

MCCGP

Fard 'Ayn Certificate Program MODULE 5: THE PRAYER

CONDITIONS OF PRAYER

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*)).

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**

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)

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.

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.

PRAYER TIMES IN APPS:

- 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° 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° 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.

- 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

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.)
- 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.)

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.

AZAN AND IQAMA

'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)

- 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.
- 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.

COMMON ERRORS IN THE AZAN AND IQAMA

- **Aa**allaahu Akbar
- Allahu**uuu** Akbar
- Allahu Akb**aa**r
- Ash-hadu**uuu**...
- Ann**aaa**
- **Aa**anna
- Rasula-Allah
- Hayy**aaa**
- **Ii**laha

- 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:

أُمر بلالٌ 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:

أُمر بلالٌ 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].’

- 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.

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.

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

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

'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.' (*Sahih Muslim*)

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:

- 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.

- 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.

FACING THE QIBLA

- It is a condition to face the Qibla.
- The Qibla is 'the direction towards which the Prophet (Allah bless him and give him peace) faced and was pleased with for the Umma's focal point during prayer and other virtuous acts.
- Anyone living in Mecca who can see the Ka'ba must face it directly, while one who cannot see it must face its direction. The closer one is to the Ka'ba, the more exact they must be in facing the Qibla, and the less room for error.
- If you cannot see the Ka'ba, you are not obligated to face it exactly, even if you know the exact direction, because:
 - 1] Even a slight deviation at long distances—which is inevitable—would mean you are not facing the Ka'ba exactly.
 - 2] The Quran only requires one to 'face' the direction of the Qibla.
 - 3] Requiring one to face the exact direction at such a distance would entail hardship (haraj).
- It is superior and more cautious to face the exact direction—but this is not a condition for the validity of prayer.
- If a person is unable to face the Qibla for prayer they are to pray in whatever direction they can (such as a bedridden person who cannot turn their body and has no one to help them)
- One determines the Qibla by looking at the Mihrabs of the Masajid or by asking someone who will know and whose testimony would be accepted (upright, not corrupt) of the locality.

- If a person cannot determine the Qibla through observation of the sun, the use of a tool, or any other means, they should try their best (ijtihad) to pray in the direction they think is most likely. They do not have to repeat their prayer.
- If a person realizes during prayer that they are facing the wrong direction, they should turn toward the Ka'ba while in prayer.
- If a person makes their best attempt to determine the direction of the Qibla and settles on a particular direction but then leaves it for another direction, their prayer is invalid, even if after the prayer they learned that the second direction was the correct one. That is because the obligation is for one to pray in the direction that their Ijtihad determined to be correct.
- In a plane or ship, one must face the Qibla. One does not have to change position if the plane or ship turns.

INTENTION

- One must form an intention. This consists of having a firm resolve in the mind, and is to distinguish one act of worship from another.
- The minimum valid intention for the prayer is such that if the person were asked about it, they would be able to respond without having to think about it.
- When one makes an intention for a Fard or Wajib prayer, one must also specify which prayer is about to be performed. (This is not a condition for emphasized Sunna, Tarawih, or general voluntary prayers).
- The follower in a congregation must intend prayer behind the imam.
- It is valid, and some say preferable, to utter the intention to oneself (e.g., the particular prayer and whether it is current or a make up prayer).

THE OPENING TAKBIR

- The opening takbir must be uttered with the tongue, not silently in the heart, such that one can hear themselves [assuming a quiet environment]. (This applies to everything else uttered in the prayer. The more thought of the recitation etc. without uttering them is invalid.)
- It must coincide with the intention in the heart, without separation like talking, eating, or any action that contradicts the actions of the prayer.
- If a person makes an intention to pray yet engages in an unrelated action—such as eating or speaking—before the prayer, without renewing their intention, then the prayer is invalid.
- If there is no separation between the intention and the the takbira, or the separation is by something related to the prayer—such as dhikr, wudu' – then the prayer is valid.
- The intention cannot be made after the takbira.
- The takbira should be uttered while standing before bending for ruku'

i] Intention and takbira coincide=VALID

2] Intention is made and takbira comes after:

A—the person engaged in unrelated action, such as eating=INVALID

B—the person engaged in something related to the prayer, such as dhikr or wudu'=VALID

3] A person utters the takbira and *THEN* makes the intention=INVALID

4] A person comes to the congregation as the imam is in ruku', goes straight into ruku' and then utters the takbira=INVALID

1] If one praying behind an imam utters the takbir along with the imam and he finishes his before the imam, he has not properly entered the prayer because he initiated the takbir before the imam.

