

## ❖ THE BOOK OF PRAYER ❖

Umm 'Abdillaah al-Waadi`iyyah (Hafitha-hallaah) began by explaining two grammar rules that are related to the topic.

1. She said the word *kitaab* (book) is the predicate for the subject that was omitted (*haathaa [this is]*). It means *this is* the book of prayer, and likewise is *kitaabus salaah*.
2. She then mentioned the rules of possession, *mudhaaf (linguistically, the thing being possessed)* and *mudhafun ilaih (linguistically, the possessor)* and that *baab* (chapter) is *mudhaaf* and *mawaaqeet (fixed times, i.e. fixed times for Salaah)* is *mudhafun ilaih*, which means the chapter of (*baabun*) prayer (*salaah*).

As-salaah, linguistically it means supplication (*du'aa*) as in the verse;

*Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of security for them, and Allâh is All-Hearer, All-Knower. (At-Tawbah 9:103)*

Umm 'Abdillaah quoted a poem:

*My daughter says when I was close to depart*

*O 'Allaah keep away from my father the awsaab  
(illness, discomfort, hardship & suffering) and the pain*

*Upon you is like the du'aa you made for me, take the opportunity*

*One day, verily, for the sleeping person is a place of lying down on*

In this poem, the author used the word *salaah* to mean *du'aa*

Technically (the shari'ah definition) *salaah* is *ibaadah* (worship) that contains sayings and actions that begin with the *takbeer* (saying "Allaahu Akbar") and ends with *tasleem* (saying "As-salaamu 'alaykum wa rahmatullaah"). It is called *salaah* because the *salaah* contains supplication.

The first time the *salaah* was made obligatory, fifty *salaah* were prescribed per day and night. Then it was reduced to the five *salaah*'s<sup>T1</sup> and the reward remained as fifty. This indicates the abundance of the bounty and beneficence of Allaah upon his servants.

*Salaah* is a pillar of *Islaam* as in the two saheeh's from the hadeeth of Ibn `Umar (*Radiyallaahu `anhu*) who said the Messenger of Allaah ﷺ said, *Islaam* is built upon five pillars.<sup>2</sup>

It is upon a person to supplicate to his Lord and to make him the one whom *salaah* is established for. The Prophet of Allaah, Ibraaheem (*'alayhis salaam*), made this supplication to his Lord:

*"O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), and (also) from my offspring, our Lord! And accept my invocation. (Ibrahim 14:40)*

Because of its great (high) importance, the *salaah* is the first thing that the person will be judged for (on the Day of Judgement) as was recorded from the Prophet ﷺ. Therefore, it is incumbent upon a person to beautify his *salaah* and to perform it including its *arkhaan* (pillars), *wajibaat* (obligations), *khushoo'* (concentration) and other than that.

Establishing the *salaah* causes one to avoid the *al-fahshaa'* (i.e. great sins of every kind, unlawful sexual intercourse, etc) and *munkar* (i.e. disbelief, polytheism, and every kind of evil, wicked deed, etc.) as Allaah ﷻ said:

*Verily, as-salaah (prayer) prevents from al-fahshaa' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and munkar (i.e. disbelief, polytheism, and every kind of evil, wicked deed, etc.). (Al-'Ankabut 29:45)*

The aid for the affairs of this world is sought by establishing the *salaah* and by being patient as Allaah said:

*O you who believe! Seek help in patience and as-salaah (the prayer). Truly! Allaah is with as-Sabiroon (the patient ones, etc.). (Al-Baqarah 2:153)*

Allaah commanded to preserve the *salaah*. He said,

*Guard strictly (five obligatory) As Salawât (the prayers) especially the middle Salât (i.e. the best prayer 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]. (Al-Baqarah 2:238)*

And He ﷻ, praised those who strictly guard their prayers in many verses.

From among them is His statement ﷻ

*Successful indeed are the believers.*

*Those who offer their Salât (prayers) with all solemnity and full submissiveness.*

*And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).*

*And those who pay the Zakât .*

*And those who guard their chastity (i.e. private parts, from illegal sexual acts)*

*Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;*

*But whoever seeks beyond that, then those are the transgressors;*

*Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.)[] and to their covenants;*

*And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). (Al-Mu'minun 23:1 - 9)*

As-salaah is from among the things that expiate minor sins as Abu Hurayrah reported that the Prophet ﷺ said: “Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiations for the (sins) committed in between (their intervals) provided one shuns the major sins.” (Saheeh Muslim, Book of Purification, #450)

It is incumbent upon the man to command his family with (*salaah*) and to encourage them in that.

