



COOLNESS OF THE
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*The Obligation of Prayer for
the Muslim*

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Introduction to Salaah (Prayer)

The Arabic word for Prayer is which linguistically means supplication or du'a'. Allaah says in the Qur'an:

“...and pray for them; indeed your Prayer is tranquillity for them.”
(at-Tawbah: 103)

Servitude to Allah can only be realised through prayer. It encompasses true sincerity and humility above all other actions. It nourishes the soul throughout the day and proves as a constant reminder and purifier which brings you closer to all other righteous acts whilst helping you to protect yourself from righteous, sinful actions.

In the Prayer, the slave (‘abd) meets his Lord (Rabb); it is He Whom he worships, and (because the one who worships and obeys only Allaah will be opposed and fought) it is He only from Whom he seeks help. It is only from Him that he seeks guidance. With that, he is filled with a light from His Lord, by which he steers his way through life.

A Muslim must learn to pray as the Prophet sallahu ‘aliha wa sallam did, because he ordered us by saying:

“Pray as you have seen me pray.”
(al-Bukhari no.631)

The importance and status of Prayer

1. Direct Link

It is a direct link between the slave and His lord. It is an act which Allaah answers directly and immediately.

2. Direct spoken order

It is an act which Allaah placed directly after His Unity and ordered Musa ‘alaihi-salaam to do, speaking to him directly:

“Verily I am Allah; there is no God but Me: so worship [and obey] me and establish the Prayer [properly] for my Remembrance.” (Ta-Ha: 14-15)

3. First of the acts of belief

It was the first of the acts of belief to be made compulsory for the Prophet sallahu ‘aliha wa sallam

4. Obligated in al-Isra wal-Mi’raj

It was obligated above the seven heavens in a position of nearness that even the angels were forbidden to approach

5. 50 prayers equal to 5

Initially 50 Prayers daily were obligated, before the number was brought down to five, in order to show the value of each (ahadeeth about the Mi’raj in Bukhari, Muslim etc.).

6. Obligated even in battle

The Prayer is so important that it may not be overlooked even on the battlefield with the enemy in front.

7. Fire for those who made him miss it

The Prophet sallahu ‘aliha wa sallam made du’a to Allaah to fill with fire the graves of those who made him miss his Asr Prayer (during the Battle of the Confederates).

8. Praying until the feet would bleed

The Prophet sallahu ‘aliha wa sallam would often pray until his feet bled. When asked about this, he replied, “Should I not be grateful to my Lord?”

9. Soundness of the prayer follows onto other deeds

The first thing to be judged on the Day of Judgement will be the Prayer. The soundness of one’s Prayers will dictate the soundness of the rest of one’s deeds. (Nawawi’s 40 Hadeeth Qudsi no.9, originally in al-Tirmidhi.)

10. Most beloved act to Allah

The thing that is most beloved to Allaah is to pray at the earliest possible time.

11. Leaving it is disbelief

The only act that all the companions of the Prophet sallahu ‘aliha wa sallam agreed that leaving it would be disbelief is the Prayer.

12. Adhan would prevent war

Before the Muslims would fight a city, they waited in the morning to hear the adhan (the call to Prayer). If they heard it they would not attack; if they did not they would attack.

13. Divides between Islam and Kufr

Prayer is the clear division between belief in Islam and disbelief. “Verily, between a man and shirk and kufr is the abandonment of Salaah.”
(Muslim)

14. Protects from filthy and evil deeds

Prayer protects a person from evil, immoral, unethical deeds: “...be constant in upholding the Prayer, for indeed the Prayer restrains from immorality and evil...” (al-Ankabut 29:45)

15. Closest to Allah

The closest that anyone can get to Allaah is in Prayer.

16. Final Advice

The Prophet’s sallahu ‘aliha wa sallam last and final advice before he died was: “The Prayer, The Prayer!”

17. Those who don’t pray will be blind

The one who turns away from the Prayer, then he is promised a difficult life in this world and to be raised up blind on the Day of Judgement:

“And who so ever turns away from My remembrance, then indeed for him is a difficult life, and We will raise him up blind.” (Ta-Ha 20: 124)

18. Without prayer nothing is accepted

If one does not pray, then one's Zakat, Fasting, Hajj and every other good deed is not accepted by Allaah. "The first matter of a slave to be judged will be his salaah. If they are good, then the rest of his actions are fine and acceptable; however, if they are ruined, then the rest of his actions will also be ruined." (al-Tabarani)

19. Fire will not touch

The parts of one's body that one prostrates on will never be touched by the Fire.

