. 388)

<sup>195</sup> **Reference:** Recorded in Sunan ibn Majah (no. 468) and by at-Tabarani in Musnad Shami'in (no. 657)

<sup>196</sup> **Reference:** Recorded by Bayhaqi in Sunan Al-Kubra (no. 878)

<sup>197</sup> **Reference:** Recorded in Sunan Tirmidhi (no. 53)

<sup>198</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 1582)

<sup>199</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (no. 1574)

<sup>200</sup> **Reference:** Refer to 'Sifatu Wudu an-Nabi ﷺ (pg. 160-161) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

# صفة صلاة النبي (ﷺ)

## The Description of the Prayer of the Prophet (ﷺ)

### Niyah (Intention) For The Prayer

Intention should be made in the heart and to utter it audibly is an innovation.<sup>201</sup>

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ "

Narrated by Umar ibn Khattab (رضي الله عنه): I heard Allah's Messenger ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or to marry a woman, his emigration will be for what he emigrated for."<sup>202</sup>

### Facing The Qiblah During the Prayer

It is obligatory to face the Qiblah (direction of the Ka'bah in Makkah) during both the obligatory and optional prayers, except for the person who is unable to, like the person praying on a plane or a ship that turns away from Qiblah, such a person should begin their prayer facing the Qiblah and there is no issue if the direction changes whilst they are performing it.<sup>203</sup>

<sup>201</sup> **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 6) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

<sup>202</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1)

<sup>203</sup> **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 6) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

Allah (عَزَّ وَجَلَّ) says,

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا  
وُجُوهَكُمْ شَطْرَهُ

"And from where so ever you start forth (for prayers), turn your face in the direction of al-Masjid al-Haraam (at Makkah), and where so ever you are, turn your faces towards it...."<sup>204</sup>

عَنِ الْبَرَاءِ بْنِ عَازِبٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ أَنْ يُوجَّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللَّهُ {قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ} فَتَوَجَّهَ نَحْوَ الْكَعْبَةِ، وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ - وَهُمْ الْيَهُودُ - مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا {قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ} فَصَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فِي صَلَاةِ الْعَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَّهُ تَوَجَّهَ نَحْوَ الْكَعْبَةِ. فَتَحَرَّفَ الْقَوْمُ حَتَّى تَوَجَّهُوا نَحْوَ الْكَعْبَةِ.

Narrated by Bara' bin `Azib (رضي الله عنه): Allah's Messenger ﷺ prayed facing Baitul-Maqdis for sixteen or seventeen months but he loved to face the Ka`ba (in Makkah) so Allah revealed: "Verily, We have seen the turning of your face to the heaven!" (2:144) So the Prophet ﷺ faced the Ka`ba and the fools amongst the people namely "the Jews" said, "What has turned them from their Qiblah (Baitul-Maqdis) which they formerly observed"" (Allah revealed): "Say: 'To Allah belongs the East and the West. He guides whom he will to a straight path'." (2:142) A man prayed with the Prophet (facing the Ka`ba) and went out. He saw some of the Ansar praying the `Asr prayer with their faces towards Baitul-Maqdis, he said, "I bear witness that I prayed with Allah's Messenger ﷺ facing the Ka`ba." So all the people turned their faces towards the Ka`ba.<sup>205</sup>

<sup>204</sup> **Qur'an:** Surah Baqarah: 150

<sup>205</sup> **Sahih:** Recorded in Sahih Bukhari (no. 399)

## Rulings Related to Facing the Qiblah During Optional Prayers

It is also permissible to pray the optional prayer in a car or any other mode of transport during travel by gesturing the movements of the prayer, without having to face the Qiblah.<sup>206</sup>

عَنْ جَابِرٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ، فَإِذَا أَرَادَ الْفَرِيضَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ.

Jabir (رضي الله عنه) narrated: Allah's Messenger ﷺ used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qiblah.<sup>207</sup>

### Qiyam (Standing) In The Prayer

The Qiyam is a pillar<sup>208</sup> in the obligatory prayers and a Sunnah in the optional prayers. The sick, elderly and those experiencing difficulty in standing may use a stick or lean on a wall to aid them in prayer if necessary.<sup>209</sup>

Allah (عَزَّ وَجَلَّ) says,

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

“Guard strictly (five obligatory) As-Salawaat (the prayers) especially the middle Salah (i.e. the best prayer - Asr). And stand before Allah with obedience.”<sup>210</sup>

### Those Who Are Not Able to Stand in Prayer

Whoever cannot offer prayer while standing, can offer prayer while sitting and if he is not able to offer prayer while sitting, they can offer the prayer lying on their side.

<sup>206</sup> **Reference:** Refer to ‘A Summarized Description of the Prayer, Fasting, Night Prayer and I’tikaf of the Messenger of Allah ﷺ’ (pg. 7) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

<sup>207</sup> **Sahih:** Recorded in Sahih Bukhari (no. 400)

<sup>208</sup> **Rukn (pillar):** The pillars of the prayer are those actions that are necessary for the validation of the Salah. If any pillar is left out intentionally the Salah becomes invalid.

<sup>209</sup> **Reference:** Refer to ‘A Summarized Description of the Prayer, Fasting, Night Prayer and I’tikaf of the Messenger of Allah ﷺ’ (pg. 7) by Sheikh Abdul Aziz bin Marzouq At-Tarefe and refer to Sifatu Salah an-Nabi ﷺ (pg.67) by Shaykh Abdul Aziz At-Tarefe

<sup>210</sup> **Qur’an:** Surah Baqarah: 238

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَتْ بِي بَوَاسِيرُ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ فَقَالَ "صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ".

Narrated by `Imran bin Husain (رضي الله عنه): Had piles, so I asked the Prophet ﷺ about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you can not do even that, then pray lying on your side."<sup>211</sup>

### Standing, Sitting or Lying Down in Voluntary Prayers

With regard to voluntary prayers, it is permissible for those with or without an excuse to offer them sitting down during prayer, however the rewards vary for one who prays standing, sitting or lying down.

عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ - وَكَانَ رَجُلًا مَبْسُورًا - وَقَالَ أَبُو مَعْمَرٍ مَرَّةً عَنْ عِمْرَانَ، قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ فَقَالَ "مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ".

Narrated by `Abdullah bin Buraidah: `Imran bin Husain (رضي الله عنه) had piles. Once Abu Ma'mar narrated from `Imran bin Husain had said, "I asked the Prophet ﷺ about the prayer of a person while sitting. He said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while lying gets half the reward of that who prays while sitting.'"<sup>212</sup>

<sup>211</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1117)

<sup>212</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1116)

### Takbiratul Ihram – The Opening Takbir (saying Allahu Akbar)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ".

Narrated by Abu Hurairah (رضي الله عنه): The Prophet ﷺ said, "The Imam is to be followed. Say the Takbir when he says it; bow if he bows; if he says 'Sami`a l-lahu liman hamidah', say, 'Rabbana wa laka l-hamd', prostrate if he prostrates and pray sitting altogether if he prays sitting."<sup>213</sup>

### Raising The Hands Up to The Shoulders or Earlobes Whilst Saying the Takbir

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذَوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ". وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Narrated by `Abdullah bin `Umar (رضي الله عنه): I saw that whenever Allah's Messenger ﷺ stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say, "Sami`a l-lahu liman hamidah". But he did not do that (i.e. raising his hands) in prostrations.<sup>214</sup>

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ". فَعَلَّ مِثْلَ ذَلِكَ.

Malik bin Huwairith (رضي الله عنه) reported: The Messenger of Allah ﷺ raised his hands opposite his ears at the time of reciting the takbir (i.e. at the time of beginning the prayer) and then again raised his hands opposite the ears at the time of bowing and when he lifted his head after bowing he said: 'Allah listened to him who praised Him', and did like it (raised his hands up to the ears).<sup>215</sup>

<sup>213</sup> **Sahih:** Recorded in Sahih Bukhari (no. 734)

<sup>214</sup> **Sahih:** Recorded in Sahih Bukhari (no. 736)

<sup>215</sup> **Sahih:** Recorded in Sahih Muslim (no. 391b)

## When Is It Sunnah to Raise the Hands?

It is authentically proven from the Prophet ﷺ that the hands should be raised when saying takbir in four places:

- 1) The opening Takbir (takbeerat al-Ihraam),
- 2) Before bowing,
- 3) After rising from bowing, and
- 4) After standing up following the first Tashahhud in a three or four rak'ah prayer.

## Where to Look While Standing in Prayer

There is no authentic evidence indicating where the Messenger of Allah ﷺ would look in his prayer.<sup>216</sup>

What is correct is that the one praying may look at any place where he may gain more khushu (either the place of prostration, straight forward, at one's feet or at one's hands), the only prohibition is that one is not allowed to look up to the heavens, as the Prophet ﷺ said:

أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ". فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ "لَيَنْتَهَنَّ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ"

Narrated by Anas bin Malik (رضي الله عنه): The Prophet ﷺ said, "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eyesight would be taken away."<sup>217</sup>

Also, it is disliked to look to the right or to the left except if necessary.<sup>218</sup>

## Where to Position the Hands Whilst Standing in The Prayer

One should place their right hand on their left forearm when standing.

<sup>216</sup> **Reference:** Refer to 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 7-8) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

<sup>217</sup> **Sahih:** Recorded in Sahih Bukhari (no. 750)

<sup>218</sup> **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg.67-72) by Shaykh Abdul Aziz At-Tarefe



عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ. قَالَ أَبُو حَازِمٍ لَا أَعْلَمُهُ إِلَّا يَنْمِي ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated by Sahl bin Sa'd (رضي الله عنه): The people were ordered to place the right hand on the left forearm in the prayer. Abu Hazim said, "I knew that the order was from the Prophet ﷺ." <sup>219</sup>

It has not been authentically proven from the Prophet ﷺ as to where he would place his hands in prayer while standing. The narrations that have come about different places he would place his hands are all weak.

One may position his hands either on his chest or on his belly button or on his stomach and there is no problem with that. The only confirmed Sunnah is putting the right hand on the left. <sup>220</sup>

### Opening Supplication

Any of the following supplications can be recited:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"You are Glorified, O Allaah, and Praised; Your Name is blessed; Your Majesty is Exalted, and none has the right to be worshipped but You." <sup>221</sup>

Or

<sup>219</sup> **Sahih:** Recorded in Sahih Bukhari (no. 740)

<sup>220</sup> **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg.89-91) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

<sup>221</sup> **Sahih:** Recorded in Sahih Muslim (no. 399c), it is proven to be a statement of Umar ibn Khattab (رضي الله عنه).

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ  
خَطَايَايَ، كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ  
وَالْبَرَدِ

"O Allah, separate me from my sins as You have separated the East from the West. O Allah, cleanse me of my transgressions as the white garment is cleansed of stains. O Allah, wash away my sins with ice and water and frost."<sup>222</sup>

Or

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي  
وَنُصْرِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ  
اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ . أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي  
فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي  
لأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ  
وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ  
إِلَيْكَ"

'I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allaah). Indeed, my prayer, my sacrifice, my life and my death are for Allaah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allaah, You are the Sovereign, none has the right to be worshiped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You. I exist by Your will and will return to You. Blessed and High are You, I seek Your forgiveness and repent unto You.'<sup>223</sup>

<sup>222</sup> **Sahih:** Recorded in Sahih Bukhari (no. 744)

<sup>223</sup> **Sahih:** Recorded in Sahih Muslim (no. 771a)

### Seeking Refuge in Allah

One should say the Ta'awwuz (seeking refuge in Allah) as mentioned in the Qur'an:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge with Allaah from Shaitân (Satan), the outcast (the cursed one)."<sup>224</sup>

Then Say **بسم الله الرحمن الرحيم** Inaudibly

عَنْ أَنَسٍ، قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

Anas (رضي الله عنه) reported: I observed prayer along with the Messenger of Allah ﷺ and with Abu Bakr, Umar and Uthman (may Allah be pleased with all of them), but I never heard any one of them reciting Bismillah-ir-Rahman-ir-Rahim loudly.<sup>225</sup>

### Reciting Surah al-Fatihah

It is a pillar to recite Surah Fatihah in the Prayer.

نُ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ".

Narrated by Ubadah bin As-Saamit (رضي الله عنه) that Allah's Messenger ﷺ said, "Whoever does not recite (Surah) Al-Fatihah in his prayer, his prayer is invalid."<sup>226</sup>

### Saying Ameen After Fatihah

One should say Ameen (moderately) loud.

<sup>224</sup> Qur'an: Surah Nahl: 98

<sup>225</sup> Sahih: Recorded in Sahih Muslim (no. 399a)

<sup>226</sup> Sahih: Recorded in Sahih Bukhari (no. 756)

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ".

Abu Hurairah (رضي الله عنه) narrated that the Prophet ﷺ said, "If the Imam says: 'Ameen', say 'Ameen' for if one's Ameen corresponds with the Ameen of the angels, all of his previous sins will be forgiven."<sup>227</sup>

### Reciting Surah Fatihah Behind the Imam

The one who is following the Imam in the aloud prayers (Fajr, first two rak'ah of Maghrib and Isha) should not recite Surah Fatihah behind him, which is upon the correct view.

Allah (عَزَّ وَجَلَّ) says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

"When The Qur'an is recited , listen to it, and be silent so you may receive mercy."<sup>228</sup>

It is reported from more than one from amongst the Salaf that this verse was referring to the "Prayer".<sup>229</sup>

**So, Surah Fatihah is to be recited behind the Imam in the Dhuhr and Asr prayer, the last Rakah of Maghrib, and the last two Rakah of Isha.**

### Reciting Portions of the Qur'an After Surah Fatihah

One should read after Surah Fatiha anything that is easy for him from the Qur'an. The scholars have agreed that it is recommended to recite a Surah after Fatihah in the (two) Rak'ahs of Fajr and the first two Rak'ahs of all the other prayers.<sup>230</sup>

<sup>227</sup> **Sahih:** Recorded in Sahih Bukhari (no. 780) and Sahih Muslim (no. 410a)

<sup>228</sup> **Qur'an:** Surah Al-A'raaf 7:204

<sup>229</sup> **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 98) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

<sup>230</sup> **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 101) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهْرِ فِي الْأُولَيَيْنِ بِأَمِّ الْكِتَابِ وَسُورَتَيْنِ، وَفِي الرَّكْعَتَيْنِ الْآخِرَتَيْنِ بِأَمِّ الْكِتَابِ، وَيُسْمِعُنَا الْآيَةَ، وَيُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطَوِّلُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَهَكَذَا فِي الْعَصْرِ وَهَكَذَا فِي الصُّبْحِ.

