

HSC 9488 Paper 2

2.1 Worship

Cambridge Syllabus

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Content

- opinions regarding purification (*wudu*) before prayer
- the timing and conditions for the daily prayer services, conditions for combination of prayers and the timings of dawn (*fajr*), afternoon (*asr*) and sunset (*maghrib*) prayers
- the conditions for the Friday prayers (*Jumu'ah*).

Cambridge Resources:

Possible sources:

<http://islamicb.blogspot.com/2009/12/method-of-performing-wudu-according-to.html>
www.islamicstudies.info/subjects/fiqh/fiqh_us_sunnah/fus1_02.html
<https://muslimmatters.org/2014/11/14/khutbah-wudu-ablution-fiqh-rules-purification-blessings/>
<http://islamic-ilm.blogspot.com/2012/06/wudu-according-to-shafii-madh-hab.html>
<http://islamqa.org/hanafi/qibla-hanafi/34573>
<https://www.quora.com/What-are-the-major-differences-between-the-Hanafi-and-Shafii-Fiqh-jurisprudence-schools-of-Islam>

Students' Notes

Opinions regarding purification (*wudu*) before prayer

There are three types of wudu':

- (1) Fard, upon one who wishes to perform a ritual prayer, even though it be nawafil (supererogatory prayers), or the janaza, or for sajdah al-tilawah, or to touch the Qur'an, even a single verse; etc
- (2) Wajib, for the circumambulation (tawaf) of the Holy Ka'ba;
- (3) Mustahab; for one wishing to sleep in a ritually pure state; upon awaking etc

Fard In Wudhu

Hanafi

- (1) Washing the face over from the one's hair tips on the forehead down to the chin and from one ear to the other
- (2) Washing the two hands and wrists including the elbows
- (3) Performing the masaha (wiping the wet hands to the extent of one fourth of one's head)
- (4) Washing one's feet over including the ankles.

Maliki

1. To make intention
2. To wash the face
3. To wash the two arms
4. To apply *masah* on the entire head
5. To wash the two feet
6. *Muwalat* [to wash the bodily parts one right after another without a break]
7. *Dalk* [to rub the parts washed].

Shafi'i

1. To make intention
2. To wash the face
3. To wash the two arms
4. To apply *masah* on a slight portion of the head
5. To wash the two feet
6. *Tartib* [to wash the parts in the prescribed sequence].

Hambali

1. To make intention
2. To say the *Basmala*
3. To wash the face
4. To wash the mouth
5. To wash the nose
6. To wash the two arms
7. To apply *masah* on the entire head [the ears are included in the head]
8. To wash the two feet
9. *Tartib*
10. *Muwalat*.

Invalidation of wudu

Wudu is considered invalid ('broken') when certain conditions prevail. These conditions differ in the various fiqh.

Hanafi

1. Passing wind or fluid from any part of the body.
2. Deep sleep in a reclining position; sleeping in a sitting, kneeling or standing position does not break the wudu.
3. Loss of senses.
4. Vomiting.
5. Spitting saliva consisting mainly of blood.
6. Laughing very loudly during prayer
7. To lose blood to a point where it begins to run.

Hanbali

1. Going to the bathroom or passing wind.
2. Deep sleep.
3. Emission of semen.
4. Vomiting.
5. Emission of blood or pus.
6. Eating the meat of an animal not slaughtered in the name of Allah.
7. Coming in contact with the saliva of a dog or unclean animals (except cats).

Maliki

1. Defecation, urination or passing wind.
2. Deep sleep.

3. Loss of ones senses.
4. Emission of semen.
5. Having doubts regarding whether one's wudu is valid.

Shafi'i

1. From Reliance of the Traveller, e7.0 - e7.6:
2. Anything that exits from the private parts.
3. Loss of intellect through sleep, etc (except for sleep while continuously and firmly seated on the ground).
4. Touching the private parts with bare hands.
5. Touching the skin of someone of the opposite sex when they are not each other's unmarriageable kin

Shia Jafari

1. Passing of urine,
2. Excretion,
3. Passing wind from the rear,
4. Sleep (deep enough to restrict sight and hearing),
5. Insanity,
6. Intoxication,
7. Unconsciousness,
8. Every state which requires Ghusl, e.g. Janabat, Istihaza, etc.

