



# Module Five

## Prayer

## SO FAR WE HAVE LEARNED:

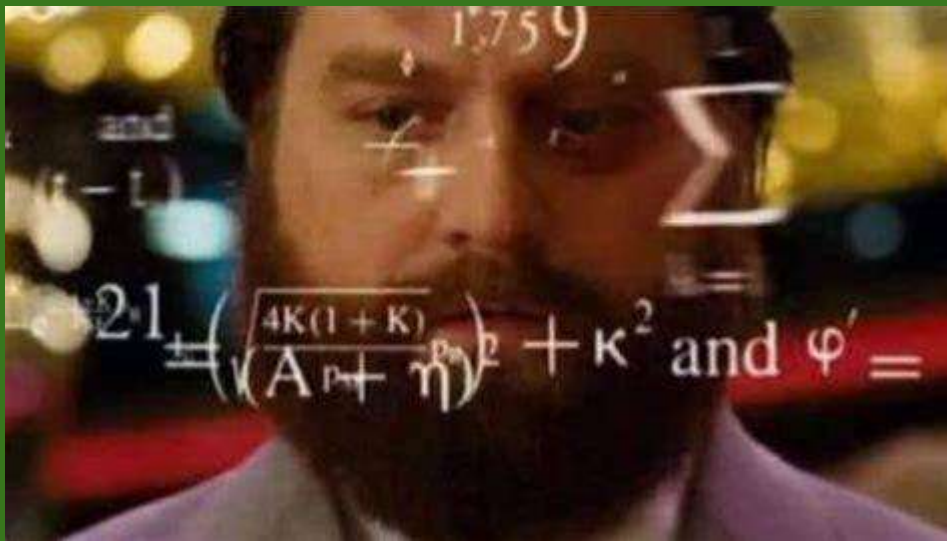
- The **conditions** for the *obligation* of prayer.
- The **cause** for *obligation* of prayer (entrance of its time).
- The **conditions** for the *validity* of prayer.
- The pillars of prayer.
- The obligations of prayer.
- The Sunnas of prayer.
- The reasons for some of the differences in the prayer.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

## THIS LESSON

- 1] Review prostration of forgetfulness
- 2] Prostration of recitation (Tilawa)
- 3] Making up missed prayers
- 4] The Friday Prayer
- 5] The Eid Prayers
- 6] The Janaza Prayer



# 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

**Q: What should one do if they begin to rise from sitting in the third rak'a of a 3 or 4 rak'a prayer and then realize they did not sit for tashahhud?**

**A:** They should return to the sitting position (wajib as long as one has not fully stood up). If their knees were still bent when remembering and sitting back down, they do NOT perform sajda al-sahw. If they were closer to standing than sitting when they recalled, they return to sitting and perform the sajda al-sahw.

**Q: What should one do if they stand up going into a fifth rak'a?**

**A:** The same rule applies as long as he has not prostrated (i.e., stood up, recited, bowed, stood again, and then went into sajda). If he did a prostration in this fifth rak'a, his Fard prayer is **invalidated** and it becomes a voluntary prayer. They should add another rak'a so that it becomes a total of six rak'as. After this, he still must pray the obligatory prayer.

## PROSTRATION OF FORGETFULNESS

**Q: What if someone omitted something wajib in the prayer and needed to do Sajda al-Sahw but forgot to do it when ending their prayer?**

**A:** If they were omitted accidentally, one can do them after the prayer as long as they don't do anything that would affect the validity of prayer, such as talking or eating. If they were omitted and remembered later WITHIN THE PRAYER TIME, the prayer should be redone.

**Q: What should one do if they think they finished a four rak'a prayer, and after their salams they realized that their sitting was in the second raka'a and not the fourth?**

**A:** They should complete the prayer by offering the two remaining raka'as, sit for tashahhud, give salams, and do the two prostrations of forgetfulness. This, however, is possible only if the person did not do anything that would otherwise invalidate the prayer—like eating, drinking, or speaking to others, turning the entire torso away from the Qibla, etc.