Narrated by `Abdullah bin Abi Qatadah: My father (رضي الله عنه) said, "The Prophet ﷺ uses to recite Al-Fatiha followed by another Surah in the first two rak'at of the prayer and used to recite only Al-Fatiha in the last two rak'at of the Zuhr prayer. Sometimes a verse or so was audible and he used to prolong the first rak'at more than the second and used to do the same in the `Asr and Fajr prayers."<sup>231</sup>

عَطَاءٌ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَرِدْ عَلَى أَمِّ الْقُرْآنِ أَجْزَأَتْ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ.

Ata' heard Abu Hurairah (رضي الله عنه) say: "In every prayer there is recitation. What we heard the Prophet ﷺ say, we tell you, and what he did not tell us about we can not tell you. Whoever recites Umm al-Kitaab (i.e. Surah al-Fatihah) has done enough, and whoever does more than that, that is better."<sup>232</sup>

### Those Who Are Unable to Recite Surah Fatihah

If a person is unable to recite Surah al-Fatihah at all or is unable to learn it, or he has just become Muslim and the time for prayer has come and there is not enough time for him to learn it, then he is to act upon the following hadeeth:

Narrated by Abdullah ibn Abi Awfa (رضي الله عنه): A man came to the Prophet ﷺ and said: I can not memorize anything from the Qur'an: so teach me something which is sufficient for me. He said: Say,

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is most great, and there is no might and no strength but in Allah".....<sup>233</sup>

<sup>231</sup> **Sahih:** Recorded in Sahih Bukhari (no. 776)

<sup>232</sup> **Sahih:** Recorded in Sahih Bukhari (no. 772)

<sup>233</sup> **Hasan:** Recorded in Sunan Abu Dawud (no. 832). al-Haafiz Ibn Hajar indicated that it is hasan in al-Talkhees al-Habeer, 1/236). See for more details Sifatu Salah an-Nabi ﷺ (pg. 110) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

### Raising The Hands Before Going into Rukoo' (Bowing Position)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذَوَ مَنْكَبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ". وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Narrated by `Abdullah bin `Umar (رضي الله عنه): I saw that whenever Allah's Messenger ﷺ stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say, "Sami`a l-lahu liman hamidah". But he did not do that (i.e. raising his hands) in prostrations.<sup>234</sup>

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ". فَعَلَ مِثْلَ ذَلِكَ.

Malik bin Huwairith (رضي الله عنه) reported: The Messenger of Allah ﷺ raised his hands opposite his ears at the time of reciting the takbir (i.e. at the time of beginning the prayer) and then again raised his hands opposite the ears at the time of bowing and when he lifted his head after bowing he said: 'Allah listened to him who praised Him', and did like it (raised his hands up to the ears).<sup>235</sup>

<sup>234</sup> **Sahih:** Recorded in Sahih Bukhari (no. 736)

<sup>235</sup> **Sahih:** Recorded in Sahih Muslim (no. 391b)

## Chapter of Rukoo'

### The Obligation of Perfecting the Rukoo'

زَيْدَ بْنِ وَهْبٍ، قَالَ رَأَى حُذَيْفَةَ رَجُلًا لَا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ قَالَ مَا صَلَّيْتَ، وَلَوْ مَتَّ مُتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated by Zaid bin Wahb: Hudhaifah (رضي الله عنه) saw a person who was not performing the bowing and prostration perfectly. He said to him, "You have not prayed and if you should die you would die on a religion other than that of Muhammad ﷺ." <sup>236</sup>

### The Obligation of Performing Rukoo' In A Tranquil Manner

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَردَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ السَّلَامَ فَقَالَ "ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ" فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ". ثَلَاثًا. فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ فَمَا أَحْسَنُ غَيْرَهُ فَعَلَّمَنِي. قَالَ "إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا".

Narrated by Abu Hurairah (رضي الله عنه): Once the Prophet ﷺ entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said to him, "Go back and pray again for you have not prayed." The man offered the prayer again, came back and greeted the Prophet ﷺ. He said to him thrice, "Go back and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach Me how to pray." He said, "When you stand for the prayer, say Takbir and then recite from the Qur'an what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your prayer." <sup>237</sup>

<sup>236</sup> **Sahih:** Recorded in Sahih Bukhari (no. 791)

<sup>237</sup> **Sahih:** Recorded in Sahih Bukhari (no. 793)

### Keeping The Back Aligned with The Head During Rukoo'

عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ وَالْقِرَاءَةِ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ...

A'ishah (رضي الله عنها) reported: The Messenger of Allah ﷺ used to begin prayer with takbir (saying Allahu Akbar) and the recitation: "Praise be to Allah, the Lord of the Universe." When he bowed he neither kept his head up nor bent it down, but kept it between these extremes..."<sup>238</sup>

### Placing Palms On Knees When in Rukoo'

عَنْ مُضْعَبِ بْنِ سَعْدٍ، قَالَ صَلَّيْتُ إِلَى جَنْبِ أَبِي قَالَ وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ فَقَالَ لِي أَبِي اضْرِبْ بِكَفَيْكَ عَلَى رُكْبَتَيْكَ. قَالَ ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى فَضْرَبَ يَدَيَّ وَقَالَ إِنَّا نُهَيِّنَا عَنْ هَذَا وَأَمَرْنَا أَنْ نَضْرِبَ بِالْأَكْفِ عَلَى الرُّكْبِ.

Mus'ab bin Sa'd (رضي الله عنه) reported: I said prayer by the side of my father and placed my hands between my knees. My father said to me: Place your hands on your knees. I repeated that (the previous act) for the second time, and he struck at my hands and said: "We have been forbidden to do so and have been commanded to place our palms on the knees..."<sup>239</sup>

### Invocations in Rukoo'

Any of the following invocations can be recited individually or combined:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

"Exalted and perfect is my Lord the Great..."<sup>240</sup>

or

<sup>238</sup> **Sahih:** Recorded in Sahih Muslim (no. 498)

<sup>239</sup> **Sahih:** Recorded in Sahih Muslim (no. 535a)

<sup>240</sup> **Sahih:** Recorded in Sahih Muslim (no. 772)



سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

“Exalted [from unbecoming attributes] Are you O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me.”<sup>241</sup>

or

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

“All Glorious, All Holy, Lord of the Angels and the Spirit.”<sup>242</sup>

or

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

“Exalted are You and by your praise [do I exalt you], there is no deity worthy of worship except You.”<sup>243</sup>

Or

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصْبِي

“O Allah, to You I bow (in prayer) and in You I believe and to You I have submitted. Before You my hearing is humbled , as is my sight , my mind , my bones , my nerves...”<sup>244</sup>

or

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty.”<sup>245</sup>

<sup>241</sup> **Sahih:** Recorded in Sahih Bukhari (no. 794)

<sup>242</sup> **Sahih:** Recorded in Sahih Muslim (no. 487)

<sup>243</sup> **Sahih:** Recorded in Sahih Muslim (no. 485)

<sup>244</sup> **Sahih:** Recorded in Sahih Muslim (no. 771a)

<sup>245</sup> **Sahih:** Recorded in Sunan Abu Dawud (no. 873), Sahih according to Sheikh Abdul Aziz bin Marzouq At-Tarefe in Sifatu Salah an-Nabi ﷺ (pg. 125)

### The Prohibition of Reciting the Qur'an in Rukoo'

عَنْ ابْنِ عَبَّاسٍ، قَالَ كَشَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ " أَتَيْهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبُوءَةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ أَلَا وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظَّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنُ أَنْ يُسْتَجَابَ لَكُمْ".

Ibn 'Abbas (رضي الله عنه) reported: The Messenger of Allah ﷺ drew aside the curtain (of his apartment) and (he saw) people in rows (saying prayer) behind Abi Bakr. And he said: Nothing remains of the glad tidings of Prophethood, except good visions which a Muslim sees or someone is made to see for him. And see that I have been forbidden to recite the Qur'an in the state of bowing and prostration. So far as Rukoo' is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.<sup>246</sup>

### The Duration of Rukoo'

عَنِ الْبَرَاءِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ رُكُوعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُجُودُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

Narrated by Al-Bara' (رضي الله عنه): The bowing, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.<sup>247</sup>

### Rising Up from Rukoo'

The following must be said, whether one is praying as an Imam or praying alone:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

<sup>246</sup> **Sahih:** Recorded in Sahih Muslim (no. 479a)

<sup>247</sup> **Sahih:** Recorded in Sahih Bukhari (no. 801)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يَكُونَا حَذَوَ مَنْكَبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ". وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Narrated by `Abdullah bin `Umar (رضي الله عنه): I saw that whenever Allah's Messenger ﷺ stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbir for bowing and on raising his head from it and used to say: "Allaah hears those who praise Him." But he did not do that (i.e. raise his hands) in prostrations.<sup>248</sup>

### Invocations Whilst One Is Standing Straight After Performing Rukoo'

Whether one is an Imam, praying behind the Imam or praying alone, one of the following can be said:

رَبَّنَا وَلَكَ الْحَمْدُ

"Our Lord, [and] to You be all Praise."<sup>249</sup>

Or

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

"O Allah, O our Lord! All the praises are for You."<sup>250</sup>

Or

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

(O our Lord! All the praises are for You, many good and blessed praises).<sup>251</sup>

Or

<sup>248</sup> **Sahih:** Recorded in Sahih Bukhari (no. 736)

<sup>249</sup> **Sahih:** Recorded in Sahih Bukhari (no. 735)

<sup>250</sup> **Sahih:** Recorded in Sahih Bukhari (no. 796)

<sup>251</sup> **Sahih:** Recorded in Sahih Bukhari (no. 799)

رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالْأَرْضِ وَمِْلَاءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ  
أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا  
يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

“O Allah! our Lord, fills the heavens and the earth and what lies between them, and whatever else You please. (You Allah) are most worthy of praise and majesty, and what the slave has said - we are all Your slaves. O Allah, there is none who can withhold what You give, and none may give what You have withheld. And the might of the mighty person cannot benefit him against You.”<sup>252</sup>

### Standing Upright After Rising from Rukoo’

One should stand upright, until his body is tranquil.

عَنِ الْبَرَاءِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَ رُكُوعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُجُودُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

Narrated by Al-Bara' (رضي الله عنه): The bowing, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.<sup>253</sup>

### Placing The Right Hand On the Left Hand After Rising from Rukoo’ Just Like One Does When Standing at The Beginning of the Prayer

Nothing authentic has been narrated from the Prophet ﷺ regarding where to put the hands after rising from Rukoo’, that which is apparent and closest to the correct view is to put the right hand on the left hand after Rukoo’.<sup>254</sup>

<sup>252</sup> **Sahih:** Recorded in Sahih Muslim (no. 477)

<sup>253</sup> **Sahih:** Recorded in Sahih Bukhari (no. 801)

<sup>254</sup> **Reference:** Watch <https://www.youtube.com/watch?v=nyx1BZR8AkM&app=desktop> - Q&A with Shaykh Abdul Aziz bin Marzouq At-Tarefe on the subject ‘Place of the hands while standing in Salah after rising from Rukoo’ and refer Sifatu Salah an-Nabi ﷺ (pg. 86) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Chapter of Sujood (Prostration)

### Perfecting the Prostration

عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، رَأَى رَجُلًا لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حُذَيْفَةُ مَا صَلَّيْتَ - قَالَ وَأَحْسِبُهُ قَالَ - وَلَوْ مِثُّ مِثٍّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated by Abu Wail: Hudhaifah (رضي الله عنه) said, "I saw a person not performing his bowing and prostrations perfectly. When he completed the prayer, I told him that he had not prayed." I think that Hudhaifah added (i.e. said to the man), "Had you died, you would have died on a tradition other than that of the Prophet Muhammad ﷺ." <sup>255</sup>

### The Manner of Going into Prostration

One then goes into prostration and has the choice to put their hands on the ground before their knees or vice versa, depending on his circumstances. <sup>256</sup>

There is nothing confirmed (from the Messenger of Allah ﷺ) on this issue (what to put first, hands or knees when going down into prostration). <sup>257</sup>

### Prostrating on Seven Parts of the Body

It is obligatory for all seven body parts mentioned in the narration below to be on the ground whilst prostrating.

عَنِ ابْنِ عَبَّاسٍ، أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ، وَلَا يَكُفَّ شَعْرًا وَلَا ثَوْبًا الْجَبْهَةَ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالرِّجْلَيْنِ.

Narrated by Ibn `Abbas (رضي الله عنه): The Prophet ﷺ was ordered (by Allah) to prostrate on seven parts and not to tuck up the clothes or hair (while praying). Those parts are; the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet. <sup>258</sup>

<sup>255</sup> **Sahih:** Recorded in Sahih Bukhari (no. 808)

<sup>256</sup> **Reference:** Taken from the book 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 11) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

<sup>257</sup> **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 129) By Sheikh Abdul Aziz bin Marzouq At-Tarefe

<sup>258</sup> **Sahih:** Recorded in Sahih Bukhari (no. 809)

## Placing The Palms On the Ground, Keeping The Elbows Up and Away from The Sides (Of The Body)

عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

Narrated `by Abdullah bin Malik bin Buhainah (رضي الله عنه): Whenever the Prophet ﷺ used to offer prayer he used to keep his arms away (from the body) so that the whiteness of his armpits was visible.<sup>259</sup>

عَنِ الْبَرَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا سَجَدْتَ فَضَعْ كَفَيْكَ وَارْفَعْ مِرْفَقَيْكَ".

Al-Bara' (bin 'Azib) (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "When you prostrate yourself, place the palms of your hands on the ground and raise your elbows."<sup>260</sup>

## The Prohibition of the Elbows Touching the Ground Whilst in Prostration

Placing the forearms flat with the elbows touching the ground while performing the prostration is prohibited.

عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعِيَهُ انْبِسَاطَ الْكَلْبِ".

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Observe moderation in prostration, and let none of you stretch out his forearms (on the ground) like a dog."<sup>261</sup>

<sup>259</sup> **Sahih:** Recorded in Sahih Bukhari (no. 807)

<sup>260</sup> **Sahih:** Recorded in Sahih Muslim (no. 494)

<sup>261</sup> **Sahih:** Recorded in Sahih Muslim (no. 493a)

## Keeping The Toes Directed Towards the Qiblah Whilst in Prostration

It is recommended for the toes to be directed toward the Qiblah.

عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَا كُنْتُ أَحْفَظُكُمْ لِمَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمَكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَضَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ....

