



Module Five

Prayer

OVERVIEW

1] The *Azan* and *Iqama*

2] Conditions of the *Salat*: the *'Awra* inside and outside of the prayer

'The caller to prayer is forgiven, for as far as his voice reaches and whoever hears him will confirm what he says. He will get a reward similar to those who pray with him.' (Ahmad & al-Nasa'i)



THE AZAN: MEANING AND HISTORY

- Linguistically, *azan* means ‘to inform’.
- In Islamic law, it is ‘to notify people about the entrance of the time of prayer with specific sayings.’
- The Azan was legislated in the first year of the Hijra (some say second year of the Hijra). Before the Azan was legislated, the people would be informed of the prayers by calls in the street announcing ‘The prayer, the prayer.’ The Prophet (Allah bless him and give him peace) gathered his Companions in consultation about what they could use to inform the Muslims about the prayer times. One suggested a bell, but this was disliked because it was what the Christians used. One suggested lighting a signal fire, but this too was disliked because it was what the Zoroastrians worshipped. Later that night, ‘Abdullah b. Zayd had a dream in which a man was teaching him the wordings of the Azan. When he woke, he informed the Prophet (Allah bless him and give him peace), who was very pleased with it. The Prophet then ordered him to mention the sayings to Bilal so he could utter them aloud. From that time onwards, the Azan became an established Sunna.

RULING OF THE AZAN

- The Azan and the Iqama (the Call to Prayer and the Call to Commence Prayer) are emphasized Sunnas (*Sunna Mu'akkada*) for the obligatory prayers, even if one is alone. It is an emphasized Sunna whether one is performing the current prayer or making up a missed prayer.
- Imam Abu Hanifa said that if people in a city offer congregational prayer without the Azan, they have sinned.
- It is not the Sunna to call the Azan for the funeral prayer, Eid prayer, solar eclipse prayer, rain prayer, Tarawih, or Sunna prayers.

THE WORDINGS OF THE AZAN



Allahu Akbar (الله أكبر) x 4.

Ash-hadu an la ilaha illa Allah (أشهد أن لا إله إلا الله) x 2.

Ash-hadu anna Muhammadar-Rasulullah (أشهد أن محمدًا رسول الله) x 2.

Hayya 'alas-salah (حي على الصلاة) x 2.

Hayya 'alal-falah (حي على الفلاح) x 2.

[For Fajr: as-salatu khayrun minan-nawm (الصلاة خير من النوم) x 2.

Allahu Akbar (الله أكبر) x 2.

La ilaha illa Allah (أشهد أن لا إله إلا الله) x 1.

*The Maliki and Shafi'i schools have a slightly different way that includes 'personal repetition by the Muezzin' (*Tarji'*)

*In the Maliki school, *Allah Akbar* is only said two times.

COMMON ERRORS IN THE AZAN

- **A**aallaahu Akbar
- Allahu**uu** Akbar
- Allahu Akba**ar**
- Ash-hadu**uu**...
- Anna**aa**
- **A**aanna
- Rasula-Allah
- Hayy**aaa**
- **I**ilaha

THE IQAMA

- The Iqama is said without pauses between the phrases, unlike the Azan.
- There are three transmitted ways to call the Iqama.

1] **Hanafi:** The Iqama is the same as the Azan with the addition of Qad Qamatis-Salat twice. This is based on the hadith of the Companion Abu Mahdhura in the Sunan of Abu Dawud which states that the Prophet (Allah bless him and give him peace) taught him the Iqama with seventeen words.

2] **Maliki:** Every phrase in the Iqama is repeated once except for the Takbir. This is based on the hadith of Ibn ‘Abbas in Sahih Muslim

أمر بلال أن يشفع الأذان ويوتر الإقامة

‘Bilal was ordered to recite the phrases of the Azan in pairs, and recite them once in the Iqama.’

3] **Shafi’i and Hanbali:** Every phrase in the Iqama is repeated once except for the Takbir and the phrase ‘Qad Qamatis-Salat.’ This is based on the hadith of Anas in Bukhari:

أمر بلال أن يشفع الأذان ويوتر الإقامة، إلا الإقامة

‘Bilal was ordered to recite the phrases of the Azan in pairs, and recite them once in the Iqama, except for the Iqama [phrase].’

