

بَابُ شُرُوطِ الصَّلَاةِ

CHAPTER 3: THE CONDITION OF THE SALAAH (PRAYER)

الشَّرْطِ Ash-Shart (Condition):

1. Linguistically, the word الشَّرْطِ (Ash-Shart) means sign, as mention in (Surah Muhammed:18).

Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder? (Muhammad 47:18)

2. Technically the word الشَّرْطِ (Ash-Shart) means that which its absence necessitates العَدَمَ (Al 'Adam) - its nullification, and its presence does not necessitate وُجُوبَ (Wujoob) - its obligation; *wa la'adam li dhati* (this phrase cannot be translated until it's explained by Umm `Abdillah)

An example of the first part of the definition (its absence necessitates العَدَمَ (Al 'Adam) - its nullification) is purposely leaving off the mentioning of Allah's Name when slaughtering an animal. The absence (i.e. the mentioning of Allah's Name) necessitates the validity of eating that specific slaughtered animal (that which Allah's name wasn't mentioned). Therefore when the mentioning of Allah's Name is absent purposely then its consumption becomes haraam. As well another example is that of the wudoo (ablution). Ablution is a condition for the validity of the Salaah; if it doesn't exist then it necessitates that the salaah doesn't exist as well. The Salaah without the wudoo is **null**.

An example of the second part of the definition (its presence does not necessitate وُجُوبَ (Wujoob) -its obligation) is if a person makes ablution it (making ablution) does not obligate him to perform the salaah.

Wa la 'adam li dhati is يُنذَرُ (yundhar), Umm Abdillah said she'll explain this point later.

Hadeeth #160

Narrated 'Ali bin Talq (radiyallaahu `anhu): Allah's Messenger (صلى الله عليه و سلم) said, "When one of you releases air (through his anus) during Salat (prayer), he should break the Salat then perform ablution and repeat the prayer." [Reported by Al-Khamsa and Ibn Hibban graded it Sahih (sound)].

This hadeeth is dha'eef.

It's in Sunan Abee Da'wood, Vol.1 NO.205, from the way of 'Issa ibn Hittaan from Muslim ibn Sallam from Ali ibn Talq.

- a. Muslim ibn Sallam is Al Hanafi and he is *Majhoolul 'Ayn* (unknown). No one narrated from him except 'Issa ibn Hittaan, and none of those whose tawtheeq is considered identified him as thiqah (trustworthy).
- b. Regarding 'Issa ibn Hittaan, Al Hafidh in At-Taqreeb At-Tahdheeb said, "he is Maqbool."
- c. As for 'Ali ibn Talq he is Al Yamami, and Al Hafidh said, "He is a sahabi and he narrated ahadeeth."

Regarding the issue of one who breaks his ablution while he's in the salaah, then he has to leave and make his ablution. However, what is disagreed upon among the People of Knowledge is whether he continues [the salaah] from where he left off or he repeats the salaah.

What the proofs indicate is that the salaah is to be repeated and not continued from where one left off because of the hadeeth of Abu Hurayrah (*radiyallaahu `anhu*): Allah's Messenger said, "*The prayer of a person who does, Hadath (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution.*" A person from Hadaramout asked Abu Hurayrah, "*What is 'Hadath'?*" Abu Huraira replied, "*'Hadath' means the passing of wind from the anus.*" [Saheeh Al Bukharee, The Book of Ablution, NO.138] Therefore, for those whose wudoo breaks, then the salaah that they started is invalidated.

This hadeeth indicates that the hadath is from among the things that break wudoo. He who breaks his wudoo, his salaah with that wudoo, is invalid, and Allah knows best.

Hadeeth #161

Narrated 'Aisha (radiyallaahu `anha): The Prophet (صلى الله عليه و سلم) said, "The Salat of a women, who has reached puberty, is not accepted unless she is wearing a Khimar [Reported by Al-Khamsa except An-Nisa'i. And Ibn Khuzaima graded it Sahih]

Ad-Daraqutni graded this hadeeth as defective. He said that it is **مَوْثُوف** (Mawqoof) to 'Aisha.

