



PRACTICAL PRAYER

الصلاة

JURISPRUDENCE

LEVEL 4

PRAYER PRACTICAL LESSONS 1-2

'How to Pray' DVD

Objectives

Students should:

- In this lesson students should learn the *mustahab* acts associated with the following acts in prayers:
 - TAKBIRATUL IHRĀM - position of the body and the hands
 - QIRĀ'AH - the method of reciting the Surah's and what can be said before and after each surah
 - RUKŪ' - the position for men (for the boys' class) and ladies (for the girls' class)
 - SUJŪD - the position of the arms for men and for ladies accordingly
 - QUNŪT - position of the hands
 - TASHAHHUD - mustahab things to say before Tashahhud
 - TASLĪM - distinguish between the mustahab and obligatory parts of Taslīm
- Understand the difference between Rukni and Ghayr-Rukni acts of prayers
- Know which mistakes in prayers render the prayer void based on whether it is a Rukni act or not



TEACHER NOTES

In this lesson, the students will watch a DVD about prayers demonstrated by Sheikh Mansour Leghaei. By this stage, the students should know all the obligatory parts of prayers. In this lesson the teacher should point out or focus on the mustahab acts with the students (these are mentioned by the Sheikh during the demonstration). These Mustahab acts include:

TAKBIRATUL IHRĀM AND QIYĀM

- When praying especially in the position of Qiyām, to stand with the hands on the thighs, fingers together, shoulders dropped humbly like a slave in front of his/her Master, feet apart by 3 fingers to one hand span distance for men (for ladies the feet should be kept together) and looking at the place of sujūd
- Raising, and keeping, the hands parallel to the ears when saying Takbiratul Ihram (especially) and other Takbirs throughout the prayers
- Pausing after saying Takbiratul Ihram (enough to refresh the breath) before proceeding to Qirā'ah

QIRĀ'AH

- Saying "*A'udhu billāhi minash-shaytānir rajīm*" before beginning the recitation
- *pausing* between each ayah of the surah (such that it is recited in tartīl).
- When we complete surah al Ḥamd to say "Alhamdulillah Rabbil 'Ālamīn" (saying 'Āmīn' at the end of al Ḥamd intentionally makes our prayer void!)

RUKŪ'



Figure 1 - Position of Rukū' in Salat

- In the position of Rukū' it is mustahab for a man to bend to an extent that he is able to keep the palms (with fingers open) on his knees. His legs should be straight (not bent) keeping his back flat, stretch forth his neck and keep it in line with his back. In this position he should look between his two feet and say the dhikr. For ladies it is mustahab in Rukū' to have the knees a little bent

and the hands to be on the thighs (a little above the knees).

- When standing up from Rukū' to say "*Sami' Allāhu liman ḥamidah*"

SUJŪD:

- When going into sujūd men should put their hands on the ground first before the knees. For ladies it is better to put the knees on the ground first before the hands
- In Sujūd men should put the palm of the hands only on the ground (next to his head) and the elbows up in the air (i.e. not leaning on anything). However for ladies it is better to put the whole arm up to elbow on the ground.
- To say "*Astagfirullāha Rabbi wa atūbu ilayh*" between the two sajdahs
- To say "*Bi ḥawli llāhi wa quwwatihi aqūmu wa aq'ud*" while rising to stand after sujūd

QUNŪT

- Performing Qunūt: placing the hands in front of the face, opened facing upwards towards the sky. It is also mustahab to look at the palms during qunūt. (remind students that the du'ā' of qunūt can be anything in any language)



Figure 2 - Position of Hands in Qunūt

TASHAHHUD AND TASLĪM

- Before saying the Tashahhud to say "*Alhamdulillah*". It is mustahab to look at the lap during Tashahhud.
- In Taslīm, saying "*Assalāmu ‘alayka ayyuhan Nabi wa rahmatullāhi wa barakātuh*" is mustahab. If this is said then the second ("*Assalamu ‘alayna wa ‘ala ‘ibadillāhi sālībīn*") and third ("*Assalāmu ‘alaykum wa rahmatullāhi wa barakātuh*") are alternatively waajib. Otherwise just to say "*Assalāmu ‘Alaykum wa Rahmatullahi wa Barakātuh*" is wajib to say.
- Tasbīh Sayyeda Fatima (as) and Ziārah of Imam Husayn after prayers is highly recommended



Figure 3 - Position of Tashahhud

LESSON 3: FOUNDATIONAL AND NON-FOUNDATIONAL ACTS IN PRAYERS

In previous years we have learnt how to pray and the obligatory parts of prayers. In this lesson we will focus on the Rukni (foundational) and Ghayr-Rukni (non-foundational) acts in prayers. We will also discuss how mistakes in these acts can invalidate the prayer or be rectified.

OBLIGATORY ACTS IN PRAYERS

As we have previously learnt, there are 11 obligatory acts in prayers:

- Niyyah (intention)
- Qiyaṁ (standing upright)
- Takbiratul Iḥrām

- Qirā’ah
- Rukū’ (bowing)
- Sujūd (two prostrations)
- Tashahhud
- Dhikr of Tasbīḥātul Arba’a
- Taslīm
- Tartīb (sequence – that the prayer is offered in the correct order)
- Muwalāt (to perform the different acts of prayers in regular succession)

These 11 obligatory acts are divided into two:



Figure 4 - Classification of Obligatory Acts

ADDING AN OBLIGATORY ACT IN PRAYER

Any addition made to the Foundational (Rukni) acts intentionally or unintentionally, will make the prayers void.

Some examples are:

- Reciting Takbiratul Iḥrām twice with the intention of both being obligatory
- Performing 4 rak’at in a 3 rak’ah prayer or similar additions
- Performing 4 sajdahs in one rak’ah
- Performing two rukū’ in one rak’ah

If a non-Rukni act is added intentionally, the prayer is void. However, if it is added unintentionally, the prayer can be rectified by performing Sajdatul Sahw (discussed in the next lesson).

MISSING OUT ON AN OBLIGATION IN PRAYER

Follow the chart to see the rules for missing one of these acts. See flow chart below.

