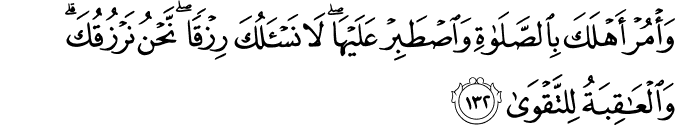
**Prescribed Prayers (Salah) – Necessary(Wajib) Acts**



And to establish the Prayer in conformity with all its conditions, and keep from disobedience to Him in reverence for Him and piety." He it is to Whom you will be gathered.[[1]](#endnote-1)



They establish the Prayer in conformity with its conditions, and out of whatever We have provided for them (of wealth, knowledge, power, etc.), they spend (to provide sustenance for the needy, and in God's cause, purely for the good pleasure of God, and without placing others under obligation.)[[2]](#endnote-2)



Order your family and community to establish the Prayer, and be diligent in its observance. We do not ask you to provide for Us; rather, it is We Who provide for you. (So, all your worship is for your own benefit.) And the (desired) outcome is in favor of piety and righteousness.[[3]](#endnote-3)

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What does wâjib mean?

These are duties that have been prescribed, but evidence portraying these as obligatory is not as decisive as it is for the *fard* duties. For example, offering a sacrificial animal and performing the *witr* and the *‘Iyd* (religious festive day) prayers are considered *wâjib* in the Hanafi School. The reason for this distinction in the Hanafi School is the strength of the evidence that exists to establish the obligatory nature of the worship. While the evidence for a *fard* is decisive in both its authenticity and implication, a *wâjib*, in the Hanafi School, is that which has been proved by presumptive evidence in either its textual implication or transmission. Though the reward for a *fard* (obligatory) duty is higher than the reward for fulfilling a duty classified as *wâjib* (necessary), the Islamic ruling of *wâjib* is the same as the *fard* duty. If performed the individual gains reward, but if abandoned he or she is committing a sin.

The Wâjib (Necessary) Acts of Prayer

In addition to the obligatory acts of prayer, there are also *wâjib* (necessary) elements of the prayer. The *wâjib* acts of prayer are:

1. Pronouncing “Allâhu akbar”—the *takbîratul-iftitah*.

2. Reciting *Al-Fâtihah* in every unit of the prayer.

3. Reciting verses of the Qur’ân after *Al-Fâtihah*.

4. In addition to the forehead, also placing the nose on the ground during prostration.

5. After the second unit of a prayer consisting of three or four units, remaining in the sitting position for a period sufficient to recite *at-tahiyyât*, then rising to the standing position immediately and continuing the third unit of the prayer.

6. Reciting *at-tahiyyât* during both of the sitting positions of the prayer.

7. Reciting the *qunût* supplications during the *witr* prayers.

8. Not hurrying the prayer and fulfilling every element of the prayer to perfection.

9. Giving *salâm* (greetings) at the end of the prayer.

10. Performing *sujûdus-sahw* due to a mistake during prayer.

What is sujûdus-sahw (prostrations of forgetfulness)?

*Sujûdus-sahw* is the prostrations performed at the end of a prayer with the intention of compensating for an omission or mistake performed during the prayer. However, performing the *sujûdus*-*sahw* is not sufficient if one or more of the *fard*, or obligatory, acts are omitted during the prayer. In such a case, the prayer is considered invalid and must be repeated. One must perform the prostrations of forgetfulness if one of the obligatory acts of prayer is delayed, or a *wâjib* element of the prayer is omitted due to forgetfulness, such as leaving out the first sitting (*tashahhud*) at the end of the first two units of the prayer and standing up for the third *rak’ah* (unit) of the prayer.

The individual who unintentionally makes a mistake during the prayer gives *salâm* in the last sitting of the prayer after reciting *at-tahiyyât* to the left and the right, immediately pronounces “Allâhu akbar,” and then performs prostration twice.

Following the two prostrations, the individual recites *at-tahiyyât* for the second time and then continues to recite the supplications and gives *salâm* as usual. By performing the prostrations and recitations as prescribed, the prostration of forgetfulness is complete. If the imam makes a mistake during the congregational prayers, *salâm* is given towards the right side only, and then the *sujûdus-sahw* must be performed. The reason for abstaining from giving *salâm* to the left is to prevent the congregation from ending the prayer until the *sujûdus-sahw* has been performed. In which case, the entire congregation is under obligation to comply and perform the prostrations of forgetfulness with the imam.

The *sujûdus-sahw* is a *wâjib* act of prayer, and unintentionally omitting a *wâjib* act does not invalidate prayer, so if the prostration of forgetfulness is not performed unintentionally, the prayer is still valid.

**References**

1. **6:72/The Quran with Annotated Interpretation in Modern English by Ali Unal** [↑](#endnote-ref-1)
2. **8:3/The Quran with Annotated Interpretation in Modern English by Ali Unal**  [↑](#endnote-ref-2)
3. **20:132/The Quran with Annotated Interpretation in Modern English by Ali Unal**

   **THE YOUNG PERSON’S GUIDE TO LIVING ISLAM by ASLI KAPLAN,TUGHRABOOKS** [↑](#endnote-ref-3)