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# سفينة النجاة

في الفقه الشافعي

## فصل: في شروط تكبيرة الإحرام

# Chapter: Conditions of the Takbīratul-Ihrām

### 1. Standing for a Fardh Salah

It is a common mistake for people who join late to go straight into Rukū and say Allahu Akbar. You must be standing when you say it.

### 2. It must be in Arabic.

The companions only did it in Arabic and even though Imam Abu Hanifah said it can be in another language but the stronger opinion is that you cannot.

### 3. It must be with لَفْظُ الْجَلَالَةِ meaning the name Allah.

It cannot be with any other name of Allah.

### 4. It must be with the word أَكْبَرُ (Akbar) specifically.

### 5. Both words must be in that order of اللهُ أَكْبَرُ (Allahu Akbar).

### 6. You cannot stretch the همزة (Hamza) on Allah's name.

You cannot say اللهُ آallah as this would mean: Is Allah the greatest which is a false meaning.

### 7. You cannot stretch the Baa of أَكْبَرُ.

So you cannot say أَكْبَارُ Akbaaar.

8. You cannot put a Shaddah on the Baa ( بّ ).

9. You cannot add a Wāw after the name Allah or before the second word.

So you cannot say اللهم Allahuuuu.

You cannot say اللهُ وَأَكْبَرُ (Allahu wa Akbar).

10. You cannot add a Wāw before the word Allah.

So you cannot say اللهُ أَكْبَرُ Wallahu Akbar.

11. You should not take a pause in between the two words.

12. You should be able to hear yourself say it.

This is the Shafiee Madhab.

Ibn Taymiyyah says the tongue must move but there doesn't have to be sound.

13. The Salah time must have entered.

This is whether it is an obligatory Salah or a Nafil Salah.

14. It must occur while facing the Qiblah

15. Every letter must be pronounced correctly.

16. The one being lead must say it after the Imām.

## فصل: في شروط الفاتحة

### Chapter: Conditions of Fatihah

1. Order

2. Continuity

You cannot have a long pause.

3. Pronouncing the letters correctly.

4. Keeping in mind the Shaddahs and saying them properly.

5. You must not intend to stop the recitation.

Otherwise the Fatihah must be repeated.

6. Recite every verse including the Basmalah.

7. You cannot make a mistake which changes the meaning.

8. You must be standing in a Fardh Salah.

9. You must be able to hear your recitation.

The stronger opinion is that you don't have to hear it but must move your tongue to say it.

10. No foreign Dhikr or recitation should be recited in between Surah Fatihah.

## فصل: في تشديد الفاتحة

### Chapter: The Shaddahs in Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - 1:1 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - 1:2 الرَّحْمَنُ الرَّحِيمِ - 1:3  
مَالِكِ يَوْمِ الدِّينِ - 1:4 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - 1:5 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - 1:6  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ - 1:7

## فصل: في رفع اليدين عند التكبير

### Chapter: Raising the hands during Takbīr

It is narrated by many companions.

It is Sunnah to raise the hands during the Takbīr in 4 places:

1. تَكْبِيرَةُ الْإِحْرَامِ (Takbīratul-Ihrām) This is the first Takbīr which enters you into the Salah.
2. When you go down to Rukū'.
3. When your getting up from Rukū' which is called الاعتدال (Al'itidāl).

4. When you get up for the 3<sup>rd</sup> Rak'ah from the 1<sup>st</sup> Tashhahud.

Raising the hand has been narrated parallel to the shoulders and at the ears. So we can combine between these narrations by raising the hands parallel to both the shoulders and the ears.

The first is Sunnah by إجماع consensus, the rest is a difference of opinion.

## فصل: في شروط السجود

### Chapter: Conditions of Sujūd

1. To do Sujūd on 7 limbs.

The first is the forehead and the nose both, the two hands, the two knees and the two feet using the toes.

2. The forehead should be uncovered.

The stronger opinion that it is no problem if it is covered because of the Hadith of Anas (r).

3. The head is firmly pressed on the ground

4. You must have intended to fall down into Sujūd.

If someone accidentally fell down then they must go back up and do Sujūd intentionally.

5. You cannot do Sujūd on something that moves with you like your clothes.

The stronger opinion is that it is fine.

6. Your backside must be higher than your head.
7. You must have الطُّمَأْنِينَةُ فِيهِ tranquility in it.

## فصل: في أعضاء السجود

### Chapter: The limbs of prostration

1. The forehead
2. Both the palms
3. Both the knees
4. The toes of both feet

## فصل: في تشديدات التشهد

### Chapter: The Shaddahs in Tashhahud

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

التَّحِيَّاتُ means تَعْظِيمُ venerating Allah.

## فصل: في تشديدات الصلاة على النبي صلى الله عليه وسلم

### Chapter: The Shaddahs in Salawāt

The minimum is to say اللهم صل على محمد.

The safer opinion is that you say the whole thing.

## فصل: في أقل السلام

### Chapter: The minimum in Salām

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

According to Shafiee's the minimum is just to say السلام  
once.

## فصل: في أوقات الصلاة

### Chapter: The times for Salah

Jibril (a) came one day and prayed all the Salahs in the beginning of their times then the second day he came and prayed them and said the Salah is between these times.

The best is to pray them at the beginning of their times.  
He starts with Dhuhur because the Quran does.

أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا -  
17:78

*Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.*

This shows that we should conform to the way of the Quran and Sunnah and follow them.

### *Dhuhr:*

The beginning of Dhuhr is when the sun moves to the western side of the sky from the middle of the sky this is called زَوَال (Zawāl) and this is when Dhuhr starts.

Dhuhr finishes when the shade of the object is the same length as the object.

If at Dhuhr time the shade of the object is sometimes longer in some countries then the end of Dhuhr will be when the shade of the object is the same as the object plus the shade it was at at Dhuhr time.

The shade will face the east because the sun is in the west.

As long as the shade is towards the east it shows the sun has moved to the west from the middle.

### *Asr:*

Asr begins when the shade of an object is equal to the object and a little more.

Asr finishes when the sun sets. When the sun is completely below the horizon.

It is disliked to delay Asr past the time when the sky becomes yellow الإصْفَرَار which is about 20/30 minutes before the sun sets.

It is Harām to delay Asr till when the sun is about to set.

If you had an excuse then you can pray in that time and you have caught Asr otherwise you are sinful.

## *Maghrib*

Maghrib starts when the sun is below the horizon and it has completely set.

Maghrib ends when the redness in the sky is gone which is the شَفَقِ الْأَحْمَرِ.

When this redness in the horizon leaves the sky Maghrib ends and it is approximately 1 hour 12 minutes but many times say 1 hour 30 mins to be safe.