

The Ritual Prayer (Salat)

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1. PRAYER TIMES

The times of the prescribed prayers are five:

1. The time of fajr (subh) is from the entrance of true dawn until [right before] sunrise.
2. The time of zuhr is from [immediately after] midday (zawál) until [the time] when the shadow of any object is twice its own length, or [according to a second opinion] equivalent to its own length, excluding the amount of shadow at midday. Imam Taháwi preferred the second opinion, which is that of the two companions [Abu Yusuf and Muhammad].
3. The time of 'asr is from that point [on which there is disagreement] until [right before] sunset.
4. The time of maghrib is from that point [sunset] until the disappearance of the red twilight, according to the position given for legal verdict (fatwa).
5. The time of 'isha and witr is from that point until [right before] fajr. One may not pray witr before 'isha due to the condition of praying them in the correct order.

The following times are recommended (mustahabb):

- For fajr, when light begins to appear (isfar);
- For zuhr in the summer, when the weather becomes cooler;
- For 'asr, to delay it until before the sun changes;
- For zuhr in the winter and for maghrib [always], to pray as soon as the time enters;
- In cloudy weather, to pray asr and 'isha as soon as the time enters; while for the other prayers, to delay them somewhat.

There are three times of the day in which any prayer that was obligatory before these times is rendered invalid if performed in these times:

- At sunrise,
- At midday,
- At sunset, except for 'asr of that day.

It is disliked to pray voluntary prayers in the following times:

- The three times mentioned above;
- During a religious sermon (khutba);
- Before the obligatory prayer of fajr, except for the two rakas of sunna;
- After the obligatory prayer of fajr is performed, without exception [until after the disliked time of sunrise];
- After the 'asr prayer is performed, until sunset.

It is not valid to combine any two obligatory prayers in one prayer time, except at 'Arafat and Muzdalifa; that is, the pilgrim on hajj may combine zuhr and 'asr [in the time of zuhr on the Day of 'Arafa, and must delay maghrib until [the time of] 'isha at Muzdalifa.

2. THE CALL TO PRAYER (ADHAN) AND ITS COMMENCEMENT (IQAMA)

The adhan and iqama are emphasized sunnas for the five daily prayers and the Friday prayer, yet not for any other prayer.

When one hears the adhan performed according to the sunna, he should respond to the one performing it, and then make du'a for the Prophet to be granted the Station of Mediation (wasila).

The phrase Allahu akbar is said four times at the beginning, while the remaining phrases are said twice. The same applies to the iqama.

Hence, the person calling the adhan says the following:

"Allah is the greatest" (four times).
"I testify that there is no deity except Allah" (twice).
"I testify that Muhammad is the Messenger of Allah" (twice).
"Come to the prayer" (twice).
"Come to success" (twice).

In the adhan for fajr, he adds: "Prayer is better than sleep" (twice).

In the iqama, he adds: "The prayer has commenced" (twice).

Both additions [for fajr and for the iqama] are said after the phrase "Come to success."

"Allah is the greatest" (twice).

"There is no deity except Allah" (once).

The person calling the adhan should pause shortly between each set of phrases, while he should hasten in the iqama. Between the two, he should sit [for a short amount of time], except for maghrib.

It is disliked for someone in a state of major ritual impurity to perform either the adhan or the iqama, or for someone in a state of minor ritual impurity to perform the iqama.

Neither of the two may be recited except in Arabic, even if it is known that it is the adhan, according to the sounder position (asahh).

It is recommended that the person calling the adhan be a righteous person; be one who knows both the sunna of how to perform the adhan as well as the prayer timings; be in a state of ritual purity; face the qibla; place his index finger in each ear; and turn [only] his face toward the right when saying "Come to the prayer:" and the left: when saying "Come to success."

3. CONDITIONS (SHARA'IT) OF THE PRAYER

It is not valid to begin the prayer without having fulfilled its conditions, which are, namely:

1. Being in a state of ritual purity, from both minor and major ritual impurity
2. Being free from any physical filth, on one's garments, body, and place of prayer, except for that which is excused [see above];
3. Covering one's nakedness ('awra), which for the man is the area right below the navel until right below the knees; and for the woman the entire body except for the face, hands and feet. The [nakedness of the] slave girl is the same as that of the man, except for the abdomen and the back [which are part of her nakedness];
4. Facing the qibla [i.e., the Ka'ba] itself for one in Makka who can see the Ka'ba; or facing the direction (jiha) of the qibla for others;
5. The entrance of the prayer time;
6. The intention, the place of which is in the heart;
7. The tahrima [opening Allahu akbar of the prayer], the place of which is the tongue; hence, it must be uttered such that one can hear himself. Additionally, it must coincide with the intention in the heart, without a separation like talking, eating, or [any] action that contradicts the actions of the prayer. Likewise, everything uttered in the prayer, which excludes the intention, takes the same ruling, so one should give it due consideration.

Some of the above conditions are overlooked if there is a valid excuse, such as lack of water to remove excess filth; lack of a garment to cover oneself; fear of an enemy, preventing one from facing the qibla, in which case one prays in whatever direction he feels secure; or general inability to face the qibla, due to sickness or the like, in which case one prays in whatever direction he is able. If one does not know the direction of the qibla, he should make a reasonable educated guess (tahriri) and pray in that direction.

If one has many containers of water, with more than half of them containing purifying water, and has doubt as to which one[s] of them contains purifying water, he should also make an educated guess and then use the water of that container.

If one has multiple garments and at least one of them is pure, he should make an educated guess and pray in that garment.

4. INTEGRALS (ARKAN) OF THE PRAYER

1. The tahrima according to Imam Muhammad, while according to the other two Imams, it is a condition (shart) [as mentioned above];
2. Standing if one is physically able, except for voluntary prayers;
3. Recitation of Qur'an, even if only one verse, in any two rak'as of the obligatory prayer and in all rak'as of witr and voluntary prayers, unless one is a follower in a congregation, since there is no recitation of Qur'an for him;
4. Bowing (ruku');
5. Prostration (sujud), namely, with one's forehead, both hands, both knees, and bottom of the toes of both feet;
6. The final sitting, for [at least] the length of tashahhud.

It is obligatory (fard) for the one praying to end the prayer by his own action. It is mandatory (wájib) that this action be saying the word as-salám [twice] for every prayer, as we shall mention below.

5. MANDATORY REQUISITES (WÁJIBÁT) OF THE PRAYER

Among them are the following:

1. To say the words Allahu akbar specifically [as opposed to other phrases of remembrance] to begin every prayer [i.e., for the tahríma];
2. To recite the Fátíha as well as a sura or three verses after it, in any two rak'as of the obligatory prayer and in all rak'as of the voluntary prayer;
3. To do the above recitation specifically in the first two rak'as of the obligatory prayer;
4. To perform prostration with [most of] the forehead and [the hard part of] the nose;
5. To perform the second prostration before moving on to other parts of the prayer;
6. To be still for at least a moment in every integral of the prayer;
7. The first sitting;
8. To recite the entire tashahhud in both sittings;
9. To say the word as-salám;
10. To recite the qunut in the witr prayer;
11. To recite the [six] extra takbirs in the two 'Id prayers;
12. For the imam, to recite Qur'an out loud in [the first two rak'as of] the loud obligatory prayers;
13. For both the imam and the one praying alone, to recite Qur'an silently in the other rak'as of the obligatory prayers.

6. EMPHASIZED SUNNAS OF THE PRAYER

Among them are the following:

1. Before the tahríma, to raise the hands parallel to the ears, except for the free woman, who raises her hands parallel to the shoulders;
2. To keep the fingers [slightly] spaced apart [for the tahríma];
3. For the man, to place the right hand over the left hand, under the navel; for the woman, to do so on her chest [underneath the breasts];
4. To pronounce the opening supplication of the prayer (thana);
5. To pronounce the ta'awwudh [in the first rak'a only] for the sake of recitation of Qur'an;
6. To pronounce the basmala before the Fátíha, in every rak'a [except for the follower];
7. To say amin after the Fátíha, as well as Rabbana laka 'l-hamd [(tahmid) after rising from bowing];
8. [To say the above (thana', ta'awwudh, basmala, ámin, and tahmid)] silently;
9. For the imam, to say the takbirs out loud;
10. To say the takbirs of going into bowing and prostration, as well as when rising from prostration;
11. To recite the tasbih three times [in both bowing and prostration];
12. To recite the Fátíha in the last two rak'as [of a four-rak'a prayer], and in the third rak'a of maghrib;
13. To send blessings upon the Prophet in the final sitting;
14. To supplicate afterwards, using words that do not resemble normal human speech [so as not to invalidate the prayer];
15. To turn [one's head right and left] when making the closing saláms;
16. To intend to greet the congregation, guardian angels, and imam when making the closing saláms.

7. ETIQUETTE (ADAB) OF THE PRAYER

Among them are the following:

1. For the man, to take his hands out of his [loose, flowing] sleeves when performing the tahrīma;
2. To direct one's glance toward the place of prostration when standing, the top of one's feet while bowing, the tip of one's nose while prostrating, the lap while sitting, and each shoulder when making the closing salaams;
3. To try one's best to refrain from coughing and to keep one's mouth closed when yawning.

8. SUPPLICATIONS OF THE PRAYER

The tashahhud is to recite the following:

Greetings are for Allah, as well as prayers and all things pure. Peace be upon you, O Prophet, as well as the mercy of Allah and His blessings. Peace be upon us, and upon all the righteous servants of Allah. I testify that there is no deity except Allah, and I testify that Muhammad is His servant and messenger.

In the final sitting, one adds:

O Allah, send mercy upon Muhammad and upon the family of Muhammad, just as You sent mercy upon Ibrahim and upon the family of Ibrahim; and send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and upon the family of Ibrahim, in all of the worlds; indeed, You are Praiseworthy and Majestic.

The final supplication is the following, or the like:

Our Lord! Grant us much good in this life and much good in the next life, and protect us from the punishment of the Fire.

The qunut of the witr prayer is the following:

O Allah! Verily, we seek Your help and Your guidance. We ask for Your forgiveness and turn to You in repentance. We believe in You and place our trust in You. We praise You with every good praise; we thank You, and we do not reject You. We cast out and abandon anyone who disobeys You. O Allah, You alone do we worship, and for Your sake alone do we pray and prostrate. To You alone do we earnestly strive and hasten. We hope for Your mercy and fear Your punishment; verily, Your true punishment will be meted out to the disbelievers.

May Allah send blessings and peace upon our Master Muhammad, the unlettered Prophet, and upon his family and Companions.

The follower [in a congregation of the witr prayer] recites the qunut [as well], just as he does the tashahhud, with the imam.

One who is unable to recite this [i.e., the above qunut] may simply say "O Lord!" (Ya Rabb) three times, or the like.

The opening supplication (thana') [of any prayer] is the following: Glory be to You, O Allah, with Your praise. Blessed is Your Name; Exalted is Your honor. There is no deity besides You.

9. THINGS THAT INVALIDATE THE PRAYER (MUFSIDÁT)

The following things invalidate the ritual prayer:

1. To utter a word [of human speech, as opposed to words of the prayer], even if out of forgetfulness;
2. Excessive movement;
3. To eat, even if a little;
4. To drink;
5. To clear one's throat [such that letters are uttered], without an excuse;
6. To cry out loud [such that letters are uttered] or to moan, out of pain or due to a calamity, as opposed to remembrance of Paradise or the Fire [which is excused];
7. To say salám to someone with the intention of greeting him;
8. To shake someone's hand;
9. To respond to someone's statement by saying Lá ilaha illa 'Llah, or the like;
10. To turn one's torso away from [the direction of] the qibla;
11. To make supplication (du'a) using words that resemble our [normal human] speech;
12. To elongate the letter hamza in the takbir;
13. For one's nakedness [at least one-fourth of a limb] to be uncovered for the length of time it takes to perform an integral of the prayer;
14. To carry an unexcused amount of filth;
15. [For the follower] to precede the imam by an integral [or completely miss one] which the imam does not perform afterwards with the follower, or which the follower does not repeat [afterwards];
16. To miss an integral of the prayer and not make it up later before the end of the prayer.

