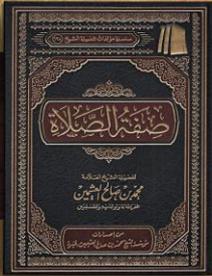


FRIDAY, MARCH 25TH - SUNDAY, MARCH 27TH, 2016



READINGS FROM:
EXPLANATION OF
the Prophet's Prayer Described
- Shaykh Muḥammad ibn Ṣāliḥ al-'Uthaymīn -

ABŪ MU'ĀDH TAQWĪM ASLAM
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PROGRAMME SCHEDULE

Friday Mar. 25th	Saturday Mar. 26th	Sunday Mar. 27th
1330: Khutbah al-Jumu'ah 1400: Telelink (TBA) 1800: Lecture 01	1330: Lecture 02 1800: Lecture 03 1945: Lecture 04	1230: Lecture 05 1530: Lecture 06

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Notes from the seminar entitled: 'Explanation of the Prophet's Prayer Described' which took place in March 2016. The workshop-styled classes are based upon the works of Imām Muḥammad ibn Ṣāliḥ al-'Uthaymīn (rahimahullāh).

The word 'Ṣalāh' linguistically means 'Supplication'

Allāh mentions in Sūrah al-Ṭawbah: (9: 103):

وَصَلِّ عَلَيْهِمْ

Arabic words are used in their linguistic meaning, and this meaning is also referred to in the Islamic sense with additions/restrictions, and so the Islamic meaning (Shar'ī definition) of the word Ṣalāh is the same as the linguistic meaning but with a few restrictions/addition.

The Islamic meaning of Ṣalāh:

A worship which incorporates and is inclusive of specific statements and actions which opens with the takbīrat al-Iḥrām and closes with the taslīm.

These specific statements include:

- The recital of Sūrah al-Fātiḥah,
- Supplication within the Rukū' and Sujūd,

The specific actions include:

- Standing
- Bowing
- Sitting
- Prostrating

Weak Narration:

The narration which states that ṭawāf around the Ka'bah is Ṣalāh is not authentic. This is because it is not inclusive of specific statements and actions.

When and where was the prayer obligated?

- The Ṣalāh was legislated in Makkah a year prior to ḥijrah. The scholars have differed concerning how long before the ḥijrah, with some saying a year, two years and even five years before, but it is agreed that it was shortly before the ḥijrah to Madīnah, the Prophet (ṣallāhu 'alayhī wa sallam) was approximately 50 years old, (since Prophethood began at the age of 40, and ḥijrah took place when he was 53 years old.
- The Prayer was established on the night of al-Isrā wa al-Mi'rāj - there is no exact pinpointed date as to when it occurred, and the date has been differed over, however it is agreed that it occurred before the ḥijrah.

- The Prayer was initially obligated as 50 prayers a day then reduced to 5 daily prayers.
- The 5 prayers were originally established as two raka'āt per prayer only, except for the Maghrib prayer. This was the initial obligation
- After the Prophet made hijrah, the ruling changed, and it was legislated that if one is travelling then it remains as two, but for the resident then the prayers increased to 4 raka'āt for the dhuhr, 'Asr and 'Ishā prayers.

Why was the Fajr Ṣalāh not increased to four raka'āt?

- Due to the fact that the Sunnah in the Fajr prayer is to make the recitation longer, therefore becoming equivalent to four.
- Imām Aḥmed reported that all of the prayers increased except for the Maghrib ṣalāh because it is the odd numbered prayer of the day, and the Fajr because the recitation extended and the ṣalāh is lengthened.

Were any prayers performed before the obligatory prayers were legislated on the night of al-Isrā wa al-Mi'rāj?

- Prior to night of al-Isrā wa al-Mi'rāj prayer was performed by the Prophet and his Companions. The scholars mention that one of the forms of prayer was the night prayer.
- Prayer existed but not in the commanded obligated form as we now know it, it cannot be said there was no prayer prior to the commanded form, due to various narrations indicating the prophet praying at what would have been the beginning of his prophethood.

The importance of the Prayer

The prayer has a great position in the religion and is the one of the great pillars of al-Islam, in fact it is the most important pillar after the Shahādātayn. Some of the evidences highlighting its importance are as follows:

- It is the highest pillar of Islam after the Shahādah – Evidence: the ḥadīth of Mu'ādh ibn Jabal when he was sent to Yemen to call the people to Islam, and the first thing the Prophet commanded him to call to was the Shahādah, and if they accepted then inform them that Allāh has made it an obligation to pray 5 times a day.
- When the Prophet received revelation it was usually revealed from the heavens through Jibrīl ('alayhi al-salām) who would then inform the Prophet. The prayer was revealed quite the opposite, the Prophet was taken up to the heavens to receive it. Allāh spoke to the Prophet directly without an intermediary. This indicates the importance and station of prayer.

