

Intensive Course

An Explanation of the Book:

The Methodology of the Traveller and a Clarification of *Fiqh* of the Religion

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Text for Week 2

The Book of Salah (Prayer) (Continued)

Chapter: The Prostrations of Forgetfulness, Recitation, and Gratitude.

Prostration

[118] This is necessary,

1. When a person forgetfully adds or
2. Misses out in his Salaah a bowing, or a prostration, or a standing, or a sitting. In these cases, he or she would have to perform the prostration of Sahn (forgetfulness).
3. It is also to be performed if one of the obligatory actions of Salah is missed forgetfully,
4. or if one doubts that he has added or missed any of the abovementioned acts.

- It is affirmed from the Prophet (s) that he once missed out the first Tashabbud (with it's sitting), and thus performed the prostration of Sahn.

- Also, he (s) once made the Tasleem after having prayed two Rak'ahs for Dhuhr or 'Asr, and then realized what he had done, and therefor completed them and performed the prostration of Sahn.

- Also, he (s) once prayed Dhuhr as five Rak'ahs. He was asked: "Have you increased the Salah?" He (s) said: **"What makes you say that?"** He

(s) was told: “*You prayed five.*” He therefore prostrated twice, having already done the *Tasleem*. [Agreed Upon]

The Prophet (s) said: “*If any one of you is in doubt about his prayer and he does not know how much he has prayed, whether it is three or four (Rak'ahs), then he should cast aside his doubt and consider having prayed (the number) that he is certain of, then perform two prostrations before making the Tasleem. If he has prayed five Rak'ahs, then these will make his prayer an even number for him, and if he has indeed prayed four, then they will be humiliation for the devil.*” [Muslim]

[119] The one performing the prostration of *Sahw* can do so before or after the *Tasleem*.

The Prostration of Tilaawah (Recitation)

[120] The prostration of *Tilaawah* (recitation) is recommended (Sunnah) for the person reciting (the Qur'an) as well as the one listening (to the recitation) both, during the *Salaah* and out of *Salaah*.

The Prostration of Gratitude

[121] If a person is bestowed with a blessing or has been saved from a calamity; he should prostrate to Allah in gratitude, [122] and the ruling for this prostration is the same as that of the prostration of *Tilaawah*.

Chapter: That Which Invalidates the *Salah* and the Disliked Actions Within It.

That which invalidates *Salaah*

[123] The *Salaah* is rendered invalid [1] by the non-performance of any of its pillars or pre-conditions, whilst a person is able to perform them, irrelevant of whether this is done intentionally, in forgetfulness, or in ignorance.

- It is also rendered invalid by intentionally leaving an obligatory act of the *Salah*, or by, [2] intentionally speaking during the *Salah*.

- It is also rendered invalid by [3] loud laughter or what custom would consider, [4] excessive and continuous unnecessary movement.

This is because, in the former case, there is an omission of an integral part of the *Salah*, without which it will be incomplete, and in the latter cases; because of doing that which is forbidden.

[124] That which is disliked during *Salaah*

It is disliked in the *Salaah* that the person [1] turns (his/her body), as the Prophet (s) was asked about turning in *Salah*, and he replied: **“It is what Satan steals from the prayer of the slave.”** [al-Bukhari]

Also disliked is [2] fidgeting, [3] placing the hands on the hips, [4] interlacing the fingers, [5] cracking of the knuckles, [6] sitting in a manner like a dog does, [7] facing something that would distract one’s attention, and [8] engaging the heart in other matters.

This engagement may be in fighting the urge to answer the call of nature, or due to the presence of served food. In this regard, the Prophet (s) said: **“Nobody should pray when food is served nor when one needs to answer the call of nature.”** [Muslim]

Also, the Prophet (s) [9] forbade that a man spread his forearms on the ground while prostrating.

Chapter: Voluntary Salaah.

