

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE CONDITIONS FOR THE PRAYER

شُرُوطُ الصَّلَاةِ تِسْعَةٌ :

The conditions for the Prayer are nine:

الإِسْلَامُ، وَالْعَقْلُ، وَالتَّمْيِيزُ، وَرَفْعُ الْحَدَثِ، وَإِزَالَةُ النَّجَاسَةِ، وَسِتْرُ الْعَوْرَةِ، وَدُخُولُ الْوَقْتِ، وَاسْتِقْبَالُ الْقِبْلَةِ، وَالنِّيَّةُ.

(1) Islaam; (2) Sanity; (3) Reaching the age of Maturity; (4) Lack of Ritual Impurity (i.e. Ablution); (5) Removal of Filth; (6) Covering the 'Awrah; (7) The Entrance of the Proper Time; (8) Facing the Qiblah; and (9) The Intention.

الشَّرْطُ الْأَوَّلُ: الإِسْلَامُ وَضِدُّهُ الْكُفْرُ،

The First Condition – Islaam: Its opposite is Kufr (disbelief)

وَالْكَافِرُ عَمَلُهُ مَرْدُودٌ وَلَوْ عَمِلَ أَيَّ عَمَلٍ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

). The actions of a disbeliever are not accepted (by Allaah), regardless of what good deed he may perform. The proof for this is Allaah's saying:

{ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ } [التوبة: 17].

“It is not for the polytheists to maintain the mosques of Allaah while they witness against their own selves of disbelief. The works of such are in vain and in Hell will they abide forever.” [Surah At-Tawbah: 17]

قَالَ تَعَالَى: { وَقَدْ مَنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّتْثُورًا } [الفرقان: 32].

And Allaah's saying:

“And We shall turn to whatever deeds they (polytheists) did and make such deeds as scattered floating particles of dust.” [Surah Al-Furqaan: 23]

الشَّرْطُ الثَّانِي: **العَقْلُ** وَضِدُّهُ الْجُنُونُ، وَالْمَجْنُونُ مَرْفُوعٌ عَنْهُ الْقَلَمُ حَتَّى يَفِيقَ، وَالِدَّلِيلُ حَدِيثٌ:

The Second Condition – ‘*Aql* (Sanity): Its opposite is Insanity (*junoon*). As for the insane person, the pen (that records his deeds) is lifted from him until he regains sanity. The proof for this is the hadeeth:

(رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَالْمَجْنُونِ حَتَّى يَفِيقَ، وَالصَّغِيرُ حَتَّى يَبْلُغَ)).

“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.” {Reported by Ahmad, Abu Dawood, An-Nasaa’ee and Ibn aajah. Al-Haakim reported it in his *Mustadrak* (vol 1, pg. 251) with a similar wording, saying: “This is an authentic hadeeth based on the conditions of Al-Bukhaaree and Muslim.” Adh-Dhahabee agreed.}

الثَّالِثُ: **التَّمْيِيزُ** وَضِدُّهُ الصَّغَرُ، وَحَدُّهُ سَبْعُ سِنِينَ ثُمَّ يُؤْمَرُ بِالصَّلَاةِ لِقَوْلِهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-

The Third Condition – *Tamyeez* (Age of Maturity): Its opposite is childhood (*sughr*). Its extent is the age of seven years, then he is to be commanded to pray. The proof for this is the Messenger of Allaah’s saying:

((مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ لِسَبْعٍ، وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ)).

“Command your children to pray by (the age of) seven. And beat them to do it by (the age of) ten. And separate them from their beds.” {An uthentic hadeeth reported by Ahmad, Abu Dawood and Al-Haakim.}

الشَّرْطُ الرَّابِعُ: **رَفْعُ الْحَدَثِ**، وَهُوَ الْوُضُوءُ الْمَعْرُوفُ، وَمُوجِبُهُ الْحَدَثُ.

The Fourth Condition – *Raf-ul-Hadath* (Uplifting Ritual Impurity): This refers to the ablution (*wudoo*) that is well known. What makes ablution mandatory is *hadath* (ritual impurities).

