

afraid that its use can cause loss of life, loss of a valuable thing, deterioration in sickness, delay in healing or causing sickness.

It is recommended that once it is necessitated by sickness or journeying, an emergency purification should be performed by one in the state of minor and major impurity at every ritual prayer. A healthy resident (not a traveler) can use it for funeral prayer, only if he had been specially chosen to perform the prayer and for other obligatory worship except *Jumu'ah* prayer if one is afraid that the time for the prayer will expire if water were to be used. Worship (based on such emergency purification) shall not be repaid. The exceptions (in which *Tayammum* may not be used) are funeral worship in which the person is not specifically chosen; ²³ *Jumu'ah* worship even if one is afraid of expiration of the specified time, all supererogatory ritual prayers both those based on *Sunnah* and the virtuous ones.

Emergency purification is voided by the things that vitiate ablution and the availability of water before the commencement of the ritual prayer, except when one fears the expiration of the time by the use of the water. If one finds water, while one is already within a ritual prayer, the prayer is not vitiated by the availability of water.

Emergency purification is done with pure earth. This can be sand, stone, pebbles and all other components of the earth provided they are still with their natural qualities, i.e. that human activity has not changed them through such as burning, etc. Sand is preferred to other materials. Emergency purification cannot be performed on precious mineral such as gold and silver. It cannot be performed on wool, carpet or mat even if dust is on them.

A sick person who does not find someone to bring sand to him is allowed to perform emergency purification on wall made of raw brick or stones except those made from quick-lime. Whoever performs emergency purification unknowingly on a filthy place, the ritual prayer (based on the purification) can only be repaid if he recol-

أَوْ زِيَادَةَ مَرَضٍ أَوْ تَأَخُّرَ بَرِّهِ أَوْ حَدُوثَ مَرَضٍ، وَيُبَاحُ التَّيَمُّمُ
مِنَ الْحَدَثِ الْأَصْغَرِ وَالْأَكْبَرِ إِذَا وَجِدَ سَبِيَّهُ لِلْمَرِيضِ وَالْمُسَافِرِ
لِكُلِّ صَلَاةٍ، وَلِلصَّحِيحِ الْحَاضِرِ لِمُصَلَاةِ الْجَنَازَةِ إِذَا تَعَيَّنَتْ
وَلِفَرَضٍ غَيْرِ جُمُعَةٍ بِشَرْطِ أَنْ يَخْشَى فَوَاتَ الْوَقْتِ
بِاسْتِعْمَالِ الْمَاءِ وَلَا يُعِيدُ بِخِلَافِ الْجَنَازَةِ إِذَا لَمْ تَتَّعِنْ وَفَرَضِ
الْجُمُعَةِ وَلَوْ خَشِيَ فَوَاتَهُ وَسَائِرِ النَّوَافِلِ سُنَّيْهَا وَمَسْتَحَبَّاتِهَا، وَيَبْطُلُ
التَّيَمُّمُ بِمَا يَبْطُلُ بِهِ الْوُضُوءُ وَيُوجَدُ الْمَاءُ قَبْلَ الصَّلَاةِ إِلَّا أَنْ يَخْشَى
فَوَاتَ الْوَقْتِ بِاسْتِعْمَالِهِ، وَإِذَا رَأَى الْمَاءَ وَهُوَ فِي الصَّلَاةِ لَمْ تَبْطُلْ
صَلَاتُهُ وَيَتَيَمَّمُ بِالصَّعِيدِ الطَّيِّبِ وَهُوَ التُّرَابُ وَالْحَجَرُ وَالرَّمْلُ وَجَمِيعُ
أَجْزَاءِ الْأَرْضِ مَا دَامَتْ عَلَى هَيْئَتِهَا لَمْ تُغَيِّرْهَا صَنْعَةُ آدَمِيٍّ يَطْبَخُ
وَنَحْوِهِ، وَالتُّرَابُ أَفْضَلُ مِنْ غَيْرِهِ وَلَا يَتَيَمَّمُ عَلَى شَيْءٍ نَفِيسٍ
كَالدُّهَبِ وَالْفِضَّةِ وَلَا عَلَى لَيْدٍ وَلَا بِسَاطٍ وَلَا حَصِيرٍ وَإِنْ كَانَ فِيهَا
غُبَارٌ، وَيَجُوزُ لِلْمَرِيضِ إِذَا لَمْ يَجِدْ مَنْ يَتَاوَلُهُ تَرَابًا أَنْ يَتَيَمَّمُ
بِالْجِدَارِ الْمَتِينِ بِالطُّوبِ النَّيِّءِ أَوْ بِالْحِجَارَةِ إِذَا كَانَتْ غَيْرَ مَسْتَوْرَةٍ
بِالْجِيرِ وَمَنْ تَيَمَّمَ عَلَى مَوْضِعٍ نَجَسٍ وَلَمْ يَعْلَمْ بِنَجَاسَتِهِ أَعَادَ فِيهِ

lects and could do it within the specified period. Sand which had been used for emergency purification is not disallowed for another emergency purification. Emergency purification is not sound if done before the prescribed time of the worship.

The description of emergency purification is to give intention of making ritual prayer permissible and if one has discharged major impurity one would also make intention against major impurity. Then one says: "In the name of Allah," then, one uses the earth by striking one's hands against it once. If any particle sticks to the hands, one will shake the hands gently. Then one wipes, with the two palms, one's face and beard. One starts from the uppermost till one completes the wiping of the whole face. Then one strikes the earth with one's hands for the second time for wiping the two hands and the arms. One wipes the back surface of the right hand with the left palm up to, and including the elbow and then wipes the inner surface up to the finger tips. Then one wipes the left hand and arm up to, and including, the elbow and then wipes the inner surface up to the tips of the fingers.

It is obligatory to wipe through the fingers and remove the ring. It is not proper not to remove the ring. The second striking is a *Sunnah* act; so also is the wiping up to the elbow. If one limits the striking to once for the wiping of the face and the two hands the purification is valid. If he limits the wiping of the hands to only up to the wrists, and offers the ritual prayer with it, the prayer will be repaid only within the prescribed period.²⁴

WIPING OF THE WOUND

If there is wound on any of the parts required to be washed in ablution or any part of the body, and one is afraid that its washing could cause loss of life, loss of a valuable, deterioration in sickness, delay in healing or sickness, one would wipe over the wound. If one is not able to wipe it, one would wipe over the splint, i.e. the medici-

