



FAJR



DHUHR



ASR



MAGHRIB



ISHA

# Module Five

## Prayer

## OVERVIEW

- 1] Conditions that obligate the prayer (*Shurut al-Wujub*)
- 2] Causes that obligate the prayer (*Sabab al-Wujub*)
- 3] The times of the prayers

## CONDITIONS

A condition (*shart*) is ‘**Something whose absence necessitates the absence of something else, but whose existence neither necessitates the existence nor the absence of something else.**’

Examples:

- Wudu (no Wudu=no Salat, but just having Wudu doesn't mean you've prayed).
- Facing the Qibla for Salat.
- The completion of one lunar year for the obligation of Zakat.

(These three examples are of ‘conditions for validity’ (*shurut al-sihha*)).

## CONDITIONS THAT OBLIGATE PRAYER

There are three conditions that render prayer an obligation:

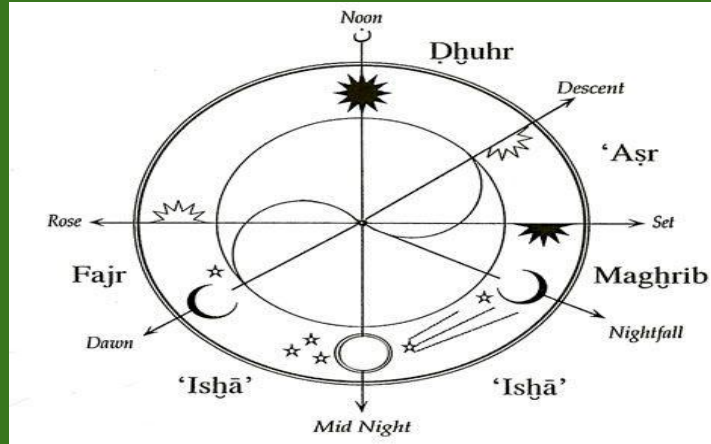
- 1] **Islam**—a disbeliever is not subject to prayer until they embrace Islam.
- 2] **Maturity**—a child is not subject to prayer until they attain maturity. One is to instruct them to pray at the age of seven and discipline them at ten for neglecting it.
- 3] **Sanity**

## CAUSES THAT OBLIGATE PRAYER

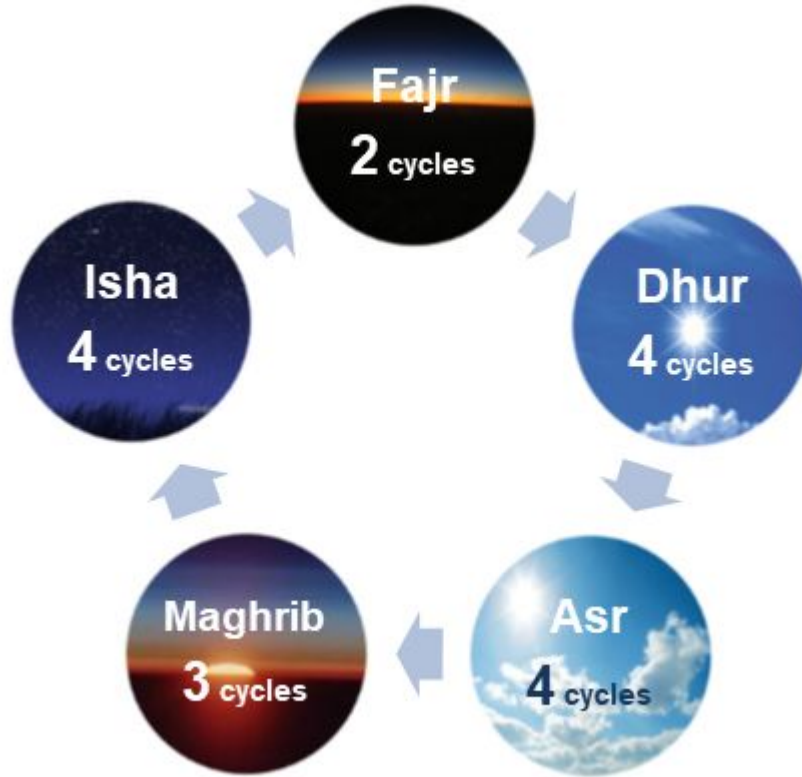
The causes that obligate the five daily prayers are the times. When the time enters, one is obligated to pray.