Narrated by Muhammad bin `Amr bin `Ata' (رضي الله عنه): I was sitting with some of the companions of Allah's Messenger ﷺ and we were discussing about the way of praying of the Prophet ﷺ. Abu Humaid As-Sa`idi (رضي الله عنه) said, "I remember the prayer of Allah's Messenger ﷺ better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qiblah....." <sup>262</sup>

## Invocations in Sujood

Any of the following invocations can be recited individually or combined:

سُبْحَانَ رَبِّيَ الْأَعْلَى

“Exalted and perfect is my Lord, the All-High...”<sup>263</sup>

Or

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

“Exalted are You O Allah our Lord, and by Your praise [do I exalt you]. O Allah! Forgive me.”<sup>264</sup>

<sup>262</sup> **Sahih:** Recorded in Sahih Bukhari (no. 828)

<sup>263</sup> **Sahih:** Recorded in Sahih Muslim (no. 772)

<sup>264</sup> **Sahih:** Recorded in Sahih Bukhari (no. 817)

Or

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

"Exalted are You and by your praise [do I exalt you], there is no deity worthy of worship except You."<sup>265</sup>

Or

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَةً وَسِرَّهُ

"O Lord, forgive me all my sins, small and great, first and last, open and secret."<sup>266</sup>

Or

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

"O Allah, to You I prostrate myself and in You I believe. To You I have submitted. My face is prostrated to the One Who created it, fashioned it, and gave it hearing and sight. Blessed is Allah, the Best of creators."<sup>267</sup>

Or

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ

"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."<sup>268</sup>

### Chapter of Sitting Between the Two Prostrations

This sitting can be performed in any one of the following two ways:

**First description:** Which is to place the right foot in an upright position whilst directing the toes towards the Qiblah and spreading out the left foot in a way which makes it easy to sit on (the position of Iftiraash):

<sup>265</sup> **Sahih:** Recorded in Sahih Muslim (no. 485)

<sup>266</sup> **Sahih:** Recorded in Sahih Muslim (no. 483)

<sup>267</sup> **Sahih:** Recorded in Sahih Muslim (no. 771a)

<sup>268</sup> **Sahih:** Recorded in Sunan Abu Dawud (no. 873), Sahih according to Sheikh Abdul Aziz bin Marzouq At-Tarefe in Sifatu Salah an-Nabi ﷺ (pg. 125)



أَنَّ الْقَاسِمَ، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ، - وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ - عَنْ أَبِيهِ، قَالَ مِنْ سُنَّةِ الصَّلَاةِ أَنْ تَنْصِبَ، الْقَدَمَ الْيُمْنَى وَاسْتَقْبَالَهُ بِأَصَابِعِهَا الْقِبْلَةَ وَالْجُلُوسَ عَلَى الْيُسْرَى.

It was narrated from Al-Qaasim who narrated from 'Abdullah-he is Ibn Abdullah bin 'Umar- that: His father (Ibn 'Umar رضي الله عنه) said: "One of the Sunnah's of the prayer is to hold the right foot upright and point its toes toward the Qiblah, and to sit on the left foot."<sup>269</sup>

**Second description:** It is when a person sits on both heels with both feet in the upright position, with their toes pointing towards the Qiblah (the position of Al-Iq'aa):

طَاوُسًا يَقُولُ قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِفْعَاءِ عَلَى الْقَدَمَيْنِ فَقَالَ هِيَ السُّنَّةُ. فَقُلْنَا لَهُ إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ. فَقَالَ ابْنُ عَبَّاسٍ بَلْ هِيَ سُنَّةُ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Tawoos said, "We asked Ibn Abbas (رضي الله عنه) about sitting on the heels and feet (between the two prostrations). He said 'It is Sunnah.' We said to him, 'We find it harsh on the leg.' Ibn Abbas (رضي الله عنه) said, 'But it is the Sunnah of your Prophet ﷺ.'"<sup>270</sup>

### Invocation Between the Two Prostrations

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي

"O my Lord! Forgive me, O my Lord! Forgive me."<sup>271</sup>

<sup>269</sup> **Sahih:** Recorded in Sunan Nasa'i (no. 1158). Graded Sahih by Shaykh Abdul Aziz bin Marzouq At-Tarefe in Sifatu Salah an-Nabi ﷺ (pg. 133)

<sup>270</sup> **Sahih:** Recorded in Sahih Muslim (no. 536)

<sup>271</sup> **Sahih:** Recorded in Sunan Abu Dawud (no. 874). Shaykh Abdul Aziz bin Marzouq At-Tarefe mentioned it has been confirmed from the Prophet ﷺ. Refer to Sifatu Salah an-Nabi ﷺ (pg. 134) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Chapter Of Jalsah Al-Istiraha (Sitting For Rest) Before Getting Up For The Next Rak'ah

قَالَ أَخْبَرَنَا مَالِكُ بْنُ الْحُوَيْرِثِ اللَّيْثِيُّ، أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي، فَإِذَا كَانَ فِي وَثَرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا.

Narrated by Malik bin Huwairith Al-Laythi (رضي الله عنه): I saw the Prophet ﷺ praying and in the odd rak'ah, he used to sit for a moment before getting up.<sup>272</sup>

### Notes:

- Jalsah al-Istiraha is a brief pause, sitting for a short while after the second prostration in the first and third rak'ah, before standing up.
- The Takbir should be pronounced as one rises from prostration and not from the Jalsah Al-Istiraha (sitting of rest) but if one has not pronounced the Takbir from the prostration then he should from the Jalsah Al-Istiraha.
- Pronouncing two Takbirs is not required and Ijma' (consensus of the scholars) has been declared on that by Al-Majd Ibn Taymiyyah (the grandfather of Ibn Taymiyyah)<sup>273</sup>

<sup>272</sup> **Sahih:** Recorded in Sahih Bukhari (no. 823)

<sup>273</sup> **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 135) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

## How to Support Oneself On the Ground While Standing After Finishing the Rak'ah (After The Two Prostrations)

One may support himself on the ground with their hands and get up:

عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ جَاءَنَا مَالِكُ بْنُ الْحُوَيْرِثِ فَصَلَّى بِنَا فِي مَسْجِدِنَا هَذَا فَقَالَ إِنِّي لأُصَلِّي بِكُمْ، وَمَا أُرِيدُ الصَّلَاةَ، وَلَكِنْ أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي. قَالَ أَيُّوبُ فَقُلْتُ لِأَبِي قِلَابَةَ وَكَيْفَ كَانَتْ صَلَاتُهُ قَالَ مِثْلَ صَلَاةِ شَيْخِنَا هَذَا - يَعْنِي عَمْرُو بْنُ سَلَمَةَ - قَالَ أَيُّوبُ وَكَانَ ذَلِكَ الشَّيْخُ يُتِمُّ التَّكْبِيرَ، وَإِذَا رَفَعَ رَأْسَهُ عَنْ السَّجْدَةِ الثَّانِيَةِ جَلَسَ وَاعْتَمَدَ عَلَى الْأَرْضِ، ثُمَّ قَامَ.

Narrated by Ayyub: Abu Qilabah said, "Malik bin Huwairith (رضي الله عنه) came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Prophet performed his prayers.'" I asked Abu Qilabah, "How was the prayer of Malik bin Huwairith?" He replied, "Like the prayer of this Sheikh of ours-- i.e. `Amr bin Salimah." That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.<sup>274</sup>

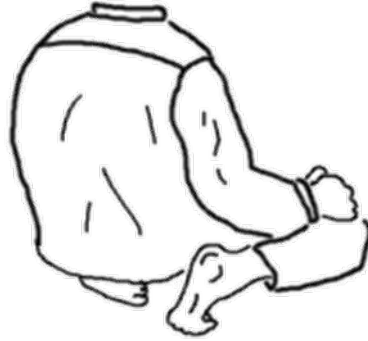
### Rising for the Second Rak'ah

A person prays the second rak'ah as mentioned above, except that one does not recite the opening supplication at the beginning and the recitation in the second rak'ah is half (in length) in comparison to the first rak'ah.

<sup>274</sup> **Sahih:** Recorded in Sahih Bukhari (no. 824)

## Chapter of Tashahud

**The Correct Way for Sitting in the First Tashahud: Sitting in The First Tashahud In The Position Of Iftiraash (Spreading Your Left foot And Sitting On It And Keeping The Right Foot propped Up)**



عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَا كُنْتُ أَحْفَظُكُمْ لَصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكَبَيْهِ، وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَضَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ، فَإِذَا جَلَسَ فِي الرُّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى.....

Narrated by Muhammad bin `Amr bin `Ata' (رضي الله عنه): I was sitting with some of the companions of Allah's Messenger ﷺ and we were discussing about the way of praying of the Prophet. Abu Humaid As-Sa`idi said, "I remember the prayer of Allah's Messenger ﷺ better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qiblah. On sitting In the second rak`ah (first Tashahud) he sat on his left foot and propped up the right one....."<sup>275</sup>

<sup>275</sup> **Sahih:** Recorded in Sahih Bukhari (no. 828)

## What to Say in The First Tashahud

One must recite the following:

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

“All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you]. Peace be on us and on the pious subjects of Allah). (If you say that, it will reach all the subjects in the heaven and the earth). (I testify that there is no Deity [worthy of worship] but Allah, and I testify that Muhammad is His slave and His Messenger.”<sup>276</sup>

### Note:

In the first Tashahud there is no saying of Salawaat (Prayers) upon the Messenger of Allah ﷺ upon that which is the correct view, what has come from the Messenger of Allah ﷺ on that is not established and it is not from the Sunnah (to do so in the first Tashahud).<sup>277</sup>

## Raising The Index Finger Whilst in Tashahud Without Moving It

Pointing with the finger is prescribed in the first and last Tashahud, however, moving it is not established from the Messenger of Allah ﷺ.<sup>278</sup>

عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ يَدْعُو وَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَيَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ وَوَضَعَ إِبْهَامَهُ عَلَى إِصْبَعِهِ الْوُسْطَى وَيُلْقِمُ كَفَّهُ الْيُسْرَى رُكْبَتَهُ.

'Abdullah bin Zubair narrated on the authority of his father (رضي الله عنه) that when the Messenger of Allah ﷺ sat for supplication, i. e. Tashahud (blessing and supplication), he placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger, and placed his thumb on his (middle) finger, and covered his knee with the palm of his left hand..<sup>279</sup>

<sup>276</sup> **Sahih:** Recorded in Sahih Bukhari (no. 831)

<sup>277</sup> **Reference:** Refer to Sifatu Salah an-Nabi ﷺ (pg. 138) by Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>278</sup> **Reference:** Taken from the book 'A Summarized Description of the Prayer, Fasting, Night Prayer and I'tikaf of the Messenger of Allah ﷺ' (pg. 13) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

<sup>279</sup> **Sahih:** Recorded in Sahih Muslim (no. 579b)

## Two Descriptions On How to Clasp the Hands Whilst in Tashahud

### 1 - Form a ring like (fifty-three) and point with the index finger:

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى وَعَقَدَ ثَلَاثَةً وَخَمْسِينَ وَأَشَارَ بِالسَّبَابَةِ.

Ibn Umar (رضي الله عنه) said: When the Messenger of Allah ﷺ sat for Tashahhud, he placed his left hand on his left knee and placed his right hand on his right knee, and he formed a ring like (fifty-three) and pointed with his finger of attestation.<sup>280</sup>

The term “fifty-three” in the narration of Ibn `Umar (رضي الله عنه) refers to the act of clasping down the little finger and the ring finger and placing the thumb on the middle finger to form a ring.

### 2 – To close all the fingers and point with the index finger:

عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ، أَنَّهُ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَأَنَا أَعْبْتُ بِالْحَصَى فِي الصَّلَاةِ فَلَمَّا انْصَرَفَ نَهَانِي فَقَالَ اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ . فَقُلْتُ وَكَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ قَالَ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ كُلَّهَا وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى .

'Ali bin 'Abdur-Rahman al-Mu'awi reported: 'Abdullah bin Umar (رضي الله عنه) saw me playing with pebbles during prayer. After finishing the prayer, he forbade me (to do it) and said: Do as the Messenger of Allah ﷺ used to do. I said: What did Allah's Messenger ﷺ do? He said that he (the Messenger of Allah ﷺ) sat at Tashahhud, placed his right palm on the right thigh and closed all his fingers and pointed with the index finger next to the thumb, and placed his left palm on his left thigh.<sup>281</sup>

<sup>280</sup> **Sahih:** Recorded in Sahih Muslim (no. 580b)

<sup>281</sup> **Sahih:** Recorded in Sahih Muslim (no. 580c)

## It Is Sunnah to Raise the Hands During Prayer When Standing Up After the First Tashahhud for The Third Rak'ah

The fourth place where it is Sunnah to raise the hands during prayer is when standing up after the first Tashahhud for the third rak'ah.

One is meant to raise the hands after getting up from the first Tashahhud and standing up for the third rakah.

عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَفَعَ يَدَيْهِ، وَإِذَا قَامَ مِنَ الرُّكْعَتَيْنِ رَفَعَ يَدَيْهِ. وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated by Nafi`: Whenever Ibn `Umar (رضي الله عنه) started the prayer with Takbir, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami`a l-lahu liman hamidah", and he used to do the same on rising from the second rak'ah (for the 3rd rak'ah). Ibn `Umar (رضي الله عنه) said:

"The Prophet ﷺ used to do the same."<sup>282</sup>

<sup>282</sup> **Sahih:** Recorded in Sahih Bukhari (no. 739)

## The Last Tashahud

### Correct Way for Sitting in the Second Tashahud: Description of The Sitting in The Last Tashahud - The Position of Tawarruk



عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَا كُنْتُ وَإِذَا جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ... أَحْفَظْكُمْ لِمَا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْأُخْرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ.

Narrated by Muhammad bin `Amr bin `Ata' (رضي الله عنه): I was sitting with some of the companions of Allah's Messenger ﷺ and we were discussing about the way of praying of the Prophet. Abu Humaid As-Sa`idi said, "I remember the prayer of Allah's Messenger ﷺ better than any one of you. I saw him..... in the last rak'ah he pushed his left foot forward and kept the other foot propped up and sat over the buttocks."<sup>283</sup>

#### Note:

One should only sit in Tawarruk in those prayers that have more than one Tashahud.

