

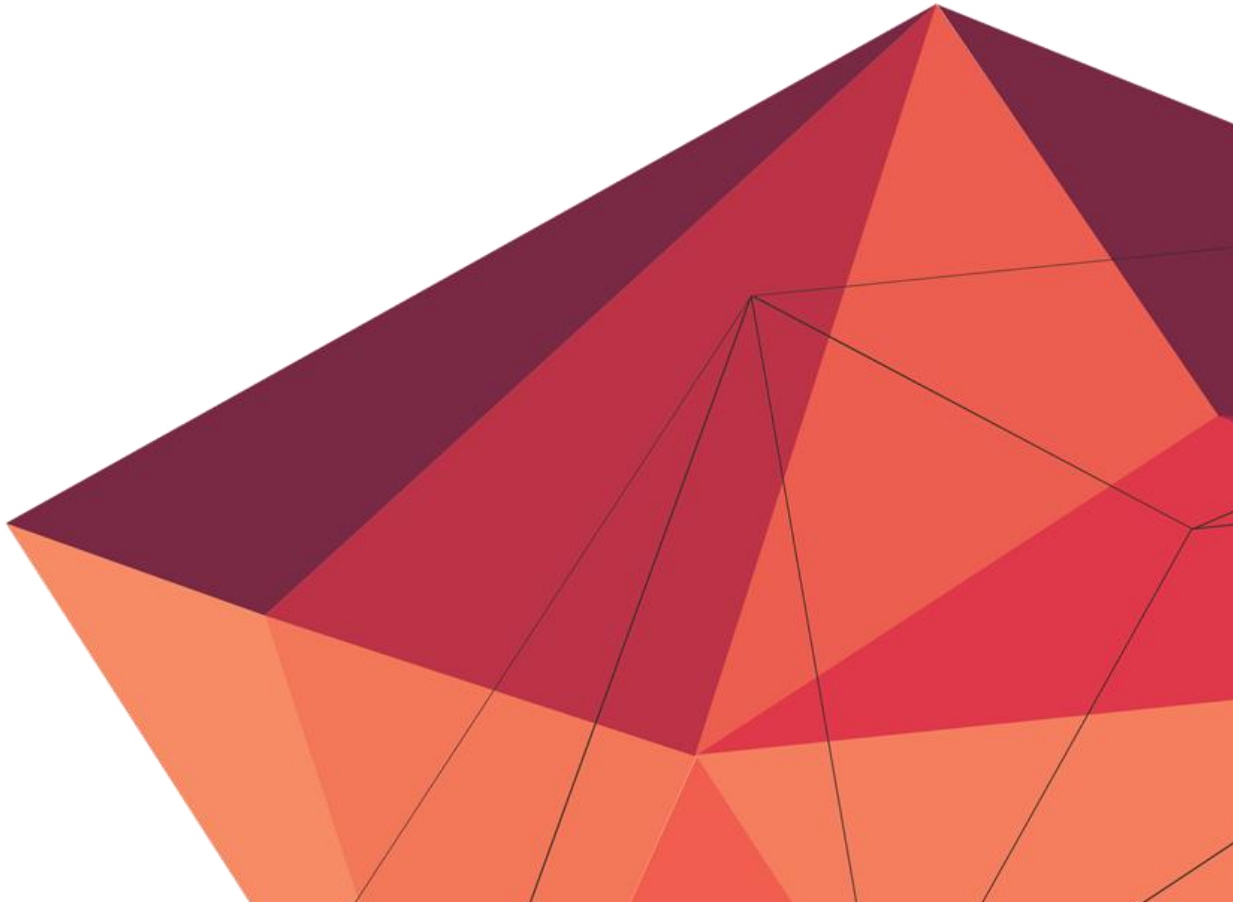
# فقه الصلاة

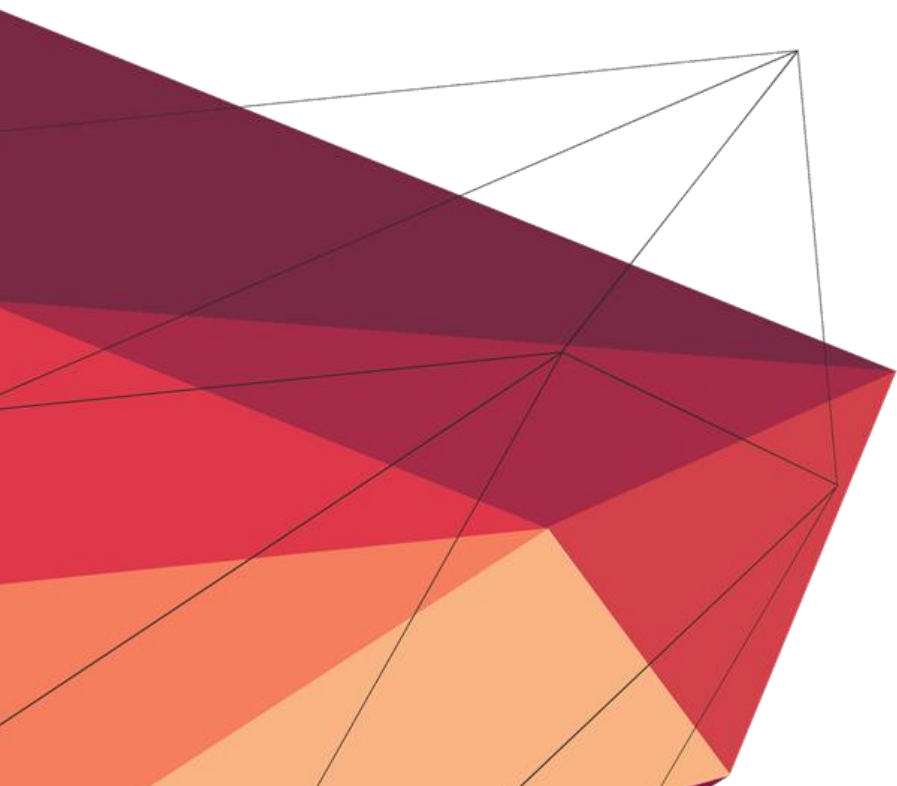
**The Fiqh of Prayer**

**According to the Hanafi School of Thought**

# إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

“Surely the prayer is a timed ordinance for the believers.”  
(4:103)





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# 1. Introduction

All praise is due to Allah (سبحنه و تعلى), Lord of all the worlds. Peace and blessings be upon the seal of the Prophets, Muhammad (ملىء الله ىلصء), upon his family, companions, and all those that follow them until the Day of Judgement.

The Salah is an essential aspect of our Deen, yet one that we often neglect and disregard, being seldom taught of its true concept as it stands in the Qur'an and the Sunnah.

We are often lax in our regard to Salah, not realising the negative effect this can have on our spiritual progress. If we are lacking in our Salah, this can have an adverse effect on other aspects of our Deen.

The Salah is therefore an important section in Fiqh, needing to be concentrated on, and studied in depth. With the permission of Allah, this will allow us to improve our spiritual progress and move us closer to Allah. On being asked about the deed most beloved to Allah (سبحنه و تعلى) the Prophet (ملىء الله ىلصء) replied:

*“The thing that Allah loves most is when His servants pray Salah on time.”*

## 2. The Major Types of Acts in the Shari'ah

There are two major types of acts in the Shari'ah within which our actions fall:

### 1. 'Ibadat

The 'Ibadat are acts of worship, and concern those things that are between us and Allah. These acts include Wudu' (ritual purification), Salah (prayer), and Saum (fasting).

### 2. Mu'amalat

The Mu'amalat are acts between ourselves, and concern those things that are between the servants of Allah. These acts include marriage, divorce, buying, and selling.

### 2.1 Understanding Fiqh Terms

To fully understand the various rulings on the actions of Salah, certain Fiqh terms must be defined. There are six major classifications of deeds within the Shari'ah, which are classified by their ruling:

#### 1. *Fard*; mandatory

To establish an act as mandatory, two things are required:

1. A definite command.
2. Certainty of the proof that is establishing the command. Certainty is established with the proof having Tawatur.

Tawatur is used to refer to a source that has so many chains of transmission, that there is no doubt in its authenticity. It is inconceivable that all the people came together and made it up. Only two sources have Tawatur:



1. *The Qur'an*; every Ayah of the Qur'an is transmitted with a Mutawatir chain of transmission.
2. *The Hadith*; only a small number of Hadith have a Mutawatir chain of transmission.

An example of having a definite command and certainty of the proof is Allah (ﷻ) saying:

إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ

“...when you intend to offer al-Salah, wash your faces...” (5:6)

In this verse Allah (ﷻ) uses a definite command “wash” to establish the act of Wudu’. As the command is in an Ayah of Qur’an, there is also certainty of the proof.

Leaving a mandatory act is sinful, and may invalidate an action completely e.g. not washing the arms during Wudu’ renders the Wudu’ invalid. To deny a Fard act as being part of Islam is disbelief.

## 2. **Wajib; necessary**

A necessary action is established through an authentic source, but does not have the level of Tawatur.

The difference between Fard and Wajib is highlighted by the following example. Allah (ﷻ) says in the Qur’an:

فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

“...recite of the Qur'an as much as may be easy for you...” (73:20)

Allah (ﷻ) establishes a command, with a certain proof in this verse. The principle that has been taken from this Ayah is that reading three verses from the Qur’an in mandatory in Salah.

However, the Prophet (ﷺ) has related in a Hadith:

“There is no Salah for the one who does not recite the Fatihah of the Book.”

Given that the Ayah has Tawatur, and the Hadith is Sahih, the Qur’an is given precedence. The ruling given, taking both sources in to consideration is as follows; reading three Ayahs in the prayer is Fard, and reciting the Fatihah is Wajib.

It must be emphasised that one **must** perform a Wajib act, and leaving it is sinful. It may also invalidate an action e.g. intentionally missing out the Fatihah in Salah. Academically Fard and Wajib are distinct, but in practice they are treated synonymously. To deny a Wajib act, given it does not have the level of Tawatur, does not constitute disbelief.

» Note

In terms of revelation, the Qur’an and the Hadith are equal, they are both from Allah (ﷻ), but in different ways. It is only due to the fact that every Ayah of Qur’an has the level of Tawatur, that it is most often given precedence.

## 3. **Sunnah; recommended**

To establish a Sunnah there must be a recommendation in a proof that is either strong, or slightly less than strong. Consequently, there are two types of Sunnah:

1. *Sunnah Mu’akkadah*; established Sunnah.
2. *Sunnah ghayr Mu’akkadah / Mustahab*; slightly less established Sunnah.

A Sunnah Mu’akkadah must be performed. Its implementation is rewarded, and its intentional abandonment reprehensible e.g. the two Sunnahs before Fajr. Performing a Sunnah ghayr Mu’akkadah is rewarded, but leaving it is not reprehensible e.g. the four Sunnahs before ‘Asr.

## 4. **Mubah; neutral**

An act for which the Shari'ah is silent, there is no Fiqh ruling e.g. whether one should wear a grey shirt.

There is no reward or punishment whether the act is performed or not.

## 5. **Makruh; disliked**

A recommendation that something should be avoided. There are two types of disliked acts:

1. *Makruh Tanzihi*; slightly disliked.
2. *Makruh Tahrimi*; highly disliked.

To perform an action that is Makruh Tanzihi is not punished, but there is hope for reward in abstaining from it. Avoiding an act which is Makruh Tahrimi is required, and there is the potential for punishment in performing it e.g. intentionally leaving a Wajib. Haram and Makruh Tahrimi are academically distinct, but in practice they are treated synonymously.

## 6. **Haram; prohibited**

There is a definite prohibition with a definite proof. Allah (سُبْحٰنُهٗ وَبِحَمْدِهٖ) says in the Qur'an:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

*“He has forbidden you only the dead animals, and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah...” (2:173)*

Leaving a prohibited act is rewarded, while its performance results in punishment.

# 3. Introducing Salah

Salah is a central aspect of our Deen, strengthening the foundation of our faith. The importance is clearly illustrated with the knowledge that even when one is ill or in war, Salah must still be offered. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

*“The key to Jannah is Salah, and the key to Salah is Taharah (purification).”*

## 3.1 The Benefits of Salah

The following include some of the benefits of the Salah:

1. It is related that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

*“The likeness of the five daily prayers is the likeness of a stream in which one bathes five times a day. Just as no dirt will remain on the body after bathing five times, likewise, one will become clean of his sins from the performance of the five daily prayers.”*

2. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

*“Whoever guards and observes his prayer, it will be a light and a proof and a saviour for him on the Day of Resurrection.” (Ahmad, Tabarani, Ibn Hibban)*

3. It is narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):



*“The first act that the slave will be accountable for on the Day of Judgement will be Salah. If it is good, then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil.” (Tabarani)*

## 3.2 Neglecting Salah

There are differing views concerning the state of one who deliberately misses a prayer, with the more strict opinion declaring such a person to be out of the fold of Islam.

According to the Hanafi School, one who misses the prayer without excuse, such as laziness, is to be beaten so severely that blood is drawn. The person is to be put in prison until he/she returns to Salah. The severity of the punishment is due to the Salah being a right of Allah (يَلْعَنُو وَهَنَحْبِسُ).

## 4. Salah

After understanding the importance of prayer, its legal rulings must be understood and implemented.

### 4.1 Timings of Salah

#### 1. Fajr

The timing for Fajr begins at true dawn, and ends with the **beginning** of sun rise; as soon as the sun appears above the horizon.

» Note

A thin white streak appears approximately two hours before sunrise. This is known as false dawn, and does not signify the entering of the time for Fajr. A short while after this, a more spreading whiteness appears, this is true dawn, and this signifies the entering of the time for Fajr.

#### 2. Dhur

Dhur time begins with the sun moving away from its meridian, and ends when the shadow of an object is twice its length.

It must be emphasised that the ending of the time for Dhur is signified when the shadow length is double the object length, taking into consideration the shadow that was present when the sun was at its meridian. For example, consider a stick of length **one** metre. If the shadow is  $\frac{3}{4}$  of a metre at noon, then the shadow must be  $2\frac{3}{4}$  metres for the time of Dhur to have ended (not two metres).

» Note

There is difference of opinion between the Hanafi School and the other Schools of Thought concerning the length of the shadow that must be reached for the ending of the time for Dhur. The other Schools are of the opinion that the shadow must only be one times the length of the object, taking into consideration the shadow that was present at noon. This was also the opinion of Imam Muhammad and Imam Abu Yusuf.

Given the difference of opinion that exists, the Hanafi Scholars consider it better to pray Dhur before the shadow is one times the length of the object, and to pray ‘Asr after the shadow has reached twice the length of the object.

#### 3. ‘Asr



'Asr prayer enters with the shadow of an object becoming twice its length, and ends with the beginning of sunrise; as soon as the sun lowers below the horizon.

» Mas'alah

A special ruling exists relating to 'Asr. If a person begins the prayer before sunset, but subsequently finishes the prayer during or after sunset, the prayer is still valid. (This ruling does **not** apply to the sun rising and Fajr).

If the 'Asr prayer is offered in congregation behind an Imam praying according to the opinion of one shadow length, given the preference of offering prayer in congregation, and of the opinion also existing in the Hanafi School, one should pray with the congregation.

#### 4. Maghrib

The time for Maghrib begins with sunset, and ends with the red twilight that appears in the sky after sunset disappearing.

» Note

There is also a white twilight that appears after sunset. It is the opinion of Imam Abu Hanifah (رحمه الله) that it is the disappearance of this twilight that signifies the end of Maghrib. This, however, is not the opinion that is adopted by the Hanafi School.

#### 5. 'Isha'

'Isha' time begins with the disappearance of the red twilight that appears in the sky after sunset, and ends at true dawn.

#### 6. Witr

The timing of the Witr prayer is conditional upon 'Isha', with the Witr prayer only being valid after the Fard of 'Isha' have been prayed. If the Witr prayer is offered before praying the Fard of 'Isha', the prayer is not valid.

» Background

The timings for Salah were revealed through Jibril (عليه السلام) descending and leading the Prophet (مليء الله و يلىء الله صلى) in prayer for two days. On the first day the prayers were offered at the beginning of their times, and on the second day towards the end of their times.

» Mas'alah

There are areas of the world in which the sun may not rise or set for many months. As a result, technically, the time of the prayer does not enter. However, given the Hadith in which the Prophet (مليء الله و يلىء الله صلى) talked about the coming of the Dajjal, and the length of his stay, he informed us that we would estimate the time for the prayers. Subsequently, there are three options for people living in such areas:

1. Use timings of the closest place with regular timings.
2. Use the timings for the last day in which there were regular timings.
3. Perform an estimate of the timings.

The issue of combining prayers also arises when discussing the timing of prayers. Although the Hanafi School is the most lenient in other matters, it is very strict in not allowing the prayers to be combined, except in **one** situation; Hajj.

The Hadith of Ibn Mas'ud (رضى الله عنه) describes that the Prophet (ﷺ) only combined prayer during the Hajj at 'Arafah and Muzdalifah.

To understand the Hadith which describe the Prophet (ﷺ) combining his prayers, one must first understand the types of combination.

### 1. Apparent combination

Although it seems the prayers are being combined, both are actually offered within their own times. For example, one delays Dhur until the end of its time and prays, and then offers 'Asr as soon its time enters.

All the Hadith that describe the Prophet (ﷺ) combining prayers, except during Hajj, are interpreted as apparent combination.

### 2. Real combination

One prayer is offered in the time of another. For example, on Hajj, the Prophet (ﷺ) prayed Dhur and 'Asr together in the time of Dhur, and Maghrib and 'Isha' together in the time of 'Isha'.

There is only one time of the day in which there is no Fard prayer; from sunrise until the sun reaches its meridian.

## 4.1.1 Preferred Timings of Salah

The times within which each prayer may be offered has been detailed above. What follows is a discussion on the most preferred time to offer each prayer within those times.

### 1. Fajr

It is preferred to delay Fajr until the sky brightens. (It is Makruh to pray Nawafil after the Fajr prayer has been offered, thus by delaying Fajr, more opportunity is given for voluntary prayers).

» Note

The Shafi'is and Hanbalis consider it better to perform Fajr earlier.

### 2. Dhur

The preferred time for Dhur depends upon the time of year. During the summer it is better to delay the prayer slightly so the people are not forced to go out in the heat. During the winter it is better to perform the prayer early.

» Note

If it is cloudy it is better to delay Dhur slightly, so as to not offer the prayer before the time has entered.

### 3. 'Asr

It is better to delay 'Asr, provided the colour of the sun does not change. (It is Makruh to pray Nawafil after the 'Asr prayer has been offered, thus by delaying 'Asr, more opportunity is given for voluntary prayers). 'Asr should not be offered at the end of its time, this is Makruh.

» Note

If it is cloudy, 'Asr should be offered earlier so that the prayer is not offered outside its time.

## 4. Maghrib

Maghrib should be prayed as early as possible. If it is a cloudy night, the prayer should be delayed slightly to ensure it is not read before its time.

» Note

There is a Hadith stating that there is a prayer between every Iqamah and Athan. There is Hadith mentioned in the Sunan of Abu Dawud, however, exempting Maghrib from this practice.

## 5. 'Isha'

The most preferred time for 'Isha' is after one third of the night has passed, but before one half.

» Note

If the Jama'ah is not at the superior time, it is better to read with the congregation.

## 6. Witr

It is most preferable to offer the Witr prayer towards the end of the night, if one is able to wake up. If one is not able to wake up, it should be prayed before going to sleep.

### 4.1.2 Disliked & Prohibited Times of Salah

There are five times of the day when one should not offer Salah, which fall into one of two categories:

#### 1. A Fard or Wajib is prohibited, and praying Nawafil is Makruh

There are three times when praying a Fard or Wajib is prohibited, unless a Wajib becomes Wajib in that time e.g. the Janazah prayer, and praying Nawafil is Makruh:

1. During sunrise; when the tip of the sun appears above the horizon until the bottom appears over the horizon.
2. When the sun is at its meridian.
3. During sunset; when the sun lowers below the horizon until it disappears.

» Note

The prostration of recitation is also disliked during these times.

The term Zawal is often used to refer to the time when the sun is at its meridian, but in reality, the term refers to the sun moving away from the meridian, which is Dhur time.

#### 2. A Fard or Wajib is permissible, and praying Nawafil is Makruh

1. During the **entire** time of Fajr, there is no prayer expect for the Fard and Sunnah of Fajr.
2. After the 'Asr prayer has been offered.

Prayers that have been missed, which are obligatory to make up, may be offered in these times. One may also make a prostration of recitation during these times.

» Note

According to the Hanafi Scholars, if the Sunnahs of Fajr have been missed, these cannot be offered after the Fard, even if the sun has not risen, and should be made up after sunrise.





Praying under the following circumstances is also disliked:

### 1. On the days of ‘Eid between Fajr and the ‘Eid prayer

It is Makruh to pray between the prayers of Fajr and the ‘Eid prayer, even the Salah of Duha, whether in the Masjid or at home.

### 2. On the days of ‘Eid between the ‘Eid prayer and the Dhur

After the ‘Eid prayer until Dhur, it is not permissible for one to offer Nawafil in the Masjid, but one may pray Nawafil at home.

### 3. Nawafil before the Fard of any Salah for which the time is ending

If one has delayed the prayer until the end of its time, it is Makruh to pray any Nawafil before praying the Fard.

### 4. If one needs to answer the call of nature

The prayer is still valid if one offers Salah in this state, there will however be a loss of reward.

### 5. Extreme hunger

If one is extremely hungry, one should eat the amount that is needed to curb the hunger, unless there is only just enough time to perform the prayer.

## 4.2 Athan & Iqamah

The call to prayer is a Sunnah Mu’akkadah, an emphasised Sunnah, and is a salient feature of our Deen. The Athan is **only** necessary for:

1. The five daily prayers and Jumu’ah.
2. Men.

The Iqamah is the call to commence the prayer, and is also a Sunnah Mu’akkadah. One should make the Iqamah whether one is praying in the Masjid, or at home, and whether the prayer is Ada’ or Qadha’, on time or out of time.

