

The Ritual Prayer (*Ṣalāt*)

PRAYER TIMES

The times of the prescribed prayers are five:

1. The time of fajr (*ṣubḥ*) is from the entrance of true dawn¹⁸¹ until [right before] sunrise.¹⁸²
2. The time of zuhr is from [immediately after] midday (*zawāl*)¹⁸³ until [the time] when the shadow of any object is twice its own length, or [according to a second opinion] equivalent to its own length, excluding the amount of shadow at midday.¹⁸⁴ Imām Ṭaḥāwī preferred the second opinion, which is that of the two companions [Abū Yūsuf and Muḥammad].

181 “True dawn” refers to the horizontal white light that spreads across the horizon, as opposed to “false dawn,” which is the vertical light that appears earlier and is followed by darkness (hence its name). The difference between the two, as well as the difference between the disappearance of the red and white twilight after sunset, is said to be 3 degrees (normally 12 minutes) (*Durr, Radd* 1:239–41). However, other factors could affect the time difference, such as location and latitude. Also, with respect to modern tables of prayer timings, the 18-degree time for fajr is more precautionary and should therefore be used, especially for fasting.

182 That is, at the start of sunrise, when the top of the disc first emerges above the horizon, the time of fajr is expired (*Hadiyya* 54; *Majmaʿ al-Anhur* 1:69).

183 The most accurate method of determining midday is to dig a straight stick into even ground (i.e., at a 90-degree angle) and note its shadow. If it continues to shorten, it is not yet midday. Once it ceases to shorten, it is midday and, hence, it is disliked to perform prayer at this time (see p. 71). After that, once the shadow begins to lengthen, the time of zuhr has entered (*Majmaʿ al-Anhur* 1:69; *Tabayin* 1:80).

184 That is, the length of the still shadow at midday, that has ceased to shorten and not yet begun to lengthen, is excluded when determining the end of zuhr and beginning of ʿaṣr (*Tabayin* 1:80).

3. The time of ‘aṣr is from that point [on which there is disagreement] until [right before] sunset.¹⁸⁵
4. The time of maghrib is from that point [sunset] until the disappearance of the red twilight, according to the position given for legal verdict (*fatwā*).¹⁸⁶
5. The time of ‘ishā’ and witr is from that point until [right before] fajr. One may not pray witr before ‘ishā’ due to the condition of praying them in the correct order.¹⁸⁷

The following times are recommended (*mustahabb*):¹

- For fajr, when light begins to appear (*isfār*);¹⁸⁹
- For zuhr in the summer, when the weather becomes cooler;
- For ‘aṣr, to delay it until *before* the sun changes;¹⁹⁰

¹⁸⁵ That is, when the disc of the sun is completely below the horizon, the time of ‘aṣr has expired and the time of maghrib begins (*Majma‘ al-Anhur* 1:70).

¹⁸⁶ This is the opinion of the two companions (Abū Yūsuf and Muḥammad) and, as stated in many classical Ḥanafī works including this text, the position of legal verdict (*fatwā*) for the Ḥanafī school. The opinion of Imām Abū Ḥanīfa, however, is that the end of maghrib (and hence the beginning of ‘ishā’) occurs later, namely, with the disappearance of the white twilight after sunset. This opinion is also a reliable position in the school, as it is given precedence in the *Ikhṭiyār* (1:57), *Fatḥ al-Qadīr* (1:196–7), *Kanz, Taḥyīn* (1:80–1), and other works. Ibn ‘Ābidīn seems to support this opinion in terms of its legal strength. At the end of his discussion, however, he affirms the opinion of the two companions, citing the numerous works that explicitly state it as the position of legal verdict. His main reasoning is that the practice of most Muslim lands in his time corresponded with it (*Radd* 1:241).

¹⁸⁷ If, however, one does so out of forgetfulness, or prays them in order yet later realizes that ‘ishā’ alone was invalid, then he does not have to repeat the witr prayer since such excuses are deemed acceptable (*Majma‘ al-Anhur, Al-Durr al-Muntaqā* 1:70; *Durr, Radd* 1:241).

¹⁸⁸ That is, it is recommended for men to pray at these times, unless doing so would entail missing the congregation, as that takes precedence (*Taḥṭāwī* 1:255). For women, it is recommended to pray fajr while it is still dark, and the remaining prayers after the men’s congregation has finished (*Marāqī ‘l-Falāḥ* 1:254; *Durr* 1:245). Some Ḥanafī scholars, however, maintained that for women, it is recommended to pray all five prayers at the beginning of their times since they do not pray in congregation (*Radd* 1:166, 245).

¹⁸⁹ That is, it is recommended for the men to delay fajr until a time before sunrise such that, if one realized that his prayer was invalid, he would have enough time to perform *ghusl* (if needed) and repeat the prayer at the same pace with which he performed it the first time, and still finish before sunrise (*Hadiyya* 54; *Radd* 1:245). The recommended delay is to both start and end the prayer once light has appeared (*Majma‘ al-Anhur* 1:71).

¹⁹⁰ That is, such that one can look at its disc without harm. To delay the prayer to this point is deemed prohibitively disliked (*makrūh taḥrīmān*), even for a sick person or a traveller (*Marāqī ‘l-Falāḥ* 1:256, 260). The recommended delay is to before this time, as it allows one to pray extra

- For zuhr in the winter and for maghrib [always], to pray as soon as the time enters;
- In cloudy weather, to pray ʿaṣr and ʿishāʾ as soon as the time enters; while for the other prayers, to delay them somewhat.¹⁹¹

There are three times of the day in which any prayer that was obligatory *before*¹⁹² these times is rendered invalid if performed *in* these times:

- At sunrise,¹⁹³
- At midday,¹⁹⁴
- At sunset, except for ʿaṣr of that day.¹⁹⁵

It is disliked to pray voluntary prayers in the following times:

- The three times mentioned above;

voluntary prayers beforehand, since it is disliked to do so after having prayed ʿaṣr (*Majmaʿ al-Anhur* 1:71; *Tabayin* 1:83).

191 Namely, to somewhat delay fajr, zuhr, and maghrib, so as to ensure that the time has truly entered (*Durr* 1:53; *Majmaʿ al-Anhur* 1:71; *Tabayin* 1:85).

192 That is, one cannot perform make-up prayers during these three times, nor a prostration of recital for a verse recited before these times, all of which would be invalid and sinful. If, however, something becomes obligatory (or mandatory) *within* one of these three times, its performance *within* that time would be valid. For example, if a funeral procession arrived for its prayer (*janāza*) within such a time, the prayer is performed therein, and that would not be disliked at all. If a verse of prostration were recited within such a time, the prostration could be performed therein, as it would be valid yet mildly disliked (*makrūh tanzīhan*). It would be better to delay the prostration until after that time. If a person on *ḥajj* or *ʿumra* initiated a *ṣawāb* within such a time, then the mandatory (*wājib*) two *rakʿas* to be performed upon completion would be *valid* therein, yet prohibitively disliked (*makrūh taḥrīman*) and hence sinful. Therefore, one must wait until the time ends before performing that prayer. Finally, it would be prohibitively disliked (*makrūh taḥrīman*) to perform any *voluntary* prayer in one of these three times, even one with a specific cause such as the two *rakʿas* of greeting the mosque (*Hadiyya* 55).

193 That is, until the sun is approximately one or two spears length (a spear is about 12 hand-spans, or 3 m) above the horizon (*Marāqī ʿl-Falāḥ* 1:260; *Hadiyya* 55; *Radd* 1:558). This is roughly 15–20 minutes after sunrise.

194 That is, when the shadow stops shortening, yet before it starts lengthening. Hence, if one performs an obligatory or mandatory prayer during this time, such that any part of the prayer (before completion of the last integral—see p. 77) falls in this short span of time, the prayer itself is rendered invalid (*Ṭaḥṭāwī* 1:260). This is roughly 7–10 minutes before zuhr.

195 That is, at the dimming of the sun during the last portion of the day before sunset, such that one can look at it without any harm to the eye (*Marāqī ʿl-Falāḥ*, *Ṭaḥṭāwī* 1:260). An exception is ʿaṣr of that day, which remains valid even during that time and hence obligatory to pray, *despite the sin entailed in delaying it to this time* (*Al-Durr al-Muntaqā* 1:73; *Hadiyya* 55). This is roughly 15–20 minutes before sunset, although it depends on certain factors such as latitude and time of the year.

ASCENT TO FELICITY

- During a religious sermon (*khutba*);¹⁹⁶
- Before the obligatory prayer of fajr,¹⁹⁷ except for the two *rak'as* of *sunna*;
- After the obligatory prayer of fajr is performed, without exception [until after the disliked time of sunrise];
- After the ḥaṣr prayer is performed, until sunset.¹⁹⁸

It is not valid to combine any two obligatory prayers in one prayer time, except at ʿArafāt and Muzdalifa; that is, the pilgrim on *hajj* may combine zuhr and ḥaṣr [in the time of zuhr on the Day of ʿArafa], and must delay maghrib until [the time of] ʿishāʾ at Muzdalifa.

THE CALL TO PRAYER (*ADHĀN*) AND ITS COMMENCEMENT (*IQĀMA*)

The *adhān* and *iqāma* are emphasized *sunnas*¹⁹⁹ for the five daily prayers²⁰⁰ and the Friday prayer, yet not for any other prayer.

¹⁹⁶ That is, specifically once the imām appears or stands up for it, until after the prayer itself is completed. Another time in which it is disliked to perform voluntary prayers is after sunset, before the performance of the obligatory (*farḍ*) prayer of maghrib, so as not to delay the prayer much, as that is deemed mildly disliked (*makrūh tanzīhan*) (*Hadiyya* 56; *Ṭaḥṭāwī* 1:264–5). Also, it is prohibitively disliked (*makrūh taḥrīman*) to delay the maghrib prayer until the time when “the stars are numerous in appearance” (perhaps 40 minutes or so after sunset, although this depends on certain factors such as latitude and time of the year), as it is to delay the ʿishāʾ prayer until half of the night has passed. “Night” refers to the period from sunset until true dawn (*Marāqī ʿl-Falāḥ*, *Ṭaḥṭāwī* 1:257–8).

¹⁹⁷ That is, after the time of fajr enters (true dawn), yet before the actual performance of the obligatory fajr prayer.

¹⁹⁸ For the time periods of (a) between true dawn and sunrise, and (b) between the performance of ḥaṣr and the dimming of the sun before sunset, make-up prayers can be performed therein, but not voluntary prayers, nor the mandatory (*wājib*) two *rak'as* to be performed upon completion of *ṭawāf*. It would be prohibitively disliked (*makrūh taḥrīman*) to do them in these times. Rather, one must wait until (a) after the post-sunrise time period in which prayers are also disliked, and (b) after sunset (maghrib) (*Hadiyya* 55).

