



# Module Five

## Prayer

## What We've Learned So Far

- 1] The conditions for the obligation of prayer (Islam, maturity, sanity) –  
*Shurut al-Wujub*
- 2] The causes for the obligation of prayer (the entrance of the time)  
–*Sabab al-Wujub*
- 3] The Azan and Iqama
- 4] The conditions of the prayer (*Shurut al-Sihha*)...

## CONDITIONS OF THE PRAYER

A condition (*shart*) is ‘**Something whose absence necessitates the absence of something else, but whose existence neither necessitates the existence nor the absence of something else.**’

### CONDITIONS FOR THE VALIDITY OF SALAT:

- 1] Being in a state of ritual purity from both major and minor impurity.
- 2] Being free of any physical filth—on one’s garments, body, and place of prayer [where the limbs touch].
- 3] Covering the *‘Awra*.
- 4] Facing the *Qibla*.
- 5] The entrance of the prayer time.
- 6] The intention.
- 7] The opening *Takbir*.

## PILLARS/INTEGRALS OF SALAT



- Both conditions and pillars are obligatory (fard). Hence, if any one of either is omitted, the prayer is invalid.
- A condition is outside of the Salat; a pillar is inside of the Salat.

## PILLARS/INTEGRALS OF SALAT

- 1] The takbira tahrima (according to Imam Muhammad b. Hasan al-Shaybani). According to Imam Abu Hanifa and Abu Yusuf, it is a condition.
- 2] Standing if one is able, except for voluntary prayers.
- 3] Recitation of the Quran, even if only one verse in any two rak'as of the obligatory prayer, and in all rak'as of witr and voluntary prayers—unless one is praying behind an imam, since there is no recitation for the one behind an imam.
- 4] Bowing (ruku')
- 5] Prostration (with one's forehead, both hands, both knees, and the bottom of the toes of both feet).
- 6] The final sitting for at least the length of the tashahhud.

## PILLARS/INTEGRALS OF SALAT–DETAILS

**“Standing if one is able, except for voluntary prayers.”**

- If one is physically able to stand and perform prostration, then standing is a pillar and hence obligatory.
- If one is unable, or very difficult, he may pray sitting yet with normal bowing and prostration.
- If one is able to stand yet not able to perform prostration, he must pray with head movement. It is recommended he do so while sitting, although he may do it while standing as well.
- One may pray voluntary prayers sitting, although doing so without an excuse entails half the reward.
- An exception for voluntary prayers is the Sunna prayer before Fajr. It must be performed standing due to it being the strongest of emphasized Sunnas.

## PILLARS/INTEGRALS OF SALAT–DETAILS

**“Recitation of the Quran, even if only one verse in any two rak’as of the obligatory prayer.”**

- This means one verse that contains at least two words, such as ‘*thumma nazar...*’ (74:21) in order to fulfil the obligatory pillar.
- The recitation must be done standing.
- The one reciting must be able to hear himself (such that he could hear himself in a quiet environment).

**“...unless one is praying behind an imam, since there is no recitation for the one behind an imam.”**

- In the Hanafi school, it is prohibitively disliked to recite behind the imam, including Fatiha.

## PILLARS/INTEGRALS OF SALAT–DETAILS

### “Bowing”

- Defined as ‘bending the back to the extent that if one were to extend his arms toward his knees, they would reach them.’
- It is superior to make the back straight in ruku’ for one who is able.
- The Prophet (Allah bless him and give him peace) would put his hands on both knees and stretch his fingers across them. He would not place them above the knees. (Bukhari, Abu Dawud, and Hakim)
- When the Prophet (Allah bless him and give him peace) was in ruku’, he straightened his blessed back such that if water was poured over his neck, the water would not run down.’ (Ibn Majah)
- The Prophet (Allah bless him and give him peace), while bowing, did not rear his head or lower it. (Abu Dawud)



## PILLARS/INTEGRALS OF SALAT–DETAILS

### “Prostration”

- It is obligatory to place the following limbs on the ground: [1] a part of the forehead; [2] one hand; [3] one knee; [4] a part of one toe of either foot.

*This fulfils the bare minimum for validity.*

- The prostration is not valid unless it bears the weight of the head (one cannot make sajda on things like rice, hay, piles of leaves, etc., but can make sajda on a mattress and the like).
- The place of the forehead cannot be elevated above the place of the feet by more than 25 cm [half an arm's length] – unless there is a crowd, in which case one may prostrate on the back of someone offering the same prayer.
- The prostration should be with both the rigid portion of the nose and the forehead, and not restricted to the nose only, unless there is an injury to the forehead.