- The fact that Allāh, the Most High, initially established the prayer as as 50 times a day indicates how important this worship is. If we calculate one prayer to be the length of 15 minutes each, then 50 prayers would be equivalent to 12.5 hours of prayer in a day. This indicates the greatness of this worship and shows it is a worship that Allāh loves and He loves that His servant busies themselves in their prayer.
- It is a worship which cannot be done without being in a state of purification, and ṣalāḥ is not accepted without it.
- It is an act of worship so great that many of the scholars hold the opinion that if a person abandons the prayer they would be considered a disbeliever. All of the other pillars, if abandoned, scholars do not hold this abandonment to be disbelief. This shows the great importance of prayer.

The virtues of the prayer

- The first thing the people will be tested on will be the prayer. It is the first thing obligated and the last thing which remains of the Islam of a person, and the first thing which will be accounted for.
- It is narrated in Ṣaḥīḥ Muslim, the Messenger of Allāh was asked which action will enter one into Paradise, he answered, 'Upon you is to prostrate to Allāh much, for one does not prostrate a single prostration to Allāh except that He raises you a level, and removes from you a wrongdoing.' This shows the great virtue of praying the obligatory and supererogatory prayers.
- Prophet would say that within the prayer is the coolness of the eyes, serenity of the heart, and tranquility of the soul. The Ṣalāḥ aids the one who guards it in staying away from sins.
- Ṣalāḥ connects you to Allāh through direct prayer, so between the prayers you remain stronger knowing the next ṣalāḥ is coming.
- Guarding the prayers assists and aids you in your worldly affairs. When something worried the Prophet he would pray, and this would remove concern and worry from his mind.
- Prayer removes the minor sins. This is narrated in a ḥadīth of the Prophet in which he said: 'Do you consider if you had a river outside of your home and wash yourself in it five times a day, would any dirt remain upon you?' The Companions said 'no, O Messenger of Allāh', the Prophet proceeded to say, 'That is the example of the prayers and you will be cleansed of minor sins'.
- It is known that every good action will result in 10 rewards being written. When Allāh obligated the prayer it was initially obligated as 50 prayers a day, but was then reduced to 5, however the reward for 50 prayers was maintained, so this amounts to 500 rewards a day.
- Why was it not legislated to pray all of the ṣalāḥ in one go, why is it spread out throughout the day? So that the remembrance of Allāh is constant throughout the day. It could also potentially cause a deficiency in the performance of the prayer when having to pray all of the ṣalāḥ in one go.

The Evils of the one who neglects the prayer

In Sūrah al-Muddathir, Allāh informs us in the Qur'ān that those who neglect the prayer are threatened with punishment in the hereafter.

مَا سَأَلَكُمْ فِي سَقَرٍ

"What has caused you to enter Hell?"

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

hey will say: "We were not of those who used to offer the Ṣalāt (prayers)

[Sūrah al-Muddathir: 74:42-43]

And also in Sūrah al-Mursalāt:

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ

And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers)

وَيَوْمَ يُنْفَخُ الْأَكْثَابُ

Woe that Day to the Deniers (of the Day of Resurrection)!

[Sūrah al-Mursalāt: 77:48].

Is the person who abandons the prayer considered a Muslim?

This issue has been widely discussed by the scholars over the years with some holding the opinion that a person who abandons the prayer out of laziness and negligence, yet accepts that it is an obligation, then the ruling according to some scholars is that he is a kāfir because he knows but he is negligent and abandons it. This person should be warned and advised so he may return, if he does alḥamdulillāh, and if he doesn't then he is killed as an apostate- other scholars have said that he is not considered an apostate and he should be buried with the Muslims, other scholars mention that this person should be buried outside of the Muslim graveyard. (This is, however, a detailed discussion and one which holds difference of opinions)

The Conditions of the Prayer

Certain conditions must be met in order for one's prayer to be accepted, if they are not met then the prayer is considered invalid.

Shaykh 'Uthaymīn begins with the most important:

The Entrance of Time - Dukhūl al-Waqt

- Prayer prayed out of its time, even unknowingly, must be repeated.
- Entrance of time is important, because the ṣalāḥ may be accepted after its time due to legitimate reasons, but is not accepted before its time has entered. So ENTRANCE of time is very important, it is not appropriate to merely say that the condition is 'time' alone, it is the 'entrance of time'. Proof of this is in Sūrah al-Nisa: 4:103:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِكُمْ

When you have finished Al-Salāt (the prayer - congregational), remember Allāh standing, sitting down, and (lying down) on your sides,

فَإِذَا أطمأننتم فأقيموا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

But when you are free from danger, perform al-Ṣalāt (Iqāmat al-Ṣalāt). Verily, Al-Ṣalāt (the prayer) is enjoined on the believers at fixed hours.

What are the prescribed times of the legislated prayers?

