



# Shurūṭul Al Salāh (Basic Fiqh of Salāh)

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## **Shurūṭul Al Salāh (Basic Fiqh of Salāh)**

Ustadh Muhammad Huzaifah حفظه الله

بسم الله الرحمن الرحيم، الحمد لله رب العالمين والصلاة والسلام على رسولنا الامين، أما بعد،

The following document is notes which I have created based on Ustadh Huzaifah's lessons on the basic Fiqh of Salah. The following document includes verses from the Qur'an, Hadiths from the Prophet Saw and the explanation/rulings derived from the Ulama and brought to us by the Ustadh himself.

Before I present my notes, I believe it's necessary to reiterate the speech of the 4 imams. The Ustadh does so himself towards the end of the lectures.

Imām Abū Hanīfah –

"When I say something contradicting the Book of Allaah the Exalted or what is narrated from the Messenger (sallallaahu 'alaihi wa sallam), then ignore my saying."

Imām Mālik Ibn Anas -

"Truly I am only a mortal: I make mistakes (sometimes) and I am correct (sometimes). Therefore, look into my opinions: all that agrees with the Book and the Sunnah, accept it; and all that does not agree with the Book and the Sunnah, ignore it."

Imām al-Shāfi'i -

"If you find in my writings something different to the Sunnah of the Messenger of Allaah (sallallaahu 'alaihi wa sallam), then speak on the basis of the Sunnah of the Messenger of Allaah (sallallaahu 'alaihi wa sallam), and leave what I have said."

Imām Ahmad Ibn Hanbal –

"Do not follow my opinion; neither follow the opinion of Maalik, nor Shaafi'i, nor Awzaa'i, nor Thawri, but take from where they took."

## **Shurūṭul Al Salāh (Basic Fiqh of Salāh) 1/12**

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, **“Seeking knowledge is an obligation upon every Muslim.”**

Sunan Ibn Mājah 224

Definition of Fiqh= *‘Knowing the practical Islamic rulings with its detailed evidences’*

- ‘Knowing’ – a type of knowledge
- ‘Practical’ – A physical action that one does such as Salah (prayer), Hajj, etc. Rulings that attain to one’s belief are found in the science of Aqeeda.
- ‘Islamic rulings’ – anything that is not considered a ruling in Islam does not come under the science of Fiqh. For example, general stories. These rulings are pertaining to your actions.
- ‘Detailed evidences’ – every specific action we do has a daleel (evidence) for it

The books of Fiqh are split into 4 parts:

1. al-ibaadat (worship) = Tahara (purification), Salah (prayer), Fasting, Zakaat, Hajj
2. al-mu’āmalāt (buying and selling)
3. an-nikkah
4. al-jinayah (criminal law)

Ibn Qayyim said “anything that is obligatory to do, it is obligatory to learn about”

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, **“The first action for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, he will have prospered and succeeded. If they are lacking, he will have failed and lost. If there is something defective in his obligatory prayers, then the Almighty Lord will say: See if my servant has any voluntary prayers that can complete what is insufficient in his obligatory prayers. The rest of his deeds will be judged the same way.”**

Sunan al-Tirmidhī 413

**“The people of hell-fire will be asked “What put you in to Saqar (Jahannam)” They will say “We were not of those who prayed” {Qur’aan 74:42-43}**

**“So woe to those who pray, [But] who are heedless of their prayer –” {Qur’aan 107:4-5}**

Allah (SWT) says in the Qur’an to **“Establish the prayer”** 82 times.

## **Shurūṭul Al Salāh (Basic Fiqh of Salāh) 2/12**

The 'condition' is needed before the Salah (prayer) starts and it must carry on until the Salah finishes. For example, 'whudoo' (ablution), it is done before the Salah and it must remain throughout the Salah. If ones whudoo breaks during the Salah, the Salah is not accepted.

### **Conditions of the prayer**

1. Islam - One must be Muslim
2. Sanity - He must be sane and conscious
3. Age of maturity - He must be of the age of maturity
4. Removal of ritual impurity - He must have whudoo (ablution) and have taken ghusl if necessary
5. Removal of filth - There must be no impurities on his body, clothes or place of prayer
6. Covering the awrah - He must cover his 'awrah.
7. Entrance at the correct time - It must be the right time for the prayer he is performing
8. Facing the Qiblah - His entire body must be facing the Qiblah.
9. An-Niyah - He must have the intention for the prayer in his heart