¹⁹⁹ Yet with regard to incurring sin if omitted, they are at the level of mandatory (*wājib*), as they are among the sacred symbols (*shāʿāʾir*) of Islam. However, this applies only to men, as it is deemed prohibitively disliked (*makrūh taḥrīman*) for women to perform either the *adhān* or *iqāma*, since it is disliked for them to pray in their own congregation (without men) (*Hadiyya* 56–7; *Durr* 1:257; *Majmaʿ al-Anbur, Al-Durr al-Muntaqā* 1:76).

²⁰⁰ That is, whether prayed on time (*adāʾ*) or late (*qadāʾ*), on a journey or while residing, even if he is praying *alone*. For a traveller, the *iqāma* alone fulfills the *sunna*, while the *adhān* beforehand

When one hears the *adhān* performed according to the *sunna*, he should respond²⁰¹ to the one performing it, and then make *du‘ā’* for the Prophet ﷺ to be granted the Station of Mediation (*wasīla*) [p. 190].

The phrase *Allāhu akbar* is said four times at the beginning, while the remaining phrases are said twice. The same applies to the *iqāma*.

Hence, the person calling the *adhān* says the following [p. 189]:

“Allāh is the greatest” (four times).

“I testify that there is no deity except Allāh” (twice).

“I testify that Muḥammad is the Messenger of Allāh” (twice).

“Come to the prayer” (twice).

“Come to success” (twice).

In the *adhān* for fajr, he adds: “Prayer is better than sleep” (twice).

In the *iqāma*, he adds: “The prayer has commenced” (twice).

Both additions [for fajr and for the *iqāma*] are said after the phrase “Come to success.”

“Allāh is the greatest” (twice).

“There is no deity except Allāh” (once).

The person calling the *adhān* should pause shortly between each set of phrases, while he should hasten in the *iqāma*. Between the two, he should sit [for a short amount of time], except for maghrib.

It is disliked for someone in a state of major ritual impurity to perform either

is recommended (*mandūb*). For a man praying alone in his house, the *adhān* and *iqāma* of the neighborhood mosque fulfill the *sunna*, although it is still recommended for him to perform both (*Hadiyya* 57; *Majma‘ al-Anhur* 1:75; *Marāqī ‘l-Falāḥ* 1:273; *Durr, Radd* 1:257, 264–5).

201 The *sunna* method of performing the *adhān* is as follows: in Arabic, by a man, in the prayer time, and free from grammatical mistakes or exaggerated melodious intonation. If performed accordingly, then one should respond to it by repeating each set of its phrases. One also adds *Lā ḥawla wa lā quwwata illā bi ‘llāh* (“There is no power nor might except through Allāh”) after *Ḥayya ‘ala ‘-ṣ-ṣalāh* and after *Ḥayya ‘ala ‘l-falāḥ*. Also, after *Aṣ-ṣalātu khayrum mina ‘n-nawm*, one does not repeat it but says instead *Ṣadaqta wa bararta wa bi ‘l-ḥaqqi naṭaqtā* (“You are right and did well; with the truth did you speak”) or *Mā shā Allāhu kān [wa mā lam yashā‘ lam yakun]* (“Whatever Allāh wills, exists [and whatever He does not will, does not exist]”) (*Hadiyya* 59). Verbally responding to the *adhān* is considered mandatory (*wājib*) by some, recommended (*mandūb*) by others, who instead deem it mandatory to respond with one’s feet (i.e., to pray in congregation) (*Taḥṭāwī* 1:283; *Durr, Radd* 1:265). Some cases where one does not respond verbally are if one is praying, delivering a sermon (*khutba*) or listening to one, teaching a lesson or studying in one, eating, having intercourse, or relieving oneself (*Marāqī ‘l-Falāḥ* 1:284). If it is performed contrary to the *sunna*, then it is disliked and hence one neither listens to it nor responds with repetition. This includes an *adhān* with mistakes or exaggerated melodious intonation, as opposed to mere beautification of the voice, which is permissible (*Majma‘ al-Anhur* 1:76; *Kanz, Tabyīn* 1:90–1). Also, if it is performed before the prayer time, it does not fulfill the *sunna* and hence must be repeated afterwards (*Durr, Radd* 1:258).

the *adhān* or the *iqāma*, or for someone in a state of minor ritual impurity to perform the *iqāma*.²⁰²

Neither of the two may be recited except in Arabic, even if it is known that it is the *adhān*, according to the sounder position (*aṣaḥḥ*).

It is recommended that the person calling the *adhān* be a righteous person; be one who knows both the *sunna* of how to perform the *adhān* as well as the prayer timings; be in a state of ritual purity; face the *qibla*; place his index finger in each ear;²⁰³ and turn [only] his face toward the right when saying “Come to the prayer,” and the left when saying “Come to success.”

CONDITIONS (*SHARĀ’IT*) OF THE PRAYER

It is not valid to begin the prayer without having fulfilled its conditions,²⁰⁴ which are, namely:

1. Being in a state of ritual purity, from both minor and major ritual impurity;
2. Being free from any physical filth, on one’s garments, body, and place of prayer,²⁰⁵ except for that which is excused [see above, p. 61];
3. Covering one’s nakedness (*‘awra*), which for the man is the area right below the navel until right below the knees; and for the woman the entire body except for the face, hands and feet. The [nakedness of the] slave girl is the same as that of the man, except for the abdomen and the back [which are part of her nakedness];

²⁰² It is not disliked for him to perform the *adhān*, although doing so in a state of ritual purity is recommended. If *adhān* is performed by someone in a state of *major* ritual impurity, it is disliked (as mentioned above) and hence should be repeated. The same applies if performed by a child that has not reached the age of discernment. The *iqāma* is not repeated, regardless of who performs it, unless an unrelated action separates it from the prayer. This includes excessive eating or speech, as the *sunna* is to commence the prayer with the end of the *iqāma* without a break (*Majma‘ al-Anhur*, *Al-Durr al-Muntaqā* 1:78; *Durar* 1:56; *Radd* 1:258, 268).

²⁰³ Or place his hands over the ears, or even one hand over one ear (*Majma‘ al-Anhur* 1:77; *Durar* 1:55; *Radd* 1:260).

²⁰⁴ Both conditions and integrals (see next section) are obligatory (*farḍ*). Hence, if any one of the conditions or integrals is omitted, the prayer itself is rendered invalid (*Hadīyya* 60).

²⁰⁵ That is, the place of both feet, both knees, both hands, and the forehead. If, however, one’s garment falls onto filth elsewhere during the prayer and there is no transfer, the prayer is valid (see discussion on transfer of filth, p. 61) (*Hadīyya* 60; *Radd* 1:270).

4. Facing the *qibla* [i.e., the Ka'ba] itself, for one in Makka who can see the Ka'ba; or facing the direction (*jiba*)²⁰⁶ of the *qibla* for others;
5. The entrance of the prayer time;²⁰⁷
6. The intention, the place of which is in the heart;²⁰⁸
7. The *tahrima* [opening *Allāhu akbar* of the prayer], the place of which is the tongue; hence, it must be *uttered* such that one can hear himself. Additionally, it must coincide with the intention in the heart, without a separation like talking, eating, or [any] action that contradicts the actions of the prayer.²⁰⁹ Likewise, everything uttered in the prayer, which excludes the intention, takes the same ruling, so one should give it due consideration.²¹⁰

Some of the above conditions are overlooked if there is a valid excuse, such as lack of water to remove excess filth; lack of a garment to cover oneself; fear of an enemy, preventing one from facing the *qibla*, in which case one prays in

²⁰⁶ That is, within 45 degrees on each side when facing the Ka'ba (*Majma' al-Anhur* 1:83).

²⁰⁷ Another condition is conviction, or reasonable surety, that the prayer time has entered (*Hadiyya* 61). Hence, if one is not at least reasonably sure that the time has entered but prays anyway, then the prayer is invalid, *even* if it were prayed within the time.

²⁰⁸ The intention is a firm determination of the heart to do something. The minimum valid intention for the prayer is such that if the person were asked regarding it, he would be able to respond immediately, without having to think or reflect. When making the intention for an obligatory (*fard*) or mandatory (*wajib*) prayer, one must also specify which prayer is about to be performed, such as *asr* for example. This is not a condition for emphasized *sunna*, *tarawih*, or general voluntary (*nafl*) prayers, as the intention of prayer alone suffices. Finally, the follower in a congregation must also intend praying behind the imām, yet without having to specify the imām (*Marāqī 'l-Falāḥ* 1:306–9; *Majma' al-Anhur* 1:85–6; *Tabyīn* 1:99; *Durr, Radd* 1:278–282).

²⁰⁹ That is, if one makes the intention to pray yet engages in an unrelated action—such as eating or speaking—before the prayer, without renewing the intention, then the prayer is invalid. If, however, there is no separation between the intention and the *tahrima*, or the separation is by something related to the prayer—such as *dhikr*, *wuḍū'*, or walking to the mosque—then the prayer is valid. Also, the intention cannot be made after the *tahrima*. Finally, the *tahrima* must be done in the standing position, even if the back is bent, as long as the hands could not touch the knees if extended (i.e., not in the bowing position) (*Hadiyya* 61–2; *Marāqī 'l-Falāḥ* 1:301–2; *Tabyīn* 1:99; *Durr, Radd* 1:279).

²¹⁰ That is, everything recited in the ritual prayer must be *uttered* such that the person can hear himself (assuming a quiet environment), or—based on another opinion—minimally that one's lips and tongue move. Otherwise, if one simply *thought* of the recitation, litanies and supplications without *uttering* them, they are given no consideration, so the prayer itself is rendered invalid (*Marāqī 'l-Falāḥ* 1:303–4). An exception to this ruling with respect to recitation of Qur'ān is the follower in congregational prayer, as it is sinful for him to recite Qur'ān behind the imām. The follower does recite all litanies and supplications of the prayer though.

whatever direction he feels secure; or general inability to face the *qibla*, due to sickness or the like, in which case one prays in whatever direction he is able.

If one does not know the direction of the *qibla*,²¹¹ he should make a reasonable educated guess (*taharri*) and pray in that direction.²¹²

If one has many containers of water, with more than half of them containing purifying water, and has doubt as to which one[s] of them contains purifying water, he should also make an educated guess and then use the water of that container.

If one has multiple garments and at least one of them is pure, he should make an educated guess and pray in that garment.²¹³

INTEGRALS (*ARKĀN*) OF THE PRAYER

1. The *tahrīma* according to Imām Muḥammad, while according to the other two Imāms, it is a condition (*shart*) [as mentioned above];
2. Standing²¹⁴ if one is physically able,²¹⁵ except for voluntary prayers;²¹⁶

²¹¹ That is, and there is no one from that locality to inform him, nor any mosque or prayer niche (*mihrab*) there aligned toward the *qibla* (*Imdād* 251).