Fajr : Scholars say it enters after the darkness of the night. When it gets close to morning and the light appears vertically, this is known as the false Fajr or false dawn. This light then disappears and it becomes pitch black again, then the light appears in the sky again and this time it emerges horizontally across the horizon, this the beginning of fair time up until sunrise.

Dhuhr: When the sun is at its peak (zenith) it is considered one of the prohibited times to pray. Dhuhr is when the sun goes just past the peak of the day, when the shadow is on the eastern side, this is when it is considered to be Dhuhr up until the shadow becomes equal to your size in length (or any object) and this is when the time for Dhuhr time ends, which means 'Asr time begins.

Regarding when 'Asr ends, then there are two opinions, with some scholars saying 'Asr carries over all the way till sunset /maghrib. Others say it stops before sunset, when the sun becomes hazy orangey/yellow, then that indicates the end of 'Asr. From that point until sunset is termed the time of necessity, like in the case of the one who had not had the time to pray. But out of choice it should be prayed before the yellowy stage.

Maghrib begins at sunset and carries on until the twilight – after the sun sets and there is still light, this light slowly fades and disappears, with only a few rays of redness left, then this is considered the twilight. When this disappears completely and it goes pitch black, this marks the end of Maghrib and the beginning of 'Ishā.

'Isha carries on until when?

The majority of scholars say it can carry on up until Fajr, but a significant amount of scholars say it is only up until half of the night. The scholars who maintain that 'Isha can be prayed up until fair say that this is because all of the prayers are connected, and there is no evidence to show there is a breakage between 'Isha and Fajr. Other scholars maintain that the time for 'Isha lasts only up until the time of half of the night. so to work out half of the night, we take the time from sunset to to the time of the adhān of Fajr - e.g. if Fajr is 4am and sunset is 8pm - the middle of the night would be 12 midnight.

When is it Sunnah to pray these prayers once their time have entered?

The Sunnah is to pray all of the prayers at their beginning times, as soon as the time for that prayer has entered. Except for the 'Isha prayer, which here the scholars have mentioned, if it is possible for the community/congregation to delay the 'Isha prayer to the middle of the night then that is better. However people have various reasons and considerations to be taken such as the ill and the elderly, those who have work, and it may be a burden – so in this case the prayer should be prayed at its time of entry.

What should women do?

It is not obligatory for women to pray in the Masjid, so when should they pray? It is the same principle, if they are able to delay the prayer to a later time then that is better, unless it is burdensome.

What if you travelling?

The same rule applies again, because the congregation is not necessarily upon you, so if you can delay the 'Isha prayer then do so, if not then pray early.

If the congregation at the Masjid prays 'Isha as soon as the time enters, it is better to pray in congregation and do not delay it.

Is it permissible to delay the Dhuhr prayer?

If the Sun is hot it is permissible to delay the Dhuhr prayer.

It is narrated in Bukhārī and Muslim that the Prophet said, 'If the heat becomes severe, then cool yourselves with the prayer', meaning pray later when it is cooler near to its end time. This narration highlights Dhuhr can be delayed as per the Sunnah, and is allowed in extreme heat. The scholars have differed as to whether this is a Sunnah or a Rukhsa. If we say that this act is Sunnah, then whenever there is severe heat it would be the recommended and preferred thing to delay the prayer. However, some scholars say it is only a rukhsa, a permission/license, so if there is severe heat it is up to you to delay or not. If that option is taken then the prayer is not be delayed by only 20 or 30 minutes, rather it should be delayed right till the end of Dhuhr time just before the entry of 'Asr.

The reason for the delaying of Fajr

It is recommended to pray the Fajr prayer along with lightness of the sky, (which indicates near to the end of the time) because there is greater reward. This seems to indicate the delaying of the Fajr prayer, so how are we to understand this?

Some scholars say the narration is not established, but if it is, the Fajr prayer is supposed to be long according to Sunnah, so by the time you finish the light will appear. So the prayer begins when it is dark and ends just before the sun rises.

