

Review paper

Salat (Islamic Canonical Prayers), Its Spiritual, Social and Health Benefits

Isah Onuweh Jimoh

Department of Islamic Studies, School of Secondary Education (Arts & Social Sciences) Federal College of Education,
Kano, Kano State, Nigeria.

*Author E-mail: onuweh@gmail.com

Received 1 May 2022; Accepted 20 June 2022; Published 27 June 2022

ABSTRACT: *Salat* which was ordained and practiced by His Prophet (May the peace and blessing of Allah be upon him and his house hold) acts as act of worship. This study is going to be treated in the following sub-headings: meaning of *Salat*, rules of its obligation, its timing, obligatory acts of prayer. Furthermore, the paper explains the Sunnah acts of prayer, desirable acts of prayer, detestable acts of prayer, things that vitiate prayer, types of *Salat*, the spiritual, social and health benefit of *Salat* and lastly the paper concluded.

Keywords: *Salat*, Canonical Prayers, Spiritual, Social and Health benefits

INTRODUCTION

In the name of Allah, The Beneficent and The Merciful. May the peace and blessing of Allah be on the Noble Prophet, His household, his disciples and those who thread their steps till the Last Day. Islam as a comprehensive religion is preached by the holy Prophet Muhammad (p.b.u.h.) as ordained by the Creator (The Most High). Allah the al-Mighty mentioned in the glorious Quran that He created human beings for purpose. Allah said: "And I (Allah) created not the *Jinns* and humans except that they should worship Me (Alone)." ¹

Allah therefore, enlightened us on how such worship should be carried out through the tongue of His chosen one (p.b.u.h.) where the Prophet said:

On the authority of Abi AbdurRahman, Abdullah Ibn Umar Ibn KhatTab (may Allah be pleased with them) Who related that the Messenger of Allah (p.b.u.h.) said: "Islam is built on five (pillars), bearing witness that there is no god except Allah and that Muhammad (p.b.u.h.) is the messenger of Allah, and to establish salat (prayer), to pay the poor due (zakat), and to perform pilgrimage (Hajj)

to the House (of Allah) and to fast (Sawm) the month of Ramadan,". ²

Allah mentioned in the glorious Qur'an the need to follow its prescribed period when he said: "but when you are free from danger, perform As-Salat (*Iqamatas Salat*). "Verily, the prayer is enjoined on the believers at fixed hours."³

Allah also said: "Guard strictly (five obligatory) As Salawat (the prayers) especially the middle Salat (i.e. the best prayer Asr). And stand before Allah with obedience (and do not speak to others during the Salat (prayers))."⁴ The Prophet was also reported to have said: "The difference between us (the believers) and them (the Unbelievers) is the *Salat* (prayer) and whoever discarded it has disbelieved."⁵ There are more than a hundred

¹ - Qur'an, 51:56

² - Sahih, Muslim (d. 261 A.H), *Musnad as-Sahih al-Mukhtasar bi Naqli al-'Adli 'an al-Adli Ila ar-Rasul*, Maktaba ad-Da'wah bi Raudah, Dar Ihya' al-Turathu al-Arabi, Beirut, h. 16, vol. 1, p. 45.

³ - Qur'an, 4:103

⁴ - Qur'an, 2:238

⁵ - Sahih, Muslim (d. 261 A.H), op. cit, h. 134.

verses of the holy Qur'an that centred on the performance of prayer (*Salat*) and many Ahadith. Therefore, prayer is a compulsory duty on every Muslim in both the Qur'an and the Sunnah.

In this sense, *Salat* is an important aspect of Islam which must be safeguarded by every conscious Muslim. Having a better knowledge of it is compulsory for male and female believer in order to observe it in the correct pattern as specified by the Qur'an and exemplified by the holy Prophet (p.b.u.h.).

Many scholars have written much on *salat* but the fact still remain that such works need to be revisited to add to the field of knowledge due to its importance in the religion. This paper is therefore aimed at looking into the area of *salat* as treated by the school of *Muwatta* of Imam Malik and in accordance with the commentaries made upon it by both Ibn Abi Zayd in his *Risalah* and Ibn Rushdi in his *Bidayat al-Mujtahid*.

Meaning of Salat

Linguistically, in Arabic *Salat* means "*du'a*" (prayer), *Ar-Rahmah* (mercy), *Istigfar* (forgiveness) and beautiful praises of The High and Most Glorious did for His Messenger (SAW).⁶ or "supplication". And one of the origin of *Salat* is the root word "*Silat*" meaning "connection" or "contact". And according to Ibn Rushdi, "it is derived from the word "connection" (*Silat*) because it connects the servant with his Creator, meaning that the prayer brings him near His Mercy and connect him to His generosity and His heavenly Paradise."⁷

Salat can also mean "mercy" as when He send mercy of Allah on the holy Prophet: "Allah sends His *Salat* (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad SAW) and also His angels too (ask Allah to bless and forgive him)"⁸; *salat* may also mean supererogatory prayer as where Allah said: "*wa amr ahluka bis as-salati wa astabir alayha...*" meaning "And enjoin As-Salat (the prayer) on your family, and be patient in offering them (i.e. the *Salat* (prayers))"⁹.

And according to encyclopaedia of religion, the ritual of the daily *Salat*- The most important part of Muslim liturgy was from the beginnings of Islam, the ritual prayer, the so-called *Salat*. When performing a *Salat*, Muslim stands, raise his open hands on either side of his face, and say: *Allahu akbar* ('God is most great'). This ejaculation is called *takbir* (or *takbirah*). Then, still standing, he recites verses of the Qur'an (i.e. the opening chapter I, 1-7).

⁶ - T.Z. Ahmad, *Tartil al-Qamus al-Muhit Ala al-Tariqat al-Misbah al-Munir Wa Asaas al-Bilagha, Daar al-Ma'arifa, Dar al-Kutub al-Aalamiya, Beirut Lebanon, 1399 A.H, vol. 2, p. 847*

⁷ - M.S. Kabbani, *Ritual Prayer: Its Meaning and Manner*, p.2.

⁸ - Qur'an, 33:56

⁹ - Qur'an, 20:132

After this recitation the various inclinations and postures follow...¹⁰. Technically, as (act of) worship, it consists *Ruku'* (bowing) and prostration¹¹. *Salah* - the Arabic word to denote a direct connection between the believer and Allah. More specifically, in Islam it refers to the formal five daily prayers and is the most important form of worship.