All of the above invalidate the prayer if done before sitting, in the final sitting position, for the length of time it takes one to recite the tashahhud.

10. THINGS THAT ARE DISLIKED IN THE PRAYER (MAKRUHÁT)

1. To deliberately omit any mandatory (wájib) or sunna act;
2. To fiddle around ('abath) with one's garment or body, without excessive movement [as excessive movement also invalidates the prayer];
3. To wipe away pebbles on the ground, except once for prostration;
4. To crack one's knuckles;
5. To place one's hands on one's hips;
6. To turn one's neck;
7. To sit with one's knees up;
8. To lay one's forearms on the ground during prostration;
9. To roll up one's sleeves;
10. [For men] to pray in only a lower garment [that covers his nakedness], while having the ability to cover the whole body;
11. To gather one's garment close to the body before going into prostration;
12. To place a shawl on one's head or shoulders, letting its ends hang down below;
13. To close one's eyes;
14. To yawn;
15. To stretch [one's arms, exposing the chest];
16. To cover one's nose and mouth [except when yawning];
17. To prostrate with the forehead covered;
18. To prostrate on a picture [of an animate creature];

19. To pray in a road, lavatory, or graveyard;
20. To pray near filth;
21. To pray on stolen property, in a stolen garment, or after having made wudu' from stolen water;
22. To pray while having the urge to urinate or defecate, or while needing to relieve oneself from gas;
23. To pray in work clothes;
24. To pray in a garment on which there is a picture [of an animate creature];
25. To pray with one's head uncovered, unless done out of humility;
26. To pray when food has been served;
27. To pray in the presence of a picture [of an animate creature];
28. To pray around that which would distract the person;
29. To pray in a congregation while standing alone in a row;
30. To pray in front of a furnace or ember;
31. To pray in front of people sleeping;
32. To wipe dirt [or sweat] off of one's face that does not distract him, during the prayer.

11. THINGS THAT ARE PERMISSIBLE IN THE PRAYER

It is recommended for one to place a barrier in front of him when praying. If someone passes in front of him, he may take the dispensation of saying Subhána 'Llah or gesturing [in order to ward off the passerby]. If someone passes in front of a woman praying, she may ward him off, yet without raising her voice.

The following things in the ritual prayer are not disliked:

1. To fasten one's belt around the waist;
2. To strap a sword or the like on the belt, as long as its movement is not distracting;
3. To pray facing a copy of the Qur'an; a sword; the back of someone sitting, even if speaking [quietly]; a candle; or a lamp;
4. To kill a snake or scorpion, if one fears their harm, with no more than two strikes, even with turning away from the qibla.

It is acceptable for one to pray on carpets or rugs.

12. BREAKING THE PRAYER

It is permissible to break the ritual prayer [even an obligatory prayer] if one is being robbed of something worth one dirham or more, even if it belongs to someone else. A shepherd may also break the prayer out of fear of a wolf for his sheep.

It is mandatory (wájib) to break the ritual prayer if one hears a call for help from someone in an emergency, or if one fears [with reasonable likelihood] that a blind person will fall into a well or the like?

A midwife may delay her ritual prayer, even until after the time expires, out of fear for the baby or the mother in delivery. The same ruling applies to a traveller who fears highway robbers.

13. ABANDONING THE PRAYER

One who abandons the ritual prayer altogether on purpose, out of laziness, is to be beaten until he bleeds, and then imprisoned until he resumes praying. The same ruling applies to one who does not fast in Ramadan. He is not killed, however, unless he denies the obligation of something obligatory, or belittles it.

14. PRAYING ON A RIDING ANIMAL

Obligatory (fard) and mandatory (wājib) prayers are invalid if performed on a riding animal [or in a vehicle], as is a prostration of recital if the verse was recited [or heard] before mounting the animal, except in cases of necessity, such as muddy terrain, fear of a robber [if one were to descend or stop], or inability to remount after descent.

If a carriage on a camel is made stationary and connected to the ground by means of a wooden stick or the like, one may pray in it standing [as it takes the legal ruling of the ground].

If one is on an animal [or in a vehicle] and outside city limits, he may pray voluntary prayers, even emphasized sunnas, by head movements. In such a case, any filth on the saddle or stirrups is excused.

According to our school of thought, it is not valid to perform a ritual prayer while walking. In general, for voluntary prayers, even if able to stand, one may pray sitting yet while facing the qibla, both at the onset as well as in the middle of the prayer.

If one prays [obligatory or mandatory prayers] in a ship while sitting, even without an excuse, it is valid, yet he must turn toward the qibla every time it changes directions.

15. PRAYER OF THE TRAVELLER

The minimum period of travel whereby certain legal rulings take effect is three days [on camel]. Thus, when a person has left his place of residence, intending to travel at a medium pace to a place that he will reach in at least three days, then he does not fast [in Ramadan], and he shortens the four-rak'a obligatory prayers; he is not allowed to pray them as four rak'as. If he [does pray the full four rak'as and] sits the first sitting [between the second and third rak'as], then the prayer is valid, although he has committed a serious error; otherwise, it is invalid. He may not shorten any prayer aside from the four-rak'a obligatory prayers.

If he is at a halt on the journey, while in a state of rest, he should pray the [emphasized] sunna prayers [along with the obligatory and mandatory prayers]. Otherwise, he may leave them [and instead pray only the obligatory and mandatory prayers].

Once he reaches a city or village and intends on staying there for [at least] fifteen [full] days, he must complete [the four-rak'a obligatory prayers, rather than shortening them] and must fast [if in Ramadan]. Otherwise [if he is still on the journey; or is residing somewhere-other than his normal place of residence-for less than fifteen days], then he does not [complete the four rak'as nor fast. Rather, he must still shorten those prayers and may still choose to not fast in Ramadan].

The journey [of a traveller] ends upon entering [city limits of] his normal place of residence (watan asli).

