

Guide to FIQAH

Part 2

The Prayers

(The Prescribed Prayers)

فقه الصلاة المفروضة

Nadia Iblagh

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Introduction

All praise is due to Allah, the Exalted, and may peace and blessings be upon Prophet Muhammad ﷺ, his family, and his companions.

This book “**The Prescribed Prayers**” is the second book of the Guide to Fiqh series books. Salat is the greatest act of worship in Islam after the testimony of faith and the first deed for which a servant will be held accountable on the Day of Judgment. It strengthens the believer’s connection with Allah, nurtures discipline and humility, and purifies the heart from sin. The content of this book has been derived from reliable and authentic sources of Islamic law, mainly following the Shafi’ school of thought.

The book has been structured in a simple and gradual manner to make it easy to read, teach, and learn. It is especially suitable for new Muslims, beginners, halaqah circles, Islamic schools, and colleges. The lessons are presented in short sections, allowing students to absorb the rulings in manageable portions. At the end of each lesson, review questions are included to ensure that the material has been understood before moving on to the next topic. The purpose of translating, summarizing, and simplifying these texts is to produce a clear and accessible guide that presents practical “how-to” instructions for various acts of worship in Islam.

Latifa Al Saeed

Salat (The Prayers)

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Linguistically: The word salat in Arabic denotes prayer.

In shari'ah: A type of worship consisting of specific statements and actions commences with pronouncing the greatness of Allah (Takbir: saying "Allahu Akbar") and ends with salutation of peace (tasleem: saying As'salam alykom wa rahmatullah). It is called prayer due to the large portion of supplications (prayers) that it contains.

The wisdom behind legitimacy:

1. It reminds us of the real purpose of life.
2. The prayers make one fully aware, and deepen the feeling that only Allah ﷻ can grant him good or bad, and no one else can affect him.
3. Allah ﷻ wipes sins through prayers.

عن جابر بن عبد الله رضي الله عنه قال: قال رسول الله ﷺ: "مثل الصلوات الخمس كمثل نهر جار غمر على باب أحدكم، يغتسل منه كل يوم خمس مرات" قال: قال الحسن: وما يبقى ذلك من الدرن؟. (مسلم 668). وفي رواية لأبي هريرة رضي الله عنه عند مسلم أيضاً (667): "فذلك مثل الصلوات الخمس يمحو الله بهن الخطايا".

Jaber reported that the Messenger ﷺ said: (The five daily prayers are like a river that flows in front of your house and you take a wash five times in it.) Al-Hasan said: Then would there remain any dirt and filth on you after that? Abu Huraira رضي الله عنه related: That is how it is with the five daily prayers, through them Allah washes away the sins."

(Related by Muslim)

4. Prayer is food for soul and keeps one's aqida firm. Prayer on time rejuvenates and refreshes those Islamic beliefs which are rooted deep in one's heart. This reminder nurtures the heart and soul and protects it from disbelief.

Its legitimacy:

Praying is one of the oldest worships, Allah ﷻ said about Ismail عليه السلام:

قال تعالى: ﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا (٥٥)﴾ مريم

(And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased.) (Maryam)

When the Messenger ﷺ was sent, he would pray two rak'ah in the morning and two rak'ah in the evening as Allah ﷻ has mentioned in Quran:

قال تعالى: ﴿... وَاسْتَغْفِرْ لِدُنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ (٥٥)﴾ غافر

(...And ask Forgiveness for your fault and glorify the praises of your Lord in the evening and the morning...) (Ghafir)

1. The prescribed prayers

These are the five daily prayers which are obligatory upon every morally responsible Muslim. These prayers are called: Fajr, Dhuhr, 'Asr, Maghrib and 'Isha prayers.

Time of its legitimacy:

The prayers were made obligatory on our beloved Prophet ﷺ on the night of his ascension to heaven.

Proof of its legitimacy:

The prayers are being proved in many verses of Quran and many hadiths of the Messenger ﷺ.

Proof from Quran:

قال تعالى: ﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ (١٧) وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ (١٨)﴾ الروم

(Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning * And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday). (Ar-Rum)

Proof from Sunnah:

قال ﷺ للأعرابي الذي سأله عما يجب عليه من الصلاة: "خمس صلوات في اليوم والليلة" قال الأعرابي: هل علي غيرها؟ قال "لا إلا أن تطوع" (البخاري 46، مسلم 11)

The Messenger of Allah ﷺ said, "You have to offer perfectly the five compulsory prayers in a day and night (24 hours)," The Arabian asked is there other than that? He ﷺ replied: "Unless you want to pray Nawafil (Optional prayers)." (Related by Bukhari and Muslim)

Neglecting prayers:

Neglecting prayer may be either due to laziness or denial, thus the person is to be dealt with accordingly. If the person believes in his heart that prayer is obligatory, but leaves it due to laziness, then he is asked by the ruler to do qadha and repent because of leaving it. If he did not make his prayers up later (Qadha), he is then executed. This execution is a rule of shari'ah, and

by leaving the prayer the person is punished accordingly, but his corpse is treated as Muslim in giving him a bath, shrouding in white cloth, burying in Muslim graveyard and he is also treated as a Muslim in regards to the rules of inheritance and thus he is to be inherited by his relatives.

He who neglects prayers due to denial is considered a kafir i.e. non believer. The ruler has to ask him to repent, if he repented and prayed, then there is no punishment. If not, then the person should be killed as a mortadd (apostate). When such a person dies, he is not to be washed nor shrouded with white, neither should he be prayed upon nor buried in Muslim graveyard, because he is not considered one of them.

عن جابر رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: "إن بين الرجل وبين الشرك والكفر ترك الصلاة".
(مسلم 82)

The Prophet صلى الله عليه وسلم said, "Discarding of Salat is the only partition between Iman and Kufr.
(Related by Muslim)

This means neglecting the obligation of prayers or making fun of it makes one kafir.

1.1 Prayer timings

Each prayer has its own particular time at which it must be performed, a beginning and an ending time.

قال تعالى: ﴿.. إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ النساء (١٠٣)

(Prayer at fixed hours has been enjoined upon the believers) (An-Nisa).

1. Fajr prayer:

- Begins: when the second dawn rises, and that is the lateral whiteness on the horizon.
- Ends: as long as the sun has not risen.

2. Dhuhhr prayer (the noon prayer):

- Begins: when the sun passes its meridian.
- Ends: when a person's shadow is the same length as his height, as long as the time for the afternoon prayer has not come.

قال رسول الله صلى الله عليه وسلم: "وقت الظهر إذ زالت الشمس، وكان ظل الرجل كطوله، ما لم يحضر العصر". (مسلم 216)

'Abdullah b. 'Amr reported: The Messenger of Allah صلى الله عليه وسلم said: "The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come."

(Related by Muslim)

3. 'Asr prayer (the mid-afternoon prayer) :
- Begins: after the expiration of the noon prayer.
 - Ends: at the sunset.

قال ﷺ : "من أدرك ركعة من العصر قبل أن تغرب الشمس فقد أدرك العصر"
(البخاري، 455، ومسلم 816)

Allah's Apostle said, "whoever could get one Rak'ah of the 'Asr prayer before sunset, he has got the ('Asr) prayer." (Related by Bukhari and Muslim)

Makruh: to choose to pray till the shadow of an object is twice its length in addition to the length of its shadow at noon, due to the hadith mentioned earlier, and the following hadith:

قال ﷺ: "وقت العصر ما لم تصفر الشمس ويسقط قرنهما الأول" (مسلم 216)

The Messenger of Allah ﷺ said: "and the time for the afternoon prayer is so long as the sun does not become pale and its first visible part does not set" (Related by Muslim)

4. **Maghrib prayer:** (the sunset prayer)
- Begins: immediately after the setting of the sun.
 - Ends: when the redness glow in the western sky disappears.

قال رسول الله ﷺ : "وقت المغرب ما لم يغب الشفق" (مسلم 216) .

The prophet ﷺ said: "The time of Maghrib lasts as long as the red twilight has not gone".
(Related by Muslim)

5. **Isha prayer:** (the nightfall prayer)
- Begins: when the red colour of sunset leaves the sky (end of Maghrib).
 - Ends: at true dawn.

Sunnah: To pray before one third of the night has passed, the preferred time for nightfall prayer has ended and the merely permissible remains.

True dawn starts when the sky around the horizon begins to grow light , which is a reflect of sunshine from far , then the light starts becoming more clear till the sun comes out with its complete shine. This rule is followed according to the following hadith:

عن أبي قتادة ؓ إنه ﷺ قال: "أما أنه ليس في النوم تفريط، وإنما التفريط على من يصل الصلاة حتى يجيء وقت الصلاة الأخرى". (مسلم 681)

Abu Qutadah reported that the Messenger of Allah ﷺ said "there is no negligence in sleeping, but the negligence lies in not praying a prayer until the time of next prayer has come." (Related by Muslim).

This indicates that a prayer ends with the start of the next prayer except for the fajr prayer.

These are the five prayers timings. A Muslim should not delay performing it till the end of its time deliberately, due to the reason of its validity till later. This delaying may lead to performing it qadha if one is not being careful. In fact, it is preferred that one performs the prayers as soon as possible.

سئل النبي ﷺ عن أفضل الأعمال؟ فقال: "الصلاة على وقتها"، أي عند أول وقتها. (البخاري 504)

The Messenger ﷺ was asked, "Which action is most pleasing to Allah?" He answered: "To pray on time." that is performing it on the beginning of the time. (Related by Bukhari)

قال رسول الله ﷺ: "من أدرك من الصبح ركعة قبل أن تطلع الشمس فقد أدرك الصبح، ومن أدرك ركعة من العصر قبل أن تغرب الشمس فقد أدرك العصر". (البخاري 554 ومسلم 608)

The Messenger of Allah ﷺ, said "Whoever manages to do a rak'ah of subh before the sun has risen, he has done subh on time, and whoever manages to do a rak'ah of asr before the sun has set, he has done asr on time." (Related by Bukhari and Muslim)

1.2 Disliked and prohibited times

2. It is disliked to pray when the sun is at its meridian. Except for Fridays, as it is disliked to pray after fajr, the prohibition ends when the sun is one bow high.
3. It is disliked to perform voluntary prayers after praying the 'Asr until the sun sets. Due to the following hadith:

عن عقبة بن عامر رضي الله عنه قال : ثلاث ساعات كان رسول الله ﷺ ينهانا أن نصلي فيهن، وأن نقبر موتانا: حين تطلع الشمس بازغة حتى ترتفع، وحين يقوم قائم الظهيرة حتى تميل الشمس، وحين تضيف الشمس للغروب حتى تغرب. (مسلم 831)

Uqbah bin Amir said, there were three times at which Allah's Messenger ﷺ used to forbid us to pray or bury our dead: (i) When the sun began to rise until it was fully up. (ii) When the sun was at its height at midday till it passed the meridian. (iii) When the sun drew near to setting till it had set. (Related by Muslim)

This is disliked if the prayer was not for a specific reason. However, there are exceptions at the disliked times such as performing sunnah of wudu, tahiyyatul masjid, making up a missed prayer or praying in Masjid al Haram in Mecca.

عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم: من نسى صلاة فليصل إذا ذكرها لا كفارة لها إلا ذلك: ﴿وأقم الصلاة لذكري﴾ [طه:14] . (البخاري 275 ومسلم 486)

Narrated Anas: The Prophet said, "If anyone forgets a prayer he should pray that prayer when he remembers it. There is no expiation except to pray the same." Then he recited: "Establish prayer for My (i.e. Allah's) remembrance." (Taha.14) (Related by Bukhari and Muslim)

1.3 Repeating the prescribed prayer and/or praying it as missed prayer.

Repetition of prayers:

If one offered a prescribed prayer then found out that it was not offered as it was suppose to be, by either increasing a part or decreasing it, or by not performing another part, then it should be repeated and offered the right way.

It is also recommended to repeat, for example if someone has prayed dhuhr by himself, then saw a group of people performing prayers with congregational then it is sunnah to repeat the prayers with them, so the first prayer is considered as fard (obligatory) and the second prayer is considered as sunnah (optional) prayer.

عن جابر بن يزيد بن الأسود عن أبيه أنه صلى مع رسول الله صلى الله عليه وسلم وهو غلامٌ شابٌ، فلما صلى إذا رجلان لم يصليا في ناحية المسجد، فدعا بهما فجيء بهما ترعد فرائصهما، فقال: "ما منعكما أن تصليا معنا؟" قالوا: قد صلينا في رحالنا فقال: "لا تفعلوا، إذا صلى أحدكم في رحله ثم أدرك الإمام ولم يصل فليصل معه؛ فإنها له نافلة". (أبو داود 575)

Narrated Yazid ibn al-Aswad: Yazid prayed along with the Apostle of Allah صلى الله عليه وسلم when he was a young boy. When he (the Prophet) had prayed there were two persons (sitting) in the corner of the mosque; they did not pray (along with the Prophet). He called for them. They were brought trembling (before him). He asked: What prevented you from praying along with us? They replied: We have already prayed in our houses. He said: Do not do so. If any of you prays in his house and finds that the imam has not prayed, he should pray along with him; and that will be a supererogatory prayer for him. (Related by AbuDawud)

If the second prayer was not performed in a better way and the first prayer had nothing wrong with it then it is not sunnah to repeat the prayer.

Qadha (making up prayers)

This is the performance of the prescribed prayer after its time has passed, or when the time is too short that one cannot even perform one rak'ah of the prayer, however, if he could perform one rak'ah then it is not called qadha as previously explained.

The one who misses the prayer due to sleep or forgetfulness it, is not susceptible to sin and is not asked to perform it as soon as possible, while one who left it deliberately – or without a valid reason- should –although he has already been susceptible to sin- perform the missed prayer as soon as possible without delay.

عن أنس بن مالك قال: قال رسول الله ﷺ: "إذا رقد أحدكم عن الصلاة أو غفل عنها، فليصلها إذا ذكرها. فإن الله يقول: أقم الصلاة لذكري" (مسلم 684)

Narrated Anas bin Malik that the Messenger of Allah ﷺ said: "When any one of you omits the prayer due to sleep or he forgets it, he should observe it when he remembers it, for Allah has said:" Observe prayer for remembrance of Me." (Related by Muslim)

1.4 Who should pray?

Prayer is obligatory upon every sane, adult, male and female, Muslim.

قال تعالى: ﴿مَا سَأَلْتُمْ فِي سَفَرٍ (٤٢) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٣)﴾ المدثر.

(What has brought you into hell? * They shall say: We were not of those who prayer)
(Al-Muddathir)

- It is not obligatory upon a child to pray till he becomes an adult. However, A child should be ordered to pray when reached the age of seven, and should be beaten lightly if he did not pray by the age of ten, in order to make him get used to the prayers.
- A lady should not pray during her menses or during post child birth, because she is considered in a state of impurity.
- A kafir is not asked to pray his missed prayers, if he reverts to Islam.
- The person who turns to kufr and becomes Muslim again should pray his missed prayers.

قال النبي ﷺ: "رفع القلم عن ثلاثة: عن النائم حتى يستيقظ، وعن الصبي حتى يحتلم، وعن المجنون حتى يعقل". (أبو داود 4403)

The Prophet said, "The pen is raised for three (meaning there is no obligation upon three): one who is sleeping until he wakes up, the child until he becomes an adult, and one who is insane until he becomes sane." (Related by AbuDawud)

Review Questions 1

Fill in the spaces with the correct word:

- a. Equals b. Salatl. Adhan d. Fard e. Passes its meridian f. Fajr g. Longer than

1. It is not permissible to absent oneself from _____ prayers intentionally, and it is not proper to abandon them without a justifiable excuse.
2. _____ is a type of worship consisting of specific statements and actions commenced by pronouncing the greatness of Allah (Takbir) and ends with salutation of peace (Tasleem).
3. The time for _____ salat begins at true dawn and ends at sunrise.
4. Dhuhr prayer begins when the sun _____ and it ends when person's shadow length _____ his height.

Choose the correct answer:

5. In what state should we be when we perform our salat?
 - a. We should be dizzy.
 - b. We should be humble.
 - c. We should be proud.
6. If we perform our salat in the way it should be performed, what will it do to our hearts?
 - a. Our exhausted and restless hearts will find peace and comfort.
 - b. Our soft and tender hearts will become hard and stiff.
 - c. Our hearts will go on beating forever and ever until the Day of Judgment.
7. Maghrib prayer time :
 - a. Begins with the disappearance of the sun until the red twilight ends
 - b. Begins with the disappearance of the sun until the true dawn appears.
 - c. Begins when the red twilight disappears and until the true dawn appears.
8. Salat nourishes our bodies just as food nourishes our souls.
 - a. True.
 - b. False.
9. Praying salat in congregation is a sign of the unity of all Muslims.
 - a. True.
 - b. False.
10. Fajr prayer starts from the true dawn and ends at 11:00 am.
 - a. True.
 - b. False.
11. It is disliked to perform sunnah prayers after praying the 'asr until the sun sets.
 - a. True.
 - b. False.