Rules of its obligation

There are certain rules which make *Salat* an obligation on human beings. Such rules include five condition that must be met before it become binding on any one. Following are the rules as stated in *Risalah* of Ibn Abi Zayd: "Islam, *Bulugh* (age of maturity), *Aqlu* (saneness), *irtifa' dammu al-hayd wa an-nifas* (purity from the blood of menstrual period and birth), *dukhul al-waqtu as-salat* (entering into the time of the *Salat*), while Iyaad added: "*Bulugh ad-da'wah*" (access to divine message).¹²

Islam: one must have professed the faith as a Muslim before *Salat* become obligatory for him. A *kafir* (unbeliever) has nothing to do with *Salat*.

Bulugh (age of puberty): *Salat* only become obligatory on a matured person who have started wet-dreaming for the male and menstruating for the female. Though, we are urged by the Prophet "to command our children at the age of seven to observe *Salat* and beat them at the age of ten if discarded and to make separation between them in bed."¹³ This is to make them get used to it before their puberty age and to prepare them for the task ahead.

Aqlu (Saneness): it is expected that the person observing prayer should be in the state of sound mind and intellect. *Salat* is not binding on an insane or unconscious person in the state of such condition. The holy Prophet (pbuh) made mentioned that: "pen has been raised (off in record) for a sleeping person until he wakes up, and an insane until they recovered and a teenager until puberty."¹⁴

Irtifa' dammu al-hayd wa an-nifas (purity from the blood of menstrual period and child birth): the female folk were pardoned to stay away from *salat* during either their menstrual period or lochia. This is due to the fact that both conditions are sources of impurity and Allah accepts nothing except what is pure. And Allah (The Most High)

¹⁰ - J. Hastings, *Encyclopedia of Religion And Ethics: Prayer Muhammadan*, (ed) Edinburgh: T.&T. Clark George Street, New York

¹¹ - T.Z. Ahmad, *op. cit*, p. 847.

¹² - A .Abu Zayd, (D. 386 A.H.), *op. cit*, p. 62.

¹³ - Ahmad, hadith no. 3; Abu Dawud, hadith 494; At-Tirmizhi, hadith no. 407

¹⁴ - Aboubakr J.E. (2009), *The Approach of The Muslim (Exhortation)*, Translated by Ayman Muhammad Mahmud Muhammad. Printed in Lebanon, p. 152.

said: "They were asking you concerning menstrual period, say it is an impurity..."¹⁵

Dukhul al-waqtu as-Salat (entering the time of prayer): time is an essential aspect of every aspect of Islamic activities. Allah even mentioned in the Qur'an that *Salat* are ordained on a prescribed time as quoted above.¹⁶ Therefore, whoever prayed in a time earlier than the period of such *Salat* is invalid except in certain conditions as prescribed by the *Shari'ah* and practiced by the Prophet (p.b.u.h.). Such conditions include travelling and rain fall.¹⁷ (Hussain, Ibn H. (261 A.H))

Bulugh ad-da'wah (access to divine message): "Allah does not punish any nation except a warner is sent to them".¹⁸ Therefore, *Salat* is not binding on any people who have no access to the divine message of the holy Prophet (p.b.u.h.).

It is expected that every person who is to establish prayer (*Salat*) should fulfil the above conditions in order to earn the expected enormous reward.

Names/Timing for Salat

As earlier mention, time is an essential aspect of Islamic activities, and *Salat* as the foundation of the religion has definite timing for each. Allah said: "Verily, the prayer is enjoined on the believers at fixed hours".¹⁹ The five obligatory prayers has their names as *Salat as-Subhi* or *Fajr* (morning or dawn Prayer), *Salat az-Zhuhr* (early Noon prayer), *Salat al-Asr* (Late Afternoon prayer), *Salat al-Maghrib* (Sunset prayer) and *Salat al-Isha* (Early Night prayer). Each of these prayers has their prescribed (*Ikhtiyar*) time and time of necessity (*dharuriyy*) time. This is due to the famous hadith in which was related that Angel Jibril prayed *Zhuhr* with the Prophet in the first day when the sun declined from the horizon. And on the second day when the shadow of every object is equal to it. and then he (Jibril) remarked: "the time is what is in between these (two period) ..."²⁰. And all other *Salat* falls under this condition as reported in the full text of the hadith. This is the main causes of the divergence of opinions among the scholars concerning the timing for each *salat*. The timings are explained as follows:

Salat as- Subhi or *Fajr* (Morning or Dawn): It is a two *raka'at* (circuits) prayer whose prescribed time starts from the split of *fajr* (dawn) till the early morning light. Its time

of necessity starts from the early morning light till sunrise as agreed by some scholars of Imam Maliki's school.

raka'at (circuit) which prescribed period starts from early noon when the sun declined from the horizon till late noon when everything is equal to its shadow. And its time of necessity starts from late noon till sunset.

Salat al-Asr (Late Noon prayer): it is of four *raka'at* (circuit). Its prescribed period starts from late noon when everything is equal to the size of its shadow till the last stand (*Akhir ul-qama*) of the sun, i.e when the shadow of every object is twice in length of such object. The time of necessity for it is from the last stand of the sun till sunset.

Salat al-Maghrib (Sunset prayer). It is of three *raka'at* (circuit). The prescribed period for it is when the sun is set till the Salam of the Imam from the prayer. The imperative time for *Maghrib* starts from the *salam* of Imam from its *Salat* till the first third of the night.²¹ (Jalaluddin, A.A.S (D. 911 A.H.),

Salat al-Isha' (Night or Darkness prayer): The *Isha'* prayer has four *raka'at*. Its' prescribe period starts from the varnish of the yellowish or redness of the ray of the sunset (*magib ash-shafaq al-ahmar*) from the east till the third part of the night. While the time of necessity is till the split of *fajr*. It should be noted that the two period mentioned above has their different implications. While the prescribed period is for the time that every conscious Muslim is expected to observe his *salat*, the time of necessity is for those who has one excuse or the other such as menstruating ladies, travellers, those who slept off, an insane etc. whoever observe his *salat* in the time of necessity without the above mentioned excuses and their likes has committed a great sin.

More so, any other time order than those mentioned above is their periods of making up (*Qadha'*).

Every Muslim is expected to guard his *salawat* strictly since Allah commanded us thus in the following verses: "Guard strictly (five obligatory) As *Salawat* (the prayers) especially the middle *Salat* (i.e. the best prayer *Asr*). And stand before Allah with obedience (and do not speak to others during the *Salat* (prayers))."²² Despite the fact that Allah mentioned a particular prayer differently, the injunction of safe guarding our prayers which are expected to be observed in their prescribed period is mentioned. We are not about any prayer because there is much disagreement concerning the prayer that Allah specified as *Salat al-Wustha* (Middle prayer). Though, Imam Malik accepted *Salat as-Subhi* as the Middle *Salat* that Allah is referring to²³. In any case, Muslims should try to observe the prayers at their prescribed period.²⁴ (Muhsin, D.K., 2016)

¹⁵ - Qur'an, 2:222.