الْوَقْتُ وَلَا يُكْرَهُ لِلتَّيَمُّمِ بِتُرَابٍ مُيَمَّمٍ بِهِ مَرَّةً أُخْرَى ، وَلَا يَصِحُّ التَّيَمُّمُ قَبْلَ دُخُولِ الْوَقْتِ ، وَصِفَتُهُ أَنْ يَنْوِيَ اسْتِیَاحَةَ الصَّلَاةِ وَيَنْوِيَ مِنَ الْحَدَثِ الْأَكْبَرِ إِنْ كَانَ مُحْدِثًا حَدَثًا أَكْبَرَ ثُمَّ يَقُولُ بِسْمِ اللَّهِ وَيَسْتَعْمِلُ الصَّعِيدَ يَقْضِبُ عَلَيْهِ بِيَدَيْهِ جَمِيعًا ضَرْبَةً وَاحِدَةً فَإِنْ تَعَلَّقَ بِهِمَا شَيْءٌ نَفَضَهُمَا نَفْضًا خَفِيفًا ، وَيَمْسَحُ بِهَا وَجْهَهُ وَلَحْيَتَهُ ، يَدًّا مِنْ أَعْلَاهُ إِلَى أَنْ يَسْتَوِيَ ، ثُمَّ يَقْضِبُ أُخْرَى لِيَدَيْهِ ، ثُمَّ يَمْسَحُ ظَاهِرَ يَدِهِ الْيُمْنَى بِيَدِهِ الْيُسْرَى حَتَّى يَنْتَهِيَ إِلَى الْمِرْفَقِ ، ثُمَّ يَمْسَحُ بَاطِنَهَا إِلَى آخِرِ الْأَصَابِعِ ، ثُمَّ يَمْسَحُ ظَاهِرَ الْيُسْرَى بِيَدِهِ الْيُمْنَى إِلَى الْمِرْفَقِ ثُمَّ يَمْسَحُ بَاطِنَهَا إِلَى آخِرِ الْأَصَابِعِ ، وَيَجِبُ تَخْلِيلُ الْأَصَابِعِ وَتَرْغُ الْخَاتَمِ فَإِنْ لَمْ يَتَرَعَهُ لَمْ يُجْزِهِ ، وَالضَّرْبَةُ الثَّانِيَةُ سُنَّةٌ ، وَكَذَا الْمَسْحُ إِلَى الْمِرْفَقَيْنِ ، فَلَوْ اقْتَصَرَ عَلَى ضَرْبَةٍ وَاحِدَةٍ لِلْوَجْهِ وَالْيَدَيْنِ أَجْزَأُهُ ، وَلَوْ اقْتَصَرَ فِي مَسْحِ يَدَيْهِ إِلَى الْكُوعَيْنِ وَصَلَّى أَعَادَ فِي الْوَقْتِ .

﴿فَضْلُ الْمَسْحِ عَلَى الْجُرْحِ﴾

إِذَا كَانَ فِي أَعْضَاءِ الْوُضُوءِ أَوْ غَيْرِهَا جُرْحٌ وَخَافَ مِنْ غَسْلِهِ بِالْمَاءِ فَوَاتَ نَفْسِهِ أَوْ فَوَاتَ مَنْفَعَةٌ أَوْ زِيَادَةٌ مَرَضٍ أَوْ تَأَخُّرُ بَرِّهِ أَوْ حُلُوثٌ مَرَضٍ فَإِنَّهُ يَمْسَحُ عَلَيْهِ فَإِنْ لَمْ يَسْتَطِعْ الْمَسْحَ عَلَيْهِ مَسَحَ

nal material that is placed on the wound. If one is not able to wipe the splint, then one wipes over the bandage, even if the bandage is wider than the size of the wound. The same applies to phlebotomy or turban the removal of which generates fear.

The said wiping is based on the condition that either a greater part of the body is free from the wound or that the greater part is affected but washing the unaffected parts would not adversely affect the wounded parts.

If washing the unaffected parts is harmful or that the unaffected part is so small such as that the free part is not more than the (size of) hand or leg, the unaffected parts would not be washed and the wound would not be wiped rather the next option is emergency purification.

If wiping a wound is difficult such as in the case when it is not possible to place anything on it, and it is not also possible to touch it with water; and in the case where the affected parts are the parts to be wiped in emergency purification and therefore it is not also possible to wipe it with sand, then one would leave it with neither wiping nor washing and one would only wash the other unaffected parts. In the case that the parts to be wiped in emergency purification are free from the wound, then one would wash the parts of ablution that are unaffected and then supplement with emergency purification, (and if the parts to be wiped in emergency purification are affected, then in addition to the parts washed) one also wipes in emergency purification the affected parts, according to one of the four views.²⁵

If one had wiped a splint and thereafter removed it for dressing or any other reason, or if the splint falls off, the said wiping over it becomes invalid. If it is replaced on the wound, there is no doubt as to the necessity of a second (fresh) wiping.

عَلَى الْجَبِيْرَةِ وَهِيَ الدَّوَاءُ الَّذِي يُجْعَلُ عَلَيْهِ فَإِنْ لَمْ يَسْتَطِعِ الْمَسْحَ عَلَيْهَا مَسَحَ عَلَى الْعِصَابَةِ وَلَوْ عَلَى الزَّائِدِ غَيْرِ الْمُقَابِلِ لِلْجُرْحِ كَقَصْدِ وَعِمَامَةٍ خِيفَ بِتَرْعِيهَا ، وَيُشْتَرَطُ فِي الْمَسْحِ الْمَذْكُورِ أَنْ يَكُونَ جُلُّ جَسَدِهِ صَاحِحًا أَوْ جَرِيحًا وَلَا يَتَضَرَّرُ إِذَا غَسَلَ الصَّاحِحَ ، فَإِنْ كَانَ يَتَضَرَّرُ يَغْسِلُ الصَّاحِحَ أَوْ كَانَ الصَّاحِحُ قَلِيلًا جَدًّا كَانَ لَمْ يَتَّقِ إِلَّا يَدًا أَوْ رِجْلًا فَإِنَّهُ لَا يَغْسِلُ الصَّاحِحَ وَلَا يَمَسَحُ عَلَى الْجَرِيحِ بَلْ يَنْتَقِلُ إِلَى التَّيَمُّمِ ، وَإِذَا تَعَدَّرَ مَسْحَ الْجَرِيحِ يَجِبَتْ لَا يُمَكِّنُ وَضْعُ شَيْءٍ عَلَيْهِ وَلَا مُلَاقَاتُهُ بِالْمَاءِ فَإِنْ كَانَ فِي مَوْضِعِ التَّيَمُّمِ وَلَا يُمَكِّنُ مَسْحُهُ أَيْضًا بِالتُّرَابِ تَرْكُهُ بِلَا مَسْحٍ وَلَا غَسْلٍ وَغَسْلَ بَمَا سِوَاهُ ، وَإِنْ لَمْ يَكُنْ فِي أَعْضَاءِ التَّيَمُّمِ فَإِنَّهُ يَغْسِلُ الصَّاحِحَ وَيَتَيَمَّمُ عَلَى الْجَرِيحِ عَلَى أَحَدِ الْأَقْوَالِ الْأَرْبَعَةِ ، وَإِذَا مَسَحَ عَلَى الْجَبِيْرَةِ ثُمَّ تَرَعَاهَا لِدَوَاءٍ أَوْ غَيْرِهِ ، أَوْ سَقَطَتْ بِنَفْسِهَا بَطُلَ الْمَسْحُ عَلَيْهَا ، وَإِذَا رَدَّهَا فَلَا بُدَّ مِنَ الْمَسْحِ ثَانِيًا .

WIPING OVER ^{Khuffs} HALF-BOOT

Wiping over ^{Khuffs} half-boot in purification has eight conditions.