12. Laziness is an excuse for you to miss the fard prayer.
- True.
 - False.
13. Al-qadha is the repetition of al-ibaddah (worship) within it's time limit to get more reward.
- True.
 - False.
14. He who denies the obligatory (Fard) prayer is considered as a disbeliever (non-Muslim).
- True.
 - False.
15. Dhuhr prayer begins when the sun passes its meridian.
- True.
 - False.
16. Midnight is one of the 3 makruh times in which we are prohibited from praying.
- True.
 - False.
17. A boy in the mosque was praying al-dhuhr salat alone, when he finished, he saw that a group was praying al-dhuhr salat, so he joined them. His second salat is:
- la'ada.
 - Qadha.
18. A girl missed al-maghrib salat, and now it is time for al-'isha salat, she should make _____ for al-maghrib salat.
- la'ada.
 - Qadha.
19. Khalid is dead now, he was denying prayers and he didn't repent before dying, it is _____ to bury him in Muslim's graveyards.
- Allowed.
 - Not allowed.
20. Sara has just finished al-'asr salat but then she remembered that she didn't pray al-fajr salat, it is _____ to pray al-fajr now.
- Halal.
 - Haram.

2 Adhan

The **adhan** is a call to inform others in specific words that the time for a prayer has begun. It is a call to offer prayers in congregation.

Adhan is sunnah for the prescribed prayers whether offered on time or later. It is Sunnah mu'akkadah (stressed or confirmed sunnah), kifaya sunnah on group of people which means if one of the groups performed it then it is enough, and as for a person praying individually it is sunnah 'ayniyya, adhan is also important as an expression of the Islamic practices.

Date of its legislation: adhan was made part of the shari'ah during the first year after the migration to Medina.

Proof of its legislation:

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩)﴾ الجمعة.

(O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know). (Al-jumu'ah)

قال ﷺ: "إِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤْذَنَ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّمَكُمْ أَكْبَرُكُمْ". (البخاري 602، ومسلم 674)

The Messenger ﷺ said, "when it is the time for the prayer, one of you should pronounce the Adhan and the oldest of you should lead the prayer." (Related by Bukhari and Muslim)

2.1 Description

God is Great, God is Great	الله أكبر، الله أكبر	Allahu Akbar, Allahu Akbar
God is Great, God is Great	الله أكبر، الله أكبر	Allahu Akbar, Allahu Akbar
I bear witness that there is no God but Allah	أشهد أن لا إله إلا الله	Ash-hadu allaa illaha ilAllah
I bear witness that there is no God but Allah	أشهد أن لا إله إلا الله	Ash-hadu allaa illaha ilAllah
I bear witness that Muhammad is the Messenger of Allah	أشهد أن محمدا رسول الله	Ash-hadu anna Muhammadar Rasul-Allah
I bear witness that Muhammad is the Messenger of Allah	أشهد أن محمدا رسول الله	Ash-hadu anna Muhammadar Rasul-Allah
Come to the prayer, Come to prayer	حي على الصلاة، حي على الصلاة	Hayya 'alas salaah, hayya 'alas salaah
Come to the success, Come to success	حي على الفلاح، حي على الفلاح	Hayya 'alal falaah, hayya 'alal falaah
Allah is Great, Allah is Great	الله أكبر، الله أكبر	Allahu Akbar, Allahu Akbar
There is no God but Allah	لا إله إلا الله	La illaha il-Allah
During the Adhan for Fajr Prayer, the following words are added after "haya 'alal falaah"		
The prayer is better than sleep The prayer is better than sleep	الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ	Assalaatu khairum munan nawm, assalaatu khairum minan nawm

Table -4- Adhan words

These are being found authentic according to Bukhari and Muslim.

2.2 Adhan wajibs:

1. Muadh-dhin should be: male, Muslim, sane and adult. (A young boy at the age of discrimination can be allowed to give adhan under supervision)
2. Following the prescribed sequence of the Adhan.
3. Not to leave long gaps between the words of the adhan.
4. It is fard to raise the voice if calling a group, but if it was munfarid adhan (calling only for one) and inside a masjid which has not prayed congregational prayer then it is sunnah to raise the voice in adhan. If it was munfarid adhan (calling only for one) but inside a masjid which has already performed congregational prayer then it is sunnah to keep the voice low.

عن النبي ﷺ أنه قال لأبي سعيد الخدري ؓ: "إني أراك تحب الغنم والبادية، فإذا كنت في غنمك أو باديته فأذنت للصلاة، فأرفع صوتك بالنداء، فإنه لا يسمع مدى صوت المؤذن جن ولا إنس ولا شئ إلا شهد له يوم القيامة". (البخاري 584)

The Messenger of Allah said to Abu Sa'eed al-Khudri, "I see that you love the sheep and the desert. If you are with your sheep or in the desert, then raise your voice while making the call to prayer, for any jinn, human or thing within hearing distance of your voice will be a witness for you on the Day of Resurrection..." (Related by Bukhari)

5. The time of the prayer: One does not make adhan for a prayer before its time has entered. Since adhan is informing people the time of the prayer has begun then it is not right to call for prayer before its time, this is what the scholars have agreed upon, except for the fajr prayer it is sunnah to call for the prayer starting from the midnight.

قال ﷺ: " إذا حضرت الصلاة فيؤذن لكم أحدكم " (البخاري 603، ومسلم 674)

Allah's Messenger ﷺ said, "When it is the time for the prayer one of you should pronounce the Adhan". (Related by Bukhari and Muslim)

Note: It is not sunnah for women to call for prayers, because then they would have to raise their voice which may cause fitnah (temptation for men), but it is sunnah to say iqamah because there is no need to raise the voice in iqamah and it is to awaken those found near.

2.3 Adhan sunnahs

1. To face the qibla.
2. To be clean from any kind of impurity (major or minor impurities). Adhan of impure is makruh, and adhan of one sexually defiled is more disliked.

قال رسول الله ﷺ: "... كرهت أن أذكر الله عز وجل إلا على طهر" (أبو داود 17)

The Prophet ﷺ said, "... I dislike mentioning the name of Allah when I am not clean. (Related by Abudawud)

3. To turn the face right when saying. Hayya 'Ala As-salat **حي على الصلاة**
4. To turn the face left when saying. Hayya 'Ala Al-falah **حي على الفلاح**
5. To say the adhan words in tarteel, and not hasten in saying the words, because adhan is to inform people, and saying it without hesitation and with good voice is better for informing purpose.
6. Tarjeeh in adhan: It is saying the sha-hadatyn (the two testifications of faith) in low voice before saying it loudly.
7. Tathweeb: Saying: "prayer is better than sleep" in the morning adhan.
It is part of the shari'ah that the callers to prayer say, "as-salaatu khairun min an-naum (prayer is better than sleep) in the morning adhan.
8. It is of sunnah to choose a person who has a good voice and is of a good reputation.
9. It is makruh to sing the words.
10. It is sunnah to have two muadh-dhins for the call of the fajr prayer: One before fajr and one at fajr.

قال ﷺ: " إن بلالاً يؤذن بليل، فكلوا واشربوا حتى تسمعوا أذان ابن أم مكتوم".
(البخاري 592 ومسلم 1092)

The Messenger of Allah ﷺ said: "Bilal gives the adhan at night. So eat and drink until Ibn Umm Maktoom gives the adhan (for he does not give the adhan until true dawn comes).
(Related by Bukhari and Muslim)

11. It is sunnah to listen to the adhan or repeat after the caller according to the following hadith:

قال ﷺ: "إذا سمعتم النداء فقولوا مثل ما يقول المؤذن". (البخاري 586، ومسلم 383)

The Messenger of Allah ﷺ said: "If you hear the call then say as the Muadh-dhin says".
(Related by Bukhari and Muslim)

If the muadh-dhin says:	You should say:
Ash-hadu 'anna Muhammadar rasoolullah	Ash-hadu 'anna Muhammadar rasoolullah
Hayya `alas-salat	La hawla wa la quwwata 'illa bil-lah.
Hayya `alal falah	La hawla wa la quwwata 'illa bil-lah
'Allahu 'akbaru 'allahu 'akbar	'Allahu 'akbaru 'allahu 'akbar
La 'ilaha 'illa 'allah	La 'ilaha 'illa 'allah

12. Supplication and making salat over the Messenger ﷺ.

قال رسول الله ﷺ: "من قال حين يسمع النداء: اللهم رب هذه الدعوة التامة والصلاة القائمة، آت سيدنا محمداً الوسيلة والفضيلة، وابعثه مقاماً محموداً الذي وعدته حلت له شفاعتي يوم القيامة".
(البخاري 579)

The Messenger of Allah ﷺ said: "Whoever after hearing the Adhan says: "Allahumma rabba hathihi 'adda`watit tammati, was-salatil qa'imati, 'ati muhammadan 'al waseelata wal fadheelata, wab`ath-hu maqāman mahmoodan 'allathee wa`adtahu (meaning: O' my 'ilah Lord of this perfect call [of not ascribing partners to You] and of the regular prayer which is about to be established! Grant Muhammad ﷺ the Waseelata and virtue, and send him [on the Day of Judgment] to the praised status which You have promised Him) intercession will be halal for him on the Day of Resurrection". (Related by Bukhari)

قال تعالى: ﴿...عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ (الإسراء ٧٩)
(...Soon will your Lord raise you to a Station of Praise and Glory!) (Al-Isra')

The Muadh-dhin should say the supplications and the salat quietly so it is not mistaken as part of the adhan.

3 Iqamah

Iqamah is performed in a similar manner to the adhan, but with a few differences:

1. Adhan words are repeated twice, while iqamah words are said only once. The words of Iqamah are: Allahu Akbar, Allahu Akbar. Ashhadu alla illaha illal-lah, ashhadu anna Muhammad ar-RasoolAllah. Hayya 'alas-salat, hayya 'alal-falah. Qad qaamat-issalat, qad qaamatis-salat. Allahu Akbar, Allahu Akbar. La illaha illal-lah.
2. Iqamah words are pronounced hastily, while adhan words are pronounced slowly.
3. One who has slept through the time of prayers or forgotten the prayers may perform only one Adhan, and a separate iqamah for each prayer based on the hadith:

عن النبي ﷺ أنه: "جمع بين المغرب والعشاء بمزدلفة بأذان واحد وإقامتين" (مسلم 1218).
The Prophet ﷺ, while in al-Muzdalifa, led the Al-maghrib and 'isha prayers with one adhan and two iqamahs. (Related by Muslim)

3.1 Conditions of iqamah:

Conditions of iqamah: are the same as adhan.

3.2 Sunan of iqamah:

Iqamah and adhan sunnan's are the same. Additionally, it is preferred for the muadh-dhin (he who says the adhan) and the muqem (he who says the iqamah) to be the same person. As for the one who hears the iqamah it is sunnah to say, "may Allah establish it and make it everlasting."

3.3 The call for non-fard prayers

Adhan and iqamah are sunnah mu'akkadah for the prescribed prayers. However, it is not an act of sunnah to call (i.e. by adhan and iqamah) for non-prescribed prayers, such as congregational prayers of the two Eids, funeral prayers and the eclipse prayers. For such prayers the call is made by saying, "As'salatu jami'a" i.e. come to congregational prayer.

عن عبدالله بن عمرو قال: "لما كسفت الشمس على عهد رسول الله ﷺ نودي: إن الصلاة جامعة" (البخاري 1003)

Narrated 'Abdullah bin 'Amr: "When the sun eclipsed in the life-time of Allah's Apostle, an announcement was made that a prayer was to be offered in congregation". (Related by Bukhari)

Review Questions 2

Fill in the spaces with the correct word:

a. Sane b. Adult c. Adhan d. Imam e. Male. f. Fajr g. 'Isha

1. _____ is a call to inform others in specific words that the time of prayer has begun.
2. The caller for prayer must be Muslim, _____, _____ and _____.
3. During the adhan for _____ salat, the sentence "Alsalatu khairu mena nowm" - Salat is better than sleep- is added.

Choose the correct answer:

4. It's preferred that the adhan and iqamah be called by different men.
 - a. True.
 - b. False.
5. Adhan is _____ for the prayers on time, and also for the missed prayers.
 - a. Wajib.
 - b. Sunnah.

4. Pre- requisites of the prayer (salat)

Pre-requisite means all those actions that are to be done before the prayer, and which is not part of the prayer, in order for the prayer to be valid.

Imam Shafi'i has summarized the pre-requisites of prayers into four points:

1. Purification.
2. Knowledge that the time for the prayer has begun.
3. Covering the awrah (nakedness).
4. Facing the qibla.

4.1 Purification:

As mentioned earlier, purification is of different types. Each type should be established in order for the prayer to be valid.

1. Purity from hadath

He, who is in state of impurity, whether it is major or minor, his prayer is not valid based on the following hadith:

قال رسول الله ﷺ: "لا تقبل صلاة بغير طهور". (مسلم 224)

The Messenger of Allah ﷺ said: "Allah does not accept any prayer that was not performed in a state of purity." (Related by Muslim)

2. Purity of the body from najasah: (i.e. impure substances explained earlier)

This is based on the following hadith:

عن ابن عباس ؓ قال: مر النبي ﷺ بحائط من حيطان المدينة أو مكة، فسمع صوت إنسائين يعذبان في قبورهما، فقال النبي ﷺ: "يعذبان ، وما يعذبان في كبير ، ثم قال : بلى، كان أحدهما لا يستتر من بوله، وكان الآخر يمشي بالنميمة، ثم دعا بجريدة فكسرها كسرتين ، فوضع على كل قبر منهما كسرة. فقيل له: يا رسول الله ، لم فعلت هذا؟ قال: لعله أن يخفف عنهما ما لم تيبسا، أو إلى أن ييبسا". (البخاري 213)

Narrated Ibn 'Abbas, once the Prophet, while passing through one of the grave-yards of Medina or Mecca heard the voices of two persons who were being tortured in their graves. The Prophet said, "These two persons are being tortured not for a major sin." The Prophet then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)." The Prophet then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried." (Related by Bukhari)

Other impure substances are measured accordingly.

3. Purity of clothing:

The clothes that one prays with, should be free of impure substances.

خولة بنت يسار أتت النبي ﷺ فقالت: يا رسول الله، إنه ليس لي إلا ثوب واحد، وأنا أحيض فيه، فكيف أصنع؟ قال: "إذا طهرت فاغسله ثم صلى عليه" فقالت فإن لم يخرج الدم؟ قال: "يكفيك غسل الدم، ولا يضرك أثره". (أبو داود-365)

Khawla bint Yasar came to the Prophet ﷺ and said, "Oh Messenger, I have only one garment. What shall I do if I get my menses in it?" He replied, "When you have cleansed yourself from your period, wash the place, and pray on it." She asked: "What if the blood was still not removed", He answered: "Wash the place, the stain will not harm you."
(Related by Abudawud)

4. Purity of the place

The place where one is going to perform the prayer must be free of impurities, i.e. the space between the point of prostration and the feet. Any impurity beyond this limit does no harm.

If one's chest is above an impure substance while prostrating and it does not touch it, then it does not harm the validity of the prayer. This is based upon the hadith of the Messenger ﷺ to pour water over the place where the bedouine urinated in the Masjid. By analogy the same rule goes for the clothing.

4.2 Knowledge that the time for the prayer has begun:

As mentioned earlier, every prescribed prayer has its specific time. In order for the prayer to be valid, one must make sure the time for the prayer has begun. However, prayer without the certainty of the time is not valid, even if later one discovers that he has prayed at the right time.

Making sure that the right time for the prayer is set:

Ways of knowing if the time for the prayer has begun are:

1. Absolute knowledge: relying on definite, visible and clear proof and also direct reasoning such as seeing the sunset.
2. Ijtihad (indirect reasoning): relying on indirect reasoning, such as analyzing from the shadow and its length.
3. Taqleed: following a knowledgeable person.

If one is unable to know the time of prayer by direct and indirect ways then he must follow a

reliable scholar or person who is acquainted with the evidences.

He who has not prayed on time:

If one finds out that he has prayed at the wrong time, then he must repeat the prayer, regardless of it being performed deliberately or not, and regardless whether it was performed according to following a scholar or personal reasoning.

4.3 Covering the awrah (nakedness)

The word awrah in shari'ah is defined as: All what is required to be covered and what should not be looked at.

Limits of awrah:

For men: the part that should be covered during the prayer is between the navel and the knees.

For women: her entire body is awrah except for her hands and face.

عن عائشة رضي الله عنها قالت: قال رسول الله ﷺ: "لا تقبل صلاة الحائض إلا بخمار". (الترمذي 277)

Aisha رضي الله عنها narrates that the Messenger of Allah ﷺ said: "Allah does not accept the prayer of a woman who experiences menstruation (i.e. who has reached puberty) except with a head cover (khimar)".