**Islam** — A person must be Muslim, if he is not, the Salah is not accepted.

- It is obligatory for the Kufar (disbelievers) to pray. However, due to the first condition not being present, their Salah would not be accepted.
- **“And We shall turn to whatever deeds they (polytheists) did and make such deeds as scattered floating particles of dust.”** [Surah Al-Furqaan: 23]

**Sanity** — The person must be sane

- **“The pen is lifted from three people: A person sleeping until he wakes up; an insane person until he regains sanity; and a child until he reaches the age of puberty.”**[ Sunan an-Nasa'i 3432]
- If one misses their alarm for Fajr Salah, there is no sin upon the person as the pen has been lifted. However, once they wake up, they must pray the Salah that they missed.
- this excuse is invalid for a person who misses Salah on purpose due to sleep
- **“The Messenger of Allah (ﷺ) said: ‘The covenant that distinguishes between us and them is prayer; so whoever leaves it, he has committed Kufr.’”** [Sunan Ibn Majah 1079]
- Although this may include a person who is intoxicated, it does not count for the person who drinks alcohol intentionally as they have done this due to their choice/desire. He is therefore still held accountable.
- In the book of Talaq (divorce) the Ulama (Scholars) state that if a person gives Talaq whilst drunk, the Talaq is accepted as even though ones Aql (intellect) wasn't there, he chose to drink the alcohol intentionally.

- As for age of puberty in relation to the hadith, The Messenger of Allah (ﷺ) said: **“Command your children to pray when they become seven years old”** [Sunan Abi Dawud 495]

**Age of maturity** - (able to differentiate) – For example, a child can differentiate from an apple and poison.

- The Messenger of Allah (ﷺ) said: **“Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately”**. [Sunan Abi Dawud 495]
- If a child cannot differentiate then the Salah is not accepted as he doesn’t know what is going on.
- There is no correct age for this as hadith mentioned above is directed at the parents and not the child.
- The word ‘beat’ is translated wrongly.
- The Ulama give 5 conditions for ‘beating’: It can’t be harmful, can’t leave a mark, can’t break a bone, can’t be on the face and can’t be more than 10.
- An example of hitting may be tapping them with the miswaak. This is done to teach them that they have done something wrong
- A brother and sister cannot sleep together once they have reached the age of 10. They must be separated.

### ***Shurūṭul Al Salāh (Basic Fiqh of Salāh) 3/12***

**Removing ritual impurity(whudoo) –** This is of 2 types:

1. Minor impurity= A state where one needs to do whudoo (ablution). If one is in this state, they are not able to perform Salah, they aren’t allowed to touch the Mushaf (Qur’an) and they aren’t allowed to complete the Tawaf (circling the Kaaba)
2. Major impurity= A state where one must complete Ghusl (----)  
6 things cause this requirement: Ejaculation of any sort, sexual intercourse – this is when the head of the penis cannot be seen as it has entered the private part of the woman, menstruation cycle, post-natal bleeding, when a person accepts Islam and finally washing the body of the deceased – the deceased must be bathed.

Shyness should not stop us from learning about our religion.

**Safiyyah bint Shaybah reported: Aisha, may Allah be pleased with her, said, “How excellent are the women of the Ansar! They do not allow shyness to prevent them from understanding the religion.”** Ṣaḥīḥ Muslim 332

1. Urine – requires whudoo
2. Sperm – requires ghusl although it is pure, - **Narrated `Aisha: I used to wash the traces of Janaba (semen) from the clothes of the Prophet (ﷺ) and he used to go for prayers while traces of water were still on it (water spots were still visible).**  
Sahih al-Bukhari 229
3. Pre-ejaculation fluid – comes out at the time of desire but is not sperm, it is either a see through or cloudy colour and unlike sperm, it does not gush out – requires whudoo
4. Wadi (a fluid that comes out which is unlike sperm or pre-ejaculation fluid for some men during times where it may be hot, tends to come in the time of urinating, this is impure – requires whudoo

## **Shurūṭul Al Salāh (Basic Fiqh of Salāh) 4/12**

\*Note (to avoid confusion) – the 5<sup>th</sup> condition of Salah does not come up until lesson 7. The following text up until then is all in relation to the 4<sup>th</sup> condition.

### **Conditions of Whudoo:**

**1. One must be Muslim**

**2. He must be sane and conscious**

**3. He must have reached the age of maturity**

**4. He must have the Intention** – (must be in the heart, not spoken)

**5. He must intend to not stop until he completes his ritual purity** – If the intention stops halfway he must restart the whudoo.