20. Recognition

Allah's Messenger sallahu 'aliha wa sallam and the angels will recognize a person on the Day of Judgement by the signs of his wudu' (ablution: preparatory wash before salaah).

21. Forgiveness

If a person prays attentively after perfecting his wudu, Allaah will forgive all his sins.

22. Prayer is a Knight

The Prayer will come as a knight in one's grave and protect one from the punishment of the grave.

23. Intercession

The Prayer will intercede for each one on the Day of Judgement.

24. Prayer is Emaan

The only action that Allaah has called Emaan in the Qur'an is the Prayer, to show how strongly Prayer is a sign and indication of Emaan.

25. Angels praying all the time

In every hand-span of the heavens and the earth, Allaah has created angels that have done nothing but pray all day and night since they were created, and they will continue to do so until the last day.

26. Utmost peace is in prayer

The Salaf (the pious predecessors, the early generations of Muslims) would find the utmost peace and tranquillity in Prayer; some of them would even have surgery done on them while they were praying, and feel little or no pain.

27. Prayer is bathing

The Prayer wipes out one's bad deeds just as if one were having a bath in a river near one's house five times a day.

28. Prayer is ascendency

The best and most knowledgeable of all people are meant to be the imams in Prayer.

29. Can't rebel against a khaleefah that prays

We have been forbidden from rebelling against a khaleefah as long as he prays.

30. Fire for those who don't pray

The Prophet sallahu 'aliha wa sallam wished to burn down the houses of those who do not attend the Prayer, but did not do so because there were women and children in those homes.

31. Valley in Jahannam

Allaah has promised a special valley in Jahannam known as the valley of Ghayy', which is the depth of 70 years' travel, for the ones who miss the Prayer. Allaah says:

“So thereafter follow them a progeny that delayed the Prayer [until the time ran out] and followed their desires. So they will be thrown into the [valley of] Ghayy’.” (Maryam 19: 59)

32. Anger of Allah

It has been authentically reported from Ibn-Abbas that he said: “Whoever misses a Prayer intentionally will find Allaah angry with him on the Day of Judgement.”

33. Allah is angered at the one careless about his prayers

Allaah has lamented, rebuked and warned very strongly those who are weak in offering their Prayers and end up offering it at their last times. Imagine therefore the anger of Allaah about those who offer their Prayers after its time:

“So woe to those who pray – being careless in offering their Prayers [by praying them at their last times].” (al-Ma'un 107: 4-5)

34. Missing prayer nullifies all deeds

A person may do good deeds all his life, but if he misses the Prayer intentionally then he nullifies all his good deeds. If he resumes his Prayers after that and comes back into Islam, the scholars differ about whether he will get the rewards of those deeds back or not.

Proof for the obligation of Prayer

“What has caused you to enter into the terrible torment?”

They said: ‘We were not of those who used to pray.’”

(surah al-Muddaththir: 42-43)

Other people with regard to the obligation of the Prayer

The child, the mad and mentally deficient are excused from performing the prayer and do not have to make up the prayers after their excuse has been lifted.

The child is ordered to pray at the attainment of seven and coerced into it at the age of ten, due to the hadeeth: “Order your children with the Prayer at the age of seven and coerce them upon it at the age of ten.” (Ahmed no. 6689, Abu-Dawud no. 490 with a Hasan isnad; see also at-Talkhees al-Habeer of Ibn-Hajr no. 265

The one in a coma: The stronger opinion is that he is not required to make up the Prayer that was missed while he was in coma. This is the opinion of the majority of scholars, as is the opinion of Imam ash-Shafi’i and Imam Malik rahimahullah.

Establishing the Prayer

Establishing the Prayer entails performance of the Prayer to the best of one's ability by praying it at the regular times without shortcomings in its pillars and conditions. It must also be upon the Sunnah of Rasool-Allah sallahu 'aliha wa sallam.

It is not permissible to delay the Prayer beyond its specified time by complete consensus (see Maratibul-Ijma p. 30) because of the following:

From Qur'an	“Verily the Prayer is enjoined upon the believers at appointed times.” (an-Nisa’ 4: 103)
Ibn-Uthaimen rahimahullah said:	“If he does not have any excuse, then his Prayer will not be correct, even if he were to pray a thousand times. The proof for that is in the statement of the Prophet sallahu 'aliha wa sallam: ‘Whoever does an action which we have not sanctioned will have it rejected’.” (Fiqhul-Ibadat p. 145)

Exceptions to the rule:

The following people are allowed to delay their Prayers from its proper time according to many scholars:

The one who intends to combine two Prayers	Combining Prayers is permissible for the one in difficulty.
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It is important to note that shortening is only permissible upon travelling, and joining is permissible upon difficulty. It is ignorance to consider the two to be applicable together all the time.

