



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.
- The Sunnas of prayer.
- The reasons for some of the differences in the prayer.
- The Adab of prayer
- What invalidates prayer
- What is disliked in prayer
- What is permissible in prayer
- Breaking the prayer
- Witr
- The prayer of the traveller
- The emphasized Sunna prayers
- The prostration of forgetfulness
- The prostration of recitation
- Making up missed prayers

THIS LESSON

- 1] The Friday Prayer
- 2] The Eid Prayers
- 3] The Janaza Prayer
- 4] Praying behind an imam
- 5] Miscellanea



THE FRIDAY PRAYER

It is *Fard 'Ayn* on men to know the conditions and requirements of Jumu'a, because it is obligatory for them (as opposed to women, for whom it is not obligatory).

CONDITIONS FOR OBLIGATION:

- 1] Being male
- 2] Being free
- 3] Being resident
- 4] Sound health
- 5] Safety of passage
- 6] Sound eyesight



THE FRIDAY PRAYER

CONDITIONS FOR VALIDITY:

- 1] A city or its outskirts (not a small village or open desert, etc.)
- 2] The Sultan (head of state) or one appointed by him leads the prayer (if there is no ruler, Muslims must still congregate and agree on someone to lead the Friday prayer. In this case, it is valid and therefore obligatory to attend)
- 3] The time of Zuhr (khutba and prayer). This is the majority position (Hanafi, Maliki, Shafi'i). The Hanbali position is that Jumu'a enters before the sun passes the zenith.
- 4] At least three men are in attendance.
- 5] General permission. (No Muslim can be barred from joining the Friday prayer; otherwise the prayer would be invalid.)

THE FRIDAY PRAYER

- It is wajib to hasten (sa'y) to the Friday Prayer at the first call to prayer.
- Once the imam emerges or stands on the minbar, one may not pray or speak until after the prayer.
- It is disliked to eat, drink, fiddle around, or turn to and fro during the sermon.
- One does not return salams during the sermon.
- In the Hanafi school, one does not say SubhanAllah during the sermon, amin outloud, or utter prayers upon the Prophet (Allah bless him and give him peace) except in their heart. In other schools, one can say amin or utter prayers upon the Prophet (Allah bless him and give him peace).
- The Friday prayer takes the place of the Zuhr prayer.
- If one joins the Jumu'a prayer in the tashahhud of the final sitting, he completes it as the Friday Prayer.

THE EID PRAYER

- The Eid prayers are wajib on those for whom the Friday Prayer is fard, with the same conditions except the sermon, which is a sunna.
- It is disliked to pray voluntary prayers in the Eid prayer area or one's home before the Eid prayer.
- The Hanafi method of offering the Eid prayer is different from the other schools (7/6, 8/7)
- One may follow any way they choose, or follow the imam.

HANAFI EID PRAYER

- 1] Opening takbir, followed by the thana'
- 2] Three extra takbirs, raising the hands for each.
- 3] Imam recites ta'awwudh and basmala silently, then the Fatiha and a chapter aloud.
- 4] Say *Allah akbar* while moving into ruku' and complete the rak'a as usual.
- 5] In the second rak'a, listen to the imam's recitation
- 6] Then give three extra takbirs, raising the hands for each, following the imam.
- 7] Follow the rest of the prayer behind the imam as normal.

JANAZA AND BURIAL RITES

- The Janaza prayer and burial rites are a communal obligation, thus they are not Fard 'Ayn.
- However, we should learn them with the understanding that we may not have enough people to fulfill them, thus they might be fard on us.
- We will cover burial rites at a later date.

JANAZA PRAYER

- 1] One intends in their heart to pray for the sake of Allah and to supplicate for the deceased. A follower also intends to pray behind the imam.
- 2] One utters the first takbir—the only one in which one raises their hands—and then recites the thana' (it is permissible to recite the Fatiha, but with the intention of du'a and not recitation of the Quran).
- 3] One utters the second takbir, after which they send blessings upon the Prophet Muhammad (Allah bless him and give him peace).
- 4] One utters the third takbir and then utters:
- 5] One then utters the fourth takbir and then salam.

