



## PRACTICAL PRAYER

# الصلاة

### Objectives

#### Students should:

- Remember which acts in prayer are Rukni and which are Ghayr-Rukni
- Learn more detailed rules regarding specific actions of prayer
- Students should learn whether certain mistakes invalidate prayer and how to rectify some of the common mistakes.

JURISPRUDENCE

LEVEL 5

### The Daily Prayer (Ṣalāt): Lesson 1

In previous lessons we have learnt some of the rules regarding the different parts of daily prayer and learnt some of the recommended acts of prayer. We will briefly revisit these and also discuss further rules of prayer.

### FOUNDATIONAL (RUKNI) AND NON-FOUNDATIONAL (GHAYR RUKNI):

As we have learnt in previous lessons, there are 11 obligatory acts in prayers where 5 of these are foundational (arkān) and the other six are non-foundational.

#### 11 obligatory acts in prayers

##### 5 are Rukni:

Intention, Takbiratul Ihrām,  
Qiyām, Rukū', Sujūd

##### 6 are Ghayr Rukni:

Qira'at, Dhikr, Tashahhud,  
Taslim, Tartib, Muwalāt

The details for the Rukni and Ghayr-Rukni acts have been learnt last year. Some other rules for these will be mentioned with each act.

### NIYYAH:

This is a Rukn act in prayers. As we have learnt the intention does not have to be verbal, as long as in our mind, we know the following things:

- the reason we are praying (to gain closeness to Allah)
- which particular prayer we are praying (e.g. Ḍuhr or 'Asr)

If done with any other reason e.g. showing off, then the intention is not complete and the prayer is void.

The correct intention must be kept from the beginning till the end of prayers. In some cases we can change our intention for the prayer we are offering and the prayer will still be valid. These situations include:

- Changing from a latter to a former prayer: for example if we are offering 'Asr prayer but we remember during the prayer that we have not prayed Ḍuhr, we can change our intention to Ḍuhr and the prayer will still be valid as Ḍuhr prayer. We cannot change from a former to a latter one though. So if we are offering Ḍuhr and then remember that we have already offered Ḍuhr prayer, we cannot change our intention to 'Asr prayer.
- - Changing from Adā to Qaḍā prayer: for example if we are offering our Dhuhr prayer and there is a lot of time left, we can change our intention to offer a Qaḍā prayer. We cannot however change our intention from Qaḍā to Adā.
- Changing our intention from an obligatory to a recommended prayer. For example if we are offering our 'Ishā' prayer and are still in the first two rak'āt, and we remember that we have not offered the nāfilah of Maghreb prayer, we can change our intention to the recommended nāfilah. However if we are offering a recommended prayer (such as nāfilah) we cannot change our intention and offer it as an obligatory prayer such as 'Ishā' prayer.

## **TAKBIRATUL IHRām:**

This is the opening to prayers and is a foundational obligation (Rukn). Remember that Takbir has conditions:

- While saying the Takbir we need to be in the position of Qiyām (standing straight and steady and the feet not far apart – to be discussed in the next lesson). If one cannot

stand then the alternative is to sit or to pray while lying down (if one cannot sit).

- Takbir is pronounced in proper Arabic or the best that one can say it in Arabic
- We should not join the Takbir with any preceding du'a' or the Iqāmah of prayers.
- We should pause after saying the Takbir before reciting Surah al-Ḥamd. If we connect the Takbir with the surah then we must recite the Takbir as "Allāhu Akbar".
- We should recite the Takbir in a manner that we can hear it (at least the whisper). If there is too much noise then we can raise our voice enough to hear it.
- If we doubt whether we have recited Takbiratul Iḥrām or not and have not proceeded to the next act (Qira'ah) then we should say the Takbir again. However if we doubt whether we have said the Takbir while we are reciting a surah then we should ignore our doubt.
- If we are sure we have not performed the Takbir we must go back and perform and start the prayer from the beginning again.



## **QIRA'AH:**

After reciting Takbiratul Iḥrām, we make a very short pause before reciting surah al-Ḥamd followed by a second surah.

