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Prayer makes Perfect

LEARN ALL ABOUT
SALAT and TAHARAH





Prayer makes Perfect

Learn All About Tahara & Salaah

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Course objectives

Part 1 – Fiqh of Purification

- Understand the basic rules regarding purification.
- Understand impurities and their purification.
- Understand the states of ritual impurity and the laws of ritual purification.
- Appreciate the completeness of the Sharī‘ah.
- Realise the importance of being a good, clean Muslim, physically and spiritually.

Part 2 – Fiqh of Salaah

- Understanding the importance and value of Prayer.
- Understanding the importance of khushu’ in Prayer.
- Strong understanding of the fiqh of Prayer and how to understand the differences of the scholars and cultivate tolerance.
- Understanding the most important mistakes that people make in Prayer, and how to compensate for them.

Key terms

Arabic	Meaning
لازم (fard); واجب (wājib); لازم (lāẓim)	Obligation
فرض عين (fard ‘ayn)	Personal / individual obligation
فرض كفاية (fard kifāyah)	Communal obligation
حرام (ḥarām)	Prohibited
مكروه (makrūh)	Disliked
مستحب (mustaḥabb)	Recommended
مباح (mubāḥ)	Allowed / permissible
شرط (shart)	Condition
حسن (ḥasan)	Good
طاهر (ṭahir)	Pure
نجس (najis)	Impure

Part 1: Fiqh of Tahara

Introduction to the fiqh of Purification

The Arabic word for purification is *ṭahārah* (الطَهَارَة).

Linguistic definition	The word <i>ṭahārah</i> comes from the Arabic ‘ <i>ṭa-ha-ra</i> ’ and means ‘cleansing’ or ‘removal of impurities’.
Legal Definition	<p>إزالة النجس أو رفع الحدث</p> <p>Legally <i>ṭahārah</i> is the removal of physical impurity and/or the lifting of [the state of] ritual impurity. (Imam al-Nawawī, <i>al-Majmū‘</i>, 1/79)</p>

Explanation of the legal definition

Removal of physical impurity	<i>ṭahārah</i> from physical impurities is the removal of impurities from the body, clothing and place of worship.
Lifting of the state of ritual impurity	<p><i>ṭahārah</i> is also the ritual purification one achieves after having purified oneself from the state of <i>ḥadath</i>. There are two states of <i>ḥadath</i> [ritual impurity]:</p> <ul style="list-style-type: none"> Minor ritual impurity (حدث الأصغر): Such as after the passing of urine, pre-seminal fluid, wind etc. Major ritual impurity (حدث الأكبر): Such as during menses and after sexual defilement.

Thus, the study of purification entails knowledge of:

1. The **means** (substances/objects) by which purification can be achieved.
2. The **manner** in which the means is to be used in order to achieve the state of purity.

Substances via which purity can be achieved


Water (purifies from ritual and physical impurities)	<p>﴿...وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ...﴾</p> <p>...and sent down upon you from the sky, rain by which to purify you... (Sūrat al-Anfāl, 8:11)</p>
Soil (as a substitute for water in purifying from ritual impurity)	<p>﴿...فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا...﴾</p> <p>...But if you do not find water, then seek [clean] earth and wipe over your faces and hands with it... (Sūrat al-Mā'idah, 5:6)</p>
Purification via other substances	<p>The scholars differed whether <i>ṭahārah</i> from physical impurities might be achieved via other cleansing agents besides water.</p> <p>The opinion that any remover of impurity, whether it be a liquid, sunlight, wind, earth / soil; the acts of scraping or wiping off, or anything other than that can achieve purification from physical impurities.</p> <p>Once the impurity has been removed the material/place would be considered purified (حن + ابن). (تيمية).</p> <p>There are the numerous instances in the Shari'ah that prove substances other than water were used in achieving purification:</p> <ul style="list-style-type: none"> - Permissibility of using stones instead of water for cleansing after relieving oneself. (Muslim) - Removing impurity from sandals by wiping them on the ground. (Abū Dāwūd). - The <i>ḥukm</i> regarding the longer garment of the female; if it drags on the earth and over some <i>najāsah</i> then that which comes after it [i.e. clean earth after the <i>najis</i> earth] purifies the garment. (Abū Dāwūd) - the ruling (of impurity) revolves around the reason (impurity), thus if the reason is no longer present, then the ruling should not apply. <p>This is the stronger opinion and Allah knows best.</p>



