



ALI 265: Enhancing the Daily Prayers *SESSION 3:*

May 28, 2014 / Rajab 28, 1435

IMPORTANT: The session today will commence at 9:25 p.m. inshāAllāh to give participants in Toronto to complete their Maghribayn prayers which begins at 9:05 p.m.

ALI 265: Course objective

Most Muslims say their salāt but many find it challenging to achieve the spirituality and presence of heart which makes the salāt an act of soaring to the Lord. This course will look briefly at *fiqhī* (jurisprudential) and comprehensively at *‘irfānī* (spiritual) aspects of salāt with the aim of offering prayers to get us closer to the Creator. The course will also provide guidance on the basic rules of preparing and saying prayers correctly.

Dates: 4 Wednesdays, May 14 - June 4, 2014

Timings: 9.15 p.m. to 10.15 p.m. EDT (Toronto/NY time)

Your Instructor: Hasanayn Kassamali

There is no salāt except by:

وَلَا صَلَاةَ إِلَّا بِإِسْبَاغِ الْوُضُوءِ وَإِحْضَارِ النِّيَّةِ وَخُلُوصِ الْيَقِينِ وَإِفْرَاقِ
الْقَلْبِ وَتَرْكِ الْأَشْغَالِ وَهُوَ قَوْلُهُ فَإِذَا فَرَعْتَ فَإِنْصَبْ وَإِلَى رَبِّكَ فَارْغَبْ

Imam Ali (a): *There is no salāt except by: (i) performing wudhū properly, (ii) the presence of intention, (iii) sincerity of certitude, (iv) emptying of the heart, and (v) abandoning of (other) tasks; and this is meant by His words: ﴿So when you are done with [your duties], then establish [prayers or successor-ship], and turn eagerly to your Lord (Q 94: 7 -8)﴾*

Nasaba (نَصَّبَ) = to raise, setup, establish

In our text and other books on Islamic laws you will notice that these conditions are not mentioned for wudhū . Thus, these are *‘irfani* (spiritual) conditions of wudhū , and not necessarily *fiqhi* (jurisprudential).

Islamic Laws on Adhān & Iqāmah

Issue 925: It is Mustahab for man and woman to say Adhān and Iqāmah before offering daily obligatory prayers, but for other Mustahab or obligatory prayers, they are not prescribed. But before prayers of Eid ul-Fitr and Eid ul-Adhā, it is mustahab to say “As-Salah” three times, provided that the prayers are going to be offered in congregation.

Issue 926: It is recommended that Adhān be pronounced in the right ear of the child, and Iqāmah in its left ear, on the day it is born or before the umbilical cord is cast off.

Issue 927: Adhān consists of the following 18 sentences . . . Iqāmah, it consists of 17 sentences. In Iqāmah, *Allahu Akbar* is reduced in the beginning to twice, and at the end, *La ilaha illal lah* to once, and after *Hayya ‘ala Khayril ‘Amal*, *Qadqa matis Salah* must be added two times.

Issue 928: *Asb hadu anna Amiral Mu’minina ‘Aliyyan Waliyyullah* (I testify that the Commander of the faithful, Imam Ali (a) is the vicegerent of Allah) is not a part of either Adhān or Iqāmah. But it is preferable that it is pronounced after *Asb-hadu anna Muhammadan Rasulullaah* with the niyyat of Qurbat.

Imams' conditions at Adhān

- Imam Husayn (a): “We were sitting in the mosque when the caller for prayers (*mu’addhin*) went on the minaret and cried, ‘Allahu Akbar Allahu Akbar’. On hearing this call, Amir al Mu’minin (a) wept profusely due to which even we began weeping. We said, ‘Allah, His Messenger and his successor know the best.’ He said, ‘If you knew what he said, certainly you would have laughed less and cried more.’
- The condition of Imam Hasan al-Mujtaba (a) would change due to the awe of Allah and the moment of meeting the Almighty.
- Sayyida Fatima’s condition upon listening to Adhān by Bilal after the death of the Messenger of Allah (s).