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

*‘Indeed, the prayer has been prescribed at appointed times for the believers.’ (4:103)*



# PRAYER TIMES



**Fajr:** Entrance of true dawn until right before sunrise.

**Zuhr:** Immediately after midday until the time when a shadow of an object is twice its length.

**‘Asr:** From the aforementioned point until right before sunset.

**Maghrib:** From sunset until the disappearance of the red twilight.

**‘Isha’** (and *witr*): From the aforementioned point until right before Fajr.

## PRAYER TIMES—FAJR

- Fajr begins at true dawn and ends just before sunrise.
- True dawn is when the sky around the horizon begins to increase in light.
- Before that, a dim light sometimes appears overhead for several minutes, followed by darkness. This is termed ‘false dawn.’
- The difference between the false dawn and true dawn is said to be 3 degrees (around 12 minutes). But other factors could affect the time difference, such as latitude and location.



## WHAT DEGREE?

- ISNA: 4:26 (15 degrees)
- Muslim World League: 4:02 (18 degrees)
- Umm al-Qura: 3:58 (19 degrees)
- Egyptian General Authority: 3:49 (19.5)
- Islamic University, Karachi: 4:02 (18 degrees)

### What should you do?

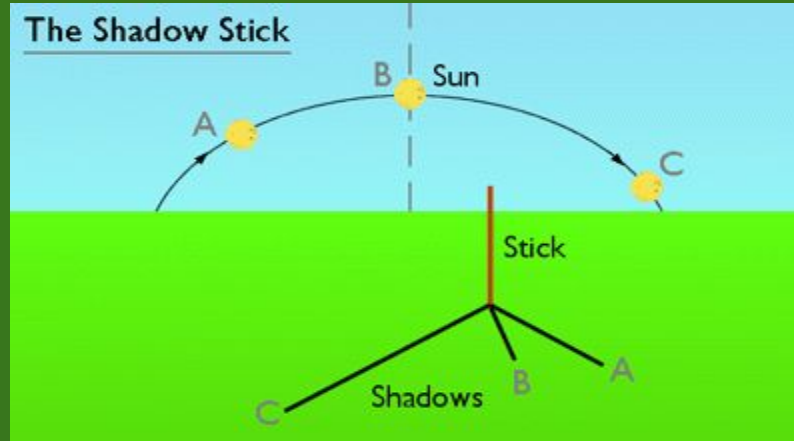
- 1] Choose an approximate time for each region, knowing that it is not entirely precise, and inform people to adjust based on their own casual local observations.
- 2] A good approximation would be  $15^\circ$  because it is the middle point between twelve and eighteen, which is usually the range of dawn for most places on Earth.
- 3] Someone is using the  $15^\circ$  calculation for both Fajr and 'Isha' may look outside and if they notice that dawn or dusk is different from the computed calculation they should appropriately adjust for that. This adjustment would be rare because most people living in cities cannot easily view dawn from the locations they would normally pray at.
- 4] When in doubt follow your trusted local scholar or institution for the adjustments they have made.



# ZUHR

Zuhr begins after the sun's zenith at midday, and ends when the shadow of an upright object is twice as long.

- The most accurate way to calculate the midday is to dig a straight stick into even ground (90 degree angle) and note its shadow. If it continues to shorten, it is not yet midday. Once it ceases to shorten, it is midday. Once that shadow begins to lengthen, the time of Zuhr has entered.



# 'ASR

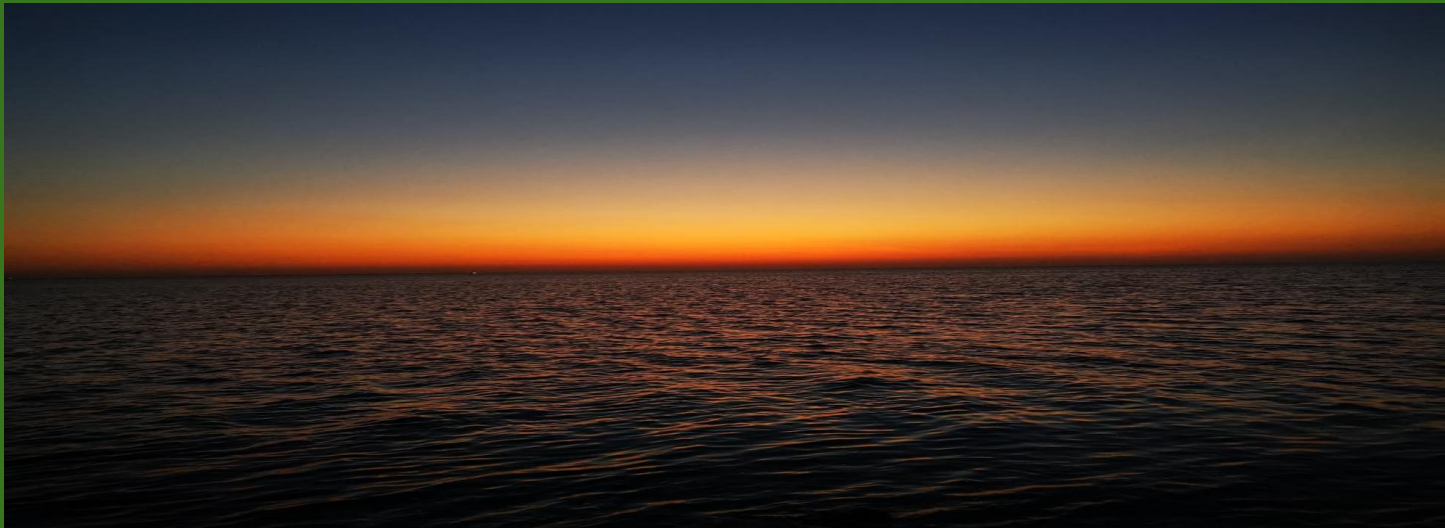
'Asr begins when the shadow of an upright object is twice as long, and ends right before sunset, when the disk of the sun is completely below the horizon.