²¹² In which case the prayer is valid even if he later comes to know that he was incorrect. If he finds out during the prayer, he must immediately turn accordingly, and then continue in the prayer without having to restart (*Imdād* 252–3; *Multaqā* 1:84).

²¹³ For these two cases, however (as opposed to the earlier case of the *qibla*), if he later comes to know that he was incorrect, he must repeat the prayer (*Marāqī 'l-Falāḥ* 1:64).

²¹⁴ Standing is defined as a position in which if one were to extend his arms toward his knees, they would not reach them (*Marāqī 'l-Falāḥ* 1:310; *Durr* 1:298). According to the majority, one's feet should ideally be spaced the width of about four outspread fingers apart. This is considered an emphasized *sunna* according to *Imdād* (267). Incidentally, the narration of “foot-to-foot” describing the members of congregational prayer is an expression meaning that they would stand side-by-side, not a literal depiction of their feet (*Radd* 1:299).

²¹⁵ That is, if one is physically able to stand and perform prostration (*sujūd*), then standing is an integral and hence obligatory (*farḍ*). If he is unable to stand, or if standing is very difficult, then he may pray sitting yet with normal bowing (*rukū'*) and prostration (*sujūd*). If he is able to stand yet not able to perform prostration, then he must pray with head movements (see related section, p. 94). It is recommended that he do so while sitting, although he may do so while standing as well (*Durr, Radd* 1:299).

²¹⁶ Hence, voluntary prayers may be prayed sitting, yet doing so without an excuse entails half the reward. An exception is the two-*rak'a sunna* of fajr, which must be performed standing due to it being the strongest of emphasized *sunnas* (*Hadīyya* 62; *Durr* 1:299).

3. Recitation of Qurʾān, even if only one verse,²¹⁷ in any two *rakʿas* of the obligatory prayer and in all *rakʿas* of witr and voluntary prayers, unless one is a follower in a congregation, since there is no recitation of Qurʾān for him;²¹⁸
4. Bowing (*rukūʿ*);²¹⁹
5. Prostration (*sujūd*), namely, with one's forehead, both hands, both knees, and bottom of the toes of both feet;²²⁰
6. The final sitting, for [at least] the length of *tashahhud*.²²¹

It is obligatory (*fard*) for the one praying to end the prayer by his own action. It is mandatory (*wājib*) that this action be saying the word *as-salām* [twice] for every prayer, as we shall mention below.

²¹⁷ That consists of at least two words, such as *Thumma naẓar* ("Then he looked" Qurʾān 74:21), in order to fulfill the obligatory (*fard*) integral (*Marāqī 'l-Falāḥ* 1:311). Also, the recitation must be done in the standing position and, as mentioned earlier, *uttered* such that the person would be able to hear himself if it were a quiet environment (see related note, p 75) (*Hadiyya* 62–3).

²¹⁸ If the follower recites Qurʾān, even the Fātiḥa, it is deemed prohibitively disliked (*makrūh taḥrīman*). Rather, he listens attentively if the imām recites aloud, or remains silent if the imām recites silently (*Marāqī 'l-Falāḥ* 1:314; *Tanwīr, Durr* 1:366; *Hadiyya* 63).

²¹⁹ Bowing (*rukūʿ*) is defined as bending the back to the extent that if one were to extend his arms toward his knees, they would reach them (*Ṭaḥṭāwī* 1:315; *Durr* 1:300; *Hadiyya* 63).

²²⁰ It is obligatory (*fard*) to place the following limbs on the ground: a part of the forehead, one hand, one knee, and a part of one toe of either foot. This fulfills a minimum valid prostration (*sajda*). The prostration is not valid unless the place bears the weight of the head. Also, the place of the forehead cannot be elevated above the place of the feet by more than 25 cm. Both prostrations of each *rakʿa* are obligatory (*Radd* 1:300; *Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:316–7; *Hadiyya* 63). It is mandatory (*wājib*) to place most of the forehead, the hard part (bone) of the nose, both hands, both knees, and the toes of both feet on the ground. It is an emphasized *sunna* to place the bottom of the toes on the ground such that they face the *qibla* (*Radd* 1:320, 335–6, 339; *Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:316–9; *Hadiyya* 66).

²²¹ That is, the shortest time it takes one to recite the *tashahhud* completely (from *At-Taḥīyyātu li 'Llāhi* until *'abduhū wa rasūluh*—see p. 191), as fast as possible yet with proper articulation of its words. Also, the final sitting must be performed *after* all other integrals for the prayer to be valid. For example, if one realizes after the final sitting that a prostration was omitted earlier, he would prostrate and then *repeat* the final sitting (and then perform the forgetfulness prostration). Otherwise if he does not repeat the final sitting, the prayer would be rendered invalid (*Marāqī 'l-Falāḥ* 1:456; *Durr, Radd* 1:301; *Hadiyya* 64).

MANDATORY REQUISITES (*WĀJIBĀT*) OF THE PRAYER

Among them²²² are the following:²²³

1. To say the words *Allāhu akbar* specifically [as opposed to other phrases of remembrance] to begin every prayer [i.e., for the *tahrīma*];
2. To recite the Fātiḥa²²⁴ as well as a *sūra* or three verses²²⁵ after it, in any two *rakʿas* of the obligatory prayer and in all *rakʿas* of the voluntary prayer;
3. To do the above recitation specifically in the first two *rakʿas* of the obligatory prayer;
4. To perform prostration with [most of] the forehead and [the hard part of] the nose;
5. To perform the second prostration before moving on to other parts of the prayer;
6. To be still for at least a moment²²⁶ in every integral of the prayer;²²⁷
7. The first sitting;²²⁸

222 If a mandatory requisite is omitted, the prayer is still valid yet deficient. If it were omitted on purpose, it is sinful and hence mandatory (*wājib*) to repeat the prayer, just as it is if one does something prohibitively disliked (*makrūh tahrīman*) during the prayer. If omitted by accident, then one must perform the forgetfulness prostration at the end of the prayer (see related section, p. 106) (*Hadiyya* 65; *Durr* 1:306–7).

223 It is also mandatory (*wājib*) to rise from the first sitting as soon as one has recited the *tashahhud*. If one forgets and instead remains sitting until he recites *Allāhumma ṣalli ʿalā Muḥammad*, he has missed this requisite. If he recites less before recalling and standing, then it is excused (*Durr, Radd* 1:313; *Hadiyya* 66). Another mandatory requisite is to perform each obligatory (*fard*) and mandatory (*wājib*) element of the prayer in its proper place. If, for example, one finished the recitation and then accidentally remained standing while thinking—not engaged in any sort of remembrance, but rather silent for the length of time it takes to say *Subḥāna ʿLlāh* three times in a measured pace—then he missed this requisite by delaying bowing, and would therefore need to perform a forgetfulness prostration (*Durr* 1:315).

224 That is, the entire Fātiḥa, as each verse is mandatory. An exception is if one fears the time expiring for fajr, because sunrise actually nullifies the prayer. In that case, he simply recites one verse to fulfill the obligation and complete the prayer on time (*Hadiyya* 65; *Durr, Radd* 1:307).

225 That is, three short verses, the shortest being *Thumma naẓar, Thumma ʿabasa wa basar, Thumma adbara wa ʿstakbar* (Qurʾān 74:21–3), or one long verse of equivalent length or more, such as *Āyat al-Kursī* (2:255) or the like (*Durr, Radd* 1:308).

226 That is, for enough time to say *Subḥāna ʿLlāh* once (*Hadiyya* 66; *Durr* 1:312).

227 That is, in bowing (*rukūʿ*) and prostration (*sujūd*), as well as in the standing after bowing (*qawma*) and in the sitting between prostrations (*jalsa*) (*Hadiyya* 66; *Radd* 1:312).

228 That is, the sitting after the first two *rakʿas* in a three or four-*rakʿa* prayer, for the length

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8. To recite the entire²²⁹ *tashahhud* in both sittings;
9. To say the word *as-salām*;²³⁰
10. To recite the *qunūt*²³¹ in the witr prayer [see p. 192];
11. To recite the [six] extra *takbīrs*²³² in the two ʿĪd prayers;
12. For the imām, to recite Qurʾān out loud in [the first two *rakʿas* of] the loud obligatory prayers;²³³
13. For both the imām and the one praying alone, to recite Qurʾān silently in the other *rakʿas* of the obligatory prayers.²³⁴

EMPHASIZED *SUNNAS* OF THE PRAYER

Among them²³⁵ are the following:

of time to recite the *tashahhud* therein. The sitting after the forgetfulness prostration is also a mandatory (*wājib*) requisite (*Hadiyya* 66).

229 Hence, omitting a part of it takes the same ruling as omitting all of it, namely, requiring a forgetfulness prostration if by accident, or being sinful if on purpose (*Durr, Radd* 1:313).

230 That is, twice when ending the prayer, each one being mandatory. Adding *ʿalaykum wa raḥmatu ʿLlāh* is a *sunna* (*Hadiyya* 67; *Durr, Radd* 1:314).

231 Any supplication (*duʿāʾ*) fulfills this requisite (see related note, p. 97) (*Hadiyya* 67; *Durr* 1:315).

232 That is, three in the first *rakʿa* and three in the second, each one being mandatory (*Durr, Radd* 1:315). This is the optimal method according to the Ḥanafī school, yet to do seven in the first *rakʿa* and five in the second is also valid, for which one must follow the imām in prayer (*Marāqī ʿl-Falāḥ* 2:155–6).

233 Namely, both *rakʿas* of fajr, the first two *rakʿas* of maghrib and ʿishāʾ, both *rakʿas* of the Friday prayer and two ʿĪd prayers, and the *tarāwīḥ* and congregational witr in Ramaḍān. For these *rakʿas*, a man praying alone has the choice of reciting aloud or silently, even if making up the prayer. Women do not recite aloud for any prayer (*Mukhtār* 1:76; *Hadiyya* 67; *Radd* 1:315).

234 Namely, all *rakʿas* of zuhr and ʿaṣr, the third *rakʿa* of maghrib, and the third and fourth *rakʿas* of ʿishāʾ (*Hadiyya* 67; *Radd* 1:315).

235 The following are also emphasized *sunnas* of the prayer: while standing, to keep the feet about four-fingers apart (*Imdād* 267); to lengthen the first *rakʿa* of only fajr, while for other prayers the first and second *rakʿas* should be approximately of similar length; to place one’s hands on one’s thighs when sitting, such that the fingertips are parallel to the knees, without grabbing the knees; to point with the right index finger when pronouncing the testification of faith in the *tashahhud*, raising it with *Lā ilāha* and lowering it back down with *illa ʿLlāh*; for the imām when ending the prayer, to pronounce the second *salām* less audibly than the first one; for anyone, to begin with the right when turning the head with the closing *salāms*; and for the latecomer (*masbūq*), to wait until the imām says the second closing *salām* before rising to make up his missed *rakʿa(s)*, to see if the imām needs to perform a forgetfulness prostration, since following the imām is mandatory (*wājib*). (*Hadiyya* 69–71; *Durr, Radd* 1:320–1, 332, 484; *Marāqī ʿl-Falāḥ, Taḥṭāwī* 1:375).