**6. He must remove that which makes ritual purity mandatory** – urine, faeces, gas (fart). One must waste till this has fully finished. Nowadays, many of us rush out after relieving ourselves, droplets of urine may be still coming out and a result our Salah may not be accepted as our clothes are now impure.

**7. His private parts must be clean -**

**Istinja:** Cleaning yourself with water, **Istijmar:** cleaning yourself with rocks (modern day equivalent would be tissue). Tissue can be used if 3 conditions are fulfilled: The material used must not spread the impurity, must be a minimum of 3 wipes, able to use tissue as long as the impurity hasn't gone further than where it came from (hasn't spread). It is best to use tissue first and then water.

\*note – Within some cultures, people believe an individual must do Istinja every time he/she does whudoo. This is incorrect, this should only be done if we have relieved ourselves.

### **8. He must use clean water that is permissible (pure) –**

Water is of 3 types: **Taahoor**, **Taahir** and **Najis**. Taahoor: Pure in of itself and makes other things pure (Clean Water). Taahir: Pure in of itself but does not make other things pure (Tonic water). Najis: Impure (Water mixed with urine).

Only Taahoor is permissible for Whudoo. However, 3 conditions must be fulfilled: the smell, taste and colour must not have changed.

Permissible here means: lawful for the individual. For example, he/she hasn't stolen the water.

If water is not accessible one must do Tayammum.

### **9. He must remove all things that prevent the water from reaching his skin**

For example: Tipp-Ex, paint, nail varnish, etc. – Must try as hard as they can to remove this from the skin.

**10. It must be the proper time.** This applies to those who have extended periods of ritual impurity, such as a woman who is continuously bleeding yet is not on her cycle (al istihadhah).

## **Shurūtul Al Salāh (Basic Fiqh of Salāh) 5/12**

**Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, my nation will be called on the Day of Resurrection as brightly radiant from the traces of ablution. Whoever among you is able to extend his radiance, let him do so."**

Ṣaḥīḥ al-Bukhārī 136, Ṣaḥīḥ Muslim 246

### **6 obligations of whudoo:**

1. He must wash his face, which is from ear to ear and forehead to chin, and which includes rinsing the mouth and inhaling water in the nose and blowing it out. Brothers must be careful and wash the gap between the ear and beard, this is often missed out. – 3 times
2. He must wash his hands up to (and including) the elbows – finger tips till elbows – 3 times
3. He must wipe his entire head, including the ears (with water) – 1 time
4. He must wash his feet up to (and including) the ankles – in-between the toes also

*Wiping over the socks conditions (Masah) –*

- *Socks must be worn whilst in the state of whudoo*
- *Socks can't have nijasa on them*
- *Can only do for whudoo, not ghusl*
- *Socks must cover the whole area of obligation (whole foot up to ankle) – ankle socks aren't allowed.*
- *Must be in the correct time:*
  - o *For the resident (non-traveller) a period of 24 hours is allowed (1 day and night)*



- *For the traveller, a period of 3 days & 3 nights (72 hours) is allowed*
- *\*note this period starts as soon as the individual wipes over the socks for the first time, not when he makes whudoo before wearing the socks.*
- *If there are small holes, this is allowed as some of the sahaba were poor and this was their situation.*

5. He must maintain this sequence (i.e. 1 to 4)

6. Each of the above acts must be done without any pause in between them so as to let the previous part of the body that was washed become dry.

**“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favour upon you that you may be grateful.” {Qur’aan 5:6}**

## **Shurūtul Al Salāh (Basic Fiqh of Salāh) 6/12**

{Ibn ‘Umar reported from Abu Bakr and ‘Umar that they said: “A man who had made the ablution once came, and he had a spot the size of a thumb on the top of his feet that wasn’t washed, so the Prophet told him: ‘Go back and complete your ablution.’ So he did it.” [Reported by Ad-Daaraqutnee]}

### **What is difference between ‘Fardh’ & ‘Wajeb’?**

There is no difference in meaning. However, the Hanabila (followers of the Hanbali madhab) sometimes in certain chapters of fiqh differentiate between the two. For example, in whudoo and Salah. Fardh is that which you can ‘never ever’ miss intentionally or unintentionally, without it the act of worship is invalidated. On the other hand, if a Wajeb action is missed due to forgetfulness, the individual is let off, meaning that it is still valid.

The ‘Basmala’ in this case is ‘Wajeb’. Meaning if you remember to say this yet you don’t, your whudoo is not accepted. If you remember whilst carrying out your whudoo (i.e. halfway through) you say ‘Bismillah’ and carry on. An example of this is when we eat food, if we forget to say ‘Bismillah’ we don’t tell the person to bring the food again, instead we say ‘Bismillah’ or the dua and carry on eating.

