



Module Five

Prayer

SO FAR WE HAVE LEARNED:

- The **conditions** for the *obligation* of prayer.
- The **cause** for *obligation* of prayer (entrance of its time).
- The **conditions** for the *validity* of prayer.
- The pillars of prayer.
- The obligations of prayer.
- The Sunnas of prayer.
- The reasons for some of the differences in the prayer.
- The Adab of prayer
- What invalidates prayer
- What is disliked in prayer
- What is permissible in prayer
- Breaking the prayer

THIS LESSON

- 1] The Witr prayer
- 2] The prayer of the traveller
- 3] The emphasized Sunna prayers
- 4] The prostration of forgetfulness



WITR

- In the previous sessions we have learned the ‘form’ of the prayer. Now we look at miscellaneous prayers, and issues that arise in relation to prayer.
- Witr prayer is wajib in the Hanafi school (an emphasized Sunna in the other schools).

‘The witr is a duty, so he who does not observe it is not from us.’ –Prophet Muhammad (Allah bless him and give him peace)

- It consists of three rak’as, prayed together, with one set of salams. It is good to recite al-A’la, Kafirun, and Ikhlas in Witr.
- In the third rak’a before bowing, one recites the Qunut. After the recitation of the Sura, one should raise their hands to the level of the ears and say *Allah akbar* and then supplicate with the Qunut.



QUNUT SUPPLICATION

اللهم إنا نستعينك ونستهديك ونستغفرك، ونؤمن
بك ونتوكل عليك ونتني عليك الخير كله، نشكرك
ولا نكفرك، ونخلع ونترك من يفجرك، اللهم إياك
نعبد ولك نصلي ونسجد، وإليك نسعى ونحفد،
نرجو رحمتك ونخشى عذابك، إن عذابك الجد
بالكفار ملحق

QUNUT ISSUES

- If a person has not memorized the Qunut supplication, there are to say *Allahumma ighfir-li* (O Allah, forgive me) three times or *Rabbana atina fid-dunya hasana wa fil-akhirati hasana wa qina 'adhab al-nar* (O Lord, give us good in this world and good in the Hereafter, and save us from the torment of Hell).
- If one follows an imam who recites the Qunut in the Fajr prayer, he is to perform it with the imam silently and keep his hands down by his sides.
- If one forgets to recite the Qunut in witr and then remembers it during bowing or rising from bowing, he is NOT to say it, but should continue the prayer and then make the prostration of forgetfulness.

THE PRAYER OF THE TRAVELER

In Islamic law, a traveler receives certain dispensations (*rukhas*) and allowances that a resident does not. These dispensations include:

- Wiping footgear for 72 hours
- Breaking the fast in Ramadan even though one is healthy.
- Not wajib for men to attend Jumu'a or Eid.

As for the traveler shortening his four rak'a prayers, it is considered a 'stricture' ('*azima*) and not a dispensation; thus it is considered obligatory.



PRAYER OF A TRAVELER

- The least distance of travel for these rulings to take effect is 48 miles (77 km). Reasonable estimation of the distance is sufficient.
- When a person has left the city limits of his residence, intending to travel to a place that he will reach at that distance, he shortens his four rak'a prayers to two rak'as.
- This shortening is considered wajib.
- Once a person reaches a city or location and intends to stay there for at least fifteen full days, he must complete the four rak'a obligatory prayers rather than shortening them.
- The journey of a traveler ends upon entering the city limits of his normal place of residence, or when he makes an intention of staying at another town for fifteen days or more. If one intends to remain less than fifteen days or does not intend his length of stay, and remains longer without a fixed intention and not knowing when he will depart, he may continue to shorten the prayers.

TRAVELER SCENARIOS

- Zayd, from NYC, boards a flight from JFK to London, intending to remain in London for 17 days. As a traveler, he shortens his prayers on the way to London. Once he arrives in London, he discontinues shortening his prayers (because he intended to stay longer than 15 days). If he intends to stay less than 15 days, he shortens for the duration of his trip. Upon his way back to JFK he shortens his prayers and discontinues upon arrival at JFK.
- Khalid intends to stay in Mecca and Medina for 20 days, but does not specify his residence at one of the two locations. He continues to shorten his prayers even though he is traveling longer than 15 days.
- If a traveler offers prayer behind a resident imam, the traveler follows the imam and completes the four rak'as.
- It is valid for a traveler to serve as imam and lead people who are resident. It is recommended for him to inform those praying (after salams) that he is traveler and shortening his prayer.
- If someone forgot to pray Zuhr when on a journey and remembered after returning home, he prays it as a makeup (qada') as two rak'as, not four, even though he is home.

SUNNA PRAYERS

- The wisdom of Sunna prayers is that they 'repair' and 'mend' the deficiencies in the obligatory prayers.
- The emphasized Sunna prayers are 'emphasized' because they are close to the ruling of obligatory (wajib) with regard to sin, since omitting an emphasized Sunna—persistently and without excuse—entails blame and sin.