Based on this opinion, modern methods of water purification – be it chemically, biologically, using natural or mechanical filters to purify the water or any other way, then the water will achieve its full purifying status. This is the ruling of the *fiqh* council of the WML, in its 11th seating in Makkah on 13/7/1409 AH and of the Council of Senior Scholars of Saudi Arabia, (No. 64) dated 5/10/1398 A.H.

Based on this dry-cleaning is also allowed.

Types of physical impurities & their purification

Rule: الأصل في الأشياء الطهارة ما لم تثبت نجاستها The default ḥukm for everything is of purity until proven otherwise	
Proof	أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ...  <i>...Allah has made subject to you whatever is in the heavens and whatever is in the earth... (Sūrat Luqmān, 31:20)</i>
Rule: اليقين لا تزول بالشك Certainty is not removed by doubt	
Proof	<i>Ḥadīth of ‘Abd Allah b. Zayd above (al-Bukhārī and Muslim).</i>

Where we have clear proof indicating something is impure we follow accordingly; when in doubt we revert to the *aṣl* [i.e. that which we have certainty on].

Physical impurities:

1. Saliva of the dog:

إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا

‘If a dog licks any of your utensils, then you should wash it seven times.’ (al-Bukhārī and Muslim – and Muslim’s narration adds: ‘The first of them with dirt’ (*Fath al-Bari*, 1/275–6))



What about if it licks your clothes?
What if a dog brushes against your clothes with his body or with his nose?

2. Impurities of the swine:

The majority of scholars are of the opinion that the swine, in its entirety, is also impure:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ ... ﴿١٤٥﴾

Say, ‘I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure...’ (Sūrat al-An‘ām, 6:145)

Ḥadīth:

عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضِ أَهْلِ كِتَابٍ يَشْرَبُونَ الْخُمُورَ وَيَأْكُلُونَ الْخِنْزِيرَ، فَمَا تَرَى فِي آنِيَتِهِمْ؟ فَقَالَ (ﷺ): دَعُوها مَا وَجَدْتُمْ عَنْهَا بُدًّا، فَإِذَا لَمْ تَجِدُوا عَنْهَا بُدًّا فَاغْسِلُوهَا بِالْمَاءِ.

From Abī Tha‘labah al-Khushānī *raḍīya Allāh ‘anh*, I said: O Rasūl Allāh! We are in the land of the people of the book. They drink wine and eat pork. What do you advise regarding their utensils? So then he said: Leave them aside if you can find other utensils as replacement, and if you cannot, then (first) wash them with water. (Abū Dāwūd, No. 3839 and al-Ḥākim, 1/143)

3. Human excretions: urine and faeces of human beings is *najis* by consensus (al-Ṭahāwī, Ibn Mundhir and others).

4. Animal excrement:

Urine and litter of *ḥarām* animals [those that we are not permitted to eat] is impure, whereas in the case of *ḥalāl* animals [those we are permitted to eat] it is pure:

أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَصَلِّي فِي مَرَابِضِ الْغَنَمِ؟
قَالَ: نَعَمْ

A man asked the Prophet (ṣalla‘llāhu ‘alayhi wa-sallam): May I pray in sheep pens? He said: Yes. (Reported by Muslim, No. 360)

Also the *ḥadīth* of the people of Uraynah were told to drink from a specific camel’s milk and urine (al-Bukhārī and Muslim).

Also, the principle regarding all matters is that they are pure, until proven impure (*Majmū‘ al-Fatāwa*, 21/543).