¹⁶ - Qur'an, 4:103

¹⁷ Hussain, Ibn H. (261 A.H). *Sahih Muslim*, translated by Nasiruddin Al-Khattab, Canada. Darussalam publication, Riyadh. First Edition (2007). P. 33

¹⁸ - Qur'an, 17:15

¹⁹ - Qur'an, 4:103.

²⁰ - At-Tirmidhi, Hadith no.150; An-Nasa'I hadith no. 255; Ahmad Hadith no 330 vol. 3, al-Hakim hadith 195

Salat azh-Zhuhr (Early Noon prayer): *Zhuhr* has four

²¹ Jalaluddin, A.A.S (D. 911 A.H.), *Tanwir al-Hawalik: Sharhun Muwatta' Malik*. Beirut-Lebanon: Dar Al-Kotob Al-Ilmiyyah., P. 23

²² - Qur'an, 2:238

²³ - A. Abu Zayd, (D. 386 A.H.), *op.cit*, p. 62

²⁴ Muhsin, D.K., *Quran-e-Karim: English Translation* (<http://www.noorehdayat.org>), Retrieved on 14/03/2016

Obligatory acts of prayer

The obligatory acts are those that whenever any of them is omitted the *salat* become invalid unless such omitted acts are replaced and the *salat* rebuilt in accordance with its rules. Below are the obligatory acts: 1&2- *Niyyah* and *Takbirat al-ihram*. The *niyyah* (intention) is done with the first *takbir*. This is to observe the real meaning of *niyyah* because it is done by the mind. *Niyyah* is the root of every act of worship because Umar Ibn Khattab reported that the holy Prophet said: "...all actions are but by intention, and for every person's (reward) is in accordance with what he intended..."²⁵ While the proof for *takbirat al-ihram* is the hadith reported by Abi Hurayrah that the Prophet said to a man he taught on how to perform *Salat*: "when you intended praying, perform a complete ablution, and then face the *Qibla*, then you said the *Takbir*, then you recite..."²⁶ Moreso, the scholars have different opinion on the specified words for *Takbirat al-ihram*. While Imam Malik and Shafi'i agreed that no other words should be used except "*Allahu Akbar*" in addition to that of Shafi'i is "*Allahu A'zham*". But Imam Abu Hanifa said any words that carries the same meaning could be used.²⁷

(3) The recitation of the Opening chapter (*Fatihah*). Every *Salat* is invalid if surat al-Fatimah is omitted with the hadith related by Ubayd bn Samit that the Messenger of Allah (pbuh) said: "There is no *Salat* for who did not recite *Fatihah* al-Kitab"

(1) Standing in the recitation and *Takbirat al-ihram* with the statement of Allah where He said: "and stand before your Allah in a devout (frame of mind)." ²⁸

(2) Bowing (*ar-Ruku'*) because it is part of what Allah mentioned to be observed:

acts of prayer. Allah said in the Quran: "O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful".²⁹ It is also among the major activities reported in the hadith when the Prophet (pbuh) corrected the mistake done by a man in his *salat* whereby he said: "...then bow until you are fully contented in bowing..."³⁰

(3) Raising up straight from *Ruku'* (*raf' mina ar-ruku'*): raising straight from *ruku'* is another obligatory act. As contained in the above hadith.³¹

²⁵ - Yahya ad-Din A. Z. (D. 686 A.h.), *Matn Al-Arba'una An-Nawawi*, Maktat As-Sunnah, Dar Al-I'lam As-Sunnah, Ar-Riyadh, p. 3

²⁶ - Sahih, Bukhari Hadith No. 6251; Muslim, Hadith No. 397

²⁷ - Muhammad A. (D. 595 A.H.), *Bidayat Al-Mujtahid Wa An-Nihayat Al-Muqtasid*, For Imam Al-Qadi Abi Waleed Muhammad bin Ahmad ibn Rushdi Al-Qurtabiyyi. Dar Al-Hadith Qahirah (Cairo), Vol. 1 p. 131

²⁸ - Qur'an, 2:238.

²⁹ - Qur'an, 22:77.

³⁰ - *ibid*

³¹ - Sahih, Bukhari: hadith 6251, Muslim: Hadith 397

(4) Prostration (*as-Sujud*) is also an act of obligation as contained in the above Surat al-Hajj, and the hadith quoted above on bowing.³²

(5) Raising from the act of prostration to sitting position: As contained in the above mentioned hadith.³³

(6) Tranquillity in all the acts of *Salat* by his saying in the above quoted hadith.³⁴

(7) Last sitting for salutation: since the act of salutation itself is obligatory and is always done by the Prophet and as commanded by him when he said: "...and its ending is *Taslim*"³⁵

(8) Salutation itself is an act of obligation: this is in accordance with the stated hadith above.

(9) Arranging the acts of the obligation in their order of obligation. The holy Prophet usually arranged them, and the holy Prophet had mentioned that: "pray as you see me praying."³⁶

(10) facing the *Kibla* as commanded by Allah in Q2:148-150

(11) Covering the private parts

(12) Purification from both minor and major impurity since Ibn Umar reported the Prophet to have said: "Allah does not accept *Salat* except with purity."

Sunah Acts of Salat

There are many Sunnah acts of *salat* according to the books of Imam Malik school used for this work. But suffice are the following:

(1) Recitation of a chapter or verses after the Opening surah (*Fatihah*) in the first two *rak'ah* of *Subhi*, *Zuhr*, *Asr*, *Maghrib* and *Isha'*.

(2) Saying of *Sami'al Lahu liman hamidah* for an individual worshiper and the Imam leading prayer

(3) All other *Takbir* except the first one and saying *Rabbana walakal hamdu*

(4) Recitation of salutation (*at-Tahiya*) in the first and the second sitting with specified words related in the school of Maliki as follows: *Attahitu lil-Lah, Azakiyatu lil-Lah, Attayibatu as-salawatu lil-Lah, As-salamu alayka ayyuha an-Nabiyyu wa Rahmat ul-Lahi wabarakatuhu, As-salamu Alayna wa ala ibadi al-Lahi as-salihina, ashhadu an-Lailaha illa Allah wahdahu la sharika lahu, wa ashhadu anna Muhammadan Abduhu wa rasuluhu*.³⁷

(5) Sitting for the recitation of both the first and the second *Tahiya*

(6) Reciting aloud where it is to be recited aloud

³² - *ibid*

³³ - *ibid*

³⁴ - Abu Dawud (hadith 61), At-Tirmidhi (hadith 3), Ibn Majah (hadith 275)

³⁵ - Bukhari, op. cit, (hadith 6251); Muslim (Hadith 397)

³⁶ - Bukhari, op. cit, (Hadith 631).

