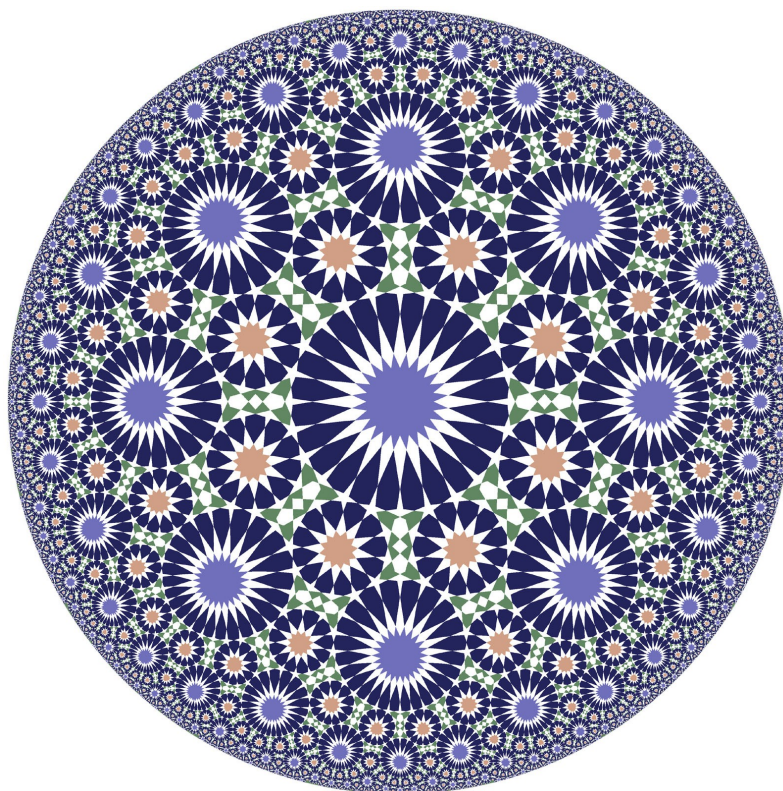


FIQH

The Basic Essentials

(Salah)



To be used in conjunction with the study of Al-Mukhtasar Al-Quduri

EDITED BY MAULANA SALEH AHMED

Part Two: Salaah

The Importance of Salaah

After adherence to correct belief the most rewarding worship is salaah. Jabir (RA) related that the Prophet Sallallahu Alaihi Wa Sallam said, “*The link between a Muslim and disbelief (kufr) is his or her neglect of Prayer.*”(Muslim)

Buraydah (RA) related that the Messenger of Allah Sallallahu Alaihi Wa Sallam said, “*The bond between us that separates us from the rest of humankind is prayer. Whoever neglects it will become a disbeliever (kafir).*”(Ahmad, Tirmidhi and Nasai)

Abu Darda (RA) said, “*My friend Sallallahu Alaihi Wa Sallam counseled me saying, ‘Do not associate partners with Allah even if you are threatened with death or burning. Do not disobey your Parents, even if they were to order you to give up your wife, children, and wealth. Do not intentionally neglect an obligatory, fard, prayer. For indeed, whoever intentionally neglects fard prayer, Allah the Exalted withholds all responsibility to him.’*”(Ibn Majah)

Amr Ibn al-As reported that the Prophet Sallallahu Alaihi Wa Sallam said, “*Whoever takes care to regularly perform one’s fard prayers will have light, status, and success on the Day of judgement. And whoever was neglectful will have no light, no status, and no success. Instead, one will be joined with Fir’aun, Haman, Qarun and Ubayy Ibn Khalaf.*”(Ahmad, Darimi and Baihaqi)

Abdullah ibn Shaqiq related that the Companions of the Messenger of Allah Sallallahu Alaihi Wa Sallam, knew nothing which if neglected would lead to disbelief, except prayer. (Tirmidhi)

On the basis of these Ahadeeth, Imam Ahmad ibn Hanbal reached the conclusion that whoever intentionally neglects even one prayer will become a disbeliever (kafir). In the opinion of Imam Shafi, such a person is to be given the death penalty though one's death will be that of a Muslim, and one will not die as a disbeliever. According to Imam Abu Hanifah, such a person is jailed indefinitely or until he or she repents. And Allah knows best.

(Taken from '*Essential Islamic Knowledge*' with minor changes)

Salaah Times

Fajr: Dawn Prayer: From Subah Sadiq (true dawn) until sunrise.