Scenarios which may occur

- If a person falls unconscious/coma in the day before Dhuhr, and remains in this state up until after the sun had set, what is upon him? It is not upon him to pray Dhuhr and 'Asr because he was not 'āqil at the time, and this is one of the conditions of the prayer.
- The menstruating woman who has entered the ṣalāh of Dhuhr but begins her cycle before having the chance to pray, is it upon her make up this prayer or not? There is a difference of opinion whether ṣalāh has to be made up or not.
- You are camping in a forest without a compass or a cell phone and it is cloudy. You genuinely believe that Maghrib has entered and you pray. After this the clouds clear and you realize that Maghrib had actually not entered. Does your Maghrib prayer count? No, it must be repeated.
- You set your alarm for Fajr and wake up earlier thinking that the the time of the prayer has entered. You get up and pray, but then you realize that you prayed early. The Fajr prayer must be repeated.
- You are in a forest and you are robbed of everything including your clothes, and you are left naked with only trees around you. The time of Fajr has entered, what do you do? if you walk home the sun will rise, so the only options you have is to either pray naked or miss the ṣalāh and there is no option to clothe yourself with anything. What is more important? Covering yourself is a when praying is a condition of the prayer? Which of the two conditions is more important, entrance of time or covering of the 'awrah? The Scholars say that the entrance of time is the most important of all of these conditions, more important than covering the 'awrah, so in this situation of necessity you would have to pray naked.
- Someone is involved in an accident, his whole body is bandaged and he is unable to move. The time for ṣalāh is about to end for one of the prayers, what does he do? His arms are broken, he is unable to do tayammum or wudū' and has nobody to aid him. In this situation it is upon him to pray without wudū' because the entrance of the time is more important.
- You are a brain surgeon and in the middle of life threatening surgery, if you leave to pray the patient may die. In this scenario you finish what you are doing and combine your ṣalāh if necessary. The same applies to a firefighter in the middle of a fire. There is a principle in fiqh in which a necessity can make even the ḥarām permissible. The same applies for those unable to make the Jumu'ah ṣalāh due to necessity.
- If you are able to stand for the ṣalāh then stand, if not you may sit, and if you cannot sit, you can lie down, if you cannot move your limbs, you may pray with eyes.

- A person broke wudū' forgetfully and came to the masjid and prayed forgetting that he had previously broken wudū', if he remembers after the prayer, he has to repeat the prayer.
- After the ṣalāḥ he sees impurity on his shoes, he should remove the garment and pray again.

Purposely delaying the prayer

- If a person purposely delays the prayer until after its time - e.g person starts work at 8am, and decides he will pray when he wakes up instead of its proper time, then this is not permissible, and is sinful. It is ḥarām to delay the prayer outside of its time.

Shaykh Ṣāliḥ al-'Uthaymīn states that the one who delays prayer out of its time has transgressed beyond bounds.

The Conditions of the Prayer

- **Dukhūl al-Waqt** – The entrance of time
- **Al-Ṭahārah** – Purification: A prayer will not be accepted without purification (wudū', or ghusl if required.)
- **The Removal of impurities** from the body, garments and area you are praying. It is permissible for one to pray in their shoes, however it shouldn't be done in the Masjid due to impurities which may impart on the carpet, and due to the confusion and fitnah it may cause.
- **Covering the 'Awwrah.** How much of the body you have to cover to be able to pray depends on whether you are male or female. There are three types of 'awrah:
 - a. The woman's 'awrah in the ṣalāḥ is the whole body; the face and hands are an exception. Regarding the covering of the feet in the ṣalāḥ then the scholars have differed concerning this, with some saying you can pray without covering the feet, and others say it has to be covered. What type of garment should it be? It should conceal all of the parts which need to be covered, the garment should be thick and wide/loose enough to cover the 'awrah, and you should not be able to see through the garment. Regarding the covering of the hands and the feet, then this issue has been differed over.
 - b. For boys between the ages of 7 and 10 years old, then the minimum that should be covered is the actual private parts and it must be loose.
 - c. For those over the age of ten, and men – then covering the navel to knee is the minimum amount for validity. There is a difference between

the minimum amount for validity and what is expected.

- People pray with t-shirt and trousers and the back becomes exposed. This is not permissible since the garment must cover the 'awrah area.
- You shouldn't be dressed in a way where there is a high likelihood of exposition in the prayer.
- It is not suitable to pray in trousers and shirts, since the garment must be loose.
- If you only had tight clothes and were stuck in the desert, then you would pray in them because the entrance of time.
- Praying in silk is not linked to the prayer. It is ḥarām to wear silk, but it would fulfill the condition of the prayer because you have covered your 'awrah, but you have sinned.
- If one has prayed in stolen clothes, the clothes are ḥarām but the prayer is valid, however he is a sinner.

Lesson 03

- **Facing the Qibla when praying.** The evidence for this is in Sūrah al-Baqarah: (2: 150).
 - a. The scholars say if you were in Masjid al-Ḥarām in Makkah, and the Ka'bah is in front of you, then you must face the Ka'bah, you cannot face left or right whilst the Ka'bah is before you.
 - b. If you are outside the masjid and around the vicinity of the Masjid, for example praying in the hotel, then the obligation is to face Masjid al-Ḥarām, because to pinpoint the exact angle of the Kab'ah would not be possible.
 - c. If you are outside of Makkah, you cannot be exactly be in line with the Ka'bah or the Masjid, so now all that is required is to face the general direction of the Ka'bah or Makkah.
 - d. If someone prays towards other than the Qibla, then their ṣalāḥ is invalid. There are certain situations in which facing the Qibla may be excused:
 - If you are actually unable even though you know the direction, for example due to physical illness, disability, then it is excused. This then falls under the āyah, 'Fear Allāh to the best of your ability'.
 - In the situation of fear, e.g. of an enemy, perhaps in battle, and the enemy is coming towards from the direction of the Qiblah, making you unable to face that direction, then it is permissible to face another

direction.

