

# The Fundamentals of *Fiqh*



Chapter 5: *Salah* (Prayer)

Lesson 7: The virtues, wisdoms and legal rulings of  
*Salah*

Rizwan Hussain Al Azhari

# Definition of *Salah*



☞ The word *salah* literally means supplication, and in the terminology of the *fuqahaa* (expert legal scholars) it is;

‘the combination of words and actions that commence with the *takbeer* (exaltation) for Allah and conclude with the *salam* (salutation), with specific conditions’.

# Wisdom of *salah*



- ❧ Of the reasoning for the legislation of prayer, one is that it cleanses the ego and purifies it. It also enables the servant to communicate with Allah within this world, and gain proximity to Him in the hereafter.
- ❧ It has physical as well as spiritual benefits. *Wudu* cleanses physically and the *salah* effects the heart and mind. Both have been designed chiefly to do away with the impurities of the heart and thereby, building within, the capability to face and communicate with the Lord.



﴿اَتْلُ مَا اُوْحِيَ اِلَيْكَ مِنَ الْكِتَابِ وَاَقِمِ الصَّلَاةَ ۗ اِنَّ الصَّلَاةَ  
تَنْهٰى عَنِ الْفَحْشَاۗءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللّٰهِ اَكْبَرُ ۗ وَاللّٰهُ  
﴿يَعْلَمُ مَا تَصْنَعُوْنَ ﴿٤٥﴾﴾

﴿Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. [29:45]

# Virtues of salah



- ❧ It is reported by Jabir ibn Abdullah (ra) that the Messenger ﷺ stated: *“The Key to paradise is prayer, and the key to prayer is purity”* (Musnad Ahmad)
- ❧ It is reported by Abu Hurairah (ra) that he heard Allah’s Messenger saying: *“What do you think, if there was a stream at the door of any of you, wherein he bathes five times a day, what would you say regarding that? Would there remain any dirt on him?”* The companions replied: *“There would not remain any dirt on him.”* The Prophet ﷺ then said: *“That is the example of the five (daily) prayers, by which Allah wipes away sins”* (Bukhari)

# Legal ruling of *salah*



- ❧ The prayer is *fard 'ayn* (a personal obligation) upon every sane, mature Muslim, for Allah says:
- ❧ '*And establish the prayer. Indeed prayer has been enjoined upon the believers at prescribed times*' (4:103)
- ❧ Note: Although the prayer is not an obligation for minors, they should, however, be encouraged to perform it from a young age. The Prophet said: "*Order the minor to offer the prayer when he reaches the age of seven, and when he reaches ten, he should be reprimanded for (not offering) it.*" (Abu Dawud)

# Legal ruling on missing the prayer

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☞ Allah informs us in the Quran:

☞ *“(When they are asked:) ‘What has caused you to enter hell?’ They will say: ‘We were not among those who prayed.’”* (74:42-43)

☞ The omission of prayer is a sin, and to deny the prayer being obligatory is *kufr* (disbelief), leading one out of the folds of Islam. That is because the prayer is doctrinally obligatory. The one who misses it without an excuse is a *faasiq* (morally corrupt).

# Types of *salah*



☞ There are 4 types of prayer, and they are:

1. *Fard* (Obligatory): The 5 daily prayers
2. *Wajib* (Incumbent): The *witr* and 2 *eid* prayers.
3. *Sunnah*: Like the 4 units prior to the obligatory *zuhr* prayer are an emphatic *sunnah*, and the 4 before *asr* are a non-emphatic *sunnah*.
4. *Mustahabb* (Recommended): *Tahiyyatul Masjid* (prayer for entering the Mosque) and *tahajjud*.



# Number of obligatory prayers



- ❧ The prayer was prescribed on the night of Mi'raj (ascension) on the 27<sup>th</sup> of Rajab prior to the migration.
- ❧ Initially, there were 50. However, Musa (alaihis salaam) requested the Prophet ﷺ to have them reduced by 5 until they arrived at 5 prayers.

# Number of Units (*raka'aat*)



## ❧ *Fard* (Obligatory):

There are 17 units of prayer that are *fard*. 2 in *Fajr*, 4 in *zuhr*, 4 in *Asr*, 3 *Maghrib* and 4 in *Isha*.

## ❧ *Wajib* (Incumbent):

The *witr* prayer is incumbent and is composed of 3 units with one salutation.

