

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

Class 07

15th Rajab 1446

15th January 2025

Saying The Isti‘ādhah In The Prayer:

- The Isti‘ādhah is considered a Sunnah or Mustahabb action that is praiseworthy and recommended. If a person does it, he is rewarded, and if a person does not do it, he is not punished, nor does it invalidate their prayer.
- **The Isti‘ādhah is considered a Sunnah among the jamhūr ‘Ulamā’** including ‘Abdullāh Bassām (رحمه الله) who said, “It is a Sunnah according to the Salaf and the ‘Ulamā’ that came after them.”
- The Isti‘ādhah is said before the person recites the Qur‘ān.
- The Isti‘ādhah is not done because the person is praying, rather, it is done in obedience to Allāh’s command to recite the Isti‘ādhah before reciting the Qur‘ān.
- If the Isti‘ādhah was done because of the prayer, it would be done immediately after the takbīr. However, it is not done after the takbīr, it is done immediately before the recitation of the Qur‘ān.

- The person seeks refuge with Allāh so that shayṭān can be far away from their heart and so that they are able to reflect and benefit from their recitation of the Qurʿān.
- There is a difference between the person who recites the Qurʿān while reflecting on its meanings, and the person who recites while not reflecting or being cognizant of its verses.

The Different Types Of Istiʿādah:

- A person can choose any of the following Istiʿādah:
- **‘Aʿūdhu billāhī min Ash-Shayṭān Ar-Rajīm** – I seek refuge with Allāh from the accursed Shayṭān.’
- **‘Aʿūdhu billāhī As-Samīʿ Al-ʿAlīm min Ash-Shayṭān Ar-Rajīm** - I seek refuge with Allāh The All-Hearing, The All-Knowing, from the accursed Shayṭān.’
- **‘Aʿūdhu billāhī min Ash-Shayṭān Ar-Rajīm, min hamzihi, wa nafkhihi, wa nafthihi** - I seek refuge with Allāh from the accursed Shayṭān, from his hamz (madness, evil suggestions and whispers), and his nafkh (blowing) and his nafth (witchcraft).’ [Aḥmad, Tirmidhī]
- Ibn Qudāmah (رحمه الله) said **the Istiʿādah is an affair of leniency and anyone of them suffices.**

Saying The Basmalah – ‘Bismillāhī Ar-Rahmānī Ar-Rahīm’:

- The Ḥanafī, Ḥanbalī and Shāfiʿī madhāhib hold the opinion that saying the Basmalah before Al-Fātiḥah is **a recommended Sunnah.**
- The Mālikī madhhab considers it to be disliked based on the ḥadīth of Anas ibn Mālik (رضى الله عنه) who said that the Prophet (صلى الله عليه وسلم) used to begin his ṣalāh with Sūrah Al-Fātiḥah. However, the correct opinion is that this ḥadīth is a proof that **Al-Fātiḥah is the beginning of what should be recited out loud in the prayer, while duʿāʾ Al-Istiftāḥ is recited silently, and this is the majority opinion.**
- Abū Hurayrah (رضى الله عنه) said, “I am the one that is most like the Prophet (صلى الله عليه وسلم) with regards to the prayer”, and he used to say the Basmalah before reciting Al-Fātiḥah. [Bukhārī & Muslim]

The Linguistic & Legislative Benefit Of The Basmalah:

- The Basmalah is actually a prepositional phrase (Jār wa Majrūr). Whenever there is a prepositional phrase in Arabic, it should be connected to something else i.e. a Fi'l Muqaddam (mu'akh-khar), meaning the implicit verb that is connected to the Basmalah that comes after the Basmalah and that verb is suitable to what the person is going to do, i.e. 'Bismillāhi 'aqra' – in the Name of Allāh I read'. In other words, the person uses the Basmalah to seek the aid of Allāh in what he is about to do.