If he [the traveller] prays behind a resident [imam] within the prayer time, his prayer is valid, and he must pray the full four rak'as; afterwards, it is not.

In the opposite scenario, the prayer [of the resident follower] would be valid in both cases-with the condition, however, that the resident does not complete the four rak'as with his imam, the traveller [if the imam incorrectly performs four rak'as instead of two], for if he completes it with him, his [the resident follower's] obligatory prayer is rendered invalid [and counts as a voluntary prayer instead].

A missed [four-rak'a] prayer on a journey is made up as two rak'as [even if one is no longer a traveller when making it up]. Likewise, a missed [four-rak'a] prayer while residing is made up as four rak'as [even if one is on a journey when making it up]. The end of the prayer time is what is considered [for this and other legal rulings].

A traveller in a permissible journey and one in a journey of disobedience are equivalent with regard to [legal rulings of the journey itself, such as] shortening [the prayer] and [the option of] not fasting.

16. PRAYER OF THE SICK PERSON

If it is difficult or impossible for a sick person to stand in the prayer, he may pray the obligatory (fard) prayers sitting, yet still bowing (ruku) [by bending his head and back] and prostrating (sujud) [normally on the ground]. If [normal prostration is also] impossible [or very difficult] then he prays by head movements [by bending his neck for each], making his head motion for prostration (sujud) lower than that for bowing (ruku).

If sitting is impossible [or very difficult], he may pray with head movements while lying down, either on his back or on his side [with his face directed toward the qibla]. If he is unable to perform head movements [then he does not pray], and if this state lasts for over a [full] day and night, then according to most scholars he becomes absolved of those obligatory prayers [meaning he does not have to make them up later]. Other scholars, however, maintained that he must make them up upon recovery.

If one loses consciousness or sanity for a duration of five [obligatory (fard)] prayers [or less], he must make them up upon recovery; if longer, he does not.

17. BEING ABSOLVED OF THE OBLIGATION OF PRAYING OR FASTING

If a sick person who was unable to perform obligatory fasts and obligatory prayers by head movements dies; or if a traveller dies on his journey [in which he missed fasts]; in either case having died before attaining unto alternative days, then it is not necessary for either one of them to have left: a bequest in his will for expiatory payment (fidya) [on behalf of those missed prayers or fasts]. If the two [i.e., the sick person recovering or the traveller residing for at least fifteen days] were able to pray or fast, yet did not perform those makeups [before death], then the two must leave a bequest in the will for the expiatory payment of a half sa' [2.2. kg] of wheat or a full sa' (4.4 kg) of barley, or its equivalent in cash, for each missed obligatory (fard) prayer, even witr, and for each missed day of fasting. This money is to be taken out from a third of his estate [before division of inheritance].

If an heir of his, or another [third party], voluntarily pays on his behalf, then it is valid for the amount incumbent upon him. If the portion [i.e., a third of the deceased's estate] is not sufficient for that, then he [the executor of the will] may pay an indigent person (faqir) with the intention of expiation

and its payment, and then take back what he paid; as a result, the deceased will become absolved of that equivalent amount of prayers or fasts.

It is valid to pay the expiatory payment (fidya) for multiple prayers [or fasts], all to one indigent person (faqir), as opposed to the expiation for breaking an oath (kaffarat al-yamin) or the like.

One may not perform ritual prayer (salat) on behalf of another [as it will not count for him], and it will not reduce the amount of expiatory payment for his missed prayers.

The expiatory payment is to be paid only to the indigent (fuqara'), while [it is hoped that] Allah will overlook the sins of His dead servant, by His limitless grace.

18. THE WITR PRAYER

The witr prayer is mandatory (wájib). It consists of three rak'as, prayed together with one set of saláms. In the third rak'a before bowing, one recites the qunut; this is performed throughout the year. The description of the qunut was already mentioned.

A group can pray the witr in congregation only in Ramadan, wherein there is more reward for one to pray it in congregation than to do so alone, [even if] at the end of the night. If one joins the [congregation of the] imam in the third rak'a [even if in the bowing position after the qunut was performed], he does not recite the qunut in that which he makes up [of missed rak'as, since by catching the third rak'a it is as if he recited it].

19. THE EMPHASIZED SUNNA PRAYERS

Those consisting of two rak'as:

- Before fajr,
- After zuhr,
- [After] maghrib,
- [After] 'isha.

Those consisting of four rak'as:

- Before zuhr,
- Before the Friday prayer,
- After the Friday prayer.

All of these four-rak'a prayers are to be prayed with one [set of] saláms. Thus, if one separates them [into two prayers of two-rak'as each], then he has not performed the sunna; rather, they are merely voluntary prayers.

The recommended prayers [non-emphasized sunnas] (mustahabbat) are the following:

- Four rak'as before 'asr,
- [Four rak'as] before 'isha,
- [Four rak'as] after 'isha,
- Six rak'as after maghrib [with three sets of saláms].

The following are general [non-emphasized] sunnas:

- Two rak'as of greeting the mosque (tahiyyatul-masjid) before sitting down, in any time in which prayer is not disliked,
- Two rak'as after performing wudu', before the limbs dry,
- Four to twelve rak'as of late morning (duha) prayers,
- Any voluntary (nafl) prayer,
- The prayer of making a decision (salat al-istikhara),
- The prayer of need (salat al-haja),
- The night prayer before the two days of 'Id,
- The night prayer during the last ten nights of Ramadan,
- The night prayer during the first ten nights of Dhu 'l-Hijja,
- The night prayer of mid-Sha'ban [the 15th of Sha'ban].

20. THE NIGHT VIGIL OF RAMADAN (TARAWIH)

The tarawih prayers are [an emphasized] sunna for both men and women. They consist of twenty rak'as [performed in sets of two] with ten [sets of] saláms. They are valid only after the 'isha prayer [until fajr], and they may be performed before the witr prayer.

One should [ideally] rest after every four rak'as for approximately their length [i.e., the length of time taken to perform those four rak'as].

It is a communal sunna (kifaya) for men to pray them in congregation, as well as to recite the entire Qur'an (khatm) [in these prayers, once over the course of the month]. If, however, the lengthy recitation entailed therein is too burdensome for the congregation, the imam should reduce this burden by reciting short suras like al-Kawthar and Qul Huwa 'Llahu Ahad (al-Ikhlás) over their entirety.

21. PRAYING INSIDE THE KA'BA

It is valid to pray both obligatory (fard) and voluntary (nafl) prayers inside the Ka'ba and on top of it.

For [a congregation] either inside the Ka'ba or on top of it, it is valid if one directs his back toward other than the imam's face.

It is valid for one outside the Ka'ba to pray as a follower behind an imam inside it.

If the congregation forms a circle outside the Ka'ba, it is valid, except for those on the same side [of the Ka'ba] as the imam while closer to it.

22. MAKING UP MISSED PRAYERS (QADA')

Maintaining correct order (tartib) between a missed prayer and a current prescribed prayer, as well as between missed prayers themselves, is necessary (mustahaqq).

However, this order is no longer mandatory in one of three situations:

- If the recommended time [of the current prescribed prayer] is about to expire [in which case one prays the current prescribed prayer before making up the missed prayer],
- Forgetfulness,

- If the number of missed prescribed prayers, excluding witr, becomes six [or more].

Hence, that which one prays [of current prescribed prayers], even witr, is invalid yet suspended.

It is not necessary [in the intention of making up a missed prayer] to specify the exact prayer; rather, it is sufficient to intend a zuhr or an 'isha that one owes. This ruling also applies to fasting.

One who did not immigrate to Muslim lands after his conversion to Islam is excused [from the obligation of making up missed prayers or fasts] due to his ignorance of the Sacred Law (shari'a).

23. CATCHING THE CONGREGATIONAL PRAYER

Prayer in congregation surpasses its performance alone by twenty-five degrees [in terms of merit].

Thus, if the congregation commences after one had already begun the obligatory prayer alone, he should break it with one salám while standing and then join the congregation, as long as he had not yet performed the first prostration [for a four-raka prayer], or (even) if he had performed the first prostration for prayers that do not have four rak'as [i.e., fajr or maghrib].

For those prayers specifically [i.e., the four-raka prayers, if he had already performed the first prostration], he should add a second raka such that it becomes a [two-raka] voluntary prayer, and then join the congregation, intending the obligatory prayer.

If he had completed three (of the four rakas), he should finish the prayer [i.e., all four rak'as] and then join the congregation with the intention of performing a voluntary prayer, except for 'asr.

Regarding the [four rakas of] sunna before the Friday prayer or before zuhr, one should break the prayer after only two rakas.

If one [enters the mosque and] finds the imam already performing the obligatory prayer in congregation, he should not pray any sunna, except for the two rak'as before fajr, as long as he feels reasonably sure that he will not miss the congregation [upon quickly finishing the sunna].

The sunna prayer before zuhr is made up within its prayer time, before its two-rak'a sunna.

The merit of praying in congregation is attained by catching even the final tashahhud with the congregation, yet by doing so one is not considered praying in congregation.

One may pray voluntary prayers before any obligatory prayer as long as he feels reasonably sure that he will not miss performing the obligatory prayer in its time.

If one prays the obligatory prayer by himself, after which its congregation begins, it is not disliked to leave the mosque, except for zuhr and 'isha, in which case he should pray with the congregation, intending four rak'as of voluntary prayer.

It is disliked for one to leave a mosque in which the adhan has been performed before praying with its congregation, except for a valid excuse.

An obligatory prayer is not repeated after its performance.

If one joins the congregation while the imam is in the bowing position, says the tahrīma, then remains standing until the imam raises his head, he did not catch that rak'a of the prayer.

If a follower bows before his imam, yet after the imam had recited the minimum obligatory amount by which a rak'a is valid, and the imam then catches him [the follower] in it [bowing], the follower's bowing is valid; otherwise, it is not.

24. THE PROSTRATION OF FORGETFULNESS (SUJUD AL-SAHW)

It is mandatory (wājib) to perform two prostrations, along with an extra tashahhud and two salāms, for the omission of one or more mandatory (wājib) requisites of the prayer due to inattentiveness [or forgetfulness].

It is sunna to perform the prostration of forgetfulness after the first salām; thus if one does so before the salām, it is mildly disliked (makruh tanzīhan).

One becomes absolved of performing the forgetfulness prostration if a time in which prayers are disliked enters-such as the changing of the sun [after asr]- or if the time expires such that the prayer is broken-such as sunrise [for fajr].

If one thinks he has finished a four-rak'a prayer, [says the closing salāms] stands up and then realizes he had actually been in the first sitting [having prayed only two rak'as], he should complete it and then perform the prostration of forgetfulness. If someone else joins his prayer, it is valid.

If one begins to rise for the third rak'a [in a three or four-rak'a prayer] and then realizes he had not performed the first sitting, he should return to the sitting position. The same ruling applies to the final sitting [i.e., he returns to it if omitted] as long as he had not prostrated. If, however, he performs the prostration of the extra rak'a [in this latter case], his obligatory (fard) prayer is invalidated [and becomes a voluntary prayer]. He then adds another rak'a such that the extra two rak'as constitute an [additional] voluntary prayer for him, and then performs the prostration of forgetfulness.

If one needed to perform the prostration of forgetfulness but rather said the closing salāms, after which another person [thinking him to be in prayer] joined him as a follower, then the follower's joining will be valid only if he [the original person praying] continues his prayer and performs the forgetfulness prostration. If one does not frequently have doubts in the prayer, then a doubt in the prayer would invalidate it. If however, it is frequent, he should make a reasonable estimation (taharri) [and adhere to it]. Otherwise, he should assume the lower number and sit after every rak'a that could possibly be the last one.

25. THE PROSTRATION OF RECITAL (SAJDAT AL-TILAWA)

The prostration of recital is mandatory (wājib), yet it can be delayed unless the verse is recited in the prayer;

Its legal cause is recitation of any one of fourteen specific verses, that are found in the following suras: al-A'raf, al-Ra'd, al-Nahl, al-Isra, Maryam, al-Hajj, al-Furqan, al-Naml, al-Sajda, Saad, Fussilat, al-Najm, al-Inshiqaq, and Iqra' Bismi (al-'Alaq). However, hearing the verse is a condition [for the prostration to be mandatory], even if it were recited in a language other than Arabic if the listener understood its meaning.

It can be fulfilled by an extra bowing or an extra prostration in the prayer [if the verse is recited in that prayer]. The normal bowing of the prayer can also suffice, yet only if one intends the prostration of recital thereby, while the normal prostration of the prayer will suffice even if not accompanied by such an intention, as long as it [i.e., the normal bowing or the normal prostration] is performed immediately after its recital.

Joining the congregation in a rak'a in which the imam had recited a verse of prostration [and had already prostrated for it] is effectively like joining him in it [i.e., the prostration]; otherwise, he must perform his own prostration if he heard it from the imam.

One prostration suffices for the recital of a verse of prostration multiple times if [that verse is] repeated in the same sitting.

If a verse of prostration is recited before the prayer, then one's prostration for it within the prayer suffices; the opposite, however, does not hold.

It is recommended for one to recite it silently if someone else is present and not paying attention. It is also recommended for one to stand before performing its prostration.

All the conditions of the prayer are stipulated for the validity of the prostration of recital, except the opening tahrīma.

It is performed in the following manner: one prostrates once between two takbirs, both of which are sunna. One does not raise the hands, recite tashahhud, or say closing salāms.

26. THE PROSTRATION OF GRATITUDE

There is difference of opinion as to whether the prostration of gratitude is legislated [i.e., recommended without being disliked] or disliked. If one desires to express gratitude, he should pray two rak'as out of gratitude to Allah, Glorious and Exalted.

An important note regarding a method of warding off every harm and stress Imam Nasafi and others have stated, "If one recites all [fourteen] verses of prostration in one sitting, and performs a separate prostration for each verse, then Allah Most High will take care of all his worries [in both this life and the next]".

27. THE FRIDAY PRAYER (JUMU'A)

The Friday prayer is an individual obligation (fard 'ayn), with its conditions, namely:

- Being male,
- Being a freeman,
- Residence in a city, or [even] in its outskirts according to the sounder position (asahh) [i.e., within city limits],
- Sound health,
- Safety from any oppressor [i.e., general safety of passage],
- Sound eyesight,
- Ability to walk.

The conditions of its validity are the following:

- A city, or its outskirts,
- The head of state or one appointed by him [to lead the prayer],
- The time of zuhr,
- A sermon (khutba) that precedes it, delivered intentionally, also in the time of zuhr,
- The presence of even one person to listen to the sermon, that person being among those with whom the Friday prayer is valid,
- General permission [for Muslims to join its congregation],
- A congregation of [at least] three men other than the imam, even if they are slaves or travellers. The condition is that they remain in the prayer with the imam until he prostrates- that is, if they [break the prayer and] leave him alone after he has made prostration, he is to complete the two rak'as of the Friday prayer on his own; otherwise, it is rendered invalid.

Any vicinity that has its own governor (amir) and judge (qadi) carrying out the law and establishing penal punishments (hudud) is considered a valid city (misr) for the Friday prayer.

The minimum obligation for a valid sermon is one tasbiha or one tahlila. It is sunna [for the one delivering it (khatib)] to perform two sermons, with a sitting in between, in a state of ritual purity and while standing.

It is mandatory (wájib) to hasten (sa'y) to the Friday prayer, at the first call to prayer, leaving any sort of distraction [unrelated to preparation for the prayer].

Once the imam emerges (from his quarters, or if there are no quarters, once he stands to ascend the pulpit (mimbar)], one may not pray or speak [until after the prayer]. It is disliked to eat, drink, fiddle around, or turn to and fro during the sermon.

It is also disliked to leave the city after the [first] call to prayer (adhan) without having prayed the Friday prayer.

The Friday prayer takes place of the zuhr prayer, [even] for one excused from attending, like a traveller or person that is ill.

If one joins [the congregation of] the Friday prayer in the tashahhud [i.e., in the final sitting], or [even] in the prostration of forgetfulness, he completes it as the Friday prayer.

28. THE 'ID PRAYER

The two 'Id prayers are mandatory (wájib) on the one for whom the Friday prayer is obligatory (fard), with its same conditions, except for the sermon, which is a sunna for them.

On the Day of Fitr [1st of Shawwal], it is recommended (mustahabb) to eat an odd number of dates or something else [sweet], perform the ghusl, apply scent, use the toothstick (siwak), wear one's finest clothes, and pay the charity of the end of Ramadan (sadaqat al-fitr) -based on one's ability- before leaving for the prayer area (musalla).

One should head out walking, silently reciting the takbirs until the beginning of the 'Id prayer. He should [ideally] return [back home] from a different route.

It is disliked to pray voluntary prayers in the mosque [i.e., 'Id prayer area] in any case, as well as in one's home before the 'Id prayer.

Its time starts after the sun has risen one [or two] spear's length [above the horizon-namely, after the time period in which prayers are disliked] until mid-day (zawal). If there is a valid excuse, it may be delayed until the following day.

The way of performing the prayer is the following:

One makes the intention of performing the 'Id prayer. The follower makes the additional intention of being a follower. Then [after the opening tahrima] both the imam and congregation recite the opening supplication (thana'), after which they all pronounce three extra takbirs, raising their hands for each one. Next the imam says the ta'awwudh and the basmala [silently], and then recites the Fátíha and a sura [aloud]. It is preferred for the sura to be Sabbihi 'sma Rabbika 'l-A'la [Surat al-A'la]. He then bows [and finishes the rak'a like normal]. When he stands for the second rak'a, he begins with the basmala [silently], followed by the Fátíha and [preferably] Surat al-Ghashiya [both recited aloud]. He then performs three extra takbirs [all of which are mandatory (wájib)] in this second rak'a, raising his hands for each one. This method is more preferable than performing the extra takbirs of the second rak'a before the recitation.

