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1.3 Disliked and Prohibited Times

1. Salah is not permissible at the rising of the sun, nor at its stationary point at midday, nor at its setting.
2. If the sun is setting, one does not perform a funeral prayer, nor make the sajdah of recitation, [nor perform any other prayer] except the `asr of that day.
3. It is disliked to perform voluntary prayers after fajr salah until the sun rises, and after `asr salah until the sun sets. There is no harm in praying missed prayers during these two times, [and similarly] performing prostrations of recitation, and praying over a funeral. One does not perform the two rak`ah of circumambulation (tawaf).
4. It is disliked to perform any optional prayers after dawn [and before fajr] other than the two [sunnah] rak`ah of fajr.
5. One should not perform optional prayer before maghrib.

2.0 ADHAN

2.1 for the five prayers and jumu`ah, not any others.

2. The method of adhan is that one say, *Allahu Akbar Allahu Akbar* . . and there is no tarji` in it.

3. In the adhan of fajr, one adds, after *Falah*, *As-salatu khayrum-min an-nawm* [twice].

4. Iqamah is like adhan, except that one adds after *Falah*, *Qad qamatis-salah* twice.

2.2 Its sunnahs

1. One is leisurely in adhan, and hastens iqamah.
2. One faces the qiblah.

3. When one reaches *Salah* and *Falah* one turns one`s face right and left.

4. One makes adhan and iqamah for missed prayers. If one missed more than one prayer, one makes adhan and iqamah for the first, and for the remainder has the choice:

- if one wishes, one makes adhan and iqamah,
- or, if one wishes, one suffices with the iqamah.

5. It is appropriate that one make adhan in [a state of] purity, but if one makes adhan without purity, it is valid. It is disliked to make iqamah without wudu`, or to make adhan while in janabah.
6. One does not make adhan for a prayer before its time has entered.

(Continued.....)

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RITUAL PRAYER (*SALAH*)

(According to the Qur'an and Sunnah, as extracted and inferred by scholars of the Hanafi school of thought.)

From "***Mukhtasar al-Quduri***", An authentic text (matn) of Hanafi fiqh
Selected By: Dr. N.A. Shahtaz

1.0 TIMES FOR SALAH

1.1 Times of Salah

1. The beginning of the time for the dawn (fajr) [prayer] is when the second dawn rises, and that is the lateral whiteness on the horizon. The end of its time is as long as the sun has not risen.
2. The beginning of the time for zuhr is when the sun declines. The end of its time according to Abu Hanifah is when the shadow of everything becomes twice its [length] in addition to the shadow at midday. Abu Yusuf and Muhammad said : when the shadow if everything becomes its [length] [instead of twice].
3. The beginning of the time for `asr is when the time for zuhr departs, according to both views. The end of its time is as long as the sun has not set.
4. The beginning of the time for maghrib is when the sun has set. The end of its time is as long as the twilight has not disappeared. [The twilight] is, according to Abu Hanifah, the whiteness on the horizon after the redness. Abu Yusuf and Muhammad said : it is the redness.
5. The beginning of the time for `isha' is when the twilight has disappeared. The end of its time is as long as the dawn has not yet risen.

The beginning of the time for witr is after `isha'. The end of its time is as long as the dawn has not risen.

1.2 Preferred times

It is recommended :

1. To brighten fajr.
2. To cool zuhr in the summer, and to delay it in the winter.
3. To delay `asr as long as the sun has not changed [color].
4. To hasten maghrib.
5. To delay `isha` to [just] before one third of the night [has passed]. For one who is accustomed to pray during the night, it is recommended to delay witr to the end of the night. If one is not certain of waking up [at that time] one should perform witr before sleeping.

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