According to the Hanafi School the Athan and the Iqamah are the same, except for the addition of *“The prayer has been established”* in the Iqamah.

» Note

In the Shafi’i school the Iqamah is shorter than the Athan.

The Athan and the Iqamah must be recited in Arabic, it is not sufficient for the call to be made in any other language.

It is not sufficient for a tape player to be used for the Athan.

### 4.2.1 Sunan of Athan & Iqamah

The following are the Sunan of the Athan and the Iqamah:



1. The Athan should be relaxed and loud, not hurried.
2. The Iqamah should be hastened.
3. To face the Qiblah.
4. To face the right then left for “Come to prayer” and “Come to success” respectively during the Athan.
5. To put the fingers in the ears for the Athan (Tirmidhi).

» Note

When turning the head during the Athan, it should be just that, not the whole body.

#### 4.2.2 Qualities of the Mu’athin

The one who make the call to prayer should have the following qualities:

1. Should be a Salih (righteous person).  
He is calling people to Allah.
2. Should know the Sunan of the Athan and Iqamah.
3. Should have Wudu’.

Is Makruh for the following to make the Athan or the Iqamah:

1. One who is not in a state of ritual purity (does not have Wudu’).
2. A child that does not understand.
3. Women.
4. One who is insane.
5. One who is drunk.
6. One who is sitting down.

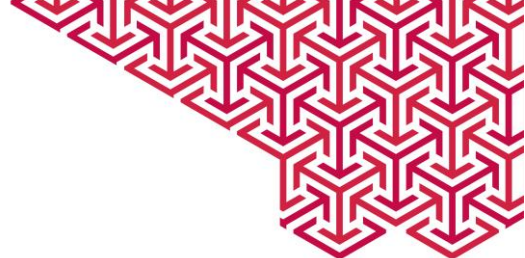
#### 4.2.3 Athan for the Friday Prayer

There are two Athans for the Friday prayer. Although only one was made during the time of the Prophet (ﷺ), another was introduced during the time of Uthman (رضى الله عنه).

Once the Athan has been made for Jumu’ah Salah, it is Makruh to perform any action that is not involved with the Friday prayer.

#### 4.2.4 Additional Points Concerning the Athan & Iqamah

1. The Athan may be called inside or outside.
2. The time between the Athan and the Iqamah should be enough to allow the people living relatively close to arrive.  
The exception to this, as mentioned earlier, is the Maghrib Salah.
3. More than one Athan should not be made.  
Unless the practice has been correctly established.
4. It is not permissible to make the Athan sound like a song.
5. It is Makruh to talk during the Athan.
6. If one hears the Iqamah it becomes necessary to respond, either physically or verbally.
7. One should make the established Du’aa once the Athan has been made.



## 4.3 The Constituents & Manner of Performing the Salah

There are a number of prerequisites and integrals that must be satisfied for the prayer to be valid. The numbers may vary in different books, but this is due only to the way each is broken down.

### 4.3.1 The Responsibility of Salah

For **any** act of worship to become obligatory, three conditions must be met:

1. *Islam*; the individual must be a Muslim.
2. *Adulthood*; the individual must have reached the age of puberty.
3. *Sanity*; the person must be sane.

» Note

The maximum time for a person to reach adulthood is fifteen Islamic (lunar) years (fourteen years and seven months according to Gregorian calendar), even if the other signs of puberty have not appeared.

With respect to the prayer, there are two conditions which must be met for the prayer to become an obligation:

1. Entry of a time of prayer.
2. Fulfilment of the three conditions resulting in an act of worship to become obligatory.

For example, a child during the time of ‘Asr does not have the obligation of the prayer; the two conditions have not been met. Similarly, for an adult at ten ‘o clock in the morning, there is no obligation, both conditions have not been met.

» Note

Once the prayer has become obligatory, it is not necessary to perform the prayer immediately, although the Fard must now be fulfilled. For example, when the time for Dhur enters, the obligation is called Wujub Muwasa’ah; there is flexibility in the time.

The only exclusions to this are Maghrib, in which praying immediately is very strongly recommended, and when there is just enough time for one to perform the prayer within its time, in which case the obligation is to pray at that very moment (time that may be required for Wudu’ must also be taken into consideration).

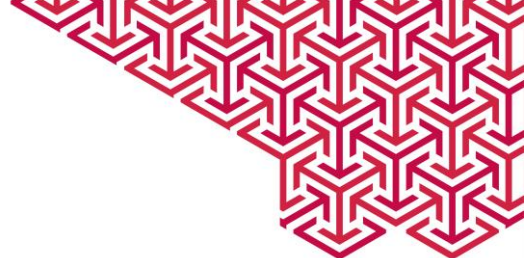
### 4.3.2 The Mandatory Acts of Salah

If one of the Fara’id is missed out, the prayer **must** be repeated, and cannot be made up with a prostration of forgetfulness.

#### Prerequisites

The following are the prerequisites which must be fulfilled by any individual wishing to perform the Salah:





## 1. Purity from Hadath

This includes both major and minor impurity. If one is not able to remove the impurity, the prayer may be offered without the need to repeat the prayer.

## 2. Purity of ones place of prayer and clothing

As covered in the “Fiqh of Taharah”, a small amount of impurity is tolerated.

## 3. The ‘Awrah must be covered

The ‘Awrah is defined for males as from just **below** the navel to **below** the knees, and for women, everything excluding the face, hands, and feet.

One unable to cover the ‘Awrah should pray sitting, gesturing for both Ruku’ and Sujud.

## 4. Intention

Whether one is the Imam or following, the intention must be made. If the Salah has been started in heedlessness, the prayer is invalid.

The Hanafi School is **very** strict when it comes to the intention of the Fard prayers. The intention must include the prayer that is to be offered, whether it is Ada’ or Qadha’, and the number of Raka’ahs. Once the prayer has started, the intention cannot be changed. For the Sunnah and Nawafil prayers, however, there is no need to have a specific intention. One may start the prayer as four Raka’ahs, and end with just two.

It is not permissible to make the intention of one Fard behind another Fard. For example, if the Imam is reading ‘Asr, one cannot pray Dhur behind him. One is also not able to make the intention for a stronger prayer behind a weaker prayer, for example, praying ‘Isha’ behind an Imam that is praying the Tarawih prayer.

» Note

The Shafi’i school is more lenient regarding the intention, and offering one prayer behind another.

## 5. Facing the Qiblah

If one is in Makkah and is able to see the House, one must face the House directly. If one is not able to see the Qiblah, and is a distance away, there is a forty-five degree margin for error on either side.

If one does not know the direction, one should do their best to decide. If one is corrected as to the direction of the Qiblah during the prayer, one may simply turn to the correct direction. If one is informed after the Salah, it is not necessary to make up the prayer.

## 6. Conviction that the time for prayer has entered

One must be sure that the time of prayer has entered, there cannot be any doubt.

## 7. Knowledge of the Fara’id

Not knowing the obligatory acts of the Salah means that one is unable to decide whether the prayer must be repeated if any of the Fara’id are omitted. The most basic approach must be to regard all the actions of the prayer as obligatory.





## Integrals

The following are the integrals of the prayer that must be fulfilled:

### 1. Opening Takbir

The opening Takbir is a Fard, and must be recited loud enough for the one reciting to hear it. Saying it in the mind is not sufficient.

### 2. Standing

Standing in the prayer is Fard, excluding the Nawafil prayers.

### 3. Recitation

It is Fard to read at least three verses, or one long verse, in the first two Raka'ahs of a Fard prayer, and **every** Raka'ah of a Wajib, Sunnah, or Nafil prayer.

There are two opinions in the Hanafi School regarding recitation in Salah:

1. The words must be articulated (the minimum is to move the lips).
2. The recitation must be heard by the one reciting.

Thinking the words is not sufficient. If one does this, it will be considered as though not a single verse of the Qur'an has been read, necessitating the prayer to be repeated.

If one is praying behind an Imam, recitation of the Qur'an is Makruh Tahrimi. There is no recitation for any of the prayers, including the silent prayers of Dhur and 'Asr. Allah (ﷻ) says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

“So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.” (7:204)

The Ayah clearly indicates that we are to remain silent and listen when the Qur'an is being recited. Given that there are two commands in the verse, “...listen...” and “...be silent...”, one is to remain silent even during the Dhur and 'Asr prayers, as the Qur'an is being recited by the Imam.

One reading alone may read aloud or quietly. For women, however, it is better the voices are not raised.

» Note

The verses of each of the Raka'ahs must be recited in order. A verse should not be recited in the second Raka'ah that comes before a verse recited in the first Raka'ah.

People may find it difficult not to read behind the Imam, so one should either try to concentrate on the verses, or think of the meaning of the Fatihah.

Imam Muhammad (رحمه الله) was of the opinion that the Fatihah should be recited in the silent prayers, but this is a weaker opinion in the Hanafi School.

Amin is not recited aloud during the prayer.

### 4. Ruku'

The minimum requirement for the Ruku' is for the hands to touch the knees.

## 5. Sajdah

The following must be observed when performing the Sajdah:

1. The forehead must touch the ground.
2. The hands must touch the ground.
3. The knees must touch the ground.
4. Some of the toes must touch the ground.
5. The elbows must **not** touch the ground (men only).

The Sajdah must be performed on something solid, or of which the solidness can be felt when the head is lowered.

If one makes two prostrations and does not come closer to the sitting position than to the prostration position, this is considered prolongation of the first prostration, and only one prostration will have been made.

» Note

Some people inadvertently raise their feet up when in Sujud. If some of the toes do not touch the ground during the Sujud, the prostration is invalid.

It is permissible to do Sajdah on something elevated, provided it is not larger than ½ a cubit. There is leniency in extreme situations, during Hajj for example, where one may be required to do the Sajdah on another's back.

If one is wearing a Turban or Hijab, which may cover part of the forehead, the Sajdah is still valid.

## 6. Final sitting

The final sitting must be as long as is required to recite the Tashahud, whether it is recited or not.

### 4.3.3 The Necessary Acts of Salah

If a Wajib act is missed out during the prayer, one can make a prostration of forgetfulness.

The Wajibat of the Salah number many more than the Fara'id, and as such, more easily left out. Special attention should therefore be paid to the Wajibat.

The necessary acts of the Salah are as follows:

#### 1. Reciting the Fatihah

This is for every Raka'ah of a Wajib, Sunnah, or Nafil prayer, and the first two Raka'ahs of a Fard prayer.

#### 2. Reciting at least three short verses or one long verse after the Fatihah

This is for every Raka'ah of a Wajib, Sunnah, or Nafil prayer, and the first two Raka'ahs of a Fard prayer.

If one is reading four Raka'ahs of a Fard prayer and forgets to read the extra verses in the first two Raka'ahs, these can be made up with recitation in the third and fourth Raka'ahs.

#### 3. Standing up after the Ruku'

#### 4. To make Sajdah with both the nose and the forehead

#### 5. The Second Sajdah of any prostration must be connected to the first

This is more of a technical ruling; the second prostration must immediately follow the first.