وَشُرُوطُهُ عَشْرَةٌ:

Its conditions (*shuroot*) are ten :

الإِسْلَامُ، وَالْعَقْلُ، وَالتَّمْيِيزُ، وَالنِّيَّةُ،

(1) Islaam; (2) Sanity; (3) Age of Maturity; (4) Intention;

وَاسْتِصْحَابُ حُكْمِهَا بِأَنْ لَا يَنْوِي قَطْعَهَا حَتَّى تَتِمَّ الطَّهَارَةُ،

(5) Accompanying its ruling by the fact that one must intend to not stop it until he completes his ritual purity;

وَانْقِطَاعُ مُوجِبٍ،

(6) Removal of what makes ritual purity mandatory;

وَاسْتِنْجَاءٌ أَوْ اسْتِحْمَارٌ قَبْلَهُ،

(7) cleansing the private parts;

وَطُهْرِيَّةٌ مَاءٍ وَإِبَاحَتُهُ،

(8) Clean Water that is permissible to use;

وإِزَالَةُ مَا يَمْنَعُ وُصُولَ الْمَاءِ إِلَى الْبَشَرَةِ،

(9) Removing all things that prevent the water from reaching the skin; and

وَدُخُولُ وَقْتٍ عَلَى مَنْ حَدَّثَهُ دَائِمٌ لِفَرَضِهِ.

(10) it must be the proper time for it. This applies to those who have a constant state of ritual impurity (i.e. such as menstruating women), due to its obligation.

وَأَمَّا فُرُوضُهُ فَسِتَّةٌ:

As for its obligations (*furood*), then they are six:

غَسْلُ الْوَجْهِ، وَمِنْهُ الْمَضْمَضَةُ وَالِاسْتِنْشَاقُ، وَحَدُّهُ طُولاً مِنْ مَنْابِتِ شَعْرِ الرَّأْسِ إِلَى الذَّقَنِ، وَعَرْضاً إِلَى فُرُوعِ الْأُذُنَيْنِ،

(1) Washing the face, which includes *Madmadah* (rinsing the mouth) and *Istinshaaq* (inhaling water in the nose), and its boundaries are from where the hair of the head begins to the chin, lengthwise, and from the right ear to the left ear, widthwise;

وَعَسْلُ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ،

(2) Washing the hands up to (and including) the elbows;

وَمَسْحُ جَمِيعِ الرَّأْسِ وَمِنْهُ الْأُذُنَيْنِ،

(3) Wiping the entire head, which includes the ears (with water);

وَعَسْلُ الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ،

(4) Washing the feet up to (and including) the ankles;

وَالْتَرْتِيبُ

(5) Maintaining this sequence;

وَالْمُوَالَاةُ،

and (6) *Muwaalaat*.

{3 **Translator's Note:** *Muwaalat* refers to when all of the acts of *wudoo* are done in order without any pause in between them so as to let the previous part of the body that was washed become dry. }

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ} [المائدة: من الآية 6].

The proof for this is Allaah's saying:

“O you who believe! When you rise to pray, wash your faces and your hands up to the elbows. Wipe your heads (with water), and (wash) your feet up to the ankles.” [Surah Al-Maa'idah: 6]

وَدَلِيلُ التَّرْتِيبِ حَدِيثُ: ((ابْدَءُوا بِمَا بَدَأَ اللَّهُ بِهِ)).

The proof for maintaining the same sequence (when performing *wudoo*) is the hadeeth: “**Begin with what Allaah has begun with.**” {An authentic hadeeth reported by Muslim and An-Nasaa'ee}

وَدَلِيلُ الْمُوَالَاةِ حَدِيثُ صَاحِبِ الْمُعَةِ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-:
أَنَّهُ لَمَّا رَأَى رَجُلًا فِي قَدَمِهِ لُعَةً قَدَرِ الدَّرْهِمِ لَمْ يُصِبْهَا الْمَاءُ فَأَمَرَهُ بِالْإِعَادَةِ.

The proof for *Muwaalaat* is the hadeeth of the man who left a spot unwashed. It was reported that one time the Prophet (*sallAllaahu 'alayhi wa sallam*) saw a man who had left a spot on his foot the size of a *dirham*, which water had not touched (when performing *wudoo*). So he (*sallAllaahu 'alayhi wa sallam*) ordered him to go back and repeat it. { 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]}

وَوَاجِبُهُ التَّسْمِيَةُ مَعَ الذِّكْرِ.

Its requirement (*wajib*) is the *tasmeeyah* (mentioning Allaah's Name) along with the words of remembrance (*dhikr*).