Al Hakim graded it as having a defect that makes it Mursal as in the book Talkhees Al Hadeer Vol.1 P. 505.

The hadeeth of 'Aisha, as **مَرْفُوع** (Marfoo'), is dha'eef. However, there is another hadeeth from Abu Qatada in At-Tabarani's book Al Ma'jum As-Sagheer NO.902. In it [the hadeeth] is 'Amr ibn Hashim Al Bayrooti, and Al'Aqeeli, in his book Adu'afa, said, "He's *Majhool bi naql*, and his hadeeth is not to be followed up." Muhammad ibn Muslim ibn Warah said in Mizzan Al 'Atidal, "*Laysa bi dhaaka*". He ['Amr ibn Hashim Al Bayrooti] wrote from Al Awzaa'ee while he was young, and Ibn 'Adee said, 'there is no harm in him (meaning his narration is excepted). Therefore the hadeeth of Abee Qatada is dha'eef.

In the hadeeth the word **حَائِض** (Haeedh) means **بَالِغ** (Baligh) meaning reaching maturity (puberty).

الْخِمَار (Al khimar) is that which covers the head and the neck.

With regards to the awrah of the women in the salaah, then it is obligatory upon her to cover her head. Even though the hadeeth is dha'eef, the consensus of the People of Knowledge are upon it.

At-Tirmidhi said, at the end of the hadeeth of 'Aisha, the People of Knowledge are upon implementing it. If a woman prays and part of her hair is uncovered then this is not permissible. Likewise, ibn Khudama has recorded the ijma' in his book Mughni Vol.1 Page 672 Ma' Sharh Kabeer.

Is her salaah valid if she prays and her hair is uncovered?

The majority of the People of Knowledge say that her salaah is invalid, and some from the Malikiyyah say her salaah is valid; this is because they believe that covering the awrah is not a condition for the validity of the salaah. Nevertheless, it is obligatory upon her to cover all her body except the face, two hands and feet; and this is what the People of Knowledge are upon except in regards to the face, two hands and feet which they differ upon its ruling. The majority of the People of Knowledge are upon that opinion that a woman is permitted to expose her face and hands [in the salaah], and this is the most correct opinion. Nonetheless, it's permissible to uncover the feet when in the salaah, though it is best to cover them.

A group of the People of Knowledge, such as Ath-Thawree, Al Muzanee (He's Bakr ibn Abdullah) and Abu Haneefa say it is permissible to uncover the feet; and this is

Shaykhul Islaam ibn Taymiyyah's (Rahima-hullaah) *Tarjeeh*, as in his book Majmoo' Fatawa.

As for the hadeeth of Umm Salamah, which will be coming up, is used as proof that covering the feet in the salaah is obligatory; however, the hadeeth is dha'eef, as it will be explained soon insha'Allah.

Having said that, there is no authentic proof from the Prophet (صلى الله عليه و سلم) that clarifies which part of the women is to be covered in the salaah. However, we take what the consensus of the People of Knowledge are upon [in regards to this issue]; and we are not going to differ from them or oppose them. As for that which they have disagreed with (regarding the face two hands and feet) remains to be *Mubaah*, and Allah knows best.

Hadeeth #162

Narrated Jabir ؓ: The Prophet (صلى الله عليه و سلم) said, "If the garment is ample, wrap it round your body i.e. during the Salat." A version by Muslim has: "you should cross the two ends, and if it is tight, you should wrap it round your waist." [Agreed upon]

Narrated Abu Huraira (radiyallaahu `anhu): (The Prophet (صلى الله عليه و سلم) said: None of your should offer Salat in a single garment with no part of it on his shoulders. [Agreed upon]

The word التَّحْفُ بِهِ means الإرتداد (Al Irtidhaad) - it's when a person wraps one side of the cloth and takes the other side and wraps the upper part of his body, as mentioned in Subul us Salaam. It's also called الإشتمال (Al Ishtimaal).

