

Salah

Allah said:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

*Take due care of all the prayers, and the middle prayer,
and stand before Allah in total devotion. (Quran 2:238)*

Allah's Prophet ﷺ said:

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، حَدَّثَنَا لَيْثٌ . ح ، وَقَالَ قُتَيْبَةُ : حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ
كِلَاهُمَا ، عَنِ ابْنِ الْهَادِ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي
هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ وَفِي حَدِيثِ بَكْرٍ : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : " أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ
خَمْسَ مَرَّاتٍ ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ ؟ قَالُوا : لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ ، قَالَ : فَذَلِكَ
مِثْلُ الصَّلَوَاتِ الْخَمْسِ ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا "

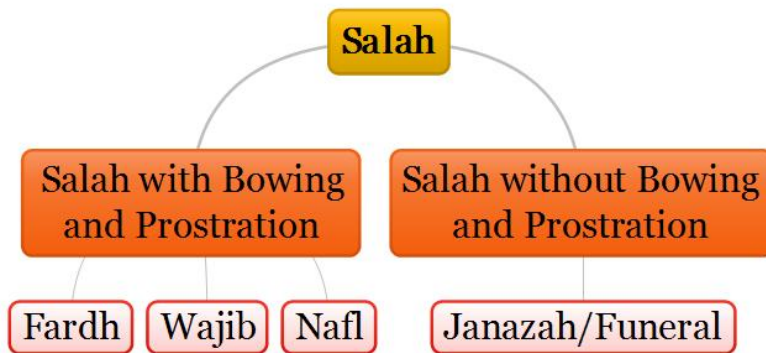
*...Do you think, can anything of his filthiness remain (on the body of) any one
of you if there were a river at his door in which he washed himself five times
daily? The Companions said: Nothing of his filthiness will remain (on his
body). He said: That is like the five prayers by which Allah obliterates sins.
(Muslim Shareef)*

Salah is the greatest type of worship as it connects the servant with his Lord. Salah is expression of gratitude to Allah over his innumerable bounties.

The literal meaning of the Arabic word As-Salah is prayer.

In Shari'ah, Salah is the collection of words and acts which begin with saying of الله أكبر (*Allahu akbar*) and end with السلام عليكم ورحمة الله (*As salamu alaikum wa rahmatullah*) in accordance with the prescribed prerequisites.

Kinds of Salah



Prerequisites for Salah to become obligatory

Salah becomes obligatory upon a person only when these three prerequisites are found in him:

1. Islam: Salah is not obligatory for a Disbeliever.
2. Puberty: Salah is not obligatory for a child.
3. Intellect: Salah is not obligatory for an insane person.

However, the parents are supposed to order their children to perform Salah once they are seven and to beat them with hands upon missing a Salah once they are ten years old so that they become used to performing Salah on time before it becomes obligatory for them.

Times of Salahs

Allah said:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

*Surely, Salah is an obligation on the believers
that is tied up with time. (4:103)*

Allah's Prophet ﷺ said:

Allah has made five Salahs obligatory. If a person performs the Ablutions for them nicely, performs the Salahs on time devoutly, doing the Bowings and Prostrations perfectly, then it is Allah's vow that He will forgive him. For a person who does not do these, there is no guarantee from Allah: He may

forgive him if He likes or He may punish him if He so likes. (Musnad Ahmed)

Allah has made five Salahs obligatory every 24 hours. They are:

1. Fajr Salah: consists of two Salah-units.
Its time starts when the true dawn appears and remains till just before sunrise.
2. Zuhr Salah: consists of four Salah-units.
Its time starts immediately after noon, i.e. when the sun has moved down from the center of the sky (zenith), and the time remains till the shadow of every object becomes twice its size in addition to the original shadow-size which is found at exact noon.

This end-time is according to Imam Abu Hanifah and this is the view to be followed. The later Hanafis have been practicing upon this opinion.

However, according to Imams Abu Yusuf and Muhammad, the time of Zuhr remains till the shadow of every object becomes equal to its size. Imam Tahawi has called this opinion preferable. (Note: Al Marjooh kal Ma'doom vs I'tiqad of Salah)

3. Asr Salah: consists of four Salah-units.
Its time starts after the end of the time of Zuhr and remains till sunset.
4. Maghrib Salah: consists of three Salah-units.