وَنَوَاقِضُهُ ثَمَانِيَةٌ:

The things that nullify (*nawaaqid*) the ablution are eight:

الخَارِجُ مِنَ السَّبِيلَيْنِ،

(1) Whatever comes out from the two private parts;

وَالْخَارِجُ الْفَاحِشُ النَّجِسُ مِنَ الْجَسَدِ،

(2) Any foul impure substance that comes out from the body;

وَزَوَالُ الْعَقْلِ،

(3) Loss of consciousness (i.e. sleep/insanity);

وَمَسُّ الْمَرْأَةِ بِشَهْوَةٍ،

(4) Touching a woman with sexual desire;

وَمَسُّ الْفَرْجِ بِالْيَدِ قَبْلًا كَانَ أَوْ دُبْرًا،

(5) Touching one's private part with the hand, whether it is the frontal or rear (private part);

وَأَكْلُ لَحْمِ الْجَزُورِ،

(6) Eating the meat of camels;

وَتَغْسِيلِ الْمَيِّتِ،

(7) Bathing a deceased person; and

وَالرَّدَّةُ عَنِ الْإِسْلَامِ أَعَاذَنَا اللَّهُ مِنْ ذَلِكَ.

(8) Apostating from Islaam, may Allaah protect us from that!

الشَّرْطُ الْخَامِسُ: **إِزَالَةُ النَّجَاسَةِ** مِنْ ثَلَاثٍ: مِنَ الْبَدَنِ، وَالثَّوْبِ، وَالبُقْعَةِ، وَالدَّلِيلُ قَوْلُهُ

تَعَالَى

The Fifth Condition – Izaalat-un-Najaasah (Removing Filth): This requires removing it from three things: From one's body, from one's garments and from the area (he is praying in). The proof for this is Allaah's saying:

: {وَيَتَابَكْ فَطَهَّرْ} [المذثر: 4].

“And purify your garments.” [Surah Al-Muddathir: 4]

الشَّرْطُ السَّادِسُ: **سِتْرُ الْعَوْرَةِ**.

The Sixth Condition – Sitr-ul-‘Awrah (Covering the ‘Awrah)

أَجْمَعَ أَهْلُ الْعِلْمِ عَلَى فَسَادِ صَلَاةِ مَنْ صَلَّى عُرْيَانًا وَهُوَ يَقْدِرُ، وَحَدُّ عَوْرَةِ الرَّجُلِ مِنَ السُّرَّةِ إِلَى الرُّكْبَةِ

The People of Knowledge have unanimously agreed that the prayer of one who prays naked while having the ability (to clothe himself) is invalid. The boundaries of the ‘awrah for a man are from his navel to his knees,

{ **Translator's Note:** A man must cover his shoulders in prayer as well, based on the hadeeth of Abu Hurairah (radīAllaahu 'anhu) in which 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]}

، وَالْأَمَةُ كَذَلِكَ، وَالْحُرَّةُ كُلُّهَا عَوْرَةً إِلَّا وَجْهَهَا،

and the same applies to a female slave. As for a free woman, all of her body is ‘awrah except for her face. { **Translator's Note:** In prayer, a woman must cover her whole body, with the exception of her face and hands. Her dress must also be wide enough to cover the upper part of her feet Refer to Ibn Taimiyyah's book on the Woman's Dress in Prayer (*Hijaab-ul-Mar'ah wa Libaasuhaa fis-Salaat*), for a detailed discussion on the limits of what a man and woman must cover while in prayer. }

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ} [الأعراف:31]. أَي: عِنْدَ كُلِّ صَلَاةٍ.

The proof for this is Allaah's saying: “**O Children of Aadam, take your adornment (by covering yourselves with clean clothes) when praying.**” [Surah Al-A'raaf: 31] meaning during every prayer.

الشَّرْطُ السَّابِعُ: دُخُولُ الْوَقْتِ.

وَالدَّلِيلُ مِنَ السُّنَّةِ حَدِيثُ جَبْرِيلَ -عَلَيْهِ السَّلَامُ- أَنَّهُ أَمَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي أَوَّلِ الْوَقْتِ وَفِي آخِرِهِ، فَقَالَ: ((يَا مُحَمَّدُ الصَّلَاةُ بَيْنَ هَذَيْنِ الْوَقْتَيْنِ)).

The Seventh Condition – Dukhool-ul-Waqt (Entrance of the Proper Time): The proof for this from the Sunnah is the hadeeth of Jibreel, peace be on him, when he lead the Prophet in one prayer during the initial times for it and during the last part of the hour of it, saying to him afterward: “**O Muhammad, the prayer is between these two times.**” { Reported by Ahmad, An-Nasaa'ee, At-Tirmidhee and Ibn Hibbaan. }

وَقَوْلُهُ تَعَالَى: {إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا} [النساء:103].

