

The Wajib Acts of the Salat

The *Salat*, which is incumbent upon us, consists of some *Wajib* acts which we are to perform in the *Salat*, as it would not be valid without them. These *Wajibs* are: [1](#)

1. *An-Niyyah* [Intention]: The meaning of the *Niyyah* is the intention to do something. For example before performing our *Salat* we must first make the intention to do so, so we say; "I perform the *Salat* for the pleasure of Allah, the Exalted." When we want to perform *Salatus-Subh*, for example, we are to make our *Niyyah* like this: "*Usalli Salatus-Subh Qurbatan Ila Llahi Ta Ala*". In this way we make the *Niyyah* for the *Salat* whenever we want to perform the *Salat*.

2. *Takbiratul-Ihram*: The second *Wajib* in *Salat* is *Takbiratul-Ihram*, which comes after the *Niyyah*. It means to say "*Allahu-Akbar*", with which the *Salat* is commenced, That is we are no longer allowed to talk, laugh, eat, drink, or turn to the sides, and the like. Because doing any of these acts would render the *Salat Batil*.

3. *Al-Qiyam* [standing]: The *Salat* is to be performed in standing position. But if a person could not stand because of some illness, for example, he may perform the *Salat* sitting. If he could not do it sitting, he may do it lying on his right side. If he could not lay on his right side, he may do it while lying on his left side. If he still could not do it in this position, he may do it lying on his back. If he still could not perform it in this position, he could make a signal or gesture. And if he couldn't, he may do it by heart. In all positions one has to keep facing the *Qiblah*.

N. B. During the *Qiyam*, the *Musalli* is to let his arms along his sides, on his thighs.

4. *Al-Qira'ah* and *Adh-Dhikr*. [Reciting and Glorifying]: [2](#) It is *Wajib* to recite *Suratul-Fatihah*, which is also called "*AlHamd*", and another *Surah* of the Qur'an in the first and the second *Rak'ahs*. As to the third and fourth *Rak'ahs*, we may choose either to recite *Suratul-Fatihah* or to say the *Dhikr*, i.e. "*Subhana Llahi Wal-Hamdu Li-Llahi Wa La Ilaha Illa-Llahu Akbar*", once, though three times is preferred.

5. *Ar-Ruku* [Genuflection]: It is *Wajib* in each *Rak'ah*. The *Ruku* is to bow down in submission to Allah,

the Exalted. In this bowing position we are to place the palms of the two hands on the two knees.³ While in the *Ruku* a *Dhikr*⁴ is to be recited, such as: "*Subhana Rabbi-Yal-Azimi Wa Bi-Hamdih*".

6. *As-Sujud*⁵ (Prostration): In each *Rak'ah* two *Sujuds* are *Wajib*. How to Perform the Sujud:

The *Musalli* is to place his forehead, two palms, two knees and two toes⁶, on the ground, and then he is to say: "*Subhana Rabbiyal-Ala Wa Bi-Hamdih*" or to say: "*Subhana-Llah*" three times. Then he sits still⁷ for a moment, then repeats the *Sujud* and the *Dhikr* as before, then sits once again.

7. *At-Tashahhud*⁸: The *Tashahhud* is *Wajib* in the *Salat*, and is to be performed once in the 2-rak'ah *Salats*, such as *Salatus-Subh*, after the second *Rak'ah*. As to the other *Salats* of the *Zuhr*, the *Asr*, the *Maghrib* and the *Isha*, the *Tashahhud* is to be done twice, the first after the second *Rak'ah*, and the second after the last *Sujud* of the *Salat*. The Text of the *Tashahhud*:

"*Ashhadu An La Ilaha Illa-Llah, Wahdahu La Sharika Lah, Wa Ashhadu Anna Muhammadan Abduhu Wa Rasuluh. Allahumma Salli Ala Muhammadin Wa Alee Muhammad.*" The meaning is: "I testify that there is no God but Allah, and I testify that Muhammad is His Servant and Messenger. O Allah! send your blessings upon Muhammad and his Progeny (descendants)."⁹

8. *At-Taslim*¹⁰: It is the last part of the *Salat*, and its text is: "*As-Salamu Alayna Wa Ala Ibadillahis Salihin*" and "*As-Salamu Alaykum Wa Rahmatu-Llahi Wa Barakatuh*". It is preferred, however, to say first. "*As-Salamu Alayka Ayyuhan-Nabiyyu Wa Rahmatu-Llahi Wa Barakatuh*", then you recite the former first and second texts. By this *Taslim*, the *Salat* is completed.

9. *At-Tartib* [Sequence]: It means performance of the acts of the *Salat* in succession, one by one.

10. *Al-Muwalat* [Continuity]: It means continuing the performance of the acts of the *Salat* without a breach that may affect the form of the *Salat*. That is, after *Takbiratullhram* we immediately recite *Suratul-Fatihah*, and when it is finished we read the *Surah* without any lapse of time, and so on.

The Qunut

The Qunut¹¹:

It is an invocation expressing submission to Allah. It is *Mustahabb* in all the daily *Salats*, as well as in the *Nafilahs*. It is done after the recitation of the second *Rak'ah*, before bowing in the *Ruku*. It is to our option to choose any *Du'a* [invocation or prayer] to recite it in the *Qunut*. The best of these prayers are those extracted from the Qur'an, such as: "*Rabbana Atina Fid-Dunya Hasanatan Wa Fil-Akhirati Hasanah Wa Qina Adhaban-Nar.*"

"Our Lord! give us good in this world and good in the Hereafter, and save us from the torment of the Fire" (2:201)

During the *Qunut*, we raise our hands with the palms in front of our faces.

Discussion

Q1. Write T for the True statement, and F for the false one.