## ❧ *Emphatic Sunnahs*:

These are 12, based on the saying of the Prophet ﷺ: *Whoever offers 12 units in the day and night, a house will be built for in in Jannah: 4 units before zuhr and 2 after it, 2 units after maghrib, 2 units after isha and 2 units prior to fajr.* (Tirmidhi)

# Units of Prayer



Namaz	Table of Prayer Rakats						Muakkadah
							Waajib
	Sunnat	Farz	Sunnat	Nafil	Witr	Nafil	Total Rakats
Fajr	2	2	-	-	-	-	4
Zohr	4	4	2	2	-	-	12
Asr	4	4	-	-	-	-	8
Maghrib		3	2	2	-	-	7
Isha	4	4	2	2	3	2	17
Jumuah	4	2	4+2	2	-	-	14

# The Fundamentals of *Fiqh*



Chapter 5: *Salah* (Prayer)

Lesson 8: The preconditions, obligations and sunnahs of  
*Salah*

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# *Shurut al-Salah*



☞ The conditions of Prayer are;

1. Purity from ritual impurity
2. Clean body, clean clothes and clean place of prayer
3. Covering the *awrah* (nakedness). For men, it is between the navel to the knees and for the women, it is the entire body except the face, hands and feet
4. Praying at the right time
5. Facing the *Quibla*
6. *Niyyah* (Intention)

# Formulation of intention



- ☞ I have made the intention to offer, for the sake of Allah, 4 units of sunnah for the zuhr prayer of today, following Allah's messenger and facing the direction of the Quiblah.*
- ☞ I have made the intention to offer, for the sake of Allah, 4 obligatory units for the zuhr prayer of today (following this Imam), towards the direction of the Quibla*
- ☞ I have made the intention to offer, for the sake of Allah, 2 units of nafl, facing the quibla.*

# Obligations of *Salah*



- ❧ The prayer has *faraa'id* (obligations) and *arkaan* (rudimentary aspects), which together form its essence, in such that even if one was to be missed, the prayer would be invalidated.
- ❧ The *faraa'id* of prayer are 6.

# 1. Tahrima



Also known as the *Takbir* (exultation), for the Prophet ﷺ said:

عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَتَسْلِمُ"

“The key to prayer is purity, beginning with the *takbir* and culminating with the *salaam*.” (Abu Dawud)

The follower must pronounce the *takbir* after the *takbir* of the Imam. If he pronounces it before, the prayer is invalid. If one joins late but still catches the first *rak'ah*, then he has acquired the benefit of the first *takbir*. The condition for the *takbir* is that one should himself hear it.



## 2. Qiyam (standing)



- ❧ Adopting the standing posture is an obligation providing one is able to do so as the Prophet ﷺ said: *'Perform the prayer standing, but if you are unable then sitting, and if you are unable then (lying down) on the side.'* (Bukhari)
- ❧ As far as the *sunnah* and *nafl* are concerned, the *qiyam* is not an obligation within them. They are valid if performed whilst seated however, the reward will not be the same as the prayer performed standing up.

# 3. *Qira'ah* (recitation)



- ❧ Recitation of a minimum of one long, or three short verses from the Quran. A simple recitation such as the *fatihah* is obligatory as Allah says in the Quran;
- ❧ '*So recite whatever of the Quran may be easy*' (73:20)
- ❧ Recitation is obligatory in only the first 2 units of the *fard* (obligatory) prayer, irrespective of whether it is 2, 3 or 4 units.

# Do I recite in *Jama'ah*?



- ❧ The recitation of the follower behind the Imam is *makruh tahrimi* (severely repugnant) during both audible and inaudible prayers, for the Prophet ﷺ said;
- ❧ 'Whoever has an Imam, then the recitation of the Imam shall be (sufficient) recitation for him' (Ibn Majah)
- ❧ It is reported from Hazrat Ataa Ibn Yasaar (radhiallahu anhu) that he questioned Hazrat Zaid Ibn Thaabit (radhiallahu anhu) concerning reciting *Qira'ah* with the Imam. Hazrat Zaid (radhiallahu anhu) answered: "*There is no recitation of the Glorious Qur'an in any salah behind the Imam*". [Sahih Muslim, chapter on Sujood-ut-Tilaawah, Hadith 577]

# Do I say 'Ameen' Loudly?



- ❧ According to the opinion of Imam Abu Hanifah, "Aameen" Must be said softly
- ❧ Rasulullah (sallallahu alaihi wasallam) is reported to have said: "*Do not hasten before the Imam! When he says the takbeer, then you should do the same. When he recites Walad daalleen, then you should say Aameen. When he makes ruku' then you should make ruku'. And when he says sami'-Allahu liman hamidah then you should say Allahumma Rabbana wa lakal hamd*". [Sahih Muslim, Hadith 415]
- ❧ With regards to the saying of Ameen this narration is very clear and explicit. Like in the case where the Imam says Allahu Akbar and sami'-Allahu liman hamidah aloud, but all the followers say "Allahu Akbar" and "Rabbana lakal hamd" softly. In the same manner when the Imam recites "walad daalleen" aloud, the followers should say Aameen softly. It is also reported from Abu Ma'mar that Umar (radhiallahu anhu) used to say: "*The Imam will recite four things softly-Ta'awwuz, Bismillah, Aameen and Rabbana Lakalhamd*" (Aini Vol. 1 pg. 620)