³⁷ - Musnad: Malik (1/90); Hakim (1/266); Bayhaqi

(7) Reciting silently where one ought to recite silently.

The above mentioned are mostly classified as emphatic Sunnah because the Prophet (pbuh) usually observed them and has also ordered that we should pray as we see him prayed

Desirable Acts of Salat (Mustahabbat As-Salat)

There are other minor acts of Sunnah which are classified as desirable acts in the school of Imam Malik in accordance to the classification of the Sunnah acts. Such acts are treated below.

(1) Raising the two hands during *takbirat al-Ihram* to the level of the shoulder or ears

(2) Saying *amin* at the end of *Fatiha* recitation by the followers of an Imam and an individual worshiper. The Imam says it where he recites in silence

(3) Reciting lengthy verses in both *Salat as-Subhi and Zhuhr*

(4) Shortening recitation during *Salat as-Asr and Maghrib*

(5) Glorification (*subhanal Azeem wa bihamdih*) in *Ruku'u* and (*subhanal A'la wa bihamdih*) in *Sujud*. It was reported by Ibn Abbas that when 'therefore glorify the name of your Lord the Most Mighty' (Q56:74) was revealed the Prophet said: "keep this up in your ruku'u", and when 'glorify the name of your Lord the Most High' (Q87:1) was revealed the Prophet said: "keep this up in your Sujud"³⁸

(6) Offering prayer during *Sujud*: Aisha reported that the Prophet use to say "*Subhanaka Allahumma Rabbana wa bihamdika, Allahumma aghfirli*."³⁹

(7) Lengthy recitation in the first *raka'a* than the second

(8) Saying the prayer of *Qunut* during the second rak'at before or after ruku'u. the wordings are: *Allahumma inni nasta'inuka, wa nastagiruka, wa nu'minu bika, wa natawakkalu alaika, wa nakhnu'u laka, wa nakhla'u wa natruku man yakfuruka, Allahumma lyyaka na'budu walaka nussalli wa nasjudu, wa ilayka nas'a wa nahfidu, narjuu rahmatuka wa nakhafu azhabak al-jidda inni azhabaka bi al-kafiruna mulhiqqu*"⁴⁰

(9) Sending blessing to the Prophet in the second *Tahiya* with the accepted wording in the *Shari'ah*. The words are: *Allahumma salli 'ala Muhammad wa 'ala 'ali Muhammad warham Muhammad wa 'ala 'Ali Muhammad, wa barik 'ala Muhammad wa 'ala 'ali Muhammad kama*

salayta, wa rahimta, barakta 'ala Ibrahima wa 'ala 'ali Ibrahima fi al-alamina innaka hamidun majeed.⁴¹

(10) Returning the salutation (salam) to the Imam and the left side if there is anybody at the side.

Detestable Acts of Prayer (Makruhat As-Salat)

There are acts of the salat that are not desirable in the observant of prayer, such acts include among others below:

(1) Recitation of both "*ta'awwuz*" and "*basmalah*" (seeking of refuge from Allah and in the Name of Allah the Beneficent the Merciful) in both *Fatiha* and other chapters. This is the opinion of Imam Malik as afore mentioned. Whereas, Ibn Rushdi mentioned the diversified opinions of the Sunni scholars as follows:

a- Imam Malik termed "*basmalah*" as detestable act in obligatory salat but allowed it in supererogatory ones due to a hadith related from Anas which

said: "I stood (in prayer) behind the behind Abubakar, Umar and Uthman (may Allah be pleased with them) and they never recite Bismillah."⁴²

b- Abu Hanifa, Thawri and Ahmad accepts its recitation silently in *Fatiha* in all raka'a

c- Imam Shafi'i said it must be recited loudly during loud recitation and silently in silent recitation. He counted it as a verse in *Fatiha*. Though Ahmad, Abu Thawr and Abu Ubaydah also agreed that it is a verse in *Fatiha*.⁴³ Shafi'i relied on the the hadith related by Ummu Salma that: "the Messenger of Allah used to recite Bismillah ar-rahman ar-rahim"⁴⁴

(2) Supplication between *Takbirat al-Ihram* and recitation. This opinion is held by Imam Malik but Imams Shafi'i held it as binding and Abu Hanifah held that glorification (*tasbih*) is appropriate in such stage. The differences came in effect on the hadith related by Abu Hurayrah which said: "the Messenger of Allah usually kept silent between *Takbir* (of *ihram*) and recitation: then I said: O Allah's Messenger for the (the sacrifice) of my father and mother for you, what do you usually say during your silence between the *Takbir* (of *Ihram*) and the recitation? He (the Prophet) said: "*Allahumma ba'id bayni wa bayna khatayaya kama ba'adta bayn al-mashriq wa al-maghrib, Allahumma naqqini min al-khatayaya kama yunaqqi ath-thawb al-abyadh min ad-danas, Allahumma ighsil khatayaya bi al-ma'i wa ath-thalju wa al-bard*."⁴⁵

³⁸ - Muhammad A. (D. 595 A.H.), *Bidayat Al-Mujtahid Wa An-Nihayat Al-Muqtasid*, For Imam Al-Qadi Abi Waleed Muhammad bin Ahmad ibn Rushdi Al-Qurtabiyyi. Dar Al-Hadith Qahirah (Cairo). page 137

³⁹ - Sahih: Bukhari (817); Muslim (484); Abu Dawud (477); An-Nasa'i (2/190)

⁴⁰ - A. Abu Zayd, (D. 386 A.H.), *op.cit*, p. 81

⁴¹ - A. Abu Zayd, (D. 386 A.H.), *op.cit*, p. 83

⁴² - Musnad: Malik, *op. cit*, vol. 1 hadith 81

⁴³ - Muhammad A. (D. 595 A.H.), p. 132

⁴⁴ - Musnad, Abu Dawud,(4001); Ahmad (6/302); Hakim (1/232); Bayhaqi (2/44)

⁴⁵ - Sahih: Bukhari (744); Muslim (598); Ahmad (2/231); Ad-Darimi (1/283), al-Bayhaqi (2/195)

- (3) Recitation on both ruku' (bowing) and Sujud (prostration): this is in accordance with the hadith reported by Ali which said: "Jibril prohibits us from recitation in ruku'u (bowing) and sujud (prostration).
- (4) Imam Malik school regard 'Qubd' as a detestable act in congregational prayer but allowed it in an individual prayer. Others regarded it as a Sunnah act of salat.⁴⁶
- (5) Prostrating on a wrap of the Turban (*Qawr al-Imamah*) is also detestable by Imam Malik.
- (6) Sitting like dog or beast animals (*iq'a'u*) in salat. Imam Malik's view on the explanation of the meaning of the word "*iq'a'u*" is resting of the buttock on the ankles while relaxing the knees on the foot between the two *sajda* (prostration) as does the beast animals which is prohibited by the Prophet when he said: "*to act (like the sitting of the beast) as acts the dog*"⁴⁷
- (7) Gazing here and there (*al-iltifat*) is also a detestable act if it is not much. But if it led to turning ones face from the Kiblah then the *Salat* became invalid. Since *Salat* needs a constant devotion, one is not expected to be looking from one place to another. Rather, look continuously at the place of prostration. The Prophet was asked concerning *iltifat* he answered: "it is the act of stealing that Satan usually stole from the Salat of (Allah's) servants".⁴⁸
- (8) Repetition on the recitation of *Fatiha* in the same *raka'a* knowingly without any reason. But if it is due to lack of concentration and one is in a doubt there is no harm.
- (9) Closing of eyes is also a detestable act because the Fire worshipers (*Majus*) closes their eyes during their worship. And the Prophet prohibits us from imitating the unbelievers.
- (10) Opening the fingers wide in *Sajda* (prostration) because the holy Prophet said: "make equality in your prostration (sujud), and do not scatter your fingers as does the dog"⁴⁹
- (11) Playing during *Salat*. Because this will debar you from devoutness in your prayer and Allah mentioned in the Qur'an: "and stand before your Allah in a devout (frame of mind)"⁵⁰

Things that Vitiates Prayer (Mufsidat As-Salat)

Salat as the foundation of Islam and the pointer of faith should be well protected and avoid any thing that can invalidate in order to lay a sound foundation for the rest

⁴⁶ - Muhammad A. (D. 595 A.H.), op. cit, p. 146

⁴⁷ - Musnad, At-Tirmizhi (282); Ibn Maja (895); Al-Bayhaqi (2/120)

⁴⁸ - Sahih, Bukhari, op. cit, hadith no. 751

⁴⁹ - *ibid*, hadith no. 822

⁵⁰ - Qur'an, 2:238

Ibadat (acts of worship). The following are regarded as things that invalidate *Salat* which should be avoided:

- (1) All that invalidates purity. This is because whatever invalidate both minor or major purity has directly invalidated the salat
- (2) Laughter of any kind (either knowingly or otherwise) which defers from smiling. Because it shows lack of seriousness of the worshiper in the presence of his Lord.
- (3) Unnecessary talk. Any talk at all which is not part of the act of salat or validating it is prohibited. It was related by Zayd Ibn Arqam (may Allah be pleased with him) who said: "we usually talk in Salat, man among us talk to his friend who is beside him in salat till when (this) revelation came down: "and stand before your Allah in a devout (frame of mind)". Then we were enjoined to keep quiet and were prohibited from talking".⁵¹
- But if it was done mistakenly or ignorantly it is forgiven.
- (4) Naked exposition without accepted cause in the *Shari'ah*. With the saying of the Prophet (pbuh): "*Allah does not accept the Salat of the menstruated (women who have attain puberty) except with a covered loin (cloth)*".⁵² And where the Prophet (pbuh) said to Jabir (may Allah be pleased with him): "whenever you pray on one loin: if it is wide then cover (yourself) with it and if it is tight then wrap it (as a lower loin)".⁵³
- (5) Backing the Kiblah (i.e. facing other side beside the Kiblah). As has been mentioned in Allah's command in Q2:144,149-150
- (6) Knowingly eating or drinking.
- (7) Leaving any aspect of obligatory acts of the salat.
- (8) Intentionally adding to the acts of *Salat* such as adding a *ruku'u*, a *sajdah*, or a *raka'a*.
- (9) Mistakenly adding to *Salat* as it is. That is observing any *Salat* doubling its *raka'a*
- (10)-Knowingly changing any of the meaning of verses of the Qur'an which renders the meaning useless or distorted.

Types of Salat

There are two categories of *Salat*: The obligatory and Supererogatory prayers.

The obligatory prayers are the five prayers already discussed above. Included in this obligatory is *Salat al-Jum'ah* (Friday prayer) which are done on weekly bases in place of *Zhuhr* of every Fridays. Moreso, is *Salat al-Janazah* (funeral prayer for the dead body of a Muslim).

⁵¹ - Sahih, Bukhari, op. cit, hadith no. 1200; Muslim, Hadith no. 539.

⁵² - Musnad, Abu Dawud (627); At-Tirmizhi (375); Ibn Majah (655).

⁵³ - Sahih, Bukhari, op. cit, hadith no. 361; Muslim, hadith no. 3010

In the *Shari'ah*, it is a collective obligation in which if a

part of the Muslim took it upon themselves, then, the rest Muslims are relieved from sin. But if there is no body to perform it the whole Muslims in such community are altogether in sin. Then, it become binding on the Muslim community to prepare and observe this prayer for burial.

The Supererogatory Prayers (*Nawafil* or *Tatawwu'u*)

These are prayers which the holy Prophet observed in addition to the obligatory prayers for the purpose of nearness to Allah. These includes all the prayers he usually observed before or after the obligatory prayers.

Supererogatory prayer is categorised into two: The *Nawafil al-Muqidah* (based supererogatory prayer) and an-*Nawafil al-Mutlaq* (Ordinary supererogatory prayer).

The *nawafil al-Muqidah* is also having an embedded period and none embedded. The embedded includes all the *rawatib* (*nawafil* of every salat) that are usually observed in the five⁵⁴ times daily prayers. While the none embedded are *Salat al-Witr*, *Salat adh-Dhuha*, and *Salat al-Kusuf..* (Shu'aib, bin Ali, A. (d.303 A.H).)

The *nawafil al-Mutlaq* are the *nawafil* which has no specified period of its observance so far it is not done in the prohibited period of *nawafil* i.e. *Salat at-Tahiyat al-Masjid*

All the above supererogatory prayers are higher in degree than the other. It is arranged in their other of degree as follows: *As-salat al-Kusuf*, *as-salat al-Witr*, *as-salat al-Istisqa'u*, *as-salat at-Tarawih*. While the night supererogatory prayers are higher in degree than the afternoon ones.

The *rawatib* that the Prophet usually observes are as follows:

Two *rak'a* before *Subhi* prayer

Two or four *rak'a* before *Zhuhr* prayer and two after it

Two *rak'a* after *Maghrib* prayer Two *rak'a* after *Isha'* prayer

These ten *rak'a* of *rawatib* are reported by Ibn Umar when he said:

"I memorized from the Messenger of Allah (pbuh) two *rak'a* before *Zhuhr*, and two *rak'a* after *Zhuhr*, and two *rak'a* after *Maghrib*, and two *rak'a* after *Isha'*, and two *rak'a* before morning which is the period I don't enter (the house) of the Prophet (pbuh) and Hafsat informed me that whenever the fajr splits and the Mu'azzin called to prayer he observed two *rak'a*".⁵⁵

But it is better to secure the observance of twelve *rak'a* of *Nawafil* as admonished by the Prophet (pbuh) as reported by Ummu Habiba that he said: "there is no believing servant (of Allah) that observed twelve *rak'a* prayer for Allah the Most High except Allah build a house

for him in paradise"⁵⁶. this is in accordance with the first quoted hadith above but mentioned four *rak'a* before *Zhuhr* in place of two i.e. "four before *Zhuhr*, and two after *Zhuhr*, and two after *Maghrib* and two after *Isha'* and two after *Fajr*."⁵⁷

The holy Prophet laid emphasis on *Rak'tain al-Fajr* when he said: "the two *rak'a* of *Fajr* is better than the world and what it contained"⁵⁸

In addition, Aisha reported concerning the two *rak'a* of *Fajr* by saying: "he has never discarded them (Unobserved) forever"⁵⁹

Salat al-Witr is another supererogatory prayer the Prophet laid emphasis on. He said: "O you owner of Qur'an (believer) observe *Witr* for Allah is an odd being and love whatever is odd"⁶⁰ The jurist classified it as an emphatic *Sunnah* due to its degree.

Salat al-husuf (Eclipse prayer) is of two kinds. Each with how it is observed. We have the Eclipse of the sun (*husuf ash-Shamsu*) and the Eclipse of the moon (*husuf al-Qamar*). While the former is observed in the afternoon the latter is observed in the night.⁶¹ (Sulaiman, bin Ash'ath. (d. 275 A.H)

Salat at-Tahajud is another prayer the Prophet (pbuh) used to observe. This is in conjunction with the commandment of Allah where He said: "and from among the night (let there be a time used) as *Nafil* (supererogatory prayer) for you..."⁶²

Salat al-Istisqa' (prayer during draught) is done for the purpose of seeking the intervention of the mercy of Allah when there is no rain fall. It is usually done at the 'id pray ground. *Salat adh-Dhuha* is another supererogatory prayer. It is either observed eight or twelve *rak'at*. This is observed during the early morning and before noon.

Salat al-Idayn: this *Salat* is also categorised into two '*Id al-Fitr* and '*Id al-Adha*. '*Id al-Fitr* is to commemorate the end of the fasting of Ramadan while '*Id a-Adha* to celebrate with the pilgrims on the day of Minna. The "Eids are observed in accordance with their rules which cannot be detailed here."⁶³ (Salih, A. (1430 A.H./2009 C.E.).

Importance of Nawafil (Supererogatory Prayers)

Apart from some of the importance contained in the above mentioned *ahadith*, the following are some of its importance:

⁵⁶ - Sahih, Muslim, *op. cit*, Hadith no.728

⁵⁷ - Hadith no.728

⁵⁸ - Sahih, Muslim, *op. cit*, hadith no. 725

⁵⁹ - *ibid*, hadith no, 1159

⁶⁰ - Sunan, Abu Dawud, hadith no. 1416.

⁶¹ Sulaiman, bin Ash'ath. (d. 275 A.H). *Sunan Abu Dawud*, translated by Yaser Qazhi, USA. Darussalam, First Edition 2008.

⁶² - Qur'an 17: 79

⁶³ Salih, A. (1430 A.H./2009 C.E.) *Al-Fiqh Al-Muyassar, Fi Dhu'i Al-Kitab Wa As-Sunnah*. Ar-Riyadh: Dar Al-I'lam As-Sunnah., P, 41

⁵⁴ Shu'aib, bin Ali, A. (d.303 A.H). *Sunan An-Nasa'i*, translated by Abu Khaliyl USA. Darussalam publication, first Edition 2007., p, 36

⁵⁵ - Sahih, Bukhari, *op. cit*, (1181); Muslim (729)

It acts as a source of nearness to Allah after Jihad and seeking for knowledge. It was reported by Abu Hurayrah that the Messenger of (pbuh) said: "Allah The Most High said:

"Whoever envy my chosen one (*Waliyy*) I have surely declared a war with him, verily a servant of Mine draws near Me (by observing) things I love and made obligatory on him, and my servant will not relent on nearness to Me with *Nawafil* (supererogatory acts) till I love him, and when he became My beloved I became his hands by which he torches ..." ⁶⁴

It increases the believer in their faith. Therefore, it is a source of Allah's mercy for the Muslims.

It raised the Muslims in rank as observed in the above quoted Hadith.

It is to be used in the Day of Accountability to replace ones' incomplete acts of obligations as reported by Abu Hurayrah who relate that the Prophet (pbuh) said:

"Verily, the first thing to be accounted for from (every) believed servant (of Allah) in the Day of Resurrection is his salat (prayer) if he completed it, if not (it will be) said: look did he has nawafil (supererogatory prayers), if he has supererogatory prayer it will be used to complete his obligations. And then do the same to other acts of his obligation."

Spiritual Benefit of Salah

Whatever Allah commanded His servants to do have much benefit to them in their spiritual, moral, social and even physical aspects of their lives. Since Allah mentioned that He has not created the Jinn and Mankind except that they should worship Him, it means that this purpose of our creation has much benefits to be derived when observed. Below are some of the spiritual benefits of Salah:

It acts as obedience to divine command which increases one in both reward and faith. The fact that other creatures sings the praises of The Almighty creator as Allah mentioned:

"The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving." ⁶⁵

It's an affirmation of individual servanthood to the Lord of Creation

It is a sign of a total submission of the servant to the Will and Majesty of his Creator

Salat gives one a direct unmediated communication with Allah. It shows that one is a complete Muslim since the

holy Prophet said: "the distinction between us (Muslims) and them (unbelievers) is Salat. Whoever discarded it has become an apostate." ⁶⁶

Salat acts as a source for forgiveness of sins as said by the Messenger of Allah: "...so acts the five times daily prayer in the wiping off your sins." ⁶⁷

It restrains one from sins and lewdness as Allah declared in the Qur'an: "Verily, As-Salat (the prayer) prevents from *Al-Fahsha* (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.)" ⁶⁸

It is the foundation for all other acts of righteousness since the Prophet (p.b.u.h.) said: "the first (thing) to be accounted for in the Day of resurrection is the salat (prayer), if (found) good he will be in (a state) of happiness and success but if (found) invalid he will be in (a state) of sadness and loss". ⁶⁹

Social Benefit of Salah

Its' congregation act as source of unity between the Muslims in their area mosques, the Friday prayer (*Salat al-Jum'ah*), where the whole village gathered every week, 'id prayers which combine the whole town or city twice a year, and *Wuquf al-'Arafat* (standing in the mountain of Arafat) during *Hajj* (pilgrimage) where the whole Muslim world gathered annually to worship together.

