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سفينة النجاة

في الفقه الشافعي

Isha

This is the same as the end of Maghrib.

Isha has two times according to the Shafiee Madhab:

1. **الْوَقْتُ الْجَوَازُ** (Permissible Time): You can pray any time within this time. This is from when Isha enters until the middle of the night.

2. **الْوَقْتُ الضَّرُورَةُ** (Time of necessity): From the middle of the night till Fajr it is not allowed to delay it to this time. It is only for a person who has a valid excuse then he can delay it to this time like someone who was travelling.

The middle of the night is the time in the middle of Maghrib and Fajr.

What is **الفَجْرُ الصَّادِقُ** (True Fajr)? It is the opposite to the **الفَجْرُ الكَاذِبُ** (Wrong Fajr).

Before the sun comes up, in some places in the world there is a vertical light in the middle of the sky. Some people think this is Fajr time but it is called **الفَجْرُ الكَاذِبُ** (Wrong Fajr).

It is known it is not the real Fajr because the light is vertical and not horizontal and another sign is that it gets darker after this light not brighter. If the sun was actually rising it would get brighter.

The *الفَجْرُ الكاذِب* (Wrong Fajr) has no ruling or consideration in the Shariah.

Isha finishes at the time of *الفَجْرُ الصَّادِق* (True Fajr) for the one who has an excuse.

Fajr

The beginning of Fajr is when the sun rises at *الفَجْرُ الصَّادِق* (True Fajr).

The end of Fajr is when the sun completely rises.

The horizons meaning twilight are 3:

The red is when maghrib comes in. The white and the yellow are Isha.

It is recommended to delay Isha till the redness and the whiteness in the sky is gone.

After the redness in the sky goes there is still whiteness in the sky. So it is recommended to delay Isha when this goes.

It is a Sunnah to delay Isha until the middle of the night.

Umar (r) went to the Prophet (s) and said: The woman and children have slept. The Prophet (s) said: This is the time of Isha, I would have delayed it till if it wasn't difficult upon the Ummah.

The congregation should do so unless it will be hard for the people.

The woman praying at home it is recommended for her to do so if she won't miss it.

It is also recommended to delay Dhuhr in one circumstance which is when it is very hot and this is done by the Imam at a Masjid.

The woman at home does not delay the Dhuhr time.

عَنْ أَبِي سَعِيدٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ " .

Narrated Abu Sa`d: The Prophet (ﷺ) said, "Delay the (Zuhr) Prayer till it gets cooler, for the severity of heat is from the increase in the heat of Hell (fire).

Salah times using degrees

One of the ways of working out the time of prayer is by using degrees.

We do not use astronomy to work out months because it is by seeing the moon. This is because the moon changes between 29 to 30 days.

The sun is consistent so scholars mention you can use calculations to work out the times of prayer.

It was differed upon when the sun rises is the star at 12 degrees or 18 degrees. The Hanafi opinion is 18 degrees.

In the UK the sun does not fully set.

12 Degrees would make the Salah later.

This is a legitimate difference of opinion among scholars.

فصل: في الأوقات التي تحرم فيها الصلاة Chapter: Times Salah is prohibited

These are times you are not allowed to pray a general Sunnah.

A general Sunnah is **نَافِلَةٌ مُطْلَقًا** a Sunnah that does not have a specific reason.

If it has a specific reason like praying 2 Rak'ah after doing Wudhu then these are allowed.

The person who just wants to pray for reward cannot pray in these times. Some scholars mention because the sun worshippers pray at this time.

1. When the sun rises the amount of a spear.

This is when the sun has risen and it is risen the length of a spear which is 2m.

After Fajr finishes 12-15 minutes after is the worst time to pray.

2. When the sun is in the middle of the sky which is called اِسْتِوَاءِ Istiwā.

This is before Dhuhr by around 10-15 minutes.

The Shafīees make an exception to this which is on the day of Jumu'ah.

Ibn Hajr mentions because there is no one standing at Jumuah except that their Dua is accepted for them.

Also because the people are waiting for Jumuah so it is allowed to pray then so it is an exception.

Makkah is also an exception because of a Hadith.

It is a Hadith in Tirmidhi where the Prophet (s) said: Oh people of Abd-Manaf do not prevent anyone who does Tawāf of this Kabah to pray in the day or night.

3. When there is اِصْفِرَارِ (Isfirār) till the sun sets.

These 3 times are the worst times because sun worshippers worship the sun at this time.

4. From Fajr prayer till the sun rises.

5. From Asr prayer till the sun sets.

You cannot pray Istikhāra during these times. The reasons for the specific prayer must be because the reason occurred before or after Salah.

فصل: في سكات الصلاة

Chapter: Times to remain quiet in Salah

There are 6 times to be quiet according to the Shafiee's.

1. Between **تَكْبِيرَةُ الإِحْرَامِ** (Takbīratul-Ihrām) and the **دُعَاءُ الإِسْتِفْتَاَحِ** (Opening Dua).

This is a Hadith from Abu Hurayrah that the Prophet (s) would do this.