(Related by Tirmidhi)

4.4 Facing the qibla:

قال تعالى: ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ... (١٥٠) البقرة

(Turn your face in the direction of Al-Masjid-al-Haram (at Mecca), and wheresoever you are, turn your faces towards it (when you pray)) (Al-Baqarah)

وروى البخاري (5897)، ومسلم (397) أنه ﷺ قال للذي علمه كيف يصلي: "إذا قمت إلى الصلاة فأسبغ الوضوء، ثم استقبل القبلة فكبر".

Bukhari and Muslim narrated the hadith about a man who asked Allah's Apostle to kindly teach him how to pray. The Prophet said, "When you stand for prayer, perform ablution properly and then face the qibla and say Takbir (Allahu Akbar)."

The date of legislation of praying towards Ka'bah is referred as the beginning of the immigration to Medina Al Munawarah.

How to find the direction of qibla (Ka'bah)

If a person is nearby, he can locate the qibla by directing his face towards Ka'bah. One who is close should face the Ka'bah with full certainty. However, if one is away, he must turn towards the direction of Ka'bah relying on theoretical proofs, if he failed to have certain proofs.

How to pray: When the prayers were made obligatory, Jabril عليه السلام came to the Messenger ﷺ and determined the time for each prayer and when each begins and ends, and how many rak'ahs each prayer consists.

1. Fajr prayer: Two rak'ahs, with two standings and tashahhud at the end (sitting).
2. Dhuhr prayer: Four rak'ahs, with two tashahhud. The first tashahhud is after the second rak'ah and the second tashahhud is at the end of the prayer.
3. 'Asr prayer: Four rak'ahs same as dhuhr.
4. Maghrib prayer: Three rak'ahs with two tashahhuds, the first is after the second rak'ah and at the head of the third rak'ah, the second is after the third rak'ah before the ending.
5. 'Isha prayer: Four rak'ahs same as dhuhr and 'Asr prayers.

Review Questions 3

Choose the correct answer:

1. Purification is one of the prerequisites of salat. It includes:
 - a. Purity from hadath.
 - b. Purity of body, place and clothes.
 - c. All of the above.

2. Limits of awrah for a man in the prayer is:
 - a. Between the neck and the knees
 - b. Between the navel and the knees.
 - c. Entire body is awrah except hands and face.

3. Covering the awrah is a prerequisite for every prayer.
 - a. True.
 - b. False.

4. A man Prayed without the certainty of the time, he discovered later that he has prayed at the right time. His salat is:
 - a. Accepted.
 - b. Not accepted.

5. Pillars of salat (prayer):

Pillars of prayers means, that the prayer without them is not valid; they are the most essential parts. Bowings and prostrations are considered as examples for the pillars of the prayer. The prayer is not complete unless it contains all of its parts and is to be performed in order as described to Prophet Mohammed ﷺ by Jibril عليه السلام .

Prayers consist of thirteen pillars, they are:

5.1 Intention

Intention must be made before starting any action. It is a condition of the heart.

قال النبي ﷺ: "إنما الأعمال بالنيات" (البخاري 1، ومسلم 1907)

The Prophet said, "For everyone is what he intended" (Related by Bukhari and Muslim).

In order for the intention to be valid, it should be related to the opening takbir. However, when saying the opening takbir, one should be aware of the type and number of rak'ahs of prayer which one is going to perform. Uttering the words of intention is not a condition of its validity.

5.2 Standing while performing the prescribed prayer

عن عمران بن حصين رضي الله عنه قال: كانت بي بواسير، فسألت رسول الله ﷺ عن الصلاة؟ فقال: "صل قائماً، فإن لم تستطع فقاعداً، فإن لم تستطع فعلى جنب". (البخاري 1066)

Reported Umaran ibn Hussein, I had some physical problems, so I asked the Prophet ﷺ, about the prayer, and he said, "Pray standing; if you are not able to pray sitting; if you are not able to; pray (while) laying on your side." (Related by Bukhari)

The right way of praying is to straighten the posture while standing. Thus, if a man leans his posture in a way that the hands touch the knees, then the prayer is invalidated, due to missing a pillar. On the other hand, if a person was able to stand while praying a portion of the salat, and was unable to keep standing in some other portions, then he must stand when capable and sit when failed to do so.

Praying in the state of standing is fard, however, as for non-fard prayers, praying in state of standing is sunnah. One can sit during the prayer (instead of standing) whether capable of standing or not.

عن النبي ﷺ أنه قال: " من صلى قائماً فهو أفضل، ومن صلى قاعداً فله نصف أجر القائم، ومن صلى نائماً فله نصف أجر القاعد ". (البخاري 1065)

The Prophet ﷺ said, "He who prays standing, that is better; he who prays sitting, his reward is half that of the former. He who prays lying down, has half the reward of the one who sits". (Related by Bukhari)

5.3 Takbirat al-ihram (the opening takbir)



قال: "مفتاح الصلاة الطهور، وتحريمها التكبير، وتحليلها التسليم". (الترمذي 3 وأبو داود 61)

The Prophet ﷺ said, "The key to the prayer is purification, it is entered by takbir and exited by tasleem." (Related by Tirmidhi and AbuDawud)

The essential wording for opening the salat is (Allahu Akbar). However, there is no harm in adding other words such as saying (Allahu Al-Akbar) or (Allah Al-Jaleel Al-Akbar). But adding words which are not of the attributes of Allah such as (Allahu howa al Akbar) or changing the order by saying (Akbar Allah) invalidates the takbir i.e. the prayer.

Conditions of opening takbir:

1. Pronouncing the words while standing (for prayer), if one uttered the words while getting up then that is not a valid takbir.
2. Uttering the words after facing the qibla.
3. Saying it in Arabic (and not a translation). However, if one is unable to do so then he can utter the words in any language desired until he is capable of saying it.

4. One should be able to hear himself, if he is not suffering from hearing problems.
5. The words should accompany the intention for prayer.

5.4 Reciting Surah Al- Fatiha

Reciting the Fatiha in every rak'ah is compulsory.

قال رسول الله ﷺ: "لا صلاة لمن لم يقرأ بفاتحة الكتاب." (البخاري 723)

The Messenger of Allah said, "There is no prayer for one who does not recite the opening of the book (Al-Fatiha)". (Related by Bukhari)

Basmalah (i.e. saying Bismillah er Rahman er Raheem) is considered part of Surat Al-Fatiha. According to the hadith by um Salamah authenticated by ibn Khuzaima that the Prophet ﷺ considered (Bismillah er Rahman er Raheem) an ayah.

Conditions of reading Surat Al-Fatiha:

1. If one has no hearing problem, then he must be able to hear himself recite during prayer.
2. The recitation should be done in order of verses as it is in Quran, and the words should be pronounced properly with pronouncing the stresses (shaddah) properly.
3. Surah al-Fatiha should be recited in Arabic because the translation of Quran is not Quran itself. If one is unable to read Surah Al-Fatiha in Arabic, due to Arabic being a foreign language for him, then he should recite seven verses from any surah he knows. If however he did not know any portion of Quran, then he must do dhikr for the length of Surat al-Fatiha and then move to the next step
4. One should not bow until the recitation of the Surat al Fatiha is complete. Thus, if one bowed while still uttering the words then the prayer should be repeated.

5.5 Ruku' (Bowing)

To bow one should place one's hands on his knees. The best way is to keep the back straight while bending.

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَعِبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (الحج 77)
(O ye who believe bow down, prostrate yourselves, and adore your Lord and do good; that ye may prosper). (Al-Hajj)

قال رسول الله ﷺ: "ثم اركع حتى تظمن راعياً" (البخاري 724، ومسلم 397).

The Prophet ﷺ said: "Then bow until you attain calmness while you are bowing."
(Related by Bukhari and Muslim)

Conditions:

1. To bow at least a minimum length (i.e. placing one's hands on knees). While bowing it should be only done with the intention of bowing for prayer. If one bowed due to fear of something, then he should not keep bending to establish ruku'. The person must straighten up once again; then bow with the intention of prayer.

عن أبي حميد الساعدي ؓ، في صفة صلاة رسول الله ﷺ : "...وإذا ركع أمكن يديه من ركبتيه، ثم هصر ظهره". (البخاري 794)

Abu Humaid As-Saidi said describing the Prophet ﷺ prayer: "...and on bowing he placed his hands on both knees and bent his back straight". (Related by Bukhari)

2. To attain tranquility by remaining motionless for at least the length of saying one tasbih (subhan Allah). This is based on the hadith mentioned earlier.

عن أبي سعيد الخدري، عن النبي ﷺ أنه قال: "أسوأ الناس سرقة الذي يسرق من صلاته" قالوا يا رسول الله، وكيف يسرق من صلاته؟ قال: "لا يتم ركوعها ولا سجودها". (أحمد)

Abi Sa'eed Alkhudri reported that the Prophet ﷺ said "The worst people are the thieves who steal part of the prayer." He was asked how was it done, and He replied: "he does not complete his bowings and prostrations." (Related by Ahmed)

The best way is to straighten one's back (spine) with his neck vertically unbent, and straighten the legs. The hands should be laid on the knees and the fingers spread apart saying these words thrice, "سبحان ربي العظيم" Subhana Rabbiyal-Atheem, meaning "My Lord Most Great is exalted above all limitation."

عن حذيفة ؓ قال: صليت مع النبي ﷺ ذات ليلة...، ثم ركع، فجعل يقول: "سبحان ربي العظيم"، ثم سجد فقال: "سبحان ربي الأعلى". (مسلم 772)

Hudhaifah ؓ reported: I performed salat with the Prophet ﷺ one night..., Then he bowed and said, "Subhana Rabbiyal-Atheem (My Rubb the Great is free from any imperfection)", He would then prostrate himself and say, "Subhana Rabbiyal-A`la (My Rubb the Supreme is free from any imperfection)". (Related by Muslim)

5.6 Standing straight after bowing (i.e. standing erect)



This act is after bowing and before the prostration based upon:

عن عائشة ؓ أنها وصفت صلاة النبي ﷺ فقالت: فكان إذا رفع رأسه من الركوع لم يسجد حتى يستوي قائماً. (مسلم 498)

Aisha related that when the Prophet raised his head from bowing, he would not prostrate until his back was straight. (Related by Muslim)

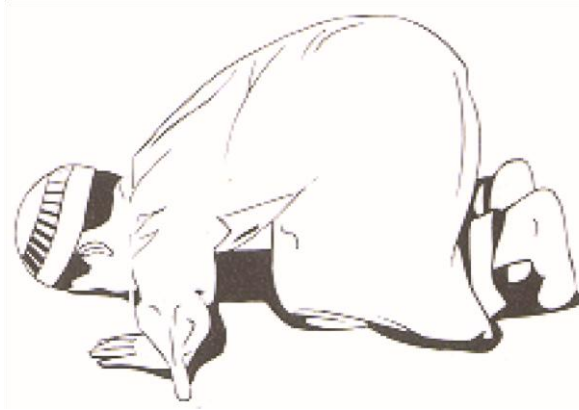
قال ﷺ لرجل أساء صلاته، فكان يعلمه كيفيتها: "... ثم ارفع حتى تعتدل قائماً". (البخاري 724، ومسلم 397)

Allah's Apostle ﷺ told the one who did not pray properly, "Then rise from bowing, till you stand straight" (Related by Bukhari and Muslim)

Conditions:

1. To stand intending worship and nothing else.
2. To stay motionless the length of one tasbeeh.
3. To stand straight for a short period without exceeding the length of time taken to recite Surat Al-Fatiha, because standing straight after bowing is a short pillar.

5.7 Prostration (twice after each rak'ah)



This is touching the ground with one's forehead facing the qibla, based upon:

قال تعالى: ﴿... ارْكَعُوا وَاسْجُدُوا...﴾ (٧٧) الحج
(...Bow down and prostrate yourselves...) (Al-Hajj)

قال ﷺ للرجل الذي أساء صلاته: "...ثم اسجد حتى تطمئن ساجداً، ثم ارفع حتى تطمئن جالساً، ثم اسجد حتى تطمئن ساجداً..." (البخاري 724، ومسلم 397)

Allah's Apostle ﷺ told the one who did not pray properly, "...Then prostrate until you attain calmness in your prostration, then rise (and sit) until you attain calmness in your sitting, and then prostrate until you gain calmness in your prostration" (Related by Bukhari and Muslim)

Conditions:

1. The forehead should be uncovered during the prostration.
2. While prostrating, seven bodily parts must touch the ground. These parts as explained in the hadith are:

قال النبي ﷺ: "أمرت أن أسجد على سبعة أعظم: على الجبهة - وأشار بيده على أنفه - واليدين والركبتين وأطراف القدمين". (البخاري 779، ومسلم 490)

The Prophet said: "I have been ordered to prostrate on seven bodily parts: the forehead and he pointed to his nose, the hands, the knees and the ends of the feet." (Related by al-Bukhari and Muslim)

However, it is not obligatory to uncover other bodily parts for prostration beside the forehead.

3. The lower limbs should be positioned higher than the upper limbs, as the Prophet ﷺ used to do.
4. One should not prostrate on a cloth that is joined to him, such as by moving oneself the cloth moves.
5. When prostrating, the intention of prostration should only be an act of worship and nothing else. However, if one prostrated due to fear or any other reason then the prostration for prayer is not established.
6. The forehead should be pushed hard towards the ground.
7. Stay motionless for the length of at least one tasbiha.

The optimal way of prostration is to say, "Allahu akbar", put the knees down, then the hands, and the forehead and the nose. Prostrate with the hands placed directly under the shoulders with the fingers spread apart, directed towards the direction of the qibla. Keeping the stomach away from the thighs, and the forearms away from the ground and one's sides. Saying these words thrice "سبحان ربي الأعلى" Subhana Rabbiyal-A'la, meaning "My Lord most high is exalted above all limitations".

عن أبي حميد الساعدي رضي الله عنه، في صفة صلاة رسول الله ﷺ: ... فإذا سجد وضع يديه غير مفترش ولا قابضهما واستقبل بأطراف أصابع رجليه القبلة، ... (البخاري 794)

Abu Humaid As-Saidi said describing the Prophet ﷺ prayer: "... In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla..." (Related by Bukhari)

Women must pray in the same way, with the difference of keeping the knees and the feet together



عنه ﷺ أنه مرَّ على امرأتين تصليان فقال: "إذا سجدتما فضعي بعض اللحم إلى الأرض، فإن المرأة ليست في ذلك كالرجل". (البيهقي 2/ 223)

The Prophet passed by two women who were praying. He said: “When you prostrate, let part of your body cling to the earth, for women are unlike men in this regard”. (Related by Baihaqi)

5.8 Sitting between the prostrations



This is between the two prostrations in every rak'ah.

Proof: The previous hadith:

قال ﷺ للرجل الذي أساء صلاته: "... ثم ارفع حتى تطمئن جالساً...".
(البخاري 724، ومسلم 397)

Allah's Apostle ﷺ told to the one who did not pray properly, "... Then rise (sit) until you attain calmness in your sitting." (Related by Bukhari and Muslim)

Conditions:

1. While sitting in between prostrations, one must intend this pillar and not to sit due to fear or any other reason.
2. Not to sit at a length that exceeds the length of tashahhud.
3. While sitting one must remain motionless to attain calmness for the length of at least one tasbih.

5.9 The final sitting

This is the sitting that is followed by tasleem.

5.10 The recital of tashahhud (testimony of faith) on the final sitting



According to the following hadith:

عن ابن مسعود رضي الله عنه قال: كنا إذا صلينا مع النبي صلى الله عليه وسلم قلنا: السلام على الله قبل عباده، السلام على جبريل، السلام على ميكائيل، السلام على فلان، فلما انصرف النبي صلى الله عليه وسلم أقبل علينا بوجهه فقال: "إن الله هو السلام، فإذا جلس أحدكم في الصلاة فليقل: التحيات..". (البخاري 5806، ومسلم 402)

Ibn Masood reported: When we prayed with the Prophet we used to say: As-Salam be on Allah from His worshipers, As-Salam be on Gabriel, As-Salam be on Michael, As-Salam be on so-and-so. When the Prophet finished his prayer, he faced us and said, "Allah Himself is As-Salam (Peace), so when one sits in the prayer, one should say, 'At-Tahiyatu-lillahi ...'" (Related by Bukhari and Muslim)

The minimum tashahhud is to say:

"Greeting to Allah, peace be upon you O Prophet and mercy of Allah and His blessings. Peace be upon us and Allah's Righteous slaves. I testify there is no god except Allah, and that Muhammad is Messenger of Allah.

التحيات لله سلام عليك أيها النبي ورحمة الله وبركاته سلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأن محمداً رسول الله

Different traditions have been related about tashahhud, which are all authentic, but the one preferred by Shafi'i is the following hadith:

عن ابن عباس رضي الله عنهما أنه قال: كان رسول الله صلى الله عليه وسلم يعلمنا التشهد كما يعلمنا السورة من القرآن، فكان يقول: التحيات المباركات، الصلوات الطيبات لله، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً رسول الله". (مسلم 403)

Ibn 'Abbas Said: "The Messenger of Allah used to teach us the tashahhud like he taught us the Qur'an. He would say, 'Salutations, blessings, prayers and good deeds for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and the sincere slaves of Allah. I bear witness that there is no god except Allah. I bear witness that Muhammad is His slave and messenger.'" (Related by Muslim)

Conditions

1. One should be able to hear himself during recitation. (i.e. if did not suffer from hearing problems)
2. It is obligatory to recite the tashahhud in the order mentioned in the hadith and without interruption. However, if there was a long pause in between or dhikr was done instead, it should be repeated.
3. The tashahhud is to be performed while sitting if capable; on the other hand if one had a valid excuse then it is permissible to offer it any way possible.
4. Reading tashahhud: It is obligatory to recite the words in Arabic. If one was not able to do so, then it is permissible in that case to read it in any language preferred, however, one should start learning them as soon as possible.
5. Pronouncing the words properly and being careful of the stresses. However, if one pronounces them wrong or recites them with melody that would change its original meaning, then it is considered an interruption and it must be repeated.

5.10.1 The Reciting of Salam on the Prophet (Peace Be Upon you and the Mercy of Allah) after the last tashahhud

This is after the second tashahhud and before closing the prayer with salam.

قال تعالى: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ (٥٦) الأحزاب

(Indeed Allah and His angels send blessings on the Prophet; O People who believe! Send blessings and abundant salutations upon him. Everlasting peace and unlimited blessings be upon the Holy Prophet Mohammed). Al-Ahzab

عن ابن مسعود رضي الله عنه، في السؤال عن كيفية الصلاة عليه ﷺ: كيف نصلي عليك إذا نحن صلينا عليك صلواتنا؟ فقال: قولوا...". (الحاكم 988)

IbnMasud relates: When the Prophet was asked to teach them how to send blessing on Him ﷺ "Show us how to send salat upon you in our prayers". He replied: "say..." (Related by Al-Hakim)

This shows that the salutation on the Prophet ﷺ, is during prayers. The most proper time is at the end of prayer after the tashahhud.

عن الرسول ﷺ أنه قال: "إذا صلى أحدكم فليبدأ بتحميد ربه والثناء عليه، ثم يصلي على النبي ﷺ، ثم يدعو بعد بما شاء". (الترمذي 5743، وأبو داود 1841)

The Prophet ﷺ said: "When one of you prays, let him start with praise of Allah, then let him send blessings upon the Prophet ﷺ then let him ask whatever he likes after that". (Related by Tirmidhi and AbuDawud)

The minimum way is to say:

اللهم صل على محمد "O Allah bless Muhammed"

The optimal way is to say:

اللهم صل على محمد و على آل محمد كما صليت على ابراهيم و على آل ابراهيم و بارك على محمد و على آل محمد، كما باركت على إبراهيم و على آل ابراهيم في العالمين إنك حميد مجيد.

Allahomma salle 'ala Mohammed wa 'ala ale Mohammed kama sallayta 'ala Ibrahim wa 'ala aale Ibrahim wa barik a'la Mohammed wa 'ala Ale Mohammed kama Barakata 'ala Ibrahim wa 'ala Al ibrahim fi 'alamin inaka hameedon majeed.

Conditions:

1. One should be able to hear oneself.
2. One should say the word Muhammad, Rasul or Nabi. However if one says Ahmed, then the action is not established.
3. It should be in Arabic.
4. It should be said in the right sequence of prayer i.e. it should be said while sitting for tashahhud and should not be said before the tashahhud.

5.10.2 First Tasleem



The first tasleem means to turn one's face towards one's right shoulder and say, "As'salamu alaykom wa rahmatullah".

عن علي رضي الله عنه، قال: قال رسول الله ﷺ: "مفتاح الصلاة الطهور، وتحريمها التكبير، وتحليلها التسليم".
(أبو داود 61)

Narrated Ali ibn AbuTalib :The Prophet said, "The key to prayer is purification; its beginning is takbir and its end is tasleem" (Related by Abudawud)

The minimum way: is by saying "As'salamu alaykom" once.

The optimal way: is to say "As'salamu alaykom wa rahmatullah wa barakatuh" twice; first on the right then on the left.

عن سعد رضي الله عنه قال: كنت أرى رسول الله ﷺ يسلم عن يمينه وعن يساره، حتى أرى بياض خده. (مسلم 582)
Sa'd said, "I saw the Prophet making the salaam on his right side and on his left side until I could see the whiteness of his cheeks." (Related by Muslim)

5.10.3 Following the sequence of prayer mentioned

This means to start with the intentions followed by opening takbir, followed by Surat Al-Fatiha and so on and so forth. If one did not perform them in order mentioned deliberately, he should start again from the mistaken point, i.e., from the point he went wrong.

Review Questions 4

Fill in the spaces with the correct word:

- a. Sujud b. Takbirat al ihram c. Forehead d. Ruku' e. Order
f. Knees g. Hands h. Arabic i. Toes j. Mouth

1. Bowing and prostration are essential parts of salat, both of them have Arabic words, they are _____ and _____.
2. While prostrating, 7 bodily parts must touch the ground, they are _____, _____, _____ and _____.
3. Tashahhud is fard in salat; it should be recited in _____ and _____.

Choose the correct answer:

4. If one is unable to read surah al-Fatiha in Arabic then:
 - a. He can skip it and start bowing.
 - b. He should recite seven verses from any surah he knows.
 - c. He can recite it with any language he knows.
5. The best way of bowing is to make one's back straight while in ruku' but _____ will be enough.
 - a. Placing the hands on the knees.
 - b. Placing the hands on the thighs.
 - c. Placing the hands on the legs.
6. One of these words is incorrect while reciting the salam on the Prophet in the last tashahhud.
 - a. Allahuma Sali Ala Mohammad.
 - b. Allahuma Sali Ala Al-Rasol.
 - c. Allahuma Sali Ala Ahmed.
7. Praying in the state of standing is an essential part in fard and sunnah salat.
 - a. True.
 - b. False.
8. One should not prostrate on a cloth that is joined to the person.
 - a. True.
 - b. False.

9. If one did not perform the essential parts of salat in order, his salat is valid.
- a. True.
 - b. False.
10. A girl didn't make the left tasleem in the salat, her salat is:
- a. Accepted.
 - b. Not accepted
11. Ali starts his prayer by saying "Akbar Allah", his salat is:
- a. Valid.
 - b. Not valid.
12. Aisha was reciting surah al-Fatiha during salat when she saw a bird flying over her head, so she bended her back fearing the bird, then she completed her bowing, her bowing is:
- a. Correct.
 - b. Incorrect.

6. The sunnah of prayers

Sunnah is an act of worship. If a Muslim performs it, he is rewarded; if not, then there is no punishment for it. However, it is highly recommended to perform it in order to get more rewards.

The sunnah acts of the prayers are divided into three groups:

1. Sunnahs performed before prayer.
2. Sunnahs performed during prayer.
3. Sunnahs performed after prayer.

6.1 Sunnahs performed before prayers

Sunnahs performed before prayers are: Adhan, Iqamah and the sutrah (a barrier to separate one who is praying from anyone or thing in front of him). The barrier could be a wall, a stick or even a mat. However, if none of these were available one can draw a line to show a separation.

عن سهل بن سعد رضي الله عنه كان بين مصلى رسول الله صلى الله عليه وسلم وبين الجدار ممر الشاة . (البخاري 474)

Narrated Sahl bin Sa'd: The distance between the Musalla of Allah's Apostle and the wall was just sufficient for a sheep to pass through. (Related by Bukhari)

6.2 The sunnah performed during the prayer

These sunnahs are divided into two types:

1. Main sunnahs: i.e. if any of these sunnahs are omitted they can be mended by forgetfulness prostration.
2. Other sunnahs: i.e. the sunnahs if omitted can not be mended by forgetfulness prostrations.

The Main sunnahs

1. The first tashahhud:

This is the tashahhud, which does not end with Salam. The sitting is performed as an act of sunnah after the first two rak'ahs of dhuhr, 'asr, maghrib and 'isha prayers. The act being sunnah and not an obligatory act of prayer is based upon the following hadith:

عن عبد الله بن بھينة رضي الله عنه أنه قال إن رسول الله صلى الله عليه وسلم قام من اثنتين من الظهر لم يجلس بينهما فلما قضى صلاته سجد سجدتين ثم سلم بعد ذلك. (البخاري 1167)

Narrated 'Abdullah bin Buhaina, Allah's Apostle got up after the second rak'ah of the Dhuhr prayer without sitting in between (the second and the third Rak'ahs). When he finished the prayer he performed two prostrations (of Sahu) and then finished the prayer with tasleem. (Related by Bukhari)

i.e. as a forgetfulness prostration for the first tashahhud, the fact that it can be mended with forgetfulness prostration indicates that it is not an obligatory action. If it was an obligatory act, one would be asked to redo the whole prayer.

2. The blessing on the Prophet ﷺ on the first tashahhud: This sunnah can also be mended by a prostration of forgetfulness.
3. Sitting during first tashahhud : This is divided into three individual sunnahs:
 - a. Sitting.
 - b. Saying the tashahhud.
 - c. Saying the blessing on the Prophet ﷺ.

4. The blessing on the family of the Prophet ﷺ after the final tashahhud.

It is sunnah to say blessings on the Prophet's family on the final sitting (tashahhud), while blessing on the Prophet ﷺ himself is considered one of the pillar of salat as mentioned earlier.

5. The supplication (qunut) after the bowing of the second rak'ah of Fajr prayer, and after the final rak'ah of witr in the second half of Ramadan. Also, at any time during qunut nazilah. (supplication seeking protection against natural disaster, plague and war)

عن أنس رضي الله عنه قال: "ما زال رسول الله ﷺ يقيت في الصبح حتى فارق الدنيا". (أحمد)
Reported Anas, "The Messenger of Allah ﷺ did not stop making qunut during the dawn prayer until he left this world." (Related by Ahmad)

The sunnah of qunut is accomplished by praising Allah and asking him with any words desired such as saying (oh Allah forgive me you are the one who forgives) but the best is according to this hadith:

عن الحسن بن علي رضي الله عنهما قال: علمني رسول الله ﷺ كلمات أقولهن في قنوت الوتر: "اللهم اهدني فيمن هديت وعافني فيمن عافيت وتولني فيمن توليت وبارك لي فيما أعطيت وقتني شر ما قضيت فإنك تقضي ولا يقضى عليك إنه لا يذل من واليت تباركت ربنا وتعاليت." (أحمد)

Al-Hassan ibn 'Ali said: "The Messenger of Allah taught me the following words to say in the witr prayer: 'O Allah, guide me among those whom You have guided. Grant me safety among those whom you have granted safety. Take me into Your charge among those whom You have taken into Your charge. Bless me in what You have given me. Protect me from the evil that You have decreed, for You decree and nothing is decreed for You. And there is no humiliation for whom you take as a ward. Blessed and exalted are You, our Lord.'" (Related by Ahmad)

Other sunnahs

As mentioned earlier these sunnahs are not mended with prostration of forgetfulness. These sunnahs are:

1. Raising the hands during opening takbir (takbirat al ihram) and before and after bowing.

How to raise the hands: One must raise his hands such that the (palms) face the Qibla, the fingers extended, the finger tips should be parallel to the button of the ears, and the hands are to be open.

عن ابن عمر رضي الله عنهما قال: رأيت النبي صلى الله عليه وسلم افتتح التكبير في الصلاة، فرفع يديه حين يكبر، حتى يجعلهما حدو منكبيه، وإذا كبر للركوع فعل مثله، وإذا قال: سمع الله لمن حمده، فعل مثله وقال: ربنا ولك الحمد، ولا يفعل ذلك حين يسجد، ولا حين يرفع رأسه من السجود. (البخاري 705، ومسلم 390)

Narrated 'Abdullah bin 'Umar: I saw Allah's Apostle opening the prayer with the takbir and raising his hands to the level of his shoulders at the time of saying the takbir, and on saying the takbir for bowing he did the same; and when he said, "Sami a-l-lahu Liman hamida ", he did the same and then said, "Rabbana wa laka-l-hamd." But he did not do the same on prostrating and on lifting the head from it." (Related by Bukhari and Muslim)

2. Placing the right upon the left while standing:

To place the right hand upon the left and cling/hold the left hand with right, and place them at the area below the chest and above the navel.

3. Looking at the prostration place:

It is preferred not to wonder around and look around or look at something ahead, however, it is an act of sunnah to keep looking at the point of prostration during the prayer, with the exception of tashahhud where one should look at his index finger.

4. Starting the prayer after takbir with reciting the tawajuh:

The formula is to say the following based on the hadith reported by Ali رضي الله عنه:

عن علي رضي الله عنه عن رسول الله صلى الله عليه وسلم: أنه كان إذا قام إلى الصلاة قال: "وجهت وجهي للذي فطر السموات والأرض حنيئاً وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين، لا شريك له وبذلك أمرت وأنا من المسلمين". (مسلم 771)

Reported 'Ali, that when the Prophet stood for prayer, he would make the takbir and then say; "I have turned my face to the one who created the heavens and the earth as a sincere submissive (person), and I am not one of the polytheists, My prayers, my sacrifice, my life and my death are all for Allah, the Lord of the Worlds. He has no partner. That is what I have been ordered and I am of those who submit". (Related by Muslim)

This is recommended in obligatory and optional prayers, whether the person is leading the prayer or is a follower to another person leading the prayer. If one forgot to recite it and lead the prayer and had started reciting Surah al- Fatiha (i.e. with Bismillah as part of it) then it is not sunnah to read it. However, it is not recommended to be said during the funeral prayer or when performing fard prayers, at times such as, if tawajuh is read then one would not have enough time to complete the prayer on time.

5. Seeking of refuge after the tawajuh (facing the qibla):

It is sunnah to say, "I seek refuge in Allah from Satan the outcast". Then start Surah al Fatiha. However, if one started reading Surah al-Fatiha without seeking refuge, then it is makruh to go back and seek refuge.

قال تعالى: ﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (٩٨)﴾ النحل

(And when you recite the Qur'an, seek the refuge of Allah from Satan the outcast) Nahl

6. When the prayer is to be aloud or subdued.

It is sunnah to recite aloud in: the two rak'ahs of fajr, the Friday congregational prayer, first two rak'ahs of maghrib and the 'isha prayer. It is also sunnah to recite aloud in the two Eid prayers, eclipse prayer, draught prayer and tarawih prayers, which are performed in Ramadan. The recitation in these prayers can be performed aloud whether praying behind an Imam or individually. This is based upon the hadith:

عن خَبَابٍ رَضِيَ اللهُ عَنْهُ، وَقَدْ سَأَلَهُ سَائِلٌ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ، قُلْنَا: بِمَ كُنْتُمْ تَعْرِفُونَ ذَلِكَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ. (البخاري 713)

Narrated Abu Ma'mar: We asked Khabbab whether Allah's Apostle used to recite (the Qur'an) in the dhuhr and the 'Asr prayers. He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard." (Related by Bukhari)

One should recite the optional prayer of the night between raising and subduing.

قال تعالى: ﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا (١١٠)﴾ الإسراء

(Say O Muhammad ﷺ "Invoke Allah or invoke the Most Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between). Al-Isra'

7. Saying (Ameen) after reciting al-Fatiha: Ameen means “O Allah answer my request”.

عن أبي هريرة رضي الله عنه قال: كان رسول الله ﷺ إذا تلا: ﴿غير المغضوب عليهم ولا الضالين﴾ قال: آمين، حتى يسمع من يليه من الصف الأول. (أبو داود 934)

Abu Huraira said, "When the Messenger of Allah ﷺ would recite, '...Not with those with whom You are displeased and not of those who have gone astray,' he would say, Ameen such that those close to him could hear him." (Related by AbuDawud)

8. Quranic recitation after Al-Fatiha:

The sunnah is implied if a person reads a surah of Quran, regardless of the surah being short or long, or three consecutive ayahs of a surah. However, it is recommended to recite them only in the first two rak'ahs of the prayers, for the imam when praying aloud prayer and for the individuals when praying behind the imam in subdued prayer or praying individually. If a person is praying behind an imam in aloud recital of Imam, but cannot hear the imam properly he should also read the surah in the first two rak'ahs.

9. Saying takbir upon moving from position to position:

Not saying the takbirat al-ihram (opening takbir) would null the prayer. On the other hand, saying the takbir upon moving from position to position is sunnah, by not saying it would not null the prayer. This is based on:

عن أبي هريرة رضي الله عنه قال: كان رسول الله ﷺ إذا قام إلى الصلاة، يكبر حين يقوم ويكبر حين يركع، ثم يقول: "سمع الله لمن حمده" حين يقيم صلبه من الركوع ثم يقول وهو قائم: "ربنا ولك الحمد" ثم يكبر حين يهوي للسجود، ثم يكبر حين يرفع رأسه، ثم يكبر حين يسجد، ثم يكبر حين يرفع رأسه، ثم يفعل ذلك في الصلاة كلها حتى يقضيها، ويكبر حين يقوم من التثنتين بعد الجلوس. (البخاري 756، ومسلم 392)

Narrated Abu Huraira: Whenever Allah's Apostle stood for the prayer, he said Takbir on starting the prayer and then on bowing. On rising from bowing he said, "Sami' a-l-lahu liman hamida," and then while standing straight he used to say, "Rabbana laka-l hamd" (Al-Laith said, "(The Prophet said), 'Walaka-l-hamd'." He used to say Takbir on prostrating and on raising his head from prostration; again he would Say Takbir on prostrating and raising his head. He would then do the same in the whole of the prayer till it was completed. On rising from the second Rak'a (after sitting for At-Tahiyat), he used to say Takbir. (Related by Bukhari and Muslim)

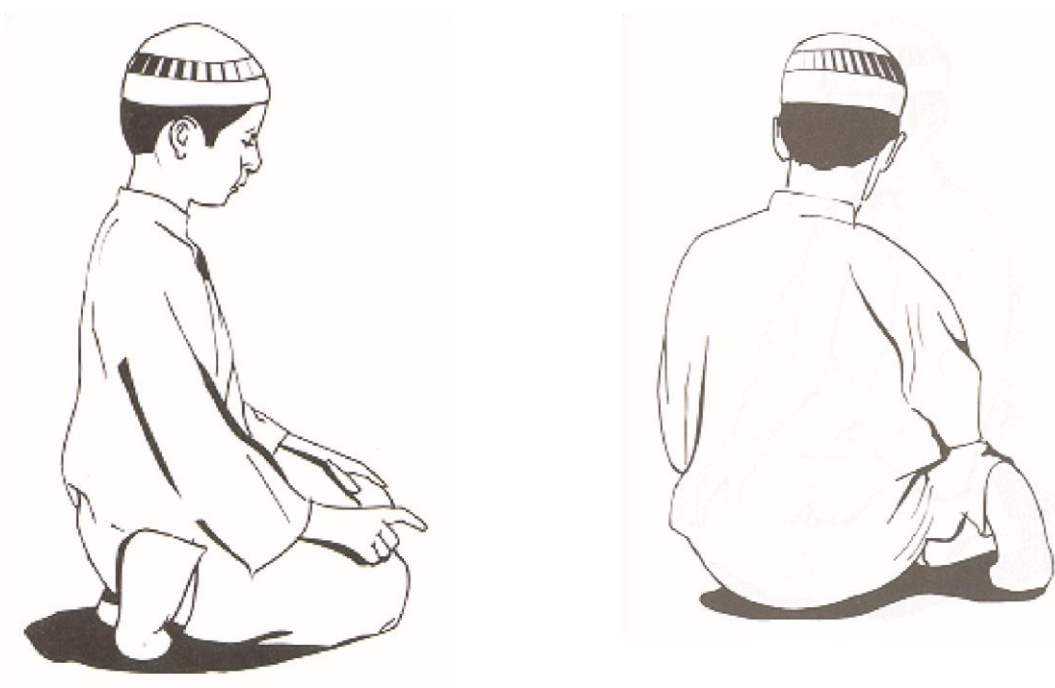
10. Tasbih during bowings and prostrations:

- Bowing: “Subhana Rabiyy al-'Adheem wa bihamdehi.” thrice.
(Glory to my Lord, the Exalted and the praises are for Him)
- Prostration: “Subhaana Rabbi al-'Alaa wa bi hamdih.” thrice.
(Glory and praise be to my Lord Most High)
- If one exceeds this limit it would be better, but this is the minimum way.

11. Sitting for tashahhud: Placing the hands over the knees, while sitting one should place the fingers in the following manner:

Place the left hand on the left knee, and place the right hand the same way upon the right knee, and close the fingers except for the index finger. The index finger on the right is kept low flat over the knee until one reaches the word (أشهد أن لا إله إلا الله) (ash-hadu alla ilaha illa Allah) then, point up with the index. It is sunnah to keep the index finger up and pointed till the end of the prayer.

12. Sitting in certain position (tawaruk) for the first and second tashahhud:



عن أبي حميد الساعدي رضي الله عنه قال: أنا كنت أحفظكم لصلاة رسول الله ﷺ... وفيه : فإذا جلسَ في الرَّكْعَتَيْنِ جلسَ على رجله اليسرى، ونصب اليمنى، وإذا جلسَ في الركعة الآخرة قَدَمَ رجله اليسرى، ونصب الأخرى، وقعد على مَقْعَدَتِهِ. (البخاري 794)

When Abu Humaid described the prayer of the Prophet ﷺ he said, "When he sat after two rak'ah, he would sit upon his left leg and keep his right foot upright. When he sat for the last rak'ah, he would pull over his left foot and put his right foot upright (over the left foot) and sit upon his entire posterior." (Related by Bukhari)

13. The Ibrahimatic prayers and supplication after the final tashahhud:

It is sunnah to say prayers upon the Prophetsﷺ in any form of those forms mentioned earlier. As for choosing to recite the Ibrahimatic prayers: The complete form was mentioned earlier. After finishing the Ibrahimatic prayer it is sunnah to seek refuge from the punishment of Hell-fire, and grave punishment. While supplicating one may ask for whatever wishes for the good of this life and the Hereafter. However, the length of the supplication should not exceed the tashahhud and salutation upon the Prophetﷺ.

عن أبي هريرة ؓ قال: قال رسول الله ﷺ: "إذا فرغ أحدكم من التشهد الأخير فليتعوذ بالله من أربع: من عذاب جهنم، ومن عذاب القبر، ومن فتنة المحيا والممات، ومن شر المسيح الدجال".
(مسلم 558)

Abu Huraira reported that the Messenger of Allahﷺ said, "When one of you finishes the final tashahhud , he should say, 'O Allah, I seek refuge in You from the torment of the Hell-fire and the grave, from the trials of life and death, and from the trials of the false Messiah.'"

(Related by Muslim)

14. The second tasleem: It is an act of sunnah to turn to the left shoulder and say "as'salamu alykom".



عن سعد ؓ قال: كنت أرى رسول الله ﷺ يسلم عن يمينه وعن يساره حتى أرى بياض خده. (مسلم 582)

'Amr ibn Sa'd related that his father said, "I saw the Prophet making the salaam on his right side and on his left side until I could see the whiteness of his cheeks." (Related by Muslim)

15. Attaining tranquility (khushoo):

One's heart should be aware of what the tongue utters. (Recitation, supplication and rememberings of Allah) This helps in feeling the words being said and understanding its meaning. Tranquility in some parts of the prayers is obligatory. However, if one is unaware of what he utters in the entire prayer then the prayer is considered invalid. On the other hand, attaining calmness in some part and not in others does not invalidate the prayer. Attaining calmness completely throughout the prayer is an act of Sunnah.

عن عثمان رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ما من امرئ مسلم تحضره صلاة مكتوبة، فيحسن وضوءها وخشوعها وركوعها، إلا كانت كفارة لما قبلها من الذنوب ما لم يؤت كبيرة، وذلك الدهر كله". (مسلم 228)

Othman said: I heard Allah's Messenger صلى الله عليه وسلم saying: When the time for a prescribed prayer comes, if any Muslim perform ablution well and offers his prayer with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies to for all times. (Related by Muslim)

Unlike the main sunnahs, these sunnahs (1-15) are not mended by forgetfulness prostrations, and the prayer is considered complete.

6.3 Sunnahs performed after each prayer:

1. Supplications after prayers:

عن النبي صلى الله عليه وسلم أنه كان إذا انصرف من صلاته استغفر الله ثلاثاً، وقال: "اللهم أنت السلام ومنك السلام، تباركت يا ذا الجلال والإكرام". (مسلم 591)

When the Messenger صلى الله عليه وسلم finished his prayers, he started with his saying of "Astagh-firullaah" three times. Then he would say "Allaahumma antas-Salaamu wa minkas-Salaam, tabaarakta yaa thal-jalaali wal-ikraam." (Related by Muslim)

عن أبي هريرة، عن رسول الله صلى الله عليه وسلم: "من سبح الله في دبر كل صلاة ثلاثاً وثلاثين، وحمد الله ثلاثاً وثلاثين، وكبر الله ثلاثاً وثلاثين، فتلك تسعة وتسعون. وقال، تمام المائة: لا إله إلا الله وحده لا شريك له. له الملك وله الحمد وهو على كل شيء قدير - غفرت خطاياهم وإن كانت مثل زبد البحر." (مسلم 597)

Abu Huraira reported Allah's Messenger صلى الله عليه وسلم as saying: "If anyone extols Allah after every prayer thirty-three times, and praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred:" There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything," his sins will be forgiven even if these are as abundant as the foam of the sea". (Related by Muslim)

عن معاذ بن جبل رضي الله عنه: أن رسول الله صلى الله عليه وسلم أخذ بيده وقال: "يا معاذ، والله إنني لأحبك، فقال: أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك وحسن عبادتك". (أبو داود 1522)

Mu'ath ibn Jabal's related that one day the Prophet took his hand and said to him, "O Mu'ath, by Allah, I love you. I advise you, O Mu'ath, say at the end of every prayer, 'O Allah, aid me in your remembrance, your thanks, and in perfecting Your worship.'" (Related by AbuDawud)

There are other invocations that could be said after each prayer. For more info refer to the books of supplications.

2. Changing the place of prayer when praying sunnah. However, it is an act of sunnah to move and pray sunnah prayer at home after praying the fard in masjid.

عن زيد بن ثابت عن النبي صلى الله عليه وسلم أنه قال: "... فصلوا أيها الناس في بيوتكم، فإن أفضل الصلاة صلاة المرء في بيته إلا المكتوبة". (البخاري 698، مسلم 781)

Narrated Zaid bin Thabit: Allah's Apostle said: "... You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers".

(Related by Bukhari and Muslim)

3. If a group at the masjid had women behind them, it is sunnah for men to wait for the women to leave first.

عن أم سلمة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا سلم قام النساء حين يقضي تسليمه، ويمكث هو في مقامه يسيراً قبل أن يقوم قال ابن شهاب الزهري أحد الرواة: نرى - والله أعلم - أن ذلك كان لينصرف النساء قبل أن يدركهن أحد من الرجال. (البخاري 832)

Narrated Um Salama, whenever Allah's Apostle completed the prayer with tasleem, the women used to get up immediately and Allah's Apostle would remain at his place for sometime before getting up. (The sub-narrator (Az-Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before men could get in touch with them)." (Related by Bukhari)

Review Questions 5

Choose the correct answer:

- _____ are sunnahs performed before salat.
 - Adhan, sutrah and intention.
 - Adhan, iqamah and sutrah.
 - Adhan and iqamah.
- _____ is a sort of barrier to separate one who is praying from anyone or anything in front of him.
 - Nazilah.
 - Qunut.
 - Sutrah.
- The supplication (qunut) is a type of main sunnah after the final rak'ah of Witr in the second half of Ramadan, at any time during qunut nazilah and _____.
 - After the bowing in the final rak'ah of maghrib prayer.
 - Before the bowing in the final rak'ah of fajr prayer.
 - After the bowing in the final rak'ah of fajr prayer.
- The blessing on the Prophet ﷺ and his family after the final tashahhud is obligatory.
 - True.
 - False.
- A man forgot to say "subhan rabi alatheam" during ruku, so he has to make forgetfulness prostration.
 - True.
 - False.
- You don't need to repeat your salat if you forgot to recite another surah after al-Fatiha in the prayer.
 - True.
 - False.
- If anyone missed the first tashahhud, he _____ make forgetfulness prostration.
 - Should.
 - Shouldn't.

8. If you raise your hand to start the salat but you didn't say Allah Akbar, your salat is:
 - a. Accepted.
 - b. Not accepted.
9. Placing the right hand upon the left hand while standing in the salat is:
 - a. Obligatory.
 - b. Sunnah.

7. Prayer Offensives

Every act which is mentioned in the sunnahs of prayers and it is not done, is considered as offensive i.e. makruh.

For example, not saying the takbirs when moving from position to position during prayer, and not saying the tawajuh are makruh. However, there are some actions that are sunnah to avoid and are offensive to do them. Such as:

1. Looking around by moving the neck (except with legal excuse).

قال النبي ﷺ: "لا يزال الله عز وجل مقبلاً على العبد في صلاته ما لم يلتفت، فإذا التفت انصرف عنه".
(أبو داود 909)

The Messenger of Allah ﷺ said: "Allah continues to turn towards His slave whilst he is praying, so long as he does not turn away, but if he turns away, Allah turns away from him."
(Related by AbuDawud)

عن عائشة قالت: سألت رسول الله ﷺ عن الالتفات في الصلاة؟ فقال: "هو اختلاس، يختلسه الشيطان من صلاة العبد". (البخاري 718).

Narrated 'Aisha: I asked Allah's Apostle about looking hither and thither in prayer. He replied, "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person."
(Related by Bukhari)

This contradicts the calmness required for the prayer, because this would distract the person. However, if there was a valid excuse for looking around by moving the neck such as in a case of fear from enemy then, it is not considered offensive. As for turning away for a genuine reason, then this is different. Turning around and moving the chest around nullifies the prayer because by doing so one omits a pillar of the prayer, which is facing the qibla. On the other hand, taking a glimpse and looking at something without turning around does not nullify the prayer.

عن أبي مسعود قال: قال رسول الله ﷺ: "لا تجزىء صلاة لا يقيم الرجل فيها صلبه في الركوع والسجود".
(ابن حبان 500)

Abi Masud reported, that the prophet said: "Verily, the prayer is not valid of the one who does not settle his spine in ruku' and sujud ". (Related by Ibn Haban)

2. Raising one's gaze towards the sky.

قال النبي ﷺ: "ما بال أقوام يرفعون أبصارهم إلى السماء في صلاتهم؟ ثم قال: لينتهن عن ذلك أو لتخطفن أبصارهم". (البخاري 717)

The Messenger of Allah ﷺ said: "What is wrong with people who lift their gaze to the heavens whilst they are praying?" Then He said: they should stop doing so or their sight may be taken away." (Related by Bukhari)

3. Folding the hair and clothing back. It is an act of sunnah to leave the cloth as it is and not to play with it.

قال النبي ﷺ: "أمرت أن أسجد على سبعة أعظم ولا أكف ثوباً ولا شعراً". (البخاري 777 ومسلم)
The Prophet ﷺ, said: "I have been ordered to prostrate on seven bodily parts and not to fold back the hair or clothing". (Related by Bukhari and Muslim)

4. Praying in the presence of desired food. This act is offensive because it would distract one's attention during prayers.

قال رسول الله ﷺ: "إذا وضع عشاء أحدكم وأقيمت الصلاة ، فابدؤوا بالعشاء ولا يعجل حتى يفرغ منه". (البخاري 642، ومسلم 559)
The Prophet ﷺ said: "If dinner has been put out and the iqamah has been given for prayer, eat dinner first and do not rush to finish it." (Related by Bukhari and Muslim)

5. Praying when in need of answering the call of nature.

قال رسول الله ﷺ: "لا صلاة بحضرة طعام، ولا هو يدافعه الأخبثان". أي البول والغائط. (مسلم 560)
The Prophet ﷺ said, "There is no prayer when there is food prepared or if one is suppressing the urge to expel waste matter." (Related by Muslim)

6. Praying when sleepy or drowsy, because one may not be able to concentrate fully and thus may fall into error.

قال رسول الله ﷺ: " إذا نعس أحدكم في الصلاة فليتم ، حتى يعلم ما يقرأ ". (البخاري 210)
The Messenger of Allah ﷺ said: "If any one of you feels sleepy when he is praying, he should sleep until he [is rested enough to] know what he is saying". (Related by Bukhari)

7. Praying in the following places.

روى الترمذي (346)، أن النبي ﷺ نهى عن الصلاة في المزبلة والمجزرة والمقبرة، وقارعة الطريق، وفي الحمّام، وفي معائن الإبل، وفوق ظهر البيت.

According to the hadith related by Tirmidhi the Prophet ﷺ prohibited prayer in: dunghills, slaughterhouses, grave yards, middle of the road, bath houses, watering places where the camels drink and rest, and on the roof of the house of Allah,(Ka'bah which is in Mecca).

قال الرسول ﷺ: "الأرض مسجد إلا المقبرة والحمام". (ابن حبان 338)
The Prophet says: "The whole earth is a mosque except a bathroom and a graveyard".
(Related by Ibn Habban)

8. Acts that women should perform different to men:

1. Women should keep their limbs close to their bodies during sujud. They should make their stomachs touch their thighs during sujud, unlike men where it is sunnah for them to move their hands apart from their sides and their stomach away from their knees.

عن يزيد بن أبي حبيب، أن الرسول ﷺ مرَّ على امرأتين تصليّان، فقال: "إذا سجدتما فوضما بعض اللحم إلى الأرض، فإن المرأة ليست في ذلك كالرجل". (البيهقي 232/2)

Yazid bin Abi Habib reports that the Prophet passed by two women who were praying. He said, "When you prostrate, let part of your body cling to the earth, for women are unlike men in this regard". (Related by Baihaqi)

2. Women should not raise their voices in the presence of men; therefore at times where it is sunnah to read the prayers aloud, they should not do so and must keep their voices low.