[Note: الإزر (Al Izar) is that which covers the lower part of the body, and Al Ridaa is that which covers the upper body]

The section that reads فَخَالَفَ (Fakhaalif) means الثَّوْبَ (Ath-Thawb), and بَيْنَ طَرَفَيْهِ (bayna tarafayhi) means the two ends of a cloth. What is intended by *Al Mukhalif* is to put the right end of the الثَّوْبَ (Ath-Thawb) over the left shoulder and the left end of the الثَّوْبَ (Ath-Thawb) over the right shoulder. However, if the الثَّوْبَ (Ath-Thawb) is narrow, then make it into an إِزْرَ (Izar). This ruling is specific to men, and it does not include women.

From this hadeeth, we benefit (learn) that:

1. Wrapping ones body with الثَّوْبَ (Ath-Thawb) if it's wide, and to make Mukhalafa with the two ends of the الثَّوْبَ (Ath-Thawb).

2. If the الثوب (Ath-Thawb) is narrow, it is sufficient to make it into an إِزْر (Izar).
العَاتِق (Al 'Atiq) is a shoulder.

The majority of the People of Knowledge say that covering the shoulder is mustahab, and not wajib; their proof is the hadeeth of Jabir رضي الله عنه: "...and if it is tight, you should wrap it round your waist". However, Ahmad (Rahima-hullaah) in one of his narrations, and some of the People of Knowledge say that covering the shoulders in the salaah is obligatory, and this is the most correct opinion because of this (above) hadeeth. The ruling in this hadeeth is specific to men as well. As for women, the parts that are to be covered in the salaah were mentioned earlier.

Hadeeth #163

Narrated Umm Salamah (radiyallaahu `anha): She asked the Prophet (صلى الله عليه و سلم) "Can a woman pray in a long dress and a veil without wearing a lower garment?" He replied, "If the long dress is ample and covers the surface of her feet." [Reported by Abu Da'ud and the Imam graded it Mawquf]

The most correct opinion is that it is مَوْقُوف (Mawqoof) meaning its attributed to Umm Salamah, as authenticated by the *Aeemah*. However, both مَرْفُوع (Marfoo') and مَوْقُوف (Mawqoof) are dha'eef since they both have a Majhool (unknown) woman - Umm Muhammad bint Zayd ibn Qunfudh.

الدَّرْع (Ad-Dir'a) means القميص (Al Qamees)

سَايِغًا (Saabi'ghaan) means وَسِيع (Wasee') - wide.

Hadeeth #164

Narrated 'Aamir bin Rabi'a (radiyallaahu `anhu): We were with the Prophet (صلى الله عليه و سلم) during a dark night and we became uncertain about the Qiblah (the direction of Makka) we then prayed by guess. When sun rose, we discovered that we had prayed towards a direction other than the Qiblah. So this verse was revealed: "... so wherever you turn yourselves or your faces, there is the Face of Allah..." Al-Baqarah 2:115 [Reported by At-Tirmidhi who graded it Da'if]

This hadeeth is Dha'eef because it's from the way of Ash'ath As-Samam, and he is dha'eef. However, Shaykh Al-Albaani (Rahima-hullaah), in his book *Irwa Al Ghalyl* Vol.1 P. 324, mentioned other narrations that elevate this hadeeth into the level of Hasan, Wallahu 'Alam.

Facing the Qiblah is a condition for the validity of the salaah, because of the statement of Allah:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Verily! We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Harâm (at Makkah). And whosoever you people are, turn your faces (in prayer) in that direction.
(Al-Baqarah 2:144)

Narrated Abu Hurayrah (radiyallaahu `anhu): Once the Prophet entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said to him, "Go back and pray again for you have not prayed." The man offered the prayer again, came back and greeted the Prophet. He said to him thrice, "Go back and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach me how to pray." He said, "When you stand for the prayer, say Takbir...Al Hadeeth"[Saheeh Al Bukharee, The Book of the Characteristic of the Prayer, NO.760]

However, if a person does not know the direction of the Qiblah, as mentioned in the hadeeth, then the persons prayer is valid, as Allah (Subhaanahu wa ta'aala) says:

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

And to Allâh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing. (Al-Baqarah 2:115)

This is also applicable in situations of the prayer during times of fear. Moreover, the person who's afraid and is unable to face the Qiblah then he could pray while facing other than the Qiblah. Likewise, is the prayer of the traveler who's praying voluntary prayers on a riding beast then he prays wherever his beast faces, as this was the practice of the Prophet (صلى الله عليه و سلم).

