



PRAYER AND FASTING
ACCORDING TO
THE SCHOOL OF MEDINA

RIHLA 2015

deen FOUNDATION INTENSIVE

Maliki Fiqh

Course Objectives

- 1 To introduce students to the categories of legal rulings, highlighting any school specific distinctions.
- 2 To give students an understanding of the process of purification as it relates to ritual worship.
- 3 To understand the various types of water and its role in the two branches of purification (removal of impure substances and the rectification of an impure state).
- 4 To master the components of ablution and the ritual bath, including knowing what necessitates them both.
- 5 To provide students with an understanding of the legal rulings surrounding menstrual and post-partum bleeding.
- 6 To know how to perform the prayer including what necessitates rectification through an extra prostration, what invalidates the prayer, and what is necessary for its validity.
- 7 To know the rulings related to the various types of prayer: congregational, Friday (including rulings of the sermon), Eid, and the rules of praying while travelling.
- 8 To master the legal rulings surround fasting, including what nullifies it, its preconditions, and Sunnahs.
- 9 To provide students with knowledge of the exemptions from fasting, as well as expiations for missed fasts.

SYLLABUS

1: Session I

What is Fiqh? A Review of the Hadith of Jibril; The Development of Schools (*Madhhabs*);

Taklif

Types of Divine Address

The Five Legal Rulings

2: Purification

Types of Purification; Types of Water; Ablution (*Wuḍū'*)

I – Integrals, Sunnahs,

3: Ablution (*Wuḍū'*)

II – Virtuous Acts, and Disliked Acts, Interruptions, Forgetting, Nullifiers,

4: Ablution (*Wuḍū'*)

III – What is Forbidden without *Wuḍū'*; How to Perform *Wuḍū'*; Ritual Bath (*Ghusl*) – Integrals Ritual Sunnahs, Recommended Acts, How to Perform, What Necessitates It, What is Prohibited During Major Ritual Impurity

5: Review Session I

6: Tayammum

Conditions, Integrals, Sunnahs,

7: Prayer (*Ṣalāh*)

I – Conditions (Types of Impurity, Cleaning One's Self and Clothing), Integrals

8: Prayer (*Ṣalāh*)

II – Sunnahs

9: Prayer (*Ṣalāh*)

III – Virtuous Acts, Disliked Acts, Travelling

10: Prayer (*Ṣalāh*)

IV – Collective & Individual Obligations,
Funeral Prayer, Prostration of Forgetfulness

11: Review Session II

12: Jumu'ah & Congregational Prayer –
Integrals and Recommended Acts

13: Conditions of the Imam, Eid Prayer

14: Fasting I –

Preconditions, Sunnahs, Nullifiers, Disliked
& Excused Acts

15: Fasting II –

Exemptions, Expiation, Zakat al-Fiṭr

16: Review Session III

17: Examination



BIOGRAPHY OF IMAM MĀLIK



*The time is coming soon when people will set out on camels in pursuit of knowledge,
and they will not find anyone more learned than the scholar of Medina.*

PROPHET MUḤAMMAD ﷺ

IMAM MĀLIK B. ANAS (d. 179/795) is one of the four eponymous imams of Sunni Islam. His school, the Mālikī school, has the most adherents second only to the Ḥanafī school, and is largely based in Africa, with a significant number of followers in the Gulf States, France, and increasingly North America. The text of Ibn ʿĀshir is based upon the dominant positions of the Egyptian variant of the Mālikī tradition, which over the centuries superceded the Andalusian, Iraqi, and Ḥijāzī variants. Ibn ʿĀshir states at the outset that his text is consonant with “the law of Mālik.”

Mālik b. Anas was born in the city of the Prophet ﷺ on the 14th of Rabīʿ al-Awwal, the month of the Prophet’s birth, in (93/712).¹ Mālik is considered a member of the third generation of scholars. Hence, he is once removed from the companions of the Prophet ﷺ and twice removed from the blessed Prophet himself ﷺ. Some scholars, however, count him among the second generation (*tābiʿīn*), and claim that he actually met companions as a child.

Imam Mālik was from a family of scholarship that originated from a clan in Yemen known as Dhū Aṣḥab. Ibn Ishāq (d. 150/767) claimed that Mālik’s family was a client family² of the Quraysh clan of Banī Taym, but masters of Arab genealogy have rejected this claim as false. Qāḍī ʿIyāḍ (d. 544/1140) explained that the reason for the confusion is that Mālik’s ancestors were actually allies of Banī Taym and lived amongst them.³

Mālik’s mother was al-ʿĀliyah b. Shurayk b. ʿAbd al-Raḥmān b. Shurayk al-Azdiyyah. Imam Mālik’s grandfather, Mālik Abū Anas, was one of the great *tābiʿīn* and relates hadith from ʿUmar (d. 23/644), Ṭalḥah (d. 36/656), Ḥassān b. Thābit (d. 40/659), ʿĀʾishah (d. 59/679), Abū Hurayrah (d. 59/679), and others ﷺ. He was a scholar and among the most virtuous of the city’s inhabitants. He acted as a scribe for ʿUthmān (d. 35/656) ﷺ during the compilation of the Qur’an. In addition, he was one of the four pallbearers of the Caliph ʿUthmān to Baqīʿ who stealthily buried him in the night in a hidden place to prevent desecration of his grave. Mālik’s great grandfather Abū ʿĀmir ﷺ was among the companions and fought in all of the Prophet’s battles except Badr.

Mālik had three uncles, all of whom were known hadith transmitters. According to Mālik, his father once asked him and his brother a question, and he answered incorrectly while his brother knew the answer. His father looked at Mālik and said, “You waste too much time with the birds, while your brother is learning.” He began, thereafter, to take his studies extremely seriously, surpassing the other students quickly, including his brother al-Naḍir, who later became a silk merchant. Mālik also had three sisters. One of them lived with him and used to prepare for him bread and oil as breakfast.⁴

Mālik's mother, al-Āliyah, used to wrap his turban for him before sending him off to study with Rabī'ah, and say to him, "Learn comportment and manners from him before you learn any knowledge."⁵ As a young child, Mālik would memorize hadith, and his sister once asked his father, "What is wrong with my brother; he never goes out with anyone?" Her father replied, "My child, he is memorizing the words of the messenger of God."⁶

Another intriguing story that indicates both Mālik's precociousness but also his zeal for learning is one he relates himself,

I used to go to Nāfi's [d. 117/735] house at midday, at a time where there was no shade under even the trees, and I used to wait for him to come out. When he came out, I would act as if I did not see him, wait a moment, then go and greet him, and leave him to invite me. When I went in, I would say to him, "How did that hadith from Ibn 'Umar [d. 73/693] go?" He would answer me, and then I would leave him alone, given that he had a bit of a temper.⁷

Imam Malik had three children, including two sons, Yaḥyā and Muḥammad, and a daughter named Fāṭimah. Some scholars say he also had another son named Ḥammād. Al-Zubayr mentioned that Mālik's daughter Fāṭimah was the one child of his who acquired his knowledge. She used to sit behind a door during the students' reading sessions with her father, and if she heard a mistake, she would knock on the door, and Mālik would take notice and correct it.

Mālik used to say, "One thing about this knowledge that shames me is that it is not something your children inherit." He also said once to his companions when his son walked by with his pants falling down, "Comportment must be maintained with God; this is my son," who was unlearned and not very presentable, "and this is my daughter," who was correcting his students mistakes. In other words, God chooses whom is to receive His bounties, and one must have courtesy and not question that judgment.⁸

Mālik's Teachers

Imam Mālik was living in the city of the Prophet ﷺ during a time when first rate scholars were everywhere. It was also a time when the science hadith criticism along with its technical nomenclature was just developing, and, as a result of the many fabricated hadith being circulated, no one trusted someone's hadith unless the person narrating the hadith was well-known and had studied with well-known people. The chains of narrations were being formulated, and some of the greatest masters were living in Medina during Mālik's lifetime. While he had over six-hundred teachers in Medina, all of whom he later surpassed in knowledge and prestige, he learned hadith from only some of them, including Imam Ja'far al-Ṣādiq (d. 148/765), and he relates a few hadith from him in *al-Muwatta'*. Mālik said about him,

I used to frequent him for a time. I saw him doing three things only: praying, fasting, or reciting the Qur'an. I never saw him relate from the Messenger of God ﷺ except in a state of purity, or speak about what did not concern him. He was one of the men of knowledge, worship, and detachment, who feared

God, and I never came to him without him removing the cushion he was sitting on and giving it to me to sit upon.⁹

Mālik also learned from Abū al-Zinād (d. 131/749), who was considered one of the inheritors of the knowledge of Zayd b. Thābit (d. 45/665) and ʿAbd Allāh b. ʿUmar (d. 73/693), who were considered the inheritors of ʿUmar’s knowledge ﷺ. The other three inheritors in Medina of this knowledge were Bukayr b. ʿAbd Allāh (d. 117/735), Ibn Shihāb al-Zuhrī (d. 124/741), and Ibn al-Ashajj (d. ca. 127/745). Mālik took from them all. Another important teacher of Imam Mālik was Nāfiʿ, the client of Ibn ʿUmar. In jurisprudence, Mālik was a student of the most prominent scholars of law in his day including Rabīʿah (d. 136/754), Ibn Hurmuz (d. 148/765), and Yaḥyā b. Saʿīd (d. 143/761). From these men, he became the transmitter of the school of Medina. This school of Medinan scholars regarded Medina to be a unique place in both its preservation of the prophetic practice as well as its spiritual significance as the place where God gave His Prophet ﷺ and His religion refuge and victory. These men held that the normative practice of the scholastic community of Medina to be more authoritative in legal consideration than isolated hadith. Shāh Walī Allāh al-Dihlawī (d. 1175/1762) says,

The soundest transmitters of the hadith of the Messenger of God ﷺ among men are those in Medina. Their chains are the strongest; they know more about ʿUmar’s decisions than anyone else as well as the opinions of ʿAbd Allāh b. ʿUmar and ʿĀʾishah and their companions among the seven jurists.¹⁰

The “seven jurists” refers to the seven men who mastered the school of Medina and transmitted it in the city itself. They were the teachers of Mālik’s teachers, especially Rabīʿah and Ibn Shihāb. They are, in reality, the sources of most of Mālik’s knowledge. The first and most important is Saʿīd b. al-Musayyib (d. 94/713).¹¹ He was born during ʿUmar’s caliphate and lived through the rule of ʿUthmān (d. 35/656), ʿAlī (d. 40/661), Muʿāwiyah (d. 60/680) ﷺ, Yazīd (d. 63/683), Muʿāwiyah b. Yazīd (d. 64/684) Marwan (d. 65/685), and ʿAbd al-Malik (d. 85/705). He died the year Mālik was born, in 93/712. He was entirely devoted to law, and when asked about the Qurʾān would say, “Do not ask me about any verse in the Qurʾān. Ask the one who claims that none of it is hidden from him,” meaning ʿIkrimah (d. 105/723).¹²

ʿUrwah b. al-Zubayr was another of the seven; he was the son of the great companion al-Zubayr (d. 36/656) ﷺ, the nephew of ʿĀʾishah ﷺ, from whom he took great knowledge. Ibn Shihāb said about him, “He was an ocean undiminished by buckets.” He memorized all of the hadith that ʿĀʾishah ﷺ related; however, he was known to rarely give his own legal opinion about matters.¹³ The third member of this illustrious group was Abū Bakr b. ʿAbd al-Raḥmān. He died in 94/712 and was known as “the monk of Quraysh,” due to his unrelenting devotional practices. He did not give many legal opinions either. Al-Qāsim b. Muḥammad b. Abī Bakr (d. 108/725) was also the nephew of ʿĀʾishah ﷺ and is the fourth jurist. He studied with ʿĀʾishah also, and with Ibn Abbās (d. 68/687) ﷺ. The fifth jurist was ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtbah b. Masʿūd (d. ca. 98/716). He studied under Ibn ʿAbbās, ʿĀʾishah, and Abū Hurayrah (d. 59/679) ﷺ and was the teacher of ʿUmar b. ʿAbd al-ʿAzīz (d. 101/720)..

The sixth, Sulayman b. Yasar (d. ca. 103/718), was the client of Maymūnah b. al-Hārith ؓ (d. 61/680), the Messenger's wife. He also studied with ʿĀʾishah ؓ. During his time as governor of Medina, ʿUmar b. ʿAbd al-ʿAzīz appointed him the *muhtasib*¹⁴ of the marketplace. The final jurist is Khārijah b. Zayd b. Thābit (d. ca. 100/719). Like his father before him, he was the master of inheritance laws of his time and used to distribute inheritances in the Prophet's city. Towards the end of his life, he preferred being alone and moved into isolation. He issued many legal opinions during his life. The jurists of Medina blended both tradition and opinion, and the positions of these seven jurists coalesced and formed the basis of the Mālikī school.

Imam Mālik's teachers were masters, and he was extremely particular about whom he acquired knowledge from. He said,

This matter concerns religion, and every one of you should consider well whom he takes his religion from. I knew seventy men among these pillars [in the Prophet's mosque] who could say, "The Messenger of God ؓ said...", but I took nothing from them. Indeed, any one of them would have been faithful had he been given a public trust over the treasury, but I did not consider them authorities in this matter.¹⁵

Imam Mālik also used to say,

Knowledge should not be taken from four types: a dullard; an innovator who calls others to his innovation; a known liar who lies about what people say, even if he is known to be truthful about the prophetic traditions; and a teacher who is virtuous, righteous, and devoted but does not understand what he knows or is transmitting.¹⁶

Mālik's Students

Imam Mālik began teaching at the age of seventeen, after seventy leading scholars in his city directed him to do so. He had a circle inside the Prophet's mosque during the lifetime of many of his own teachers. As the news spread of his knowledge and piety, his own circle eventually became more frequented than the circles of his previous teachers. He was blessed in having several highly motivated and gifted students who would in turn become renowned masters in their own right. Undoubtedly, the most exceptional of Mālik's students was Imam al-Shāfiʿī (d. 204/820), who was born in Gaza and migrated as a child with his mother to Mecca. In his adolescence, he moved to Medina in order to study with Imam Mālik. By the age of fifteen, Imam al-Shāfiʿī had memorized *al-Muwattaʿ*. Imam Mālik recognized his brilliance immediately and counseled him to be pious, telling him that he would, God-willing, have an illustrious career as a scholar of prophetic tradition. Initially, Imam al-Shāfiʿī counted himself a follower of Mālik's school, but after migrating to Iraq and meeting the students of Abū Ḥanīfah (d. 150/767), his opinions began to shift. Eventually he became an independent jurist (*mujtahid*) in his own right and created his own nuanced methodology but would always speak of his first teacher with the highest regard.

Another important student of Mālik was ʿAbd al-Raḥmān b. al-Qāsim b. Khālīd al-ʿUtaqī (d. 191/806). He is considered the most reliable transmitter of Imam Mālik’s final legal opinions. Ibn al-Qāsim’s own student, Imam Saḥnūn (d. 240/854), recorded them in *al-Mudawwanah al-kubrā*, which became the standard reference text of Mālikī law for centuries. Its content ultimately was summarized and elliptically abridged by the Egyptian master jurist, Sīdī Khalīl b. Ishāq al-Jundī (d. 767/1365). That summary is now accompanied by its extensive glosses and commentaries, and is considered today to be the single most important Mālikī text taught to advanced students. Ibn al-Qāsim was born in Egypt and was known for his piety as well as his scholarship.

Another Egyptian student of Mālik’s was ʿAbd Allāh b. Wahb b. Muslim. He is one of the most important hadith transmitters of his generation and narrates several hadith in al-Bukhārī’s collection. He said, “Had God not saved me through al-Layth (d. 175/791) and Mālik, I would have gone astray!” Someone asked, “How is that possible?” He replied, “I memorized a great deal of hadith, and they began to confuse me. So I would go to them and recite the hadith to them, and they would say, ‘Take that, and leave that.’”¹⁷ Ibn Wahb knew over one hundred thousand hadith, and Ibn Abī Ḥātim said, “I looked at eighty thousand of his hadith from the Egyptians and others, and I could not find one in which there was no basis. [Ibn Wahb] was a reliable source.”¹⁸ Ibn ʿAbd al-Barr (d. 463/1070) said, “Imam Mālik did not address a letter to anyone with the honorific epithet ‘the Jurist’ (*al-faqīh*), except Ibn Wahb.”¹⁹ In the month of Shaʿbān in 197/812, after listening to someone recite his chapter on the states of the afterlife from his book *al-Jāmiʿ*, Ibn Wahb passed out, was carried to his house, and then died.²⁰

Ashhab b. ʿAbd al-ʿAzīz (d. 204/820) was an outstanding student of Mālik’s who went on to become a leading scholar of Mālik’s school. Imam al-Shāfiʿī said about him, “The most knowledge in legal matters among Mālik’s Egyptian students is undoubtedly Ashhab.”²¹ According to Ibn ʿAbd al-Barr, Muḥammad b. ʿAbd Allāh b. ʿAbd al-Ḥakam said, “Ashhab is a thousand times more learned in legal matters than Ibn al-Qāsim,” but Muḥammad b. ʿUmar b. Lubābah (d. 314/925) said, “He only said that because he was his student.” Ibn ʿAbd al-Barr refutes this view saying, “Indeed, Ashhab was his teacher but so was Ibn al-Qāsim, and he knew more about them both, given the amount of time he sat with them.”²²

Abū Muḥammad ʿAbd Allāh b. ʿAbd al-Ḥakam (d. 210/826) was another important student of Mālik’s school. He was also a close personal friend of Imam al-Shāfiʿī and actually died in his house in Egypt. After Ashhab’s death, he inherited his position as the mufti of the Mālikīs in Egypt. Among the Medinan scholars who studied with Mālik was Muṭarrif b. ʿAbd Allāh whose grandfather was Umm al-Muʾminīn Maymūnah’s client. He was one of the most learned men of Medina and studied under Mālik for seventeen years.²³

Another extremely important student is Asʿad b. al-Furāt (d. 214/829), the qadi, who was born in Turkey. He studied *al-Muwattaʿa* and law with Imam Mālik. Conversant in the Ḥanafī school as well, he wrote a book in which he compiled the opinions of Mālik’s student Ibn al-Qāsim responding to Ḥanafī positions. It is considered the original *Mudawwanah* that was then corrected by Saḥnūn who reviewed it with Ibn al-Qāsim. Asʿad refused to add the revisions of Saḥnūn to his own. Upon hearing that, Ibn al-Qāsim prayed that God accept Saḥnūn’s rendition, which is what happened.

Despite this story, Asʿad was, nonetheless, a very fair-minded man and certainly had a sense of humor, as one of his stories reveals: he once heard a certain pedant in an Egyptian mosque saying, “Mālik said such—and–such, and he was wrong. And Mālik held the opinion of this, that, and the other, but it was delusion; the correct understanding is such—and–such.” Asʿad comments on this man’s state with the wry comment, “I considered him to be like someone who comes to the shore of a vast ocean, urinates a little puddle, and says, ‘Here lies another ocean.’”²⁴

Of all Mālik’s students of *al-Muwattaʿa*, no one was blessed with the general acceptance within the entire Muslim community as was Yaḥyā b. Yaḥyā al-Laythī (d. 234/848) who, despite being one of the dozens of formidable scholars who narrated *al-Muwattaʿa* on the authority of Mālik, gained universal acceptance and is still the single most important transmitter of Mālik’s most famous and enduring work. He read the book with Mālik in the last year of Mālik’s life, making his transmission the final version taught by the master himself. According to one story, when Yaḥyā first arrived in Medina from Spain, while he was sitting with Mālik and several other students, someone came into the circle and announced that an elephant had just come into the city. Everyone got up to go and catch sight of the recherché beast except for Yaḥyā. Mālik asked, “Do you not want to go see the elephant?” Yaḥyā replied, “I did not come all the way from Spain to see elephants but rather to study with you.” Thereupon, Mālik prayed for him to be accepted by God.²⁵

Upon departing from Medina, Yaḥyā bid farewell to Mālik and later reported that his teacher said to him, “Practice sincere faithfulness (*naṣīḥah*) with God, His Book, and the leaders of the Muslims, as well as their general populace.” Yaḥyā added, “[The jurist] al-Layth gave me the same counsel.”²⁶

Mālik’s students are too numerous to mention here, but suffice it that many went on to become luminaries in their own rights.

