

Mukhtasar al-Akhdari

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Summary on 'Ibadat
according to
The School of Imam Malik

by
Sayyidi 'Abd ar-Rahman al-Akhdari
(920/1514 – 953/1546)

Translated by
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CONTENTS

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I. The Primary Obligations of a Muslim	2
Preconditions for Repentance	2
Unlawful Matters	6
II. Purification	10
1. Removing Impurity	10
2. <i>Wudu'</i> (Minor Ablution)	12
The Seven Obligatory Elements of <i>Wudu'</i>	12
Sunnas of <i>Wudu'</i>	14
Meritorious Elements of <i>Wudu'</i>	16
3. Things that Break <i>Wudu'</i>	18
Things that Ritually Break <i>Wudu'</i>	18
Actual Causes	20
4. Things forbidden when not in <i>Wudu'</i>	22
5. <i>Ghusl</i> (Major Ablution)	22
Obligatory Elements of <i>Ghusl</i>	24
Sunnas of <i>Ghusl</i>	24
Meritorious Elements of <i>Ghusl</i>	26
What is Forbidden in the state of <i>Janaba</i>	28
6. <i>Tayammum</i>	28

Obligatory Elements of <i>Tayammum</i>	30
Sunnas of <i>Tayammum</i>	32
Meritorious Elements of <i>Tayammum</i>	32
What Invalidates <i>Tayammum</i>	32
7. Menstruation	34
8. Lochia (Bleeding after Childbirth)	36
III. The Prayer	40
1. Times of Prayer	40
Times when no <i>nafila</i> prayers may be done	42
2. Preconditions of the Prayer	42
3. Obligatory Elements of the Prayer	46
4. Precondition of the Intention	48
5. Sunnas of the Prayer	48
6. Meritorious Elements of the Prayer	52
7. Disliked Things in the Prayer	54
Section	56
Section	58
8. Making up Prayers	62
9. On Forgetfulness	64
Forgetfulness in the Nafila	86
Forgetfulness on the part of the Imam	88

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

IN THE NAME OF ALLAH, ALL-MERCIFUL,
MOST MERCIFUL

﴿تِلْكَ حُدُودُ اللّٰهِ فَلَا تَعْتَدُوهَا﴾

*These are Allah's limits,
so do not overstep them.*
(Surat al-Baqara 2:229)

*Praise belongs to Allah, the Lord of all the
Worlds, and blessings and peace be upon our master
Muhammad, the Seal of the Prophets
and the Imam of the Messengers*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى
سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَإِمَامِ الْمُرْسَلِينَ

I. THE PRIMARY OBLIGATIONS OF A MUSLIM

1. To have sound faith
2. To know how to properly carry out individual obligations, such as the judgments regarding the prayer, purification and fasting
3. To observe the limits (*hudud*) imposed by Allah, and hold to His commands and prohibitions and turn in repentance to Allah All-Glorious before He becomes angry.

أَوَّلُ مَا يَجِبُ عَلَى الْمُكَلَّفِ

تَصْحِيحُ إِيمَانِهِ

ثُمَّ مَعْرِفَةُ مَا يُصْلِحُ بِهِ فَرَضَ عَلَيْهِ كَأَحْكَامِ الصَّلَاةِ

وَالطَّهَارَةِ وَالصِّيَامِ

وَيَجِبُ عَلَيْهِ أَنْ يُحَافِظَ عَلَى حُدُودِ اللَّهِ وَيَقِفَ عِنْدَ أَمْرِهِ

وَنَهْيِهِ وَيَتُوبَ إِلَى اللَّهِ سُبْحَانَهُ قَبْلَ أَنْ يَسْخَطَ عَلَيْهِ.

PRECONDITIONS FOR REPENTANCE

1. Regret for what you did

وَشُرُوطُ التَّوْبَةِ

النَّدَمُ عَلَى مَا فَاتَ

2. The intention not to revert to the wrong action for the rest of your life
3. To stop the act of disobedience immediately if one is actually doing it. It is not lawful to put off repentance or say, “I will repent when Allah guides me.” That is a sign of misery, abandonment by Allah and lack of insight.
4. One must guard the tongue against obscene language and ugly words, and swearing by divorce (e.g. “If I do not do a thing, I will divorce my wife”).
5. One must avoid putting down another Muslim, treating him with contempt, cursing him, or frightening him without a legitimate reason.
6. One must guard one’s eyes against looking at what is unlawful. It is not lawful to look at a Muslim with a glance which hurts him unless he is impious in which case you should shun him.
7. One must preserve all one’s limbs, as much as one can, from blameworthy actions.

وَالنِّيَّةُ أَنْ لَا يَعُودَ إِلَى ذَنْبٍ فِيمَا بَقِيَ عَلَيْهِ مِنْ عَمَلِهِ

وَأَنْ يَتْرُكَ الْمَعْصِيَةَ فِي سَاعَتِهَا إِنْ كَانَ مُتَلَبِّسًا بِهَا، وَلَا يَجِلُّ لَهُ أَنْ يُؤَخِّرَ التَّوْبَةَ، وَلَا يَقُولُ: حَتَّى يَهْدِيَنِي اللَّهُ فَإِنَّهُ مِنْ عَلَامَاتِ الشَّقَاءِ وَالْخِلْدَانِ وَطَمَسِ الْبَصِيرَةِ.

وَيَجِبُ عَلَيْهِ حِفْظُ لِسَانِهِ مِنَ الْفَحْشَاءِ وَالْمُنْكَرِ، وَالْكَلامِ الْقَبِيحِ، وَإِيمَانِ الطَّلَاقِ.