5. Blood:

The proof that blood is impure:

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رَجَسٌ أَوْ فِسْقًا أَهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾

Say, 'I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure – or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring nor transgressing [the limits], then indeed, your Lord is Forgiving and Merciful.' (*Sūrat al-An‘am*, 6:145)

A large number of scholars have mentioned consensus on the impurity of blood (al-Nawawī in *al-Majmū‘*, 2/557; Ibn Rushd in *Bidāyat al-Mujtahid*, 2/190 and others).

6. Pre-seminal fluid:

The vast majority of the *fuqahā‘* consider it to be impure, so much so that some even reported *ijmā‘* on this point (*al-Tamhīd*, 1/336 and *Nayl al-antār*, 1/64). However, there is a narration from Imām Aḥmad that it is pure (*Sharḥ al-Bukhārī* of Ibn Rajab, 1/306).

The majority of the scholars are of the opinion that the private part should be washed and soiled areas cleansed due to the *ḥadīth*:

تَوَضَّأَ وَاغْسَلَ ذَكَرَكَ

Make *wuḍū‘* and wash your penis. (al-Bukhārī, No. 269 and Muslim, 19, 303).

7. Semen:

Shāfi‘īs and Ḥanbalīs

According to the Shāfi‘īs, Ḥanbalīs and others, semen is pure due to the *ḥadīth* of Rasūl Allāh (ṣalla‘llāhu ‘alayhi wa-sallam) that ‘Ā’ishah *radīya‘llāhu ‘anhā* used to simply scrape off semen from the clothes of Rasūl Allāh and he would pray in them. (Reported by Muslim, No. 288 and Aḥmad, 6/243 and others)

Ḥanafīs and Mālikīs

According to the Ḥanafīs and Mālikīs, semen is impure as in some *aḥādīth* ‘Ā’ishah *radīya‘llāhu ‘anhā* used to wash it off the garment of the Messenger ﷺ (al-Bukhārī). Also, its release obligates a *ghusl* of the entire body.

Madhhab	Shāfi'is and Ḥanbalis	Ḥanafis and Mālikīs
Ruling (<i>ḥukm</i>)	Pure	Impure
Evidences	Default <i>ḥukm</i> for everything is purity	Was washed off Prophet's clothing
	Semen is the origin of man	Semen exits via the private parts like urine
	Semen was scraped off the Prophet's clothing and he would still lead the prayer.	Exit of semen obligates <i>ghusl</i> before ritual purity might be achieved.

The stronger opinion seems to be that semen is pure; this is the opinion of the majority of the scholars.

8. Vomit

There is a strong difference of opinion on whether vomit is *ṭahir* or *najis* with the debate centred around whether vomit may be regarded similar excrement or not.

9. Alcohol :

It is regarded as impure according to the majority of scholars:


﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلَحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ﴾

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and prayer. So will you not desist? (Sūrat al-Mā'idah, 6:90–1)

However, the evidence from this verse is not completely convincing as no-one claims the gambling machine is physically impure and thus many scholars are of the view that it is *ḥarām* to consume but *ṭahir* in its nature.

Important Rule:

Minor amounts of *najāsah* on the body, clothing or area of prayer is overlooked and do not affect the validity of one's prayer.

 What is a minor amount?

Rulings on bathroom manners

The general principle regarding bathroom manners reported in the Sharī‘ah is that the acts that have been spoken against are disliked (*makruh*) and those that are spoken about are recommended (*mandub*) (see *Fath al-Bārī*, 1/253).

- It is recommended immediately prior to entering the bathroom to say the prophetic *du‘a*:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

I seek refuge in Allah from the male and female *shayāṭīn* (al-Bukhārī, No. 142 and Muslim, no. 376)

It is recommended to say upon exiting:

عُفِّرَانِكَ

I seek your forgiveness (Aḥmad, 6/155; Abū Dāwūd, No. 30; al-Tirmidhī, no. 7 and others by a *ḥasan* chain)

- One should enter with the left foot and exit with the right foot. This is based on the consensus of the scholars reported by Imam al-Nawawī and others, that a person should begin with the left in matters of lesser grace and with the right in matters of higher goodness (*al-Majmū‘*, 2/77).

One must relieve oneself in a way to avoid soiling or splashing on oneself. The proof for this is the *ḥadīth* of the Messenger ﷺ passing by the grave of the one who was not careful in this regard (al-Bukhārī, also consensus of the scholars as reported by al-Nawawī in *al-Majmū‘*, 2/83–4).

- Can one face the qiblah indoors?
- A person should not touch his private parts with his right hand whilst urinating, nor wipe with the right hand due to the *ḥadīth*:

لَا يَمْسُكَنَّ أَحَدُكُمْ ذَكَرَهُ يَمِينِهِ وَهُوَ يَبُولُ وَلَا يَتَمَسَّحُ مِنَ الْخَلَاءِ يَمِينِهِ

Let none of you hold his penis whilst urinating, nor should he wipe by his right (al-Bukhārī, no. 153 and Muslim, no. 267).

- When cleaning oneself, one can dry wipe or use water. If a person dry wipes alone, this should be done a minimum of three times. Any additional times should be of an odd number.

Salmān al-Fārsī said that the Prophet *ṣalla’llāhu ‘alayhi wa-sallam* forbade us from facing the *qiblah* when relieving ourselves and using our right hands when cleaning ourselves, and using less than three stones, and using bone or dung to clean ourselves (*Ṣaḥīḥ* Muslim, no. 262).

? - What do you do if you sneeze in the toilet?

- What do you do if somebody gives you *salām* if you are in the bathroom?

- What about carrying a cellphone with a Qur’an application?

مِنْ اسْتَجْمَرَ فَلْيُوْتِرْ

Whoever dry wipes, then let him do so for an odd number of times (al-Bukhārī, no. 161, 162 and Muslim, no. 237 and others).

Using water is better than dry wiping, although the latter is sufficient:

﴿... فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾

...Within it are men who love to purify themselves; and Allah loves those who purify themselves. (Sūrat at-Tawbah, 9:108, see tafsīr in Musnad al-Baḥār)

- Standing and urinating is generally discouraged but allowed if the need arises as the Messenger ﷺ had done so (al-Bukhārī).
- Covering the head is recommended as this was the practise of Abū Bakr ᓖ (Ibn Abī Shaybah).

Sunan of al-Fitrah

There are numerous *ahādīth* concerning the matters of the *fiṭrah*.

Ibn ‘Umar narrates three (al-Bukhārī), Abū Hurayrah narrates five (al-Bukhārī), ‘Ā’isha narrates ten (Muslim), ‘Ammār ibn Yāsir narrates ten (Ibn Mājah) and there is an *athar* from Ibn ‘Abbās also mentioning ten (Muṣannaf ‘Abd al-Razzāq).

In total after analysing the *ahādīth* and *athar* on the topic we have a total of fourteen matters of the *fiṭrah*.

They are:

Head

- 1 Using the *simāk*
- 2 Gargling
- 3 Taking in water in the nose (for cleaning)
- 4 Blowing out the water from the nostrils whilst cleaning
- 5 Trimming the moustache
- 6 Growing the beard
- 7 Parting the hair in the middle of the head

Upper Body

- 8 Plucking/Shaving the arm pits

Lower Body

- 9 Circumcision
- 10 Using water when answering the call of nature
- 11 Sprinkling the underwear with water to repel doubt
- 12 Shaving the pubic hair

Hands and Feet

- 13 Trimming the nails
- 14 Washing between the fingers

Part 2: Fiqh of Salaah

Introduction to Salaah (Prayer)

Linguistic definition	<p>The Arabic word for Prayer is [صلاة] which linguistically means supplication or du'a'.</p> <p>Allaah (ﷻ) says in the Qur'an:</p> <p>﴿وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾</p> <p>“...and pray for them; indeed your Prayer is tranquillity for them.” (at-Tawbah: 103)</p>
Legal Definition	<p>عِبَارَةٌ عَنِ الْأَفْعَالِ وَالْأَقْوَالِ الْمَعْلُومَةِ الْمَفْتُوحَةِ بِالتَّكْبِيرِ وَالْمُتَمِّمَةِ بِالتَّسْلِيمِ تَعْبُدًا لِلَّهِ تَعَالَى</p> <p>A term for a set of well-known actions and statements that begins with the Takbeer and ends with the Tasleem.</p>

A Muslim must learn to pray as the Prophet (ﷺ) did, because he ordered us by saying:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

“Pray as you have seen me pray.” [Bukhari 631]

The importance and status of Prayer

The extreme and essential importance of the Prayer is demonstrated by many matters:

1. Direct link	<p>It is a direct link between the slave and His lord. It is an act which Allaah (ﷻ) answers directly and immediately.</p> <p>On the authority of Abu Hurayrah (رضي الله عنه) from the Prophet (ﷺ), who said:</p> <p>"Allaah, has said: 'I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says: 'Al-hamdu lillahi rabbi l-amin', Allaah says: 'My servant has praised Me.' And when he says: 'Ar-rahmani r-rahim', Allaah says: 'My servant has extolled Me,' and when he says: 'Maliki yawmi d-din', Allaah says: 'My servant has glorified Me' - and on one occasion He said: 'My servant has submitted to My power.' And when he says: 'Iyyaka na budu wa iyyaka nasta in', He says: 'This is between Me and My servant, and My servant shall have what he has asked for.' And when he says: 'Ihdina s-sirata l- mustaqim, siratal ladhina an amta alayhim ghayril-maghdubi alayhim wa la d-dallin', He says: 'This is for My servant, and My servant shall have what he has asked for.'" [Muslim 904]</p>
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2. Obligated in al-Isra wal-Mi'raj	It was obligated above the seven heavens in a position of nearness that even the angels were forbidden to approach. [Bukhari 7079]
3. Recognition	Allaah's Messenger (ﷺ) will recognize a believer on the Day of Judgement by the brightness of his wudu'. [Bukhari 136]
4. Most beloved act to Allaah	The thing that is most beloved to Allaah (ﷻ) is to pray at the earliest possible time. [Bukhari 504]
5. Closest to Allaah (ﷻ)	The closest that anyone can get to Allaah (ﷻ) is in Prayer. أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ “The closest a servant is to his Rabb is while in prostration” [Muslim1111]
6. Praying until the feet would swell	The Prophet (ﷺ) would often pray until his feet would swell. When asked about this, he replied, “Should I not be grateful servant to my Lord?” [Bukhari 1078]
7. Final Advice	The Prophet's (ﷺ) last and final advice before he died was: “The Prayer, The Prayer!” [Abu Dawud 5158]
8. Prayer is bathing	The Prayer wipes out one's bad deeds just as if one were having a bath in a river in front of one's house five times a day. [Bukhari 505]
9. Soundness of the prayer follows onto other deeds	The first thing to be judged on the Day of Judgement will be the Prayer. The soundness of one's Prayers will dictate the soundness of the rest of one's deeds. [Tirmidhi 413]
10. Divides between Islam and Kufr	Prayer is the clear division between Islam and kufr. إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرَكَ الصَّلَاةَ “Verily, between a man and shirk and kufr is the abandonment of Salaah.” [Muslim 256]