<sup>283</sup> **Sahih:** Recorded in Sahih Bukhari (no. 828)



### What to Say in The Last Tashahud

One must recite the following:

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

“All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's mercy and blessings [be on you]. Peace be on us and on the pious subjects of Allah. (If you say that, it will reach all the subjects in the heaven and the earth). (I testify that there is no Deity [worthy of worship] but Allah, and I testify that Muhammad is His slave and His Messenger.”<sup>284</sup>

**After Reciting the Tashahud One Should Recite Salah (Blessings) Upon The Prophets Muhammad and Ibrahim. This Invocation Can Be Any of the Below:**

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

“O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.”<sup>285</sup>

Or

<sup>284</sup> **Sahih:** Recorded in Sahih Bukhari (no. 831)

<sup>285</sup> **Sahih:** Recorded in Sahih Bukhari (no. 3370)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

"Say: O Allah! Send Your Mercy on Muhammad and on his wives and on his off spring, as You sent Your Mercy on Abraham's family; and send Your Blessings on Muhammad and on his offspring, as You sent Your Blessings on Abraham's family, for You are the Most Praiseworthy, the Most Glorious."<sup>286</sup>

Or

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"O Allah, bless Muhammad and the members of his household as You did bless the members of Ibrahim's household. Grant favors to Muhammad and the members of his household as You did grant favors to the members of the household of Ibrahim in the world. You are indeed Praiseworthy and Glorious."<sup>287</sup>

**Then One Can Recite Any of the Following Supplications:**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

"O Allah, I seek refuge with You from the punishment of the grave, from the afflictions of the imposter- Messiah, and from the afflictions of life and death. O Allah, I seek refuge with You from sins and from debt."<sup>288</sup>

Or

<sup>286</sup> **Sahih:** Recorded in Sahih Bukhari (no. 3369)

<sup>287</sup> **Sahih:** Recorded in Sahih Muslim (no. 405)

<sup>288</sup> **Sahih:** Recorded in Sahih Bukhari (no. 832-833)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

“O Allah! I have done great injustice to myself and none except You forgives sins, so bestow on me a forgiveness from You, and Have Mercy on me, You are the Forgiver, the Merciful.”<sup>289</sup>

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

“O Allah, forgive me for what I have sent before me and what I have left behind me (in deeds), what I have concealed and what I have done openly, what I have done in excess, and what You are better aware of than I. You are the One who sends forth and You are the One who delays. There is none worthy of worship but You.”<sup>290</sup>

## One Can Say Any Of The Supplications That Are Found In The Sunnah After Saying Salah Upon The Messenger Of Allah ﷺ

### Chapter of Tasleem (Turning The Face to The Right and Then to The Left and Saying: Assalaamu ‘Alaikum Wa Rahmatullah at The End of the Salah)

At the end of the Tashahud one makes Salaam to the right and then to the left. The first salaam is obligatory and the second is Sunnah. Both Salaams are recited as follows:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“May peace and Allaah’s Mercy be upon you”.

It is Sunnah to turn facing the right until the people behind can see the right cheek and (then) left so that those behind can see the left cheek.<sup>291</sup>

<sup>289</sup> **Sahih:** Recorded in Sahih Bukhari (no. 834)

<sup>290</sup> **Sahih:** Recorded in Sahih Muslim (no. 771a)

<sup>291</sup> **Reference:** Taken from the book ‘A Summarized Description of the Prayer, Fasting, Night Prayer and I’tikaf of the Messenger of Allah ﷺ’ (pg. 14) by Sheikh Abdul Aziz bin Marzouq At-Tarefe

قَالُوا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ". حَتَّى يُرَى بَيَاضُ خَدِّهِ الْأَيْمَنِ وَعَنْ يَسَارِهِ "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ". حَتَّى يُرَى بَيَاضُ خَدِّهِ الْأَيْسَرِ.

'Abdullah bin Mas'ud (رضي الله عنه) narrated that: The Messenger of Allah ﷺ used to say salaam to his right: "Assalaamu 'alaikum wa rahmatullahi (Peace be upon you and the mercy of Allah) until the whiteness of his right cheek could be seen, and to his left: As-salamu 'alaykum wa rahmatullahi (peace be upon you and the mercy of Allah) until the whiteness of his left cheek could be seen."<sup>292</sup>

عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ كُنْتُ أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى أَرَى بَيَاضَ خَدِّهِ.

'Amir bin Sa'd (رضي الله عنه) reported: I saw the Messenger of Allah ﷺ pronouncing taslim on his right and on his left till I saw the whiteness of his cheek.<sup>293</sup>

<sup>292</sup> **Sahih:** Recorded in Sunan Nasa'i (no. 1325)

<sup>293</sup> **Sahih:** Recorded in Sahih Muslim (no. 582)

# صفة صيام النبي (ﷺ)

## The Description of the Fasting of the Prophet (ﷺ)

### Intention

It is compulsory to make an intention for fasting the night prior to the performance of the obligatory fasts.<sup>294</sup>

عَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: مَنْ لَمْ يُبَيِّتِ الصَّيَّامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ.

It was reported on the authority of the mother of the believers, Hafsa (رضي الله عنها) who narrated that The Messenger of Allah (ﷺ) said: "Whoever does not form his intention to fast before to Fajr, his fasting will not be accepted."

The correct view is that this is a Mawqoof narration (a narration attributed to a companion of the Prophet ﷺ) from Hafsa and not connected to the Prophet ﷺ, this was said by Imam Bukhari, At-Tirmidhi and Imam An-Nasa'i.<sup>295</sup>

### Optional Fasts

With optional fasts, if the intention is made at any time of the day then the correct opinion is that a person receives the reward of fasting the whole day.<sup>296</sup>

<sup>294</sup> **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf by Shaykh Abdul Aziz At-Tarefe (Page 16).

<sup>295</sup> **Sahih Mawqoof:** Recorded in Sunan Abi Dawood (no. 2454), Sunan At-Tirmidhi (no. 730), Sunan Nasa'i (4/196) and Sunan ibn Majah (no. 1700). Imam Bukhari, At-Tirmidhi and Imam An-Nasa'i consider it to be related by Hafsa and not connected to the Prophet (ﷺ) as quoted by Shaykh Abdul Aziz At-Tarefe in the explanation of Manaar As-Sabeel (Part 1) - <https://www.youtube.com/watch?v=sWsftOvn-ow>

<sup>296</sup> **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 16).

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ " يَا عَائِشَةُ هَلْ عِنْدَكُمْ شَيْءٌ؟ ". قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا عِنْدَنَا شَيْءٌ. قَالَ " فَإِنِّي صَائِمٌ ". قَالَتْ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُهِدِيَتْ لَنَا هَدِيَّةٌ - أَوْ جَاءَنَا زَوْرٌ - قَالَتْ - فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ يَا رَسُولَ اللَّهِ أُهِدِيَتْ لَنَا هَدِيَّةٌ - أَوْ جَاءَنَا زَوْرٌ - وَقَدْ خَبَأْتُ لَكَ شَيْئًا. قَالَ " مَا هُوَ؟ ". قُلْتُ حَيْسٌ. قَالَ " هَاتِيهِ ". فَجِئْتُ بِهِ فَأَكَلَ ثُمَّ قَالَ " قَدْ كُنْتُ أَصْبَحْتُ صَائِمًا ".

It was reported on the authority of 'Aishah (رضي الله عنها), the Mother of the believers that she said: "One day the Prophet (ﷺ) said to me: 'Aishah, have you anything (to eat)? I said: 'Messenger of Allah, there is nothing with us. Thereupon he said: I am observing fast. She said: The Messenger of Allah (ﷺ) went out, and there was a present, for us and (at the same time) some visitors dropped in. When the Messenger of Allah (ﷺ) came back, I said to him: Messenger of Allah, a present was given to us, (and in the meanwhile) there came to us visitors (a major Portion of it has been spent on them), but I have saved something for you. He said: What is it? I said: It is hais (a compound of dates and clarified butter). He said: Bring that. So I brought it to him and he ate it and then said: I woke up in the morning observing fast.<sup>297</sup>

If a person intends the Iftar (breaking the fast), then their fast is broken, even if they have not eaten (or drank).

### Refraining from Those Things That Break a Person's Fast

It is obligatory to refrain from all things that nullify the fast from dawn/the start of Fajr until sunset, such as:

#### 1) Eating food or drinking. Taking nutritional injections has the same ruling as eating and drinking.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ ".

Narrated by Abu Hurairah (رضي الله عنه): The Prophet (ﷺ) said, "If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah."<sup>298</sup>

<sup>297</sup> **Sahih:** Recorded in Sahih Muslim (no. 1154)

<sup>298</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1933) and Sahih Muslim (no. 171/1155)

## 2) Having sexual relations:

أَنَّ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ " مَا لَكَ " . قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا " . قَالَ لَا. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ " . قَالَ لَا. فَقَالَ " فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا " . قَالَ لَا. قَالَ فَمَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَيْنَمَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهَا تَمْرٌ - وَالْعَرَقُ الْمِكْتَلُ - قَالَ " أَيْنَ السَّائِلُ " . فَقَالَ أَنَا. قَالَ " خُذْهَا فَتَصَدَّقْ بِهِ " . فَقَالَ الرَّجُلُ أَعَلَى أَفْقَرٍ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلٌ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ " أَطْعِمْهُ أَهْلَكَ " .

Narrated by Abu Hurairah (رضي الله عنه): While we were sitting with the Prophet (ﷺ) a man came and said, "O Allah's Messenger (ﷺ)! I have been ruined." Allah's Messenger (ﷺ) asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Messenger (ﷺ) asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Messenger (ﷺ) asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet (ﷺ) asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet (ﷺ) kept silent and while we were in that state, a big basket full of dates was brought to the Prophet (ﷺ). He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet (ﷺ) said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet (ﷺ) smiled till his premolar teeth became visible and then said, 'Feed your family with it.'<sup>299</sup>

According to the general agreement of the scholars, if a person eats or drinks deliberately and knowingly then their fast is broken, even if they have consumed a small amount.<sup>300</sup>

<sup>299</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1936) and Sahih Muslim (no. 1111).

<sup>300</sup> **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 16).

### Actions Which Do Not Break the Fast

The following actions do not break one's fast:

- ❖ Tasting food without swallowing it.
- ❖ Using an oxygen mask for breathing.
- ❖ Using Kohl (antimony) and eye and ear drops. However, it is not allowed to use nose drops (for fear it may enter into the throat)
- ❖ Vomiting intentionally or unintentionally does not break the fast according to the most correct opinion.
- ❖ Hijamah (cupping), but it is best to delay Hijamah until the night so that the body does not become weak.

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ احْتَجَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ.

Narrated by Ibn `Abbas (رضي الله عنه): The Prophet (ﷺ) was cupped while he was fasting.<sup>301</sup>

قَالَ سَمِعْتُ ثَابِتًا الْبُنَانِيَّ، يَسْأَلُ أَنَسَ بْنَ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - أَكُنْتُمْ تَكْرَهُونَ الْحِجَامَةَ لِلصَّائِمِ قَالَ لَا. إِلَّا مِنْ أَجْلِ الضَّعْفِ.

Narrated by Thabit Al-Bunani: Anas bin Malik (رضي الله عنه) was asked whether they disliked the cupping for a fasting person. He replied in the negative and said, "Only if it causes weakness."<sup>302</sup>

- ❖ Blood transfer but it is best to delay blood transfer until the night so that the body does not become weak.
- ❖ A nose bleed.
- ❖ Bleeding wounds do not break the fast.

<sup>301</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1939)

<sup>302</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1940)



❖ Injecting in other than the vein does not break the fast.<sup>303</sup>

❖ Using Siwak.<sup>304</sup>

❖ Brushing the teeth.<sup>305</sup>

❖ Kissing whilst fasting.

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَيُبَاشِرُ، وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لِزُبَيْهِ.

Narrated by `Aishah (رضي الله عنها): The Prophet (ﷺ) used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you.<sup>306</sup>

### Iftar (Breaking the Fast)

Making Dua is prescribed at the moment of breaking the fast whether or not it is done facing the Qiblah or by raising the hands.<sup>307</sup>

No authentic supplication has been reported from the Prophet at the time of Iftar, so one can say any supplication.<sup>308</sup>

It is prescribed to break the fast by eating before drinking and choosing the ripe date over the dry date, but if these items are unavailable, water should be drunk in sips.

The continual fast where the Iftar is delayed until just before the beginning of fajr or the continuation of a fast into the second or third day is prohibited according to an agreement of the scholars.

<sup>303</sup> **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 16-17).

<sup>304</sup> **Reference:** Fatwa which the shaykh posted on his twitter account - <https://mobile.twitter.com/abdulaziztarefe/status/226333364456673280>

<sup>305</sup> **Reference:** Fatwa which the shaykh posted on his twitter account - <https://mobile.twitter.com/abdulaziztarefe/status/226333364456673280>

<sup>306</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1927)

<sup>307</sup> **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 17).

<sup>308</sup> **Reference:** Explanation of Supplication at the time of Iftar - <https://www.youtube.com/watch?v=Bh7W4zQMppQ>

Providing food for the fasting person with which to break his fast is recommended according to a consensus (of the scholars), although the hadith in regards to its virtue is not authentic.<sup>309</sup>

### Hastening the Iftar

It is an emphasised Sunnah to hasten the Iftar. Hastening the Iftar means; to break the fast after being sure that the sun has set and not whilst in doubt of the setting of the sun.

عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ".

Narrated by Sahl bin Sa'd (رضي الله عنه): Allah's Messenger (ﷺ) said, "The people will remain on the right path as long as they hasten the breaking of the fast."<sup>310</sup>

If someone hastened and broke his fast and realised thereafter, that they had eaten before sunset due to it being overcast, then their fast is still valid according to the most correct opinion.<sup>311</sup>

### Suhoor (Pre-Dawn Meal)

It is a Sunnah to delay the Suhoor to the last portion of the night and in it is blessing, meaning receiving assistance in performing good deeds for it gives energy to the person, therefore if a servant of Allah takes Suhoor then that will assist him in reciting the Quran, being obedient, connecting the ties of kinship and other good deeds.

قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَتَةً".

Narrated by Anas bin Malik (رضي الله عنه): The Prophet (ﷺ) said, "Take Suhur (pre-dawn meal) as there is a blessing in it."<sup>312</sup>

<sup>309</sup> **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa I'tikaf (Page 17).

<sup>310</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1957) and Sahih Muslim (no. 1098)

<sup>311</sup> **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa I'tikaf (Page 17-18).

<sup>312</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1932) and Sahih Muslim (no. 1095)

عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَزَيْدَ بْنَ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - تَسَحَّرَا، فَلَمَّا فَرَغَا مِنْ سَحُورِهِمَا قَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ فَصَلَّى. قُلْنَا لَأَنَسٍ كَمْ كَانَ بَيْنَ فَرَغِهِمَا مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ قَالَ كَقَدَرِ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

Anas bin Malik (رضي الله عنه) said, "The Prophet (ﷺ) and Zaid bin Thabit took their Suhur together. When they finished it, the Prophet (ﷺ) stood for the (Fajr) prayer and offered it." We asked Anas, "What was the interval between their finishing the Suhur and the starting of the morning prayer?" Anas replied, "It was equal to the time taken by a person in reciting fifty verses of the Qur'an."<sup>313</sup>

### Fasting of The People Who Have a Valid Excuse

The traveller has the option to either fast or not, according to his condition.