Zuhr: Midday Prayer: from Zawaal (when the sun reaches its zenith) till when the shadow of an object becomes twice the size of the object as well as the shadow of the object cast at zawaal.

Asr: Late afternoon Prayer: From the end of Zuhr till sunset.

Maghrib: Sunset Prayer: From after sunset till when the whitish light on the horizon disappears.

Isha: Nightfall prayer: From when the whitish light on the horizon disappears till Subah Sadiq.

Note:

- According to the majority of the Imams the time of Isha ends at midnight. According to Imam Abu Hanifah it remains until dawn, although it is Makrooh Tahrimi to delay it after midnight.
- The time of Witr Prayer is from after the performance of Isha till Subah Sadiq.
- It is Mustahab to:
 - Delay Zuhr a little during the hot season.
 - Perform Isha shortly before the passing of the first third of the night.
 - Perform Fajr leaving enough time to repeat the entire prayer before sunrise if necessary.

Makrooh Tahrimi times of Salaah

- Sunrise.
- Zawaal (when the sun is at its midday zenith).
- Sunset.

Note:

- Only the Asr Prayer of the same day may be performed during sunset, however this is also Makrooh Tahrimi.
- Performance of all other prayers is forbidden during this time, as well as Sajdah tilaawah and Salaatul Janaazah (funeral Prayer).

Makrooh times of Nafl Salaah

- During the time of Fajr.
- After Asr until the sun pales.
- Before the Fardh of Maghrib.

Conditions in Which Salaah Is Fardh

- To be in Islam i.e. to be a Muslim
- To be mature
- To be sane.

(Taken from '*Tas-heelul Fiqh Book 6*' as well as personal notes with minor changes.)

Faraidh of Salaah

External (Also known as Conditions of Salaah)

1. The body must be pure
2. Clothes must be pure
3. The place of Salaah must be pure
4. The satr must be covered
5. The time must be correct
6. One must face the **Qiblah**
7. **Niyah** (intention)

Internal

8. Takbeer-e-Tahreema

9. **Qiyaam** (standing position)
10. **Qiraat** (recitation of at least 3 aayat of the Qur'an)
11. **Ruku** (to bow down)
12. **Sajdah** (to prostrate)
13. **Qa'dah Akheerah** (to sit so long at the end of the last Rak'at that one can read Tashah-hud)

Wajibaats

There are 14 Wajibaats in Salaah:

1. To maintain the correct sequence in Qiraat, Ruku, Sajdah and Raka'aats.
2. To perform every action calmly and unhurriedly.
3. To recite Surah Fatihah.
4. To recite Surah Fatihah before any other Surah or Aayah.
5. To recite three short Aayahs or one long Aayah after a surah in the first 2 Rakaats of a Fardh Salaah.

6. Ta'deele Arkaan, i.e. performing Rukoo, Sajdah, etc. with contentment and in a good way.
7. To recite aloud in Fajr, Maghrib, Esha, Jumu'ah, Eid, Taraaweeh and Witr Salaah in Ramadhan. To recite softly in Zuhr and Asr Salaah.
8. Qawmah (standing up straight [erect] after ruku).
9. Jalsah (to sit between the two sajdahs).
10. To read Tashahhud in the two Qa'dahs.
11. Qa'datul ula (to sit for the Tashahhud at every two rak'ats in three or four rak'ats Prayer).
12. To end the Salaah by making Salaam.
13. To say the extra Takbeer (Allahu Akbar) in the third rak'at of the Witr Salaah, and also to recite Dua-e-Qunoot.
14. To recite six extra Takbeers in both the Eid Salaahs.

The Mustahab Acts in Salaah

1. For a man to expose his hands when saying Takbeer (a woman will cover them for fear of uncovering her forearms).
2. For the Musallee (one performing Salaah) to look:
 - i) At the place of sajdah when standing.
 - ii) At the feet in ruku.
 - iii) At the tip of the nose in sajdah.
 - iv) At the lap when seated.
 - v) At the shoulders when making Salaam.
3. To resist coughing (as far as possible).
4. To cover the mouth when yawning.