- If you are on a journey, and you wish to pray a supererogatory prayer, then it is permissible to pray whilst on your mode of transport wherever that mode of transport is facing.
 - You are out camping and have no means of working out the direction of the Qiblah. You must make a genuine effort to try and work out the direction of Qiblah. You then pray in the direction you believe to be the Qiblah. After your ṣalāh, you then find a compass and realize you have prayed in the wrong direction. Should you repeat the prayer or not? The Scholars say you do not need to repeat it because you made every genuine effort to work out the direction
- **Intention:** which is required for the validity of the prayer. how does one make that intention?
- Intention is made in the heart and the scholars say it begins in the home when you do wudū' and go to your car to drive to the Masjid. Subconsciously you had the intention to pray.
 - Do you need to recollect which particular prayer you are praying? Scholars have differed on whether it is condition of the intention to recollect the particular prayer, with some saying it is and others saying it is not a condition because you had the intention before leaving home and that is sufficient.
 - Is it permissible for a person to change the intention during the prayer? e.g. a person is praying supererogatory prayers and makes intention for this, then as he is praying he remembers he has an appointment and changes his intention to pray Dhuhr. The Scholars say there are different situations, in some situations it is allowed and in others it is not.
 - It is not permissible to change the intention from a nafil prayer to a fard prayer. E.g. you entered the masjid and began to pray supererogatory prayer and then realise you are late for something and change it to an obligatory prayer, this is not permissible.
 - Not permissible to change the intention from an obligatory prayer to a **specific** supererogatory prayer. E.g. a person makes takbīr with the intention to offer four rak'āt for Dhuhr, then decides to pray the rātibāt of

dhuhr, this is not permissible. The intention for specific supererogatory prayers should be from the start.

- It is permissible to change intention from an obligatory prayer to a general supererogatory prayer. E.g. a person makes intention to make 4 raka'āt for Dhuhr and then changes to pray general open nawāfil prayers- this is permissible.
- A person begins the prayer with the intention of praying the obligatory prayer alone, e.g. he enters the masjid late for the prayer and the Jamā'ah has ended. You pray by yourself at the back, but then someone else comes in and joins you in a congregation. You began with the intention to pray alone, and now automatically your intention has been changed for you by someone who has joined you in the congregation, to the position of Imām. Can you change your intention from independent to congregation in the prayer? And vice versa, if five entered the Masjid and make Jamā'ah but they don't realize you are praying alone, do you move a few steps and join their congregation, which then changes your intention from independent to congregation? Here there is a difference of opinion regarding these scenarios but Shaykh Ṣāliḥ al-'Uthaymīn says this is ok.
- If you are praying alone and someone taps you on the shoulder to lead, is it allowed? The Scholars say a tap is ok as it is a small alert to let the individual know that they are being joined in congregation.
- Can a person praying a nafil prayer lead a group of people who are praying an obligatory prayer, since he has already prayed. Others enter and they cannot recite very well, so they ask the Imām who has already prayed to lead. This is permissible, and the evidence is in the ḥadīth of Mu'ādh ibn Jabal who would pray with the Prophet and then go back and lead his people in obligatory ṣalāḥ.
- The congregation for Maghrib ṣalāḥ is going on, you had an accident and have not prayed 'Asr. They have begun Maghrib, do you join and pray Maghrib or 'Asr? You join with the intention of praying 'Asr, but do not follow the Imām in the taslīm at the end, leave the taslīm and continue. (Many scholars say do that in order to maintain the order of the prayers, but other scholars say you can pray Maghrib first).
- You are on the way to Maghrib, but have an accident.

You go to the Masjid and they are making the takbīr for 'Isha. In this instance you would pray with intention of Maghrib, and stay sitting in the third rak'ah, and then the scholars mention different ways: you can recite du'ā's of the final tashahud and then wait for them to finish the fourth rak'ah, and then when the Imām gives the final taslīm for 'Isha you end as well. Others say you can give the taslīm and then join again in their last rak'ah of 'Isha, if you can get there before before they complete the rukū'.

When have you caught the prayer?

- If you enter the Masjid and the congregation have entered into the rukū', then you have caught the prayer/that raka'ah. However there is an opinion which says that you have not caught the raka'ah because you have not read Sūrah Fātiḥah, and it is a must it is recited in every raka'ah. However others say that in that circumstance there is an exception to the Sūrah Fātiḥah and if you catch the rukū' then you have caught the prayer.