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ حَمْزَةَ بْنَ عَمْرِو الْأَسْلَمِيِّ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَأَصُومُ فِي السَّفَرِ وَكَانَ كَثِيرَ الصِّيَامِ. فَقَالَ "إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ".

Narrated by `Aishah (رضي الله عنها): (the wife of the Prophet) Hamza bin `Amr Al-Aslami asked the Prophet, "Should I fast while traveling?" The Prophet (ﷺ) replied, "You may fast if you wish, and you may not fast if you wish."<sup>314</sup>

An old person does not need to fast, but instead they should feed a Miskeen (Poor person) as a substitute for each day missed {based upon this, the person who has an illness and is not expected to recover is given the same ruling}.

<sup>313</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1134). See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa I'tikaf (Page 18).

<sup>314</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1943) and Sahih Muslim (no. 1121)

عَنْ عَطَاءٍ، سَمِعَ ابْنَ عَبَّاسٍ، يَقْرَأُ {وَعَلَى الَّذِينَ يُطَوَّقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ} قَالَ ابْنُ عَبَّاسٍ لَيْسَتْ بِمَنْسُوخَةٍ، هُوَ الشَّيْخُ الْكَبِيرُ وَالْمَرْأَةُ الْكَبِيرَةُ لَا يَسْتَطِيعَانِ أَنْ يَصُومَا، فَلْيُطْعِمَا مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا.

Narrated 'Ata: That he heard Ibn `Abbas (رضي الله عنه) reciting the Divine Verse: "And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a miskeen (poor person) (for every day)." (2.184)

Ibn `Abbas (رضي الله عنه) said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)."<sup>315</sup>

The sick and the traveller make up for their missed fasts without having to feed a Miskeen.

Allah the Most High says:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۖ

"But if any of you is ill or on a journey, the same number (should be made up) from other days."<sup>316</sup>

قَالَ حَدَّثَنِي مُعَاذَةُ، أَنَّ امْرَأَةً، قَالَتْ لِعَائِشَةَ أَتَجْزِي إِحْدَانَا صَلَاتَهَا إِذَا طَهَرَتْ فَقَالَتْ أَحَرُورِيَّةُ أَنْتِ كُنَّا نَحِيضُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا يَأْمُرُنَا بِهِ. أَوْ قَالَتْ فَلَا نَفْعَلُهُ.

Narrated by Mu`adh (رضي الله عنها): A woman asked `Aishah (رضي الله عنها), "Should I offer the prayers that which I did not offer because of menses" `Aishah (رضي الله عنها) said, "Are you from the Harooriyyah (a town in Iraq?) We were with the Prophet (ﷺ) and used to get our periods but he never ordered us to offer them (the Prayers missed during menses)."  
`Aishah (رضي الله عنها) perhaps said, "We did not offer them."<sup>317</sup>

<sup>315</sup> **Sahih:** Recorded in Sahih Bukhari (no. 4505)

<sup>316</sup> **Qur'an:** Surah Baqarah 2: 184

<sup>317</sup> **Sahih:** Recorded in Sahih Bukhari (no. 321) and Sahih Muslim (no. 335)

It is obligatory on the breastfeeding and pregnant women to make up fasts missed, and it is safer and more precautious for them to feed a Miskeen as a substitute for each day missed in addition to making up for it (after breastfeeding or their pregnancy).

Allah the Most High says:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

"For those who can do it (with hard-ship) is a ransom, the feeding of one, that is poor,"<sup>318</sup>

ابْنُ عَبَّاسٍ قَالَ أُثْبِتَتْ لِلْحُبْلَى وَالْمُرْضِعِ.

Ibn 'Abbas (رضي الله عنه) said "The verse concerning the payment of ransom stands valid for pregnant and sucking woman."<sup>319</sup>

The one who has sexual intercourse during the daylight hours of Ramadan must make up for it and must expiate for it<sup>320</sup>. This is the case for both the man and the woman if she did not protest.<sup>321</sup>

أَنَّ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ " مَا لَكَ " . قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا " . قَالَ لَا. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ " . قَالَ لَا. فَقَالَ " فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا " . قَالَ لَا. قَالَ فَمَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَيْنَمَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهَا تَمْرٌ - وَالْعَرَقُ الْمِكْتَلُ - قَالَ " أَتَيْنَ السَّائِلُ " . فَقَالَ أَنَا. قَالَ " خُذْهَا فَتَصَدَّقْ بِهِ " . فَقَالَ الرَّجُلُ أَعَلَى أَفْقَرٍ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ " أَطْعِمْهُ أَهْلَكَ " .

<sup>318</sup> **Qur'an:** Surah Baqarah 2: 184

<sup>319</sup> **Sahih:** Recorded in Sunan Abu Dawood (no. 2318).

<sup>320</sup> **Note:** The expiation is - One frees a slave and if not able then fast two consecutive months and if not able to then feed sixty miskeen.

<sup>321</sup> **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa I'tikaf (Page 18-19).

Narrated by Abu Hurairah (رضي الله عنه): While we were sitting with the Prophet (ﷺ) a man came and said, "O Allah's Messenger (ﷺ)! I have been ruined." Allah's Messenger (ﷺ) asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Messenger (ﷺ) asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Messenger (ﷺ) asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet (ﷺ) asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet (ﷺ) kept silent and while we were in that state, a big basket full of dates was brought to the Prophet (ﷺ). He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet (ﷺ) said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet (ﷺ) smiled till his premolar teeth became visible and then said, 'Feed your family with it.'<sup>322</sup>

### Voluntary Days to Fast<sup>323</sup>

**The best fasting is the fast of Dawood - fast one day and not the next.**

سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَحَبُّ الصَّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا..."

Narrated by `Abdullah bin `Amr (رضي الله عنه): Allah's Messenger (ﷺ) said to me, "The most beloved fasting to Allah was the fasting of (the Prophet) David who used to fast on alternate days..."<sup>324</sup>

<sup>322</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1936) and Sahih Muslim (no. 1111)

<sup>323</sup> **Reference:** The following chapters was taken from the classes of the Shaykh on the explanation of Manaar As-Sabeel (Part 4-5); Part 4 - <https://www.youtube.com/watch?v=d3FWltl6aaU> Part 5 - <https://www.youtube.com/watch?v=ewb3qqBiaRs>

<sup>324</sup> **Sahih:** Recorded in Sahih Bukhari (no. 3420).

**Fast three days every month. Preferably, the "white days" (13-15 where the moon is full).**

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثِ صِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتَيِ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ.

Narrated by Abu Hurairah (رضي الله عنه): My friend (the Prophet ﷺ) advised me to observe three things: (1) to fast three days a month; (2) to pray two rak'at of Duha prayer (forenoon prayer); and (3) to pray Witr before sleeping.<sup>325</sup>

**Fasting Monday only is more virtuous and established. As for the narration of fasting both Monday and Thursday, the wording of Thursday is not accepted, but none of the companions disliked fasting on Thursdays.**

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِ الْاِثْنَيْنِ فَقَالَ "فِيهِ وُلِدْتُ وَفِيهِ أُنْزِلَ عَلَيَّ".

Abu Qatadah Ansari (رضي الله عنه) reported that Allah's Messenger (ﷺ) was asked about fasting on Monday, whereupon he said: It is (the day) when I was born and revelation was sent down to me.<sup>326</sup>

**It is recommended to fast Six Days in Shawwal following Ramadan.**

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ".

Abu Ayyub al-Ansari (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying: He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually.<sup>327</sup>

<sup>325</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1981).

<sup>326</sup> **Sahih:** Recorded in Sahih Muslim (no. 1162e).

<sup>327</sup> **Sahih:** Recorded in Sahih Muslim (no. 1164a).

### Fasting in the Month Muharram

عَنْ أَبِي هُرَيْرَةَ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَفْضَلُ الصَّيَّامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ".

Abu Hurairah (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying: The most excellent fast after Ramadan is the month of Allah al-Muharram, and the most excellent prayer after what is prescribed is prayer during the night.<sup>328</sup>

### Fasting the tenth of Muharram ('Ashura') and the day before it.

.... قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ " يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ".

He was asked about fasting on the day of 'Ashura (10th of Muharram), whereupon he (ﷺ) said: "It expiates the sins of the preceding year."<sup>329</sup>

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَنْ بَقِيَتْ إِلَيَّ قَابِلٌ لِأَصُومَنَّ التَّاسِعَ".  
وَفِي رِوَايَةٍ أَبِي بَكْرٍ قَالَ يَعْنِي يَوْمَ عَاشُورَاءَ.

Abdullah b 'Abbas (رضي الله عنه) reported that the Messenger of Allah (ﷺ) had said: If I live till the next (year), I would definitely observe fast on the 9<sup>th</sup>.

And the narration transmitted by Abu Bakr (رضي الله عنه) is: "He meant the day of Ashura."<sup>330</sup>

### Fasting the day of 'Arafah for the one not in Hajj

The one performing Hajj can also fast on the day of Arafah with two conditions:

- 1 – The one standing at Arafah must be strong so that the fast does not make him weak in doing good deeds, then it is Sunnah for him to fast.
- 2 – As for the one who is standing at Arafah if he becomes weak due to fasting on that day and is not able to do good deeds due to his weakness then for him it is not Sunnah for him to fast.

<sup>328</sup> **Sahih:** Recorded in Sahih Muslim (no. 1163a).

<sup>329</sup> **Sahih:** Recorded in Sahih Muslim (no. 1162b).

<sup>330</sup> **Sahih:** Recorded in Sahih Muslim (no. 1134b).



عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ. قَالَ: " يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ "

Abu Qatadah Al-Ansari (رضي الله عنه) narrated, 'The Messenger of Allah (ﷺ) was asked about fasting on the day of Arafah (the 9th of the month of Dhul Hijjah). He replied, "Fasting on the day of Arafah is an expiation for the preceding year and the following year."<sup>331</sup>

### Rulings Related to Fasting Friday and Saturday

It is prohibited to single out the day of Jumu'ah for fasting except for the one who would fast one day before and one day after and for the one who is fasting the fast of Dawud which is alternative days (one day on, one day off).

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ".

Narrated by Abu Hurairah (رضي الله عنه): I heard the Prophet (ﷺ) saying, "None of you should fast on Friday unless he fasts a day before or after it."<sup>332</sup>

### The Fasting of Saturday

It has been narrated that it is prohibited to fast on Saturday but this narration has been rejected by the Scholars of Hadith such as Imam Malik, Imam Abi Dawud, Imam Awzaa'i, Imam Ahmad, Abu Hatim ar-Razi, Abu Zura ar-Razi, Imam Nasa'i and others. This narration is rejected not only by its chain of narrations but also by its text.

Fasting on Saturday takes the same ruling as fasting any other day i.e. that it is allowed.

<sup>331</sup> **Sahih:** Recorded in Sahih Muslim (no. 1162b).

<sup>332</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1985).

## The Days Which Are Prohibited to Fast

**Fasting a Day or Two before Ramadan except for the one who is accustomed to fast on that day**

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمٍ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ فَلْيَصُمْ ذَلِكَ الْيَوْمَ".

Narrated by Abu Hurairah (رضي الله عنه): The Prophet (ﷺ) said, "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (voluntary) (and if his fasting coincides with that day) then he can fast that day."<sup>333</sup>

**Fasting the day of Doubt (not sure if it is the last day of Sha'baan or the first day of Ramadaan)**

عَنْ عَمَّارِ بْنِ يَاسِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: "مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ".

'Ammar bin Yaasir (رضي الله عنه) narrated, 'Whoever fasts the day of doubt he has then disobeyed Abu al-Qasim (the Prophet ﷺ).'<sup>334</sup>

## Fasting the Two Eids

عَنْ أَبِي هُرَيْرَةَ، - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ.

Abu Hurairah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) forbade fasting on these two days. 'Id-ul-Adha and 'Id-ul-Fitr.<sup>335</sup>

<sup>333</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1914).

<sup>334</sup> **Sahih:** Recorded in Sunan Tirmidhi (no. 686) he graded it Hasan Sahih, Sunan Ibn Majah (no. 1645), Sunan Abi Dawud (no. 2334), Sunan Nasa'i (no. 4/153) and graded Sahih by ibn Khuzaymah (no. 1914).

<sup>335</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1197) and Sahih Muslim (no. 1138).

**Days of Tashreeq (11, 12 and 13 of Dhu'l-Hijjah)**

عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ، الْهُذَلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ".

Nubaisha al-Hudhali (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying: The days of Tashriq are the days of eating and drinking.<sup>336</sup>

It is permitted only for the person performing Hajj A-Tamattu' to fast during the days of Tashreeq, if he did not find a sacrificial animal.

عَنْ عَائِشَةَ وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمْ - قَالَا لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصَمْنَ، إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ.

Narrated `Aishah (رضي الله عنها) and Ibn `Umar (رضي الله عنه): Nobody was allowed to fast on the days of Tashriq except those who could not afford the Hadyi (Sacrifice).<sup>337</sup>

<sup>336</sup> **Sahih:** Recorded in Sahih Muslim (no. 1141a).

<sup>337</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1997-1998).

# صفة عمرة النبي (ﷺ)

## Description of the Umrah of the Prophet ﷺ

### Ruling on Performing Umrah

In the Arabic language Umrah means to visit.

Umrah is legislated in Islam at anytime according to the consensus of the Scholars, but the people of knowledge have differed regarding whether it is obligatory or Sunnah. That which is the most correct view is that it is obligatory to perform Umrah once. This is what is apparent from the ayah in the Qur'an:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۚ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

“In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.”<sup>338</sup>

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ

“And complete the Hajj and 'Umrah for Allah.”<sup>339</sup>

It has been narrated from ‘Abdullah ibn Umar (رضي الله عنه) that he said: “Hajj and Umrah are both obligatory.”<sup>340</sup> It is also the view of ‘Abdullah ibn Abbas<sup>341</sup> and Jaabir bin Abdullah<sup>342</sup>.

<sup>338</sup> **Qur'an:** Surah Imran: 97

<sup>339</sup> **Qur'an:** Surah Baqarah: 196

<sup>340</sup> **Reference:** Recorded in Musannaf of ibn Abi Shaybah (4/233), Bayhaqi in Al-Kubra (4/351) and Al-Manasiq (82).