## PILLARS/INTEGRALS OF SALAT–DETAILS

**“The final sitting for at least the length of the tashahhud.”**

- This means the shortest time it takes one to recite the tashahhud completely with proper pronunciation of its words.
- The Prophet (Allah bless him and give him peace) linked the completion of the prayer to the reciting of the tashahhud, and the tashahhud is only reciting while sitting, therefore the completion of the salat is linked with the final sitting.

## SUMMARY

### So far we have learned:

- The **conditions** for the *obligation* of prayer.
- The **cause** for *obligation* of prayer (entrance of its time).
- The **conditions** for the *validity* of prayer
- The pillars of prayer.
- Both conditions and pillars are obligatory (*fard*). Hence, if any one of either is omitted, the prayer is invalid.
- A condition is outside of the Salat; a pillar is inside of the Salat.

## THE OBLIGATIONS (*WAJIBAT*) OF PRAYER

The distinction between *fard* and *wajib* in the Hanafi school was covered in Module 2:

- *Fard* is that whose evidence is ‘**clear-cut established transmission**’ (*Qat’i al-Wurud*) and ‘**clear-cut established indication**’ (*Qat’i al-Dilala*).
- *Wajib* is that whose evidence is either ‘**probabilistic in transmission**’ (*Zanni al-Wurud*) or ‘**probabilistic in indication,**’ (*Zanni al-Dilala*) or both.



## IMPACTS

- Intentionally leaving a *wajib* element of prayer is sinful.
- If a person leaves a *wajib* element on purpose, they must repeat the prayer.
- If a person leaves a *wajib* element out of forgetfulness, it does not invalidate the prayer as long as they observe the 'prostration of forgetfulness.'
- The *wajibat* of prayer are to perfect the *fard* pillars; the Sunnas of prayer are to perfect the *wajibat*; and the *adab* of prayer are to perfect the sunan – therefore, there are layers of actions, each layer enhancing and perfecting the one above it and making up for deficiencies.



# THE OBLIGATIONS (*WAJIBAT*) OF PRAYER

1. To say the words *Allahu Akbar* to begin each prayer.
2. To recite the Fatiha as well as a chapter or three verses after it.

(Allah challenges disbelievers to produce a chapter like the Quran. The smallest chapter is three verses, which indicates that the Quran is distinguished from 'other than the Quran' in this amount.)

3. To recite the Fatiha as well as a chapter or three verses after it in the first two rak'as of the prayer.
4. To perform prostration with most of the forehead and the hard part of the nose.
5. To perform the second prostration before moving on to other parts of the prayer.



## THE OBLIGATIONS (*WAJIBAT*) OF PRAYER

6. To be still for at least a moment in every integral of the prayer. This is defined as the amount of time it takes to say Subhanallah once. ‘Each integral’ means: bowing, prostration, standing after bowing, and the sitting between prostrations.

- This stillness is required, and one must not be in constant movement. In the hadith of the man who prayed badly,’ the Prophet (Allah bless him and give him peace) said, “**...place your palms on your knees, space your fingers out, and remain like that until every limb takes its proper place.**” (Tirmidhi)
- Abu Hurayra: “My intimate friend [the Prophet (Allah bless him and give him peace)] forbade me from pecking in my prayer like a rooster, from looking around like a fox, and from squatting like a monkey.” (Ahmad)
- “The worst thief among people is the one who steals from his prayer.” He was asked, “How does one steal from his prayer?” He replied: “He does not complete his bowing or prostration.” (Tabarani and Hakim)

## THE OBLIGATIONS (*WAJIBAT*) OF PRAYER

7. The first sitting after the first two rak'as in a three or four rak'a prayer for the length of time to recite the tashahhud therein.
  8. To recite the entire tashahhud in both sittings. (Omitting a part of it is like omitting all of it, which would require a prostration of forgetfulness if done by accident, or being sinful if done on purpose.)
  9. To rise to the third rak'a without any delay after reciting the tashahhud. (If a person remains longer out of forgetfulness, for the amount of time it takes to perform a pillar, he must offer the two prostrations of forgetfulness for delaying the obligatory standing of the third rak'a.)
  10. To recite the Quran aloud in Fajr and the first two rak'as of Maghrib and 'Isha', even if they are makeup prayers. ('Aloud' here means they are heard by others, not just to oneself.)
  11. To recite the Quran in the other rak'as silently to the extent that one can hear himself.
- \*NOTE\*** If one is praying alone, he has the option between reciting the Quran aloud or silently (where he can hear himself). This is because he is an imam for himself and there is no one behind him to listen to his recitation.
12. To say the word al-Salam twice when ending the prayer, each one being an obligation. Adding '*alaykum wa rahmatullah*' is a Sunna.



## NEXT CLASS

### Sunnas of the Prayer with a focus on:

- Hand position – why there are differences
- Raising hands
- Saying Amin aloud or silently
- How the prayer postures are slightly different between men and women – why, and what is the basis?
- Position of the feet next to others
- And more...