The following are emphasized *sunnas* that are specific to men, while women do the opposite. While bowing, men clutch the knees with the hands and spread the fingers wide, keep the legs straight without bending the knees, and bend over fully such that the head is even with the bot-

1. Before the *taḥrīma*, to raise the hands parallel to the ears, except for the free woman, who raises her hands parallel to the shoulders;²³⁶
2. To keep the fingers [slightly] spaced apart²³⁷ [for the *taḥrīma*];
3. For the man, to place²³⁸ the right hand over the left hand, under the navel; for the woman, to do so on her chest [underneath the breasts];
4. To pronounce the opening supplication of the prayer (*thanaʿā*);²³⁹
5. To pronounce the *taʿawwudh* [in the first *rakʿa* only] for the sake of recitation of Qurʾān;²⁴⁰

tom—yet without raising or lowering the head. Women, however, bend over just enough so the hands reach the knees, place them on the knees without clutching them, keep the fingers together, slightly bend the knees, and keep the elbows pressed against the body.

In prostration, men keep the abdomen at a distance from the thighs, the elbows from the sides, and the arms from the ground—unless it is crowded, as striking one’s fellow Muslim is unlawful (*ḥarām*). Women keep all limbs close together, even the abdomen close to the thighs, and the forearms laid out on the ground.

The sitting position of men is *iftirāsh*, that is, to sit on the left foot while it is laid out on the ground, while keeping the right foot propped up, its toes directed toward the *qibla*. The women’s sitting position is *tawarruk*, that is, to sit such that the buttocks rest directly on the ground rather than on the foot, keeping the right thigh over the left thigh, with the left foot coming out from under the right leg (*Hadiyya* 69–70; *Durr, Radd* 1:332).

Other general differences in the prayer between men and women include the following: she does not take the hands out of the sleeves with the opening *taḥrīma*; to alert the imām of a missed integral, she taps her hand instead of saying *Subhāna ʿLlāh*; she may not lead men as imām in congregational prayer; it is prohibitively disliked (*makrūh taḥrīman*) for women to pray in their own congregation without men, but if they do, she would stand in the middle of the first row as imām rather than ahead of it; if she joins the men in congregational prayer, she stands behind them; she does not have to attend the Friday prayer or the ʿĪd prayers, but they are valid for her if she does; it is not recommended for her to delay the fajr prayer to when light begins to appear; and she never recites aloud (*Hadiyya* 77; *Radd* 1:339).

236 Such that her fingertips are parallel to the shoulders (*Tanwīr, Durr* 1:324).

237 “Spaced apart” in this context means neither closed together tightly nor outstretched completely. It is also *sunna* for the *taḥrīma* to have the palms face the *qibla* and to keep the head straight rather than bending it down. Also, it is *sunna* for the man to have his thumbs touch the earlobes when raising the hands for the *taḥrīma* (*Hadiyya* 68; *Durr, Radd* 1:319, 324).

238 That is, when standing, immediately after the opening *taḥrīma*, without letting the arms down by one’s sides (*Tanwīr, Durr* 1:327). This is also *sunna* for the standing position in the witr prayer while reciting *qunūt* as well as in the funeral prayer, as opposed to after rising from bowing or between the *takbīrs* of the ʿĪd prayers, wherein one instead lets the arms down by the sides (*Tanwīr* 1:328).

239 That is, immediately after the opening *taḥrīma*, unless the imām of congregational prayer starts reciting Qurʾān (*Durr* 1:328).

240 Thus, the follower in congregation does not do so, as it is prohibited for him to recite Qurʾān. The imām and one praying alone, however, pronounce both the *taʿawwudh* and the *basmala*, as they must recite Qurʾān in the prayer (*Durr, Radd* 1:329).

6. To pronounce the *basmala* before the Fātiḥa, in every *rak'as* [except for the follower];
7. To say *āmīn* after the Fātiḥa, as well as *Rabbanā laka 'l-ḥamd* [(*taḥmīd*) after rising from bowing];
8. [To say the above (*thanā'*, *ta'awwudh*, *basmala*, *āmīn*, and *taḥmīd*)] silently;²⁴¹
9. For the imām, to say the *takbīrs* out loud;²⁴²
10. To say the *takbīrs* of going into bowing and prostration, as well as when rising from prostration;²⁴³
11. To recite the *tasbīḥ* three times [in both bowing and prostration];²⁴⁴
12. To recite the Fātiḥa²⁴⁵ in the last two *rak'as* [of a four-*rak'a* prayer], and in the third *rak'a* of maghrib;
13. To send blessings upon the Prophet ﷺ in the final sitting;
14. To supplicate afterwards, using words that do not resemble normal human speech [so as not to invalidate the prayer; see related note, p. 84];
15. To turn [one's head right and left] when making the closing *salāms*;

241 That is, such that one's voice can be heard by oneself yet not by others (see related note, p. 75).

242 And as appropriate for the congregation, as undue exaggeration is disliked (*Hadiyya* 68; *Radd* 1:319). The same ruling applies to *Sami'a 'Llāhu liman ḥamidah* (*tasmī'*), which is said when rising from bowing, as well as both closing *salāms*. The follower in congregation and the one praying alone pronounce the *takbīrs* silently, meaning that the person alone can hear himself (*Durr* 1:319; *Imdād* 267).

243 Saying *Sami'a 'Llāhu liman ḥamidah* when rising from bowing is also an emphasized *sunna*, specifically for the imām of congregational prayer and the one praying alone, but not the follower in congregational prayer (*Tanwīr*, *Durr* 1:334).

244 In the bowing position, one says *Subḥāna Rabbiya 'l-ʿAzīm* ("Glory be unto my Lord, the Great") three times. In prostration, one says *Subḥāna Rabbiya 'l-ʿAlā* ("Glory be unto my Lord, the Sublime") three times (*Hadiyya* 69–70). To say them less than three times, or to omit them altogether, is worse than mildly disliked, yet not prohibitively disliked (*Radd* 1:320, 332). Also, if the imām in congregational prayer rises from bowing or prostration before the follower has pronounced the three *tasbīḥs*, the follower must follow him without delay. If, however, the imām rises from the first sitting position, or says the closing *salāms*, before the follower has finished the entire *tashahhud*, then the follower finishes the *tashahhud* before following the imām. If the imām says the closing *salāms* after the follower has finished the entire *tashahhud*, then the follower must immediately end the prayer (*Tanwīr*, *Durr* 1:333–4).

245 For these *rak'as*, it is best to recite the Fātiḥa, followed in merit by saying *Subḥāna 'Llāh* three times, followed in merit by keeping silent for an equivalent time (of saying *Subḥāna 'Llāh* three times), yet keeping silent for even a moment is sufficient (*Hadiyya* 70). All of these fulfill the *sunna*—as there is no blame (*isā'a*) for remaining silent (*Badā'i'* 1:296)—yet the Fātiḥa is superior (*Radd* 1:343–4). (However, because reciting the Fātiḥa in these *rak'as* is obligatory in other schools of thought, one should strive not to omit it.) Also, one is not to recite anything after the Fātiḥa in those *rak'as*. If one does, it is deemed mildly disliked (*makrūh tanzīhan*) (*Durr*, *Radd* 1:308).

ASCENT TO FELICITY

16. To intend to greet the congregation, guardian angels, and imām when making the closing *salāms*.

ETIQUETTE (*ADĀB*) OF THE PRAYER

Among them are the following:²⁴⁶

1. For the man, to take his hands out of his [loose, flowing] sleeves when performing the *tahrīma*;
2. To direct one's glance toward the place of prostration when standing, the top of one's feet while bowing, the tip of one's nose while prostrating, the lap while sitting, and each shoulder when making the closing *salāms*;
3. To try one's best to refrain from coughing²⁴⁷ and to keep one's mouth closed when yawning.²⁴⁸

SUPPLICATIONS OF THE PRAYER

The *tashahhud* is to recite the following:

Greetings are for Allāh, as well as prayers and all things pure. Peace be upon you, O Prophet, as well as the mercy of Allāh and His blessings. Peace be upon us, and upon all the righteous servants of Allāh.

I testify that there is no deity except Allāh, and I testify that Muḥammad is His servant and messenger [p. 191].

In the final sitting, one adds:

O Allāh, send mercy upon Muḥammad and upon the family of Muḥammad, just as

²⁴⁶ Their omission does not entail any blame whatsoever; rather, it is more preferable to do them. Etiquette (*adab*) is synonymous with recommended (*mandūb*) (*Durr, Radd* 1:321).

²⁴⁷ So as to make sure one does not invalidate the prayer, since coughing for no reason—if it results in enunciated letters, like “*uh*”—would do so; the same ruling applies to burping (*Imdād* 284; *Majma' al-Anhur* 1:91).

²⁴⁸ Otherwise if uncontrollable, one covers his mouth with his hand or sleeve (*Tamwīr* 1:321–2; *Imdād* 284; *Al-Durr al-Muntaqā* 1:91).

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You sent mercy upon Ibrāhīm and upon the family of Ibrāhīm; and send blessings upon Muḥammad and upon the family of Muḥammad, just as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm, in all of the worlds; indeed, You are Praiseworthy and Majestic [p. 191].

The final supplication is the following, or the like: Our Lord! Grant us much good in this life and much good in the next life, and protect us from the punishment of the Fire [p. 191].

The *qunūt* of the witr prayer is the following:

O Allāh! Verily, we seek Your help and Your guidance. We ask for Your forgiveness and turn to You in repentance. We believe in You and place our trust in You. We praise You with every good praise; we thank You, and we do not reject You. We cast out and abandon anyone who disobeys You. O Allāh, You alone do we worship, and for Your sake alone do we pray and prostrate. To You alone do we earnestly strive and hasten. We hope for Your mercy and fear Your punishment; verily, Your true punishment will be meted out to the disbelievers.

May Allāh send blessings and peace upon our Master Muḥammad, the unlettered Prophet, and upon his family and Companions [p. 192].

The follower [in a congregation of the witr prayer] recites the *qunūt* [as well], just as he does the *tashahhud*, with the imām.

One who is unable to recite this [i.e., the above *qunūt*] may simply say “O Lord!” (*Yā Rabb*) three times, or the like.

The opening supplication (*thanāʾ*) [of any prayer] is the following: Glory be to You, O Allāh, with Your praise. Blessed is Your Name; Exalted is Your honor. There is no deity besides You [p. 190].