Reflection on *Allahu Akbar*

- The call of *Allahu Akbar* bears a few meanings:
 - 1) it denotes the eternity, everlastingness, knowledge, power, strength, benevolence, endowment, greatness and honor of Allah the Almighty. By saying Allahu Akbar, the mu'addhin implies, 'Allah is He to Whom belong the creation and the command. He brings everything into creation by His Will. All that the creation possesses is due to Him. Also, its return is unto Him. He is the First, before everything, from eternity. He is the Last, after everything, and is Everlasting. He is Evident, more than anything else, but cannot be comprehended. He is the Hidden, more than anything else . .
 - 2) He is the All Knowing and All Aware. That is, He knows what has occurred and what will occur before its occurrence.
 - 3) He is the All Powerful and commands authority over everything.

Adhān in the court of Yazid

Yazid became fearful of a revolt, and ordered the Muadhhdhin to give the Adhān. When he said “Allahu Akbar,” Imam al-Sajjad (a) said: *Nothing is greater than Allah. Allah is more Majestic and Greater than everything I fear or am cautious of. You have proclaimed the greatness of the Great who cannot be equaled, and of the Mighty whom senses can never comprehend.* When the Muadhhdhin reached the line “I bear witness that there is no God but Allah,” the Imam said: *Yes, to that bear witness my hair and my body and my flesh and my skin and my blood and my mind.* When the muadhhdhin said “I bear witness that Muhammad is the Messenger of Allah,” Imam turned to Yazid saying: *O Yazid, this Muhammad – is he my grandfather or yours? For if you claim that he is your grandfather, you are lying and sinning, and if you say he is my grandfather, then why have you killed his family and made captive his women?*

Role of Adhān and Iqāmah

Announce the prayers

Prepare for Salāt – gradual entry into the salāt which is a direct communication with Allah

Renew the twin testimonies (*kalimat shahadatayn*)

Give time to the *musalleen* to join jamaa‘at prayers

Hadith: “By saying *Allahu Akbar*, the *mu’addhin* implies, ‘Allah is He to Whom belong the creation and the command. He brings everything into creation by His Will. All that the creation possesses is due to Him. Also, its return is unto Him. He is the First, before everything, from eternity. He is the Last, after everything, and is Everlasting. He is Evident, more than anything else, but cannot be comprehended. He is the Hidden, more than anything else, but is sans limits”

Du'ā after saying Adhān

• بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اَللّٰهُمَّ اجْعَلْ قَلْبِيْ بَارًّا وَعَيْشِيْ
قَارًّا، وَرِزْقِيْ دَارًّا، وَاجْعَلْ لِّيْ عِنْدَ قَبْرِ رَسُوْلِكَ - صَلَّى اللّٰهُ
عَلَيْهِ وَآلِهِ وَ سَلَّمَ، مُسْتَقْرًّا وَقَرَارًا، بِرَحْمَتِكَ يَا اَرْحَمَ
الرَّاحِمِيْنَ.

In the name of Allah the Beneficent the Merciful. O Allah make my heart virtuous, and my livelihood fixed, and my sustenance abundant, and grant me beside, the grave of Your Prophet - Blessings of Allah be on him and his family, an abode and resting place. By Your mercy, O the most Merciful

Du‘ā after Iqāmah, before salāt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. ﴿وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ
وَالْأَرْضَ حَنِيفًا﴾ مُسْلِمًا ﴿وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ ﴿إِنَّ صَلَاتِي
وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا﴾ مِنَ الْمُسْلِمِينَ.

In the name of Allah the Beneficent the Merciful. I
*have turned my face towards He who has originated the
Heavens and the Earth, Believing, Submissive and I am not
from the Polytheists. Surely my prayer, my worship my life and
my death are for the sake of Allah - the Lord of the worlds,
He has no partner and this [creed] I have been commanded to
follow And I am from those who submit* (Compare with Holy
Qur'an, Sūrat al-An‘ām Ayats 79 & 162)

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Maintain the salāt timings

• إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا (النساء/103).

