

AlMaghrib

FIQH *of* SALAH

**DIVINE LINK**

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# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Indeed all praise is due to Allah (swt). We praise him, we seek His help, we seek His forgiveness and we seek refuge with Him from the evil of our souls and the evil of our actions. Whomsoever Allah (swt) guides, none can misguide and whomsoever Allah (swt) leaves to stray, none can guide. I bear witness that there is none worthy of worship save Allah (swt), the One who has no partner, and I bear witness that Muhammad (saw) is His servant and Messenger. The best speech is the speech of Allah and the best guidance is the guidance of Muhammad (saw). The worst of all matters are those newly introduced in the religion. Every newly introduced matter is an innovation and every innovation is going astray. All going astray leads to Hellfire.

We ask Allah (swt) that he make this action sincerely for Him, as all good contained in these notes is from Him, and we ask Allah (swt) to forgive us for any errors as they are all from us.

Please use these notes to complement your personal notes and not to supplement them

Jazakum Allahu Khairan,

Scribe Team

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# INTRODUCTION

## THE DEFINITION OF SALAH

### 1. Du'a

In Arabic, Salah literally means, "to supplicate, to petition, to pray for someone."  
*"And pray for them, for your prayers are a comfort for them." [al-Tawbah, 103]*  
Salah in this ayah, means to make du'a.

### 2. Blessing, Forgiveness, Mercy.

*"Allah and His angels bless the Prophet. O You who believe! Bless him and salute him with a worthy salutation!" [Al-Ahzab,56]*

### 3. A Synagogue

The term salawat means the place for Salah

### 4. Other Meanings

Some linguist say that it also means the middle of the back.

### **The Legal Technical Definition – and the most important definition:**

"The worship of Allah with a particular set of statements and actions that begin with the takbir (Allahu Akbar) and end with the taslim (Assalamu 'alaykum wa rahmatullah)."

## THE RULING OF SALAH

The prayer is an individual obligation based on evidence from the Qur'an, the Sunnah and Ijma' (consensus of the Muslim Scholars).

**Fard-ul Ayn** – Individual obligation, Allah (swt) looks at person and not the action

**Fard-ul Kifayah** – Communal obligation, Allah (swt) looks at the action

Salah is an obligation and "known by necessity in the religion". It is amongst the small number of things that a Muslim will be held accountable for that ignorance will not excuse as it's "known by necessity".

# THE EXCELLENCE OF SALAH

Salah has the following virtues:

1. It is the main pillar of Islam.

*Mu'adh ibn Jabal narrated the Messenger of Allah (saw) said, "The actual pillar is salah, and the uppermost subject is jihad." [Tirmidhi]*

If one of the pillars of a structure is removed, then the structure becomes shaky. Regardless of how much you try

2. It is the foremost obligation after declaration of faith.

*Ibn 'Umar narrated the Messenger of Allah (saw) said, "Islam is based on (the following) five (principles): To testify that none has the right to be worshiped but Allah and Muhammad is Allah's Apostle; to offer the (compulsory congregational) prayers dutifully and perfectly; to pay Zakat, to perform Hajj, and to observe fast during the month of Ramadan." [Bukhari, 7]*

When Mu'adh ibn Jabal was sent to Yemen, the Prophet (*sal Allahu alayhi wa sallam*) told him that after shahadah, the people need to be told about the salah.

3. It was given to the Prophet (SAW) directly by Allah without any intermediaries.
4. It was given to the Prophet (SAW) on the greatest night he ever experienced (al-Isra wa al-Miraj).
5. It was given over to the Muslims at the highest point that any human can ever reach (Sidratul Muntaha).
6. It was obligated as fifty prayers and then later reduced to five prayers, with the reward of fifty remaining.

Allah (swt) made the Prophet (saw) go through the experience of asking for the decrease in number of prayers, in order for the Prophet (saw) to truly appreciate and to signify how great this action is to Allah.

7. It is the only daily continual act of worship we as Muslims have, despite our situation.

8. It is the best of actions.

Some of the Sahabah reported that whenever they prepared to stand for the Salah, they would turn pale and become anxious. When asked why he was that way, one of the Sahabah replied: "Don't you know who I will be standing before?" if you believe that Allah (subhanahu wa-ta'ala) is watching over you, then you will not offer something cheap, but you will offer the best of what you have.

9. It is the first thing that the servant of Allah will be judged upon on the Day of Judgment.

*"The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is bad, then the rest of his deeds will be bad." [At-Tabarani]*

10. It was the only obligation from the five pillars to be obligated in Makkah upon the Muslims at the very beginning of Islam.

11. It has been given its own public call each time: the Adhan.

The only ibaadah that has a regular reminder is Salah. Every Muslim tries his best to keep aware of the time of the salawat. There is a public reminder five times a day. One of the significances of making the adhan public is to ensure that praise of Allah (subhanahu wa-ta'aîa) is made.

12. It is the defining characteristic of the Muslim. Its abandonment leads a person to shirk and kufr.

13. It expiates our sins. The minor sins (sagha'ir) committed between each prayer are cleansed at the next prayer.

*Jabir b. 'Abdullah reported that the Messenger of Allah (saw) said, "The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily Hasan said: No filthiness can remain on him." [Muslim, 1411]*

The Hasan referred to this hadith is Hasan al-Basri a tabi'een and a major narrator of Hadith

Major sins (Kaba'ir) are sins that have explicitly been forbidden in Islam, for which the curse of Allah (swt) is on that person, as the mercy of Allah is taken away from them. These sins can only be forgiven through sincere tawbah, which has the following conditions:

- i. Need to stop action immediately
- ii. Seek forgiveness from Allah (swt) , sincerely (which comprises of a statement, to seek forgiveness, and then the changing of the state)
- iii. Show regret and remorse (hating the sin)

14. It was the last testament given to us by the Prophet (SAW) before he passed away.
15. It will be the last thing to be taken from this religion.

## **THE BENEFITS OF SALAH**

### **INDIVIDUAL BENEFITS**

1. One becomes closer to Allah, conversing with one's Lord.
2. The soul is strengthened and ascends to the Heavenly Realm away from the harms of the Dunyah.
3. It is a tuma'ninah (a relaxation) for the soul which the Prophet (saw) would ask Bilal (RA) to establish the Adhan by asking "Bring us relaxation O Bilal!" [Bukhari]
4. It takes away stress and hardship
5. It provides physical and spiritual training and discipline – it preserves from lewdness and sins

### **COMMUNAL BENEFITS**

1. It helps preserve the aqidah (creed) of the community – it brings about the feeling of unity and strength through gathering for congregational prayers
2. It increases their love and care for their fellow brothers and sisters.

## **THE ACCOUNTABILITY FOR SALAH**

Every Mukallaf (legally responsible adult) is fully accountable for Salah. The detail of taklif (legal responsibility) is based on the hadith:

*"The pen has been lifted from three: the insane one until he regains his sanity, the sleeping one until he awakens, and the child until he reaches puberty." [Abu Dawud, 3823]*

1. Islam

*"What hath brought you to this burning? They will answer: We were not of those who prayed Nor did we feed the wretched. (We used to wade (in vain dispute) with (all) waders. And we used to deny the Day of Judgment, Till the Inevitable came unto us." [Suratul Muddathir, 42-47]*

2. Sanity

He/she understands what they are being told and has full control over their mental faculties.

3. Post-pubescence

*Abdullah ibn Amr ibn al-'As (RA) narrated that the Messenger of Allah (saw) said. "Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately." [Abu Dawud, 495]*

- The spanking has to be light, avoid the face, leave no mark and should be no more than thrice. It is to cause fear not to cause pain or punish.
- Many ulema said that this order only comes at the age of eight, after seven years have completed
- We should not pressure our young children to pray
- Our focus should not be on telling them to pray, but ensuring that they see nothing else and experience nothing else their entire lives except the prayer. That way you will see young children that love to pray and imitate their parents to feel self-importance and respect. We should praise them about it, but not push it on them.
- Ensuring that we do not force it on them will make the prayer a special occasion. Likewise, children should not be taken to the Masjid, so that it makes them feel privileged when they get to go.
- In addition, when you punish your children say to them, "Today you don't get to read Qur'an because you did this..." not punish them with the Qur'an.

4. State of purity – the woman should not be in a state of menstruation.

5. State of awareness

## **THE RULING ON ABANDONING THE SALAH**

The Nation has agreed that the prayer is an absolute individual obligation upon every single Muslim who has reached puberty, who is not menstruation or in post-partum bleeding state, neither insane nor unconscious. It cannot be deputised for someone else unlike fasting.

### **SCENARIO A – THE ONE WHO DENIES THE OBLIGATION OF SALAH**

There is a unanimous consensus that this person is a disbeliever. The exemption is one who is new to Islam and is just learning the commandments and the reality.

Q: Does that mean that a person who misses one or two prayers becomes a disbeliever?

A: No, because they are not denying the obligation of Salah.

## **SCENARIO B - THE ONE WHO ABANDONS THE PRAYER OUT OF LAZINESS OR OTHER REASONS**

The 'Ulema' have three well-known differing opinions amongst themselves.

1. **Imam Ahmad (opinion of the school)**– The person is to be killed as a Kafir - this is only applicable in an Islamic State (by the Amirul Amineen) or a country which is run with Islamic Law and there is a Muslim majority where the Muslims are practising.

### **Evidences:**

*“But when the sacred months are over, slay the polytheists wherever you find them, and take them (captive), and besiege them, and lie in ambush for them everywhere. But if they repent and establish worship and pay the zakah, let them go their way. Allah is Forgiving, Compassionate.” [al-Tawbah, 5]*

If a Muslim living in an Islamic state, abandons the prayer he is treated as an apostate, where this punishment applies.

*The Hadith of Buraydah – “The covenant that distinguishes between us and them is the prayer and whoever neglects it has disbelieved.” [Ahmad, Abu Dawud, Al-Tirmidhi, al-Nasa'i & Ibn Majah, 1069]*

2. **Imam Malik and Imam Shafi'i** - The person is a Muslim but a *Fasiq* (disobedient evildoer). He is asked for three days yet if he does not then he is killed as a prescribed punishment (hadd) not as a disbeliever or an apostate.

### **Evidence:**

*When Umar (RA) was told about a man who had apostated and who was then killed because of it, Umar (RA) said, “Why didn't you imprison him for three days and feed him bread every day, and ask him to repent? Perhaps he might come back to Allah and consider His command! O Allah I was neither present nor did I order this! Neither did I accept it when I was told about it!” [Muwatta, 27238, Munqati']*

Munqati' means that there is a broken chain in the hadith's narration

3. **Imam Abu Hanifah** – The person is a Muslim but a *Fasiq* (disobedient evildoer). He is not to be killed but rather he should be imprisoned and beaten until he repents and if he does not then he's left in prison.

## **Evidences:**

*"It is not permissible to spill the blood of a Muslim except in three (instances): the married person who commits adultery, a life for a life, and the one who forsakes his religion and separated from the community."* [Bukhari & Muslim]

Indeed as some of the 'Ulema' said, the most difficult thing one can do in Islam is to take another person out of it once they have entered.

## **CONCLUSION – STRONGEST OPINION**

Imam al-Nawawi said, "Malik & Shafi'i – may Allah (swt) have mercy upon them - and majority of the scholars of the Salaf and Khalaf considered the person who leaves Salah is not a disbeliever, but committed an evil sin and is asked to repent either he does that or is killed as a prescribed punishment (hadd)." [Sharh Muslim, 2/70]

## **THE HISTORY OF SALAH**

### **BEFORE ISLAM – REFER TO COURSE BOOK**

#### **IN ISLAM**

##### ***STAGE 1: AT THE ONSET OF REVELATION***

##### ***STAGE 2: THE EARLY YEARS OF THE MESSAGE***

*"O Enwrapped One! Stand the night long, except a little. Half of it, or a little less. Or a little more, and recite the Qur'an distinctly."* [al-Muzzammil, 1-4]

The Night Prayer (Qiyam'l-Layl) was obligated on the Prophet (SAW) first due to the command in Surat'l-Muzzammil.