### **Rules regarding Surah al-Ḥamd:**

- Surah al-Ḥamd must be recited first (due to Tartib). If we intentionally recite the second surah before surah al-Ḥamd, the prayer will be void. If it is done by mistake and we realize while reciting the second surah, we should abandon the surah and recite surah al-Ḥamd first then continue.

- It should be recited in proper Arabic (as it is in the Holy Qur'an) or in the best manner one can recite it. If one cannot recite it properly it is their duty to learn it as best as they can before offering their prayer if there is enough time to do so.
  - Intentionally changing the pronunciation of the words of the surah will make the prayer void. For example, instead of saying "ghayril maghḏūbī" we say "ghayril maghzūbī", this will make the prayer void. Changing the short vowels of the surah will also make the prayer void, such as instead of saying "al-hamdu lillāhi **rabbil** 'ālamīn" we say "al-hamdu lillāhi **rabbul** 'ālamīn".
  - Keeping the above rule in mind, if a person has learnt a word which he/she believes is correct and recites it that way in prayers, but later realizes that they have been reciting it incorrectly, it is not necessary to offer those prayers again.
  - It is obligatory for men to recite surah al-Ḥamd and the 2<sup>nd</sup> surah aloud (by aloud we mean such that another person nearby would usually hear the recitation) for Fajr, Maghreb and 'Ishā' prayers.
  - For men the 'Basmalah' of each surah during Ḍuhr and 'Asr prayer should be recited loudly and the rest of the surah should be whispered (enough for oneself to hear it). If he accidentally begins to recite the surah loudly he should lower his voice as soon as he realizes and his prayer will be valid. He does not need to go back and repeat the āyah he recited aloud. If he intentionally raises his voice, the prayer will be void.<sup>i</sup>
  - For ladies, it is better to recite with a low voice all her prayers however she can say Fajr, Maghreb and 'Ishā' prayers with a loud voice provided a non-maḥram cannot hear her.
- If we forget a part of the surah that we are reciting and cannot complete it, we can abandon that surah and recite a different surah.
  - Surah al-Ḍuḥā and Surah Inshirāḥ are treated as one surah and surah al-Fīl and surah Quraysh are treated as one surah. So if we start to recite Surah al-Ḍuḥā or surah al-Fīl we must follow it with its second surah.
  - Surah Ikhḷās should be recited in each of the daily prayers at least once. It is makrūh not to do this.
  - There are certain circumstances in which the second surah may be abandoned (such as little time left for prayers or when in fear).
  - If we forget to recite al-Ḥamd and/or the second surah and realize after reaching ruku', the prayer is still valid.

## Review Questions

- 1) Samar was offering her Ḍuhr prayer. While reciting surah al-Ḥamd of the first rak'ah she doubted whether she said the Takbir. What should she do?
- 2) Jawad was having trouble pronouncing the intention for his Maghreb prayer. What should he do?
- 3) Maryam was offering 'Asr prayers. She accidentally recited surah al-Ḥamd in a loud voice. Is her prayer still valid? Give reasons for your answer.
- 4) What is a mustaḥab thing to say after reciting surah al-Ḥamd during prayers?

## The Daily Prayer (Ṣalāt): Lesson 2

In the last lesson we learnt that it is important to follow the rules in prayer because we are conversing with Allah (SWT). In this lesson, we will focus on the rules for other parts of the prayer.

### QIYĀM:

Qiyām means to be standing upright and steadily while saying Takbiratul Ihṛām and before we go into Ruku'. It is a foundational (Rukn) act of prayer and hence if it is not

### Rules regarding the second surah:

- The second surah can be any surah from the Holy Qur'an. It must be a complete surah and not an ayah only (such as Āyatul Kursi). It is best to avoid the surahs that require a wājib sajdah.<sup>ii</sup>



performed, even if this was unintentional, it will make our prayer void.

The position of Qiyām is also obligatory (ghayr-rukni) during Qira'ah and after rukū' (before going into sujūd). Intentionally moving excessively (without a valid reason such as an illness) during prayers will make the prayer void. If one wishes to move a little forward, backward, to the left or the right, he should not recite anything at that time.