#### **6. To have tranquillity in each position of the prayer**

The limbs should come to rest at each posture.

#### **7. Performing the first/middle sitting(s) for a prayer of more than two Raka'ahs**

If there is only one sitting, this is counted as the final sitting, not as a first sitting.

#### **8. Recitation of the Tashahud in every sitting**

#### **9. To get up without delay for the third Raka'ah after the Tashahud**

If one accidentally carries on after the Tashahud and performs Salam on the Prophet (مجلس و يبلى الله صلى الله عليه وسلم), a prostration of forgetfulness is required.

#### **10. To make Salam**

The Salam only needs to be made once to the right according to the stronger opinion in the Hanafi School, and only the word "*Salam*" is Wajib, "*Alaykum*" is a Sunnah Mu'akkadah.

This ruling is important for prayer in congregation, as if the Imam has said the word Salam, the prayer has ended and cannot be joined.

#### **11. Vocalisation of the Qur'an by the Imam for the Fajr, Maghrib, and 'Isha' prayers**

#### **12. Non-vocalisation of the Qur'an by the Imam for the Dhur and 'Asr prayers**

#### **13. Qunut of the Witr prayer**

The Qunut is any Du'aa, and could simply be "*O Allah! Forgive me.*", and this would be sufficient. However, it is better to perform those Du'aas established by the Sunnah.

#### **14. To recite the extra Takbirs for both 'Eid prayers**

There are three extra Takbirs that are made in each Raka'ah.

#### **15. To recite the fourth Takbir in the second Raka'ah of the 'Eid prayer**

In the second Raka'ah of the 'Eid prayer, after the three extra Takbirs have been made, it becomes Wajib to recite the Takbir before going into Ruku' (this Takbir is usually a Sunnah).

#### **16. Sequence**

The correct order for each action should be maintained.

### **4.3.4 The Sunan of Salah**

The following are the Sunnah acts of the Salah.

#### **1. To raise the hands for the opening Takbir**

This is a Sunnah Mu'akkadah. The hands should be raised to the level of the ears.

For women, the hands should be raised to the level of the shoulders.

#### **2. To recite the Takbir loudly (if one is the Imam)**





### 3. For the followers to recite the Takbir with the Imam (if in congregation)

### 4. To place the hands together during the standing

The right hand should be placed over the left, below the navel. The thumb and the little finger should grasp the wrist, and the remaining three fingers should be straight.

The women should place the hands on the chest, and the right hand should simply be placed over the left.

### 5. To spread the feet during the standing

When one is standing, the feet should be spread out. There are two opinions regarding this:

1. There should be a four finger gap between the feet.
2. The feet may be in any comfortable position.

» Note

There is no need to join the feet together when praying in congregation. This was done at the beginning of the prayer as a means to straighten the line (Shawkani) during the time of the Prophet (ﷺ). Given the markings that usually exist for the rows in Masajid, this is not required to make the lines straight. The connection should exist between the shoulders.

### 6. To recite the Thana'

### 7. To recite the Ta'awuth and Basmallah before the Fatihah

This should be done quietly and only applies to the Imam or if one is reading alone.

### 8. To recite the Fatihah in the third and fourth Raka'ahs of a Fard prayer

### 9. To recite the verses established by the Sunnah

It was the practice of the Prophet (ﷺ) to recite the following verses at the specified times:

1. *Fajr*; to recite from the Tiwal al-Mufassal (Surah Hujurat to Inshiqaq).
2. *Dhur*; to recite from the Tiwal al-Mufassal (Surah Hujurat to Inshiqaq).
3. *'Asr*; to recite from Surah Buruj to Qadr.
4. *Maghrib*; to recite from Surah Bayyinah to Nas.
5. *'Isha'*; to recite from Surah Buruj to Qadr.

### 10. To recite Amin on completion of the Fatihah

This should be done quietly.

### 11. To recite all of the Takbirs

All of the Takbirs in the Salah are Sunnah excluding the first.

### 12. To grasp the knees in Ruku'

The knees should be grasped tightly with the fingers spread out.

### 13. To keep the back and legs straight during Ruku'

The head should neither droop, nor be lifted up.





For women the back and legs do not need to be kept straight.

#### **14. To recite “Subhanarabbiyalathim” in Ruku’**

The minimum recitation should be three times, and to increase in twos after this is Mustahab.

#### **15. To recite “Samiallahulimanhamidah” while rising from Ruku’**

If following an Imam, this should not be recited.

#### **16. To recite “Rabbanawalakalhamd” after the Ruku’, but before the Sajdah**

#### **17. To stand with ease after Ruku’**

Imam Abu Yusuf (رحمه الله) considered this to be a Wajib.

#### **18. To keep the hands straight when reciting the Takbir before the Sajdah**

#### **19. To keep the order when going into Sajdah**

The knees should touch the ground first, then the hands, then the face. For getting up, the opposite should be the sequence.

#### **20. To not go down drooped into Sajdah**

There are two opinions when going down into Sajdah:

1. The knees should not be touched.
2. One may touch the knees if support is required.

#### **21. To place the head between the hands in Sajdah**

The hands should be in the same position that they were when the opening Takbir was made.

#### **22. To keep the stomach away from the knees in Sajdah**

For women, the stomach should touch the knees.

#### **23. To keep the arms away from the floor and sides during Sajdah**

If one gets tired, the thighs may be used for support, but the arms should not touch the floor.

For women, the arms should be kept to the side, and they may be placed on the floor.

#### **24. Facing the toes towards the Qiblah during Sujud**

#### **25. To recite “Subhanarabbiyala’la” in Sujud**

The minimum recitation should be three times, and to increase in twos after this is Mustahab.

#### **26. Sitting between Sajdahs**

One should come all the way up to the sitting position.

All sittings are the same in the Hanafi School. One should sit on the left leg, with the right foot propped up on the side, and the toes facing the Qiblah.

For women, both legs face the right, with the posterior on the ground.



## 27. Raising the finger during the Tashahud

The index finger should be raised, making a ring with the thumb and middle finger, and tucking the remaining fingers in when reciting “*I testify there is no god...*”, and lowering it with the establishment “*...except Allah...*”.

There are two opinions regarding bringing the finger down:

1. The ring formation should be kept.
2. The ring formation should not be kept.

The Muhaddithin of the Hanafi School say that the finger should be lowered only slightly, and this position should be maintained until the end of the Salah.

## 28. To recite Salawat on the Prophet (مُلسد و مملع الله لى لصد) after the Tashahud

In the Shafi'i School this is an obligation.

## 29. To turn the head to the right and left when making the Salam

## 30. To make the intention of Salam

If one is the Imam, the intention should be for the followers, angels, and pious Jinn that may be present. If one is a follower, the Imam should be included in the intention. If one is reading by themselves, the angels should be intended for the Salam.

## 31. To lengthen the first Raka'ah at Fajr

This allows people to get to the Masjid and join the first Raka'ah.

## 32. For the Masbuq to wait until the Imam makes Salam

For a person who has joined the congregation late, he/she should wait for the Imam to make Salam, even though he/she can get up to complete the prayer after the Tashahud.

### 4.3.5 The Etiquettes of Salah

The following Adab of the Salah should be maintained:

#### 1. To show the hands for the opening Takbir

If one has long sleeves, or the hands are covered, they should be uncovered for the opening Takbir.

#### 2. To control the eyes

During the standing one should look at the floor, during Ruku' at the feet, during the sitting at the lap, and during the Salam at the arms.

#### 3. To resist coughing

If one has an irritation in the throat, it is permissible to clear it.

#### 4. To cover the mouth when yawning

Although this should usually be done with the back of the left hand, in Salah, one may do it with the right, so as not to disturb the whole formation of the hands.



### 4.3.6 The Complete Salah

The following is a complete description of the Salah:

1. The intention of the Salah should be made.
2. The Takbir al-Tahrimah should then be pronounced raising the hands till they are level with the ear lobe, the hands facing the Qiblah with the fingers slightly spread out in a natural manner, and the gaze directed towards the place of prayer.
3. The right hand should be placed over the left hand, wrist, and lower arm, below the navel.
4. The Thana' should be recited quietly.
5. The Ta'awuth and Basmallah should be recited, unless one is behind an Imam. These should be recited quietly.
6. The Fatihah should be recited, unless one is behind the Imam.
7. Amin should be recited quietly.
8. Recitation of another Surah, three short verses, or one long verse, preceded by a quiet Basmallah, unless one is behind an Imam, or in the third or fourth Raka'ah of a Fard prayer.
9. The Takbir should be made and one should go into Ruku' without raising the hands, grasping the knees with the fingers spread out, keeping the back and legs straight, and neither raising the head nor lowering it. The arms should be free from the body.
10. *Subhanarabbiyalathim* should be recited three times.
11. *Samiallahulimanhamidah* should be recited while rising, unless one is behind the Imam.
12. While standing erect, without raising the hands but keeping them to the side, *Rabbanawalakalhamd* should be recited.
13. The Takbir should be made without raising the hands, and one should go into Sujud. The knees should touch the ground first, then the hands, then the nose, and finally the forehead, which should be positioned between the hands. The thighs should not touch the stomach, and forearms should be raised, away from the body. The toes should be facing the Qiblah.
14. *Subhanarabbiyala'la* should be recited three times.
15. The Takbir should be pronounced and one should sit upright, lifting the forehead first, then the nose, and then the hands, sitting on the left leg with the right leg out, and the right foot propped up with the toes facing the Qiblah, without leaning on any one side. The hands should be placed on the thighs.
16. The Takbir should be recited going back into Sujud. The Takbir should be pronounced once again coming back to the standing position without adopting the sitting position first.

**All the subsequent Raka'ahs are to be performed in the same manner, excluding the recitation of the Thana' and Ta'awuth, and the hands are not to be raised for any Takbir.**

17. When the second prostration of the second Raka'ah has been performed, the sitting position should be adopted.
18. The Tashahud should be recited, raising the finger with "*There is not god except Allah...*", and lowering it with "*...except Allah...*", making a ring with the middle finger and thumb. The finger should only be raised once and not constantly moved.





**If one is offering a three or four Raka'ah prayer, one should stand up immediately after the Tashahud.**

19. Salawat on the Prophet (مجلس و ميلء الله ى لصد) should be recited after the Tashahud in the final sitting.
20. An authentic Du'aa from the Qur'an and Sunnah should be recited.
21. Salam should be made twice, turning the head once to the right, and once to the left.

### **4.3.7 Invalidators of Salah**

This list is not meant to be all-encompassing, but attempts to address the most common things that would invalidate ones prayer:

#### **1. Eating or drinking**

Anything from outside the mouth that is eaten breaks the prayer. If there is something inside the mouth, this will only break the prayer if it is larger than the size of a pea.

#### **2. If one is overtaken by Hadath**

If the Wudu' of the Imam breaks unintentionally, he may appoint someone from the congregation as the Imam. If the one chosen is not literate, the prayer is invalidated. If the Wudu' was broken intentionally the Salah is invalidated.

