

## BOOK OF PRAYER 1 (20/11/2019)

HADITH NO.	MAIN POINT(S) OF BENEFIT
51	<p>“Prayer on time” and in other narrations “Prayer at the beginning time”</p> <p>The questioner intended: Which physical actions are the best ones to perform. The best action in general is to have Iman which is from the actions of the heart.</p> <p>The Prophet(s) was asked this question on more than one occasion and always tailored his response to suit the situation of the questioner.</p> <p>The excellence of asking questions with view to gaining knowledge to be acted upon.</p>
52	<p>The excellence of praying Fajr at its earliest time.</p> <p>The permissibility of women attending the congregational prayers in the masjid.</p>
53	<p>The excellence of praying all the prayers at their early time with the exception of Isha which can be delayed (but not later than the middle of the night – preferred time). However, if the people have gathered for Isha it is better to pray at the early time to make things easy for them.</p> <p>May also be desirable to delay the Dhuhr if it’s too hot.</p> <p>The Imam should take into consideration the situation of the congregation.</p>
54	<p>All the prayer times are back to back i.e. connected except Fajr and Dhuhr.</p> <p>It is disliked sleeping before Isha – so you don’t miss Isha.</p> <p>It is disliked conversing with others after Isha unless there’s a benefit – so you don’t miss the night prayer or Fajr.</p> <p>The excellence of making the recitation long in the Fajr prayer.</p>
55 & 56	<p>The “middle prayer” is the Asr prayer.</p> <p>The permissibility of delaying the prayer in this sort of situation was abrogated by the Prayer of Fear which can be offered in any state in the heat of battle.</p> <p>If one forgets to offer a prayer, he should do so as soon as he remembers.</p> <p>Permissibility of cursing an oppressor commensurate with the oppression.</p>
57	<p>The excellence of praying Isha late unless it causes difficulty for the congregation.</p> <p>Some women and children would attend Isha in the masjid.</p> <p>The concern of the Prophet(s) for the welfare of his Ummah.</p>
58 & 59	<p>If the food is served at the time of the congregational prayer, then eating food should be given preference!</p> <p>Some scholars said this is only if you have a need for the food.</p> <p>It should not be pre-planned that the time of eating coincides with the time of the congregational prayer on a regular basis.</p> <p>The importance of removing distractions before performing the prayer.</p>
60	<p>The urge to urinate or defecate is also a legitimate reason for missing the congregational prayer so long as there still remains the possibility of praying on time.</p>

## BOOK OF PRAYER 2 (27/11/2019)

HADITH NO.	MAIN POINT(S) OF BENEFIT
61 & 62	<p>The prohibition of offering Nafl prayers after the start of Fajr until the sun has risen about three metres above the horizon (with the exception of the two Sunnahs of Fajr and the Fajr prayer). The prohibition is more severe when the disc of the sun actually starts to rise.</p> <p>The prohibition of offering Nafl prayers after Asr prayer until the sun has set. The prohibition is more severe as the disc of the sun starts to set.</p> <p>Exceptions from the prohibited times: Making up missed prayers (Qada), two rakats of Tawaf and the Janazah prayer (except when the prohibition is severe)</p> <p>Prohibition of imitation of the practices of the disbelievers.</p>
63	<p>Obligation of making up the Fard from the five daily prayers.</p> <p>This was before the Prayer of Fear was legislated.</p> <p>The missed prayers should be made up in sequence as long as there is no risk of missing the current prayer.</p> <p>Permissibility of supplicating against the oppressor.</p>
64	<p>The excellence of praying in congregation and the little reward of praying alone. The prayer is however accepted from the one who prayed alone.</p>
65	<p>The excellence of perfecting the wudu and walking to the masjid. The one waiting for the prayer is like the one actually performing the prayer.</p>
66	<p>Congregational prayer is an individual obligation on male adults.</p> <p>Whoever left the congregational prayer without a valid excuse is sinful.</p> <p>The hypocrites only sought through their worship showing off.</p> <p>The excellence of the Fajr and Isha prayers.</p>
67	<p>The permissibility of women attending the congregational prayers as long as they are dressed appropriately.</p> <p>Desirability of seeking permission from her husband for that.</p> <p>A person who apparently opposes the Sunnah should be censured.</p>
68	<p>Desirability of praying the Sunnahs mentioned.</p> <p>Other hadith indicate the Sunnah of Dhuhr is four before and two after.</p> <p>Asr prayer does not have regular Sunnahs.</p> <p>Preferable to make the Sunnahs of Magrib, Isha, Fajr and Jumuah at home.</p> <p>The two Sunnahs of Fajr are kept light.</p> <p>The wisdom of the Sunnah before the Fard is to prepare for the Fard.</p> <p>The wisdom of the Sunnah after the Fard is to make up for deficiencies in the Fard.</p>
69 & 70	<p>The two units of Sunnah for Fajr are highly emphasised.</p> <p>To leave these two Sunnahs is a sign of the weakness of a Muslim’s religion.</p>