- (i) The ^{Khuffs} must be made of leather, if made of other items such as rag even if sewn in the pattern of half-boot, wiping over it is not allowed, except it is a *Jawrab*. *Jawrab* is what is made of linen or similar material in the shape of half-boot, and its top and bottom are covered by sewn leather.
- (ii) It should be pure. One would not wipe over impure ones such as the skin of pig, or the skin of an animal whose flesh is otherwise lawful (for consumption) but which was not slaughtered, or of a slaughtered but unlawful animal; even if the skin is tanned.
- (iii) It should be sewn. One would not wipe over the half boot if only tied up or in any similar manner.
- (iv) It should cover the parts that are necessary to be washed in ablution. Not if it covers less. In which case, it is not to be wiped, so also is if it has a big tear that is up to a third of the size of the foot.
- (v) That walking with it is possible. A wide one with which walking is not possible will not be wiped.
- (vi) To be worn in a state of purity. It is not to be wiped if at the time of wearing it one is in a state of impurity.
It is also conditional that:
 - (a) the purification should have been made with water. If one is purified through emergency purification and then wears it, one would not wipe over it.
 - (b) the purification should have been completed before wearing it. If one washes one foot and

فصل في المسح على الخفين

لِلْمَسْحِ عَلَيْهِ ثَمَانِيَةُ شُرُوطٍ: الْأَوَّلُ أَنْ يَكُونَ جِلْدًا ، فَلَا يَمْسَحُ عَلَى غَيْرِهِ كَالْخِرْقِ وَنَحْوِهِمَا إِذَا صُنِعَتْ عَلَى هَيْئَةِ الْخُفِّ إِلَّا الْجُورَبَ وَهُوَ مَا كَانَ عَلَى شَكْلِ الْخُفِّ مِنَ الْكُتَّانِ وَنَحْوِهِ مِنْ هَوَاقِهِ وَمِنْ تَحْتِهِ جِلْدٌ مَخْرُوفٌ ، الثَّانِي أَنْ يَكُونَ طَاهِرًا فَلَا يَمْسَحُ عَلَى النَّجَسِ كَجِلْدِ الْخَيْزُرِيِّ وَجِلْدِ الْمَأْكُولِ غَيْرِ الْمَذْكِيِّ أَوْ الْمَذْكِيِّ غَيْرِ الْمَأْكُولِ وَإِنْ دُبِغَ ، الثَّالِثُ أَنْ يَكُونَ مَخْرُورًا ، فَلَا يَمْسَحُ عَلَيْهِ إِذَا كَانَ مَرْبُوطًا أَوْ نَحْوَهُ ، الرَّابِعُ أَنْ يَكُونَ سَاتِرًا لِمَحَلِّ الْقَرَضِ لَا مَا نَقَصَ فَلَا يَصِحُّ الْمَسْحُ عَلَيْهِ وَكَذَا إِنْ كَانَ فِيهِ خَرَقٌ كَبِيرٌ قَفَرَتْ ثَلَاثُ الْقَدَمِ ، الْخَامِسُ أَنْ يُمَكِّنَ تَتَابُعُ الْمَشْيِ فِيهِ فَالْوَاسِعُ الَّذِي لَا يُمَكِّنُ أَنْ يَتَابَعَ الْمَشْيُ فِيهِ لَا يَمْسَحُ عَلَيْهِ ، السَّادِسُ أَنْ يَلْبَسَهُ عَلَى طَهَارَةٍ فَلَا يَمْسَحُ عَلَيْهِ إِذَا لَبَسَهُ وَهُوَ مُخْدِتٌ ، وَيُشْتَرَطُ فِي هَذِهِ الطَّهَارَةِ أَنْ تَكُونَ مَائِيَّةً فَلَوْ تَنَمَّمَ ثُمَّ لَبَسَهُ لَمْ يَمْسَحْ عَلَيْهِ ، وَأَنْ تَكُونَ كَامِلَةً فَلَوْ غَسَلَ إْحْدَى رِجْلَيْهِ ، وَأَدْخَلَهَا فِي الْخُفِّ قَبْلَ غَسْلِ

puts it into the half-boot before washing the second one or in similar fashions, one is not allowed to wipe over it.

(vii) that one should not wear it out of disobedience. Same as for a person in a state of ritual consecration for pilgrimage, who is not compelled to wear it by necessity. To wear it one should also not be on an illegal journey such as a rebel or a fleeing slave, none of whom is allowed to wipe over his worn half-boot.

(viii) That one does not wear it for luxury. One who wears it for sleep or similar purposes would not wipe over it.

NOTE:

If all these conditions are met; wiping is allowed. There is no time limit to the wiping.²⁶ putting it off is not necessary except one becomes infected by great impurity or the boot is widely torn, or one removes the boot from the toes or greater part of the toes, up to the trunk of the half-boot.

The recommended description of the wiping is to place one's right hand fingers on the toes from the bottom surface of the half boot and one continues the wiping with the two palms up to the ankle. Then, according to one of the two views, the left foot is done in the same way.²⁷

MENSTRUAL BLOOD

Menstrual blood is the blood that comes out from the genital organ of a person that can normally be pregnant. Its duration is fifteen days or less, even it could be for an hour; provided the blood is not necessitated by birth or sickness. Its minimum duration, like the maximum duration of purity, is not fixed. The minimum period of purity from menstrual blood is fifteen days. The maximum period for menstruation differs with differences in women involved. If she is a beginner, the maximum period, if the

الأخرى ونحو ذلك لا يمسح عليه ، السابع أن لا يكون عاصياً
لبسهِ كالمحرم غير المضطر للبيس أو يفره كالعاق
والأبني فلا يمسح واحد منهما ، الثامن أن لا يكون مترفعاً لبسهِ
فمن لبسه لنوم أو نحوه لا يمسح عليه .

﴿تَيْبَهُ﴾

إذا اجتمعت هذه الشروط جاز المسح ولا يتوقت بوقت ولا يلزمه
نزعه إلا أن تحصل له جنابة أو يحصل فيه خرق كبير أو يترع
قدمه أو أكثرها إلى ساق خفه ، وصفة المسح المستحبة أن يضع
أصابع يده اليمنى على أطراف أصابع رجله من ظاهر قدمه
اليمنى ، ويضع يده اليسرى من تحت أطراف أصابعه من باطن
خفه ، ويمرهما إلى الكعبين ، ويفعل باليسرى كذلك على أحد
القولتين .

﴿فصل في الحيض﴾

الحيض هو الدم الخارج بنفسه من قبل من تحيل عادة في
مدة خمسة عشر يوماً فدونها إلى ساعة من غير ولادة ولا مرض
فاقله لا حد له كأكثر الطهر ؛ وأما أقل الطهر فخمسة عشر يوماً ،
وأما أكثر الحيض فيختلف باختلاف الحيض ، فإن كانت مبتدأة

blood persists, is fifteen days. If she is an experienced woman, it is either that her duration is irregular or regular. If it is not irregular, the maximum would be an addition of three days over and above her normal duration, subject to the maximum period of fifteen days. If her duration is irregular, then she adds to her maximum duration,²⁸ in the same manner.²⁹ During the days of *Istizhār*,³⁰ she is a menstruating person. If it continues after the end of fifteen days, she is legally pure, for the purposes of ritual prayer, fasting, non repayment of the ritual prayer performed, and meeting with her spouse.³¹

فَأَكْثَرُهُ فِي حَقِّهَا إِذَا تَمَادَتْ بِهَا الْحَيْضَةُ خَمْسَةَ عَشَرَ يَوْمًا ، وَإِنْ كَانَتْ مُعْتَادَةً فَإِمَّا أَنْ تَخْتَلِفَ عَادَتُهَا أَمْ لَا فَإِنْ لَمْ تَخْتَلِفِ اسْتَظْهَرَتْ عَلَى عَادَتِهَا بِثَلَاثَةِ أَيَّامٍ مَا لَمْ تُجَاوِزْ خَمْسَةَ عَشَرَ يَوْمًا ، وَإِنْ اخْتَلَفَتْ اسْتَظْهَرَتْ عَلَى أَكْثَرِ عَادَتِهَا كَذَلِكَ وَهِيَ فِي أَيَّامِ الْإِسْتِظْهَارِ حَائِضٌ فَإِنْ تَمَادَى بِهَا إِلَى تَمَامِ خَمْسَةَ عَشَرَ يَوْمًا فَحُكْمُهَا حُكْمُ الْبَاطِلِ فِي تَوْجِيهِ الصَّلَاةِ وَالصُّومِ وَعَدَمِ الْقَضَاءِ وَاتِّبَانِ الزَّوْجِ .

