



Module Five

Prayer

SO FAR WE HAVE LEARNED:

- The **conditions** for the *obligation* of prayer.
- The **cause** for *obligation* of prayer (entrance of its time).
- The **conditions** for the *validity* of prayer
- The pillars of prayer.
- The obligations of prayer.

IMPACTS OF LEAVING A WAJIB IN PRAYER

- Intentionally leaving a *wajib* element of prayer is sinful.
- If a person leaves a *wajib* element on purpose, they must repeat the prayer.
- If a person leaves a *wajib* element out of forgetfulness, it does not invalidate the prayer as long as they observe the ‘prostration of forgetfulness.’
- The *wajibat* of prayer are to perfect the *fard* pillars; the Sunnas of prayer are to perfect the *wajibat*; and the *adab* of prayer are to perfect the sunan – therefore, there are layers of actions, each layer enhancing and perfecting the one above it and making up for deficiencies.



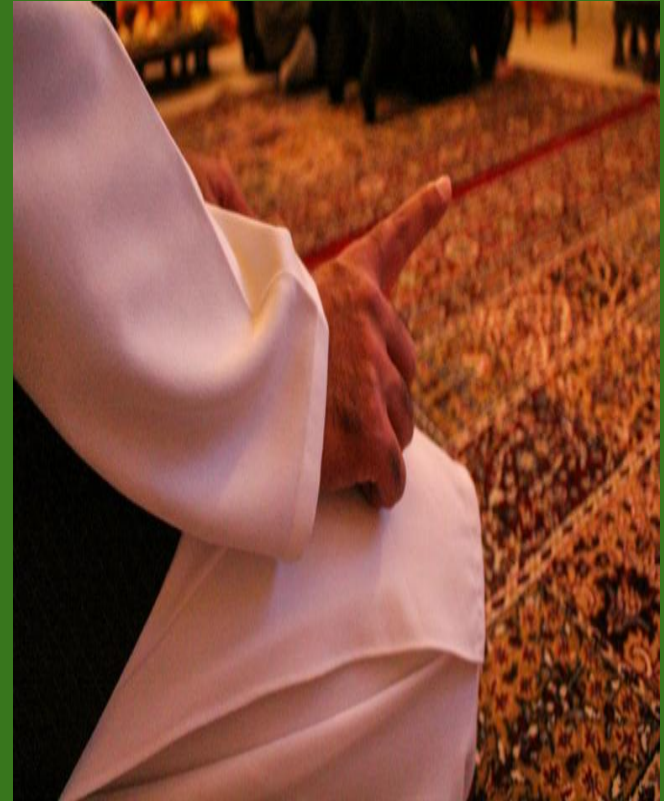
EMPHASIZED SUNNAS OF PRAYER

1. Before the opening *takbir*, to raise the hands to the ears, except for a woman, for whom it is encouraged to raise her hands to the shoulders.
2. To keep the fingers slightly spaced apart (also palms toward *qibla*).
3. For the man to place right hand over left below the navel (right hand over the top of the left hand, forming a circle with the little finger and thumb around the wrist; for women to do so on her chest [underneath her breasts]).
4. To utter the opening supplication (*thana'*)
5. To utter the *ta'awwudh* in the first rak'a only for reciting Quran.
6. To utter the Basmalla before the Fatiha in every rak'a.
7. To say Amin after the Fatiha and '*Rabbana laka al-Hamd*' after rising from bowing
8. To utter the above silently.



EMPHASIZED SUNNAS OF PRAYER

9. To say the takbirs when going into bowing and prostration, as well as when rising
10. To recite the tasbih three times in both bowing and prostration.
11. To keep the feet, while standing, about four fingers apart.
12. To place the hands on one's thighs when sitting such that the fingertips are parallel to one's knees, without grabbing the knees.
13. To recite the Fatiha in the last two rak'as of a four rak'a prayer, and in the third rak'a of Maghrib.
14. To send salat upon the Prophet (Allah bless him and give him peace) in the final sitting.
15. To point with the right index finger with saying '*La ilaha*' and lowering it down with '*illa Allah.*'



EMPHASIZED SUNNAS OF PRAYER

16. To supplicate afterwards, using words that do not resemble human speech [so as not to invalidate the prayer] – this means du'a not found in the Quran or Sunna, and that is possible to request for a human being.

17. To turn one's head right and left with the closing salams.



GENDER DIFFERENCES IN THE PRAYER—*STANDING*

- A man places his right hand over his left hand below the navel.
- A woman places her right hand over her left hand on her chest [underneath her breasts].