Giving up the Prayer

- If someone gives up the Prayer, being ignorant of its obligation, then he is forgiven in general.
- If someone believes that it is not obligatory, without having the excuse of ignorance, then it is complete disbelief by consensus (al-Majmoo' 3/14, Majmoo' al-Fatawa 10/434, 20/97, 22/40, 28/308, and 35/106).
- If someone does so because of laziness or without a valid reason, then it is disbelief according to the correct opinion.

Proofs	“So if they repent and establish the Prayer and pay the Zakat, then they are your brothers in the religion.” (at-Tawba 9: 11)
	“Verily, between a man and Shirk and Kufr is the abandonment of the Prayer.” (Muslim)

Very important note	There is a serious difference between passing a ruling of kufr on a specific case and stating the general principle. So just because leaving Prayer is disbelief, it does not necessarily mean that a particular person who is not praying is a disbeliever. Declaring takfeer of a specific individuals or families (etc.) is a very serious matter, not to be undertaken lightly by laymen.
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Session 2

The Conditions of Prayer

Adhaan and Iqaamah

Definition: An action of worship of announcing the time of the obligatory Prayer, using phrases that have been narrated from the Prophet sallahu ‘aliha wa sallam in a specific manner.

The scholars of Islam are agreed that the Adhan is one of the greatest signs of Islam. It is sinful upon the community if the Adhan is not given. Proof for this:

“When you travel, give the call to Prayer [adhaan], then the call immediately before the Prayer [iqaamah], then let the oldest of you lead you in Prayer.” (at-Tirmidhi no.205, an-Nasai no.634; authenticated by al-Albani: Irwa al-Ghaleel 1/230)

Important points:

1. The Adhan and Iqamah are only for the five wajib (compulsory) Prayers. Therefore they are not to be given for the Eid Prayer, nor Rain Prayer, nor Janazah Prayer, nor Eclipse Prayer, nor Taraweeh Prayer.
2. The Adhan and Iqamah are only legislated for men, not obligatory upon women, due to the statement of Ibn-Umar: “There is no Adhan and Iqamah upon women.”
3. A recorded Adhan or an Adhan on the radio is not enough for the obligation of Adhan to be fulfilled.

Important matters regarding the Mu'adhdhin

Qualities desirable in a Mu'adhdhin

1. He should be trustworthy and reliable.
2. He should have a loud voice (one that carries), and part of this quality is to also have a pleasant voice and beautiful delivery.
3. He should be knowledgeable about the times of Prayer and diligent in keeping to them.

Necessary and recommended actions for the Mu'adhdhin

- ◆ To give the Adhan standing. This based on the fact that Bilal used to only give it standing up from a high-level house belonging to a woman from Bani Najjar near the Prophet's sallahu 'aliha wa sallam mosque. (Abu-Dawud no. 519; al-Baihaqi 1/425; graded Hasan by al-Albani: al-Irwa nos. 224, 229).
- ◆ To give the Adhan in a state of wudu', based on the hadeeth that once the companion Muhajir ibn Qanfadh gave the Prophet sallahu 'aliha wa sallam the salaams, but he did not reply until later and explained: "I dislike mentioning Allah except in a state of purity." (Ahmed no. 20761, Abu-Dawud no. 17 and others; authenticated by al-Albani: Silsilah as-Sahihah no. 834).
- ◆ To give the Adhan from a high place, as in the hadeeth of Bilal above.
- ◆ To face the Qiblah; this is a matter of complete consensus among the scholars of Islam (al-Mughni 2/84, Majmoo' al-Fatawa 22/71, and others).

- ◆ To turn to the right when saying “Hayyaa alas-Salaah” and to the left when saying “Hayyaa alal-Falaah”, because this was the action of Bilal as reported by Abu-Juhaifah (al-Bukhari no. 634) and Muslim 503).
- ◆ To put the fingers in the ears, as this was also the action of Bilal from the above hadeeth.
- ◆ To beautify the Adhan with one’s voice, and to give the Iqamah quickly and plainly. This is based on the order of Umar to Abu-Zubair, the Mu’adhdhin of Baitul Maqdis: “When you give the Adhan offer it melodiously, and when you give the Iqamah, give it straight.” (Ibn-Abi-Shaibah 1/215 and Ibn-Mundhir no. 1214 with a hasan isnad.)
- ◆ To say twice “The Prayer is better than sleep” after the Hayyaas of the first Fajr adhan. This is what has been reported from Anas, who mentioned that this is from the Sunnah. (Ibn-Khuzaima no. 386, al-Baihaqi 1/423 and others; authenticated by al-Baihaqi.)
- ◆ To give the Adhan for every Prayer only after its time has started, except for the Fajr Prayer, whose Adhan is to be given before the beginning of its time (first Fajr Adhan), as in the hadeeth of Rasool-Allah sallahu ‘aliha wa sallam, who said:
- ◆ “Verily Bilal gives that Adhan in the night, so continue to eat and drink until Ibn-Umm-Maktum gives the Adhan” (al-Bukhari no. 622); Muslim no. 1092).

Du'as related to the Adhan

Du'a during the Adhan

It is from the Sunnah to repeat exactly what the Mu'adhhdhin says except for when he says the Hayyas, in response to which say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“There is no power, nor might except with Allah.” The Prophet sallahu ‘aliha wa sallam said: “When you hear the Adhan, then say as he says.”
(al-Bukhari no. 611; Muslim no. 383)

Du'a immediately after the Adhan

The Prophet sallahu ‘aliha wa sallam said: “Whoever hears the Adhan and says [the following], my intercession will be confirmed for him on the Day of Judgement:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

“O Allah, the Lord of this perfect call and the Prayer that will be established, give Muhammad the Waseelah and the Fadeelah and give him the praiseworthy position that You have promised him.”
(al-Bukhari no. 614)

The Prophet sallahu ‘aliha wa sallam said: “Whoever says upon hearing the Mu'adhhdhin [the following], his sins will be forgiven:

“I bear witness that there is no God but Allah alone, He has no partners therein; and that Muhammad is His slave and messenger. I am content with Allah as my Lord, with Muhammad as my Messenger, and with Islam as my religion.” (Muslim no. 386)

Pre-conditions of Prayer

There are six pre-conditions of Prayer:

First condition - Freedom from ritual impurity

This condition is completely agreed upon by the scholars of Islam due to the hadeeth of Rasool-Allah sallahu ‘aliha wa sallam:

“There is no Prayer for the one who is [ritually] impure until he makes wudu’.” (al-Bukhari no. 135; Muslim no. 225)

Second condition - Beginning of the time of Prayer

This condition is completely agreed upon by the scholars of Islam. It is not permissible to say a Prayer outside its time due to the verse:

“Verily the Prayers are obligatory upon the believers at their appointed times.” (an-Nisa’ 4:103)

Fajr:

Time for fajr starts with the second fajr and lasts until sunrise.

Dhuhr:

The time starts upon the moving of the sun off mid-noon (the zenith) until the length of the shadow of an object is similar to its height.

Asr:

The Asr Prayer has two times applicable to it:

- a. Time of permissibility: The time for this starts when the shadow of an object is similar to its height until the

	<p>sky turns orange-reddish. This is the opinion of the majority of the scholars of the Maliki, Shafi'i and Hanbali madhhabs, as well as the opinion of the two companions of Abu-Haneefah, may Allaah have mercy on all the scholars of Islam. The prevailing Hanafi opinion, on the other hand, is that the time starts when the shadow of an object is twice the height of the object until the sky turns orange-reddish.</p> <p>b. Time of necessity: The time for this starts when the sky is orange-reddish until sunset.</p>
Maghrib:	The time for this starts at sunset and goes on until the twilight in the sky ends.
Isha:	<p>The Isha Prayer has two times:</p> <p>a. Time of permissibility: The time for this starts when the twilight in the sky dies down and lasts until the middle of the night.</p> <p>b. Time of necessity: This starts in the middle of the night and lasts until Fajr Prayer.</p>

There are four levels of timing of a Prayer with respect to reward or sin:

1. Pray as soon as the time of the Prayer starts: the most rewarding.
2. Praying within the time of permissibility: permissible without any sin.
3. Praying in the time of necessity: sinful except for the ones with a valid excuse.
4. Not praying until the time of Prayer finishes and the time of the next starts: kufr (disbelief).

Third condition : Covering the ‘awrah so that the body is not defined and the colour of the skin is not visible

This is a condition upon which the scholars have complete consensus due to the verse of the Qur’an:

“O Children of Adam, take your beautification upon the place of every Prayer.” (al-A'raf 7: 31)

Important issues

- The awrah for males is between the navel and the knee (not inclusive) upon the strongest opinion. This is based on the command of Rasool-Allah sallahu ‘aliha wa sallam to Jabir’s dress for Prayer:
“If it is wide cover yourself with it, and if it is small wear it as a lower garment (izar).” (al-Bukhari no. 361; Muslim no. 3010)
- The awrah for the female is all of her body except her face and hands
- The majority of the scholars of Islam are of the opinion that for men covering the shoulders is not wajib; rather it is a sunnah. It should be done if there is enough clothing; otherwise it is enough to cover between the navel and the knee. This based on the hadeeth of Jabir above.