Through the above mentioned congregational prayer, the Muslims shares both the individual and collective problems and provide solutions to many of them.

It shows the equality of men before Allah as poor or rich, high or low, master and servant stands shoulder to shoulder before Him in worship.

Health Benefit of Salah

Prayers are comprised of several movements and postures. They include a certain number of Rak'ah, each Rak'ah consisting of a series of 7-9 postures. The series of postures is fixed, and repeated a number of times for each act of prayer. For example, before sunrise, two Rak'ah comprising a total of 14 postures must be performed. Thus, each Muslim is under obligation to perform 119 postures per day ⁷⁰. These postures includes the compulsory aspect of salat mentioned above ⁷¹

⁶⁶ - Sahih, Muslim, *op. cit* h. 134

⁶⁷ - Sahih, Bukhari, Hadith no. 528; Muslim, Hadith no. 667

⁶⁸ - Qur'an, 29: 45

⁶⁹ - Muhammad S.U. (d. 748 A.H.), *Kitab AL-Kabaa'ir*, Dar Al-Fikr, Beirut-Lebanon, p. 28

⁷⁰ - Ghazal Kumran, (2018), "Physical Benefit of(Salah) Prayer – Strengthen the Faith & Fitness", Journal of Physiotherapy and Rehabilitation, Heighthen Science Publications Corporation.

⁷¹ - under compulsory aspect of prayer – page 7-9.

⁶⁴ - Al Baghawi in his book titled 'Sharh as-Sunnah (5/21)

⁶⁵ - Qur'an, 17:44

That is 3750 postures per month and a total of 42,840 postures per year. If a person lives up to an average of 50 years, Salah being obligatory from the age of 10 years, he would have performed approx. 1,713,600 compulsorily postures in his lifetime⁷². It is documented that a person may be expected to pray from the age of seven, five times a day; resulting in a significant number of knee and hip flexion over a lifetime an estimate of 70 times a day.

The duration of Salah may vary, depending upon individuals. Most Muslims can complete series of 2 Rak'ah in three to six minutes. A study done on the energy cost of two and four Rak'ah prayers in 32 male and female adults, found that Salah has a positive effect on metabolic function. For an 80 kg person, the energy cost of daily prayers was about 80 calories per day, and could be considered a form of physical activity that enhances fitness⁷³. From these postures and movements which is done in not less than five times daily and being distributed within the day and night the following health and physical fit benefits could be derived:

It is a source of physical exercises to the body five times daily therefore keeping the body physically fit for both worldly engagement and for the spiritual attainment world.

Chest cavity is expanded during takbirat al-Ihram (the first exaltation) which includes raising ones palms to the level of the earlobes while the elbow stayed bent and later placing them on the chest.⁷⁴

The back is strengthened and the posture is improved through the act of standing (Qiyam) for recitation and it's like during prayer.⁷⁵

The act of Ruku' (forward bending and placement of the palms on the knees) relieve the stiffness at spine, neck, and back and help to improves posture as well as balance and co-ordination. Ruk'u is good for the lower vertebral column, trunk stability and provides a gentle distraction at vertebrae.⁷⁶

⁷² - Imamoglu O, Dilek AN. Common Benefits of Prayer and Yoga on Human Organism. Int J Sci Culture Sport. 2016; 2148-1148. Ref.: <https://goo.gl/YiR8z> in Ghazal Kumra, (2018), *Op cit*.

⁷³ - G. Kumran, (2018) citing Jasem Ramadan Alkandar. Bioenergetics of Islamic Prayers, measuring the amount of oxygen and calories the physical movements of the prayers burned. National Task Force Chairperson. Kuwait.

⁷⁴ . Ghazal K. (2018) *Op cit*, p. 47

⁷⁵ - *Ibid*

⁷⁶ - *Ibid*, p. 47-48

Jalsa sitting in kneeling position – not only helps to maintain the good posture but also improves flexibility, and strengthens ligament.⁷⁷

Sujud (prostration on the forehead) posture combined with other exercises opens the lower lumbar facet joints may help to reduce the lower back pain and sciatica can be used to treat spinal stenosis and other degenerative disc diseases⁷⁸

Al- Gazal (2006) and Ayad (2008) in Ghazal K. (2018) stated that prostration is the only position in which the head is in a position lower than the heart and therefore, receives increased blood supply to the brain, stimulates the brain's frontal cortex. This reduces the chances of brain haemorrhage and headache, helps to reduces high blood pressure. This surge in blood supply also has a positive effect on memory, concentration, psyche and other cognitive abilities. A study investigating the alpha brain activity during prostration has reported increased amplitude in the parietal and occipital regions suggestive of parasympathetic elevation, thus indicating a state of relaxation (Doufesh, 2012)⁷⁹.

Jalsa (sitting in kneeling position) – not only helps to maintain the good posture but also improves flexibility, and strengthens ligament. Rising up after Jalsa to continue other Rak'ah involves activities like deep squats as well as full to half kneeling postures. With erect postures more spinal stability is gained.⁸⁰

Islam is a prescription for a complete and balanced way of life, hence, Namaz besides being an act of worship doubles as a holistic health tonic (Sayeed,2013). Movement in prayer if done in the proper position is able to prevent, treat and rehabilitate a numbers of diseases. If prayer is practiced to perfection, Insha Allah this practice can nourish the heart, strengthen the kidney,

⁷⁷ - *Ibid*, p. 48 citing MacGregor H. Moving and Handling Patients at a Glance. London UK-Edition Published Page. 2016;

123. Ref.: <https://goo.gl/Fr7Rkf>

⁷⁸ - *Ibid*, pp. 48-49, citing Ji B, Sorensen R, Friis A, Nygaard O, Indahl A, et al. Randomized clinical trial of lumbar instrumented fusion and cognitive intervention and exercises in patients with chronic low back pain and disc degeneration. Spine (Phila Pa 1976). 2003; 28: 1913-1921.

