

# Salah

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## 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

## Adhaan and Iqaamah

Adhaan for obligatory prayers is an emphasized tradition for men.

Iqaamah for obligatory prayers too is an sunnah mu'akkadah for men no matter whether the man is a resident or a traveler, he performs the Salah in congregation or alone, and he is performing the Salah on time Qadha' it.

الله أكبر، الله أكبر، الله أكبر، الله أكبر،  
 أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله،  
 أشهد أن محمدًا رسول الله، أشهد أن محمدًا رسول الله،  
 حيَّ على الصلاة، حيَّ على الصلاة،  
 حيَّ على الفلاح، حيَّ على الفلاح،  
 الله أكبر، الله أكبر،  
 لا إله إلا الله

In the Fajr Adhaan, the caller should add the words (Assalaatu Khayrum Min An Naum) twice after the second "Hayya alal Falah"

الصلاة خيرٌ من النوم، الصلاة خيرٌ من النوم

Iqaamah is similar to Adhaan except that the caller adds the words "*Qad Qamatis Salah*" twice after the second "*Hayya alal salah*"

قد قامت الصلاة، قد قامت الصلاة

Adhaan is to be said slowly while Iqaamah is to be said at a fast pace.

Adhaan is valid only in Arabic language.

If a person says the Adhaan in a language other than Arabic, it will be invalid whether he considers it a valid Adhaan or not

## Desirable acts of Adhaan

The following acts are desirable in Adhaan:

1. The Mu'adhin should be in a state of Ablution.
2. He should be knowledgeable about the Tradition and the times of Salahs.
3. He should be pious.
4. He should face the holy Ka'bah at the time of the Adhaan.
5. He should put his forefingers inside his ears.
6. He should turn his face right when saying "*Hayya alas Salah*"
7. He should separate the times of Adhaan and Iqaamah by a duration in which the regulars at the congregation are able to come for the Salah. But if he fears missing the time of the Salah, he will not delay the Salah after the Adhaan.

8. He should separate the Adhaan and the Iqaamah by a duration in which three small verses may be recited or in which one may walk three steps.
9. It is desirable for a person listening to Adhaan to stop his work and say in reply what the Mu'adhin says except that when the Mu'adhin says: "*Hayya alas Salah*" or "*Hayya alal Falah*", he should say:

لا حول ولا قوة الا بالله

*Laa Hawla wala Quwata illa billahil `Aliyyl Adheem*

and when the Mu'adhin says "*assalatu kbairum minan naum*" in Fajr, he should say

صَدَقْتَ وَ بَرَّرْتَ

*"Sadaqta wa bararta"*.

10. It is desirable for the Mu'adhin and the listeners to say this invocation after the Adhaan has completed:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ

والدرجة الرفيعة وابعثه المقام المحمود الذي وعده إنك لا تخلف الميعاد

## Avoidable acts of Adhaan

The following acts are to be avoided in Adhaan:

1. Saying Adhaan in a singing tone

2. Adhaan Iqaamah by a person not in a state of minor de jure Filth
3. Adhaan by a person in a state of major de jure Filth
4. Adhaan by a non-discerning child
5. Adhaan by an insane person
6. Adhaan by an inebriated person
7. Adhaan by a woman
8. Adhaan by a habitual sinner
9. Adhaan by a sitting person
10. Talking by the caller in the midst of a Adhaan or a Iqaamah. If the caller talks in the midst of a Adhaan, it is desirable for him to repeat the Adhaan. If he talks in the midst of a Iqaamah, he should not repeat the Iqaamah.
11. Adhaan and Iqaamah for Zuhr on a Friday in a city. If a person has missed more than one Salah and is late-performing them, he should say Adhaan and Iqaamah for the first Salah. Then for the remaining Salahs, he has the option of saying both Salahcall and Iqaamah or saying only Iqaamah