تسكت هنيئة

2. After **دُعَاءُ الإِسْتِفْتَاَحِ** (Opening Dua) and saying the **تَعَوُّذُ** (T'awwudh).
3. Between the Fatiha and the **تَعَوُّذُ** (T'awwudh).
4. Between the end of Fatiha and Ameen.
5. Between Ameen and the next Surah.

This is a difference of opinion.

6. Between the Surah and the Rukū.

This is narrated by Mujahid bin Jabr.

فصل: في أركان التي تلزم فيها الطمأنينة

Chapter: Pillars which require tranquility

الطمأنينة Tranquility is to be still in that position for the duration it takes to say the Dhikr of the position.

1. الرُّكُوع (Rukū')
2. الإِعْتِدَال (I'tidāl)
3. السُّجُودُ (Sujūd)
4. الْجُلُوسُ بَيْنَ السَّجْدَتَيْنِ (Sitting between Sajdah's)

فصل: أسباب سجود السهو

Chapter: Reasons for the prostration of forgetfulness

This is when you do something accidentally in the Salah, so it is legislated to do Sujūd to make the Shaytān angry.

You only forgot something or made a mistake because of Shaytān so instead you increased it by doing Sujūd so you increased in your worship to Allah.

There are 4 different types of mistakes:

1. Leaving off a part of the أَيْعَاضِ of Salah.

أَيْعَاضِ is from the terminologies of the Shafieeyah. If you leave it on purpose your Salah is invalid but if it is by accident then the person must do the prostration of forgetfulness.

2. Something which breaks the Salah if you did it on purpose and by accident does not break it if it is out of forgetfulness.

Eating by accident does not break the Salah but on purpose it does.

Shaykh Khalid Al-Mushayqih said you can say الحمد لله when sneezing. However it is better not to say it.

3. Saying a pillar that is spoken in other than its place.

4. Doing an extra pillar which is an action.

For example doing 3 Sujūd's instead of 2.

If you doubt whether you did 2 or 3 then you must do the prostration of forgetfulness.

This is because you assume you have done the least because that is the certainty and then you do the prostration of forgetfulness.

The majority of scholars say if you are 90% sure you did not make a mistake then you still do the prostration of forgetfulness but the correct opinion of Ibn taymiyyah is that if you have غَلْبَةُ الظَّنِّ which is what you are most sure about then you go by that.

How to perform سُجُودُ السَّهْوِ the prostration of forgetfulness:

It is to go into Sujūd twice before saying Salam or after it.

Both are allowed by consensus.

It is better if you added something into your Salah then to do it after Taslīm and if you forgot something you do it before.

There are 3 people that should ignore all doubts:

1. The one who has constant وَسْوَاسٍ whispers, he ignores his doubts.
2. The person who does not have a doubt but a passing thought.
3. Once you've finished a worship and you question if you did it correctly.

فصل: في أبعاض الصلاة

Chapter: Obligations of Salah

There are 7 obligations:

The Shafīeeyah call it أبعاض (Ab'ādth) while the Hanabilah call it واجبات (Wajibāt).

1. The First Tashahhud.
2. Sitting in the Tashahhud.
3. Sending Salawāt in it.
4. Sending Salawāt on the Prophet (s)'s family in the last Tashahhud.
5. The Qunut

The Shafīeeyah opinion believe it is Sunnah to do Qunūt in the last Rak'ah of every Fajr Salah but this is a weak opinion.

The evidence is a weak Hadith narrated by some companions.

Some of the Salaf went to the companions like Anas bin Mālik and they said it is an innovation.

6. Standing in the Qunut
7. Salawāt to the Prophet (s) and his family and his companions in it.

This is a weak opinion.

فصل: في مبطلات الصلاة

Chapter: Nullifiers of Salah

14 things break the Salah:

1. حَدَّث Major or minor ritual impurity.
2. If there is نَجَاسَة an impurity on you and you do not remove it immediately.
3. If any of your عَوْرَة ('Awra) is uncovered unless you cover it straight away.

For the man it is from the navel to the knee not including them.

For the woman it is all of the woman except her hands and face.

4. Speaking on purpose

If a person speaks a lot by accident then the Salah is invalid.

If a person speaks a little on purpose it also breaks it.

The only thing which does not break the Salah is speaking a little by accident.

It is said that two letters is a lot and one letter is little.

However the correct opinion is that it is known by custom.

5. Anything which breaks the fasting breaks the Salah.

If someone has food in their mouth then Ibn Bāz says to spit it out.

Some said if it is little and you accidentally swallow it is fine.

6. Eating a lot forgetfully

Eating a little forgetfully does not break the Salah.

7. Three movements in a row even if it is by accident.

This is the Shafiee Madhab.

So if a person itches themselves three times in a row then it would break the Salah.

The other opinion is that if someone sees you they wouldn't think you are in Salah, that is when it breaks and this is the stronger opinion.

8. **وَرَبَّيَّةٌ** is a sudden movement that moves your whole body.

9. To add an extra pillar on purpose.

10. To pass the Imam by two pillars which are actions.

If it is on purpose or by accident it breaks the Salah.

11. Staying behind the Imam without an excuse.

This is because you are not following the Imam and the Imam is there to be followed.

12. Intention to break the Salah.

13. To say you will break the Salah if something happens.

14. Doubting whether to break the Salah or not.

This is mentioned in the Shafiee Madhab.