## DOUBTS

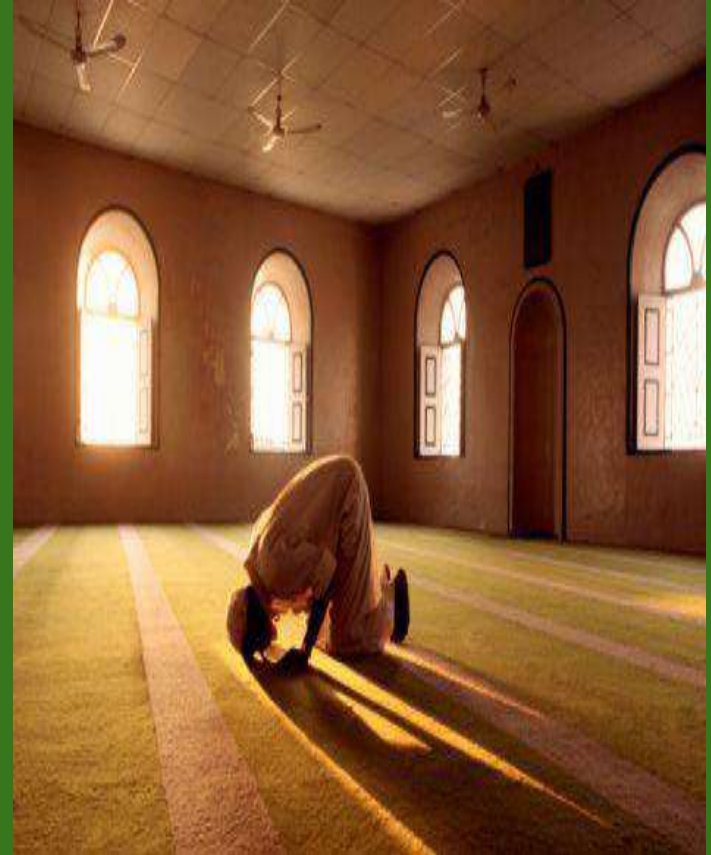
- Doubt in this context is a 50-50 split without inclination toward one or the other **DURING** prayer (not after salams or while sitting at the end long enough to recite the tashahhud). Only reasonable surety is considered in those times.
- If one is unable to reach a determination about the number 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.

### EXAMPLE:

- Zayd is standing in Zuhr prayer but he is confused: is he in his third or fourth rak'a? He cannot reach a solid determination. What should he do?
- He should 'build upon the prayer' and assume the lowest number (3).
- He should perform tashahhud in his sitting for that rak'a and then get back up [since it could be an even rak'a];
- He should pray his 4th rak'a and perform the tashahhud during its sitting then give salams and offer the prostration of forgetfulness.

## Sujud al-Tilawa

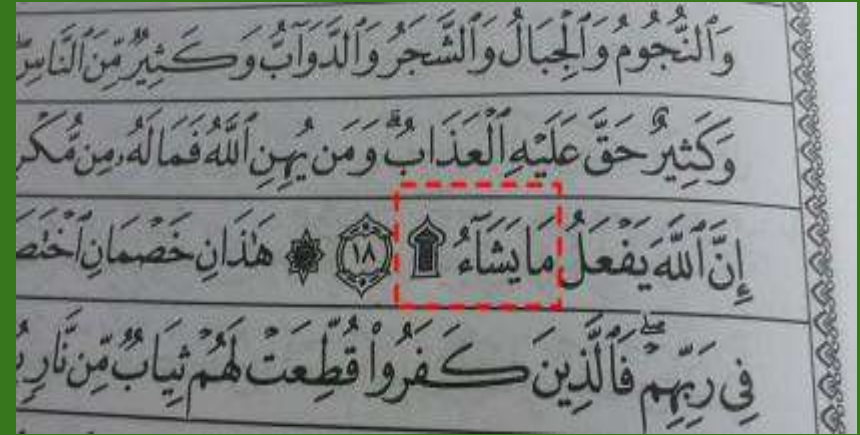
- The prostration of recitation is wajib, yet it can be delayed unless the verse is recited in prayer.
- It is even wajib for someone in a state of major ritual impurity; however, they must only do it after becoming pure.
- It is not wajib on a child or a woman during her menstruation or post-natal bleeding.
- It is prohibitively disliked to skip or avoid a verse of prostration and instead recite the rest of a chapter.
- If the verse of sajda is recited in the prayer, the sajda is wajib and a part of the prayer itself and cannot be performed after the prayer.
- Hearing the verse is a condition for it being wajib.
- If a person heard the imam recite a verse of sajda, but he missed that rak'a and joined afterwards, he must perform his own sajda al-tilawa.



## Sujud al-Tilawa

The legal cause for Sajda al-Tilawa is any of the fourteen verses found in:

**A'raf, Ra'd, Nahl, Isra', Maryam, Hajja, Furqan, Naml, Sajda, Sad, Fussilat, Najm, Inshiqaq, and 'Alaq.**



## MAKING UP MISSED PRAYERS (QADA)

**‘The debt owed to Allah has more right to be paid.’** – The Prophet Muhammad  
(Allah bless him and give him peace)



## MAKING UP MISSED PRAYERS (QADA)

The position of all four Sunni schools is that it is obligatory to make up all missed prayers, regardless of why they were missed. Imam al-Nawawi stated:

“There is consensus (*ijma`*) of the scholars whose opinion counts that whoever leaves a prayer intentionally must make it up... Among the proofs for the obligation to makeup is: that if makeup prayers are obligatory for the one who left the prayer forgetfully, then doing so for the one who left the prayer deliberately is more obviously incumbent.” [*Majmu` Sharh al-Muhadhdhab* (3.86)]

## MAKING UP MISSED PRAYERS (QADA)

- It is wajib to maintain the proper order between a missed prayer and a current prayer, and between the missed prayers themselves.
- But there are three situations where maintaining the order is no longer wajib:

1] When the time for the current prayer is about to run out. If you offered the Qada of the missed prayer, the time would end for the current prayer. Instead, pray the current prayer and then make up the missed prayer.