Imam Mālik’s Writings

Imam Mālik wrote several letters, some of which have been preserved, as well as several works. The most influential and important work is his *Muwattaʿa*. Qadi ʿIyāḍ mentions in his *Tartīb al-madārik* that Imam Mālik wrote several books besides *al-Muwattaʿa*, but none of them gained attention to the degree of *al-Muwattaʿa* and, as a result, some have been lost to us. Qadi ʿIyāḍ continues:

His most famous work [after *al-Muwattaʿa*] is the epistle to Ibn Wahb concerning fate and a refutation of those who denied it. It is, indeed, one of the best works on the topic. It also indicates his comprehensive knowledge of the subject .... He also wrote a book on astronomy, chronometry, and moon phases. It is an excellent book and highly beneficial. Scholars have relied upon it in that subject.²⁷

Imam Mālik wrote several other letters, and many other works have been attributed to him as well. But it is *al-Muwattaʿa* that he will be known for as long as hadith are read. He spent forty years collecting its contents and refining it. It has been praised by the greatest scholars of Islam as the soundest book after the Book of God. Imam al-Shāfiʿī said about it, “There is not on this earth as sound

in knowledge and more correct than the book of Mālik.”²⁸ Imam al-Darāwardī (d. 187/803) said,

I was sleeping in the *rawḍah*²⁹ between the mimbar and the Prophet’s tomb and saw the Messenger of God ﷺ in my dream. He was coming out of his grave with Abū Bakr and ʿUmar supporting him. I asked him, “Messenger of God, where have you come from?” He ﷺ said, “I had gone to Mālik b. Anas and showed him the straight path.” I awoke and went to Mālik and found him writing *al-Muwattaʾ*. I told him what I had seen, and he began to weep.³⁰

It is related that the reason Imam Mālik wrote *al-Muwattaʾ* was that Caliph Abū Jaʿfar (d. 159/775) asked him to write a book that would enable him to unite the community on one school. He said to Mālik, “You are the most learned person in the world today, so write your book, and I will hang it in the Kaaba and impose it as law upon the people.”

Mālik replied, “O Prince of the Believers, the companions of the Prophet ﷺ dispersed in the land, and each issued opinions in his respective place. The people of Medina have an opinion, and the people of Iraq have theirs that they consider appropriate.”

To this the caliph replied, “As for the Iraqis, I do not accept anything from them—nothing! I believe real knowledge is here in Medina. So please, give us a book for the people to follow.”

Mālik then argued that the hadith also varied due to the companions ﷺ migrating to these different places, and explained that each has their understanding, and said that to force people to follow one way would lead to bloodshed and resentment. Eventually, he convinced the caliph that a more pluralistic approach to knowledge was better and more suitable to the varieties of people and the levels of understanding. But the caliph, nonetheless, imposed upon him the task of recording his knowledge and advised him to avoid “the severities of Ibn ʿUmar, the leniencies of Ibn ʿAbbās, and the rarities of Ibn Masʿūd (d. 33/653).”³¹

Şafwān b. ʿUmar b. ʿAbd al-Wāḥid said, “I read *al-Muwattaʾ* with Mālik over a period of forty days. He said to me, “This is a book of law that took me forty years to write, and you studied it in forty days; little is the legal understanding you could gain from it [in such short time].”³²

When news spread that Imam Mālik was writing his *Muwattaʾ*, other scholars began writing similar books. Someone said to Mālik, “You are preoccupied writing this book, but now many others have done the same thing.” Mālik asked to see the books; he then set them aside and said, “You will soon know who did it for the sake of God.”

Muṭarrif (d. 220/835), a student of Imam Mālik who also wrote his own *Muwattaʾ*, and received both praise as well as criticism from others for it, said,

Mālik was telling me about what people were saying about my *Muwattaʾ*, and I said to him, “People are of two types: lovers of good and lying enviers.” He then said, “If God gives you life, you will come to understand it was not done with the proper intention.” At that point, it was as if my book had been thrown into the well.

This story indicates two important points about Imam Mālik: one, he had penetrating spiritual inner sight—the Prophet ﷺ said, “Guard yourself against the intuitive perception of the believer because he sees with the light of God.” The second is that Mālik was clearly nurturing his students spiritually, as he let Muṭarrif know that he should work on purifying his intentions.³³

Originally, Imam Mālik’s *Muwattaʾ* contained over four thousand hadith, and according to some scholars, ten thousand. But Mālik kept revising the collection until it was reduced to less than seven hundred hadith, not including the hundreds of sayings, fatwas, and unreferenced stories it contains.³⁴ As for the number of hadith Mālik knew, it is reported that he memorized over one hundred thousand sound hadith and countless weaker ones; he also had knowledge of the forged hadith. It is important to note that the chain and the text are two separate matters. One reason why there are so many hadith is due to the various chains of narration. A scholar may know the same text through several different chains, and each chain is considered a separate hadith.

In Yahyā b. Yahyā al-Laythī’s account of Imam Mālik’s *Muwattaʾ*, which is relied upon by the Mālikīs as the most authoritative variant, there are over 1,942 narrations, not including the comments made about them by Mālik and others. Mālik did not remove the over three thousand hadith from the original piece due to their being unsound (*ḍaʿīf*). On the contrary, they were sound hadith. He removed them out of concern for the community, as he believed that the practical hadith, those based upon action, were beneficial. Shying away from theoretical matters, he preferred considering what had actually occurred instead of theorizing about hypothetical matters that might occur. He said, “I remained a constant student of Ibn Hurmuz for fifteen years, from early morning until midday, studying things that I have not spoken about with anyone.” He also said, “I took from Ibn Shihāb many hadith that I have never related to anyone and never will.”³⁵

The Spread of Mālik’s School

Imam Mālik’s school began in Medina, but due to the cosmopolitan nature of the city that resulted from the many emigrants from all over the Muslim world seeking its blessings and its scholars, his school spread far and wide. Students and visitors to Medina, upon investigation, soon discovered that Mālik was considered the most learned scholar in the city, so they naturally gravitated toward his circle and opinions. When some of these foreign students—many of them scholars in their own right—returned home, they spread his teachings throughout the Muslim lands as far as Central Asia in the East and Spain in the West.

The Mālikī school remained the dominant school in the Arabian Peninsula for centuries. According to Ibn Farhūn (d. 799/1396), at the end of the eighth century after Hijrah, “The Mālikī school began to dominant the Hijaz and has done so up until the present time.”³⁶ It had a strong presence in Mecca alongside its sister school of Imam al-Shāfiʿī. It also spread throughout the Najd and the Eastern part of the Arabian Peninsula and remains the dominant school until today in the United Arab Emirates, Qatar, and Kuwait; there are also Mālikī enclaves in Bahrain and Eastern Saudi Arabia, especially in the province of al-Aḥsāʾ. The Mālikī school spread to Iraq early on, and the Iraqi Mālikī school was for a time the strongest

Mālikī school, with some of the most influential and great scholars, such as Ismā‘īl Qāḍī (d. 282/895), Qaḍī ‘Abd al-Wahhāb (d. 422/1031), Abū Bakr al-Bāqillānī (d. 403/1012) and others.

When the Abbasids and later the Turks officially made the Ḥanafī school that of the state, the Mālikī school died out in many areas. For a period, it was also found in Central Asia, India, and areas in Persia. Egypt was largely Mālikī, but eventually the Shāfi‘ī and to some degree the Ḥanafī schools dominated most of the Lower Egypt. Upper Egypt has remained Mālikī as well as Sudan, and through the centuries many important second tier Mālikī scholars came from these areas. Libya, Tunis, Algeria, and Morocco are almost entirely Mālikī, with only small areas in Algeria being historically Khārijī and containing a few Ḥanafī families left over from the period of Ottoman rule. Mālik’s school also spread throughout Saharan and sub-Saharan Africa, including Northern Nigeria, which had a profound spiritual and intellectual revival during Shehu ‘Uthmān Dan Fodio’s movement and has maintained a strong legal and spiritual tradition until today.

Perhaps the most important Mālikī country today is Mauritania, in West Africa, where the dominant tradition of the school has been taught continuously and rigorously. Mauritania lends well-grounded legal experts to the Gulf States as well as several of the major Arab shariah colleges. The Prophet ﷺ said, “Always in the West there will be a group among my community that is rightly guided and upon the manifest truth.” According to Qaḍī ‘Iyāḍ, that hadith refers to the people of the Western Saharan desert.

Mālik’s Methodology

Imam Mālik follows the school of Medina. In fact, Ibn ‘Abd al-Barr’s (d. 463/1070) text *al-Kāfi* on basic Mālikī jurisprudence is subtitled, “The Jurisprudence of the People of Medina.” Mālik did not see himself as the formulator of a new school but rather as the codifier and transmitter of the prophetic way that he inherited from the *tāb‘in* of Medina, who had learned it from the companions ﷺ, who had acquired it from the Messenger of God ﷺ. Imam Mālik considered Medina to have a special ontological status among other cities, primarily because God chose it as the city to which His Prophet ﷺ migrated, and He chose its people as those who gave the Prophet ﷺ allegiance and sanctuary. The fact that the Prophet ﷺ lived the remainder of his life there after migrating there and even returned to it after conquering his native city of Mecca is a sign of its special status.

The Prophet ﷺ prayed for Medina’s guidance and blessing, and for its people. Furthermore, he informed his community that there is a section of his mosque in Medina that is actually in Paradise itself. Moreover, Qaḍī ‘Iyāḍ narrates in *al-Shifā*, “There is no difference of opinion about the preference of the Prophet’s tomb over all other parts of the earth.”³⁷ Also, the Prophet ﷺ said, “Medina is like a bellows that blows off its refuse and retains what is of substance.”³⁸ Ibn ‘Umar ﷺ said, “If some strife occurs among the people, and they direct the matter to the people of Medina, and they agree upon something, then the matter will be rectified.”³⁹ Zayd b. Thābit ﷺ said, “If you see the people of Medina practicing something collectively, then know that it is a *sunna*h.”⁴⁰ Finally, Ibn Taymiyyah asserted,

The school of the people of Medina is the soundest school among the various schools associated with cities because they were following the tradition of the Prophet ﷺ more than [the people of] other cities. Moreover, people from other cities had less knowledge about the Sunnah than they and their followers.⁴¹

For these reasons and many others, Mālik believed that the way Islam was practiced in Medina during the first three generations was the soundest and most authentic.

While Imam Mālik recognized the validity of other positions and the schools that were formulating in Egypt, Iraq, and the Levant, he was committed to the sacred law of Medina and its transmission. His school is based upon the following sixteen principles:

1. The explicit meaning of the text of the Qur'an.
2. The general applicability of the Qur'anic text.
3. Derived opposite connotation from the text; for example, if the Qur'an prohibits an action, there are sometimes inferred opposite considerations.
4. Indication, which is the *a priori* meaning of a text; for example, when the Qur'an instructs not to say anything with even the least disrespect towards one's parents (17:23), an *a priori* meaning is that one may not hit them.
5. The implied legal rationale in a text; for example, something is considered prohibited because of such-and-such reason.
- 6 – 10. The same five principles listed above are applied to the Sunnah of the Prophet ﷺ, equaling ten.
11. Consensus of the scholars (*ijmā'*).
12. Analogical reasoning (*qiyās*).
13. The practice of the people of Medina.
14. Opinions taken from the Prophet's companions رضي الله عنهم.
15. Juridical discretion (*istihsān*).
16. Preventative legal injunctions against certain matters that would lead to the prohibited.

There are other considerations that Imam Mālik utilizes in his legal reasoning. These include the following legal principles: the basis of the human condition is freedom, innocence, and permissibility; public interests merit serious consideration in judgments; solitary reports are legally authoritative unless the practice of Medina does not confer with them; norms, customs, and folkways are taken into consideration and can have legal implications; and finally, one should generally respect differences of opinion, so much so that sometimes a person should adopt, in practice, the opinion of another authoritative imam, in matters of either prohibition or obligation, in order avoid contradicting their opinion.

Mālik's Tribulation

The Prophet ﷺ said, "The closest of you to God have the greatest tribulations." Mālik lived through a politically volatile period. He lived during Muḥammad al-Nafs al-Zakiyyah's revolt and governorship (d. 145/762) in Medina and was

sympathetic to him but refused to become politically involved, as he strongly believed that prophetic knowledge should not be tainted by the politics of this world. He deemed the role of the scholar to advise but not instigate social unrest nor cooperate with instigators. He knew well what occurred during the period of tribulation between Mu‘āwiyah and ‘Alī عليه السلام, and said, “Sixty years of repressive government is better than a brief period of anarchy.” When the Abbasids overthrew the Umayyads, Mālik did not take sides. When a man asked him about it, Imam Mālik replied, “Let God punish one group of oppressors with another,” as he had a profound understanding of the repressive nature of government and what happens when power lies in the hands of men who lack the purified state of prophets, their followers, or their serious students. However, there were people in Medina who envied Mālik’s station and rank, and had malevolent wishes toward him. One of them went to the Abbasid governor, Ja‘far b. Sulaymān, and falsely claimed that Mālik did not consider the oath people gave under duress to the Abbasids to be binding and used as proof the hadith of Thābit al-Aḥnāf about a divorce being invalid if one was under duress to divorce. So Ja‘far demanded that Mālik come see him, but Mālik refused, which in turn infuriated Ja‘far who then had him dragged forcibly to him and then drawn and whipped. Referring to Ja‘far, who was a descendant of the Prophet ﷺ, Mālik later said about this experience, “By God, that whip was not raised over my body except that each time I permitted it to be done to me out of respect for his relationship to the Prophet’s family.”⁴²

Mālik’s Death and Legacy

During the last several years of his life, Mālik began to retreat from public life. He stopped going to the Mosque of the Prophet ﷺ and teaching. He even stopped attending the Friday prayer (*jumu‘ah*) and visiting sick people. When people asked why, he would say, “Not everyone is able to mention his reasons for what he does.” According to Ibn Kathīr (d. 774/1373), “Since the time of Muḥammad b. ‘Abd Allāh b. Ḥasan’s rebellion, Mālik stopped mixing with people. He neither went to funerals nor weddings, nor Friday prayer, nor congregational prayer.”⁴³ He did this for the last twenty-five years of his life, beginning approximately around the time he was publicly flogged.

Yaḥyā b. al-Zubayr said he once saw Mālik, who asked him, “Have you and ‘Abd Allāh b. ‘Abd al-Azīz entered into seclusion?”

Ibn al-Zubayr replied, “Yes.”

Mālik said, “This is not the time yet.” When Ibn al-Zubayr saw Mālik twenty years later, he said, “Now is the time.”

Ibn al-Zubayr said, “I saw him retreat and stay in his home after that.”⁴⁴

According to one account, Mālik excused himself on his death bed from going to the mosque, saying that he was afflicted with incontinence and did not want to enter the Prophet’s mosque in such a state. However, this story seems far-fetched, as a scholar of his caliber would have known better than anyone the lenient rulings about incontinence, and he was living at a time when there were dozens of mosques in the Prophet’s city, so he could easily have avoided praying in the Prophet’s mosque and prayed in another mosque instead. The widespread

corruption and tribulations that he was witnessing around him are a far likelier reason for his seclusion, but God knows best.

In the year 179/795, Mālik succumbed to an undiagnosed sickness and died shortly thereafter. Al-Wākidī (d. 207/823) says Imam Mālik Mālik was ninety when he died, and other historians say he was 87; this difference is due to the discrepancy of Mālik's birth date. Mālik had been Medina's mufti for over sixty years. His fame was so great that the statement, "No fatwa can be given as long as Mālik is in the City" (*lā yuftā wa Mālikun fi l-madīnah*) became proverbial. Rulers sought his advice; merchants sent him great caravans of gifts and wealth that he would distribute among students and poor people. His school had spread throughout the Muslim world and remains the dominant school of several Muslim countries today and continues to spread, even in the United States, where large numbers of converts adhere to his school.

Imam Mālik was a master of both law and hadith and is unique in his profound mastery of both areas of knowledge among the many great imams of eponymous schools. He is prophesied in the sound hadith that Imam Suyūṭī (d. 911/1505) mentions in his *Khaṣā'is al-nubuwwah*: Abū Hurayrah relates that the Prophet ﷺ said, "The time is coming soon when people will set out on camels in pursuit of knowledge, and they will not find anyone more learned than the scholar of Medina." Sufyān and 'Abd al-Razzāq al-San'ānī (d. 211/826) both said, "We consider this to be a reference to Mālik b. Anas."⁴⁵ Sīdī 'Abd Allāh wuld al-Ḥajj Ibrāhīm (d. 1233/1818) says in his seminal *Marāqī al-su'ūd*,

Permitted is following a *mujtahid* :: who is of less stature than other scholars
For all the schools are valid means :: to the abode of joy and mansions.
Some said only the best are sought :: and obliged a search for the preferred.
If you understand, then Imam Mālik :: achieved a rank that cannot be reached.
The prophesy, his understanding :: in every science like the Book and hadith.

Commenting on this text, the author explains that the scholars differed as to whether or not one must search out the finest *mujtahid* (one capable of independent juridical reasoning) or if it was acceptable to follow a lesser scholar ranked as a *mujtahid*. This concept is comparable to how expertise is determined in martial arts. For example, the ninth dan black belt is the highest rank one can achieve in certain styles. Once one has reached that level, one is ranked among the ninth dan masters. However, that does not mean such a person is the most knowledgeable or skilled master among his rank, as his skills could be excellent and his rank the highest but, nonetheless, he may be considerably less effective than a phenomenal martial artist of the same ranking. Similarly, the debate regarding following a *mujtahid* is whether one can follow a master who has achieved the rank of independent juridical reasoning (*ijtihād*), who has the same rank as other *mujtahids* but may not be as skilled in his *ijtihād* as other masters, or whether one has to search out the finest master and follow him alone. Most scholars agreed that to follow any master who has achieved the rank of independent reasoning is acceptable, which is the most reasonable position. Others, however, such as Imam al-Qaṣṣār, Ibn Surayj (d. 306/918), and Imam al-Ghazzālī (d. 505/1111) said that one is obliged to seek out the finest scholar possible because a person who has not achieved an independent

rank among scholar's reliance upon those scholars who have is equivalent to the independent scholar's reliance upon the textual and rational proofs for his positions. Each among the two is, therefore, obliged to follow the strongest respective scholar or proof that can be determined.

In the poem cited above, Sīdī ʿAbd Allāh Ibrāhīm explains that Imam Mālik is the most preferred scholar, as none of the other scholars reached his ranking in comprehensive knowledge of the Qur'an, the hadith, and jurisprudence. Imam Mālik is the agreed upon master of hadith, unlike the other *mujtahids*, with the exception of Imam Aḥmad (d. 241/855). Imam Mālik is also agreed upon as the greatest master of law and is considered stronger than Imam Aḥmad in his legal reasoning, as some of the masters, such as Imam al-Ṭabarī (d. 310/923) and Ibn ʿAbd al-Barr, did not include Imam Aḥmad among the master jurists but rather described him as a first rate hadith scholar. Moreover, the prophesy that no one would be more learned than “the scholar of Medina” is also strong proof, given that the hadith was understood by the masters to clearly refer to Imam Mālik.

Sīdī ʿAbd Allāh says,

Mālik's preference over the others is solid, given the sound hadith in which the Prophet ﷺ says, “The time is coming soon when people will set out on camels in pursuit of knowledge, and they will not find anyone more learned than the scholar of Medina,” and given his mastery of the Qur'an, hadith, Arabic, juristic methodology, and other sciences. He also had mastery over agreed upon matters and matters of divergence. No agreeable person could deny this unless his heart was sealed with blind fanaticism. Mālik was an exemplar in hadith and the first to codify them and place them in an organized manner. He was the first to speak about rare hadith. He commented on several hadith in his own *Muwatta'*. He also was a master of the Qur'an and was in the chain of narrators of the variant of Nāfiʿ [d. 169/785], which he learned from Nāfiʿ himself. One scholar said, “I never saw anyone so formidable with a verse of Qur'an as Mālik, not to mention his mastery of applied hadith and dismissed ones.”⁴⁶

Mālik's Words of Wisdom

Mālik's students recorded several of his wise sayings as well as many wonderful stories about his personality and life. The following are some of his sayings:

Knowledge is not a lot of information; true knowledge is a light that God places in the hearts.

