ISLAMIC LIFE AND EDUCATION

ISLAMIC PRAYER

An Easy Guide to the Five Daily Prayers and the Rules of Salaah

Adapted and Organised from the Teachings of
Heavenly Ornaments (Behishti Zewar)

Written by

Islamic Life and Education

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An Easy Guide to the Five Daily Prayers and the Rules of Salaah

First Edition

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This book has been adapted and arranged for classroom and self-study use. It is based on the teachings in Heavenly Ornaments (Behishti Zewar). We have tried our best to present the source material accurately. If you want a clear ruling on any matter of Islamic law or belief, please ask a qualified scholar directly.

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To every student who is learning to stand before Allah in prayer, and to the scholars, past and present, whose teaching this book simply tries to organise and pass on.

How to Use This Book

Read this book in order, because later chapters build on words and ideas that were explained earlier. This is especially true of the words fard, wajib, sunnah, mustahab, and makruh, which are explained in Part Two. They tell us how important a rule is. Every chapter follows the same pattern, described below, so you always know what to expect.

- Headings and subheadings break each chapter into clear topics.
- Bullet lists are used when a group of related things is easier to read as a list than as a paragraph. Examples are the steps of prayer, or the things that break it.
- “Did You Know?” boxes appear in several chapters. Each one shares a short extra fact connected to what you just read.
- Diagrams are placed where a picture helps you see the steps of an action, or how ideas fit together.
- Every chapter ends with a Chapter Summary, a list of Key Terms, and a few Review Questions. You can use them to study on your own or to talk about in class.

A Glossary at the end of the book lists every key term used in the book, so you can look words up quickly while you read or revise.

Preface

This book, **Islamic Prayer**, explains the rules of **Salaah**: the five daily prayers and the many other prayers of Islamic life. It is an easy textbook for students who learn in class or on their own. The lessons are taken and arranged from classical Islamic books, especially the section on prayer in Heavenly Ornaments (Behishti Zewar), a well-known book of Islamic knowledge.

The book has **five parts**:

- **Part One** is about getting ready for prayer: the five daily prayer times, the call to prayer, and the conditions that must be met before prayer begins.
- **Part Two** is about how to perform the prayer correctly and with the right intention.
- **Part Three** is about praying in a group, called jama'ah. It carries special reward and has its own rules.
- **Part Four** is about what to do when something goes wrong or when things change, such as forgetting a step, being sick, or travelling.
- **Part Five** is about the special prayers connected to particular days and occasions, such as Friday and the two Eids.

Each chapter follows the same pattern. It explains an idea, gives an example, and then ends with a chapter summary and a short list of key terms to help you remember what you learned. Diagrams are included wherever a picture explains something better than words.

A note about how far this book goes: fiqh (Islamic law) has very detailed rulings for rare or complicated situations, and Salaah is one of the most thoroughly recorded topics in Islamic law. This book focuses on the rules a student needs for everyday life. For anything unusual or difficult that is not covered here, always ask a qualified scholar.

— Islamic Life and Education

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PART ONE

GETTING READY FOR SALAAH

CHAPTER 1

The Times of Salaah

Why Salaah Matters So Much

In Islam, no act of worship is loved by Allah more than Salaah. Allah has made five prayers a day compulsory for every believer. There is great reward for offering them, and it is a serious sin to leave them out.

One hadith says that a person who makes wudu properly and prays with full concentration will have his or her minor sins forgiven and will be granted Paradise.

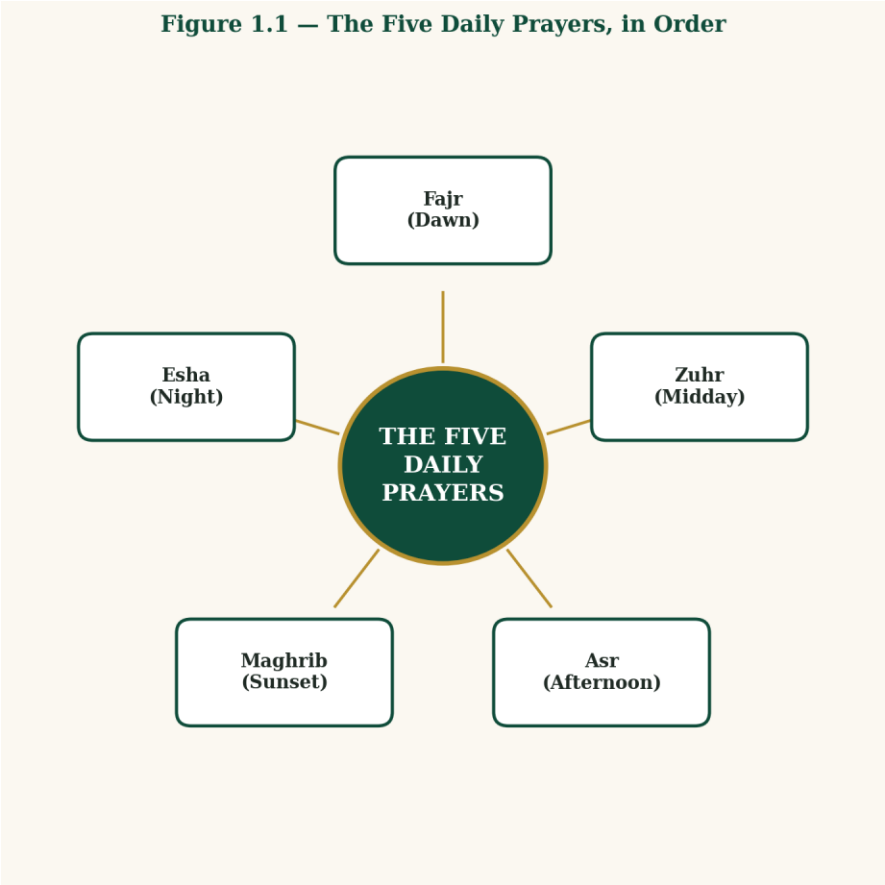
The Prophet Muhammad (sallallahu alayhi wa sallam) called Salaah a pillar of the Deen (religion). A person who prays properly upholds the whole of his or her faith. A person who abandons prayer has, in a real sense, torn that pillar down.

Salaah is not compulsory on a person who is not sane, or on a child who has not yet reached puberty. Every other Muslim is required to pray. Parents are told to start teaching their children to pray from around the age of seven, and to firmly encourage them by the age of ten.

If a person genuinely forgets to pray, or sleeps through a prayer time without meaning to, there is no sin. But the moment the person remembers or wakes up, he or she must make wudu and pray the missed prayer as soon as possible.

The Five Daily Prayers

Figure 1.1 — The Five Daily Prayers, in Order



Each of the five prayers has its own window of time, based on the position of the sun.

- **Fajr (dawn)** — begins when a band of light clearly spreads across the eastern sky, and lasts until sunrise.
- **Zuhr (midday)** — begins when the sun starts to go down from its highest point. It lasts until an object's shadow becomes twice as long as the object itself (not counting the shadow it had at midday).
- **Asr (afternoon)** — begins where Zuhr ends, and lasts until sunset. It is disliked (makruh) to delay Asr until the sun turns visibly yellow. But a prayer offered at that time is still valid.
- **Maghrib (sunset)** — begins the moment the sun sets, and lasts until the red glow disappears from the western sky. It should not be delayed until stars fill the sky.
- **Esha (night)** — begins once the red glow of sunset disappears, and lasts until dawn. But it is disliked to delay it much past midnight.

A Few Practical Rules About Timing

- No prayer may be offered exactly at sunrise, at midday, or at sunset. These three moments are always off-limits. There is one exception: an unfinished Asr prayer may still be completed right at sunset if there is no other choice.

- It is disliked to offer any nafl (voluntary) prayer between Fajr and sunrise, or between Asr and Maghrib. But making up a missed prayer during these times is allowed.
- It is disliked to sleep before Esha without having prayed it. The exception is when there is a genuine reason and someone reliable promises to wake the person up in time.
- It is better to pray Zuhr a little later in very hot weather and a little earlier in winter. Maghrib should be prayed as soon as possible after sunset.
- If the sun rises while a person is still in the middle of Fajr, that prayer does not count. It must be repeated once the sun is fully up and bright.
- Once Fajr time begins, only the two sunnah rak'ahs and the two fard rak'ahs of Fajr may be prayed. No other nafl or qada prayer is allowed until after sunrise.

> ***Did You Know?*** *The time for Jumu'ah (Friday) prayer is the same as the time for Zuhr. This is why Jumu'ah takes the place of Zuhr on Fridays. It is not an extra prayer.*

Chapter Summary

- Salaah is one of the most important acts of worship in Islam. It is compulsory on every sane adult Muslim.
- There are five daily prayers: Fajr, Zuhr, Asr, Maghrib, and Esha. Each one has its own window of time, based on the sun's position.
- No prayer may be offered exactly at sunrise, midday, or sunset.
- Genuinely forgetting a prayer, or sleeping through it, is not a sin. But the prayer must be made up as soon as the person remembers.

Key Terms: Salaah · Fajr · Zuhr · Asr · Maghrib · Esha

Review Questions

1. Why does this chapter describe Salaah as a “pillar” of the Deen?
2. On whom is Salaah not compulsory? What are parents told to do as their children grow up?
3. List the five daily prayers in order, and say roughly when each one begins.
4. Name one of the three moments in the day when no prayer may ever be offered.

CHAPTER 2

Adhaan: The Call to Prayer

What the Adhaan Is

The Adhaan is the call to prayer. It is announced aloud so that people know a prayer time has begun.

