

(4) Saying, “*Subhanna Rabbiyal-Adheem* (Exalted and perfect is my Lord, the Great),” at least once while bowing.

(5) Saying, “*Subhanna Rabbiyal-Ala* (Exalted and perfect is my Lord, the Most High),” at least once while prostrating.

(6) Saying the first *tashahud*.

(7) Sitting for the first *tashahud*.

The prayer is nullified if any of these are left intentionally. The prayer is not nullified if they are left forgetfully or ignorantly.

## **The Prerequisites for the Prayer**

*Shuroot* (prerequisites, conditions) lexically means a sign. Technically, it refers to something, say X, that Y cannot exist without; however, the mere existence of X does not necessarily mean that Y will occur.

The prerequisites of the prayer are:

(1) Intention.

(2) Being Muslim.

(3) Being sane.

(4) Being at least of the age of discernment.

(5) The time for the prayer having begun.

(6) Being in a state of purity.

(7) Facing the *qiblah*.

(8) Covering the private parts.

(9) Being free of any physical impurities [on one's clothing or place where one is praying].

## **The Timings for the Five Daily Prayers**

The timings show the limits for the prayer. The time is a cause mandating the obligation of the prayer and it is one of the prerequisites for the prayer.

The Prophet (peace be upon him) delineated the timings of the five daily prayers in more than one hadith. Ibn Abbaas narrated that the Prophet (peace be upon him) said, "[The angel] Gabriel led me in the prayers at the House [of Allah] on two [days]." Then he mentioned the timings of the prayers and he then said, "Then Gabriel turned to me and said, 'O Muhammad, this is the timing of the prophets before you and your timings are between these two [extremes that he had shown the Prophet (peace be upon him)].'" Recorded by Abu Dawood.<sup>1</sup>

The five daily prayers are divided between the day and night. If a person gets his portion of sleep such that he is rested and the morning time is approaching, the time for work and seriousness, the time of the Fajr prayer also comes. This is so that humans consciously realize that they are different from the remainder of the creation. He faces his day and his faith has been increased.

When midday comes, he stops again to ponder over his day with his Lord in the Dhuhr Prayer and in order to correct his deeds of the beginning of the day. As mid-afternoon comes, he prays his prayer, facing with it the rest of his day. Then the Maghrib (Sunset) comes. In front of him is the night and the [Sunset and] Isha Prayers during it will carry him through the night, although it is the time of hidden acts, with light and guidance to the sound path. Furthermore, the prayer, in its varied times, is an opportunity to ponder over Allah's dominion and His perfection concerning everything that encompasses man in his night and day.

**The Time of the Dhuhr Prayer.** The time of the Dhuhr Prayer begins when the sun passes the meridian or its zenith. The ending of the time for Dhuhr is when the shadow of something is equal to the thing's length in the afternoon.

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<sup>1</sup> According to al-Albaani, this hadith is *basan sabih*. See Muhammad Naasir al-Deen al-Albaani, *Sabih Sunan Abi Dawood* (Riyadh: Maktab al-Tarbiyyah al-Arabi li-Duwal al-Khaleej, 1989), vol. 1, p. 79.—JZ

**The Time of the Asr Prayer.** The beginning of the time for the Asr Prayer is when the shadow of something is equal to its length in the afternoon, as such is when the time for the Dhuhr Prayer comes to an end. As for the ending of the time of the Asr Prayer, the choice time by which to pray it is when the shadow of something is twice its own length. However, if necessary, it may be prayed all the way up until [just before] the sun sets.

**The Time of the Maghrib Prayer.** The beginning of the time for the Maghrib Prayer is when the sun sets. Its final time is when the stars become numerous and form clusters with one another. However, its actual final time, although it is disliked to delay it until this time, is when the twilight is finished.

**The Time of the Isha Prayer.** Its earliest time is when the twilight has disappeared. Its ending time is when half of the night has passed.

**The Time of the Fajr Prayer.** Its earliest time is at the second [or true] dawn and its ending time is sunrise.

## **The Timings for the Prayers in Very Northern or Southern Lands**

The lands of extreme latitudes are divided into three categories:

(1) Those lands that are between  $45^{\circ}$  and  $48^{\circ}$  north or south of the equator; in these lands, the signs of the day and night are very apparent, of long or short lengths.

(2) Those lands that are between  $48^{\circ}$  and  $66^{\circ}$  north or south of the equator; in these lands, some of the signs of the day and night are not apparent during portions of the year. For example, the twilight may continue to exist until nearly the time of Fajr.

(3) Those lands that are from beyond  $66^{\circ}$  north or south of the equator until the respective poles; in these lands,

the daily signs of night and day are not visible for long periods of the year.

**The Rulings Concerning Each of These Lands.** As for the lands in category (1), it is obligatory upon their inhabitants to perform the prayers in their specified times, as were described above. As for those lands in category (3), there is no difference of opinion that their inhabitants must estimate or approximate the timings of the prayers. This is analogous to the case of estimating the times of the prayers during the time of the Anti-Messiah (Dajjaal). In the hadith, the Prophet (peace be upon him) was asked how long the anti-Messiah would be on the earth. In the response, he said, "A day like a year." The Companions asked, "That day which is like a year, is it sufficient for us to pray [the prayer of] a day and night?" He answered, "No, you must estimate [the times for the prayers]." (Recorded by Muslim.) There is a difference of opinion as to how they should approximate the timings. Some say that they should follow the timings of the closest land that has the regular signs of day and night and follow those proper signs for the timings of the prayers. Perhaps that is the strongest opinion. Some say that they should approximate them with the timing of a temperate zone, where the night is treated as twelve hours as is the daytime. Some say that they should estimate the prayers according to the timing of Makkah or Madinah.

As for the lands in the second category, their timings for the prayers other than the *Isha* and *Fajr* Prayers will be the same as those in the first category [that is, they pray according to what they see]. As for the *Isha* and *Fajr* Prayers, their ruling is the same as for those in the third category [that is, they must estimate the times for those prayers].