It is mustahab when we are offering prayers to stand in front of our Lord as a humble slave. This includes: standing erect, slackening down the shoulders, placing our hands on our thighs, joining our fingers together, looking at the place of Sajdah, placing the weight of our body equally on two feet, standing in humility and keeping both feet in line. We have to remember that we are standing in front of our Lord and Cherisher and we have to stand with humility (Khushū').

Men offering prayers should keep a distance of three open fingers, or a short span between their feet, and women should keep the feet together. Keeping our feet far apart from one another (to the extent that it does not look like we are standing normally) will make the prayer void.

- If a person cannot stand upright to offer prayers unless while leaning on something, he should offer prayers in that situation and offer what he can while standing and the rest while sitting. If he cannot stand at all or his body shakes too much, he should offer prayers while sitting. Likewise, if he cannot even sit upright to offer prayers then he should offer prayers in a lying position, on his right side and facing the Qiblah. If he cannot lie on his right side then he should lie on his left side (facing Qiblah). Still if he cannot do so, then on his back with his feet facing Qiblah. Hence there is no reason to neglect prayers.

## RUKŪ':

Remember that Rukū' consists of first standing still and then bowing down to recite the dhikr. If we do not stand upright and still before going into Rukū' our prayer will be void.

- Remember that if we **intentionally** say dhikr before reaching Rukū' or while standing up from

Rukū' then the prayer is void. If we accidentally begin to say the dhikr before reaching Rukū', then once we reach Rukū' (and are steady) we should repeat the dhikr. (Your teacher demonstrate both these rules.)

- If by mistake, we raise our heads from rukū' before completing the dhikr and then remember when we are not completely out of the state of rukū', we should make our body steady and recite the dhikr again then continue.
- If by mistake we raise our heads from rukū' before completing the dhikr and only realize after rising totally from rukū' then the prayer is still valid.
- If we forget to do rukū' and remember before the second sajdah of the same rak'ah, we should immediately stand up straight (position of Qiyām) then do rukū' and then stand and go to sujūd again (both sajdahs have to be offered). This way the prayer will be valid.



- If we forget rukū' and only remember after the second sajdah has been completed, then our prayer is void.
- After completing the dhikr of rukū' we should stand up straight (position of Qiyām) before going into sujūd. If we intentionally go into sujūd before Qiyām then the prayer is void. Otherwise if this is done by mistake the prayer will be in order.

## SUJŪD:

Sujūd consists of two sajdahs (prostrations) within the same rak'ah. Both sajdahs together are considered one Rukn. Some of the rules regarding this include:

- Omitting or adding two sajdahs in the same rak'ah intentionally or forgetfully makes the prayers void.
- Omitting or adding one sajdah intentionally invalidates the prayer.

- Omitting or adding one sajdah forgetfully has different rules:
  - If you have reached a different rukn (such as rukū' of the next rak'ah) then continue as normal and once that prayer is completed offer the forgotten sajdah as Qaḍā'.
  - If you have not gone into a different rukn (such as reciting Tashahhud or standing up for the Qira'ah or Tasbīhāt of the next rak'ah) then go back into sujūd and perform the forgotten sajdah, then proceed to the next action.<sup>iii</sup>

After completing the dhikr of the first sajdah we should sit until the body is steady and then perform the second sajdah. Likewise, after completing the second sajdah, we should sit until our body is steady and then stand for the next rak'ah.

Similar to ruku', the dhikr must be recited while in sujūd:

- If we intentionally recite the dhikr before our forehead reaches the ground and our body becomes steady then the prayer is void.
- If we recite the dhikr before reaching the state of sujūd by mistake, then once we are in sujūd we should repeat the dhikr when the body is steady.

Seven parts of the body must be on the ground whilst in sujūd and while reciting the dhikr. They are the two big toes (at least), both knees, both palms of the hands, and the forehead (where the forehead must be placed on something that we are able to prostrate on – this was discussed in previous lessons). In addition the body must be steady at all times in sujūd whether reciting dhikr or not.