## A HANAFI 'ASR?

- There is a disagreement in the Hanafi school about the end of Zuhr, which affects their ruling on the beginning of 'Asr.
- The view of Imam Abu Hanifa is that Zuhr ends (and therefore 'Asr begins) when the shadow of an upright object is twice its own length.
- The view of Imams Abu Yusuf and Muhammad b. al-Hasan is that Zuhr ends (and therefore 'Asr begins) when the shadow of an upright object is equivalent to its own length, excluding the amount of shadow at midday (the length of the still shadow at midday, that has ceased to shorten and not yet begun to lengthen, is excluded when determining the end of Zuhr and beginning of 'Asr).
- The majority of the texts of the Hanafi school followed Abu Hanifa's position, although there are many major texts that chose the position of his two main students, which is also the position of the other three schools.
- As such, both are valid to follow when there is a need, such as if the congregation in your areas prays at the earlier time.

## MAGHRIB

- According to the main position of the Hanafi school on which fatwa is given, Maghrib begins at sunset until the disappearance of the red twilight.
- The opinion of Imam Abu Hanifa is that the end of Maghrib (and therefore the beginning of 'Isha) occurs with the disappearance of the white twilight after sunset.



## 'ISHA

- The time of 'Isha begins after the disappearance of the red twilight (or, according to the view of Imam Abu Hanifa, after the disappearance of the white twilight after sunset).
- 'Isha time ends right before Fajr



## RECOMMENDED TIMES

**Praying in the following times is recommended (*mustahabb*):**

**Fajr**—when light begins to appear. (For men. The guideline is that it is such that, if one realized that his prayer was invalid, he would have enough time to perform ghusl and repeat the prayer with the same pace as the first and still finish before sunrise.)

**Zuhr in the summer**—when the weather becomes cooler.

**Zuhr in the winter**—to pray it as soon as the time enters.

**‘Asr**—to delay it until before the sun changes. (This means, such that one can look at its disc without harm. To delay it to this point is prohibitively disliked.)

**Maghrib**—to pray it as soon as the time enters.

**In cloudy weather**—to pray ‘Asr and ‘Isha as soon as the time enters; while for other prayers, to delay them somewhat. (This is to ensure that the time has truly entered.)

## OTHER TIMES

There are three times in which any prayer that was obligatory before these times is rendered invalid if performed in these times (i.e., in these times one cannot perform makeup prayers):

1] Sunrise—until the sun is approximately one or two spears' length (spear length=3 meters) above the horizon.

2] At midday—when the shadow stops shortening, yet before it starts lengthening. (About 7-10 minutes before Zuhr.)

3] At sunset, except for 'Asr of that day. (An exception is 'Asr, which remains valid even during that time, and hence obligatory to pray—despite the sin entailed in delaying it to this time. This is around 15 minutes before sunset, depending on the latitude and time of the year.)

## DISLIKED TIMES

It is disliked to pray voluntary prayers:

1] At sunrise

2] At midday

3] At sunset

4] During a Khutba (once the imam appears or stands up, until after the prayer is completed).

5] Before Fajr, except for the Sunna of Fajr.

6] After Fajr

7] After 'Asr until sunset.

- For the times between A) true dawn and sunrise, and B) 'Asr and the dimming of the sun before sunset, makeup prayers can be made but not voluntary prayers.