﴿فصل﴾ لِلطَّهْرِ عَلَامَتَانِ :

وَاللَّطَّهْرِ عَلَامَتَانِ : الْجُفُوفُ وَهِيَ أَنْ تُدْخِلَ الْمَرْأَةُ خِرْقَةً فِي فَرْجِهَا فَتَخْرُجَ حَافَةً لَيْسَ عَلَيْهَا شَيْءٌ مِنَ الدَّمِ ، وَالْقَصَّةُ الْيَبْصَاءُ وَهِيَ مَاءٌ أَيْضٌ رَفِيقٌ يَأْتِي فِي آخِرِ الْحَيْضِ كَمَا الْقَصَّةُ وَهِيَ الْجَبْرِ وَالْقَصَّةُ أَيْ بَلَغُ لِلْمُعْتَادَةِ ، فَإِذَا رَأَتْ الْجُفُوفَ أَوَّلًا انْتَظَرَتْ الْقَصَّةَ لِأَخِيرِ الْوَقْتِ الْمُخْتَارِ ، وَأَمَّا الْمُبْتَدَأَةُ فَلَا تَنْتَظِرُ الْقَصَّةَ إِذَا رَأَتْ الْجُفُوفَ أَوَّلًا ، وَعَلَى الْمَرْأَةِ أَنْ تَنْتَظِرَ طَهْرَهَا عِنْدَ النَّوْمِ وَعِنْدَ صَلَاةِ الصُّبْحِ وَيَمْنَعُ الْحَيْضُ الصَّلَاةَ وَالصُّومَ وَالطَّلَاقَ ، وَمَنْ الْمُسْحَفُ ، وَقِرَاءَةُ الْقُرْآنِ ، وَدُخُولُ الْمَسْجِدِ ، وَالْوُطْءُ فِي الْفَرْجِ زَمَنَ الْحَيْضِ وَبَعْدَهُ قَبْلَ طَهْرِهَا بِالْمَاءِ .

SYMPTOMS OF TERMINATION OF MENSES

Freedom from menses has two symptoms:

Dryness — It is for a woman to put a cloth into her organ and brings it out dry, without any blood stain. The other is white gypsum — it is white light water, which comes at the end of menstrual discharge; it is like the water from gypsum i.e. quicklime. This gypsum is a more reliable symptom for an experienced woman even if she first discovers dryness, she still looks out for the gypsum up to the end of the prescribed period.³² A beginner would not expect the gypsum if dryness is first discovered.

A woman looks out for freedom from menstruation at the time of going to bed at night, and at the time of *Subh* ritual prayer. Menses prevents ritual prayer, fasting, divorce, touching the Qur'ān, reading the Qur'ān, entry into the mosque and real sexual cohabitation during the menses or after it but before (she performs) ritual water purification.

POST NATAL HAEMORRHAGE³³

Post-natal haemorrhage is blood that comes out from the genital organ (of a female) as a result of child-birth. Its duration is not more than sixty days. If the flowing continues beyond sixty days the excess is discountenanced.

The legal position on post natal haemorrhage, concerning its prohibition and necessitating ritual bath is completely identical with menstrual blood in all shades. God knows best.

﴿فصل﴾ النفاسُ

النفاسُ هو الدَّمُ الخارجُ مِنَ الْقَبْلِ بِسَبَبِ الْوِلَادَةِ غَيْرَ زَائِدٍ عَلَى سِتِّينَ يَوْمًا فَإِذَا زَادَ عَلَى سِتِّينَ يَوْمًا فَلَا تَسْتَظْهِرُ ، وَحُكْمُ دَمِ النَّفَاسِ فِيمَا يَمْنَعُهُ وَفِي اقْتِضَائِهِ الْغُسْلَ حُكْمُ دَمِ الْحَيْضِ مُطْلَقًا ، وَاللَّهُ أَعْلَمُ .

CHAPTER TWO

RITUAL PRAYER (AŞ-ŞALĀT)

It is one of the five pillars on which Islam is built. They are: Testimony that there is none worthy of worship except Allah and that Muhammad is His servant and messenger; observance of ritual prayer; payment of *Zakat*;³⁴ Fasting in the month of Ramaḍān;³⁵ pilgrimage³⁶ to the sacred house of Allah by whoever is capable of it.

Aş-şalāt is the most important pillar after the two statements of testimony³⁷, whoever observes ritual prayer has observed the religion (Islam) and whoever neglects it has neglected the religion.

Five conditions make the performance of ritual prayer obligatory: Islam; maturity; consciousness; freedom from the blood of menstruation and child-birth and; the maturity of the time of prayer.³⁸ The obligation comes into effect at the beginning of the time, though the span of the time is expansive.³⁹

Whoever denies its being obligatory or that of any of its obligatory rites or any of the five pillars of Islam is an unbeliever an apostate — who is expected to repent within three days, failure of which he is to be killed.⁴⁰

Whoever affirms its being obligatory but refuses to observe it would be given respite until the time when it is about the time sufficient for observance of a full *rak'ah* to the expiration of the time of excuse;⁴¹ if then he does not perform the prayer, he would be killed by a sharp sword and his funeral ritual prayer (*Ṣalātu 'l-janāzah*) shall be performed by people who are socially and morally lowly. He would, however, be buried in the Muslim cemetery. His grave shall not be obliterated.⁴² One who misses his ritual prayer shall not be killed. A child shall be advised to observe his ritual prayer as soon as he is seven years old and shall be moderately⁴³ beaten, if he does not, after he has reached the age of ten.

الباب الثاني في الصلاة

وَمِنْ أَحَدِ أَرْكَانِ الْإِسْلَامِ الْخَمْسِ الَّتِي يُبَيِّنُ عَلَيْهَا شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، . وَإِقَامِ الصَّلَاةِ ، وَإِيتَاءِ الزَّكَاةِ ، وَصَوْمِ رَمَضَانَ ، وَحَجِّ بَيْتِ اللَّهِ الْحَرَامِ لِمَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ، وَالصَّلَاةُ أَعْظَمُهَا بَعْدَ الشَّهَادَتَيْنِ مَنْ أَقَامَهَا فَقَدْ أَقَامَ الدِّينَ وَمَنْ تَرَكَهَا فَقَدْ تَرَكَ الدِّينَ ، وَلَوْ جُوبِهَا خَمْسَةُ شُرُوطٍ : الْإِسْلَامُ وَالْبُلُوغُ وَالْعَقْلُ وَارْتِفَاعُ دَمِ الْحَيْضِ وَالنَّفَاسِ وَحُضُورُ وَقْتِ الصَّلَاةِ ، وَتَجِبُ بِأَوَّلِ الْوَقْتِ وَجُوبًا مُوسَعًا فَمَنْ جَحَدَ وَجُوبَهَا أَوْ شَيْئًا مِنْ وَاجِبَاتِهَا أَوْ شَيْئًا مِنْ أَرْكَانِ الْإِسْلَامِ الْخَمْسَةِ فَهُوَ كَافِرٌ مُرْتَدٌّ يُسْتَأَبُ ثَلَاثَةٌ

أَيَّامٍ فَإِنْ تَابَ وَلَا قُتِلَ ، وَمَنْ أَقَرَّ بِوَجُوبِهَا وَامْتَنَعَ مِنْ فِعْلِهَا انْتَظِرَ إِلَى أَنْ يَتَقَى مِنْ وَقْتِهَا الضَّرُورِيُّ بِمِقْدَارِ رَكْعَةٍ كَامِلَةٍ . فَإِنْ لَمْ يَصِلْ قُتِلَ بِالسَّيْفِ حَدًّا وَيُصَلِّي عَلَيْهِ غَيْرُ أَهْلِ الْفَضْلِ وَالصَّلَاحِ وَيُدْفَنُ فِي مَقَابِرِ الْمُسْلِمِينَ ، وَلَا يُطَمَسُ قَبْرُهُ وَلَا يُقْتَلُ بِالْفَأْتِنَةِ وَيَوْمَرُ الصَّبِيُّ بِهَا لِسَعْرِ مِئِينَ ، وَيُضْرَبُ عَلَى تَرْكِهَا ضَرْبًا غَيْرَ مُبْرِحٍ إِذَا بَلَغَ عَشْرَ مِئِينَ .