After the prayer, the imam delivers two sermons in which he teaches [the congregation] the rules pertaining to the charity of the end of Ramadan (sadaqat al-fitr).

The rules of Adha [the 10th of Dhul-Hijja] are similar to those of Fitr, yet [with the following exceptions]: eating is delayed until after the prayer; the takbirs on the way [to the prayer, as well as at the prayer area] are said aloud; and the rules of the ritual sacrifice (udhiya) as well as the takbirs of the three days after 'Id al-Adha (tashriq) are taught in the sermon. This 'Id prayer may be delayed up to three days if there is a valid excuse.

According to the Imam [Abu Hanifa], the takbirs of tashriq are mandatory (wájib) from fajr of 'Arafa until 'asr of Nahr [i.e., the Day of 'Id], after each obligatory (fard) prayer performed in a congregation that is not disliked, on both the imam that is a resident in the city as well as his followers in each congregation. The two [companions-Abu Yusuf and Muhammad] maintained that these takbirs are mandatory (wájib) on even the one praying alone, the traveller, and the resident of a village; [and that they are to be recited] until 'asr of the fifth day after the Day of 'Arafa. This is the opinion that is acted upon (bihi yu'mal).

There is no harm in reciting the takbirs after the 'Id prayer [itself].

They [the takbirs of tashriq] are to say:

Allah is the greatest, Allah is the greatest; There is no deity except Allah. Indeed, Allah is the greatest, Allah is the greatest; For Allah is all praise.

It is recommended to add:

Allah is indeed the Greatest; Much Praise is for Him; Glory be to Him, with much praise, morning and evening. There is no deity except Him alone; He fulfilled His promise, gave victory to His servant, strengthened His soldiers, and [He] alone defeated the confederates. There is no deity except Him. We worship none but Him, practicing the religion solely for His sake, even if the disbelievers hate it. Allah, send blessings upon our Master Muhammad, and upon the family of our Master Muhammad, and upon the Companions of our Master Muhammad, and upon the wives of our Master Muhammad; and send abundant peace on them all.

Imitating the pilgrims' standing of the Day of 'Arafa is not an act of worship.

29. THE PRAYER OF ECLIPSE (KUSUF WA KHUSUF)

It is sunna to pray two rak'as similar to a voluntary prayer when there is a solar eclipse (kusuf), performed [in congregation] with the imam of the Friday prayer, yet without the call to prayer (adhan), call to commencement (iqama), loud recitation, or sermon.

It is sunna to prolong its recitation, bowing, and prostration. Afterwards, the imam should make supplication (du'a'). He may either sit facing the qibla, or stand facing the congregation, the latter being preferred. The congregation should continue saying amin as he supplicates until the sun fully appears.

If the imam does not attend the prayer, they should pray separately, as they should [normally] for a lunar eclipse (khusuf), darkness during the daytime, strong winds, or any general catastrophe or terror.

30. THE PRAYER FOR RAIN (ISTISQA')

[During a time of drought] it is recommended (mustahabb) for members of the community to leave the city for it [i.e., the prayer for rain] for three days, on foot and in shabby clothes, in a state of humbleness and reverence for Allah Most High. They should give some charity every day before going out.

It is recommended [for the entire community to go out, and hence even] to take with them their animals, as well as the elderly and the children.

Everyone should pray however much he wishes, [but] individually. Afterwards, they make supplication and seek forgiveness from Allah Most High. The imam then stands facing the qibla, raising his hands, while the people remain sitting, responding with amin to his supplication, [ideally] of that which has come in the Noble Sunna, [such as]:

O Allah! Bless us with abundant and pleasant rainwater that will deliver us [from this calamity], immediately rather than delayed; one that fills the entire horizon and pounds hard on the earth, completely covering our lands, lasting as long as is needed.

It is not sunna for the imam to turn his garment.
Non-Muslims may not attend this prayer.

31. THE PRAYER OF FEAR (SALÁT AL-KHAWF)

If there is intense fear due to an enemy [attack], a group of Muslims should block off the enemy while another group performs half the prayer in congregation [with the imam], i.e., [one rak'a of a two-rak'a prayer, or] two rak'as of a three or four-rak'a prayer.

After finishing, this group [excluding the imam] goes out to the enemy while the second group comes forth and prays the remainder of the prayer with the imam, after which he alone makes the closing saláms. This second group then goes back to the enemy, while the first group returns to finish the prayer, which they do without any recitation. After making their saláms, they go back to the enemy while the second group comes back and finishes their prayer, with recitation.

If the fear intensifies even more, everyone prays separately, while riding [their conveyances], with head movements toward any direction possible.

It is recommended to carry one's weapons while performing the prayer of fear.

32. THE FUNERAL PRAYER (JANAZA) AND BURIAL

It is sunna to direct the person on his deathbed (muhtadar) toward the qibla, such that he faces it while on his right side. It is permissible, however, to do so while he is lying on his back [with his feet directed toward the qibla], yet his head should be [slightly] raised with something.

Then the shahada should be recited in his presence, so that he may pronounce it. This is referred to as talqin, and it is also performed after his burial. When the person dies, his jaws should be closed and fastened, and his eyes should be shut. The one closing his eyes should say:

In the Name of Allah, and on the way of the Messenger of Allah - O Allah, make his affair smooth for him; ease for him that which is to follow; make him felicitous by his meeting You; and make that which he has gone off to better than that which he has left.

Next, his nakedness ('awra) should be covered. The rest of his clothes are then removed, and he is given wudu' except for the rinsing of the mouth and nose. Then the entire body will be washed [a ghusl of ideally three complete washes to fulfil the sunna] with water and, if possible, lotus-tree leaves (sidr) or the like [otherwise, warm water alone suffices]. [Before the ghusl, however,] his beard and hair are washed with mallow leaves (khitmi) or [any type of] soap. [Next, when actually performing the ghusl] the body is washed from its right side first, followed by the left: [thus comprising the first two washes]. He is then made to sit up, and his abdomen is gently wiped [to remove any of its contents]. Thereafter, pure water is poured over his body [for the third and final wash of the ghusl]. The body is then dried with a cloth. His hair should not be combed, and his nails should not be trimmed. The funeral shrouds should be perfumed with incense an odd number of times and then wrapped around the body. A mixture of fragrant substances (hanut) is placed on his hair and beard, and camphor on his feet, knees, hands, forehead, and nose [(masajid)-the limbs upon which he would prostrate, so as to honor them].