Sunan of Salaah

1. To raise the hands upto the ears before saying Takbeer Tahrimah.
2. While raising the hands for Takbeer, keep the fingers of both the hands raised and palms facing the Qiblah.
3. Not to bend the head when saying Takbeer.
4. Saying Takbeer Tahrimah and other Takbeers aloud by the Imam, while going from one Rukn (posture) to the other.
5. To fold the right hand around the left below the navel.
6. Saying Thana.
7. To recite Ta'awwudh.
8. To recite Tasmiyah.
9. To recite Surah Fatiha in the third and fourth rakaat of Fardh Salaah.
10. To say Aameen (softly).
11. To recite Thana, Ta'awwudh, Tasmiyah and Aameen softly.
12. To recite as much Qira'ah as is Sunnah for every Salaah. The sequence is as follows:
Fajr: From Suratul Hujurat to Suratul Inshiqaaq.
Zuhr, Asr and Isha: From Suratul Burooj to Suratul Qadr.
Maghrib: From Suratul Bayyinah to Suratun Naas.
13. To say Tasbeeh at least three times each in Ruku and Sajdah.
14. To keep the back and the head in the same level while holding the knees with fingers of both the hands in Ruku.
15. Saying 'Sami Allahu Liman Hamidah' in Qawmah by the Imam, followed by 'Rabbana Lakal Hamd' by the Muqtadee (follower), when praying in congregation.
16. While going into Sajdah, first place the knees, then the palms followed by the nose and lastly the forehead on the ground.

17. In Qa'dah or Jalsah, placing the left foot on the ground horizontally and sitting upon it totally and raising the right foot vertically so that the toes are facing the Qiblah and resting both the palms on the thighs (not the knees).
18. To raise the index finger of the right hand as one says 'Ash Hadu Allaa Ilaaha' in Tashahhud.
19. To recite Durood Sharif in Qa'dah Akhirah after Tashahhud.
20. To read Du'aa after Durood Sharif.
21. To turn the face for Salam towards the right and then to the left.

Note

If any of the above things are missed knowingly or unknowingly Salaah will not be invalidated nor will Sajdah Sahw be necessary. However a person will be condemned if they are left out knowingly.

(Taken from 'Taleemul Haq' with minor changes)

Some Makrooh Acts in Salaah

1. To hold the hands at the extreme lower part of the abdomen, while standing upright in Salaah.
2. To hold one's clothes tightly in Salaah.
3. To fidget with one's clothing in Salaah.
4. To crack the fingers in Salaah.
5. To turn the face to the right or left in Salaah.
6. For men to tie their buttons or fix their hair in Salaah.
7. To yawn in Salaah.
8. To place the forearms flat on the ground while in sajdah.
9. To let the stomach touch the thighs while in sajdah.
10. To squat or sit cross-legged in salaah without any valid reason, or disability.
11. For the Imam to stand alone inside the Mih-raab.
12. To have a photograph or picture in front of the Musallee.
13. To perform Salaah with clothes which have pictures on them.
14. To leave a shawl dangling over the shoulder.
15. To perform Salaah when one is extremely hungry, or when in the necessity of answering the call of nature.
16. To allow a less educated person to lead the jamaa'ah in the presence of an Aalim.
17. To have any loose thing in the mouth which hinders one in the recital of the Quran. If this object prevents one from reciting the Quran then the Salaah will be invalid.
18. To read a Surah which precedes the one already recited, in Fardh or Wajib Salaah.
19. To read two Surahs in 2 rakaats of a Fardh or Wajib Salaah, leaving out a Surah between them.

(TF 6).

Description of Performance of Salaah (Prayer)

1. Stand, with your feet slightly apart (such as four fingers apart, or as comfortable in a reasonably close manner), and utter the opening invocation (pronounce the opening invocation *tahrima* with the tongue, such that you can hear yourself, after having made the intention. Saying the opening invocation or the obligatory recitation in one's mind without actually uttering it with one's tongue is insufficient and renders one's prayer invalid). This is obligatory. It is necessary (*wajib*) to say, "*Allahu Akbar*" (there must not be an undue gap: speech, eating, and any action that invalidates the prayer, between the intention and opening invocation. All actions of the prayer relate to pronouncing with the tongue, except intention). This invocation (*Allahu Akbar*) is repeated, without raising the hands, with each movement of the prayer except when rising from the bowing (*Ruku*). The one leading others utters it aloud. It is recommended to keep one's gaze lowered throughout the prayer, in order to avoid distraction. When standing, this entails looking at your place of prostration.
2. Raise your hands (until level with the ears for men and to the shoulders for women) just before uttering the opening invocation, keeping the head upright throughout, and lower the hands as one pronounces the invocation. It is recommended to keep one's hands normally open, with the palms facing the *qibla*.
3. Place your right hand over your left hand (under the navel for men and on the chest for women).
4. In the first *rak'a* only, quietly recite the opening supplication (*thana*).
5. Seek refuge from the Devil (*ta'awwudh*) quietly, in the first *rak'a* alone, if reciting the Qur'an in prayer. The one leading others and the one praying alone do so-as they must recite. When praying in congregation do not recite this-as one

