

**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 آله وصحبه أجمعين

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**Lesson 04: The Arkān (Pillars) And Wājibāt (Obligations) Of The Prayer.**

**The Initial Takbīr, Takbīr Al-Ihrām**

- For the initial Takbīr the person should be standing in qiyām.
- The standing (qiyām) is a rukn (a pillar) of the prayer.

**Actions done in the prayer and their rulings.**

- **A Rukn - A Pillar** of the prayer is an action that is obligatory in the prayer that the person must do and the person is not excused for not doing it. meaning if he forgets, he has to do it and there is nothing that can make up for it.
- An obligatory action (wājib) that may be left in the ṣalāh for example is the first tashahhud. A person may unintentionally forget it, but he does not have to go back and do it. He can proceed with his prayer and at the end he makes the prostration of forgetfulness before he makes his taslīm.
- **With regards to a wājib** (an obligatory action), if the person forgets it, there is something that can substitute for it or that will make up for it.

- **With a rukn** – (a pillar of the prayer – an action that has the highest level of being obligatory) the person must do it and if he forgets he still has to do it.

**If a person intentionally leaves off a wājib or rukn of the prayer, his prayer is invalid.**

- The qiyām, the standing for the prayer, is a rukn (a pillar) provided that the person is able to do it.
- The prophet (صلى الله عليه وسلم) said in a ḥadīth that the person is to pray standing, if he is not able then sitting, if he is not able then lying on his side.

**The Takbīrat Al-Ihrām should be verbalized if a person is able.**

- The Takbīrat Al-Ihrām (saying Allāhu Akbar at the beginning of the prayer) is a rukn or pillar. The person verbalizes the saying ‘Allāhu Akbar.’
- The prophet (صلى الله عليه وسلم) said that the Imām was placed so that you may follow him or follow his lead. If he makes the takbir, then you make takbīr. Meaning, you enter the prayer after he makes the takbīr.
- The Imām must say takbīr audibly.
- Shaykh Ibn ‘Uthaymīn (رحمه الله) explains that with regards to the ma’mūm - the person praying behind the Imām, he says the takbīr in a manner whereby he moves his mouth and lips, but he does not actually have to hear himself, nor does the person next to him have to hear him.
- The statement Allāhu Akbar is stating that Allāh (سبحانه و تعالی) is bigger and larger than everything in His creation (سبحانه و تعالی) and this is a comprehensive term which is comprehensive of Allāh’s perfection and completeness with no deficiencies.
- The person that cannot verbalize the takbīr (he is mute), suffices with making the intention in his heart since it is not a condition that the individual hear himself or move his lips when saying the takbīr.

**The statement of Allāhu Akbar is tawqifiyyah.**

- Tawqifiyyah means you do not do an act of worship unless you have specific proof that it is an act of worship, proof from the prophet or (صلى الله عليه وسلم) or from the Book of Allāh (سبحانه و تعالى).
- These **Alfāz Al-Dhikr** - statements of remembrance: Du‘ā’ Al-listiftāh, the adhkār and taslīm, the general principle regarding these is that you say them as they have been narrated. Meaning you cannot say, for example, Allāh ‘Azīm. Why? Because that has not been narrated from the prophet (صلى الله عليه وسلم).
- The general principle regarding these types of Alfāz Al-Dhikr and adhkār, is that they must be said as they have come and not with words that may be synonymous or mean the same.
- Shaykh al-Islām ibn Taymiyyah (رحمه الله) says that if the person is able to say Allāhu Akbar, then it is upon this individual to say it and nothing else substitutes it, meaning no other sentence and no other phrase substitutes it.
- Ibn Al-Qayyim (رحمه الله) said that this was the custom of the prophet (صلى الله عليه وسلم) and this is the only thing that has been narrated, that the prophet (صلى الله عليه وسلم) only said Allāhu Akbar in the initial takbir and nothing else.

### **Should a person say Allāhu Akbar if they do not know Arabic?**

- If a person does not know Arabic, for example when a person accepts Islām. Immediately after accepting Islām, the prayer comes in and this person gets ready for prayer and it is going to be his first prayer. He does not know a word of Arabic. The principle is that the person is not burdened with more than he can handle.
- A ḥadīth states that the prophet (صلى الله عليه وسلم) said, ‘if I command you with anything then do what you are able.’ So, the person does what he is able to do and has been commanded.
- If a person does not know Arabic at all, he can say the takbīr in his own language.
- Shaykh ‘Abdur Raḥman Al-Sa‘dī (رحمه الله) said something is not obligatory if the person does not have the ability to do so.

### **The ruling regarding elongating the Takbīr.**

- With regards to the verbalization of the takbir, it is disliked for the person to elongate the saying of Allāhu Akbar, because it has not been narrated from the prophet (صلى الله عليه وسلم).
- Elongating the takbir is an affair of ease, not one of strictness, provided that it does not change the meaning. If it changes the meaning, then it is not permissible.
- Elongating the takbīr or stretching out the word is by no means better than saying it normally: Allāhu Akbar.
- Some Imāms typically elongate the very last takbīr to indicate that he is in the last rak‘āh or that he is going to the last Tashahud.
- Some shuyukh and Imāms may make a different elongation for each rak‘āh but this is not from the sunnah of the prophet (صلى الله عليه وسلم).
- It is not narrated from the prophet (صلى الله عليه وسلم) that he would differentiate between the takbīrāt of the prayer
- Many of the ṣaḥābah narrated what they saw from the prophet (صلى الله عليه وسلم) yet none of them would elongate the takbīrāt .
- If a person does elongate the takbīr, it does not nullify the prayer.