The Description of the Prayer

- The opening section of the prayer is called the takbīrat al-Iḥrām. It is not permissible to substitute these words for anything else. The pronunciation should be correct since some people mispronounce the takbīr by elongating particular letters which result in changes to its meaning. The prayer is invalid until it is pronounced correctly.
- There are three ways to raise the hands for the takbīrat al-Iḥrām: Before the takbīr, after the takbīr and with the takbīr
- The hands can be raised to either the level of the shoulders or ears, or to the level of the earlobes or to the level of the top of the ears.
- The ḥikmah behind the raising of the hands in the takbīrat al-Iḥrām is an indication of the Greatness of Allāh that you raise your hands.
- Some errors: not raising the hands high enough. It has to be at least shoulder level. Also putting the fingers in the ears when saying the takbīr.
- After the takbīrat al-Iḥrām, one places the right hand over the left hand, forearm, or across the wrist area overlapping the forearm.
- Hands go on top of the chest, and this is the most authentic and established narration regarding where to put the hands. There are other narrations, however this is the most authentic.
- If person prays with hands by their side (like those who claim to follow Imām Mālik) on purpose then his prayer is invalid. Imām Malik prayed like this due to an injury.

- If travelling whilst on a road trip – is it permissible to pray whilst sitting? If the road trip is under your control, then stop at service stations and pray. If it is not under your control, due to a traffic jam/accident, then you can pray in the car since there is no choice. The same goes for plane journeys, if you have the ability to stand, (like with Saudi airlines) then you should do so, if not due to hazard etc, then you have to keep the conditions in place as much as possible, like trying your best to ascertain the direction of the Qiblah, and this also applies to trains boats etc, if you can stand you must stand.
- Is it mandatory to pray in a jilbāb? No, any loose garment which covers the 'awrah is sufficient - as long as it covers the conditions of the garment, i.e. it is loose, and not transparent.
- When standing in position eyesight should be facing the place of prostration. You should not be looking around, and this is a common error made in the prayer. Some scholars take the opinion that if you are praying and looking around then your prayer is invalid.
- The recital of the the specific opening supplications (which can be found in the Fortress of the Muslim), of which there are multiple supplications, and all are allowed so long as they are authentic, however it is not permissible to read multiple opening supplications in the prayer.
- Then the recital of the Isti'ādha, the Basmalah, and then Sūrah al-Fātiḥah
- Is it obligatory for everyone to read the Sūrah al-Fātiḥah in every raka'ah? There are differences of opinion concerning this; however, there are three possibilities which need to be taken into consideration:
 1. You are praying as the Imām
 2. You are following in the congregation and being led by an Imām
 3. You are not the Imām, not in congregation, but praying alone.
- It is agreed upon that if you are the Imām and if you are praying alone then you must recite Sūrah Fātiḥah in every raka'ah.
- If you are in the congregation being led by the Imām, then it is in this situation in which the difference of opinion lies. Some scholars say you have to read Sūrah Fātiḥah in every raka'ah, and upon that opinion they say the same thing for every scenario. Other scholars

say in that scenario if you are being led by the Imām you do not have to read the Sūrah Fātiḥah because he is leading you in the prayer.

- The third opinion: If the imam is leading you and you are in congregation being led in a loud prayer and can hear the Imām read the Fātiḥah, then you do not have to read it, but if it is the quiet prayer and you cannot hear it then you should read it. The most safest and comprehensive opinion is to read it all the time.
- After the recital of Sūrah Fātiḥah comes 'Āmīn' said audibly after the Imām.
- After this comes the recital of a portion of the Qur'ān. There are particular chapters which the Prophet would recite in certain prayers, but it is not restricted, and you may recite whatever is easy for you.
- It is permissible to recite two different chapters in on raka'ah.
- Then follows the Rukū' and reading 'Subḥāna Rabbi al-'Adhīm'.
- Rising from Rukū' with the specified supplications.
- Where should the hands be when coming up from rukū'? There is a difference of opinion amongst the scholars, which some saying that the hands should be on the chest, whilst others say that it should be left by your side. The explanation they give is that every part part of the prayer has been relayed and explained in precise detail, and there is no single narration in which the prophet would put his hands back on his chest, why would the companions miss out this detail? They maintain that it is because the Prophet never used to do it hence why they did not narrate that he did it. There is a narration which corresponds with this opinion, stating that the bones should return back to its natural position of the hands being down by the side. Other scholars, however, argue that what is meant is that they should return back to where they were before – i.e. on the chest. The scholars, however say it is an affair which has leeway, so it is incorrect to have severity in these issues and to make them issues of debate.
- Then you go down into Sujūd. Should you go down hands first or knees first? Here again there is a difference of opinion, Shaykh 'Uthaymīn's opinion is that one should go down on the knees first, whilst other scholars say that one should go down on your hands first.
- There is a narration from the Prophet which states 'When one of you prostrates do not go down as the camel goes down, rather put your hands down before your knees. Scholars have differed concerning the interpretation of this ḥadīth with regards to how a camel goes down and some have taken the literal meaning of the ḥadīth, whilst others have gone with a technical interpretation. However, once more there should be no severity concerning this issue since there is a legitimate difference of opinion.
- The physical prostration should be made upon 7 body parts: the forehead and the top of the nose, the two hands, the two knees, and the two feet. If one has not prostrated upon these 7 bones, then that raka'ah is invalid and be repeated.
- If you are prostrating and you have an itch one of your heels and picked up one foot to itch the other foot, temporarily prostrating upon only 6 body parts, then returned it back to the

ground in prostration, is the prostration correct or not? Scholars say this is ok, if it is done temporarily. However, if it is done throughout the prostration, i.e one of the body parts were absent and never made contact with the ground, then that raka'ah is invalid.