Seeking knowledge is important for one who is able to do so. It is part of one's kismet. More importantly, however, is that you concern yourself with your duties from the time you get up in the morning until the time you retire at night and fulfill them.

Knowledge is diffident and feels at home only in a pious heart.

The greatest losers are those who sell their afterlife for material goods; but

even greater losers are those who sell their afterlife for the material goods of others.

If a man is given some knowledge and positions of leadership [making him so well-known that] people point him out, it is absolutely necessary that he cover his head with dirt and revile his ego when alone with himself. He should never rejoice at positions of leadership because when he is lain in his grave wrapped in the soil of the earth, all of that will cause him great distress.

Do not ask about what you do not want because you will forget what you want. And do not buy what you do not need because you will end up selling what you need.

Had it not been for forgetfulness, most people would be scholars.

What destroys people is philosophizing about matters they do not understand.

Learn before you practice.

It is an obligation for people who seek sacred knowledge to have dignity and piety. They should follow the ways of the previous scholars. They should also rise above frivolity, especially when they are engaged in discussing knowledge.

God's *adab* is the Qur'an. The Prophet's *adab* is the Sunnah, and the *adab* of the righteous is jurisprudence.

Knowledge is a tree, the trunk of which is in Mecca, the branches in Medina, the leaves in Iraq, and the fruits in Central Asia.

Among those habits that declare the gravitas of a scholar is that his laugh is little more than a smile.

True humility is in one's piety and religion, and not in how one dresses.

Real detachment from the world is in lawful sustenance and little expectation of tomorrow.

Wisdom is a king's touch on a slave's heart.

If a man has no good for himself, he will certainly have none for others.

Nothing will benefit a man until he minds his own business. When he does that, he is on the verge of a great opening from God.

The first sins were pride, envy, and greed. Iblis was proud and envious when he said, "You created me from fire, and You created him from earth." Also, God said, "Eat from wherever you like but do not go near that tree," but Adam coveted it and ate from it.

Tradition is never lost among people without heresies spreading. Scholars never diminish without rudeness becoming prevalent.

Learn comportment before you learn knowledge.

Greet people, for this engenders love in their hearts. Greet your enemy, and be lenient with him, for the pinnacle of faith in God is gentleness toward humanity.

It is better to beg for food than to earn it by selling knowledge.

We were enslaved [by God] through meanings not literalisms.

The Sunnah is Noah's Ark: whoever boards it is saved; whoever abandons it, perishes.

He who practices Sufism (*taṣawwuf*) without learning sacred law will fall into heresy. And he who learns sacred law without practicing Sufism corrupts himself. However, the one who joins the two has realized.

It was once said to Imam Mālik, "Scholars make mistakes." He replied, "But the good they do is so much greater. Who does not make mistakes? If only the sinless condemned sin, sin would never be condemned."

Imam Mālik said to Ibn Wahb, "Be dutiful toward God. Focus on your specific knowledge, for no one ever focuses on his area of knowledge except that he benefits others by it and is benefited from it. If you were seeking God in your seeking this knowledge, then you have what you sought. But if you learned it for the world, your hand is empty."

Ibn al-Qāsim said, "Whenever we said goodbye to Mālik, he would say, "Be dutiful toward God, spread and teach knowledge, and do not conceal it."

A man once asked Imam Mālik about esoteric knowledge, and he became disquieted and said, "None knows the esoteric knowledge until he has learned the exoteric knowledge. Once he learns exoteric knowledge and practices it, God will open for him esoteric knowledge. But that will not happen without an opening in his heart and its illumination."⁴⁷

Conclusion

According to the People of the Prophetic Way and the Majority of Scholars (*ahl al-sunnah wa al-jamā'ah*), all of our imams, Abū Ḥanīfah, Mālik, al-Shāfi'ī, and Aḥmad, are rightly guided and chosen by God as guides after the Messenger of God ﷺ, who said, "The scholars are the inheritors of the prophets." We love them all and accept them all. Most of us choose to follow the one whose school we adhere to for one of these reasons: either our families followed him, or the teacher we first studied with taught us his methodology, or we met an extraordinary scholar who inspired us, and in wanting to be like him, we learned the school he follows. A few people, however, study for themselves and choose the one which seems to them to outrank the others.

Each of the four imams has his own qualities that make him unique among the scholars, and each of them had providential care and succor. Imam al-Laqqānī (d. 958/1551), who was a Mālikī, wrote in his masterpiece, *Jawharat al-tawḥīd*,

Mālik and the others imams :: not to mention Junayd, are the guides of this community

It is an obligation to follow one :: Such is the advice of the folk of this path understood

Commenting on that line, one of the great scholars of Zaytuna University in Tunisia, Mufti Ibrāhīm al-Mārghanī , said,

[The four imams] are the guides of this Muḥammadan nation, which is the most virtuous among nations by the testimony of God, “You were the best nation to come forth for humanity” [3:110]. He includes Abū al-Qāsim Imam al-Junayd (d. 297/910) as being like them in guiding the nation, as he is the master of the Sufis in both knowledge and deed.... And included among these imams is Abū al-Ḥasan al-Ashʿarī (d. 324/926) and Abū Maṣūʿ al-Māturīdī (d. 333/944), the two imams of the Sunnis. In conclusion, Imam Mālik and the other three imams are the guides of this nation in the branches of law; Imam al-Ashʿarī and his like are the guides in theology; and Imam al-Junayd and his like are the guides in Sufism. May God reward them all.⁴⁸

These great imams, Mālik, al-Ashʿarī, and al-Junayd are the basis of Imam ʿAbd al-Wāḥid b. ʿĀshir’s blessed text. May God reward all of our scholars with the highest rank in Paradise and increase them and benefit us by and through them.

ENDNOTES

1 Qadi ʿIyād mentions a plethora of opinions about the year Imam Mālik was born. According to Qadi ʿIyād, the soundest opinion is 93/712. However, some scholars opine he was born in 95/714 and even 97/716. The masters of hadith all concur that his death occurred in the year 179/795. Al-Wāqidi (d. 297/823) and others have stated that it is well known that Mālik’s gestation period was three years, and he was born with all of his teeth. This narration is strong and would indicate some miraculous involvement in his mother’s pregnancy. See Qadi ʿIyād, *Tartīb al-madārik wa taqrīb al-masālik li maʿ rifat aʿ lām madhhab Mālik*, (Beirut: Dār Maktabat al-Ḥayāh, n.d.), 1:110-112.

2 In the first century of Islam, converts to Islam were adopted as clients, and referred to as *mawālī* (singular: *mawlā*). Freed bondsmen often took this status also. Clients had a second-class status in the society, and the appellation was a denigrating one to the high-browed Arabs known for their profound concern with lineage and bloodlines as well as the elite and aristocratic status of certain clans. Of note is that the word *mawlā* is from a category of words known as *adḍād*, which are words that mean something and mean the opposite as well. In this case, the word *mawlā* means both master and servant, depending on the context and person addressed. The status was resented by Persians in particular, and Glass mentions that Imam ʿAlī did not practice it but treated foreign converts and conquered peoples on equal status with Arabs. The system declined and was eventually abolished by the Umayyad Caliph, ʿUmar b. ʿAbd al-Azīz. See Cyril Glass, *The New Encyclopedia of Islam* (New York: Rowman and Littlefield Publishers Inc., 2002), 300-301.

3 Qadi ʿIyād, *Tartīb al-madārik*, 1:102-106.

- 4 ʿAbd al-Ghanī al-Daḡir, *al-Imām Mālik b. Anas: Imām dār al-hijrah* (Damascus: Dār al-Qalam, 1982), 29.
- 5 Ibid., 47.
- 6 Ibid., 47.
- 7 Ibid., 48.
- 8 Qadi ʿIyāḍ, *Tartīb al-madārik*, 1:108-110.
- 9 Muhammad Abu Zahra, *The Four Imams: Their Lives, Works and their Schools of Thought* (London: Dār al-Taqwā, 2001), 37 (with slight changes in the translation).
- 10 Sayyid ʿAlawī al-Mālikī, *Imām Dār al-Hijrah* (Saudi Arabia: Private publication, 2004), 149.
- 11 Some historians hold that his name is actually “Musayyab.”
- 12 Ibid. pg. 45.
- 13 Ibid. pg. 47.
- 14 The *muhtasib* functions as both an ombudsman as well as a quality assurance agent for the government. He ensures correct weights and measures and sees that merchants are compliant with the commercial law. He is essentially a consumer advocate.
- 15 Ibn ʿAbd al-Barr, *al-Intiqāʾ fī faḍāʾil al-aʾimmah al-thalāthah al-fuqahāʾ*, ed. ʿAbd al-Fattāḥ Abū al-Ghuddah (Beirut: Dār Bashāʾir al-Islāmiyyah, 1997), 46.
- 16 Ibid., 46.
- 17 Qadi ʿIyāḍ, *Tartīb al-madārik*, 1:428.
- 18 Ibn ʿAbd al-Barr, *al-Intiqāʾ*, 94.
- 19 Ibid., 94.
- 20 Ibid., 94.
- 21 Ibid., 98.
- 22 Ibid., 98.
- 23 Gibril Fouad Haddad, *The Four Imams and Their Schools* (Cambridge: Muslim Academic Trust, n.d.), 150.
- 24 Ibn al-Ḥājj al-ʿAbdarī, *al-Madkhal* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1995), 1:91
- 25 Taken orally from Murābiṭ al-Ḥājj.
- 26 Gibril Fouad Haddad, *The Four Imams*, 151.
- 27 Qadi ʿIyāḍ, *Tartīb al-madārik*, 1:204.
- 28 Ibid., 191
- 29 The *rawḍah* is a section of the Prophet’s mosque that is considered to be in Paradise itself. The Prophet ﷺ identified it as being between his mimbar and his house.
- 30 Ibid., 191.
- 31 Ibid., 192-193.
- 32 Ibid. 195.
- 33 Ibid., 195.
- 34 Imam Mālik narrates some wisdom stories known as *Balāghāt Mālik* in his *Muwaṭṭāʾ*. They do not relate to legal issues, but he felt they contained wisdom worth recording for posterity despite their lack of chains.
- 35 Sayyid ʿAlawī al-Mālikī, *Imām Dār al-Hijrah*, 129.
- 36 Mubārak al-Mālikī, *al-Tashīl: tashīl al-masālik ilā hidāyat al-sālik ilā madhhab al-Imām Mālik* (Beirut: Dār Ibn Ḥazm, 2001), 1:161.
- 37 This is related in Imam al-Suyūṭī’s *Khaṣāʾiṣ al-nubuwwah*. Also, see Qadi ʿIyāḍ, *Ithāf ahl al-wafāʾ bi tahdhīb al-Shifāʾ*, ed. ʿAbd Allāh al-Talīdī (Beirut: Dār al-Bashāʾir al-Islāmiyyah, 2000), 382.
- 38 Qadi ʿIyāḍ, *Ithāf*, 383.

- 39 Sayyid ʿAlawī al-Mālikī, *Imām Dār al-Hijrah*, 143.
- 40 Ibid., 143.
- 41 Ibid., 143.
- 42 Qadi ʿIyāḍ, *Tartīb al-madārik*, 1:228.
- 43 ʿAbd al-Ghanī al-Daqir, *al-Imām Mālik b. Anas*, 374-375.
- 44 Ibid.
- 45 This hadith is related by Imam Aḥmad, al-Tirmidhī (d. 270/883), al-Ḥākim (d. 405/1014), in al-Khaṭīb's *Tārīkh Baḡhdād* and both al-Tirmidhī and al-Ḥākim considered it to be sound based upon Imam Muslim's (d. 261/875) conditions, and Imam al-Dhahabī (d. 748/1348) agreed. See Jalāl al-Dīn al-Suyūṭī, *Tahdhīb al-khaṣā'is al-nabawiyah al-kubrā*, abridged by Shaykh ʿAbd Allāh al-Talīdī (Beirut: Dār al-Bashā'ir al-Islāmiyyah, 1410 AH), 311-312.
- 46 ʿAbd Allāh b. al-Ḥajj Ibrāhīm, *Nashr al-Bunūd ʿalā Marāqī al-suʿūd*, (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2000), 2:220-228.
- 47 Sayings taken from Sayyid ʿAlawī al-Mālikī, *Imām Dār al-Hijrah*, and ʿAbd al-Ghanī al-Daqir, *al-Imām Mālik b. Anas*.
- 48 Ibrāhīm al-Mārghanī, *Bughyat al-murīd li jawharat al-tawḥīd* (Tunis: al-Matbaʿah al-Tunusiyyah, 1938), 78-79.



Legal Responsibility (*Taklif*)

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| The condition for every legal responsibility is reason, Accompanied by puberty that is determined by menstruation, pregnancy, | وَكُلُّ تَكْلِيفٍ بِشَرَطِ الْعَقْلِ مَعَ الْبُلُوغِ بِدَمٍ أَوْ حَمَلٍ |
| Seminal emission, pubic hair, Or the completion of eighteen lunar years. | أَوْ بِمَنِيِّ أَوْ بِإِنْبَاتِ الشَّعْرِ أَوْ بِثَمَانِ عَشْرَةَ حَوْلًا ظَهَرَ |

NOTES

An Introduction to the Juristic Principles Whose Branches will Help towards Reaching [One's Goal]

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|---|--|
| A legal ruling in shariah is a statement from our Lord, That has to be acted upon by anyone legally responsible so listen up. | الْحُكْمُ فِي الشَّرْعِ خِطَابُ رَبَّنَا الْمُقْتَضِي فِعْلَ الْمُكَلَّفِ أَفْطَنًا |
| [Its forms are five:] a command, an authorization, a stipulation Making one thing a legal reason for another, a necessary condition for it, or a preventive of it. | يَطْلَبُ أَوْ إِذْنٍ أَوْ بَوَاضِعٍ لِسَبَبٍ أَوْ شَرْطٍ أَوْ ذِي مَنَعٍ |

NOTES

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| <p>The categories of legal rulings in the shariah are five: The obligatory, the recommended, the discouraged, the prohibited ,</p> | <p>أَفْسَامُ حُكْمِ الشَّرْعِ خَمْسَةٌ تُرَامُ فَرَضٌ وَنَدْبٌ وَكَرَاهَةٌ حَرَامٌ</p> |
| <p>Finally, the permissible; a command given resolutely is An obligation and, without resoluteness, is only recommended.</p> | <p>ثُمَّ إِبَاحَةٌ فَمَا مَوْجُودٌ جُزْمٌ فَرَضٌ وَدُونَ الْجُزْمِ مَنْدُوبٌ وَوَسْمٌ</p> |
| <p>A proscription is only discouraged, unless stated resolutely—then it is prohibited. An authorization of either/or is merely permitted. This completes [all five].</p> | <p>ذُو النَّهْيِ مَكْرُوهٌ وَمَعَ حَتْمٍ حَرَامٌ مَا أُذُونٌ وَجَهْيِهِ مُبَاحٌ ذَا تَمَامٍ</p> |
| <p>Obligations are of two types: collective and individual. Recommended matters include collective and individual <i>sunnah</i> as well.</p> | <p>وَالْفَرَضُ قِسْمَانِ كِفَايَةٌ وَعَيْنٌ وَيَشْمَلُ الْمَنْدُوبُ سُنَّةَ بَدِينٍ</p> |

NOTES

كِتَابُ الطَّهَارَةِ

The Book of Purity

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| <p>(Section:) Ritual purification is obtained through the use of pure water That is free of any alteration by something [that changes its taste, smell or color].</p> | <p>فَصُلِّ وَتَحْصُلِ الطَّهَارَةُ بِمَا مِنَ التَّغْيِيرِ بِشَيْءٍ سَلِيمًا</p> |
| <p>If changed by an impure substance, it must be discarded, But if changed by a pure substance, it is still suitable for conventional daily [non-devotional] uses,</p> | <p>إِذَا تَغَيَّرَ بِنَجْسٍ طُرْحًا أَوْ طَاهِرٍ لِعَادَةٍ قَدْ صَلَحًا</p> |
| <p>Unless it is something that is likely to be an intrinsic property, Such as redness; then it is considered to be absolutely pure and purifying like melted snow.</p> | <p>إِلَّا إِذَا لَازَمَهُ فِي الْغَالِبِ كَمُغْرَةٍ فَمُطْلَقٌ كَالذَّائِبِ</p> |

NOTES

فَصْلٌ فِي فَرَائِضِ الْوُضُوءِ

Section on the Obligations of *Wuḍū'*

| | |
|--|---|
| <p>The obligatory actions of <i>wuḍū'</i> are seven: Rubbing (<i>dalk</i>), continuity (<i>fawr</i>), intention (<i>niyyah</i>) at its outset.</p> | <p>فَرَائِضُ الْوُضُوءِ سَبْعَةٌ وَهِيَ دَلْكٌ وَفَوْرٌ نِيَّةٌ فِي بَدْيِهِ</p> |
| <p>One must intend [one of three things:] the removal of a state of ritual impurity, the [fulfillment] of an obligation, Or rendering worship permissible by removing a preventive [to worship],</p> | <p>وَلْيَنْوِرْ فَع حَدِّثٍ أَوْ مُفْتَرَضٍ أَوْ اسْتِبَاحَةً لِمَمْنُوعٍ عَرَضٍ</p> |
| <p>Washing the face, both hands, Wiping over the head, and washing both feet.</p> | <p>وَعَسَلُ وَجْهِهِ غَسْلُهُ الْيَدَيْنِ وَمَسْحُ رَأْسِهِ غَسْلُهُ الرَّجْلَيْنِ</p> |
| <p>The obligation [concerning the aforementioned] includes from ear to ear, Up to and including the elbows, up to and including the ankles.</p> | <p>وَالْفَرَضُ عَمَّ مَجْمَعِ الْأُذُنَيْنِ وَالْمِرْفَقَيْنِ عَمَّ وَالْكَعْبَيْنِ</p> |
| <p>Run the fingers through the other fingers of both hands [when washing], and run the [wet fingers] through the facial hair [allowing the water to reach the skin] If the underlying skin is visible [through the facial hair].</p> | <p>حَلَّلَ أَصَابِعَ الْيَدَيْنِ وَشَعْرَ وَجْهِهِ إِذَا مِنْ تَحْتِهِ الْجِلْدُ ظَهَرَ</p> |

NOTES

سُنَنُ الْوُضُوءِ

Sunan of *Wudū'*

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|--|---|
| <p>The <i>sunan</i> are seven: to begin by washing both hands, To return [from back to front] the wiping [motion] of the head, to wipe both ears,</p> | <p>سُنَنُهُ السَّبْعُ ابْتِدَا غَسْلِ الْيَدَيْنِ وَرَدُّ مَسْحِ الرَّأْسِ مَسْحُ الْأُذُنَيْنِ</p> |
| <p>Rinsing [the mouth], [lightly] sniffing water into the nostrils, and [lightly] blowing it out, Finally, following the correct order of the obligations; and that is best!</p> | <p>مَضْمَضَةٌ اسْتِنْشَاقٌ اسْتِنْثَارٌ تَرْتِيبٌ فَرَضِيهِ وَذَا الْمُخْتَارُ</p> |

NOTES

فَضَائِلُ الْوُضُوءِ

The Merits of *Wudū'*

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|---|---|
| <p>Eleven merits [of <i>wudū'</i>] have reached [us]: Saying <i>bismi l-lāh</i>, a place that is free of impurities [in which to perform <i>wudū'</i>],</p> | <p>وَأَحَدَ عَشَرَ الْفَضَائِلُ أَتَتْ تَسْمِيَةً وَبُقْعَةً قَدْ طَهَّرَتْ</p> |
| <p>Conserving water, placing the water vessel on one's right side, Doing our washings a second and third time,</p> | <p>تَقْلِيلُ مَاءٍ وَتَيَامُنُ الْإِنَا وَالشَّفَعُ وَالتَّثْلِيثُ فِي مَغْسُولِنَا</p> |