Wiping The Socks

Hanafi:

The position of Imam Abu Hanifa was on the invalidity of wiping over 'socks' not completely made of leather or otherwise. The position of his two main students, Imam Muhammad and Abu Yusuf, was on the validity of wiping over 'socks' as long as they were thick enough to prevent the immediate transfer of water – whether made of leather or otherwise. (Maydani, al Lubab fi Sharh al Kitab Pg: 59)

However, it is established that Imam Abu Hanifa went back on his position and agreed with the stance of his two students. It is narrated that at the end of his life he himself wiped over his 'socks' (jawrab), stating that he was now performing what he had previously forbidden. Thus, it is stated in Ibn Qutlubagha's al Tashih, "It is related concerning him [s: Abu Hanifa] that he returned to their position [s: the two companions], and the fatwa is upon this."

The upshot is that it is valid to wipe over any footgear that fulfills the conditions of wiping whether made from leather or otherwise.

Maliki:

The position of the Malikites is that it is not permissible to wipe except over socks made of leather. Anyway this is permissible and there is no sin insha'Allah.

Shafi'i:

Just like the khuff, socks must fulfill five conditions before it is permissible to wipe over them during wudu. They are:

- 1) That they be strong such that one can walk continuously on them for the length of time that a traveller would in his comings and goings to fulfill his needs, such as going somewhere to fulfill his needs, such as relieving himself, buying food, and so forth.

- 2) That they be thick, whereby if water is poured on it, it would not penetrate through quickly.
- 3) That it completely covers the part that is to be washed during wudu, which is the feet with the ankles.
- 4) That they be pure of filth.
- 5) That they be worn after one has made a complete wudu, having washed both feet first, for if one washes one foot and puts on one sock, then washed the other foot and puts on the other sock, it is not permissible to wipe over them.

Hambali:

Any sock can be wiped on, as per the madhhab, so long as it covers the whole foot up to the ankle and does not show any of the skin underneath.

What is Wudhu breaks during Swalaat ?

In the Hanafi school, if one's wudu was accidentally invalidated (e.g. gas came out not of one's own doing), then one can go immediately without interruption, do wudu, and return immediately and continue from where the wudu was invalidated.

However, one shouldn't follow this position unless one has studied its details; and it is superior to simply restart the prayer. [Shurunbulali, *Maraqi al-Falah*]

The timing and conditions for the daily prayer services, conditions for combination of prayers and the timings of dawn (*fajr*), afternoon (*asr*) and sunset (*maghrib*) prayers

Timing of Swalaat

1. The time of Fajr

The Prophet (s) said: "The time for Subh (Fajr) prayer lasts from the beginning of the pre-dawn so long as the sun has not yet started to rise. When the sun starts to rise then stop praying, for it rises between the two horns of the Shaytaan."

The time for Fajr begins with the onset of the "second dawn" (al-fajr al-thaani) and ends when the sun starts to rise. The "second dawn" is the brightness that appears along the horizon in the east and extends north to south. The "first dawn" (al-fajr al-awwal) occurs approximately one hour before this, and there are differences between the two:

- (1) In the "first dawn" the brightness extends from east to west, and in the "second dawn" it extends from north to south.
- (2) The "first dawn" is followed by darkness, i.e., the brightness lasts for a short period then it becomes dark. The "second dawn" is not followed by darkness, rather the light increases.
- (3) The "second dawn" is connected to the horizon, with no darkness between it and the horizon, whereas the "first dawn" is separated from the horizon with darkness between it and the horizon.

2. The time of Zuhr

The Prophet (s) said: "The time for Zuhr is from when the sun has passed its zenith and a man's shadow is equal in length to his height (this is the end time), until the time for 'Asr comes." So the Prophet (peace and blessings of Allaah be upon him) defined the start and the end of the time for Zuhr:

The start of the time for Zuhr is when the sun has passed its zenith i.e., has passed the highest part of the sky and started to descend towards the west. For example:

Put a stick or pole in an open place. When the sun rises in the east, the shadow of this stick will fall towards the west. The higher the sun rises, the shorter the shadow will become. So long as it keeps growing shorter, the sun has not yet reached its zenith. The shadow will keep on growing shorter until it reaches a certain point, then it will start to increase, falling towards the east. When it increases by even a small amount, then the sun has passed its zenith. At that point the time for Zuhr has begun.

The end of the time for Zuhr is when the shadow of everything is equal in length to the object itself, plus the length of the shadow of the object at the time of the zenith. As for the shadow before the mark, that is not counted, and it is called fay' al-zawaal (the shadow of the zenith).