EMPHASIZED SUNNA PRAYERS

TWO RAK'A PRAYERS:

1. Before Fajr (the most emphasised of all)
2. After Zuhr
3. After Maghrib
4. After 'Isha

FOUR RAK'A PRAYERS [ONE SET OF CLOSING SALAMS]:

1. Before Zuhr
2. Before the Friday prayer
3. After the Friday prayer

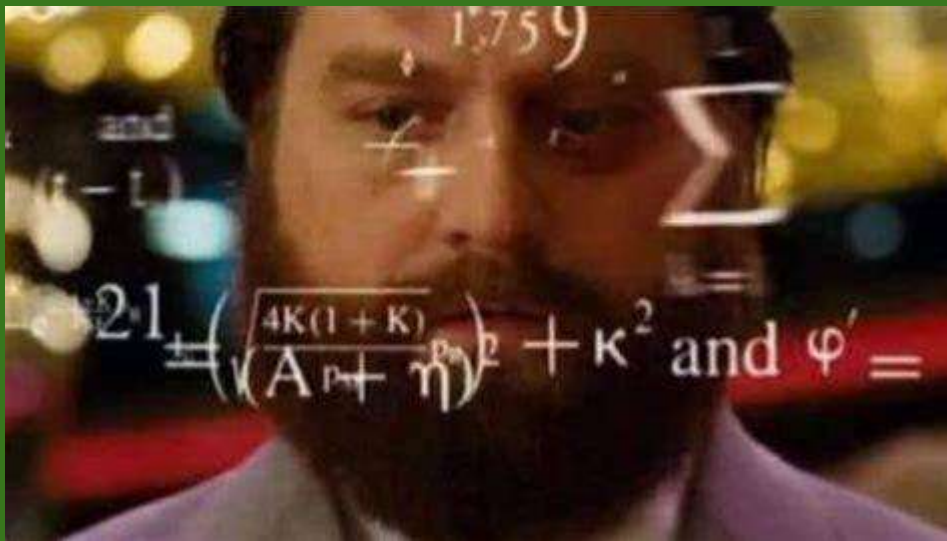
NON-EMPHASIZED SUNNA PRAYERS

1. Four before 'Asr
2. Four before 'Isha'
3. Four after 'Isha'
4. Six after Maghrib [with three sets of salams] *one set can be counted as the two rak'as sunna of Maghrib

Other non-emphasized Sunna prayers include:

1. Two rak'as greeting the masjid (Tahiyyat al-Masjid) before sitting down in any time the prayer is not disliked
2. Two rak'as after performing wudu, before the limbs dry
3. Four to twelve rak'as of Duha prayer.
4. Any nafl/voluntary prayer
5. The prayer of making a decision (Istikhara)
6. The prayer of need (Salat al-Haja)
7. The night prayer before the two days of Eid
8. The night prayer in the last ten nights of Ramadan [*Tarawih is an **emphasised Sunna**]
9. The night prayer in the first ten nights of Dhu al-Hijja
10. The night prayer of mid-Sha'ban [15th]

THE PROSTRATION OF FORGETFULNESS



THE PROSTRATION OF FORGETFULNESS

- If a person—out of forgetfulness or inattentiveness—omits one or more obligations of the prayer (*wajibat*), he or she must perform two prostrations along with an extra tashahhud and two salams.

EXAMPLES WHERE IT WOULD BE OBLIGATORY:

1. Performing an extra pillar (e.g., bowing twice in a single rak'a, three prostrations instead of two, etc.)
2. Forgetting to recite the Fatiha or at least three verses or its equivalent after the Fatiha.
3. Rising to the third rak'a having forgotten to sit for the first tashahhud.

(The prostration of forgetfulness is the same whether one forgetfully ADDS or OMITS something)

PROSTRATION OF FORGETFULNESS

1. In the final sitting, recite the tashahhud;
2. Give one salam, to the right;
3. Perform two prostrations;
4. Sit and repeat the final sitting, in full—reciting the tashahhud, sending blessings, and making supplication (dua); and then
5. End with two salams.

PROSTRATION OF FORGETFULNESS

- If one begins to rise from sitting for the third rak'a [in a 3 or 4 rak'a prayer] and then realizes he he not performed the first sitting, he should return to his sitting position (this is wajib as long as one has not fully stood up. If his knees were still bent when recalling and sitting back down, he does not perform the Sajda al-Sahw. If he was closer to standing than sitting when he recalled, he returns to sitting and performs Sajda al-Sahw.
- If one forgot to sit for the final tashahhud and was getting back up [making it a fifth rak'a], the same rule applies as long as he has not prostrated. If he did a prostration in this fifth rak'a, his Fard prayer is invalidated and becomes a voluntary prayer. He should then add another rak'a such that the extra two constitute an additional voluntary prayer. After this, he still must pray the obligatory prayer.
- If someone needed to do Sajda al-Sahw and forgot to, and remembered right after the salams, they can perform them as long as they don't do anything that would affect the validity of the prayer, such as talking or eating. If they were omitted and remembered later within the prayer time, one should make up the prayer. (If they speak or eat, etc., the Sajda al-Sahw is excused.)

DOUBTS

- Doubt in this context is a 50-50 split without inclination toward one or the other DURING prayer (not after salams or while sitting at the end long enough to recite the tashahhud). Only reasonable surety is considered in those times.
- If one is unable to reach a determination about the number of rak'as that remain, one should 'build upon the prayer' on the minimum number of rak'as you are certain you have performed—assuming the lower number—and perform a sitting after each rak'a (since any of them could be an even rak'a) and perform Sajda al-Sahw at the end.

NEXT CLASS

- 1] Prostration of recitation (Tilawa)
- 2] Making up missed prayers
- 3] The Friday Prayer
- 4] The Eid Prayers
- 5] The Janaza Prayer (and Burial)