OBLIGATORY RITUAL PRAYERS

The obligatory ritual prayers are five: Early afternoon prayer⁴⁴, late afternoon prayer⁴⁵, sun-set prayer⁴⁶, night and early morning ritual prayers⁴⁷. Each of these ritual prayers has two periods: Prime-period and excused period. Prime period for early afternoon ritual prayer is from the time when the sun reaches the meridian⁴⁸, up till the time when the shadow is as long as its object; and that is the beginning of the prime-period for late afternoon ritual prayer and its end is when the sun becomes pale⁴⁹.

The period of sun-set ritual prayer is when the disc⁵⁰ of the sun disappears. It is a very short period. The duration of the period is from when it is time till the end of the time sufficient for the performance of the prayer after necessary pre-requisites (such as purification) might have been met. For night prayer, it is from the time of the disappearance of the evening glow up till the end of the first third of the night. The time for early morning prayer is from dawn up till the break of the dawn.

The excuse period for the early morning prayer is from the break of the dawn till when sun rises. The period for early afternoon prayer is from the prime – period of late afternoon prayer till when the disc of the sun disappears, while the time for the late afternoon prayer is from when the sun turns pale till it sets. The period of sun-set prayer is from when the prayer is normally said till dawn. As for night prayer, the period is from the end of the first third of the night till dawn.

NOTE:

Whoever delays the observance of a prayer up till the period of excuse without any excuse has committed sin. The excuses are: menstruation, child-birth, disbelief, under-age, madness, fainting, sleep and forgetfulness.

﴿فصل﴾ الصلاة المفروضة

الصلاة المفروضة خمسة: الظهر، والعصر، والمغرب، والعشاء، والصبح، ولكل واحدة منها وقتان اختياري وضروري. فالاختياري للظهر من زوال الشمس لآخر الغمامة، وهو أول وقت العصر، وآخره إلى اضمحلال الشمس، والمغرب بغروب قرص الشمس وهو مضيق غير ممتد يقدر بفعلها بعد تحصيل شروطها، والعشاء من غيوبة الشفق الأحمر إلى ثلث الليل الأول، وللصبح من طلوع الفجر الصادق للإسفار الأعلى، والضروري للصبح من الإسفار الأعلى إلى طلوع الشمس، وللظهر من أول وقت العصر المختار إلى غروب قرص الشمس، وللعصر من الإضمحلال إلى وقت الغروب، والمغرب من الفراغ منها إلى طلوع الفجر، والعشاء من آخر ثلث الليل الأول إلى طلوع الفجر.

﴿تية﴾

من أخر الصلاة إلى الوقت الضروري من غير عذر أثم، والعذر: الحيض، والنفس، والكفر، والعبا، والجنون، والإغماء، والنوم، والنسيان.

REPAYMENT OF RITUAL PRAYERS

It is compulsory for a mature person to repay chronologically whatever obligatory ritual prayers he missed without any time limit. It is compulsory to observe in sequence two related prayers when they are to be observed together. If a worshipper misplaced the performance, he must repay the second prayer.⁵¹

It is also compulsory that the missed prayers have to be repaid before the performance of a current prayer even if the period of the current prayer is very tight, provided the missed prayers are not more than five prayers. If they are more than five prayers — according to one of the two famous views — or more than four, according to the other view, the current ritual prayer shall be observed first, when the remaining period for the current prayer is very tight.

One who remembers a missed ritual prayer while he is on a current one, would have to arrange them chronologically. If one is a lone worshipper one would break the prayer provided a *rak'ah* has not been completed by the placing of one's hands on the knees. If it has been completed, one should add one *rak'ah* to it before terminating it on the second *rak'ah*.

If he is the Imam he would still break it without continuity by a deputy, and the break consequently affects the prayers of his followers (congregation). If he who remembers a missed prayer is a follower, he would continue the prayer with the Imam. After the prayer, he would observe what he had forgotten and thereafter within the prescribed time repay what he had observed with the Imam.⁵² If the prayer to be repay is a *Jumu'ah* prayer, one would repay it as *Zuhr*.

NOTE:

It shall later in this work be noted that, according to Ibnu 'l-Qasim,⁵³ a *rak'ah* is completed when the head is raised from the *ruku'*, except in certain cases which are mentioned in details.

﴿فَضْلُ الْقَضَاءِ﴾

يَجِبُ عَلَى الْمُكَلَّفِ قَضَاءُ مَا فَاتَهُ مِنَ الصَّلَوَاتِ الْمَقْرُوضَةِ مُرْتَبَةً فِي أَيِّ وَقْتٍ كَانَ ، وَيَجِبُ تَرْتِيبُ الْحَاضِرَتَيْنِ الْمُشْتَرَكَتَيْنِ فِي الْوَقْتِ فَإِنْ خَالَفَ أَعَادَ الثَّانِيَةَ أَبَدًا ، وَيَجِبُ تَقْدِيمُ الْفَوَائِتِ عَلَى الْحَاضِرَةِ .

وإنْ خَرَجَ وَقْتُ الْحَاضِرَةِ مَا لَمْ تَرُدَّ عَلَى خَمْسِ صَلَوَاتٍ ، فَإِنْ زَادَتْ عَلَيْهَا عَلَى أَحَدِ الْقَوَالَيْنِ الْمَشْهُورَيْنِ أَوْ عَلَى الْأَرْبَعِ عَلَى الْمَشْهُورِ الْآخَرِ قُدِّمَتِ الْحَاضِرَةُ إِذَا ضَاقَ وَقْتُهَا ، وَمَنْ ذَكَرَ فَائِتَةً فِي وَقْتِهِ يَجِبُ

تَرْتِيبُهَا مَعَهَا فَإِنْ كَانَ قَدْ أَقْطَعَ مَا لَمْ يَغْفِدَ رَكْعَةً يَوْضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ فَإِنْ عَقَدَهَا خَسَمٌ إِلَيْهَا أُخْرَى وَخَرَجَ عَنْ شَفْعٍ ، وَإِنْ كَانَ إِمَامًا قَطَعَ وَلَا يَسْتَخْلِفُ وَيَسْرِي ذَلِكَ لِصَلَاةِ الْمُؤْمِنِينَ وَإِنْ كَانَ مُؤْمِنًا تِمَادَى مَعَ إِمَامِهِ ، فَإِذَا فَرَغَ صَلَّى مَا نَسِيَ ثُمَّ يُمِيدُ مَا صَلَّى مَعَ الْإِمَامِ فِي الْوَقْتِ فَإِذَا كَانَتْ جُمُعَةً صَلَّاهَا ظَهْرًا .

﴿تَبَيُّنٌ﴾

سَيَأْتِي أَنَّ عَقْدَ الرُّكْعَةِ عِنْدَ ابْنِ الْقَاسِمِ يَرْفَعُ الرَّأْسَ مِنَ الرُّكُوعِ إِلَّا فِي مَسَائِلَ مَذْكُورَةٍ فِي الْمُطَوَّلَاتِ .