It must be called only after the time for that prayer has actually started. An Adhaan called early is not valid and must be repeated once the time really arrives.

The Iqaamah is a second, shorter call given just before the prayer itself begins. It is usually given inside the masjid in a quieter voice.

Both the Adhaan and the Iqaamah must be recited in Arabic, using the exact words passed down from the Prophet (sallallahu alayhi wa sallam). The person who calls it is called the Mu'azzin. He must be male and of sound mind. The Adhaan of a woman, or of someone who is not of sound mind, is not valid and must be repeated.

The Method of Adhaan

The sunnah method of calling the Adhaan is to face the qiblah from a raised, open place, put the forefingers in the ears, and call out the following phrases. Pause briefly between each one:

1. Allahu Akbar (four times).
2. The declaration of faith (twice).
3. The testimony that Muhammad is Allah's Messenger (twice).
4. The call to prayer (twice), turning the face to the right.
5. The call to success (twice), turning the face to the left.
6. Allahu Akbar (twice more).
7. The declaration of Allah's oneness (once).

For the Fajr Adhaan only, an extra phrase is added after the call to success: “Prayer is better than sleep,” said twice.

The Iqaamah has the same words, with two differences. Instead of “prayer is better than sleep,” the phrase “the prayer has begun” is said twice. Also, the fingers are not placed in the ears.

A Few Practical Rules

- Calling the Adhaan is a strongly encouraged sunnah for every obligatory prayer. For Jumu'ah, it is called twice.
- It is recommended, though not obligatory, for anyone who hears the Adhaan to quietly repeat the words along with the Mu'azzin, and then to make the dua that follows it.
- On “Hayya 'alas-Salaah” or “Hayya 'alal-Falaah,” the reply is “La hawla wa la quwwata illa billahil 'aliyyil azeem” (“There is no power or strength except with Allah, the Most High, the Almighty”).
- On the extra phrase in the Fajr Adhaan, the reply is “Sadaqta wa bararta” (“You have spoken the truth and done well”).
- The dua recited after the Adhaan is: “Allahumma Rabba hadhihi-d-da'wati-t-taammati, wa-s-salaati-l-qa'imati, aati Muhammadan al-wasilata wa-l-fadeelata, wa-b'athhu maqaman mahmuda-nil-ladhi wa'adtah” (“O Allah, Lord of this perfect call and the established prayer, grant Muhammad the intercession and favour, and raise him to the honoured station You have promised him”).
- Adhaan is called only for fard prayers. There is no Adhaan for Janazah, Witr, Eid, or any nafl prayer.
- Sometimes a person is praying, listening to a khutbah, using the toilet, eating, or busy with something else that is just as pressing. Then the person is not expected to repeat the words of the Adhaan at that moment. If only a short time has passed once the person finishes, he or she should still reply. Otherwise, there is no need.
- It is disliked for a Mu'azzin to call the Adhaan while sitting, or while facing away from the qiblah, without a genuine reason such as travelling.
- A person praying alone at home may still call a quiet Adhaan and Iqaamah for his or her own prayer, as long as the local masjid has already called its own.

Did You Know? *When a person hears the Adhaan for Jumu'ah, it becomes obligatory to stop whatever he or she is doing, including business, and head to the masjid. It is not permitted to continue a transaction after hearing it.*

Chapter Summary

- The Adhaan announces the start of a prayer time. The Iqaamah is a second, quieter call just before the prayer begins.
- Both must be in Arabic, in the exact traditional words, and called by a sane male Mu'azzin.
- The Fajr Adhaan has an extra phrase that is not used in the other four.
- Repeating the words of the Adhaan and making its dua is recommended for anyone who hears it, except when the person is busy with something pressing.

Key Terms: Adhaan · Iqaamah · Mu'azzin

Review Questions

1. What happens if the Adhaan is called before the prayer time actually begins?
2. Name two requirements for a person who calls the Adhaan.

3. What extra phrase is added to the Fajr Adhaan, and where does it go?
4. Give two situations in which a person is not expected to repeat the words of the Adhaan as he or she hears them.

CHAPTER 3

The Conditions of Salaah

What Must Be in Place Before Prayer Begins

Before starting Salaah, several things must already be true. If they are not, the prayer will not count at all:

- The person must have wudu, or ghusl if it is needed.
- The body, the clothing, and the place of prayer must be free of impurity.
- The correct parts of the body must be covered.
- The person must be facing the qiblah.
- The time of that prayer must have already begun.
- The person must have made the intention for that specific prayer.

Covering the body correctly is a real condition for the prayer to be valid. It is not just good manners.

- **Men:** the fard covering is the area from the navel to the knees.
- **Women:** the covering is the whole body except the face, hands, and feet.

Suppose an area equal to about a quarter of one of these required parts becomes uncovered during prayer. If it stays uncovered for about the time it takes to say “SubhanAllah” three times, the prayer breaks.

Making the Intention

The intention (niyyah) for prayer does not need to be spoken aloud. A simple thought in the heart is enough, such as “I am praying today's Fajr.” Suppose a person accidentally says the wrong prayer's name aloud, but the heart correctly intended the right one. The prayer is still valid, because what really counts is the intention of the heart.

When making up several missed prayers, the intention must be specific enough to show which prayer is being made up. For example, say “the Zuhr of last Saturday.” A vague intention like “I am making up a missed prayer” is not enough. If someone has lost count of exactly which day a missed prayer belongs to, it is enough to intend “the first Zuhr I still owe.” Continue in this way until the heart is satisfied that all the missed prayers have been made up.

Chapter Summary

- Before Salaah can begin, a person needs wudu or ghusl, a clean body and place, correctly covered clothing, the direction of the qiblah, a prayer time that has begun, and the right intention.

- For men, the fard covering is from the navel to the knees. For women, it is the whole body except the face, hands, and feet.
- The intention for prayer is made silently in the heart. When making up missed prayers, it should show which specific prayer is being made up.

Key Terms: Niyyah · Aurah

Review Questions

1. List the conditions that must be in place before Salaah can begin.
2. Which area of the body is fard for a man to cover, and which for a woman?
3. Why is a vague intention like “I am making up a missed prayer” not enough when making qada?

CHAPTER 4

Facing the Qiblah

Finding the Direction

Facing the Ka'bah in Makkah, known as the qiblah, is a condition for a valid prayer.

Suppose a person genuinely does not know the direction of the qiblah, and no one is available to ask. Then he or she should think carefully and pray in whichever direction feels most correct. Praying without making this effort at all is not valid.

Suppose someone could have asked another person, but avoided asking out of shyness. Then the prayer is not valid either. There should be no hesitation in simply asking.

If a person prays in the wrong direction after making a genuine, careful effort, the prayer remains valid, even if the person later finds out that the direction was wrong. But suppose a person realises in the middle of prayer that he or she is facing the wrong way. Then the person must turn toward the correct direction immediately, within that same prayer, for it to remain valid.

Praying Inside the Ka'bah

It is permitted to pray inside the Ka'bah itself. A person may face any direction while inside it, because every side is considered the qiblah. Both fard and nafl prayers may be offered there. This rule goes upward too. The qiblah is not limited to the walls of the Ka'bah. It also includes the space directly above it, all the way up.

Chapter Summary

- Facing the qiblah is a condition for Salaah to be valid.
- When the direction is genuinely unknown, a person should think carefully and pray in the direction that seems most correct. He or she should not skip this step, or let shyness stop him or her from asking.
- A prayer offered after a genuine, careful effort remains valid, even if the direction later turns out to be wrong.
- Inside the Ka'bah, a person may face any direction, because every side counts as the qiblah.

Key Terms: Qiblah

Review Questions

1. What should a person do if he or she does not know the direction of the qiblah and no one is nearby to ask?
2. Why does shyness not excuse a person from asking someone else for the correct direction?

3. What should a person do if he or she realises in the middle of prayer that he or she is facing the wrong way?
4. Why can a person face any direction while praying inside the Ka'bah?

PART TWO

PERFORMING SALAAH

CHAPTER 5

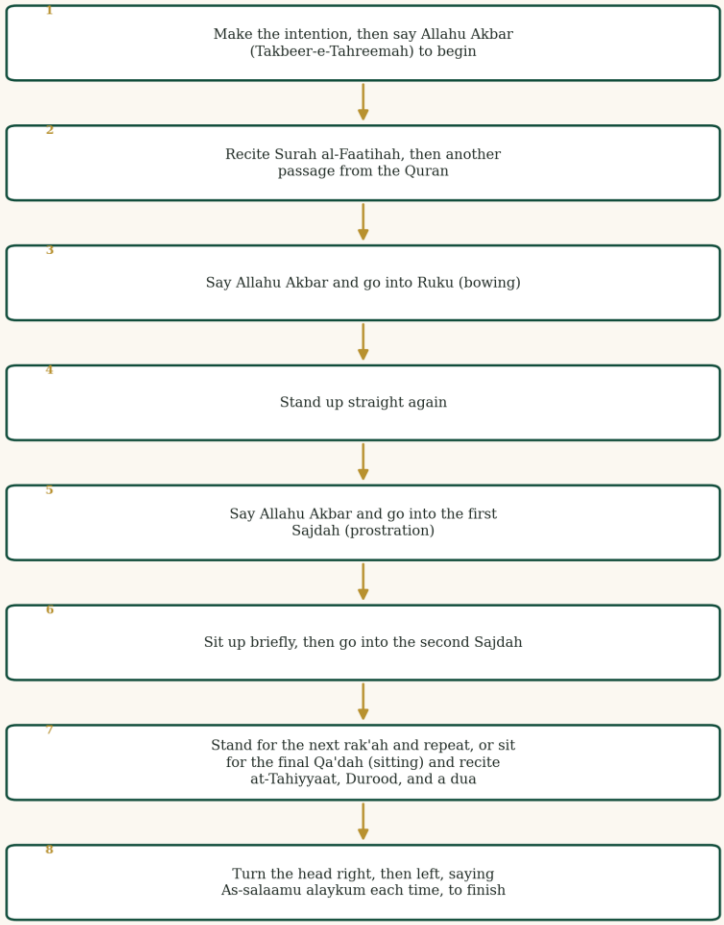
The Method of Fard Salaah

Beginning the Prayer

After making the intention, the person does the following:

1. Say **Allahu Akbar** (this is called the Takbeer-e-Tahreemah) while raising the hands. Men raise them to the ear lobes. Women raise them to the shoulders.
2. Place the hands together. Men place them below the navel. Women place them on the chest.
3. Recite a short opening dua (thanaa) quietly.
4. Seek refuge from Shaytaan.
5. Say Bismillah.
6. Recite Surah al-Faatihah, ending with “aameen.”
7. Recite another passage from the Quran.