3. The time of 'Asr

The Prophet (peace and blessings of Allaah be upon him) said: "The time for 'Asr lasts until the sun turns yellow."

We know that the time for 'Asr begins when the time for Zuhr ends, i.e., when the length of an object's shadow becomes equal to the length of the object itself. There are two times for the end of 'Asr.

(1) The preferred time: this lasts from the beginning of the time for 'Asr until the sun begins to turn yellow, because the Prophet (peace and blessings of Allaah be upon him) said: "The time for 'Asr lasts until the sun turns yellow." Defining this time by the clock varies according to the season.

(2) The time of necessity. This lasts from the time the sun turns yellow until sunset, because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever catches up with one rak'ah of 'Asr before the sun sets has caught up with 'Asr." (Narrated by al-Bukhaari, 579; Muslim, 608)

4. The time of Maghrib

The Prophet (peace and blessings of Allaah be upon him) said: "The time for Maghrib lasts until the twilight has faded."

i.e., the time for Maghrib starts immediately after the time for 'Asr ends, which is when the sun sets, until the twilight or red afterglow has faded. When the red afterglow has disappeared from the sky, the time for Maghrib ends and the time for 'Isha' begins.

5. The time of 'Isha

The Prophet (peace and blessings of Allaah be upon him) said: "The time for 'Isha' lasts until midnight."

So the time for 'Isha' begins immediately after the time for Maghrib ends (i.e., when the red afterglow disappears from the sky) until midnight.

Question: how do we calculate when midnight is?

Answer: if you want to calculate when midnight is, then calculate the time between sunset and the break of true dawn (when Fajr begins) then divide it in half; that halfway point is the end of the time for praying 'Isha' (and that is midnight).

So if the sun sets at 5 p.m., and Fajr begins at 5 a.m., then midnight is 11 p.m. If the sun sets at 5 p.m. and Fajr begins at 6 a.m., then midnight is 11.30 p.m., and so on.

Conditions For Swalaat

If any of the following seven prerequisites is ignored, the Prayer will not be deemed to have been performed:

1. Cleanliness of Body

The body has to be cleaned of all sorts of impurities, whether these are impurities in effect or impurities in fact, and one must have obtained purity either through Wudu or, if need be, through Ghusl.

2. Cleanliness of Garments

All the garments including even the cap, socks, gloves, etc., that one is wearing or having on one's body must be clean and pure beyond any shadow of a doubt.

3. Cleanliness of Place

The minimum requirement is that the place where one intends to stand and where one's knees, hands and forehead would rest in Sajdah, must be clean, whether it is a piece of plain ground or floor, or a mat, etc., but one should also avoid standing for the Prayer at a place which is stinking with filth and dirt around it.

4. Covering of Satar

For males it is the part of the body between the navel and the knee, and for females it is the whole body excluding the face, hands and feet. Women should see that the ankles do not remain uncovered.

5. Ascertaining the right time for a Prayer

Each Prayer has to be performed within the time limit prescribed for it. If a Prayer is performed before its time, it will be no Prayer at all, and if it is offered after the time for it has elapsed, it will have to be offered as a missed (Qada) Prayer.

6. Facing the Qibla

If a person performs his Prayer with his face turned towards a direction other than that of the Qibla, unless there is a genuine reason for that, his Prayer will not be deemed to have been performed.

7. Intention

Having the intention in the mind, which may also be expressed with the tongue, to offer a particular Fard Prayer at a prescribed time, or a particular missed Prayer afterwards. For the Sunnat or Nafl Prayers, however, the mention of the time is not necessary. If one is going to offer a Prayer under the leadership of an Imam, one has to express intention to that effect, too.

Combination of Swalaat

In accordance with these, it is allowed for a person to only combine two prayers in a day – usually Zuhr (noon) and 'Asr (afternoon) prayers, or the Maghrib (sunset) and 'Ishaa' (night) prayers, during the time of either prayer if he finds himself in any of the below listed circumstances.

1. Combining two prayers at 'Arafah and Al-Muzdalifah

During hajj or when someone is performing hajj, he is permitted to combine the Zuhr and 'Asr prayers during the time of the Zuhr prayer at 'Arafah, and the Maghrib and 'Ishaa' prayers during the time of the 'Ishaa' prayer at Muzdalifah, following the example of the Prophet (s).