PERIODS WHEN OPTIONAL PRAYERS ARE NOT TO BE OBSERVED.

It is prohibited for a bona-fide worshipper⁵⁴ to observe supererogatory ritual prayer (*Nāfilah*) when the sun is rising or setting; during the Friday sermon; at a time of a current obligatory ritual prayer is almost out; or after the lapse of the time of an obligatory ritual prayer for one who is still owing the particular or earlier obligatory ritual prayer.

It is objectionable to observe the supererogatory ritual prayers right from immediately after the appearance of the true-dawn till when the sun is about the size of a normal spear; after the observance of *Asr* prayer up till when the *maghrib* is observed; when the *adhan* (call to prayer) of *Jumu'ah* prayer is made, for one who had hitherto been seated;⁵⁵ or after *Jumu'ah* prayer in the same venue of the *Jumu'ah* prayer. It is not objectionable to observe supererogatory ritual prayer at the period immediately before the sun reaches the meridian.

AL-^{*}ADHĀN (CALL TO PRAYER)

Al-^{}Adhān* is a *Sunnah*⁵⁶ act in places where people normally gather such as *Jumu'ah* mosques and other area mosques.⁵⁷ It is a notification that it is time for an obligatory ritual prayer. It is said in certain formulae:

Allah is the Greatest (2ce)

I testify that there is no deity worthy of worship except Allah (2ce)

I testify that Muhammad is the Messenger of Allah (2ce)

(The volume of the voice would be raised higher on each occasion of repeating each of the two testimonies)

Come to worship (2ce)

Come to success (2ce)

Allah is the Greatest (2ce)

There is none worthy of worship except Allah.⁵⁸

﴿فَصَلِّ﴾

يَحْرُمُ عَلَيْهِ صَلَاةُ النَّفْلِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا وَعِنْدَ خُطْبَةِ الْجُمُعَةِ وَعِنْدَ ضَيْقِ الْوَقْتِ ، أَوْ بَعْدَ خُرُوجِهِ لِمَنْ عَلَيْهِ فَرَضٌ ، وَيُكْرَهُ بَعْدَ طُلُوعِ الْفَجْرِ إِلَى أَنْ تَرْتَفِعَ الشَّمْسُ قَبْلَ رَمَحِ وَبَعْدَ فَرَضِ الْمَضِيِّ إِلَى أَنْ تُصَلِّيَ الْمَغْرِبُ وَعِنْدَ أَذَانِ الْجُمُعَةِ لِلْجَالِسِ وَبَعْدَ فَرَضِ الْجُمُعَةِ فِي مَصَلَّاهَا وَلَا تُكْرَهُ عِنْدَ وَقْتِ الْإِسْتِوَاءِ .

﴿فَصَلِّ﴾ · الْأَذَانُ

الْأَذَانُ سُنَّةٌ فِي الْمَوَاضِعِ الَّتِي جَرَتْ الْعَادَةُ أَنْ يَجْتَمِعَ النَّاسُ بِهَا كَالْجَوَامِعِ وَالْمَسَاجِدِ وَهُوَ الْإِعْلَامُ بِدُخُولِ وَقْتِ الصَّلَاةِ الْمَقْرُوضَةِ بِالْأَلْفَاظِ الْمَشْرُوعَةِ ، وَهُوَ اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ، ثُمَّ يُرْجَعُ الشَّهَادَتَيْنِ بِإِزْفَعٍ مِنْ صَوْتِهِ أَوَّلًا ، ثُمَّ يَقُولُ : حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الْفَلَاحِ ، حَيَّ عَلَى الْفَلَاحِ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا

In the *'adhan* for *Subh* prayer, after "come to success," "Worship is better than sleep" (2ce) is added. It is not proper to make a call for any of the five daily prayers, *Jumu'ah* inclusive, before it is time for the prayer. The only exception is *Subh* prayer. It is desirable to make its call during the last sixth of the night before the *fajr* appears, then its second call is made when its time is up. On the basis of the *hadith* from Abi Sa'id, it is recommended that a lone-worshipper who is on a journey could make a call to prayer.

NOTE:

The caller should avoid elongation of "Ba" in "Ak-bar";⁵⁹ and "a" in any of "Ash-hadu, and "Allāhu,"⁶⁰ pausing immediately after "Ash-hadu an Lā'ilāha",⁶¹ the omission of the assimilation of "Dan" into "ra" in "Muhammada-rasūlu"; putting "a" after "I" in "rasūlu";⁶² abandoning the pronouncement of "t" in "Hayya 'ala s-salāt"⁶³ and not pronouncing "hi" in "Hayya 'ala l-Falāhi".

The *'adhan* should flow freely without any excessive elongation or undue stretch. The pausing points should be made continually, hence it should not be punctuated by unduly long silence or (any other) talk, not even the saying of *as-salāmu 'alaykum*,⁶⁴ nor response to such greeting nor any other utterance.

It is meritorious for one who listens to the call to chorus the formulae up till the end of the statement of the two testimonies⁶⁵ without any recession even if one is on a supererogatory prayer.

There are two categories of conditions for a caller: His *prima-facie* conditions⁶⁶ (or conditions for validity) and the conditions for the perfection. *Prima-facie* conditions are that he must be a Muslim male, mature and sane. The conditions for perfection are that he must be a just person, knowledgeable about time, with sonorous voice, in a pure state, standing, facing the *Qiblah* except if people

الله، وَيَزِيدُ فِي أَذَانِ الصُّبْحِ بَعْدَ قَوْلِهِ حَيَّ عَلَى الْفَلَاحِ ، الصَّلَاةِ خَيْرٌ مِنَ النَّوْمِ مَرَّتَيْنِ ، وَلَا يَجُوزُ أَنْ يُؤْذَنَ لِصَلَاةٍ مِنَ الصَّلَوَاتِ الْخَمْسِ حَتَّى الْجُمُعَةِ قَبْلَ وَقْتِهَا إِلَّا صَلَاةُ الصُّبْحِ فَإِنَّهُ يُسْتَحَبُّ أَنْ يُؤْذَنَ لَهَا فِي السُّدُسِ الْآخِرِ مِنَ اللَّيْلِ قَبْلَ طُلُوعِ الْفَجْرِ ، ثُمَّ يُؤْذَنُ لَهَا ثَانِيًا عِنْدَ دُخُولِ الْوَقْتِ ، وَيُسْتَحَبُّ لِلْمُسْتَعْرِدِ إِذَا كَانَ مُسَافِرًا أَنْ يُؤْذَنَ لِحَدِيثِ أَبِي سَعِيدٍ .