Figure 5.1 — The Steps of Fard Salaat



Bowing and Prostrating

The prayer continues like this:

1. Say Allahu Akbar again and bow into **Ruku**. Place the hands on the knees and keep the back level. Recite a short glorification at least three times.
2. Stand back up and say a short phrase of praise.
3. Say Allahu Akbar and go down into **Sajdah** (prostration). First the knees touch the ground, then the hands, then the forehead and nose together. Recite another short glorification at least three times.
4. Sit up briefly between the two Sajdahs.
5. Perform a second Sajdah in the same way.

Sitting and Finishing

After two rak'ahs, the person sits and recites at-Tahiyyaat. What happens next depends on the length of the prayer:

- **A two-rak'ah prayer:** at-Tahiyyaat is followed straight away by Durood and a closing dua. Then the prayer ends with Salaam. The person turns the head to the right, then to the left, each time saying "As-salaamu alaykum wa rahmatullah."
- **A prayer of three or four rak'ahs:** the sitting after the second rak'ah includes only at-Tahiyyaat, with no Durood or dua. Then the person stands again for the remaining rak'ah or rak'ahs. These are prayed in the same way, except that nothing is recited after Surah al-Faatihah in the third and fourth rak'ahs of a fard prayer.

If even one of the fard elements of Salaah is missed, whether on purpose or not, the prayer is incomplete. Some other actions are wajib. If a person leaves one out on purpose, the prayer becomes invalid. If it is left out by mistake, it can usually be fixed with Sajdah-e-Sahw, which is covered in a later chapter.

Where to Look During Salaah

The eyes have a recommended resting place at each stage of the prayer:

- **Standing:** look at the place where the forehead will touch the ground in Sajdah.
- **Ruku:** look at the feet.
- **Sajdah:** look toward the nose.
- **Tashahhud (sitting):** look into the lap.
- **Salaam:** look toward the shoulders.

A yawn should be held back with the mouth closed, and a cough should be held back where possible.

Dua and Dhikr After Salaah

After finishing Salaah, it is recommended to raise both hands to chest height and make a personal dua. Afterward, wipe the hands over the face. How long the dua should be depends on the prayer:

- Keep it short when a sunnah prayer follows straight away, as after Zuhr, Maghrib, or Esha.
- It may be longer after Fajr and Asr, because no sunnah prayer follows either of them.

When no sunnah prayer follows, it is also recommended to recite:

- Ayat al-Kursi.
- The three short surahs: al-Ikhlas, al-Falaq, and an-Nas.
- The tasbeeh: 33 times SubhanAllah, 33 times Alhamdulillah, and 34 times Allahu Akbar.

Chapter Summary

- Fard Salaah follows a set order: the opening takbeer, recitation, Ruku, two Sajdahs, and a final sitting with Salaam.

- A two-rak'ah prayer includes Durood and a dua after at-Tahiyyaat. In longer prayers, only at-Tahiyyaat is recited after the second rak'ah before standing again.
- Nothing is recited after Surah al-Faatihah in the third and fourth rak'ahs of a fard prayer.
- Missing a fard element makes the prayer incomplete. Missing a wajib element by mistake can usually be fixed with Sajdah-e-Sahw.

Key Terms: Ruku · Sajdah · At-Tahiyyaat · Salaam

Review Questions

1. Describe, in order, the main steps of a two-rak'ah fard prayer.
2. What is recited after Surah al-Faatihah in the third and fourth rak'ahs of a four-rak'ah fard prayer?
3. What is the difference between the sitting after the second rak'ah in a two-rak'ah prayer and in a four-rak'ah prayer?
4. What generally happens if a wajib element of Salaah is left out by mistake?

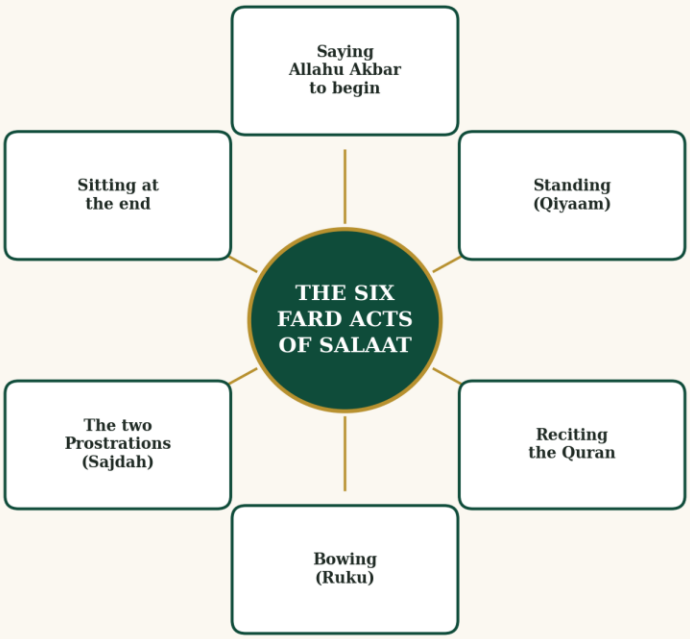
CHAPTER 6

The Fard and Wajib Acts of Salaah

The Six Fard Acts

Out of everything involved in Salaah, only six actions are fard. This means the prayer is not valid at all without them, no matter why they were missed.

Figure 6.1 — The Six Fard Acts of Salaat



The Wajib Acts

A further set of acts are wajib. They are required, but at a level just below fard. If a person leaves one out on purpose, the prayer becomes invalid and must be repeated. If one is left out by mistake, it can be fixed with Sajdah-e-Sahw.

- Reciting Surah al-Faatihah, and another passage of the Quran with it, in the first two rak'ahs.
- Doing every fard act in its proper place and order.
- Sitting after the second rak'ah of a three- or four-rak'ah prayer.

- Reciting at-Tahiyyaat in both sitting positions.
- Reciting the Dua-e-Qunoot in Witr salaah.
- Finishing the prayer with Salaam.
- Doing every act calmly, without rushing.

Everything beyond these fard and wajib acts is either sunnah or mustahab. Examples are raising the hands at the start, saying Bismillah before each Surah, and the exact wording of certain duas. Leaving these out does not make the prayer invalid, but it goes against the recommended way of praying.

A Few Illustrative Examples

- A person recited only Surah al-Faatihah in the first two rak'ahs, without another passage. If this was done on purpose, the prayer must be repeated. If it was done by mistake, Sajdah-e-Sahw fixes it.
- A person stood up for the third rak'ah without sitting for at-Tahiyyaat after the second. The same rule applies: on purpose, repeat the prayer; by mistake, Sajdah-e-Sahw.
- A person did not place both the forehead and the nose on the ground in Sajdah, but placed the forehead only. The prayer remains valid, though it goes against the preferred method.

Chapter Summary

- Six acts are fard in Salaah: the opening takbeer, standing, reciting the Quran, Ruku, the two Sajdahs, and the final sitting.
- A further set of acts are wajib. Missing one on purpose makes the prayer invalid. Missing one by mistake can usually be fixed with Sajdah-e-Sahw.
- Everything beyond the fard and wajib acts is sunnah or mustahab. The prayer is still valid if these are left out.

Key Terms: Fard · Wajib · Sunnah · Mustahab

Review Questions

1. List the six fard acts of Salaah.
2. Give three examples of wajib acts in Salaah.
3. What is the difference between missing a wajib act on purpose and missing it by mistake?
4. Give one example of something that is sunnah, and not fard or wajib, in Salaah.

CHAPTER 7

Things That Break or Weaken Salaah

Acts That Break Salaah Completely

Certain actions end a prayer completely. The prayer must then be started again from the beginning.

- Speaking, whether on purpose or by accident.
- Crying out in pain, or making sounds such as a groan or a loud sigh. The exception is when it happens without control while thinking of Paradise or Hell.
- Turning the chest fully away from the qiblah.
- Eating or drinking anything, even something as small as a single seed.
- Replying out loud to someone's greeting.
- Reading continuously from the Quran off a page, instead of reciting from memory. (A quick glance does not break the prayer.)
- Saying “Bismillah” out loud when something falls, or saying “Alhamdulillah” on hearing good news, or “Inna lillah” on hearing bad news.