THINGS THAT INVALIDATE THE PRAYER (*MUFSIDĀT*)

The following things invalidate the ritual prayer:

1. To utter a word [of human speech, as opposed to words of the prayer], even if out of forgetfulness;²⁴⁹

²⁴⁹ The least amount of speech that invalidates the prayer is two letters, or one letter that

2. Excessive movement;²⁵⁰
3. To eat, even if a little;²⁵¹
4. To drink;
5. To clear one's throat [such that letters are uttered], without an excuse;²⁵²
6. To cry out loud [such that letters are uttered] or to moan, out of pain²⁵³ or due to a calamity, as opposed to remembrance of Paradise or the Fire [which is excused];
7. To say *salām* to someone with the intention of greeting him;
8. To shake someone's hand;
9. To respond to someone's statement by saying *Lā ilāha illa 'Llāh*, or the like;²⁵⁴
10. To turn²⁵⁵ one's torso away from [the direction of]²⁵⁶ the *qibla*;
11. To make supplication (*du'ā'*) using words that resemble our [normal human] speech;²⁵⁷
12. To elongate the letter *hamza* in the *takbīr*;

bears meaning (as opposed to one letter that does not), unless it is uncontrollable, such as when one is overcome by a cough, sneeze, burp, or yawn (*Hadiyya* 81). Yet coughing or the like without an excuse—that results in letters—does invalidate the prayer.

250 Excessive movement is defined as that due to which an onlooker from afar, who did not know from the onset that the person was praying, would be fairly certain that its doer was *not* performing ritual prayer. If the onlooker would be unsure, then the movement is not considered excessive. This criterion is the soundest opinion on the matter (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:438; *Durr, Radd* 1:420).

251 If food is taken from outside the mouth, swallowing any amount breaks the prayer. If there is leftover food in the mouth, then swallowing the amount equivalent to the size of a chickpea breaks the prayer, while less than that is excused (*Marāqī 'l-Falāḥ* 1:439, *Durr* 1:418). This is the same criteria for breaking the fast.

252 If there is an excuse, such as if the phlegm was affecting his recitation, or if he cleared his throat to indicate to another that he was in the prayer, then the prayer is not invalidated (*Marāqī 'l-Falāḥ* 1:440; *Durr, Radd* 1:416; *Kanz, Tabyīn* 1:156).

253 Unless the person is ill and, therefore, cannot control the moaning or noise due to pain (*Ṭaḥṭāwī* 1:440, *Durr* 1:416; *Tabyīn* 1:156).

254 That is, to say anything in response to someone, even if with phrases from the Qur'an or *dhikr* (*Marāqī 'l-Falāḥ* 1:442).

255 That is, by one's own volition without a valid excuse, in which case the prayer immediately breaks. If one is *pushed* such that his torso turns outside the direction of the *qibla*, then he must turn back toward the *qibla* within the time it takes to say *Subḥāna 'Llāh* three times in a measured pace; otherwise, the prayer is invalidated (*Radd* 1:421).

256 That is, more than 45 degrees on either side (*Majma' al-Anhur* 1:83).

257 Namely, a *du'ā'* that is not found in the Qur'an or Sunna, and that is possible to request from a human being. If it is found in the Qur'an or Sunna, or if it is impossible to request from a human being, then the prayer is not invalidated (*Multaqā* 1:118; *Imdād* 335; *Radd* 1:416).

13. For one's nakedness [at least one-fourth of a limb] to be uncovered for the length of time it takes to perform an integral of the prayer;²⁵⁸
14. To carry an unexcused amount of filth [see p. 61];
15. [For the follower] to precede the imām by an integral [or completely miss one] which the imām does not perform afterwards *with* the follower, or which the follower does not repeat [afterwards];²⁵⁹
16. To miss an integral of the prayer and not make it up later before the end of the prayer.

All of the above invalidate the prayer if done before sitting, in the final sitting position, for the length of time it takes one to recite the *tashabbud*.²⁶⁰

THINGS THAT ARE DISLIKED IN THE PRAYER (MAKRŪHĀT)

1. To deliberately omit any mandatory (*wājib*) or *sunna* act;²⁶¹

²⁵⁸ Namely, the time it takes for one to calmly recite three *tasbīhāt* (i.e., *Subhāna 'Llāh* three times). If one-fourth of a limb or more becomes exposed during the prayer for less than this time, it is excused. If less than one-fourth of a limb becomes exposed, for any duration of time, it is excused. If one-fourth or more is exposed at the onset of the prayer, the prayer's commencement—and hence the prayer itself—is deemed invalid. If one exposes his limb during the prayer (as opposed to a limb becoming exposed), the prayer is invalidated, no matter how small the exposure or how short the time period (*Ṭaḥṭāwī* 1:332, 455; *Durr, Radd* 1:273, 420).

The following is a classification of the limbs with regard to the prayer. The knee along with the thigh is deemed one limb, just as is a woman's ankle along with her shin. Her wrist is deemed part of her forearm, and her elbow part of her upper arm. Each ear by itself is deemed a separate limb. Each breast, if hanging low, is a separate limb. If firm and upright, both breasts are deemed part of the chest. The penis by itself is a limb, and the testicles together are a separate limb. The area between the navel and pubic region, horizontally around the entire waist, is deemed one limb. Each buttock is a separate limb, and the anus alone is deemed another limb.

Lastly, if multiple limbs simultaneously become exposed for the aforementioned time of three *tasbīhāt*, then the prayer is invalid *if* the sum total of what is exposed equals one-fourth or more of the *smallest limb exposed*; otherwise, the prayer remains valid (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:332–3).

²⁵⁹ That is, if the follower performs an integral before the imām and then moves on to another position *before* the imām performs that integral (such that there is not even a moment that both are in that position together)—and the follower does not *repeat* that integral for the remainder of the prayer—then his prayer is invalid. If, however, the imām performs it *while* the follower is still in that position—or if the follower *does* repeat it afterwards—then the follower's prayer is valid. If the follower completely misses an integral, he must perform it later, within the prayer, for the prayer to be valid (*Imdād* 344; *Marāqī 'l-Falāḥ* 1:455).

²⁶⁰ This sentence appears earlier in the Arabic published edition as well as in the manuscript, yet is placed here as it applies to all of the above nullifiers of prayer (see *Imdād* 343–4).

²⁶¹ This serves as a general basis of why the remaining things are disliked, as they entail leaving

2. To fiddle around (*‘abath*)²⁶² with one’s garment or body, without excessive movement [as excessive movement also invalidates the prayer];
3. To wipe away pebbles on the ground, except once for prostration;
4. To crack one’s knuckles;²⁶³
5. To place one’s hands on one’s hips;²⁶⁴
6. To turn one’s neck;²⁶⁵
7. To sit with one’s knees up;²⁶⁶
8. To lay one’s forearms on the ground during prostration;²⁶⁷
9. To roll up one’s sleeves;²⁶⁸
10. [For men] to pray in only a lower garment [that covers his nakedness], while having the ability to cover the whole body;²⁶⁹

either a mandatory requisite (*wājib*) or *sunna* of the prayer (*Marāqī ‘l-Falāḥ* 1:466). Leaving out a mandatory requisite is prohibitively disliked (*makrūh taḥrīman*). Leaving out a *sunna* once is mildly disliked (*makrūh tanzīhan*) and entails doing wrong (*isā’a*), and could be sinful if habitual. If there exists a specific prohibition, its omission is prohibitively disliked (*makrūh taḥrīman*) (*Ṭaḥṭāwī* 1:464–5; *Radd* 1:70–1). Finally, it is mandatory (*wājib*) to repeat a prayer in which one intentionally did an act that is prohibitively disliked (*makrūh taḥrīman*) (*Durr, Radd* 1:307).

²⁶² *‘Abath* is defined as any movement that is of no benefit or purpose, and that is not of the actions of the prayer (*Marāqī ‘l-Falāḥ* 1:466). To do so is deemed prohibitively disliked (*makrūh taḥrīman*). If, however, there is a reason or need, such as to wipe sweat or dirt off one’s face if it distracts him, then it is not disliked provided the movement is not excessive, which would invalidate the prayer (*Ṭaḥṭāwī* 1:466; *Radd* 1:430).

²⁶³ This is deemed prohibitively disliked (*makrūh taḥrīman*) in the prayer. To do so outside the prayer, without any need, is deemed mildly disliked (*makrūh tanzīhan*) (*Ṭaḥṭāwī* 1:468; *Durr, Radd* 1:431–2; *Imdād* 352).

²⁶⁴ This is deemed prohibitively disliked (*makrūh taḥrīman*) (*Radd* 1:432; *Imdād* 353).

²⁶⁵ That is, while the torso remains facing the direction of the *qibla*; otherwise, the prayer would be rendered invalid. Turning one’s neck alone is deemed prohibitively disliked (*makrūh taḥrīman*). Moving the eyes around while keeping the head straight is not disliked, but is better to avoid (*khilāf al-awlā*) (*Ṭaḥṭāwī* 1:469; *Durr, Radd* 1:432; *Imdād* 354).

²⁶⁶ That is, to place the buttocks on the ground and to elevate the knees, keeping them close to the chest, with one’s hands on the ground in front of him, the way a dog sits. This is deemed prohibitively disliked (*makrūh taḥrīman*) (*Marāqī ‘l-Falāḥ, Ṭaḥṭāwī* 1:471; *Radd* 1:432), whether sitting for *tashahhud* or between the two prostrations (*Ḥadiyya* 90).

²⁶⁷ This is deemed prohibitively disliked (*makrūh taḥrīman*) for men, yet *sunna* for women. However, it is not disliked for men if there is a valid excuse (*Radd* 1:432–3; *Majma‘ al-Anhur* 1:123).

²⁶⁸ The author himself stipulates the rolling of the sleeves *to the elbows*, suggesting that to do so slightly without exposing the forearms is not disliked (*Nūr al-Īdāḥ* 1:471, *Shurunbulāliyya* 1:106). Ibn ‘Ābidīn, however, considers rolling the sleeves to any extent disliked. He also maintains that the person in the prayer should roll them back down with slight movements (as excessive movements nullify the prayer) (*Radd* 1:430). This discussion, of course, pertains to men alone, since for a woman rolling the sleeves would entail exposing her nakedness (*‘awra*), which would invalidate the prayer and be sinful.