does not recite the Qur'an behind the *imam*-unless one has missed one or more *rak'ats*, in which case one recites this when one gets up to make up the *rak'ats* missed.

6. Recite at least one verse of the Qur'an when leading others, or praying alone. This is obligatory. When praying behind an *imam* one does not recite any Qur'an, not even the Fatiha, in both loud and quiet prayers (it is prohibitively disliked, *makruh tahriman*, for the follower to recite the Fatiha or Qur'an behind the *imam*).

It is necessary (*wajib*) for the one reciting to recite the Fatiha, in two *rak'ats* of obligatory prayers and in all *rak'ats* of other prayers (such as *witr*, *sunnah*, and voluntary prayers); recite at least the equivalent of three short verses of the Qur'an, in two *rak'ats* of obligatory prayers, and in all *rak'ats* of other prayers; and to make the above recitation (of the Fatiha and verses of the Qur'an) in the first two *rak'ats* of obligatory prayers.

7. When leading others, recite quietly in the Zuhr and Asr prayers, the last two *rak'ats* of the Isha prayer and the last *rak'a* of the Maghrib prayer, and loudly in the first two *rak'ats*.
8. Recite *Bismi Llahi r-Rahmani r-Rahim* quietly before the Fatiha and say *amin* quietly after the Fatiha.
9. Bow. This is obligatory. The minimum bowing is that one's outstretched hands reach knees. It is necessary (*wajib*) to remain motionless therein, at least for a moment. It is *sunna* for women to bend until just able to reach their knees and without spreading their fingers. It is *sunna* for men to grip their knees with fingers spread out and pointing down, keeping legs and back straight and the head level with the lower back. It is recommended to keep one's gaze on the top of one's feet.

10. Recite the invocation of bowing three times. This is to say *Subhana rabbiya l-azim* (Glory be to my Tremendous Lord).
11. Stand after the bowing. This is necessary (*wajib*), as is remaining motionless for a moment. It is *sunna* to say *Sami-a Llahu li man hamidah* (Allah hears those who praise him) as you begin rising from bowing, if leading others or praying alone—followers do not say this. This is followed by *Rabbana laka l-hamd* (Our Lord, Yours is all praise), which is said silently by the one following or praying alone—the *imam* may choose to say it silently, as well.
12. Prostrate. This is obligatory. It is necessary that one make sure to place most of one's forehead on the ground, and also the nose, both hands, knees and at least one toe of each foot. It is also necessary to remain motionless therein for at least a moment. It is *sunna* to say *Allahu Akbar* as one begins to descend into prostration; to place one's knees on the ground first, then hands, and then the face and nose. It is recommended for men to have their hands at head level in prostration, and for women to have them at shoulder level. It is *sunna* for men to separate their abdomen from their thighs, elbows from the sides, and forearms from the ground. Women do the opposite, by keeping their abdomen close to their thighs, elbows close to their sides, and forearms on the ground, while keeping as low as comfortably possible. It is recommended to gaze towards the tip of the nose.
13. Recite the invocation of the prostration three times, saying *Subhana rabbya l-ala* (Glory be to my Exalted Lord). This is a highly emphasized *sunna*.
14. After prostrating, sit up. It is minimally obligatory to raise the head from the prostration and necessary to sit up such that you are closer to sitting than to prostration, while remaining motionless for at least a moment. The *sunna* is for men to sit on their left foot with the right foot propped up on the toes which face the direction of prayer. Women sit on their left buttock with right thigh on the left