It is preferred that you say the ‘Basmala’ before entering the toilet.

## Nullifiers of whudoo –

1. Whatever comes out from the two private parts – For example, urine, ‘al-mani’ (semen)
2. Any foul impure substance that comes out from the body – For example, blood & pus (on the condition that it is a lot)
3. Loss of consciousness (i.e. sleep/insanity) – That which causes you to lose your senses (deep sleep)
4. Touching a woman with sexual desire – There is a difference of opinion to this point, the correct opinion is that it does not break the whudoo and Allah knows best. - **Aisha reported: The Prophet, peace and blessings be upon him, kissed some of his wives and then left for prayer without renewing ablution.** Sunan al-Tirmidhī 86
5. Touching one’s private part with the hand, whether it is the penis or the anus – With no barrier (skin to skin)
6. Eating the meat of camels – **The Messenger of Allah (ﷺ) was asked about performing ablution after eating the flesh of the camel. He replied: Perform ablution, after eating it.** Sunan Abi Dawud 184
7. Bathing a deceased person
8. Apostating from Islam, may Allaah protect us from that!

## **Shurūṭul Al Salāh (Basic Fiqh of Salāh) 7/12**

### **Removal of filth** — Removing it from three things:

1. One’s body
2. One’s garment
3. From the area one is praying in (place of sujood)  
**“And purify your garments.”** {Qur’aan 74:4}

What happens if you have doubt whether you have impurities on you?

Qaidah al kubarah: ..... Certainty is not taken away by doubt. This means if you are certain about something then you have a doubt about it after, you ignore the doubt

Scenario 1: You are 100% certain that your garment is pure. However, during the day, a baby next to you has urinated and you are now unsure whether splashes of urine have come onto your clothes. The ruling pertaining this is that your garment is pure as the doubt is to be ignored.

Scenario 2: You are performing tawaf around the Kaaba, you are certain that you have completed 6 complete tawafs yet you have a doubt whether you are on your 7<sup>th</sup>. The ruling pertaining this is that you are on your 6<sup>th</sup> tawaf as the doubt is once again ignored.

## Covering the awrah –

The awrah for a man is from his navel to his knees. However, when performing Salah, he is obliged to cover his shoulders also.

**Abu Hurairah (radyAllaahu ‘anhu) narrated that the Prophet (sallAllaahu ‘alayhi wa sallam) said: “None of you should pray in a single garment with no part of it being over his shoulders.”** [Reported by Al- Bukhaaree and Muslim]

Whilst wearing jeans or tracksuit bottoms, we must be careful as sometimes during Salah our backsides are exposed when bending for Rukoo or Sujood.

### **Shurūtul Al Salāh (Basic Fiqh of Salāh) 8/12**

Narrated that Ibn ‘Abbaas (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “I have been forbidden to recite the Qur’aan when bowing or prostrating. As for bowing, glorify your Lord therein, and as for prostrating, strive in du’aa’, for it is deserving of a response (from your Lord).” Muslim 479

- It is better to avoid dua from Qur’an, one can research duas for sujood.

**Wiping over the socks conditions (Masah)** – See 4<sup>th</sup> obligation of whudoo in lesson 5 for this. Although it was elaborated in this lesson, the Ustadh mentions that it is better to place the explanation in that section instead.

**Ali ibn Abi Talib, may Allah be pleased with him, said, “If the religion were based upon one’s opinion, one might expect the bottom of the leather sock to be wiped instead of the top. I have seen the Messenger of Allah, peace and blessings be upon him, wiping over the upper part of his leather socks.”** Sunan Abī Dāwūd 162

### **Shurūtul Al Salāh (Basic Fiqh of Salāh) 9/12**

#### **Conditions for a woman’s hijab:**

1. Must cover the whole body
2. Must be thick, can’t be see through
3. Must be loose, can’t be tight fitted
4. Can’t be attractive
5. Can’t be perfumed
6. Should not be a dress of fame (out of the ordinary)
7. Should not resemble dress of a man