Verily, Allaah says:

*O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. (At-Tahrim 66:6)*

Meaning, command them with the acts of obedience to Allaah in order to save them from the Fire, and know that *as-salaah* is the greatest form of *Ibaadah*.

Allaah said to Prophet Muhammad ﷺ in His noble Book:

*Say (O Muhammad SAW): "Each one (believer and disbeliever, etc.) is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's Religion of Islâmîc Monotheism), and who are they that have let themselves be guided (on the Right Path). (Ta-Ha 20:132)*

Allaah praised Prophet Ismaa'eel ('*alayhis salaam*), since he has accomplished that. He ﷺ said regarding him:

*"He used to enjoin on his family and his people as-salaah (the prayers) and the zakaat, and his Lord was pleased with him." (Maryam 19:55)*

Likewise, it is *wajib* (obligatory) to command the children with *salaah* when they reached the age of seven as was recorded in Sunan Aboo Daawood from the hadeeth of `Amr bin al-'Aas: *The Messenger of Allah ﷺ said: "Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately."* (Sunan Aboo Dawood # 196)

From among the things Luqmaan had enjoined on his son was the establishment of the *salaah*, as Allaah has said regarding him in His noble Book:

*"O my son! AqimisSalât (perform AsSalât), enjoin (people) for AlMa'rûf (Islâmic Monotheism and all that is good), and forbid (people) from AlMunkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allâh with no exemption. (Luqman 31:17)*

## CHAPTER 1: THE TIMES OF SALAAT (PRAYERS)

### **Hadeeth#129**

He is `Abdullaah ibn `Amr ibn al `Aas. The dual pronoun is to indicate that both (the son and the father, i.e. `Abdullaah & al `Aas) are the companions of the Prophet ﷺ.

"The time of the Zuhr prayer is when the sun passes the meridian (*zawaal*)."

*Zawaal (meridian)* means when the position of the sun shifts from the middle of the sky to the direction of the west. The sign of the *zawaal* of the sun is to have increased shadow after the decreasing of it. It is known by observation. For instance, if you place a stick outside for an hour or two before mid-day, you will find that first the length of the shadow keeps decreasing. It stops for a moment then, it will start increasing (and this is the time of Zuhr).

The sun is a bright (day) star that transforms the darkness of the night into daylight.

The sun is from the *aayat* (signs) of Allaah that which is His *kawnee* (creation). It is not permissible for any one to worship the sun, because it was created by Allaah. That which is a created being, is not permissible to be worshipped.

The word *rajal* (a man) is mentioned as an example, and it is not exclusive.

"The time of the Zuhr prayer is when the sun passes the meridian (*zawaal*)."

In this hadeeth, the beginning time of Zuhr prayer is the *zawaal* of the sun.

In it, is that the time of Zuhr prayer ends when the size of the shadow of an object becomes equal to its actual size with the exclusion of *fai`u zawaal*. *Fai`u zawaal* is the shadow after the *zawaal* of the sun. This doesn't count. The shadow during the shifting of the sun, and the shadow that precedes the *zawaal* does not count as well.

As for the *zhill* (shadow), it is more general since it refers to that which is before and after the *zawaal* as opposed to *fai`u zawaal* which is more specific to the shadow after the *zawaal* of the sun.

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<sup>1</sup> Narrated Abu Dhaar, Allah's Messenger ﷺ said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.'

Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet asked, 'Who is he?' Gabriel replied, 'He is Idris.' The Prophet added, 'I passed by Moses and he said, "Welcome! O pious Prophet and pious brother."' I asked Gabriel, "Who is he?" Gabriel replied, "He is Moses." Then I passed by Jesus and he said, "Welcome! O pious brother and pious Prophet." I asked, "Who is he?" Gabriel replied, "He is Jesus."

Then I passed by Abraham and he said, "Welcome! O pious Prophet and pious son." I asked Gabriel, "Who is he?" Gabriel replied, "He is Abraham." The Prophet added, "Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said: The Prophet said, "Then Allah enjoined fifty prayers on my followers. When I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we reached Sidrat-il-Muntaha (Lote tree of the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk." [Bukharee, Book of Prayer, How prayer was prescribed, #345]

<sup>2</sup> On the authority of Abu Abdur-Rahman 'Abdullah bin 'Umar ibn Khattab (radyallahu 'anhumma) who said; I heard the Messenger of Allah ﷺ say, "Islam has been founded on five (pillars): To testify that none has the right to be worshipped except Allah, and that Muhammad is the Messenger of Allah, to establish the prayer, to pay the Zakaat, to make the pilgrimage to the House (of Allah, i.e., the Ka'ba), and to fast in Ramadhan." [Bukharee #7 and Muslim #16]