

does not know whether he prayed three or four [rak`ah], then:

- ✦ If this is the first time it has happened to him, he re-starts salah.
- ✦ If doubts assail him often, he builds upon his strong inclination if he has an inclination. If he does not have an inclination, he builds upon certainty.

### ***3.8 Prostration of Recitation***

1. The Prostrations of Recitation in the Qur'an are fourteen: at the end of al-A`raf [7:206], in al-Ra`d [13:15], al-Nahl [16:109], Bani Isra'il [17:109], Maryam [19:58], the first [prostration] in Hajj [22:18], al-Furqan [25:60], al-Naml [27:26], Alif-Lam-Mim-Tanzeel [32:15], Saad [38:24], Ha-Mim-Sajdah [41:38], al-Najm [53:62], Idhas-Sama-unshaqqat [84:21] and Iqra-bismi-Rabbik [96:19].
2. Prostration is wajib in all these places, upon the reciter and the hearer - whether he intended to listen to the Qur'an or not.
3. Whoever desires to prostrate [for recitation] should pronounce takbir without raising his hands, and prostrate, and then pronounce takbir and raise his head. There is no tashahhud due upon him in salah.
4. [Prostration while in salah]
  - ✦ If the imam recites a verse of prostration, he prostrates [for it], and the follower prostrates with him.
  - ✦ If the follower recites [it], neither the imam nor the follower prostrates [for it].
  - ✦ If while they were in salah, they heard a verse of prostration from a man who was not in salah with them, they should not prostrate it in the salah, but they should prostrate it after salah. If they did prostrate it in the salah, it does not suffice them, but it does not nullify their salah.
5. [Repetition of recitation]
  - ✦ Someone who recited a verse of prostration, but did not prostrate [for] it by the time he entered salah, and then recited it [in salah] and prostrated it, the prostration suffices him for both of the recitations.
  - ✦ If he recited it outside of salah, and then prostrated it, and then entered the salah, and then recited it [again] he should prostrate, and the first prostration does not suffice him [in salah].
  - ✦ Someone who repeats the recitation of a single sajdah [several times] in one sitting, a single sajdah suffices him.

## 4.0 GROUP PRAYER

### 4.1 *Its status*

1. Jama`ah is an emphasized sunnah.
2. It is disliked for women to attend jama`at, but there is no harm in old women going out for fajr, maghrib and `isha.

### 4.2 *Regulations for the follower*

1. Whoever desires to enter into the salah of another [as his follower] needs two intentions : the intention of salah and the intention of following.
2. The follower does not recite behind the imam.
3. Whoever followed an imam, and then came to know that [the imam] was not in [the state of] wudu', repeats the prayer.

### 4.3 *Imamate*

1. The most worthy of people of imamate is the most knowledgeable of the sunnah; if they are equal [in that] then the best reciter of the Qur'an; then if they are equal [in that] then the most precautionous of them; then if they are equal [in that] then the eldest.
2. It is disliked to send ahead [as imam] : a slave, a transgressor, a blind man and an illegitimate child, but if they took the lead, it is valid.
3. It is appropriate that the imam not prolong the salah for [the followers].

It is permissible :

that one with tayammum lead people with wudu',  
that one who wiped on khuffs [lead] people who washed [their feet].

A standing person may pray behind one sitting.

### 4.4 *Impermissible Imamate*

1. It is not permissible for men to follow a women or a [non-adult] boy.
2. A clean person should not pray behind one with a constant drip of urine, nor [should] a clean woman [pray] behind one with istihadah, nor
3. A reciter behind an unread, nor
4. A clothed person behind a naked.
5. One who performs ruku` and sujud should not pray behind one

who is gesturing.

6. One who is performing fard should not pray behind one who is performing nafl, nor behind one who is performing another fard.
7. One performing nafl may pray behind one performing fard.

#### ***4.5 Arrangement of Rows***

1. Someone who prays with one [follower] makes him stand on his right. If they are two [or more] then he steps ahead of them.
2. The men line up, and then [behind them] the boys, and then the women [at the back].
3. If a woman stands beside a man, the two of them taking part in one [and the same] salah, his salah is spoiled.
4. It is disliked for women to pray in jama`ah on their own, but if they do then the imam stands in their midst.

#### ***4.6 Prayer in and around the Ka`bah***

1. Salah is permissible - [whether it be] obligatory or optional.
2. If the imam prays with a group, and some of them put their backs to the imam's back, it is permissible, but whoever puts his back to the imam's face, his salah is not valid.
3. When the imam prays in the Sacred Mosque, the people form circles around the ka`bah, and pray the prayer of the imam. Whoever among them is closer to the ka`bah than the imam, his salah is valid if he is not on the side of the imam.
4. The salah is valid for one who prays on the top of the ka`bah.

### **5.0 OTHER NON-OCCASIONAL PRAYERS**

#### ***5.1 Witr***

1. Witr is three rak`ah, which one does not separate with salam.
2. One makes [du`a] qunoot in the third [rak`ah] before ruku`, throughout the year.
3. One recites the Opening of the Book, and a Surah along with it, in every rak`ah of witr.
4. When one desires to perform qunoot, he pronounces takbir, raises his hands, and then recites qunoot.
5. One does not recite qunoot in any salah other than [it, except on occasions of calamity].

#### ***5.2 Missed Prayers***

1. Whoever misses a prayer makes it up when he remembers it, and necessarily performs it before the prayer of the time, unless he fears missing the [time of] the current prayer, in which case he first performs the prayer of the time, and then makes up [the missed prayer].
2. If he missed many prayers, he makes them up in sequence, as they were originally due, unless the missed prayers [are equal to or] exceed six prayers, in which case the sequence is waived in them.

### ***5.3 Voluntary Prayers***

1. The sunnah salah is that one pray :

two rak`ah after the rise of dawn,  
four [rak`ah] before zuhr, and two after it  
*four before `asr, or if one wishes two,*  
two rak`ah after maghrib,  
*four [rak`ah] before `isha', and four after it,* or if he  
wishes two.

2. In the supererogatory (nafl) of the day : if one wishes, he can pray two rak`ah with a single taslim, or if he wishes four. It is disliked to exceed that.
3. As for the supererogatory [prayers] of the night : Abu Hanifah said : if one prays eight rak`ah with a single taslim, it is valid, and it is disliked to exceed that. Abu Yusuf and Muhammad said : By night one should not exceed two rak`ah with a single taslim.
4. Whoever enters into nafl salah, and then invalidates it, makes it up. If one prayed four rak`ah, and sat after the first two, and then invalidated the last two, he makes up two rak`ah.
5. One may perform nafl sitting [even] with capability to stand. If one began it standing, and then sat down, it is valid according to Abu Hanifah. Abu Yusuf and Muhammad said : it is not permissible except for an excuse.
6. It is permissible for who is outside settled area to perform nafl, by gesturing, [while riding] on his beast, in whatever direction it faces.

## **6.0 PRAYER UNDER SPECIAL CIRCUMSTANCES**

### ***6.1 Prayer of the Sick Person***

1. When it is impossible for a sick person to stand, he prays

sitting, performing ruku` and sujud. if he is unable to perform ruku` and sujud, he makes gestures with his head, and makes the sujud lower than the ruku`. He should not raise anything to his face to perform sujud on it.