8. Can't wear something specific to a non-Muslim woman
9. Can't be any crosses, pictures of animals present etc.

## Entrance at the correct time -

“It was narrated from Jabir bin 'Abdullah that Jibril came to the Prophet (ﷺ) to teach him the times of prayer. Jibril went forward, with the Messenger of Allah (ﷺ) behind him and the people behind the Messenger of Allah (ﷺ), and he prayed Zuhr when the sun had passed its zenith. Then he came to him when the shadow of a person was equal to his height, and did as he had done before; Jibril went forward, with the Messenger of Allah (ﷺ) behind him and the people behind the Messenger of Allah (ﷺ), and he prayed 'Asr. Then Jibril came to him when the sun had set; Jibril went forward, with the Messenger of Allah (ﷺ) behind him and the people behind the Messenger of Allah (ﷺ), and he prayed Al-Ghadah. [1] Then he came to him on the second day when a man's shadow was equal to his height, and did as he had done the day before, he prayed Zuhr. Then he came to him when the shadow of a man was twice his height, and did what he had done the day before, and prayed 'Asr. Then he came to him when the sun had set and did what he had done the day before, and prayed Maghrib. Then we slept and got up, and slept and got up again. Then he came to him and did what he had done the day before and prayed 'Isha.' The he came to him when the (the light of) dawn was spread (on the horizon) [2] and the stars were still clear in the sky, and he did the same as he had done the day before, and prayed Al-Ghadah. Then he said:

' The time between these two is the time for prayer.'" [1] Meaning Fajr, the morning prayer. [2] The Fajr prayer was elongated because the Prophet recited at length during the prayer, so that it ended just before sunrise. That defined the end of the time for Fajr, as the beginning of the time was defined by the moment when he started the first Rak'ah.”  
Sunan an-Nasa'i

“Establish the prayer from mid-day till the darkness of the night (i.e. Dhuhr, 'Asr, Maghrib and 'Ishaa), and recite the Qur'aan in the early dawn (i.e. Fajr). Verily, the recitation of the Qur'aan in the early dawn is ever witnessed (by the angels).”  
[Qur'an 17: 78]

## Facing the Qiblah -

- \*note that the Kaaba is not mentioned. This is because it is challenging for those who are not in Makkah to face the Kaaba 100% accurately. Thus, they should try to face the Qiblah as accurately as possible

## An-Niyyah (intention) -

- This is done in the heart not verbal

### Pillars of the Salah

The Ustadh starts this halfway through this lesson only explaining 2 points. Thus, I will add these 2 points to the next lessons notes in order to have the pillars together without a gap.

## **Shurūṭul Al Salāh (Basic Fiqh of Salāh) 10/12**

### **Pillars of the Salah –**

**“Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.” {Qur’an 2:238}**

1. Standing, if one has the ability to do so -

**Narrated `Imran bin Husain: had piles, so I asked the Prophet (ﷺ) about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side." Sahih al-Bukhari 1117**

2. The opening Takbeer – takbeer at ul ihram, the opening supplication (which is a sunnah) is performed after this (Dua al Istiftah)

3. Reciting Surah Al-Faatihah in every rak’ah –

**The Messenger of Allah, peace and blessings be upon him, said, “There is no prayer for one who does not recite the opening of the Book, Surat al-Fatihah.” Şaḥīḥ al-Bukhārī 723, Şaḥīḥ Muslim 394**

Should we recite Surah Al-Faatihah when in a loud prayer behind the imam? (Fajr, Maghreb & Isha)

There is a difference of opinion due to the previous hadith mentioned. Some say we should recite it during a loud prayer and some say we shouldn’t. The proof for this is:

**The Prophet (ﷺ) said: “Whoever has an imām [leading him in prayer] then the recitation of the imām is his recitation [also].” Narrated from Jābir and reported by Ahmad 14698**