Its time starts from sunset and remains till red twilight disappears. This is the view to be followed regarding the end-time.

5. Isha Salah: consists of four Salah-units.

Its time starts with the disappearance of the twilight and remains till the true dawn appears.

- Witr Salah: consists of three Salah-units and it is compulsory.

Its start and end time are same as those of Isha, however, it must be offered after Isha Salah.

So, if a person performs Witr Salah before Isha Salah, it will be compulsory for him to repeat the Witr Salah after the Isha.

Other rulings related to Salah-times

- The desirable time for performing Fajr Salah is when light has spread before sunset.
- In summer, it is desirable to delay Zuhr Salah.
- In winter, it is desirable to perform Zuhr Salah early.
- But if the sky is cloudy in winter, it is desirable to delay Zuhr Salah till it becomes certain that the sun has moved down from the zenith.
- It is desirable to delay Asr as long as the sun does not change its color.
- On a cloudy day, it is desirable to perform Asr Salah early.
- It is desirable to perform Maghrib Salah early.

- On a cloudy evening, delaying Maghrib Salah is desirable.
- It is desirable to delay Isha Salah up to one-third of the night.
- For a person who is confident of getting up at the near-end of the night, it is desirable to delay Witr Salah up to that time.
- Performing together two Salahs at the time of one of them is not permissible, no matter this happens due to an excusable difficulty or without one.
- Only for Haj-performers, it is compulsory to perform together Zuhr and Asr at Arafah with the Imam at the time of Zuhr, and to perform together Maghrib and Isha at Muzdalifah at the time they reach it.

Times when Salah is not permissible

Salah is not permissible at the following times irrespective of its being obligatory or compulsory.

Late-performing of missed prayers is also not permissible in these times.

1. The time of the rising of the sun till it has risen high in the sky.
2. The time when the sun is at the zenith till it moves down.
3. The time in the evening when the sun has turned yellow till it sets. The only exception for this time is the Asr Salah of that day which can be performed even when the sun has turned yellow.

- If a Salah which became compulsory in one of these times is performed in these periods, the Salah will be valid but avoidable.
- If a funeral comes up in one of these periods, the funeral prayer will be valid but avoidable.
- If a person recites a Qur'anic verse of Prostration in one of these periods, performing the Prostration of recitation at that time will be valid but avoidable.
- Supererogatory Salahs are strictly avoidable in these periods.

Times when supererogatory Salahs are avoidable

Supererogatory Salahs are avoidable in the following periods of time:

1. Salah other than the two Traditional Salah-units of Fajr after the appearance of the true dawn
2. After performing the obligatory Fajr Salah till the sun rises high in the morning
3. After the obligatory Asr Salah till the sun sets
4. When the sermonizer comes out for the Arabic sermon of the Friday Salah till he completes the obligatory Friday Salah
5. At the time of Adhaan: The exception is the traditional two Salah-units of Fajr. Performing it in a distant side of the mosque during the Adhaan or after it is permissible and not even avoidable, if he is confident of catching up with the Imam in the second Salah-unit of the obligatory Fajr Salah.

6. Before Eed Salah: A person should neither perform a supererogatory Salah at his home nor at the Eed-mosque.
7. After Eed Salah, only in the Eed-mosque. If a person performs a supererogatory Salah at his home after the Eed-Salah, it is permissible, not even avoidable.
8. If there is little time left for an obligatory Salah such that if he engages in a supererogatory Salah, it is feared that he may miss the time of compulsory Salah
9. When meal is laid before a hungry person and his heart is strongly desirous of taking the meal
10. When he is finding difficulty in obstructing urine, feces or flatus: Salah whether obligatory or supererogatory is avoidable in such a state.
11. When something appears which engages his heart and interferes with his devoutness in the supererogatory Salah
12. Between Zuhr and Asr prayers at Arafah, only for Haj-performers
13. Between Maghrib and Eesha prayers at Muzdalifah, only for Haj-performers