The prayer is indeed a timed prescribed (obligation) for the faithful. Four sets of timings:

Prime (*awwal*) time – best to begin Adhān

Excellent (*fadhilat*) time – say prayers within it

Later (*aakhir*) time – permissible to say salāt

End (*qadhaa*) time – complete the salāt before

Rule: If the complete Salāt is read before its time has set in, or intentionally if it is started before the time has set in for that salāt, that prayer will be void.

Performing salāt on its time

قَالَ الصَّادِقُ (ع): إِنَّ الْعَبْدَ إِذَا صَلَّى الصَّلَاةَ فِي وَقْتِهَا وَحَافَظَ عَلَيْهَا
ارْتَفَعَتْ بَيَضَاءً نَقِيَّةً تَقُولُ حَفِظْتَنِي حَفِظَكَ اللَّهُ وَإِذَا لَمْ يُصَلِّهَا لَوْقَتِهَا وَلَمْ
يُحَافِظْ عَلَيْهَا ارْتَفَعَتْ سَوْدَاءً مُظْلِمَةً تَقُولُ ضَيَّعْتَنِي ضَيَّعَكَ اللَّهُ.

Imam al-Sadiq (a): When a person maintains his prayer and offers it at its stipulated time, it ascends in the form of a pure white light and calls out to him: ‘You have guarded me, may Allah protect you.’ But if he does not maintain his prayer and does not offer it at its decreed time, it ascends as a dark and gloomy form and says to him: ‘You have destroyed me, may Allah destroy you’. (*Al-Mahajjatul Byidhā*, 1:340)

Question: Should we say the 5 prayers at 5 different timings or at 3 timings. Answer: Where possible say them at 5 timings. However, if *jama‘at* prayers are said in 3 timings then join them and do not miss the ample reward of congregation.

al-Sajjad: saying salāt on time

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَقِفْنَا فِيهِ عَلَى مَوَاقِيتِ الصَّلَوَاتِ
الْخَمْسِ بِحُدُودِهَا الَّتِي حَدَّدْتَ، وَفُرُوضِهَا الَّتِي فَرَضْتَ، وَوُظَائِفِهَا
الَّتِي وَظَّفْتَ، وَأَوْقَاتِهَا الَّتِي وَقَّتَ

O Allah, bless Muhammad and his family,
in it (i.e. in Ramadhan) make us attend to:
the appointed timings of the five prayers
within the bounds You have set
The obligations that You have decreed
The duties You have assigned
And the times that You have specified

(*Sahifa Sajjadiyya*, Du‘ā 44, passage 8)

Permissibility of joining salāts

- 1) The famous Sunni narrator, Ahmad bin Hanbal writes in his *Musnad* from Ibn Abbas: The Holy Prophet (s) used to pray Noon and Afternoon Prayers, and in the same way Evening and Night Prayers without the fear of enemy or without the excuse of travel.
- 2) Jabir bin Zayd narrates from Ibn Abbas saying: I used to pray the Eight raka‘at of Noon and Afternoon Prayers or Seven raka‘at of Dusk and Evening Prayers together with the Holy Prophet (s). And this tradition has been narrated by Ibn Abbas with different words.
- 3) Abdullah Shaqiq narrates: One day Ibn Abbas was delivering a sermon to the people and his speech was so long that the stars in the sky appeared. A man Banu Tamim tribe got up and objected to him that it was time for Dusk Prayers and if the speech continues the time of Dusk Prayers will pass away. Ibn Abbas told that person: “I know much more about traditions and practice of the Holy Prophet (s) than you. I have seen that Holy Prophet (s) pray Noon and Afternoon Prayers together and Dusk and Evening Prayers together.” The narrator says that I doubted about this and spoke to Abu Hurayra who certified the saying of Ibn Abbas.

<http://www.al-islam.org/philosophy-islamic-laws-ayatullah-al-uzma-shaykh-nasir-makarim-shirazi-ayatullah-jafar-subhani-9>

Salāt timing for Morning (Fajr)

Know that there are two types of dawns:

The First or False Dawn (*al-Subh al-awwal* or *al-Kadhib*: just before dawn a column of whiteness rises upward from the eastern sky. This is the First or False dawn.