# 4. *Ruku'* (bowing)



- ❧ Bowing is to stoop the back and the head – its minimum legal extent is the stooping to such that if he were to stretch his hands, they would reach the knees, and its perfect position is for one to flatten the back.

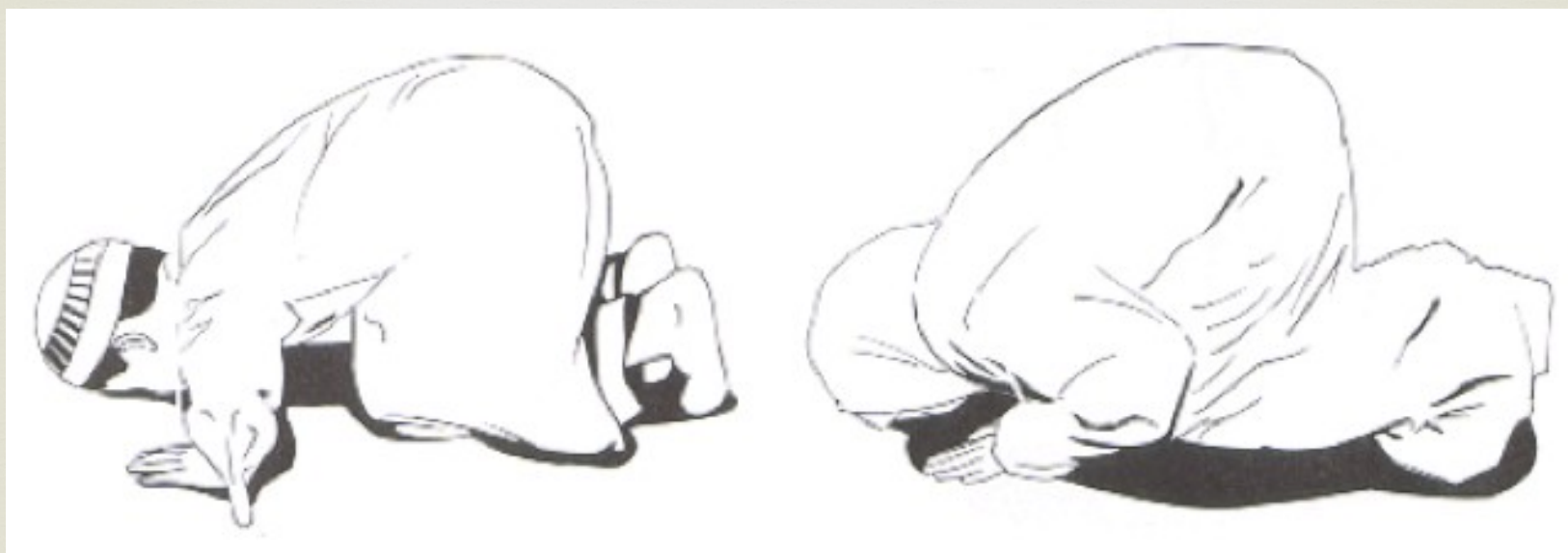


# 5. *Sujood* (prostration)



- ❧ It is obligatory to be performed twice in every *rakah*. For its validity, it is conditional for it to be performed on a dry surface, whereupon ones forehead settles, such as a rug or mat, as opposed to a place where the forehead does not settle.
- ❧ The extent of the obligatory prostration is for one to place a portion of the forehead on the ground. It is also necessary to place either one of the two hands, knees and feet.
- ❧ The perfect prostration is established by placing both hands, knees and the toes of both feet, along with the forehead and the nose upon the ground, for the Prophet ﷺ said: '*When a servant prostrates, seven parts prostrate with him: his face (i.e. the forehead and the nose), his palms, his knees and his feet.*' (Muslim)