²⁶⁹ This entails lack of consideration and respect for the prayer, as well as laziness, and is

RITUAL PRAYER

11. To gather one's garment close to the body before going into prostration;²⁷⁰
12. To place a shawl on one's head or shoulders, letting its ends hang down below;²⁷¹
13. To close one's eyes;²⁷²
14. To yawn;²⁷³
15. To stretch [one's arms, exposing the chest];²⁷⁴
16. To cover one's nose and mouth²⁷⁵ [except when yawning];
17. To prostrate with the forehead covered;²⁷⁶
18. To prostrate on a picture [of an animate creature];²⁷⁷
19. To pray in a road, lavatory, or graveyard;²⁷⁸
20. To pray near filth;
21. To pray on stolen property, in a stolen garment, or after having made *wuḍū'* from stolen water;

therefore deemed prohibitively disliked (*makrūh taḥrīman*) (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:472).

270 This is deemed prohibitively disliked (*makrūh taḥrīman*) (*Radd* 1:430), as it is a sign of arrogance (*Tabayīn* 1:164).

271 This includes wearing any garment in a manner not customarily worn, such as a coat or jacket on one's shoulders alone, without placing one's arms in the sleeves. It is deemed prohibitively disliked (*makrūh taḥrīman*). There is no difference between the garment being secure from falling down or not (*Ṭaḥṭāwī* 1:474; *Majma' al-Anḥur* 1:124; *Tabayīn* 1:164; *Durr, Radd* 1:429–30). This ruling would include a scarf around one's neck with its ends hanging below; hence, once should take it off before the prayer (*Imdād* 357).

272 This is deemed mildly disliked (*makrūh tanzīhan*), unless done for a legitimate reason, such as if it helps one to concentrate, in which case it is actually superior (*Marāqī 'l-Falāḥ* 1:479; *Hadiyya* 93; *Durr, Radd* 1:434).

273 If the yawn is natural and not deliberate, then there is no harm in it, yet one should still try to prevent it with his lips or, if necessary, his hand. If it is deliberate, it is deemed prohibitively disliked (*makrūh taḥrīman*), as it is a type of *'abath* (see p. 86) (*Radd* 1:433).

274 As long as there is no excessive movement, stretching is deemed mildly disliked (*makrūh tanzīhan*), as it is done out of laziness (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:480).

275 This is deemed prohibitively disliked (*makrūh taḥrīman*), as it bears resemblance to Magians during their worship of burning coal (*Radd* 1:439).

276 This is deemed mildly disliked (*makrūh tanzīhan*), unless one has an excuse, such as if the ground is very hot, cold, or coarse (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:481).

277 That is, at the place of prostration, where the face touches the ground, as that entails veneration for the picture and resembles worshipping it. This results in the most severe level of reprehensibility (*karāḥa*). It is not disliked, however, to pray with it underneath one's feet or where one sits, due to the implicit disdain therein (*Durr, Radd* 1:435–6; *Ḥalabī Kabīr* 359).

278 Praying on a road disturbs traffic; the lavatory is a place of filth and devils; and praying in a graveyard resembles the worship of Jews and Christians (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:482).

22. To pray while having the urge to urinate or defecate, or while needing to relieve oneself from gas;²⁷⁹
23. To pray in work clothes;²⁸⁰
24. To pray in a garment on which there is a picture [of an animate creature];²⁸¹
25. To pray with one's head uncovered, unless done out of humility;²⁸²
26. To pray when food has been served;²⁸³
27. To pray in the presence of a picture [of an animate creature];²⁸⁴
28. To pray around that which would distract the person;
29. To pray in a congregation while standing alone in a row;²⁸⁵
30. To pray in front of a furnace or ember;
31. To pray in front of people sleeping;²⁸⁷
32. To wipe dirt [or sweat] off of one's face that does not distract him, during the prayer.²⁸⁸

279 This is deemed prohibitively disliked (*makrūh taḥrīman*), regardless of whether one is in such a state before commencing the prayer or during it. Therefore if it distracts him, he must break the prayer and relieve himself, unless he fears the prayer time will expire (*Radd* 1:431).

280 Namely, clothes that are usually dirty and worn out, or clothes that one normally wears in the house and are not suitable attire when meeting distinguished personalities. Praying in such clothes is deemed mildly disliked (*makrūh tanzīhan*) (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:485–6; *Radd* 1:430).

281 As this resembles carrying an idol (*Ṭabyīn* 1:166), and as such is deemed prohibitively disliked (*makrūh taḥrīman*) (*Radd* 1:435).

282 This, of course, pertains to men alone, since for a woman it would entail exposing her nakedness (*'awra*), which would invalidate the prayer and be sinful.

283 That is, while one is hungry, such that it would distract him from the prayer. This is even considered an excuse for missing the congregation if one's desire is intense (*Marāqī 'l-Falāḥ* 1:404, *Durr* 1:374).

284 This is most severely disliked if the picture is in front of him (between him and the *qibla*), followed by above his head, followed by on his right or left—in all cases being prohibitively disliked (*makrūh taḥrīman*)—and lastly behind him, in which case it is mildly disliked (*makrūh tanzīhan*). It is not disliked in any case, however, if the picture is small to the extent that if on the ground, the details of its limbs would not be plainly visible to a standing person; nor if it is covered; if its head or face is severed; if it is missing a limb without which it could not live; or if the picture is of an inanimate object, such as a tree (*Durr*, *Radd* 1:435–6).

285 Rather, if there is a gap in the row in front of him, he should fill it in. Otherwise if there is no gap, then early jurists maintained that he should gently pull someone from that row. However, due to the widespread ignorance among people regarding the rules of the prayer, the later verdict (*fatwā*) is that one should not pull anyone but rather stand alone in his row (*Durr*, *Radd* 1:435).

286 As it resembles the worship of Magians, as opposed to praying in front of a candle or lamp, which is not disliked as it does not resemble their worship (*Marāqī 'l-Falāḥ* 1:491; *Majma' al-Anḥur* 1:127).

287 This is not disliked unless the one praying fears that they may cause him to laugh or feel embarrassed, or that he may pray toward one's face (*Marāqī 'l-Falāḥ* 1:491).

288 This is considered a type of *'abath*. If it distracts him during the prayer, or if he does so after

THINGS THAT ARE PERMISSIBLE IN THE PRAYER

It is recommended for one to place a barrier in front of him when praying.²⁸⁹ If someone passes in front of him, he may take the dispensation of saying *Subhāna 'Llāh* or gesturing [in order to ward off the passerby].²⁹⁰ If someone passes in front of a woman praying, she may ward him off, yet without raising her voice.²⁹¹

The following things in the ritual prayer are not disliked:

1. To fasten one's belt around the waist;
2. To strap a sword or the like on the belt, as long as its movement is not distracting;
3. To pray facing a copy of the Qur'an; a sword; the back²⁹² of someone sitting,²⁹³ even if speaking [quietly]; a candle; or a lamp;²⁹⁴
4. To kill a snake or scorpion, if one fears their harm, with no more than two strikes, even with turning away from the *qibla*.²⁹⁵

It is acceptable for one to pray on carpets or rugs.²⁹⁶

the prayer, it is not disliked (*Marāqī 'l-Falāh* 1:491).

289 That is, the imām or the one praying alone (*munfarid*). As for followers in a congregation, the barrier in front of the imām suffices them. The minimum size of a sufficient barrier is an object of a forearm's length and a finger's width. It is placed upright in front of the one praying, ideally 1.5 m ahead of him and aligned with one of his eyebrows, preferably the right. If not possible, one may lay it down instead, or spread a garment, or even draw a line in the ground lengthwise toward the *qibla*. It is mildly disliked (*makrūh tanzihan*) to not use a barrier if one is praying in a place where he suspects people might pass in front of him (*Hadiyya* 96; *Marāqī 'l-Falāh* 1:496–8).

290 It is recommended to avoid warding off the passerby, and instead allow him to pass (*Marāqī 'l-Falāh* 1:498; *Durr* 1:428).

291 That is, such that it can be heard. Rather, she may clap her hands, tapping the back of the left hand with the inner side of the right hand (*Radd* 1:429).

292 To pray toward someone's face, however, would be prohibitively disliked (*makrūh taḥriman*), as it resembles praying toward a picture. The one who transgressed would incur the sin (*Ṭaḥṭāwī* 1:501; *Durr, Radd* 1:433).

293 Or standing, as long as facing his back (see previous note) (*Durr, Radd* 1:438).

294 This is not disliked as it does not entail imitation of the Magians, who would worship burning coal rather than actual fire (*Ṭaḥṭāwī* 1:501).

295 If one does not fear their harm, it is disliked if with much movement. If one fears their harm, then it is not disliked even if it entails breaking the prayer, such as by excessive movement or turning the torso outside the direction of the *qibla* (*Imdād* 379; *Ṭaḥṭāwī* 1:502–3; *Radd* 1:438).

296 Although it is more preferable to pray directly onto earth or onto that which grows out of earth (*Imdād* 381).

ASCENT TO FELICITY

BREAKING THE PRAYER

It is permissible to break the ritual prayer [even an obligatory prayer] if one is being robbed of something worth one *dirham* or more, even if it belongs to someone else. A shepherd may also break the prayer out of fear of a wolf for his sheep.

It is mandatory (*wājib*) to break the ritual prayer if one hears a call for help from someone in an emergency, or if one fears [with reasonable likelihood] that a blind person will fall into a well or the like.²⁹⁷

A midwife may delay her ritual prayer, even until after the time expires, out of fear for the baby or the mother in delivery.²⁹⁸ The same ruling applies to a traveller who fears highway robbers.

ABANDONING THE PRAYER

One who abandons the ritual prayer altogether on purpose, out of laziness, is to be beaten²⁹⁹ until he bleeds, and then imprisoned until he resumes praying. The same ruling applies to one who does not fast in Ramaḍān. He is not killed, however, unless he denies the obligation of something obligatory, or belittles it.

PRAYING ON A RIDING ANIMAL

Obligatory (*fard*) and mandatory (*wājib*) prayers³⁰⁰ are invalid if performed on a riding animal [or in a vehicle], as is a prostration of recital if the verse was

²⁹⁷ It is not permissible to break the ritual prayer if one's parent is calling him for other than an emergency. An exception is for voluntary prayers: if the parent does not know that he is praying, he should break the prayer and respond; if the parent knows he is praying, then there is no harm in not responding and finishing the prayer first (*Hadiyya* 98).

²⁹⁸ That is, if the midwife fears that by her absence the baby might perish or lose a limb, then it is mandatory (*wājib*) for her to delay the prayer and remain to perform the delivery (*Hadiyya* 98; *Imdād* 383). Of course, she should take reasonable means beforehand to both perform the prayer on time and diligently fulfill her duty.

²⁹⁹ This section pertains to the duty of the government in dealing with religious negligence or apostasy; a Muslim citizen may not carry out such punishments on his own accord.