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|---|---|
| Beginning with the limbs on the right, using a tooth-stick [or toothbrush, etc.]; also recommended Is following the order of the <i>sunan</i> , and their respective order in relation to the obligations; | بَدَأُ الْمَيَامِينَ سِوَاكَ وَنُدِبُ تَرْتِيبُ مَسْنُونِهِ أَوْ مَعَ مَا يَجِبُ |
| To begin wiping over the head from the forehead, And to run the fingers between the toes. | وَبَدَأُ مَسْحَ الرَّأْسِ مِنْ مُقَدِّمِهِ تَخْلِيلُهُ أَصَابِعًا بِقَدَمِهِ |

NOTES

مَكْرُوهَاتُ الْوُضُوءِ

Discouraged Acts of *Wuḍū'*

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|--|---|
| It is discouraged to exceed the obligatory when Wiping the head or to wash beyond the regions specifically prescribed. | وَكُرِهَ الزَّيْدُ عَلَى الْفَرْضِ لَدَى مَسْحٍ وَفِي الْغَسْلِ عَلَى مَا حُدِّدَا |
| Ruling of the One Unable to Maintain Continuity | |
| The one unable to maintain continuity should continue where he left off, as long as the time was not longer Than that which would cause his limbs to dry in moderate weather. | وَعَاجِزُ الْفَوْرِ بَنَى مَا لَمْ يَطْلُ بِئْسَ الْأَعْضَا فِي زَمَانٍ مُعْتَدِلٍ |
| Rulings on Remembering an Incomplete <i>Wuḍū'</i> | |

| | |
|--|---|
| Whoever remembers a missed obligation after time has elapsed need only perform it. However, if he remembers [a missed obligation] shortly thereafter, then he should return to it and complete that which follows: | ذَا كُرِّ فَرَضُهُ بِطُولٍ يَفْعَلُهُ فَقَطَّ وَفِي الْقُرْبِ الْمَوَالِي يُكْمِلُهُ |
| If he prayed [with that incomplete <i>wuḍū'</i>], then his prayer is invalid. However, should he remember a missed <i>sunnah</i> , then he need only repeat it for subsequent prayers [and his previous prayers done with the missed <i>sunnah</i> are valid]. | إِنْ كَانَ صَلَّى بَطَلَتْ وَمَنْ ذَكَرَ سُنَّتَهُ يَفْعَلُهَا لِمَا حَضَرَ |

NOTES

نَوَاقِضُ الْوُضُوءِ

That which Nullifies *Wuḍū'*

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|---|--|
| (Section:) There are sixteen things that nullify <i>wuḍū'</i> : Urine, expelled flatus, incontinence if unusual, | (فَصْلٌ) نَوَاقِضُ الْوُضُوءِ سِتَّةَ عَشْرَ بَوْلٌ وَرِيحٌ سَلَسٌ إِذَا نَدَرَ |
| Defecation, heavy sleep, lustful emission of fluid, Intoxication, loss of consciousness, insanity, [involuntary] lust-less emission, | وَعَائِطٌ نَوْمٌ ثَقِيلٌ مَذْيٌ سُكْرٌ وَإِعْمَاءٌ جُنُونٌ وَذَيْ |
| Touching and kissing, but only if pleasure is experienced [With a person from whom] pleasure occurs naturally [or with anyone from whom] pleasure is intended. | لَمَسٌ وَقُبْلَةٌ وَذَا إِنْ وُجِدَتْ لَدَّةٌ عَادَةٌ كَذَا إِنْ قَصِدَتْ |

فَرَائِضُ الْغُسْلِ

Obligations of *Ghusl*

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|---|---|
| <p>(Section:) The obligations of <i>ghusl</i> are as follows: intention brought to mind [at the outset],</p> <p>Continuity, rubbing the entire body, penetrating all [the body's] hair.</p> | <p>فَصْلٌ (فُرُوضُ الْغُسْلِ قَصْدٌ يُحْتَضَرُ) فَوْرٌ عُمُومٌ الدَّلِكِ تَخْلِيلُ الشَّعْرِ</p> |
| <p>Moreover, making sure to reach all the hidden places; for instance, the creases behind the knees,</p> <p>Under the armpits, the folds of the inner thighs, and between the buttocks.</p> | <p>فَتَابِعِ الْخَفِيِّ مِثْلَ الرُّكْبَتَيْنِ وَالْإِبْطِ وَالرَّفْعِ وَبَيْنَ الْإِلْيَتَيْنِ</p> |
| <p>Reach what is difficult [to get to] with a towel,</p> <p>Or something similar such as a rope or charging [someone the task].</p> | <p>وَصِلْ لِمَا عَسَرَ بِالْمُنْدِيلِ وَنَحْوِهِ كَالْحَبْلِ وَالتَّوَكِيلِ</p> |

NOTES

سُنَنِ الْغُسْلِ

The *Sunan* of *Ghusl*

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|--|---|
| <p>Its <i>sunan</i> are rinsing the mouth, washing the hands</p> <p>At the outset, lightly sniffing water into the nostrils, and wiping the [outer] canals of both ears.</p> | <p>سُنُّهُ مَضْمَضَةٌ غَسْلُ الْيَدَيْنِ بَدْءًا وَالْاسْتِنْشَاقُ ثُقْبُ الْأُذُنَيْنِ</p> |
|--|---|

مُوجِبُ الْغُسْلِ

That which Necessitates *Ghusl*

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|--|---|
| <p><i>Ghusl</i> is required after menstruation, postpartum bleeding, orgasm, And penetration of the glands in any private part.</p> | <p>مُوجِبُهُ حَيْضٌ نِفَاسٌ إِنْزَالٌ مَغِيْبٌ كَمْرَةٌ بِفَرْجِ اسْجَالٍ</p> |
| <p>The first two render intercourse prohibited until <i>Ghusl</i> is performed and the second two prevent one from [reciting] the Qur'an, which has such a sweetness!</p> | <p>وَالْأَوْلَانِ مَنَعَا الْوِطْءَ إِلَى عُسْلٍ وَالْآخَرَانِ قُرْآنًا حَلَا</p> |
| <p>However, all of the above-mentioned [prevent one from entering] a mosque. If something is forgotten during the <i>ghusl</i>, Then treat it as you would your <i>wudu'</i>, except you need not repeat what was already performed.</p> | <p>وَالْكُلُّ مَسْجِدًا وَسَهُوُ الْاِغْتِسَالِ مِثْلُ وُضُوئِكَ وَلَمْ تُعَدِّ مُوَالٌ</p> |

NOTES

فَصْلٌ فِي التَّيْمُمِ

Section on *Tayammum*

| | |
|---|---|
| <p>(Section:) For fear of harm or lack of water, Substitute <i>wu\ū'</i> with earth ablution (<i>tayammum</i>).</p> | <p>(فَصْلٌ) لِحَوْفِ ضُرٍّ أَوْ عَدَمِ مَا عَوَّضَ مِنَ الطَّهَارَةِ التَّيْمُمًا</p> |
| <p>Only perform one obligatory prayer with it, but if a funeral prayer or a <i>sunnah</i> prayer immediately follows, then it is permissible [to pray with the same <i>tayammum</i>].</p> | <p>وَصَلِّ فَرَضًا وَاحِدًا وَإِنْ تَصَلِّ جَنَازَةً وَسُنَّةً بِهِ تَحِلُّ</p> |

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|---|--|
| <p>It is permissible [to perform <i>tayammum</i>] for a <i>nāfilah</i>, independent of the obligatory prayer [for both a sick person and a traveler]. However, it only makes an obligatory prayer, except the Friday congregational (<i>jumu'ah</i>) prayer, valid if he is a healthy resident.</p> | <p>وَجَازَ لِلنَّفْلِ ابْتِدَاءً وَيَسْتَبِيحُ الْفَرَضَ لَا الْجُمُعَةَ حَاضِرٌ صَحِيحٌ</p> |
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NOTES

فَرَائِضُ التَّيَمُّمِ

Obligations of *Tayammum*

| | |
|--|---|
| <p>The obligations of <i>tayammum</i> are to wipe your face and both hands Up to and including the wrists, and to set your intention with the first patting [of the earth].</p> | <p>فُرُوضُهُ مَسْحُكَ وَجْهًا وَالْيَدَيْنِ لِلْكُوعِ وَالنِّيَّةِ أُولَى الضَّرْبَتَيْنِ</p> |
| <p>Also included is continuity of action, earth that is pure, Following the <i>tayammum</i> immediately with the prayer, and the prayer-time having entered.</p> | <p>ثُمَّ الْمَوَالِةُ صَعِيدٌ طَهْرًا وَوَضَلَهَا بِهِ وَوَقْتُ حَضْرًا</p> |
| <p>[Waiting] for the end of the prayer time is for one who hopes [to find water]; only if one despairs [of finding water before the time expires], [Should perform the prayer] at the beginning of the time. Whoever wavers between the two [should wait until] the middle time.</p> | <p>آخِرُهُ لِلرَّاجِ آيِسٌ فَقَطْ أَوَّلُهُ وَالْمُتَرَدِّدُ الْوَسْطَ</p> |

NOTES

Menstruation & Post-Partum Bleeding

Excerpt from *Matn al-Akhḍarī*

| Chapter concerning Menstruation | فَصْلٌ فِي الْحَيْضِ |
|---|--|
| <p>Women [fall into three categories concerning menstruation]:</p> <ol style="list-style-type: none"> 1. first time, 2. experienced, 3. and pregnant. | <p>وَالنِّسَاءُ: ١. مُبْتَدَأَةٌ، ٢. وَمُعْتَادَةٌ، ٣. وَحَامِلٌ،</p> |
| <p>The limit [for a normal] menstrual cycle for a woman on her first period is 15 days.</p> <p>As for an experienced woman, should the bleeding continue past her typical cycle, she should add three days [to determine the limit], but not to exceed 15 days.</p> <p>As for a pregnant woman, if bleeding occurs after three months, then it should not exceed 15 [to 20] days.</p> <p>Should bleeding occur after six months, then it should not exceed 20 [to 25] days.</p> | <p>وَأَكْثَرُ الْحَيْضِ لِلْمُبْتَدَأَةِ خَمْسَةَ عَشَرَ يَوْمًا، وَلِلْمُعْتَادَةِ عَادَتُهَا فَإِنْ تَمَادَى بِهَا الدَّمُ زَادَتْ ثَلَاثَةَ أَيَّامٍ مَا لَمْ تُجَاوِزْ خَمْسَةَ عَشَرَ يَوْمًا. وَلِلْحَامِلِ بَعْدَ ثَلَاثَةِ أَشْهُرٍ خَمْسَةَ عَشَرَ يَوْمًا وَنَحْوَهَا وَبَعْدَ سِتَّةِ أَشْهُرٍ عِشْرُونَ وَنَحْوَهَا،</p> |
| <p>If the blood flows intermittently, then she should add the total number of days in which there is flow until she completes her normal menstrual cycle.</p> | <p>فَإِنْ تَقَطَّعَ الدَّمُ لَقَّعَتْ أَيَّامَهُ حَتَّى تُكْمَلَ عَادَتُهَا،</p> |
| <p>A menstruating woman may not pray, fast, circumambulate, touch a copy of the Qurʾān, or enter a masjid.</p> <p>Moreover, she must redress the missed days of fasting, but not the prayers missed during her cycle.</p> <p>Also, she may recite the Qurʾān [from memory] during her cycle.</p> <p>Her private part is unlawful to her husband [during this time], as well as what is between her navel and knees, until she performs ghusl.</p> | <p>وَلَا يَحِلُّ لِلْحَائِضِ صَلَاةٌ وَلَا صَوْمٌ وَلَا طَوَافٌ وَلَا مَسُّ مُصْحَفٍ وَلَا دُخُولُ مَسْجِدٍ، وَعَلَيْهَا قَضَاءُ الصَّوْمِ دُونَ الصَّلَاةِ وَقِرَاءَتُهَا جَائِزَةٌ، وَلَا يَحِلُّ لِرَوْجِهَا فَرْجُهَا وَلَا مَا بَيْنَ سُرَّتَيْهَا وَرُكْبَتَيْهَا حَتَّى تَغْتَسِلَ.</p> |
| <p>Section on Post-Partum Bleeding</p> | <p>فَصْلٌ فِي التَّفَاسِيسِ</p> |

Post-partum blood is the same as menstrual blood concerning what it prevents a woman from.

The limit for post-partum bleeding is sixty days.

Should the blood cease to flow during that time, even if on the same day as the birth, then she should perform ghusl and begin to pray.

If the flow of blood were to resume, and the interval between the two longer than fifteen days, it is considered menstrual blood, but if less than that, then its duration should be added to the previous days and considered a continuation of the [sixty days of] post-partum bleeding.

وَالنَّفَاسُ كَالْحَيْضِ فِي مَنْعِهِ وَأَكْثَرُهُ سِتُّونَ
يَوْمًا،

فَإِذَا انْقَطَعَ الدَّمُ قَبْلَهَا وَلَوْ فِي يَوْمِ الْوِلَادَةِ
اغْتَسَلَتْ وَصَلَّتْ،

فَإِذَا عَاوَدَهَا الدَّمُ فَإِنْ كَانَ بَيْنَهُمَا خَمْسَةَ عَشَرَ
يَوْمًا فَأَكْثَرَ كَانَ الثَّانِي حَيْضًا وَإِلَّا ضُمَّ إِلَى
الْأَوَّلِ وَكَانَ مِنْ تَمَامِ النَّفَاسِ

NOTES

كِتَابُ الصَّلَاةِ

The Book of Prayer

The Conditions of Prayer

The obligations of prayer are sixteen;
Its necessary conditions are four.

فَرَائِضُ الصَّلَاةِ سِتٌّ عَشْرَةٌ
شُرُوطُهَا أَرْبَعَةٌ مُفْتَقِرَةٌ

LINES 105 – 111

The conditions [of performance] of prayer [are four]: facing the qibla, being free of [physical] impurities, Covering one's nakedness, and ritual purity.

شَرْطُهَا الْإِسْتِقْبَالُ طُهْرُ الْحَبَثِ
وَسِتْرُ عَوْرَةٍ وَطُهْرُ الْحَدَثِ

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| <p>[These conditions only apply when one] remembers them and has the ability [to fulfill them], except for the last condition [of ritual purity]. The variables concerning the one who forgets or is unable to perform them are numerous.</p> | <p>بِالدُّكْرِ وَالْقُدْرَةِ فِي غَيْرِ الْأَخِيرِ تَفْرِيعُ نَاسِيهَا وَعَاجِزٌ كَثِيرٌ</p> |
| <p>Therefore, it is recommended that both of them repeat the prayers [in their respective] times; for example, [when a] mistake</p> | <p>نَدْبًا يُعِيدَانِ بِيَوْمَاتٍ كَالْحَطَا فِي قِبْلَةٍ لَا عَجْزَهَا أَوْ الْعِظَا</p> |
| <p>In determining the qibla [is made]. This excludes the inability to face the qibla or cover [one's nakedness].</p> | <p>وَمَا عَدَا وَجْهَهُ وَكَفَّ الْحُرَّةَ يَجِبُ سِتْرُهُ كَمَا فِي الْعَوْرَةِ</p> |
| <p>All but the face and hands of a free woman Must be covered and is considered to be nakedness.</p> | <p>شَرْطُهَا الْإِسْتِقْبَالَ طَهْرُ الْحَبْثِ وَسِتْرُ عَوْرَتِهِ وَطَهْرُ الْحَدِيثِ</p> |
| <p>However, in the case of the chest or the hair being exposed [during prayer], Or one of her limbs, then she need only repeat it within the prescribed time.</p> | <p>لَكِنْ لَدَى كَشْفِ لِيَصْدَرٍ أَوْ شَعْرٍ أَوْ طَرْفٍ تُعِيدُ فِي الْوَقْتِ الْمَقَرَّرِ</p> |
| <p>A condition of its obligation is being free of [menstrual or lochial] blood, [Known by either] a gypsum-like secretion or dryness; so know this well!</p> | <p>شَرْطُ وَجُوبِهَا التَّقَا مِنَ الدَّمِ بِقَصَّةٍ أَوْ الْجُفُوفِ فَاعْلَمِ</p> |
| <p>Thus, she does not redress [prayers that were missed due to blood]. Lastly, [the condition of] the entrance of the prayer time: “Perform it in its time,” I say!</p> | <p>فَلَا قَضَى أَيَّامَهُ ثُمَّ دُخُولِ وَقْتٍ فَأَدَّهَا بِهِ حَتْمًا أَقُولُ</p> |

NOTES

Excerpt from *Matn al-Akhḍarī*

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| Section on Impurity: | فَصَلُّ فِي النَّجَاسَةِ |
| <p>If impurity (<i>najāsah</i>) is discovered on [one's body or] garment, then that area should be washed, but if the particular area is hard to identify, then the entire garment should be washed.</p> <p>Whoever doubts whether impurity has soiled him or not should spray water [over the area in question]. Should he doubt whether the substance, itself, is actually impure or not, then he need not sprinkle over it.</p> <p>Whoever recalls an impurity on his person while praying should interrupt the prayer, unless he fears the lapse of the allotted time [for the prayer]. As for the one who prays with an impurity absentmindedly, then recalls the impurity after the <i>salām</i>, he should repeat the prayer if the allotted time has not yet lapsed.</p> | <p>إِذَا تَعَيَّنَتِ النَّجَاسَةُ غُسِلَ مَحَلُّهَا فَإِنْ التَّبَسَّتْ غُسِلَ الثَّوْبُ كُلُّهُ،</p> <p>وَمَنْ شَكَّ فِي إِصَابَةِ النَّجَاسَةِ نَضَحَ، وَإِنْ أَصَابَهُ شَيْءٌ شَكَّ فِي نَجَاسَتِهِ فَلَا نَضَحَ عَلَيْهِ،</p> <p>وَمَنْ تَذَكَّرَ النَّجَاسَةَ وَهُوَ فِي الصَّلَاةِ قَطَعَ إِلَّا أَنْ يَخَافَ خُرُوجَ الْوَقْتِ،</p> <p>وَمَنْ صَلَّى بِهَا نَاسِيًا وَتَذَكَّرَ بَعْدَ السَّلَامِ أَعَادَ فِي الْوَقْتِ</p> |

NOTES

فَرَائِضُ الصَّلَاةِ

The Obligations of Prayer

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| <p>[The obligations are] the [opening] <i>takbīr</i> of sanctification (<i>ihrām</i>) [pronounced audibly, whether as imam or following behind him], standing upright For it, and an intention by which the prayer is sought,</p> | <p>تَكْبِيرَةُ الْإِحْرَامِ وَالْقِيَامُ لَهَا وَنِيَّةٌ بِهَا تُرَامُ</p> |
| <p>[Recitation of the] <i>Fātiḥah</i>, while standing, bowing, Then rising, and prostration in utter humility,</p> | <p>فَاتِحَةُ مَعَ الْقِيَامِ وَالرُّكُوعِ وَالرَّفْعِ مِنْهُ وَالسُّجُودُ بِالْخُضُوعِ</p> |

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| <p>Rising from [the prostration], saying [the final] <i>salām</i>, sitting For [the final <i>salām</i>], [their] performance in proper sequence of the foundational [obligations],</p> | <p>وَالرَّفْعُ مِنْهُ وَالسَّلَامُ وَالْجُلُوسُ لَهُ وَتَرْتِيبُ آدَاءِ فِي الْأُسُوسِ</p> |
| <p>Standing fully erect, maintaining composure [at points of stillness throughout the prayer] out of necessity; And the one being led [is obliged to] follow [the imam] in both the [audible pronunciation of the <i>takbīr</i> of] <i>ihrām</i> and the final <i>salām</i>.</p> | <p>وَالِاعْتِدَالُ مُطْمَئِنًّا بِالتَّزَامِ تَابِعَ مَأْمُومٌ بِإِحْرَامِ سَلَامٍ</p> |
| <p>One is obliged to fix one's intention of following the imam. Likewise, the imam [must intend to lead] others in The fear prayer, when joining [due to rain], the <i>jumu'ah</i> prayer, and when replacing [an imam who, for whatever reasons, must quit leading the actual prayer that he is performing].</p> | <p>نِيَّتُهُ اقْتِدَا كَذَا الْإِمَامُ فِي خَوْفٍ وَجَمْعٍ جُمُعَةٍ مُسْتَخْلِفٍ</p> |