Ref.: <https://goo.gl/oYRFKx>

⁷⁹ *Ibid*, p. 49 citing Ahmed SA, Ibrahim F. Investigation of Electromyographic Activity during Namaz and Stretching Exercise. International Conference on Biomedical Engineering and Sciences. 2012. Ref.: <https://goo.gl/K8rw8k>

⁸⁰ Ghazal, K. (2018). *Op cit*, p. 47, citing Jull G, Trott P, Potter H, Zito G, Niere K, et al. A Randomized Controlled Trial of Exercise and Manipulative Therapy for Cervicogenic Headache. Spine (Phila Pa 1976). 2002; 27: 1835-1843. Ref.: <https://goo.gl/KfpMfo> .

treat impotence for men, improve the quality of sex and genital muscle recovery (neurotherapy-of-christian-brain, 2014).⁸¹

In summary, Ghazal, K. (2018) cited the following to conclude the health and physical benefits of Salat: Salah involves continuous gentle muscle contraction and relaxation with perfect harmony and balance. It involves different types of stretching and isometric contraction exercises. These gentle & simple exercises are suitable for all ages & conditions. University of Malaya Medical Centre (UMMC) Cardiology Consultant Specialist Prof Dr Wan Azman Wan Ahmad stated that "12 'Rak'ah' (unit for a set of actions in a prayer) equalled to 30 minutes of light exercises daily as recommended by health experts." (zurairifm.wordpress.com/2009).

Other beneficial activities can be combined with prayer, such as walking to the local mosque. This can help patients achieve the recommended weekly exercise levels of 30 minutes a day, at least five times a week. (Department of Health, 2004). For Muslim populations, higher ROM is required as their religious activities demands greater flexion of the joints in the lower limbs. Muslims need to adopt several postures that require deep flexion of the knee and hip to perform this daily obligation. The various postures of Salah were studied. Ranges of motion (ROM) were measured by Goniometer (An instrument which measures the available range of motion at a joint).

Conclusion

There is nothing that may have been ordained by the Almighty Creator or was practiced by His messenger except that such things have many benefits to humanity. We have seen above the implications of salat in our physical body, soul, and social aspects of human life. The spiritual befits, health and social benefits of salat are immeasurable. These could only be achieved by observing the obligatory, Sunnah, desirable acts of salat at the same time avoiding all that could vitiate it due its negative impacts to our souls and bodies. In order to gain more of the benefits, we should also engage in other kinds of supererogatory salat termed Nawafil as discussed above.

REFERENCES

- Abdullah, B.A. Z (D. 386 A.H.), *Ath-Thamar ad-Dani fi sharhi Risalat of Ibn Abi Zayd Al-Qairawani*. Beirut-Lebanon: Dar El-Fikr SAL.
- Aboubakr, J.E. (2009), *The Approach of The Muslim (Exhortation)*, Translated by Ayman Muhammad Mahmuod Muhammad. Printed in Lebanon
- Ahmad, T.Z., (1399 A.H), *Tartil al-Qamus al-Muhit Ala al-Tariqat al-Misbah al-Munir Wa Asaas al-Bilagha*. Beirut Lebanon: Daar al-Ma'arifa, Dar al-Kutub al-Aalamiya.
- Al-Bukhari, M.I. (d.256 A.H). *Sahih al-Bukhari*, translated Muhammad, M. K., Riyadh, Maktaba Darus Salam (1997).
- Ghazal, K. (2018), "Physical Benefit of(Salah) Prayer – Strengthen the Faith & Fitness", *Journal of Physiotherapy and Rehabilitation*. Heigthen Science Publications Corporation.
- Hastings, J. *Encyclopedia of Religion and Ethics: Prayer Muhammadan*. New York: (ed) Edinburgh: T.&T. Clark George Street.
- Hussain, Ibn H. (261 A.H). *Sahih Muslim*, translated by Nasiruddin Al-Khattab, Canada. Darussalam publication, Riyadh. First Edition (2007).
- Imamoglu, O, & Dilek, AN. (2016). "Common Benefits of Prayer and Yoga on Human Organism". *Int Journal of Sci Culture Sport*.
- Jalaluddin, A.A.S (D. 911 A.H.), *Tanwir al-Hawalik: Sharhun Muwatta' Malik*. Beirut-Lebanon: Dar Al-Kotob Al-Ilmiyyah.
- Muhammad, A. (D. 595 A.H.), *Bidayat Al-Mujtahid Wa An-Nihayat Al-Muqtasid, For Imam Al-Qadi Abi Waleed Muhammad bin Ahmad ibn Rusdhi Al-Qurtabiyyi*. Qahirah (Cairo): Dar Al-Hadith.
- Muhammad, S.U. (d. 748 A.H.), *AL-Kabaa'ir*. Beirut-Lebanon: Dar Al-Fikr,
- Muhammad, H.K. *Ritual Prayer: Its Meaning and Manner*. I.S.C.A: (www.islamicsupremecouncil.org). Retrieved on 03/04/2016
- Muhammad Ibn Eisa, A. (d. 279). *Jami'i At-Tirmidhi*, translated by Abu Khaliyl USA. Darussalam publication, first Edition 2007.
- Muhsin, D.K., *Quran-e-Karim: English Translation* (<http://www.noorehidayat.org>), Retrieved on 14/03/2016
- Osman, I. (2016), "Benefit of Prayer as a Physical Activity" *International journal of Science Culture and Sport* · January 2016.
- Salih, A. (1430 A.H./2009 C.E.), *Al-Fiqh Al-Muyassar, Fi Dhu'i Al-Kitab Wa As-Sunnah*. Ar-Riyadh: Dar Al-I'lam As-Sunnah.
- Shu'aib, bin Ali, A. (d.303 A.H). *Sunan An-Nasa'i*, translated by Abu Khaliyl USA. Darussalam publication, first Edition 2007.
- Sulaiman, bin Ash'ath. (d. 275 A.H). *Sunan Abu Dawud*, translated by Yaser Qazhi, USA. Darussalam, First Edition 2008.
- Yahya ad-Din, A. Z. (1980), *Riyadh As-Salihin min Kalamain Sayyid Al-Mursalin: An-Nawawi*. Beirut-Lebanon: Dar Al-Fikr.
- ⁸¹ Osman Imamoglu, (2016), "Benefit of Prayer as a Physical Activity" *International journal of Science Culture and Sport* · January 2016, p. 309.