And also Allaah's statement: “**Verily, the prayer is enjoined on the believers at fixed hours.**” [Surah An- Nisaa:103]

أَيُّ: مَفْرُوضًا فِي الْأَوْقَاتِ، وَدَلِيلُ الْأَوْقَاتِ قَوْلُهُ تَعَالَى

The proof that the prayers are in fixed times is Allaah's saying:

{أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} [الإسراء: 78].

“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).” [Surah Al-Israa: 78]

الشَّرْطُ الثَّامِنُ: اسْتِقْبَالُ الْقِبْلَةِ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى:

The Eighth Condition – Istiqbaal-ul-Qiblah (Facing the Ka’bah): The proof for this is Allaah’s statement:

{قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ} [البقرة: من الآية 144].

“Verily, We have seen the turning of your face (O Muhammad) towards the heaven. Surely, We shall turn you to a Qiblah (proper direction) that will please you. So turn your face to the direction of Al-Masjid-ul-Haraam.” [Surah Al-Baqarah: 144]

الشَّرْطُ التَّاسِعُ: **النِّيَّةُ**، وَمَحَلُّهَا الْقَلْبُ، وَالتَّلَفُّظُ بِهَا بِدْعَةٌ، وَالِدَّلِيلُ حَدِيثُ: ((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى)).

The Ninth Condition – An-Niyyah (The Intention): Its place is in the heart, and as for vocalizing it, then this is an innovation. The proof for this is the hadeeth: “**Verily actions are based on intentions, and verily every man will have what he intends.**” {Reported by Al-Bukhaaree and Muslim}

THE PILLARS OF THE PRAYER

وَأَرْكَانُ الصَّلَاةِ أَرْبَعَةٌ عَشَرَ:

The pillars of the prayer are fourteen:

الْقِيَامُ مَعَ الْقُدْرَةِ،

(1) Standing, if one has the ability to do so;

وَتَكْبِيرُ الْإِحْرَامِ،

(2) The opening Takbeer;

وَقِرَاءَةُ الْفَاتِحَةِ،

(3) Reciting Surah Al-Faatihah;

وَالرُّكُوعُ،

(4) Bowing;

وَالرَّفْعُ مِنْهُ،

(5) Rising from Bowing;

وَالسُّجُودُ عَلَى الْأَعْضَاءِ السَّبْعَةِ،

(6) Prostrating on all seven limbs;¹

وَالْإِعْتِدَالُ مِنْهُ،

(7) Erecting oneself from it;

وَالْجُلُوسَةُ بَيْنَ السَّجْدَتَيْنِ،

(8) Sitting between the two prostrations;

وَالطَّمَأْنِينَةُ فِي جَمِيعِ الْأَرْكَانِ،

(9) Remaining tranquil (i.e. not rushing) during all of these pillars;

وَالتَّرْتِيبُ،

(10) Maintaining the same sequence;

وَالتَّشَهُدُ الْأَخِيرُ،

¹ Ibn 'Abbaas reported that Allaah's Messenger (sallAllaahu 'alayhi wa sallam) said: "I have been ordered to prostrate on seven limbs: on the forehead – and he pointed to his nose – the (palms of the) hands, the knees and the toes of the feet." [Reported by Al-Bukhaaree and Muslim]

(11) the Final Tashahhud;

وَالْجُلُوسُ لَهُ،

(12) Sitting for it;

وَالصَّلَاةُ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -،

(13) Sending Salaat on the Prophet;

وَالتَّسْلِيمَتَانِ.

and (14) the (final) two Tasleems.

الرُّكْنُ الْأَوَّلُ: الْقِيَامُ مَعَ الْقُدْرَةِ،

The First Pillar: Standing if one is able to do so.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ} [البقرة: 238].

The proof for this is Allaah's statement: **"Guard strictly the prayers, especially the middle one. And stand before Allaah with full submission."** [Surah Al-Baqarah: 238]

الثَّانِي: تَكْبِيرَةُ الْإِحْرَامِ،

The Second Pillar: The Opening Takbeer.

وَالدَّلِيلُ حَدِيثُ: ((تَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ)).

The proof for this is the hadeeth: **"Its opening² is the Takbeer (saying Allaahu Akbar) and its closing³ is the Tasleem (Saying As-Salaam 'Alaikum)."**

وَبَعْدَهَا الْاسْتِفْتَا ح - وَهُوَ سُنَّةٌ - قَوْلُ:

After this occurs the opening supplication, which is *supererogatory*, and goes:

((سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ)).

² **Translator's Note:** The word used in the hadeeth is "Tahreem", which has been translated as opening, but which more specifically means that which makes something forbidden. This is since with the opening Takbeer, the common actions of speaking and eating become forbidden, as one is now in prayer

³ **Translator's Note:** The word used in the hadeeth is "Tahleel", which has been translated as closing, but which more specifically means to make something permissible. This is since with the closing Takbeer, the common actions of speaking and eating become permitted again, as one is now out of prayer.

[Free from imperfections are You, O Allaah, and all praise is Yours. Blessed is Your Name and there is no deity worthy of worship besides You]

The meaning of “**Subhaanak Allaahumma**” is: I absolve You from all imperfections in a manner that befits Your majesty. “**Wa Bi-Hamdika**” i.e. while praising You. “**Wa Tabaarakasmaka**” i.e. blessing can be attained by mentioning You. “**wa Ta’aala Jadduka**” i.e. Glorified be Your Greatness. “**Wa Laa Ilaaha Ghayruk**” i.e. There is nothing that has the right to be worshipped on the earth or in the heaven except You, O Allaah.

{أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ}

Then he says: “**A’udhoo Billaahi min ash-Shaytaan-ir-Rajeem**” (I seek refuge in Allaah from the rejected devil),

مَعْنَى أَعُوذُ: أَلُوذُ وَأَلْتَجِيءُ وَأَعْتَصِمُ بِكَ يَا اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ الْمَطْرُودِ الْمُبْعَدِ عَنْ رَحْمَةِ اللَّهِ، لَا يَضُرُّنِي فِي دِينِي وَلَا فِي دُنْيَايَ.

i.e. “**A’udhoo**” means I seek refuge and recourse in You and rely on You, O Allaah.

“**Min ash-Shaytaan-ir-Rajeem**” means the outcast, the one who is far removed from Allaah’s mercy. He cannot harm me in my religion or in my worldly affairs.

وَقِرَاءَةُ الْفَاتِحَةِ رُكْنٌ فِي كُلِّ رَكْعَةٍ،

The Third Pillar: Then there occurs the recitation of Surah Al-Faatihah, which is a pillar, in every *rak’ah* (unit),

كَمَا فِي حَدِيثٍ: ((لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ))، وَهِيَ أُمُّ الْقُرْآنِ.

as occurs in the hadeeth: “**There is no prayer for the one who doesn’t recite the opening (chapter) of the Book.**” It is the foundation of the Qur’aan.

{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}: بَرَكَةٌ وَاسْتِعَانَةٌ.

In the Name of Allaah, the Most Merciful, Bestower of Mercy) is a request for blessing and assistance.

{الْحَمْدُ لِلَّهِ}، الْحَمْدُ: ثَنَاءٌ، وَالْأَلْفُ وَاللَّامُ لِاسْتِغْرَاقِ جَمِيعِ الْمَحَامِدِ، وَأَمَّا الْجَمِيلُ الَّذِي لَا صُنْعَ لَهُ فِيهِ مِثْلُ الْجَمَالِ وَنَحْوِهِ، فَالْثَنَاءُ بِهِ يُسَمَّى مَدْحًا لَا حَمْدًا.

(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 *mad7ah* and not *hamd*.

{رَبِّ الْعَالَمِينَ}، الرَّبُّ: هُوَ الْمَعْبُودُ، الْخَالِقُ، الرَّازِقُ، الْمَالِكُ، الْمُتَصَرِّفُ، مُرَبِّي جَمِيعِ الْخَلْقِ بِالنَّعَمِ.

(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.

{الْعَالَمِينَ}: كُلُّ مَا سِوَى اللَّهِ عَالَمٌ، وَهُوَ رَبُّ الْجَمِيعِ.

With regard to ‘**Aalameen**, everything that is apart from Allaah then that is considered ‘**Aalam**. He is the Lord of everyone and everything.

{الرَّحْمَنُ}: رَحْمَةٌ عَامَّةٌ بِجَمِيعِ الْمَخْلُوقَاتِ.

(The Most Merciful): means He grants a general mercy for all of the created beings.

{الرَّحِيمُ}: رَحْمَةٌ خَاصَّةٌ بِالْمُؤْمِنِينَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

(The Bestower of Mercy): means He gives a specified mercy for just the believers. The proof for this is Allaah’s statement:

{وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا} [الأحزاب: 43].