- thigh and both feet coming out from the right side. It is *sunna* to place the hands on the thighs, with the tips of the fingers ending at the beginning of the knee without bending. It is recommended to keep your gaze on your thighs.
15. Prostrate a second time (as before). This is also obligatory for each *rak'a*.
 16. Stand from prostration, for the next *rak'a*. This is obligatory. It is *sunna* to raise one's face first, then hands, and then knees. Rise on the tips of your toes without sitting after the prostration and without support of one's hands (unless out of physical need).
 17. The subsequent *rak'ats* are the same as the first, except that one does not raise one's hands; one does not recite the opening supplications; nor does one seek refuge from the Devil.
 18. After the two prostrations of the second *rak'a*, sit for the first sitting, as described above. This is necessary (*wajib*). It is also necessary to recite the testification of faith (*tashahhud*). It is *sunna* to clasp one's fingers when reciting *ashhadu al la ilaha*, with the thumb on the side of one's middle finger, and to raise the index finger; then, lower the index finger when saying *illa Llah*.
 19. Stand (as explained above) for the third and fourth *rak'ats* in the Zuhr, Asr, and Isha prayers, and only the third *rak'a* in the Maghrib prayer. It is necessary (*wajib*) to stand up without undue delay after finishing reciting the testification of faith (*tashahhud*).
 20. All actions in the third and fourth *rak'ats* are the same as the first two *rak'ats*. It is a *Sunnah* to recite the Fatiha or to say *Subhan Allah* three times in obligatory prayers when standing. In other prayers (namely, necessary, *sunnah*, and voluntary prayers), it is necessary (*wajib*) to recite both the Fatiha and the equivalent of three short verses.

21. After prostrations in one's final *rak'a*, it is obligatory to sit for the final sitting to the extent of reciting the testification of faith (*tashahhud*) normally. It is necessary to actually recite the testification of faith completely. It is *Sunnah* to raise the finger.
22. After this, send blessings on the Prophet (peace and blessings be upon him) by reciting the *Salat Ibrahimiyya*.
23. Before giving the final *salams*, it is *Sunnah* to supplicate. Any short supplication fulfills the *Sunnah*, though it is best to choose a supplication from the Qur'an or *Sunnah* (when supplicating with one's own words, it is necessary that the supplication does not resemble common human speech, which is defined as being anything it is normally possible to ask of humans. If one supplicates with something normally possible to ask of humans, such as, "O Allah, marry me to Zayd," it invalidates the prayer. It is improper to supplicate in other than Arabic).
24. End the prayer by giving *salams* twice. This is necessary (*wajib*). The *Sunnah* is to say *As-salamu alaykum wa rahmatu Llah* twice, while turning the head (only) to the right for the first and to the left for the second, intending to greet those in prayer with one (even when alone), while specifying the *imam* in one's *salams* in the direction he is in. It is recommended to turn such that either cheek is pointing back, and to look at the shoulders each time.

Sajdat-us-Sahw

Sajdatut-us-Sahw: are two sajdahs made when one forgets or commits the error of omitting a Wajib in Salaah or one makes any other error in salaah.

Sajdatut-us-Sahw becomes Wajib due to the following:

- The omission of any Wajib of Salaah.
- The delay of any Wajib of Salaah.
- The delay of any Fardh of Salaah.
- The performance of any Fardh act of Salaah before its prescribed time.
- The repetition of any Fardh, (e.g. performing two rukus).
- The changing of the manner and method of any Wajib e.g. reciting qiraat before Surah Fatiha.

The Method of Sajdat-us-Sahw:

In the last sitting (Qa'dah Akhirah) after reciting Tashahhud:

- Make salaam to the right side.
- Make two sajdah.
- Thereafter recite Tashahhud.
- Recite Durood Ibrahim.
- Recite a duaa.
- Make Salaam on both sides.

(Taken from '*Tas-heelul Fiqh Book 6*')

Adhaan

Adhaan is a call made before every Fardh Salaah in a particular manner to call Muslims towards Salaah with jamaat.

Status of Adhaan

The Adhaan is Sunnah Mu'akkadah.

The one who calls the Adhaan is called a Muazzin.

Rules for a Muazzin

- It is preferable that the Muazzin be a righteous person.
- He should know the Sunnats of Adhaan.
- He should know the proper times of salaah.
- He should be in the state of wudhu when giving adhaan.
- He should face the Qiblah.
- It is mustahab to put forefingers in the ears when giving Adhaan.

(Taken from '*Tas-heelul Fiqh Book 6*')

Iqaamah

Iqaamah is a call made in the masjid to gather the musallees (worshippers) for Fardh Salaah with jamaat. It is preferable that the person who gives the Adhaan should call the Iqaamah. The person who calls the Iqaamah is called a Mukabbir.