1. Two daily prayers established in the Quran

*"Therefore have patience; Allah's promise is true. Seek forgiveness for your fault and extol the praises of your Lord evening and morning."* [al-Ghafir, 55]

2. Wudu' was optional for these prayer

As the verses for Wudu' in Surat'l al-Ma'idah were revealed in Madinah. Some 'Ulema' said that it was obligated upon the Prophet (saw) in al-Muzzammil but there is little evidence to support this position

3. The Qiblah was towards Jerusalem
4. The obligation of Qiyam'l-Layl is abrogated

The following two things have been abrogated in Islam, over a period of time:

1. Breastfeeding to establish a mahram relationship – this was originally specified as 10 times, but later abrogated by a Hadith which stated this to be 5 times.
2. Stoning to death for an adulterer – The Ayah was taken out of the Quran (abrogated) and the ruling has moved to Hadith. This is an example where the verse has been taken away but the act remains.

### **STAGE 3: THE NIGHT OF AL-ISRA' WAL-MI'RAJ**

1. The five daily prayers are obligated

*Anas (RA) reported the Messenger of Allah (saw) said: "...Then Allah revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Musa, and he said, 'What did your Lord enjoin on your Ummah?' I said, 'Fifty prayers every day and night.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Isra'il and found out how they were.' So I went back to my Lord and said, 'O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Musa and he asked me, 'What did you do?' I said, '(My Lord) reduced (my burden) by five.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Musa, and (my Lord) reduced it by five each time, until He said, 'O Muhammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers.'" [Bukhari]*

2. The times of the daily prayers were established

*Ibn 'Abbas narrated that the Angel Jibril led the Prophet to teach him the prayer times. On the first day he prayed all the prayers at the beginning of their respective times and on the second day he delayed the prayers until just before the end of their times for all prayers except Maghrib where he instead prayed it on both days at the same time, and then said: "...the time of each Salat is between these two times." [Tirmidhi]*

3. Prayers were only two rak'at long

*Aishah narrated, "The prayer was prescribed as consisting of two rak'at both when one was resident and when traveling; the prayer while traveling was left according to the original prescription and the prayer of one who was resident was enhanced." [Abu Dawud]*

4. Talking during Salah was initially allowed but then prohibited soon after
5. One could drink alcohol before the Salah

Allah (swt) made the prohibition in stages, so we had the stage one Allah (swt) warns against alcohol in al-Baqarah, 219. This abrogated by the verse in al-Nisa', 43, in which this was no longer allowed. In al-Ma'idah, 90-91, the final clear prohibition came for alcohol and gambling.

6. The Jumu'ah prayer was obligated but not established.

#### **STAGE 4: 2ND YEAR AFTER THE HIJRAH**

1. The Qiblah was changed towards Makkah

*Al-Bara' ibn 'Azib (RA) narrated, "Allah's Messenger offered his prayers facing Bayt'l-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah. The first prayer which he offered (facing the Ka'bah) was the 'Asr prayer in the company of some people. One of those who had offered that prayer with him, went out and passed by some people in a mosque who were in ruku' during their prayers (facing Jerusalem). He addressed them saying, 'By Allah, I bear witness that I have offered prayer with the Prophet facing Makkah.' Hearing that, those people immediately changed their direction towards the House (Ka'bah) while still in the same position. Some Muslims who offered prayer towards the previous Qiblah before it was changed towards the House had died or had been martyred and we did not know what to say about them (regarding their prayers towards Jerusalem). Allah then revealed: "Allah would not cause your faith to be in vain. Indeed Allah is Kind, Compassionate to Mankind." [al Baqarah,143, Bukhari and Muslim]*

This Hadith highlights three essential points

- i. You can speak to someone that is praying
  - ii. You can move in Salah
  - iii. Most importantly, that we can base a belief on the narration of one person, this is referred to as a "Khabr Ahad" Hadith.
2. Salah

3. was enhanced and number of rak'at increased

Some of the scholars have said that Maghrib was always three rak'at

4. The 'Eed prayer was established

According to Imam al-Tabari the 'Eed'l-Adha prayer was established in the second year after Hijrah. Hajj was not obligated until 10 years later, as 'Eed'l-Adha is not associated with Hajj and is always on the tenth day of Dhul Hijrah.

5. The Janazah prayer was established
6. Talking during Salah was prohibited in Madinah
7. More Sunan prayers were established.

#### Savour the Sweetness

- It is the only pillar in Islam that was obligated in Makkah before the Hijrah
- We followed the steps of the righteous nations before us in Salah
- We are the only nation today that adheres to the original form of Salah
- Allah, the Most Merciful, prescribed Salah gradually.
- Qiyam'l-Layl is indeed the most powerful spiritual retreat
- The change of the Qiblah was an indication to the significance of this Ummah.
- We do as little as five and we get as much as fifty – such a lucrative bargain!

# PART ONE: SALAT'L-FARIDAH

## HOW TO STUDY FIQH & THE ISSUE OF TAQLID – NOT ON EXAM ENJOY READING

### THE TIMES OF SALAH

*“When you have finished as-Salat (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform as-Salat (Iqamat-as- Salat). Verily, the prayer is enjoined on the believers at fixed hours.” [al Nisa', 103]*

The word “time” (waqt) is defined as “the legally established time for which that ‘ibadah is required.”

The key hadith, which determines the Fiqh of this chapter, is the Hadith of Jibril.

#### THE TIME FOR FAJR

This is from the true dawn (al-Fajr'l-Sadiq) until sunrise (Tulu' al-Shams).

True dawn (al-Fajr'l-Sadiq) – once the twilight becomes visible lengthways across the sky connected to the horizon.

False dawn (al-Fajr'l-Kadhib) – once the twilight becomes visible vertically. An hour before Fajr you see a vertical brightness coming from the horizon upwards, but then disappears.

#### THE TIME FOR ZUHR

##### *START TIME*

By unanimous agreement, Zuhr starts when the sun declines (i.e. when the sun has passed its zenith, which is the highest part of the sky, and started to descend towards the west).

When the shadow starts stretching out towards the east, it means the sun is moving towards the west. When the sun rises, your shadow stretches out towards the west. The shadow is the longest. As the sun moves up the shadow begins shrinking towards the person until the sun hits the meridian. When the sun hits the meridian, the shadow is under your feet. When the shadow starts stretching out on the other side, it is an indication of the beginning of Salat'l Zuhr.

The extra shadow (zawal): The axis of the earth shifts a few degrees back and forth depending on the season and is not fixed. These degrees cause the sun rays to hit the earth

at an angle. Those around the equator receive the sun as vertical as possible, and at noon they do not have any shadow. When the sun is at its zenith, you will always have an excess shadow above the equator. When the extra shadow begins stretching out, then that is the beginning of salat'l Zuhr.

### **END TIME**

1. First opinion: Malik, Shafi'i, Muhammad ibn al-Hasan and Abu Yusuf

It ends when the shadow of everything is equal in length to the object itself, plus the length of its shadow at midday (the shadow of the object at the time of the zenith — the extra shadow). If the excess shadow was 6 inches and the object itself is 1 yard, then the end of salat'l dhuhur according to this model is when the shadow is 1 yard + 6 inches.

2. Second opinion: Abu Hanifah

It ends once the shadow of each object is twice the length of the original object, plus the length of that object at midday. Imam Abu Hanifah uses the following hadith to justify delaying the prayer; however the position is wrong but still acceptable.

*Abu Hurayrah (RA) narrated that the Messenger (saw) said: "When the heat becomes intense, delay the (Zuhr ) prayer for indeed such intense heat is from the vehement raging of Hell." [Bukhari, 504]*

### **THE TIME FOR 'ASR**

The time for 'Asr starts just after the time for Zuhr has finished, based upon the two earlier opinions. It finishes just before the sun has set, i.e. the disk of the sun disappears from the horizon.

The majority of the scholars detested that the prayer be delayed until the sun starts to become bright and yellow because of this hadith:

*'Abdullah ibn 'Amr (RA) reported: The Messenger of Allah (saw) said: The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil. [Muslim, 1275]*

According to the majority of the scholars it is makruh to the pray 'Asr just before the Maghrib prayer

## **THE TIME FOR MAGHRIB**

### ***START TIME***

By consensus, this starts once the sun has set, and the disk disappears on the horizon.

The time for Maghrib continues until the twilight remains in the sky. This is the opinion of the majority (the Ahnaf, Hanabilah, the most apparent from the Shawafi' and the old opinion of Shafi'i).

### ***WHAT IS TWILIGHT?***

1. According to the two companions (Abu Yusuf Al Qadi and Muhammad Ibn Hamza Shaybani), the Hanabilah and the Shafi'iyyah, the twilight is the redness in the sky. This is now the position of the Hanafi madhab as well.
2. Abu Hanifah said that the twilight is the whiteness that remains on the horizon after the redness until darkness falls.

According to Imam Malik and the new position of Imam Shafi'i, the length of Maghrib is as long as it takes to perform wudu', covering, athan, iqamah, and five rak'ats. This is based upon their understanding of the hadith of Jibril, however there is not a single shred of evidence that validates it. This is an understanding based purely on opinion and logic.

**All the scholars agree that the best time to pray Maghrib is straight after sunset – this is the preferable time.**

## **THE TIME FOR 'ISHA**

By unanimous agreement, it starts after the twilight disappears (but then considering the different views on which twilight indicates the end of Maghrib time).

The preferred time for 'Isha is until a third of the night or a half of the night has passed – the night strating from Maghrib to Fajr

*“Negligence is not to be found during sleep. Negligence is when one doesn't pray a prayer until the time of the next prayer comes.”* [Bukhari, 1099]

This shows that each prayer is technically valid until the start time of the next prayer, however, this is makruh and should be avoided.

### **Time for Witr**

Its beginning time is after Isha and its end time is just before the break of dawn.

## THE PREFERRED SALAH TIMES FOR THE MADHAHIBS

### *THE HANAFIS*

**Fajr:** should be delayed and prayed once the sky has started to become brighter and lighter because of the narration

*“Pray the Fajr when it becomes brighter, for it is greater in reward.”* [Tirmidhi, 142] – Sahih

Many of the Sahabah and Tabi'in narrated this, yet Shafi'i, Ahmad and Ishaq said that “isfar” does not mean brighten, shine and delayed here, rather it means “until it is a bit lighter and clearer that Fajr has actually started” which reconciles the other famous narrations.

**Zuhr:** should be delayed until it gets cooler in the hot countries. They liked to hasten it during autumn and winter.

**'Asr:** should be delayed, so that more nawafil can be performed before it, because it is makruh to pray those after 'Asr.

**Maghrib:** should be prayed as soon as possible at all times, with no more than a brief time to sit or three verses length between the adhan and iqamah.

Ahnaf do not believe in praying between adhan and iqamah and are very strict in not allowing time for it.

**Isha:** should be delayed until a third of the night has passed.

**Witr:** is to be delayed until the end of the night.

### *THE MALIKIS*

Every single prayer, whether prayed individually or in congregation, whether hot or cold weather, is to be performed in the earliest time because that gains the pleasure of Allah.

### *THE SHAFI'IS*

All of the prayers are to be prayed in their earliest times, other than Zuhr during intense heat.

### *THE HANBALIS*

All the prayers are to be performed in their earliest times except Isha, Zuhr during intense heat, and Maghrib if it is cloudy because of the uncertainty of whether the sun has set.

Q. When is a Prayer considered “within its time”?

A. When only a portion of the prayer is performed within the time limit.

How much of the prayer needs to be done?

1. The first opinion: The Hanafi & Hanbalis in the strongest narration

The prayer is considered” performed” (ada’) as long as one makes the initial opening takbir (takbirat’l-ihram) during the right time

Ada – Means “performing something in its right time.” If a prayer is repeated a second time during the time limits due to some problem then it is considered as a repetition

2. The second opinion: The Malikis and Shafi’is (Abu ‘Eesa’s opinion as well)

It has to be complete rak’ah with its two prostrations included. If it is less than a rakah, then the prayer is considered qada’.