2] If one has forgotten that he missed prayers and therefore prayed the current prayer—he doesn't have to make up the current prayer upon remembering his missed prayer. For example, if one prayed Zuhr and then remembered that he did not wake up for Fajr, he need only pray Fajr as Qada and does not repeat Zuhr.

3] If the number of missed prayers, *excluding* witr, are six or more. For example, a person with two years worth of Qada does not have to maintain the proper order.

## MAKING UP MISSED PRAYERS (QADA)

- In Qada, one need only make an intention for a Zuhr or an 'Asr, etc., and not specify the exact prayer.
- For a person who has many prayers to makeup, we find two approaches among the scholars:

1] One should strive to finish them as soon as possible, taking all valid shortcuts, even if it means leaving Sunna acts within—such as doing on tasbih instead of three, etc.

2] To pray them relatively quickly, but without leaving any confirmed sunnas.

The second approach is superior, because like the current prayer, makeup prayers are also accepted or rejected by Allah, so one should do them in a way that is pleasing to Him, though quickly.

- If one repents from the sin of abandoning prayer and has strong resolve and a commitment to make up the prayers, even if they die Allah will forgive them for any remaining makeups.

# THE FRIDAY PRAYER

It is *Fard 'Ayn* on men to know the conditions and requirements of Jumu'a, because it is obligatory for them (as opposed to women, for whom it is not obligatory).

## CONDITIONS FOR OBLIGATION:

- 1] Being male
- 2] Being free
- 3] Being resident
- 4] Sound health
- 5] Safety of passage
- 6] Sound eyesight



# THE FRIDAY PRAYER

## CONDITIONS FOR VALIDITY:

- 1] A city or its outskirts (not a small village or open desert, etc.)
- 2] The Sultan (head of state) or one appointed by him leads the prayer (if there is no ruler, Muslims must still congregate and agree on someone to lead the Friday prayer. In this case, it is valid and therefore obligatory to attend)
- 3] The time of Zuhr (khutba and prayer). This is the majority position (Hanafi, Maliki, Shafi'i). The Hanbali position is that Jumu'a enters before the sun passes the zenith.
- 4] At least three men are in attendance.
- 5] General permission. (No Muslim can be barred from joining the Friday prayer; otherwise the prayer would be invalid.)

## THE FRIDAY PRAYER

- It is wajib to hasten (sa'y) to the Friday Prayer at the first call to prayer.
- Once the imam emerges or stands on the minbar, 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.
- One does not return salams during the sermon.
- In the Hanafi school, one does not say SubhanAllah during the sermon, amin outloud, or utter prayers upon the Prophet (Allah bless him and give him peace) except in their heart. In other schools, one can say amin or utter prayers upon the Prophet (Allah bless him and give him peace).
- The Friday prayer takes the place of the Zuhr prayer.
- If one joins the Jumu'a prayer in the tashahhud of the final sitting, he completes it as the Friday Prayer.

# THE EID PRAYER

- The Eid prayers are wajib on those for whom the Friday Prayer is fard, with the same conditions except the sermon, which is a sunna.
- It is disliked to pray voluntary prayers in the Eid prayer area or one's home before the Eid prayer.
- The Hanafi method of offering the Eid prayer is different from the other schools (7/6, 8/7)
- One may follow any way they choose, or follow the imam.

## HANAFI EID PRAYER

- 1] Opening takbir, followed by the thana'
- 2] Three extra takbirs, raising the hands for each.
- 3] Imam recites ta'awwudh and basmala silently, then the Fatiha and a chapter aloud.
- 4] Say *Allah akbar* while moving into ruku' and complete the rak'a as usual.
- 5] In the second rak'a, listen to the imam's recitation
- 6] Then give three extra takbirs, raising the hands for each, following the imam.
- 7] Follow the rest of the prayer behind the imam as normal.

# JANAZA AND BURIAL RITES

- The Janaza prayer and burial rites are a communal obligation, thus they are not Fard 'Ayn.
- However, we should learn them with the understanding that we may not have enough people to fulfill them, thus they might be fard on us.
- We will cover burial rites at a later date.

## JANAZA PRAYER

- 1] One intends in their heart to pray for the sake of Allah and to supplicate for the deceased. A follower also intends to pray behind the imam.
- 2] One utters the first takbir—the only one in which one raises their hands—and then recites the thana' (it is permissible to recite the Fatiha, but with the intention of du'a and not recitation of the Quran).
- 3] One utters the second takbir, after which they send blessings upon the Prophet Muhammad (Allah bless him and give him peace).
- 4] One utters the third takbir and then utters:
- 5] One then utters the fourth takbir and then salam.

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا  
وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اَللّٰهُمَّ مَنْ  
اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلٰى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا  
فَتَوَفَّهُ عَلٰى الْاِيْمَانِ