NOTES

سُنُنُ الصَّلَاةِ

Sunan of the Prayer

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| <p>Its <i>sunan</i> are [to recite] a surah after [reciting] the Protector [i.e. <i>al-Fātiḥah</i>], And then standing [for them] in both the first and the second [<i>rak'ah</i>],</p> | <p>سُنْنُهَا السُّورَةُ بَعْدَ الْوَاقِيَةِ مَعَ الْقِيَامِ أَوَّلًا وَالثَّانِيَةَ</p> |
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| <p>[Reciting] both audibly and silently in their respective places for each of the two, Saying “<i>Allāhu akbar</i>” [audibly] except the <i>takbīr</i> that has preceded [i.e. the <i>takbīr</i> of <i>ihrām</i>, for pronouncing it audibly is obligatory whether as imam or following him].</p> | <p>جَهْرٌ وَسِرٌّ بِمَحَلِّ لُهُمَا تَكْبِيرُهُ إِلَّا الَّذِي تَقَدَّمَ</p> |
| <p>Each <i>tashahhud</i> and each sitting, both the first And second, [are separate <i>sunan</i>,] except the amount of time in the final sitting to say <i>salām</i> [which is an obligation].</p> | <p>كُلُّ تَشَاهُدٍ جُلُوسٌ أَوَّلٌ وَالثَّانِي لَا مَا لِلسَّلَامِ يَحْضُرُ</p> |
| <p>“<i>sami‘a l-lāhu liman ḥamidah,</i>” While rising bowing, should be said</p> | <p>وَسَمِعَ اللهُ لِمَنْ حَمَدَهُ فِي الرَّفْعِ مِنْ رُكُوعِهِ أَوْرَدَهُ</p> |
| <p>By the one praying alone and by the imam [leading others]. [These are all] confirmed [sunan]. The remaining [sunan] are like recommended acts in their ruling.</p> | <p>الْفَدُّ وَالْإِمَامُ هَذَا أَكَّدَا وَالْبَاقِي كَالْمَنْدُوبِ فِي الْحُكْمِ بَدَا</p> |
| <p>[From the <i>sunan</i> are] the <i>iqāmah</i>, prostrating with both hands And the tips of both feet [touching the ground], like [the touching of] both knees,</p> | <p>إِقَامَةٌ سُجُودُهُ عَلَى الْيَدَيْنِ وَوَطْرَفِ الرَّجْلَيْنِ مِثْلُ الرُّكْبَتَيْنِ</p> |
| <p>[As are] attentive silence for one following [the imam] during an audible [prayer], his return [of the <i>salām</i>] To the imam [after his obligatory <i>salām</i>], and then a <i>salām</i> to his left if anyone</p> | <p>إِنْصَاتٌ مُقْتَدٍ بِجَهْرٍ ثُمَّ رَدٌّ عَلَى الْإِمَامِ وَالْيَسَارِ وَأَحَدٌ</p> |
| <p>Was there; also, added stillness [after one’s initial obligatory composure at any stopping place] to maintain presence [of the heart], A prayer barrier for other than a follower [i.e. the imam or someone praying on his own] who fears someone will pass in front of him.</p> | <p>بِهِ وَزَائِدٌ سُكُونٌ لِلْحُضُورِ سُتْرَةٌ غَيْرٌ مُقْتَدٍ خَافَ الْمُرُورَ</p> |
| <p>Vocalizing the [first] <i>salām</i>, saying the <i>tashahhud</i> in full, And that one supplicate for [our Prophet] Muḥammad ﷺ.</p> | <p>جَهْرُ السَّلَامِ كَلِمُ التَّشَاهُدِ وَأَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ</p> |

The call to prayer (*adhān*) is a *sunnah* for a group that has come
To an obligatory prayer, in its appropriate time, and intends by it to call others.

سُنَّ الْأَذَانَ لِمَجَاعَةٍ أَتَتْ
فَرَضاً بِوَقْتِهِ وَعَيْراً طَلَبَتْ

NOTES

Prayer While Travelling

Also, shortening *Zuhr*, *Ishā'* and *ʿAṣr* [prayers] for whoever travels

Four *burud* (48 Arabian miles) [or more] until the time he returns [to his place of residence],

[As long as he has passed] the dwellings [of his town]. [He should desist from shortening them] when he reaches them [upon his return].
Anyone [intending to be] a resident for four complete days [in a given place during his journey] must complete each prayer [without shortening any of them].

وَقَصُرْ مَنْ سَافَرَ أَرْبَعِ بُرْدٍ
ظُهْرًا عِشَاءً عَصْرًا إِلَى حِينِ يَعُدُّ

مِمَّا وَرَا السُّكْنَى إِلَيْهِ إِنْ قَدِمَ
مُقِيمٌ أَرْبَعَةَ أَيَّامٍ يُتِمُّ

NOTES

مَنْدُوبَاتُ الصَّلَاةِ

Recommended Acts of the Prayer

The recommended acts [of the prayer] are: turning the head slightly to the right to say *salām*,
That one praying utters “*āmīn*” [silently after *al-Fātiḥah*], unless the imam is leading an audible prayer.

مَنْدُوبُهَا تَيَامُنٌ مَعَ السَّلَامِ
تَأْمِينٌ مَنْ صَلَّى عَدَا جَهْرَ الْإِمَامِ

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| <p>Saying “<i>Rabbanā wa laka l-ḥamd</i>” for all but The one leading [the prayer], saying the dawn supplication (<i>qunūt</i>) in the dawn prayer,</p> | <p>قَوْلَ رَبَّنَا لَكَ الْحَمْدُ عَدَا مَنْ أَمَّ وَالْقُنُوتُ فِي الصُّبْحِ بَدَا</p> |
| <p>[Covering the shoulders with a] prayer shawl, glorifying God while prostrating and bowing, Hands at the sides [while standing position], saying “<i>Allāhu akbar</i>” at the beginning [of his transitions],</p> | <p>رِدَاً وَتَسْبِيحُ السُّجُودِ وَالرُّكُوعِ سَدْلُ يَدٍ تَكْبِيرُهُ مَعَ الشُّرُوعِ</p> |
| <p>[With the exception of the middle sitting, in which case he says “<i>Allāhu akbar</i>”] after he rises from the middle sitting [and has come to his state of composure standing]; Also, closing the three [outer] fingers of his right hand</p> | <p>وَبَعْدَ أَنْ يَقُومَ مِنْ وَسْطَاهُ وَعَقْدُهُ الثَّلَاثَ مِنْ يَمِينَاهُ</p> |
| <p>During the <i>tashahhud</i>, while extending the other [two fingers naturally]; And he moves [his extended] forefinger [slowly from right to left] while he recites [the <i>tashahhud</i>];</p> | <p>لَدَى التَّشَهُدِ وَبَسْطَ مَا خَلَاهُ تَحْرِيكُ سَبَابَتِهَا حِينَ تَلَاهُ</p> |
| <p>Men alone should distance the abdomen from the thighs, And the elbows from the knees when they prostrate;</p> | <p>وَالْبَطْنَ مِنْ فَخْذِ الرَّجَالِ يُبْعَدُونَ وَمِرْفَقًا مِنْ رُكْبَةٍ إِذْ يَسْجُدُونَ</p> |
| <p>[Also, adhering to the] appropriate sitting posture, and firmly placing the hands Upon the knees while bowing. Add to this</p> | <p>وَصِفَةُ الْجُلُوسِ تَمَكِينُ الْيَدِ مِنْ رُكْبَتَيْهِ فِي الرُّكُوعِ وَزِدْ</p> |
| <p>Straightening the knees [without locking them], the recitation of [<i>al-Fātiḥah</i> and a surah when appropriate] for the follower [behind the imam] during A silent prayer, placing both hands</p> | <p>نَضْبَهُمَا قِرَاءَةَ الْمَأْمُومِ فِي سِرِّيَّةٍ وَضَعُ الْيَدَيْنِ فَاقْتَنِي</p> |
| <p>At the ear level while prostrating, and also Raising the hands [up to the shoulders] when saying the <i>tabkīr</i> of <i>iḥrām</i>. So take this [to wit]!</p> | <p>لَدَى السُّجُودِ حَدَّوْ أُذُنٍ وَكَذَا رَفْعُ الْيَدَيْنِ عِنْدَ الْإِحْرَامِ خُذَا</p> |

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| <p>[Also,] lengthening [the recitation after <i>al-Fāṭiḥah</i>] for the <i>Ṣubḥ</i> and <i>Zuḥr</i> prayers for both surahs A moderate [sūrah] for the ‘<i>Ishā</i>’ prayer, and shortening [the sūrah] for the remaining two.</p> | <p>تَطْوِيلُهُ صُبْحًا وَظَهْرًا سُورَتَيْنِ تَوَسُّطُ الْعِشَاءِ وَقَصْرُ الْبَاقِيَيْنِ</p> |
| <p>[It is recommended to recite a shorter sūrah] as the second sūrah recited, as well; in the middle sitting, it is recommended [that the <i>tashahhud</i> be shorter than in the final sitting, ending after the declaration of faith]; yes! “final sitting” not “final sitting position” Placing the hands [on the ground] before [the knees; however] when rising, the knees [should precede the hands];</p> | <p>كَالسُّورَةِ الْأُخْرَى كَذَا الْوُسْطَى اسْتِحْبَبَّ سَبْقُ يَدٍ وَضَعًا وَفِي الرَّفْعِ الرَّكْبُ</p> |

NOTES

مَكْرُوهَاتُ الصَّلَاةِ

Disliked Acts of the Prayer

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| <p>[The scholars of the Mālikī school] have considered [the following] disliked: [reciting] <i>bismi l-lāh</i> or the <i>ta‘awwudh</i> [saying “I seek refuge in God from Satan’s whispers” (<i>a‘ūdhu bi l-lāhi mina sh-shayṭāni r-rajīm</i>)] In an obligatory prayer, prostrating on one’s garment, or</p> | <p>وَكْرَهُوا بِسْمَلَةً تَعَوُّدًا فِي الْفَرَضِ وَالسُّجُودِ فِي الثَّوْبِ كَذَا</p> |
| <p>On the folds of one’s turban, or on part of one’s sleeve, or Carrying anything in the sleeve, or having something in one’s mouth;</p> | <p>كَوْرُ عِمَامَةٍ بَعْضُ كُمَّه وَحَمْلُ شَيْءٍ فِيهِ أَوْ فِي فَمِهِ</p> |

Timeframes of the Prayers

Excerpt from *Matn al-Akhdari*

| Chapter on the Times of Prayer | فصل في الأوقات |
|--|---|
| <p>The elective time (<i>mukhtār</i>) of <i>ẓuhr</i> is from the time of the sun's descent from the zenith until the time where the measure of an object's shadow equals its length at the point of zenith plus its own height.</p> <p>The elective time of ^ʿAṣr is from the end of <i>ẓuhr</i>, as so described, until the time when the sky turns yellow. The absolutely necessary time (<i>ḍarūrah</i>) for both [<i>ẓuhr</i> and ^ʿ<i>aṣr</i>] is from the end of their elective times until the actual sunset.</p> <p>The elective time of Maghrib is the time it takes to perform it once its conditions have been fulfilled.</p> <p>The elective time of ^ʿIshā' is from the time when the redness of sunset subsides until the end of first third of the night.</p> <p>The absolute necessary time for both [Maghrib and ^ʿIshā'] is from the end of the elective time of each prayer until the first light of dawn. The elective time of <i>ṣubḥ</i> is from the [first light of] dawn until the dawn's light has completely pervaded the location [and faces are discernible].</p> <p>The absolute necessary time of dawn is from that time until [the beginning of] sunrise.</p> | <p>الْوَقْتُ الْمُخْتَارُ لِلظُّهْرِ مِنْ زَوَالِ الشَّمْسِ إِلَى آخِرِ الْقَامَةِ، وَالْمُخْتَارُ لِلْعَصْرِ مِنَ الْقَامَةِ إِلَى الْإِصْفِرَارِ وَضُرُورِيَّتُهُمَا إِلَى الْغُرُوبِ، وَالْمُخْتَارُ لِلْمَغْرِبِ قَدْرُ مَا تُصَلِّي فِيهِ بَعْدَ شُرُوطِهَا، وَالْمُخْتَارُ لِلْعِشَاءِ مِنْ مَغْيِبِ الشَّفَقِ إِلَى ثُلْثِ اللَّيْلِ الْأَوَّلِ وَضُرُورِيَّتُهُمَا إِلَى طُلُوعِ الْفَجْرِ، وَالْمُخْتَارُ لِلصُّبْحِ مِنَ الْفَجْرِ إِلَى الِإِسْفَارِ الْأَعْلَى وَضُرُورِيَّتُهُ إِلَى طُلُوعِ الشَّمْسِ</p> |
| <p>Any time after [the allotted times of election and necessity] have passed a prayer is [considered] overdue and must be redressed.</p> <p>Anyone who delays a prayer until the time has passed completely has sinned gravely, with the exception of someone who completely forgot or overslept.</p> | <p>وَالْقَضَاءُ فِي الْجَمِيعِ مَا وَرَاءَ ذَلِكَ وَمَنْ أَخَّرَ الصَّلَاةَ حَتَّى خَرَجَ وَقْتُهَا فَعَلَيْهِ ذَنْبٌ عَظِيمٌ إِلَّا أَنْ يَكُونَ نَاسِيًا أَوْ نَائِمًا</p> |

Nāfilah prayers are not to be performed after subḥ until the sun rises.

Likewise, no nāfilah prayer is performed between ʿAṣr and Maghrib, nor should night prayers be performed after the first light of dawn, unless someone is accustomed to performing them, but missed them due to sleep.

No nāfilah is performed at the Friday congregational prayer once the imām sits upon the pulpit until he actually leaves the masjid.

وَلَا تُصَلِّي نَافِلَةً بَعْدَ صَلَاةِ الصُّبْحِ إِلَى
ارْتِفَاعِ الشَّمْسِ وَبَعْدَ صَلَاةِ الْعَصْرِ
إِلَى صَلَاةِ الْمَغْرِبِ وَبَعْدَ طُلُوعِ الْفَجْرِ
إِلَّا الْوَرْدَ لِئَانِمْ عَنْهُ، وَعِنْدَ جُلُوسِ
إِمَامِ الْجُمُعَةِ عَلَى الْمِنْبَرِ وَبَعْدَ الْجُمُعَةِ
حَتَّى يَخْرُجَ مِنَ الْمَسْجِدِ.

NOTES

فَرَضُ الْعَيْنِ وَفَرَضُ الْكِفَايَةِ

The Collective and Individual Obligations [with Respect to the Prayer]

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| <p>(Section:) [To pray] five prayers [each day] is an individual responsibility [upon every adult Muslim]. However, the funeral prayer is only a collective responsibility, in no uncertain terms.</p> | <p>فَصَلِّ (وَحْمَسُ صَلَوَاتٍ فَرَضَ عَيْنٍ) وَهِيَ كِفَايَةٌ لِمَيِّتٍ دُونَ مَيِّنٍ</p> |
| <p>[The funeral prayer's] obligations are four: <i>takbīr</i> four times [raising one's hands only at the opening <i>takbīr</i>], supplication [for the deceased], And an intention (<i>niyyah</i>) [at the outset], all followed by a silent <i>salām</i>.</p> | <p>فُرُوضُهَا التَّكْبِيرُ أَرْبَعًا دَعَا وَنِيَّةٌ سَلَامٌ سِرًّا تَبَعًا</p> |
| <p>Added to the prayer [in its collective responsibility] is washing the deceased's body, shrouding, and burial. The <i>witr</i> eclipse, Eid, and rain prayers are all <i>sunan</i>.</p> | <p>كَالصَّلَاةِ الْغُسْلُ دَفْنٌ وَكَفَنٌ وَتَرْتِيبٌ كُسُوفٌ عِيدٌ اسْتِسْقَا سُنَنٌ</p> |

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| <p>[The two <i>rak'ahs</i> at dawn called] <i>fajr</i> are [categorized as] <i>raghibah</i> [less than confirmed <i>sunnah</i> but higher than <i>nafilah</i>], [and therefore, if missed,] to be made up before midday. Obligatory prayers must always be redressed and in the order they were missed.</p> | <p>فَجْرٌ رَغِيبَةٌ وَتُقْضَى لِلزَّوَالِ وَالْفَرَضُ يُقْضَى أَيْدًا وَبِالتَّوَالِ</p> |
| <p><i>Nafilah</i> [prayers] are always recommended but especially, The mosque greeting prayer (<i>tahiyyah</i>), the forenoon prayer (<i>duḥā</i>), followed by the night prayers of Ramadan (<i>tarāwīḥ</i>);</p> | <p>نُدِبَ نَفْلٌ مُطْلَقًا وَأُكِّدَتْ تَحِيَّةٌ ضُحَى تَرَاوِيحُ ثَلَاثُ</p> |
| <p>Before the witr, zuhr, and ʿaṣr prayers, and after the maghrib and zuhr prayers.</p> | <p>وَقَبْلَ وَتَرٍ مِثْلَ ظَهْرِ عَصْرِ وَبَعْدَ مَغْرِبٍ وَبَعْدَ ظَهْرِ</p> |

NOTES

سُجُودُ السَّهْوِ

The Prostration of Forgetfulness

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| <p>(Section:) For omitting [two light sunan or a confirmed] sunnah due to forgetfulness, it is sunnah Before saying one's final salām to make two extra prostrations.</p> | <p>فَصَلِّ لِتَنْقِصِ سُنَّةٍ سَهْوًا يُسَنَّ قَبْلَ السَّلَامِ سَجْدَتَانِ أَوْ سُنَّةً</p> |
| <p>If one forgetfully adds [a word or deed to the prayer], he should prostrate After [the salām] in the same manner [and it shares the ruling of sunnah]. [Should he do both, then] omission overrides addition.</p> | <p>إِنْ أُكِّدَتْ وَمَنْ يَزِدْ سَهْوًا سَجْدَ بَعْدَ كَذَا وَالتَّقْصُ غَلْبٌ إِنْ وَرَدَ</p> |

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| <p>He should redress omission [even if he forgets to prostrate before the <i>salām</i>] if little time has elapsed after the <i>salām</i>. [If much time has passed, then one should not prostrate]. But an act of addition should be redressed, even if a year later.</p> | <p>وَاسْتَدْرِكِ الْقَبِيلِيَّ مَعَ قُرْبِ السَّلَامِ وَاسْتَدْرِكِ الْبَعْدِيِّ وَلَوْ مِنْ بَعْدِ عَامٍ</p> |
| <p>The prayer of the imam bears the mistakes of a follower's omission or addition. The prayer is invalidated by willful blowing or intentional speech,</p> | <p>عَنْ مُقْتَدٍ يَحْمِلُ هَذَيْنِ الْإِمَامِ وَبَطَلَتْ بِعَمْدٍ نَفْحٌ أَوْ كَلَامٌ</p> |
| <p>Unless spoken to rectify [the imam's mistake]. Also [it is invalidated] by anything that preoccupies [the worshiper] from [Fulfilling] an obligatory act. If [it diverted him from] one [confirmed] <i>sunnah</i>, [it is recommended that] he repeat [the prayer] if time allows.</p> | <p>لِغَيْرِ إِصْلَاحٍ وَبِالْمُشْغَلِ عَنْ فَرَضٍ وَفِي الْوَقْتِ أَعِدْ إِذَا يُسْنُ</p> |
| <p>[Prayer is also invalidated by the] loss of <i>wudū'</i>, unintentionally adding [to the prayer what amounts to] double [its prescription], Laughing aloud and eating or drinking intentionally;</p> | <p>وَحَدَثٍ وَسَهْوٍ زَيْدِ الْمِثْلِ فَهَقَّهَةٌ وَعَمْدٌ شُرْبٍ أَوْ أَكَلٍ</p> |
| <p>Willfully adding a prostration [that is not prescribed], [swallowing one's] vomit, remembering [that] Less than six previous obligatory [prayers are owed] or remembering [having omitted] a essential part of a previous obligatory prayer.</p> | <p>سَجْدَةٍ فِيَّ وَذِكْرٍ فَرَضٍ أَقَلَّ مِنْ سِتِّ كَذِكْرِ الْبَعْضِ</p> |
| <p>[Prayer is also invalidated by remembering] that a prostration of omission was not performed [to redress a prayer] for three or more <i>sunan</i> [omitted, but only if one has] Left the mosque or a long time has elapsed.</p> | <p>وَفَوْتِ قَبِيلِيٍّ ثَلَاثَ سُنَنِ بِفَضْلِ مَسْجِدٍ كَطُولِ الزَّمَنِ</p> |

