

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

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين

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Lesson 03:

4) Perfecting And Completing The Rows And Making The Rows Close.

- Perfecting and completing the rows means perfecting the rows themselves - between the rows, not the individuals in the rows, but the rows themselves. The rows themselves are close together within themselves,
- The rows should be close to the Imām. So the first row is close to the Imām, the second row is close to the first row. Because this is ṣalāt Al-Jamā‘ah.
- **The word Jamā‘ah** comes from Ijtimā‘ which is to come together, meaning, make the rows close together.
- The second row should be close enough to the first row so the people in the second row can have enough room to make sujūd,

5 The Person In The Row Should Try To Get As Close To The Imām As Possible

- There is an encouragement for individuals who have intellect and are older to be the ones who pray behind the Imām.

6) The Right Side Of The Row Is More Favorable Than The Left Side.

- The ṣaḥābah used to prefer to pray on the right side of the prophet (صلى الله عليه وسلم).
- Allāh mentions those who pray on the right side and the angels supplicate for those who pray on the right side.
- The right side is more preferred than the left side
- There are texts that show that the first row is better than the other rows in the absolute sense but this does not apply to the right side.

The Prophet (صلى الله عليه وسلم) Did Not Say Or Order The Muslims To Pray Of The Right Side In Every Circumstance

- If the right side and left side are basically equal, then the right side is preferred.
- If there are 15 people on the right side and on the left side there are only two, if you pray on the left side you are closer to the Imām.
- Sometimes, the further you get from the Imām, the less you can actually hear the recitation of the Imām So if you pray on the right side which is further down, you are not going to hear the prayer in a manner that would allow for you to have khushū'. So what do you give precedence to?
- In this situation, if the person prays on the left side, he will be closer to the Imām, and he will hear the Imām clearer and better, it's going to affect his khushū'.
- Shaykh Ibn 'Uthaymīn (رحمه الله) mentions without a doubt, that being on the left side, but closer to the Imām is better than being on the right side and being far away from the Imām (while you cannot hear the Imām clearly).

7) The Women Should Pray Separate From The Men.

- The best rows for men and the best rows for children.
- The Prophet (صلى الله عليه وسلم) said that the best rows for the men are the first rows and the worst of them are the last rows.
- With regards to the women, the best rows for the women folk are the last rows and that the worst are the closest rows to the men because during the time of the Prophet (صلى الله عليه وسلم) they did not have partitions.

- The children used to pray between the men and women.
- From the perfection of the rows is that the women are as far away from the men as possible.
- The women do not mix with the men in the rows

8) Does Perfecting The Rows Necessitate Grown Men Praying In The Front Rows And Children Praying In The Back Rows?

- Some older men, based on certain culture, tend to force the children to pray in the back rows.
- The scholars differ with regards to those who have reached the age of puberty.
- Some scholars said that children are to be pushed to the back rows. But this is not the correct understanding. However, this understanding has to be looked at and investigated. And there are several scholars who say that this is not the correct understanding.

The Age Of Discernment For A Child With Regards To The Prayer.

- Some scholars say that the age of discernment is a certain age: 7 or 8.
- The age of discernment is where the child understands being in wuḍū', that he has to be in wuḍū' in order to pray, he knows how to pray and he stands in the row like a man and prays like the adults.
- This does not refer to children that are so small that they do not know what they are doing are looking all around.

If Young Children Who Have Reached The Age Of Discernment Precede Others To The First Row, Then They Are More Deserving Of Being In The Front Row Than Others.

- If a person reaches a place first, they are more deserving of it.
- Sometimes in Ramaḍān people bring their entire families or all their children to the masjid. The men then pray in the front row and say 'okay all the children pray in the back.' What is going to happen? It is going to cause more disruption than if the children were to pray in the front rows.

Two Negative Consequences Of Putting Children In The Back Rows When The Children Are Well Mannered And Want To Pray In The Front Row.

1. That child may start hating the masjid..
2. Or that child may end up hating the grumpy individual that yelled at him and told him to pray in the back row

It Is A Weak Statement To Say That Shildren Cannot Pray In The Front Row.

- An individual does not have the right to tell a child to go to the back or to go to a later row or to go to the second or third row,
- A person who has reached the age of puberty is like a grown man because he understands intellectually that aspect of getting closer to Allāh (عز وجل) in the general sense. He is like a person who has reached puberty.
- Whoever precedes somebody to a place, then he is more deserving of that place.
- If putting the kids in the back rows was something that the ṣaḥābah and the earlier generations did, then the successive generations would have continued to do it and it would have been narrated from them.
- The children should line up with the men in the row, whether that be the first row or the second row or the third row. They should not to be pushed back or put in a row specific for them.

If A Person Makes Wudū' In The Masjid, Does He Get The Same Reward As The Person Who Made Wudū' At Home?

- If a person makes wudū' from his house in the most complete manner then he goes out to pray, he does not take a step except that he is raised in levels with each step and with each step, his sins are forgiven.
- This applies to the person who makes wudū' from his house or makes wudū' from the place that he is, with the intention of going out to the masjid. He leaves his house with the intention of going to the masjid and prayer.
- This circumstance is different from the person who goes to the masjid but he is not ready for the prayer.

- There is a difference between the person who leaves his house with the intention that he is getting ready for the prayer and going to the masjid.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم