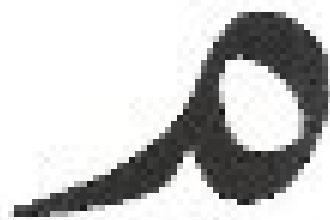
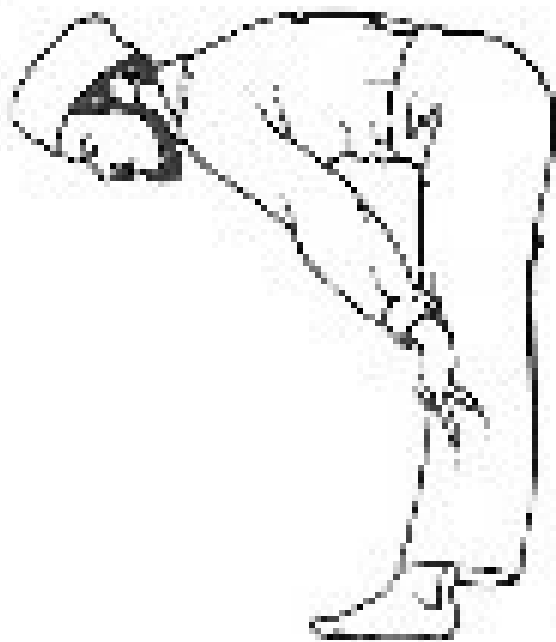
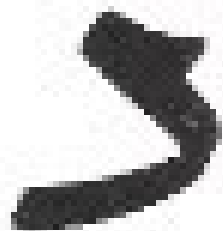
# *sajdah*



# Position of the feet during *sajdah*





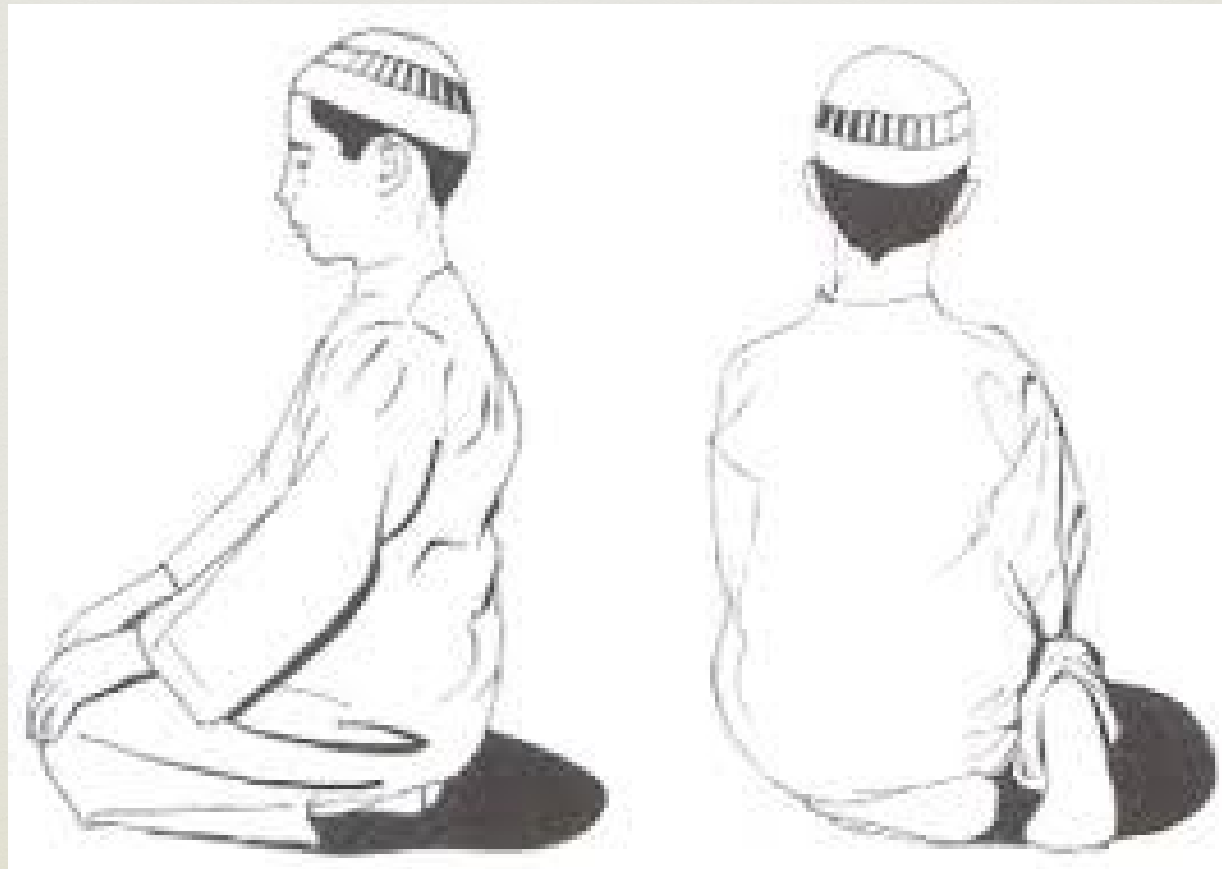


# 6. *Al qu'ood al aakhir*



- ❧ 'The last sitting': This takes place at the conclusion of the prayer and it is an obligation for every type of *salah*.
- ❧ The extent of the obligatory sitting, according to the most correct opinion, is the extent is the recitation of the *tashahud*, as the Prophet ﷺ said;
- ❧ 'When you raise your head from the final prostration, and you sit to the extent of the *tashahud*, your prayer is thus complete.' (Kitabul fiqh alal madaahib al arba'a)

# Position whilst seated



# The Fundamentals of *Fiqh*



Chapter 5: *Salah* (Prayer)

Lesson 10: The *waajibaat* (incumbencies) of prayer

Rizwan Hussain Al Azhari

# What is *wajib*?



- ❧ *Wajib* (incumbency) comes with the literal meaning of 'binding', and in Islamic legal terminology, it is 'the doing of which is proven by presumptive evidence'.
- ❧ *Waajibaat* have been enacted in order to complete the obligation. For example, *qiraa'ah* (recitation) in the prayer is obligatory, whereas recitation of *surah al fatihah* with another *surah* is what completes that obligation.
- ❧ Likewise, the *sunnahs* complete the *waajibaat* as without the recitation of *ta'awwudh* and *basmalah*, the recitation of *al fatihah* is inadequate.

# What is the ruling of *wajib*?



- ❧ The omission of *waajibaat* does not invalidate the prayer.
- ❧ If they are missed out of forgetfulness, it is incumbent upon one to perform *sajdah as sahw* (the prostration of forgetfulness).
- ❧ If they are missed deliberately, the prayer should be repeated but if not, then it is still valid, albeit sinful for the worshipper.

# Wajibaat us salah



1. Recitation of *Surah al-fatihah* and adding another surah in the first two units of obligatory prayers and all of the units in the *wajib*, *sunnah* and *nafl* prayers.
2. *Itmi'nan* (complete satisfaction) in fulfilling the rudimentary positions, such as the bowing, prostration etc.
3. The first sitting and recitation of the *tashahud* in prayers with 3 or 4 units.
4. Recitation of the *tashahud* in the final sitting
5. Saying *salaam* at the end of the prayer



6. Recitation of the *takbir* and then the *qunut* after *surah fatihah* and another *surah* in the 3<sup>rd</sup> unit of *witr* prayer.
7. *Takbirs* of the two Eid prayers (3 in each unit).
8. The audible recitation of the Imam in the *fajr*, *maghreb* and *isha*, the two *eids*, the Friday, the *taraweeh*, and the *witr* in Ramadan.
9. The inaudible recitation of the Imam or individual worshipper during *zuhr*, *asr*, *sunnah*, *nafl*, *kusuf* and *khusuf* (solar and lunar eclipse prayers) and the prayer seeking rain.





10. The non-recitation of anything by the follower during the standing posture (*qiyam*) of the Imam. This is based of the statement of the Prophet ﷺ:

*'Whoever has an Imam, then the recitation of the Imam shall be (sufficient) recitation for him'* (Ibn Majah)

11. Placing the nose with the forehead on the ground in *sajdah*

12. To specify the words '*Allahu Akbar*' in the *takbir* for every prayer.

# Do I recite *al-fatihah* behind the Imam?



- ☞ According to Imam Abu Hanifah, there is no recitation of *al-fatihah* for the *muqtadi* (follower) behind the Imam. Although its recitation is *wajib*, the responsibility is lifted from the follower as the recitation of the Imam is sufficient for him.
- ☞ According to Imam Malik, Imam Ahmad and according to one earlier opinion of Imam Shafi', the follower is required to recite *al-fatihah* in the inaudible prayers.

# Evidence from the Quran & Sunnah

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﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ (٢٠٤)

- ﴿ So when the Qur'an is recited, then listen to it and remain silent, that you may receive mercy. (7:204)
- ﴿ Abu Sa'id al Khudri reports; 'The messenger delivered a sermon in which he outlined our way (*sunnah*) for us and taught us our prayer. He instructed, "When you prepare for the prayer, straighten your rows: then one of you (should become the imam to) lead the others in prayer. When he proclaims the takbir, then you should also proclaim it; when he recites, remain silent; and when he recites '*ghairil maghdoobi alaihim wa ladaaleen*', then say '*amin*' and Allah will answer your prayer.' (Sahih Muslim)