- Whilst in prostration, the hands should be in line with the forehead and nose, or in line with shoulders. Arms should be outspread and not flat on the ground, and fingers should be facing towards the Qiblah and thighs should be away from the stomach and calves.
- Reciting the specified supplication within the prostration, and also any other supplications. Should be done in Arabic, but if there is a specific need then it is permissible to supplicate in your language.
- Shaykh 'Uthaymīn says that the prostration signifies humility before Allāh. One takes the most honourable part of their body, the face, and places it where feet walk along this ground, in submission to Allāh and humility. Whilst in prostration one should supplicate as much as possible, as this is when a servant is closest to Allāh.
- After prostration one says the takbīr and then comes into the sitting position and reads the specified supplications between the two prostrations.
- Then follows the first Tashahhud. How should the position of the finger be? One can either close all of the fingers in a fist and raise the index finger, or use the middle finger and thumb and raise index finger. There is a difference of opinion regarding whether to move the finger or if it should remain still. Shaykh 'Uthaymīn says you only move it when you make du'ā, and then during the rest keep it still.
- In the final Tashahhud seek refuge with Allāh from four things: punishment of the grave, punishment of the fire, the fitnah of the Dajjal, and trials of life and death.
- Lastly the taslīm, which comprise of some different combinations.
- When giving taslīm how far should the head turn to the right and the left? It should to turn to the level whereby the cheek can be seen, and the head should be turned completely.
- After the taslīm, you should read the specified supplications, and they can be found in the Fortress of the Muslim.

Pillars of the Prayer

Pillars of the prayer are the parts of the prayer which must be performed. If one has left any of the pillars of the prayer, that raka'ah must be repeated. The Pillars of the prayer are:

- Standing if you have the ability, and that is a pillar in the obligatory prayers only, not in the supererogatory prayers – If one is physically unable, then they may pray sitting or lying down.
- Takbirat al-Ihrām: It is called this because you are in state of ihrām like when in Ḥajj or 'Umrah, because certain things become ḥarām upon you in that state which are not ḥarām upon you outside of that state.

- Recital of Sūrah al-Fātiḥah – due to the narration 'There is no prayer for the one who does not recite Fātiḥah.
- Rukū' – If one misses the rukū' and goes straight into sujūd, and then realizes once they have come up, then they must repeat the raka'ah.
- Rising up from rukū' - should stand straight until the bones return to its natural position. Many people when they come out of the rukū' flick up half way and then go down in to prostration – their prayer is invalid.
- Sujūd – should be with ease, not like the pecking of bird.
- Sitting between the Sajdatain – some people go into the first prostration and then flick the head up quickly and go down into the second prostration. This is incorrect, you must sit calmly then move down again into prostration. If you perform only one prostration forgetfully, that raka'ah is invalid and must be repeated.
- The last Tashahhud
- Sending prayers upon the Prophet (Shaykh 'Uthaymīn mentions that this is the opinion of Imām Aḥmed (raḥimahullāh).
- Tartīb – which is the order of the prayer you pray the prayer in is a pillar – e.g. you cannot do the prostration before the rukū'...
- Al-Tama'nīnah - Ease within the positions, and that is to be settled and established in that position where you are stable and the bones settle back into their position at least momentarily and not moving. Shaykh 'Uthaymīn says if a person is not settled at all and has 'flicked' through, then there is no prayer for him even if he prays a thousand times like that. This is something common seen amongst the people and it is a tremendous error.
- Taslīm at the end of the prayer, and this is what exits you from the prayer.
- If any of the pillars are missed then that raka'ah is rendered invalid and must be repeated. One cannot just do prostration of forgetfulness.

The Wājibāt

There are certain actions and statements, if left out of the prayer on purpose, will result in the prayer becoming nullified. If left forgetfully, then one can carry on with the prayer and make up with prostration for forgetfulness. This is the difference between the arkān and the wājibāt. The Wājibāt are:

- All of the takbīrāt except opening takbīr because that is a pillar. If they are missed/forgotten they can be made up for with the prostration of forgetfulness. If any of the takbīrāt for the Eid Ṣalāḥ are left out by the Imām, is the prayer still valid? It is valid but he **does not have to make prostration of forgetfulness** because the takbīrāt of the Eid prayer is a Sunnah only. If the Imām forgets to do the takbīrāt for the Janāzah prayer, then the prayer is invalid

because the takīrāt for the Janāzah prayer are the pillars of the prayer.