### BOOK OF PRAYER 3 (4/12/2019)

HADITH NO.	MAIN POINT(S) OF BENEFIT
71	<p>The Adhan and the Iqamah are obligatory and they are from the clear symbols of Islam.</p> <p>Desirable to make the Adhan with repetitions and the Iqamah without repetitions, although other forms of the Adhan and Iqamah have also been narrated.</p> <p>The repetitions in the Adhan show that the Adhan is more emphasised than the Iqamah as it is used to alert people to the prayer who are far away.</p>
72	<p>Turning to the right and left during the statements “Haya...” is desirable.</p> <p>Permissibility of shortening a four-unit prayer to two units on a journey.</p> <p>Desirability of having a <i>sutrah</i> (barrier) when praying.</p> <p>Permissibility of taking blessings from the remnants of the Prophet Muhammad(s). It is not permissible to take blessings from anyone else’s remnants.</p>
73	<p>Adhan for Fajr can be given before the start of Fajr.</p> <p>If two adhans are to be called, then this should be explained to the people.</p> <p>Eating and drinking should preferably continue right till the time of Fajr if fasting.</p>
74	<p>Repetition of the statements of the adhan after each sentence.</p> <p>The exception to this are the statements “Haya...” when one should say, “La Hawla...”</p> <p>Whoever reads the Sunnah dua after the Adhan will be eligible for the intercession of our Prophet Muhammad(s) on the Day of Judgement.</p>
75	<p>Desirable to offer many Nawafil prayers, so it’s been made easier to offer it by permitting its observance whilst travelling (whether it be near or far).</p> <p>This covers all types of Sunnah prayers including the Rawatib.</p> <p>Should start the Nafl prayer facing the Qibla (if it does not cause difficulty), thereafter the Qibla is the direction of travel.</p> <p>Impermissibility of offering the Fard whilst riding unless there is no other way.</p> <p>Signalling takes the place of the rukoo and sujood.</p> <p>The Witr is not Fard because it was prayed whilst travelling.</p> <p>The ease of the Shariah.</p>
76	<p>The first Qiblah in Madinah was Masjid Aqsa before it turned.</p> <p>The Qiblah settled at Makkah because it’s the best place on earth.</p> <p>The concept of abrogation (naskh).</p> <p>Necessary movement in the prayer does not nullify it.</p> <p>If one started facing an incorrect direction and then corrected it during the prayer, then he does not need to restart the prayer.</p>
77	<p>It’s not mentioned in the hadith whether the prayer was Fard or Nafl. It must have been Nafl.</p> <p>Permissibility of offering the Nafl whilst travelling regardless of direction.</p>

## BOOK OF PRAYER 4 (11/12/2019)

HADITH NO.	MAIN POINT(S) OF BENEFIT
78	<p>Straightening the rows is from the completion of the prayer.</p> <p>The excellence of praying in congregation.</p> <p>It's said the wisdom is to imitate the way the angels line up in their rows (they complete the first rows and then squeeze together).</p>
79	<p>Straightening the rows is part of the role of the Imam.</p> <p>Not straightening the rows may lead to hatred between the worshippers.</p> <p>The permissibility of the Imam speaking between the Iqamah and the prayer should the need arise.</p>
80 & 81	<p>Anas® formed a row with a child below the age of puberty in a Nafl prayer.</p> <p>The Hanbalis say this is only permitted in the Nafl.</p> <p>It is best for the followers in the prayer to be behind the Imam.</p> <p>The women pray behind the men.</p> <p>If a woman is by herself, she may form her own row. If they are more than one, then they must form a row together.</p> <p>Permissibility of praying Nafl in congregation, so long as it's not taken as a regular practice.</p> <p>Permissibility of praying with the intention of teaching the people.</p> <p>Desirability of responding to the invitation. However, if it's the Waleema it becomes an obligation.</p>
82	<p>If there is only one follower, then he should stand to the Imam's right.</p> <p>Most of the Madhabs say it is preferred that the follower should be slightly behind the Imam, however others say the Imam should be in line with the follower.</p> <p>With the Hanbalis, the prayer is invalid if a single follower stood on the Imam's left or behind him, when he could have stood on the right.</p> <p>The excellence of the night prayer.</p>
83	<p>Prohibition of raising one's head from the Sajdah before the Imam.</p> <p>This applies to all other motions in the prayer too.</p> <p>Most scholars hold that preceding the Imam in the prayer nullifies it.</p> <p>Matching the Imam in the timings of his movements is Makrooh but does not nullify it.</p> <p>Racing the Imam in the prayer is an act of foolishness as it's not possible to exit the prayer before the Imam finishes.</p> <p>Some said that this person will become stupid and docile like a donkey and not physically change into a donkey – Allah knows better.</p>
84 & 85	<p>Hanbalis: The one praying Nafl cannot lead the one praying Fard as you're not supposed to differ with the Imam. Others hold that it's permissible and the hadith refers to the actions in the prayer not the intention (from their evidences is the hadith of Muadh who led his family after praying.....).</p> <p>If the regular Imam started the prayer sitting due to a temporary illness – recommended to sit too.</p> <p>If the regular Imam became ill and had to sit in the middle of the prayer – must remain standing.</p>