[125] The most confirmed of these is the Prayer of *Kusuf* (solar-eclipse) as the Prophet (s) prayed this and requested others to do so. This *Salah* is [126] prayed according to the description given in the *Hadith* of A'ishah (may Allah be pleased with her) where she stated that: *“The Prophet (s) read aloud in the solar-eclipse prayer. He prayed four Rak'abs in two (units of prayer) and with four prostrations.”* [Agreed Upon]

The Witr Prayer

[127] The *Witr Salah* is a *Stressed Sunnah*; the Prophet (s) maintained the performance of this whether he was a resident or traveller and encouraged the people to pray it. [128] the least number of *Rak'abs* for this prayer is a single *Rak'ah* and the [129] most is eleven.

[130] The time that *Witr* should be prayed is from the time of *Isba'* until the time for *Fajr*. [131] It is preferable that this be the final *Salah* of the day as the Prophet (s) said: **“Make your final Salah of the night Witr.”** [Agreed Upon]

Also, the Prophet (s) said [132]: **“If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) - and that is preferable.”** [Muslim]

The ‘Rain Prayer’ (Salaatul Istisqaa’)

[133] The *Istisqaa' Salah* is also *Sunnah* when people are in despair due to lack of rainfall and [134] is prayed like the *Eid Salaah* outdoors. [135] People should proceed to it anxiously, quietly and in humility. [136] It consists of two-*Rak'ah*, followed thereafter by [137] a single *Khutbah* (sermon), during which forgiveness is sought in abundance along with the recitation of Qur'aanic verses that command towards seeking forgiveness, and a prolonged supplication.

One should not act in haste with regards to this dua being answered.

[138] It is incumbent before going out to offer this *Salaah* to perform that which guards against evil and invites mercy such as [1] seeking the forgiveness of Allah, [2] repentance, [3] giving up oppression, [4] benevolence to others, [5] and other acts which Allah has made a means of earning His mercy and (a means for) protection against calamity.

The times in which it is prohibited to pray

[139] The times at which any superogatory prayers are forbidden are [1] from *Fajr* until the sun has risen in the sky to the height of a spear; [2] from the *‘Asr* prayer until the *Maghrib* prayer, and from [3] when the sun is at its zenith until it moves off from there.

And Allah knows best.

Chapter: Congregational *Salaah* and the Imam

[140] The performance of the five daily prayers in congregation is an individual obligation upon men, whether resident or travelling. The Prophet (s) said: ***“I certainly intended to order somebody to pronounce the Iqaamah (immediate call) of the (compulsory congregational) prayer, then order a man to lead the Salah (in my absence), then set off with some men carrying bundles of firewood to those who did not attend the (congregational) prayer and burn down their houses over them.”*** [Agreed Upon]

[141] The smallest congregation consists of an Imam and a follower,
[142] and the larger the congregation, the more beloved it is to Allah.

[143] The Prophet (s) said: ***“The congregational prayer is twenty-seven times better than the prayer of a person prayed individually”***[Agreed Upon]

[144] The Prophet (s) also said: ***“If you had prayed whilst travelling and then approached a congregational prayer in a mosque, then pray with them, for it will be considered a superogatory prayer.”*** [Ahl As-Sunan]

[145] Abu Hurayrah (may Allah be pleased with him) reported that (the Prophet (s) said): *“The Imam is there to be followed, so if he makes a Takbeer (i.e., says ‘Allahu akbar’) then make a Takbeer, and do not make the Takbeer before he does; if he bows, then bow and do not do so before he does; if he says: ‘Allah listens to him who praises Him,’ then say: ‘Our Lord, for you is all praise’; when he prostrates, then prostrate, and do not do so until he does, meaning, do not bow before him.”*

Then, he (s) said: *“If he (the Imam) prays sitting, then (all of you) should pray sitting.”* [Abu Dawud]

[146] The Prophet (s) also said: *“The one who is most versed in the Book of Allaah should lead the group in prayer, but If they (i.e., two men) are equally versed in reciting it, then the one who is most knowledgeable regarding Sunnah (should lead), and if they are equal regarding the Sunnah, then the earliest one to emigrate; if they emigrated at the same time, then the earliest one to embrace Islam. No man must lead another in prayer where (the latter) has authority, or sit in his place of honour in his house, without his permission.”* [Muslim]

[147] It is incumbent,

[1] that the Imam be at the front and,

[2] the followers stand close to one another (in each row), and that,

[3] the rows are completed one by one.