The Basmalah Should Be Recited Silently:

- The person should recite the Basmalah silently even if he is going to recite out loud (Fajr, Maghrib & 'Ishā'), because the majority of proof regarding the Basmalah show that the Prophet (صلى الله عليه وسلم) used to recite the Basmalah silently.
- **Every ḥadīth that mentions saying the Basmalah out loud is ḍa'īf.** There is a difference of opinion regarding this, however the stronger opinion is what is mentioned in the ḥadīth of Abū Hurayrah, that the first thing the Prophet (صلى الله عليه وسلم) would recite out loud in his ṣalāh was Al-Fātiḥah.
- The above ḥadīth is narrated in Bukhārī and Muslim and in the narration of Muslim, it mentions that the Prophet (صلى الله عليه وسلم) would not mention the Basmalah in the beginning of the prayer, nor at the end.
- Ibn Daqīq Al-ʿĀd (رحمه الله) said, "That which is agreed upon is not saying the Basmalah out loud." This is because Anas (رضى الله عنه) was in the company of the Prophet (صلى الله عليه وسلم) for 10 years, and in the company of Abū Bakr and 'Umar (رضى الله عنهما) for 25 years and they would not recite the Basmalah out loud.
- Aṭ-Ṭaḥāwī (رحمه الله) said, "Reciting the Basmalah out loud has been established from the Prophet (صلى الله عليه وسلم) in numerous aḥādīth."
- Ibn Taymiyyah (رحمه الله) said saying the Basmalah before doing any action is a means of pushing the Shayṭān away from the individual.

The Basmalah Is Not A Verse From Al-Fātiḥah:

- The Basmalah is an independent isolated verse. **It is not part of Al-Fātiḥah or any other Sūrah except for the Basmalah in Sūrah An-Naml.**
- If a person asks, why do we find that the first verse of Sūrah Al-Fātiḥah is the Basmalah in the Maṣāḥif. The answer is that this is the opinion of some scholars. However, the correct opinion is that the Basmalah is not a part of Al-Fātiḥah, it is an independent verse and it is not a part of any other Sūrah except for Sūrah An-Naml.

Reciting Al-Fātiḥah:

- The general opinion among the scholars is that Al-Fātiḥah is a **rukṅ - a pillar** of the ṣalāh.
- The ṣalāh is not valid unless the person recites Al-Fātiḥah, due to the ḥadīth where the Prophet (صلى الله عليه وسلم) said, **“There is no (valid) prayer for the person that does not recite Al-Fātiḥah.”**
- The person should read Al-Fātiḥah in its entirety. If the person was to recite only 6 out of 7 āyāt, or even recite 7 āyāt and omit ‘aḍ-ḍallīn,’ then this would not be valid since he did not recite Al-Fātiḥah.

Some Benefits Of Sūrah Al-Fātiḥah:

- Al-Fātiḥah is the greatest sūrah in the Qur‘ān.
- Sūrah Al-Fātiḥah is called Al-Fātiḥah (the Opener) because it is the first chapter and it ‘opens’ the Qur‘ān, and because the ṣalāh begins with it.
- It is wrong to deduce that Al-Fātiḥah should then be used as the ‘opener’ for every action, event and circumstance, like what is done by some people because this practice was not established from the Prophet (صلى الله عليه وسلم) nor the saḥābah.
- Al-Fātiḥah is also called ‘Umm Al-Qur‘ān – the Mother of the Qur‘ān’, ‘Sab‘ Al-Mathānī - the Seven Oft-Repeated Verses’, ‘Fātiḥat Al-Kitāb’, ‘Aṣ-Ṣalāh’, ‘Ar-Ruqyā’ and ‘Al-Qur‘ān Al-‘Aẓīm’.

The Reason Sūrah Al-Fātiḥah Is Called Umm Al-Qur‘ān or Umm Al-Kitāb:

- One of the reasons Al-Fātiḥah is called Umm Al-Qur‘ān is because all the objectives of the Qur‘ān can be found in the Sūrah. Al-Fātiḥah encompasses all 3 categories of Tawḥīd, as well as the general message that the Prophet (صلى الله عليه وسلم) was sent with.
- As for ‘Guide us on the straight path’, then the straight path is the path of Qur‘ān and Sunnah. It is the path of the messengers and those that follow them, as well as those that oppose them.
- **Shaykh Al-‘Uthaymīn (رحمه الله) is of the opinion that Al-Fātiḥah is a rukn, even for the person praying behind the Imām.**

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم

