

# Lesson 1: Shuroot Salah

## Nine Conditions, Pillars & Requirements of the Prayer

(under the Hambali school of thought/Mathab)- by Sheik Mohammed ibn Abdulwahab

Meanings of words in this context:

**Condition-** a necessary course of ritual, action, intention that must be present or done before in order for the prayer to be accepted

**A Pillar-** that which must be performed during the action/salat, if left intentionally will make the prayer invalid.

**A Requirement-** must be performed in a prayer, if left out intentionally the prayer is invalid, if not then making two prostrations (of forgetfulness sujood-as-sahw) at the end of the prayer validates it.

The five ruling in the deen- Ahkam Ataklifiyah

1. Wajib- obligated
2. Mustahab- recommended and liked
3. Mubah- permissible
4. Mekruh- disliked
5. Haram- prohibited

Ahkam Alwadiyah- based upon Allah's orders and rulings

1. Sahih- valid/correct
2. Fasid- invalid

## The Nine Conditions of Salah/Prayer:

1. Conditions of Obligation (siha)
  1. Islam
  2. Sanity
  3. Reaching age of Puberty/Maturity
  4. Conducting Ritual of Purity (Wudoo)
  5. Removal of Filth
  6. Covering the Awrah
  7. Entrance of proper prayer time
  8. Facing the Qibla
  9. Having the Intention (Niyah)

When does these conditions apply:

1. Knowing it's an obligation (awareness of the conditions)- this pertains to the ability for someone to understand or is aware of what must be fulfilled to perform the Salah.
2. Having the physical ability to apply the conditions.

### 1. ISLAM

- one must be a Muslim, accepting the shahadah

- the action is only valid and will benefit the person if done as a Muslim (even if they're doing it for a good cause or intention, the shahadah is an obligation)

Quran commentaries: Surah Al-Tawbah & Al- Furqan

- Islam, the opposite of it being disbelief/kufr
- actions will be nullified, if done in the state of kufr

- Surah Al-Tawbah [9:17]

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ ؕ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ

It is not for the polytheists to maintain the mosques of Allāh [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.

- Surah Al-Furqan [25:23]

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا

Then We will turn to whatever 'good' deeds they did, reducing them to scattered dust.

## 2. SANITY

- being sane and conscious,
- A hadith of the Prophet ﷺ indicates that the pen has been lifted for the person who is insane
  - "The pen is lifted for three people: a person who's sleeping until he wakes up, an insane person until he gains sanity, and a child until he reaches the age of puberty."

## 3. Being of the Age of Maturity

- Hadith of the Prophet ﷺ:
  - "Command the children to pray when they reach the age of 7; discipline/spank them when they reach of 10; and separate them in their beds."
- Although the Hadith says to tell children to pray at the age of 7, children at this age are not obligated to pray. It is said so they develop the habit early on. However, prayer becomes an obligation when the child reaches puberty (according to the physical signs; pubic hair, wet dreams, and mensuration). But if a child has reached 15, prayer becomes an obligation regardless of the signs of puberty.

## 4. Uplifting Impurity/

- Hadath: everything that exists from the private parts or breaks ablution

Major Hadath: necessitates gushul/ full body wash

- incases of: being in a state of ganaba (after performing sexual intercourse) , after mensuration, after post-natal bleeding

Minor Hadath : necessitates ablution

- either use water or tayamum (if no water is present)

**Clarification: The author begins listing conditions of Wudoo under the 4<sup>th</sup> condition of Salah. The remaining conditions of Salah are explained after the portion on Wudoo, which he considers as part of the 4<sup>th</sup> condition of salah.**

## The 10 Conditions of Wudoo: Includes the 1<sup>st</sup> three conditions of prayer

1. Islam
2. Sanity
3. Being age of maturity
4. **Having the Intention throughout** to remove the impurity; no need to verbalize.
5. **Must intend to not stop until one complete their ritual purity**
6. **Removal of what makes the ritual impurity mandatory**; after hadath is removed
7. **Private parts must be clean before making Wudoo**
8. **Water must be clean and permissible** (different opinions, but the water generally has to belong or be given to the one making Wudoo. Since this is not connected to the action of prayer, using impermissible water doesn't invalidate prayer, however the person is hold accountable for stealing the water)
9. **Remove things that prevent water from touching the skin** (paint, nail polish, chemical barriers, etc.)
10. **Must be the proper time**– applies to those who have extended periods of ritual impurity (i.e. menstruating women). One can't perform ritual purity unless the Hadath has been completely removed, or when one knows they're no longer in the state of impurity the proper time has entered.

# Lesson 2: Shuroot Salah

## Extra discussions in class regarding fiqh and Islamic rulings

Every single issue must follow the following ruling stages for evidence:

1. Quran
2. Sunnah
3. Ijmah/Analogy
4. Qiyas

## Continued discussion on Wudoo

What is Wudoo?

**Wudoo**; an act of worship using water to wash 4 body parts according and as legislated by the Sharia. This includes the sunnah that completes the wudoo and consists of some other recommendations (that will still validate the wudoo if not done but might not make it complete).

## **Obligations of Wudoo = 6**

1. Washing the face ; mouth and nose wash
  - o from the hair line down to the chin
  - o from side to side of the ears
2. Washing the hands including the elbows
3. Wipe all of the head; including the ears
4. Washing the feet to the ankles
5. Done in order
6. Done consecutively

- Evidence from the Quran - Surah Al-Maidah [5:6]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

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 janābah, 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. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

- Hadith Evidence of the Prophet ﷺ which pertains to when the messenger was walking b/n two mountains safa and marwa, and started from safa as he ﷺ said:

" Begin with what Allah has begun with."

This hadith teaches us to follow order from the Quran as how Allah (swt) speaks in it.

- Washing each obligated parts of the body 3 times is recommended and sunnah. 2 times is the minimum required to validate the wudoo. However, less than 2 or more than 3 is considered entering an innovation, outside of the sunnah.

- In presence of beard, one is recommended to put the hands through the beard while washing the face. Not doing this whatsoever doesn't nullify the wudoo.

- Washing the mouth (rinsing) and nose 3 times is an obligation.

- Washing of the elbows includes beginning from tip of the fingers; which is generally recommended. However, this becomes an obligation/wajib if wudoo is done after waking up from sleep (according to the Hanbel Methab). Although, the wudoo still becomes valid if one begins from washing the face then goes to the elbows, however, it is an obligation to start from the hand not the wrist.

- As for wiping the head, one back and forth trip is sufficient including the wiping the ears

-Washing the feet includes the ankles. This is **washing not wiping**

- tartib/doing in sequence as mentioned in the ayat 6 of Surah Al-Maidah

### **Pillars of Wudoo**

- saying bismillah when beginning [an obligation], according to the hadith of the Messenger ﷺ

"There's no Wudoo if the person doesn't say the name of Allah." ~narrated by Abu-Hurairah

A sunnah, recommendation of Wudoo

- using siwak
- washing the hands 3 times
- exaggerating the mouth and nose washing
- doing right parts and left
- washing parts 3 times
- mention the zikr at the end of wudoo

### **Nullifiers of Wudoo**

1. Anything that comes out of private parts

Hadith of the Prophet ﷺ:

"Allah doesn't except the salat of any person if he is in a state of Hadath, until he performs the wudoo" ~Authentic Bukhari and Muslim

2. Everything that's najis/ foul impure substance that comes out of the body (i.e. large amount of blood) : different opinions but safest is to make Wudoo in case of it
3. loosing consciousness (insanity, in anesthesia, deep sleep, being wasted/drunk)
4. touching a woman with (sexual) desires [different opinions]

opinion 1: only touching women with desire breaks the wudoo

opinion 2: touching the women [the opposite sex] breaks the wudoo

opinion 3: touching the opposite sex, even if it's with desire doesn't break the Wudoo

Opinion 4: (mostly held) there's no evidence for touching the opposite sex that shows that it's from the nullifier of Wudoo or condition of salah

5. touching the private parts with bare hands

Majority opinions, differs in detail according to the situation but the following is the safest opinion to follow

Hadith of the Prophet ﷺ

“Whoever touches the private parts has to make Wudoo.”

6. eating camel meat

majority opinion: is either that of Wudoo isn't necessary from eating camel meat; or it's an obligation to make Wudoo if consumed camel meat

Based on an authentic Hadith

A man came and asked the Prophet ﷺ and asked him, “should I make Wudoo from eating lamb meat” he should make Wudoo after he has consumed the meat of a lamb. Then the Prophet ﷺ replied saying, “if you want to make Wudoo, if you don't want to don't make Wudoo.” The man asked, “should I make Wudoo if I eat camel meat?” And the Messenger ﷺ of Allah said, “yes, make Wudoo from eating camel.”

-there are still some differences in the wording of the Hadith, linguistically

- safest opinion is to make Wudoo after eating camel meat

7. washing the dead

Opinion 1: making an wuddo is an obligation after washing the dead

Opinion 2: making Wudoo is only a recommendation after washing the dead

Based on a hadith:

Messenger of Allah ﷺ said, “whoever washes the deceased should carry gushl, and whoever carries it should make Wudoo.”

This hadith is considered a command of recommendation and not an obligation.

8. apo-stating from Islam, May Allah protect us from that

# Lesson 3-4-5-6: Shuroot Salah

Continued conversations on conditions of prayer Salah

## 5. Removing Filth

-Means removing anything that is considered impure; from the body, from garments, and from areas where prayer is performed directly to.

- evidence from the Quran on Surah Al-Muddathir [v # 4]

وَتِيَابِكَ فَطَهِّرْ

"And purify your garments"

Cases: Only applying to filth on garments or body

- If one notices filth on garment after salat, the prayer is still valid and one doesn't have to repeat the prayer. [based on an incident of the Prophet ﷺ]

-If one notices the filth while praying, he/she should continue praying and does not necessarily have to quit the prayer and redo it. [based on an incident of the prophet when jibril told him he had najs on his shoe, the Prophet ﷺ removed his shoes and continued to pray]

- If filth is on the place/ area of direct prayer; then as long as the direct contacting area of prayer is clean it's okay.

## 6. Covering of the Awrah

The majority of the scholars have an agreement on covering the awra based upon the ability to do it.

Awra of the Man: from the belly button to the naval of the knee

Covering requires during Prayer:

- At the very least cover the awra
- with a cloth that's not transparent
- cover the shoulders

Awra of Women: all parts of the body except the face

Covering requires during Prayer:

3 Opinions

1. all of the woman is awrah except for her face – Imam Ahmed Hanbel
2. all of the woman is awrah except for the face and hands- Imam Shafi and Malik
3. all “””””””” except got the face, hands, and feet – Imam Abu-Hanifah

Based on the evidence from the Quran that mentions, commands sons of Adam to dress the best when coming to the masjid.

A hadith of the Messenger ﷺ, he said “ Verily, Allah is Al-Jemil and He also loves Jamal (beauty)”

## 7. Entry of Time of Prayer

- Hadith of Jibril to the Messenger ﷺ **after he lead him on the beginning and end times of each prayers (5): “O Mohammed, perform salat between these two times [beginning and end]”**

- Prayer is an obligation upon the Muslim

-Hadith narrated by Abdullah-ibn-Amr mentioning specific indications of the beginning and end of the salat times

Q: During the last minutes of a prayer time, how much of the pillar of salah must be performed in order for it to be considered valid in case the time has passed as the salah is being performed?

A: agreement among scholars is that the person has caught the prayer time if the person had done an entire rakah

Different opinions:

- The Hanfi and Hanbali agree that as long as the person has said the 1<sup>st</sup> takbeer, the person has caught the time of prayer

- **The Shafi and Maliki suggest** that a whole raka must be performed for the person to catch the time. According to a hadith of the Prophet ﷺ

“Whoever catches up with a raka of the salah has caught up with the salah.”