2] The preferred way of the opening takbir in the Hanafi school is to raise the hands up to the level of the ears (thumbs near the earlobes).

3] Another valid way is to raise the hands up to shoulder level.

4] It is disliked to partially raise the hands in a lazy and half-hearted way where they barely rise above the navel or lower chest.

PILLARS OF SALAT

- Both conditions and pillars are obligatory (fard). Hence, if any one of either is omitted, the prayer is invalid.
- A condition is outside of the Salat; a pillar is inside of the Salat.
- 1] The takbira tahrima (according to Imam Muhammad b. Hasan al-Shaybani). According to Imam Abu Hanifa and Abu Yusuf, it is a condition.
- 2] Standing if one is able, except for voluntary prayers.
- 3] Recitation of the Quran, even if only one verse in any two rak'as of the obligatory prayer, and in all rak'as of witr and voluntary prayers—unless one is praying behind an imam, since there is no recitation for the one behind an imam.
- 4] Bowing (ruku')
- 5] Prostration (with one's forehead, both hands, both knees, and the bottom of the toes of both feet).
- 6] The final sitting for at least the length of the tashahhud.

“Standing if one is able, except for voluntary prayers.”

- If one is physically able to stand and perform prostration, then standing is a pillar and hence obligatory.
- If one is unable, or very difficult, he may pray sitting yet with normal bowing and prostration.
- If one is able to stand yet not able to perform prostration, he must pray with head movement. It is recommended he do so while sitting, although he may do it while standing as well.
- One may pray voluntary prayers sitting, although doing so without an excuse entails half the reward.

- An exception for voluntary prayers is the Sunna prayer before Fajr. It must be performed standing due to it being the strongest of emphasized Sunnas.

“Recitation of the Quran, even if only one verse in any two rak’as of the obligatory prayer.”

- This means one verse that contains at least two words, such as ‘*thumma nazar...*’ (74:21) in order to fulfil the obligatory pillar.
- The recitation must be done standing.
- The one reciting must be able to hear himself (such that he could hear himself in a quiet environment).

“...unless one is praying behind an imam, since there is no recitation for the one behind an imam.”

- In the Hanafi school, it is prohibitively disliked to recite behind the imam, including Fatiha.
- Defined as ‘bending the back to the extent that if one were to extend his arms toward his knees, they would reach them.’
- It is superior to make the back straight in ruku’ for one who is able.
- The Prophet (Allah bless him and give him peace) would put his hands on both knees and stretch his fingers across them. He would not place them above the knees. (Bukhari, Abu Dawud, and Hakim)
- When the Prophet (Allah bless him and give him peace) was in ruku’, he straightened his blessed back such that if water was poured over his neck, the water would not run down.’ (Ibn Majah)
- The Prophet (Allah bless him and give him peace), while bowing, did not rear his head or lower it. (Abu Dawud)

“Prostration”

- It is obligatory to place the following limbs on the ground: [1] a part of the forehead; [2] one hand; [3] one knee; [4] a part of one toe of either foot.
This fulfils the bare minimum for validity.
- The prostration is not valid unless it bears the weight of the head (cannot make sajda on things like rice, hay, piles of leaves, etc., but can make sajda on a mattress and the like).
- The place of the forehead cannot be elevated above the place of the feet by more than 25 cm [half an arm’s length]--unless there is a crowd in which case one may prostrate on the back of someone offering the same prayer.
- The prostration should be with both the rigid portion of the nose and the forehead, and not restricted to the nose only, unless there is an injury to the forehead.

“The final sitting for at least the length of the tashahhud.”

- This means the shortest time it takes one to recite the tashahhud completely with proper pronunciation of its words.
- The Prophet (Allah bless him and give him peace) linked the completion of the prayer to the reciting of the tashahhud, and the tashahhud is only reciting while sitting, therefore the completion of the salat is linked with the final sitting.

THE IMPACTS OF LEAVING A WAJIB IN THE 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 IN THE 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.
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*.’
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

- 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].
- 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
- 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.
- 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 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)

ADAB OF THE PRAYER

(Their omission does not entail any blame; they are synonymous with mandub (encouraged).)