#### **3. Sleep in which one ejaculates**

The prayer is not broken by sleep in any of the positions of the prayer, as long as one does not fall over.

#### **4. Insanity**

#### **5. Unconsciousness**

#### **6. Laughing**

If the laughter is audible only to the one laughing, only the prayer is invalidated. If the laughing is audible to others, both the prayer and Wudu' are invalidated.

#### **7. Crying aloud**

This does not include crying for the sake of Allah, but crying for another reason e.g. pain.

#### **8. Speech, whether intentional or unintentional**

To utter a normal word whether purposely, by mistake, or forgetfully, breaks the prayer, unless one is correcting the Imam. This includes any verbal interaction with another, even to return a greeting or reply to a sneeze (although one may reply to his/her own sneeze). This even includes sounds like "Uff".

#### **9. Du'aa that resembles ordinary speech**

These are words that are not taken from the Qur'an or the Sunnah.

#### **10. Exposure of the 'Awrah**

If the 'Awrah is exposed for more than the time it takes to say "Subhan'Allah" three times, the Salah is invalid.





### **11. If one who made Tayammum becomes aware of the availability of water**

### **12. Expiry of the time for wiping over leather socks**

### **13. If one didn't know the Fatihah, and becomes aware of it**

For example, a new Muslim who does not know the Fatihah would recite Tasbihat in the prayer, and as such, the prayer is started on a weak basis. If the person had been attempting to learn the Fatihah, and in the prayer suddenly realises that he/she now knows it, the prayer becomes invalid.

### **14. Discovery of clothing**

The prayer of one praying naked, due to not having any clothing, becomes invalid if he/she becomes aware of the availability of clothing.

### **15. If one who could not make Ruku' or Sajdah is able to do so**

If one is not able to make Ruku' or Sujud, one starts the prayer sitting, as the standing is considered as a Waseelah (means) to these two actions, and as such, the prayer begins on a weaker basis. If the person realises that they are now able to make the Ruku' and Sujud, their prayer becomes invalid.

### **16. One praying realises they have a prayer to perform before the one being offered**

There are two categories for the one who is praying:

1. The one who is Sahib al-Tartib.
2. The one who is not Sahib al-Tartib.

A Sahib al-Tartib is a person who has no Qadha' prayers to make up, or has less than five Qadha' prayers to make up.

If a Sahib al-Tartib misses a prayer, that prayer must be offered before the next Fard prayer. If the person offers the next Fard prayer and realises that he/she has a Qadha' prayer to make up, the prayer is invalidated.

» Note

The prayers must be performed in order except in three circumstances:

1. Forgetfulness.
2. The time remaining for the Salah is only enough to offer the current Fard.
3. One has more than five Qadha' prayers to make up.

### **17. Rising of the sun**

If one is praying Fajr at this time the prayer is invalidated, even if one began before sunrise.

### **18. If Masa' was made over a plaster, and the person becomes aware that the wound has healed**

### **19. Ending of a Ma'thur's (excused person) excuse**

### **20. Any major action**

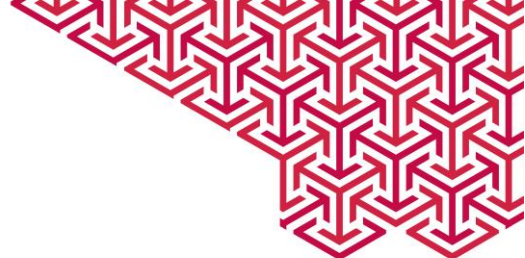
A major action may be classified in one of two ways:

1. An action that is longer than the time it takes to say "Subhan'Allah" three times.
2. If an outsider was to see one do that action, they would not think the person was in prayer.

This would include actions such as shaking someone's hand.

### **21. Turning the chest away from the Qiblah**





Turning the face away does not invalidate the prayer, although this is Makruh.

## **22. To go into an action before the Imam and come out of it before the Imam**

If one performs an action before, but allows the Imam to catch up and leave it before him/her, the prayer is still valid.

## **23. Woman praying next to, or in front of a male**

If a woman is praying next to, or in front of a male, who are both praying behind the same Imam, offering the same prayer, the prayer of the man is invalidated. The prayer of the woman remains valid.

## **24. Clearing the throat without an excuse**

If this is done due to an irritation, it is permitted.

## **25. If one makes a Takbir for another Salah**

## **26. Elongating the Hamzah is the Takbir**

The elongation alters the meaning from *“Allah is the greatest.”* to *“Is Allah the greatest?”*.

## **27. If a prostration is made up in the final sitting**

If a person remembers that they have missed a Sajdah, making it up in the final sitting, and making Salam immediately after the prostration, the prayer is not valid. The final action in the prayer must be the last sitting. As such, the person may do the Sajdah, perform a prostration of forgetfulness, and then recite the Tashahud again, making the final sitting the final Wajib.

» Mas’alah

If someone forces a person to break their Wudu’ e.g. by causing the person to bleed, and the person is praying behind an Imam, the prayer can be salvaged by doing Bina’ and becoming a Lahiq. This may be done if the following conditions are met:

1. The nearest facilities are used for Wudu’
2. One does not recite the Qur’an.
3. One does not simply stand around.
4. One does not do anything that ordinarily invalidates the Salah e.g. revealing the Awrah.

If these conditions are met, the number of Raka’ahs that were offered behind the Imam are valid, and only the number missed need to be made up. As the individual is Lahiq, the recitation has been sufficed by the Imam, and as such, this person does not recite in the remaining Raka’ahs.

The following are common issues that people may think break the Salah, but do **not**:

### **1. Looking at a book or paper that may be near the prayer area**

If there is a book or piece of paper near the place of prayer, and one reads it in their mind and understand it, but does **not** articulate it on their tongue, the prayer remains valid.

### **2. Eating something that was between the teeth that was less than the size of a pea**

### **3. If a person walks in front of another who is in prayer**



This does not break the prayer, but the person crossing the one in prayer is extremely sinful.

The Prophet (ﷺ) said that if we knew the detriment of walking in front of someone who is praying, we would rather wait forty (the unit was not mentioned). The distance that one should not walk in front is the distance of field of vision of the one praying when looking at the Mustahab point in prayer.

A Sutra should be used by one who is praying to stop other people from sinning. The minimum Sutra is an object the thickness of a finger, and the length of a cubit. If this cannot be done, then a line should be drawn. The Sutra should not be right in front of the Musalli, but either to the left or right, so that it doesn't appear that one is praying to the Sutra.

The one who is offering prayer should not pray in a position that people will pass in front of him. For example, if one enters the Masjid, one shouldn't pray at the back of the Masjid.

One may attempt to stop a person walking in front, either physically, which may break the prayer if it is a major action, but will not incur sin, or to raise the voice slightly with the recitation, to make the person aware of ones prayer. However, one should only do these things if the person will understand. If these actions are going to cause more problems, they should be left.

The following are situations in which breaking the Salah would be Wajib:

**1. To save a life**

For example, while in prayer, someone calls out for help. In this situation, it would become Wajib for the Musalli (the one who is praying) to break his prayer and aid the individual.

**2. To prevent serious injury to another**

For example, if there is a hole in the ground a person is walking towards, and the Musalli realises that the individual may become injured, it becomes Wajib to break the prayer and warn the person.

**3. If the parents call out in distress**

If the one praying knows from the tone of the voice that it is a serious call of distress from the parents, it becomes Wajib to break the prayer and respond to their call.

The following are situations in which breaking the Salah would be permissible:

**1. Prevent the stealing of one Dirham (or more)**

This applies even if it is not the property of the Musalli.

**2. If a Shepard is praying and he feels his herd will be attacked**

Given the danger, and the value of the commodity, breaking the prayer would be permissible.

**3. If something needed will roll into a river**

**4. If there is fear**

This is Wajib when one is sure something will happen, whether to the Musalli, or another person. If there is no certainty, only a fear, it becomes permissible.

### 4.3.8 Disliked Acts during Salah

#### 1. Intentionally leaving out a Wajib

This is Makruh Tahrimi.

#### 2. Intentionally leaving a Sunnah

#### 3. Fidgeting with the clothes or body

This includes removing a pebble from the place of Sajdah, unless it prevents the Sujud (in which case one may quickly wipe the area), and repeatedly adjusting one's clothing, such as rolling up the trousers for Sajdah, or rolling up the sleeves.

One should refrain from cracking their knuckles (this is Makruh at all times).

#### 4. Placing the hands on the hips

This is not a posture of the prayer.

#### 5. Allowing a cloth to hang from the shoulders proudly or neglectfully

#### 6. Plaiting the hair

#### 7. Allowing the gaze to wander

This also includes physically moving the neck to the left or right.

#### 8. Sitting like a dog

#### 9. Replying to Salam by indication

Replying verbally breaks the prayer.

#### 10. Sitting cross-legged without an excuse

This is away from the Sunnah posture.

#### 11. Any minor action

This includes:

1. Fanning oneself once or twice (more than this breaks the prayer).
2. Catching a louse from the hair and killing it.
3. Counting the verses recited by hand.
4. Wiping harmless dust from the forehead.

#### 12. Anything that occupies the mind and distracts concentration

This includes:

1. Making Sajdah on the picture of an animate object.
2. Wearing clothing with animate objects.
3. Having pictures of animate objects above, behind, to the left or to the right of the place of prayer.
4. Praying in front of a sleeping person (people do strange things in their sleep).
5. Praying in front of the flames of a fire.
6. Deliberately smelling a fragrance.







**13. Intertwining the fingers**

This is not a posture of the prayer.

**14. Resting the forearms on the ground during Sajdah**

This only applies to men.

**15. Turning the fingers or toes away from the Qiblah in any posture in which they should be facing that direction**

**16. To not keep the hands on the knees during Ruku'**

**17. Not placing the right hand over the left during the standing**

**18. Stretching the arms**

**19. Making Sajdah on the fold of a Turban**

If there is a need, such as the ground being hot, this is permitted.

**20. Making Sajdah with only the forehead and not the nose**

This is provided that there is nothing wrong with the nose.

**21. To leave the upper part of the body uncovered given the ability to cover**

It is not respectful to leave the top of the body uncovered.

**22. To tie a cloth around the head leaving the middle exposed**

**23. To wrap oneself tight in clothing such that the hands cannot be moved**

This does not allow for the hands to be placed in the Sunnah position.

**24. Leaving the right shoulder exposed**

This is permissible during Hajj.

**25. Qira'ah in any posture other than the standing**

**26. Lengthening the first Raka'ah of any Nafil Salah more than the second**

The length of the Raka'ahs should be approximately the same, one should not be made extensively longer than the other.

**27. To lengthen the second Raka'ah more than the first in any Salah**

**28. To repeat the same Surah more than once in the same Raka'ah of a Fard prayer**

This is not Makruh for a Sunnah prayer.

**29. To recite a Surah in the second Raka'ah that comes before the Surah recited in the first Raka'ah**

**30. To recite two Surahs in two Raka'ahs leaving a small Surah out in the middle**



For example, reading Surah Ikhlas followed by Surah Nas, leaving out Surah Falaq in the middle. If the Surah is big enough such that it could be split up between two Raka'ahs, it is permitted.