Proofs for the obligation of Prayer

Qur'an	<p>﴿ مَا سَلَكَكُمْ فِي سَقَرٍ ﴾ ﴿ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴾</p> <p>“What has caused you to enter into the terrible torment?” They said: ‘We were not of those who used to pray’.” [al-Muddaththir: 42-43]</p>
Sunnah	<p>خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ فِي الْيَوْمِ وَاللَّيْلَةِ، فَمَنْ حَافِظٌ عَلَيْهِنَّ كَانَ لَهُ عَهْدٌ عِنْدَ اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ لَمْ يَكُنْ لَهُ عِنْدَ اللَّهِ عَهْدٌ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ</p> <p>“Five Prayers, Allaah has obligated upon His slaves in a day and night. So whoever preserves them has a covenant with Allaah to admit him into Jannah, and whoever does not preserve them, then there is no such covenant. If He wishes He will punish him, and if He wishes He may forgive him.” [Abu Dawud 1422]</p>
Ijma'	<p>The five daily Prayers are compulsory upon every sane Muslim who has attained the age of puberty except for the one who is menstruating or in post-childbirth bleeding. [Bidayatul Mujtahid 2/252, al-Mughni 1/376-377, Majmoo' al-Fatawa 10/434]</p>

Persons in regard to the obligation of Prayer

The Prayer is an obligation upon every Muslim who is sane, mature and free of excuses (menses etc).

What would be the ruling for the following persons?

The disbeliever	
The child, the insane, the mentally deficient and all those similar to them	
The one who has lost consciousness	

Establishing the Prayer

Establishing the Prayer entails...	<ul style="list-style-type: none"> ♦ Performance of the Prayer to the best of one's ability by praying it at the regular times without shortcomings in its pillars and conditions. ♦ It must also be upon the Sunnah of Rasool-Allaah (ﷺ).
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It is not permissible to delay the Prayer beyond its specified time by complete consensus (see Maratibul-Ijma p. 30) because of the following:

From Qur'an	<p>﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا﴾ “Verily the Prayer is enjoined upon the believers at appointed times.” [Nisa’ 103]</p>
From Sunnah	<p>أَمَّا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصَلِّ الصَّلَاةَ حَتَّى يَجِيءَ وَقْتُ الصَّلَاةِ الْآخَرَى “Truly it is not sleep that is the neglect. Rather, the neglect is that a person does not perform the Prayer until the time for the next Prayer enters.” [Muslim 681]</p>

Exceptions to the rule:

The following people are allowed to delay their Prayers from its proper time according to many scholars:

The one who intends to combine two Prayers	Combining Prayers is permissible for the one in difficulty.
The one who is busy with performance of one of the conditions of Prayer	<p>This is according to the Hanafi, Hanbali and Shafi'i madhabs.</p> <p>However, Imam Malik gives preference to praying within the time at the expense of other conditions based upon the fact that Prayer is limited by time, whereas the pre-conditions are limited by ability.</p>



It is important to note that shortening is only permissible upon travelling, and joining is permissible upon difficulty.

	<p>Ibn Taymiyyah is of the opinion that time is given preference except for the one who was asleep or the one who had forgotten, as their time of prayer begins when they awake or remember due to</p> <p>أَمَّا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصَلِّ الصَّلَاةَ حَتَّى يَجِيءَ وَقْتُ الصَّلَاةِ الْآخَرَى</p> <p>“Truly it is not sleep that is the neglect. Rather, the neglect is that a person does not perform the Prayer until the time for the next Prayer enters.”</p> <p>[Muslim 681]</p>
	<p>Also Allaah (ﷻ) has not allowed us to delay our Prayers to purify ourselves with water. Rather tayammum has been legislated so that one can pray within the time.</p> <p>The rest of the pre-conditions of Prayer are therefore similarly overlooked if it leads to expiry of the time of Prayer. This means:</p> <ul style="list-style-type: none"> ♦ A person who is naked and searching for clothes so that he/she can pray, if time is about to expire whilst they are still naked - they are still obliged to pray in that state, even if they know that they will find clothes after the time has expired. ♦ Anyone who awakes in a state of janaabah and does not have enough time for purification before the expiry of time, should purify himself first and then pray.