[148] Whoever prays a *Rak'ah* alone behind a row, without an excuse, should repeat his *Salaah*.

[149] Ibn ‘Abbas (may Allah be pleased with him) said: *“I prayed with the Prophet (s) one night and stood on his left, so he held me by my head and moved me to his right.”* [Agreed Upon]

[150] The Prophet (s) said: ***“When you hear the Iqaamah (immediate call to prayer), proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray (with the Imam) and complete whatever you have missed.”*** [Agreed Upon]

[151] And also, as stated in *At-Tirmidhi*: ***“If any of you approaches the prayer and finds the Imam in a certain position, then he should perform whatever the Imam is performing”***

Chapter: The Salaah of the ‘Excused’

[152] A sick person is excused from attending the congregational prayer.

[153] Also, if standing in prayer will increase one’s sickness, then he may pray sitting, and if he is unable to, then he should pray on his side; The Prophet (s) said to ‘Imraan ibn Husayn: ***“Pray standing, and if you are unable, then seated, and if you unable, then on your side.”***

[154] If it is difficult for him (to pray each prayer at its prescribed time), then he may combine *Dhuhr* and *‘Asr* and combine the two *‘Isha’* prayers, at the time of either one of them.

[155] Likewise, combining these prayers is permissible for the traveller, and it is [156] recommended (*Sunnah*) for him to shorten the four *Rak'ah* prayers to two *Rak'ahs*.

[157] It is also permissible for him to break his fast in *Ramadhan*.

The 'Fear' Prayer

[158] It is permissible to perform the 'fear'prayer in every manner practiced by the Prophet (s). One such way is based on,

[159] the *Hadith* of Saalih ibn Khawwaat (may Allah be pleased with him) regarding those who prayed with the Prophet (s) on the day of *Thaat ar-riqaa'*: it was narrated that a group prayed with him (s) and a group faced the enemy, so he (s) prayed one *Rak'ah* with those with him, then remained standing while they (the group) completed their prayer), then this group left and lined up to face the enemy. Then, the other group (that faced the enemy) came and the Prophet (s) prayed with them the remaining *Ra'kah*, then he (s) remained seated whilst they completed their *Salaah*, and then he (s) led them in doing the *Tasleem*. [Agreed Upon]

[160] In cases of extreme fear, the prayer should be offered whilst standing or riding, regardless of whether the Qiblah is being faced or not, bowing and prostrating to the best of one's ability.

[161] Similarly, every person in a the state of fear, should pray in a manner fitting to his situation and do whatever is necessary with regards to escaping and the like.

The Prophet (s) said: ***“When I order you to do something, do it to the best of your ability.”*** [Agreed Upon]

Chapter: The *Jumu'ah* (Friday) *Salaah*

[162] Attending the Friday prayer is an individual obligation upon every Muslim who is required to observe the *salaah* in congregation.

[163] From among the pre-conditions of this *Salaah* is that

- [i] it is done at its prescribed time,
- [ii] it be performed in a town (or city), and that
- [iii] it be preceded by two *Khutbahs* (sermons).

[164] Jabir (may Allah be pleased with him) said: ***“When the Prophet (s) would deliver a sermon, his eyes would turn red, his voice would be raised, his anger would intensify, as if he were warning of an army, (to be prepared) morning and evening, and he would say: ‘As to what follows, the best of speech is the Book of Allah, the best guidance is that of Muhammad, the worst of matters are the newly invented ones, and every (religious) innovation is a misguidance.’”***

In another narration of this, it is stated: ***“The Khutbah of the Messenger of Allah (s) on Friday would consist of his thanking Allah and praising Him, followed by whatever he wished to add, with a raised voice.”***

In another narration of this, there is the addition: ***“None can misguide whoever Allah guides, and none can guide whoever Allah misguides.”***

The Prophet (s) also said: **“The length of a man’s Jumu’ah Salaah and the brevity of his Khutbah is indicative of the depth of his understanding.”** [Muslim]

[165] It is recommended that the person giving the *Khutbah* stand on a *Minbar* (pulpit),

[166] and when he ascends and faces the congregation to give them ‘*Salaam*’ and then sit,

[167] after which the *Adhaan* (call to prayer) is given.