**“When the Quran is recited, listen to it and be silent that you may receive mercy.” {Qur’an 7:204}**

Small tafseer of Surah Al-Faatihah:<sup>1</sup>

<sup>1</sup> “Bismillaah-ir-Rahmaan-ir-Raheem” (In the Name of Allaah, the Most Merciful, Bestower of Mercy) is a request for blessing and assistance. “Al-Hamdulillaah” (All praise is for Allaah): “Hamd” means praise. The definite article (Al) before Hamd is for including all the commendable acts He does. As for the good thing that one has no role in bringing about, such as beauty and so on, then praising that is called madah and not hamd. “Rabb-il-‘Aalameen” (Lord of all that is created): Rabb means the One who is worshipped, the Creator, the Sustainer, the King, the One who administers and brings up all of the creation through His favors. With regard to ‘Aalameen, everything that is apart from Allaah then that is considered ‘Aalam. He is the Lord of everyone and everything. “Ar-Rahmaan” (The Most Merciful): means He grants a general mercy for all of the created beings. “Ar-Raheem” (The Bestower of Mercy): means He gives a specified mercy for just the believers. The proof for this is Allaah’s statement: “And He is ever an All-Bestower of mercy to the believers.” [Surah Al Ahzaab: 43] “Maaliki-Yawm-id-Deen” (Master of the Day of Judgement): refers to the Day of Reward, Recompense and Accountability, the Day when everyone will be compensated for his deeds – if they are good, then there will be good (for him) and if they were evil, then there will be evil (for him). The proof for this is Allaah’s statement: “And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) The Day when no person shall have power (to do anything) for another, and the decision that Day will be wholly with Allaah.” [Surah Al-Infitaar: 17-19] There is also the hadeeth of the Prophet (sallAllaahu ‘alayhi wa sallam): “The shrewd person is the one who subjects himself and works for what comes after death. And the feeble person is the one who allows his soul to follow its vain desires, while aspiring for Allaah to grant his ambitions.” {Reported by

#### 4. Bowing –

The back must be straight

It is very important for the one leading the Salah to say the takbeeratul intiqal (moving of positions takbeer) at the correct time. The time for this is as he is making the movement.

The one praying behind him should follow him AFTER he has completed his action.

Nowadays, we see a lot of brothers racing with the Imam during the congregational Salah.

**The Prophet (ﷺ) said, "Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?"** Sahih al-Bukhari 691

#### 5. Rising from Bowing -

One must stand straight once rising from Rukoo.

#### 6. Prostrating on all seven limbs –

**“O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.”** {Qur’an 22:77}

**“Ibn Abbas reported that the Messenger of Allah (ﷺ) said: I have been commanded to prostrate myself on seven bones:" forehead," and then pointed with his hand towards his nose, hands, feet, and the extremities of the feet; and we were forbidden to fold back clothing and hair.”** Sahih Muslim 490

#### 7. Erecting oneself from it

Ahmad, At-Tirmidhee, Ibn Maajah and Al-Haakim} “Iyyaaka Na’budu” (You alone do we worship): meaning we don’t worship anyone except You. This is a covenant between the servant and his Lord that he will not worship anyone besides Him. Page 8 “Wa Iyyaaka Nasta’een” (And in You alone do we seek assistance): This is a covenant between the servant and his Lord that he will not seek the assistance of anyone besides Allaah. “Ihdinaas-Siraat-al-Mustaqeem” (Guide us to the Straight Path) means direct us, show us the way and keep us firm on as-Siraat (the Path), meaning Islaam. It is also believed that it refers to the Messenger and likewise that it refers the Qur’aan. All of these meanings are true. What is meant by Mustaqeem (Straight) is that which has no deviations in it. “Siraat-aladheena An’amta ‘alayhim” (The Path of those You bestowed Your Favor on): meaning the way of those who have received your Bounty. The proof for this is Allaah’s saying: “And whoever obeys Allaah and the Messenger, then they will be in the company of those on whom Allaah has bestowed His Favor, such as the prophets, the first to believe (in the prophets), the martyrs and the righteous. And how excellent these companions are!” [Surah An-Nisaa: 69] “Ghayr-il-Maghdoobi ‘alayhim” (Not those who earned Your Anger): They are the Jews since they have knowledge but do not act on it. We ask Allaah to protect you from their way. “Wa laad-Daalleen” {Nor of those who went astray): This refers to the Christians, who worship Allaah based on ignorance and misguidance. We ask Allaah to protect you from their way. The proof for those who went astray is Allaah’s saying: “Say: Shall we inform you of the greatest losers with respect to their deeds? Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds.” [Surah Al-Kahf: 103-105] And there is also the hadeeth of the Prophet (sallAllaahu ‘alayhi wa sallam): “You will indeed follow the ways of those who came before you, in exactly the same manner, to the point that if they were to enter the hole of a lizard, you would also enter it.” They said: “O Messenger of Allaah, do you mean the Jews and the Christians?” He (sallAllaahu ‘alayhi wa sallam) said: “Who else?” Al-Bukhaaree and Muslim reported it. And the second hadeeth is: “The Jews split up into seventy-one sects and the Christians split up into seventy-two sects. And this ummah (of Muslims) will split up into seventy-three sects. All of them will be in the Hellfire except for one.” They said: “Who are they O Messenger of Allaah?” He (sallAllaahu ‘alayhi wa sallam) said: “Those who are upon the same way that I and my Companions are upon.”

