

# Ilm Essentials

## Salāh Lesson 1 1

# Prostration of Forgetfulness

Forgetting Which Rakah and Doubt  
in the Prayer

# Dealing With Doubt

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- If you forget which rakāh you are praying
  - ▣ If this is the first time this happened or it happens very infrequently
    - The prayer is invalidated and must be repeated
  - ▣ If this is not the first time or it happens frequently
    - You should act upon your inclination
      - Finish the prayer based on whatever rakāh seems more likely
  - ▣ If you are absolutely uncertain
    - Assume the lesser number of rakāh
      - But now perform a sitting after every rakāh that could be the final rakāh

# Assuming the Lesser Rakāh

4

- If you are confused between 3 or 4 rakāh
  - ▣ Assume you are in the 3<sup>rd</sup> and perform tashahhud after this rakāh
    - Then rise for the 4<sup>th</sup> rakāh, perform your final sitting, sahw and complete the prayer
- If you are confused between 2 or 3 rakāh
  - ▣ Assume you are in the 2<sup>nd</sup> and perform tashahhud after this rakāh
    - Then rise for the 3<sup>rd</sup> rakāh and perform tashahhud after it
      - Then rise for the 4<sup>th</sup> rakāh, perform your final sitting, sahw and complete the prayer

# Ending the Prayer Early

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- Assume you are praying Maghrib or Ishā
  - ▣ If you accidentally make salām after the 2<sup>nd</sup> rakāh
    - Stand up immediately, complete the prayer and perform sahw
      - Assuming you did not do anything which breaks the prayer

# Doubt At the End of the Prayer

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- If you have finished the prayer and now have doubt about how many rakāh you prayed
  - ▣ Or if you are in tashahhud and have doubt
    - In both cases, ignore the doubt
      - Sahw will not be performed
  - ▣ However, if you are sure you left something
    - Then it must be performed
- If the imām and his followers disagree on the number of rakāh performed
  - ▣ Or on any other act in prayer
    - The imām's opinion will be given preference

# Prostration of Forgetfulness

Sitting or Rising at the Wrong Time

# Standing Before the First Sitting

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- If the imām or individual forgot to perform the first sitting and begins to stand
  - ▣ If you are closer to the sitting position
    - You should sit and perform the first sitting
      - You will not perform sahw
  - ▣ If you are closer to the standing position
    - You will not sit, but will stand and continue with the 3<sup>rd</sup> rakāh
      - You will perform sahw at the end of the prayer
    - Closer to standing is defined as moving beyond the minimum rukū position
- If you stood up straight but then returned to the sitting position
  - ▣ Your prayer is valid and you will perform sahw
    - But you should have remained standing



# Standing Before the First Sitting

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- If you are following the imām and have stood up completely
  - ▣ But the imām returns to sit
    - You will follow the imām and sit
      - Perform sahw with the imām if he does

# Sitting Between the 1<sup>st</sup> & Final Sitting

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- If you remain sitting after the prostrations at the end of the 3<sup>rd</sup> rakāh
  - ▣ In a four-rakāh prayer
    - And then realize that you should have stood up
      - You will stand up immediately
        - Perform sajdah sahw at the end of the 4<sup>th</sup> and final rakāh
- If you remained seated and completed the prayer (i.e. did not remember and did not pray the 4<sup>th</sup> rakāh)
  - ▣ The prayer is invalidated and must be repeated
    - Unless one realized the mistake before doing anything which would normally break the prayer

# Standing Before the Final Sitting

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- If you stood after your final sajdah
  - ▣ Instead of sitting for the last sitting
    - You will return to perform the sitting as soon as you remember
      - Provided you have not performed the first sajdah of the coming rakāh
    - Perform sahw and complete the prayer
      - If you remembered while closer to sitting and sat back down, you will not perform sahw

# Standing Before the Final Sitting

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- If you did not return to the sitting and performed the sajdah of the coming rakāh
  - ▣ Your fard prayer will become a nafl prayer
    - Because you never performed the final sitting in its final rakāh
- You should add an additional rakāh
  - ▣ To keep the number even
    - If you skip the additional rakāh the prayer still occurs
  - ▣ In the case of Maghrib do not add an extra rakah
    - Those four will become a nafl for you
- In all cases above you will not perform sahw
  - ▣ If you performed sahw anyways, the prayer still counts

# Standing After the Final Sitting

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- If you performed the final sitting
  - ▣ But then stood up for the 5<sup>th</sup> rakāh
    - You will sit as soon as you realize and immediately give the first salām
      - Without repeating the tashahhud
        - Provided you have not performed the sajdah of the coming rakāh
  - Then perform sajdah sahw and complete the prayer

# Standing After the Final Sitting

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- If you already performed the sajdah of the 5<sup>th</sup> rakāh
  - ▣ You will add a 6<sup>th</sup> rakāh and perform sahw at the end
    - Because you delayed the salām
  - ▣ The fard will remain performed (because the final sitting occurred) and the extra 2 rakāh will be nafl
- If you did not add the 6<sup>th</sup> rakāh, but instead did sahw and gave salāms after the 5<sup>th</sup>
  - ▣ Your fard counts and the extra rakāh is wasted

# Congregational Prayer

# Praying in Jamā'ah

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- Praying the 5 daily prayers in jamā'ah is sunnah muakkadah for men
  - ▣ Provided you do not have an excuse
    - Wājib according to the minority opinion
  - ▣ Spectrum of reward
    - Women get the most reward at home
- The minimum number to form a jamā'ah is two including the imām
  - ▣ Except for jum'ah, where you need 4 including the imām



# Reasons for Forgoing the Jamā'ah

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- ❑ Strong rain such that its dangerous to go out
- ❑ Severe cold
- ❑ Fear of an oppressor
- ❑ Strong darkness
- ❑ Imprisonment
- ❑ Blindness
- ❑ Paralysis
- ❑ Loss off of a hand or a leg
- ❑ Sickness

# Reasons for Forgoing the Jamā'ah

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- Old age
- Being prevented from attending the congregation
- A discussion of Islāmic jurisprudence in a group
- The arrival of food which one is eager to eat
- The start of a journey
  - ▣ Such that it will delay your leaving/arriving at a certain time
- Attending to a sick person who would be harmed if he was left alone

# Reasons for Forgoing the Jamā'ah

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- The one who normally prays in the masjid and cannot attend due to a valid excuse
  - ▣ He obtains the reward of the congregation by virtue of his intention

# Conditions for Leading the Prayer

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- Any healthy man may lead the prayer provided he meets the following conditions
  - ▣ Islām
  - ▣ Puberty/Maturity
    - A child cannot lead the prayer
      - Even if it is a group of women only
    - However children can lead other children in prayer
  - ▣ Sanity
  - ▣ Male

# Conditions for Leading the Prayer

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- Any healthy man may lead the prayer provided he meets the following conditions
  - Qirā'ah
    - Must be able to recite enough Quran from memory which makes the prayer correct
  - Freedom from excuses such as a constant hemorrhage or stammering
  - He must not lack any stipulation meant for the validity of prayer (e.g. cleanliness, covering the awrah, etc.)

# Who Should Be the Imām

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- Political ruler or magistrate
  - ▣ The judge or magistrate has preference over the imām of the masjid
- Established imām
- Most learned in fiqh
  - ▣ In particular the rulings of tahārah and salāh
- Most learned in recitation of the Quran
- Most pious

# Who Should Be the Imām

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- Eldest
- Most handsome
- Most noble birth
- Sweetest voice
- If praying at someone's house
  - ▣ Owner of the house has the right over everyone else
    - Or he can assign someone to lead

# Questions and Discussion

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