³⁰⁰ Like the witr prayer. This ruling also applies to the funeral prayer and the two-*rak'a sunna* of fajr (*Hadiyya* 104; *Marāqī 'l-Falāḥ* 1:555; *Durr, Radd* 1:469).

recited [or heard] before mounting the animal,³⁰¹ except in cases of necessity,³⁰² such as muddy terrain,³⁰³ fear of a robber [if one were to descend or stop], or inability to remount after descent.³⁰⁴

If a carriage on a camel is made stationary and connected to the ground by means of a wooden stick or the like, one may pray in it standing [as it takes the legal ruling of the ground].

If one is on an animal [or in a vehicle] and outside city limits, he may pray voluntary prayers, even emphasized *sunnas*, by head movements.³⁰⁵ In such a case, any filth on the saddle or stirrups is excused.³⁰⁶

According to our school of thought, it is not valid to perform a ritual prayer while walking.

In general for voluntary prayers, even if able to stand, one may pray sitting yet while facing the *qibla*, both at the onset as well as in the middle of the prayer.³⁰⁷

301 If, however, the verse is recited or heard while on the animal (or vehicle)—and while outside of city limits—then its prostration may also be performed on it, that is, by head movements. Yet if the obligation occurs on the ground—or while inside city limits—then it cannot be performed by head movements on an animal (or vehicle) (*Ṭaḥṭāwī* 1:555; *Radd* 1:515).

302 In cases of necessity, the obligatory (*fard*) or mandatory (*wājib*) prayer may be performed by head movements while mounted. If possible, one must stop the animal and direct it toward the *qibla*. Otherwise if one cannot stop it, such as due to fear of an enemy, one may pray toward whichever direction the animal is facing, even if opposite the *qibla*, and even if while moving (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:555; *Hadiyya* 105).

303 That is, such that one's face would become soiled from sinking into the mud, or one's prayer mat would become ruined in it. In fact, even if one did not have an animal to pray on, one would then stand in the mud and pray with head movements. However, dampness alone is not considered a necessity that would permit one to pray on an animal or with head movements while standing (*Marāqī 'l-Falāḥ* 1:555, *Hadiyya* 105).

304 With no one present that could help the rider remount (*Marāqī 'l-Falāḥ* 1:555, *Hadiyya* 105). Other examples of necessity include a woman's fear of a corrupt person (*fāsiq*); a sick person's fear of the illness worsening or the healing being delayed if he were to dismount and remount; or the flight of one's caravan or travel partners, such that if he were to stop to pray, he would be left alone, unable to catch up with them (*Marāqī 'l-Falāḥ* 1:555, *Hadiyya* 105).

305 To pray voluntary prayers on an animal (or in a vehicle), one must be outside city limits for the prayers to be valid. This applies to a traveller as well as a resident outside of his city. Moreover, one simply faces whichever direction the animal (or vehicle) is facing. This is valid for voluntary prayers, which includes emphasized *sunnas*, even without an excuse. An exception, however, is the two-*rak'as* before *fajr*, which like obligatory and mandatory prayers must be performed on the ground (*Hadiyya* 104; *Marāqī 'l-Falāḥ* 1:551; *Durr*, *Radd* 1:469). Finally, the prayer is not invalidated by slight movements for steering the animal (or vehicle), which are permissible and not disliked. Excessive movements, however, would invalidate the prayer (*Durr*, *Radd* 1:470).

306 As well as on the animal itself, but not the person's own body or clothes (*Durr*, *Radd* 1:469–70).

307 That is, this ruling holds both for starting the prayer sitting, as well as for sitting in the middle of a prayer that one started off standing. In either case, doing so without any excuse is

If one prays [obligatory or mandatory prayers] in a ship while sitting,³⁰⁸ even without an excuse, it is valid, yet he must turn toward the *qibla* every time it changes directions.

PRAYER OF THE TRAVELLER

The minimum period of travel whereby certain legal rulings take effect is three days [on camel].³⁰⁹ Thus when a person has left his place of residence,³¹⁰ intending to travel at a medium pace to a place that he will reach in at least three days, then he does not fast [in Ramaḍān],³¹¹ and he shortens the four-*rakʿa* obligatory prayers; he is not allowed to pray them as four *rakʿas*.³¹² If he [does pray the full four *rakʿas* and] sits the first sitting [between the second and third *rakʿas*], then the prayer is valid, although he has committed a serious error;³¹³ otherwise, it is invalid.³¹⁴ He may not shorten any prayer aside from the four-*rakʿa* obligatory prayers.

permissible yet entails half the reward. This ruling pertains to performing voluntary prayers on the ground (*Marāqī 'l-Falāḥ* 1:548, 550).

308 However, he must perform bowing (*rukūʿ*) by bending his back and prostration (*sujūd*) on the ground. He may not simply pray with head movements without an excuse (*Hadiyya* 105; *Marāqī 'l-Falāḥ* 1:557).

309 That is, the least distance of travel for certain rulings to take effect is a camel journey of three days, which is roughly 48 mi (77 km). Reasonable estimation of this distance is sufficient; one does not have to be certain, as it is an approximation (*Ṭaḥṭāwī* 2:8; *Ṭabyīn* 1:209). Those rulings include the following: it becomes mandatory (*wājib*) to shorten the prayer; one has the option of not fasting in Ramaḍān (if outside city limits before fajr); the time period for wiping *khuff*s extends from one day to three days (see related section, p. 53); it is no longer mandatory to attend the Friday prayer or ʿĪd prayer, nor to perform the ritual sacrifice of ʿĪd al-Aḍḥā (*uḍḥīya*); it is forbidden for a woman to travel alone past this distance, as she must be accompanied by either her husband or a man of unmarriageable kin (*maḥram*) (see related note, p. 148); etc. (*Hadiyya* 108).

310 That is, having passed city limits (*Tanwīr* 1:525; *Kanz* 1:209).

311 That is, he has the option of not fasting, yet with the condition that he was outside city limits before the entrance of fajr. Otherwise, he must fast that day despite his journey (*Marāqī 'l-Falāḥ* 2:355; *Hadiyya* 175).

312 As it is mandatory (*wājib*) to shorten the obligatory prayers of zuhr, ʿaṣr, and ʿishāʾ to two *rakʿas*. The obligatory prayers of fajr and maghrib, as well as witr and emphasized *sunna* prayers, do not change (*Durr, Radd* 1:527).

313 That is, it is prohibitively disliked (*makrūh taḥrīmān*) if done purposefully, or necessitates the prostration of forgetfulness (*sujūd al-sahw*) if done out of forgetfulness. This is because shortening the prayer to two *rakʿas* is mandatory, as is saying the closing *salāms* immediately after the final sitting, namely, the sitting after the second *rakʿa* (*Marāqī 'l-Falāḥ* 2:13; *Durr, Radd* 1:530).

314 That is, if he misses the first sitting altogether, the obligatory prayer is rendered invalid

If he is at a halt on the journey, while in a state of rest, he should pray the [emphasized] *sunna* prayers [along with the obligatory and mandatory prayers]. Otherwise, he may leave them³¹⁵ [and instead pray only the obligatory and mandatory prayers].

Once he reaches a city or village and intends on staying there for [at least] fifteen [full] days, he must complete [the four-*rak'as* obligatory prayers, rather than shortening them] and must fast [if in Ramaḍān]. Otherwise [if he is still on the journey; or is residing somewhere—other than his normal place of residence—for less than fifteen days], then he does not [complete the four *rak'as* nor fast. Rather, he must still shorten those prayers and may still choose to not fast in Ramaḍān].

The journey [of a traveller] ends upon entering [city limits of] his **normal place of residence** (*waṭan aṣṭī*).

If he [the traveller] prays behind a resident [imām] within the prayer time, his prayer is valid, and he must pray the full four *rak'as*; afterwards, it is not.³¹⁶

In the opposite scenario, the prayer [of the resident follower] would be valid³¹⁷ in both cases—with the condition, however, that the resident does not complete the four *rak'as* with his imām, the traveller [if the imām incorrectly performs four *rak'as* instead of two], for if he completes it with him, his [the resident follower's] obligatory prayer is rendered invalid [and counts as a voluntary prayer instead].

A missed [four-*rak'a*] prayer on a journey is made up as two *rak'as* [even if one is no longer a traveller when making it up]. Likewise, a missed [four-*rak'a*]

since he omitted an obligatory (*fard*) integral, namely, the final sitting of the two *rak'as*. The four *rak'as* are deemed a voluntary prayer, and he must re-pray his obligatory prayer (*Durr, Radd* 1:530).

315 Although some maintained that the two *rak'as* of *sunna* before fajr are an exception to this general dispensation, meaning that it is still emphasized to pray them despite one's state of movement and being in a rush (*Durr* 1:532).

316 That is, after the time has expired, the traveller may not pray a four-*rak'a* obligatory prayer in congregation behind a resident imām. If he does, his prayer (the traveller's) will not be valid (*Imdād* 445).

317 That is, in the opposite scenario—that of a resident praying as a follower behind a traveller imām—the resident's prayer is valid in both cases, i.e., both in the prayer time and after its expiration. In either case, because the traveller imām prays only two *rak'as*, the resident follower does not say *salāms* with him, but rather rises to complete the remaining two *rak'as*, as they are both obligatory for him. He does so without any recitation, and without performing a forgetfulness prostration (*sujūd al-sahu*) if any mandatory requisite (*wājib*) is omitted therein. Finally, it is recommended for the imām to say, immediately after the second closing *salām*, "Complete your prayer, for I am a traveller," although he should inform the congregation beforehand as well (*Marāqī 'l-Falāḥ* 2:16–7; *Imdād* 445–6; *Tanwīr, Durr* 1:530–1).

prayer while residing is made up as four *rak'as* [even if one is on a journey when making it up]. The end of the prayer time is what is considered [for this and other legal rulings].³¹⁸

A traveller in a permissible journey and one in a journey of disobedience are equivalent with regard to [legal rulings of the journey itself, such as] shortening [the prayer] and [the option of] not fasting.

PRAYER OF THE SICK PERSON

If it is difficult or impossible³¹⁹ for a sick person to stand in the prayer, he may pray the obligatory (*fard*) prayers sitting,³²⁰ yet still bowing (*rukū'*) [by bending his head and back] and prostrating (*sujūd*) [normally on the ground]. If [normal prostration is also] impossible [or very difficult] then he prays by head movements [by bending his neck for each], making his head motion for prostration (*sujūd*) lower than that for bowing (*rukū'*).³²¹

If sitting is impossible [or very difficult],³²² he may pray with head movements while lying down, either on his back or on his side [with his face directed

³¹⁸ That is, if one is a traveller right before a prayer time expires, then he makes it up as two *rak'as*; if a resident, then four *rak'as* (*Marāqī 'l-Falāḥ* 2:17; *Imdād* 446; *Tanwīr* 1:532).

