



Module Five

Prayer

MEANINGS

Linguistically: supplication (*du'a*).

1] *Tasliyya*—which means ‘to make something stand aright’ (*taqwim*).

2] *Sila*—which means connection, as it is the connection between the servant and his or her Creator, and abandoning Salat cuts that connection.

3] **Means of *Wusul***—arrival—to Janna. Imam ‘Ali once asked, ‘Do you know why Salat was called Salat? Because it is the means by which a servant arrives (*yasil*) unto Janna.’

- **Legally**: Specific words and actions that begin with the opening *takbir* and end with the concluding *salams*.

Virtues, Properties, Effects

Salat gathers the worship from the heart, tongue, and limbs.

- 1] Heart: intention, sincerity, humility, awe, vigilance.
- 2] Tongue: Takbir, Tahmid, Tasbih, Tahlil, Tasliyya, Tilawa al-Quran.
- 3] Limbs: Standing, bowing, prostrating, sitting, facing qibla.

Virtues, Properties, Effects

- Prayer was legislated by all of the previous Prophets for their nations.
- Prayer is the greatest of the bodily obligations legislated by Allah and His Messenger (Allah bless him and give him peace).
- Prayer is mentioned over 100 times in the Quran—commands to perform it, praise of those who establish it, and warnings toward those who neglect it.
- Prayer is the first physical obligation legislated after tawhid.
- Prayer is the last of the signs of the religion to leave. Abu Umama al-Bahili related: ‘The Prophet (Allah bless him and give him peace) said, **‘The bonds of Islam will be broken one by one, and each time one is broken the people will grasp onto the next. The first bond to break will be hukm, and the last one to break will be the prayer.’** (Ahmad)

Virtues, Properties, Effects

- Upholding the prayer was the last counsel given by the Prophet (Allah bless him and give him peace) before leaving this world.
- Prayer is the foundation-pillar of the religion (**'Imad al-Din**).
- Prayer is the first act over which we will be questioned on the Day of Judgement.
- Salat is the means of being elevated in this life and the Next.
- Salat is a healing for bodies and souls: **'Indeed, in prayer there is healing.'** (Ahmad)
- Establishing the prayer causes one to receive the guarantee of Allah to enter Janna.

Virtues, Properties, Effects

- Prayer is a means of seeking help: *'Seek assistance with prayer and patience.'*
- Prayer is a delight for the souls: **'My delight was placed in prayer.'**
- Prayer wipes away sins: **'Do you think that if there was a river by the door of one of you and he bathed in it five times a day that there would remain any dirt on him?'**
The Companions answered: **"There would not remain any dirt on him."** The Prophet (Allah bless him and give him peace) said: **"That is how it is with the five daily prayers; through them Allah washes away the sins."** (Bukhari)

‘Prayer is light...’

- This is a spiritual light–guiding people to what is right, polishing the soul (**‘Verily the prayer prohibits indecency and evil.’**)
- The effects of prayer manifest as a physical light with which one crosses the Sirat (bridge) on the Day of Judgement. **يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ**
- Prayer leaves a physical, perceived light on the faces of believers (‘Their identifying feature is on their faces from the traces of prostration.’)
- Nur is light without burning. Nur is soothing, which is why Salat soothes the soul.
- This hadith is unrestricted, thus prayer is light in this life and the next.

Effects

- Salat strengthens the person to leave evil: *‘Indeed, prayer prohibits one from indecency and evil.’* ‘Prohibit’ here means the prayer strengthens one’s awareness and makes them more sensitive to the harms of sin and evil. **‘Prayer is a light,’** and the stronger the light (through presence of heart), the more sin and evil are banished, because light banishes darkness.
- Salat refines one’s character:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝ ١٩ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝ ٢٠ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝ ٢١ إِلَّا الْمُصَلِّينَ ۝ ٢٢
الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

‘Man was created restless. Touched by adversity, he is fretful. Touched by good, he is ungenerous. Except the prayerful. Those who are constant at their prayers.’

Effects

- The angels pray for the one who offers Salat. **‘As long as one of you is in prayer, the angels supplicate for him, saying, “O Allah, forgive him; O Allah, have mercy upon him,” as long as one has not left the prayer or broken his wudu’.**” (Bukhari)
- Prayer takes a physical form in the grave and protects one.
- Prayer protects one’s limbs of sajda from the Hellfire. (Bukhari)
- Prayer in this life prepares one to prostrate on the Day of Judgement.
- Prayer is the means of having close company with the Prophet (Allah bless him and give him peace) in Janna. Rabi’a b. Ka’b al-Aslami said, ‘I was serving the Prophet (Allah bless him and give him peace)...He said, “Ask of me, and I will give you.” I said, “I ask for your close company in Janna.” He said, **“In that case, help me against yourself with abundant prostration.”**

Warning Against Neglect or Abandonment of Prayer

- *‘Woe unto those who pray; who are negligent in their prayers...’* Mus’ab b. Sa’d: ‘I asked my father about this verse, “Who among us doesn’t have internal dialogue in prayer?” He said, **“That’s not what the verse means. It is about neglecting the prayer, letting its time slip away while one is engaged in idleness.”** (Abu Ya’la)
- Letting the time of prayer go out without praying is a major sin. It is not enough to simply make up the prayer. One must also repent from the sin of delaying the prayer without a valid excuse.
- *‘Whosoever abandons the prayer will meet Allah’s displeasure.’* (Tabarani)
- *‘Whoever abandons the prayer has broken the covenant between him and Allah. (Ibn Majah)*
- *‘...Whosoever fails to preserve the prayer will have no light, no proof, and no salvation on the Day of Judgement, and on that Day he will be raised up with Qarun, Fir’awn, Haman, and Ubay b. Khalaf.’* (Ahmad)

Warning Against Neglect or Abandonment of Prayer

- ‘Between a person and disbelief is the abandonment of prayer.’ (Ahmad)
- ‘The covenant between us and them is prayer; whosoever leaves it has disbelieved.’

-The majority of jurists maintained that leaving Salat out of laziness is a major sin.

-A number of early Imams and jurists maintained the leaving Salat out of laziness is an act of disbelief.

-It is the consensus of scholars that leaving the Salat while denying its obligation is disbelief.

OVERVIEW OF MODULE FIVE

- 1] Conditions that obligate the prayer (*Shurut al-Wujub*)
- 2] Reasons that obligate the prayer (*Sabab al-Wujub*)
- 3] The times of the prayers
- 4] Azan and Iqama
- 5] Conditions and pillars of the prayer (*Shurut wa Arkan al-Salat*)
- 6] Determining the Qibla without apps or compasses
- 7] The *Awra* inside and outside of the prayer

OVERVIEW OF MODULE FIVE...CONTD

8] The obligations of prayer

9] The differences between men and women in the prayer postures—descriptions and legal basis

10] The Sunnas of prayer

11] Adab of prayer

12] What invalidates the prayer

13] What is disliked in prayer

14] What is permissible to do in prayer

OVERVIEW OF MODULE FIVE...CONTD

- 15] Praying on transport
- 16] The prayer of the traveller
- 17] The prayer of the sick person
- 18] The Witr prayer
- 19] The emphasized Sunna prayers
- 20] Make up prayers (*Qada'*)
- 21] Catching the congregational prayer

OVERVIEW OF MODULE FIVE...CONTD

22] The Imamate

23] Prostration of forgetfulness

24] The Friday Prayer

25] The Funeral Prayer

26] Miscelania