The man's funeral shrouds according to the sunna (kafan al-sunna) consist of a long shirt (qamis), an inner shroud (izar), and an outer shroud (lifafa), [all preferably taken] from [the quality or standard of] that which he would wear in his life [for the Friday or 'Id prayers]. Shrouds made from white cotton are most preferred. Both the inner and outer shrouds should cover the body from the top of the head to the bottom of the feet. The long shirt should not have any sleeves, gore, or opening at the neck, and its ends should not be hemmed.

It is disliked to place a turban on the head [of the deceased].

The inner shroud is wrapped [first] from the left: side, then from the right side. If it is feared that the shrouds will open up [e.g., if the burial site is far], they should be tied.

The inner and outer shrouds [alone] are sufficient [to fulfil the obligation for a man] (kafan al-kifaya).

To fulfil the sunna for a woman's shrouds (kafan al-sunna), the face should (khimar), and her breasts should be tied (khirqa).

For the minimally sufficient shroud (kafan al-kifaya) for a woman, the head covering is enough [in addition to the two main shrouds].

Her hair is tied into two braids, which are placed on her chest above the long shirt; then the head covering above it yet underneath the outer shroud; and lastly, the extra cloth for her breasts over the outer shroud.

The bare minimum shrouds (kafan al-darura) [for either gender] is based on whatever is available.

The Funeral Prayer (janaza) is a communal obligation (fard kifaya). It is performed by saying [in one's heart], "I intend to pray for the sake of Allah Most High, and to supplicate for the deceased." The follower should additionally intend to pray behind the imam.

One then says the first takbir [to commence the prayer] and recites the opening supplication (thana'), although it is permissible to recite the Fātiha. He then makes the second takbir, after which he sends blessings upon the Prophet - Next, he makes the third takbir and says:

O Allah, forgive him and have mercy on him. Give him well-being, and pardon him. Honor his place of residence, and make his entrance expansive. Wash him with water, ice, and snow. Purify him from sins just as a white garment is purified from filth. Replace his abode with a better one, his family with a better one, and his spouse with a better one. Enter him into Paradise, and save him from the punishment of the grave and that of the Fire.

He then says the fourth takbir, followed by the closing [two] saláms.

One does not seek forgiveness [in the janaza prayer] for a deceased child or insane person [as neither bears legal responsibility]; rather, one says:

O Allah, make him one who is sent forth on our behalf, as well as a reward and a stored treasure for us. Make him an intercessor for us, and accept his intercession.

If the deceased is buried without a funeral prayer, then it is to be performed over his grave, unless the body has disintegrated [which is known by estimation]. The funeral prayer is performed over a miscarried fetus (siqt) if most of it came out while it was alive before dying. Otherwise, the fetus is washed, wrapped in a cloth, and buried without a funeral prayer.

The most deserving of leading the funeral prayer is the head of state, followed by his representative, the judge, the local imam, and finally the guardian (wali).

The funeral prayer is not performed over rebels or highway brigands.

It is permissible to wash and bury a non-Muslim relative without having to adhere to the sunna way of doing so; alternatively, the body may be given to the people of his religion.

One funeral prayer may be performed over an entire group of deceased, yet a separate prayer for each individual body is more preferable.

When carrying the bier, it is recommended to [first] place the front right side then the back right side on the right shoulder, followed by the front left side then the back left side on the left shoulder.

It is recommended to move fast when carrying the body, yet not so fast as to cause it to wobble. It is more preferable to walk behind the procession than in front of it. It is disliked to raise one's voice with dhikr or the like, as well as to sit down before the body is lowered into the grave.

The grave is dug the length of at least half a body's length into the ground; it is dug in an L-shape (lahd) [with the niche facing the qibla], rather than straight down (shaqq), except in soft earth.

The one lowering the body [into the ground, within the niche] says: "In the Name of Allah, and on the way of the Messenger of Allah -"

The body is directed toward the qibla while on its right side [according to the sunna]; the knots of the shrouds are untied; and unbaked bricks are laid against it [i.e., against the niche, thereby sealing it off within the grave].

The grave of a woman, not that of a man, is covered before her body is placed in it.

Dirt is poured into the grave, and then rounded on its top [with an elevation of a hand's span or a bit more, to resemble the hump of a camel].

It is prohibited to build a structure over the grave for the sake of decoration.

If there is a legitimate necessity, it is permissible to bury multiple bodies in one grave; in that case, sand and dirt are used to make a barrier between each [body].

It is not permissible to transfer the corpse after its burial [once the grave has been filled with dirt], unless the land turns out to have been confiscated. It is recommended to visit graves and to recite Sura Yasin, even if sitting next to them, due to that which has been narrated, namely: "Whoever visits graves and recites Sura Yasin, then on that day Allah will lighten [the punishment] for them, and he [the reciter] will have as many good deeds as there are deceased in that graveyard."

It is disliked to sit at graves for other than reciting Qur'an [or making dhikr]; to step on them; or to pluck out moist grass from the graveyard.

33. MARTYRS (SHUHADA)

A martyr is one who is killed by enemy combatants, rebels, highway brigands, or robbers in his house at night, even if killed by a heavy object; or [one who is] killed unjustly by a Muslim with a sharp object.

The martyr is buried with his blood and in his clothes, and is prayed over without being washed. His weapons, armor, winter coat, and padded garments are removed. If, however, he was killed while in a state of major ritual impurity or as a child, then his body is washed.

The same is true for one whose death becomes prolonged after the battle ends, whether by eating, drinking, sleeping, being given medicine, having a prayer time elapse while being conscious, or being transferred from the battlefield while alive, unless out of fear of being trampled upon by animals.

Anyone killed by penal punishment (hadd) or retaliatory punishment (qisas) is washed after death.