Qada’ – Means “making up post the time of request.”

## **THE PROHIBITED/DISLIKED TIMES**

**Makruh Tahriman** – This is something which is popular and specific to the Hanafi madhab. Its ruling is: one is rewarded if he avoids it, and is punished upon doing it. Yet one is not excommunicated if he denies this ruling, unlike something which is classified as haram. Imam Abu Hanifah used this distinction because the daleel for these actions being makruh come from a Khabr Ahad hadiths

**Makruh Tanzihan** – The Hanafis defined this as something which is requested to be avoided in the Shari’ah – not obligated, just requested – and there is no punishment for the one who does it.

The other Fuqaha’ understood makruh as we will understand it, that should not be done, and the person is rewarded and praised for that, but when he does fall into that action, he is not punished.

There are five times based on two main narrations from Bukhari and Muslim that are prohibited to pray during:

1. After fajr prayer until the length of a spear after sunrise
2. During sunrise (tulu’ al-shams) until about 15-20 minutes afterwards
3. When the sun is at the zenith
4. After asr until the sun sets
5. During the yellow – period of sunset (ghurub’l shams)

The reason for the prohibition of the prayer while the sun rises or sets because of the ahadith that states between the two horns of the devil and this is the time that pagans pray. In addition, when the sun is at the zenith it is said that Jahannam starts to explode and open its gates, wa nas'alullah'l-'afiyah.

### ***THE HANAFIS***

The three prohibited time (numbers 2, 3 and 5) are classified as Makruh Tahriman to pray in these times, whether nawafil, wajib or qada prayers. They differed between 'Asr (allowing it) and Fajr (prohibiting it) but also allowed the masses to pray during these times in case they left the prayer off completely. Yet the prayers in all these times is considered correct.

The two prohibited times (number 1 and 4) are also classified as Makruh Tahriman to pray at all.

Something can be classified as Haram in Islam, but can still be correct/valid. This is when an action is done in the wrong way, but is still accepted. An example of this is the fast which remains valid, even if someone doesn't pray.

### ***THE MALIKIS***

The three prohibited times: Voluntary prayers prohibited but obligatory allowed.

The two prohibited times: The nawafil are disliked but specific ones are allowed such as Sajdat'l-tilawah, Salat'l-Janazah and the two Sunnah of Fajr.

### ***THE SHAFI'IS (THE MAJORITY OF THE SCHOLARS)***

The three prohibited times: Makruh Tahriman to perform the voluntary prayers but obligatory allowed.

The two prohibited times: Makruh Tanzihan except:

1. Jumu'ah: allowed during the zenith (based on weak hadith)  
The correct position is that it's not allowed
2. In the Haram Makkah: all allowed based on authentic narration in Abu Dawud

Every prayer in the Haram is worth 100,000 prayers in Madinah it is worth 1000 and worth 500 in Masjid al-Aqsa.

Yet it is better to avoid the difference in opinion (Khilaf) and go with the strictest ruling.

3. Sajdat'l-Shukr: due to action of Ka'b ibn Malik after his tawbah was accepted
4. A specific prayer that cannot be delayed, such as eclipse prayer, missed prayer, two units of entering masjid, Sunnah of wudu', prayer for rain, funeral prayer. This applies to both nafl and wajib, at any time when they become awrre regardless of the time of day, based upon the general hadith previously.

### ***THE HANBALIS***

They allowed some prayers to be made up during all five prohibited times, including missed prayers, two units for Tawaf, the prayer to make up a vow, to repeat a congregational prayer again for no reason with the conditions that it is repeated in a Masjid, etc.

The Salat'l-Janazah is only allowed during the two prohibited times.

Other voluntary prayers are prohibited whether they have specific reasons or not even the two Sunnah of Fajr.

### ***GENERAL NAWAFIL PRAYERS***

These voluntary prayers are encourage at all times but many 'Ulema disliked voluntary prayers to be prayed at certain times:

1. After the break of dawn, before the obligatory Fajr prayer
2. Before Salat'l-Maghrib (The Shafi'is recommended it and the Hanabilah allowed it)
3. During the Khutbah
4. Before the 'Eed prayer and after it
5. During the Iqamah for an obligatory prayer (The Hanafis allowed it only for the two the Sunnah for Fajr as long as the last tashahhud of the Fard salah is caught, Malikis allowed it outside the mosque as long as first rak'ah is caught afterwards)

## **THE ADHAN & IQAMAH**

### **THE DEFINITION OF ADHAN**

Linguistically: means to proclaim something publicly, to make people know something.

Technical Definition: "It is an act of worship for Allah with a specific dhikr, after the entering of the time for a Prayer, informing of it thereby."

Any act of worship has to be done exactly as it was prescribed in the Qur'an and Sunnah.

## **THE HISTORY OF THE ADHAN**

The story behind adhan is mostly based on some long authentic ahadith collected by Abu Dawud and all the Imams of the Sunan.

In Makkah, the number of Muslims was small. They could make jama'ah without any call. When the Messenger arrived in Madinah, the number of Muslims started to increase. The Messenger built Masjid an-Nabi to offer salah regularly. By the second year of hijrah, the number of Muslims had increased. The people announced in a loud voice. "Al-salat'l-Jami'ah (the congregational prayer is about to start)." Those who heard this call came to join the Salah but clearly, Muslims felt the need to find a way to inform people to come to the salah.

Rasulullah (saw) asked his Sahabah for their advice. Some sahabah suggested that the Muslims, like the Jews, should blow a horn to announce the time for the salah. Others said that the Muslims ring bells as the Christians do in their churches. A few proposed that the Muslims, like the fire-worshippers, kindle a fire to call people to pray. The Messenger was not satisfied with any of these ideas and waited to hear a better idea or to guidance from Allah.

One day, 'Abdullah ibn Zayd (RA) came to the Messenger (saw) and said. "O Messenger of Allah! I had a beautiful dream last night." "What was the dream you saw?" The Messenger asked Zayd. Zayd answered, "I've seen that a man wearing green garments taught me the words of the adhan and advised me to call people to prayer with these words." He then recited the words of the adhan. The Messenger recognized that the dream of Zayd was true. He asked Zayd to teach the words of adhan to Bilal.

Bilal stood up called the adhan, his voice resounded throughout Madinah. People came to Masjid an-Nabi, and 'Umar ibn al-Khattab (RA) came and said. "O Messenger of Allah, an angel taught me the same words in my dream last night." And the Messenger said, "Alhumdulillah."

## **THE VIRTUE OF THE ADHAN**

*Abu Hurayrah (RA) narrates, the Messenger (saw) said, "If people knew what is there was in giving the adhan and the first row, and drawing lots for them was the only option, they would have to draw lots for them!" [Bukhari]*

*"The Mu'adhdin will have the tallest necks amongst mankind on the Day of Standing."*  
[Muslim, 580]

This is a sign of their excellence.. This can be also because people will be drowning in their own sweat; these people will have their head above this.

According to the Shafi and Hanbali said that to give the adhan is better than being the Imam, because Allah says:

"Who speaks better than someone who calls people to Allah....." [Al-Fussilat: 33]

Some of the Ulema considered this to refer to those who give the adhan.

Abdullah Ibn Mas'ud said, "If I had been a Mu'addhin, I wouldn't care about going to Hajj, performing 'Umrah or going on Jihad."

Umar Ibn al-Khattab said, "If it wasn't for the Khilafah, I would be a Mu'adhdhin."

If you are calling for the adhan, then do it regularly.

## **THE RULING OF THE ADHAN**

Majority of scholars (except the Hanabilah) consider it as a Sunnah Mu'akkadah (an established Sunnah) for the men to perform in the Masjid for the five daily prayers and Jumu'ah only.

Some scholars considered it as a Fard-ul Kifayah (a communal obligation) such as the Hanabilah and Ibn Taymiyyah. Ibn Hazm even considered it a condition for the prayer. This is the correct opinion – someone in the community should perform it.

### **RULING OF THE ADHAN FOR A WOMEN'S CONGREGATION**

1. Malikiyyah and Shafi'iyyah said only the iqamah is Mustahhab (recommended) and the adhan is not done because of fitnah.
2. Hanafiyyah said neither of them allowed because of fitnah.

### **RULING OF THE ADHAN FOR AN INDIVIDUAL**

1. Both Adhan and Iqamah are Recommended – this is the opinion of Shafi and strongly emphasised by the Hanafis. This is also Shaykh Abu 'Eesa's opinion
2. Only the Iqamah is Recommended – this is the position of Malikiyyah
3. Both Adhan and Iqamah are Fard-ul Kifayah – this is the Hanbali position, even for the individual or the one who has missed prayers.

### **SUMMARY**

- The majority said it is Sunnah for men to have adhan, but not for women.
- It is Sunnah for missed prayers but not for the Malikis. Shaykh Abu 'Eesa agrees with this position
- The Iqamah is Sunnah for women to be said silently for the Shafi'is and Malikis, disliked by the Hanafis and not legislated for the Hanbalis
- The adhan of the locality is sufficient for all the people, except the Shafi'is who ask for it from everyone.

## THE SHURUT (PRE-CONDITIONS) OF THE ADHAN

The conditions (shurut) of the adhan are:

- a) To be given after the start of the actual Salah time
- b) To be in the Arabic language
- c) To be performed by a male Muslim
- d) To be loud enough for people to hear (or oneself for the Iqamah)
- e) To maintain the order of its statement
- f) To be performed by one individual in its entirety, i.e. it cannot be divided up.

## THE MANNER OF THE ADHAN

1. Allah is the Greatest,
2. Allah is the Greatest
3. Allah is the Greatest,
4. Allah is the Greatest
5. I bear witness that there is none worthy of worship but Allah.
6. J bear witness that there is none worthy of worship but Allah.
7. I bear witness that Muhammad is the Messenger of Allah.
8. I bear witness that Muhammad is the Messenger of Allah.
9. Hasten to the prayer,
10. Hasten to the prayer
11. Hasten to true success,
12. Hasten true success
13. Allah is the Greatest,
14. Allah is the Greatest
15. There is none worthy of worship but Allah

This is adhan is known as the adhan of the Kufiyun i.e. al-Thawri and Abu Hanifah is referred to as the 15-word version.

The Maliki adhan is a 19-word version and includes the tarjee'. The correct way of doing this is performing the extra 'shahadaytayn' to yourself, and then aloud.

## HOW MANY ADHANS ARE THERE FOR FAJR SALAH?

1. Malik, Shafi'i and Ahmad – Two Adhans, one before the actual time of Fajr, and one upon the start of Fajr time
2. Abu Hanifah – There should be one adhan at the state of the actual time of Fajr.
3. Ahl'l Hadith – If there are two Muaddhins in one locality, one should call before actual time and one for the actual time of Fajr.

## THE ETIQUETTES OF THE ADHAN

- a) Being in a state of purity
- b) Standing whilst calling the Adhan
- c) Calling from an elevated area
- d) Facing the Qiblah
- e) Raise the voice loudly
- f) Insert index fingers into the ears
- g) Turning face right and left upon saying “Hayya ‘alal’.....” (the Haya’alatayn)
- h) It should be delivered right at the beginning time
- i) Slowing down while giving the Adhan
- j) Following the rules of Tajwid  
Extending the length of the tajwid is allowed as long as you do not include musical tones
- k) For the Mu’adhdhin to call the Iqamah
- l) For the listeners to repeat with the Mu’adhdhin
- m) It should not be interrupted by foreign speech
- n) One should not demand payment for doing the Adhan
- o) People who are in a Masjid should not leave after the Adhan had been called

The Iqamah is the call to stand up in order to establish the actual Salah itself.

### WHAT ARE THE WORDS OF THE IQAMAH

By unanimous agreement, the statements of the adhan should be repeated in the iqamah and the statement “Qad Qamatis Salah” (the salat has been established) should be added to it after saying “Hayya ‘ala’l-Falah.”

