

**The Explanation of the Book Zād Al-Mustaqni‘ Fī Ikhtiṣār Al-Muqni‘**  
**Section: Al-Sharh Al-Mumti‘ Chapter: The Description Of The Prayer.**

**Author:** Shaykh Muḥammad Ibn Ṣāliḥ Al-‘Uthaymīn (رحمه الله)

**Taught by:** Abū Afnān Muḥammad ‘Abdullah (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

28<sup>th</sup> Jumādā ath-Thānī 1445

10<sup>th</sup> January 2024

### **Lesson 01: Introduction**

- The author of the original book is Shaykh Al ‘Allāmah Abū Najā Mūsā Ibn Aḥmad Al Hajjāwī Al-Maqdasī Al-Ṣāliḥī (رحمه الله) (d 968 Hijri). He was the muftī of the Ḥanbalī mathhab in the city of Damascus.
- **This book is a summary of a book called ‘Al-Muqni‘’** authored by Ibn Qudāmah Al Maqdasi (رحمه الله). He died in 620 Hijri.

### **How Should A Muslim Understand A Madh-hab?**

- Traditionally fiqh was studied in a manner where students in the Ḥanbalī madh-hab would study summarized books before gradually advancing to midrange books then larger volume Books.
- The madh-hab in and of itself is not the goal. Rather the goal is to understand what Allāh (سبحانه و تعالی) and the prophet (صلى الله عليه وسلم) has commanded, and precedence is given to the proofs and evidences.
- A person uses the texts to understand the principles in that particular madh-hab. However precedence is given to the statements of Allāh (سبحانه و تعالی) and the

prophet (صلى الله عليه وسلم).

### **Statements Of The Imām's Regarding Following The Madh-habs.**

- **Imām Shāfi'ī** (رحمه الله) said, 'If the hadith is authentic then this is my madh-hab.
- **Imām Shāfi'ī** also said. 'If the sunnah becomes clear to an individual, then it is not permissible for him to leave the sunnah, and give precedence to the statement of other individuals.
- **Following** a particular madh-hab becomes blameworthy when a person becomes rigid and ignores authentic aḥādīth with the argument and justification that Imām so and so said this.'
- **Allāh** (سبحانه و تعالی) will question us regarding how we responded to the messengers.
- The statement of the prophet (صلى الله عليه وسلم) is given precedence over the statement of any scholar, whoever that scholar may be.

### **The Student Starts With Small Books, Then Moves On To Bigger Books.**

- Shaykh Fawzān (حفظه الله) advised his students to begin with summaries so that students gradually advance to books that are more in depth.
- Shaykh Fawzān (حفظه الله) said the student can start with small books (summeries), then advance to medium size books, and then larger books or books that are in volumes.
- This is because knowledge is not acquired instantly but rather gradually. This eases learning.

### **The Definition Of A Summary (Mukhtasar):**

- **A summary of a book** is a book where the wordings are minimal but they have abundant meaning.
- The scholars have written summaries of every branch of Islāmic science, fiqh, 'aqīdah, tawḥīd, grammar etc.

### **The Title of this book is : Bāb Sifat Al-Salāh – The Chapter Entitled The Description of The Prayer.**

- **The meaning of the word 'Bāb' – 'Chapter'** is a portion of knowledge that has

subsections or subchapters under it, and individual issues.

- **Şifah** – means ‘how’ – meaning, it is the description of how the prayer is carried out.
- **The Linguistical meaning of Şalāh** means Supplication.
- **The Shar‘ī definition of Şalāh** according to the sciences of Fiqh: The Şalāh is a means of getting closer to Allāh through an act of worship by doing specific statements and actions that are started by the **Takbīr** (saying ‘Allāhu Akbar’ at the beginning of the Şalāh) and ended by the **Taslīm** (saying Al-salām ‘alaykum wa raḥmatullah at the end of the Şalāh).