<sup>341</sup> **Reference:** Recorded in Kitab Al-Umm of Imam Al-Shafi'i (2/132).

<sup>342</sup> **Reference:** Recorded by Ibn Khuzaymah (4/356).

And this is what is apparent from the view of Imam Bukhari, for he has named a chapter in his Sahih called “The Chapters of Umrah; Chapter of the Obligation of Umrah and its virtue”. And he mentioned the statements of ‘Abdullah ibn Umar and Ibn Abbas. The opinion of it being obligatory is the opinion of the Sahabah and there is nothing confirmed from the statements of the Sahabah saying otherwise. Imam Ibn Seereen said there was no difference of opinion that Umrah was from the obligatory acts.<sup>343</sup>

## Rulings Related to Mawaqit

### Mawaqit (Plural of Miqaat)

The Prophet (ﷺ) fixed Dhul-Hulaifah as the Miqaat for the people of Madinah, Al-Juhfah, for the people of Sham, Yamlam for the people of Yemen, and Qarn for the people of Najd. These Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umrah.

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلَأَهْلَ الشَّامِ الْجُحْفَةَ، وَلَأَهْلَ الْيَمَنِ يَلَمْلَمَ، وَلَأَهْلَ نَجْدٍ قَرْنَ، فَهَنْ لَهْنٌ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ حَتَّىٰ إِنَّ أَهْلَ مَكَّةَ يُهْلُونَ مِنْهَا.

Narrated by Ibn `Abbas (رضي الله عنه): The Prophet (ﷺ) fixed Dhul-Hulaifah as the Miqaat for the people of Madinah, Al-Juhfah, for the people of Sham, Yamlam for the people of Yemen, and Qarn for the people of Najd. And these Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umrah; and whoever is living inside these places can assume Ihram from his own dwelling place, and the people of Makkah can assume Ihram from Makkah.<sup>344</sup>

### Entering into The State of Ihram Before the Miqaat

Anyone who enters into the state of Ihram from his residence which is before any of the Mawaqit then that Ihram is accepted. This is what has come from some of the companions. Some of the Fuqaha have said that: Indeed, Ihram from one's residence before the Miqaat is more virtuous.<sup>345</sup>

<sup>343</sup> **Reference:** Recorded by Ibn Hazm in his book Al-Muhalla (7/41). See Sifatu Hajj An-Nabi (ﷺ) (Page 108-112) of Shaykh Abdul Aziz bin Marzouq At-Tarefe.

<sup>344</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1529) and Sahih Muslim (no. 1181). See Sifatu Hajj An-Nabi (ﷺ) (Page 54-57) of Shaykh Abdul Aziz bin Marzouq At-Tarefe.

<sup>345</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 60-61) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Ihram for The People of Makkah

For the residents of Makkah, they should come out to the place of Hill (outside the Haram – to Al-Tan'eem or elsewhere) and this is the opinion of most of the jurists, amongst them are the Four Imams of the Four Schools of Thought and a Consensus of the Scholars was quoted on this by Al-Muhibb At-Tabari and Ibn Qudamah.<sup>346</sup>

### Passing The Miqaat

The one who has passed the Miqaat without entering into the state of Ihram has committed a sin. It is obligatory upon him to return to the Miqaat, whether it was done intentionally or unintentionally. If it is too difficult for him to return, then it is not obligatory for him to give sacrifice in any case. This was the statement of Imam Ataa and Ibn Hazm.<sup>347</sup>

## Rulings Related to Ihram

### Bathing Before Entering Ihram

Bathing before entering the state of Ihram is Sunnah, the strongest evidence for this has been narrated from 'Abdullah ibn Umar who said: "It is from the Sunnah to bathe if one intends to enter into the state of Ihram and also if one intends to enter Makkah."<sup>348</sup>

### Ihram for The One Who Is Menstruating or Going Through Post-Natal Bleeding

The one who is in the state of menstruation or post-natal bleeding - their entering into the state of Ihram is accepted because these two conditions do not prohibit one from entering into the state of Ihram. The only thing which they prohibit one from performing is tawaf around the Ka'bah.<sup>349</sup>

### Two Units of Prayer Before Entering the State of Ihram

That which is apparent is that the Prophet entered into the state of Ihram after praying an obligatory prayer, without praying a voluntary two-unit prayer before entering Ihram.

<sup>346</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 61) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>347</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 62) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>348</sup> **Reference:** Recorded in the Musannaf of ibn Abi Shaybah (3/423), Hakim (1/447), Sunan Daruqutni (2/220) and Sunan Al-Kubra of Bayhaqi (5/33). See Sifatu Hajj An-Nabi ﷺ (Page 63-64 and 72) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>349</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 72) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Sunnah is to enter the state of Ihram after an obligatory prayer, that was the action of the Prophet and his companions.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِالْبَطْحَاءِ بِيَدِي الْحُلَيْفَةِ فَصَلَّى بِهَا. وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - يَفْعَلُ ذَلِكَ.

It was narrated that `Abdullah bin `Umar' (رضي الله عنه) said, "Allah's Messenger (ﷺ) made his camel sit (i.e. he dismounted) at Al-Batha' in Dhul-Hulaifa and offered the prayer." <sup>350</sup>  
 `Abdullah bin `Umar (رضي الله عنه) used to do the same.

### Washing The Head Whilst in Ihram

It is allowed to wash the head after entering the state of Ihram according to most of the jurists. <sup>351</sup>

### Perfuming Oneself Before Entering into Ihram

It is prohibited to perfume oneself whilst in the state of Ihram, but it is allowed for one to perfume oneself on the body or hair before entering Ihram, and it is not a problem if some traces of perfume fall onto the Ihram after one has worn it.

عَنْ عَائِشَةَ، قَالَتْ كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الطَّيِّبِ فِي مَفْرِقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ.

Narrated by `Aishah (رضي الله عنها): It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim. <sup>352</sup>

<sup>350</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1532) and Sahih Muslim (no. 1257). See Sifatu Hajj An-Nabi ﷺ (Page 74-75) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>351</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 72) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>352</sup> **Reference:** Recorded in Sahih Bukhari (no. 271) and Sahih Muslim (no. 1190). See Sifatu Hajj An-Nabi ﷺ (Page 73) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## The Prohibited Acts Whilst in The State of Ihram

The prohibited acts whilst in the state of Ihram are the following:

- 1) Shaving the head
- 2) Perfuming oneself
- 3) Covering one's head
- 4) Wearing sewn clothes
- 5) Hunting
- 6) Arranging a marriage
- 7) Getting married
- 8) Sexual relations
- 9) Cutting the nails

Some scholars have ruled Ijma on the above being prohibited acts.<sup>353</sup>

## Scratching The Head Whilst in The State of Ihram

It is allowed to scratch the head whilst in the state of Ihram, it was narrated from Aishah that she said it is allowed.

عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ أُمِّهِ، أَنَّهَا قَالَتْ سَمِعْتُ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُسْأَلُ عَنِ الْمُحْرِمِ أَيَحُكُّ جَسَدَهُ فَقَالَتْ نَعَمْ فَلْيَحْكُكْهُ وَلْيَشْدُدْ وَلَوْ رُبِطَتْ يَدَايَ وَلَمْ أَجِدْ إِلَّا رِجْلِي لَحَكَّكْتُ.

Narrated from Alqamah ibn Abi Alqamah (رضي الله عنه) that his mother (Murjanah) said, "I heard Aishah (رضي الله عنها), the wife of the Prophet (ﷺ) being asked whether someone in ihram could scratch their body or not, and she said, 'Yes, he can scratch it and do so as hard as he pleases. I would scratch even if my hands were tied and I could only use my feet.'<sup>354</sup>

## Covering The Face Whilst in The State of Ihram

That which is correct is that it is allowed for the one in the state of Ihram to cover the face, for it is prohibited only to cover the head. This was the opinion of Uthman, Jaabir, ibn Awf, Zaid, ibn Zubayr, ibn Abi Waqqas, Al-Qaasim, Malik, Sufyan and Al-Shafi'i. Ijma' of the companions of the Prophet on this issue has been declared.

<sup>353</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 79) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>354</sup> **Sahih:** Recorded in Muwatta of Imam Malik (no. 94). See Sifatu Hajj An-Nabi ﷺ (Page 80) of Shaykh Abdul Aziz bin Marzouq At-Tarefe



It is established from Jaabir (رضي الله عنه) who said: "The Muhrim (one in the state of Ihram) can bathe, can wash his clothes, can cover his nose from the dust and cover his face when he sleeps."<sup>355</sup>

### Ruling On Covering the Face of a Woman

It is not allowed for a woman to cover her face with a Niqab (face veil) or anything similar to it, except when strange men are present around her, then she is allowed to cover her face with a Niqab or anything similar to that.

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، أَنَّهَا قَالَتْ كُنَّا نُخَمِّرُ وُجُوهَنَا وَنَحْنُ مُحْرِمَاتٌ وَنَحْنُ مَعَ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ.

Narrated from Hisham ibn Urwah that Fatimah bint Al-Mundhir said, "We used to veil our faces when we were in ihram in the company of Asma bint Abi Bakr as-Siddiq."<sup>356</sup>

### Wearing Trousers If One Loses Their Lower Garment

The scholars have agreed that for one who has no lower garment may wear trousers, and one who has no sandals/shoes can wear socks.

ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ بِعَرَفَاتٍ " مَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ لِلْمُحْرِمِ.

Narrated by Ibn `Abbas (رضي الله عنه): I heard the Prophet (ﷺ) delivering a sermon at `Arafat saying, "If a Muhrim does not find slippers, he can wear Khuffs (socks made from thick fabric or leather, but he has to cut short the Khuffs below the ankles), and if he does not find an Izar (a waist sheet for wrapping the lower half of the body) he can wear trousers."<sup>357</sup>

<sup>355</sup> **Sahih:** Recorded by Bayhaqi (5/54). See Sifatu Hajj An-Nabi ﷺ (Page 81-83) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>356</sup> **Sahih:** Recorded in Muwatta of Imam Malik (no. 16). See Sifatu Hajj An-Nabi ﷺ (Page 83) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>357</sup> **Sahih:** Recorded in Sahih Bukhari (no 1841). See Sifatu Hajj An-Nabi ﷺ (Page 84) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Wrapping A Belt Around the Waist

It is allowed for one to wrap a belt around oneself, and it is not considered as a sewn<sup>358</sup> garment.

Imam Tawoos said: I saw ibn Umar (رضي الله عنه) and he wrapped around his stomach his thobe.<sup>359</sup>

## Cutting The Nails and Shaving the Pubic Hair and Armpit Hair Before Entering into The State of Ihram

It is recommended to cut the nails, shave the pubic hair, shave the armpit, cut the moustache if one needs to before entering into the state of Ihram.<sup>360</sup>

## Upper and Lower Garment of Ihram Being White

It is recommended for the upper garment and lower garment to be white. Ijma was quoted on this by Imam ibn Mundhir and Nawawi. It is mentioned in a marfoo'<sup>361</sup> narration from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "Wear white clothes, for they are (considered as) your best clothes, and enshroud your dead in them."<sup>362</sup>

## Ruling of Fidyah If Any of the Obligatory Acts of Ihram Have Been Left Out or If One Committed a Prohibited Act of Ihram

There is no fidyah for the Muhrim except if there is evidence for it, like shaving the head, hunting or having sexual relations.<sup>363</sup>

<sup>358</sup> **Sewn garment:** What is meant by sewn garments is not those which are stitched, rather it means those which are fitted to parts of the body, such as jackets which are fitted to the arms and chest, or pants which are fitted to the legs, or leather slippers (khuffayn) which are fitted to the feet, or gloves which are fitted to the hands. On that basis it is permitted to wear a watch which has stitching on the strap, or shoes on which there is stitching, or a belt in which there is stitching, and so on).

<sup>359</sup> **Reference:** Recorded in the Musnad of Imam Shafi (119). See Sifatu Hajj An-Nabi ﷺ (Page 85) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>360</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 86) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>361</sup> **Marfoo:** A narration which is from the Prophet ﷺ

<sup>362</sup> **Sahih:** Recorded in Musnad Ahmad (no. 3426), Sunan Abu Dawud (no. 4061), Sunan Ibn Majah (no. 3566) and Sunan Tirmidhi (no. 994) who graded it Hasan Sahih. See Sifatu Hajj An-Nabi ﷺ (Page 86) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>363</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 86-90) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Ruling On Intention and Talbiyah

Intention is from the pillars of Ihram, there is no difference of opinion on this. Pronouncing the Talbiyah is Sunnah according to the majority of the scholars.

عَنْ عَبْدِ اللَّهِ، بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ تَلْبِيَةَ، رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ".

Abdullah bin 'Umar (رضي الله عنه) reported that the Talbiyah of the Messenger of Allah (ﷺ) was this: "Here I am at Your service. O Allah, here I am at Your service, here I am at Your service. There is no associate with You; here I am at Your service. Verily all praise and grace is due to You, and the sovereignty (too). There is no associate with You."<sup>364</sup>

## Talbiyah for Women and Raising Their Voice

Women should pronounce the Talbiyah in a voice that can be heard by other woman around her, but she should not raise her voice if men are around her and if it may cause Fitnah. If she is safe from causing any fitnah she can raise her voice as Aishah did.<sup>365</sup>

## What One Performing Umrah says

The one intending to perform Umrah should say:

لبيك عمرة

Labbayka 'umratan

"Here I am for 'Umrah".<sup>366</sup>

<sup>364</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1184). See Sifatu Hajj An-Nabi ﷺ (Page 93) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>365</sup> **Reference:** Recorded by ibn Abi Shaybah in his Musannaf (3/328) and by Ibn Hazm in Muhalla (7/94-95). See Sifatu Hajj An-Nabi ﷺ (Page 98-99) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>366</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 100) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Rulings Related to Performing Umrah

### Umrah for The Residents of Makkah

Umrah is not obligatory for the residents of Makkah. It has been authentically narrated upon 'Abdullah ibn Abbas that he said: "For you O people of Makkah, there is no Umrah for you. For verily, Umrah for you is Tawaf."<sup>367</sup>

### Bathing Before Entering Makkah

It has been legislated for one to bathe before entering Makkah.<sup>368</sup>

### Entering into Makkah

It is sunnah to enter into Makkah from the higher pass and to leave from the lower pass.

عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى.

Narrated by Ibn `Umar (رضي الله عنه): Allah's Messenger (ﷺ) used to enter Makkah from the high Thaniya (higher pass) and used to leave Makkah from the low Thaniya (lower pass).<sup>369</sup>

### Words of Remembrance and Gestures at The Time of Gazing at The Ka'bah (For The First Time)

It has not been legislated to raise the hands or to make gestures or utter any words of remembrance or supplications specifically when entering into the Haraam and seeing the Ka'bah. It has been narrated by some of the Companions of the Prophet and the Taabi'een but there are no authentic narrations from them which is Marfu or Mawqoof<sup>370 371</sup>.

<sup>367</sup> **Sahih:** Recorded in Musannaf ibn Abi Shaybah (3/431). See Sifatu Hajj An-Nabi ﷺ (Page 112) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>368</sup> **Sahih:** Recorded in Bukhari (1769) and Muslim (1259).

<sup>369</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1575). See Sifatu Hajj An-Nabi ﷺ (Page 113) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>370</sup> **Mawqoof:** A narration attributed to a companion of the Prophet ﷺ.

<sup>371</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 113) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Greeting The House (The Ka'bah)

The greeting of the house is tawaf, it is not that you pray two units of prayer when entering it. However, if you enter the Masjid for other than the purpose of Hajj or Umrah and your intention is to sit in the masjid then you should offer two units of prayer, and this is what has been found from the general evidences.<sup>372</sup>

## The Time for When One Should Stop Uttering the Talbiyah

One who is performing Umrah should stop saying the Talbiyah when he reaches the Hijr.

عَنْ ابْنِ عَبَّاسٍ، يَرْفَعُ الْحَدِيثَ أَنَّهُ كَانَ يُمَسِّكُ عَنِ التَّلْبِيَةِ، فِي الْعُمْرَةِ إِذَا اسْتَلَمَ الْحَجَرَ.

Ibn Abbas (رضي الله عنه) narrated: (that the Prophet ﷺ): "Would stop saying the Talbiyah during Umrah when he touched the (Black) Stone."<sup>373</sup>

That which is correct is that it is a Mawqoof narration from 'Abdullah ibn Abbas and not a narration from the Prophet (ﷺ).<sup>374</sup>

## Rulings Related to Tawaf

### Purification for Tawaf

ذَكَرْتُ لِعُرْوَةَ، قَالَ فَأَخْبَرْتَنِي عَائِشَةُ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ...

Narrated by `Urwah (رضي الله عنه): `Aishah (رضي الله عنها) said, "The first thing the Prophet (ﷺ) did on reaching Makkah was the ablution and then he performed Tawaf of the Ka`bah...."<sup>375</sup>

The correct opinion is that it is not obligatory for one to be in the state of Wudu' (ablution) whilst performing Tawaf.

<sup>372</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 113) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>373</sup> **Sahih Mawqoof:** Recorded in Sunan Abu Dawud (1817) and Sunan Tirmidhi (919). That which is correct is that it is a Mawqoof narration from 'Abdullah ibn Abbas because.

<sup>374</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 114-116) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>375</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1614, 1615) and Sahih Muslim (no. 1235).

As for the narration of Ibn Abbas where he said: “Tawaf around the House is (a kind of) prayer, except that you may speak during it.”<sup>376</sup> It is not attributed to the Prophet ﷺ, but it is attributed to Ibn Abbas as mentioned by Imam Tirmidhi.<sup>377</sup>

No authentic narrations in the form of a command (to perform Wudu’ for tawaf) making it obligatory exist.

Wudu’ not being obligatory was also the opinion of a group from the Imams of the Salaf like Hammaad and Mansoor and Sulaiman.<sup>378</sup> It was also the view of Shaykhul Islam ibn Taymiyyah.<sup>379</sup>

### Touching The Rukun (Corner [i.e. The Black Stone]) And Words of Remembrance Relating to It

Touching the corner is Sunnah, which is apparent from the actions of the Messenger of Allah (ﷺ). He would not say Allahu Akbar when touching the Rukun.

It has also not been conveyed from the narrations that describe the Hajj of the Prophet (ﷺ) that he would say Bismillah before saying Takbir. However it has been authentically proven from ‘Abdullah ibn Umar (رضي الله عنه) that he would say ‘Bismillah wa Allahu Akbar.’<sup>380</sup>

There are no authentic narrations attributed to the Prophet (ﷺ) that he would say Takbeer or Bismillah when touching the Rukn.<sup>381</sup>

### Touching The Rukun for The One Who Cannot kiss it

It is recommended for the one who is not able to kiss it to touch it with his (right) hand and then to kiss that hand. If one not able to do that, he should touch it with a stick and kiss that stick. If he touches it with something other than a stick e.g. wood or garment, he should kiss that. Ibn Abbas (رضي الله عنه) did so with his upper garment.<sup>382</sup>

<sup>376</sup> **Sahih Mawqoof:** Recorded in Sunan Tirmidhi (no. 960), by Ibn Khuzaymah (4/222), Ibn Hibban (9/143) and Ibn Jarood in Al-Muntaqa (no. 461)

<sup>377</sup> **Reference:** Sunan Tirmidhi (no. 960)

<sup>378</sup> **Reference:** Recorded in Musannaf ibn Abi Shaybah (3/295).

<sup>379</sup> **Reference:** Majmoo’ Al-Fataawa, 21/273 of Shaykhul Islam ibn Taymiyyah. See Sifatu Hajj An-Nabi ﷺ (Page 117-118) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>380</sup> **Reference:** Recorded in Musnad of Imam Ahmed (5/72), Bayhaqi (5/79) and Musannaf Abdur Razzaq (5/33).

<sup>381</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 118) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>382</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 118-119) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Prostration On the Hajr i.e The Black Stone

There are no authentic narrations from the Prophet (ﷺ) regarding prostration on the Hajr.<sup>383</sup>

## Facing The Hijr and Looking at It

There are no authentic narrations from the Prophet (ﷺ) that he faced towards it or that he looked to it if he wasn't able to touch it. Facing the stone and looking at the stone has been established on some of his companions such as Anas ibn Malik and Ibn Zubayr and others.<sup>384</sup>

## Touching The Rest of the Corners (Of The Ka'bah)

It has not been legislated to touch any of the corners of the Ka'bah except the two Yemeni corners.

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَمْ أَرِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيِّينِ.

Narrated Salim bin `Abdullah that his father said: "I have not seen the Prophet (ﷺ) touching (the House) except the two Yemeni Corners (i.e. the ones facing Yemen)."<sup>385</sup>

## Touching The Yemeni Corner

One should touch the Yemeni corner and if he is not able to touch the Yemeni corner, he should not gesture towards it, make Takbeer next to it or kiss it according to the majority of the scholars.<sup>386</sup>

## Description of Tawaf and Where It Begins

It is obligatory to begin the tawaf from the black stone. One should keep the Ka'bah on his left and not on his right.<sup>387</sup>

<sup>383</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 119-120) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>384</sup> **Reference:** Recorded in Musannaf ibn Abi Shaybah (3/171). See Sifatu Hajj An-Nabi (ﷺ) (Page 120-121) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>385</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1609) and Sahih Muslim (no. 1267). See Sifatu Hajj An-Nabi (ﷺ) (Page 122-123) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>386</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 123) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>387</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 123-124) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

### The Legislation of Ramal (Walking at A Fast Pace)

Performing Ramal (walking in a fast pace for the first three rounds of Tawaf) is Sunnah and there is no Ramal for the women, there is Ijma (consensus of the scholars) on this as mentioned by Ibn Mundhir and others.

It has been legislated in Tawaf that one performs Ramal in the first three circuits and walks in the following four circuits.

قَالَ جَابِرٌ - رَضِيَ اللَّهُ عَنْهُ - لَسْنَا نَنْوِي إِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتَّى إِذَا أَتَيْنَا  
الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَرَمَلْ ثَلَاثًا وَمَشَى أَرْبَعًا

Jabir (رضي الله عنه) said: We did not have any other intention but that of Hajj only, being unaware of the Umrah (at that season), but when we came with him to the House, he touched the pillar and (made seven circuits) running three of them and walking four.<sup>388</sup>

### The Legislation of Idtiba (Exposing The Right Shoulder While Keeping the Left Shoulder Covered)

It has been legislated that one should expose the right shoulder while keeping the left shoulder covered.

عَنِ ابْنِ يَعْلَى، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ مُضْطَبِعًا وَعَلَيْهِ  
بُرْدٌ.

Ibn Ya'la narrated from his father: "The Prophet (ﷺ) performed Tawaf of the House Mudtabi'an (one whose right shoulder is exposed in the state of Ihram) and he was wearing a Burd."<sup>389</sup>

<sup>388</sup> **Sahih:** Recorded in Sahih Muslim (no. 1218). See Sifatu Hajj An-Nabi ﷺ (Page 124-125) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>389</sup> **Sahih:** Recorded in Sunan Tirmidhi (no. 859) and he graded it Hasan Sahih.



عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعْرَانَةِ فَرَمَلُوا بِالْبَيْتِ وَجَعَلُوا أَرْدِيَّتَهُمْ تَحْتَ أَبَاطِهِمْ قَدْ قَذَفُوهَا عَلَى عَوَاتِقِهِمُ الْيُسْرَى.

Narrated by Abdullah ibn Abbas (رضي الله عنه): The Messenger of Allah (ﷺ) and his Companions performed Umrah from Al-Ji'ranah. They went quickly around the House (the Ka'bah) moving their shoulders) proudly. They put their upper garments under their armpits and threw the ends over their left shoulders.<sup>390</sup>

### Ramal for The Residents of Makkah

There is no Ramal for a resident of Makkah, as mentioned by Imam Ahmad.<sup>391</sup>

### Words of Remembrance at The Time of Tawaf

It has been legislated at the time of Tawaf to remember Allah and to make Du'aa and to stay away from that which may harm the people performing tawaf.

Nothing has been authentically narrated from the Prophet (ﷺ) with respect to any specific supplications in tawaf. As for that which has been attributed to him, all of them are unauthentic.

There are no specific supplications when making tawaf rather one can make any dua that one wishes or that which is easy for him and combining in them the good of this world and the hereafter.<sup>392</sup>

### Reciting Qur'an in Tawaf

There is nothing narrated from the Messenger of Allah (ﷺ) nor from his companions on this. One should busy themselves with words of remembrance and supplications.

Reciting Qur'an whilst performing tawaf was regarded as something to be disliked by Imam Malik and Imam Ahmad because there was nothing from the Prophet (ﷺ) on it, nor from his companions, whilst others recommended it like Ibn Mubarak, Al-Shafi'i and other than them.<sup>393</sup>

<sup>390</sup> **Sahih:** Recorded in Sunan Abu Dawud (no. 1884). See Sifatu Hajj An-Nabi (ﷺ) (Page 125) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>391</sup> **Reference:** Recorded in Masaa'il Abdullah (1030). See Sifatu Hajj An-Nabi (ﷺ) (Page 126) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>392</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 127) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>393</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 127-128) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Speaking Whilst Performing Tawaf

Speaking about worldly affairs or teaching something beneficial whilst performing Tawaf is allowed and there is no problem with that.

Abu Aaliyah said: Ibn Abbas used to teach me about mistakes in speech while I was performing Tawaf.<sup>394</sup>

## Making Tawaf Whilst Riding

There is no problem with performing tawaf while riding if there is a need to do so, for example, if someone is suffering from illness or if there is an excuse.

عَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ شَكَوْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي  
أَسْتَكِي. فَقَالَ " طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ".

Narrated by Umm Salama (رضي الله عنها): I informed Allah's Messenger (ﷺ) that I was sick. He said, "Perform Tawaf (of the Ka`bah) while riding behind the people."<sup>395</sup>

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَيْتِ عَلَى  
بَعِيرٍ

Narrated by Ibn `Abbas (رضي الله عنه): The Prophet (ﷺ) performed Tawaf of the Ka`ba while riding a camel.<sup>396</sup>

Walking whilst performing tawaf is sunnah according to Al-Shafi'i and one of the opinions of Ahmad and the opinion of Ibn Mundhir and that seems to be more correct.<sup>397</sup>

## Stopping Whilst Performing Tawaf to Fulfil the Obligatory Prayer

When one is prevented from completing their Tawaf or Sa'i due to the commencement of an obligatory prayer, then one should fulfil their prayer and continue from where they were before the prayer.<sup>398</sup>

<sup>394</sup> **Reference:** Recorded in Al-Fakhee (344). See Sifatu Hajj An-Nabi ﷺ (Page 128) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>395</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1633)

<sup>396</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1612)

<sup>397</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 128) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>398</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 128) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Performing Tawaf in Sandals

Performing Tawaf in sandals is permissible as long as they are not dirty. It was narrated that ibn Zubair did that.<sup>399</sup>

As for entering into the Ka'bah with sandals, it is disliked. It was disliked by Ata', Tawoos, Mujahid and Ahmad from that which has been collected in Masaa'il Al-Kawsaj.<sup>400</sup>

## Tawaf Is Seven Circuits Around the Ka'bah

It is obligatory to make seven rounds around the Ka'bah, that was the action of the Prophet and his companions and the view of the majority of the scholars.

عَنْ سَالِمٍ، عَنْ أَبِيهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ يَقْدُمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ الْأَسْوَدَ أَوَّلَ مَا يَطُوفُ يَخُبُّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

Narrated Salim that his father said: I saw Allah's Messenger (ﷺ) arriving in Makkah; he kissed the Black Stone Corner first while doing Tawaf and did Ramal in the first three rounds of the seven rounds (of Tawaf).<sup>401</sup>

## Embracing The Multazam (That Is What Is Between the Black Stone and The Door Of The Ka'bah)

There is nothing authentically attributed to the Prophet (ﷺ) on the issue of Multazam, the narrations which have been reported about it are not authentic.

It has been authentically proven upon some of the Salaf (early generation) like Ibn Abbas, Urwah bin Zubayr, Tawoos, Mujahid.<sup>402</sup>

For the one who touches the Multazam there is no problem in doing that.<sup>403</sup>

<sup>399</sup> **Reference:** Recorded in Al-Fakhee (580)

<sup>400</sup> **Reference:** Recorded in Masaa'il Al-Kusikh (1549). See Sifatu Hajj An-Nabi (ﷺ) (Page 129) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>401</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1603). See Sifatu Hajj An-Nabi (ﷺ) (Page 130) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>402</sup> **Reference:** Recorded in Musannaf of ibn Abi Shaybah (3/236)

<sup>403</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 130-132) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Clinging onto the Curtain of the Ka'bah

Clinging onto to the curtain of the Ka'bah or touching the house and supplicating are all allowed and there is no problem with that.<sup>404</sup>

## Ruling On the Prayer Behind the Maqaam (Station) Of Ibrahim

That which is apparent and that which was taken by the majority of the scholars - that the prayer behind the Maqaam of Ibrahim is Sunnah and not obligatory.