وَأَنْتَهَارِ الْمُسْلِمِ وَإِهَانَتِهِ، وَسَبِّهِ وَتَخْوِيفِهِ فِي غَيْرِ حَقِّ شَرْعِيٍّ.

وَيَجِبُ عَلَيْهِ حِفْظُ بَصَرِهِ عَنِ النَّظَرِ إِلَى الْحَرَامِ، وَلَا يَجِلُّ لَهُ أَنْ يَنْظُرَ إِلَى مُسْلِمٍ بِنَظَرَةٍ تُؤْذِيهِ إِلَّا أَنْ يَكُونَ فَاسِقًا فَيَجِبُ هِجْرَانُهُ.

وَيَجِبُ عَلَيْهِ حِفْظُ جَمِيعِ جَوَارِحِهِ مَا اسْتَطَاعَ.

8. A Muslim must love for Allah and hate for Him, and be pleased for Him and angry for Him, and he must command the right and forbid the wrong.

I. The Primary Obligations of a Muslim

وَأَنْ يُحِبَّ لِلَّهِ وَيَبْغِضَ لَهُ وَيَرْضَى لَهُ وَيَعْضَبَ لَهُ، وَيَأْمُرَ
بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ.

UNLAWFUL MATTERS

1. It is unlawful to lie, to slander, carry tales, be arrogant, be proud, show off for the sake of appearance and reputation, to envy, to hate, to see one oneself as better than others, to find fault, to backbite, to mock, or to ridicule.
2. It is unlawful to commit fornication or to look with lust at a woman to whom you are not married or take pleasure in her words; or to consume the property of people without their consent; or to receive money in exchange for intercession or because of a debt; or to delay the prayer until its time has passed.
3. It is unlawful to keep the company of a deviant person (*fasiq*) or to sit with him without necessity.

وَيَجْرُمُ عَلَيْهِ

الْكِبْرُ وَالْغِيْبَةُ وَالنَّمِيْمَةُ وَالْكِبْرُ وَالْعَجْبُ وَالرِّيَاءُ وَالسُّمْعَةُ
وَالْحَسَدُ وَالْبَغْضُ وَرُؤْيَا الْفَضْلِ عَلَى الْغَيْرِ، وَالْهَمْزُ وَاللَّمْزُ
وَالْعَبْثُ وَالسُّخْرِيَّةُ.

وَالزَّيْنَا، وَالنَّظْرُ إِلَى الْأَجْنَبِيَّةِ، وَالتَّلَذُّدُ بِكَلَامِهَا، وَأَكْلُ
أَمْوَالِ النَّاسِ بِغَيْرِ طَيْبِ نَفْسٍ وَالْأَكْلُ بِالشَّفَاعَةِ أَوْ بِالذِّينِ
وَتَأخِيرُ الصَّلَاةِ عَنْ أَوْقَاتِهَا.

وَلَا يَحِلُّ لَهُ حُبَّةٌ فَاسِقٍ، وَلَا مَجَالَسَتُهُ لِعَبْرٍ ضَرْوَرَةٍ.

4. You should not seek to please creatures at the expense of incurring the anger of the Creator. Allah Almighty says: “*It would be more fitting for them to please Allah and His Messenger if they are believers.*”(9:62) The Prophet ﷺ said, “There is no obedience owed to a creature when it involves disobedience of the Creator.”

5. It is not lawful to do an action until you know what Allah’s judgment about it is. You should ask the people of knowledge and imitate those who follow the Sunna of Muhammad ﷺ, those who direct people to how to obey Allah and warn people against following Shaytan.

6. A Muslim should not be content to allow himself to do what the spiritually bankrupt are content to do – those who waste their lives obeying other than Allah Almighty. What regret they will suffer! How long they will weep on the Day of Resurrection!

We ask Allah Almighty to give us success in following the Sunna of our Prophet, intercessor and master, Muhammad ﷺ.

I. The Primary Obligations of a Muslim

وَلَا يَطْلُبُ رِضَاَ الْمَخْلُوقِينَ بِسَخَطِ الْخَالِقِ، قَالَ اللَّهُ سُبْحَانَهُ
وَتَعَالَى: ﴿وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ﴾.
وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «لَا طَاعَةَ لِلْمَخْلُوقِ فِي مَعْصِيَةِ
الْخَالِقِ».

وَلَا يَحِلُّ لَهُ أَنْ يَفْعَلَ فِعْلًا حَتَّى يَعْلَمَ حُكْمَ اللَّهِ فِيهِ وَيَسْأَلَ
الْعُلَمَاءَ وَيَقْتَدِيَ بِالْمُتَّبِعِينَ لِسُنَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الَّذِينَ يَدُلُّونَ عَلَى طَاعَةِ اللَّهِ، وَيَحذِرُونَ مِنَ اتِّبَاعِ الشَّيْطَانِ.

وَلَا يَرْضَى لِنَفْسِهِ مَا رَضِيَهُ الْمُفْلِسُونَ الَّذِينَ ضَاعَتْ
أَعْمَارُهُمْ فِي غَيْرِ طَاعَةِ اللَّهِ تَعَالَى، فَيَا حَسْرَتَهُمْ وَيَا طُولَ
بُكَائِهِمْ يَوْمَ الْقِيَامَةِ.

نَسْأَلُ اللَّهَ أَنْ يُوفِّقَنَا لِاتِّبَاعِ سُنَّةِ نَبِيِّنَا وَشَفِيعِنَا وَسَيِّدِنَا مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.