﴿تَنْبِيْهٌ﴾

وَلْيَحْذَرِ الْمُؤْذِنُ مِنْ مَدِّ بَاءِ أَكْبَرٍ وَأَشْهَدُ وَالْجَلَالَةِ ، وَمِنْ الْوَقْفِ عَلَى لَا إِلَهَ وَمِنْ تَرْكِ إِدْغَامِ الدَّالِّ فِي الرَّاءِ مِنْ مُحَمَّدًا رَسُولُ اللَّهِ وَمِنْ فَتْحِ اللامِ مِنْ رَسُولُ اللَّهِ ، وَمِنْ تَرْكِ النُّطْقِ بِالنَّهَاءِ مِنْ حَيَّ عَلَى الصَّلَاةِ وَمِنْ تَرْكِ الْحَيَّاءِ مِنْ حَيَّ عَلَى الْفَلَاحِ وَيَكُونُ الْأَذَانُ مُتَمَسِّلاً مِنْ غَيْرِ مَدٍّ مُقَرَّبٍ وَلَا تَمْطِيطٍ مُوَقَّفاً غَيْرَ مُعَرَّبٍ مُتَوَالِيًا يَحْبِثُ لَا يَتَخَلَّلُهُ سَكُوتٌ كَثِيرٌ وَلَا كَلَامٌ سِوَاهُ كَانَ سَلَامًا أَوْ رَدًّا أَوْ غَيْرَ هُمَا ، وَيُسْتَحَبُّ لِمَنْ سَمِعَهُ أَنْ يَحْكِيَهُ إِلَى آخِرِ الشَّهَادَتَيْنِ مِنْ غَيْرِ تَرْجِيْعٍ وَلَوْ كَانَ فِي صَلَاةٍ نَافِلَةٍ ، وَيُشْتَرَطُ فِي الْمُؤْذِنِ شُرُوطٌ صِحَّةٍ وَشُرُوطٌ كَمَالٍ ، فَشُرُوطُ الصَّحَّةِ أَنْ يَكُونَ مُسْلِمًا ذَكَرًا بَالِغًا عَاقِلًا ، وَشُرُوطُ الْكَمَالِ أَنْ يَكُونَ عَدْلًا عَاقِلًا

would not hear the call unless the opposite is done (not facing the *Qiblah*), and that he must not have observed the prayer to which he is calling the people.

AL-'IQĀMAH

* Al-'*Iqamah* is *sunnah*, it is a more emphatic *sunnah* than the '*adhān* (call to prayer) because of its direct link with the actual ritual prayer. If there is a lapse of time between it and the prayer the '*Iqamah* becomes void and it is started all over. Ibn Kinanah⁶⁷ said that the prayer of whoever deliberately avoids it, is void.⁶⁸ To be on the safe side one should ensure that it (the '*Iqamah*) is said. This is in connection with male but as for the female its recital, is only a meritorious act which should be recited silently, and it does not harm, if she does not recite it.

Its formulae is:

Allah is the Greatest (2ce)

I bear witness that there is no deity worthy of worship except Allah.

I bear witness that Muhammad is the Messenger of Allah

Come to worship

Come to success

Prayer has started.

Allah is the Greatest (2ce)

There is no deity worthy of worship except Allah.⁶⁹ What we have said⁷⁰ as regards the fact that the statements of the '*Iqamah* are said only once—except for the *takbīr* which is said twice—is the popular opinion among jurists. If any of the component, except the *takbīr*, is repeated, the '*Iqamah* is not proper. The reciter neither talks while reciting the '*Iqamah* nor responds to the greetings offered to him.

A worshipper reserves the right to stand up for the prayer either during or at the completion of the '*Iqamah*.

بِالْأَوْقَاتِ صَبِيئًا مَّتَطَهَّرًا قَائِمًا مُسْتَقْبِلَ الْقِبْلَةِ إِلَّا لِاسْتِغَارٍ ، وَأَنْ لَا يَكُونَ قَدْ صَلَّى تِلْكَ الصَّلَاةَ الَّتِي أُذِّنَ لَهَا .

﴿فَصْلُ﴾ الْإِقَامَةُ

الْإِقَامَةُ سُنَّةٌ : أَوْ كَدَّ مِنَ الْأَذَانِ لِاتِّصَالِهَا بِالصَّلَاةِ وَإِنْ تَرَاحَى مَا بَيْنَهُمَا بَطَلَتِ الْإِقَامَةُ وَاسْتَوْنَفَتْ ، وَقَالَ ابْنُ كَيْنَانَ مَنْ تَرَكَهَا عِنْدًا بَطَلَتْ صَلَاتُهُ فَلَا خِيَاطُ أَنْ يُخْتَرَسَ عَلَى الْإِنْبَانِ بِهَا وَلَا يُتَآهَلَ فِي ذَلِكَ وَهَذَا فِي حَقِّ الرَّجُلِ ، وَأَمَّا الْمَرْأَةُ فَلَا إِقَامَةَ فِيهَا حَقًّا مُسْتَحَبَّةٌ سِرًّا وَإِنْ لَمْ تُقِمْ فَلَا إِثْمَ عَلَيْهَا

وَلَقَطُهَا : اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ ، قَدْ قَامَتِ الصَّلَاةُ ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ ، وَمَا ذَكَرْنَاهُ مِنْ أَفْرَادٍ الْإِقَامَةُ مَا عَدَا التَّكْبِيرَ فَإِنَّهُ مَثْنَى هُوَ الْمَشْهُورُ ، فَإِنْ شَفَعَ غَيْرَ التَّكْبِيرِ لَا تُجْزِئُهُ الْإِقَامَةُ وَلَا يَتَكَلَّمُ فِي الْإِقَامَةِ وَلَا يَرُدُّ عَلَى مَنْ يُسَلِّمُ عَلَيْهِ وَالْمُصَلِّي مُخَيَّرٌ بَيْنَ أَنْ يَقُومَ لِلصَّلَاةِ حَالَ الْإِقَامَةِ أَوْ بَعْدَهَا

CONDITIONS OF AŞ-ŞALĀT

- The conditions of *ṣalāt* are four:
- (i) Removal of scum⁷¹ from the cloth, body and the place of the worshipper both at the commencement (of the ritual prayer) and continually during the ritual prayer.
 - (ii) The removal of ritual impurity (excrement) at the commencement and continually in every prayer whether it requires bending and prostration or not.⁷²
 - (iii) Coverage of nudity with a thick material. The nudity of a male is from his navel to his knees while that of a free female, in the presence of a stranger,⁷³ is her whole body save the face and the hands.
 - (iv) Facing the *Qiblah* except during a close combat in a battle, or for a rider (on a mount) in a voluntary prayer, while he is on a lawful journey; the type that allows the shortening of prayer. Whoever performs ritual prayer, not facing the *qiblah* forgetfully, and does not realise until he finishes the ritual prayer, must repay the ritual prayer. Opinions differ on this.⁷⁴ The same rule applies if it is done out of ignorance or deliberately.

OBLIGATORY ACTS OF RITUAL PRAYER

- Obligatory acts of ritual prayer are fourteen:
- (i) The initial *takbir* (Allah is the Greatest) by every worshipper. Its form is "*Allāhu Akbar*" – without emphasising the 'ba'⁷⁵ It is not proper for a person who could use Arabic properly to use any other form. As regards one who could not pronounce it well in Arabic, an opinion is that he should start the worship with intention, not saying the *takbir* in any language other than Arabic; while another is that he starts the worship saying the *takbir* in his own language.
 - (ii) Intention, that is that he should determine within his mind that he is starting a definite prayer. The deter-

﴿فَضْلُ شَرَائِطِ الصَّلَاةِ﴾

شَرَائِطُ الصَّلَاةِ أَرْبَعَةٌ: طَهَارَةُ الْخَبَثِ عَنِ الثُّوبِ وَالْبَدَنِ وَالْمَكَانِ ائْتِدَاءً وَدَوَامًا وَطَهَارَةُ الْحَدَثِ ائْتِدَاءً وَدَوَامًا فِي كُلِّ صَلَاةٍ ذَاتِ رُكُوعٍ وَسُجُودٍ وَغَيْرِهَا، وَسِتْرُ الْعَوْرَةِ بِكُتَيْفٍ بِمِثْلَتِهِ أَوْ غِلَظٍ، وَعَوْرَةُ الرَّجُلِ مِنْ سُرَّتِهِ إِلَى رُكْبَتَيْهِ، وَعَوْرَةُ الْمَرْأَةِ الْحُرَّةِ مَعَ أَجْنَبِيٍّ جَمِيعُ بَدَنِهَا إِلَّا الْوَجْهَ وَالْكَفَيْنِ، وَاسْتِغْبَالُ الْقِيَلَةِ إِلَّا فِي الْقِتَالِ حَالَةَ الْإِلْتِحَامِ، وَفِي النَّافِلَةِ فِي السَّعْرِ الْمُسْبَحِ لِلْقَصْرِ لِلرَّاكِبِ وَمَنْ صَلَّى إِلَى غَيْرِ الْقِيَلَةِ نَاسِيًا فَلَمْ يَعْلَمْ حَتَّى فَرَغَ مِنْ صَلَاتِهِ أَعَادَ أَبَدًا وَجَاءَ فِي ذَلِكَ خِلَافٌ وَكَذَبًا إِنْ كَانَ جَاهِلًا أَوْ عَامِدًا.