They then differed on the number of times each statement is repeated in the iqamah to three opinions:

1. Shafi’i and Ahmad  
To repeat the statements of the adhan once each, and the statement “Qad Qamatis salah” twice
2. Malik  
Same as the first opinion except that the statement “Qad Qamatis salah” should also be pronounced once.
3. Abu Hanifah  
The iqamah should be like the adhan in repeating each statement twice including the statement “Qad Qamatis salah”.

## WHEN SHOULD PEOPLE STAND UP FOR SALAH?

The people in the Masjid should stand up and line up upon seeing the Imam entering the prayer area to perform the Salah.

It is a bad bidah to stand and wait around for the Imam to arrive, the Prophet (saw) established this.

Savor the sweetness of the adhan:

- Adhan is the most, if not the only, regular thing in the life of Muslims.
- Adhan had amazed many non-Muslims who visited Muslim land. Some people have embraced Islam because of the adhan.
- Adhan is what makes a land a Muslim land.
- Adhan has a profound meaning, which goes beyond the sound of it.

## THE PRAYER

### THE SHURUT OF SALAH

#### DEFINITION

Linguistic meaning: Shurut is the plural of shart and it means the sign or the indicator. Shart is a condition or stipulation. It is something that precedes the salah, and some are included as preparation for the salah.

Technical meaning:

“An evident and constant attribute whose absence necessitates the absence of the action, but whose presence does not automatically bring about its object. Also, it is separate from the essence of the act itself.”

Pre-requisites of salah are the attributes sought to obligate salah on an individual, and they are not part of salah itself:

a) Islam

b) Puberty

c) Sound Mind

#### CONDITIONS FOR VALIDATING SALAH

Conditions of Salah are the acts required and acquired to validate Salah, prior to the establishment of Salah. They are not part of the act of Salah itself.

1. To be performed after the time has certainly started

*“Establish the Prayer; indeed the Prayer has been enjoined upon the Believers at set times”. [al-Nisa, 103]*

2. Purification from minor and major ritual impurities

*“O you who have believed, when you are about to prayer, wash your faces and your hands up to the elbows, wipe over your heads, wash your feet up to the ankles, if required, wash your whole body.” [al-Ma'idah, 6]*

*Abu Hurayrah (RA) narrated, the Messenger (saw) said, “Allah does not accept the Prayer of a person who has released gas until he makes a new ablution.” A person from Hadhramaut asked Abu Hurayrah, “What does releasing gas mean?” He answered, “Wind with or without sound.” [Bukhari and Muslim]*

3. Removal of physical filth (impurities), from body and place of worship

*“Purify your clothes.”! [al-Muddaththir, 4]*

The Prophet (saw) was one time performing the salah, and suddenly he took his shoes off and put them on the side. Everyone then followed and did the same action. When the Prophet (saw) finished the salah, he asked them why they took off their shoes, and they said it is part of the salah. He (saw) said that Jibril came to him during the salah and told him that he had najasah on his shoes so he removed them.

*Anas (RA) narrated: “A Bedouin came and passed urine in one corner of the Masjid. The people shouted at him but the Prophet (saw) stopped them until he finished urinating. The Prophet (saw) ordered them to pour a bucket of water over that place and they did so.” [Bukhari]*

4. Covering the 'Awrah

Definition: 'Awrah is a term, which denotes the parts of the body that are not meant to be exposed in public.

*“O Children of Adam! Wear fine clothing in every mosque....” [al-A'raf, 31]*

Ibn Abbas said about this ayah: “it means proper clothing for Salah.” Some people misunderstood the ayah to mean only for the masjid, but it means for the Salah even while at home.

Verdict: By unanimous agreement, it is most preferable to fully dress up in the best manner in preparation for Salah.

They then differed on the minimum limit of covering for the validity of Salah:

- i. The 'Awrah of a man  
He has to cover what is between the navel and thighs. There is disagreement about the exposing of the navel, thighs and knees.

- ii. The 'Awrah of a woman  
Her entire body must be covered, except her hands and face. (If the socks reveal the color of the skin, then it is not acceptable. If the socks are skin color and do not reveal the color of the skin, then they are acceptable).

Q: What is the ruling on covering the feet in Salah for women?

First opinion: Abu Hanifah and Ibn Taymiyyah

The most preferable opinion in the madhab is that women are not obligated to cover their feet for Salah because they are treated like the hands, but they ought to do so outside Salah. Even though Imam Abu Hanifah allows a woman to uncover her feet in salah, it is an obligation for the woman to cover her feet while in public.

Second opinion: Malik, Shafi'i, and Ahmad

Women should cover their feet in Salah and outside Salah.

Q: What is the ruling of Salah if the 'Awrah was accidentally exposed?

If it can be fixed quickly and is not fahish (shocking) to someone observing, then it is fine. If it will take a long time to fix, then the salah must be started over.

## 5. Facing the direction of the qiblah

First scenario: If the Ka'bah is visible

By unanimous agreement, if the person can see the actual structure of the Ka'bah (i.e. being in the Haram in Makkah), he or she is obligated to face the Ka'bah itself.

Second scenario: If the Ka'bah is not visible

- i. Abu Hanifah, Malik, and Ahmad

It is sufficient to face the estimated direction of the Ka'bah. The strongest opinion according to the Shaykh Abu 'Eesa

- ii. Shafi'i  
Facing the Qiblah exactly is an obligation, and it has to be done by preferably by following someone's knowledge of the Qiblah, or else by the best Ijtihad possible.

## 6. Al-Niyah. the intention for Salah

Definition: "It is the act of the heart concerning the actions of the Mukallaf (the accountable party)

When a person makes wudu and goes to the Masjid, he is doing these actions with the intention of salah. The determination for what you are doing is the intention itself. When you make the wudu, take the prayer rug, and put it in the direction of the Qiblah, the intention is for the present salah, and you know which salah you are praying. The actual intention is the act of the heart not a statement.

*Umar (RA) narrated, the Messenger (saw) said, "Deeds are judged by their intentions..." [Bukhari and Muslim]*

Fiqh scenarios:

- ❖ Should the niyyah in the heart match the actual act of that particular Salah?  
Yes. You cannot make the intention for Zuhr and pray 'Asr, which may happen as a mistake.
- ❖ Should the niyyah be uttered by tongue?  
There is no such authentic evidence that the Prophet (saw) uttered the intention aloud except for the act of Hajj.
- ❖ Should the niyyah start with the first takbir simultaneously?  
It needs to start and finish before the first Takbir
- ❖ Should the niyyah of the Ma'mum match the niyyah of the Imam?  
Yes, it should however if it does not that is okay.

7. The continuation of the acts of Salah without long intermission

8. To avoid any foreign speech

## ARKAN (INTEGRALS) OF SALAH

### 1. DEFINITION

Linguistic meaning: Arkan is a plural of rukn, which means the strong corner on which a structure is built

Technical meaning: It is an evident and constant attribute whose absence necessitates the absence of the Hukm, but whose presence does not automatically bring about its object. It is part of the essence of the act itself.

### 2. AL-MUSIFI SALATIHI (THE HADITH OF THE ONE WHO ERRED IN HIS PRAYER)

All of the Arkan come from one hadith.

Abu Hurayrah (RA) narrated, a man entered the masjid and the Messenger of Allah was sitting. The man prayed two rak'ah and then came to the Prophet (saw) and said salaam. The Prophet (saw) replied to the salaam and then said, "Go back and pray for you have not prayed." So the man went back, prayed two rak'ah like he did the first time and then came back and repeated the salaam. The Prophet (saw) replied the salaam and then said, "Go back and pray for you have not prayed." So the man went back, Prayed two rak'ah like he did the first time and then came back and repeated the salaam. The Prophet (saw) replied the salaam and then said, "Go back and pray for you have not Prayed." He said it three times

until on the third time the man said, “By He who sent you with the truth O Messenger of Allah, I do not know any better than this. Teach me.” The Prophet (saw) then said, “if you stand up for Salah say ‘Allahu Akbar.’ Then read what comes easy for you from the Quran. Then bow until you are comfortable in your ruku’. Then stand up until you are standing tip straight. Then prostrate until you are comfortable in your Sujud. Then sit until you are comfortable in your Julus (sitting). Then prostrate until you are comfortable in your Sujud. And do this in your entire Salah.” [Bukhari and Muslim]

The most important phrase in this hadith is “until you reach a state of **al-Tuma’ninah** (relaxed, comfortable, at ease).

The two biggest ways to achieve Tuman’ ninah are

1. Slow down
2. In every action of the prayer take a big breath to relax you

### **3. THE ARKAN OF SALAH**

(The absence of one of the following Arkan nullifies the Salah)

#### **FIRST OPINION: ABU HANIFAH**

There are six Arkan for the Salah:

1. The opening takbir
2. standing
3. Recitation of Quran
4. Ruku’
5. Sujud
6. Tashahhud (Final sitting)

The reason for the differences is that Imam Abu Hanifah holds different usool (principles) based on his methodology between determining what is fard and what is wajib, as well, he holds that fard is higher value than wajib. If something is not included as rukn, it does not mean that he does not count it at all, but it is not at as high a level of obligation for Imam Abu Hanifah since it’s based on a Khabr Ahad Hadith.

#### **SECOND OPINION: MALIKI, SHAFI’I AND AHMAD**

There are fourteen Arkan for the Salah:

1. al-Qiyam - standing for those who are able to

Fiqh scenarios:

- ❖ What constitutes standing?  
As long as you are not leaning over and the back is straight, that constitutes standing
  
- ❖ What is the limit of standing?  
In the Hanafi madhab, four fingers width between the feet is enough. When the sahabah would stand, they would stand shoulder to shoulder and foot to foot, and this cannot be done unless the feet are opened shoulder width apart. Women are suggested to keep their feet close together, but there is no evidence from the Prophet (saw) to support this.
  
- ❖ Can someone use support tool to stand up?  
No
  
- ❖ Who is exempt from standing?  
The one who needs a support to stand is exempt
  
- ❖ How does someone who is excused sit for Salah?  
In principle there should be no chairs if a person cannot stand they should be sitting on the ground. The only ones that should be using a chair are those that cannot do sajdah but can stand, otherwise the prayer is invalid.

2. Takbirat'l-Ihram — The Opening Takbir

*The Prophet (saw) then said, "When you stand up for salah say 'Allahu Akbar'."*  
[Bukhari & Muslim]

Fiqh scenarios:

- ❖ Does it have to be in Arabic?  
Yes, it must be said in the Arabic language.
  
- ❖ Does it have to be in the takbir form or could any word of glorification suffice?  
No.

3. The recitation of the Quran

- i. By unanimous agreement, the recitation of the Quran is an integral part of the Salah

The Prophet (saw) then said, "...Then read what comes easy for you from the Quran."

- ii. But what is the ruling on the recitation of the Fatihah?

First opinion: Malik, Shafi'i, and Ahmad

It is a rukn. If it is not recited, then the salah is not valid.

*Ubadah Ibn'l Samit (RA) narrated, the Messenger (saw) said, "There is no Salah for him who does not recite the Umm al-Quran (Al Fatihah)." [Bukhari and Muslim]*

Second opinion: Abu Hanifah

It is wajib (not fard), meaning that it is not rukn.

- iii. What is the ruling on the basmalah, saying "bismillah'l Rahman'l-r-Raheem" aloud for the imam in the Jahri Salah?

First opinion: Abu Hanifah, Malik, and Ahmad

He should not say it loud. According to the majority of the Fuqaha, the basmalah should be pronounced silently and "*al-Hamdulllahl Rabb'l alamin*" should be recited aloud.

*Anas (RA) narrated: "The Messenger, Abu Bakr, and Umar used to begin the Salah with al-Hamdulllahl Rabb'l alamin." [Bukhari and Muslim]*

Second opinion: Shafi'i

He should start with the Basmalah. Imam Shafi'i's opinion is that the basmalah is part of Surat'l Fatihah; therefore, it must be said out loud.

#### Fiqh scenarios:

- ❖ How articulate should the imam be in reciting Al-Fatihah?  
The Fatihah specifically must be recited in perfect recitation because it is a rukn. Perfect recitation does not mean at the tajwid level but at the level of grammar. He may not have the best recitation, but the grammar must be correct.
  