2. Combining two prayers while travelling

Muslims are permitted to combine the Zuhr prayer with the 'Asr prayer and also the Maghrib prayer with the 'Ishaa' prayer while they are on or about to embark on a journey with the fear that they might miss the

prayer while enroute. This is regardless of whether the person is physically traveling or has made a temporary break in his journey.

3. Combining two prayers during rainfall

Al-Athram (ra) recorded in his Sunan that Abu Salamah Ibn ‘Abdur-Rahmaan (ra) said: “It is a Sunnah to combine the Maghrib and ‘Ishaa’ prayers when it is raining.” Al-Bukhari (ra) recorded that the Prophet (s) combined the Maghrib and ‘Ishaa’ prayers on a rainy night.

4. Combining two prayers due to illness and other reasons

The Hanbali school is most accommodating in this regard as it permits one to combine the Zuhr and ‘Asr prayers and the Maghrib and ‘Ishaa’ prayers, at the time of the early or later prayer, for one who is ill as well as for the woman who is breast-feeding and will therefore face hardship in cleaning her dress for every prayer; for the woman who is plagued by a prolonged flow of blood; a person with urinary incontinence; one who cannot find the means to purify himself or herself; and lastly who fears for his life, property, or family.

5. Combining two prayers due to some pressing need

Imam An-Nawawi (ra) in one of his commentary on the book of Imaam Muslim (ra) : “The majority of scholars are of the opinion that it is allowed for the resident to combine prayers due to some pressing need. This is supported by the statement of Ibn ‘Abbaas (ra): ‘The Prophet (s) combined his prayers because he did not want to put his Ummah (nation) to hardship, and not because of illness or any other reason.’”

6. Prayer on board a ship, train or plane

Swalaat on a ship, train and plane, is valid and there is no disliking for such an act as it makes life easier for the one performing it. Ibn ‘Umar (ra) said: “I asked the Prophet (s) about prayer on ships and he replied: “Pray standing upon them unless you fear that you will drown (due to the ship capsizing).”” [Ad-Daaraqtuni and Al-Haakim].

The conditions for the Friday prayers (*Jumu'ah*).

Prerequisites which make Friday Prayer Necessary

1. To be a muqem (one residing in the locality / country). Friday prayer is not necessary for a musafir.
2. To be sound and healthy. Friday is not necessary for a person who is sick. That sickness which prevents a person from going to the congregational mosque will be considered.
3. To be a free person. Friday prayer is not necessary for a slave.
4. To be a male. Friday prayer is not necessary for a female.
5. To be free from those excuses which allow one from leaving out the congregation. These have been mentioned previously. If any of these excuses are found, Friday prayer will not be necessary. Examples: (i) It is raining very heavily. (ii) One is taking care of a sick person. (iii) By going to the mosque there is a fear of a certain enemy. (iv) the prerequisites which we mentioned in order for prayer to be necessary are also considered here. That is, to be sane, mature, and to be a Muslim.

Prerequisites for the Friday Prayer to be Valid

1. The place has to be a city or town. Friday prayer is not valid in a village or jungle. However, Friday will be valid in a village if its population is equal to that of a town.

2. It has to be at the time of Zuhr. Friday prayer is not valid before Zuhr time or after the expiry of Zuhr. So much so, that if the Zuhr time expires while Friday prayer is being offered, then that prayer will become invalid even if the last sitting equal to the tashahhud has been completed. It is for this reason that qada is not made for Friday prayer.
3. The khutbah has to be delivered. That is, to face the people and remind them of Allah Most High even if it means merely saying Sub'haanallah or Alhamdo lillah. However, it is makruh to suffice with this alone because it is contrary to the sunnah.
4. The khutbah has to be before the prayer. If the khutbah is delivered after the prayer, the prayer will not be valid.
5. The khutbah has to be delivered within the time of Zuhr. If the khutbah is delivered before the time of Zuhr, the prayer will not be valid.
6. Congregation. That is, there has to be at least three persons (adult male) apart from the imam who are present from the beginning of the khutbah till the prostration of the first rakaat.. Therefore, if there are only women or immature children, the prayer will not be valid.
7. If the people go away before the prostration and less than three persons remain or no one remains, the prayer will become invalid. However, if they go after the prostration, the prayer will not be invalid.
8. To offer Friday prayer openly and with full permission. It will not be permissible to offer Friday prayer in any private and secluded place. If Friday prayer is offered at such a place where the general public is not allowed to come or the doors of the mosque are closed at the time of Friday, the prayer will not be valid.