2. If he is unable to sit, he lies down on his back, puts his legs towards the qiblah, and gestures for ruku` and sujud. If he lay down on his side, with his face toward the qiblah, and gestured, it is valid.
3. If he is unable to gesture with his head, he delays the salah; he does not [have to] indicate with his eyes, nor with his heart, nor with his eyelids.
4. If he is capable of standing, but is not capable of ruku` and sujud, he is not required to stand [for the gesturing of ruku`]. It is permissible for him to pray [standing only for recitation, and then] sitting [while] making gestures.
5. If a healthy person prayed part of his salah standing, and then some illness ensued [rendering him incapable of standing], he completes it sitting, performing ruku` and sujud, or gesturing if he is not able to [perform] ruku` and sujud, or lying down if he is not able to sit.
6. Someone who, on account of illness, prayed sitting, performing ruku` and sujud, and then became healthy, continues his salah standing. But, if he prayed part of his salah with gestures, and then became capable of ruku` and sujud, he re-starts the salah.
7. Someone who loses consciousness for five prayers or less makes them up when he recovers, but if he misses more than that due to unconsciousness, he does not make [them] up.

## ***6.2 Prayer of the Traveller***

### **Qualification for the concession**

1. The journey whereby regulations become altered is that a man intend [to reach] a place [which is such that] there is between him and it [a distance of] three days' or nights' journey, according to the progress of a camel or [that] by foot. That is not considered [in the same way] for travel by sea.
2. The disobedient and the obedient on a journey are equal in the dispensation.

### **Number of Rak`at**

1. The fard of the traveller, according to us, is two rak`ah in every four-rak`ah prayer, it not being permissible for him to add [two more] to them. But, if he prayed four [rak`ah], and had sat in the second for the measure of the tashahhud, [the first] two rak`ah suffice him for his fard, and the last two are nafl for him. However, if he did not sit for the measure of the

tashahhud in the first two rak`ah, his salah is invalidated.

2. One who sets out as a traveller prays two rak`ah [instead of four] when he leaves behind the houses of the settled area.
3. When a traveller enters into [group] prayer of a resident, while the time [of the salah] remains, he prays the salah in full. But, if he enters with [the resident] in a missed prayer, his salah is not valid behind him.
4. When a traveller leads residents in two rak`ah, he performs taslim, and then the residents complete their salah. It is recommended for him, when he performs taslim, to say, 'Complete your salah, for we are journeying people.'
5. Whoever misses a prayer on a journey, makes it up as two rak`ah [even if he makes it up] in residence. Whoever missed a prayer in residence makes it up as four rak`ah [even if he makes it up] on a journey.

### **Breaking the Journey**

1. He continues to apply the regulations of travel until he intends to remain in a city fifteen days or more, at which point he is required to pray in full. If he intends to remain less than that, he does not pray in full.
2. Someone who enters a city, and does not intend to remain there fifteen days, but rather says [each day], 'Tomorrow I will depart, or the day after I will depart,' until he remains in this way for years [remains a traveller, and thus] prays two rak`ah.
3. When an army enters the land of war, and then intend to remain there fifteen days, they do not pray the salah in full.
4. When the traveller enters his home-town, he prays the salah in full, even if he did not intend to remain there.
5. Whoever has a home-land, and then moves from it and takes up residence in another land, and then travels and enters his first home-land, does not pray the salah in full.
6. If the traveller intends to remain in Makkah and Mina fifteen days, he does not pray the salah in full.

### **6.3 Fear Prayer**

1. When fear is severe, the imam divides the people into two groups : one group [who remain] facing the enemy, and one group [who stand] behind him. Then, he prays with this [latter] group one rak`ah with two sajdah. Then, when he raises his head from the second sajdah, this group goes back to face the enemy, and the [other] group comes [to take their place]. The imam leads them in one rak`ah with two sajdah, and then performs tashahhud and taslim. [The followers] do not perform taslim, but [rather] go to face the enemy. The

first group [now] comes [back], and pray one rak`ah on their own with two sajdah, without recitation, and then perform tashahhud and taslim, and then go back to face the enemy. The other group [now] comes [back] and pray one rak`ah with two sajdah, with recitation, and [then] perform tashahhud and taslim.