1. To look to one’s place of prostration when standing; the top of one’s feet while bowing; the tip of one’s nose while prostrating; the lap while sitting; and each shoulder when making the closing salams.
2. To try one’s best to refrain from coughing, and to keep one’s mouth closed when yawning. [Purposely coughing or belching that produces sound may invalidate the prayer]
3.
 - Closing the eyes in prayer is not preferred, unless one is having a difficult time focusing due to outside stimuli.
 - Coughing for no reason—if it results in enunciated letters, like ‘uh,’ would invalidate the prayer.
 - If one cannot control their yawning, they should cover their mouth with their hand or sleeve.

WHAT INVALIDATES THE PRAYER

- **To utter a word of ‘human speech’** (as opposed to words of prayer), even if out of forgetfulness.
- **Excessive movement** . This is defined as: That, due to which, an onlooker from afar, who did not know from the onset that the person was praying, would be fairly certain that its doer was not praying. Excessive movement is estimated as three continuous movements, such that if one walks three continuous steps, the prayer is invalid. If the movements are separated the prayer remains sound. (If the movement is to fix the prayer, it remains sound)
- **To eat or drink** (if there is leftover food in the mouth, the prayer is invalid only if what is swallowed is the size of a chickpea or larger).
- **To say salam** to someone or shake their hand.
- **To turn** the torso away from the qibla.
- To make du’a using words that resemble normal human speech.
- For one’s ‘awra to be uncovered for the length of time it takes to perform a pillar [e.g., three tasbihat].
- If one-fourth of a limb or more becomes exposed for less than this time, it is excused.
- If less than one-fourth of a limb becomes exposed for any duration of time, it is excused.
- If someone purposely exposes a limb from the ‘awra during the prayer, the prayer is invalidated no matter how short a duration or how little.

- To carry on one's body or clothing and inexcusable amount of filth.
- For the follower to precede the imam by a pillar.
- To miss a pillar of the prayer and not make it up before the end of the prayer.

WHAT IS DISLIKED IN PRAYER

- The basis for the list of things that are disliked in prayer is **the offensiveness of deliberately omitting an obligation (wajib) of the prayer or a sunna act** . Every Makruh in this list entails leaving what is either wajib or sunna.
 - Leaving a wajib act is 'prohibitively disliked,' and leaving a sunna is 'mildly disliked'; however, it could be sinful if it is habitual.
1. To fiddle around ('abath) with one's garment or body, without excessive movement.
 2. To wipe away pebbles on the ground, except once for prostration.
 3. To crack one's knuckles (this is prohibitively disliked in the prayer).
 4. To place one's hands on one's hips (prohibitively disliked).
 5. To turn one's neck (prohibitively disliked).
 6. To roll up one's sleeves.
 7. For men to pray in only a lower garment [that covers the 'awra] while having the ability to cover the whole body (prohibitively disliked).
 8. To gather one's garment close to the body before going into prostration (prohibitively disliked as it is a sign of arrogance).
 9. To close one's eyes. (This is mildly disliked, unless there is a legitimate reason, such as it helping one to focus.)
 10. To yawn.
 11. To stretch one's arms, exposing the chest (mildly disliked, unless there is excessive movement).
 12. To cover one's mouth and nose [except when yawning].
 13. To prostrate with the forehead uncovered (mildly disliked, unless there is an excuse, such as if the ground is very hot).
 14. To prostrate on a picture.
 15. To pray in a road, lavatory, or graveyard.
 16. To pray while having the urge to urinate or defecate. (This is prohibitively disliked)
 17. To pray in work clothes (clothes that are usually dirty and worn out, or clothes that one normally wears in the house and are not suitable attire for meeting distinguished people. (Mildly disliked)
 18. To pray in a garment on which there is a picture of an animate creature (prohibitively disliked).
 19. To pray with one's head uncovered, unless done out of humility.
 20. To pray when food has been served (when one is hungry, such that it would distract one from the prayer).

21. To pray in the presence of a picture of an animate creature. This is most severely disliked if the picture is in front of one (between one and the qibla), followed by above one's head, followed by on one's right or left—in all cases being prohibitively disliked. If the picture is behind one, it is mildly disliked. It is not disliked if the picture is so small that, if on the ground, the details of the limbs would not be plainly visible to a standing person; nor if it is covered or if the face is severed. (This does not apply to reflections in a mirror, or window, or body of water.)
22. To pray around that which would distract one.
23. To prayer in a congregation standing alone in a row.
24. To pray in front of a furnace.
25. To wipe dirt or sweat of of one's face that does not distract him, during the prayer.