- ❖ Should the Ma'mum recite the Qur'an if the imam already does that?  
The Ma'mum according to Imam Shafi'i must recite the Fatihah regardless of the salah. According to Imam Abu Hanifah, the Ma'mum should remain quiet regardless of the salah. According to Imam Malik: in fajr, Maghrib, and Isha the Ma'mum does not need to recite the Fatihah, and should recite it during Zuhr and 'Asr.

- ❖ What is the ruling on “amin”?  
It is a Sunnah, if you go to a masjid where they do not say ‘amin’ aloud, then do not recite it aloud. At the same time, if someone else in a masjid says ‘amin’, be easy on them.
- ❖ What does a new Muslim who does not know the Fatihah do in Salah?  
We should teach them and help them learn it as fast as possible, but until then, they can say a few words of dhikr.

#### 4. The Ruku’ - bowing down

*The Prophet (saw) then said, “...Then bow until you are comfortable in your ruku’...”*

##### Fiqh scenarios:

- ❖ What constitute a perfect ruku’?  
It is having the two hands resting on the knees, eyes straight down and back should be straight. It was said that the back of the Prophet (saw) was so straight that if cup water was placed on his back, it would not move anywhere.
- ❖ How long should the ruku’ last for?  
The minimum is enough time to say ‘subbana rabbi al-’adheem’ one time.

#### 5. Rising up from the ruku’

*The Prophet (saw) then said, “...Then stand up until you are standing up straight.’*

Stand until you have a straight back and reach Tuman’ninah

#### 6. The Sujud on seven bones – prostration

*The Prophet (saw) then said, “...Then prostrate until you are comfortable in your Sujud...”*

*Ibn Abbas narrated, the Messenger said: ‘I have been commanded to prostrate on seven bones, on the forehead — and he pointed at his nose, the hands (the palms), the knees and the toes (of the feet),’ [Bukhari and Muslim]*

The forehead and the nose are counted as one bone in this hadith.

##### Fiqh scenarios:

- ❖ Where to make Sujud when there is no space for you?  
You can place your hands on their backs and make the Sujud as much as possible or place your hands on their feet.

❖ Is it permissible to keep the hands covered in the Sujud because of the weather?  
Yes you can keep your hands covered

❖ How should a person fall to the Sujud? Hands first or knees?  
Hadith it says don't descend like the camels descend (i.e. the front legs first and then lowering the back) but the narrator then added a judgment mistake to the Hadith at the time by saying "don't go down with your legs first". Ibn Qayyim al-Jawzziyah then came along and said there is Inqilaab (said something but meant something else) in the Hadith and that the narrator made a mistake in the narration and what he wanted to say was don't go down with your front first. Shaykh Abu 'Eesa's position is that you go down with knees first. The forearms should not be flat on the floor. The fingers and toes should be touching the ground and facing the Kiblah.

Both opinions are valid and neither invalidates the salah. It is better to maintain one position, either hands first or knees first.

7. Coming up from Sujud

*The Prophet (saw) then said, '...Then sit until you are comfortable in your julus (sitting).'*

8. Sitting calmly between the two sajdahs (prostration)

9. Sitting during the last tashahhud

10. The recitation of the last tashahhud

11. The recitation of the Salawat al-Ibrahmiyyah

12. The Taslim - saying salaam at the end

Fiqh scenarios:

❖ How should the Taslim be pronounced?  
Just saying "Assalaamu alaikum" is the rukn

❖ How many taslims are obligated?  
Technically only one Taslim is required

13. At-tuma'ninah — being tranquil in every rukn

Q: What is the minimum of being tranquil in every rukn?

The Prophet (saw) described it as the bone returning back to the original position. Praying peacefully and slowly and gradually is the minimum of being tranquil.

#### 14. Maintaining the order of the Arkan of Salah

### WAJIBAT (OBLIGATORY ACTS) OF SALAH

Omitting one of the Wajibat of Salah does not nullify the Salah, but must be compensated for by the Sujud'l-Sahw (the Prostration for Forgetfulness).

1. Saying Takbir upon moving from one position to another
2. Saying 'Subhana Rabbi'l Azim' (Praise be to my Lord, the Supreme) in the Ruku, **at least once**
3. Saying 'Sami Allahu liman hamidah' (May Allah answer he who praised him) as one is returning back from Ruku. Saying 'Rabbana wa lakal hamd' is an obligation for every single person when praying by themselves. When Imam is leading, he alone says 'Sami Allahu liman hamidah' and the followers say 'Rabbana wa lakal hamd'.
4. Saying 'Subhana Rabbi'l A'la' (Praise be to my Lord, the Most High) in the Sujud, **at least once**.
5. Sitting down and reciting the first Tashahhud.

### SUNAN (RECOMMENDED ACTS) OF SALAH

These are acts and statements of Salah which are pardoned if omitted and their absence does not nullify the Salah, and Sujud'l-Sahw is not required to compensate for them. They are generally considered anything that is not a Rukn or a Wajibat, generally considered from the Sunnah of Salah – these increase the reward of the prayer, these will lead you to closely align your Prayer with the Prayer of the Prophet (SAW) and they are the beautification of the prayer.

1. Placing a Sutra (barrier) in the front between the person praying and the Qiblah.

The pillar in the mosque used to be the most commonly used Sutra by the Prophet (SAW). The minimum size of the Sutra should be a foot.

2. Raising the hands on saying the takbir

By unanimous agreement, raising hands with the opening takbir is recommended, but they differed on raising them with the other takbir.

Raise the hands with the palms of the hand towards the qiblah. Some say align with the ears and others say with the shoulders and others say women should align them with the shoulders, raising to shoulder level is preferable according to Shaykh Abu 'Eesa. There is no authentic narration that the Prophet (saw) touched his ears. Some insist that the thumbs be placed behind the ears or the ears be held while saying the takbir, but there is no narration for this.

- a. First opinion: Abu Hanifah and Malik  
No raising hands in Salah besides the one with opening takbir
- b. Second opinion: Shafi'i, Ahmad, and Imam Bukhari  
There are four positions for raising the hands in Salah:
  - i. At the opening of Salah
  - ii. Before bowing for ruku'
  - iii. After rising up from ruku'
  - iv. After finishing the first tashahhud

3. Folding the right hand on the left hand

- a. First opinion: Abu Hanifah, Shafi'i, and Ahmad (THE CORRECT OPINION)  
Both hands should be folded; the right hand on the left hand
  - i. Placed under the navel: Abu Hanifah and Ahmad
  - ii. Placed below the chest: Shafi'i (CORRECT POSITION)

*Sahl ibn Sa'd narrated, "The people were ordered to place the right hand on the left forearm In Salah." [Bukhari]*

- b. Second opinion: Malik  
The hands should be put down on the side and not folded up

4. Looking down towards the spot of one's prostration

*Anas (RA) narrated, the Prophet (saw) said, "What is wrong with those people who look towards the sky during the Salah?" His talk grew stern while delivering this speech and he said, "They should stop [looking towards the sky during the Salah]; otherwise, their eyes would be snatched away." [Bukhari]*

5. Commencing the Salah with the prescribed du'a

6. Ta'min (saying Amin)

7. A short silence before and after recitation of the Quran  
This is debatable

8. Spreading between the feet in the standing position  
This space should be shoulder-width apart.

9. Reciting Surah after al-Fatihah

Fiqh scenarios:

❖ Can one recite a portion of a surah instead of a full one?

Yes. However, it must be at least one full ayah.

❖ Is it permissible to repeat the same surah in both rak'ahs?

Yes, even if you were the Imam. Also we should try and keep the order as its good athaab.

❖ How long should the recitation be?

As long as the congregation can afford.

10. Reciting Du'a between the two Sujud

11. To sit for final tashahhud in the position of tawarruk (to tuck the left foot under the right shin)

12. Placing hands on the thighs during the tashahhud

13. To point out with the index finger during tashahhud

14. Reciting the prescribed Du'a after tashahhud

15. To turn face right and left upon pronouncing the final salaam

## **MAKRUH (ABONIMABLE) ACTS IN SALAH**

These acts do not nullify the Salah, nor do they require Sujud'l-Sahw as compensation. They do, however take away from the reward acquired during Salah.

1. To omit one of the Wajibat intentionally

2. Moving without any excusable reason

3. To close the eyes

The Asl is that one should not close their eyes during the prayer. If there are distractions around, then this is permissible, if it is required to try and achieve focus in the prayer, then this is also permissible, however, one should try and avoid it.

4. To look away from the spot of one's prostration

5. To pray while in need for going to the bathroom or when the food is served.
6. Yawning – if this happens, mouth needs to be covered with the hand.
7. To spread the forearms on the ground.
8. To dress untidily
9. To wear clothes that carries distracting designs or images
10. To wear tight clothes

It is Haraam/Makruh to run to the prayer. It is important to approach the prayer with ease and focus of the mind on the act that is about to be performed, therefore, it is more important not to hasten to ensure one catches the Salah with the Imam. Even if one misses the prayer behind the Imam, but has gone to the masjid with that intention, then inshallah, he will get the reward.

## **MUBAH (PERMISSIBLE) ACTS IN SALAH**

Acts that do not nullify the Salah and do not lessen the reward:

1. To pray behind a human who is praying or sitting down.
2. To move and take action in order to remove an imminent harm.
3. To assist the Imam if he makes a mistake

Men should say, “SubhanAllah”, women should clap (i.e. hit the right hand on the outside of the left three times).

4. To respond to the salam by raising the hand.  
The response to a salam verbally was abrogated, it was permissible previously (all foreign speech during the prayer was abrogated), however, it is permissible to respond to it with a hand gesture, which doesn't need to be visible to the person who gives the salam, it can be discrete to just signify that the salam has been responded to.
5. To respond to a caller by a sign.

## **THE ETIQUETTE OF SALAH**

### **THE DIFFERENCE BETWEEN MEN AND WOMEN IN REGARD TO SALAH**

There are no evidences based on hadith that women should pray any differently from men, as Malik-ibn'l Huwaryrith (RA) said that the Prophet (saw) said: *"Pray as you have seen me pray."* [Bukhari]

However, the four Imams (Fuqaha) unanimously agreed on certain recommendations based on multiple accounts of the Sunnah (not from the hadith):

1. Women cover their entire body except for the face, the hands and the feet and men cover between the navel and the knees (YES)
2. Men raise their hands to their ears and women to their shoulders (NO EVIDENCE)
3. Men spread their hands out in sujud and women bring them to their sides (NO EVIDENCE)
4. Women bring their stomachs close to their thighs and men don't (NO EVIDENCE)
5. In the sitting position, women bring their knees close to each other and men spread them out (NO EVIDENCE)
6. Women sit on their heels and men sit on their left foot and prop up their right foot (NO EVIDENCE)
7. To correct the Imam's mistake, men say "subhanallah" and women clap with the hands (YES)
8. The female Imam for a group of women stands in the middle of the first row (YES)
9. The female Imam does not recite out loud in case men were present (YES)

## **HOW TO ACHIEVE KHUSHU' IN SALAH**

### ***What is Khushu'?***

Khushu' is to be still, calm, and relaxed. It is how focused, concentrated and aware you are of Allah (swt). To help internalise and achieve khushu in your salah, ensure that the external aspects are there.

There is a hadith, where Prophet (SAW) said if one is in the masjid waiting for Salah, it is as though he is actually in Salah.

### ***Things to do before you start your salah:***

1. Prepare for Salah ahead of time
2. Do not challenge your stomach, and eat first.
3. If you need to answer the call of nature, then do it first.
4. Do not pray if you were overtaken by slumber or fatigue.
5. Make a thorough Wudu, enough time prior to your Salah.
6. Dress nicely for your Salah.
7. Select a place or spot where there will be less or no distractions.
8. Come early to your Salah whether at home or in the Masjid.