³¹⁹ Because of, for example, intense pain associated with standing, or fear of worsening of one's illness or delay of its healing due to standing. As with all legal dispensations related to fear, the fear must have a reasonable basis, as opposed to being mere delusion. A reasonable basis may be (1) past experience, (2) a clear and obvious case, or (3) the medical opinion of a skilled, Muslim physician that is not an open sinner (*fāsiq*) (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 2:20; *Imdād* 448; *Durr, Radd* 1:508).

³²⁰ He may sit in whichever position is easiest, even cross-legged for example. If, however, he is able to stand, even while reclining on a wall or support, then he *must* do so. This obligation to stand would apply if he is able to for at least some time without undue hardship, even if only for the time to recite the opening *tahrima* and one verse of the Qur'ān, after which he may sit for the rest of the prayer, as mentioned above. In either case, whether he can stand or not, both bowing (*rukū'*) and prostration (*sujūd*) *must* be performed; bowing by bending the back, and prostration by placing the forehead and hard part of the nose on the ground. If he is able to perform actual prostration as described, yet nevertheless prays with head movements, the prayer is invalid (*Marāqī 'l-Falāḥ* 2:21, *Hadiyya* 114; *Durr, Radd* 1:509).

³²¹ He must bend his neck for both bowing and prostration, yet he does not have to exaggerate and bend the neck as far as possible. Rather, it is sufficient to slightly bend the neck for each, *as long as* the prostration is lower than the bowing. If it is not, the prayer is not valid. Also, he does not raise anything up to his face upon which to prostrate, as doing so is deemed prohibitively disliked (*makrūh taḥrīman*). He may pray with head movements while sitting or while standing, sitting being more preferable (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 2:21–22; *Imdād* 449–50; *Durr, Radd* 1:509–10).

³²² Whereby he cannot sit, even while leaning or reclining on a support, without undue hardship. If he can sit thereby yet does not, the prayer is invalid (*Marāqī 'l-Falāḥ* 2:23; *Imdād* 450; *Radd* 1:510).

toward the *qibla*].³²³ If he is unable to perform head movements [then he does not pray], and if this state lasts for over a [full] day and night, then according to most scholars he becomes absolved of those obligatory prayers [meaning he does not have to make them up later]. Other scholars, however, maintained that he must make them up upon recovery.³²⁴

If one loses consciousness or sanity for a duration of five [obligatory (*farḍ*)] prayers [or less], he must make them up upon recovery; if longer,³²⁵ he does not.

BEING ABSOLVED OF THE OBLIGATION OF PRAYING OR FASTING

If a sick person who was unable to perform obligatory fasts and obligatory prayers by head movements dies; or if a traveller dies on his journey [in which he missed fasts]; in either case having died before attaining unto alternative days,³²⁶ then it is not necessary for either one of them to have left a bequest in his will for expiatory payment (*fidya*) [on behalf of those missed prayers or fasts].

If the two [i.e., the sick person recovering or the traveller residing for at least fifteen days] were able to pray or fast, yet did not perform those makeups [before death], then the two must leave a bequest in the will for the expiatory payment of a half *ṣāʿ* [2.2 kg]³²⁷ of wheat or a full *ṣāʿ* [4.4 kg] of barley, or its

323 To do so while lying on one's back is better than on one's side, although both are valid. If one lies on his back, he must place a pillow or the like under his head to direct his face toward the *qibla* rather than the sky, so as to enable himself to bend his neck for the actual head movements. In addition, he should ideally bend his knees—if he can without undue hardship—so that his feet are not extended toward the *qibla*, as that position is mildly disliked (*makrūh tanzīhan*) in general for someone able to refrain from doing so (*Marāqī 'l-Falāḥ* 2:23–4; *Imdād* 450–1; *Durr, Radd* 1:510).

324 The first position, which states that he becomes absolved of making up those prayers, is stronger and is the position of legal verdict (*fatwā*). If, however, that state lasted for five prayer times or less, those prayers would have to be made up upon recovery. In either case, one does not pray by eye or eyebrow movements, nor in one's heart (or mind) alone. If one does so, it is not valid as a ritual prayer (*Marāqī 'l-Falāḥ* 2:24–5; *Imdād* 452–3; *Tanwīr, Durr, Radd* 1:510–11).

325 That is, for the issue of someone unable to perform head movements, as well as this issue of losing consciousness, the point at which one becomes absolved of having to make up any missed prayers is by the expiration of the sixth missed prayer (*Marāqī 'l-Falāḥ* 2:26; *Imdād* 454).

326 That is, this ruling is on the condition that neither attained unto alternative days, meaning the sick person did not recover before death, or the traveller did not become a resident before death, for enough days to perform what was missed. A traveller becomes a resident either by entering city limits of his normal place of residence, or by residing elsewhere for at least fifteen days (*Imdād* 455).

327 There is some discrepancy in modern books as to how much weight a half *ṣāʿ* is equivalent to, ranging from 1.7 kg to 2.5 kg. Many contemporary scholars maintain that it is at least 2 kg, and this translation will use 2.2 kg as taught by our teacher, Shaykh Aḥmād al-Jammāl.

equivalent in cash, for each missed obligatory (*farḍ*) prayer, even witr,³²⁸ and for each missed day of fasting.³²⁹ This money is to be taken out from a third of his estate [before division of inheritance].³³⁰

If an heir of his, or another [third party], voluntarily pays on his behalf, then it is valid for the amount incumbent upon him. If the portion [i.e., a third of the deceased's estate] is not sufficient for that, then he [the executor of the will] may pay an indigent person (*faqīr*) with the intention of expiation and its payment, and then take back what he paid; as a result, the deceased will become absolved of that equivalent amount of prayers or fasts.³³¹

It is valid to pay the expiatory payment (*fiḍya*) for multiple prayers [or fasts], all to one indigent person (*faqīr*), as opposed to the expiation for breaking an oath (*kaffārat al-yamīn*) or the like.³³²

One may not perform ritual prayer (*ṣalāt*) on behalf of another [as it will not count for him], and it will not reduce the amount of expiatory payment for his missed prayers.³³³

The expiatory payment is to be paid only to the indigent (*fuqarāʾ*), while [it is hoped that] Allāh will overlook the sins of His dead servant, by His limitless grace.

THE WITR PRAYER

The witr prayer³³⁴ is mandatory (*wājib*). It consists of three *rakʿas*, prayed together with one set of *salāms*. In the third *rakʿa* before bowing, one recites

³²⁸ Since according to Abū Ḥanīfa, witr is in effect an obligation (*farḍ ʿamalī*) (*Marāqī ʿl-Falāḥ* 2:30; *Imdād* 456).

³²⁹ Also including both obligatory (*farḍ*) and mandatory (*wājib*) fasts (*Imdād* 455).

³³⁰ It may be taken out by the executor of the will or by an heir, but not by any other third party (*Hadiyya* 117).

³³¹ This is then repeated until the entire amount due—overall from each installment—has been transferred to the recipient, such that the deceased becomes absolved of everything incumbent upon him (*Marāqī ʿl-Falāḥ* 2:32; *Imdād* 457; *Hadiyya* 118).

³³² For which one may not give more than one expiatory payment per day to one recipient (*Imdād* 457).

³³³ This applies to both praying and fasting. For *ḥajj*, however, the heir of a deceased person may perform it on his behalf, even if without any bequest, in order to fulfill the deceased's obligatory (*farḍ*) requirement (*Hadiyya* 120).

³³⁴ The witr prayer is just like maghrib, except that it is mandatory (*wājib*) to recite the Fātiḥa and an additional *sūra* in the third *rakʿa* as well. After that, one says *Allāhu akbar* while raising the hands in the same manner as the opening *tahrima*; raising the hands for this *takbir* is *sunna*.

RITUAL PRAYER

the *qunūt*;³³⁵ this is performed throughout the year. The description of the *qunūt* was already mentioned [see p. 83].

A group can pray the witr in congregation only in Ramaḍān,³³⁶ wherein there is more reward for one to pray it in congregation than to do so alone, [even if] at the end of the night. If one joins the [congregation of the] imām in the third *rakʿa* [even if in the bowing position after the *qunūt* was performed], he does not recite the *qunūt* in that which he makes up [of missed *rakʿas*, since by catching the third *rakʿa* it is as if he recited it].

THE EMPHASIZED *SUNNA* PRAYERS

Those³³⁷ consisting of two *rakʿas*:

- Before fajr,³³⁸
- After zuhr,

One then remains standing and recites the *qunūt*, which is mandatory (*wājib*), before bowing and finishing the prayer as normal. Both the *takbīr* and the *qunūt* are to be recited silently while standing, by the one praying alone and by both the imām and the follower if prayed in congregation. If the imām goes into the bowing position before the follower finishes (or starts) reciting the *qunūt*, then he should follow the imām if he fears missing the bowing position. Otherwise, he quickly makes any supplication to fulfill the requisite (see next note) and then joins the imām in bowing.

If one praying witr alone forgets the *qunūt* and then remembers it while bowing, or after having risen up from it, then he neither recites it in the bowing position nor returns to the original standing position in order to do so. Rather, he completes the prayer and performs the forgetfulness prostration (for having missed a mandatory requisite of the prayer) (*Hadiyya* 99–100; *Durr, Radd* 1:447–450).

³³⁵ Linguistically, *qunūt* means supplication (*duʿāʾ*). Hence, while the *sunna* is to recite the aforementioned supplication (see p. 83; for Arabic, p. 192), the mandatory (*wājib*) requisite can be fulfilled by any supplication. Examples are *Allāhumma ʿghfir li* (three times), or *Rabbanā ātinā fi ʿl-dunyā ḥasanataw wa fi ʿl-ākhirati ḥasanataw wa qinā ʿadhāba ʿn-nār*, or even *Yā Rabb* (three times) (*Marāqī ʿl-Falāḥ, Taḥṭāwī* 1:521; *Hadiyya* 99).

³³⁶ It is disliked (*makrūb*) to pray witr in congregation outside of Ramaḍān, unless there are only one or two followers in a congregation, whereby it is not disliked (*Hadiyya* 100, *Radd* 1:476).

³³⁷ “Emphasized” meaning that these prayers are close to the ruling of “mandatory” (*wājib*) with regard to sin, since omitting an emphasized *sunna*—persistently without any excuse—entails serious blame and misguidance (see related note, p. 42) (*Radd* 1:452).

³³⁸ This prayer is the most emphasized of all *sunna* prayers, according to the sound position. Yet some even deemed it mandatory (*wājib*), due to which, as opposed to the other *sunna* prayers and general voluntary prayers, one could not perform it while sitting or while in a vehicle outside city limits without a valid excuse. Also, it is the only *sunna* prayer that, if missed, can be made up after the time expires (*Durr, Radd* 1:453–4), yet only if the obligatory fajr prayer is also missed. In that case, the *sunna* prayer can only be made up after sunrise (and its accompanying time of about 15–20 minutes in which prayers are disliked) yet before midday (*zawāl*).