	<p>Only the Imam (and the Munfarid) say: <i>“Sami Allahu liman hamidahu”</i> Not differing with the Imam teaches the importance of respecting authority in all spheres of life.</p>
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## BOOK OF PRAYER 5 (18/12/2019)

HADITH NO.	MAIN POINT(S) OF BENEFIT
86	In the prayer, the companions would not start going into sajdah until the Imam was already in sajdah.
87	The angels who witness the prayer say Ameen when those in prayer say Ameen. The hadith refers to expiation of the minor sins. The Imam says Ameen audibly so those behind him can follow suit.
88, 89 & 98	The obligation of making the congregational prayer “light” and “complete”. The one praying individually can lengthen his prayer, so long as the prayer is completed before its end time. The Imam should take into consideration the circumstances of the congregation. We should make things easy for the people and make them like performing good actions.
90	The desirability of the opening supplication after the opening Takbeer. There are several duas one can select from.
91	Obligation of the opening Takbeer and Surah Al-Fatihah. How to make the rukoo perfectly. All joints should return to their places after the rukoo and sujood. The posture of sitting in the prayer. Obligation of completing the prayer with the Tasleem.
92	The majority of scholars hold that the raising of the hands in the prayer is in three places: 1) Opening takbeer 2) before going into rukoo and 3) after rising from the rukoo. Some hold that there is also a fourth place: 4) after standing from the first Tashahud. The Prophet(s) did not do raise his hands in the sajdah.
93	The Prophet(s) would prostrate on seven limbs: 1) The forehead including the nose 2 & 3) the hands 4 & 5) the knees 6 & 7) the toes. The limbs should meet the ground in order.
94 & 95	The takbeer is said in all the movements in the prayer with the exception of rising from the rukoo. The takbeer is said during the motion and not before or after.
96 & 97	It’s best that the rukoo and the standing after rising from it and the sajdah and the sitting after rising from it are of the same duration. The reading whilst standing and the final tashahud are the longest parts of the prayer. The prayer should be in balance and proportion e.g. a long recitation would normally mean a longer than normal rukoo and sajdah. One should be at ease after rising from the rukoo and sajdah.
99	The sitting for rest after the sajdahs – some scholars say it’s desirable. Others say it should only be done if there is a need e.g. weakness, as most of the hadiths describing the prayer do not mention it. There is no specific takbeer or dhikr for this sitting.

## BOOK OF PRAYER 6 (22/12/2019)

HADITH NO.	MAIN POINT(S) OF BENEFIT
100	Spreading the arms out in the Sajdah such that the armpits are visible is from the Sunnah. Helps facilitate the <i>khushoo</i> in the prayer.
101	Praying whilst wearing shoes is from the Sunnah and is a differentiating factor between us and the People of the Book.
102	The Prophet(s) would pray whilst carrying his granddaughter (both the Fard and the Nafil). A small amount of movement in the prayer does not affect the correctness of the prayer. The gentleness of the Prophet(s) towards children.
103	To be at ease in the Sajdah. Not to rest on one’s forearms whilst in the Sajdah.
104	The hadith of the “one who prayed badly”. The hadith enumerates the “pillars” in the prayer which if left nullify the prayer even out of forgetfulness or ignorance, which is why this man was commanded to repeat the prayer. Gentleness in teaching people. The teacher should start with the most important matters first.
105	Reading Surah Fatihah is a pillar in every unit of prayer. The reading of the Imam is sufficient for the one praying behind him in the loud prayers. As for the silent prayers, Ibn Taymiyyah holds that it should be read by the one praying the Imam (opposing the traditional Hanbali position).
106	It is from the Sunnah to read another surah after Al-Fatihah in the first two units and just read Fatihah in the other units. The reading in the first unit is longer than that in the second unit. The Dhuhr and Asr prayers are silent prayers, however some ayaat may occasionally be read loudly especially for educational purposes.
107	Generally, the Prophet(s) would make the recitation in Fajr long, the recitation in Magrib short and somewhere in the middle for the other prayers. However, this hadith shows that it’s permissible to read a long recitation in the Magrib prayer sometimes. The Magrib prayer is a loud prayer.
108	It’s desirable that the Imam makes the recitation short whilst travelling. Desirability of beautifying one’s recitation as it aids <i>khushoo</i> in the prayer.
109	The Imam should take into account the needs of the congregation when reciting and in particular the elderly and weak.
110	It is Sunnah to read the <i>Basmalah</i> after the opening supplication. The Basmalah should be read silently, even in the loud prayers. The Basmalah is not part of Surah Al-Fatihah.