Here is a useful general rule. A small reaction that a person cannot control does not break the prayer. An example is a sneeze followed by a quiet “Alhamdulillah.” But answering someone else's sneeze out loud with “Yarhamukallah” does break the prayer. This is because it is a form of speech directed at another person.

Acts That Are Disliked (Makruh) in Salaah

A makruh act does not break the prayer. But it lowers the reward of the prayer, and it is itself a minor wrong.

- Playing with one's clothing, jewellery, or hair.
- Cracking the fingers, or resting the hands on the hips.
- Turning the head to look left or right without a real need.
- Praying while very hungry with food already prepared, or while needing to use the toilet, unless something urgent prevents the person from attending to it.
- Praying with a picture of a living being directly in front of, above, or beside the person praying. A picture of something without life, such as a landscape or a building, is not disliked in the same way.
- Counting verses or dhikr on the fingers during prayer.
- Wearing clothes in a disorderly way, or gathering up loose clothing just to keep it from getting dirty. Wearing very dirty clothing is allowed only when there is truly no cleaner choice.

- Leaning against a wall without real need, choosing a sajdah spot that is clearly higher than the feet, or, for men, resting the elbows on the ground in Sajdah.
- Reciting the same surah in both rak'ahs without need, reciting a surah out of its order in the Quran (unless it is done by accident), or leaving a short surah unfinished partway through without need.
- Holding a coin or another object in the mouth while praying.
- Catching an insect that bites during prayer, to move it away, is permitted. But killing it without need should be avoided.

Using a Sutrah (Barrier)

When praying in an open or public space, it is recommended to place a **sutrah** (a barrier) about an arm's length ahead. A sutrah can be a stick, a chair, a bag, or anything at least a finger's thickness. Stand slightly to one side of it. If someone then passes beyond the sutrah, and not between it and the person praying, that person does not sin.

When Breaking a Prayer Is Actually Required

In real emergencies, breaking the prayer is not just allowed. Sometimes it is obligatory. Stopping the prayer to help is required in these situations:

- seeing a blind person about to fall into a well
- a child's clothing catching fire
- a snake or another dangerous animal suddenly appearing
- a pot left on the fire that is about to spill
- a parent calling out in distress

In less urgent cases, breaking the prayer is simply permitted, not required. Examples are a small possession being at risk, or fear of missing transport.

Chapter Summary

- Certain acts break Salaah completely: speaking, eating, drinking, turning fully away from the qiblah, and replying aloud to a greeting.
- Other acts are only makruh. They lower the reward of the prayer without making it invalid. Examples are fidgeting, looking around without need, or praying while very hungry with food ready.
- In a genuine emergency, such as danger to a life or a real, urgent need, breaking the prayer to respond is permitted, and in some cases required.

Key Terms: Makruh

Review Questions

1. Give three examples of actions that break Salaah completely.

2. What is the difference between an act that breaks Salaah and an act that is only makruh?
3. Why does replying out loud to a greeting break the prayer, while an involuntary sneeze does not?
4. Describe one situation in which breaking a prayer is not just allowed, but required.

CHAPTER 8

Men and Women: Differences in Salaah

Posture Differences

The overall structure of Salaah is the same for everyone. But a number of postures are different for men and women. In general, women draw themselves in more closely, in keeping with modesty.

- At the opening takbeer, men raise their hands to the ear lobes. Women raise theirs only to shoulder height, and keep them from coming out of a headscarf if one is worn.
- Men clasp their hands below the navel. Women clasp theirs on the chest.
- In Ruku, men bow low enough that the back is level with the head, and keep the elbows away from the sides. Women bow less deeply and keep their elbows in.
- In Sajdah, men keep the stomach away from the thighs and the elbows raised off the ground. Women draw the body in close, with the forearms resting on the ground.
- In the sitting position, men sit with the right foot upright and sit on the left foot. Women sit with both legs positioned to the right side.

Recitation

In prayers where the recitation is normally aloud, women recite quietly instead, even when praying alone. Their voice should be just loud enough to reach their own ears.

Men may choose to pray alone aloud or quietly. But in a prayer led aloud by an imam, only the imam recites aloud. Everyone following stays silent.

Praying in Congregation

Women are instructed to pray individually and not to join a congregation at the masjid, because praying at home carries its own reward for them. On the rare occasion when a woman does pray in a congregation with a mahram (a close relative she can never marry), she stands in a row behind the men, never beside them.

Chapter Summary

- Men and women share the same overall structure of Salaah, but they differ in several specific postures. In general, women's postures are more closely drawn in.
- Women recite quietly at all times, even when praying alone.

- Women are encouraged to pray individually, not in a mixed congregation. On the rare occasions when they do join one, they stand behind the men.

Key Terms: Mahram

Review Questions

1. Give two examples of posture differences between men and women in Salaah.
2. How is a woman's voice level in recitation different from a man's, even when praying alone?
3. Where does a woman stand if she prays in a congregation with men present?

PART THREE

SALAAH IN CONGREGATION

CHAPTER 9

The Importance of Praying Together

Imam and Muqtadi

Praying in congregation (jama'ah) means that at least two people pray together, one leading and the rest following. The leader is called the imam. The person who follows is called the muqtadi. Even a single muqtadi is enough to form a congregation. But Jumu'ah and Eid prayers need at least three muqtadis in addition to the imam.

Why Congregation Matters So Much

Scholars differ on whether congregation is strictly obligatory or a very strongly emphasised sunnah. But all opinions agree that it is extremely important.

- A well-known hadith says that praying in congregation is twenty-seven times more rewarding than praying alone.
- The Prophet Muhammad (sallallahu alayhi wa sallam) kept attending congregational prayer even during his final illness. He walked to the masjid with the support of two companions instead of praying alone at home.
- He is reported to have said that whoever hears the call to prayer and stays away without a genuine excuse has not had his or her prayer fully accepted.
- His companions said that in their time, only an open hypocrite or someone who was truly sick would miss the congregation.

> ***Did You Know?*** *It is reported that the time a person spends simply waiting for a congregational prayer to begin is counted, in reward, as if the person were already praying.*

Valid Excuses for Missing Congregation

Islamic teaching recognises a number of genuine excuses for missing congregational prayer without sin. These include:

- heavy rain or thick mud that makes the road very difficult
- extreme cold with a real risk to health
- a genuine fear for one's safety or belongings
- caring for someone who is sick
- being extremely hungry with food already prepared

- an urgent need to use the toilet
- a serious illness or disability that prevents walking to the masjid
- fear of meeting a creditor (someone one owes money to) when one is unable to repay
- a dark night that makes the road truly unsafe
- urgency to catch onward transport

Even with a genuine excuse, praying in congregation whenever possible is still better.

Even the walk to the masjid has its own reward. Each step taken toward congregational prayer is rewarded in itself. Walking there while it is still dark earns a person full light on the Day of Resurrection.

Praying Esha in congregation is counted as if the person had spent half the night in worship. Praying both Esha and Fajr in congregation is counted as if the person had spent the whole night in worship.

Chapter Summary

- Congregational prayer (jama'ah) is an imam leading at least one muqtadi. Jumu'ah and Eid need at least three muqtadis.
- Congregational prayer is very highly emphasised in Islamic teaching. It has great reward, and there are strong warnings against neglecting it without a reason.
- A number of genuine excuses, such as illness, danger, extreme weather, or urgent need, allow a person to miss the congregation without sin.

Key Terms: Jama'ah · Imam · Muqtadi

Review Questions

1. What is the minimum number of people needed to form a congregation for the five daily prayers? What is the minimum for Jumu'ah?
2. According to the hadith in this chapter, how much more rewarding is congregational prayer than praying alone?
3. Give three genuine excuses for missing congregational prayer.

CHAPTER 10

The Imam and the Muqtadi

Choosing an Imam

The person best suited to lead is the one who knows the rules of Salaah best and recites the Quran most correctly. Next comes the most pious person, and so on through several further qualities. It is disliked to appoint someone who is openly sinful, or who introduces innovations (new things that are not part of the religion) into the Deen, as an imam, if a better choice is truly available.

What Makes Following an Imam Valid

For a muqtadi's prayer to be valid behind an imam, these conditions must be met:

- Both must be praying the same prayer.
- The imam's own prayer must be valid.
- The muqtadi must not stand ahead of the imam.
- The muqtadi's state of purity or prayer must not be “higher” than the imam's, in a way that would make following inappropriate. For example, a person with wudu can follow someone who used tayammum for a genuine reason. But a person praying an obligatory prayer cannot follow someone praying a voluntary one.

Suppose the imam's prayer turns out to have been invalid all along. For example, it is discovered afterward that there was too much impurity on the imam's clothing. Then every muqtadi's prayer becomes invalid too, and all of them must repeat it.

Following the Imam's Movements

A muqtadi should move into each posture together with the imam, or just after. Never move ahead of the imam. Suppose the imam stands up from the first sitting before a muqtadi has finished reciting at-Tahiyyaat. The muqtadi should finish it quickly and then stand, and not leave it incomplete.

Chapter Summary

- The most qualified person, in knowledge of Salaah and correct recitation, should generally be chosen as imam.
- For a muqtadi's prayer to be valid, the imam's prayer must be valid, both must be praying the same prayer, and the muqtadi must not stand ahead of the imam or be higher than the imam in purity.
- A muqtadi follows the movements of the imam and never moves ahead of him.

Key Terms: Iqtidaa

Review Questions

1. What quality makes someone most suited to lead the prayer?
2. What happens to the prayer of the congregation if the imam's own prayer turns out to have been invalid?
3. What should a muqtadi do if the imam stands up before the muqtadi has finished reciting at-Tahiyyaat?