The Second or True Dawn (*al-Subh al-aakhir* or *al-Sadiq*) is when the whiteness spreads. This is the prime time for morning prayers.

Determining exact timing for Fajr/Subh/Morning prayer is getting difficult on account of so many lights in cities and towns. Simply follow a timetable prepared or approved by a reliable scholar. These are available on web sites & mobile apps.

It is best to say Morning prayers from True Dawn to when reddish hue appears on the horizon. The ending time is at sunrise (*shuruq*) when it gets Qadhaa.

Salāt timing for Noon (Zuhr)

If a stick or something like this is placed upright in the ground, its shadow will fall westward when the sun rises in the morning, and as the sun continues to rise, the shadow will reduce in size. Once the shadow reaches its smallest size, and starts to turn to the east, it will then start increasing in size once again, and midday (according to Islamic Law) has started, and thus begins the time for the Noon (al-Zuhr) salāt.

The excellent time is from midday to when the shadow of a thing becomes equal to its length.

It's permissible to say after that till a few minutes (time one takes to say 'Asr prayers) before sunset.

Salāt timing for afternoon (‘Asr)

It can be said immediately after Zuhr (noon) prayers

The Excellent time after passing of the Excellent time for noon (zuhr) prayers until when the shadow of a thing becomes twice its length.

It is permissible to say thereafter till sunset when it ends (i.e. gets Qadhaa)

Rule for all prayers: A person must read his Salāt in its specified time, and if he intentionally does not pray it in this time, he has committed a sin (Issue 159, *Simplified Islamic Laws*)

Salāt timing for the Dusk (Maghrib)

It is said after a few minutes (about 12 – 15 minutes) after sunset

When the sun sets, redness in the eastern sky appears. When this redness passes overhead, it is the prime time to say the Dusk (Maghrib) prayers.

The Excellent time for Dusk prayers lasts for only a few minutes, till the redness from the western sky disappears. So hasten towards saying these prayers without delay; avoid saying lengthy Adhān or spending time to eat a full dinner when opening a fast.

It is permissible to say thereafter till a few minutes (it takes to say the ‘Isha prayers) before midnight.

Salāt timing for Evening (‘Isha)

It can be said immediately after the Dusk prayer.

The Excellent time is after the passing of the Excellent time for the Dusk/Maghrib prayer till the end of the one third of the night. So it is better to wait a few minutes after saying the Dusk prayers before saying the ‘Ishaa.

It is permissible to say thereafter till midnight, when it ends.

To calculate midnight, which is the final time to perform al-‘Isha, the time between the setting of the sun until the True Dawn should be divided in two. (Some say that it is about 11:50 hours from midday; for example if midday is at 12:15 PM, midnight would be at 12:05 AM).

References

- *Adab as-salāt*, Ayatullah Ruhullah al-Musawi al-Khomeini www.al-islam.org/adab-as-salāt-disciplines-of-prayer-second-revised-edition-imam-khomeini
- *Forty Hadith: An Exposition*, al-Khomeini, Hadith No. 27 www.al-islam.org/forty-hadith-an-exposition-second-edition-imam-khomeini/twenty-seventh-hadith-prayer-and
- *Concentration in Prayer*, Jameel Kermalli www.al-islam.org/concentration-in-prayer-jameel-kermalli
- 101 Ways To Concentrate in Prayer, Dr Ali al-Hilli, www.sunbehindthecloud.com
- Philosophy of Islamic Laws, <http://www.al-islam.org/philosophy-islamic-laws-ayatullah-al-uzma-shaykh-nasir-makarim-shirazi-ayatullah-jafar-subhani>
- YouTube & Vimeo lectures by Syed Abid Hussain Zaidi titled 'Behtareen Namaz Kayse Parhein.' The 1st lecture is at <http://www.youtube.com/watch?v=iMXW0V4s9Bg> ; <http://vimeo.com/61473787>

Thank you for attending

Please encourage your family and friends to participate in this course.