Fourth condition : Purity of the body, clothes and place of Prayer

The proof for the obligation of purity of the body is due to the hadeeth of Rasool-Allah sallahu ‘aliha wa sallam when he was passing by two graves and remarked:

“Verily they are being punished, but they are not being punished for anything major. As for one of them, he used not to avoid soiling himself with urine. As for the other, he used to spread tales [i.e. gossip, rumours].” (al-Bukhari no. 218; Muslim no. 292)

The proof for the obligation of purity of clothes is the statement of Allaah:

“And purify your clothes.” (al-Muddaththir 74: 4)

The proof for the obligation of purity of the place of Prayer is the statement of Allaah:

“And purify my House for those doing Tawaaf, standing, bowing and prostrating.” (al-Hajj 22: 26)

Fifth condition : To face the Qiblah

This is a matter upon which the scholars have complete consensus, based on the verse:

“And wherever you go, turn your faces towards the Masjid al-Haram. Wherever you are, turn your face towards it.” (al-Baqarah 2: 150)

Sixth condition: Intention for that specific Prayer

This is a matter of complete consensus because of the hadeeth of Rasool-Allah sallahu ‘aliha wa sallam:

“Verily actions are by intentions.” (al-Bukhari no. 1)

Important issues

- If a person were to interpose something between his intention for the Prayer and his Prayer, then a new intention is required.
- Some of the scholars are extremely careful to ensure that the intention is directly before the takbeerat-ul-Ihram; however, the stronger opinion is that such strictness of detail is not from the guidance of the Prophet sallahu ‘aliha wa sallam (see Ibn-Taymiyyah, Sharh al-Umdah 2/576).

Forty ways of building and increasing Khushu'

The state of khushu' is to have intense concentration and attentiveness, presence of mind, fear and awe of Allaah, which enable one to appreciate that one is now standing in front of the Lord of Creation, so that he can do so with full Ihsan, without being distracted by the matters of the world.

Allaah the Great says:

“Successful indeed are the Believers! Those who have khushu' in their Prayers.” (al-Mu'minin 23: 1-2)

Ibnul-Qayyim rahimahullah says:

“The khushu' of true faith is when the heart feels aware and humble before the greatness and glory of Allaah, and is filled with awe, fear and shyness, so that the heart is utterly humbled before Allaah and broken, as it were, with fear, shyness, love and the recognition of the blessings of Allaah and its own sins. So no doubt the khushu' of the heart is followed by the khushu' of the body. As for the khushu' of hypocrisy, it is something that is put on with a great show, but there is no khushu' in the heart. One of the Sahabah used to say, 'I seek refuge with Allaah from the khushu' of hypocrisy.' It was said to him, 'What is the khushu' of hypocrisy?' He said, 'When the body appears to have khushu' but there is no khushu' in the heart.'

The ruling of khushu'

The stronger opinion is that khushu' is wajib (obligatory) in Prayer. Allaah the Great says:

“And seek help in patience and Prayer. Indeed that is difficult except for the God-fearing.” (al-Baqarah 2: 45)

The reward of having true Khushu'

The Prophet sallahu 'aliha wa sallam said:

“Whoever does the wudu' well, then prays two rak'ahs focusing on them completely [according to another report, “and does not think of anything else”], will be forgiven all his previous sins [according to another report, “will be guaranteed Paradise”].” (al-Bukhari no. 158)

Means of developing khushu'

1. Prepare perfectly for the Prayer (one's wudu', place of prayer, garments, etc.).
2. Ensure that you are offering your prayer early in its time, not towards the end with little time remaining (in order to avoid having to make haste and to avoid the temptation to “cut corners”).
3. Clear your mind of all worldly matters, anxiety, worry, grief (etc.) before the Prayer.
4. Remind yourself of Allaah, His Greatness, and His attributes (sifaat).
5. Think about the value of ikhlaas (sincerity, wholeheartedness, dedication), and about the fact that one sajda (prostration) done purely for the sake of Allaah is enough to guarantee one's admission to al-Jannah.
6. Remember that this Prayer could be your last. Remember death and the grave during the Prayer.
7. Remember the benefits of having true khushu'.
8. Think about how the salaf (pious predecessors; i.e. the companions and the early generations of Muslims) were in their Prayer.
9. Make sincere du'a (supplication) to Allaah for His help to achieve khushu' in Prayer.