8. Sitting between the two prostrations –

**the Prophet (blessings and peace of Allah be upon him) used to say between the two prostrations: “Rabb ighfir li, Rabb ighfir li (Lord forgive me, Lord forgive me).” an-Nasaa’i 1145**

9. Remaining tranquil (i.e. not rushing) during all of these pillars) – This is when you give enough time for each position to recite what is required to be recited during the position. For example, during sujood, if an individual how only prostrated enough time to utter “Subhan” instead of “Subhaana Rabby al-A’alaa”. This is incorrect!

**The Messenger of Allah (ﷺ) entered the mosque and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) returned his salutation and said: Go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Messenger of Allah (may peace be upon him) and saluted him. The Messenger of Allah (ﷺ) returned the salutation and said: Go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who has sent you with Truth, whatever better I can do than this, please teach me. He (the Holy Prophet) said: When you get up to pray, recite takbir, and then recite whatever you conveniently can from the Qur'an, then bow down and remain quietly in that position, then raise your- self and stand erect; then prostrate yourself and remain quietly in that attitude; then raise yourself and sit quietly; and do that throughout all your prayers. Bukhari 757 Muslim 397**

**“The Messenger of Allah (ﷺ) said The worst type of thief is the one who steals from his Salah. They said, ‘O Rasulullah! How can a person steal from his Salah?’ He replied, ‘He does not complete the ruku’ and sajdah [with full devotion and concentration].” Musnad Ahmad**

10. Maintaining the same Sequence

11. The final Tashahhud -

**Ibn Mas’ood (radyalloahu ‘anhu), said: “Before the tashahhud was made obligatory on us, we would say: ‘As-Salaamu ‘alaaAllaahi min ‘Ibaadihi. As-Salaamu ‘alaa Jibreel wa Mikaa’ eel.’ [Peace be on Allaah from His servants. Peace be on Jibreel and Mikaa’eel]. So the Prophet (sallalloahu ‘alayhi wa sallam) said: ‘Do not say: Peace (Salaam) be on Allaah, for indeed Allaah, He is As-Salaam. Instead say: At-Tahiyyaatu Lillaahi was-Salawaatu wat-Tayyibaat. As-Salaamu ‘alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh. As Salaamu ‘alaynaa wa ‘alaa ‘Ibaadillaahis-Saaliheen. Ash-hadu an Laa Ilaaha IllaaAllaah wa Ash-hadu anna Muhammadan ‘abduhu wa Rasooluh.’ {Translator’s Note: This means “All acts of praise, supplications, and good are for Allaah. Peace be on you O Prophet, and the**

**mercy and blessings of Allaah. Peace be on us, and on the righteous slaves of Allaah. I bear witness that no one has the right to be worshipped except Allaah and that Muhammad is His slave and Messenger.”}**” Bukhari

The definition of the ‘Tahiyat’<sup>2</sup>

12. Sitting during the Tashahhud

13. Sending Salaat on the Prophet

14. The (final) two Tasleems

## **Shurūtul Al Salāh (Basic Fiqh of Salāh) 11/12**

Pillars 11-14 were mentioned in this lesson, to avoid confusion I have inserted the pillars all together, see previous lesson for these notes.

## **Shurūtul Al Salāh (Basic Fiqh of Salāh) 12/12**

The 8 Wajibaat of Salah (The 8 Requirements of the Prayer):

1. All the takbeers (takbeeratul intiqaal – for changing of positions) except the opening one (takbeeratul ihram) – The first takbeer is excluded from this as it is a pillar of the prayer

\*note this takbeer must be uttered whilst moving into the next position. It must not be said before moving or after moving.