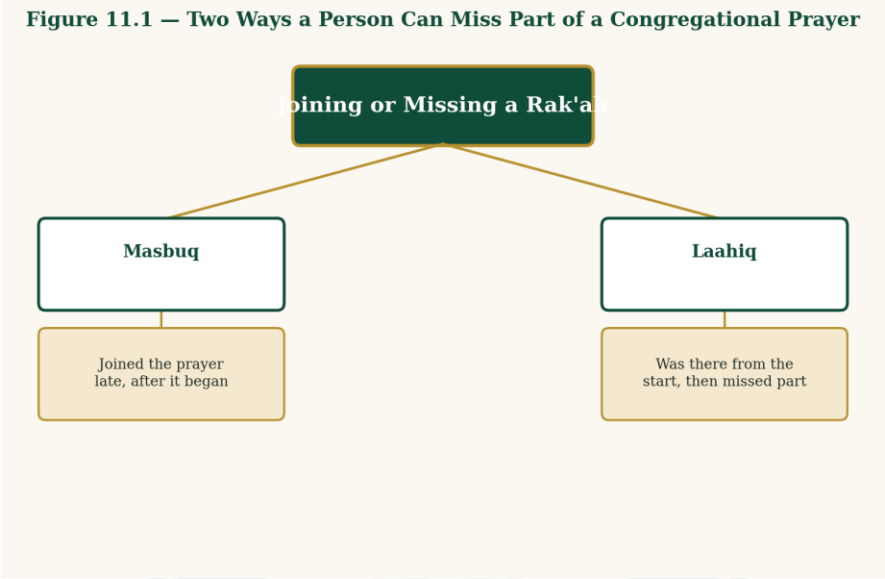
CHAPTER 11

Joining Late: The Masbuq and the Laahiq

Two Ways to Miss Part of a Congregational Prayer

Sometimes a person does not complete every rak'ah of a congregational prayer together with the imam. Islamic teaching describes two different situations, and each one is handled differently.

Figure 11.1 — Two Ways a Person Can Miss Part of a Congregational Prayer



- **Masbuq:** a person who joins the congregation after it has already begun, and so misses one or more rak'ahs at the start.
- **Laahiq:** a person who was present from the very beginning but missed part of the prayer partway through. For example, the person's wudu broke, and he or she had to leave briefly to renew it.

What Each One Does

A masbuq joins the imam directly for whatever is left of the prayer, and follows along like any muqtadi. When the imam finishes with Salaam, the masbuq stands up and completes the missed rak'ahs alone. In these rak'ahs, the masbuq recites the Quran as a person praying alone would, because the imam's recitation no longer covers him or her for those rak'ahs.

A laahiq, by contrast, should try to catch up and complete the missed rak'ah as quickly as possible. It is best to rejoin the congregation before it finishes. If the congregation finishes before the laahiq can rejoin, he or she simply completes the rest of the prayer alone. The laahiq was originally following the imam. So the laahiq does not recite the Quran again in the rak'ah that was missed, because the imam's recitation for that rak'ah already covered him or her.

Chapter Summary

- A masbuq joins a congregational prayer after it has already begun. A laahiq was present from the start but missed part of the prayer partway through.
- A masbuq completes the missed rak'ahs alone after the imam finishes, reciting the Quran as usual.
- A laahiq tries to rejoin the congregation as quickly as possible, and does not need to recite the Quran again for the rak'ah that was missed.

Key Terms: Masbuq · Laahiq

Review Questions

1. What is the difference between a masbuq and a laahiq?
2. Does a masbuq recite the Quran in the rak'ahs he or she completes alone? Explain your answer.
3. Does a laahiq recite the Quran again in the rak'ah that was missed? Explain your answer.

CHAPTER 12

Rows, Positions, and the Masjid

Arranging the Rows

Here is how the rows are arranged:

- If there is only one muqtadi, he stands beside the imam, slightly back, on the imam's right.
- If there are two or more muqtadis, they stand behind the imam. They form complete, straight rows without gaps.
- It is the imam's responsibility to encourage the rows to stay straight and close together.
- Where men, boys, and women are all present, the order is: men's rows first, then boys, then women.

It is disliked to start a new row while there is still space in the row ahead. It is also disliked for a person to stand alone in a row, without joining anyone or being joined by anyone.

Everyday Etiquette of the Masjid

- It is disliked to lock the doors of a masjid at prayer time. Locking them at other times to protect what is inside is acceptable.
- Buying or selling inside a masjid is disliked. So is using it as a shortcut or a passage without a genuine need.
- A person who needs ghusl, or a woman in her monthly period, should not enter the masjid.
- Good manners include entering with the right foot and a short dua, and praying two rak'ahs of Tahiyyatul Masjid (a greeting to the masjid) before sitting down. This is covered further in a later chapter.
- Spitting, blowing one's nose, or wiping dirty feet on the walls or pillars of a masjid are all disrespectful.

Chapter Summary

- Rows in congregational prayer are arranged straight and close together, in this order: men, then boys, then women.
- It is disliked to start a new row while there is space ahead, or to stand alone in a row.
- A masjid deserves special respect. It should not be used for buying and selling or as a shortcut, and it should not be entered by someone who needs ghusl or by a woman in her monthly period.

Key Terms: Saff

Review Questions

1. Where does a single muqtadi stand in relation to the imam?
2. In what order are the rows arranged when men, boys, and women are all present?
3. Give two examples of everyday etiquette expected inside a masjid.

PART FOUR

ADJUSTING AND CORRECTING SALAAH

CHAPTER 13

Sajdah-e-Sahw (The Prostration of Forgetfulness)

What Sajdah-e-Sahw Fixes

Sajdah-e-Sahw is a pair of extra prostrations that fix a prayer in which a wajib act was forgotten. If a wajib act is left out by mistake, Sajdah-e-Sahw makes the prayer valid again. If a fard act is left out, no amount of Sajdah-e-Sahw can fix it. The prayer must be repeated completely.

Common situations that call for Sajdah-e-Sahw include:

- forgetting to recite a second passage after Surah al-Faatihah in the first two rak'ahs of a prayer
- forgetting to sit for at-Tahiyyaat after the second rak'ah, before standing for the third
- being seriously delayed or distracted in the middle of a posture by unrelated thoughts

The Method

Here is the method:

1. In the final sitting, recite at-Tahiyyaat.
2. Say Salaam once, to the right side only.
3. Perform two further Sajdahs as usual.
4. Sit again and recite at-Tahiyyaat, Durood, and a closing dua.
5. Finish with Salaam to both sides.

Doubt About the Number of Rak'ahs

Suppose a person is unsure whether he or she prayed three or four rak'ahs:

- **If this kind of doubt often happens to the person:** he or she should follow whichever number feels more correct in the heart, and make Sajdah-e-Sahw as a precaution.
- **If this kind of doubt is unusual for the person and happens only this once:** the safer way is to repeat the prayer altogether.

Did You Know? *Only one Sajdah-e-Sahw is ever needed per prayer, no matter how many separate mistakes were made. Even if several wajib acts were forgotten in the same prayer, one pair of extra prostrations at the end fixes them all.*

Chapter Summary

- Sajdah-e-Sahw fixes a prayer in which a wajib act was forgotten. It cannot fix a missing fard act.
- The method is an extra Salaam to the right, two further Sajdahs, and then at-Tahiyyaat, Durood, dua, and Salaam as usual.
- For frequent doubt about the number of rak'ahs, follow the inclination of the heart and make Sajdah-e-Sahw. For a one-time doubt, it is better to repeat the prayer.

Key Terms: Sajdah-e-Sahw

Review Questions

1. What kind of mistake does Sajdah-e-Sahw fix, and what kind can it not fix?
2. Describe the method of performing Sajdah-e-Sahw.
3. If a person often has doubts about the number of rak'ahs, what should he or she do? What if the doubt is unusual for the person?

CHAPTER 14

Sajdah-e-Tilaawat (The Prostration of Recitation)

What It Is

There are fourteen verses in the Quran, marked in the margin, that call for a special prostration when they are recited or heard. This is called Sajdah-e-Tilaawat. It becomes obligatory on the person who recites the verse and on anyone who hears it, whether or not the person meant to listen.

The method is simple:

1. Say Allahu Akbar (without raising the hands).
2. Go into Sajdah.
3. Recite the usual glorification at least three times.
4. Say Allahu Akbar again and rise.

The same conditions that apply to ordinary Salaah apply here too: wudu, clean clothing and place, and facing the qiblah.

When and How Often

- If a person is not able to make the Sajdah right away, he or she may delay it. But making it soon is better, so that it is not forgotten.
- Repeating the same verse several times while staying in one place needs only one Sajdah. If the person moves to a new place, or becomes busy with something else in between, the Sajdah becomes due again.
- If the verse is recited during Salaah, the Sajdah must be made immediately, within that same prayer. It cannot be delayed until later or made outside the prayer.
- If a person hears a verse of Sajdah from someone else while he or she is praying, the Sajdah is made only after that prayer is finished, not during it.

Chapter Summary

- Fourteen verses in the Quran call for a special prostration, Sajdah-e-Tilaawat, when they are recited or heard.
- The method is one Sajdah, with Allahu Akbar before and after it. The same conditions as ordinary Salaah apply.

- Repeating the same verse in one place needs only one Sajdah. A Sajdah that becomes due during prayer must be made within that same prayer.