2. If the imam is a resident, he prays two rak`ah with the first group and two rak`ah with the second.
3. In maghrib, he prays two rak`ah with the first group and one rak`ah with the second.
4. They do not fight while in the state of salah, and if they do that their salah is invalidated. If the fear is intense, they pray while riding, individually, gesturing for ruku` and sujud : in whatever direction they wish if they are not capable of facing the qiblah.

## 7.0 SPECIAL OCCASIONAL PRAYERS

### 7.1 Jumu`ah Prayer

#### Conditions for Validity

1. Jumu`ah is not valid except in a large town, or in the prayer-ground of the large town. It is not permissible in villages.
2. It is not permissible to establish it except with the ruler, or one whom the ruler has ordered [to establish it].
3. Among its conditions is the time. It is valid in the time of zuhr, it is not valid after it.
4. Among its conditions is the khutbah before the salah. If he restricted himself to remembrance of Allah, it is valid according to Abu Hanifah. Abu Yusuf and Muhammad said : it is essential to have a long reminder which could be called a khutbah.
5. Among its conditions is a group (jama`ah). Their minimum according to Abu Hanifah is three apart from the imam. Abu Yusuf and Muhammad said : two apart from the imam.

#### Obligation of Jumu`ah

1. Jumu`ah is not obligatory on a traveller, nor a woman, nor an invalid, nor a slave, nor a blind person. But, if they attend and pray with the people, it suffices them for the fard of the time.
  - ✦ It is permissible for travellers, slaves, invalids and the like to lead in jumu`ah.
  - ✦ It is disliked for excused people to pray zuhr in jama`ah on the day of jumu`ah, and similarly the people of a prison.
2. The salah of one who prayed zuhr at home on the day of Jumu`ah before the imam's salah, without an excuse, is valid, but that is [prohibited] for him. If it occurs to him to attend jumu`ah, such

that he set out towards it, the zuhr salah is invalidated by his setting forth - according to Abu Hanifah. Abu Yusuf and Muhammad said : it is not invalidated until he enters [into salah] with the imam.

3. When the mu'adh-dhin calls the first adhan on the day of jumu`ah people stop buying and selling, and set out for salat al-jumu`ah

### Regulations of the Salah

1. The imam recites audibly in the two rak`ahs.
2. There is no specific surah to recited in them.
3. Whoever joined the imam on the day of jumu`ah prays with him whatever he caught, and builds jumu`ah on that basis. If he joins him in the tashahhud, or in the Prostrations of Inattentiveness, performs jumu`ah accordingly - according to Abu Hanifah and Abu Yusuf. Muhammad said : if he caught with him most of the second rak`ah, he performs jumu`ah accordingly, but if he caught less than that, he completes it as zuhr.

### Sunnah Aspects of the Khutbah

1. When the imam comes emerges on the minbar on the Day of Jumu`ah, people stop performing salah, and [stop] talking until he has finished his khutbah.
2. When the imam ascends the minbar, he sits down, and the mu'adh-dhin calls [the second] adhan in front of the minbar.
3. The imam delivers two khutbahs, separating them with a sitting.
4. He delivers the khutbah standing, in a state of purity.
5. If he delivered the khutbah sitting, or not in a state of purity, it is valid, but disliked.
6. When he has finished from the khutbah, the call the iqamah for salah, and [then] pray.

## 7.2 Prayers of the Two `Ids

### `Id al-Fitr

1. It is recommended on the Day of Fast-Breaking (Fitr) for the person, before leaving for the prayer-ground:
  - ✦ To eat,
  - ✦ To perform ghusl,
  - ✦ To apply perfume.
2. One sets out for the prayer-ground. According to Abu Hanifah, does not pronounce takbir [audibly] on the way to the prayer-ground. According to the two : one pronounces takbir [audibly]

### `Id al-Adha

1. It is recommended on the Day of Sacrifice (Adha) :
  - ✦ to perform ghusl,
  - ✦ to apply perfume,
  - ✦ to delay eating until having finished from the salah.
2. One sets out for the prayer-ground, pronouncing takbir [audibly