GENDER DIFFERENCES IN THE PRAYER—*BOWING*

- While bowing, men clutch the knees with the hands and spread the fingers, keep the legs straight without bending the knees, and bend over fully such that the head is even with the bottom—yet without raising or lowering the head.
- While bowing, women bend just enough so the hands reach the knees, place them on the knees without clutching them, keep the fingers together, slightly bend the knees, and keep the elbows pressed against the body

GENDER DIFFERENCES IN THE PRAYER—*SAJDA*

- While in prostration, men keep the abdomen at a distance between the thighs, the elbows from the sides, and the arms from the ground—unless it is crowded.
- While in prostration, women keep all limbs close together, even the abdomen close to the thighs, and the forearms laid out on the ground.

GENDER DIFFERENCES IN THE PRAYER—*SITTING*

- While sitting, men sit on the left foot while it is laid out on the ground, while keeping the right foot propped up, its toes toward the Qibla.
- While sitting, woman sit in the *tawarruk* position, which is to sit such that the back side rests directly on the ground rather than on the foot, keeping the right thigh over the left thigh, with the left foot coming out from under the right leg.



THE BASIS FOR GENDER DIFFERENCES IN PRAYER

- The default for the prayer postures for women is what is most conducive to modesty and concealment (*satr*).
- The basis for the gender differences in prayer according to the Hanafi school is the principle of *satr* (modest concealment) along with a number of narrations.

1] Yazid b. Abi Habib related: ‘The Messenger of Allah (Allah bless him and give him peace) passed by two women who were praying. [After they were finished] he said to them, “When you prostrate, have your limbs touch each other, for women and men are different in these aspects.”’ (Abu Dawud)

2] Imam Abu Hanifa relates from Nafi’, who said, “‘Umar was asked how women performed prayer in the time of the Prophet (Allah bless him and give him peace). He replied that initially they sat cross legged, but then they were ordered draw their bodies close and lean to one side [tawarruk].” (Musnad Imam Abi Hanifa)

3] Wa’il b. Hujr related that the Prophet (Allah bless him and give him peace) said, ‘O Ibn Hujr, when you pray make your hands level with your ears. And a woman should raising her hands close to her bosom.’ (Tabarani)

4] ‘Ata’: ‘A woman should gather her hands as much as possible when standing in prayer.’ (‘Abd al-Razzaq al-San’ani, al-Musannaf)

5] ‘Ali: ‘When a woman performs prayer, should draw her body close and keep her thighs close to her stomach.’ (‘Abd al-Razzaq al-San’ani, al-Musannaf)

6] Ibrahim al-Nakha’i: ‘When a woman is in prostration, she should draw her thighs to her stomach without raising her backside, and without stretching her limbs out like a male.’ (Ibn Abi Shayba, al-Musannaf)

DIFFERENCES IN PRAYER – WHY?



THE MOST OBVIOUS DIFFERENCES IN PRAYER

- 1] Raising the hands or not when going into and rising from ruku'.
- 2] The position of the hands in prayer.
- 3] Saying Amin audibly or silently after the imam recites the Fatiha.
- 4] Going into sajda – hands or knees first?
- 5] The raising of the finger during the tashahhud.

DIFFERENCES IN PRAYER

Malik b. al-Huwayrith related that the Prophet (Allah bless him and give him peace), **‘Pray as you have seen me praying.’** (Bukhari)

- This hadith applies to the PILLARS of the prayer.
- This hadith is linked to the hadith of ‘the man who prayed badly’ –standing, reciting, bowing, rising, prostrating, sitting, etc., not the finer details the Imams have differed over.
- This hadith does not mean that the Sunnas of the prayer are obligatory.
- The differences of opinion are only concerning which is most preferable.

RAISING THE HANDS

- In the Hanafi and Maliki schools, it is preferable to NOT raise the hands except for the opening takbir. In the Shafi'i and Hanbali schools, it is preferable to raise them before and after ruku' (only).
- No one says either view is obligatory to do.
- The difference of opinion over this issue stems from the understanding and application of certain hadith and differences found in the practice of the early generations in Mecca, Medina, and Kufa.
- Imam Malik based his opinion on the collective practice of the people of Medina.
- Imam al-Shafi'i and Imam Ahmad based their view on narrations and the practice of the people of Mecca, who followed the position of 'Abdullah b. al-Zubayr.
- Imam Abu Hanifa based his view on the practice of 'Abdullah b. Mas'ud and Imam 'Ali.
- 'Alqama reports: 'Abdullah b. Mas'ud said, "Should I not demonstrate the prayer of the Messenger of Allah (Allah bless him and give him peace) for you?" He performed the prayer, and did not raise his hands except at the initial takbir.' (Sunan al-Tirmidhi)

RAISING THE HANDS

- Either view is fine to practice, and raising or not raising the hands does not affect the validity of prayer.
- If one raises their hands in the prayer, the hands should face the Qibla (not with the palms facing each other or palms facing the body).
- The only times where one raises the hands in prayer are:

1] Opening takbir

2] Before going into ruku'

3] Rising from ruku'

(As for raising the hands at other times, that practice—found in a hadith—is abrogated.)