THINGS THAT ARE PERMISSIBLE IN PRAYER

1. It is recommended for one praying alone to place a barrier (sutra) in front of him. If someone passes in front of him, he may say SubhanAllah or gesture to ward off the passerby.
2. Fastening one's belt.
3. To pray facing a copy of the Quran, a sword, the back of someone sitting [not someone's face—prohibitively disliked], a candle, or a lamp.
4. To kill a snake or scorpion, if one fears their harm, with no more than two strikes, even with turning away from the Qibla.

BREAKING THE PRAYER

The basis is that once we start prayer, we continue it and do not break it. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ
'O you who believe, obey Allah and obey the Messenger, and do not invalidate your actions.'

- It is permissible to break the prayer if one is being robbed of something worth one *dirham* or more.
- It is obligatory to break the prayer if one hears a call for help from someone in an emergency, or if one fears that a blind person will fall into a well or the like.
- If one is praying a Sunna prayer and they hear the iqama, they should speed up slightly but not break the prayer.

WITR

- In the previous sessions we have learned the 'form' of the prayer. Now we look at miscellaneous prayers, and issues that arise in relation to prayer.
- Witr prayer is **wajib** in the Hanafi school (an emphasized Sunna in the other schools).

‘The witr is a duty, so he who does not observe it is not from us.’ –Prophet Muhammad (Allah bless him and give him peace)

- It consists of three rak’as, prayed together, with one set of salams. It is good to recite al-A’la, Kafirun, and Ikhlas in Witr.
- In the third rak’a before bowing, one recites the Qunut. After the recitation of the Sura, one should raise their hands to the level of the ears and say *Allah akbar* and then supplicate with the Qunut.

DU’A QUNUT

اللهم إنا نستعينك ونستهديك ونستغفرك، ونؤمن بك ونتوكل عليك ونثني عليك الخير كله، نشكرك ولا نكفرك، ونخلع ونترك من يفجرک، اللهم إياك نعبد ولك نصلي ونسجد، وإليك نسعى ونحفد، نرجو رحمتك ونخشى عذابك، إن عذابك الجد بالكفار ملحق

QUNUT ISSUES

- If a person has not memorized the Qunut supplication, there are to say *Allahumma ighfir-li* (O Allah, forgive me) three times or *Rabbana atina fid-dunya hasana wa fil-akhirati hasana wa qina ‘adhab al-nar* (O Lord, give us good in this world and good in the Hereafter, and save us from the torment of Hell).
- If one follows an imam who recites the Qunut in the Fajr prayer, he is to perform it with the imam silently and keep his hands down by his sides.
- If one forgets to recite the Qunut in witr and then remembers it during bowing or rising from bowing, he is NOT to say it, but should continue the prayer and then make the prostration of forgetfulness

THE PRAYER OF THE TRAVELLER

In Islamic law, a traveler receives certain dispensations (*rukhas*) and allowances that a resident does not. These dispensations include:

- Wiping footwear for 72 hours
- Breaking the fast in Ramadan even though one is healthy.
- Not wajib for men to attend Jumu’a or Eid.

As for the traveler shortening his four rak’a prayers, it is considered a ‘stricture’ (‘azima) and not a dispensation; thus it is considered obligatory.

- The least distance of travel for these rulings to take effect is 48 miles (77 km). Reasonable estimation of the distance is sufficient.
- When a person has left the city limits of his residence, intending to travel to a place that he will reach at that distance, he shortens his four rak’a prayers to two rak’as.
- This shortening is considered wajib.

- Once a person reaches a city or location and intends to stay there for at least fifteen full days, he must complete the four rak'a obligatory prayers rather than shortening them.
- The journey of a traveler ends upon entering the city limits of his normal place of residence, or when he makes an intention of staying at another town for fifteen days or more. If one intends to remain less than fifteen days or does not intend his length of stay, and remains longer without a fixed intention and not knowing when he will depart, he may continue to shorten the prayers.