قال الله تعالى: ﴿... إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا (٣٢)﴾
الأحزاب

(...If you really fear Allah, then do not speak softly lest the one in whose heart is a disease have any inclination, and speak fairly) (Ahzab)

3. If a lady faces something during prayers, and wants to alert or inform someone around her, then she can do so by clapping, i.e. striking the back of her left hand. As for men it is sunnah for them to say "Subhan Allah".

عن سهل بن سعد ؓ، أن رسول الله ﷺ قال: "من رابه شيء في صلاته فليسبح، فإنه إذ سبح التفت إليه، وإنما التصفيق للنساء". (مسلم 421)

Sahl b. Sa'd al-Sa'idi reported: The Messenger of Allah ﷺ said, "when anything happens in prayer, say: Subhana Allah, for when you would utter it, it would attract the attention, while clapping of hands is meant for women." (Related by Muslim)

4. A lady's entire body is awrah (a term explained earlier) except for her hands and face.

قال تعالى: ﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ... (٣١)﴾ النور
(To cover their adornments except such as are normally displayed) (An-Nur)

عن أم سلمة رضي الله عنها، أنها سألت النبي ﷺ: أتصلي المرأة في درع وخمار وليس عليها إزار؟ قال: "إذا كان الدرع سابغاً، يغطي ظهور قدميها". (أبو داود 640)

It is related from Umm Salamah that she asked the Prophet, "Can a woman pray in a long shirt (like a night shirt) and head covering without a loincloth?" He said, "If the shirt is long and flowing and covers the top of her feet." (Related by AbuDawud)

This indicates that the cloth must cover the top of her feet during bowing and standing, it can swing over her feet during prostration. The bottom of the feet would be covered due to bringing the feet together. As for men's awrah, it is between the navel and the knees. Therefore, only these parts being covered are enough to have a valid prayer.

5. It is not of sunnah for women to perform adhan, while it is sunnah for them to perform the iqamah. If she said the adhan in a low voice it is not makruh, it is considered as invocation. However it is offensive to raise the voice, but if she fears fitnah (temptation) then it is haram to say the adhan.

9. Invalidators of prayers

1. Speaking deliberately during prayers i.e. uttering words other than Quran, dhikr or supplication.

عن زيد بن أرقم رضي الله عنه قال: كنا نتكلم في الصلاة يكلم أحدهنا أخاه في حاجته، حتى نزلت هذه الآية: ﴿حافظوا على الصلوات والصلوة الوسطى وقوموا لله قانتين﴾ [البقرة: 238]، فأمرنا بالسكوت. (البخاري 4260، ومسلم 539)

Zaid ibn Arqam relates: "We used to talk while we were in salat and a person would speak to the person next to him until the verse was revealed: "Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat And stand before Allah in devout obedience" (Al-Baqarah) and we were then commanded to observe silence during the salat." (Related by Bukhari and Muslim)

The spoken words, which are considered to invalidate prayer, are what consist of two or more words even if those alphabets were meaningless. If the alphabet has a meaning (such as "I" meaning me) although composed of a single word, it invalidates the prayer. If one uttered words by mistake forgetting that he is in prayer, or due to being unaware of its forbiddance (due to being new to Islam) then he is excused as long as it does not exceed six words.

2. Making many motions i.e. the motions that are not part of the prayers. If these motions are many and consecutive in steps, then it invalidates the prayer because it destructs the order of the prayer.
3. Cloth impurities:

If any impurity reached the clothes and the person did not remove it instantly, it would invalidate the prayer. This is because purity of clothes is a condition of a valid prayer. On the other hand, if wind threw some impurities on one's clothes i.e. dry impurity but it was removed instantly it doesn't nullify the prayer.

4. Uncovering part of the awrah:

If one uncovered part of the awrah during prayer deliberately and intentionally then the prayer has become invalid. However, if it happened unintentionally then the prayer is still valid.

5. Eating or drinking:

Eating and drinking intentionally invalidates the prayer because it destructs the order of the prayer. The jurists have defined the minimum amount that invalidates prayer as anything as big as a pea. If someone swallowed some food left on one's teeth by mistake then it would not invalidate the prayer. If one had a sugar unit and it dissolved while praying and was swallowed then the prayer is considered invalid.

6. Hadath before the first tasleem:

This invalidates the prayer whether done intentionally or not.

7. Cleaning the throat, laughing, crying and groaning by uttering two or more words:

For these acts to invalidate one's prayer it should consist of two or more letters even if the words were meaningless. However, if it was less than that, or the words were not heard, it does not nullify the prayer. This is when one does them intentionally, but if it is done unintentionally such as being overcome by a cough or laughter then it does not invalidate the prayer. Smiling does not invalidate the prayer. Forms of dhikr (invocation of Allah) do not invalidate prayers as long as it is not used as a way of communicating with others, such as saying (may Allah have mercy on you).

8. Changing intention:

Because prayer is only valid with a permanent intention, if one intended or even thought of ending the prayer then the prayer is invalidated as soon as the thought comes to him.

9. Not facing the qibla:

Facing the qibla is an essential part of the prayer. The prayer becomes null as soon as one turns away from qibla. If one turns intentionally, the prayer becomes null immediately. But if unintentionally as in case of turning the person by force the prayer becomes null only if one turned away for a long time.

Review Questions 6

Choose the correct answer:

1. Laughing and crying during prayers will invalidate the prayer.
 - a. True.
 - b. False.
2. Making many motions does not invalidate the prayer.
 - a. True.
 - b. False.
3. Speaking deliberately during prayers to your friend invalidates the prayer.
 - a. True.
 - b. False.
4. Looking around during salat by moving the neck without legal excuse is:
 - a. Haram.
 - b. Sunnah.
 - c. Makruh.
5. Invalidators of salat are:
 - a. Uncovering the awrah.
 - b. Hadath before the first tasleem.
 - c. Not facing the qibla.
 - d. All of the above.

10. The forgetfulness prostration:

This act is done at the end of the prayer to mend the prayer if any invalid act is done. Whether the act is made intentionally or not.

Ruling concerning the forgetfulness prostration:

This is sunnah when one of the following occurs during the prayer. However, if one did not prostrate the prayer is not invalidated, because it is not an obligatory part of the prayer.

Reasons for the forgetfulness prostration:

1. Forgetting to perform some main sunnahs, i.e. first tashahhud or dua qunut.

عن عبدالله بن بُحَيِّة   أنه قال: صلى بنا رسول الله   ركعتين من بعض الصلوات- وفي رواية : قام من اثنتين من الظهر – ثم قام فلم يجلس، فقام الناس معه، فلما قضى صلاته ونظرنا تسليمه، كبر قبل التسليم، فسجد سجدتين وهو جالس، ثم سلم.
(البخاري 1166 ومسلم 570)

Abdullaah bin Buhainah   said: "The Prophet   led them one time in dhuhr prayer and then stood up after performing the first two rak'ahs and did not sit (for tashahhud) in between. So the people stood up with him and continued until when the prayer was finished and the people were waiting for him to make the tasleem, he   said the takbir while sitting and prostrated twice before making the tasleem. Then he made the tasleem (i.e. saying as-Salaam 'Alaikum on both sides)." (Related by Bukhari and Muslim)

عن المغيرة بن شعبة  ، قال: قال رسول الله  : "إذا قام أحدكم من الركعتين، فلم يستتم قائماً فليجلس، وإذا استتم قائماً فلا يجلس، ويسجد سجدتي السهو". (ابن ماجه 120، وأبو داود 1036)

Al-Mughirah ibn Shu'bah said that the Prophet   said: "If one of you stands after two rak'ahs and he has not completely stood, then he should sit. If he is already completely standing, he should not sit and he should make two sujud of forgetfulness." (Related by Ibn Majah and AbuDawud)

2. If one is unsure whether he has performed the prayer with full number of rak'ahs or not, then he presumes that he has performed the least number of rak'ahs he is sure of, and then completes the prayer followed by prostrations of forgetfulness.

Example: If one is unsure whether he has prayed the dhuhr three or four rak'ahs then during the prayer. Then he has to assume he has prayed three and adds another rak'ah and prostrates for forgetfulness to mend the mistake which may have occurred.

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله ﷺ: "إذا شك أحدكم في صلاته فلم يدر كم صلى ثلاثاً أم أربعاً فليطرح الشك و ليبن على ما استيقن ثم يسجد سجدتين قبل أن يسلم فإن كان صلى خمسا شفعن صلاته و ان كان صلى اتماماً لأربع كانتا ترغيماً للشيطان". (مسلم 1272)

Narration Abu Sa'eed Al-Khudree رضي الله عنه, Allah's Messenger ﷺ said: "If one of you has doubt in his prayer and he doesn't know how many rak'ahs he has prayed – either three or four – then he should cast away the doubt and base it on what he is certain of. Then he should make two prostrations before making the salaam. So if he prayed five rak'ahs, his prayer will intercede for him. And if he prayed his prayer completely, then in both cases it will serve as a spite against the Devil." (Related by Muslim)

However, if one doubted after leaving the masjid whether he has prayed properly or forgotten a part, then prayer is still valid except in case if one doubted the intention and takbirat ilihram. In that case one should repeat the prayer.

If one made a mistake while praying behind an imam, such as forgetting to say the first tashahhud then it is not for him to perform a forgetfulness prostration according to the hadith (al-imam dhamin) which means praying behind imam is guaranteed.

3. Performing an invalid action, such as speaking during the prayer or praying an extra rak'ah. Then one performs forgetfulness prostration.
4. Performing a pillar of main sunnah in wrong order, i.e. reading Al-Fatiha during tashahhud or qunut during bowing.

How to perform the forgetfulness prostration:

The forgetfulness prostration is performed exactly as the prostrations of prayers, with the intention of forgetfulness prostration.

If one ends the prayer without the forgetfulness prostration whether deliberately or not, with a long interval in between them he is no longer entitled to perform it. On the other hand, if one remembered to do the prostrations shortly after tasleem then he may prostrate twice and end them with tasleem.

11. Quranic recital prostration

Quran recital prostration is sunnah to perform for he who is reciting whether during prayer or not. This is for both the listener and the reciter of the ayah. As for during the prayer, he may perform the prostration during or after finishing the prayer.

عن ابن عمر رضي الله عنهما قال: كان النبي ﷺ يقرأ علينا السورة فيها السجدة، فيسجد ونسجد، حتى ما يجد أحدنا موضع جبهته. (البخاري 1025)

Ibn Omar said, "The Prophet ﷺ used to read Qur'an, and whenever he read a surah which contained a prostration, he would prostrate and we would prostrate with him so that some of us could not find a place to lay their forehead." (Related by Bukhari)

The verses of prostration are 14 in Quran. Which are in:

Al-A'raf	Ar'rad	An-Nahl	Al-Isra'	Maryam	Two prostrations in Surah al-Hajj	
Al-Furqan	An-Naml	Alif lam mim tanzeel.	HA Mim As-sajdah	An-Najm	Al-Inshiqaq	Al-Alaq.

He who wishes to perform (Quran recital prostration) should do takbirat al ihram with raising the hands, and then another takbir and prostrate without bowing. The prostration is performed the same way as the prayer prostration (a single prostration), and should be ended with tasleem. The conditions and pre-requisites are the same as in prayer with respect to purity and facing the Qibla.

Review Questions 7

Choose the correct answer:

1. Quranic recital prostration is:
 - a. Fard.
 - b. Sunnah.
 - c. Mubah.
2. Abdullah had prayed dhuhr salat, but after leaving the masjid he doubted about making takbirat ilihram. His salat is:
 - a. Valid.
 - b. Invalid.
3. Forgetfulness prostration is done when forgetting to perform:
 - a. Main sunnahs.
 - b. Other sunnahs.
 - c. Fard.
4. If one is unsure whether he has performed the prayer with full number of rak'ahs then he has to perform forgetfulness prostration.
 - a. True.
 - b. False.
5. He who wishes to perform (Quran recital prostration) should do:
 - a. Takbirat al ihram, raise the hand, another takbir and prostrate.
 - b. Takbirat al ihram, raise the hand, another takbir, bow, and prostrate.
 - c. Prostrate.

12. Congregational prayer (salat al-jamah)

Praying in congregation /as group is fard kifayah. The obligation remains unfulfilled until it is held in public places. If a town did not perform the group prayer, or it was held in houses as such that Allah's command for group prayer was not evident, the towns resident are susceptible to sin and the imam should fight them until they obey Allah.

قال الرسول ﷺ: "ما من ثلاثة في قرية أو بدو لا تقام فيهم الجماعة إلا استحوذ عليهم الشيطان فعليك بالجماعة، فإنما يأكل الذنب القاصية". (أبو داود 547)

The Messenger of Allah ﷺ said: "If there are three men in a village or desert and salat is not established among them, then the Satan takes mastery over them. So be with the congregation since the wolf devours the remote (stray) sheep." (Related by AbuDawud)

The wisdom behind its legitimacy

Praying in group unites the community and the prayer time is a time when they get to meet and socialize with each other regularly, which may lead to strengthening the bonds of brotherhood.

Valid excuses for not praying in congregation

There are two types of excuses: common and personal excuses.

1. Common excuses: difficulties due to rain, windy climate at night, or pathways with heavy mud. Nowadays, these excuses hardly occur in towns, while it may occur in some villages.

عن نافع، أن ابن عمر أذن بالصلاة، في ليلة ذات برد وريح، ثم قال: ألا صلوا في الرحال، ثم قال: إن رسول الله ﷺ كان يأمر المؤذن، إذا كانت ليلة ذات برد ومطر، يقول: (ألا صلوا في الرحال). (البخاري 635)

Narrated Nafi': Once on a very cold and stormy night, Ibn 'Umar pronounced the Adhan for the prayer and then said, "Pray in your homes." He (Ibn 'Umar) added. "On very cold and rainy nights Allah's Apostle used to order the Muadh-dhin to say, 'Pray in your homes.'" (Related by Bukhari)

2. Personal excuses: Illness, hunger, extreme thirst or fear from an oppressor or hazards to one's properties and holding back from toilet or breaking winds.

قال رسول الله ﷺ: " إذا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأَقِيمَتِ الصَّلَاةُ فابْدؤوا بالعشاء، ولا يعجلن حتى يفرغ منه". (البخاري 643)

Ibn Omar reports that the Prophet ﷺ said: "If the food is presented to one of you, do not rush but fulfill your need of it even if the salat has begun." (Related by Bukhari)

Also fear of meeting someone who will try to collect a debt one owes him, while one is not able to pay it. Additionally one should not attend the prayer if he has eaten something which has a bad odour or had dirty clothes on and was afraid that its dirt and odour would harm others.

عن جابر رضي الله عنه أن النبي ﷺ قال: "من أكل ثوماً – وقيس غيره من الأعذار عليه- فليعتزلن، أو قال: فليعتزل مسجداً، وليقعد في بيته". (البخاري 817)

Narrated Jaber bin Abdullah: The Prophet said: "Whoever has eaten garlic (or onion), should keep away from us, or should keep away from our mosque and should stay at home." (Related by Bukhari)

Who can lead the prayer?

The following characteristics should be present in one who would lead the prayer; these conditions depend on who the imam is leading, which are summarized as following:

1. When one is following an imam for prayer, and he is aware that praying behind this imam is invalid due to any reason, then his prayer is invalid. **Example:** If two persons disagreed regarding the direction of qibla then it is not permissible for one to follow the other, because each person would think the other's prayer is invalid due to facing the wrong direction.
2. Imam's characteristics: The imam must be the most knowledgeable and literate amongst whom he leads in the prayer and must be a follower of the sunnah. A literate person should not follow someone illiterate i.e. someone who can not recite Surah Al-Fatiha properly such as missing some words or not stressing the stress words properly ...etc. However, if both were illiterate then, it is permissible for one of them to lead the other.
3. A woman must not lead men for prayer. However if both were female then it is permissible for one to lead the other.

قال الرسول ﷺ: " لا تُؤمِّنَ امرأة رجلاً" (ابن ماجه 1081)

The Prophet said: "A woman should not lead men in prayer." (Related by Ibn Majah)

The imamates of the following are acceptable:

- a. A person who had performed tayammum or one who has wiped over footwear for people who have performed ablution.
- b. A sitting person for those who are standing.
- c. A boy for elders.
- d. A person praying non-obligatory prayer may lead those who are praying obligatory prayers, and vice versa.