Summary of opinions:

1. Purification [جم]
2. Time [ما]
3. Time except for the one who was asleep or had forgotten, for them purification first [إين تيمية]

Adhaan and Iqaamah

Linguistic definition	<p>Proclaiming or announcing. Allaah (ﷻ) says in the Qur'an:</p> <p style="text-align: center;">﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾</p> <p style="text-align: center;">“And proclaim to mankind the Hajj.”</p> <p style="text-align: center;">[al-Hajj 27]</p>
Legal Definition	<p>عِبَادَةٌ تُعْلَنُ وَقْتُ الصَّلَاةِ الْفَرِيضَةِ بِاسْتِعْمَالِ عِبَارَاتٍ مَرْوِيَّةٍ عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى تَرْتِيبٍ مُعَيَّنٍ.</p> <p>An action of worship of announcing the time of the obligatory Prayer, using phrases that have been narrated from the Prophet (ﷺ) in a specific manner.</p>

The scholars of Islam are agreed that the Adhaan is one of the greatest signs of Islam.

Wisdom behind their legislation:	<p>Imam an-Nawawi rahimahullah says: “The scholars have mentioned regarding the wisdom of the Adhaan, four matters:</p> <ul style="list-style-type: none"> • Proclaiming the sign of Islam; • Attesting to the testimony of faith; • Informing people of the start of the time of Prayer and its place; • Call to congregation.” [Sharh Sahih Muslim 4/77]
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A few important points to note regarding Adhaan and Iqamah:

Wajib prayers	<p>The Adhaan and Iqamah are only for the five wajib Prayers. Therefore they are not to be given for the Eid Prayer, nor Rain Prayer, nor Janazah Prayer, nor Eclipse Prayer, nor Taraweeh Prayer. The only possible exception is for the Eclipse Prayer, for which the following is reported in the Sunnah:</p> <p style="text-align: center;">الصَّلَاةُ جَامِعَةٌ</p> <p>“The Prayer is being established.” [Muslim 2130]</p>
Women	<p>The Adhaan and Iqamah are not obligatory upon women, due to the statement of Ibn-Umar (رضي الله عنه): “There is no Adhaan and Iqamah upon women.” [Abdur-Razzaq 5022]. Also it has been reported from Aishah (رضي الله عنها) “We used to pray without any Iqamah” [Baihaqi 408/1]. However, it is permissible for women to do so when there are no men around to hear them, as it has been reported that Aishah (رضي الله عنها) used to give the Adhaan and Iqamah and lead the Prayers for women [Abdur-Razzaq 5015].</p>



Similarly, to give the Iqamah for other Prayers is an innovation. Similarly, any other manner of informing people about the approach of the time of Prayer, such as by blowing into the microphone ten minutes before the Adhaan, is an innovation. Also, what many people do in some Muslim countries these days where the Mu’addhin sends his salutations to the Prophet sall-Allaahu ‘alaihi wa sallam on the microphone, or announces loudly for people to hurry up as the Prayer is about to start etc., these are all innovations. (See Fatawa Dar al-Ifta al-Misriyyah (p. 38)

Words of the Adhaan

The Adhaan as reported by Abdullah ibn Zaid and Umar ibn al-Khattaab (رضي الله عنه), both of whom saw the Adhaan in their dreams as follows [15 phrases counting repetitions separately, given below]
[Abu Dawud 499]

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ
حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ
اللهُ أَكْبَرُ، اللهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللهُ

? Which Adhaan do you think we should give?

The Adhaan as reported by Abu-Mahdhurah al-Jamahi (رضي الله عنه), who was the mu'adhdhin in Makkah, who mentioned that the Prophet (ﷺ) taught him to do the Adhaan in the following manner [19 phrases including repetitions]: [Muslim 868]

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ
حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ
اللهُ أَكْبَرُ، اللهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللهُ

Words of the Iqamah

The Iqamah is reported in the same hadeeth of Abdullah ibn Zaid and Umar ibn al-Khattaab (رضي الله عنه) [11 phrases, a few repeated]
[Abu Dawud no. 499]

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ
قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ

? Which Iqamah do you think we should give?

The Adhaan as reported by Abi-Mahdhoor al-Jamahi (رضي الله عنه) is similar to the Adhaan of Abdullah ibn Zaid (رضي الله عنه) previously: (17 phrases)
[Abu Dawud 502]

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ
قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