- If we intentionally lift one of our limbs from the ground while reciting dhikr then the prayer is void. But if we are not reciting anything and lift a limb off the ground and place it back on the ground, the prayer will not be void.<sup>iv</sup>
- If we raise a limb off the ground by mistake while reciting dhikr, then we should place that limb back on the ground and recite the dhikr. If we accidentally raise our forehead off the ground before

completing the dhikr of that sajdah then we should not place our forehead back on the ground, rather we should treat it as one sajdah.

## QUNŪT:

Qunūt is a mustaḥab act which is recited in all obligatory and mustahab prayers before the rukū' of the second rak'ah (except in some special prayers). It is a special opportunity that Allah has given us during prayers to ask Him anything that we want in any language (this is the only part of prayers that does not have to be in Arabic).



- Even if we intentionally do not perform Qunūt our prayer is in order because it is a mustaḥab act and not a wājib one.
- If time for prayer is very short, it is better to leave it out.

## Review Questions:

Your teacher will demonstrate 5 scenarios to you by acting out a certain part of prayers (the rak'āt to be performed should be specified to the students e.g. 2<sup>nd</sup> and 3<sup>rd</sup> rak'ah or the last, etc). In each scenario there may or may not be a mistake. You need write down on a piece of paper what mistake (if any) was made in each one. The student(s) who gets them all correct will get a small reward (according to the teacher's discretion).

Suggested scenarios:

- 1) In the 2nd rak'ah of any prayer, after Qunūt you go straight into sujūd and perform both sajdahs and complete the prayer with Tashahhud and Taslim.
- 2) You look at your clock and realize time is short for Fajr prayer and so offer it in a hurried manner. While going into rukū' and sujūd of both rak'at you say the dhikr while going into the ruku' and the sujūd (and while rising from that act too). The students will have to note 2 mistakes (for the rukū' and the sujūd).
- 3) In the last rak'ah of any prayer, you forget to perform rukū' then after the first sajdah you

realize this and rise again for the rukū' but do not go into Qiyām first. Then you stand and then go to sujūd and complete the prayer.

- 4) Time is short for Fajr prayer. In the second rak'ah you do not perform Qunūt and go to ruku' and sujūd etc and complete the prayer. (note: there is no mistake in this scenario)

## The Daily Prayer (Ṣalāt): Lesson 3

So far we have learnt rules for most of the acts in prayers. In this lesson we will discuss the rules for Tashahhud, Taslīm and Tasbīḥāt al Arba'ah. Where possible, the teacher will demonstrate the acts mentioned in this lesson. Remember, intentionally performing an act in the wrong place will make the prayer void. However if this is done unintentionally, it can be rectified and the prayer remains valid.

### TASHAHHUD:

In the second unit of all obligatory prayers after sitting up from the second sajdah and the body is steady, we place our hands on our thighs with our fingers together and recite the Tashahhud (or testimony). This is an obligatory non-foundational (Ghayr Rukni) act in prayer.

- The words should be recited in correct clear Arabic and in usual succession
- If we forget to recite Tashahhud and rise for the next rak'ah:
  - If we remember before the next rukū' we should sit down and recite the Tashahhud and then stand up again and continue the prayer as normal.
  - If we remember in rukū' or after rukū' then we should complete the prayer as normal and then after reciting Taslīm, it is recommended to recite the forgotten Tashahhud as qadā'. We should however perform two sajdah sahw for the forgotten Tashahhud (this will be explained in detail in another lesson).<sup>v</sup>
- During Tashahhud and Taslīm, it is mustaḥab to sit on the left thigh and place the upper part of the right foot on the sole of the left foot. It is also mustaḥab to look at our lap while reciting it.

- The mustaḥab position for ladies is to keep her thighs close to each other while reciting Tashahhud and Taslīm.

### TASLīm:

At the end of prayers after reciting Tashahhud, we conclude with greeting the Prophet Muḥammad and Ahlul Bayt, all prophets and angels by saying: *"Assalamu Alaykum wa Rahmatullahi wa Barakatuh"*.

It is mustaḥab to say before that: *"Assalamu Alayka Ayyuhan-Nabi wa Rahmatullahi wa Barakatuh, Assalamu Alayna wa 'ala 'Ibaadillahi Saaliheen"*.