### Some Benefits In Studying The Prayer.

- It is very beneficial to study the description of the prayer because after the Shahādah – (bearing witness that there is no god worthy of worship except Allāh and the prophet (صلى الله عليه وسلم) is His final messenger), the most important obligatory act of worship is the prayer.
- The prayer is the first deed that we will be questioned about on the day of Resurrection.
- **After tawḥīd (monotheism), the prayer is the most important thing in this religion.**

### The Importance Of Praying How The Prophet (صلى الله عليه وسلم) Prayed.

- It is important for the Muslim to know what is established in the sunnah of the prophet (صلى الله عليه وسلم) so that we can implement it into our prayer, since the prophet (صلى الله عليه وسلم) said, ‘**pray as you see me pray.**’
- We are supposed to be keen to pray as the prophet prayed, not out of habit physically, but with our hearts attached and focused on what we are reading.
- When we implement certain sunnah actions, it helps us to be cognizant and attentive in our prayer. For example regarding **du‘ā’ al-istiftāḥ - the du‘ā’ that is said before al-fātiḥah**: there are different du‘ā’ that the prophet (سبحانه و تعالی) used at the beginning of the Şalāh. If we read a different du‘ā’ each time we pray, it will help us to be attentive in our prayer, as opposed to reading the same du‘ā’ for every Şalāh, which might make you lose focus since you might be

repeating it only out of habit unattentively.

- You will be rewarded for implementing the sunnah.

### **The Physical Aspects Of The Prayer, Its Description And Sequence Are Categorized As:**

- **1. A Rukn** (a pillar of the prayer) an action in the prayer that is at the highest level of being obligatory. Meaning if you do not do it, you have to make up for it. it cannot be excused by doing the prostration of forgetfulness at the end of the prayer.
- **2. A Wājib** (an obligation in the prayer). A wājib action in the prayer is obligatory, however, if a person forgets to do it, they can simply make the prostration of forgetfulness at the end of the Ṣalāh without having to make that action.
- **3. A Sunnah** (a recommended action). A sunnah action in the prayer is an action that is rewarded if a person does it, but there is no sin if you do not do it.

### **The Condition Of Our Hearts In The Ṣalāh Is The Most Important Aspect Of The Prayer.**

- Although the physical aspects of the Ṣalāh (the rukn, the wājib and the sunnah) are important, the most important aspect of the prayer is the condition of our hearts in the prayer.
- The more knowledgeable we are about the physical rulings and descriptions of the Ṣalāh according to the sunnah, the goal is that this knowledge will have an effect upon our hearts and will increase our concentration in the Ṣalāh.

### **The Prayer Is One Of The Greatest Acts Of Worship In Terms Of Bringing A Servant Closer To The Pleasure Of Allāh (سبحانه و تعالی) And Gaining Reward from Allāh.**

- A person should perform these actions while his heart is tranquil, and his limbs are tranquil, the person's heart is cognizant and focused on what he is saying in

the Ṣalāh, and this person does this trying to perfect his actions with iḥsān, as if he sees Allāh, and he knows that Allāh sees him in his prayer.

- If a person performs the Ṣalāh without being focused, this is due to the persons lack of knowledge of the Magnificence and greatness of Allāh (سبحانه و تعالیٰ).

### **Lack Of Concentration In The Prayer Reduces The Reward Of The Prayer.**

- With regards to being inattentive to the prayer, this can reduce the reward to the point where a person only gets a portion of the reward, 1/10<sup>th</sup> or 1/8<sup>th</sup> or 1/5<sup>th</sup> or ½ etc, this is all due to lack of khushū' (lack of concentration) in the prayer .
- Heedlessness with regards to the prayer should be avoided by making sure one's heart is present, concentrating on what is being read from the beginning to the end of the prayer to maximise the reward of the Ṣalāh.
- The person who is heedless in his prayer, performs prayer yet he does not increase in nūr (light), or imān (faith). Nor has he increased in leaving sins and disobedience.
- The heedless person only prays a physical prayer with his body, **he did not pray with his heart.**

### **The Two Conditions For Any Act Of Worship To Be Accepted By Allāh**

- 1. **Ikhilās - Doing actions sincerely for Allāh** (سبحانه و تعالیٰ). Not showing off or doing acts of worship for worldly gains, or praise from the people.
- 2. **Muttāba'ah - Following the sunnah the prophet** (صلى الله عليه وسلم). Meaning a person does that act of worship according to the teachings and example of the prophet (صلى الله عليه وسلم).
- Whoever does an act of worship that is not according to the sunnah of the prophet (صلى الله عليه وسلم), it will be rejected.
- These conditions give peace of mind when performing any deed.
- Having knowledge about what is obligatory with regard to that act of worship also gives a person peace of mind because he knows what is incumbent on him.
- Knowledge about the act of worship, removes worry, stress, anxiety and heedlessness.

- **Understanding the Arkān (pillars), wājibāt (obligations) and sunnah (recommendations)** removes stress and worry and will give you peace of mind because you will be confident in your Ṣalāh. You will not wonder, 'did I do this properly, did I forget this or that, since that will lead to worry and heedlessness.'

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم