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| <p>Redress a pillar (<i>rukn</i>) [if omitted] unless the next bowing [of the following <i>rak'ah</i>] came between it.</p> <p>In that case, void [the previous <i>rak'ah</i>] in which something was forgotten, and the [remainder of the prayer] follows what was already completed.</p> | <p>وَاسْتَدْرِكِ الرُّكْنَ فَإِنْ حَالَ رُكُوعٌ فَأَلْغِ ذَاتَ السَّهْوِ وَالْبِنَاءَ يَطُوعٌ</p> |
| <p>As for one who [is in his last <i>rak'ah</i> and needs to redress a pillar] and says the final <i>salām</i>, he must repeat the <i>takbīr</i> of <i>ihrām</i></p> <p>[And complete] whatever remains [of the prayer], and [know that] a long interval necessarily invalidates [the prayer].</p> | <p>كَفِعْ مَنْ سَلَّمَ لَكِنْ يُحْرِمُ لِلْبَاقِي وَالطُّولُ الْفَسَادَ مُلْزِمٌ</p> |
| <p>If one has doubts concerning a pillar, he should base [the remainder of the prayer] on that which he is certain about,</p> <p>And then prostrate for an addition. If it becomes apparent [to him]</p> | <p>مَنْ شَكَ فِي رُكْنٍ بَنَى عَلَى الْيَقِينِ وَلَيْسْجُدِ الْبَعْدِيِّ لَكِنْ قَدْ يَبِينُ</p> |
| <p>That in building on what he has done and said, That he has omitted the recitation of a surah [after <i>al-Fātiḥah</i>], then he should prostrate one of omission [because addition and omission have been combined and the rule is that omission overrides addition].</p> | <p>لَأَنَّ بَنَوْا فِي فِعْلِهِمْ وَالْقَوْلِ نَقْصُ بَقَوْتِ سُورَةٍ فَالْقَبْلِي</p> |
| <p>[The same applies to one] who remembers [that he did not sit for] the middle sitting but has already raised his hands</p> <p>And knees [from the ground]. However, [if he remembers] before [leaving the ground with either both hands or both knees], then he should sit [without need of redressing forgetfulness].</p> | <p>كَذَا كَرِ الْوُسْطَى الْأَيْدِي قَدْ رَفَعُ وَرُكْبًا لَا قَبْلَ ذَا لَكِنْ رَجَعُ</p> |

NOTES

صَلَاةُ الْجُمُعَةِ

The *Jumu'ah* Prayer

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| <p>(Section:) In villages and cities, it is required [To pray] a congregational prayer that follows a sermon</p> | <p>فَصَلِّ بِمَوْطِنِ الْقَرْيَةِ قَدْ فُرِضَتْ صَلَاةُ جُمُعَةٍ لِحُطْبَةِ تَلْتُ</p> |
| <p>In a mosque [erected for Friday] gathering. [This obligation is binding] upon every resident without a valid excuse [not to attend], Who is a free male and lives within a parasang [of the mosque].</p> | <p>بِجَامِعٍ عَلَى مُقِيمٍ مَا أَنْعَدَرَ حُرٌّ قَرِيبٌ بِكَفْرَسَخٍ ذَكَرَ</p> |
| <p>But it also suffices [in the place of zuhr] others [upon whom it is not incumbent, such as women, servants and travelers]; [for some] it is, indeed, recommended. When the call for it is made, then one is obliged to respond immediately.</p> | <p>وَأَجْزَأَتْ غَيْرًا نَعَمَ قَدْ تُنَدَبُ عِنْدَ النَّدَا السَّعْيُ إِلَيْهَا يَجِبُ</p> |

NOTES

سُنُّ الْجُمُعَةِ

Sunan of the *Jumu'ah* Prayer And Prayer in Congregation

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| <p>It is a <i>sunnah</i> to perform <i>ghusl</i> just before leaving for the prayer. It is also recommended to [leave for it at the time] of the midday heat [before the zenith]; [and to go in] an elegant manner.</p> | <p>وَسُنُّ غُسْلٍ بِالرَّوَّاحِ اتِّصَالًا نُدَبٌ تَهْجِيرٌ وَحَالٌ جَمَلًا</p> |
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For the Friday Prayer, a congregation [of thirteen people] is needed.
For other obligatory prayers it is [a confirmed] *sunnah*. [The reward of praying in a congregation] is realized with only one *rak'ah* [or any portion thereof performed behind the imam].

جُمُعَةٌ جَمَاعَةٌ قَدْ وَجِبَتْ
سُنَّتْ بِفَرَضٍ وَبِرُكْعَةٍ رَسَتْ

NOTES

سُنُّ الْجُمُعَةِ Sunan of the *Jumu'ah* Prayer And Prayer in Congregation

It is a *sunnah* to perform *ghusl* just before leaving for the prayer.
It is also recommended to [leave for it at the time] of the midday heat [before the zenith]; [and to go in] an elegant manner.

وَسُنَّ غُسْلٌ بِالرَّوَّاحِ اتِّصَالًا
نُدِبَ تَهَجِيرٌ وَحَالٌ جَمَلًا

For the Friday Prayer, a congregation [of thirteen people] is needed.
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جُمُعَةٌ جَمَاعَةٌ قَدْ وَجِبَتْ
سُنَّتْ بِفَرَضٍ وَبِرُكْعَةٍ رَسَتْ

NOTES

شُرُوطُ الْإِمَامِ Conditions of the Imam

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| <p>The conditions for the imam are: that he be a legally responsible male Who fulfills all of the pillars of the prayer, knows its rules,</p> | <p style="text-align: center;">شَرَطُ الْإِمَامِ ذَكَرُ مُكَلَّفٍ آتٍ بِالْأَرْكَانِ وَحُكْمًا يَعْرِفُ</p> |
| <p>And be free from deviance [in either creed or deed] or have faulty [Arabic] pronunciation, or [be in the process of or having been] following [another imam]. As for the <i>jumu'ah</i> prayer, the imam must also be a free man and a local resident.</p> | <p style="text-align: center;">وَعَيْرُ ذِي فَسْقٍ وَلَحْنٍ وَاقْتِدَا فِي جُمُعَةٍ حُرِّ مُقِيمٌ عُدَدًا</p> |
| <p>It is disliked for [one who is suffering from] incontinence or open sores [to lead the prayer]. Also disliked is that A bedouin lead sedentary people; do not allow one who is disliked [for valid religious reasons to lead the prayer]:</p> | <p style="text-align: center;">وَيُكْرَهُ السَّلْسُ وَالْقُرُوحُ مَعَ بَادٍ لِعَيْرِهِمْ وَمَنْ يُكْرَهُ دَعُ</p> |
| <p>Such as one who suffers from paralysis of the hand [or arm, or who has lost a limb], or who leads the prayer without A prayer shawl in a mosque. [Also disliked] is considering [performing] prayer</p> | <p style="text-align: center;">وَكَالْأَشْلِّ وَإِمَامَةً بِلَا رِدَاً بِمَسْجِدٍ صَلَاةً تُجْتَلَى</p> |
| <p>Between the pillars [of a mosque], or in front of the imam [without necessity], Or a [second] congregation after the salaried or regular [imam's] prayer [is over].</p> | <p style="text-align: center;">بَيْنَ الْأَسَاطِينِ وَقُدَّامَ الْإِمَامِ جَمَاعَةً بَعْدَ صَلَاةِ ذِي التِّرَامِ</p> |
| <p>[Also disliked is] a salaried or regular [imam] who is unknown [morally] or someone who has repented from serious wrongs, but whom [others still] suspect [and speak about, due to his past behavior]. [Also disliked as a regular or salaried imam] is someone uncircumcised, a bondsman, a eunuch, or one born out of wedlock.</p> | <p style="text-align: center;">وَرَاتِبٌ مَجْهُولٌ أَوْ مَنْ أُبْنَا وَأَغْلَفٌ عَبْدٌ خَصِيٌّ ابْنُ زَنَا</p> |

Acceptable [in this position] is someone impotent, blind, speech impaired,
Or a leper whose [disease] is limited. This is what is possible [to cover in such an abridged work].

وَجَازَ عَيْنِي وَأَعْمَى الْكَنْ
مُجَدِّمٌ خَفَّ وَهَذَا الْمُمَكِّنُ

NOTES

Following the Imam

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| <p>The one following the imam should continue following him unless An addition is definitely discovered, [in which case], he should not follow him [in performing the addition].</p> | <p>وَالْمُقْتَدِي الْإِمَامَ يَتَّبِعُ خَلَا زِيَادَةً قَدْ حُقِّقَتْ عَنْهَا اِعْدِلًا</p> |
| <p>Anyone who has missed a portion [of the congregational prayer] should immediately perform the <i>takbīr</i> of <i>ihrām</i>, enter [into prayer], And join the imam at whatever point [of the prayer he is in].</p> | <p>وَأَحْرَمَ الْمَسْبُوقُ فَوْرًا وَدَخَلَ مَعَ الْإِمَامِ كَيْفَمَا كَانَ الْعَمَلُ</p> |
| <p>He should follow [the imam at whatever point of the prayer he is in, while] uttering a [second] <i>takbīr</i> [if he finds the imam] prostrating or bowing, [And only one <i>takbīr</i> if the imam is] sitting, then complete [following the imam].</p> | <p>مُكَبِّرًا إِنْ سَاجِدًا أَوْ رَاكِعًا أَلْفَاهُ لَا فِي جَلْسَةٍ وَتَابِعًا</p> |
| <p>When the imam says his final <i>salām</i>, the [latecomer] should then stand and redress [Any missed] recitations [from the imam's earlier <i>rak'ahs</i>], building upon the [already performed physical] actions [of the prayer done with the imam].</p> | <p>إِنْ سَلَّمَ الْإِمَامُ قَامَ قَاضِيًا أَقْوَالَهُ وَفِي الْفِعَالِ بَانِيًا</p> |

[While rising,] let him utter another *takbīr* if he caught an even number or less Than one *rak'ah* [with the imam]. As for anything forgotten [during the previous *rak'ahs* with the imam, the imam] bears the responsibility [and the follower need not redress them unless they occurred after continuing on his own].

كَبَّرَ إِنْ حَصَلَ شَفْعًا أَوْ أَقَلَّ
مِنْ رَكْعَةٍ وَالسَّهُوَ إِذْ ذَاكَ احْتَمَلُ

NOTES

The one who comes late [and joins the imam] should prostrate a *qabli* [before the *salām*] With the imam, but [if the imam prostrates a] *ba'di* [after the *salām*], then he should [rise after the imam's *salām*] and prostrate the *ba'di* after his own final *salām*,

وَيَسْجُدُ الْمَسْبُوقُ قَبْلِيَّ الْإِمَامِ
مَعَهُ وَبَعْدِيَّ قَضَى بَعْدَ السَّلَامِ

Irrespective of whether he caught the mistake [with the imam] or not. However, [the scholars] stipulated That he should not prostrate if he did not complete at least one *rak'ah* [with the imam, i.e. if he entered the prayer after the imam rose from bowing].

أَذْرَكَ ذَاكَ السَّهُوَ أَوْ لَا فَيَدُّوْا
مَنْ لَمْ يُحْصِلْ رَكْعَةً لَا يَسْجُدُ

[The prayer of] one following [the imam] is rendered invalid by whatever invalidates The imam's [prayer], except in an obvious circumstance.

وَبَطَلَتْ لِمُقْتَدٍ بِمُبْطِلٍ
عَلَى الْإِمَامِ غَيْرِ فَرَعٍ مُنْجَلِي

[This has two permutations: the first is when the imam] remembers breaking his [*wuḍū'*] or is overcome by its loss [during the prayer], But he immediately leaves [the prayer upon remembering, in which case, the prayer led by him is still valid], and it is recommended

مَنْ ذَكَرَ الْحَدَّثَ أَوْ بِهِ غُلِبَ
إِنْ بَادَرَ الْخُرُوجَ مِنْهَا وَنَدِبَ

Spiritual Effects of Prayer & Its Various Forms

Excerpt from *Matn al-Akhḍarī*

| Section | فَصْلٌ |
|--|--|
| <p>Prayer exudes a vast spiritual light by which the hearts of true worshippers radiate, but none shall attain it save the humble.</p> <p>Thus, should you come to the prayer, empty your heart of all worldly matters, and occupy yourself with vigilant awareness of your Master for Whose Countenance you are praying.</p> <p>Believe firmly that prayer means humility and abasement before Allah, transcendent beyond description, by means of standing, bowing and prostrating. Moreover, it is acknowledgement of His majesty and magnanimity by means of takbīr, tasbīḥ, and remembrance.</p> <p>So guard your prayer, as it is the greatest of all acts of worship, and do not allow Shayṭān to play with your heart or preoccupy you during your prayers to such an extent that he vitiates your heart and deprives you of the delight of the spiritual lights of the prayer.</p> <p>Therefore, maintain constant humility therein, for prayer precludes foulness and misdeeds by virtue of the very humility with which it is performed, and beseech Allah's support, for surely, He is the best supporter.</p> | <p>لِلصَّلَاةِ نُورٌ عَظِيمٌ تَشْرُقُ بِهِ قُلُوبُ الْمُصَلِّينَ وَلَا يَنَالُهُ إِلَّا الْخَاشِعُونَ، فَإِذَا آتَيْتَ إِلَى الصَّلَاةِ فَفَرِّغْ قَلْبَكَ مِنَ الدُّنْيَا وَمَا فِيهَا وَاشْتَغِلْ بِمُرَاقَبَةِ مَوْلَاكَ الَّذِي تُصَلِّي لِوَجْهِهِ،</p> <p>وَاعْتَقِدْ أَنَّ الصَّلَاةَ خُشُوعٌ وَتَوَاضَعٌ لِلَّهِ سُبْحَانَهُ بِالْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ</p> <p>وَإِجْلَالٌ وَتَعْظِيمٌ لَهُ بِالتَّكْبِيرِ وَالتَّسْبِيحِ وَالدُّكْرِ، فَحَافِظْ عَلَى صَلَاتِكَ فَإِنَّهَا أَعْظَمُ الْعِبَادَاتِ وَلَا تَتْرُكِ الشَّيْطَانَ يَلْعَبُ بِقَلْبِكَ وَيَشْغَلُكَ عَنْ صَلَاتِكَ حَتَّى يَطْمِسَ قَلْبَكَ وَيَحْرِمَكَ مِنْ لَدَّةِ أَنْوَارِ الصَّلَاةِ، فَعَلَيْكَ بِدَوَامِ الْخُشُوعِ فِيهَا فَإِنَّهَا تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ بِسَبَبِ الْخُشُوعِ فِيهَا فَاسْتَعِنْ بِاللَّهِ إِنَّهُ خَيْرٌ مُسْتَعَانٍ.</p> |
| Section | فَصْلٌ |

| | |
|--|---|
| <p>The obligatory prayer has seven forms through which it may be performed, ranked in order of preference. To follow [the ordering for] four is obligatory, while [the ordering of] three is one of recommendation.</p> <p>As for those [whose ordering] is obligatory, they are:</p> <ol style="list-style-type: none"> 1. standing during prayer without any support, 2. standing with support, 3. sitting without support, 4. and sitting with support. <p>The ordering of these four forms is obligatory. The prayer of one who performs a lower ranking form is invalid if he is able to perform a higher ranking form.</p> | <p>لِلصَّلَاةِ الْمَفْرُوضَةِ سَبْعَةٌ أَحْوَالٍ مُرْتَبَةٌ تُؤَدَّى عَلَيْهَا، أَرْبَعَةٌ مِنْهَا عَلَى الْوُجُوبِ، وَثَلَاثَةٌ عَلَى الْإِسْتِحْبَابِ، فَالَّتِي عَلَى الْوُجُوبِ أَوْلَاهَا:</p> <ol style="list-style-type: none"> ١. الْقِيَامُ بِغَيْرِ اسْتِنَادٍ، ٢. ثُمَّ الْقِيَامُ بِاسْتِنَادٍ، ٣. ثُمَّ الْجُلُوسُ بِغَيْرِ اسْتِنَادٍ، ٤. ثُمَّ الْجُلُوسُ بِاسْتِنَادٍ، <p>فَالتَّرْتِيبُ بَيْنَ هَذِهِ الْأَرْبَعَةِ عَلَى الْوُجُوبِ، إِذَا قَدَرَ عَلَى حَالَةٍ مِنْهَا وَصَلَّى بِحَالَةٍ دُونَهَا بَطَلَتْ صَلَاتُهُ.</p> |
| <p>As for those who are unable to pray standing or sitting, the three recommended forms are in this order:</p> <ol style="list-style-type: none"> 1. on his right side, 2. [if unable] then on his left side, 3. [and if unable] then on his back. | <p>وَالثَّلَاثَةُ الَّتِي عَلَى الْإِسْتِحْبَابِ هِيَ أَنْ يُصَلِّيَ الْعَاجِزُ عَلَى هَذِهِ الثَّلَاثَةِ الْمَذْكُورَةِ:</p> <ol style="list-style-type: none"> ١. عَلَى جَنْبِهِ الْأَيْمَنِ، ٢. ثُمَّ عَلَى الْأَيْسَرِ، ٢. ثُمَّ عَلَى ظَهْرِهِ، |
| <p>Should he violate the order of preference, his prayer remains valid. As for the aforementioned support that invalidates the prayer should one be able to pray without it, it is that which, if removed, would cause him to collapse; but if he would not collapse due to its removal, then it is only objectionable (<i>makrūh</i>).</p> | <p>فَإِنْ خَالَفَ فِي الثَّلَاثَةِ لَمْ تَبْطُلْ صَلَاتُهُ وَإِلَّا اسْتِنَادُ الَّذِي تَبْطُلُ بِهِ صَلَاةُ الْفَادِرِ عَلَى تَرْكِهِ هُوَ الَّذِي يَسْقُطُ بِسُقُوطِهِ، وَإِنْ كَانَ لَا يَسْقُطُ بِسُقُوطِهِ فَهُوَ مَكْرُوهٌ،</p> |

As for *nāfilah* prayers, it is permissible to perform them sitting even if one was able to stand, though he would only receive half the reward.

It is also permissible to begin the prayer sitting and stand thereafter or begin standing and sit thereafter, provided that one did not intend [only] standing when he entered the prayer. In such a case, he would not be allowed to sit after standing.

وَأَمَّا التَّافِلَةُ فَيَجُوزُ لِلْقَادِرِ عَلَى الْقِيَامِ

أَنْ يُصَلِّيَهَا جَالِسًا وَلَهُ نِصْفُ أَجْرِ

الْقَائِمِ،

وَيَجُوزُ أَنْ يَدْخُلَهَا جَالِسًا وَيَقُومَ بَعْدَ ذَلِكَ أَوْ يَدْخُلَهَا

قَائِمًا وَيَجْلِسَ بَعْدَ ذَلِكَ

إِلَّا أَنْ يَدْخُلَهَا بِنِيَّةِ الْقِيَامِ فِيهَا فَيَمْتَنِعُ جُلُوسُهُ بَعْدَ ذَلِكَ.

NOTES

كِتَابُ الصِّيَامِ The Book of Fasting

Fasting the month of Ramadan is obligatory. In Rajab and Sha^ʿbān, fasting is recommended.

صِيَامُ شَهْرِ رَمَضَانَ وَجَبًا
فِي رَجَبٍ شَعْبَانَ صَوْمٌ نَدْبًا

As well as during the first nine days of Dhū al-Ḥijjah, especially the last day [i.e. the ninth, for those not performing hajj]. Also, [it is recommended] to fast in Muḥarram, especially the tenth day.