10. Pray slowly and calmly with sufficient pauses.
11. Ponder on the beautiful du'as recited before the Fatihah.
12. Think about the ayaat (verses) of the Qur'an that are being recited, and react to their meanings. Pause at the end of each ayah (verse).
13. Recite in slow rhythmic tones and in a beautiful voice.
14. Remember that Allah the Great is paying attention to you, responding to each ayah and to each du'a.
15. Seek refuge with Allaah from the Shaitan.
16. Look at the place of prostration (i.e. keep eyes open during qir'ah of Qur'an etc.).
17. Pray with a barrier close by (e.g. a wall or piece of furniture in front).
18. Vary the du'as and ayaat that you recite in your Prayer so that new meanings open up to you.
19. Remove everything from the immediate environment that might distract you.
20. Lengthen your ruku' (bowing) and sajdah (prostrations), bearing in mind that this is the closest you can be to your Lord.
21. Ensure that sunan and nawaafil (the non-obligatory Prayers) are done in the most secluded places (to avoid the possibility of riyah, i.e. showing off) and at the best of times.

Stay away from everything that is forbidden in Prayer:

22. Do not pray in garments that have the potential to distract from khushu' (e.g. by being brightly coloured) or on a carpet that has distracting pictures and designs.
23. Do not pray when the food is ready and you want to eat.

24. Do not pray when you feel the need to answer the call of nature.
25. Do not pray when you are feeling sleepy.
26. Do not pray behind (or near) someone who is talking.
27. Do not preoccupy yourself with clearing obstacles from the place of prostration (do this before starting your salaah).
28. Do not disturb others with your recitation (it is rude to them; and their irritation will disrupt your salaah).
29. Do not turn around in Prayer.
30. Do not yawn while praying.
31. Do not raise your gaze to the sky.
32. Do not pray as the animals pray (e.g. only hands rest on the ground, floor or carpet, not elbows and forearms).
33. Do not spit in front while praying.
34. Do not let your clothes drag down in Prayer. As for what is normally worn that way, then it should not be raised up.
35. Do not put your hands on your hips during the Prayer.

Other means of developing Khushu'

36. Putting the right hand over the left in Prayer.
37. Pointing with the forefinger in Tashahhud.
38. Prostrating upon coming to any verse of prostration.
39. Striving to offer the du'a at the right times in the Prayer.
40. Knowing the masnuun du'as to offer after the Prayer.



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Session 3
The Method of Prayer

The pillars of Prayer

IMPORTANT PRINCIPLE

These pillars are absolutely essential; a Muslim is not excused from any of them except by inability.

Whoever misses a pillar intentionally or forgetfully, or adds a pillar intentionally, then his Prayer is invalid.

There are twelve pillars of Prayer:

1. **Standing up** (if one is able), due to the statement of Allah:

“...And stand [in Prayer] for Allah attentively.” (al-Baqarah 2: 238)

2. **Takbeeratul-Ihram** due to the hadeeth:

“The key to Prayer is purification; its start is the Takbeer and its ending is the Tasleem.” (Ahmed no. 1006, Abu-Dawud no. 61 and others)

3. **Reciting the Fatihah** due to the statement of Rasool-Allah sallahu ‘aliha wa sallam:

“There is no Prayer for the one who does not recite the opening chapter of the Book.” (al-Bukhari no. 756; Muslim no. 394)

4. **Bowing** (ruku’)
5. **Standing up after bowing**

6. **Prostrating on the seven parts of the body:** These are the forehead and nose (which count as one, because they are part of one face), two hands, two knees and two feet.

There is complete consensus on 4, 5 and 6 being among the pillars of Prayer.

7. **Sitting up between the prostrations:** This is agreed upon by all the scholars.
8. **Possessing tranquillity and calmness during Prayer** – even if it be only a small amount.
9. **The final Tashahhud,** as in the hadeeth where the Prophet sallahu ‘aliha wa sallam taught Ibn-Mas’ud to say it in the Prayer.

“Exaltations are for Allah, and [likewise] our Prayers and all goodness. May peace be upon you, O Prophet, and [also] Allah’s mercy and His blessing. May peace be upon us and upon [all] the righteous slaves of Allah. I bear witness that there is no God but Allah, and I bear witness that Muhammad is His slave and His Messenger.” (al-Bukhari no. 831; Muslim no. 402.)