[168] He should then stand and deliver the first Khutbah (sermon),

[169] then sit.

[170] After this, he should deliver the second *Khutbah*.

[171] Then the *Salaah* should begin and he should,

[172] lead them in praying two *Rak’ahs*.

[173] He should recite loudly in them and

[174] pray in the first *Rak’ah*, *Surat al-A’la* and in the second, *Surat al-Ghashiyah*, or *al-Jumu’ah* (in the first) and *al-Munafiqun* (in the second).

[175] Also recommended for he who is to attend the *Jumu’ah Salaah* is [1] to bathe, [2] to perfume himself, [3] to wear his finest clothing, and [4] to set off early.

[176] It is narrated in the two *Sahibs* that (the Prophet (s) said): “If you said to your companion ‘listen’ when the Imam is delivering the sermon on the day of Jumu’ah, then you have spoken idly (*laghawt*)!”

[177] Also, a man came on the day of *Jumu’ah* while the Prophet (s) was delivering a *Khutbah*, so he (s) asked: **“Have you prayed?”** He

replied: “No”. So the Prophet (s) said: **“Stand and pray two Rak’ahs.”** [Agreed Upon]

Chapter: The Salah of the Two ‘Eids

[178] The Prophet (s) ordered all people to go out to these two prayers, even menstruating women and slave girls, so that they would be witness to the goodness and supplications of the Muslims - although the menstruating women are to avoid the prayer area itself. [Agreed Upon]

[179] Its time is from when the sun has risen by the length of a spear until the time it reaches its zenith.

[180] It is recommended that:

- [i] It be prayed outdoors.
- [ii] The ‘Eid al-Ad’ha’ prayer is prayed early.
- [iii] The ‘Eid al-Fitr is delayed.
- [iv] One should consume an odd number of dates prior to the Salah of ‘Eid al-Fitr
- [v] One cleans and perfumes himself for these two occasions
- [vi] One wears his finest clothing.
- [vii] One goes to these prayers using a particular way and returns using another.

[181] The Imam leads the people in this Salaah, which consists of two Rak’ahs,

[182] without any Adhan (call to prayer) or Iqamah (immediate call to prayer).

[183] He does seven ‘*Takeers*’ in the first *Rak’ah* excluding the opening *Takbeer* and

[184] five *Takbirs* in the second *Rak’ah*, excluding the *Takbeer* that he says when rising from prostration.

[185] He raises his hands with every *Takbeer*,

[186] praising Allah and sending peace and blessings upon the Prophet (s) between each ‘takbeer’.

[187] Then, he recites *Surat al-Fatihah with a raised voice* [188] and another chapter of the Qur’an.

[189] After the ‘*Tasleem*’ he delivers two *Khutbahs*, like that during *Jumu’ah* except that he should,

[190] mention in each *Khutbah* the rulings that are appropriate for the occasion.

[191] **Recommended acts**

[i] The *Mutlaq* (general) *Takbeer* is recommended on the eve of *Eid* as well as throughout the first ten days of the month of *Dhu’l Hijjah*.

[ii] The *Muqayyad* (restricted) *Takbeer* is to be recited immediately after the obligatory prayers starting from the *Fajr Salaah* on the day of ‘Arafat until the *‘Asr Salaah* on the last of *Tashreeq*.

The description of these two is that they are said as follows:

“Allaahu Akbar, Allaahu Akbar, Laa ilaaha illallaah; Allaahu Akbar, Allaahu Akbar, wa lilaahi’l Hamd.”

(Allah is the greatest, Allah is the greatest, there is no god but Allah; Allah is the greatest, Allah is the greatest, for Allah is all perfect praise).