### Salat al-`Id

1. One does not perform nafl salah in the prayer-ground before salat al-`id.
2. When the salah becomes permissible, by the sun ascending [a spear's height after sunrise], the time for [salat al-`id] has entered [and it remains] until midday.
  - ✦ If the new crescent was obscured from people, such that it was not testified before the imam about seeing the crescent after midday, [the imam] performs `id [salah] the next day. If an excuse occurs, preventing the people from salah on the second day, he does not perform it after that.
  - ✦ If an excuse occurred preventing the people from [performing] the salah on the Day of Sacrifice, he performs the salah the next day, or the day after. He does not perform it after that.
3. The imam leads the people in two rak`ah.
  - ✦ In the first [rak`ah] he pronounces the opening takbir, and three [takbirs] after it. Then, he recites the Opening of the Book and a surah with it. Then, he pronounces a takbir, going into ruku` with it.
  - ✦ Then, he starts the second rak`ah with recitation. When he has finished from the recitation, he pronounces three takbirs. He pronounces a fourth takbir, going into ruku` with it.
  - ✦ One raises one's hands in the takbirs of the two `ids.
4. Then, he delivers two khutbah after the salah teaching people about Sadaqat al-Fitr and its regulations [on `Id al-Fitr]. [On `Id al-Adha] he delivers two khutbah after [the salah] teaching people therein about the Sacrifice and the Takbirs of Tashriq.
5. Whoever misses salat al-`id with the imam does not make it up.

### The Takbirs of Tashriq

1. The first of the takbirs of tashriq is after salat al-fajr on the Day of `Arafah. According to Abu Hanifah, the last of it is after salat al-`asr on the [first] Day of Sacrifice. Abu Yusuf and Muhammad said : [it lasts] until salat al-`asr of the last of the Days of Tashriq.
2. The takbir is after the fard prayers, and it is that one say : *Allahu Akbar Allahu Akbar, La ilaha illallahu Wallahu akbar, Allahu Akbar wa-Lillahil-Hamd.*

### 7.3 Eclipse Prayer

1. When the sun is eclipsed, the imam performs with the people two rak`ah, in the manner of nafl, with one ruku` in each rak`ah.
2. He prolongs the recitation in both [rak`ah]. He recites inaudibly according to Abu Hanifah. Abu Yusuf and Muhammad said : he recites audibly.
3. Then, he supplicates after that, until the sun appears again.
4. The imam who leads the people in jumu`ah leads them [in the solar-eclipse] prayer. If he did not assemble [the people to pray], the people pray it individually.
5. There is no khutbah in the solar-eclipse.
6. There is no group [prayer] for the lunar eclipse. Each individual merely prays on his own.

#### ***7.4 Prayer for Rain***

1. Abu Hanifah (may Allah's mercy be upon him) said : there is no [emphasized] sunnah salah in a group to pray for rain [although it is recommended], but if people pray singly, it is permissible. [The emphasized aspect of] praying for rain is merely supplication and seeking forgiveness. Abu Yusuf and Muhammad said : [it is sunnah that] the imam lead the people in two rak`ah, making the recitation audible in them. Then, he delivers a khutbah [or two].
2. He faces the qiblah in supplication. The imam switches his cloak around [when starting the supplication], but the people do not switch their cloaks around.
3. The People of the Covenant [of Jizyah] do not attend the Prayer for Rain.

#### ***7.5 The Vigil of Ramadan (Tarawih)***

1. It is recommended that the people gather in the month of Ramadan after `isha', so that their imam can lead them in five tarwihah, with two taslim in each tarwihah.
2. He sits between every two tarwihah the duration of a tarwihah.
3. Then he leads them in witr.

Witr should not be performed with a group in other than the month of Ramadan.

## **8.0 FUNERALS**

### ***8.1 Preparation of the Body***