10. **The final sitting:** This is a matter of complete consensus.
11. **The first tasleem:** the pillar is only up to “as-salaamu alaikum”; as for the rest of it (“wa rahmatullah” and the second tasleem), those are sunnah.
12. **Praying in the order recorded from the Prophet** sallahu ‘aliha wa sallam. The proof for this is that it has never been reported from the Prophet sallahu ‘aliha wa sallam that he ever prayed in any other way.

Obligatory actions (waajibaat) in Prayer

IMPORTANT PRINCIPLE

These are the actions in the Prayer that, if one omits any one of them intentionally one's Prayer is invalid; and if one misses it forgetfully during the Prayer or a little after, then one has to offer the prostrations of forgetfulness.

They are as follows:

1. The takbeers other than the takbeeratul-Ihram. These are known as the takbeers of movement (or "transition")
2. The supplications in bowing and prostration at least once.
3. The supplications when getting up after bowing. This is because they are from the actions of the Prophet sallahu 'aliha wa sallam that he never omitted in his Prayer.
4. The first Tashahhud (after the second pair of prostrations).
5. Sitting for the first Tashahhud

Important matters about the manner of Prayer

- **Place of putting the hands in Prayer:** Nothing clear has been reported from the Prophet sallahu ‘aliha wa sallam on where to exactly put the hands on the chest. As a result a person may put it wherever they find most comfortable. The ahadeeth about putting the hands below the navel are all weak.
- There three places in the Prayer where the Prophet sallahu ‘aliha wa sallam kept quiet. One was immediately after the opening takbeer, one immediately after reciting the Fatihah, and one before going down into ruku’, the last one being very short in duration.
- Should the followers of the imam in the jamaa’ah recite the Fatihah behind him? This depends on the Prayer:
 - In a **loud Prayer** (i.e. maghrib, ‘isha and fajr): the follower should listen attentively to the recitation of the Imam and should only try to recite the Fatihah when the Imam is quiet. If the Imam’s duration of quietness is not enough, then the obligation of reciting the Fatihah is removed according to the strongest opinion (see Majmoo’ al-Fatawa 22/339).

Allaah says: “When the Qur’an is recited, then listen to it attentively so that you may be of those upon whom Allah has mercy.” (al-A’raf 7: 204)

Imam Ahmad said: “The Muslims have all agreed that this verse was revealed regarding Prayer.” (See Majmoo’ al-Fatawa 22/294-295)

- In a **silent Prayer** (i.e. dhuhr and ‘asr): it is obligatory on the follower to recite the Fatihah due to the Hadeeth:

“There is no Prayer for the one who does not recite the opening of the Book.” (al-Bukhari no. 756; Muslim no. 394)

- One may recite any amount of the Qur'an after the Fatihah.
- In the state of ruku' (bowing), the Prophet sallahu 'aliha wa sallam used to put his hands on his knees, straighten his back completely horizontally (Abdur-Razzaq no. 2872 with a Hasan isnad; see also at-Talkhees no. 362) and spread his fingers (Ahmed no. 17076 and Abu-Dawud no.863 with a Hasan isnad). He used to keep his head level with his back (Muslim no. 498).
- He used to raise his hands before and after ruku' ("raf' al-yadain"). More than 50 companions of the Prophet sallahu 'aliha wa sallam have reported that he did this, including all of the ten promised Jannah. The hadeeth is to the level of mutawaatir (see as-Sail al-Jaraar of ash-Shawkani 1/226).
- Placing the hands on the chest is from the sunnah before and after ruku', because that is the only description of standing in the sunnah. Sahl ibn Sa'd said: "The people used to be commanded to put their right hand over their left arm in the Prayer." (al-Bukhari no.740). This is opinion of Imam Ahmed, in contrast to those of the other madhhabs.
- In the state of prostration, he would move his arms away from his sides (al-Bukhari no. 390; Muslim 495) and his toes would be on the ground, resting on it (al-Bukhari no. 828 and others).
- He used to say while sitting between the two prostrations: "O Allah forgive me, O Allah forgive me." (Ibn-Majah no. 898)
- In the tashahhud, the Prophet sallahu 'aliha wa sallam used to place his hands in three different ways:
 - Holding his right knee with his right hand and the index finger (forefinger) pointing.
 - Touching the middle finger with the thumb with the index finger pointing and clasping the rest of the fingers of the right hand.
 - Clasping all his other fingers with the index finger pointing.