9. Race for the first row, in order to have less distraction.
10. Pray as close as possible to the Imam.
11. Repeat the words of the Adhan after the Mu'adhhdin.
12. Pray your Nafil Salah.
13. Pray behind a Sutrah.
14. Read some Qur'an (especially what you plan to recite in your Salah).
15. Make some Du'a and Dhikr.
16. If praying in the Masjid, don't talk too much with people until after Salah is over.
17. Do not look around and get distracted in the Masjid; focus on this upcoming event (Salah).
18. If praying in congregation, straighten your lines for the Salah.
19. Contemplate about the greatness of whom you are standing before.
20. Remember the salaf and how they performed their Salah.
21. Contemplate over the excellences and virtues of Khushu'.
22. Remember to consider this your final Salah.

### *Means required during the Salah:*

1. Contemplate over the word Allahu Akbar while raising your hands up. You are throwing everything behind your back and focusing on the salah.
2. Considering the status of ihsan, 'Pray as if you see Allah, if not then that as He sees you.'
3. Fold your hands, the right on the left and look with your eyes down in humility. You are putting yourself in a position of humbleness to Allah (swt).
4. Observe the Sunnah and correct way of Salah
5. Bring tranquility to your Salah and slow down the pace of your recitation.
6. Start with commencing Du'a
7. Contemplate over the ayat you recite, or try to understand what the imam is reciting. You cannot read a translation while in salah (i.e. during Salah at-taraweeh).
8. Beautify the Quran with your voice. If you master tajwid, you will have a beautiful recitation.
9. Remember that Allah answers you as you recite the Fatihah.
10. Savor the sweetness of each position in Salah
11. Adhkar of salah, learn more than just one
12. Never look around or up
13. Never let the designs of the prayer rug distract you
14. Strive when overwhelmed with yawning
15. Make lots of Du'a, especially in the Sujud

### ***Means required after the Salah is over:***

1. Do not move from your position right away. The Sunnah of the Prophet (saw) is to make tasbih in the same place. The Prophet (saw) said the angels make Du'a for you until you move from your position or break the wudu.
2. Do your tasbih
3. Do your dhikr and Du'a
4. Review your Salah, and evaluate yourself
5. Pray your Nafil Salah
6. Look forward to the next Salah

### **Fiqh Scenarios:**

- ❖ Can the one who is praying close the eyes to avoid distractions?  
It depends on the situation as explained above
- ❖ How to deal with the excessive was-wasah (whispers of the Shaytan) in Salah?  
The Prophet (saw) said there is a Shaytan who exclusively distracts you in the Salah. The Prophet (saw) recommended that if a person is overwhelmed by this, then turn to left and blow three times and say: a'oodhu billah min ash Shaytan ar rajeern
- ❖ Does excessive was-wasah nullify the Salah?  
The Prophet (saw) said that a person may not get any reward from his salah. It does not necessarily nullify the salah unless the person is sure that he missed something.

### ***The Post Salah Dhikr***

*Abu Hurayrah (RA) narrated, the Messenger (saw) said: "Whoever glorifies Allah at the end of every Salah 33 times (subhanAllah) and praises Allah 33 times (al-Hamdulillah), and utters the word of Greatness 33 times (Allahu Akbar) that is ninety nine, then completes it with one hundred saying: 'la ilaha ilAllab wahdahu la shareeka lah la hul Mulk wa la hul hamd wa huwa ala kulli shay in qadir' (There is no god but Allah alone Who has no partner, to Him belongs the kingdom, to Him praise is due, and He is Omnipotent) his shortcomings will be forgiven, even if it is as large as the froth in the sea." [Muslim]*

### **Fiqh scenarios:**

- ❖ What should be said after salah?  
Astaghfirullah 3 times, the dhikr mentioned in the previous hadith, ayat'l khursi , etc
- ❖ Is it permissible to use counting aid, such as tasbih or beads?  
It is acceptable to use counting aids, but it is more rewarding to use the hand.

- ❖ Should this dhikr be performed in congregation?  
Dhikr should not be performed in congregation.  
It is permissible to perform a congregational du'a. However, it should be remembered that the Prophet (SAW) did not make du'a in congregation after every prayer, although making du'a after prayers now and again in congregation is not a problem – but this should not be legislated, which is the key point here.

## **SALAT'L-MUSAFIR (THE PRAYER OF TRAVELER)**

Al-Qasr (shortening the Salah)

*“And when you travel throughout the land, there is no blame upon you for shortening the prayer if you fear that those who disbelieve may disrupt you. Indeed, the disbelievers are ever to you a clear enemy.”*[al-Nisa, 101]

*Ya'la ibn Umayyah (RA) said: “I said to Umar ibn'l-Khattab: ‘Explain to me why the people shorten the Salah when Allah says, ‘And when you go forth...[the preceding verse] and those days are gone now!’ Umar said: ‘I wondered about that too and I mentioned that to the Prophet and he said: ‘This is a charity that Allah, the Exalted, has bestowed upon you, so accept His charity.’”* [Bukhari and Muslim]

Qasr means to shorten the salawat that are made of four rak'ah (Zuhr, Asr and Isha) to two rak'at.

### **WHAT IS THE RULING ON QASR SALAH FOR THE TRAVELER?**

- i. First opinion: Abu Hanifah  
It is wajib for the traveler to shorten the salah.
- ii. Second opinion: Malik  
It is highly recommended.
- iii. Third opinion: Shafi'i and Ahmad  
It is permissible concession.

### **THE MINIMUM DISTANCE TO ALLOW QASR:**

- i. First opinion: Abu Hanifah, Malik, Shafi'i, and Ahmad  
The distance of traveling three days and three nights or two days and two nights by camel (approximately 81 km or 50 miles).
- ii. Second opinion: Group of pious predecessors

There is no specific distance as long as it is called “safar”, or traveling. They base traveling based on custom or ‘urf and what the community considers to be travel. If the majority of the population considers it travel, then it is travel, if the majority does not consider it travel, then it is not travel.

### **WHERE DOES THE QASR START FROM?**

It starts after leaving the structures of the city limits. Some modern day scholars, a minority, said that once you starting travelling Qasr starts.

### **FOR HOW LONG DOES THE TRAVELER MAINTAIN QASR?**

By unanimous agreement, as long as the traveler does not intend residency in one locality, he or she can still practice qasr. If you intend residency, then you lose the status of the traveler.

### **WHAT IS THE TIME-PERIOD THAT CONSTITUTES RESIDENCY?**

- i. First opinion: Abu Hanifah  
15 days and up, anyone intending to stay in one locality for 15 days and up, then as soon as they arrive, they stop praying qasr.
- ii. Second opinion: Malik. Shafi'i and Ahmad  
4 days and up (Ahmad specifically defined this as 21 prayers or more) – If you are going to pray 21 prayers or more in this new place of residency, then from day one you need to pray your full length prayers. If it is 20 or less prayers, then you should shorten and pray Qasr.

### **WHAT IS THE RULING ON COMBING BETWEEN THE PRAYERS DURING TRAVEL?**

The intention of combining should be made before the first prayer is performed (i.e. Zuhr). The intention of the first prayer should then be made (i.e. Zuhr). Two units of prayer should be prayed, and then completed with taslim. Then you should stand, make intention for the next prayer and then start.

It is at best permissible to combine prayers. This is not a concession intrinsically linked to travel, it is a concession that can be used when travelling. The Asl (principle) is that you don't combine the prayers. The principle that Ahl'l-hadith should use, is that when you are physically travelling, then the concession of combining should be used, but when you are fixed in your place (even though as a traveller), you should not combine (not recommended) at this time, but it is permissible.

Jam'u means combining. Combining Salah means joining the day prayers (dhuhr and asr) together at either time of each, and joining the night Salah (maghrib and isha) together at either time of each. Fajr remains in its actual time.

### *The forms of combining prayer*

- i. **Jam'u Taqdim** – if the later Salah was performed during the time of the earlier one. The Zuhr and Asr prayer is performed at the time of Zuhr. The Maghrib and Isha is performed at the time of Maghrib.
- ii. **Jam'u Ta'khir** – if the earlier Salah was delayed until the time of the later one. The Zuhr and Asr prayer is performed at the time of Asr. The Maghrib and Isha prayer is performed at the time of Isha.

### *The rulings on combining prayer*

- i. First opinion Malik, Shafi'i and Ahmad  
It is permissible
- ii. Second opinion: Abu Hanifah  
It is not permissible except for the Hujjaj on the day of 'Arafah between Zuhr and 'Asr and on Muzdalifah night between Maghrib and Isha.

**The concession for combing is meant for emergencies, 'Umar ibn'l-Khattab said, "Continuous combining opens the door for major sins."**

### Fiqh scenarios:

- ❖ What if the person remains undecided? What does he or she do?  
If you are undecided, then you are a traveler, even if it is for 2 or 3 months, but its always better to go with safety and not combine your salahs.
- ❖ What if the traveler joins a congregational Salah in a local masjid? Can he still practice Qasr? You cannot practice Qasr behind an imam who is a resident you must pray four rak'ats.
- ❖ What if the travel includes hopper traveling i.e. staying few days in each locality but for a total duration of more than the minimum duration of residency?  
The person is still considered a traveler for the entire time because he is not residing in one place for more than 4 /15 days
- ❖ Should a traveler still pray the nafl Salah?  
The Sunnah for the traveler is to not pray the Sunnah salawat except for the Sunnah of fajr and witr, the traveler can pray Qiyam'l-Layl as much as he wants.

## **COMBINING BETWEEN FARD SALAH**

1. Because of the rain
2. Because of excessive fear
3. Because of unique pressing need

*Ibn Abbas (RA) narrated, the Messenger of Allah (saw) combined the Zuhr and 'Asr and then the Maghrib and Isha in Madinah without there being any danger or rain." Ibn Abbas was asked: "What did he desire by that action?" He replied, "He did not want any hardship for his ummah." [Muslim]*

The hadith of Ibn Abbas is meant to be used for when the safety of someone is at risk

### **Fiqh scenarios:**

- ❖ A student who has an exam that extends between the time of two prayers, can he combine the Salah?  
Yes, based on fatwa not Fiqh on rare occasions.
- ❖ A mother who is going to the mall and fears she won't be back on time for Salah, can she combine the Salah?  
As long as it is not a habit, then it is fine for her to do this.
- ❖ Is it possible to offer the image of combining between the two Salah by delaying the former Salah prior to the end of its time, and praying the later one right at the beginning of its time?  
Permissible
- ❖ If the legal excuse for combining the two Salah ceased to exist before the time of the later Salah starts, is the person obligated to repeat that Salah on its original appointed time?  
No
- ❖ How do you make your Salah in the airport?  
Same as at home

## **DEALING WITH ERRORS IN SALAH**

### **ACTS THAT NULLIFY SALAH:**

1. Foreign speech

2. Eating or drinking
3. Continuous foreign acts
4. Exposure of 'Awrah deliberately
5. Losing the state of purification
6. Getting in contact with Najasah
7. Laughing
8. Hesitation in regard to the intention
9. Omitting a rukn without returning back to it  
For example, missing a ruku' and going to sujud, if you do not cancel that rak'ah and finish the salah, then your salah is invalid. YOU must add another rak'ah.
10. Omitting one of the wajibat without a valid reason
11. Preceding the imam
12. The arrival of water for someone who prays with tayammum (dry ablution)  
There is debate about this point
13. To give salaam deliberately prior to reaching the end
14. To return back to the middle tashahhud after standing up to the third rak'ah

### **ACTS THAT ALLOW THE DEPARTURE FROM SALAH:**

1. To rescue someone who is in the face of harm
2. To protect property and possessions from possible theft
3. A woman tending the food on the stove
4. An urgent need for the bathroom
5. To answer the call of parents (in the nafl Salah)

## SUJUD'L-SAHW (PROSTRATION DUE TO FORGETFULNESS)

The reasons for applying Sujud'l-Sahw:

### 1. Forgetfulness

*Abdullah ibn Buhaynah narrated, The Prophet (saw) led them in Zuhr Salah and when he stood up at the end of the first two Rak'ah and did not sit, the people stood up with him. When he finished the Salah and the people expected him to do the Taslim, he uttered the Takbir while sitting and made two Sajdah before saying the Taslim, and then he uttered the Taslim.* [Bukhari]

#### a. By adding what is not from the Salah, such as:

1. Reciting the Fatihah in tashahhud
2. To give salaam any position before its actual time.
3. To prolong the sitting position between the two sujud
4. To add an extra rak'ah to the Salah

#### b. By omitting what is known to be part of the Salah such as:

1. The first tashahhud

### 2. Doubt

*Abu Sa'id al-Khudri (RA) narrated the Prophet (saw) said, "If one of you has some doubts during his Salah and he does not recall how many he has prayed, three or four, then he should cast aside his doubt by performing Salah according to what he was certain of [the lesser amount] and then making two sajdah before the Taslim...."* [Muslim]

### **Q: When should the Sujud'l-Sahw take place — before or after the Taslim?**

In Bukhari, it is mentioned: *"He should complete the Salah then he should say Taslim and then perform Sujud'l-Sahw."*

The 'Ulema had various opinions but the strongest seems that:

After the Taslim: When you have added something to the prayer, and when you have doubt (tahariy) about something but then remember that you are okay.