SCENARIOS

- Zayd, from NYC, boards a flight from JFK to London, intending to remain in London for 17 days. As a traveler, he shortens his prayers on the way to London. Once he arrives in London, he discontinues shortening his prayers (because he intended to stay longer than 15 days). If he intends to stay less than 15 days, he shortens for the duration of his trip. Upon his way back to JFK he shortens his prayers and discontinues upon arrival at JFK.
- Khalid intends to stay in Mecca and Medina for 20 days, but does not specify his residence at one of the two locations. He continues to shorten his prayers even though he is traveling longer than 15 days.
- If a traveler offers prayer behind a resident imam, the traveler follows the imam and completes the four rak'as.
- It is valid for a traveler to serve as imam and lead people who are resident. It is recommended for him to inform those praying (after salams) that he is traveler and shortening his prayer.
- If someone forgot to pray Zuhr when on a journey and remembered after returning home, he prays it as a makeup (qada') as two rak'as, not four, even though he is home.

SUNNA PRAYERS

- The wisdom of Sunna prayers is that they 'repair' and 'mend' the deficiencies in the obligatory prayers.
- The emphasized Sunna prayers are 'emphasized' because they are close to the ruling of obligatory (wajib) with regard to sin, since omitting an emphasized Sunna—persistently and without excuse—entails blame and sin.

EMPHASIZED SUNNAS

TWO RAK'A PRAYERS :

1. Before Fajr (the most emphasised of all)
2. After Zuhr
3. After Maghrib
4. After 'Isha

FOUR RAK'A PRAYERS [ONE SET OF CLOSING SALAMS]:

1. Before Zuhr

2. Before the Friday prayer
3. After the Friday prayer

NON-EMPHASIZED SUNNAS

1. Four before 'Asr
2. Four before 'Isha'
3. Four after 'Isha'
4. Six after Maghrib [with three sets of salams] *one set can be counted as the two rak'as sunna of Maghrib

Other non-emphasized Sunna prayers include:

1. Two rak'as greeting the masjid (Tahiyyat al-Masjid) before sitting down in any time the prayer is not disliked
2. Two rak'as after performing wudu, before the limbs dry
3. Four to twelve rak'as of Duha prayer.
4. Any nafl/voluntary prayer
5. The prayer of making a decision (Istikhara)
6. The prayer of need (Salat al-Haja)
7. The night prayer before the two days of Eid
8. The night prayer in the last ten nights of Ramadan [*Tarawih is an **emphasised Sunna**]
9. The night prayer in the first ten nights of Dhu al-Hijja
10. The night prayer of mid-Sha'ban [15th]

PROSTRATION OF FORGETFULNESS

- If a person—out of forgetfulness or inattentiveness—omits one or more obligations of the prayer (*wajibat*), he or she must perform two prostrations along with an extra tashahhud and two salams.

EXAMPLES WHERE IT WOULD BE OBLIGATORY

1. Performing an extra pillar (e.g., bowing twice in a single rak'a, three prostrations instead of two, etc.)
 2. Forgetting to recite the Fatiha or at least three verses or its equivalent after the Fatiha.
 3. Rising to the third rak'a having forgotten to sit for the first tashahhud.
- (The prostration of forgetfulness is the same whether one forgetfully ADDS or OMITTS something)

HOW IT IS DONE

1. In the final sitting, recite the tashahhud;
2. Give one salam, to the right;
3. Perform two prostrations;
4. Sit and repeat the final sitting, in full—reciting the tashahhud, sending blessings, and making supplication (dua); and then
5. End with two salams.

Q: What should one do if they begin to rise from sitting in the third rak'a of a 3 or 4 rak'a prayer and then realize they did not sit for tashahhud?

A: They should return to the sitting position (wajib as long as one has not fully stood up). If their knees were still bent when remembering and sitting back down, they do NOT perform sajda al-sahw. If they were closer to standing than sitting when they recalled, they return to sitting and perform the sajda al-sahw.

Q: What should one do if they stand up going into a fifth rak'a?

A: The same rule applies as long as he has not prostrated (i.e., stood up, recited, bowed, stood again, and then went into sajda). If he did a prostration in this fifth rak'a, his Fard prayer is **invalidated** and it becomes a voluntary prayer. They should add another rak'a so that it becomes a total of six rak'as. After this, he still must pray the obligatory prayer.

: What if someone omitted something wajib in the prayer and needed to do Sajda al-Sahw but forgot to do it when ending their prayer?

A: If they were omitted accidentally, one can do them after the prayer as long as they don't do anything that would affect the validity of prayer, such as talking or eating. If they were omitted and remembered later WITHIN THE PRAYER TIME, the prayer should be redone.

Q: What should one do if they think they finished a four rak'a prayer, and after their salams they realized that their sitting was in the second raka'a and not the fourth?