- The Prophet sallahu ‘aliha wa sallam used to keep his index finger pointed throughout the Prayer. Ibn-Umar said: “He had his right index finger raised and used to make du’a with it.” (Muslim no. 580)
- The du’a after the Tashahhud reported from the Prophet sallahu ‘aliha wa sallam is as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ
حَمِيدٌ مَجِيدٌ

“O Allah send your salutations upon Muhammad and upon his family just as you have done so upon Ibrahim and upon the family of Ibrahim; verily You are the Praiseworthy and Gracious. And bless Muhammad and the family of Muhammad as you have blessed Ibrahim and the family of Ibrahim; verily You are the Praiseworthy and Gracious.” (al-Bukhari no. 3770; Muslim nos.405-407)

- One may supplicate as much as one wants to after this, and not after the Prayer, except for that which has been reported from the Prophet sallahu ‘aliha wa sallam. It is recommended to make the following du’a:

“O our Allah, I seek refuge in you from the punishment of Jahannam and of the grave, from the trials of this life and of death, and from the trials of the false anti-Christ.”

(al-Bukhari no. 832; Muslim no. 588)

Prostration of forgetfulness

There are three parts to this matter that must be understood:

1. If one adds something to the Prayer;
2. If one omits something from the Prayer;
3. If one is in doubt.

Adding something to the Prayer

This can be one of two types:

- Adding something that is from the actions of Prayer itself, such as an extra sitting or extra standing or extra prostration etc.:
 - If this is done intentionally then the Prayer is invalid, because the Prophet sallahu ‘aliha wa sallam said: “Whoever does an action which we have not authorized, will have it rejected” (al-Bukhari no. 2697; Muslim no. 1718). This matter is agreed upon by the scholars (see ash-Sharh al-Kabeer 4/8).
 - If it is done inadvertently, then one should offer two prostrations of forgetfulness, because of the hadeeth: “If a person adds or subtracts [forgetfully] then let him prostrate two prostrations” (al-Bukhari no. 401; Muslim no. 572).
- Adding something that is not from the actions of Prayer, such as walking, scratching, kneading the beard, opening the door:
 - If it is a lot:
 - a. If one does it a lot intentionally, then the Prayer is invalidated by complete consensus of the scholars (see ash-Sharh al-Kabeer 3/614).
 - b. If one does a lot of it unintentionally and forgetfully – such as a person who has finished the Prayer thinking that he has

finished it and then goes off, only to be told later and subsequently he offers it again – then one’s Prayer is still correct according to the stronger opinion. The like has been reported from the action of the Prophet sallahu ‘aliha wa sallam (Muslim no. 574).

- c. If one does a lot of it intentionally but with an excuse, such as the one who keeps on needing to close the gaps or the one who needs to prevent someone from crossing in front of his sutrah, then his Prayer is still correct insha’Allah.
- o If it is only a little, such as to open the door, as the Prophet did for Aishah radi-Allahu anha (Ahmed no. 24027, Abu-Dawud no. 922 and others with a Hasan isnad) or to pick up a child, as the Prophet sallahu ‘aliha wa sallam did with his granddaughter Umamah (Muslim no. 543), then there is no harm in that. One should only do this for great need, otherwise it is disliked because it decreases or even destroys khushu’

Omitting something from the Prayer

One can omit either an obligatory action or a pillar from his Prayer:

- Obligatory action omitted: then one should perform the prostrations of forgetfulness.
- Pillar of Prayer omitted: If one does this intentionally, then the Prayer is incomplete. If one does it forgetfully, then if one has moved onto the next recitation of the next rak’ah the incomplete rak’ah is invalidated and the new rak’ah takes on the count of the previous (invalidated) one. If, however, one has not yet gone to the next recitation, then one should go back to where the pillar was omitted from, and then do the prostration of forgetfulness at the end.

Doubt in Prayer

- If one doubts whether one has done a pillar or not, then one should consider that one has yet to do it.
- Whoever doubts the number of rak'ahs he has prayed, then he should base it on the least most certain possibility (e.g. if it might be 3 and might be 4, then assume 3 and continue accordingly).

When and how to offer the prostrations of forgetfulness

- If the prostrations are due to an omission, offer them before the tasleem.
- If the prostrations are due to an increase, offer them after the tasleem.
- If a person in doubt built the case upon the least most certain, then offer them before the tasleem; if the imam acted upon the most probable case, then it should be after the tasleem.
- Whether the prostrations are offered before or after, this is a matter of recommendation only. Ultimately, whenever they are offered they are correct and sufficient.
- There is no tashahhud after the prostrations of forgetfulness. If a person is doing the prostrations after the tasleem, then he should do another tasleem or set of tasleems.

END OF COURSE NOTES