Before the Taslim: When you omit an obligation (wajibat) or have doubt for example whether you have prayed 2 rakats or 3, so you take the lesser number and continue your salah and then have to build upon that doubt as per the hadith above

### ***Q: Should a person say the tashahhud after Sujud'l-Sahw?***

*'Imran Ibn'l Husayn narrated "The Prophet (saw) led them in Salah and forgot, he then made two sajdahs, and then said the tashahhud and uttered the taslim." [Abu Dawood]*

Most of the 'Ulema say no, but the Hanafis say yes based on the sahih hadith above.

## **MAKING UP MISSED SALAH: PART 1**

### **PRAYING AFTER THE EXPIRATION OF TIME (QADA')**

By unanimous agreement Salah should be performed as Qada' if time had expired because of deliberate negligence, oversleep, forgetfulness or even mere doubt.

*Abu Qatadah narrated, the people complained to the Messenger (saw) about over-sleeping and missing their Salah. The Messenger (saw) replied, "There is no negligence in sleeping, negligence is when someone is awake. Whoever oversleeps and misses his Prayer or forgets to do it, let him pray as soon as he remembers it." [al-Nasa'i and Tirmidhi]*

### ***Q: When does a missed Salah become due?***

Anyone who oversleeps or forgets about a Salah should perform the obligated Salah **immediately when they remember.**

#### **Fiqh scenarios:**

- ❖ If someone repents after a long negligence of his or her Salah are they obligated to make up for all the past years?  
The majority of the fuqaha in traditional madhahib say that the person must make them up. Ibn Taymiyyah and many of the salaf say that a person is not obligated to make up all of the salawat because Allah will order that their nafl salawat be looked into; however, they are encouraged to do as much nafl salah as they can.
- ❖ If someone falls in a coma that lasts for days, are they obligated to make up for the missed Salah?  
This person resumes with the salawat when they wake up and do not make up for the missed salawat.
- ❖ If someone misses more than one Salah, which one should he or she start with?  
Maintain the order of the salawat. If you miss Zuhr, Asr, Maghrib and Isha and it is time for Isha, then you keep the order of the salawat and pray Zuhr then Asr then Maghrib then Isha. According to Imam Malik, the person prays the Salah for that time first (I.e. Isha first then Zuhr, Asr, and Maghrib).

## PRAYING IN CONGREGATION

*Abu Sulayman al-Darani (RA) said, "The Salaf used to console themselves three days if they missed the opening Takbir (with the Imam), and seven days if they missed the whole congregational Salah."*

*Abu Hurayrah (RA) and 'Abdullah ibn 'Umar (RA) narrated, the Messenger (saw) said, "Prayer in congregation is better than praying alone by twenty-five - and in one report - by twenty-seven degrees." [Bukhari and Muslim]*

### BENEFITS OF CONGREGATIONAL SALAH

1. Responding to the Mu'adhdhin with the intention to pray in Jama'ah
2. Arriving early to pray in its beginning time
3. Going to the mosque with sakinah
4. Entering the mosque in supplication
5. Greeting the mosque with two rakat of Tahiyat'l Masjid
6. Waiting in the mosque for the Jama'ah to start
7. The angels praying for you and seeking forgiveness for you
8. The angels will bear witness for you
9. Safety from the Devil as he flees at hearing the Iqamah
10. Responding to the call of the Iqamah
11. Standing and waiting with the Imam in readiness to enter a state where everything else other than the prayer will become haram
12. Being present for the Takbirat'l Ihram
13. Straightening the rows and closing the gaps
14. Responding to the Imam when he says "Sami Allahu liman hamidah" ("Allah Hears the one who praises Him)
15. A greater chance of not forgetting the prayer, or being able to remind the Imam if he forgets
16. A greater chance of perfecting the external aspects of the prayer
17. A greater chance to achieve peace and humility in the prayer from what normally distracts oneself whilst praying alone
18. Being surrounded by the Angels throughout the prayer
19. Familiarising oneself with the recitation of the Qur'an and the pillars of the prayer
20. Promoting the signs and rituals of Islam
21. Defeating the attempts of Satan by the combined worship of those in the congregation, and the encouragement of one another in the obedience of Allah (swt) whilst helping the lazy to become stronger
22. Safety from showing the sign of the hypocrites (those not attending the mosque) and the bad opinions of others who may think that you do not pray
23. The returning of the Salam upon the Imam (at end of prayer)

24. Benefitting from the congregation in supplication and dhikr, whilst at the same time enjoying the combined blessings of others when one is deficient (in blessing) by himself
25. Establishing good relations with your neighbours, looking out for them especially at the prayer times.
26. Listening and deeply reflecting upon the recitation of the Imam.
27. Joining in with the Imam and the Angels un saying Amin after Surat'l-Fatihah.

## **1. RULING OF CONGREGATIONAL SALAH**

By unanimous agreement, it is more preferable for women to pray at home, and men at the masjid, but they differed regarding the requirement of the congregational prayer on men, holding four opinions:

- i. First opinion: Shafi'i  
Fard kifayah (communal obligation) majority of the 'Ulema say it's a highly regarded Sunnah.
- ii. Second opinion: Abu Hanifah and Malik  
Sunnah mu'akkadah (highly recommended)
- iii. Third opinion: Ahmad  
Fard 'Ayn (personally obligatory)
- iv. Fourth opinion: Zahiri  
Rukn

## **2. THE VALUE OF CONGREGATIONAL SALAH**

*Abu Hurayrah (RA) narrated, the Messenger (saw) said, "I felt a strong desire to command a man to lead the people in prayer, then command some men to fetch firewood, then go to the people who have left off praying in congregation and set their houses on fire. By the One in whose hand the soul of Muhammad is, if one of them knew that he would find a fat meaty bone or two fine sheep hooves in the Masjid, he would surely come to attend the 'Isha."* [Bukhari & Muslim]

### **Fiqh Scenarios:**

- ❖ What constitutes a congregation for Salah?  
To establish a congregation for Salah, only two people are needed the Imam and ma'mum.
- ❖ How should people line up in congregational Salah?  
Shoulder to shoulder and foot to foot. Men line up first, then the boys, then the girls and then the women in the back.

- ❖ Should women attend the congregational Salah?  
It is permissible for women to attend the congregational Salah. For their own sake and the reward, it is better for them to pray at home.
- ❖ When does a congregational Salah count for a latecomer?  
If the person catches the last ruku', then the person has caught the congregational Salah. If the imam is in the final sujud or tashahhucl, you should still join the congregation, and after the imam says Taslim continue with your Salah.
- ❖ Should there be more than one congregational Salah in one Masjid?  
In principle no according to Imam Shafi'i, Shaykh al-Albani and Shaykh Abu 'Eesa
- ❖ If someone who did his Salah enters a Masjid, should he or she join the congregational Salah?  
Yes, you should and do it as a nafl

## IMAM AND MA'MUM

### RULES OF THE IMAM

1. Conditions of the imam: The imam should be:
  - a. A Muslim
  - b. Of sound mind
  - c. Male

### ***Q: Can a woman lead Salah for an all-female congregation?***

- i. First opinion: Shafi'i and Ahmad (Majority of the Fuqaha)  
Yes, a woman can lead in an all-female congregational Salah.
- ii. Second opinion: Abu Hanifah  
It is strictly abominable.
- iii. Third opinion: Malik  
It is invalid.
- d. Who reached the age of puberty
  - i. First opinion: Shafi'i  
A minor who reached the age of recognition can lead the Salah, this means that if the child is eight or nine, and knows the difference between right and wrong, and then they can lead the Salah.

- ii. Second opinion: Abu Hanifah, Malik, and Ahmad  
The imam has to be an adult who reached the age of puberty.
- e. To know the basic rulings of Salah
- f. To know how to read the Quran properly
- 2. Abominable acts in leading Salah
  - a. Imam should not be someone who is openly tasiq (disobedient) or muftadi' (innovator)
  - b. Imam should not lead if people dislike his leading
  - c. Imam should not prolong the Salah in general
  - d. Imam should not prolong any act of Salah in order to let the latecomers join in although this differed over

## **RULES OF THE MA'MUM**

1. The Ma'mum should line up behind the Imam with the men first, then children, then the women.
2. The Ma'mum does not need to hear or see the Imam to validate his salah – what is important is that the lines are properly constructed, as you are following the line in front and there can be someone who echoes the Imam's instructions for ruku, sujud, etc. For the women, it is necessary for them to hear the women. If the speaker goes at this time, the women should just continue and complete the Salah themselves.
3. The Ma'mum should recite the following in the Salah:
  - i. First Opinion Shafi'i  
He should recite Fatihah and another Surah in silent prayers and only the Fatihah in the loud prayers.
  - ii. Second Opinion Abu Hanifah  
He should not recite anything in both kinds of Salah.
  - iii. Third Opinion Malik and Ahmad  
He should recite in the silent Salah, but not in the one done aloud.

# MAKING UP FOR MISSED SALAH: PART 2 - THE MA'MUM AS THE LATECOMER (MASBUQ)

## ETIQUETTE OF THE LATECOMER FOR SALAH (AL-MASBUQ)

Abu Hurayrah (RA) narrated, the Messenger (saw) said, "When you hear the Iqamah, walk your way to the Salah place with tranquility and dignity, and do not hurry up. And whatever portion of the Salah you get (with the Imam) offer it, and complete afterwards whatever you missed." [Bukhari]

1. He should walk with tranquility to the line, not run.
2. Place and steady himself in line
3. He should not stand alone behind the lines
4. Start with the opening Takbir (Takbirat'l-ihram)
5. Do his moving takbir (if needed)
6. Follow the Imam in whichever stage he may be
7. Stand up when the Imam gives his Taslim, to make up for the missed Rak'ahs

Q: When can the Masbuq count the Rak'ahs?

Count the Rak'ah if you are able to go into the ruku' position and say 'subhana rabbi al-adheem' one time before the Imam says 'sami Allahu liman hamidah'.

Q: What does the Masbuq make up for, is it the missed part of his Salah or the remaining part?

According to the majority, you make up the remaining part.

## RULES OF MASJID

- The entire earth is a Masjid.
- To be built in residential areas.

### Fiqh scenarios:

- ❖ What is the ruling on building a multipurpose Masjid or center?  
Permissible
- ❖ Is it permissible to have a grave in the Masjid?  
No!
- ❖ Can a menstruating woman stay in the Masjid?  
She is allowed to stay under two conditions according the Shaykh Abu 'Eesa based on a fatwa:

- i. She does not soil the Masjid
  - ii. She has not taken the place of a woman that needs to pray, if space is limited
  
- ❖ Can non-Muslims enter the Masjid?  
Yes.
  
- ❖ Can sale and trade take place in the Masjid?  
No.
  
- ❖ Is it permissible to serve food and drink in the Masjid?  
Yes.
  
- ❖ Is it permissible to sleep in the Masjid?  
Yes.
  
