

The information contained herein is taken from a book entitled
> "ahkam-us-Salah" by an-Nabhani, but the name on the cover is
> Ali-Raghib which is the name you should quote. He was a graduate from
> al-Ahzar. However, before going thru the issue one thing needs to be
> clarified:

>

>

> THE BASIS FOR CHANGE:

> We are Muqalids and in that capacity can accept opinions on the
> basis of Trust(muqallid ammi) or evidence (muqalid mutabea).

> The question now becomes, on what premise are we changing:

>

> Trust:

> If opinions are accepted on trust they are accepted on the basis of
> trustworthiness which is not changable unless that person is no longer
> trustworthy. Meaning you take ALL opinions based on trusting that
> same person and so CANNOT change unless that person becomes
> untrustworthy. This is because if you change on the basis that you
> now trust another (ie: change from hanafee to Nabhaani) you imply that
> hanafee is no longer trustworthy. Also the change will inevitably be
> based on evidence anyway, ie "Nabhaani had access to more evidence".
> However, this is a statement which is based on evidence not trust and
> so cannot be used if trust is the criteria. That is because the
> evidence open to an-Nabhaani may or may not have been accessed by
> Hanafee and may or may not have been accepted, and so to assume that
> the evidence is valid is to make a judgement on the evidence.
> Therefore to use TRUST as a criteria for change is invalid. Moreover,
> once you trust someone you must accept ALL opinions, within that area,
> from that person because you are accepting on trust and therefore
> trust him on everything.

>

> (SEE CHAPTER IN NITHAAM ON HUKM SHARI)

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> Evidence:

> Therefore to change there can only be two reasons. You have stopped
> trusting someone OR you have wayed up the evidences and
> have accepted a new person. To change by saying "I now trust this
> person more than that person" is invalid because scholars are either
> trustworthy or not. And to say "I trust him more" (meaning in his
> ability to extract a hukm) is wrong because that is making a judgement
> on his ability to extract a hukm which requires knowledge on the
> principles of extraction. One cannot say he is more able to extract
> opinions if one doesn't have a clue about how to extract opinions!!
> So the one who can make that judgement is not using trust but is using
> evidence. ~~S~~~the evidence is the only criteria for change and not
> trust. Trust is only a criteria for action, not for a change of
> action. And the definition for trust is that it is total and
> comprehensive.

>

>SO:

> The criteria we use to change is the evidence. BUT WE ARE not able to
> way up the evidences so how can we say that? WELL, we can say that
> because may not be able to way up the evidence but we can accept the
> Usool based on the strongest opinion, ie: We do not accept Shara mm
> Qablina and Ihstisan. So we accept the party Usool based on
> conviction and therefore it is a logical step to accept the Nabhaani
> prayer from that same usool. NOT BY each evidence or even the general
> evidence BUT by the usool, which we are bound by and convinced of! ie:
> it is no sense praying Hanafee but having the usool of the party
> because certain things a hanafee does nullify a shafi's prayer such
> as not saying fatiha yourself when you are injama'ah.
> These differences arise because of the

> difference in usool principles.

> RIGHT, ~~IF YOU ARE CONVINCED~~ IT IS ARGUMENT

> SO ONLY

> CAN YOU CHANGE.

> AHKAAM-AS-SALAH

The following is the fards of the ahkaam to do with Salah. I have listed some sunnah at the end, but I will get more details soon, Insha-Allah. I listed it like this because until I get the full details I settled for this summarized version keeping in account that I wanted to get the info as quickly as possible:

WUDU':

why requires wudu~

1) Vomiting

~) Anything out of either of the hard awra passages

1) Touching the hard awra with the hard awra intentionally

1) touching a woman if intentional (this is what I was told and I assume it applies visa-versa for you ie: OF COURSE your wudu' is NOT broken for touching a woman)

) sleeping whilst lying down, not sitting!

~) loss of mind either thru sickness or temporary madness

~ctions of the prayer:
(in their FARD order)

~ll below is fard once, three times is sunnah.

.) SPOKEN niyyah ie: "I intend to do wudu' Bismillah"

~) Wash your face

1) Wash your hands and arms up to the elbows, and including the elbows

~) Tuck the top of your hair with water.

) Feet up till the ankle, and including the ankle.

any more is sunnah ie: mouth and nose, but I don't know the order yet so stick to the fard until I do, and I will get it as soon as possible)

GHUSL:

What requires Ghusl:

) Touching hard awra together.

) dreams (I think you can guess which type)

- > Reciting Qur'an and touching it, without Ghusl is HARAM.
- >
- >
- >
- > actions of Ghusl:
- >
- >1) SPOKEN NIYAH
- >
- > 2) get the whole of your outer body wet with water ONCE.
- >
- > (anything else is sunnah ie: mouth etc...but need order etc..)
- >
- >
- > NAJJAS: (dirt)
- >
- > NOTE: the difference between what requires ghusl, what requires wudu'
- > and najjas is: One cannot pray whilst najjas is on you, but it does
- > NOT break your ghusl OR wudu' IT MERELY REQUIRES IMMEDIATE
- > REMOVAL. IT is just a state in which prayer cannot be done.
- >
- >
- > What is Najjas:
- >
- >1) Blood
- >
- >2) Vomit
- >
- > 3) Prostatic fluid'? ie: the fluid that comes from sexual arousalment
- > before intercourse. (HOWEVER, this one ALSO breaks your wudu' because
- > it comes under point 2 in "what requires wuduwl section). But it is
- > also classified as NAJJAS meaning that despite doing wudu' again all
- > traces of it must also be removed from your body and clothes before
- > prayer.
- >
- >4) Dead meat: ALL except : i) man ii) fish ii) locusts
- >
- > 5) Wetness from a dog ie: nose or mouth
- >
- >6) ANYTHING of a pig or a donkey
- >
- > 7) Urine and feaces
- >
- > 8) yellow puss (not clear and unscented puss)
- >
- >
- > Actions of removing Najjas:
- >
- > 1) Water must be applied to area of contact ie: body or clothes
- >
- > 2) Smell or stain MUST be removed.
- >
- > if no smell or stain water must be applied.
- >
- >
- > PRAYER:
- >
- > Conditions of prayer:
- >
- > 1) Pure area, no najjas
- >
- > 2) U must be In a state of wudu'

> 3) Awra must be covered

> 4) Face Qibla'

> actions

> of prayer:

> 1) SPOKEN intention: i) whilst ~ ~ facing qibla

> ii) no gap between intention and p~c'uslef

> 2) Saying Allahu Akbar at the begto''~of prayer

> 3) Reading soorah fatiha (even beh''~the imam but can be in your head)

> 4) Ruku with hands on knees

> 5) standing after ruku

> 6) sujud after point 5. (sajdah indt~'2 hands, 2 knees, and 2 feet on the floor. Also, it is fard for ~h~forehead to be on the floor)

> 7) sit up

> 8) dosajdah again

> 9) if more than two raka'a do I to \$ ~

> Now you are in final raka~and h;o'' ~t~stgot up from the last sajdah

> 10) sit down

> 11) Must also say everything up ~ 4lid including, the tahashud (ie: everything up till Ashadulan Ia illitl\$~'~llahaletc....)

> 12) Must also include salaams to ~ litophet (saw) ie: Allahumma saly ala muhammadin. (Ibraheem is sut'~')

> 13) one salaam to the right.

> JOINING A JAMA'AH PRAYEJ~

> You have made the raka'a if you eS~'before the beginning of the second Sajdah, ~ ~ whole raka'ka is not made up at the end of the jama'ah.


> BUT: injum'ah prayer it is an ext~f~'°'l you must catch the ruku. If you miss the ruku of the second ~ ~, then you have missed jum'ah

> ALSO:

> Ju'mah is only valid if 3 or more ~ i. Plo. The imam is one of the three.

> Flaram to join the salah whilst thr , 10,am is beginning another action, ie is actually going into ruku, or ~ ~tuaHy saying "Sami Allah hu liman hamidah etc...

> SHORTENING THE PRAYER (f)A.SR)



>
> Sunnah to join and shorten when, travelling over 53 miles (48 hashemite
> miles)

>
> Sunnah to join when it rains ONE drop that you sense or are told of.

>
> CAN combine dhuhur with asr and magrib with isha.

>
> CAN bring prayer

> forward to combine or delay it to combine ie: can join in dhuhur time

> or can join in asr time.

>
> NO SHORTENING FOR RAIN, only combining. Shorten=only for travel

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>
> SOME SUNNAN, more later:

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>
> masa (wiping the socks)

> Can wipe over socks if they were worn when you had wudu',

> and lasts 24 hours from the time that you first wiped them after

> breking your wudu~BUT only lasts until the beginning of the prayer

> time that you did masa in, and not including that actual time. ie: if

> you did masa in dhuhur time on Monday you have uniiil tuesday BEFORE

> dhuhur begins to still keep doing masa.

>
>
> Surinah whilst in prayer to place hands over your chast (right above

> left) and it is makruh to place them any where else

>
> Sunnah to touch feet

>
> Sunnah to recite aloud when alone for those prayers in which you

> recite aloud for in jama'ah

>
> Sunnah to say Subhana rabbi yal atheem 3 times etc.. also the one said

> when in Sajdah 3 times

>
> Du'a for anything whilst in sajdah is sunnah

>
> Pausing before standing again after both sujood is sunnah

>
> It is sunnah to raise your hands (rafayadean) in these cases:

>
> 1) At the beginning Allahu Akbar of your prayer

>
>2) BEFORE you go into ruku

>
> 3) And when you come out of ruku whilst saying rabanaa lakal hamd

>
> Sunnah to say ameen allowed in jamaa'ah prayer

>
> Sunnah to hold the finger up from asliaduan laa illaha illallah whilst

> sitting, all the way till the end of the prayer.

>
> Sunnah to say salaam to the left at the end of prayer(after the fard

> slaam to the right), and it is sunnah to turn your face to the extent

> that the person behind you can see your cheek.

> NAWAFIL SALAJI:

> FAJR: 2 raka'ah sunnah before

> Dbuhr: 2 or 4 raka'ah before OR after Dhuhr

> Asr: 2 or 4 raka'ah BEFORE asr

> Maghrib: 2 after

> Isha: 2 after none before.

> STATUS OF WITR:

> NOT FARD, rest unknown as of yet.