How to pray behind the Imam:

In order for a group prayer to be valid, the following summarized conditions are to be met:

1. The follower should not be ahead of his imam in standing position i.e. based upon:

قال الرسول ﷺ: "إنما جعل الإمام ليؤتم به" (البخاري 657؛ ومسلم 411)
The prophet said: "The Imam is to be followed" (Related by Bukhari and Muslim)

This is only established if the follower stands behind the Imam, in some cases one may stand beside the Imam. If the follower stood in front of the imam then his prayer is invalidated. Behind means standing behind the imam's feet. If the followers were two, both should make a row behind the imam. If one, then he must stand on the imam's right side. However, if a second person joined the group, he should stand on the left side, and then both of them move together backwards making a row, or the imam moves forwards.

عن جابر رضي الله عنه قال: "... فقام رسول الله ﷺ ليصلي... ثم جئت حتى قمت عن يسار رسول الله ﷺ. فأخذ بيدي فأدارني حتى أقامني عن يمينه. ثم جاء جبار بن صخر فتوضأ. ثم جاء فقام عن يسار رسول الله ﷺ. فأخذ رسول الله ﷺ بيدنا جميعاً. فدفعنا حتى أقامنا خلفه..."
(مسلم 3010)

Jabir reports: "... Allah's Messenger ﷺ got up to observe prayer ... I then came and stood upon the left side of Allah's Messenger ﷺ. He caught hold of me and made me go around from behind him, until he made me stand on his right side. Then Jabbar b. Sakhr came. He performed ablution and then came and stood on the left side of Allah's Messenger ﷺ. Then Allah's Messenger ﷺ caught hold of our hands together, pushed us back and made us stand behind him ..." (Related by Muslim)

The distance between the imam and the follower must not exceed approximately 130 cm (3 adro) and the same rule applies to the distance in between the rows. If both men and women are following the same imam then the men should occupy the leading rows and the women should stand behind them. As for man and woman following the imam then the man should stand on the right side of the imam and the woman behind the man.

As for a lady leading a congregational prayer, she must stand in the middle of the first row. This is due to following the example of mother of believers Aisha and Umm Salama ؓ.

Standing alone in a row is makruh. Therefore, one should try to fit himself in the row with the others. If it was impossible to do so, then it is sunnah to drag someone from the last row after the opening takbir only if one thinks that the other person would agree to step backwards and accompany the person behind. By stepping backwards and accompanying the person in last row one gets the reward of helping others and enjoining good.

2. It is obligatory upon those following the imam in prayer to follow him in every action and pillar he makes. The acts or pillars must be done before the ending of that particular move. As it is offensive to lag behind the imam for more than one integral. If one lags behind the imam two long integrals or more, then the prayer becomes null.

Example: If the imam bowed and straightened up and then prostrated while the follower has still not bowed, without a valid reason, then the follower's prayer has become null. On the other hand, if one lagged behind with a valid reason such being slow in reciting then it is permissible to lag as long as three integrals. However, if one was not capable of catching the imam then it is

obligatory to leave the missed parts and follow the Imam in his action and later, after the imam has ended the prayer with tasleem, make up for the missed part.

3. The follower should have the knowledge of when the imam moves from position to other. This is established either by seeing the imam or the rows moving from position to position or hearing the (muballigh) reciter behind the imam (calling for removal).
4. The distance between the Imam and the follower must not be great. If the prayer was held in a Masjid, then regardless of the distance or the number of barriers, the prayer is still valid. However, if the prayer was held outside the masjid or the imam was inside while some people praying outside then for having a valid prayer, the conditions are:
 - a. If the Imam and the follower were in an open place such as a desert then the distance in between should not exceed approximately 150 meters.
 - b. If the Imam and the follower were in different places, such as two separate houses, or one in the courtyard while the other inside a covered area i.e. a house (or room) then in addition to condition mentioned above (a) the follower should be adjoined i.e. there should be no gap in between one of the rows of the two places) provided that the building of the imam and that of the followers are in the same direction (facing the qibla) whether on the right or the left side of wherever the imam is standing. However the followers must stand behind the line of the imam.
 - c. If the Imam is in the masjid and some of the followers are outside, then the group prayer is valid as long as the distance between the edge of the masjid and first person standing outside is no more than 150 meters.
5. Another condition of a valid prayer behind the imam is while saying the opening prayer (takbirat il ihram) the person should also intend that he is going to pray behind the imam. However, if a person failed to intend that he is praying behind an imam and at the same time followed the imam in his motions then his prayer becomes invalidated if he had to wait for a long time for the imam to move to the next part of the prayer. On the other hand, if the person moved from one part to other coincidentally or he had to wait a very short time (i.e. short here means what is known short communally) then his prayer is not invalidated.

As for the imam, it is not obligatory upon him to intend leading of the prayer but it is preferred to do so in order to get the reward of the imamate.

قال رسول الله ﷺ: " إنما الأعمال بالنيات وإنما لكل امرئ ما نوى". (البخاري 1، ومسلم 1907)

The Messenger of Allah ﷺ said: "Every action is based on the intention (behind it) and every one shall have what he intended". (Related by Bukhari and Muslim)

The follower gets the merit of praying in-group as long as one joins the prayer before the imam ends the prayer with tasleem. However, if one joins the prayer with the opening takbir i.e. from the beginning of the prayer and saying the takbir after the imam, then more rewards are achieved.

If one arrived late and found that the imam is on his first bow (i.e. bowing for the first rak'ah) then he joins them (after saying the Takbirat al-ihram) and is not considered to have omitted a rak'ah. If he joined after the imam has straightened himself back after the bowing then the follower has certainly missed the rak'ah and must make it up after the imam ends the prayer with tasleem.

Review Questions 8

Fill in the spaces with the correct word:

- a. Fard kifaya b. Illness c. 150 meters d. Sleepiness
e. Fard A'ayn f. Sunnah g. hunger h. Makruh

1. Praying in congregation /as group is _____.
2. _____ and _____ are valid excuses for not praying in congregation.
3. It is _____ to stand alone in a row in salat al jam'ah. Therefore, it is _____ to drag someone from the last row after saying the opening takbir.
4. If the Imam and the followers were in an open place such as a desert, then the distance between them should not exceed _____.

Choose the correct answer:

5. The imamate of a sitting person for those who are standing is:
 - a. Accepted.
 - b. Not accepted.
6. It is _____ upon the followers in salat al- jama'ah to follow the imam in every action and pillar he makes.
 - a. Sunnah mu'akkadah.
 - b. Obligatory.
 - c. Haram.
7. Dalal joined salat aljama'ah of maghrib prayer after the imam had straightened his back from the second bowing, then it is obligatory upon her to make up _____ after the imam ends the prayer with tasleem.
 - a. One rak'ah.
 - b. Two rak'ahs.
 - c. Three rak'ahs.
8. Yusuf is praying inside a masjid but the distance between him and the last row is more than 150 meters, his salat is:
 - a. Valid.
 - b. Invalid.

13. The prayer of a traveler:

قال تعالى: ﴿... وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ...﴾ (٧٨) الحج
(...And has not laid upon you in religion any hardship ...) (Al-Hajj)

i.e. Allah has laid laws to facilitate worship at times of difficulties and at times of calamity.

Traveling, no matter what the purpose of the travel is, is considered as a form of difficulty. Therefore, religion has made worship issues easier due to that the person being in a state of instability. Allah ﷻ has given two dispensations regarding the prayer of the traveler:

- a. Shortening the rak'ahs of the prayer.
- b. Joining two prayers.

a. Shortening the prayers:

i.e. shortening the four rak'ahs prayers into two rak'ahs. These four rak'ahs are prayers of Dhuhr, 'Asr, and Isha' according to the following evidences:

قال تعالى: ﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا﴾ (١٠١) النساء

(And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salat (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.) (An-Nisa')

عن يعلى بن أمية قال: قلت لعمر بن الخطاب ﷺ: ﴿ليس عليكم جناح أن تقصروا من الصلاة إن خفتم أن يفتنكم الذين كفروا﴾ فقد أمن الناس فقال: عجبت مما عجبت منه، فسألت رسول الله ﷺ عن ذلك، فقال: "صدقة تصدق الله بها عليكم، فاقبلوا صدقته". (مسلم 686)

Ya'ala bin Umayya said, I told 'Omar b. al-Khattab that Allah had said: "You may shorten the prayer only if you fear that those who are unbelievers may afflict you" (Qur'an), whereas the people are now safe. He replied: I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allah ﷺ about it and he said: It is an act of charity which Allah has done to you, so accept His charity. (Related by Muslim)

This indicates that one can shorten the prayer during journey and not only in case of fear, provided the following conditions:

1. If the time of the prayer had begun before starting the journey, then one should offer the prayer in its complete form. If the time of prayer had started when on journey but one offered it at home then it should be performed in full, because during the performance one is not a traveler.
2. After one has set out on journey, one should continue offering the prayer in full as long as one is inside the habitation. But as soon as one has crossed the outer-most limits of the

habitation, one may begin shortening the prayer. Likewise, the journey ends when one enters the walls of habitation or city.

عن أنس رضي الله عنه قال: صليت الظهر مع النبي صلى الله عليه وسلم بالمدينة أربعاً، والعصر بذوي الحليفة ركعتين.
(البخاري 1039، ومسلم 690)

Anas relates, "I prayed dhuhr with the Prophet صلى الله عليه وسلم four rak'ahs at Medina and two rak'ahs for 'asr prayer in Dhu-Hulaifa." (Related by Bukhari and Muslim)

3. The traveler is allowed to continue shortening the prayer until he returns home. However, if during the journey, he decided to stay at a place for four days or more, then he is considered as being at home and has to offer the prayers in full. On the other hand, if he has the intention of staying for less than 4 days at a place, he will shorten his prayers as if on a journey, and will continue doing so even if he has to prolong his stay for several days and has to postpone his departure, due to unforeseen circumstances, up to eighteen days of his journey excluding the two days of departure and arrival back home.

عن عمران بن حصين رضي الله عنه قال: "غزوت مع رسول الله صلى الله عليه وسلم، وشهدت معه الفتح، فأقام بمكة ثماني عشرة ليلة، لا يصلي إلا ركعتين". (أبو داود 1229)

Narrated Imran ibn Husayn, "I went on an expedition with the Apostle of Allah صلى الله عليه وسلم, and I was present with him at the conquest. He stayed eighteen days in Mecca and prayed only two rak'ahs (at each time of prayer)." (Related by AbuDawud)

4. The resident can offer prayers behind an Imam who is travelling. Such an Imam, however, has to announce after salutation at the completion of two rak'ahs that he is a traveler so the resident followers may complete their prayer independently. A traveler can offer his prayers behind a resident Imam, though in this case he has to observe the full prayer in obedience to the Imam and is not allowed to shorten it.

b. Joining two prayers

عن ابن عباس رضي الله عنه قال: كان رسول صلى الله عليه وسلم يجمع بين صلاة الظهر والعصر إذا كان على ظهر سير، ويجمع بين المغرب والعشاء. (البخاري 1056)

Narrated Ibn 'Abbas رضي الله عنه: Allah's Messenger صلى الله عليه وسلم used to offer the dhuhr and 'Asr prayers together on journeys and also used to offer the maghrib and 'Isha' prayers together. (Related by Bukhari)

عن أنس، عن النبي صلى الله عليه وسلم: إذا عجل عليه السفر، يؤخر الظهر إلى أول وقت العصر. فيجمع بينهما. ويؤخر المغرب حتى يجمع بينها وبين العشاء، حين يغيب الشفق. (مسلم 704)

Anas reported that when the Apostle of Allah صلى الله عليه وسلم had to set out on a journey hurriedly, he delayed the noon prayer to the earlier time for the afternoon prayer, and then he would combine them, and he would delay the sunset prayer to the time when the twilight would disappear and then combine it with the 'Isha' prayer. (Related by Muslim)

There are two types of combination:

- a. Performing the second prayer, at the time of the first prayer.
- b. Performing the first prayer, at the time of the second prayer.

As mentioned earlier prescribed prayers that can be joined are: dhuhr with 'asr and maghrib with isha. Fajr is not to be joined with any other prayer as maghrib and 'asr are not to be joined together

The conditions for joining prayers:

I –Joining in the time of the first prayer

1. The first of the prayers is offered first .i.e. while joining maghrib and 'isha, maghrib must be prayed first.
2. One must intend to join two prayers before ending the first of the two. However, it is sunnah to intend with the opening takbir.
3. The prayers should be offered consecutively without pause. If the second prayer is delayed, for what is known long communally, then according to sunnah, it should be performed at its own time.

عن ابن عمر رضي الله عنهما قال: رأيت النبي ﷺ إذا أعجله السير يؤخر المغرب فيصلبها ثلاثاً، ثم يسلم، ثم قلما يلبث حتى يقيم العشاء، فيصلبها ركعتين، ثم يسلم . (البخاري 1041)

Ibn Omar رضي الله عنهما said: “Whenever the Prophet ﷺ was in a hurry, he used to delay the maghrib prayer and then offer three rak’ahs (of the maghrib) and perform tasleem, and after waiting for a short while, iqamah used to be pronounced for the 'isha' prayer when he would offer two rak’ahs and perform tasleem.” (Related by Bukhari)

4. The second prayer remains valid if one reached hometown while he has already offered the second prayer in journey.

II – Joining in the time of the second prayer

1. One should intend to perform the prayer in combination at the time of the first prayer, if failed to do so then the first prayer is performed as a qadha and one is susceptible to sin for not praying it on time.
2. The trip should not end before performing both prayers. If however the trip ended before that, then the first prayer is to be performed as qadha.

Praying the two prayers in order of time is not a condition, however, it is sunnah to perform them consecutively.

The conditions of shortening and joining the prayers:

1. The trip should be of at least 81km/50 miles.
This is known from: Ibn Omar and Ibn 'Abbas that they used to shorten and break the fast, in approximately 81 Km, this was done with the knowledge of the Prophet ﷺ, i.e. He did not forbid them of doing that.
2. The destination one is heading to is to be known.
The person should know where he is heading to and whether he is on a journey or not. In that case the prayer should not be shortened or combined. However, if after the person became aware, then he can start shortening and combining the prayers.
3. The intention of the journey should not be of disobedience of Allah, i.e. the travel of a person who is intending to trade for alcohol.

Combing prayers due to Rain

عن ابن عباس قال: صلى رسول الله ﷺ الظهر والعصر جميعا. والمغرب والعشاء جميعا. في غير خوف ولا سفر. (مسلم 705)

Ibn 'Abbas reported: The Messenger of Allah ﷺ observed the noon and afternoon prayers together, and the sunset and isha' prayers together without being in a state of fear or in a state of journey.
(Related by Muslim)

It is not permissible to join two prayers at the time of the second because of the probability of rain stopping at the time of the later.

Conditions:

1. The prayer must be performed in a group at a masjid which is far away from home.
2. While praying in a group for combined prayer, it must make sure that the rain occurs at the beginning of the joint prayer and during tasleem of the first prayer.

14. Prayers during times of fear (Salat Al-Khauf)

This type of dispensation is performed during times of war when the soldiers of Allah want to pray in-group. This is to make it easy for them. This shows the importance of praying in congregation, however, it will not be mentioned in details in this book. For more information refer to the book "Reliance of the traveler" translated by Nuh Ha mim Killer.

Review Questions 9

Fill in the spaces with the correct word:

- a. Ada'a b. Joining two prayers. c. Qadha' d. 81
- e. 11 f. 50 g. Shortening the prayer. h. 17
- Allah has given us two dispensations regarding the prayer of a traveller, they are _____ and _____.
 - For joining two prayers in the time of the second, one should make the intention of combination at the time of the first prayer. If failed to do so, then the first prayer is performed as _____.
 - When traveling a person will offer only _____ rak'ah instead of _____ in one whole day.
 - In order to be a called traveler, the traveling distance should not be less _____ miles.

Choose the correct answer:

- If you are planning to travel to Makah and stay for more than 4 days, then you should pray salat 'isha as _____ rak'ahs.
 - One.
 - Four.
 - Two.
- A traveller is allowed to delay the second prayer, if he intends to join two prayers in the time of the first.
 - True.
 - False.
- If the total of outward journey and return journey is 28 miles and even if the single journey each way does not equal 14 miles, he should shorten his prayers.
 - True.
 - False.
- The traveler should be out of the boundary of the town or city (city limits) in order to shorten his prayers.
 - True.
 - False.

9. The traveling distance is counted starting from the point one leaves the house.
 - a. True.
 - b. False.
10. I will go overseas for 15 days. I will stay at three different cities (Paris, London, and Dubai) for 5 days each. Do I pray salat Qasr for those 15 days?
 - a. Yes.
 - b. No.

15. Friday Prayers

عن أبي هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "نحن الآخرون السابقون يوم القيامة، بيد أنهم أوتوا الكتاب من قبلنا، ثم هذا يومهم الذي فرض عليهم فاختلفوا فيه، فهدانا الله، فالناس لنا فيه تبع: اليهود غداً والنصارى بعد غد". (البخاري 836، ومسلم 855)

Narrated Abu Huraira, the Prophet said: "We are the last (of the people to come) but the first on the day of resurrection. They received their books before us and we got ours after them. This day was obligatory upon them, but they differed concerning it, and Allah guided us. The people, therefore, follow us: the Jews tomorrow and the Christians the day after tomorrow."