“**And He is ever an All–Bestower of mercy to the believers.**” [Al–Ahzaab: 43]

{مَالِكِ يَوْمِ الدِّينِ}: يَوْمُ الْجَزَاءِ وَالْحِسَابِ، يَوْمَ كُلُّ يُجَازَى بِعَمَلِهِ، إِنَّ خَيْرًا فَخَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

(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:

{وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ} [الإنفطار: 17-19]،

“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]

وَالْحَدِيثُ عَنْهُ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: ((الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ الْأَمَانِي)).

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 Ahmad, At-Tirmidhee, Ibn Maajah and Al-Haakim

{إِيَّاكَ نَعْبُدُ} أَي: لَا نَعْبُدُ غَيْرَكَ، عَهْدٌ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ أَنْ لَا يَعْبُدَ إِلَّا إِيَّاهُ.

(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.

{وَإِيَّاكَ نَسْتَعِينُ}: عَهْدٌ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ أَنْ لَا يَسْتَعِينُ بِأَحَدٍ غَيْرِ اللَّهِ.

(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.

{اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ} مَعْنَى: {اهْدِنَا}: دُلَّنَا وَأَرْشِدْنَا وَثَبِّتْنَا، وَ{الصِّرَاطُ}: الْإِسْلَامُ،

(Guide us to the Straight Path) means direct us, show us the way and keep us firm on as-**Siraat** (the Path), meaning Islaam.

وَقِيلَ: الرَّسُولُ، وَقِيلَ: الْقُرْآنُ، وَالْكُلُّ حَقٌّ. وَ{الْمُسْتَقِيمَ}: الَّذِي لَا عِوَجَ فِيهِ.

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.

{صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ}: طَرِيقُ الْمُنْعَمِ عَلَيْهِمْ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى:

(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:

{وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا} [النساء: 69].

“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]

{غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ}: وَهُمْ الْيَهُودُ، مَعَهُمْ عِلْمٌ وَلَمْ يَعْمَلُوا بِهِ، نَسْأَلُ اللَّهَ أَنْ يُجَنِّبَكَ طَرِيقَهُمْ،

(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.

{وَلَا الضَّالِّينَ}: وَهُمْ النَّصَارَى، يَعْبُدُونَ اللَّهَ عَلَى جَهْلٍ وَضَلَالٍ، نَسْأَلُ اللَّهَ أَنْ يُجَنِّبَكَ طَرِيقَهُمْ، وَدَلِيلُ الضَّالِّينَ قَوْلُهُ تَعَالَى:

{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:

{قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا} الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا} [الكهف: 103, 104],

“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]

وَالْحَدِيثُ عَنْهُ-صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: ((لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ حَذْوِ الْقُدَّةِ بِالْقُدَّةِ حَتَّى لَوْ دَخَلُوا جُحَرَ ضَبٍّ لَدَخَلْتُمُوهُ؛ قَالُوا يَا رَسُولَ اللَّهِ: الْيَهُودُ وَالنَّصَارَى؟ قَالَ: فَمَنْ))، أَخْرَجَاهُ.

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.

والْحَدِيثُ الثَّانِي: ((افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَافْتَرَقَتِ النَّصَارَى عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً، قُلْنَا: مَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ وَأَصْحَابِي)).

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.**”

وَالرُّكُوعُ،

The Fourth Pillar: Bowing

وَالرَّفْعُ مِنْهُ،

The Fifth Pillar: Rising from the bowing position

وَالسُّجُودُ عَلَى الْأَعْضَاءِ السَّبْعَةِ،

The Sixth Pillar: Prostrating on one’s seven limbs.

وَالِاعْتِدَالُ مِنْهُ،

The Seventh Pillar: Erecting oneself from that

وَالْجُلُوسَةُ بَيْنَ السَّجْدَتَيْنِ،

The Eighth Pillar: Sitting between the two prostrations.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

The proof for these (last five) pillars is Allaah’s statement:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا } [الحج: من الآية 77]،

“O you who believe! Bow and prostrate (in prayer).” [Surah Al-Hajj: 77]

وَالْحَدِيثُ عَنْهُ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: ((أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ))،

And also the hadeeth of the Prophet (sallAllaahu ‘alayhi wa sallam): “**I was ordered to prostrate on seven body limbs.**” Reported by Al-Bukhaaree and Muslim

وَالطَّمَأْنِينَةُ فِي جَمِيعِ الْأَفْعَالِ

The Ninth Pillar: Being in a state of tranquility during all of the acts.

وَالترْتِيبُ بَيْنَ الْأَرْكَانِ،

The Tenth Pillar: Following a sequential order between these pillars.

