

Ilm Essentials

Salāh Lesson 3

Pre-Conditions of the Prayer

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Pre-Conditions of the Prayer

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- A “condition,” while not part of the prayer itself, is necessary for one to enter into the prayer
 - ▣ Time of the prayer
 - ▣ Purity of the body
 - ▣ Purity of clothes
 - ▣ Purity of the place of prayer
 - ▣ Covering of the awrah (nakedness)
 - ▣ Facing the Qiblah
 - ▣ Intention
- Some of these are general for all prayers
 - ▣ Others are specific to the mandatory prayers

Time of the Prayer

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- The prayer cannot be offered until its prescribed time has begun
 - ▣ Necessary for each person to have a personal conviction that the prayer time has entered
 - Can be achieved in multiple ways
- Obligation of the prayer is determined by its end-time
 - ▣ One who dies before performing Dhuhr would not be sinful
- Each prayer time can have up to 3 breakdowns
 - ▣ Beginning and end-time
 - ▣ Preferred time
 - ▣ Makrūh time

Combining Prayers

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- You may not combine fard prayers, for any excuse, except in Arafah and Muzdalifah during Hajj
 - ▣ Because it is decisively established that each prayer has its own prescribed time
 - “Verily the prayer is enjoined upon the believers at fixed times” (Quran 4:104)
 - The narrations about combining only provide probabilistic evidence
 - ▣ Ibn Masūd explains that the Prophet (sallallahu alaihi wa sallam) did not combine
 - Rather he prayed one prayer at the end of the time and the next at the beginning time

Combining Prayers

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- The pilgrim will combine Dhuhr and Asr in Arafah in the first part of Dhuhr time
 - ▣ Provided he is praying with the imām of Hajj
- The pilgrim will combine Maghrib and Ishā during Ishā time in Muzdalifah
- What if I am somewhere people are combining

Purity of the Body

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- Your body must be free from all types of non-excused impurity
 - ▣ Physical impurity (najāsah)
 - Light physical impurity
 - Heavy physical impurity
 - ▣ Ritual impurity (hadath)
 - Minor ritual impurity (hadath al-asghar)
 - Major ritual impurity (hadath al-akbar)

Purity of Clothes

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- Your clothing must be free from all types of non-excused physical impurity (najāsah)
 - ▣ Light physical impurity
 - ▣ Heavy physical impurity
 - Includes items in your pocket
- If the only covering you have is impure
 - ▣ You will pray with it

Purity of the Place of Prayer

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- At a minimum, all of the areas which your body will touch must be free from impurity
 - ▣ Even if the surrounding areas are not
 - Permissible to pray on top of filth which is covered by something which restricts the filth

Covering of the Awrah

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- Covering your nakedness (awrah) is a condition for the validity of your prayer
 - ▣ Linguistically awrah means a hidden and secret place
 - Anything that is not proper to manifest
- Men's awrah
 - ▣ From just below his navel to the bottom of his knees
- Women's awrah in prayer
 - ▣ Her entire body except her face, hands and feet
 - Best to cover the feet as well since many scholars considered the feet to be part of the awrah

Covering of the Awrah

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- If $\frac{1}{4}$ or more of any limb included in the awrah is exposed at the start of the prayer
 - ▣ Prayer will remain invalid from the outset
 - Awrah will be broken down into parts or groups
- If less than $\frac{1}{4}$ of any limb becomes exposed during the prayer, it is excused
 - ▣ If $\frac{1}{4}$ or more of any limb becomes exposed during the prayer for the duration of 3 “subhāna ‘Llāh” or longer
 - Prayer becomes invalid

Covering of the Awrah

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- If you expose your limb during the prayer (as opposed to it becoming exposed)
 - ▣ Prayer becomes invalid
 - No matter how small the exposure or how short the duration
- Multiple small exposures from around the awrah will be totaled and judged relative to the smallest exposed part

Covering of the Awrah

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- Clothing used to cover the awrah must not be
 - ▣ Tight-fitting (such that the features of the body are highlighted)
 - ▣ See through (such that the color of the skin or the body becomes apparent/visible)
 - If it is, it will be makrūh, at varying degrees
- The awrah must be covered irrespective of others being present
 - ▣ Also regardless of whether it is light or dark
 - Unless there is a reason to do so

Women's Awrah Outside Prayer

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- Alone
 - ▣ Awrah same as a man's (below the navel to the knees)
- In front of the husband
 - ▣ No awrah between spouses
- In front of other Muslim women
 - ▣ Awrah is just below the navel to the knees
 - This can change if the woman will tell others
 - ▣ Same for Muslim men when together
- In front of mahram men (unmarriageable kin)
 - ▣ Awrah is just below the navel to the knees
 - Plus the stomach and back

Women's Awrah Outside Prayer

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- In front of non-mahram men
 - ▣ Awrah is the same as in the prayer
 - Wājib to cover the face**
 - Not because its awrah, but due to fitnah (temptation)
- In front of non-Muslim women
 - ▣ Same as in front of non-mahram men
 - But the face can be exposed
- In front of non-Muslim mahram men
 - ▣ Same as in front of Muslim mahram men
 - Provided there is no fear of temptation
- If there is a fear of temptation
 - ▣ Not permissible to expose these parts except to one's spouse

Facing the Qiblah

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- Necessary to face the Qiblah for any prayer or prostration
 - ▣ Qiblah in North America is north-east
 - Qiblah extends up and down
- If you can see the Kabah, must stand directly facing it
- If you cannot see the Kabah, must face its direction
 - ▣ 45 degree margin of error on each side
 - Personal conviction is necessary
- If confused about the direction, must investigate
 - ▣ Use an educated guess in the end

Facing the Qiblah

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- If you tried to determine the Qiblah
 - ▣ But later found out the direction was wrong
 - Prayer is valid and will not be repeated
 - ▣ If your determination changes during the prayer
 - Should change direction immediately and continue
- If you prayed without trying to determine the Qiblah
 - ▣ If you later find out you were correct, the prayer is valid
 - If you find out you were wrong, the prayer is invalid

Facing the Qiblah

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- If you have a genuine fear
 - ▣ Can face any direction
- If performing a voluntary prayer while in-motion
 - ▣ Provided you are outside your city
 - Will pray in whatever direction the vehicle is facing
 - Even if it never faces Qiblah
- If performing a mandatory prayer while in-motion, and they change direction
 - ▣ Necessary to move to again face the Qiblah

Intention for the Prayer

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- Intention is in the heart
 - ▣ You should know clearly what prayer you are offering for any fard or wājib prayer
 - For a sunnah or nafl prayer a general intention of “prayer” is adequate
 - But a specific intention is best
 - Especially for sunnah prayers
 - ▣ You must also make intention to follow the imām when praying in congregation
- Not necessary to verbalize the intention
 - ▣ No added reward in doing so

Intention for the Prayer

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- Intention must be tied to the opening takbār without any intervening “non-prayer” action
 - ▣ If you made intention, but just before saying the takbār you answered a phone call, and did not remake the intention, the prayer is invalid
 - Walking toward the prayer or making wudū are not considered non-prayer actions

Questions and Discussion

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