A: They should complete the prayer by offering the two remaining raka'as, sit for tashahhud, give salams, and do the two prostrations of forgetfulness. This, however, is possible **only if the person did not do anything that would otherwise invalidate the prayer**—like eating, drinking, or speaking to others, turning the entire torso away from the Qibla, etc.

DOUBT

- Doubt in this context is a 50-50 split without inclination toward one or the other **DURING** prayer (not after salams or while sitting at the end long enough to recite the tashahhud). Only reasonable surety is considered in those times.

- If one is unable to reach a determination about the number of rak'as that remain, one should **'build upon the prayer'** on the minimum number of rak'as you are certain you have performed—assuming the lower number—and perform a sitting after each rak'a (since any of them could be an even rak'a) and perform Sajda al-Sahw at the end.

EXAMPLE

- Zayd is standing in Zuhr prayer but he is confused: is he in his third or fourth rak'a? He cannot reach a solid determination. What should he do?
- He should 'build upon the prayer' and assume the lowest number (3).
- He should perform tashahhud in his sitting for that rak'a and then get back up [since it could be an even rak'a];
- He should pray his 4th rak'a and perform the tashahhud during its sitting then give salams and offer the prostration of forgetfulness.

THE PROSTRATION OF RECITATION (SUJUD AL-TILAWA)

- The prostration of recitation is wajib, yet it can be delayed unless the the verse is recited in prayer.
- It is even wajib for someone in a state of major ritual impurity; however, they must only do it after becoming pure.
- It is not wajib on a child or a woman during her menstruation or post-natal bleeding.
- It is prohibitively disliked to skip or avoid a verse of prostration and instead recite the rest of a chapter.
- If the verse of sajda is recited in the prayer, the sajda is wajib and a part of the prayer itself and cannot be performed after the prayer.
- Hearing the verse is a condition for it being wajib.
- If a person heard the imam recite a verse of sajda, but he missed that rak'a and joined afterwards, he must perform his own sajda al-tilawa.
- The legal cause for Sajda al-Tilawa is any of the fourteen verses found in:
- **A'raf, Ra'd, Nahl, Isra', Maryam, Hajja, Furqan, Naml, Sajda, Sad, Fussilat, Najm, Inshiqaq, and 'Alaq.**

MAKING UP MISSED PRAYERS (QADA)

The position of all four Sunni schools is that it is obligatory to make up all missed prayers, regardless of why they were missed. Imam al-Nawawi stated:

“There is consensus (*ijma*) of the scholars whose opinion counts that whoever leaves a prayer intentionally must make it up... Among the proofs for the obligation to makeup is: that if makeup prayers are obligatory for the one who left the prayer forgetfully, then doing so for the one who left the prayer deliberately is more obviously incumbent.” [*Majmu` Sharh al-Muhadhdhab* (3.86)]

- It is wajib to maintain the proper order between a missed prayer and a current prayer, and between the missed prayers themselves.
- But there are three situations where maintaining the order is no longer wajib:

1] When the time for the current prayer is about to run out. If you offered the Qada of the missed prayer, the time would end for the current prayer. Instead, pray the current prayer and then make up the missed prayer.

2] If one has forgotten that he missed prayers and therefore prayed the current prayer—he doesn't have to make up the current prayer upon remembering his missed prayer. For example, if one prayed Zuhr and then remembered that he did not wake up for Fajr, he need only pray Fajr as Qada and does not repeat Zuhr.

3] If the number of missed prayers, *excluding* witr, are six or more. For example, a person with two years worth of Qada does not have to maintain the proper order.

- In Qada, one need only make an intention for a Zuhr or an 'Asr, etc., and not specify the exact prayer.
- For a person who has many prayers to makeup, we find two approaches among the scholars:

A] One should strive to finish them as soon as possible, taking all valid shortcuts, even if it means leaving Sunna acts within—such as doing on tasbih instead of three, etc.

B] To pray them relatively quickly, but without leaving any confirmed sunnas.

The second approach is superior, because like the current prayer, makeup prayers are also accepted or rejected by Allah, so one should do them in a way that is pleasing to Him, though quickly.

- If one repents from the sin of abandoning prayer and has strong resolve and a commitment to make up the prayers, even if they die Allah will forgive them for any remaining makeups.

THE FRIDAY PRAYER (JUMU'A)

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

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.)

- 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 PRAYERS

- 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.

THE FUNERAL PRAYER

- 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 and 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.
- 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.