Key Terms: Sajdah-e-Tilaawat

Review Questions

1. On whom does Sajdah-e-Tilaawat become obligatory when a verse of Sajdah is recited?
2. Describe the method of performing Sajdah-e-Tilaawat.
3. What happens if a verse of Sajdah is recited during Salaah? Can the Sajdah be delayed until after the prayer?

CHAPTER 15

Witr and Qada Salaah

Witr Salaah

Witr is a wajib prayer of three rak'ahs, prayed after Esha. It is prayed like this:

1. Pray the first two rak'ahs as usual, and sit for at-Tahiyyaat after the second.
2. Do not end the prayer there. Stand up for a third rak'ah.
3. Recite Surah al-Faatihah and another passage.
4. Before going into Ruku, say Allahu Akbar again and recite the **Dua-e-Qunoot**. This is a special supplication (dua).
5. Complete the rak'ah as normal.

If a person does not know the Dua-e-Qunoot by heart, reciting any short dua from the Quran or Hadith in its place is enough for the prayer to stay valid.

If the Dua-e-Qunoot Is Forgotten

Here is what to do if the Dua-e-Qunoot is forgotten:

- If a person remembers it only after already going into Ruku, he or she should not recite it there. Sajdah-e-Sahw is made instead.
- If it is recited after Ruku by mistake, the prayer remains valid. But Sajdah-e-Sahw should still be made.
- If it is forgotten in the first two rak'ahs altogether and only remembered in the third, it is recited there instead. Again, Sajdah-e-Sahw follows.

Qada Salaah: Making Up Missed Prayers

A missed prayer should be made up as soon as it is remembered. Delaying it without a genuine reason is itself a sin. Besides losing the reward of the missed prayer, delaying its make-up on purpose adds a second sin on top of the first.

- If a person owes five or fewer missed prayers, they must be made up in the order in which they were missed. No other prayer should be offered until they are all made up.
- If a person owes six or more missed prayers, this strict order is no longer required. They may be made up in any order, and other prayers may be offered in the meantime.

- There is no fixed time for making up a missed prayer, except that a person must avoid the few moments of the day when no prayer at all is valid.
- Only fard and Witr prayers are made up. There is no qada for a missed sunnah prayer.
- Repenting (taubah) for neglecting prayer forgives the sin of neglecting it. But repenting does not by itself excuse the missed prayers. They must still be made up as qada.

If You Die Before Completing Qada

If a person has missed prayers that he or she could not make up before death, it is recommended to leave a will (wasiyyah) asking the family to pay fidyah, a form of compensation, on his or her behalf for those prayers.

Chapter Summary

- Witr is a wajib prayer of three rak'ahs. What makes it special is the Dua-e-Qunoot, recited in the third rak'ah before Ruku.
- A missed prayer should be made up as soon as possible. Delaying it without a reason is a sin.
- Five or fewer missed prayers must be made up in order. Six or more may be made up in any order.
- Qada applies only to fard and Witr prayers, never to sunnah prayers.

Key Terms: Witr · Qada · Dua-e-Qunoot

Review Questions

1. What makes Witr salaah different from an ordinary three-rak'ah prayer?
2. What should a person do if he or she cannot remember the Dua-e-Qunoot?
3. If someone owes four missed prayers, must they be made up in order? What if the person owes eight?
4. Is qada ever made for a missed sunnah prayer? Explain your answer.

CHAPTER 16

Salaah of the Sick, and Salaah on a Journey

Praying While Sick

Salaah should never simply be left out because of illness. The method changes instead:

- A person who **cannot stand** should sit and pray. He or she still does Ruku and Sajdah normally, if able.
- A person who **cannot do Ruku and Sajdah even while sitting** should do them with gestures (ishaarah). The head is bowed slightly further for Sajdah than for Ruku.
- A person who **cannot sit at all** should lie down, preferably propped up enough to still face the qiblah, and pray with gestures of the head.

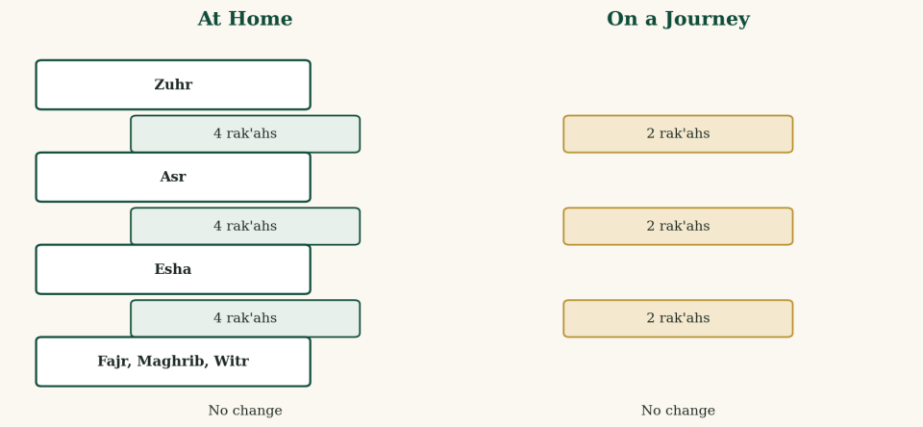
A person who genuinely cannot make even a gesture with the head is excused from praying during that time. If this state lasts less than twenty-four hours, the missed prayers must still be made up once the person recovers. If it lasts twenty-four hours or more, those prayers are excused completely and do not need to be made up.

Praying on a Journey

A person who sets out intending to travel a distance of about 77 kilometres is considered a **musafir** (traveller) under Islamic law. This starts from the moment he or she leaves the boundaries of the home town.

A musafir shortens the four-rak'ah obligatory prayers (Zuhr, Asr, and Esha) to two rak'ahs each. Fajr, Maghrib, and Witr are not shortened at all.

Figure 16.1 — How a Journey Shortens the Four-Rak'ah Prayers



A traveller who intends to stay in one place for fifteen days or more is no longer considered a musafir there. He or she goes back to praying full prayers. Staying for a shorter period, or an unplanned period, does not change the traveller's status, however many days actually pass.

Sunnah prayers are not shortened. But a musafir who is in a hurry is allowed to leave them out, except for the sunnah of Fajr.

Here is a common mistake. Suppose a musafir prays four rak'ahs of a shortened fard prayer by mistake, and sits after the second rak'ah. Then the first two count as the fard prayer, and the extra two become nafl. This is corrected with Sajdah-e-Sahw.

It is mustahab to pray two rak'ahs of nafl before leaving home on a journey. On returning, it is mustahab to go to the masjid and pray two rak'ahs there before going home. The Prophet (sallallahu alayhi wa sallam) said, “A person leaves nothing better behind at home than two rak'ahs before travelling.”

A Note on Travelling Without a Mahram

It is not permitted for a woman to travel a distance of 77 kilometres or more without her husband or a mahram going with her. Islamic teaching treats this as a serious matter, not just a preference.

Chapter Summary

- A sick person changes the method of prayer to fit his or her ability: sitting, then gestures, then lying down. The prayer is not skipped.
- A person who cannot even make a gesture is excused from prayer. If this lasts under 24 hours, the prayers are made up later. If it lasts 24 hours or more, they are excused completely.
- A musafir (someone travelling about 77 kilometres or more) shortens Zuhr, Asr, and Esha to two rak'ahs each. Fajr, Maghrib, and Witr stay the same.
- Intending to stay fifteen days or more in one place ends a person's status as a musafir there.

Key Terms: Ishaarah · Musafir · Muqeem

Review Questions

1. Describe how a sick person who cannot stand should pray.
2. What happens to a person's missed prayers if he or she cannot even make a gesture for less than 24 hours? What if it lasts 24 hours or more?
3. Which prayers does a musafir shorten, and which stay the same?
4. What ends a traveller's status as a musafir at a particular place?

PART FIVE

SPECIAL OCCASIONS OF SALAAH

CHAPTER 17

Jumu'ah Salaah

The Virtue of Friday

Friday has a special place among the days of the week in Islam. The Prophet Muhammad (sallallahu alayhi wa sallam) called it the best of days:

- It is the day Aadam (alayhis salaam) was created.
- It is the day he entered Paradise.
- It is the day the Last Hour will take place.

A hadith describes one particular hour on Friday in which any sincere dua is accepted.

Jumu'ah salaat is fard-e-ayn, which means it is obligatory on every eligible Muslim. Rejecting its obligation altogether is disbelief. Missing it without a genuine excuse is a serious sin.

Friday's virtue goes even further. Dying on a Friday protects a person from the punishment of the grave (Tirmidhi). Jumu'ah is also one of the two days, along with the Day of Arafah, on which the completion of the Deen was revealed.