- If we forget to recite Taslīm and remember when the form of prayers has not been disrupted (e.g. we have not yet turned away from the Qiblah) then we should recite the Taslīm and the prayer will be in order.
- If we remember after the form of prayers has been disrupted then the prayers will still be in order and nothing needs to be done to rectify it, however sajdah sahw is recommended.
- While offering a 3 or 4 rak'ah prayer and we accidentally say Taslīm after the Tashahhud of the 2<sup>nd</sup> rak'ah then we should continue our prayer as normal and at the end perform sajdah sahw and the prayer will be in order. However if we intentionally recited the Taslīm at the wrong place, the prayer is void because it breaks the sequence of actions (tartib) of the prayer.

### TASBīḥ:

In the third and fourth rak'āt of prayers we can either recite Tasbīḥāt al-Arba'ah or surah al-Ḥamd (without a second surah). Reciting the Tasbīḥāt is preferred.

- Whether surah al-Ḥamd or Tasbīḥāt is recited in the third and fourth rak'āt, it is obligatory to be recited silently by both men and women. However, if one chooses to recite Surah al-Ḥamd in the 3<sup>rd</sup> or 4<sup>th</sup> rak'āt, the 'Bismillah' of Surah al-Ḥamd may be recited aloud (unless one is praying in a congregation)

## Review Questions

- 1) While in the 2<sup>nd</sup> rak'ah of Ḍuhr prayer, after performing Sujūd, Sa'id stands up without performing Tashahhud. He realizes that he had forgotten Tashahhud while standing and reciting. What should he do to correct his prayer?
- 2) While in the 2<sup>nd</sup> rak'ah of 'Ishā' prayer, after performing Sujūd, Maryam stands up without performing Tashahhud. While in her 4<sup>th</sup> rak'ah, she remembers that she has forgotten Tashahhud of the 2<sup>nd</sup> Rak'ah. How can she correct her prayer?
- 3) Sara accidentally recited Taslīm after the Tashahhud of the 2<sup>nd</sup> rak'ah of Maghreb prayer. How can she correct her prayer?
- 4) While Ja'far was offering 'Asr prayer, he recited surah al-Hamd in the 3<sup>rd</sup> rak'ah and the Tasbīḥāt in the 4<sup>th</sup> rak'ah. Is his prayer still valid?

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Tasleem (only "Assalamu Alaykum wa Rahmatullahi wa Barakatuh" is required).

A better thikr to recite during the above sajdah is: "Bismillahi wa billah assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh".

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<sup>i</sup> If there is too much noise then they can raise their voice loud enough to hear oneself. The same applies to women provided non-mahram men cannot hear her.

<sup>ii</sup> These surahs are surah Sajdah (ch 32, specifically ayah 15), Surah Fussilat (ch 41, specifically ayah 38), Surah Najm (ch 53, specifically ayah 62) and Surah 'Alaq (surah 96, specifically ayah 19). If one of these surahs are recited and they read the ayah whereupon sujood is wajib they must perform sujood and their prayer will be void, if they don't do sujood and continue prayers the prayer is in order but they have committed a sin.

<sup>iii</sup> The action that they were performing when they remembered the forgotten sajdah needs to be recited – they don't continue where they left off from. Eg if they were halfway through surah al-Hamd and then go back to perform the forgotten sajdah, when they stand up again they recite surah al-Hamd from the beginning not from where they left it. If they remember the forgotten sajdah while reciting surah or tasbīḥāt of the following rak'ah then go down to perform the forgotten sajdah and stand up again. (It is recommended precaution (not wajib) to offer sajdat as-sahw for the extra standing when they complete the prayer.)

<sup>iv</sup> Sometimes while in sujūd, a girl/lady's headscarf may flip and show her hair or a lady or man's back may show and they want to fix it while in sujūd. To do this one should keep the forehead on the floor, pause from reciting dhikr, fix it up quickly, place the limb back on the floor then continue dhikr.

<sup>v</sup> The method of offering sajdatu sahw: Immediately after Tasleem of the prayer, one should make the intention of performing sajdatu sahw and go into sajdah and recite thikr. Then he sits up and performs another sajdah and recite thikr. After the 2<sup>nd</sup> sajdah he sits up and recites Tashahhud and