ERRORS IN THE IQAMA

- Qadaa
- Qamatus
- Qamatas

The proper way: Qad Qaamatis-Salah

RULINGS OF THE AZAN AND IQAMA

- The Muezzin should pause shortly between each set of phrases in the Azan, and should hasten with the iqama.
- It is disliked for one in a state of major ritual impurity to perform either the Azan or Iqama, or for a person in a state of minor ritual impurity to perform the Iqama.
- It is recommended that the Muezzin be righteous since he is like a trustee of the religion. He must also have knowledge of the Azan and the prayer times.
- The Muezzin should face the qibla unless he is riding.
- It is recommended that he place his fingers in his ears (or his hands over the ears, or even one hand over the ear) and turn his head left and right (not chest or feet)--to the right when saying 'Hayya 'alas-salah' and to the left when saying 'Hayya 'alal-falah.'
- The one who has missed a prayer is to make the Azan and Iqama prior to that makeup, as the Prophet (Allah bless him and give him peace) ordered Bilal to do when he and the group missed the Fajr prayer after resting on the way back from Khaybar.
- If there are several makeup prayers, one Azan is sufficient, and it is disliked to offer them without the Iqama.

RESPONDING TO THE AZAN

If one hears the Azan being called according to the Sunna, in that there are no mistakes, he is to cease his actions and utter the same words as the Muezzin, except that when he hears *'Hayya 'alas-salah'* and *'Hayya 'ala al-falah,'* he should say *'La hawla wa la quwwata illa billah'* (There is no power or strength except by Allah). When the Muezzin at Fajr says *'As-Salatu Khayrun minan-nawm,'* he should say *Sadaqta wa Bararta* (You have spoken truthfully and done good), or *'Ma sha' Allah.'*

RESPONDING TO THE AZAN

After one has repeated after the Muezzin and the Azan is complete, it is recommended to supplicate:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ الثَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي
وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

‘O Allah, the Lord of this complete call and this prayer that is to be established, give Muhammad the *Wasila* and the Supreme Virtue, and exalt him to a position of glory which You have promised him, [indeed You do not break Your promise].’

‘...Then beseech Allah to grant me the *Wasila*, which is a high rank in Janna, fitting for only one of Allah’s servants; and I hope that I will be that man. If anyone asks the *Wasila* for me, it becomes incumbent upon me to intercede for him.’ (*Sahib Muslim*)

CONDITIONS OF THE PRAYER

It is not valid to begin the prayer without having fulfilled its conditions, which are:

- 1] Being in a state of ritual purity, both major and minor.
- 2] Being free of any physical filth, on one's garments, body, and place of prayer, except for that which is excused. (By 'place of prayer,' the jurists mean: the place of both feet, both knees, both hands, and the forehead.)
- 3] Covering one's nakedness ('Awra).

..We covered the details of #1 and #2, which leaves us with #3:

COVERING THE 'AWRA



COVERING THE 'AWRA

- In prayer one stands before Allah in a ritual act of devotion. This calls for reverence and awe. Therefore, covering the 'Awra in prayer is sought after in and of itself, and not just in public places or areas where one may be seen by others. (We must cover our 'Awra in prayer even if we are all alone in a dark room where no one can see us.)
- The 'Awra for a man is the area right below the navel until right below his knees. (The navel itself is not 'Awra, while the knee is.)
- The 'Awra for a woman is the entire body except for the face, hands, and feet.

COVERING THE 'AWRA

- That which covers the 'Awra must not be see-through such that it shows the skin color beneath it.
- The covering of one's 'Awra must be from all sides (watch out for shirts lifting in the back during Ruku' and Sujud!)
- It is of no harm if one's 'Awra can be seen by himself (from the opening of the neck, for example)
- If the time for prayer has come and one does not have something to cover their 'Awra, they are to pray sitting while gesticulating for the bowing and prostration. (The jurists say: 'Covering the 'Awra is more important than carrying out the pillars of the prayer.') If the reason for not having something to cover the 'Awra is the person's fault, they must repeat the prayer later when they cover their 'Awra.