﴿فَضْلُ فَرَائِضِ الصَّلَاةِ﴾

فَرَائِضُ الصَّلَاةِ أَرْبَعَةٌ عَشْرَ: الْأُولَى تَكْبِيرَةُ الْإِحْرَامِ لِكُلِّ مُصَلٍّ وَلَفْظُهَا اللَّهُ أَكْبَرُ مِنْ غَيْرِ إِشْبَاعِ الْبَاءِ وَلَا يُجْزَى غَيْرُهَا إِنْ كَانَ يُحْسِنُ الْعَرَبِيَّةَ. أَمَّا مَنْ لَا يُحْسِنُهَا فَقِيلَ يَدْخُلُ بِالنِّيَّةِ دُونَ الْعَجَمِيَّةِ وَقِيلَ يَدْخُلُ بِلُغَتِهِ. الثَّانِيَةُ النِّيَّةُ بِأَنْ يَقْصِدَ بِقَلْبِهِ الدُّخُولَ فِي الصَّلَاةِ الْمُعَيَّنَةِ وَيَكُونُ قَصْدُهُ مُقَارَنًا لِلْفِظِ التَّكْبِيرِ، وَلَا يَلْزَمُهُ التَّعَرُّضُ فِي

- mination should accompany the saying of the *takbīr*. It is not necessary to mention, in the intention, the number of *rak'ah* of the prayer.
- (iii) Recitation of *Sūratu 'l-Fātiḥah* (the Opening Chapter of the Qur'an)⁷⁶ for the Imām and a lone-worshipper.
- (iv) Standing for the commencement and recital of *Fātiḥah*.
- (v) The bowing. It is done perfectly by making the back and the neck be at the same straight level; straightening the knees and placing the two hands on both knees. A male keeps his upper arms away from his sides, he does not raise or lower his head rather he straightens his back.
- (vi) Prostration. It is done by resting his forehead, nose, knees and his toes on the ground.⁷⁷
- (vii) Rising from the bowing (*rukū*)
- (viii) Rising from the prostration.
If a worshipper omits the rising he would have to reperform it.⁷⁸
- (ix) Sitting for the *taslīm*⁷⁹ and its duration is the time sufficient for settling down on the posture and for uttering the salutation.
- (x) Terminal *taslīm*. And its formula is *As-salām 'alay-kum* and any other formula is not proper for its purpose. The Imām and the lone-worshipper is not expected to do more, but the follower of an Imām⁸⁰ would direct the *taslīm* towards his right side, then toward his front intending it as a response to the (*taslīm* offered by the) Imām; and he then directs another *taslīm* to his left side if there is a worshipper there; as-a response to the *taslīm* of the person on his left. It is preferred that the *taslīm* of response should be said with the same formula for the *taslīm* of disengagement. It is not required of a worshipper to give special intention of termination of the worship, for his *taslīm*. In contrast to that is the opinion

نِيَّةٍ لِعَدَدِ الرُّكْعَاتِ. الثَّالِثَةُ قِرَاءَةُ الْفَاتِيحَةِ عَلَى الْإِمَامِ وَالْفَذُّ بِذَلِكَ مُعْجَمَةً: أَيِ الْمُتَفَرِّدِ. الرَّابِعَةُ الْقِيَامُ لِلْإِحْرَامِ وَلِقِرَاءَةِ الْفَاتِيحَةِ الْخَامِسَةُ الرُّكُوعُ وَأَتَمُّهُ أَنْ يَنْحَنِيَ بِحَيْثُ يَسْتَوِي ظَهْرُهُ وَعُنُقُهُ، وَيَنْصَبُ رُكْبَتَيْهِ، وَيَضَعُ كَفَيْهِ عَلَيْهِمَا، وَيَجَافِي الرَّجُلُ مِرْقَبَيْهِ عَنْ جَنْبَيْهِ وَلَا يُنْكَسُ رَأْسُهُ بَلْ يَكُونُ ظَهْرُهُ مُسْتَوِيًا. السَّادِسَةُ السُّجُودُ وَصِفَتُهُ أَنْ يُمَكِّنَ جَبْهَتَهُ وَأَنْفَهُ مِنَ الْأَرْضِ، وَالرُّكْبَتَيْنِ وَأَصَابِعَ الْقَدَمَيْنِ. السَّابِعَةُ وَالثَامِنَةُ الرَّفْعُ مِنَ الرُّكُوعِ وَالسُّجُودِ حَانَ تَرَكُّهُ وَجَبَتْ الْإِعَادَةُ. التَّاسِعَةُ الْجُلُوسُ لِلسَّلَامِ قَدْرَ مَا يَتَعَدَّلُ فِيهِ وَيُسَلِّمُ. الْعَاشِرَةُ تَسْلِيمَةُ التَّحْلِيلِ وَهِيَ السَّلَامُ عَلَيْكُمْ وَلَا يُجْزَى غَيْرُهَا وَلَيْسَ عَلَى الْإِمَامِ وَالْفَذُّ غَيْرُهَا، وَأَمَّا الْمَأْمُومُ فَيُسَلِّمُهَا عَنْ يَمِينِهِ، ثُمَّ يُسَلِّمُ قِبَالَتهُ وَجْهَهُ يَقْضِدُ بِهَا الرَّدَّ عَلَى الْإِمَامِ، ثُمَّ يُسَلِّمُ عَلَى بَسَارِهِ إِنْ كَانَ عَلَيْهِ أَحَدٌ يَقْضِدُ بِهَا الرَّدَّ عَلَيْهِ، وَالْأَفْضَلُ فِي تَسْلِيمَةِ الرَّدِّ أَنْ تَكُونَ بِلَفْظِ تَسْلِيمَةِ التَّحْلِيلِ وَلَا يُشْتَرَطُ أَنْ يَنْوِيَ بِسَلَامِهِ الْخُرُوجَ مِنَ الصَّلَاةِ عَلَى أَحَدِ الْقَوْلَيْنِ الْمَشْهُورَيْنِ، وَمُقَابَلُهُ لَا بُدَّ مِنْ ذَلِكَ وَعَلَيْهِ يَقْضِدُ الْإِمَامُ بِسَلَامِهِ الْخُرُوجَ مِنَ الصَّلَاةِ وَالسَّلَامَ عَلَى الْمَلَائِكَةِ وَالْمُقْتَدِينَ بِهِ وَيَقْضِدُ الْفَذُّ السَّلَامَ عَلَى الْمَلَائِكَةِ. الْحَادِيَةُ عَشْرَةُ الْإِعْتِدَالُ فِي الْفَصْلِ بَيْنَ الْأَرْكَانِ، الثَّانِيَةُ