- a. It is *Wajib* to do two *Sajdahs* in each *Rak'ah*.
- b. During the *Qiyam*, the *Musalli* places his arms on his thighs.

Q2. If one performs the *Salat* out of hypocrisy, will his *Salat* be valid or *Batil* and need to be repeated?

Q3. Is observing the *Tartib* of the parts of the *Salat* *Wajib*?

Q4. What does the *Muwalat* mean? Explain it to your fellow-students.

Q5. Tell which of the following parts of the *Salat* is *Wajib*; *Al-Qunut*, *At-Tashahhud*, *At-Taslim*.

1. Except *Salatul-Mayyit* which is different from the other *Salats*.
2. The Hanafis say: "The *Musalli* is allowed to recite in the third and fourth *Rak'ahs* a *Surah* of the *Qur'an*, or to do the *Dhikr* instead. The other three sects say that to recite *Suratul-Fatihah* in every *Rak'ah* is *Wajib*. (Look up *Al-Fiqh AlalMadhabibil-Khamsah*" by Muhammad Jawad Maghniyyah).
3. The Hanafis say: The *Wajib* is just to bow, disregarding how, and the *Tuma'ninah* [quietude] in the *Salat* is not *Wajib*.
4. The Shafi'is, the Hanafis and the Malikis say that the *Dhikr* is not *Wajib* during the *Ruku*.
5. All sects unanimously agree that the *Sujud* is allowed to be done on the ground or on whatever grows on it, which is neither eaten nor worn. But the Imami Shi'ahs do not allow the *Sujud* on other than the earth, and say that to do it on the earth is preferred to anything else.
6. The Malikis, the Shafi'is and the Hanafis say: It is *Wajib* to do the *Sujud* on the forehead, while to do it on other parts of the head is *Mustahabb*.
7. The Hanafis say that it is not *Wajib* to sit between the two *Sujuds*.
8. The Imamis and the Hanbalis say that the first *Tashahhud* is *Wajib*. The other sects say that it is *Mustahabb*, not *Wajib*. As to the last *Tashahhud*, the Shafi'is, the Hanbalis and the Imamis say that it is *Wajib*, while the Malikis and the Hanafis say that it is *Mustahabb* not *Wajib* (Look "*Bidayatul-Mujtahid*", quoted from "*Al-Fiqh Alal-Madhabibil-Khamsah*" by M.J. Maghniyyah).
9. There are *Mustahabb* forms for the *Tashahhud*, such as: "*Bismillahi Wal Hamdu LiLlah, Wa Khayrul-Asma'i Li-Llah Ashhadu An La Llaha Illa-Llah Wahdahu, La Sharika Lah, Wa Ashhadu Anna Muhammadan Abduhu Wa Rasuluh Arsalahu Bilhaqqi Bashiran Wa Nadhiran Bayna Yadayi-Assa'ah. Ashhadu Annaka Ni'mar-Rabb, Wa Anna Muhammadan Ni'mar-Rasul. At-Tahiyatu Li-Llah Wa Salawatut-Tahiratuz-Zakiyatul-Ghadiyahur-Raihatus-Sabighatun-Na'imat Ma Taba Wa Zaka Wa Tahura Wa Khalusa Wa Safa. Ashhadu An La Ilaha Illa-Llahu Wahdahu La Sharika Lah, Wa Ashhadu Anna Muhammadan Abduhu Wa Rasaluhu Arsalahu Bilhaqqi Bashiran Wa Nadhira. Allahumma Salli Ala Muhammadin Wa Ali Muhammad Kama Sallayta Wa Barakta Wa Tarahhamta Ala Ibrahim Wa Ali Ibrahim Innaka Hamidun Majid.*" (Look up "*Al-Urwatul-Wuthqa*" by the late Sayyid Muhammad Kaim Al-Yazdi, a Shi'a authority. Other great *Faqih*s also confirmed that in their comments on the book. The important thing in the *Tashahudd* is the two testimonies and sending the blessings on Muhammad (s) and his Progeny (descendants). The shorter *Tashahudd* has formerly been mentioned. The Imamis say that it is *Wajib* to say "*Allahumma Salli Ala Muhammadin Wa Alee Muhammad*" after the *Tashahhud*. But the opinion of Ash-Shafi'i goes to say that it is *Wajib* after the second *Tashahhud*, and that the *Salat* of the one who does not repeat it will not be accepted. In a footnote in the "*Ar-Rawadatun-Nadiyyah*" it is said: "This is the truth. Allah, the Exalted, enjoined on us to send blessings on the Prophet, when He said;" "O you who believe! Ask blessings on him and salute him with a (becoming)

salutation." (Suratul-Ahzab: 56). His Companions asked him how to send blessings on him. He taught them what to say, though there are different versions. However, they understood that the sending of the blessings should be after the Tashahhud, as the Messenger had ordered them. They have continued to follow the Prophet's (s) wishes and thus it has reached us by the Fiqhi succession. In a noble Hadith it is said: "... and no Salat is acceptable from the one who does not send Salat (blessings) on the Prophet". This is stated by At-Tirmidhi in his "Sahih" book 45, chapter 64, and by Ibn Majah in his "Sunan", book 1, chapter 41. Malik in his "Al-Muwatta" book 13, ch. 41-56, mentions the sending of blessings on the Prophet (s) in the Salat and recommends it.

[10.](#) The Shafi'is, the Malikis, the Hanbalis and most of the Imami Shi'ahs say that the Taslim is Wajib, while the Hanafis say that it is not Wajib.

[11.](#) The Shafi'is and the Malikis say that the Qunut is Mustahabb in the morning Salat, while the Hanafis and the Hanbalis say that it is Mustahabb in the odd Salat).

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