وَالدَّلِيلُ حَدِيثُ الْمُسَيِّءِ صَلَاتُهُ عَنْ أَبِي هُرَيْرَةَ قَالَ:

The proof for these (i.e. last two pillars) is the hadeeth about the man who prayed badly, narrated by Abu Hurairah (radyAllaahu ‘anhū), who said:

((بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-، فَقَالَ:

“One day we were sitting with the Prophet when a man entered and prayed. [Then he rose from prayer] and greeted the Prophet with Salaam. So the Prophet (sallAllaahu ‘alayhi wa sallam) told him:

ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَعَلَهَا ثَلَاثًا ثُمَّ قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَا أَحْسَنُ مِنْ هَذَا فَعَلَّمَنِي،

‘Go back and pray for you have not prayed.’ This occurred three times, and finally the man said: ‘I swear by the One who sent you as a prophet in truth, I cannot do better than this, so teach me (the correct way to pray).’

فَقَالَ لَهُ النَّبِيُّ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا))،

So the Prophet (sallAllaahu ‘alayhi wa sallam) said: ‘When you get up to pray, say the Takbeer (Allaahu Akbar). Then recite what is easy for you from the Qur’aan. Then bow until you feel tranquility bowing. Then rise until you feel tranquil standing. Then prostrate until you feel tranquility whilst prostrating. Then rise from it until you feel tranquility sitting. Then do this in all of your prayers.’”

وَالْتَّشَهُدُ الْأَخِيرُ رُكْنٌ مَفْرُوضٌ، كَمَا فِي الْحَدِيثِ عَنِ ابْنِ مَسْعُودٍ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: ((كُنَّا نَقُولُ قَبْلَ أَنْ يُفْرَضَ عَلَيْنَا التَّشَهُدُ، السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، وَمِيكَائِيلَ،

The Eleventh and Twelfth Pillar: The final Tashahhud is an obligatory pillar, as is stated in the hadeeth reported by Ibn Mas’ood (radyAllaahu ‘anhu), who 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].

وقال النبي -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ وَلَكِنْ قُولُوا: ((التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ))،

So the Prophet (sallAllaahu ‘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.'⁴ Reported by Al-Bukhaaree in his *Saheeh*

وَمَعْنَى التَّحِيَّاتِ: جَمِيعُ التَّعْظِيمَاتِ لِلَّهِ، مُلْكًا وَاسْتِحْقَاقًا، مِثْلُ الْإِنْحِنَاءِ وَالرُّكُوعِ وَالسُّجُودِ وَالْبَقَاءِ وَالِدَّوَامِ، وَجَمِيعُ مَا يُعْظَمُ بِهِ رَبُّ الْعَالَمِينَ فَهُوَ لِلَّهِ، فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِعَیْرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ،

The meaning of ***At-Tahiyyaat*** 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.

وَالصَّلَوَاتُ مَعْنَاهَا: جَمِيعُ الدَّعَوَاتِ. وَقِيلَ الصَّلَوَاتُ الْخَمْسُ،

As-Salawaat means all of the supplications. It is also held that it refers to the five daily prayers.

وَالطَّيِّبَاتُ لِلَّهِ: اللَّهُ طَيِّبٌ، وَلَا يَقْبَلُ مِنَ الْأَقْوَالِ وَالْأَعْمَالِ إِلَّا طَيِّبَهَا،

wat-Tayyibaat: Allaah is Tayyib (good), He does not accept any of the sayings or actions except for those that are tayyib (good).

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، تَدْعُو لِلنَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بِالسَّلَامَةِ وَالرَّحْمَةِ وَالْبَرَكََةِ، وَالَّذِي يُدْعَى لَهُ، مَا يُدْعَى مَعَ اللَّهِ،

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 Allaah⁵.

⁴ Translator's Note: This means "All acts of praise, supplications, and good are for Allaah. Peace be on you O Prophet, and also 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."

⁵ According to the hadeeth of Ibn Mas'ood (*radyalloahu '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 (*sallalloahu 'alayhi wa sallam*) in the third person. Refer to "The Prophet's Prayer Described" by Imam Al-Albaanee for a discussion on this.

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، تُسَلِّمُ عَلَى نَفْسِكَ وَعَلَى كُلِّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ،

“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.