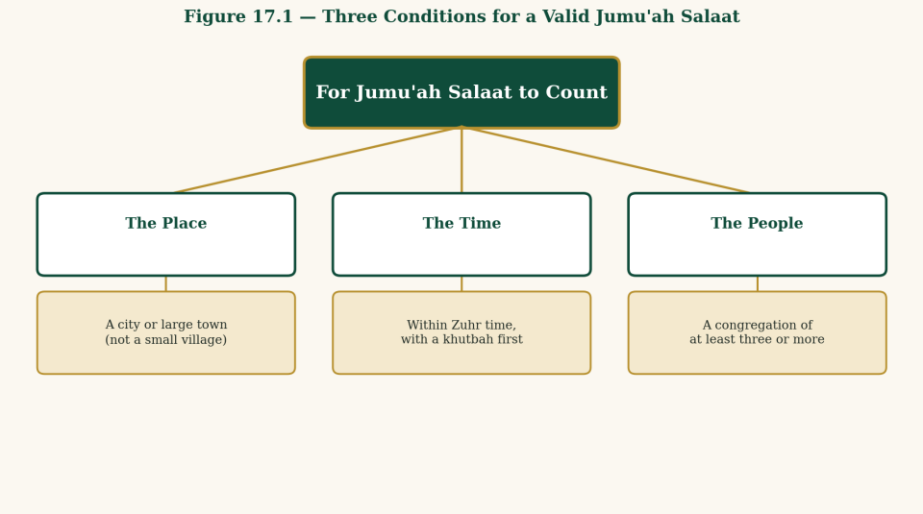
Who Must Attend

Jumu'ah is obligatory on a Muslim who is:

- male
- sane
- an adult
- a resident (not a musafir)
- free of the same genuine excuses that allow missing ordinary congregational prayer

It is not obligatory on women, children, the seriously ill, or travellers. But their prayer is still valid if they do attend.

Conditions for a Valid Jumu'ah



Besides these three conditions (see Figure 17.1), the khutbah (sermon) must be given before the two-rak'ah prayer, not after it, and it must fall within the time of Zuhr. If any of these conditions is missing, the prayer offered is not valid as Jumu'ah, and Zuhr must be prayed instead.

The Khutbah

The khutbah is given standing, in Arabic, in two parts with a short sitting between them. Once the imam stands to begin, everyone present must stop talking and listen carefully. Even quiet conversation, or showing someone a point of Islamic teaching, is not permitted until the khutbah ends.

It is recommended to prepare for Jumu'ah from Thursday onward:

- making extra istighfaar (asking Allah for forgiveness)
- having a bath
- wearing one's best clothing
- applying perfume
- arriving early

It is also recommended to recite Surah al-Kahf on or around Friday. It is described as bringing light down from beneath the Throne to the skies, helping in the darkness of Qiyaamah, and forgiving minor sins.

A well-known hadith describes angels writing down the names of those who arrive early, in the order they arrive. Those who come first get more reward. The very first is likened to the reward of sacrificing a camel, the second a cow, the third a chicken, and the fourth an egg (Bukhari, Muslim).

The Structure of Jumu'ah Salaah

Jumu'ah prayer has this structure:

1. Four rak'ahs of emphasised sunnah are offered before the khutbah.

2. The khutbah is given.
3. The fard itself is two rak'ahs, prayed with the imam after the khutbah.
4. Four more rak'ahs of emphasised sunnah are offered.
5. A further two rak'ahs of sunnah are offered.

Chapter Summary

- Friday has special virtue in Islam, and Jumu'ah salaat is obligatory on every eligible Muslim.
- Jumu'ah is obligatory on resident, sane, adult men. It is not obligatory on women, children, the sick, or travellers, but their prayer is valid if they offer it.
- A valid Jumu'ah needs the right place (a city or large town), the right time (within Zuhr time), and a congregation of at least three besides the imam. The khutbah must be given first.
- Once the khutbah begins, everyone present must stay silent and listen until it ends.

Key Terms: Jumu'ah · Khutbah · Fard-e-Ayn

Review Questions

1. On whom is Jumu'ah salaat obligatory, and on whom is it not?
2. List the three conditions for a valid Jumu'ah described in this chapter.
3. What must everyone present do once the imam begins the khutbah?
4. What should a person do if any of the conditions for a valid Jumu'ah are missing?

CHAPTER 18

Eid Salaah

The Two Eids

The first of Shawwal is Eid-ul-Fitr, and the tenth of Dhul-Hijjah is Eid-ul-Adha. Both are days of celebration in Islam. A two-rak'ah prayer of gratitude is wajib on each day. The same conditions that make Jumu'ah valid apply here too, with one key difference. For Eid, the khutbah is sunnah and not fard, and it is given after the prayer, not before it.

Recommended Practices on Eid

- Having a bath, using the miswaak, wearing one's best clothing, and applying perfume.
- Waking early, going on foot where possible, and going to the prayer ground early. Praying in an open Eid-gaah is better than praying in the masjid, where one is available.
- On Eid-ul-Fitr, eating something sweet, such as dates, before leaving for prayer, and giving Sadaqatul Fitr before the prayer begins. On Eid-ul-Adha, a person does not eat before the prayer, because eating from the sacrifice comes afterward.
- Returning home by a different route from the one taken on the way there.
- Reciting the takbeer quietly on the way to Eid-ul-Fitr prayer, and aloud on the way to Eid-ul-Adha prayer.

The Method of Eid Salaah

The intention is for two rak'ahs wajib of Eid salaah with six extra takbeers. The method is:

1. Say the opening takbeer and the thanaa.
2. Say three additional takbeers, pausing between each one, before beginning the recitation.
3. In the second rak'ah, the recitation comes first. It is followed by three more takbeers, and then Ruku.

There is no Adhaan or Iqaamah for either Eid prayer.

> ***Did You Know?*** *Eid-ul-Fitr prayer is best delayed a little into the morning. Eid-ul-Adha prayer is best offered early. One reason is so that there is time afterward for the sacrifice connected with that day.*

Takbeer-e-Tashreeq

Around Eid-ul-Adha, it is wajib for people living in towns and villages to recite the takbeer aloud after every fard salaah. This starts from the Fajr of the 9th of Dhul-Hijjah and lasts until the Asr of the 13th. Women recite it softly, not aloud.

Chapter Summary

- Eid-ul-Fitr and Eid-ul-Adha each have a wajib two-rak'ah prayer. Its conditions are like those of Jumu'ah, but the khutbah is sunnah and comes afterward.
- Several things are recommended on Eid day: bathing, dressing well, eating something sweet before the Eid-ul-Fitr prayer, and returning home by a different route.
- The method of Eid salaah includes six extra takbeers, three in each rak'ah, along with the usual structure of the prayer.

Key Terms: Eid-ul-Fitr · Eid-ul-Adha

Review Questions

1. How is the khutbah of Eid different from the khutbah of Jumu'ah?
2. Name three recommended practices for Eid day.
3. How many extra takbeers are said in Eid salaah, and how are they divided between the two rak'ahs?

CHAPTER 19

Other Congregational Prayers

Prayers for Times of Fear or Need

Islamic teaching includes several other prayers that are connected to particular events. They are offered either individually at home or, in some cases, in congregation.

- **Salaatul Kusoof** — offered during a solar eclipse. It is offered in congregation, led by the local imam, with long recitation and no Adhaan or Iqaamah.
- **Salaatul Khusoof** — offered during a lunar eclipse. It is offered individually at home, not in congregation.
- **Salaatul Istisqaa** — a prayer asking Allah for rain during a drought. It is offered outdoors in congregation over three days, along with fasting and charity.
- **Times of general fear or hardship** — such as a storm, an earthquake, or an outbreak of disease — call for individual prayer at home. This follows the example of the Prophet (sallallahu alayhi wa sallam), who turned to prayer whenever he faced hardship.

Salaatut Taraweeh

Taraweeh is a strongly emphasised sunnah prayer offered after Esha throughout the month of Ramadaan. Traditionally it is twenty rak'ahs, usually prayed two at a time. It is sunnah to complete a full recitation of the Quran across the month's Taraweeh prayers. This may be shortened if it would cause real hardship or fewer people attending. Witr is prayed after Taraweeh is complete.

Salaatul Khauf: Prayer in the Presence of Danger

When Muslims face real danger, from an enemy or a wild animal, they cannot safely gather for a full congregational prayer. In that case, there is a special method. The congregation splits into two groups. The groups take turns to pray behind the same imam while the other group keeps watch. In this way, congregational prayer is not lost even under real threat.

Chapter Summary

- Several prayers are connected to specific events: eclipses, drought, fear, and general hardship. Each has its own method.
- Taraweeh is a strongly emphasised sunnah prayer offered throughout Ramadaan, traditionally along with a complete recitation of the Quran.

- Salaatul Khauf allows a congregation facing real danger to split into two groups and still pray together, in turn, behind one imam.

Key Terms: Taraweeh · Kusoof · Khusoof

Review Questions

1. What is the difference between Salaatul Kusoof and Salaatul Khusoof?
2. In which month is Taraweeh prayed, and how many rak'ahs are traditionally offered?
3. How does Salaatul Khauf allow a congregation to keep praying together even when facing danger?

CHAPTER 20

Personal Nafl Prayers, and the Rules of the Masjid

A Few Well-Rewarded Nafl Prayers

Besides the obligatory and sunnah prayers, a Muslim may offer as many voluntary (nafl) prayers as he or she wishes. The more one prays, the more the reward grows. A few nafl prayers are mentioned specially in the Hadith.

- **Tahiyyatul Wudu** — two rak'ahs offered after making wudu.
- **Ishraaq and Chaasht** — prayers of two to eight rak'ahs, offered once the sun has risen well above the horizon. According to one hadith, they carry the reward of a Hajj and an Umrah.
- **Tahajjud** — a minimum of four rak'ahs, up to twelve, prayed in the last part of the night. The Hadith describe it as especially beloved to Allah. Someone who cannot wake up for it may pray it after Esha instead, but with less reward.
- **Awwaabeen** — six rak'ahs offered after the Maghrib fard. It brings forgiveness and reward.
- **Salaatul Istikhaarah** — two rak'ahs offered when seeking Allah's guidance before an important decision, followed by a specific dua.
- **Salaatut Taubah** — two rak'ahs offered after committing a sin, as part of sincere repentance.
- **Tahiyyatul Masjid** — two rak'ahs offered as a greeting on entering a masjid, before sitting down.