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ
أَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ

PRAYING BEHIND AN IMAM

- 1] The follower makes his intention to follow the imam at the opening of the prayer.
- 2] The imam must not be in a lesser state than the one following him—such as the imam praying a voluntary prayer while the follower is offering an obligatory prayer (one cannot pray 'Isha' behind an imam who is leading Tarawih, for example). It is, however, permitted to offer a voluntary prayer behind an imam performing an obligatory prayer.
- 3] The imam and the follower must be praying the same prayer. (If the imam is praying Zuhr, the follower must be praying Zuhr, etc. According to Imam al-Shafi'i, it is valid if they are different.)
- 4] If the imam offers the salams and the follower has not yet completed his tashahhud, he should complete it because it is wajib; however if he finished the tashahhud but not the Salat Ibrahimiyya, he should omit the latter and offer his salam with the imam because the Salat Ibrahimiyya is a sunna while joining the imam is wajib. If the imam rises for the third rak'a and the follower has not recited the tashahhud, he should recite it, although if he does not complete it and rises with the imam, is permissible.

PRAYING BEHIND AN IMAM

- 5] If the imam forgetfully stands up after performing the last sitting, the follower is NOT to join him; rather, he is to wait for the imam. If the imam performs that extra rak'a, prostrating, instead of sitting right back down, the follower is to GIVE SALAM ALONE. If, however, the imam sits back down after standing, the follower is to give salam with the imam.
- 6] If a latecomer of a four rak'a congregational prayer missed the first two rak'as and caught the last two, he gets up and recites the Fatiha and another chapter.
- 7] When joining the congregation in prayer while the imam is bowing, one catches that rak'a only if, after saying the tahrima while standing, he reaches the bowing position while the imam is also in the bowing position.

MISC

Prayer row issues: How are rows formed? What is the proper way to stand within a row? What if someone breaks their wudu' and walks out of the row? What if a person comes and the rows are completely filled? Does he stand alone?

- The row should start directly behind the imam and be distributed to his right and left.
- There should not be large gaps (1-2 handspans) in the rows.
- If someone breaks his wudu' and walks out of the row, a person currently in prayer in the row behind him should fill that gap, or the people praying on either side of the person who left should move sideways to fill it.
- If someone comes late and all of the rows are formed, he should wait for someone else to enter the masjid and form a row with him. However, if he fears that waiting will lead him to miss a rak'a, he should touch one of those praying in the row in front of him so he comes back and forms a row with him. If he decides to stand and pray alone, it is permissible but disliked. However, in a time or place of widespread ignorance, some scholars say that standing alone is better. In a Hanafi text, the Quniyya, it states: 'It is better for him to stand alone in this age due to the overwhelming ignorance among common folk.' (و القيام وحده اولي في زماننا لغلبة الجهل علي العوام)

MISC

How do you get out if you broke your wudu' while in prayer at the masjid? How do you navigate the rows while the prayer is going on? What is the ruling on walking in front of a person praying?

- If you break your wudu', you exit the prayer row. If the rows behind you are completely full, you have the option of walking to the end of the row on either side and moving between the last person in the row and wall adjacent to him, so as to disturb the least amount of people.
- It is allowed to walk in front of people who are praying behind an imam, because the imam's barrier serves as their barrier.
- If the person/people are praying alone, it is unlawful to walk in front of them if the space between you and him is equivalent to the distance of one in sajda.

MISC

Carrying children in prayer

- In the Hanafi school it is disliked to carry a child during prayer unless there is a need.
- This action is only permitted in dire need, and even in such need, the child must be free of any impurity on his/her body, clothes, and diaper, and the parent must not engage in 'excessive movement'