Rules for the Friday Khutbah

1. Once all the people have gathered together, the imam should sit on the minbar and the mu'azzin should call out the adhaan in front of him. Immediately after the adhan, the imam should stand up and deliver the khutbah.
2. Twelve things are sunnah in the khutbah:
 1. the person delivering the khutbah should be standing,
 2. Two khutbahs should be delivered,
 3. He must sit in between both the khutbahs to such an extent that Sub'haanallah could be recited three times,
 4. He must be pure from major ritual impurity (hadath akbar) and minor ritual impurity (hadath asghar),
 5. While delivering the khutbah, he must face the people,
 6. He must recite A'udhu billahi minash shaytaanir rajeem in his heart before commencing with the khutbah,
 7. He must deliver the khutbah in such a way that all the people can hear his voice,

8. the subject matter of the khutbah must comprise of the following eight things:
 1. gratitude to Allah Most High,
 2. praise to Allah Most High,
 3. testifying the Oneness of Allah Most High and the prophethood of the Messenger of Allah (Allah bless him and give him peace),
 4. salutations to the Messenger of Allah (Allah bless him and give him peace),
 5. admonition and advice,
 6. recitation of verses or a Surah from the Quran,
 7. to repeat all these things in the second khutbah as well,
 8. to make dua for the Muslims instead of giving advice and admonition in the second khutbah. This was a list of the subject matter.

We will now go back to those factors which are sunnah for the khutbah itself.

9. the khutbah should not be too lengthy. Instead, it should be shorter than the prayer.
 10. To deliver the khutbah from the minbar. If there is no minbar, one should stand up by taking support from a staff or rod. To take support from a staff or rod or to place one hand over the other while one is on the minbar, which is the habit of some people; has not been reported.
 11. Both the khutbahs have to be in Arabic. To deliver the khutbah in any other language or to add any poetry or idioms of another language as is prevalent today at some places is contrary to confirmed sunnah (sunna mu'akkada) and is in fact prohibitively disliked (makruh tahriman).
 12. Those listening to the khutbah should face the qiblah. In the second khutbah it is recommended (mustahabb) to make dua for the Messenger of Allah's (s) family, companions, wives, and specifically for the khulafaa-e-raashidin and Hadrat Hamzah and Abbas (ra). It is also permissible to make dua for the leader of the Islamic state. But it is prohibitively disliked (makruh tahriman) to praise him for things which are not true.
3. Once the imam stands up to deliver the khutbah, it is prohibitively disliked (makruh tahriman) to offer any prayer or to speak with each other. However, it is permissible for the saahib-e-tarteeb to offer his qada prayer at that time. In fact, it is necessary for him to offer his qada prayer. As long as the imam does not complete his khutbah, all these things will be prohibited.
 4. Once the khutbah commences, it is necessary for all those present to listen to the khutbah. This is irrespective of whether they are sitting near the imam or far away from him. It is also prohibitively disliked (makruh tahriman) to do such a thing which will distract one from listening. Just as eating, drinking, talking, walking, making salaam, answering to a salaam, reading some tasbeeh, showing someone a masa'ala of the Shariah is prohibited while one is in prayer, it is also prohibited while the khutbah is being delivered. However, it is permissible for the one who is delivering the khutbah to show a issue of the Shariah while he is delivering his khutbah.

5. If the khutbah commences while one is offering one's prayer, it is better to complete it if it is confirmed sunnah (sunnah mu'akkada). If it is a nafl prayer, one should make salaam after two rakaats.
6. It is prohibitively disliked (makruh tahriman) for the muqtadis as well as the imam to raise their hands and make dua in-between the two khutbahs when the imam is sitting. However, it is permissible to make dua in one's heart without raising one's hands as long as one does not say anything with one's tongue – neither silently nor loudly. Nothing has been related from the Messenger of Allah (Allah bless him and give him peace) and his companions with regard to delivering khutbahs on the last Friday of Ramadan which contain matters related to the departure of Ramadan. Nor is there any mention of this in the books of Islamic jurisprudence. In doing so, there is the danger of the masses thinking that this is necessary. It is therefore a bid'ah. Note: these days undue attention is given to this sort of khutbahs. If anyone does not deliver such khutbahs, he is accused and mocked at. Special preparations are made in listening to such khutbahs.
7. It is permissible to deliver a khutbah while looking into a book.
8. If the Messenger of Allah's (s) name is mentioned in the khutbah, it is permissible for the muqtadis to send blessings to him in their hearts.