(Related by Bukhari and Muslim)

It was made obligatory in Mecca before the immigration of the Prophet صلى الله عليه وسلم to Medina al-Munawarah. However, it was not established in Mecca because the companions of the Prophet صلى الله عليه وسلم were oppressed. The companion As'ad ibn Zurarah performed it in Medina before the Prophet صلى الله عليه وسلم immigration. This is related by AbuDawud (1069) and others reported by Ka'ab ibn Malik رضي الله عنه.

Proof of its legitimacy:

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩)﴾ الجمعة

(O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (khutba) and Salat (prayer)] and leave off business (and every other thing), that is better for you if you did but know!) (Al-jumu'ah)

عن أبي هريرة وابن عمر رضي الله عنهما، أنهما سمعا النبي صلى الله عليه وسلم يقول على أعواد منبره: "لينتهين أقوام عن ودعهم الجمعات، أو ليختمن الله على قلوبهم، ثم ليكونن من الغافلين". (مسلم 865)

Abdullah ibn Omar and Abu Huraira said that they heard Allah's Messenger صلى الله عليه وسلم say on the planks of his pulpit: "People must cease to neglect the Friday prayer or Allah will seal their hearts and then they will be among the heedless." (Related by Muslim)

The Wisdom behind its legitimacy and its virtues

Friday has many virtues and excellences. Mainly the weekly gathering of Muslim in a grand masjid to get introduced to each other and pray behind a leader who enjoins good and forbids evil. Islam stresses upon establishing Friday prayer and warns against abandoning it.

15.1 Upon whom Friday prayer is obligatory

1. Muslim.
2. Adult.
3. Sane.
4. Free person i.e. not a slave. Attending Friday prayer may delay a slave from serving his master.
5. Male (women may be busy with home affairs and going to Friday prayers may be difficult to attend).
6. Healthy person: A sick person or a person nursing the sick is excused.
7. Resident: It is not obligatory upon a traveler, regardless of the length of the journey, if the journey has begun before the fajr prayer. The same rule is held upon settlers, or a town which does not have 40 men meeting all the conditions, and if they could not hear the adhan from the nearest town. That is in case the adhan was not audible if one stood on the edge of the town facing the nearest town where Friday prayer is held. This is according to:

عن طارق بن شهاب عن النبي ﷺ أنه قال : "الجمعة حق واجب على كل مسلم في جماعة إلا أربعة : عبد مملوك ، أو امرأة ، أو صبي ، أو مريض". (أبو داود 1067)

Narrated Tariq ibn Shihab: The Prophet ﷺ said: "The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a boy, and a sick person."
(Related by AbuDawud)

قال ﷺ: " الجمعة على كل من سمع النداء". (أبو داود 1056)

The Prophet ﷺ said: "The Friday prayer is obligatory on him who hears the call."
(Related by AbuDawud)

At the era of the Messengerﷺ and the righteous caliphs, the Friday prayer would only be held in cities, and the tribes settling around would not attend the prayers of Friday and the Messengerﷺ would not ask them to do so.

عن جابر عم عبدالله ﷺ قال: مضت السنة أن في كل أربعين فما فوق ذلك جمعة. (البيهقي 177/1)
Narrated Jabir: "According to Sunnah, al-Jumu'ah will be prayed when there are forty or more people". (Related by Al-Baihaqi)

15.2 Validity of these conditions:

In addition to above seven conditions, a valid Friday prayer should also have these four conditions:

1. It must be held among the dwelling of the community in a town or a village which has at least 40 men (with no valid excuse which prevent them from attending Friday prayer).

Therefore, the Friday prayer of those in desert or village is not accepted (i.e. should perform normal dhuhr prayer). However, if these settlers or villagers could hear the adhan from a nearby town they should go and perform the prayer there.

2. For a valid Friday prayer the presence of forty sane male adults, who are settlers of a town or village, is required.

Friday prayer is not valid in deserts or tents or villages with less than forty sane, male for whom Friday prayer is obligatory. However if the adhan was audible to them from a nearby town it becomes obligatory upon them to go and attend the Friday prayer there.

3. It should be performed at the time of dhuhr prayer. However if a group started praying the Friday prayer but the time for dhuhr ended during their prayers then they should convert it to a dhuhr prayer, .i.e. Perform four rak'ahs instead of two. This is based upon the acts of the Messengerﷺ.

عن أنس رضي الله عنه: أن النبي ﷺ كان يصلي الجمعة حين تميل الشمس. (البخاري 862)

Narrated Anas: the Prophet ﷺ would pray al-Jumu'ah when the sun had passed its meridian.

(Related by Bukhari)

عن سهل بن سعد رضي الله عنه قال: ما كنا نقيل ولا نتغذى إلا بعد الجمعة. (البخاري 897)

Narrated Sahl: We never had an afternoon nap nor meals except after offering the Jumu'ah prayer.

(Related by Bukhari)

This hadith clarifies that the time for Friday prayer is dhuhr. In fact it is at the beginning of dhuhr.

4. The Friday prayer of a town is to be held in one place whenever possible, however if the place could not fit everyone, then people should be divided accordingly. If a town had more than one Friday prayer held without valid reason then the prayer of only the first who had held is valid and the others should convert their prayers to dhuhr prayer. On the other hand, if it was unknown who started first then all should meet in one place and re-pray the Friday prayer. But, if there was not enough time, all should pray dhuhr prayer to mend the mistake.

Performing the Friday prayer in a grand masjid fulfils the purpose of gathering people and uniting them as Islam stresses on unity.

15.3 The two fard integral of Friday prayer

First: Two sermons with the following conditions:

- a. The speaker must submit the sermon in state of standing (if capable) and separate the two sermons by having a gap and sitting in between.

عن جابر بن سمرة؛ أن رسول الله ﷺ كان يخطب قائماً. ثم يجلس. ثم يقوم فيخطب قائماً.
(مسلم 862)

Jabir ibn-Samura said: “The Prophet would deliver the khutba while standing, and then he would sit, and then he would stand and speak again.” (Related by Muslim)

- b. According to the scholarly agreement the two sermons must be delivered during the dhuhr prayer and it should not be a reason for delaying the salat.
- c. The speaker must be in state of purity from any minor or major impurity or filth, likewise the awrah must be covered as in prayer because these two sermons are instead of two rak’ahs of prayer and what is an integral in prayer is also an integral in sermons of Jumu’ah.
- d. The integral of the khutba must be said in Arabic, even if the audience does not know the language. If there was none who knows the language and after a period of time no one even tried to learn the language then all of them have sinned and then the prayer is to be performed as dhuhr prayer. But, for the time, if some parts of the integral are translated to the local language then, Friday prayer is valid.
- e. Having no pause between the integrals, the two sermons, and also between the second sermon and the prayer. However, if there was a long pause in between and it could be overcome i.e. there was enough time to repeat them all over again then it will still be valid. However, if not then the prayer is to be performed as dhuhr prayer.
- f. The voice should be loud and audible for the forty men who attend the Friday prayer.

The integrals of the sermons

- a. Praising Allah (saying Alhamdulillah) in any language wished.
- b. Sending blessings on Allah’s Messenger ﷺ in any language desired. Mentioning the Prophet ﷺ directly is a condition for this integral i.e. saying Ar’rasool or An-Nabi or Mohammed. However, mentioning him as a third person does not perform the integral.
- c. Enjoining fear of God (taqwa) in any language desired i.e. not necessarily in Arabic, it may be in local language.

These are the conditions of the two sermons without which the sermon is invalid.

- d. Reciting (at least) one verse from the Holy Quran in at least one of the sermons. However such short verses that are in the beginning of the surahs and has no clear meaning (consisting

of only certain alphabets such as alef lam meeem) are not considered to fulfill the condition of verse.

- e. Supplicating for believers in second sermon by any language wanted i.e. words that are known as supplication communally.

Second: The second fard part (performing two rak'ahs in congregation)

عن عمر رضي الله عنه قال: صلاة الجمعة ركعتان.. على لسان محمد صلى الله عليه وسلم. (النسائي 3/111)

Omar رضي الله عنه said, on the behalf of the Prophet صلى الله عليه وسلم "Friday prayer is two rak'ahs." (Related by Nasa'i)

15.4 Whoever comes late:

1. If he catches one rak'ah of the Friday prayer then he is considered to have attended the Friday prayer and should make the missed rak'ah alone.
2. If he did not catch the second bowing then he is considered to have omitted the Friday prayer and should complete the prayer as dhuhr prayer after the imam ends the prayer with the tasleems.
3. If he performed a rak'ah with the imam and due to some valid reason either the imam had to leave or the individual had to pray separately then the prayer is still considered as Friday prayer. But if the imam left before praying the first rak'ah then the prayer should be completed as dhuhr prayer.

15.5 Recommended manners according to sunnah for those attending the Friday prayer

1. Taking a bath.
2. Removing dirt and bad odour from oneself, and wearing perfume (for men). He who has a bad breath is asked not to attend the Friday prayer.

عن سلمان الفارسي رضي الله عنه قال: قال النبي صلى الله عليه وسلم: "لا يغتسل رجل يوم الجمعة، ويتطهر ما استطاع من طهر، ويدهن من دهنه أو يمس من طيب بيته، ثم يخرج فلا يفرق بين اثنين، ثم يصلي ما كتب له، ثم ينصت إذا تكلم الإمام، إلا غفر له ما بينه وبين الجمعة الأخرى". (البخاري 843)

Narrated Salman Al-Farsi, Allah's Messenger صلى الله عليه وسلم said: "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and remains quiet when the Imam delivers the Khutba, all his sins in between the present and the last Friday will be forgiven." (Related by Bukhari)

3. Wearing best clothes.
4. Trimming the nails and brushing the hair.
5. Arriving early in the Masjid.

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "من اغتسل يوم الجمعة غسل الجنابة، ثم راح فكأنما قرب بدنة، ومن راح في الساعة الثانية فكأنما قرب بقرة، ومن راح في الساعة الثالثة فكأنما قرب كبشاً أقرن، ومن راح في الساعة الرابعة فكأنما قرب دجاجة، ومن راح في الساعة الخامسة فكأنما قرب بيضة، فإذا خرج الإمام حضرت الملائكة يستمعون الذكر". (البخاري 841 ومسلم 850)

Abu Huraira reports that the Prophet ﷺ said: "Whoever makes ghusl on Jumu'ah like the ghusl one makes due to sexual defilement, and then goes to the mosque, it will be as if he had sacrificed a camel. If he goes during the second hour, it will be as if he had sacrificed a cow. If he goes during the third hour, it will be as if he had sacrificed a horned lamb. If he goes during the fourth hour, it will be as if he had sacrificed a hen. And if he goes during the fifth hour, it will be as if he had sacrificed (something like) an egg. When the imam comes, the angels will be present to listen to the remembrance."

(Related by Bukhari and Muslim)

6. Offering two rak'ahs prayer by entering the masjid.

عن جابر رضي الله عنه قال: قال رسول الله ﷺ: "إذا جاء أحدكم يوم الجمعة، والإمام يخطب، فليركع ركعتين، وليتجوز فيهما". (مسلم 875)

The Prophet ﷺ said: "If one of you comes to the mosque on the day of Friday and the imam is delivering the khutba, he should pray two rak'ahs and make them quick." (Related by Muslim)

This is in case if the person enters and the imam had not reached the end of the sermon. If not, then the person should wait till the prescribed prayer is performed. If one sits as soon as he enters the masjid, then nafil prayers are not valid anymore. In fact then one has to sit and listen to the sermon till the end.

7. Listening to the two sermons.

عن أبي هريرة رضي الله عنه، أن النبي ﷺ قال: "إذا قلت لصاحبك يوم الجمعة: أنصت، والإمام يخطب، فقد لغوت". (البخاري 82 ومسلم 851)

Abu Huraira reports that the Prophet said: "If, during the Jumu'ah while the imam is delivering khutba, you tell your companion to be quiet, then you have spoken needlessly."

(Related by Bukhari and Muslim)

15.6 General manners on Fridays (sunnahs):

1. Recitation of Surah Al-Kahf.
2. Increased supplication during Friday and the night before it.

عن النبي ﷺ أنه ذكر يوم الجمعة فقال: " فيها ساعة لا يوافقها عبد مسلم، وهو قائم يصلي، يسأل الله تعالى شيئاً إلا أعطاه إياه". (البخاري 852)

The Prophet ﷺ talked about Friday and said, "There is an hour (when Du'aas are granted) on Friday and if a Muslim gets it while supplicating and asks something from Allah, then Allah will definitely meet his demand." (Related by Bukhari)

3. Sending many salutations upon the Messenger ﷺ.

قال رسول الله ﷺ " إنَّ من أفضل أيامكم يوم الجمعة: فيه خلق آدم، وفيه قبض، وفيه النفخة، وفيه الصعقة، فأكثروا عليَّ من الصلاة فيه؛ فإنَّ صلاتكم معروضة عليَّ". (أبو داود 1047)

The Prophet said: "The most virtuous of your days is Jumu'ah. On that day, Adam was created and on that day he died, (on that day) the horn will be blown and the people will be dumbfounded! Increase your prayers upon me as your prayers upon me will be presented to me." (Related by AbuDawud)

Review Questions 10

Choose the correct answer:

1. For a valid Friday prayer, presence of _____ adult, male, settlers in a town or village, is required.
 - a. 30.
 - b. 40.
 - c. 150.

2. Ghusl is _____ for a person who wants to attend Friday prayer.
 - a. Fard.
 - b. Mubah.
 - c. Sunnah.

3. If the place could not fit all the people who want to pray the Friday prayer, then it is _____ to divide them into two groups.
 - a. Allowed.
 - b. Not allowed.

4. Abdullah arrives to Friday prayer while the imam is offering the first Khutba; he performs tahyat al -masjid prayer before he sits. His action is:
 - a. Allowed.
 - b. Not allowed.

5. Recitation of surat Al-Kahf on Friday is _____ for men and it is _____ for women.
 - a. Fard – Fard.
 - b. Sunnah – Sunnah.
 - c. Fard – Sunnah.

6. Friday prayer is not valid in deserts or tent.
 - a. True.
 - b. False.

7. If a town had more than one Friday prayer held without a valid reason, then the valid prayer is of those who finished first, the others should convert their prayer to dhuhr prayer.
 - a. True.
 - b. False.

8. The Imam must submit the sermon in state of standing in Friday prayer.
 - a. True.
 - b. False.

9. Al-Jum’ah means ‘Friday prayers’.

- a. True.
- b. False.

10. Salat al-Jum'ah must be prayed in congregation.

- a. True.
- b. False.

11. Salat al-Jum'ah can be prayed just before maghrib prayer.

- a. True.
- b. False.

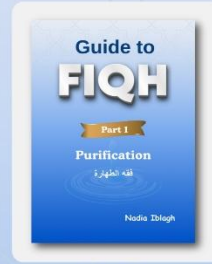
12. In salat al-Jum'ah, the sermon should be given before the prayer.

- a. True.
- b. b. False

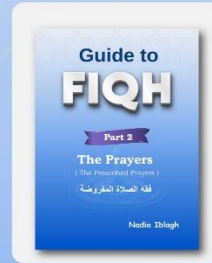
Resources

- **‘Umdat as-Salik wa ‘Uddat an-Nasik.**
 - Author Ahmad ibn Naqib al-Misri.
 - Translated by Shaykh Nuh Ha Mim Keller.
- **Al-Maqasid.**
 - Author Imam Nawawi.
 - Translated by Shaykh Nuh Ha Mim Keller.
- **Al-Fiqh Al-Manhaji.**
 - Authors Dr. Mustafa Khunn, Dr. Mustafa Albga and Ali Shurbaji.
- **Sahih Bukhari.**
 - Translated by M. Muhsin Khan.
- **Sahih Muslim.**
 - Translated by Abdul Hamid Siddiqui.
- **Sunan AbuDawud.**
 - Translated by Prof. Ahmad Hasan.

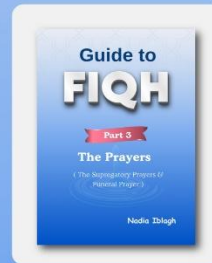
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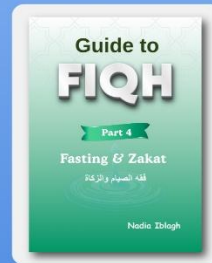
Purification



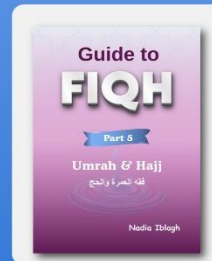
The Prayers
(The Prescribed
Prayers)



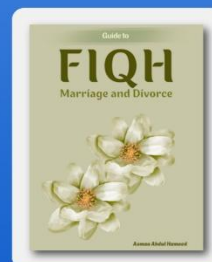
The Prayers
(The Supregatory &
Funeral Prayer)



**Fasting &
Zakat**



**Umrah &
Hajj**



**Marriage &
Divorce**