كَتَبْتُ شَهْرَ الْحَجَّةِ وَالْأَخْرَى
كَذَا الْمُحَرَّمِ وَالْأَخْرَى الْعَاشِرُ

The month [of Ramadan] is confirmed by sighting the new moon, Or by the completion of thirty days of the previous lunar month.

وَيَثْبُتُ الشَّهْرُ بِرُؤْيَا الْهَيْلَالِ
أَوْ بِثَلَاثِينَ قُبَيْلًا فِي كَمَالِ

فَرَائِضُ الصَّيَامِ

The Obligations of Fasting

| | |
|---|---|
| <p>The obligations of fasting are: a firm intention [made] the night before [for solitary fasting days], Abstaining from sexual relations and from eating and drinking;</p> | <p>فَرَضُ الصَّيَامِ نِيَّةً بِلَيْلِهِ وَتَرْكُ وَطْءٍ شُرْبِهِ وَأَكْلِهِ</p> |
| <p>[Also from] vomiting, or by anything reaching the stomach, [By way of] the ear, eye or nose.</p> | <p>وَالْقَيْءِ مَعَ إِيْصَالِ شَيْءٍ لِلْمَعِدِ مِنْ أُذُنٍ أَوْ عَيْنٍ أَوْ أَنْفٍ وَرَدِّ</p> |
| <p>[Its prescribed] time is from dawn until complete sunset. Having sanity at the beginning [of the fast] is a condition of its obligation.</p> | <p>وَقْتِ طُلُوعِ فَجْرِهِ إِلَى الْغُرُوبِ وَالْعَقْلِ فِي أَوَّلِهِ شَرْطُ الْوُجُوبِ</p> |
| <p>If one loses [one's] sanity, then he redresses [the number of days he missed]. Menstruation prevents [a woman] From fasting [during that time], and she should redress any obligatory fasting once it stops.</p> | <p>وَلْيَقْضِ فَاقِدُهُ وَالْحَيْضُ مَنَعَ صَوْمًا وَتَقْضِي الْفَرَضَ إِنْ بِهِ ارْتَفَعَ</p> |

مَكْرُوهَاتُ الصِّيَامِ Disliked and Excused Acts during Fasting

| | |
|---|---|
| <p>It is disliked [during fasting] to touch [one's spouse] or think [about making love], if one was previously safe From lustful emission. If one is not [safe from such emission], then [such things are deemed] prohibited [for that person].</p> | <p>وَيُكْرَهُ اللَّمْسُ وَفِكْرُ سَلِمَا دَابًّا مِنَ الْمَذِي وَإِلَّا حَرْمًا</p> |
| <p>[The Mālikī scholars] disliked tasting [food without swallowing] such as [what is in the] cooking pot, [and also disliked] excessive talk; Being overcome by vomiting, or [swallowing] a fly [accidentally] are excused.</p> | <p>وَكَرِهُوا ذَوْقَ كَقِدْرٍ وَهَدَّرَ غَالِبُ قِيٍّ وَذُبَابٍ مُغْتَفَرٍ</p> |
| <p>[Overlooked also are] the material particles of a craftsman, or dust from the road, a dry tooth stick, As well as waking in a state of ritual impurity [necessitating <i>ghusl</i>].</p> | <p>غُبَارُ صَانِعٍ وَطُرْقٍ وَسَوَاكٍ يَابِسٍ إِصْبَاحٍ جَنَابَةٍ كَذَاكَ</p> |

On the Necessity of Intention and its Renewal if the Fast is Broken

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|---|---|
| <p>An intention [from the outset] suffices for [fasts] occurring in a succession of [days] Is necessary [such as Ramadan, an expiation fast, or for <i>zihār</i>], unless the [fast is] interrupted by some preventative cause [such as menstruation, traveling, or sickness. In this case, the intention must be renewed in order to resume one's fast].</p> | <p>وَنِيَّةٌ تَكْفِي لِمَا تَتَابَعَهُ يَجِبُ إِلَّا إِنْ نَفَاهُ مَانِعُهُ</p> |
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NOTES

مَنْدُوبَاتُ الصَّيَامِ Recommended Acts of Fasting

It is recommended to hasten the breaking of one's fast [upon sunset], which relieves one of [the fast],
As well as delaying the pre-dawn meal until [close to] the time that is followed by [the fast].

نُدْبَ تَعْجِيلِ لِفِطْرِ رَفَعَهُ
كَذَلِكَ تَأْخِيرِ سُحُورِ تَبِعَهُ

NOTES

كَفَّارَاتُ الصَّيَامِ Expiation for Fasting

Whoever breaks an obligatory fast [before sunset], let him repeat it, and if he did so intentionally, let him add
An expiation for [breaking the sanctity of God's month,] Ramadan,

مَنْ أَفْطَرَ الْفَرَضَ قَضَاهُ وَلْيَزِدْ
كَفَّارَةً فِي رَمَضَانَ إِنْ عَمِدَ

[The expiation is obligatory] due to eating or drinking orally, as well as ejaculation,
Even if it is the result of fantasizing, or from rejection of that [upon which the fast] is built [i.e. one's intention].

لَأَكْلٍ أَوْ شُرْبٍ فَمِ أَوْ لِلْمَنِيِّ
وَلَوْ بِفِكْرٍ أَوْ لِرَفْضِ مَا بُنِيَ

[This applies if there is] no reasonable explanation [for breaking it]. However, it is permissible [To break the fast] due to some harm [that might occur from it], or due to a journey [the length of which allows] shortening [of prayers], and this entails a permissible [journey not taken for any prohibited reasons].

بِلَا تَأْوِيلٍ قَرِيبٍ وَيُبَاحُ
لِلضَّرِّ أَوْ سَفَرٍ قَصْرٍ أَيْ مُبَاحٌ

| | |
|---|---|
| <p>The intentional [breaking of a] voluntary fast without [fear of] harm Is [considered] prohibited [by Imam Mālik]. Thus, one is obliged to repeat it unless [one broke it] for other [valid reasons like forgetfulness or necessity].</p> | <p>وَعَمْدُهُ فِي التَّفْلِ دُونَ ضَرٍّ مُحَرَّمٌ وَلِيَقْضَى لَا فِي الْغَيْرِ</p> |
| <p>One expiates his [breach of the obligatory fast] by fasting two consecutive months, Or by setting a Muslim bondsperson free.</p> | <p>وَكَفَّرَنُ بِصَوْمِ شَهْرَيْنِ وَلَا أَوْ عَتَقَ مَمْلُوكٍ بِالْإِسْلَامِ حَلَا</p> |
| <p>However, [the Mālikī scholars] prefer [expiation by] feeding sixty poor people, Each poor person being given a <i>mudd</i> [0.51 liters of food] from the prevalent staple [of the locale].</p> | <p>وَفَضَّلُوا إِطْعَامَ سِتِّينَ فَقِيرٍ مُدًّا لِمَسْكِينٍ مِّنَ الْعَيْشِ الْكَثِيرِ</p> |

NOTES

LINES 209-210

فَصْلٌ فِي زَكَاةِ الْفِطْرِ

Section on *Zakāt al-Fiṭr*

| | |
|--|---|
| <p>(Section:) Zakat at the end of the fast [of Ramadan] is one <i>ṣāʿ</i> [approximately two liters of food]. It is binding Upon every Muslim and all of his dependents [among the Muslims in his household including infants and servants].</p> | <p>(فَصْلٌ) زَكَاةُ الْفِطْرِ صَاعٌ وَتَجِبُ عَنْ مُسْلِمٍ وَمَنْ بِرِزْقِهِ طَلِبُ</p> |
| <p>[It is taken] from the dominant staple of the community, in order to relieve a free Muslim [from the need of asking others] on that day [of Eid].</p> | <p>مَنْ مُسْلِمٍ مُجَلِّ عَيْشِ الْقَوْمِ لِئْتَعْنِ حُرًّا مُسْلِمًا فِي الْيَوْمِ</p> |

NOTES

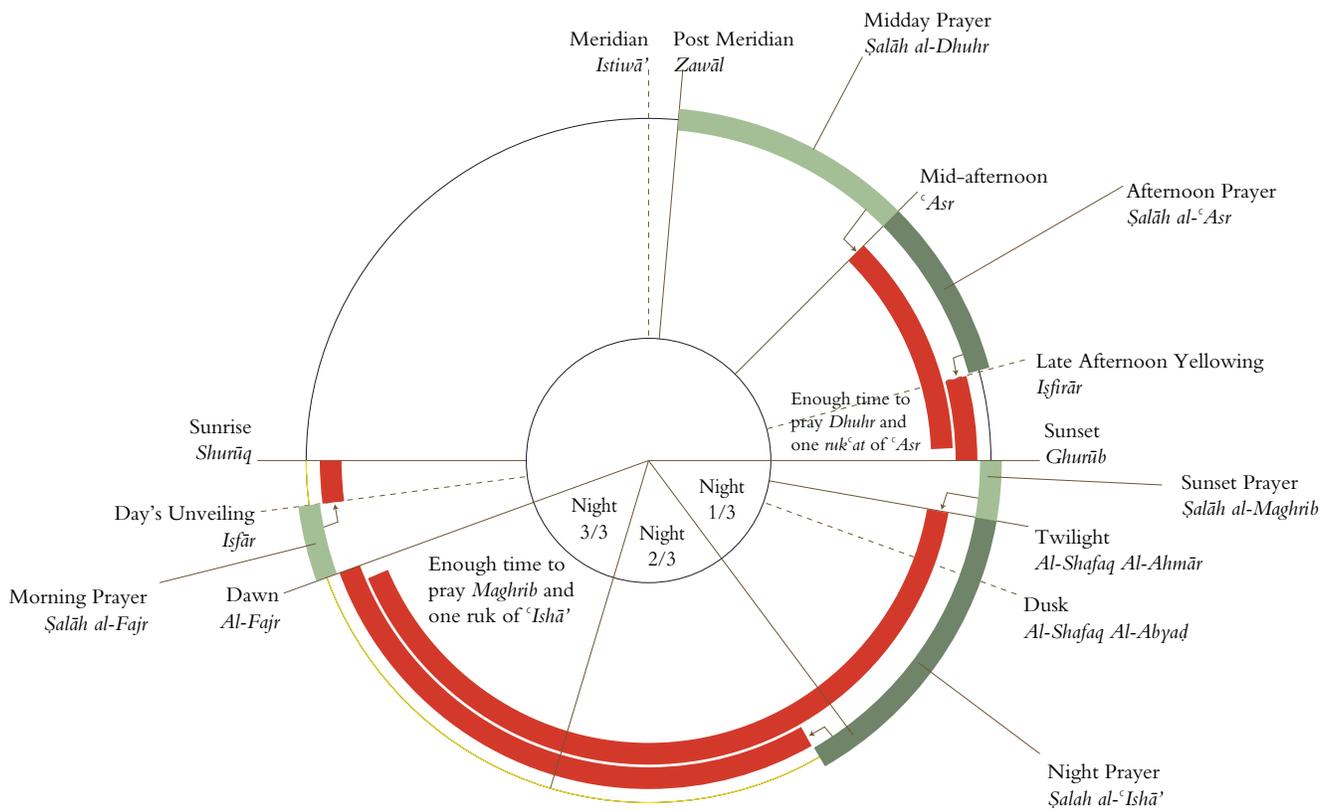
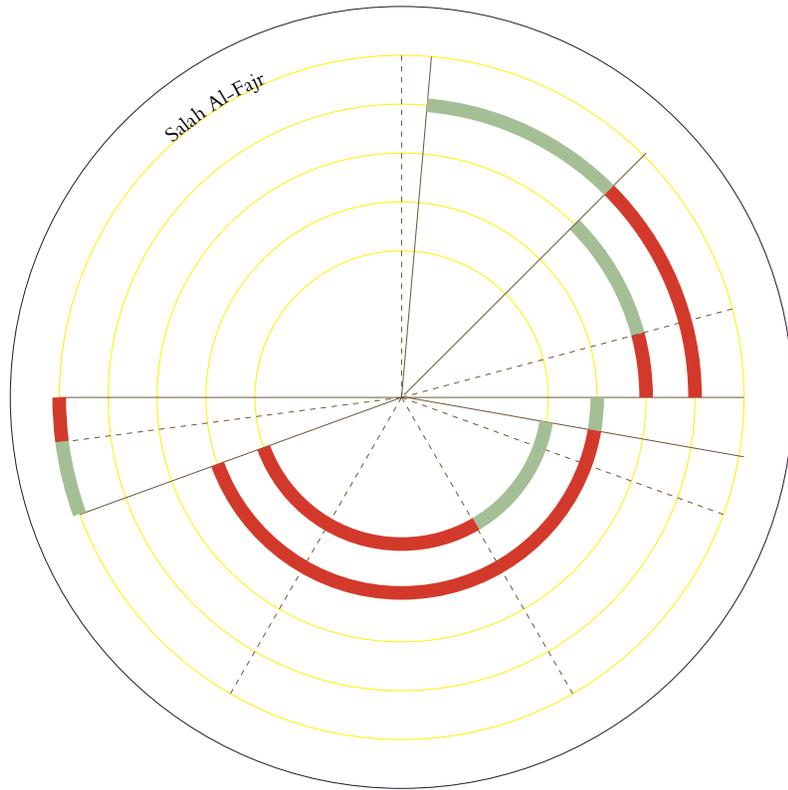
APPENDIX A

Book of the Clarification of Pure and Impure

Every liquid intoxicant is impure (*najis*), as is that which separates itself from the parts of a land creature, if it has blood that flows (when killed), except for its sweat, mucus, tears and saliva. If it dies without having been slaughtered, then all of its parts are impure, except its hair, fur, wool, or down feathers, [i.e.] if any were cut from it while either alive or after its death. Also *najis* includes coffee ground blood (dark blood from the stomachs of sick people); pus; purulent suppuration; blood from a fish, fly, or lice; lustful fluid, involuntary lust-less fluid (*madhy* or *wady*), and sperm from all animals; both urine and feces from any forbidden-to-eat animal, such as the donkey, or disliked, such as the cat, and from the permissible, if it eats impure things, even if suspect of doing so, and from a human being (adult or child) with the exception of the aforementioned prophets [who are completely pure]; also, milk produced by any animal whose meat is forbidden; a putrid egg; vomit and acidic water from the stomach, with the condition that their color has changed from the color of the original food. Anything other than the aforementioned is considered pure.

Those impure things that are justifiably overlooked are the area of a half-dollar of blood, purulent suppuration, pus, or the impure traces of a fly that landed on one's body or clothes; incontinence of urine and feces if it occurs daily, even if just a drop; the exudates from wounds and sores as well as boils, except for a single one that was voluntarily opened; included here is anything from which it is difficult to guard oneself, such as the robe of a nursing woman, a stable cleaner, or a butcher (with the condition that they are vigilant without undue duress); also excused is mud from the road with which impure things are mixed or water from rain or drizzle, as long as the condition that the impure matter is not apparent due to quantity or the actual unmixed filth did not soil the individual, otherwise it must be cleaned. Finally, an impurity is removed with purifying water (*tahūr*) without intention (from the washer) or by wringing it out, as long as the water that is used rinses off clearly without change in color or smell.

APPENDIX B



APPENDIX C

سورة الفاتحة al-Fātiḥah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَالِكِ يَوْمِ
الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٦﴾ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

*Bismi l-lāhi r-rahmāni r-rahīm; al-ḥamdu li l-lāhi rabbi l-ālamīn; ar-rahmāni r-rahīm;
māliki yawmi d-dīn; iyyāka naʿbudu wa iyyāka nastaʿīn; ihdina ṣ-ṣirāṭa l-mustaqīm; ṣirāṭa
l-ladhīna anʿamta ʿalayhim; ghayri l-maghdūbi ʿalayhim wala ḍ-ḍāllīn. Āmīn.*

The Opening

In the name of God, the Beneficent, the Merciful. Praise is proper to God, Lord of the universe, the Beneficent, the Merciful, Ruler of the Day of Requit. It is You we serve, to You we turn for help. Show us the straight path, the path of those You have favored, not of those how are objects of anger, nor of those how wander astray.

التَّشَهُدُ

al-Tashahhud

التَّحِيَّاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*At-tahīyyātu li l-lāhi z-zākiyātu li l-lāhi ṭ-ṭayyibātu ṣ-ṣalawātu li l-lāhi; as-salāmu ʿalayka
ayyuha n-nabiyyu wa rahmatu l-lāhi wa barakātuh; as-salāmu ʿalaynā wa ʿalā ʿibādi
l-lāhi ṣ-ṣāliḥīn; ash-hadu allā ilāha illā l-lāhu waḥdahu lā sharīka lahu, wa ash-hadu anna
Muḥammadan ʿabduhu wa rasūluh.*

All utterances that indicate supreme authority belong to God; all righteous actions belong to God; all good sayings and the five daily prayers belong to God; peace be upon you, O Prophet, with the mercy of God and His blessings; peace be upon us and upon all the righteous servants of God; I bear witness that there is nothing worthy of worship except God, and I bear witness that Muḥammad is His servant and Messenger.

الصلاة الإبراهيمية al-Ṣalāt al-Ibrāhīmiyyah

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ

*Allāhumma ṣalli ʿalā Muḥammadin wa ʿalā āli Muḥammad, kamā ṣallayta ʿalā Ibrāhīma wa ʿalā
āli Ibrāhīm, wa bārik ʿalā Muḥammadin wa ʿalā āli Muḥammad, kamā bārakta ʿalā Ibrāhīma wa
ʿalā āli Ibrāhīm, fī l-ʿālamīna innaka ḥamīdun majīd.*

The Prayer of Abraham

O God, bless Muḥammad and the family of Muḥammad, just as You blessed Abraham and the family of Abraham; and grant favor to Muḥammad and the family of Muḥammad, just as You granted favor to Abraham and the family of Abraham—in all the worlds; surely You are Praiseworthy, Glorious.

دعاء القنوت

The Supplication of *Qunūt*

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنَخْنَعُ لَكَ وَنَخْلَعُ وَنَتْرُكُ
مَنْ يَكْفُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْفِدُ نَرْجُو رَحْمَتَكَ
وَنَخَافُ عَذَابَكَ الْجِدِّ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ

Allāhumma innā nastaʿīnuka wa nastaghfiruka wa nuʿminu bika wa natawakkalu ʿalayka wa nakhnaʿu laka wa nakhlaʿ, wa natruku mā yakfuruk; Allāhumma iyyāka naʿbudu wa laka nuṣallī wa nasjudu wa ilayka nasʿā wa nahfid;¹ narjū rahmatāka wa nakhāfu ʿadhābaka l-jidd; inna ʿadhābaka bi l-kāfirīn mulḥiq.

O God, we seek Your aid, we seek Your forgiveness, we believe in You, we place our reliance upon You, we humbly bow to You, and we renounce and abandon whoever disbelieves in You. O God, You alone do we truly worship, to You alone do we pray and before You alone do we prostrate, and towards You do we ardently strive. We hope for Your mercy, and we fear Your punishment. Surely Your punishment overtakes the disbelievers.

¹ *Nahfadu* is also a sound variant for this verbs present tense.

Worksheets

Maliki Fiqh Workbook

Worksheet 1

Fill in the blanks with the missing word(s)

List the 4 major rightly guided *Madhhabs*.

1. _____
2. _____
3. _____
4. _____

Answer each question with the appropriate answer.

1. What city was Imām Mālik born in? _____
2. Which prominent Imām was one of Mālik's students for nine years? _____

Fill in the blanks with the missing word(s)

The Māliki school, relies heavily upon the practice of _____, as a source of law. This is composed of the Ṣaḥābah, tābi'īn, and the older successors, i.e. the best of generations as reported in the authentic hadith.

Complete the word(s) that is missing.

The condition for every legal responsibility is reason. This is accompanied by puberty that is determined by:

- _____
- _____
- _____
- _____ or completion of _____ lunar years.

The categories of legal rulings in the shariah are five. Match the terms with their meanings.

| | |
|---------------|----------------|
| <i>Fardh</i> | a. Permissible |
| <i>Mandūb</i> | b. Prohibited |
| <i>Mubāh</i> | c. Obligatory |
| <i>Makrūh</i> | d. Recommended |
| <i>Harām</i> | e. Discouraged |

List the three stipulative rulings and describe what they mean. List an example of each.