...ثُمَّ نَفَذَ إِلَى مَقَامِ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - فَقَرَأَ {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى} فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ...

“...And then going to the Station of Ibrahim, he recited: "And adopt the Station of Ibrahim as a place of prayer." [Surah Baqarah: 125] - And the Station (of Ibrahim) was between him and the House.”<sup>405</sup> Taken from the lengthy narration of Jabir (رضي الله عنه) were he described the Hajj of the Prophet (ﷺ).

That which is apparent is that the Prophet (ﷺ) recited it to *show* the legislation of the prayer behind Maqaam of Ibrahim, therefore it is not from the sunnah to recite it.<sup>406</sup>

## Two Units of Prayer for Every Tawaf

There are two units of prayer after every seven circuits around the Ka'bah.<sup>407</sup>

## Looking at The Ka'bah

There are no authentic narrations proving that one should look at the Ka'bah whilst offering the two units of prayer behind the Maqaam of Ibrahim.<sup>408</sup>

<sup>404</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 132) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>405</sup> **Sahih:** Recorded in Sahih Muslim (no. 1218a).

<sup>406</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 133) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>407</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 133) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>408</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 134) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Performing The Two Units After Tawaf Far from The Maqaam

If one prays the two units of prayer far from the Maqaam of Ibrahim and is not able to make the Maqaam of Ibrahim between him and the Ka'bah then that is allowed and he has fulfilled the two units for Tawaf according to the consensus of the scholars as was mentioned by Imam ibn Abdil Barr and other than him.<sup>409</sup>

## Staying Close to The Maqaam of Ibrahim

One should try to be next to the Maqaam when offering the two units of prayer, if it is really crowded and busy one can move back and there no problem in that.

If one does not find space and has to move away from the Maqaam then he may pray in any place in the Masjid, there is no problem in that.<sup>410</sup>

## Praying The Two Units After Tawaf during The Prohibited Times

There is no problem with praying the two units of prayer for Tawaf during the prohibited times. It was reported upon Ibn Abbas, Abi Darda and it was an allowance given by Imam Ahmad.<sup>411</sup>

## Recitation in The Two Units of Prayer

One can read can any Surah in the two units of prayer after the Tawaf. The narration of reciting Surah Ikhlas and Surah Kafirun has a doubt in it which makes that part unauthentic.<sup>412</sup>

## Sutrah in Masjid Al-Haram

That which is correct is that the rulings related to Sutrah in the Haram are the same as the one praying elsewhere except the ruling is more relaxed due to congestion and hardship of avoiding women passing in front.<sup>413</sup>

<sup>409</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 135-136) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>410</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 136) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>411</sup> **Reference:** Recorded in Masaa'il Abdullah (965). See Sifatu Hajj An-Nabi ﷺ (Page 136-137) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>412</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 137-138) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>413</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 138-139) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Touching and Kissing the Black Stone After Praying the Two Units of Prayer After Tawaf

It is Sunnah to return to the black stone and touch and kiss it after performing the two units of prayer, this was the action of the Prophet.

...ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ...

“...He then returned to the pillar (Hajar Aswad) and kissed it....”<sup>414</sup> taken from the lengthy narration of Jabir where he described the Hajj of the Prophet (ﷺ).<sup>415</sup>

## Rulings Related to The Sa'i

### Purification for Sa'i

It has not been legislated for one to be in the state of Wudu' whilst performing Sa'i.<sup>416</sup>

### Beginning The Sa'i

Starting Sa'i from mount Al-Safa is obligatory according to the majority of the scholars.

ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّافَا فَلَمَّا دَنَا مِنَ الصَّافَا قَرَأَ {إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ} "أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ". فَبَدَأَ بِالصَّافَا....

“He then went out of the gate to Al-Safa and as he reached near it he recited: “Verily, Al-Safa' and Al-Marwah are among the signs appointed by Allah,” (adding:) I begin with that which Allah (has commanded me) to begin with. He first mounted Al-Safa'...”<sup>417</sup> taken from the lengthy narration of Jabir where he described the Hajj of the Prophet (ﷺ).<sup>418</sup>

### Ruling On Sa'i

Sa'i is a pillar from the pillars of Umrah.<sup>419</sup>

<sup>414</sup> **Sahih:** Recorded in Sahih Muslim (no. 1218)

<sup>415</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 139) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>416</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 140) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>417</sup> **Sahih:** Recorded in Sahih Muslim (no. 1218a)

<sup>418</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 140) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>419</sup> **Reference:** Moojaz fi Fiqh Umrah of Shaykh Abdul Aziz bin Marzouq At-Tarefe - <http://www.altarefe.com/cnt/khotab/228>

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَ قُلْتُ لَهَا إِنِّي لَأَظُنُّ رَجُلًا لَوْ لَمْ يَطُفْ بَيْنَ الصَّافَا وَالْمَرْوَةِ مَا ضَرَّهُ . قَالَتْ لِمَ قُلْتُ لَأَنَّ اللَّهَ تَعَالَى يَقُولُ { إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ } إِلَى آخِرِ الْآيَةِ . فَقَالَتْ مَا أَتَمَّ اللَّهُ حَجَّ امْرِئٍ وَلَا عُمْرَتَهُ لَمْ يَطُفْ بَيْنَ الصَّافَا وَالْمَرْوَةِ....

Hisham ibn 'Urwah reported on the authority of his father who narrated from 'Aishah ( رضي الله عنها ); he said to 'Aishah: I think if a person does not run between Al-Safa' and Al-Marwah it does not do any harm to him (so far as Hajj is concerned). She said: Why (do you think so)? I said: For Allah says: " Verily Al-Safa and Al-Marwah are among the Signs of Allah" [Surah Baqarah: 158] (to the end of the verse), whereupon she said: Allah does not complete the Hajj of a person nor his Umrah if he does not observe Sa'i between Al-Safa' and Al-Marwah...<sup>420</sup>

### Performing Voluntary Sa'i

There are no evidences to perform Sa'i voluntarily, rather the evidence which is established is to perform Sa'i after performing Tawaf for Umrah.<sup>421</sup>

### Number of Circuits When Performing Sa'i

It is obligatory to make seven circuits. This was from the actions of The Prophet ( ﷺ ) and His companions.<sup>422</sup>

### To Rise On Top of Al-Safa and Al-Marwah

...فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ....

...He first mounted Al-Safa till he saw the House, and facing Qiblah...<sup>423</sup> taken from the lengthy narration of Jabir ( رضي الله عنه ) where he described the Hajj of the Prophet ( ﷺ ).

It is sunnah for the one performing Sa'i to rise on Mount Al-Safa as much as he can, even if he is unable to reach right to the top.<sup>424</sup>

<sup>420</sup> **Sahih:** Recorded in Sahih Muslim (no. 1277a). See Sifatu Hajj An-Nabi ( ﷺ ) (Page 140-142) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>421</sup> **Reference:** See Sifatu Hajj An-Nabi ( ﷺ ) (Page 142) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>422</sup> **Reference:** See Sifatu Hajj An-Nabi ( ﷺ ) (Page 142) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>423</sup> **Sahih:** Recorded in Sahih Muslim (no. 1218a)

<sup>424</sup> **Reference:** See Sifatu Hajj An-Nabi ( ﷺ ) (Page 142) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Rising On Top of Safa and Marwah for Women

Some of the Scholars of the Salaf disliked women climbing on to Mount Al-Safa, because it is congested with men. Amongst those who took this view was 'Abdullah ibn Umar<sup>425 426</sup>.

## Looking at The Ka'bah Whilst On Al-Safa and Facing Towards It

It is sunnah to look at the Ka'bah when upon Mount Al-Safa, but if one does not look at it then there is no issue.

It is Sunnah for the one on Mount Al-Safa to face the Qiblah.

.... فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ....

...He first mounted Al-Safa' till he saw the House, and faced the Qiblah...<sup>427</sup> taken from the lengthy narration of Jabir (رضي الله عنه) where he described the Hajj of the Prophet (ﷺ).

## Supplications and Words of Remembrance Whilst On Al-Safa and Al-Marwah

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

"There is no deity worthy of worship but Allah alone, there is no partner with Him. His is the Sovereignty. to Him praise is due. and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone."<sup>428</sup> Taken from the lengthy narration of Jabir (رضي الله عنه) where he described the Hajj of the Prophet (ﷺ).

After saying these Words of Remembrance one can say any supplication that he wishes for it has not been authentically proven from the Prophet (ﷺ) that he said any specific supplication whilst on Al-Safa and Al-Marwah.

<sup>425</sup> **Reference:** Recorded by Daraqutni (2/295)

<sup>426</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 143) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>427</sup> **Sahih:** Recorded in Sahih Muslim (no. 1218a). See Sifatu Hajj An-Nabi ﷺ (Page 143) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>428</sup> **Sahih:** Recorded in Sahih Muslim (no. 1218a)



It has been authentically established from ‘Abdullah ibn Umar (رضي الله عنه) that he would recite Takbeer thrice and then:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘There is no deity worthy of worship but Allah alone, there is no partner with Him. His is the Sovereignty. to Him praise is due. and He is Powerful over everything’ - then make a long supplication and repeat that.<sup>429</sup>

### Raising The Hands Whilst Upon Al-Safa and Al-Marwah

One may raise their hands when making supplication whilst upon Mount Al-Safa or Al-Marwah. This has been established from the action of The Prophet (ﷺ).

فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلَا عَلَيْهِ حَتَّى نَظَرَ إِلَى الْبَيْتِ وَرَفَعَ يَدَيْهِ فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو بِمَا شَاءَ أَنْ يَدْعُو.

“When he had finished the circumambulation, he came to Al-Safa, ascended it to a height from where he could see the Ka'bah, raised his hands (in prayer) and began praising Allah and prayed what he wanted to pray.”<sup>430</sup>

### Words of Remembrance and Supplications When One Performs Sa'i

It is authentically narrated that Ibn Mas'ud (رضي الله عنه) used to recite:

رب اغفر وارحم وأنت الأعز الأكرم

My Lord, forgive me, have mercy on me, You are the Most Powerful and Most Honourable.<sup>431</sup>

### Performing The Sa'i Whilst Walking

Performing Sa'i whilst walking is Sunnah, this was the statement of Al-Shafi'i, Malik and one of the views of Ahmad and the most known view in his madhhab.<sup>432</sup>

<sup>429</sup> **Sahih:** Recorded by Bayhaqi (5/94). See Sifatu Hajj An-Nabi (ﷺ) (Page 143-144) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>430</sup> **Sahih:** Recorded in Sahih Muslim (no. 1780a) on the authority of Abu Hurairah. See Sifatu Hajj An-Nabi (ﷺ) (Page 144) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>431</sup> **Reference:** Recorded in Musannaf of ibn Abi Shaybah (3/420) and Bayhaqi (5/95). See Sifatu Hajj An-Nabi (ﷺ) (Page 144) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>432</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 145) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Performing The Circuits of Sa'i Successively

Performing each circuit from Al-Safa to Al-Marwah consecutively is Sunnah according to the majority of the Scholars.<sup>433</sup>

## Uncovering The Right Shoulder When Performing Sa'i

It has not been legislated to uncover the right shoulder by placing the Ihram under the right armpit and leaving it upon the left shoulder when performing the Sa'i, this was the known opinion of Al-Shafi'i. There is no evidence for one to do it.<sup>434</sup>

## Ending The Circuit On Al-Marwah

حَتَّى إِذَا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ

“...And when it was his last running at Al-Marwah...”<sup>435</sup> Taken from the lengthy narration of Jabir where he described the Hajj of the Prophet (ﷺ).

This is an evidence that the Prophet (ﷺ) began his Sa'i from Al-Safa and ended at Al-Marwah. This is also an evidence that going from Al-Safa to Al-Marwah is equal to one Sa'i.<sup>436</sup>

## Supplications and Words of Remembrance After One Completes the Sa'i

No supplications or words of remembrance have been legislated upon completion of the Sa'i.<sup>437</sup>

## Prayer After Performing the Sa'i Is Not Legislated

It has not been legislated to perform two units of prayer after completion of the Sa'i as it is legislated to pray two units of prayer after completing the tawaf. Whoever has performed two units of prayer after the Sa'i has opposed the Sunnah and innovated.<sup>438</sup>

<sup>433</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 145-146) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>434</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 146) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>435</sup> **Sahih:** Recorded in Sahih Muslim (no. 1218a)

<sup>436</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 146) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>437</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 146) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>438</sup> **Reference:** See Sifatu Hajj An-Nabi (ﷺ) (Page 148) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

## Shaving The Head After Completing the Sa'i for One Who Is Performing Umrah

It is Sunnah for men who have completed the Sa'i and are performing Umrah to shave their whole head.

As for the one who trims his hair short, this is also allowed. With regards to shaving the head, this is more preferred.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ". قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ "اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ". قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ "وَالْمُقَصِّرِينَ". وَقَالَ اللَّيْثُ حَدَّثَنِي نَافِعٌ "رَحِمَ اللَّهُ الْمُحَلِّقِينَ" مَرَّةً أَوْ مَرَّتَيْنِ. قَالَ وَقَالَ عُبَيْدُ اللَّهِ حَدَّثَنِي نَافِعٌ وَقَالَ فِي الرَّابِعَةِ "وَالْمُقَصِّرِينَ".

Narrated by `Abdullah bin `Umar (رضي الله عنه): Allah's Messenger (ﷺ) said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Messenger (ﷺ)! And (invoke Allah for) those who get their hair cut short." The Prophet (ﷺ) said, "O Allah! Be merciful to those who have their head shaved." The people said, "O Allah's Messenger (ﷺ)! And those who get their hair cut short." The Prophet (ﷺ) said (the third time), "And to those who get their hair cut short." Nafi` said that the Prophet (ﷺ) had said once or twice, "O Allah! Be merciful to those who get their head shaved," and on the fourth time he added, "And to those who have their hair cut short."<sup>439</sup>

## Ruling On Shaving Over the Bald Head

For the one who has no hair on his entire head then it is not Sunnah for him to pass a razor or machine over his head, as for the one that does it, there is no problem with it.<sup>440</sup>

**All praise is due to Allah and His blessings and peace be upon His Prophet, his family and his companions.**

**End of the book**

<sup>439</sup> **Sahih:** Recorded in Sahih Bukhari (no. 1727) and Sahih Muslim (no. 1301). See Sifatu Hajj An-Nabi ﷺ (Page 147) of Shaykh Abdul Aziz bin Marzouq At-Tarefe

<sup>440</sup> **Reference:** See Sifatu Hajj An-Nabi ﷺ (Page 147) of Shaykh Abdul Aziz bin Marzouq At-Tarefe