### **31. To specify one Surah, and to always read it**

This does not include the Surahs specified by the Prophet (مُتْلُوا مَا أَنزَلْنَا فِي الْقُرْآنِ مَعَكُمْ وَلَسْ لَكُمْ فِيهَا حِكْمٌ عَالِيَةٌ). (مُلَسَّدٌ وَمِثْلُهُ مِنَ الْقُرْآنِ).

### **32. Covering the nose or the mouth**

This may block recitation

### **33. Yawning**

One should attempt to stop themselves from yawning as much as possible.

### **34. Closing the eyes**

It is better to keep the eyes open during Salah.

### **35. Salah in a bathroom**

There is usually filth present.

### **36. Salah in a graveyard**

If the Salah is performed on the side where there are no graves in front, this is permissible. If there is a barrier present, this is also permitted.

### **37. Salah on another's property without their consent**

### **38. Salah near impurity**

### **39. Salah when expressing the tendency to urinate or pass stool**

### **40. Praying when food has just arrived that was anticipated due to hunger**

### **41. Salah with shabby clothing**

It is Makruh to pray Salah in any clothing that one would feel embarrassed to wear in front of others e.g. pyjamas.

### **42. To keep the head uncovered unnecessarily**

This is a serious issue in books of Fiqh. However, the Mufti mentioned that this was part of the Muslim attire in the past, and it was Makruh to go against this. Given the situation we are in, in the West, the issue may not be as serious.

### **43. For the Imam to stand completely inside the Mihrab**

This is permitted if some of the followers are also in the Mihrab.

### **44. For the Imam to be on a platform higher than a cubit**

If there are others with the Imam, this is permissible.

### **45. Not to place a barrier where people will need to pass**

### **46. Performing Salah on a path where people pass across**



The following is a list of things that people may think to be Makruh during Salah, but are **not**, although this does not imply they are recommended:

1. To tie the waste with a band or a belt.
2. To wear a weapon e.g. a sword or a gun.
3. Facing a Qur'an.
4. Facing a hanging sword.
5. Facing a burning candle or lamp.
6. Facing the back of a person who is talking.
7. Sajdah on a mat that does not have animate pictures on the actual area of prayer.
8. To kill a scorpion or a snake, even if requiring several blows.  
This will break the prayer if a major action, but one will not be sinful for doing so.
9. To shake clothing to stop them from sticking.
10. Wipe sand/grass off the forehead after Salah.
11. Looking through the corner of the eye.
12. Salah on carpet bedding or a woven mat.  
Praying on natural ground is more preferable.
13. Reciting the same Surah in both Raka'ahs of a Sunnah Salah.

### 4.3.9 Prostration of Forgetfulness

The Sajdah al-Sahw must be made if:

1. A Wajib is missed.
2. A Wajib is delayed.
3. A Fard is delayed.

If any of the above is carried out intentionally, the prayer should be repeated, although it is still valid.

The Sajdah is performed as follows:


1. Salam is made once to the right after the Tashahud of the final sitting.
2. Two prostrations are performed.
3. All the actions of the final sitting are repeated.

If one forgets, Masha'Allah, to make the prostration of forgetfulness, one may still perform the prostration after the prayer is completed provided: one has not moved from the place or prayer, turned the face away from the Qiblah, spoken to anyone, or done any thing that ordinarily invalidates the prayer, as performing the Salam does not invalidate the prayer. If the preceding conditions are met, the prostration may be performed, and the final sitting repeated. If any of the invalidators are performed, it is Mustahab to repeat the prayer within the prayer time, but the prayer will still be valid.

### 4.3.10 Prostration of Recitation

According to the Hanafi School there are fourteen places where a prostration must be made during recitation of the Qur'an, given the great significance of the verses. The verses are as follows: al-A`raf (7:206), al-Ra`d (13:15), al-Nahl (16:50), al-Isra'(17:109), Maryam (19:58), al-Hajj (22:18), al-Furqan (25:60), al-Naml (27:26), al-Sajdah (32:15), Sad (38:24), Fussilat (41:38), al-Najm (53:62), al-Inshiqaq (84:21) and Iqra' (96:19).





The Sajdah is Wajib to perform, and should be made whether in or out of Salah.

The Sajdah al-Tilawah is performed as follows:

1. One must first be in a state of Wudu’.
2. Takbir is made without raising the hands and without tying them.
3. A prostration is performed, whether from standing or sitting position.
4. One comes up without making Salam.

The Sajdah must be performed whether one hears the verse or recites the verse. If the verse is recited in the Salah, the prostration should be made in the Salah, preferably immediately. If one forgets the prostration in the prayer, it does not suffice to perform it afterwards. It would also be possible to continue reciting a small number of verses and then perform the prostration. The prostration can also be sufficed with the prostration of the regular Sajdah, or even by the Ruku’, if the intention is made. However, it is superior to perform an independent Sajdah.

» Note

If the recitation is from a tape or CD, then a prostration is not required. This is taken from the ruling mentioned in the books of Fiqh that if a parrot repeats a verse of prostration, then a prostration is not required.

If one is memorising Qur’an, then only one Sajdah is required for one sitting for each Ayah. The Sajdah may be delayed, but should be offered immediately.



## 5. Prayer in Jama'ah

### 5.1 The Status of Prayer in Congregation

There are two opinions regarding the status of prayer in congregation:

1. It is Wajib.
2. It is Sunnah Mu'akkadah.

Either way, abandoning prayer in congregation is blameworthy. For women, however, it is superior to pray at home.

### 5.2 Conditions for Imamah

Leading the prayer is more superior to making the Athan, entailing a bigger responsibility.

The following are the conditions of Imamah:

1. Must be male.
2. *Qira'ah*; must be able to recite.
3. Must not be Ma'thur (excused person).
4. Must not suffer from an extreme lisp (may alter meanings).
5. Must not be a Masbuq .

If these conditions are fulfilled, one may be the Imam.

### 5.3 Right of Imamah

The following describe the one who has the most right to be Imam in decreasing order:

1. Most learned of the Shari'ah.
2. Most correct pronunciation.
3. Most pious.
4. Oldest.
5. Most handsome.
6. Most noble birth.
7. Sweetest voice.
8. Cleanest clothing.
9. Drawing lots.

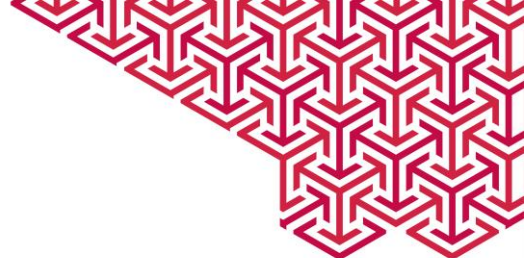
It is considered blameworthy if the one who is most worthy is not selected as the Imam.

### 5.4 Makruh Imamah

It is disliked to have the following as an Imam:

1. Slave.
2. Blind person.



- 
3. Ignorant person.
  4. *Fasiq*; an open transgressor.
  5. Innovator.
  6. Illegitimate child.

The disliking is not for the reason, but for what results from that. For example, a blind person may not have removed all the impurity from himself.

## 5.5 Conditions for the Muqtadi

The following are the conditions for the follower:

### 1. Intention

The intention must be made to pray behind the Imam.

### 2. The heels of the follower must be behind the heels of the Imam

Theoretically, if the heels of the follower are behind the Imam, yet the toes are in front, this would be a valid following.

If there are only two men, or two men and one woman, the follower will stand to the right of the Imam, and if there is a woman, she will stand behind them on another row. If there are two followers, they will stand behind the Imam on a separate row. If a man is praying with one woman, his wife for example, the woman should stand behind on a separate row.

### 3. Imam must be of a stronger position than the follower

The follower must be offering the same prayer of the same time, or a weaker prayer. A Sunnah can be offered behind an Imam praying a Fard, but not vice versa. Additionally, one Fard cannot be offered behind an Imam praying a different Fard.

» Note

The Shafi'is are more flexible in this issue.

### 4. Should be within proximity

There must be a certain proximity within which the prayer of the follower is joint with the Imam, and without which, the prayer is not part of the Jama'ah. If there is a gap as large as a road, wide enough for a vehicle to pass through, or if there is a small stream, the following will not be valid from this point. The same ruling applies for a very large Masjid, but is not an issue for a small one.

If there is a courtyard, and people pray behind the courtyard, this is not a valid following if there is a gap wide enough for a vehicle to pass through.

Having a top and bottom floor is considered to be permissible.

### 5. The follower cannot be ahead of the Imam

The following is not valid if the follower is ahead of the Imam, even if they are in another room.

### 6. Between two rows of men there should not be a row of women

Discussed in section 5.3.7, point twenty-three.

## 7. Must be informed of the actions of the Imam

If the followers do not know the actions of the Imam, the following is not valid.

## 8. Must not see that the Imam has been affected by an invalidator

If the follower sees that the Imam has been affected by something invalidating his Wudu', the prayer of the follower is invalidated.

## 9. Imam must not be gesturing with a follower who is not gesturing

If the Imam is not able to perform the actions of Salah and is gesturing, a person who is performing all the actions cannot read behind such an Imam. However, if such an Imam is leading another person who is also gesturing, this is valid.

## 5.6 Arrangement of Rows

The order of the rows in a Jama'ah should be arranged as follows:

1. Men.
2. Children.
3. Women.

» Note

The issue of children in the Masjid is an important one. People often quote Ahadith of the Prophet (ﷺ) with Hasan (رضى الله عنه) and Husayn (رضى الله عنه). It must be noted however, that it should not be the general practice of people to bring **rowdy** children to the Masjid that constantly disturb the Durus or the Jama'ah.

## 5.7 Jama'ah of the Muqim and Musafir

The Muqim (resident) may pray behind a Musafir (traveller), and vice versa, except in one condition. The manner in which a Muqim prays behind a Musafir, and vice versa, will first be discussed.

If the Musafir is praying behind a Muqim that is offering the Dhur, 'Asr, or 'Isha' prayers, he must pray the full four Raka'ahs, and cannot break away half way through. The Fajr and Maghrib prayers are not affected, as the Fara'id are not shortened. If the Musafir joins late, and manages to pray two Raka'ahs behind a Muqim Imam offering four Raka'ahs, he must complete **four** Raka'ahs.

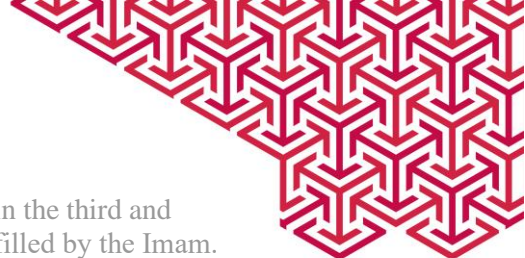
If the Musafir is leading the Muqim is prayer, for the Dhur, 'Asr and 'Isha' prayers, the Muqim must stand and complete the remaining Raka'ahs after the Musafir ends his prayer.