1. _____
2. _____
3. _____
- _____

Worksheet 2

Fill in the blanks with the missing word(s)

Water that is permissible to use for purification is water that is free of any alteration including:

1. _____
2. _____
3. _____

Match each term with its definition.

Types of water

| | |
|--------------------------|--|
| 1. <i>Mutlaq</i> : _____ | a. Water that can be used for ritual cleansing (<i>wudū'</i> / <i>ghusl</i>) but is mixed with clean matter that apparently has altered one or more of its characteristics naturally such as seawater, water that has collected algae. |
| 2. <i>Tahur</i> : _____ | b. Water that has undergone a change due to being mixed with something that is clean like sugar, milk, soap, or dirt. It may not be used in ritual cleansing. |
| 3. <i>Tahir</i> : _____ | c. Water whose characteristics have been altered due to being adulterated by something filthy, like blood, urine, feces, semen, wine, and the like. It may not be used in ritual cleansing. |
| 4. <i>Najas</i> : _____ | d. Water that has nothing clean or unclean is mixed with it, and none of its original characteristics have been altered. Can be used for ritual cleansing (<i>wudu/ghusl</i>). |

Fill in the blanks with the appropriate word(s)

You may use water that is _____ or _____ to remove impurities from oneself or clothing.

For questions 5-8, use the terms from questions 1-4 to complete the table below with the missing information.

| Types of water | Definition | Uses |
|----------------|---|--|
| 5. | Water that hasn't been changed by anything clean or unclean. | It is valid for ritual cleansing and customary matters. |
| 6. | Water that is in its natural state, but apparently has undergone a change in one of its characteristics (like sea water). | This takes the same ruling as the first. |
| 7. | Water that has been altered by a clean object or substance. | It is valid for customary matters, but not valid for ritual cleansing. |
| 8. | Water that has been changed by being mixed with something impure. | It is not valid for ritual cleansing and not for customary matters. |

Obligations of *Wuḍū'*

Fill in the blanks with the appropriate word(s)

The obligatory actions of *wuḍū'* are seven:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

Worksheet 3

Sunan of *Wuḍū'*

Fill in the blanks with the missing word(s)

The Sunan of Wuḍū' are seven:

1. To begin by washing _____ .
2. Rinsing the _____ .
3. Sniffing water into the _____ .
4. Lightly blowing out the water from the _____ .
5. To return (from back to front) when wiping the _____ .
6. Wipe _____ .
7. Following the _____ of the obligations of *wuḍū'*

The Merits of *Wuḍū'*

What are the missing 5 merits?

1. Saying *bismi l-lāh* when beginning *wuḍū'* when in a place that is free of impurities (not the bathroom).
2. _____
3. Placing water vessel on right side
4. _____
5. Beginning with the limbs on the right
6. _____
7. _____
8. Begin wiping over the head from the forehead
9. _____

Discouraged Acts of *Wuḍū'*

Tick which 3 acts are discouraged.

- Going beyond the elbows when washing hands/ arm
- Washing feet beyond the ankles
- Putting your foot in the sink
- Excessive rubbing
- Closing one's eyes when washing the face

Differentiate the obligatory (*fard*) actions from the recommended (*sunnah*) actions of ablution. Please place each of the obligatory actions in the order it is performed.

| | |
|--|--|
| a. Passing the hand over and rubbing each member of wudu while rinsing (<i>dalk</i>) | h. Making one's intention at the beginning (<i>niyyah</i>) |
| b. Performing the actions of ablution consecutively with continuity (<i>Fawr</i>) | i. Wiping the ears |
| c. Washing the hands to and including the elbows | j. Inhaling water up the nose (<i>istinshaq</i>) |
| d. Washing the face | k. Wiping the head a second time |
| e. Beginning by washing the hands | l. Wiping the head once |
| f. Rinsing the mouth | m. Exhaling water from the nose (<i>istinthar</i>) |
| g. Performing the compulsory acts of <i>wuḍu'</i> in proper order | n. Washing the feet to and including the anklebones |

Obligatory Actions

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____

Sunnah Actions

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____

Worksheet 4

What should one do if they forget an essential (*fard*) act of *wuḍūʿ*?

List the two possible scenarios discussed here.

What should one do if they forget a sunnah act of *wuḍūʿ*?

What nullifies *wuḍūʿ*?

Read each scenario and circle 'Yes' if *wuḍūʿ* has been nullified or 'No' if it has not been nullified.

1. Fatimah hears the call to prayer and gets ready to pray Magrib but she isn't sure if she nullified her wudu from *ʿAsr* prayer. Is her *wuḍūʿ* nullified? **Yes/ No**
2. Dave is walking to the student center during a busy time of day. His hand brushes against a woman's hand as he is entering the elevator. It was an accidental act and no pleasure was intended or derived. Is his *wuḍūʿ* nullified? **Yes/ No**
3. Natalie falls asleep on the bus on the way to work. Her co-worker awakes her when they arrive at the office. Natalie wonders how the umbrella that she was holding ended up on the floor. Is her *wuḍūʿ* nullified? **Yes/ No**
4. Amir is trying out for the track team and is at the final leg of his 2-mile run. As he finishes the race, he faints and falls to the ground due to dehydration. He later gains consciousness and realizes that he fainted. Is his *wuḍūʿ* nullified? **Yes/ No**

List the 16 acts that nullify wudu.

- | | |
|----------|-----------|
| 1. _____ | 2. _____ |
| 3. _____ | 4. _____ |
| 5. _____ | 6. _____ |
| 7. _____ | 8. _____ |
| 9. _____ | 10. _____ |

11. _____

12. _____

13. _____

14. _____

15. _____

16. _____

What is Forbidden for a person without *wudu*'?

1. _____

2. _____

3. _____

Worksheet 5

Ghusl

Tick the boxes in chart below to represent the acts of *ghusl*, which are *fard*, *sunnah* or *mustahab* respectively:

| <i>Acts of Ghusl</i> | <i>Fard</i> | <i>Sunnah</i> | <i>Mustahab</i> |
|--|-------------|---------------|-----------------|
| Intention | | | |
| Immediacy between acts | | | |
| Running the hand over the entire body while applying water | | | |
| Combing through the hair with the fingers (if you have any) | | | |
| Rinsing the mouth | | | |
| Washing hands first | | | |
| Inhaling and exhaling water up nose | | | |
| Wash ears | | | |
| Begin by washing off filth | | | |
| Say: bismillah | | | |
| Rinse head/hair thrice | | | |
| Wash members of <i>wudu</i> ' first | | | |
| Avoiding extravagance in the use of water | | | |
| Wash upper extremities before lower extremities | | | |
| Wash extremities of right side before extremities of left side | | | |

It is obligatory to perform *ghusl* after the following (circle all that apply):

- a. Friday prayers
- b. Intercourse
- c. 'Eid al-Fitr
- d. Death
- e. Washing the deceased
- f. 'Eid al-Adha

Lists the 4 events that require one to make *ghusl*.

- 1. _____
- 2. _____
- 3. _____
- 4. _____

Worksheet 6

Tayammum

What are the three valid reasons to perform *tayammum*:

- 1. _____
- 2. _____
- 3. _____

What can be performed with a *tayammum* for each of the three reasons above:

- 1. _____
- 2. _____
- 3. _____

List the 8 compulsory acts of *tayammum*.

1. _____
2. _____
3. _____
4. _____
5. _____

Describe the three categories of people with respect to their likelihood to find water and how it affects when they should make *tayammum*:

1. _____
2. _____
3. _____

Sunnan of *Tayammum*

List the 3 *sunnah* acts of *tayammum*.

1. _____
2. _____
3. _____

What are the two meritorious acts of *tayammum*?

1. _____
2. _____

What two things nullify *tayammum*?

1. _____
2. _____

Worksheet 7

What are the three categories of women with respect to menstruation?

- I. _____
2. _____
3. _____

What are the limits of menstruation for each of these three categories?

- I. _____
2. _____
3. _____

What acts is a woman who is menstruating unable to do?

- I. _____
2. _____
3. _____
4. _____
5. _____
6. _____

What is the limit for post-partum bleeding? How is it calculated

Worksheet 8

List the conditions for the prayer:

1. _____
2. _____
3. _____
4. _____

What are the qualifiers for the conditions above, if any?

1. _____
2. _____
3. _____
4. _____

Describe the nakedness of each gender during the prayer:

Man: _____

Woman: _____

Describe the four possible scenarios with respect to filth (*najāsah*) on one's clothing?

1. _____
2. _____
3. _____
4. _____

What should a person do if they remember they have filth (*najāsah*) on their clothes while in prayer?

Worksheet 9

The Obligations of Prayer

What are the obligatory acts of prayer?

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____
13. _____
14. _____
15. _____
16. _____

In what four prayers must the prayer-leader (imam) intend to lead?

1. _____
2. _____
3. _____
4. _____

Worksheet 10

Tick the boxes in chart below to represent the acts of prayer, which are stressed-*sunnah*, unstressed-*sunnah* or *mustahabbat* respectively:

| Acts of Prayer | <i>Stressed-Sunnah</i> | <i>Unstressed-Sunnah</i> | <i>mustahabbat</i> |
|--|------------------------|--------------------------|--------------------|
| The first <i>tashahhud</i> | | | |
| Returning the salam on the person on one's left side (if there is one) | | | |
| Calmness beyond the required amount (with presence of heart) | | | |
| The takbir preceding each movement | | | |
| Performing the qunut supplication in the dawn prayer (<i>Subh</i>) | | | |
| Saying: " <i>rabbana lakal-hamd</i> " | | | |
| Returning the salam on the Imam | | | |
| Remaining silent for Imam's recital in audible prayers | | | |
| Inaudibility in its appropriate places | | | |
| Audibleness in its appropriate places | | | |
| Saying: "Amin" at the termination of Al-Fatiha | | | |
| Turning ones head to the right when giving salam | | | |
| Prostrating on the palms, knees, and toes | | | |
| The Iqama | | | |
| Standing for the recital of the Sura | | | |
| Reciting a Sura after Al-Fatiha in the first and second rakats | | | |
| The use of a sutra (shield) ³³ (when it is feared that one will pass in front of the Imam or individual prayer) | | | |
| Saying the salam audibly | | | |
| The last <i>tashahhud</i> | | | |
| The first sitting | | | |
| Wearing a cloak or long garment that covers the entire body during prayer | | | |
| Glorifying Allah when bowing and prostrating | | | |
| Draping hands at one's sides | | | |
| The last sitting | | | |
| Saying: " <i>Sami Allahu liman hamidah</i> " when rising from ruku | | | |

| | | | |
|--|-------------------------------|---------------------------------|---------------------------|
| Reciting the words of the tashahhud as transmitted in hadiths | | | |
| Sending the Prayers on the Prophet (i.e. the Du'a of Ibrahim) in the last tashahhud | | | |
| Saying: "Allahu Akbar" in the process of changing from one position to another | | | |
| Clasping the last three fingers of the right hand and pointing with the index finger when reciting the tashahhud | | | |
| Moving the index finger from right to left | | | |
| Distancing the thighs from the abdomen and the elbows from the knees (for men) | | | |
| Acts of Prayer | <i>Stressed-Sunnah</i> | <i>Unstressed-Sunnah</i> | <i>mustahabbat</i> |
| Placing hands firmly on knees during ruku' | | | |
| Reciting during the inaudible prayers | | | |
| Positioning hands parallel with the ears | | | |
| Raising the hands during the opening takbi | | | |
| Extending the recitation during <i>Subh</i> and <i>Zuhr</i> prayers, reciting surahs of mid-length during <i>'Isha</i> , and reciting short surahs during <i>'Asr</i> and <i>Maghrib</i> | | | |
| The adhan | | | |
| Shortening the prayer of travel | | | |
| Making the surah of the second rak'a shorter than the surah of the first rak'a | | | |
| Making the sitting of the first tashahhud shorter than the sitting of the last | | | |
| Placing the hands first when going from standing to prostration, and lifting the knees first when standing | | | |

Worksheet II

There are 16 things that are disliked during prayer. Match the first part of each dislike action with its second part.

| | |
|--|-------------------------------------|
| 1. Saying: “ <i>bimillaahir Rahmanir Rahim</i> ” before ____ | a. ones turban |
| 2. Saying: “ <i>A’udhu billahi min ash- Shaytanir Rajim</i> ” ____ | b. a garment |
| 3. To prostrate on ____ | c. In the fard prayers |
| 4. Prostrating on the fold of ____ | d. surahs during fard prayers |
| 5. Holding something in ____ | e. the waists while standing |
| 6. Holding something in one’s ____ | f. the fingers |
| 7. Reciting Qur’an in the position of ____ | g. Qur’an and while in <i>ruku’</i> |
| 8. Thinking about worldly affairs that negate ____ | h. Fidgeting |
| 9. _____ with ones belongings and self | i. Turning slightly |
| 10. _____ away from the direction of prayer | j. the presence of heart |
| 11. To perform supplication during the recitation of ____ | k. <i>Ruku’</i> and <i>sujud</i> |
| 12. Interlacing ____ | l. mouth |
| 13. ____ the fingers | m. the inner fold of ones turban |
| 14. Placing the hands on ____ | n. the eyes |
| 15. Closing ____ | o. of ones turban |
| 16. Prostrating on the rim ____ | p. Cracking |

List the elective and necessary times for each of the five prayers:

1. _____
2. _____
3. _____
4. _____
5. _____

List the two times it is disliked to perform nafilah prayers.

1. _____
2. _____

The Collective and Individual Obligations of Prayer

What prayers are individual obligations?

What prayers are collective obligations?

What four prayers are confirmed *sunnahs*?

1. _____
2. _____
3. _____
4. _____

What prayer is a *raghibah*?

What are the four obligations of the funeral prayer?

1. _____
2. _____
3. _____
4. _____

Worksheet 12

The Prostration of Forgetfulness - *Sahu*

Circle the correct word(s).

Acts of omission- Prostration before/after *salam*.

Acts of commission- Prostration before/after *salam*.

Both acts in same prayer- Prostration before/after *salām*

What should you do if you forget to do a qabli?

What should you do if you forget to do a ba^c dī?

Fill in the blanks with the appropriate word(s)

Prayers are invalid if:

- Willfully blowing or intentional _____ unless to rectify the imam's mistake.
- Anything that reoccupies one for completing an obligatory act
- _____ aloud during prayer
- Loss of w_____
- Doubling the number of _____
- Eating or _____ intentionally
- Willfully adding a _____
- Swallowing one's _____
- Remembering that a prostration of omission was not performed to redress a prayer for three or more *sunan* omitted, but only if one has left the mosque or place of prayer, or a long time has elapsed

Worksheet 13

The *Jumu'ah* Prayer

Circle (T) if the statement is True, circle (F) if it is False. If False, correct the statement by crossing out the incorrect word(s) and writing the correct word(s) on the line given.

1. T/F: In villages and cities, it is required to pray a congregational prayer that follows a sermon.

2. T/F: A congregation of thirty people is needed. _____
3. T/F: *Jumu'ah* must be performed in a mosque erected for Friday gathering. _____
4. T/F: *Jumu'ah* prayer is an obligation that is binding upon every male resident without a valid excuse not to attend such as illness. _____
5. T/F: *Jumu'ah* also suffices in the place of *zuhr* and others upon whom it is not incumbent, such as women and travelers. It is, indeed, recommended. _____
6. T/F: When the call for it is made, then one is obliged to respond after 10 minutes. _____

Sunan of the *Jumu'ah* Prayer and Prayer in Congregation

Fill in the blanks with the words in the word bank below. Words may be used more than once.

| | | | | | | |
|---------------|-------|--------------|----------------|------|-------------|--------------|
| <i>sunnah</i> | dress | <i>ghusl</i> | <i>raka'ah</i> | imam | recommended | congregation |
|---------------|-------|--------------|----------------|------|-------------|--------------|

1. It is a _____ to perform _____ just before leaving for the prayer.
2. It is also _____ to leave for it at the time of the midday heat before the zenith.
3. To _____ in an elegant manner.
4. For other obligatory prayers it is a confirmed _____ performed in _____ behind the _____.

Conditions of the Imam

Fill in the blanks with the words from the word bank below.

| | | | | | | | | | | |
|--------|-------|---------|------|-------|-------|--------------|-------|---------|--------------|-------------|
| Arabic | blind | pillars | lead | local | valid | congregation | point | invalid | <i>qabli</i> | recitations |
|--------|-------|---------|------|-------|-------|--------------|-------|---------|--------------|-------------|

The conditions for the imam are:

1. That he be a _____ who fulfills all of the pillars of the prayer, knows its rules...
2. Be free of _____ in action or creed...

3. His _____ pronunciation must not be faulty
4. He cannot have been or in the process of _____ another imam.
5. For *Juma'ah* the imam must be a free man and a _____.
6. It is disliked for one who is suffering from _____ or open sores to lead the prayer.
7. It is disliked that a _____ leads sedentary people.
8. Do not allow one who is disliked for _____ to lead the prayer.
9. It is disliked for one who suffers from _____ of the hand, arm, has lost a limb, to lead the prayer.
10. It is disliked for one to lead without donning a _____ in mosques.
11. Also disliked is considering performing prayer between _____ or _____ the imam with out necessity.
12. It is disliked to have a second _____ after the salaried or regular imam's prayer is over.
13. Acceptable in this position is someone impotent, _____, speech impaired, or a leper whose disease is limited.

Following the Imam

1. Anyone who has missed a portion of the congregational prayer should immediately perform the *takbir* of *ihram*, and _____ of the prayer he is in.
2. One should utter a second *takbir* if he finds the imam _____, and only one *takbir* if the imam is sitting.
3. When the imam says his final *salam*, the latecomer should then stand and redress any missed _____ from the imam's earlier *raka'ats*, building upon _____ of the prayer done with the imam.
4. While rising, let him utter another *takbir* if he caught an _____.
5. The one who comes late and joins the imam should prostrate a _____ with the imam, but should delay a _____.

What should happen if the imam loses his *wudū'* in the prayer, or remembers he never had it?

What if he delays in that?

Worksheet 14

Describe the seven forms of the prayer and what the ruling is on the respective ordering of them.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

The Book of Fasting

Complete the statements below regarding the obligations of fasting.

1. A firm intention needs to be made _____ (for solitary fasting days).
2. Abstaining from _____ sexual relations, _____ and _____.
3. Its prescribed time is from _____ until complete _____.
4. _____ prevents women from fasting during that time and is obliged to redress any obligatory fasting once it stops.

Complete the statements below regarding the recommended acts of fasting.

1. It is recommended to _____ one's fast upon sunset, which relieves one of the fast.
2. _____ the pre-dawn meal until it is close to the time that is followed by the fast.

Disliked and Excused Acts during Fasting

Circle (T) if the statement is True, circle (F) if it is False. If False, correct the statement by crossing out the incorrect word(s) and writing the correct word(s) on the line given.

1. T / F : It is disliked during fasting to touch one's spouse or think about making love, if one was previously safe from lustful emission. If one is not safe from such emission, then such things are deemed prohibited for that person. _____

2. T / F : The Māliki scholars disliked tasting food without swallowing such as what is in the cooking pot. _____

3. T / F : Playing sports while fasting is disliked. _____

4. T / F : Excessive talk is disliked. _____

5. T / F : Being overcome by vomiting, or swallowing a fly accidentally are excused. _____

6. T / F : Hugging your children while fasting is disliked. _____

7. T / F : Overlooked also are the material particles of a craftsman, or dust from the road, a dry tooth stick swallowed unintentionally. _____

8. T / F : It is disliked to wake in a state of ritual impurity (which necessitates *ghusl*) during the fast. _____

The Necessity of Intention and its Renewal if the Fast is Broken

Read each scenario and answer the question that follows.

1. Tomorrow is the first day of *Ramadan*. Ibrahim is about to go to bed. He wonders if he should make the intention to fast for the whole month or just for the first day and make a new intention each day forth. What should he do?

2. Two weeks into Ramadan, Ibrahim gets too ill to fast and misses 2 days of fasting. He feels better now and is able to continue fasting. What does he need to do?

Recommended Acts of Fasting

List 2 recommended acts for fasting.

1. _____

2. _____