Hadeeth #165

Narrated Abu Huraira (radiyallaahu `anhu): Allah's Messenger (صلى الله عليه و سلم) said, "The direction between the east and west is a Qiblah." [Reported by At-Tirmidhi, and Al-Bukhari graded it Qawi (sound)]

This hadeeth is from the way of Abee Ma'shar Najeeh ibn Abdur-Rahman As Sinee who is dha'eef. Yet, Al Hafidh ibni Hajar, in his book An-Nukat Dhiraaf Vol.11 P.22 from An Nasa'i, mentioned that he considered the hadeeth from the Manaakir of Abee Ma'shar.

Al Hafidh indicated that the hadeeth is *Muttarib* and it has other narrations that trace back to Abee Hurayrah in At-Tirmidhi, Vol.2 P.173, from the way of Abdillah ibn Ja'far Al Makhrami from Uthman ibn Muhammad Al Akhnathee from Sa'eed Al Maqbaree from Abee Hurayrah.


Abdullah Al Makhrami, there is no harm in him; his Shaykh Uthman is Sadooq but he has *Awham*. What is apparent is that it is Hasan, and that it came from the hadeeth of ibn Umar. However, Ad-Darraqutni made it **مَوْقُوف** (Mawqoof) as he mentioned in Talkhees Al Hadeer Vol.1 P.384.

The hadeeth of Abu Hurayrah is Hasan. What is intended by the hadeeth is that it does not necessitate one who's far to face the actual Ka'bah; rather, this is not possible because of the length of the distance. What is necessary is that one faces the direction of the Qiblah.

This speech is directed to the People of Madina and those who fall into this category, as was mentioned earlier (refer back to your notes on Hadeeth #85); and the likes of this hadeeth is the likes of the hadeeth of Abu Ayyub Al Ansari: Allah's Messenger said, "*If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west.*" [Saheeh Al Bukharee, The Book of Ablution, NO.147]. This was specific to the People of Madina. For more information refer to Shaykh Ahmad Ash-Shaakir's commentary in regards to this hadeeth in Sunan At-Tirmidhi.

Hadeeth #166

Narrated by 'Aamir bin Rabi'a (radiyallaahu `anhu): I saw Allah's Messenger (صلى الله عليه و سلم) praying while mounted on his riding animal facing whatever direction it faced. [Agreed upon] Added Al-Bukhari: "Making gestures with his head and he did not do (pray while mounted) that with obligatory prayers."

Narrated Anas  in another version of hadith reported by Abu Da'ud: When (he (صلى الله عليه و سلم)) traveled, and intended to pray a voluntary prayer, he used to direct his riding camel towards the Qiblah, say, "Allahu Akbar" and pray facing whatever direction it faced. [Its chain is Hasan]

The section that reads **يُومِيءُ** (Yoomee'u) means to gesture (by bowing the head only) with ones' head for the rukoo' and the sujood.

From this hadeeth we benefit (learn) that:

1. The permissibility of the voluntary salaah on a riding beast while traveling, and that facing the Qiblah in this situation is not required.

2. Gesturing with ones head for the rukoo' and sujud, and this is specific to the voluntary prayer and it does not include the obligatory prayer.
3. [Gesturing with the head] is specific to the voluntary salaah for the traveler and it does not include the Salaah in time of Fear (Salaatul Khauf).

In the narration of Abee Da'wood is facing the Qiblah when starting the salaah. [Note: this is not mentioned in the hadeeth of 'Aamir ibn Rabi'a]

Facing the Qiblah when beginning the salaah and its opposite is permissible. So it is permissible to not face the Qiblah when starting the salaah on a riding beast while traveling; the hadeeth of Anas is considered to be another way-facing the Qibla when performing the voluntary salaah while traveling.

Translated by
Umm 'Abdir-Rahmaan Hanim (Haalah) bint Yusuf
Toronto, Ontario, Canada