- ❖ How decorative should the Masjid be?  
Functional, do not get excessive
  
- ❖ What is the ruling on bringing children into the Masjid?  
Not a place for young children, therefore teach the children the etiquette of the Masjid.

### **ETIQUETTES OF GOING TO THE MASJID**

1. The Du'a for going to the Masjid
2. The Du'a for entering the Masjid
3. The Du'a for leaving the Masjid

# PART TWO: OTHER FORMS OF SALAH

## SALAT'L-NAFILAH (SUPEROGATORY SALAH)

### 1. Its virtue

*Rabi'ah ibn Malik (Ka'b) al-Aslami (RA) narrated, I used to stay with the Prophet (saw) at night and wait upon him to bring water for ablution and so forth. One day he told me: 'Wish anything you like from me!' I said, 'I ask your company in Paradise.' He replied, 'Anything else?' I said, 'That is all.' He said, 'Then help me to achieve this for you by devoting yourself often to prostration.' [Muslim]*

The Prophet (saw) could not guarantee him what he wanted because it is from Allah (swt), so he told him to help him to help him achieve this by increasing in his nafl Salah.

### 2. Its significance

"The first thing that the slave of Allah will be held accountable for is the obligatory prayer. If it is complete (then fine), if not it will be said 'See if there are any voluntary prayers' and so if there are then the obligatory will be completed from the voluntary, and same will happen likewise with all the rest of the obligatory actions." [Ibn Majah, 1415 - Sahih]

### Fiqh scenarios:

- ❖ Which of the nafl salawat is better, those performed during the day or those during the night?  
During the night, the Prophet (saw) was asked about the best of the Salah, and he said Salat'l-Layl
- ❖ Is it better to perform nafl Salah in the Masjid or at home?  
For both men and women, it is better to be performed at home.
- ❖ Can we pray nafl Salah while seated, even if we have no excuse?  
Yes, but you will only get half the reward of a nafl prayed standing
- ❖ Is it better to perform nail Salah individually or in congregation?  
Only Taraweeh is done in congregation all other nafls are done individually
- ❖ Should nafl Salah be performed in units of two or units of four?  
Units of two are better. The Prophet (saw) said night prayer is to be performed in two units.

# FORMS OF NAFL SALAH

## 1. AL-RAWATIB

The optional prayers performed in association with the obligatory Salah, numbering:

1. Ten Rak'ahs (weaker opinion)
2. Twelve Rak'ahs (Strongest opinion)
3. Fourteen Rak'ahs

Fiqh scenarios:

- ❖ If someone misses any of al-Rawatib, can s/he make up for it (Qada')?  
In principle cannot make up unless the person consistently prayed the al-Rawatib
- ❖ Is it possible to pray al-Rawatib in congregation?  
al-Rawatib should be performed individually

## 2. AL WITR

The single prayer (odd number of Rak'ahs) done after 'Isha, it is considered wajib by some. The Prophet (saw) would never miss this Salah even when he was traveling.

- a. When does its time start, and when does it end?  
Once Isha has been prayed it starts and ends before fajr time.
- b. How many Rak'ahs is Witr Salah?  
According to Imam Abu Hanifah its three rak'ahs like Maghrib, according to the majority: the minimum is one. Also, according to the majority of the fuqaha, do not pray it like Maghrib.
- c. What should be recited in it?  
In general everything is allowed.
- d. What is the ruling of qunut in witr Salah?  
The majority of the fuqaha say that the qunut is optional.
- e. Is it possible to recite the qunut in any language besides Arabic?  
Stick to narrated Du'as and keep it in Arabic
- f. What if someone misses witr Salah?  
Ibn Taymiyyah said that the Witr does not need to be made-up, even though the Prophet (saw) did.

- g. What to do if you wake up for Qiyam at night after you've already prayed witr? Do you have to re-do your witr?  
Do not need to do Witr again according to fatwa

### **3. AL-DUHA**

The Salah during the forenoon time.

Q: When is the best time to pray Duha?

When the sun becomes bright and gets hot. Around 9 or 10 am.

Q: How many Rak'ahs does Salat'l-Duha consist of?

You have the option to pray 2, 4, 8 or 12 rak'ah in unit prayers

### **4. AL-SHURUQ (OR ISHRAQ)**

The Salah performed after sunrise.

*'He who performs Fajr Salah with Jama'ah and remains seated in the same place while engaging in Dhikr until after sunrise and thereafter performs 2 Rak'ahs Nafl Salah, (Ishraq), he will obtain the reward of one Hajj and one Umrah.'* [Tirmidhi]

### **5. QIYAM'L-LAYL**

The Salah that is done anytime during the night after Isha Salah.

Q: What is the difference between Qiyam'l-Layl and tahajjud?

Tahajjud is a title given exclusively to the night prayer after sleep. The Salah performed before sleeping is generally called Qiyam'l-Layl.

Q: Which is more virtuous in Qiyam'l-Layl long standing or long sujud?

In Qiyam'l-Layl, the long standing is better than the long sujud.

### **6. TAHIYYAT'L-MASJID**

The Salah performed upon entering the Masjid

*Abu Qattara (RA) narrated, the Messenger (saw) said: "Let one of you pray two units of Prayer when s/he enters a mosque before sitting down!"* [Bukhari]

Fiqh scenarios:

- ❖ What if someone enters the Masjid while the jama'ah has already been established?  
Join the jama'ah straight away.

- ❖ What if someone enters the Masjid during the prohibited times, can he still pray it? According to Imam Shafi'i, there is a reason for the Salah, and you can pray it. According to Imam Abu Hanifah, you cannot pray the Salah because it is a time of prohibition.
- ❖ What if someone enters the Masjid on Friday while the khatib is already on the minbar giving the khutbah, should he sit down or pray?  
Pray
- ❖ What is the tahiyyah of al-Masjid al-Haram in Makkah, is it two rak'ah or tawaf?  
Tawaf

## **7. AL-ISTIKHARAH**

The Salah is done when seeking guidance from Allah for a particular matter. Istikharah has nothing to do with a decision according to Shaykh Abu 'Eesa. It is a blessing that you do after exhausting all other avenues. If it turns out good Alhamdulillah and if it turns out bad Alhamdulillah.

The response to Istikharah is nothing dramatic, it may be a good feeling or a good word. You may hear something that coincides what you are asking for.

## **8. AL-WUDU'**

The Salah performed after one makes Wudu.

*Abu Hurayrah (RA) narrated, the Messenger (saw) said to Bilal (RA) at the time of Fajr Salah: "Tell me Bilal of the deeds you have done since becoming a Muslim for which you expect the best reward, for I heard the sound of your sandals in front of me in Paradise." Bilal replied, "I have done nothing in the hope of best reward except of offering Nafl Salah immediately after doing Wudu at any hour of the day or the night." [Bukhari and Muslim]*

## **9. AL-TAWBAH**

The Salah done after someone does a sinful act that requires repentance.

## **10. AL-HAJAH**

The Salah performed when someone is in need of something.

## **11. AL-TASABIH**

The Salah done with ample Tasabih for the sake of glorifying and praising Allah. The 'Ulema of old and new are split almost evenly on the validity of al-Tasabih Salah.

## **12. AI-AWWABIN**

The Salah performed in six Rak'ahs after Maghrib Salah, the 'Ulema differ over validity of this Salah.

## **13. AL-MUTLAQ**

Absolute and unrestricted Salah

- a. Four before Asr Salah (NOT EMPHASIZED)
- b. Two before Maghrib Salah (MUCH DISPUTED)
- c. Between adhan and iqamah
- d. in the three masjid (Makkah, Madinah, and Jerusalem)
- e. during times of distress
- f. Any time during the day or night.

# **OTHER CONGREGATIONAL PRAYERS**

## **SALAT'L-JUMU'AH (FRIDAY PRAYER)**

Q: Is Jumu'ah prayer a separate Salah or a substitution for Zuhr?  
Substituiton

Q: What is the ruling on leaving Jumu'ah for work or school?  
No laving it for men, missing Jumu'ah on one or two occasions is okay, but if you miss for three consecutive weeks your putting yourself on the edge of Islam.

Q: What is the time of Jumu'ah?  
The time of Zuhr

Q: Can there be two Jumu'ahs in one Masjid?  
In this society, we do not have any other choice by law because if the masjid capacity cannot exceed a certain number, then two can occur as needed

Q: What is the minimum number of people required to establish the Jumu'ah Salah?  
According to Imam Shafi'i and Imam Ahmad 40 men, women are not obligated to pray Jumu'ah. According to this opinion, if you have 100 women and 35 men, you cannot pray Salah Jumu'ah and must pray Zuhr. Imam Abu Hanifah's opinion is that you need only three, the Imam and two others.

Q: Can the khatib be a female?  
No

Q: Should there be any halaqah before Jumu'ah Salah?

No.

Q: What is the ruling on the khutbah for Jumu'ah?

The Sunnah is that its short

Q: What if someone misses the khutbah? Is his Salah still valid?

Salah still valid

Q: Can another imam lead the Salah other than the khatib?

Yes

### **SALAT'L-'EEDAYN**

Q: When does 'Eed Salah take place?

- 'Eed'l-Fitr is on the first day of Shawwal.
- Eed'l-Adha is on the 10<sup>th</sup> day of Dhul Hijjah, which is the day after Arafat.

Q: What is the exact time for each Salah?

The time of Duha

Q: Where should Salat'l-'Eed be performed, a Masjid or a Musallah?

It should be performed in an open space

Q: Are there any Sunnah for Salat'l-'Eed?

No, there is no Sunnah before or after.

Q: What is the ruling on the Takbirat before Salat'l-'Eed?

Sunnah

Q: Is there any adhan or iqamah for the Salat'l-'Eed?

No.

### **SALAT'L-TARAWIH (RAMADAN NIGHT PRAYERS)**

*Abu Hurayrah (RA) narrated, the Prophet (saw) said, "Whoever spends a night of Ramadan offering prayer with a sincere belief and hope that he will get reward for it, his past sins are forgiven."*

[Bukhari and Muslim]

Q: How many Rak'ah is it?

Aishah in Bukhari and Muslim narates, that the Prophet (saw) never prayed more than 11 rak'ah. This is eight plus three rak'ah for witr.

The three other opinions also have valid evidences

### **SALAT'L-KHUSUF &KUSUF (THE ECLIPSE PRAYER)**

This Salah is done whenever we observe a solar or lunar eclipse, kusuf is the solar eclipse and khusuf is the lunar eclipse.

### **SALAT'L-ISTISQA' (PRAYER FOR THE REQUEST OF RAIN)**

*Abu Hurayrah (RA) narrated, "The Prophet of Allah went out one day to make Salat'l-Istisqa' and prayed two Rak'ahs with us without any Adhan or Iqamah. Then, he addressed us and supplicated*

*To Allah and turned his face toward the qiblah, with his hands raised. Next, he reversed his cloak, placing its left side on his right side and its right side on his left side."* [Ahmad and Ibn Majah]

### **SALAH AL-KHAWF (PRAYER DURING THE TIME OF FEAR OR DANGER)**

This is a form of congregational Salah performed during a time of danger or fear. It is mainly performed during the time of war, and specifically speaking in war zones.

It has two different formats one if the enemy is facing the Qiblah and when if the enemy is in the direction of the Qiblah.

If the enemy is not in the direction of the Qiblah, some of the people are taking position to guard and protect the army and the camp, and they keep looking in all directions. You pray two Rak'ahs because you are travelers. The Imam prays with the rest one Rak'ah (recitation, ruku', rise from ruku', two sajdahs, rise from sajdah). The imam remains standing while those following finish one more Rak'ah and make salaam. As each person finishes, they trade positions with a person who had been guarding. The remaining people join the imam with a Takbir (someone gives the imam a gesture that everyone is there). The recitation is made, ruku', rise from ruku', two sajdahs. The imam sits down for the tashahhud and the followers stand up and make up for the missed rak'ah. The imam gives an estimated time for them to finish their tashahhud, and the imam and the followers say the Taslim together.