A Few Practical Rules for Nafl Prayer

Here are some practical rules for nafl prayer:

- During the day, nafl prayers are offered two rak'ahs at a time, or up to four with one Salaam. Praying more than four at once during the day is disliked. At night, up to six or eight rak'ahs may be combined.
- Once a nafl prayer is begun, completing it becomes wajib. Breaking it without a reason is a sin that requires qada. But the qada is only for the two rak'ahs actually begun.
- Nafl prayer may be offered sitting, but it earns only half the reward of praying it standing. The exception is a person who is sick or genuinely weak. That person receives the full reward even when seated.

The Emphasized Sunnah Prayers (Sunnah Mu'akkadah)

The **sunnah mu'akkadah** (emphasised sunnah) are different from ordinary nafl. They are the rak'ahs that the Prophet (sallallahu alayhi wa sallam) prayed so regularly around the fard prayers that they should not be missed without a genuine reason:

- two rak'ahs before Fajr
- four rak'ahs before Zuhr, and two after it
- two rak'ahs after Maghrib
- two rak'ahs after Esha

Salaat al-Tasbeeh (The Prayer of Forgiveness)

Salaat al-Tasbeeh is a four-rak'ah nafl prayer that is said to wipe away sins, small and great. It may be offered at any time except the makruh times. In the first rak'ah:

1. Recite Sanaa, Ta'awwuz, Bismillah, Surah al-Faatihah, and another surah.
2. Before Ruku, recite the tasbeeh “Subhanallahi walhamdulillahi wa la ilaha illallahu wallahu akbar” fifteen times.
3. Recite it ten times more at each of five further points: in Ruku, on rising from Ruku, in the first Sajdah, sitting between the two Sajdahs, and in the second Sajdah.

This makes seventy-five tasbeehs in each rak'ah, and three hundred across all four.

Rules Concerning the Masjid

A masjid deserves special respect, building on what was introduced in an earlier chapter:

- It should never be used for anything impure.
- Its walls should not be decorated in a way that distracts worshippers.
- It is disliked to make it a shortcut.
- It is not permitted for any craftsman to use it as a workspace for his trade, except where his presence there also helps to protect the building.

Chapter Summary

- Besides the obligatory prayers, several nafl prayers with great reward are mentioned in the Hadith. They include Tahajjud, Ishraaq, Istikhaarah, and Tahiyyatul Masjid.
- Nafl prayers are offered two or four rak'ahs at a time during the day, and up to six or eight at night. Once begun, completing them becomes wajib.
- A masjid deserves special respect. It should not be used for trade or as a shortcut, and it should not be decorated in distracting ways.

Key Terms: Nafl · Tahajjud · Istikhaarah

Review Questions

1. Name three nafl prayers with great reward that are mentioned in this chapter, and briefly say when each is offered.
2. How many rak'ahs of nafl prayer may be combined with one Salaam during the day, and how many at night?
3. Give two examples of how a masjid should, and should not, be used, according to this chapter.

CHAPTER 21

Janazah Salaah: The Funeral Prayer

What Janazah Salaah Is

Janazah Salaah is the funeral prayer offered for a Muslim who has died. It is a dua that everyone makes together, asking Allah to forgive the person who died and to give that person mercy. It is not a Salaah in the ordinary sense. It has no Ruku, no Sajdah, and no recitation of the Quran. It has only four takbeers, said while standing.

Who Can Offer It

Any Muslim, man or woman, may lead or take part in Janazah Salaah. Even one person praying it is enough to fulfil the obligation on behalf of the whole community. But a larger congregation brings more reward, and more people ask Allah on behalf of the person who died.

Conditions Before Janazah Prayer

- The person who died must have been a Muslim.
- The body must be clean and properly covered.
- The body must be placed on the ground in front of those praying. It must not be carried, or left on a vehicle.
- Everyone praying must be facing the qiblah and must have wudu.

The Fard and Sunnah Acts

Only two acts are fard:

- saying “Allahu Akbar” four times
- standing throughout the prayer, if able to do so

Beyond these, several acts are sunnah:

1. Reciting Thanaa after the first takbeer.
2. Sending Durood upon the Prophet (sallallahu alayhi wa sallam) after the second takbeer.
3. Making dua for the person who died after the third takbeer.
4. Saying a fourth takbeer, and then finishing with Salaam.

The Dua for the Deceased

For an adult, the dua asks: “Allahumma-ghfir li hayyina wa mayyitina, wa shahidina wa gha'ibina, wa sagheerina wa kabeerina... Allahumma man ahyaytahu minna fa ahyihi 'alal-Islam, wa man tawaffaytahu minna fa tawaffahu 'alal-Iman” (“O Allah, forgive our living and our dead, our present and our absent, our young and our old. O Allah, whomever You keep alive among us, keep him alive on Islam, and whomever You take from among us, take him in faith”).

For a child, a shorter dua is used instead. It asks Allah to make the child a means of reward and a treasure stored up for the parents, and an intercessor for them. For a girl, the wording is changed to the feminine form.

> ***Did You Know?*** *There is no Adhaan or Iqaamah for Janazah Salaah, unlike the five daily prayers. People are simply told by word of mouth that the funeral prayer is about to begin.*

Chapter Summary

- Janazah Salaah is a dua for the person who died. It is not an ordinary Salaah. It has no Ruku, Sajdah, or Quran recitation.
- Any Muslim may lead or join it. Even one person praying it fulfils the obligation, though more is better.
- Only two acts are fard: four takbeers, and standing throughout if able. The rest (Thanaa, Durood, and the dua for the person who died) are sunnah.
- A different dua is recited for an adult. A shorter one, changed for gender, is recited for a child.

Key Terms: Janazah

Review Questions

1. What makes Janazah Salaah different from the five daily prayers?
2. What are the two fard acts of Janazah Salaah?
3. List the four conditions that must be met before Janazah Salaah can be offered.

Glossary of Terms

This glossary lists the key Arabic and Islamic terms used in this book, for quick reference.

Adhaan — The call to prayer, announced aloud once a prayer time has begun.

Asr — The afternoon prayer, offered between Zuhr and sunset.

At-Tahiyyaat — A set recitation said while sitting during Salaah.

Makruh — Discouraged in Islamic teaching, though not sinful to do.

Masbuq — A person who joins a congregational prayer after it has already begun.

Mu'azzin — The person who calls the Adhaan.

Aurah — The part of the body that must be covered during Salaah.

Dua-e-Qunoot — A special supplication recited in the third rak'ah of Witr salaah.

Eid-ul-Adha — The Islamic festival on the tenth of Dhul-Hijjah, marked with a wajib prayer.

Eid-ul-Fitr — The Islamic festival on the first of Shawwal, marked with a wajib prayer.

Esha — The night prayer, offered after the red glow of sunset disappears.

Fajr — The dawn prayer, offered from first light until sunrise.

Fard — A compulsory act. If it is left out, the whole act of worship is not valid.

Fard-e-Ayn — An obligation that falls on every eligible Muslim individually.

Iqaamah — The second, quieter call given just before a congregational prayer begins.

Iqtidaa — Following an imam in prayer.

Ishaarah — A gesture used in place of a full movement, such as Ruku or Sajdah, when a person cannot do it.

Istikhaarah — A prayer offered to ask for Allah's guidance before making a decision.

Janazah — The funeral prayer offered for a Muslim who has died.

Jama'ah — A congregation; praying together with at least one other person.

Jumu'ah — The Friday congregational prayer, obligatory on eligible Muslim men.

Khusoof — A lunar eclipse, or the prayer offered during one.

Khutbah — A sermon, given before Jumu'ah salaah or after Eid salaah.

Kusoof — A solar eclipse, or the prayer offered during one.

Laahiq — A person who was present from the start of a congregational prayer but missed part of it partway through.

Maghrib — The sunset prayer, offered once the sun has set.

Muqeem — A resident; someone who is not currently a musafir.

Musafir — A traveller, under the rules of Islamic law.

Mustahab — A good, recommended practice. It is rewarded if done, but not sinful if left out.

Nafl — A voluntary act of worship, beyond what is obligatory or sunnah.

Niyyah — Intention; the decision in the heart to do a specific act of worship.

Qada — Making up a missed prayer.

Qiblah — The direction of the Ka'bah in Makkah, which we face in Salaah.

Ruku — The bowing position in Salaah.

Saff — A row of worshippers in congregational prayer.

Sajdah — The prostration position in Salaah.

Sajdah-e-Sahw — Extra prostrations that fix a prayer in which a wajib act was forgotten.

Sajdah-e-Tilaawat — A prostration made when one recites or hears one of the fourteen verses of prostration in the Quran.

Salaah — The five daily obligatory prayers, and prayer in general.

Salaam — The greeting of peace that closes a prayer.

Sunnah — A strongly encouraged practice, following the example of the Prophet Muhammad (sallallahu alayhi wa sallam).

Sutrah — A barrier placed ahead of a person praying. It shows where others may pass without sin.

Tahajjud — A voluntary prayer offered in the last part of the night.

Taraweeh — A sunnah prayer offered after Esha throughout the month of Ramadaan.

Wajib — A necessary act, close to fard in importance.

Witr — A wajib prayer of three rak'ahs, offered after Esha.

Zuhr — The midday prayer, offered once the sun begins to descend from its highest point.

Mahram — A close relative whom a person is not permitted to marry.