



# Module Five

## Prayer

## What We've Learned So Far

- 1] The conditions for the obligation of prayer (Islam, maturity, sanity)
- 2] The causes for the obligation of prayer (the entrance of the time)
- 3] The Azan and Iqama
- 4] The conditions of the prayer (Covering the *'Awra*)

## 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:

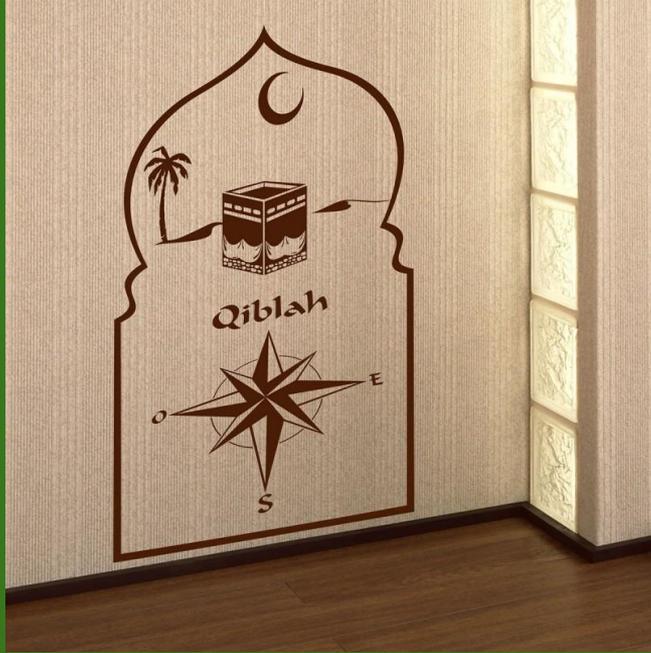
- 1] Being in a state of ritual purity from both major and minor impurity.
- 2] Being free of any physical filth—on one’s garments, body, and place of prayer [where the limbs touch].
- 3] Covering the ‘Awra.
- 4] Facing the Qibla.
- 5] The entrance of the prayer time.
- 6] The intention.
- 7] The opening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

# FACING THE QIBLA

- It is a condition to face the Qibla.
- The Qibla is ‘the direction towards which the Prophet (Allah bless him and give him peace) faced and was pleased with for the Umma’s focal point during prayer and other virtuous acts.
- Anyone living in Mecca who can see the Ka’ba must face it directly, while one who cannot see it must face its direction. The closer one is to the Ka’ba, the more exact they must be in facing the Qibla, and the less room for error.
- If you cannot see the Ka’ba, you are not obligated to face it exactly, even if you know the exact direction, because:
  - 1] Even a slight deviation at long distances—which is inevitable—would mean you are not facing the Ka’ba exactly.
  - 2] The Quran only requires one to ‘face’ the direction of the Qibla.
  - 3] Requiring one to face the exact direction at such a distance would entail hardship (haraj).



## FACING THE QIBLA



- It is superior and more cautious to face the exact direction—but this is not a condition for the validity of prayer.
- If a person is unable to face the Qibla for prayer they are to pray in whatever direction they can (such as a bedridden person who cannot turn their body and has no one to help them)
- One determines the Qibla by looking at the Mihrabs of the Masajid or by asking someone who will know and whose testimony would be accepted (upright, not corrupt) of the locality.
- If a person cannot determine the Qibla through observation of the sun, the use of a tool, or any other means, they should try their best (ijtihad) to pray in the direction they think is most likely. They do not have to repeat their prayer.

## FACING THE QIBLA



- If a person realizes during prayer that they are facing the wrong direction, they should turn toward the Ka'ba while in prayer.
- If a person makes their best attempt to determine the direction of the Qibla and settles on a particular direction but then leaves it for another direction, their prayer is invalid, even if after the prayer they learned that the second direction was the correct one. That is because the obligation is for one to pray in the direction that their Ijtihad determined to be correct.
- In a plane or ship, one must face the Qibla. One does not have to change position if the plane or ship turns.

## THE INTENTION



- One must form an intention. This consists of having a firm resolve in the mind, and is to distinguish one act of worship from another.
- The minimum valid intention for the prayer is such that if the person were asked about it, they would be able to respond without having to think about it.
- When one makes an intention for a Fard or Wajib prayer, one must also specify which prayer is about to be performed. (This is not a condition for emphasized Sunna, Tarawih, or general voluntary prayers).
- The follower in a congregation must intend prayer behind the imam.
- It is valid, and some say preferable, to utter the intention to oneself (e.g., the particular prayer and whether it is current or a make up prayer).

## THE OPENING *TAKBIRA TAHRIMA*



- The opening takbir must be uttered with the tongue, not silently in the heart, such that one can hear themselves [assuming a quiet environment]. (This applies to everything else uttered in the prayer. The more thought of the recitation etc. without uttering them is invalid.)
- It must coincide with the intention in the heart, without separation like talking, eating, or any action that contradicts the actions of the prayer.
- If a person makes an intention to pray yet engages in an unrelated action—such as eating or speaking—before the prayer, without renewing their intention, then the prayer is invalid.
- If there is no separation between the intention and the the takbira, or the separation is by something related to the prayer—such as dhikr, wudu’ – then the prayer is valid.
- The intention cannot be made after the takbira.
- The takbira should be uttered while standing before bending for ruku’

## SCENARIOS

1] Intention and takbira coincide=VALID

2] Intention is made and takbira comes after:

A—the person engaged in unrelated action, such as eating=INVALID

B—the person engaged in something related to the prayer, such as dhikr or wudu'=VALID

3] A person utters the takbira and *THEN* makes the intention=INVALID

4] A person comes to the congregation as the imam is in ruku', goes straight into ruku' and then utters the takbira=INVALID

## MISCELANIA

- 1] If one praying behind an imam utters the takbir along with the imam and he finishes his before the imam, he has not properly entered the prayer because he initiated the takbir before the imam.
- 2] The preferred way of the opening takbir in the Hanafi school is to raise the hands up to the level of the ears (thumbs near the earlobes).
- 3] Another valid way is to raise the hands up to shoulder level.
- 4] It is disliked to partially raise the hands in a lazy and half-hearted way where they barely rise above the navel or lower chest.

## 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

### “Bowling”

- 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 (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.

## WHAT NOW?

### 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/integrals of prayer.

### Next we learn:

- The obligations of prayer (what is the difference between a pillar and an obligation, and why the distinction between them?).
- The emphasized Sunnas of the prayer.
- What invalidates the prayer.
- What is disliked in prayer.