وَالسَّلَامُ دُعَاءٌ، وَالصَّالِحُونَ يُدْعَى لَهُمْ وَلَا يُدْعَوْنَ مَعَ اللَّهِ،

“Salaam” is for the supplication. **“Saaliheen”** is for those who are being supplicated for, and they are not being supplicated to along with Allaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، تَشْهَدُ شَهَادَةَ الْيَقِينِ أَنْ لَا يُعْبَدُ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ بِحَقِّ إِلَّا اللَّهُ، وَشَهَادَةَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، بَأَنَّهُ عَبْدٌ لَا يُعْبَدُ، وَرَسُولٌ لَا يُكَذَّبُ، بَلْ يُطَاعُ وَيُتَّبَعُ، شَرَّفَهُ اللَّهُ بِالْعُبُودِيَّةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

“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:

{تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا} [الفرقان: 1].

“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]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،

The Thirteenth and Fourteenth Pillar: “Allaahumma Salli ‘alaa Muhammadin wa ‘alaa Aali Muhammadin kamaa Salayta ‘alaa Ibraaheema wa ‘alaa Aali Ibraaheema Innaka Hameedun Majeed.”

الصَّلَاةُ مِنَ اللَّهِ: تَنَاوُهُ عَلَى عَبْدِهِ فِي الْمَلَأِ الْأَعْلَى، كَمَا حَكَى الْبُخَارِيُّ فِي صَحِيحِهِ عَنْ أَبِي الْعَالِيَةِ قَالَ:

The meaning of Salaat from Allaah is His praising of His servant in the greatest of gatherings, as has been reported by Al- Bukhaaree in his *Saheeh* from Abul-‘Aaliyah who said:

صَلَاةُ اللَّهِ تَنَائُؤُهُ عَلَى عَبْدِهِ فِي الْمَلَأِ الْأَعْلَى،

“The Salaat of Allaah means His praise for His servant in the highest of gatherings (i.e. angels).”

وَقِيلَ الرَّحْمَةُ، وَالصَّوَابُ الْأَوَّلُ، وَمِنَ الْمَلَائِكَةِ: الْاسْتِغْفَارُ،

It is also held that Salaat means mercy. But the first definition is more correct. As for the Salaat when it comes from the angels, then it means: Asking for forgiveness.

وَمِنَ الْآدَمِيِّينَ: الدُّعَاءُ، وَبَارِكْ وَمَا بَعْدَهَا سُنَنُ أَقْوَالٍ وَأَفْعَالٍ.

And from the humans, it means supplication. Asking for blessing of Muhammad and what comes after that are all supererogatory statements and actions.

THE REQUIREMENTS FOR THE PRAYER

وَالْوَاجِبَاتُ ثَمَانِيَةٌ:

Its requirements are eight:

جَمِيعُ التَّكْبِيرَاتِ غَيْرَ تَكْبِيرَةِ الْإِحْرَامِ،

(1) All of the Takbeers except for the Opening Takbeer;

وَقَوْلُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ فِي الرُّكُوعِ،

(2) Saying “*Subhaana Rabby al-‘Adheem*” [Perfect is my Lord, the Most Great] while bowing;

وَقَوْلُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ لِلْإِمَامِ وَالْمُتَفَرِّدِ،

(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;

وَقَوْلُ رَبَّنَا وَلَكَ الْحَمْدُ لِلْكُلِّ،

(4) Saying “*Rabbanaa wa Lakal-Hamd*” [Our Lord to You belongs the Praise] – this applies to everyone;

وَقَوْلُ: سُبْحَانَ رَبِّيَ الْأَعْلَى فِي السُّجُودِ،

(5) Saying “*Subhaana Rabby al-A’alaa*” [Perfect is my Lord, the Most High] while prostrating;

وَقَوْلُ: رَبِّ اغْفِرْ لِي بَيْنَ السَّجْدَتَيْنِ،

(6) Saying “*Rabb Ighfir Lee*” [My Lord, forgive me] while in between the two prostrations;

وَالْتَّشَهُدُ الْأَوَّلُ

(7) The first Tashahhud;

وَالْجُلُوسُ لَهُ.

and (8) Sitting for it.

فَالْأَرْكَانُ مَا سَقَطَ مِنْهَا سَهْوًا أَوْ عَمْدًا بَطَلَتِ الصَّلَاةُ بِتَرْكِهِ،

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.

وَالْوَاجِبَاتُ مَا سَقَطَ مِنْهَا عَمْدًا بَطَلَتِ الصَّلَاةُ بِتَرْكِهٖ،

The requirements are that which if one fails to perform any of them intentionally, his prayer is rendered invalid due to his abandoning it,

وَسَهَوًا جَبَرَهُ السُّجُودُ لِلْسَّهْوِ.

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).

وَاللَّهُ أَعْلَمُ.

And Allaah knows best.

[End of Treatise]