- If a person enters the Masjid and the congregation is about to enter into rukū', he should walk up to the row, say the takbīrat al-Ihrām, and then before going into rukū', it is Sunnah to make another takbīr of going into rukū'. If you fear they are about to come up from the rukū' and you may miss the raka'ah, then the fuqahā say you do not have to do the other takbīr.
- The reading of Subhāna Rabbi al-'Azīm
- The reading of Sami' Allāhū li mun Ḥamidah and Rabbanā wa laka al-Ḥamd is wājib if you are the Imām leading a prayer, and an individual praying alone. If you are following in congregation, then some scholars say you only have to say Rabbanā wa laka al-Ḥamd, however there is a difference of opinion concerning this.
- The first Tashahhud , and in between the two sittings to say Rabbigh firli two times is also a wājibāt.
- The Shaykh highlights here two important principles regarding worship as a whole including the prayer:
 1. Doing something upon the way of the Sunnah is better than doing many actions that are not from the Sunnah, ultimately it is quality not quantity. Implementing the Sunnah is more important than just doing lots of acts of worship.
 2. If there are acts of worship which have been mentioned in multiple various forms i.e. the opening supplications for the prayer, then it should be noted that the principle is you should alternate between these variations. So you implement all the different forms of the Sunnah, because if you only stick to one, then the others will be lost. So in order to maintain all the Sunnah then one should learn all and varyate between all.

Lesson 06

Khushū' in the Prayer

- Khushū' is when one's entire focus, concentration and submission is present within the prayer, with the full recognition that you are praying before your Lord.
- Shaykh Ṣāliḥ al-'Uthaymīn mentions that the definition of Khushū' is to have tranquility of the heart calmness of the limbs. When one possesses tranquility within their heart, it will manifest itself upon the limbs. Serenity will manifest.

- Then after that, believe and recognise that when you stand to pray you are standing in front of your Lord who knows everything about you and your affairs and all that is concealed and hidden. He knows what you whisper to your own self, so therefore guard over your prayer and your heart and make sure your heart is busied and preoccupied with the prayer just as your physical body is, and to ensure that not only the body is praying, but the heart and the mind is also present. And know that when you pray you are calling upon Allāh and conversing with Him in the prayer.
- To remember that the servant is closest to his Lord whilst in prostration, so increase in supplication then.
- One of the biggest problems that lead to a person not being able to keep that Khushū' within their prayer is not knowing the meaning of what they are reading, and thus you end up simply reading in a robotic fashion because you do not know what you are saying. Even if you are not fluent in the Arabic language, at least everyone should make the effort to understand the parts of the prayer, so you can understand it and the mind can be focused.
- The Shayṭān whispers to you when you do not know the meanings, and it makes it easier for the Shayṭān to distract and enter upon a person and whisper to him.
- The prayer in particular is something which the Shayṭān targets due to the high rank of the prayer and its great reward and virtue, because if he can corrupt that, everything below it is easy to corrupt. This is because Shayṭān when he disbelieved, it was due to not prostrating and this is an act or worship from the prayer. So now he is keen to make the sons of Ādam also corrupt their prayer.

Is there a cure to the Waswās of the Shayṭān?

- Shaykh Ṣāliḥ al-'Uthaymīn mentions that just as the Prophet (ṣallallāhu 'alayhī wa-sallam) informed us that there is not a disease or illness except that Allāh has revealed its cure, the one who knows knows it, and the who is ignorant of it will not know it. Then similarly, all illnesses whether in the Dīn or the Dunya affairs, physical affairs or social issues; for all of these problems then it is from the wisdom of Allāh that He has revealed its remedies and cures.
- If you feel these whispers occurring to you in the prayer, then from the Sunnah is to spittle to your left, (not spit) and say 'ā'ūthū billāhi min al-Shayṭān al-Rajīm' – I seek refuge with Allāh from Shayṭān the accursed.
- The Shaykh mentions that a person who has the Imān and believes with certainty that the cure the Prophet has advised us with will be effective, and he believes with certainty this will prevent the whisperings from occurring, then no doubt it will stop. As for the someone who does not have this certainty and belief, then it will not work.
- How does one move the head to the left and spittle if someone next to you in the congregational prayer? One should be aware that this act is a Sunnah not an obligation and will not be punished if it is not done. So in that situation it is not suitable to turn to the left and spittle, so do not do it, but rather seek refuge with Allāh and suffice with that.

Prostration for Forgetfulness

There are three situations in which prostration for forgetfulness is required:

- When adding something to the prayer
- When you have omitted something from the prayer
- If you are in doubt