» Note

There are two types of Rukhas, dispensations:

1. *Optional concession*; may be taken e.g. wiping over leather socks.
2. *Non-optional concession*; must be taken e.g. Qasr (shortening the prayer).

In the Hanafi School the concession must be taken for the Qasr prayer.



If a Muqim prayed behind a Musafir, then the Muqim does not recite in the third and fourth Raka'ahs, as he is considered Lahiq; his recitation has been fulfilled by the Imam. The individual will simply stand for the length of three Subhan'Allahs and then go into Ruku'.

### **The Exception**

The Qadha' prayer of a Salah that was missed on a journey cannot be made behind a Muqim Imam offering the full prayer. As mentioned, the dispensation of Qasr must be taken, so only the amount that is due is to be offered.

## **5.8 Valid Excuses for Missing the Jama'ah**

The following are considered valid excuses for one to miss the prayer in congregation:

1. Torrential rain.
2. Severe cold.
3. Fear.
4. Heavy darkness.
5. Captivity.
6. Blindness.
7. Paralysis.
8. Loss of a hand or leg.
9. Cripple.
10. Chronic illness.
11. Sickness.
12. Mud.
13. Old age.
14. Serious discussions on Fiqh.
15. Arrival of food which one is eager to eat due to extreme hunger.
16. Start of a journey.
17. Leaving a person that would suffer if left alone.
18. Intense wind during the night.

It must be noted that many of these do not apply to us today, given modern conveniences such as well laid roads and cars.

## **5.9 Errors by the Imam**

The following is a list of actions/errors that the Imam may make, and how the follower may salvage his/her prayer (please note that this list is not meant to be exhaustive):

### **1. The Imam makes a quick Salam**

If the Imam makes a quick Salam, ending the prayer before one has the opportunity to complete the Tashahud, the individual should finish the Tashahud and then make the Salam. This is permitted as another Wajib will not be delayed by doing so.

If, however, one has completed the Tashahud and is reciting the Salawat, one should immediately end the prayer with the Imam. Following the Imam in all the Wajibat is Wajib; the Salawat is a Sunnah and is not given priority.





## 2. If the Imam returns quickly from Sajdah or Ruku'

If the Imam quickly returns from the Ruku' or the Sajdah, not allowing one to recite the mentioned Athkar (supplications), one should follow the Imam.

## 3. If the Imam makes a third Sajdah

If the Imam makes a third Sajdah, the followers do not follow the Imam.

## 4. If the Imam gets up in the last sitting after the Tashahud

If the Imam gets up in the final sitting, the Muqtadi does not follow, but waits. If the Imam is made aware by the followers, by saying "*Subhan'Allah*", and sits back down, they continue with the Imam. If, however, the Imam does not respond, the followers wait until the Imam makes the Sujud for the extra Raka'ah that he stood up for. If the Imam makes the Sajdah, the followers separate and finish their own Salah.

## 5. The Imam gets up without sitting at all for the final sitting

Again, the followers sit and wait for the Imam. If the Imam sits back down after being made aware by the followers, then the followers stay with the Imam. If the Imam continues, the followers **must** wait until he makes the Sujud of the extra Raka'ah. If the followers make Salam before this, the Salah of the followers is invalidated.

# 6. Non-Occasional Prayers

## 6.1 Witr Prayer

The Witr is Wajib and must be performed. The following must be observed when praying the Witr:

1. Must be offered after 'Isha'.
2. Must be three Raka'ahs which are performed together.
3. Must recite the Fatihah and another verse(s) in each Raka'ah.
4. Must make a Takbir before the Qunut.
5. Must make a Qunut.
6. Must make Tashahud in the second Raka'ah.

» Note

The reason for the Hanafi School not permitting one Witr is that there is no non-controversial Hadith in which this practice has been established.

The following are other issues that pertain to the Witr:

1. The Qunut is made before the Ruku'.
2. Raising the hands for the Takbir for Qunut is Sunnah.
3. The hands are not raised for the actual Qunut.  
This is not the position of the standing.
4. Witr prayer in congregation is only permissible during Ramadan.
5. If one forgets to make Qunut, there are two options, but both require a Sajdah of forgetfulness:
  1. Finish the prayer as normal.



2. The Qunut may be made after the Ruku', but before the Sujud.
6. If the Imam finishes the Qunut quickly, one should only continue if one is able to finish before the Imam leaves the Ruku'.
7. If one joins the prayer in the third Raka'ah after the Qunut, one does not need to make the Qunut.
8. It is permissible to offer prayers after the Witr.

## 6.2 Missed Prayers

Any prayer that has been missed must be made up. If the prayer was missed on a journey, then only the Qasr of that Salah is to be made up. When one is repeating the prayers, only the Fard and Wajib prayers need to be made up.

There are only three situations in which the prayer does not have to be made up, with only one possibly applicable to the men:

1. A woman in Haydh (menstruation).
2. A woman suffering from Nifas (post-natal bleeding).
3. A person that has missed six prayers (or more) either through being unconscious or insane.

» Note

The only Qadha' of Sunnah prayers that is made are the Sunnahs of Fajr.

## 6.3 Voluntary Prayers

The following are the Sunnah Mu'akkadah prayers, and should not be missed:

1. Two Raka'ahs before Fajr.  
The Prophet (ﷺ) said that these should be offered even if horses were to trample over us.
2. Four Raka'ahs before Dhur.
3. Two Raka'ahs after Dhur.
4. Two Raka'ahs after Maghrib.
5. Two Raka'ahs after 'Isha'.
6. Four Raka'ahs before Jumu'ah.
7. Four Raka'ahs after Jumu'ah.

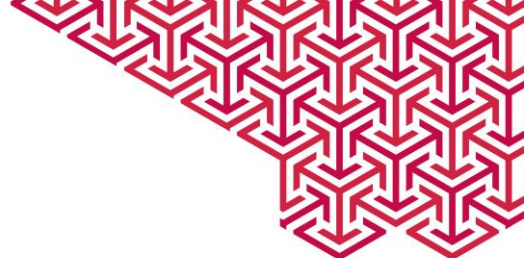
There are many great rewards that have been mentioned for the one who offers twelve Sunnah prayers each day.

» Note

It is the superior opinion that the two Sunnahs after Jumu'ah are not Sunnah Mu'akkadah.

The following are the Sunnahs which are Ghayr Mu'akkadah:

1. Four Raka'ahs before 'Asr.
2. Four Raka'ahs before 'Isha'.
3. Two Raka'ahs after the Sunnah Mu'akkadah of 'Isha'.
4. Two Raka'ahs after the Witr.



Nawafil prayers are best offered during the night, given that more time may be spent, and there are less disturbances. If one makes a Nafil prayer more than two units, and misses all the sittings except the final sitting, a Sajdah of forgetfulness is not required (this **only** applies to a Nafil prayer). If one is offering a Nafil prayer, it is more preferable to offer prayers with long standings, giving more time for recitation and concentration, rather than many short prayers. One may sit when offering Nawafil, even if one has the ability to stand. It is Makruh in the Hanafi School to make an announcement for group Nawafil prayers.

The following are non-emphasised voluntary prayers, or days upon which they should be offered:

1. Two Raka'ahs of greeting the Masjid.
2. Two Raka'ahs of greeting the Wudu'.
3. Duha prayer.  
This is offered after the sun has risen a spear's length (approximately twenty minutes after sun rise).
4. Salah al-Istikharah (prayer for making a decision).
5. Salah al-Hajah (prayer of need).
6. Prayers during the last ten days of Ramadan.
7. Two nights of 'Eid.
8. First ten days of Dhul-Hijjah.
9. The fifteenth of Sha'ban.

## 7. Prayer under Special Circumstances

### 7.1 Salah of the Sick Person

The sick person must also offer prayer, unless unconscious for more than twenty-four hours, or severely sick.

If one is not able to make the Ruku' and the Sujud, one should pray sitting. One is not required to begin the prayer standing, as in the Hanafi School, the standing is a means to the Ruku' and Sujud. The head should be lowered for both Ruku' and Sujud, but lower for the Sujud. If one does not make the full Sajdah, one is not required to make their head touch something, for example, raising up a pillow and placing the head on the pillow.

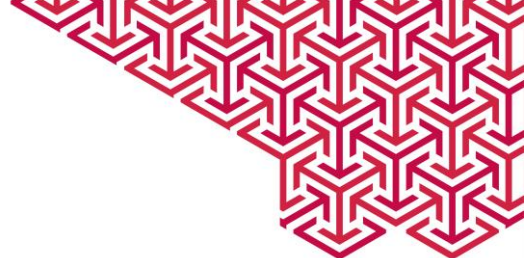
If one is not able to sit, the one may lie down on their back with the head raised up as much as possible. One may also lie on their side facing the Qiblah. If one is not able to do this much, then the prayer is delayed until one is able. There is no prayer made with the finger, eyes, eyebrows, or the heart.

A good way to decide whether one is truly unable to perform the actions of the prayer is to see whether one is able to perform the same motions for a purpose the self desires.

### 7.2 Salah of the Traveller

A person may be residing in one of three situations:





### 1. At one's Watan al-Asli, permanent residence

A person's permanent residence is usually the place that they were born, and is the place where a person intends to stay permanently. This exists even if one has gone away to study. The Watan al-Asli is only broken by adopting a new Watan al-Asli.

In this situation, the full prayer must be offered.

### 2. At one's Watan al-Iqamah, temporary residence

This is counted as a place where one intends to sleep for fifteen days or more (the nights are counted, not the days). The Watan al-Iqamah is flimsy and may well be constantly breaking.

In this situation, the full prayer must be offered.

### 3. When one is on a journey

If a person travels over forty-eight miles, or outside the city limits, not intending to stay more than fifteen days, one is considered a Musafir. In this case the prayers of Dhur, 'Asr and 'Isha' **must** be shortened. If one makes the full prayer accidentally, this is permitted, but to do so intentionally is Makruh. One is not required to perform the Sunnahs, but if one feels relaxed and able, there is no problem with this.

If a Musafir leads the people in prayer, he should make the followers aware that he is a Musafir. At the end of the prayer he may again remind the people that a shortened prayer was offered.

"Back-packers", people who are constantly moving, are considered Musafir, as well as soldiers in an army that may be called out at any time.

## 7.3 The Fear Prayer

This prayer is offered during battle, and the rulings only apply if all the people wish to read behind their Amir. Two separate congregations may be performed behind two different Imams.

The prayer is offered in the following order, with one group defending first and one group praying first:

1. The first group to pray start the prayer behind the Imam, make Sajdah of the first Raka'ah and then walk away to defend.
2. The second group offer one Raka'ah behind the Imam, who has now finished his two Raka'ah prayer.
3. The first group come back and complete their prayer, while the second group defends.
4. The second group come back and complete their prayer, while the first group defends.

» Note

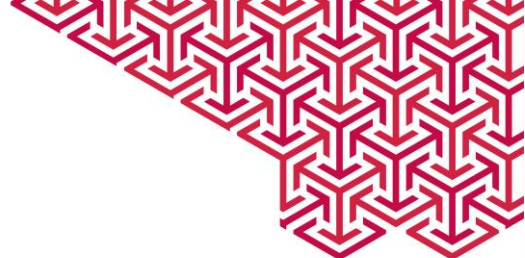
For Maghrib, the first group offer two Raka'ahs behind the Imam, and the second group one. For a four Raka'ah prayer, the first group offers two Raka'ahs, and then the second group offer two Raka'ahs.