## 8. Facing the Qibla

- Allah sent a verse in the Quran about changing the qibla towards Makka

- Salah must be repeated if it was done in the wrong direction and the person realizes it at the moment of his salah or time. However, this is not an obligation on a traveler who’s in a journey can make their informed decision and yet to find out that was wrong; their prayer is still valid and don’t have to repeat the prayer.

## 9. Intention

- and the place of the niyah/intention is at the heart.
- verbalizing intention is considered an innovation

## 10. Must indent to not stop making wudoo until he/she finishes

# Pillars of the Salah (14)

1. standing for the one that has the ability

Allah says in Surah Al-Bakarah [2:238]

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

“Observe [guard] the ‘five obligatory’ prayers—especially the middle prayer<sup>1</sup>—and stand in true devotion [submission] to Allah.”

2. the 1<sup>st</sup> takbeer (Takbeeratul Ihram)
  - a. a recommended opening: “Subhan Allahuma Wabihamdik , Watabaraka Ismuka, Wat alala jaduka, wa la illaha ila gheyruka”  
“ I observe You for all imperfections in a manner that befits Your majesty. While Praising you; Blessings can be attained by mentioning You; Glorified be Your greatness; There is nothing that has the right to be worshiped on the earth or in the heavens except You, O Allah.”
  - b. Saying the refuge prayer
3. reciting surah-al fatiha [insert translation of the basmallah and Surah Al-Fatiha] – is an obligation to do for each unit of prayer
  - a. what’s the ruling on how to recite the Fatiha?
  - b. On the 1<sup>st</sup> two rakats any surah can be recited and it is a sunnah
4. doing the rukook / bowing
  - a hadith narrated by Abu-Hurairrah,  
“one day
5. getting up from the rukoo
6. doing prostration on 7 body parts (forehead and nose, 2 hands, 2 knees, 2 feet)
7. coming back from prostration
8. sitting b/n two sajdahs
9. having tranquility in all of the movements
10. doing it in sequence
11. the tashahood
12. sitting down for the final tashahood
13. sending peace greetings and blessing on the Messenger ﷺ
14. the two taslims

Pillar: is the strongest part of something, integral to a given structure.

- These pillars of salah are integral and essential parts of the salah

Slah- according to the definition of shariah, is specific actions and sayings that begin with a takbir and end with taslim

Repeated Q: During the last minutes of a prayer time, how much of the pillar of salah must be performed in order for it to be considered valid in case the time has passed as the salah is being performed?

A: Majority agree on at least one raka must be complete

# Lesson 7: Shuroot Salah

## Obligations of the Prayer/Salah (8)

Its requirements are eight: (1) All of the Takbeers except for the Opening Takbeer; (2) Saying "*Subhaana Rabby al-'Adheem*" [Perfect is my Lord, the Most Great] while bowing; (3) Saying "*Sami'a Allaahu Liman Hamidahu*" [Allaah hears the one who praises Him] – this applies to the one leading the prayer and the one praying alone; (4) Saying "*Rabbanaa wa Lakal-Hamd*" [Our Lord to You belongs the Praise] – this applies to everyone; (5) Saying "*Subhaana Rabby al-A'ala*" [Perfect is my Lord, the Most High] while prostrating; (6) Saying "*Rabb Ighfir Lee*" [My Lord, forgive me] while in between the two prostrations; (7) The first Tashahhud; and (8) Sitting for it.

Different opinions:

- Imam Ahmad Hanbal says the obligations are 8. Which Majority says these are rather recommended but not obligations.

- The saying after getting up from rukku (obligation #3) applies to the one leading and one praying alone only. This is majority agreed upon according to the following Hadiths of the Prophet ﷺ

"Verily the imam is place for him to be followed."

"if you hear him [the imam say *Sami'a Allahu Liman Hamidahu*, then say *Rabbana Walakal Hamd*" Sahih Al-Bukhari

"Pray like you've seen me pray."

If an action is not mentioned in the requirements or the pillar of the salah but we know it's a sunnah then it's ruling is that it is recommended.

If a pillar of prayer is missed intentionally or unintentionally the prayer is considered invalid. If an obligation is missed unintentionally due to forgetfulness, then one must fix it with 2 prostrations before or after the taslim.