2. Saying “Subhaana Rabby al-‘Adheem” when bowing

<sup>2</sup> The meaning of “At-Tahiyaat” is that all of the glorifications are for Allaah, who possesses and deserves that, such as the acts of inclining, bowing, prostrating, remaining and continuing (in the acts of prayer). Everything for which the Lord of creation is glorified due to, then that belongs to Allaah. So whoever directs any part of that (glorification) to other than Allaah, he is a polytheist, disbeliever. “As-Salawaat” means all of the supplications. It is also held that it refers to the five daily prayers. “wat-Tayyibaat”: Allaah is Tayyib (good), He does not accept any of the sayings or actions except for those that are tayyib (good). “As-Salaamu ‘alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh” means that you are supplicating for the Prophet to have safety, mercy and blessing. The one who is supplicated for is not being supplicated to along with Allaah. {Translator’s Note: According to the hadeeth of Ibn Mas’ood (radiallaahu ‘anhu) reported in Al- Bukhaaree and Muslim, the Companions would say: “As-Salaamu ‘alaan-Nabee” [Peace be on the Prophet] instead of “As Salaamu ‘alayka ayyuhaan-Nabee” [Peace be on you O Prophet] after the Prophet died, mentioning him (sallAllaahu ‘alayhi wa sallam) in the third person. Refer to “The Prophet’s Prayer Described” by Imam Al-Albaanee for a discussion on this.} “As-Salaamu ‘alaynaa wa ‘alaa ‘Ibaadillaahis-Saaliheen” means you are sending Salaam (peace) upon yourself and to every righteous servant in the heaven and the earth. “Salaam” is for the supplication. “Saaliheen” is for those who are being supplicated for, and they are not being supplicated to along with Allaah. “Ash-hadu an Laa Ilaaha IllaaAllaah wahdahu laa Shareeka Lahu”: You testify with a certain testimony that no one in the heaven and the earth has the right to be worshipped except Allaah. And your testimony that Muhammad is the Messenger of Allaah means that he is a slave (worshipper of Allaah) who is not to be worshipped, and a messenger who is not to be rejected. Rather, he is to be obeyed and followed. Allaah honored him with granting him the station of servitude (i.e. that he worships Allaah). The proof for this is Allaah’s statement: “Blessed be the One who sent the Criterion to His slave so that He may be a warner for the creation.” [Surah Al-Furqaan: 1]



3. Saying “Sami’a Allaahu Liman Hamidahu” – This applies to the one leading the prayer and the one praying alone. The one following the imam does not need to say this.

4. Saying “Rabbanaa wa Lakal-Hamd” – this applies to everyone praying

5. Saying “Subhaana Rabby al-A’alaa” when prostrating

6. Saying “Rabb Ighfir Lee” while in the sitting position between the two prostrations

7. The first Tashahhud - \*note the second tashahud is not mentioned as it is a pillar.

There are 3 situations for when a person forgets this action:

- If a person remembers whilst getting up from sajdah, he should sit back down and carry on with the tashahud
- The second is a person who stands up fully but hasn’t started to recite anything, its disliked for this person to go back down. This individual should do sujood as sahu at the end of the Salah
- The final situation is the person who has stood up and started to recite the Fatiha. It is haram upon this individual to go back down for the tashahud, he must carry on with his Salah as he has started the next pillar (reciting the Faatiha)

8. Sitting for the first tashahud

The pillars are that which if one fails to perform any of them out of forgetfulness or intentionally, his prayer is rendered invalid because of his abandoning it. The requirements are that which if one fails to perform any of them intentionally, his prayer is rendered invalid due to his abandoning it, but if he leaves any of them due to forgetfulness, he is obligated to perform the (extra) prostrations for forgetfulness (at the end of the prayer) – Sujood as Sahu. And Allah knows best.

Sujood as sahu is performed for 3 reasons:

- Because you forgot something
- You missed out something
- When you have doubt (50/50)

If the Prophet (saw) did the sujood after the tasleem, it was because he added something extra to the prayer.

If he missed something, he would perform it before the tasleem.

If doubtful it depends, if the doubt is that you have added something then you should perform the sujood after the tasleem. However, if the doubt is that you have missed something, you should carry out the sujood before the tasleem

If the Imam does the sujood sahu then you must follow him. If you make a mistake whilst following him, then it is okay, you should follow the imam as the imam is there to follow.

If you are late to the prayer and make a mistake once making up for the rakahs that you missed on your own after the imam has made the tasleem, you must do the sujood as you are now praying on your own.

It is important that we don't think that we are masters of this topic after listening to 12 mini lectures. If we do not know the answers to any questions we should respond with allahualam and if possible, direct the questioner to someone of knowledge who possess the answer

Story of Imam Malik and the Questioner -

Imam Malik ibn Anas (rh) was one of the greatest scholars in the history of Islam. One day a man who lived thousands of miles away went to visit him. This man travelled for months to visit Imam Malik for one simple reason. He wanted to ask questions and learn more about his deen. He finally arrived and asked the esteemed Imam 40 questions. And the Imam (rh) said "I don't know" to 36 of them. He only answered 4 questions. 4 questions out of 40. The man was surprised and asked the Imam, "what should I tell the people about these 36 questions for which you said I don't know?" Imam Malik replied that the man should tell the people that Imam Malik says: " I don't know".

I ask Allah (swt) to grant us beneficial knowledge and to allow us to act upon it.