## 7.4 Miscellaneous Prayers

### 1. Prayer in Makkah







If one is able to see the House, one is obliged to face it directly.

## 2. Prayer inside the Ka’bah

One may pray in any direction inside the Ka’bah. One may also be in front of the Imam, as long as the back of the Musalli is not directed at the Imam.

## 3. Driving a car

It is **only** permissible to pray while driving a car if the Salah is a **Nafil** Salah, and in doing so, one does not become a hazard to other drivers. The prayer may be made in any direction.

## 4. Praying while walking

It is not permissible to pray while walking.

# 8. Special Occasional Prayers

## 8.1 The Friday Prayer

### 8.1.1 Responsibility of the Friday Prayer

The Friday prayer is a Fard ‘Ayn, individual obligation, for those fulfilling the following conditions:

1. **Male.**  
Females are not obliged to offer the Jumu’ah prayer.
2. **Free.**
3. **Resident.**  
As opposed to being a traveller.
4. **Health.**  
Going to the prayer should not make one suffer, or prolong the sickness.
5. **Safety.**  
One is not in fear of being attacked.
6. **Not blind.**
7. **Limbs are in tact.**



## 8.1.2 Conditions of the Friday Prayer

The following conditions must be met for the Jumu'ah prayer:

### 1. Must be offered in a city

The Friday prayer cannot be offered in a village. There are several definitions of what constitutes a city:

1. The population is at least three thousand
2. The area should have all major amenities
3. The area should have a Mufti, Amir, and a Qadhi.

If this condition is not met, the prayer is not obligatory. The evidence is taken from a Hadith in which the Prophet (ﷺ) mentioned which areas that had been reached by the Muslims should establish the Jumu'ah prayer, and those upon which it was not obligatory.

### 2. Presence of the Sultan or a representative

This is difficult today, given our situation in the West, and as such, the Scholars have made allowances, provided the Friday prayer is carried out through the Muslims.

### 3. Time of Dhur

The time for Jumu'ah is the same as the time for the Dhur prayer.

### 4. The Khutbah must be in the time of Dhur

There is an opinion in the Hanbali School that allows for the Khutbah to be offered before the time of Dhur. This is not valid in the other Schools.

### 5. The presence of the required number of people

For the Khutbah there must be at least one person listening. For the prayer, there must be at least four people: one Imam, and three followers. The followers **must** be residents upon whom the Jumu'ah prayer is obligatory, and must remain in the Salah until the first Sajdah.

» Note

The Malikis are more strict on the number that must be present; forty.

### 6. Open permission for anyone to attend

If the prayer is not open to everyone, such as in a private company building, the prayer will not be valid.

An exception has been made for the case of prisons.

It is Wajib for those present to listen to the Khutbah.

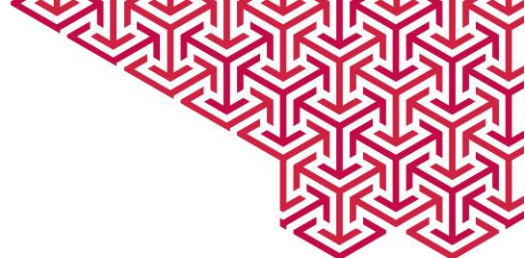
## 8.1.3 Components of the Khutbah

The minimum that may be offered as the Khutbah is Tahmid, to simply recite “*Alhamdulillah*”, sit down, rise, and then say “*Alhamdulillah*” once more.

The following are the Sunan that the Khatib should follow:

1. To be Tahir (in a state of ritual purity).



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2. To cover the body.
  3. To deliver the Khutbah from a Mimbar.
  4. To wear distinctive clothing.
  5. To hold a staff or a sword.  
If Islam entered through Da'wah, or a treaty, a staff should be held. If through battle, then a sword should be held.
  6. To lean on the staff/sword in the left hand.
  7. To face the people.
  8. To begin with Alhamdulillah.
  9. To make the Shahadatayn.
  10. To make Salawat on the Prophet (مَلَسَ وَبَيَّعَ اللَّهَ صَلَّى لَصْدَ).
  11. To give advice.
  12. To recite at least one verse.
  13. To sit down, rise, and give a second Khutbah.
  14. To make a Du'aa in the second Khutbah.
  15. To make the Khutbah short and the Salah long.

#### 8.1.4 Language of the Khutbah

It is Makruh in the Hanafi School, although technically valid, to offer the Khutbah in other than Arabic.

» Note

The Malikis are more strict in this respect. If no one is able to offer the Khutbah in Arabic, the prayer is not obligatory.

The evidence used by the Scholars is that there is not one narration that comes to us in which any of the Sahabah gave the Khutbah in other than Arabic. This is in spite of the fact that they spread to all corners of the globe, where the native language was not Arabic, and knew other languages. If the Sahabah were in our position, and continued to deliver the Khutbah in Arabic, we should follow their way.

To avoid these issues, one may deliver a reminder in the language of those present, and then offer the Khutbah in Arabic. This is taken from one of the Sahabah who used to give advice before the Friday prayer, and when the Imam came out, he would sit down. This has the following benefits:

1. The people understand the advice.
2. The actual Khutbah is kept short falling in line with the Sunnah.
3. The differences of opinion are avoided.

#### 8.1.5 Additional Points Concerning the Friday Prayer

Once the Athan is made for the prayer, it is Makruh to leave, even for one making a journey.

Once the Imam appears, there is no Salah, speech (even to quieten another), offering the prayer of greeting the Masjid, or replying to a sneeze. If the Imam is already present, this should take effect when he rises.

The Khatib should not offer Salam, as this would require those present to reply, whereas they should remain silent.

One should make a Du'aa between the two Khutbahs, without raising the hands, and without articulation; the Du'aa should be made in the mind.

It is permissible for one upon whom Jumu'ah was not obligatory, to pray Dhur, and then pray Jumu'ah.

For those not praying Jumu'ah, it is Makruh to make an Athan for Dhur and make a Jama'ah.

If one arrives late, even to just make the Tashahud, the prayer should be valid.

## 8.2 The 'Eid Prayer

The two Raka'ahs of both 'Eid prayers are Wajib for men and recommended for women.

The time of the 'Eid prayer begins from the time of the Duha prayer, until the time the sun reaches its meridian.

There are six extra Takbirs in both 'Eid prayers, offered as follows:

1. In the first Raka'ah the Thana' is recited, followed by three extra Takbirs, binding the hands on the third Takbir.
2. In the second Raka'ah the Takbirs are offered following the Surah that is recited after the Fatihah.

» Note

The Takbir for going into Ruku' in the second Raka'ah, which is usually Sunnah, is Wajib.

It is valid to offer more Takbirs if praying behind an Imam performing more than three.

The Khutbah of the 'Eid Salah is Sunnah, but if offered, is Wajib to listen to. It is Sunnah to teach people about the Sadaqah of Fitr during the Khutbah of 'Eid al-Fitr, and on 'Eid al-Adha to teach the people about the Qurbani.

It is Makruh to pray between the prayers of Fajr and the 'Eid prayer, even the Salah of Duha, whether in the Masjid or at home. After the 'Eid prayer until Dhur, it is not permissible for one to offer Nawafil in the Masjid, but one may pray Nawafil at home.

The 'Eid al-Fitr prayer may be delayed one day if needed, due to torrential rain etc. The 'Eid al-Adha prayer may be also be delayed up to three days.

If missed, the 'Eid prayer cannot be made up. For this reason, if one is not in a state of ritual purity, one may make Tayammum if there is fear that the 'Eid prayer will be missed.

## 8.3 The Eclipse Prayer

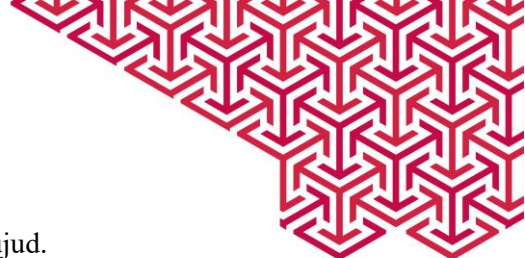
A prayer of two Raka'ahs may be offered during both a solar and lunar eclipse.

The following should be observed for a solar eclipse:

1. To perform the prayer in congregation.
2. There should be no Athan or Iqamah.
3. Qira'ah should be silent.





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4. No Khutbah.
  5. The prayer should be made long, elongating the Ruku' and Sujud.
  6. The Imam to make a Du'aa facing the Qiblah.  
The followers should recite Amin with the Du'aa.

The Salah for the lunar eclipse is prayed alone, not in Jama'ah.

## 8.4 The Prayer for Rain

The prayer is not offered in Jama'ah, and it is Mustahab to go out three days walk. If one is in the Haram, or in Masjid al-Aqsa, there is no need to go out.

One should wear clean, but worn clothing, to show humility before Allah (يَلْعَدُوْا مِنْ حَيْبِهِ).

One should give Sadaqah before the prayer as much as possible.

It is Mustahab to take animals, children, and the elderly, as they bring the mercy of Allah.

A supplication should be made after the prayer.

Non-Muslims should not be present, as anything that may bring the anger of Allah should be distanced.

## 8.5 The Funeral Prayer

The funeral prayer is a Du'aa for the deceased, and is a Fard al-Kifayah, a communal obligation, which if performed by some of the community, all are absolved, but if all neglect, all are sinful.

It is Makruh to offer the Janazah prayer in the Masjid, or in the main part of the Masjid. If there is a side room, this would be permissible. If offered in a side room, it is permitted for the rows to extend into the Masjid, provided the Janazah is not in the Masjid.

The prayer should not be made in front of other graves. If there is a barrier, such as a wall, this is permitted.

It is Makruh to offer the prayer at the Makruh times.

» Note

Offering the funeral prayer in the Masjid is permissible in other Schools.



The prayer itself has four Takbirs with no Sajdah, no Ruku', and two Salams, offered as follows:

1. After the first Takbir the Thana' is recited.
2. After the second Takbir, without raising the hands, Salawat are sent on the Prophet (ﷺ).  
In the Hanafi School the Fatihah is not necessary.
3. After the third Takbir, without raising the hands, a Du'aa for the deceased is made. This differs according to whether the deceased is an adult or a child.
4. After the fourth Takbir the Salam is made.

» Note

Only the Imam recites the Takbirs loudly.

It is Mustahab to have an odd number of rows, even if there are only five people. Those present for the prayer may stand close to each other as there is no Ruku' or Sujud.

Only one Janazah prayer may be made, unless one very close to the deceased was left out. In this situation the relative has the right to remake the prayer.

If someone arrives late, Qadha' should be made of the Takbirs without reciting anything.

No extra Du'aa needs to be made after the Janazah prayer, as the prayer itself is a Du'aa. An additional Du'aa should be made after the burial.

- End -