THE POSITION OF THE HANDS

- There are **three** reported positions for the hands in prayer:

1] Below the navel–Hanafi and Hanbali schools

2] Above the navel–Shafi'i school (and secondary view in the Maliki school)

3] By the sides–Maliki school



WHAT ABOUT THIS?

- Not a single Imam has ever understood the hadith about the hand placement to refer to this part of the body.
- In fact, this position is disliked (makruh):

قال الإمام أحمد بن حنبل في رواية المزملي: "[يضع يديه] أسفل السرة بقليل ويكره أن يجعلهما على الصدر"، وذلك لما روى عن النبي صلى الله عليه وسلم أنه نهى عن التكفير وهو وضع اليد على الصدر

- This position goes against the sound fitra and humility of prayer, and against the body's natural position. (But some people love to exaggerate!)



WHAT ABOUT THIS?

عن عبید الله بن العیزار، قال: (كنت أطوف مع سعيد بن جبیر، وكان مهیباً، فرأى رجلاً يصلي قد وضع إحدى يديه على الأخرى، فضرب يده)؟

فقال: (إنما رآه قد وضع إحدى يديه على الأخرى، وجعلهما عند صدره؛ لأن ذلك شبه التكفير

‘Ubaydullah b. al-’Ayzar said, ‘I was once performing tawaf around the Ka’ba with Sa’id b. Jubayr [one of the greatest of the second generation’s jurists], who was held in great awe [by others]. He saw a man in prayer who placed one of his hands over the other, and so he [Sa’id b. Jubayr] struck his hand.’

Imam Ahmad commented: ‘He saw him place one hand over the other and place them on his chest, as that resembles *takfir*.’ (*Su’alat ila Imam Ahmad*)



SAYING 'AMIN'--AUDIBLY OR SILENTLY?

- It is recommended to say amin behind the imam at the completion of the Fatiha.
- The difference of opinion is whether it should be uttered audibly or silently.
- The Hanafi and Maliki opinion is that Amin was uttered audibly by the Prophet (Allah bless him and give him peace) to familiarize the Companions with saying Amin after the Fatiha; after which he would say it silently like all other du'as in prayer.
- The Shafi'i and Hanbali opinion is that the hadith mentioning the audible Amin establishes it as a norm, and therefore it is recommended to say Amin audibly when the imam recites the Fatiha.
- Imam Malik bases his view on the collective practice of the people of Medina.
- Imam Abu Hanifa bases his view on certain hadith and the reasoning that Amin is a du'a, and the basis for all du'as is that they should be silent.

Abu Hurayra said, 'When the imam recites "*ghayr al-maghdubi 'alayhim wala-dallin,*" say *amin*, because the angels say it and so does the imam.' (Sunan al-Nasa'i)

GOING INTO *SAJDA*—HANDS OR KNEES FIRST?

- The position in the Hanafi and Shafi'i schools (and a narration from Imam Ahmad) is that it is preferable to go into *sajda* with the knees before the hands. This is based on the hadith of Wa'il b. Hujr: 'I saw the Messenger of Allah (Allah bless him and give him peace), when he would go into *sajda*, he would put his knees down before his hands, and when he got up he would raise his hands before his knees.' (Abu Dawud, al-Tirmidhi, al-Nasa'i, Ibn Majah)
- The position in the Maliki school (and a narration from Imam Ahmad) is that it is preferable to go into *sajda* with the hands before the knees. This is based on a few hadith, such as:

إذا سجد أحدكم فلا يبرك كما يبرك البعير وليضع يديه قبل ركبتيه

'When one of you goes into *sajda*, he should not kneel like a camel, but should place his hands before his knees.' (Abu Dawud, al-Nasa'i)

- The scholars differed over which of these narrations are stronger, and also on the meaning of 'kneeling like a camel.'
- Either manner of going into *sajda* is permissible.

THE RAISING OF THE FINGER IN THE *TASHAHHUD*



- **Hanafi:** point when saying '*la ilaha*' and lower it when saying '*illa Allah.*'
- **Shafi'i:** point when saying '*illa Allah.*'
- **Hanbali:** point when saying Allah's name.
- **Maliki:** with side of hand on knee and finger moving softly horizontally [right and left], with slight curvature, until end of prayer.



REASONS & WISDOMS



- One hadith says it 'vanquishes Satan'
- It is distinct from sitting and reminds one they are in prayer
- It evokes the pointing of the finger made when uttering the Shahada



NEXT CLASS

- 1] Etiquettes of the prayer
- 2] Things that invalidate the prayer
- 3] Things that are disliked in the prayer
- 3] Things that are permissible in the prayer
- 4] Breaking the prayer