### **The verbalization of the Takbīrat Al-Ihrām, Allāhu Akbar is a sunnah (rukn) action and not obligatory.**

- If a person forgets to raise their hands, it does not nullify their prayer, and they do not have to make the prostration of forgetfulness.
- The raising of hands in the takbīrāt al-iḥrām is also a recommended action (mustaḥabb by consensus) and not obligatory. If a person does it, they will be rewarded, and if they do not, they will not be punished.

### **The timing between verbalizing the Takbīr and raising of the hands.**

- There are three different ways of raising the hands narrated in the sunnah.
- 1. **The first manner is that they are done simultaneously.** It is mentioned in a ḥadīth in Bukhārī and Muslim from Ibn ‘Umar (رضى الله عنه) that the prophet (صلى الله عليه وسلم) would raise his hands at the same time as he made the takbīr.

2. **In the second, the person raises his hands first and then says takbir.**

This ḥadīth is in Abū Dāwūd. According to another ḥadīth of Ibn ‘Umar (رضى الله عنه), when the prophet (صلى الله عليه وسلم) prayed, he would raise his hands till they were shoulder level, then he would verbalize the takbīr by saying Allāhu Akbar.

3. **The third description is to say Allāhu Akbar and then raise the hands.**

This is taken from the ḥadīth of Mālik ibn Ḥuwayrith, who described praying from Abu Qilābaḥ. He said that he saw Mālik ibn Ḥuwayrith pray and that he would say Allāhu Akbar and then raise his hands. He said that Abu Qilābah narrated that he saw that Mālik ibn Ḥuwaylith would say Allāhu Akbar and then raise his hands. Malik ibn Huwaylith narrated that he saw the prophet (صلى الله عليه وسلم) do this in the prayer.

The scholars mention that these three descriptions are all from the sunnah.

**The Muslim should do different prescribed acts or worship at different times.**

- Shaykh Ibn ‘Uthaymīn (رحمه الله) mentioned a principle regarding different narrations and descriptions which are all authentic as they relate to ‘ibādah, - the person should vary. Sometimes, the person should do this description, sometimes he should do that, and sometimes he should do a different one
- The physical description of the hands in the Takbīr is: the fingers are together not spread out. They should not be clenched.

**The prayer of a woman is just like that of a man.**

- There is no specific proof that women do anything different from what a man does in the prayer unless there is specific evidence stating that the woman does something different.
- The Shaykh emphasizes the importance of following the prophet (صلى الله عليه وسلم) and not questioning the wisdom behind certain actions.
- The primary concern is to follow the prophet (صلى الله عليه وسلم), this is the safest approach.



- Believers should respond to the rulings of Allāh (سبحانه و تعالی) and the prophet (صلى الله عليه وسلم) by saying, "we hear and we obey." However, it is possible to contemplate and gain wisdom from the actions of the prophet.

### **Raising the hands during prayer is a way of glorifying Allāh (سبحانه و تعالی).**

- Raising the hands is a way of glorifying Allāh.
- It is possible to gain knowledge and wisdom from this action.
- The hands should be raised to the shoulder level or parallel to the top of the ears when making the takbīrat al-ihrām.

### **Benefits of not repeating the same act of worship every time.**

- There are different narrations with regards to these actions, and it is up to the individual to implement the different manifestations of the sunnah.
- It is important to consider the different ways to perform different actions of the prayer like du‘ā’ al istiftāḥ, the adhān, the iqāmah and others.
- There are various narrations that have come regarding the supplications in Tashahud and a person can vary in their implementation of this.
- The principle mentioned by the shaykh is that if different actions of worship have been narrated with various descriptions, it is better to do different ones at different times. By doing so, you implement the sunnah, reviving the sunnah, preserve the sharī‘ah, and benefit in several ways.
- Implementing different narrations that are authentic in their various descriptions can help revive the sunnah, lead to the presence of the heart, and promote khushū‘.
- It is important to be conscious of what you are doing and not just go through the motions without truly understanding the meaning behind the actions.
- Shaykh al-Islām (رحمه الله) said it is better that the individual implements certain acts of ‘ibādah in their different variations as they have been authentically narrated.

### **The physical description of the hands and raising the hands during the Takbīrat al-ihrām.**

- The fingers should be clasped together and not spread out. The hands should be stretched out and not clenched.
- During the takbīr, the palms of the hands should be facing the qiblah. This is mentioned in Ibn Al-Qayyim's (رحمه الله) book, Ḥukm Al-Raf' Al-Yadayn, where he states that it is recommended for the palms of the hands to face the qiblah during takbīrat al-iḥrām.
- The hands should not be directed towards the ears, as this is contradictory to the sunnah.
- In summary, the 'ulemā' have pointed out that there are many errors that people make while performing this practice, such as clenching their hands, which is the opposite of what the author and Shaykh Ibn 'Uthaymīn (رحمه الله) mentioned as being from the sunnah.

Touching one's head is not from the sunnah of the prophet (صلى الله عليه وسلم), despite some people doing it. The author's description, along with Shaykh Ibn 'Uthaymīn's explanation, is what has been narrated from the sunnah of the prophet (صلى الله عليه وسلم).

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم