



Explanation of
*The Conditions, Pillars and
Obligations of the Prayer*

Shaykhul-Islam Muhammad b. Abdul Wahhab



Shaykh Abdul Aziz ibn Baz

With Additional Commentary from the Works of
Shaykh Muhammad b. Salih al-Uthaymin

EXPLANATION OF

شُرُوط الصَّلَاةِ وَأَرْكَانُهَا وَوَجِبَاتُهَا

تأليف شيخ الإسلام المجدد الإمام محمد بن عبد الوهاب

THE CONDITIONS, PILLARS AND OBLIGATIONS OF THE PRAYER

SHAYKH AL-ISLAM MUHAMMAD B. ABDUL WAHHAB

Shaykh Abdul Aziz b. Baz

With Additional Commentary from the Works of
Shaykh Muhammad b. Salih al-Uthaymin

Translated by Hassan Somali

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Transliteration Table

Consonants

ء	د	ض	ك
ب	ذ	ط	ل
ت	ر	ظ	م
ث	ز	ع	ن
ج	س	غ	هـ
ح	ش	ف	و
خ	ص	ق	ي

Vowels

Short	اَ	اِ	اُ
Long	آ	إِ	ؤ
Diphthongs	أُو	أَي	

عَزَّوَجَلَّ

The Mighty and Majestic.

سُبْحَانَهُ وَتَعَالَى

The Sublime and Exalted.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.

رَضِيَ اللَّهُ عَنْهُ

May Allāh be pleased with him.

رَحِمَهُ اللَّهُ

May Allāh show mercy to him.

عَلَيْهِ السَّلَام

Peace be upon him

وليها شرط الصلاة وهي تسعة الإسلام والعقل
التمييز ورفع الحدث وإزالة النجاسة وسائر الأمور وقد دخل الوقت
واستقبل القبلة والنية الطسوط الأولى الإسلام وضده
الكفر والشك فرعله مردود ولا تقبل الصلاة إلا من مسلم والبايل
قرنه ثمانية يتبع غير الإسلام ديناً فله يقبل منه وهو في الآخرة
من الناس يريد والكافر فرعله مردود عليه ولو عمداً عمل والليل
قوله نعم ما كان للكفرية إن يريد أو مساجداً به شاهدين على الفهم
بالكفر وكيف حصلت العلم وفي النار خالدون وقرأ تقاً وقد معنا
إلى ما علمنا من علمنا هباً منقولاً الشرط الثاني العقل
وضده الجنون والجنون مرفوع عنه القلم حتى يفتق الحديث رفع
القلم عن ثلاثة النائم حتى يستيقظ والجنون حتى يفتق والصغير
حتى يبلغ الخامسة التمييز وضده الصغر وحده سبع سنين يؤمر
بالصلاة لقوله صلوا الله عليه وسلم مروياً كره بالصلاة السبع
واحد يوم عليها العشر وقرأ بينهم في المفاجع الرابع
رفع الحدث وهو ما فعل المرفوع وموجبه الحدث وشرطه
عشر الإسلام والعقل والتمييز والنية واستصحاب حاكمها
بأن لا يتوكل قتلها حتى تتم طهارته وإنقطع وجب واستحباب
استجار قبله وطهورية ماء وإباحته وإزالة ما يمنع وصوله إلى البشرة
وحدوث الوقت على من حدثه دأبه لفرضه وأما فرضه فسته
غسل الرجلين ومنه الصنفة والاستنشاق وحده طولاً من ثبات
شعر الرأس إلى الذقن وضدهما إلى فروج الأذنين وغسل اليدين إلى
المرزوقين وسج جميع الرأس ومنه الأذنان وغسل الرجلين إلى العقبين

Picture of one of the manuscripts of the text

Translator's Foreword

In the Name of Allah, The Most Merciful, The Beneficent

Indeed, all praise is due to Allah. We praise Him, seek His aid, ask for His forgiveness and repent to Him. We seek refuge with Allah from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allah guides, then none can misguide; and whomsoever Allah misguides, then none can guide.

I testify that none has the right to be worshipped except Allah, alone without any partner; and I testify that Muhammad is His slave and Messenger. May abundant peace and blessings be upon him, his family and all of his Companions.

This is a translation of *al-Sharh al-Mumtaz*, which is al-'Allamah, Shaykh Ibn Baz's explanation of the classical text 'The Conditions, Pillars and Obligations of the Prayer,' authored by Shaykh al-Islam Muhammad b. Abdul Wahhab. For additional benefit, the commentary of another senior scholar, Shaykh Muhammad b. Salih al-Uthaymin, was added, which was primarily taken from his amazing explanation *al-Sharh al-Mumti'*, which is his commentary upon the Hanbali text *Zad al-Mustaqni*.

A few important points about the translation:

1. In a few places, the explanation of Shaykh Ibn Baz has been inserted according to the structure of the original text. This

is to make it easier for the reader to follow the treatise being explained.

2. If numerous references were cited for a *Hadith*, then a few were selected for the English translation.
3. Any footnotes from the translator have been highlighted using [TN].
4. The discussion concerning the *Tasmiyyah* [saying *Bismillah* when making *Wudu*] was taken from Shaykh Ibn Baz's *Fatawa*, as to provide a correct understanding for the English reader on this subject.

شُرُوط الصَّلَاةِ وَأَرْكَانُهَا وَوَاجِبَاتُهَا

تأليف شيخ الإسلام المجدد الإمام محمد بن عبد الوهاب

[The Conditions of the Prayer]

شُرُوطُ الصَّلَاةِ تِسْعَةٌ:

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

The conditions for the Prayer are nine: Islam, (sound) intellect, age of discernment, removal of ritual impurity, elimination of physical impurities, covering the 'Aurah, entrance of the time (of Prayer), facing the Qiblah and the intention.

Notes

Explanation of Shaykh Ibn Baz

All praise belongs to Allah, and may the peace and blessings of Allah be upon the Messenger of Allah, his family, his Companions and everyone who follows his guidance.

To proceed:

The author – and he is the Shaykh, Imam Muhammad b. Abdul Wahhab (may Allah have mercy upon him), Shaykh al-Islam of his time, the reviver when many of the core teachings of Islam were absent in the second half of the twelfth century in this peninsula, who died in 1206H – said:

“The conditions of the Prayer are nine.”

This is something known to the people of knowledge. The scholars used to teach the people about these things along with ‘The Three Fundamental Principles,’ which were discussed earlier. They would teach them this in the Masajid, so that they comprehend the fundamentals of their religion and the description of the Prayer, its pillars and obligations. This is because every Muslim is in need of this.

A condition is that which must be fulfilled, and if it is absent then that thing for which it is a requirement is also absent [i.e., invalid]. There are conditions for the Prayer, conditions for *Zakah* and so on

and so forth.

However, its presence does not necessitate the presence of that thing [i.e., the Prayer in this context] but its absence necessitates its absence. Therefore, if the condition is absent then that affair is also considered to be absent [invalid]. Its presence does not necessitate the validity of the action unless all the conditions are met along with the obligations and pillars.

These conditions have to be fulfilled for the Prayer. If they are fulfilled, then the Prayer is valid. These are the conditions for the Prayer, from the first of them to the last.¹

¹ [TN] *Al-Sharh al-Mumtī'* (vol 2, p. 93-95).

Shaykh Ibn al-Uthaymin:

Differences between the conditions and the pillars:

1. The conditions are prior to the Prayer and the pillars are during the Prayer.
2. The conditions are continuous from prior to the Prayer until the end of the Prayer, whereas the pillars pass from pillar to pillar.
3. The pillars are from the essence of the Prayer, while the conditions are not.

Explanation of Shaykh Ibn al-'Uthaymin

A condition, according to the scholars who specialize in the fundamental principles of Islamic jurisprudence, is that which if it is absent necessitates the absence of that thing for which it is a requirement, and its existence does not necessitate its existence.

For example, Wudu for the Prayer. Its absence necessitates the absence of the correctness of the Prayer, because it is a condition of the Prayer.

Furthermore, its presence does not necessitate the presence of the Prayer, meaning if a person performs Wudu it is not necessary for him to pray.

However, if he did not perform Wudu and he prayed, then his Prayer is invalid.

Some people object to the jurists saying, "Conditions, pillars, obligations, compulsory matters, nullifier, preventative factors and that which is similar to this."

They say: "Where is the proof from the Book and the Sunnah for these terms? Did the Prophet say, 'The conditions of the Prayer are such and such, the pillars are such and such, and the obligations are such and such?' If you say yes, then show us where, and if you say no, then why do you innovate something the Prophet (peace and blessings be upon him) did not do?"

The answer:

This type of objection highlights the limited understanding of the one who relies upon it, and that he does not differentiate between the objective and the means.

When the scholars mentioned the conditions, pillars and obligations they did not invent something additional to the Divine Legislation. The most that was done is that they categorized what is established by the Divine Legislation, so that it is easier to gather these types of knowledge and compile them together, which makes it easier for it to be understood.

For example, the saying of the Messenger (peace and blessings be upon him):

“Allah does not accept the Prayer without purification.”

It is understood from this *Hadith* that if a person prays without purification, then his Prayer is invalid. Therefore, purification is a condition for the correctness of the Prayer.

الشَّرْطُ الْأَوَّلُ: الْإِسْلَامُ وَضِدُّهُ الْكُفْرُ، وَالْكَافِرُ عَمَلُهُ مَرْدُودٌ وَلَوْ عَمِلَ
أَيَّ عَمَلٍ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ
اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِمْ بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ
هُم خَالِدُونَ﴾، وَقَوْلُهُ تَعَالَى: ﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ
هَبَاءً مَّنْثُورًا﴾.

The First Condition: Islam. Its opposite is disbelief. The actions of a disbeliever are rejected, no matter what good deeds they perform. The proof for this is His Saying, The Most High:

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

And His Saying:

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

Explanation of Shaykh Ibn Baz

The first condition is Islam. This must be present from its beginning until its end. It compulsory for the person to be a Muslim when he begins the Prayer until he completes it.

If he was to pray while he was a disbeliever, then his prayer is invalid based on the Saying of Allah:

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

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

And due to the Saying of Allah:

﴿وَلَوْ أَشْرَكُوا حَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

“But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.” [Al-An’am: 88]

And His Saying:

﴿وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنْ

الْحَاسِرِينَ﴾

“And whosoever rejects faith, then fruitless is his work; and in the Hereafter, he will be among the losers.” [Al-Ma’idah: 5]

Any person who is judged to be a disbeliever, his Prayer is invalid. If they were to pray prior to embracing Islam, then their Prayer would be invalid until they embrace Islam.

[الشَّرْطُ] الثَّانِي: الْعَقْلُ وَضِدُّهُ الْجُنُونُ، وَالْمَجْنُونُ مَرْفُوعٌ عَنْهُ الْقَلَمُ حَتَّى يَفِيقَ، وَالذَّلِيلُ الْحَدِيثُ: «رَفَعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَالْمَجْنُونِ حَتَّى يَفِيقَ، وَالصَّغِيرُ حَتَّى يَبْلُغَ».

The Second Condition: (Sound) intellect. Its opposite is insanity. As for the insane person, then the pen is lifted from him until he regains sanity. The proof for this is the *Hadith*: “The pen is lifted from three: the sleeping until he awakes, the insane until he regains sanity, and the child until he reaches puberty.”

Notes

Explanation of Shaykh Ibn Baz

The second [condition] is intellect. They possess sound intellect, which allows them to differentiate between what is beneficial and what is harmful, and between good and evil. However, if the individual is insane or demented where they are unable to differentiate [between these things], then their Prayer is not accepted.

This is due to his saying:

“The pen is lifted from three: the one sleeping until he awakes, the insane until he regains sanity and the child until he reaches puberty.”¹

¹ Abu Dawud (no. 4405) and Ahmad (1362). Shaykh Albani declared it to be authentic [*Sahih*] in *Irwā al-Ghalil* (2/5).

Explanation of Shaykh Ibn Baz

The third [condition] is the age of discernment. Its opposite is early childhood. This is quantified as seven years of age. Then he is commanded to pray. This is based on his saying:

“Command your children to pray at seven; and hit them for it at ten, and separate them in their beds.”¹

And his saying in the authentic *Hadith*:

“Until they reach puberty.”²

This means that prior to puberty they are not legitimately accountable. They are not sinful [for its abandonment] until after puberty. However, they are commanded to pray before that as preparation and to stress the importance of the Prayer, so that when they reach puberty they are already accustomed and cultivated upon it.

¹ Abu Dawud (no. 495) and Ahmad (no. 6756). Shaykh Albani declared it to be authentic [*Sahih*] in *Irwa al-Ghalil* (1/266).

² Abu Dawud (no. 4405) and Ahmad (no. 1362). Shaykh Albani declared it to be authentic [*Sahih*] in *Irwa al-Ghalil* (1/266).

Explanation of Shaykh Ibn Baz

The removal of ritual impurity, which means he has to be pure from the two ritual impurities: major and minor. It is necessary for him to be in a state of purification due to his saying:

“Prayer is not accepted without purification.”¹

And his saying:

“Prayer is not accepted if someone breaks wind until they perform Wudu.”²

It has been commanded for water to be used to remove the ritual impurity, when it is present, or Tayammum in the absence of water or inability to use it.

¹ Muslim (no. 224).

² Bukhari (no. 135) and Muslim (no. 225).

Explanation of Shaykh Ibn al-Uthaymin

A ritual impurity is a descriptive attribute that is connected to the body that prevents Prayer and that which is similar, which requires purification.

An example:

A man urinates, then washes his private parts with water and then performs Wudu. After he urinated, he was unable to pray. However, when he performed Wudu the ritual impurity [*Hadath*] ceased to exist. So this allowed him to pray due to the absence of the descriptive state that prevents him from praying.¹

There are two types of ritual impurity [*Hadath*]:

1. Major; and this requires Ghusl.
2. Minor; and this requires Wudu.²

¹ *Al-Sharh al-Mumti'* (1/26).

² *Al-Sharh al-Mumti'* (1/241).

وَشُرُوطُهُ عَشْرَةٌ: الْإِسْلَامُ، وَالْعَقْلُ، وَالتَّمْيِيزُ، وَالنِّيَّةُ، وَاسْتِصْحَابُ
حُكْمِهَا بِأَنْ لَا يَنْوِي قَطْعَهَا حَتَّى تَتِمَّ الطَّهَارَةُ، وَانْقِطَاعُ مُوجِبٍ،
وَاسْتِنْجَاءٌ أَوْ اسْتِجْمَارٌ قَبْلَهُ، وَطُهُورِيَّةٌ مَاءٍ، وَإِبَاحَتُهُ، وَإِزَالَةُ مَا يَمْنَعُ
وُصُولَهُ إِلَى الْبَشَرَةِ، وَدُخُولُ وَقْتٍ عَلَى مَنْ حَدَثُهُ دَائِمٌ لِفَرْضِهِ.

Its conditions [i.e. Wudu] are ten: [1] Islam [2] Intellect [3] Age of discernment [4] Intention [5] The intention is maintained throughout, so he does not intend to break it until this purification (Wudu) is complete [6] The absence of anything that necessitates Wudu [7] Cleaning the private parts with water [*Istinja*] or a pure, lawful object [*Istijmar*] prior to it [8] Purifying and permitted water [9] Removal of anything that prevents water reaching the skin [10] And the entrance of the time of the obligatory Prayer for the one who has a continual ritual impurity.

Notes

Explanation of Shaykh Ibn Baz

The conditions of Wudu are ten. Wudu is not valid [or accepted] except with these ten.

Islam, (sound) intellect and age of discernment. He performs Wudu as a sane, discerning Muslim.

The intention, meaning the intention for purification. He intends to purify himself after urinating or breaking wind or due to the ritual impurity that has occurred. This is based on his saying:

“Actions are judged according to the intentions.”¹

The intention is maintained, meaning that this intention remains with him until he completes his Wudu. When praying and when performing Wudu. It is a requirement for the intention to remain until the act is complete. Thus, maintaining the intention is achieved by him not breaking this intention until this purification is complete. Therefore, the intention is maintained throughout. If he was to wash his face and arms and then he broke his intention for Wudu but then he decided to complete it, he must start it from the beginning as his Wudu is invalid because he broke his intention.

The absence of anything that necessitates Wudu. He performs

¹ Bukhari (no. 1) and Muslim (1907).

Wudu once anything that necessitates Wudu ceases to exist, like urine and feces, for example. If he performed Wudu while urine is exiting [his private part], then it would be invalid until it ceases, and then he would have to clean his private parts with water.

Cleaning the private parts with water [*Istinja*] or a pure, lawful object [*Istijmar*] prior to Wudu. *Istinja* or *Istijmar* must precede the Wudu after the ritual impurity from urine or feces. *Istinja* is performed with water, and *Istijmar* is performed with three rocks. It is a condition for *Istijmar* that it be done three times or more, to ensure that the area is cleaned.

Eighth: Purifying water. The water has to be pure and purifying.

Ninth: It has to be lawful. It cannot be acquired unlawfully nor forbidden.

Tenth: Removal of anything that prevents water reaching the skin. He has to remove anything that prevents water from reaching the skin. If there was dough or anything that prevents water on his hand or face, he must remove it so that the water reaches the skin.

These are the ten conditions of Wudu.¹

¹ [TN] The numbering is different here as Shaykh Ibn Baz mentioned the eighth condition of Wudu as two parts.

The eleventh is the entrance of the time for the one who has a continual ritual impurity like the woman suffering from irregular bleeding or a person with urinary incontinence. They perform Wudu when the time for the Prayer arrives. This is due to the Prophet's (peace and blessings be upon him) saying to the woman experiencing irregular bleeding:

“Perform Wudu at the time of each Prayer.”¹

¹ Bukhari (no. 228) and Abu Dawud (no. 298).

وَأَمَّا فُرُوضُهُ فَسِتَّةٌ: غَسَلُ الْوَجْهِ، وَمِنْهُ الْمَضْمَضَةُ وَالاسْتِنْشَاقُ، وَحَدُّهُ طَوِيلًا مِنْ مَنَابِتِ شَعْرِ الرَّأْسِ إِلَى الذَّقَنِ، وَعَرَضًا إِلَى فُرُوعِ الْأُذُنَيْنِ، وَعَسَلُ الْيَدَيْنِ إِلَى الْمَرْفَقَيْنِ، وَمَسْحُ جَمِيعِ الرَّأْسِ وَمِنْهُ الْأُذُنَانِ، وَعَسَلُ الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ، وَالتَّرْتِيبُ وَالْمَوَالَاةُ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾ الْآيَةَ.

وَدَلِيلُ التَّرْتِيبِ الْحَدِيثُ: «ابْدُؤُوا بِمَا بَدَأَ اللَّهُ بِهِ».

وَدَلِيلُ الْمَوَالَاةِ حَدِيثُ صَاحِبِ اللُّمَعَةِ عَنِ النَّبِيِّ: أَنَّهُ لَمَّا رَأَى رَجُلًا فِي قَدَمِهِ لُمَعَةً قَدَرَ الدِّرْهَمَ لَمْ يُصِبْهَا الْمَاءُ فَأَمَرَهُ بِالْإِعَادَةِ.

The *Furud*¹ [pillars] of Wudu are six: [1] Washing the face, and part of this is washing the mouth and inhaling water into the nose. The length of the face is from the hairline [of the head] to the chin, and

¹ [TN] Some of the people of knowledge have mentioned that the jurists refer to the pillars of Wudu as *Furud*, instead of *Arkaan* (plural of *Rukn*), because they are all mentioned together in one verse – and Allah knows best.

its width is from ear to ear. [2] Washing the two arms to the elbows. [3] Wiping the whole head, and the two ears are part of the head. [4] Washing the two feet to the ankles. [5] Performing it in the correct order. [6] Performing it consecutively.

The proof is His Saying, The Most High:

“O you who believe! When you intend to offer the Prayer, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.” [Surah Al-Ma'idah: 6]

The proof [that performing it in the correct order is a pillar] is the Hadith:

“Start with what Allah started with.”¹

The proof for performing it consecutively is the Hadith of the person who had an unwashed spot on his foot. It is narrated from the Prophet (peace and blessings be upon him) that he saw a man with an unwashed part on his foot the size of a Dirham [i.e., a silver coin], which water did not touch, so he commanded him to repeat the Wudu.

¹ Muslim (no. 1218).

Explanation of Shaykh Ibn Baz

The pillars of Wudu are six: Washing the face, and part of this is washing the mouth and inhaling water into the nose. The length of the face is from the hairline [of the head] to the chin, and its width is from ear to ear. Washing the two arms to the elbows. Wiping the whole head, and the two ears are part of the head. Washing the two feet to the ankles. Performing it in the correct order. Performing it consecutively.

These are the pillars of Wudu due to the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

“O you who believe! When you intend to offer the Prayer, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.” [Surah Al-Ma’idah: 6]

This is the verse in [Surah] al-Ma’idah. Allah mentioned this in a specific order, so it obligatory to perform Wudu in this order.

“Start with what Allah started with.”

Therefore, it is obligatory to perform Wudu according to the order legislated by Allah. The Prophet (peace and blessings be upon him)

performed Wudu in the manner explained by Allah, so it is upon us to make Wudu as he did.

The sixth [pillar of Wudu] is to perform it in a consecutive fashion. Thus, he performs Wudu on each body part successively and he does not leave a period of time between them, because the individual must perform Wudu consecutively prior to the body parts drying.

The proof for this is that he (peace and blessings be upon him) saw a man who had an unwashed spot on his foot, which was untouched by water, so he commanded him to repeat the Prayer and Wudu.¹

This establishes that it being performed consecutively is compulsory because he did not say to him: "Just wash the dry spot." Rather, he commanded him to repeat Wudu and the Prayer. Therefore, it is compulsory to perform it consecutively.

If he washed the parts of his body but his left foot remained unwashed, and a relatively long period of time passes until the other body parts become dry, he must repeat his Wudu as he did not perform it consecutively.

¹ Abu Dawud (no. 175), Ibn Majah (666) and others. Shaykh Albani declared it authentic [Sahih] in Sahih Sunan Abu Dawud (1/310).

Explanation of Shaykh Ibn al-Uthaymin

The intent of *Furud* of Wudu here is the pillars of Wudu.

In light of this, we know that the scholars (may Allah have mercy upon them) may use different technical terms for the same thing. They may refer to the *Furud* as pillars and the pillars as *Furud*.

The proof that *Furud* in this context means pillars is that these *Furud* are an integral part of the actual Wudu itself, and all statements and actions that are from the essence of a particular act of worship are considered to be pillars.

Wudu in the Arabic language is derived from the word *Wada'ah*, which means cleanliness and beauty.

Wudu in the religion is to worship Allah by washing the four body parts in a specific manner.

If it is said that definition is not precise due to it being stated that the four body parts are washed but the head is not washed?

The answer:

This is considering the majority of the body parts.¹

¹ *Al-Sharh al-Mumtī'* (1/183).

Explanation of Shaykh Ibn Baz¹

The *Tasmiyyah* [i.e., saying *Bismillah* (In the Name of Allah)] when performing Wudu is a *Sunnah* according to the majority of the scholars. Some scholars held that it is an obligation, if the person remembers. Therefore, the believer should never abandon it, but if they forget or they are ignorant, then there is nothing upon them [i.e., they do not have to repeat their Wudu], and their Wudu is correct.

However, if they deliberately omitted the *Tasmiyyah*, and they know the legislated ruling concerning it, then they should repeat their Wudu as a precaution and to avoid the difference of opinion [in this issue].

This is because it has been transmitted from the Prophet (peace and blessings be upon him) that he said:

“There is no Wudu for the one who does not mention Allah’s name for it.”²

¹ [TN] This explanation has been taken from Shaykh Ibn Baz’s *Fatawa*, and it is not present in the explanation of this text. *Fatawa Ibn Baz* (25/136) collected and organized by Muhammad b. S’ad al-Shuway’ir.

² Tirmidhi (no. 25) and Abu Dawud (no. 101). [TN] Shaykh Albani declared this Hadith to be *Hasan* [sound] in *Sahih Sunan Tirmidhi* (no. 25).

This Hadith has been related through a number of chains of narration. Some scholars have ruled that it is not authentically established [from the Prophet (peace and blessings be upon him)], and that it is weak.

Al-Hafidh Ibn Kathir said: “It is *Hasan* [sound] due to its many chains of narration.”

Thus, it is sound due to the supporting narrations. Therefore, the believing male and female should strive to say the *Tasmiyyah* (*Bismillah*) at the beginning of Wudu.

If they forget it or are ignorant of its ruling, then there is no blame upon them.

وَنَوَاقِضُهُ ثَمَانِيَةٌ: الْخَارِجُ مِنَ السَّبِيلَيْنِ، وَالْخَارِجُ الْفَاحِشُ النَّجِسُ مِنَ
الْجَسَدِ، وَزَوَالُ الْعَقْلِ، وَمَسُّ الْمَرْأَةِ بِشَهْوَةٍ، وَمَسُّ الْفَرْجِ بِالْيَدِ قُبْلًا كَانَ
أَوْ دُبْرًا، وَأَكْلُ لَحْمِ الْجُزُورِ، وَتَغْسِيلِ الْمَيْتِ، وَالرِّدَّةُ عَنِ الْإِسْلَامِ أَعَادَنَا
اللَّهُ مِنْ ذَلِكَ.

The nullifiers of Wudu are eight: [1] When anything exits the two private parts. [2] Large amounts of impure excretions from the body [3] Loss of the intellect. [4] Touching a woman with lust. [5] Touching the private parts with the hand, whether it is the sexual organ or the anus. [6] Eating camel meat. [7] Washing a dead body. [8] Apostasy from the religion of Islam – may Allah grant us refuge from that.

Notes

Explanation of Shaykh Ibn Baz

This is according to a group of scholars. Other scholars have stated that they are less than this.

From the nullifiers of Wudu is:

Anything that exits the two private parts such as urine, feces and everything from the sexual organs or anus that carries the same ruling.

Large amounts of impure excretions from the body such as pus, thick purulent matter and vomit, if it is plentiful. As for a small amount, then it is overlooked.

The loss of intellect through sleep, intoxication or sickness. If his intellect is lost and then it returns, he must perform Wudu.

Touching a woman with lust nullifies Wudu according to a group of scholars, but others state that it does not nullify it. The correct position is that it does not nullify Wudu; the strongest view is that it does not nullify Wudu. This is because the Messenger (peace and blessings be upon him) used to kiss his wives and not perform

Wudu.¹

The author has adopted the view of the *Hanabilah* (may Allah have mercy upon them) in this issue.

As for His Saying:

﴿أَوْ لَمَسْتُمُ النِّسَاءَ﴾

“Or you have been in contact with women.” [Al-Nisa: 43]

The meaning of touch in this verse is sexual relations.

Additionally, touching the privates with the hand nullifies Wudu based on his saying (peace and blessings be upon him):

“Whoever touches his private part, then let them perform Wudu.”²

In another wording:

¹ Abu Dawud (no. 179), Tirmidhi (no. 86), Ibn Majah (no. 502), Ahmad (no. 25766) and others. Shaykh Albani declared this Hadith to be authentic in *Sahih Sunan Abu Dawud* (no. 1/322).

² Ibn Majah (no. 481), Ahmad (no. 21689) and others. Shaykh Albani declared this Hadith to be authentic in *Sahih Sunan Ibn Majah* (no. 391).

“Whoever places their hand on their private parts, then let them perform Wudu.”¹

And in another wording:

“Whoever touches his penis, then let him perform Wudu.”²

Eating camel meat also nullifies Wudu.

The seventh: Washing the dead body nullifies Wudu according to a group of scholars, because the majority of times the person will touch the *‘Aurah* with their hand. Furthermore, they may be overcome by weakness, so it is befitting to perform Wudu to return their strength and energy.

The Eighth: Apostacy from Islam. If a person performs Wudu and then commits disbelief, which removes them from the fold of Islam, then Allah guides him and he repents, it is upon him to repeat his Wudu.

These are eight nullifiers which have been mentioned by a number

¹ A similar wording is collected by al-Bayhaqi in *al-Sunan al-Kubra* (1/133) and Ahmad (no. 8404). Shaykh Albani declared this Hadith to be authentic in *Tamam al-Minnah* (p. 53).

² Abu Dawud (no. 163). Shaykh Albani declared this Hadith to be authentic in *Sahih Sunan Abu Dawud* (1/329).

of scholars. This is the school of jurisprudence of the *Hanabilah* (may Allah have mercy upon them).

Other scholars hold that they are less than this. [They do not consider] the excretion of large amounts of impure matter from the body [to nullify Wudu] because they maintain that there is no clear proof that it is a nullifier. Instead, making Wudu after such an event is only a precautionary measure due to the *Hadith*:

“He vomited, then he performed Wudu.”¹

The same applies to touching a woman with lust and washing a dead body; they maintain that there is no clear evidence to validate this. Based on this, there are five nullifiers. If it is said that apostasy from the religion does not nullify Wudu either, then there is only four. The intent is that there are only four for which the evidence is clear, and there are four things concerning which the scholars differ.

There are four areas of contention: the excretion of large amounts of impure matter, touching a woman, washing a dead body and apostasy from Islam.

¹ Tirmidhi (no. 87). Shaykh Albani declared this Hadith to be authentic in *Irwa* (no. 111).

Explanation of Shaykh Ibn Baz

It has previously been mentioned that there are nine conditions of the Prayer. Four have already been discussed: Islam, intellect, age of discernment and purification. We have already explained the matters related to purification.

The Fifth condition: Elimination of impurities from three things: the body, the garments (*Thawb*) and the place [of Prayer].

It is a requirement for the one who is praying that their garment, body and place of Prayer be pure. If they were to pray in impure clothing, an impure place or there was impurity on their body, then the Prayer would be invalid – if they are aware of it and have knowledge of this. However, if they are ignorant or forgetful, then their Prayer is valid, according to the correct view.

This is because the Prophet (peace and blessings be upon him) prayed in his sandals and there was an impurity on them, but when Jibril informed him he removed them, and he did not repeat the Prayer.¹ This also falls under the general meaning of the verse:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

"Our Lord! Punish us not if we forget or fall into error."

[Al-Baqarah: 286]

¹ Abu Dawud (no. 650), Ahmad (11/53) and others. Shaykh Albani declared this Hadith to be authentic in *Sahih Sunan Abu Dawud* (no. 657).

The goal is to be free of any impurities, as in essence it is not purification in and of itself. Purification is worship that is required in itself, as for impurities then the objective is to free oneself from them: from his clothing, body and place of Prayer.

If he forgets or is ignorant of this affair, then his Prayer is valid. He prays in an impure garment, forgetfully or unknowingly, or there is an impurity on his body, and he does not remember or know about it, or the place of Prayer that he believed to be pure is actually not so, then his Prayer is valid according to the correct position.

Explanation of Shaykh Ibn al-'Uthaymin

Purification from impurities is with respect to the clothing, the place (of Prayer) and the body. These are three things.

The proof that shows that purifying the garment is a condition of the Prayer is firstly: That which comes in the *Ahadith* dealing with the menses where the Messenger (peace and blessings be upon him) was asked about the menstrual blood that was on the clothing, so he commanded that one should scratch it off then sprinkle it with water, then pray in it. So this is a proof that the impurity must be removed.

The proof that shows that purifying the body is a condition: All the *Ahadith* of *Istinja* and *Istijmar* show that it is obligatory to purify (oneself) from impurities, because *Istinja* and *Istijmar* purify the place that has been touched by an impurity.

The proof that shows that purifying the place (i.e., of Prayer) is a condition: Allah, The Most High, said:

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ

“And We commanded Ibrahim (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at

Makkah) for those who are circumambulating it, or staying (l'tikaf), or bowing or prostrating themselves (there, in Prayer).” [Al-Baqarah 2:125]¹

¹ *Al-Sharh al-Mumti'* (2/91).

الشَّرْطُ السَّادِسُ: سَتْرُ الْعَوْرَةِ: أَجْمَعَ أَهْلُ الْعِلْمِ عَلَى فَسَادِ صَلَاةٍ مَنْ صَلَّى عُرْيَانًا وَهُوَ يَقْدِرُ، وَحَدُّ عَوْرَةِ الرَّجُلِ مِنَ الشَّرِّ إِلَى الرُّكْبَةِ، وَالْأَمَةِ كَذَلِكَ، وَالْحَرَّةُ كُلُّهَا عَوْرَةٌ إِلَّا وَجْهَهَا، وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾، أَي: عِنْدَ كُلِّ صَلَاةٍ.

The Sixth Condition: Covering the ‘*Awrah*. The people of knowledge have agreed on the invalidity of the Prayer of one who prays naked whilst having the ability (to cover his ‘*Awrah*).

The ‘*Awrah* of a man is from the navel to the knees, and the same applies to a female slave.

As for a free woman, all of her body is ‘*Awrah* except for her face.

The proof is His Saying:

“O Children of Adam, take your adornment (by covering yourselves with clean clothes) when praying.” [Surah Al-A’raf: 31] Meaning for every Prayer.

Notes

Explanation of Shaykh Ibn Baz

The sixth condition: Covering the ‘*Awrah*. It is compulsory for him to pray and his ‘*Awrah*, which is from the navel to the knees, is covered. The entire body of the woman is ‘*Awrah* with the exception of her face due to his saying (peace and blessings be upon him):

“The woman is ‘*Awrah*.”¹

The exception is her face. She uncovers her face when praying, unless she is in the presence of strange men. Otherwise, the Sunnah is for her to uncover her face.

The scholars differed concerning the hands. Some allowed for them to be uncovered and others held that they have to be covered in the Prayer. The safe position is to cover them, as the author stated. As for the rest of the body, then she has to cover her two feet and the rest of the body in the Prayer. If there are strange men in her presence, then she must also cover her face.²

¹ Tirmidhi (no. 1173), Sahih Ibn Hibban (no. 5599) and Sahih Ibn Khuzaimah (no. 1685). Shaykh Albani declared this Hadith to be authentic in *Sahih al-Jami'* (6690).

² [TN] I have omitted part of this chapter, considering the targeted audience. Refer to *Al-Sharh al-Mumtaz*, p. 82.

Explanation of Shaykh Ibn al-'Uthaymin

A summary of this issue:

1. If the person's 'Awrah is uncovered deliberately, then the Prayer is invalid, regardless of whether it is a small or large amount or whether it was for a long or short period of time.
2. If it is uncovered unintentionally and it is a small amount, then the Prayer is not invalid.
3. If it is uncovered unintentionally and it is excessive¹, but it is only for a short period of time, then that which is understood from the author's words is that the Prayer is invalid. However, the strongest position is that it is not invalid.
4. If it is uncovered unintentionally and it is excessive and this occurs for a long period of time, and he is unaware of this until the end of the Prayer or after the final Taslim, then his Prayer is invalid. This is because it was excessive, and it happened for a long period of time.

An example of this:

A person prays in trousers or an *Izar*, and after the Prayer he notices a large opening near his private region, but he is unaware of this

¹ Excessiveness can differ depending on the area of the 'Awrah being exposed. So if part of the thigh next to the knee approximately the size of a *Dirham* was exposed and the two private parts were exposed the size of a *Dirham*, then the second would be considered excessive and the first would not be deemed excessive. *Al-Sharh al-Mumti'* (2/171).

until after the final Taslim. We say that this person's Prayer is invalid, and he must repeat it, because covering the 'Awrah is a condition of the Prayer. In this situation, the majority of the time the person is negligent.

However, if the Thawb (garment) ripped during the Prayer – and this happens often especially with tight garments – then he quickly held it with his hand, then his Prayer is correct because, even though it was a large amount, only a short time elapsed and he did not do this intentionally.¹

¹ *Al-Sharh al-Mumti'* (2/172).

الشَّرْطُ السَّابِعُ: دُخُولُ الْوَقْتِ، وَالذَّلِيلُ مِنَ السُّنَّةِ حَدِيثُ جِبْرِيلَ أَنَّهُ
أَمَّ النَّبِيَّ فِي أَوَّلِ الْوَقْتِ وَفِي آخِرِهِ، فَقَالَ: «يَا مُحَمَّدُ الصَّلَاةُ بَيْنَ هَذَيْنِ
الْوَقْتَيْنِ».

وَقَوْلُهُ تَعَالَى: ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ أَي:
مَفْرُوضًا فِي الْأَوْقَاتِ، وَذَلِيلُ الْأَوْقَاتِ قَوْلُهُ تَعَالَى: ﴿أَقِمِ الصَّلَاةَ
لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ
مَشْهُودًا﴾

The Seventh Condition: Entrance of the Correct Time.

The proof for this from the Sunnah is the Hadith of Jibril¹ when he led the Prophet in Prayer at the start of its time and at the end of its time. He said to him: “O Muhammad, the Prayer is between these two times.”

And His Saying:

“Verily, the prayer is enjoined on the believers at fixed hours.”
[Surah An-Nisa: 103]. Meaning it is obligatory to be offered at these times.

¹ Abu Dawud (no. 293), Tirmidhi (no. 149) and others. Shaykh Albani declared it to be authentic in Sahih Sunan Abu Dawud (no. 377).

The proof for the times [of these Prayers] is His Saying:

“Establish the Prayer from mid-day till the darkness of the night (i.e., Dhuhr, ‘Asr, Maghrib and ‘Isha), and recite the Quran in the early dawn (i.e., Fajr). Verily, the recitation of the Quran in the early dawn is ever witnessed (by the angels).” [Surah Al-Isra: 78]

Notes

Explanation of Shaykh Ibn Baz

The seventh: The entrance of the time. It has to be established during the proper time, as Allah made the Prayer obligatory at fixed times.

If he prays before its time, then the Prayer is invalid. If he prays after the time, then it is valid, but he is sinful – if he delays it intentionally. However, it is allowed for him to delay the Prayer, due to a journey or sickness, as it is allowed for him to delay Dhuhr and pray it along with ‘Asr, and delay Maghrib and pray it along with ‘Isha.

However, if he delays it without a valid excuse or prays before its time, then this is not permitted. If he prays before its proper time, it is invalid, unless he joins the Prayers [Dhuhr with ‘Asr and Maghrib with ‘Isha], then it is allowed for him to delay them due to a journey or sickness.

Explanation of Shaykh Ibn ‘Uthaymin

The prayer is not accepted before its time and this is the consensus of the Muslims. And if someone was to pray intentionally before the time, then his prayer is rejected, and he is not free from sin. But if it was done unintentionally, rather due to him thinking the time has come, then he is not in sin and his prayer is *Nafl* (supererogatory) and it is upon him that he repeats his prayer, as the (correct) time is from the conditions of the prayer.¹

Is the Prayer accepted after its time?

We say if the person had an excuse, then his prayer is accepted; and this is (established) with text and consensus. As for the text, then this is the Book and the Sunnah.

As for the Quran, then verily, the Messenger (peace and blessings be upon him) said:

“Whoever sleeps past the prayer or forgets it, then let him pray when he remembers it.” Then he recited the verse:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“Perform the Prayer for My remembrance.” [Ta-Ha 20:14]²

¹ *Al-Sharh al-Mumti'* (2/88).

² Bukhari (no. 344) and Muslim (no. 682).

And his reciting of the verse is by way of using it as a proof. And from the Sunnah, then (the proof is) the *Hadith* that has just been mentioned. As for the consensus then this is well known.

Is the Prayer accepted if it was performed after the time has passed without any excuse?

That which is correct is that the prayer is not accepted after its time, if there was no excuse. So the one who intentionally prays after the time has passed, then his prayer is not accepted, even if he was to pray one thousand times, because the proof has specified the time. So verily the one who intentionally prays outside of the time has not come with that which Allah commanded.

And the Prophet (peace and blessings be upon him) said:

“Whoever does an action which is not in accordance with this affair then it is rejected.”

Therefore, his Prayer is rejected.¹

¹ *Al-Sharh al-Mumti'* (12/89).

الشَّرْطُ الثَّامِنُ: اسْتِيقْبَالُ الْقِبْلَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

The Eighth Condition: Facing the Qiblah. The proof for this is His Saying:

“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 al-Haram. And wheresoever you people are, turn your faces (in Prayer) in that direction.” [Surah Al-Baqarah: 144]

Notes

Explanation of Shaykh Ibn Baz

The eighth: Facing the Qiblah. It is necessary to face the Qiblah for the obligatory and optional Prayers. It is a condition to face the Qiblah due to the noble verse where Allah, the Mighty and Majestic said:

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ﴾

“Verily! We have seen the turning of your face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Haram* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.” [Al-Baqarah: 144]

If there is a valid excuse like the traveler praying the optional Prayer in the direction of his journey, then this is allowed due to a valid legislated reason; or the sick who does not have anyone to move him to face the Qiblah and he fears the parting of the proper time, then he prays in whatever direction he is facing:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“So keep your duty to Allah and fear Him as much as you can.” [Al-Taghabun: 16]

The sick person who is unable to move to face the Qiblah, and there is no one to move him to face it, then there is no blame upon him. Similarly, the prisoner who is chained and constrained, whereby he is unable to face the Qiblah. Allah, the Mighty and Majestic, said:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“So keep your duty to Allah and fear Him as much as you can.” [Al-Taghabun: 16]

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

“Allah burdens not a person beyond his scope.” [Al-Baqarah: 144]

It is obligatory to face the Qiblah when one has the ability for the obligatory Prayer and for the optional Prayer, unless for the latter the individual is on a journey, then it is allowed for the traveler to pray the optional Prayer in the direction of his mount.

Explanation of Shaykh Ibn ‘Uthaymin

From the conditions of the Prayer is facing the Qiblah. The Qiblah is referring to the *Ka’bah*. It has been called the Qiblah because the people face it [*Yastaqbilunahu*] with their faces.

The wisdom behind this is that a person faces with his body that which is revered due to the command of Allah, and this is the House [*Ka’bah*], just as he turns with his heart to His Lord, Who is above the Heavens.

No doubt, the obligation to face the Qiblah displays the unity of the Islamic nations, this is not hidden from the people. If this was not a requirement, then the people would pray in one Masjid and one person would pray to the South, another to the North, another to the East and another to the West. It would also be impossible to line up for the congregational Prayer, but if they face one direction, then this is from the greatest means of harmony.

The Prayer is invalid if the Qiblah is not faced during the Prayer based on the Prophet’s saying (peace and blessing be upon him):

“Whoever performs an action that is not in accordance to our affair, then it is rejected.”¹

Facing the Qiblah is a condition, and the principle is: If the requirement is absent from the action for which it is a

¹ Bukhari (no. 7252) and Muslim (no. 525).

requirement, then the Prayer is invalid due to this reason.

The author [of *Zad*] mentioned two exceptions:

1. The one who is unable. His Prayer is correct without facing the Qiblah. An example of this is the sick person who is unable to move and does not have anyone to turn him to face the Qiblah. In this situation, he turns to the way he is facing because he is unable.

The proof for this is:

From the recognized principles with the people of knowledge, which has been derived from the texts of the Book and the Sunnah, is that there is no obligation with inability, and nothing is forbidden with necessity.

2. The one performing the optional Prayer while riding on a journey.

This exception has been established by the Sunnah due to the actions of the Messenger (peace and blessing be upon him). It is authentically narrated in Bukhari and Muslim, and other than them, that the Messenger of Allah used to perform the optional Prayer on his riding beast in the direction it took him, but he would not pray the obligatory Prayers whilst riding.

This Sunnah specified an exception to the general meaning of the verses and the Hadith.

Is it allowed for the person riding on a journey to perform the obligatory Prayer while in this state?

The answer:

No, unless he is in a situation where it is impossible to face the Qiblah.

‘Whoever prays without endeavoring to determine the direction of the Qiblah,’ if he is capable, ‘or he prays without blind-following someone else,’ if he is incompetent, then he repeats the Prayer. This is because he has not carried out what is obligatory upon him; thus, he is negligent and has to repeat the Prayer...

Some of the scholars say that if he prayed towards the right direction, then this is sufficient [i.e., his Prayer is valid] because he prayed towards the direction he was comfortable with. This inclination stems from probable assumption, and this is sufficient in acts of worship, due to his saying:

“He should attempt to determine what is correct and complete it based upon that.”

So if he faced the correct direction, then why would we oblige him

to repeat the Prayer? This is the strongest stance.

However, if he prayed to the wrong direction, then it is obligatory upon him to repeat the Prayer, as he did not observe what was incumbent upon him, which was to ask, nor did he endeavor to determine the correct direction.¹

¹ *Al-Sharh al-Mumti'* (2/260-285).

الشَّرْطُ التَّاسِعُ: النِّيَّةُ، وَمَحَلُّهَا الْقَلْبُ، وَالتَّلْفُظُ بِهَا بِدْعَةٌ، وَالدَّلِيلُ

حَدِيثُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى»

The Ninth Condition: The intention; and its place is the heart. Pronouncing it [with the tongue] is an innovation.

The proof is the Hadith:

“Actions are judged according to the intentions, and everyone will receive what they intended.”

Notes

Explanation of Shaykh Ibn Baz

The ninth (condition): [The intention.] It is necessary to have an intention for every act of worship: Prayer, fasting, charity and everything else. The intention is essential for all acts of worship due to his saying (peace and blessings be upon him):

“Actions are judged according to the intentions, and everyone will receive what they intended.”¹

The place of the intention is the heart for the Prayer, fasting and all acts of worship, except for Hajj as the person also verbalizes it, saying the *Talbiyyah* for Hajj [*Labbayk Bil Hajj* (Here I am, O Allah, making Hajj)], as was done by the Prophet (peace and blessings be upon him). However, apart from Hajj and Umrah, then the intention is solely in the heart, and pronouncing it is an innovation. Saying: ‘I make the intention to pray’ is an innovation, and the same applies to saying: ‘I make the intention to fast such and such’ or ‘I make the intention to give such and such in charity.’

As for Hajj, then the legislation has stipulated that entering into the state of *Ihram* be announced by saying, “*Labbayk Umrah* (Here I am, O Allah, making Umrah),” “*Labbayk Hajja* (Here I am, O Allah, making Hajj)” or “*Labbayk Umrah Wa Hajja* (Here I am, O Allah, making Umrah and Hajj).” He announces this and openly states

¹ Bukhari (no. 1) and Muslim (no. 1907).

what he intended in his heart. This is the Sunnah. This is specific to Hajj and Umrah.

[The Pillars of the Prayer]

وَأَرْكَانُ الصَّلَاةِ أَرْبَعَةٌ عَشْرٌ: الْقِيَامُ مَعَ الْقُدْرَةِ، وَتَكْبِيرَةُ الْإِحْرَامِ، وَقِرَاءَةُ
الْفَاتِحَةِ، وَالرُّكُوعُ، وَالرَّفْعُ مِنْهُ، وَالسُّجُودُ عَلَى الْأَعْضَاءِ السَّبْعَةِ،
وَالاعْتِدَالُ مِنْهُ، وَالْجُلُوسَةُ بَيْنَ السَّجْدَتَيْنِ، وَالطَّمَأْنِينَةُ فِي جَمِيعِ الْأَرْكَانِ،
وَالرَّزِيئِبُ، وَالتَّشَهُدُ الْأَخِيرُ، وَالْجُلُوسُ لَهُ، وَالصَّلَاةُ عَلَى النَّبِيِّ،
وَالتَّسْلِيمَتَانِ.

The pillars of the Prayer are fourteen: Standing – if one has the ability, the opening *Takbir*, reciting Surah *al-Fatihah*, bowing, rising from bowing, prostrating on all seven body parts, rising from prostration, sitting between the two prostrations, tranquility in all of these pillars, observing the correct order, the Final *Tashahhud*, the sitting for it, sending *Salah* upon the Prophet, and the two *Taslim* [salutations (*Salam*) at the end of the Prayer].

Explanation of Shaykh Ibn Baz

The author (may Allah have mercy upon him) clarified the pillars of the Prayer. They are fourteen if the salutations upon the Prophet are included among the pillars. He clarified them as:

- Standing, if one has the ability
- The opening *Takbir*
- Reciting *Surah al-Fatihah*
- Bowing
- Rising from bowing
- Prostrating on all seven body parts
- Rising from prostration
- Sitting between the two prostrations
- Tranquility in all of these pillars
- Observing the correct order
- The Final *Tashahhud*
- The sitting for it
- Sending *Salah* upon the Prophet
- The two *Taslims*

An explanation of these pillars will follow shortly.

A pillar refers to [the parts of the Prayer] that must be performed. If they are missed, they are not excused, whether left deliberately or forgetfully. As for the obligations, then they are excused if missed forgetfully and unknowingly, whereas the pillars are not excused

ever, whether omitted forgetfully, unknowingly or deliberately; it is compulsory to perform them.

This is proven by the *Hadith* of the man who prayed badly, whom the Prophet (peace and blessings be upon him) taught him after he prayed incorrectly, saying:

“When you stand to pray, perform Wudu perfectly. Then face the Qiblah. Then say the *Takbir* [*Allahu Akbar*]. Then recite whatever is easy for you from the Quran.”¹ To the end of the *Hadith*.

There are fourteen pillars, which will be explained in detail shortly.

¹ Bukhari (no. 6251).

Explanation of Shaykh Ibn al-'Uthaymin

The Islamic definition of a pillar of an act of worship is:

The intrinsic parts of the act of worship itself, meaning those which it comprises of, and that worship is not correct or valid without them.

This is because all acts of worship comprise of intrinsic components: statements and actions. If some of the intrinsic parts are missing, then it is invalid in all situations; these are the pillars.

There are some intrinsic parts that if they are missing, then the act is invalid in certain situations; these are the obligations. Lastly, there are some intrinsic parts, which if they are missing then the act is valid in all situations; these are the recommended matters.¹

The difference between the pillars and the conditions is that the conditions exist outside of the Prayer, whereas the pillars are part of the Prayer itself and make up its essence.²

¹ *Al-Sharh al-Mumti'* (3/292).

² *Al-Sharh al-Mumti'* (3/325).

الرُّكْنُ الْأَوَّلُ: الْقِيَامُ مَعَ الْقُدْرَةِ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾

The first pillar: Standing, if one has the ability. The proof for this is His Saying:

“Guard strictly (the five obligatory) Prayers especially the middle Prayer. And stand before Allah with obedience.” [Surah Al-Baqarah: 238]

Notes

Explanation of Shaykh Ibn Baz

The first: Standing, if one has the ability, due to the Saying of Allah, the Most High:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

And stand before Allah with obedience.” [Surah Al-Baqarah: 238]

And due to the authentic Hadith where he (peace and blessings be upon him) said to Imran Ibn Husayn:

“Pray standing. If you are unable, then pray sitting; and if you are unable, then pray on your side.”¹

This is also due to the fact that it is established from him that he used to pray standing. He (peace and blessings be upon him) said:

“Pray as you have seen me pray.”²

He never prayed sitting unless he was incapable [of standing]. Therefore, it is obligatory upon all those legitimately accountable, both men and women, to pray standing for the obligatory Prayer, if they have the ability. If they pray sitting because they are unable [to

¹ Bukhari (no. 1117).

² Bukhari (no. 631).

stand] due to a sickness or old age, then this is permitted. We do not know of any differences among the scholars concerning this.

Explanation of Shaykh Ibn al-'Uthaymin

If someone was to say, how can you make standing a pillar and the Prophet (peace and blessings be upon him) said:

“The Prayer of the one sitting is half of the one who is standing.”

This shows that there is a reward for the one who prays whilst sitting, and if standing was a pillar, then there would be no reward for leaving off standing.

The answer:

From the Prayers is that which is compulsory and that which is optional. The *Hadith* of the superiority of the Prayer of the one standing over the one sitting is understood to be relating to the optional Prayer.

It is said that standing is not a pillar in the optional Prayer; rather, it is a Sunnah, and the action of the Prophet (peace and blessing be upon him) shows this as he used to pray the optional Prayer whilst on his riding beast when travelling.

So if standing were a pillar in the optional Prayer, then the Messenger (peace and blessings be upon him) would not have prayed it whilst on the riding beast. Instead, he would pray it whilst

upon the ground. And due to this he never prayed the obligatory Prayer (i.e., whilst riding).¹

¹ *Al-Sharh al-Mumti'* (3/401).

الثَّانِي: تَكْبِيرَةُ الْإِحْرَامِ، وَالذَّلِيلُ حَدِيثُ: «تَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا
التَّسْلِيمُ»

The Second: The opening *Takbir*. The proof for this is the *Hadith*:

“Its opening is the *Takbir* and its closing is the *Taslim*.”

Notes

Explanation of Shaykh Ibn Baz

The second pillar: The opening *Takbir*. The Prayer does not commence except with the opening *Takbir*. Even if a person starts with the intention – the intention for Prayer – he does not begin the Prayer until he says the *Takbir*.

The proof for this is his saying to the man who prayed badly:

“When you stand to pray, perform Wudu perfectly. Then face the Qiblah and say the *Takbir*.”¹

This *Hadith* is found in the two authentic collections [Bukhari and Muslim], concerning the story of the man who prayed badly.

Another proof is his saying (peace and blessings be upon him):

“Its opening is the *Takbir*, and its closing is the *Taslim*.”²

This *Hadith* is sound [*Hasan*]. It was reported by Ahmad and the compilers of the *Sunan* with a sound chain from ‘Ali.

He would start each Prayer by saying, ‘*Allahu Akbar* (Allah is the

¹ Bukhari (no. 6251) and Muslim (no. 397).

² Abu Dawud (no. 618), Tirmidhi (no. 3), Ahmad (no. 1006) and others. Shaykh Albani declared this *Hadith* to be authentic [*Sahih*] in *Sahih Sunan Abu Dawud* (no. 55).

Greatest); and he said:

“Pray as you have seen me pray.”¹

Hence, it is compulsory to say the Takbir in every Prayer. There is no entrance into the Prayer except with the Takbir, saying: ‘*Allahu Akbar.*’

The meaning of this statement [*Allahu Akbar*] is that He is superior and greater than anything.

¹ Bukhari (no. 631).

Explanation of Shaykh Ibn Uthaymin

The one praying says:

'Allahu Akbar (Allah is the Greatest).'

And saying (*al-Qawl*), if it is unrestricted, it is a statement of the tongue, whereas if it was restricted, it would be said, 'He says it in his heart...'

The meaning of 'Allah is the Greatest' is that Allah is greater than everything, as it relates to His Essence, His Names and His Attributes, in every possible meaning of the word.¹

¹ *Al-Sharh al-Mumti'* (3/23).

وَبَعْدَهَا الْاِسْتِفْتَاَحُ - وَهُوَ سُنَّةٌ - قَوْلُ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،
وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ»، ومعنى سبحانك اللهم
أي: أنزهك التنزيه اللائق بجلالك وبحمدك أي: ثناء عليك وتبارك
اسمك أي: البركة تنال بذكرك. وتعالى جدك أي: جلت عظمتك ولا
إله غيرك أي: لا معبود في الأرض ولا في السماء بحق سواك يا الله.

After the opening Takbir is the opening supplication, which is a Sunnah. It is said:

“Subhanak Allahumma Wa Bi Hamdika. Wa Tabarakasmuka Wa Ta’ala Jadduka. Wa La Ilaha Ghayruka.”

“Glorified are You, O Allah, and all praise belongs to You. Your Name is Blessed, Exalted is Your Majesty, and none has the right to be worshipped but You.”

The meaning of:

‘*Subhanak Allahumma*’: I free you of all imperfections as befitting Your Majesty.

‘*Wa Bi Hamdika*’: I praise you.

‘*Wa Tabarakasmuka*’: Blessing is attained through Your mention.

‘*Wa Ta’ala Jadduka*’: Exalted is Your Majesty.

‘*Wa La Ilaha Ghayruka*’: Nothing deserves to be worshipped, on earth or in heaven, in truth except You, O Allah.

Notes

Explanation of Shaykh Ibn Baz¹

Before reciting *al-Fatihah*, he seeks refuge with Allah, and before seeking refuge, he says the opening supplication. After saying the opening *Takbir*, he says the opening supplication:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى

جَدِّكَ، وَلَا إِلَهَ غَيْرُكَ»،

“Glorified are You, O Allah. All praise belongs to You. Your Name is Blessed, Exalted is Your Majesty, and none has the right to be worshipped but You.”²

This is a concise supplication, and it is among the most authentic *Ahadith* [pertaining to this subject]. It has been narrated from a number of chains of transmission: from ‘A’ishah, Abu Sa’id, Umar and others.

The whole of it, in its entirety, is pure *Tawhid*.

¹ [TN] I have inserted the Shaykh’s explanation here to be in unison with the sequence of the original text, as Shaykh Ibn Baz discussed this issue and the next after discussing the third pillar, which is the recitation of *al-Fatihah*.

² Abu Dawud (no. 775), Tirmidhi (no. 243) and Ibn Majah (no. 806). Shaykh Albani declared this Hadith to be authentic in *Sahih Sunan Abu Dawud* (no. 748). Muslim narrated this from Umar (no. 399).

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى

جَدِّكَ، وَلَا إِلَهَ غَيْرُكَ»،

“Glorified are You, O Allah, and all praise belongs to You. Your Name is Blessed, Exalted is Your Majesty, and none has the right to be worshipped but You.”

This is the shortest of the opening supplications. There are also other opening supplications, whichever one a person recites, it suffices them.

From them:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنْ
الدَّنَسِ، اللَّهُمَّ اغْسِلِيْ مِنْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ

*Allahumma Ba'id Bayni Wa Bayna Khatayaya Kama Ba'adta
Baynal Mashriq Wal Maghrib Allahumma Naqqini Minal
Khatayaya Kama Yunaqqal Thawbal Abyad Minad Danas.
Allahumma Ighsil Khatayaya Bil Ma Wath Thalj Wal Barad.*

“O Allāh, distance me from my sins just as you have distanced the East from the West. O Allāh, purify me of my sins as a

white garment is purified of dirt. O Allāh, cleanse me of my sins with snow, water and hail.”

He used to open with this supplication in the obligatory Prayers as established in the Hadith reported by Bukhari and Muslim, which was narrated by Abu Hurairah.

However, this opening supplication [i.e., mentioned by the author] is concise, meaning it is simple for the common people and other than the common people.

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى

جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ»

“Glorified are You, O Allah, and all praise belongs to You. Your Name is Blessed, Exalted is Your Majesty, and none has the right to be worshipped but You.”

The meaning of:

‘*Subhanak Allahumma*’: I free you of all imperfections as befitting Your Majesty. ‘*Wa Bi Hamdika*’: I praise you. So I praise You while declaring You free of all imperfections.

‘*Wa Tabarakasmuka*’: Blessing is attained through Your mention. Your name possesses the epitome of blessings. Thus, all blessings are

attained with the Name of Allah, the Mighty and Majestic, through His grace and benevolence.

‘*Wa Ta’ala Jadduka*’: Exalted is Your Majesty. The *Jadd* of Allah [here] is His Majesty, because He has no child nor parent. ‘*Ta’ala Jadduka*,’ meaning Majesty and Supremacy.

‘*Wa La Ilaha Ghayruka*’: Nothing deserves to be worshipped, on earth or in heaven, in truth except You, Our Lord. He alone is worshipped in truth, as He said, the Mighty and Majestic:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ

هُوَ الْبَاطِلُ﴾

“That is because Allah is certainly the Truth (and what they (the polytheists) invoke besides Him, it is absolutely falsehood.” [Al-Hajj: 62]

Explanation of Shaykh Ibn al-'Uthaymin

Do you say more than one opening supplication in the same Prayer?

The answer:

The open supplications are not meant to be combined [in one Prayer] because the Prophet (peace and blessings be upon him) responded to Abu Hurairah (may Allah be pleased with him) when he asked him, saying:

“O Allah, place a large distance between me and my sins,” and he did not mention:

“Glorified are You, O Allah, and all praise belongs to You.”

This proves that they should not be mentioned together [i.e., alternate between them].¹

¹ *Al-Sharh al-Mumtī'* (3/52).

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»، مَعْنَى أَعُوذُ: أَلُوذُ، وَالْتَجِيءُ، وَأَعْتَصِمُ

بِكَ يَا اللَّهُ مِنَ الشَّيْطَانِ: الرَّجِيمِ، الْمَطْرُودِ، الْمُبْعَدِ عَنْ رَحْمَةِ اللَّهِ، لَا يَضُرُّنِي

فِي دِينِي، وَلَا فِي دُنْيَايَ.

Then he says: 'I seek refuge with Allah from the outcasted Devil (A'udhu Billahi Min al-Shaytan al-Rajim).'

The meaning of:

'A'udhu' is I seek refuge and sanctuary with You, and cling firmly to You, O Allah, from the outcasted Devil, who has been banished from the Mercy of Allah, so that he does not harm my religion nor worldly affairs.

Notes

Explanation of Shaykh Ibn Baz¹

After this opening supplication or any of the others [established in the Sunnah], he seeks refuge with Allah from the Devil, saying:

‘I seek refuge with Allah from the outcasted Devil.’

“*A’udhu Billahi Min al-Shaytan al-Rajim.*”

This is said prior to reciting [*al-Fatihah*].

The meaning of ‘*A’udhu*’ is I seek refuge and sanctuary with You, and cling firmly to You, O Allah, from the outcasted Devil, who has been banished from the Mercy of Allah; so that he does not harm my religion nor worldly affairs.

¹ [TN] I have inserted the Shaykh’s explanation here to be in unison with the sequence of the original text, as Shaykh Ibn Baz discussed this issue after discussing the third pillar and the opening supplication.

Explanation of Shaykh Ibn al-'Uthaymin

The benefit of seeking refuge with Allah is so that the Devil is far from the heart of the person when they recite the Book of Allah, which will allow them to reflect over the Quran, comprehend its meanings and benefit from it.

There is a difference between reading the Quran while your heart is present and reading it while your heart is heedless.

If you read the Quran and your heart is focused, you will understand its meanings and benefit from the Quran, which will not happen for you if you read it and you are heedless.

Try it and you will see.¹

¹ *Al-Sharh al-Mumtī'* (3/53).

وَقِرَاءَةُ الْفَاتِحَةِ رُكْنٌ فِي كُلِّ رُكْعَةٍ، كَمَا فِي حَدِيثٍ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»، وَهِيَ أُمُّ الْقُرْآنِ.

The recitation of *al-Fatihah* is a pillar in every *Rak'ah* as comes in the Hadith: "There is no Prayer for the one who does not recite the *Fatihah* of the Book." And it is the mother of the Book.

Notes

Explanation of Shaykh Ibn Baz

The third pillar: The recitation of *al-Fatihah* due to the Prophet's saying (peace and blessing be upon him):

“There is no Prayer for the one who does not recite the *Fatihah* of the Book.”¹

And his saying (peace and blessing be upon him):

“Whoever prays a Prayer and does not recite the *Fatihah* of the Book in it, then it is deficient; it is deficient and incomplete.”²

This [ruling] is general. It is applicable to the obligatory and optional Prayers, and also the Imam and the one praying alone. As for the one being led in the Prayer it is an obligation for him. It is lifted due to forgetfulness, ignorance or if the Imam started the Prayer before him and he joined when the Imam was bowing. If he missed the recitation of *al-Fatihah*, then this is lifted from him, according to the correct position.

This is because the Messenger (peace and blessings be upon him) did not command Abu Bakrah to make up the *Rak'ah* when he joined

¹ Bukhari (no. 756) and Muslim (no. 394).

² Muslim (no. 38).

the Prayer while the Imam was bowing. So for the one being led in Prayer it is an obligation, which is lifted from him due to ignorance, forgetfulness and if he misses standing in the Prayer along with the Imam but he joins while the Imam is bowing. This suffices him.

However, if he is able, then he recites *al-Fatihah* due to his saying (peace and blessings be upon him):

“Perhaps you recite behind your Imam.” We said: “Yes.” He responded: “Do not do this except for the *Fatihah* of the Book, as there is no Prayer for the one who does not recite it.”¹

¹ Abu Dawud (no. 823). Shaykh Albani declared it to be weak in *Da'if Sunan Abu Dawud*. Other scholars such as Ibn Hajar declared it to be sound *Talkhis al-Habir* (1/566).

Explanation of Shaykh Ibn al-'Uthaymin

What we have mentioned about the recitation of *al-Fatihah* being a pillar for every person who prays: the Imam, the one being led and the one praying alone. There are no exceptions to this except in one instance, and this for the one who missed part of the Prayer and he catches the Imam while he is bowing or standing but he is unable to read *al-Fatihah*. This is proven by the legislated texts.

If someone was to say:

What is the proof for this exception?

The answer:

The proof is the Hadith of Abu Bakrah that is established in Sahih Bukhari, when he caught the Prophet (peace and blessings be upon him) in the Prayer while he was bowing. So he hurried and bowed prior to reaching the row, then he entered the row.

When the Prophet (peace and blessings be upon him) finished the Prayer, he asked who had done this. Abu Bakrah said: "Me." So the Prophet replied:

"May Allah increase you in eagerness, but do not repeat this."

He did not command him to repeat the *Rak'ah* that he caught in Ruku' [bowing] without reciting *al-Fatihah*. If he had not caught the *Rak'ah* and had missed it, then the Prophet would have commanded him to repeat it as he commanded the man who prayed badly to repeat it.

Therefore, as he did not command him to repeat the *Rak'ah*, it is known that he caught the *Rak'ah* and he was absolved of having to recite *al-Fatihah*. This is a proof from the texts.¹

¹ *Al-Sharh al-Mumti'* (3/297-298).

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾: بَرَكَةٌ، وَاسْتِعَانَةٌ.

﴿الْحَمْدُ لِلَّهِ﴾، الْحَمْدُ: ثَنَاءٌ، وَالْأَلِفُ وَاللَّامُ لِاسْتِعْرَاقِ جَمِيعِ الْحَامِدِ،
وَأَمَّا الْجَمِيلُ الَّذِي لَا صُنْعَ لَهُ فِيهِ مِثْلُ الْجَمَالِ وَنَحْوِهِ، فَالثَّنَاءُ بِهِ يُسَمَّى
مَدْحًا لَا حَمْدًا.

“In the Name of Allah, the Most Merciful, the Bestower of Mercy”
is an appeal for blessings and assistance.

“All [*al-Hamd*] praise belongs to Allah.” *Al-Hamd* is praise. The *Alif* and *Lam* encompasses all forms of praise. As for commendable qualities concerning which one has no control over like beauty and the like, then commending [someone] on account of this is known as *Madh* (admiration of these qualities) and not *Hamd* (praise).

Notes

Explanation of Shaykh Ibn Baz

Then he says:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

He says: “In the Name of Allah, the Most Merciful, the Bestower of Mercy,” seeking the assistance of Allah.

Allah is the One who deserves worship and servitude from all of His creation. The letter *Ba* in *Bismillah* is to seek assistance.

“*Al-Rahman*” is the possessor of limitless Mercy.

“*Al-Rahim*” is the possessor of Mercy that is specific for the believers, as He, the Most High:

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

“And He is ever an All-Bestower of mercy [*Rahim*] to the believers.” [Surah Al-Ahzab: 43]

﴿إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ﴾

“Truly, Allah is full of kindness, the Most Merciful towards mankind.” [Al-Baqarah: 143]

“All [*al-Hamd*] belongs to Allah” is to praise Allah, as explained.

﴿رَبِّ الْعَالَمِينَ﴾، الرَّبُّ: هُوَ الْمَعْبُودُ، الْخَالِقُ، الرَّازِقُ، الْمَالِكُ، الْمَتَّصِرُ،

مُرِّي جَمِيعِ الْخَلْقِ بِالنِّعَمِ.

﴿الْعَالَمِينَ﴾: كُلُّ مَا سِوَى اللَّهِ عَالَمٌ، وَهُوَ رَبُّ الْجَمِيعِ.

“The Lord of all the creation.” “The Lord” is the one who deserves to be worshipped [alone]: the Creator, the Sustainer, the King, the One in control of everything, and the One who nurtures the whole of the creation with blessings.

“The creation”: Everything besides Allah is a created being, and He is the Lord of everything.

Notes

﴿الرَّحْمَنُ﴾: رَحْمَةٌ عَامَّةٌ [لِ] جَمِيعِ المَخْلُوقَاتِ.

﴿الرَّحِيمُ﴾: رَحْمَةٌ خَاصَّةٌ بِالمُؤْمِنِينَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَكَانَ

بِالمُؤْمِنِينَ رَحِيمًا﴾

“Al-Rahman” is mercy that is general for all of the creation.

“Al-Rahim” is mercy that is specific to the believers. The proof for this is His Saying:

“And He is ever an All-Bestower of mercy [Rahim] to the believers.”
[Surah Al-Ahzab: 43]

﴿مَالِكِ يَوْمِ الدِّينِ﴾: يَوْمُ الحِزَاءِ وَالحِسَابِ، يَوْمٌ كُلُّ مُجَازَى بِعَمَلِهِ، إِنْ

خَيْرًا فَحَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَا أَدْرَاكَ مَا يَوْمُ

الدِّينِ * ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ * يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا

وَالأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾، وَالحَدِيثُ عَنْهُ: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ

لِمَا بَعْدَ المَوْتِ، وَالعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّى عَلَى اللَّهِ

الْأَمَانِي»

“The only Owner of the Day of Recompense.” This is the day of recompense and reckoning. The day when everyone will be recompensed for their actions; if they were good their recompense

will be good, and if they were evil, then their recompense will be evil. The proof is His Saying:

“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 Allah.” [Surah Al-Infitar: 17-19]

And the *Hadith* [narrated] from the Prophet: “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 hoping for Allah to grant his aspirations.”

Notes

Explanation of Shaykh Ibn Baz

The meaning of:

“The Lord of *al-‘Alamin*” the Lord of all the creation.

“*Al-Rahman*” is the possessor of limitless Mercy.

“*Al-Rahim*” is the possessor of Mercy that is exclusively for the believers.

“The only Owner of the Day of Recompense [*Din*].” This is the day of recompense and reckoning, meaning He is the Owner of the Day on which the reckoning and recompense will occur. Allah said:

﴿وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ * ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ * يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

“And what will make you know what the Day of Recompense is [*Din*]? 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 Allah.” [Surah Al-Infitar: 17-19]

Therefore, *Din* is referring to the reckoning and recompense.

Another proof for this is the Hadith:

«الْكَيِّسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ
مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَيَّ عَلَى اللَّهِ الْأَمَانِيُّ»

“The [Kayyis] 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 hoping for Allah to grant his aspirations.”¹

Al-Kayyis [mentioned in the *Hadith*] is the prudent individual who binds himself to account and works and strives for what occurs after death. And the feeble, lazy person is the one who allows his soul to follow its vain desires, while hoping for Allah to grant his aspirations. This *Hadith* is famous, but there is some weakness in its chain of transmission.

¹ Tirmidhi (no. 2459), Ibn Majah (no. 4260) and Ahmad (no. 17123). This Hadith is weak because in the chain of narration is Abu Bakr Ibn Abu Maryam who is weak. Look to *al-Da'ifah* of Shaykh Albani (5319).

“The meaning is correct as it is supported by other texts of the Book and the Sunnah.” *Sharh Shurut al-Salah*, p. 117, Shaykh Muhammad Aman.

﴿إِيَّاكَ نَعْبُدُ﴾ أَي: لَا نَعْبُدُ غَيْرَكَ، عَهْدٌ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ أَنْ لَا يَعْْبُدُ

إِلَّا إِيَّاهُ.

﴿وَإِيَّاكَ نَسْتَعِينُ﴾: عَهْدٌ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ أَنْ لَا يَسْتَعِينُ بِأَحَدٍ غَيْرِ اللَّهِ.

“You alone we worship.” This means that we only worship You. There is a covenant between the servant and his Lord that only He should be worshipped.

“And You alone we ask for help.” This is a covenant between the servant and his Lord that he will only seek assistance from Him, and no one else.

Notes

Explanation of Shaykh Ibn Baz

“You alone we worship, and You alone we ask for help.” This means: You alone we worship, O Lord, singling you out with all worship, which are the acts of obedience that Allah has commanded us with like Prayer, fasting and other than that.

“You,” meaning we turn to You alone, seeking Your aid in all of our affairs, both religious and worldly. We seek Your aid, Our Lord, in everything.

This proves that it is obligatory upon the servant to single out his Lord with worship and when seeking aid.

“You alone we worship.” This is Your exclusive right. It is obligatory upon the servant to single out Allah with all worship, as He, the Most High, said:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

“So, call you upon Allah making (your) worship pure for Him (Alone).” [Ghafir: 14]

He, Glorified is He, said:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ﴾

“O mankind! Worship your Lord, Who created you.” [Al-Baqarah: 21]

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ مَعْنَى: ﴿اهْدِنَا﴾: دُلَّنَا، وَأَرْشِدُنَا، وَتَبَيَّنْنَا،
وَ﴿الصِّرَاطُ﴾: الْإِسْلَامُ، وَقِيلَ: الرَّسُولُ، وَقِيلَ: الْقُرْآنُ، وَالْكُلُّ حَقٌّ.
وَ﴿الْمُسْتَقِيمَ﴾: الَّذِي لَا عِوَجَ فِيهِ.

“Guide us to the straight path.” The meaning of ‘guide us’ is to show us, correctly direct us, and make us firm.

“The path” is Islam. It has also been explained to mean the Messenger, and additionally the Quran. All of these interpretations are correct.

“Straight” meaning it has no crookedness.

Notes

Explanation of Shaykh Ibn Baz

“Guide us to the straight path.” The meaning of ‘guide us’ is to show us, correctly direct us, and make us firm upon the path. *Hidayah* [guidance] in this context means direction, guidance and to make firm.

“The straight path” is the path that Allah prescribed for His servants that leads to Him, and it is His true religion that He sent His Prophet with.

“Straight” meaning it has no crookedness, and it is to follow the Book and the Sunnah.

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾: طَرِيقُ الْمُنْعَمِ عَلَيْهِمْ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى:
﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾

“The path of those on whom You have bestowed Your Grace.” The path of those who have been blessed. The proof for this is His Saying:

“And whoever obeys Allah and the Messenger, then they will be in the company of those whom Allah has blessed from the Prophets, the truthful, the martyrs and the righteous. And these are the best companions.” [Surah al-Nisa: 69]

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ﴾: وَهُمْ الْيَهُودُ، مَعَهُمْ عِلْمٌ وَلَمْ يَعْمَلُوا
بِهِ، تَسْأَلُ اللَّهُ أَنْ يُجَنِّبَكَ طَرِيقَهُمْ.

“Not the way of those who earned your anger.” They are the Jews and anyone who possesses knowledge and does not implement it. You ask Allah to keep you far away from their path.

﴿وَالضَّالِّينَ﴾: وَهُمْ النَّصَارَى، يَعْبُدُونَ اللَّهَ عَلَى جَهْلٍ وَضَلَالٍ، تَسْأَلُ
اللَّهُ أَنْ يُجَنِّبَكَ طَرِيقَهُمْ، وَذَلِيلُ الضَّالِّينَ قَوْلُهُ تَعَالَى: ﴿قُلْ هَلْ نُنَبِّئُكُمْ
بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسَبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

“Nor those who went astray.” They are the Christians, who worship Allah upon ignorance and misguidance. You ask Allah to keep you far away from their path. The proof that they are astray is His Saying, The Most High:

“Say: ‘Shall we tell you the greatest losers in respect of their deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.’” [Surah Al-Kahf: 103-105]

Notes

Explanation of Shaykh Ibn Baz

“The path of those on whom You have bestowed your Grace.” This is the path of those who are blessed, and they are the Messengers and their followers, the people of knowledge and action. So the straight path is the path of those who are blessed, and they are the people of knowledge and action.

Allah said about them:

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

“And whoever obeys Allah and the Messenger, then they will be in the company of those whom Allah has blessed from the Prophets, the truthful, the martyrs and the righteous. And these are the best companions.” [Surah al-Nisa: 69]

These are those who are blessed: The Messengers and their followers.

“Not the way of those who earned Your anger.” They are the Jews. Allah is angry with them because of their disbelief, jealousy and transgression.

“Nor those who went astray.”

They are the Christians, who worship upon ignorance. The

disease with the Jews was that they were stubborn while they possessed knowledge, and as for the Christians, then it was ignorance.

Allah, the Most High, said about them:

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعْيُهُمْ فِي
الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

“Say: ‘Shall we tell you the greatest losers in respect of their deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.’” [Surah Al-Kahf: 103-105]

This is the description of the Christians – and we ask Allah for wellbeing.

وَالْحَدِيثُ عَنْهُ: «لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ حَدْوَ الْقُدَّةِ بِالْقُدَّةِ حَتَّى لَوْ
دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ؛ قَالُوا يَا رَسُولَ اللَّهِ: الْيَهُودُ
وَالنَّصَارَى؟ قَالَ: فَمَنْ»، أَخْرَجَاهُ.

And the Hadith narrated from the Prophet:

“You will surely follow the ways of those before you [exactly] just as an arrow feather resembles another. To the extent that if they entered a lizard hole you will definitely enter it.” They asked: “O Messenger of Allah, the Jews and the Christians?” He replied: “Who else?” Collected by Bukhari and Muslim.

Notes

Explanation of Shaykh Ibn Baz

The Prophet (peace and blessings be upon him) said:

“You will surely follow the ways of those before you [exactly] just as an arrow feather resembles another. To the extent that if they entered a lizard hole you will definitely enter it.” They asked: “O Messenger of Allah, the Jews and the Christians?” He replied: “Who else?”¹

They are the people who have earned [Allah’s] anger and those who have gone astray.

The majority of the people strayed on their way as a result of them abandoning the truth and following their desires, sometimes deliberately and sometimes out of ignorance.

Allah, the Most High, said:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

“And most of mankind will not believe even if you desire it eagerly.” [Yusuf: 103]

And He, the Most High, said:

¹ Bukhari (no. 7320) and Muslim (2669).

﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ﴾

“But few of My slaves are grateful.” [Saba: 13]

وَالْحَدِيثُ الثَّانِي: «افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً،
وَافْتَرَقَتِ النَّصَارَى عَلَى اثْنَتَيْنِ 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»

The second *Hadith*: “The Jews split into seventy-one sects, the Christians split into seventy-two sects, and this nation will split into seventy-three sects; all of them will be in the Fire except one.”

We said: “Who are they [i.e., the saved sect], O Messenger of Allah?”

He replied: “Those who are upon what I and my Companions are upon today.”

Notes

Explanation of Shaykh Ibn Baz

In another *Hadith* he (peace and blessings be upon him) said:

“The Jews split into seventy-one sects, the Christians split into seventy-two sects, and this nation will split into seventy-three sects; all of them will be in the Fire except one.”

The Jews split into seventy-one sects, and all of them are in the Fire except one. The Christians split into seventy-two sects, and all of them are in the Fire except one. The one [saved sect] is referring to the true followers of Musa during his time and after him. The one [saved sect] among the Christians is referring to the true followers of Isa and Musa, the followers of the Prophets. All the other sects are destroyed.

Among the nation of Muhammad, the saved sect are the followers of Muhammed, and those who oppose them are destroyed.

The remaining pillars will be mentioned – Allah Willing.

وَالرُّكُوعُ، وَالرَّفْعُ مِنْهُ، وَالسُّجُودُ عَلَى الْأَعْضَاءِ السَّبْعَةِ،
وَالاعْتِدَالُ مِنْهُ، وَالْجُلُوسَةُ بَيْنَ السَّجْدَتَيْنِ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى:
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾، وَالْحَدِيثُ
عَنْهُ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ»

Bowing and rising from it, prostration on the seven body parts, to sit straight from it, and sitting between the two prostrations. The proof is His Saying, The Most High:

“O you who believe, bow and prostrate.” [Surah Al-Hajj: 77]

And the Hadith narrated from the Prophet:

“I was commanded to prostrate on seven bones.”

Notes

Explanation of Shaykh Ibn al-'Uthaymin

The proof that bowing is a pillar is:

1. His Saying, the Most High:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾

“O you who believe, bow and prostrate.” [Surah Al-Hajj: 77]

Allah commanded us to bow and it is known that it is not legislated for us to bow meaninglessly. So it is obligatory to understand this verse as referring to bowing in the Prayer.

2. The Prophet's saying (peace and blessings be upon him) to the one who prayed badly:

“Then bow, until you are bowing tranquilly.”

3. The Prophet (peace and blessings be upon him) consistently performed this in every Prayer, and he said:

“Pray as you have seen me pray.”

4. There is a scholarly consensus¹ that bowing is a pillar of the

¹ *Al-Mughni* (2/169).

Prayer.¹

The proof that prostration is a pillar is:

1. His Saying, the Most High:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾

“O you who believe, bow and prostrate.” [Surah Al-Hajj: 77]

2. The Prophet’s saying (peace and blessings be upon him) to the one who prayed badly:

“Then prostrate, until you are prostrating tranquilly.”

3. The Prophet (peace and blessings be upon him) consistently performed this.^{2,3}

¹ *Al-Sharh al-Mumti'* (3/303–304).

² *Al-Sharh al-Mumti'* (3/305).

³ As for rising from prostration and sitting between the two of them, then the proof that they are both pillars is his saying (peace and blessings be upon him) to the one who prayed badly:

“Then rise (from prostrating) until you are at ease whilst sitting.”

وَالطَّمَأِينَةَ فِي جَمِيعِ الْأَفْعَالِ وَالتَّرْتِيبُ بَيْنَ الْأَرْكَانِ، وَالدَّلِيلُ حَدِيثُ
 الْمَسِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: «بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ إِذْ دَخَلَ رَجُلٌ
 فَصَلَّى، [فَقَامَ]، فَسَلَّمَ عَلَيَّ النَّبِيِّ، فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»،
 فَعَلَهَا ثَلَاثًا ثُمَّ قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَا أَحْسَنُ غَيْرَ هَذَا، فَعَلَّمَنِي،
 فَقَالَ لَهُ النَّبِيُّ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ
 مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْزُقْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ
 اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْزُقْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ
 ذَلِكَ فِي صَلَاتِكَ كُلِّهَا»

Tranquility in all of these actions, and the performance of these pillars in the correct order. The proof for this is the Hadith about the man who prayed badly that was narrated by Abu Hurairah:

“While we were sitting with the Prophet a man entered [the Masjid] and prayed. He stood up and greeted the Prophet with *Salams*, so the Prophet said: ‘Go back and pray, as indeed you have not prayed.’ This happened three times. Then the man said: ‘By Him who sent you with the truth, I am unable to do better than this, so please teach me.’ The Prophet said to him: ‘When you stand to pray, say the Takbir. Then recite whatever is easy for you of the Quran. Then bow, until you are bowing tranquilly. Then rise from bowing until you are standing straight. Then prostrate until you are prostrating

tranquilly. Then rise until you are sitting tranquilly. Then do this in all of your Prayer.”

Notes

Explanation of Shaykh Ibn al-'Uthaymin

Tranquility in all the previous mentioned pillars, which are actions. The proof for this is that when the Messenger of Allah (peace and blessings be upon him) taught the one who prayed badly, he said to him for each pillar:

“Until you are in a state of tranquility.”

Therefore, it is compulsory to be in a state of ease and tranquility, but what is the definition of tranquility that occurs in each pillar?

That which is correct is that tranquility is to be still for a period of time that allows the individual to say the obligatory remembrance.¹

Based on this view, he must be tranquil while bowing for a period of time that will allow him to say, ‘*Subhan Rabbiyal ‘Adhim.*’

The wisdom behind this tranquility is that Prayer is worship, and the person privately addresses Allah during the Prayer, so if he is not in a state of tranquility during it, it becomes like it is a joke.

Are we ordered to perform acts of worship that consist of mere movements? No, by Allah [this is not that case]. If the Prayer was merely movements and statements, then we would exit it with only

¹ *Al-Sharh al-Mumtī* (3/308).

the fulfillment of this responsibility. As for giving the heart life and light, then this will not happen with Prayer that lacks tranquility.

And the Prophet (peace and blessings be upon him) said:

“The Prayer is light.”

Light in the heart, face and the grave. It is full of benefit as indicated by its name, and all of it is light. If we prayed in this manner would we find light in our hearts? And if we do not find it, then our Prayer is deficient, without doubt.

Some of the Salaf stated, as it relates to this:

“Whoever is not prevented by their Prayer from indecency and evil, it will only distance them further from Allah.”

This is because if he prayed his Prayer properly, then it would definitely prevent him from indecency and evil, because Allah said:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ

“Establish the Prayer. Indeed, prayer prohibits immorality and wrongdoing.” [Al-‘Ankabut: 45]¹

The performance of these pillars in order is one of the pillars of the Prayer: Standing. Then bowing. Then rising from it. Then prostrating. Then sitting; and then prostration.

The proof for that is:

1. When the Prophet (peace and blessings be upon him) taught the man who prayed badly, he said:

“Then [*Thumma*]...Then...Then...”

The word *Thumma* underlines a sequence.

2. The Prophet (peace and blessings be upon him) consistently prayed in this sequence, and he did not break it on any occasion, and he said:

“Pray as you have seen me pray.”

3. This is what is apparent from His Saying:

¹ *Al-Sharh al-Mumtī'* (3/309).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾

“O you who believe, bow and prostrate.”

[Surah Al-Hajj: 77]

He started with bowing. And the Prophet (peace and blessings be upon him) said when he approached *Safa*:

“I start with what Allah started with.”¹

¹ *Al-Sharh al-Mumtī'* (3/313).

وَالشَّهْدُ الْأَخِيرُ رُكْنٌ مَفْرُوضٌ كَمَا فِي الْحَدِيثِ عَنِ ابْنِ مَسْعُودٍ قَالَ:
كُنَّا نَقُولُ قَبْلَ أَنْ يُفْرَضَ عَلَيْنَا الشَّهْدُ، السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ،
السَّلَامُ عَلَى جِبْرِيلَ، وَمِيكَائِيلَ، وَقَالَ النَّبِيُّ: «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»

The last *Tashahhud* is a compulsory pillar as proven by the Hadith narrated by Ibn Mas'ud who said:

“We used to say prior to the *Tashahhud* being made obligatory upon us: ‘Peace be upon Allah from His servants. Peace be upon Jibril and Mika’il. The Prophet said:

“Do not say: ‘Peace be upon Allah from His servants, as indeed Allah is *Al-Salam*. However, say:

‘All the compliments, prayers and good things belong to Allāh. Peace be upon you, O Prophet, and Allāh’s mercy and blessings be on you. Peace be upon us and the true pious worshippers of Allāh. I testify that no deity has the right to be worshipped except Allah, and I testify that Muhammad is His servant and Messenger.’”

*Attahiyat lillahi Was Salawatu Wat Tayibatu Assalamu 'Alayka
Ayyuhan Nabiyyu Wa Rahmatullahi Wa Barakatuhu Assalamu
Alayna Wa 'Ala 'Ibadillahis Salihin Ashhadu An La Ilaha Illallah Wa
Ashhadu Anna Muhammadan Rasulullah.*

Notes

Explanation of Shaykh Ibn al-'Uthaymin

The proof that it is a pillar is the *Hadith* of Ibn Mas'ud:

“We used to say prior to the *Tashahhud* being made compulsory upon us: ‘Peace be upon Allah from His servants. Peace be upon Jibril and Mika’il, and peace be upon so and so.’”

The pertinent proof from the *Hadith* is his statement, “prior to *Tashahhud* being made compulsory upon us.”

The premise is that the two *Tashahhud* are compulsory.

The first *Tashahhud* is not considered a pillar based on the Sunnah, because the Messenger of Allah (peace and blessings be upon him) forgetfully omitted it, and he rectified this through the prostration of forgetfulness.

However, the last *Tashahhud* remains as a compulsory pillar.¹

¹ *Al-Sharh al-Mumtī'* (3/309-310).

وَمَعْنَى التَّحِيَّاتِ: جَمِيعُ التَّعْظِيمَاتِ لِلَّهِ، مُلْكًا وَاسْتِحْقَاقًا، مِثْلُ:
الْإِنْحِيَاءِ، وَالرُّكُوعِ وَالسُّجُودِ، وَالْبَقَاءِ، وَالِدَوَامِ، وَجَمِيعُ مَا يُعَظَّمُ بِهِ رَبُّ
الْعَالَمِينَ فَهُوَ اللَّهُ، فَمَنْ صَرَفَ مِنْهُ شَيْئًا لِعَبِيرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ

The meaning of “*Attahiyat*” is that all forms of glorification are for Allah; He solely possesses and deserves them, like bending (to bow), bowing, prostration, being everlasting and eternal, and everything else by which the Lord of the creation is glorified with is for Allah alone. Whoever directs any of this to other than Allah is a disbelieving polytheist.

Notes

وَالصَّلَاةُ مَعْنَاهَا: جَمِيعُ الدَّعَوَاتِ. وَقِيلَ الصَّلَاةُ الْخَمْسُ، وَالطَّيِّبَاتُ

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

“*As-Salawat*” means all supplications. It is said that this is referring to the five daily Prayers.

“*At-Tayyibat Lillah.*” Allah is *Tayyib* (good, pure), and He does not accept any actions nor statements unless they are pure.

Notes

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ: تَدْعُو لِلنَّبِيِّ بِالسَّلَامَةِ،
وَالرَّحْمَةِ، وَالْبَرَكَاتِ، وَالَّذِي يُدْعَى لَهُ، مَا يُدْعَى مَعَ اللَّهِ، السَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ: تُسَلِّمُ عَلَى نَفْسِكَ وَعَلَى كُلِّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ
وَالْأَرْضِ، وَالسَّلَامُ دُعَاءٌ، وَالصَّالِحُونَ يُدْعَى لَهُمْ وَلَا يُدْعَوْنَ مَعَ اللَّهِ

“Assalamu ‘Alayka Ayyuhan Nabiyyu Wa Rahmatullahi Wa Barakatuhu.” You supplicate for the Prophet to receive peace, mercy and blessings, so the one that you supplicate for should not be supplicated to along with Allah.

“Assalamu Alayna Wa ‘Ala ‘Ibadillahis Salihin.” You are sending peace upon yourself and every righteous servant in the heavens and on earth. *“As-Salam”* is a supplication, so the righteous are supplicated for and not supplicated to along with Allah.

Notes

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، بِأَنَّهُ عَبْدٌ لَا يُعْبَدُ، وَرَسُولٌ لَا يُكَذَّبُ، بَلْ يُطَاعُ وَيُتَّبَعُ، شَرَّفَهُ اللَّهُ بِالْعُبُودِيَّةِ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

“*Ashhadu An La Ilaha Illallah Wahdahu La Sharika Lahu.*” You testify with a certain testimony that nothing deserves to be worshipped in heaven or on earth in truth but Allah.

“*Ashhadu Anna Muhammadan Rasulullah.*” A testimony that he is a slave who is not worshipped and a Messenger who is not to be rejected; rather, obeyed and followed. Allah honored him with the title of servitude.

The proof is His Saying:

“Blessed be He who sent down the criterion to His slave that he may be a warner to the whole of the creation.” [Surah Al-Furqan: 1]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، [وَعَلَى آلِ مُحَمَّدٍ]، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
[وَعَلَى آلِ إِبْرَاهِيمَ] إِنَّكَ حَمِيدٌ مَجِيدٌ. الصَّلَاةُ مِنَ اللَّهِ: تَنَاوُهُ عَلَى عَبْدِهِ
فِي الْمَلَأِ الْأَعْلَى، كَمَا حَكَى الْبُخَارِيُّ: فِي صَحِيحِهِ عَنْ أَبِي الْعَالِيَةِ
قَالَ: صَلَاةُ اللَّهِ تَنَاوُهُ عَلَى عَبْدِهِ فِي الْمَلَأِ الْأَعْلَى، وَقِيلَ الرَّحْمَةُ،
وَالصَّوَابُ الْأَوَّلُ، وَمَنْ الْمَلَائِكَةُ: الْاسْتِغْفَارُ، وَمَنْ الْأَدَمِيِّينَ: الدُّعَاءُ،
وَبَارِكْ وَمَا بَعْدَهَا سُنُّنُ أَقْوَالٍ وَأَفْعَالٍ.

O Allah, send Salah [praise] upon Muhammad and the family of Muhammad like you sent Salah upon Ibrahim and the family of Ibrahim. Verily, You are the most Praiseworthy, the most Glorious.”

“*Allahumma Şalli ‘Ala Muhammad Wa ‘Ala Aali Muhammad Kama Şallayta ‘Ala Ibrahima Wa Ala Aali Ibrahima Innaka Hamidun Majid.*”

“*Salah*” from Allah is His praise for His servant among the highest gathering, as mentioned by Bukhari in his *Sahih* from Abu al-Aliyyah who said:

“The ‘*Salah*’ of Allah is His praise for His servant among the Highest gathering.”

It is said that it means mercy, but the first explanation is correct.

'*Salah*' from the angels is them seeking Allah's forgiveness [for someone]; and from humans is their supplication.

And "*Wa Barik* (asking Allah to bless the Prophet), and the actions and sayings after that, then they are *Sunan* [recommended acts].

Notes

Explanation of Shaykh Ibn Baz

These are the rest of the pillars. He said (may Allah have mercy upon him):

Bowing and rising from it, prostration on the seven body parts, to sit straight from it, sitting between the two prostrations, tranquility in all of these actions, the performance of these pillars in the correct order, the last Tashahhud and sitting for it, *Salah* upon the Prophet, and the two *Taslims*. These are the remaining pillars.

The proof is His Saying, The Most High:

“O you who believe, bow and prostrate.” [Surah Al-Hajj: 77]

Allah, the Most High, commanded with bowing and prostrating. This is a compulsory command.

Similarly, in His Saying:

“Worship your Lord.”

All of these commands are obligations. We are commanded to follow the Prophet (peace and blessings be upon him), as he said:

“Pray as you have seen me pray.”

In the Hadith of the man who prayed badly, he entered the Masjid and prayed, and the Prophet was watching him. He said to him:

“Go back and pray, as indeed you have not prayed.”

So he repeated the Prayer as he had done previously; three times he prayed hastily. Then he said:

‘By Him who sent you with the truth, I am unable to do better than this, so please teach me.’

The Prophet (peace and blessings) said to him:

“When you stand to pray, say the Takbir.”

And in one narration:

“Before you stand to pray, perform *Wudu* perfectly. Then face the Qiblah and say the Takbir.”

He (peace and blessings be upon him) taught the man things that he was unaware of and that it was obligatory to perform *Wudu* firstly. He has to be in a state of purity. Then to face the Qiblah and then to say the opening *Takbir*. The opening *Takbir* is deemed to be a pillar by all [of the scholars].

“Then recite whatever is easy for you of the Quran.”

In another narration:

“Then recite the Mother of the Book and what Allah Wills from the Quran.”¹

The Hadith:

“There is no Prayer for the one who does not recite the *Fatihah* [Opening Surah] of the Book.”

This explains that the intent of “whatever is easy for you of the Quran” is *Surah al-Fatihah*. Then recite along with it what is easy for you. *Al-Fatihah* is a pillar and anything else is a recommended *Sunnah*.

“Then rise from bowing until you are standing straight. Then prostrate until you are prostrating tranquilly. Then rise until you are sitting tranquilly. Then do this in all of your Prayer.”

This proves that these matters are not lifted from anyone and that they must be performed because he (peace and blessings be upon him) taught them to the man who prayed badly and [he clarified]

¹ Abu Dawud (no. 859) and others. Shaykh Albani declared it *Hasan* [sound] in *Sahih Sunan Abu Dawud* (no. 805).

that these things are a required part of the Prayer. There are other evidences that establish the same thing, such as his saying (peace and blessings be upon him):

“Pray as you have seen me pray.”

And there are other evidences with a similar meaning.

Furthermore, he specified that the Prayer be performed in a specific sequence: Standing. Then bowing. Then rising, and then prostration. It is compulsory to pray in this order, because it is obligatory for us to pray as he prayed, imitating him. This is because this is the explanation of what has generally been mentioned in the Quran.

Allah said:

وَأَقِيمُوا الصَّلَاةَ

“Establish the Prayer...” [Al-Baqarah: 43]

And He said:

حَافِظُوا عَلَى الصَّلَوَاتِ

“Guard strictly the [five obligatory] Prayers.”

[Al-Baqarah: 238]

The Prayer was mentioned in a general manner and the Prophet (peace and blessings be upon him) explained this through his statements and actions. An example of this is the specific sequence: Recitation. Then bowing. Then rising. Then prostration, and then the Tashahhud. It has a specific order until the end.

“The last *Tashahhud*.” This is because the Messenger of Allah performed this and commanded with it along with his saying (peace and blessings be upon him): “Say, ‘*Attahiyat*.” This command shows that it is an obligation. Ibn Mas’ud said:

“We used to say prior to the *Tashahhud* being made obligatory upon us.”

This proves that it is an obligation.

And the Tashahhud is “*Attahiyat lillahi Was Salawatu Wat Tayibatu...*” to the end of it.

The Prophet (peace and blessings be upon him) taught it to his Companions and commanded them with it. Therefore, this establishes that it is an obligation.

There are two *Tashahhuds*: The first and the second. The first *Tashahhud* is considered to be one of the obligations [of the Prayer i.e., not a pillar]. This is because when the Prophet stood up and omitted it out of forgetfulness, he rectified this by

performing the two prostrations for forgetfulness and his Prayer was correct. This shows that it is not a pillar that must be fulfilled in all circumstances, but rather an obligation that is lifted if omitted due to forgetfulness and ignorance.

However, as for the last *Tashahhud*, it is a pillar, which must be performed, because the Prophet (peace and blessings be upon him) continuously performed it in all of his Prayers.

The same applies to “**sitting for the last *Tashahhud*.”** The last *Tashahhud* must be performed while the person is sitting, not standing.

“The two *Taslims*.” This is because the Messenger (peace and blessings be upon him) used to say the *Taslim* to his right and left in all of his Prayers. So they are a pillar due to his actions. He said:

“Pray as you have seen me pray.”

The meaning of “*Attahiyat*” is that all forms of glorification are for Allah. He solely possesses and deserves them like bending to bow, being everlasting and eternal, prostration and bowing. All of these are forms of worship.

The one who bows [*Ruku*] to other than Allah or prostrates to other than Allah in worship, then this is major Shirk – we ask Allah for wellbeing.

Similarly, whoever believes that other than Allah is eternal and there exists creation that is eternal, meaning which has no beginning and no end, [then this is major Shirk], as eternity is for Allah alone:

هُوَ الْأَوَّلُ وَالْآخِرُ

He is the First (nothing is before Him) and the Last (nothing is after Him). [Al-Hadid: 3]

He has the attribute of everlasting. As for the people of Paradise, they were created and then for them is eternity after that. The same applies to the people of Hell, they were created after they did not exist, then they will be placed in the Fire due to their actions; and the people of Paradise will be placed in Paradise due to their actions. Thus, their state of eternity is relatively new, and it occurs by the Will of Allah, out of His Grace for the people of Paradise and His Justice for the people of Hell. We ask Allah for wellbeing.

“*As-Salawat*” is all of the five daily Prayers, and all supplications are included in this. The Prayer, both optional and obligatory, belong solely to Allah.

“*At-Tayyibat Lillah.*” All good statements and actions belong solely to Allah.

“*Assalamu ‘Alayka Ayyuhan Nabiyyu Wa Rahmatullahi Wa Barakatuhu.*” You supplicate for the Prophet to receive peace, mercy and blessings.

The Shaykh said:

“So the one that you supplicate for should not be supplicated to along with Allah.”

This is an amazing inference [from this supplication], meaning that the one who is supplicated for is needy, so how can they be called upon along with Allah?

“Assalamu Alayna Wa ‘Ala ‘Ibadillahis Salihin.”

This also proves that the righteous are not to be supplicated to besides Allah because they are in need of someone supplicating to Allah to forgive them, to protect them and to show them mercy. So how can they be supplicated to along with Allah?

“I testify that no deity has the right to be worshipped except Allah and I testify that Muhammad is His servant and Messenger.” I testify a testimony of truth that none deserves to be worshipped in truth in the heavens and the earth except Allah alone. This is the truth, as Allah said:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ

هُوَ الْبَاطِلُ﴾

“That is because Allah is certainly the Truth and what they (the polytheists) invoke besides Him, it is absolutely falsehood.” [Al-Hajj: 62]

And you testify a testimony of truth that Muhammad is the Messenger of Allah, the seal of the Prophets and a Messenger sent by Allah. Whoever denies his message or that he is the seal of the Prophets has disbelieved.

Then you send salutations upon him and his family:

“*Allāhumma Ṣalli ‘Ala Muḥammad...*” to the end.

“*Salah*” from Allah is His praise for His servant among the highest gathering. It is said that it means mercy, but the first explanation is correct.

When “*Salah*” is mentioned alone then praise and mercy are included in this, and if is mentioned along with mercy, then *Salah* is praise and mercy is benevolence to the servants, as in His Saying:

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ﴾

“They are those on whom are praise and mercy from their Lord.” [Al-Baqarah: 157]

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ﴾

“He it is Who sends *Salah* (praise) on you, and His angels too (ask Allah to bless and forgive you).” [Al-Ahzab: 43]

Meaning that He praises you and bestows mercy upon you. So if it is mentioned alone then it means that praise and mercy are included in this. If it is mentioned along with mercy, it means praise, as Abu al-Aliyyah said:

“The ‘*Salah*’ of Allah is His praise for His servant among the Highest gathering.”

“*Wa Aali*.” [What is intended by *Aali* is] his family and followers upon his religion. They are the believers from his family like Ali, Abbas and other than them, who believed in him. Similarly, his followers from the believers; all of them are considered to be his *Aal*.

When the Companions are mentioned along with *Aal* it is viewed to be mentioning something specific after something general, if *Aal* is explained to be his followers; because if *Aal* is explained to be his family, then this is mentioning something general after something specific, as the family is more specific than Companions.

‘*Salah*’ from the angels is them seeking Allah’s forgiveness [for someone], saying: ‘O Allah, forgive them and have mercy upon them.’

And from humans is their supplication. *Salla Ala Fulan*, means he supplicated for him, like the funeral Prayer is supplication for the deceased and asking Allah to have mercy upon him.

Explanation of Shaykh Ibn al-'Uthaymin

[Salah upon the Prophet (peace and blessings be upon him)]

The proof that it is a pillar is that when the Companions asked the Prophet (peace and blessings be upon him):

“O Messenger of Allah, teach us how to send *Salam* upon you?”

He replied:

“Say, *Allahumma Salli 'Ala Muhammad Wa Ala Aali Muhammad.*”

The command [i.e., say] dictates that it is an obligation, and the basis of an obligation is that it is a pillar; if it is abandoned, then the act of worship is invalid. This is how the jurists have established the proof in this issue.¹

¹ *Al-Sharh al-Mumtī'* (3/310).

وَالْوَاجِبَاتُ ثَمَانِيَةٌ: جَمِيعُ التَّكْبِيرَاتِ غَيْرَ تَكْبِيرَةِ الْإِحْرَامِ، وَقَوْلُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ فِي الرَّكُوعِ، وَقَوْلُ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ لِلْإِمَامِ وَالْمُنْفَرِدِ، وَقَوْلُ رَبَّنَا وَلَكَ الْحَمْدُ لِلْكَلِّ، وَقَوْلُ: سُبْحَانَ رَبِّيَ الْأَعْلَى فِي السُّجُودِ، وَقَوْلُ: رَبِّ اغْفِرْ لِي بَيْنَ السَّجْدَتَيْنِ، وَالتَّشَهُدُ الْأَوَّلُ وَالْجُلُوسُ لَهُ .

The obligations are eight: Every *Takbir* except for the opening *Takbir*. Saying: “*Subhana Rabbi al-‘Adhim*” [Perfect is my Lord, the Most Great] while bowing. Saying: “*Sami’ Allahu Liman Hamidahu*” [Allah responds to the one who praises Him] - this applies to the Imam and the one praying alone. Saying: “*Rabbana Wa Laka al-Hamd*” [Our Lord to You belongs all Praise] - this applies to everyone. Saying: “*Subhana Rabbi al-A’la*” [Perfect is my Lord, the Most High] while prostrating. Saying: “*Rabb Ighfir Li*” [My Lord, forgive me] while in between the two prostrations. The first Tashahhud; and Sitting for it.

Explanation of Shaykh Ibn Baz

The Shaykh, Muhammad Ibn Abdul Wahhab Ibn Sulayman Ibn Hadi al-Tamimi, Shaykh al-Islam in his time and the reviver when many of the core teachings of Islam were absent in the second half of the twelfth century in the Arabian peninsula said:

“The obligations are eight.” This is after he mentioned the conditions and then the pillars, he mentioned the obligations of the Prayer. They are eight according to the strongest of the two positions of the scholars.

The first of them: Every *Takbir* with the exception of the opening *Takbir*. As for the opening *Takbir*, it is a pillar, and the Prayer is not correct unless it is fulfilled. It is not lifted, regardless of whether it was omitted deliberately or forgetfully. If he was to pray and he did not say the opening *Takbir*, then he has no Prayer. The first *Takbir* is a necessity, which is known as the opening *Takbir*, due to his saying (peace and blessings be upon him):

“Its opening is the *Takbir* and its closing is the *Taslim*.”¹

The opening *Takbir* is a compulsory [pillar] according to all [the scholars]. Its wording is: ‘*Allahu Akbar*.’

¹ Abu Dawud (no. 618), Tirmidhi (no. 3) and Ibn Majah (no. 275). Shaykh Albani declared it to be authentic in *Sahih Sunan Abu Dawud*.

This is the position of the vast majority of scholars that no other wording can substitute for *Allahu Akbar* [Allah is the Greatest], not *Allahu A'dham* [Allah is the Most Mighty] nor *Allahu Asma'* [Allah is the Most Hearing]. It has to be *Allahu Akbar* with this wording as found in the texts; and this means that He is Greater and Mightier than everything.

As for the *Takbir* for bowing, prostration and rising from it, and the remaining *Takbirat*, then they are considered by some of the people of knowledge to be obligations of the Prayer. This is the correct position because the Prophet (peace and blessings be upon him) continually observed them, and he said:

“Pray as you have seen me pray.”

When he (peace and blessings be upon him) omitted the first *Tashahhud* he prostrated the two prostrations for forgetfulness to rectify this, so this proves that this was an obligation.

The majority of scholars hold the *Takbirat* [other than the opening one] to be a Sunnah, meaning if they are omitted deliberately or forgetfully it does not nullify the Prayer.

That which is most apparent and strongest is that they are obligatory if remembered, and they are overlooked if they are omitted forgetfully or out of ignorance. If he did not say the *Takbir* when making *Ruku'* or he did not say 'Allah responds to the one who

praises Him' when rising from bowing out of ignorance or forgetfully, then there is nothing upon him; his Prayer is correct.

However, it is not allowed for him to omit these deliberately. If he missed them due to forgetfulness, then he prostrates the two prostrations of forgetfulness.

So all of the *Takbirat* with the exception of the opening *Takbir*. This is one obligation.

Saying: "*Sami' Allahu Liman Hamidahu*" [Allah responds to the one who praises Him] after bowing for the Imam and the one praying alone.

Saying: "*Rabbana Wa Laka al-Hamd*" [Our Lord to You belongs all Praise]. This is said by everyone: The Imam, the one praying alone and the one being led in the Prayer.

Saying: "*Subhana Rabbiy al-'Adhim*" [Perfect is my Lord, the Most Great] while bowing. This is four.

Saying: "*Subhana Rabbiy al-A'la*" [Perfect is my Lord, the Most High] while prostrating. This is five.

Saying: "*Rabb Ighfir Li*" [My Lord, forgive me] while sitting in between the two prostrations. This is six.

The first *Tashahhud*. This is seven.

Sitting for it. This is eight.

These are the eight obligations.

This is eight, all of them are obligations if remembered and known. If they are omitted out of ignorance or forgetfulness, they are overlooked. If he omits them forgetfully, then he performs the two prostrations for forgetfulness, whether he is the Imam or praying alone. As for the one being led in the Prayer, then he follows the Imam. So the Imam and the one praying alone perform the prostration for forgetfulness, due to his saying:

“Pray as you have seen me pray.”

When he omitted the first *Tashahhud*, he prostrated the two prostrations for forgetfulness to rectify this prior to saying the *Taslim*.

Explanation of Shaykh Ibn Uthaymin

1. Every *Takbir* except for the opening *Takbir*.

The proof that the *Takbirat* are from the obligations is

- i. His Saying (peace and blessings be upon him):

“If the Imam says the *Takbir*, then say the *Takbir*...”

This proves that this remembrance is mandatory, because a command dictates an obligation.

- ii. The Prophet (peace and blessings be upon him) continued upon this, and he did not forsake it on any occasion.
 - iii. It is a distinguishing statement highlighting movement from pillar to pillar, because this movement is clearly a movement from position to position and this requires a distinguishing statement that indicates this.
2. Saying: “*Subhana Rabbi al-‘Adhim*” [Perfect is my Lord, the Most Great] while bowing.

You declare Allah to be free of all imperfections and glorify Him with your tongue, so this is glorification of the tongue; and bowing is glorification through action. Therefore, the one

bowing glorifies Allah through both statement and action.

It is obligatory to say this once, and anything additional to that is recommended.¹

3. Saying: “*Sami’ Allahu Liman Hamidahu*” [Allah responds to the one who praises Him]. This applies to the Imam and the one praying alone.

The Imam and the one praying alone says, “*Sami’ Allahu Liman Hamidahu.*”

4. Saying: “*Rabbana Wa Laka al-Hamd*” [Our Lord to You belongs the Praise]. This applies to everyone.

Tahmid [*Rabbana Wa Laka al-Hamd*]. This is said by the Imam, the one being led in Prayer and the one praying alone.

5. Saying: “*Subhana Rabbiy al-A’la*” [Perfect is my Lord, the Most High] while prostrating.

He says this and not ‘*Subhana Rabbiy al-‘Adhim* [Perfect is my Lord, the Most Great]’ because to mention the Highness of Allah during this position is more befitting than mentioning greatness, because the person is positioned in the lowest possible place. For this reason, he praises Allah with His Highness.²

¹ *Al-Sharh al-Mumti’* (3/93).

² *Al-Sharh al-Mumti’* (3/123).

[Perfect is my Lord, the Most High] is referring to both Highness of Self and Highness of Attributes.

The Sunnah is to repeat this statement three times [i.e., once is obligatory].¹

6. Saying: “*Rabb Ighfir Li*” [My Lord, forgive me] while sitting in between the two prostrations.

Once in each sitting [is obligatory].²

7. The first Tashahhud.

Note: If someone was to say, you already used the Hadith of Abdullah ibn Mas'ud as a proof to establish that the last *Tashahhud* is a pillar, so how is it that you are using it here as a proof to establish that the first *Tashahhud* is an obligation (*Wajib*)?

The Answer: We say, indeed the Messenger (peace and blessings be upon him) when he forgot the first Tashahhud he never returned (to perform it) and he restored it by the prostration of forgetfulness. If it was a pillar, then it would not be restored by the prostration for forgetfulness (as the pillars need to be fulfilled).

¹ *Al-Sharh al-Mumtī'* (3/125).

² *Al-Sharh al-Mumtī'* (3/322).

The proof to establish that the pillars are not restored by the prostration of forgetfulness is that when the Prophet (peace and blessings be upon him) made *Taslim* after praying only two [*Rak'ah*] units of prayer for Dhuhr or 'Asr, he completed the Prayer and he performed that which he had missed. Then he offered the prostration of forgetfulness.

Therefore, this shows that the pillars are not restored by the prostration of forgetfulness, and it is necessary to perform them. So due to this we say: When the first *Tashahhud* was restored by the prostration of forgetfulness, then this shows that it is obligatory [*Wajib*] and that the prayer is correct without it if followed by the prostration of forgetfulness. However, the Prayer will not be correct if this was done deliberately.¹

8. Sitting for it².

It is compulsory for the *Tashahhud* to be said whilst he is sitting for it.³

¹ *Al-Sharh al-Mumti'* (3/323).

² [TN] Shaykh Albani said about sitting for the first *Tashahhud*: "That which is needed to establish an obligation is an obligation in itself." *Tamam al-Minnah*, p. 170.

³ *Al-Sharh al-Mumti'* (3/324).

فَالْأَرْكَانُ مَا سَقَطَ مِنْهَا سَهْوًا، أَوْ عَمْدًا بَطَلَتِ الصَّلَاةُ بِتَرْكِهِ،
وَالْوَاجِبَاتُ مَا سَقَطَ مِنْهَا عَمْدًا، بَطَلَتِ الصَّلَاةُ بِتَرْكِهِ، وَسَهْوًا جَبْرُهُ
السُّجُودُ لِلْسَّهْوِ. وَاللَّهُ أَعْلَمُ. [وصلی اللہ علی سیدنا محمد، وعلی آلہ
وصحبہ، وسلم تسلیماً کثیراً].

If the pillars are omitted forgetfully or deliberately, then the Prayer is invalid. As for the obligations, then if they are omitted deliberately, then the Prayer is invalid. However, if they are omitted forgetfully, then this can be compensated for by the [two] prostrations of forgetfulness.

May Allah bestow praise and abundant peace upon our leader, Muhammad, his family and his Companions.

Notes

Explanation of Shaykh Ibn Baz

If the pillars are omitted deliberately or forgetfully, then the Prayer is invalid if they are abandoned, unless he rectifies this omission then it is permitted to complete the Prayer. However, if he omitted it all together and a long period elapsed, then he has to repeat the Prayer.

If he was praying and did not bow in some of the *Rak'at* or he did not prostrate or he prayed without the opening *Takbir*, then there is no Prayer for him [i.e., it is invalid]. Or he does not sit between the two prostrations as he remains in a long prostration or he raises his head but does not sit, as the sitting between the two prostrations is a compulsory [pillar].

The same applies to bowing. If he rose from it but he does not straighten up and be in a state of tranquility after bowing, or he does not perform the last *Tashahhud* deliberately, then his Prayer is invalid. If this occurred due to forgetfulness and a long period of time elapsed, then his Prayer is also invalid. If he remembered and performed the missed pillar and prostrated the prostration of forgetfulness, [then his Prayer is correct].

For example, if he omitted the bowing in the last *Rak'ah* and then he was made aware of this, so he stood and then bowed, then completed his Prayer, and then performed the prostration of forgetfulness; or he missed one of the prostrations and he was notified prior to standing or he was standing and he returned to

prostration.

However, if he remembers that he omitted a pillar after this, then he performs a whole *Rak'ah* as a replacement for this one [where he omitted the pillar] and he prostrates the prostration of forgetfulness.

As for the obligations, then if they are omitted out of forgetfulness or ignorance, then this is fine. This does not affect [the validity of the Prayer]. That which was omitted due to forgetfulness is rectified by performing the two prostrations of forgetfulness, as done by the Prophet (peace and blessings be upon him) when he forgot the first *Tashahhud*, and he corrected this by making the two prostrations of forgetfulness.

The same applies if he forgot to say the *Tasbih* while bowing or prostrating or he forgot to say, 'O my Lord, forgive me' between the two prostrations or he forgot the first *Tashahhud*, and he prostrated the two prostrations of forgetfulness prior to saying the *Taslim*. This is what is obligatory in this situation.

This is what is to be relied upon [from the positions of the scholars]. The majority stated that this is recommended [i.e. the two prostrations of forgetfulness], but the stance of those who state that it is an obligation is both clearer and safer, due to his saying (peace and blessings be upon him):

“Pray as you have seen me pray.”

شُرُوط الصَّلَاةِ وَأَرْكَانُهَا
وَوَاجِبَاتُهَا

تأليف شيخ الإسلام المجدد الإمام محمد بن عبد الوهاب

Arabic Text

[قال المؤلف شيخ الإسلام المجدد الإمام محمد بن عبد الوهاب]

شُرُوطُ الصَّلَاةِ تِسْعَةٌ:

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

الشَّرْطُ الْأَوَّلُ: الإِسْلَامُ وَضِدُّهُ الْكُفْرُ، وَالْكَافِرُ عَمَلُهُ مَزْدُودٌ وَلَوْ عَمِلَ أَيَّ عَمَلٍ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ﴾، وَقَوْلُهُ تَعَالَى: ﴿وَقَدْ مَنَّا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا﴾.

[الشَّرْطُ الثَّانِي: الْعَقْلُ وَضِدُّهُ الْجُنُونُ، وَالْجُنُونُ مَرْفُوعٌ عَنْهُ الْقَلَمُ حَتَّى يَفِيقَ، وَالدَّلِيلُ الْحَدِيثُ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَالْمَجْنُونِ حَتَّى يَفِيقَ، وَالصَّغِيرِ حَتَّى يَبْلُغَ».

الثَّالِثُ: التَّمْيِيزُ وَضِدُّهُ الصِّغَرُ، وَحَدُّهُ سَبْعُ سِنِينَ ثُمَّ يُؤْمَرُ بِالصَّلَاةِ لِقَوْلِهِ: «مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ لِسَبْعِ، وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ».

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

وَشُرُوطُهُ عَشْرَةٌ: الْإِسْلَامُ، وَالْعَقْلُ، وَالتَّمْيِيزُ، وَالنِّيَّةُ، وَاسْتِصْحَابُ حُكْمِهَا بِأَنْ لَا يَنْوِي قَطْعَهَا حَتَّى تَتِمَّ الطَّهَارَةُ، وَأَنْقِطَاعُ مُوجِبٍ، وَاسْتِنْجَاءٌ أَوْ اسْتِحْجَامٌ قَبْلَهُ، وَطُهُورِيَّةٌ مَاءٍ، وَإِبَاحَتُهُ، وَإِزَالَةُ مَا يَمْنَعُ وُضُوءَهُ إِلَى الْبَشَرَةِ، وَدُخُولُ وَقْتٍ عَلَى مَنْ حَدَثَهُ دَائِمٌ لِفَرْضِهِ.

وَأَمَّا فُرُوضُهُ فَسِتَّةٌ: غَسْلُ الْوَجْهِ، وَمِنْهُ الْمَضْمَضَةُ وَالِاسْتِشْقَاقُ، وَحَدُّهُ طَوْلًا مِنْ مَنَابِتِ شَعْرِ الرَّأْسِ إِلَى الدَّقْنِ، وَعَرْضًا إِلَى فُرُوعِ الْأُذُنَيْنِ، وَعَسْلُ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ، وَمَسْحُ جَمِيعِ الرَّأْسِ وَمِنْهُ الْأُدْنَانُ، وَعَسْلُ الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ، وَالتَّرْتِيبُ وَالْمَوَالَاةُ، وَالِدَلِيلُ قَوْلُهُ

تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾
الآية .

وَدَلِيلُ التَّرْتِيبِ الْحَدِيثُ: «ابْدُؤُوا بِمَا بَدَأَ اللَّهُ بِهِ».

وَدَلِيلُ الْمَوْلَاةِ حَدِيثُ صَاحِبِ اللُّمَعَةِ عَنِ النَّبِيِّ: أَنَّهُ لَمَّا رَأَى رَجُلًا فِي قَدَمِهِ
لَمْعَةً فَدَرَّ الدِّرْهَمَ لَمْ يُصِبْهَا الْمَاءُ فَأَمَرَهُ بِالْإِعَادَةِ.

وَوَاجِبُهُ التَّسْمِيَةُ مَعَ الدِّكْرِ.

وَنَوَاقِضُهُ ثَمَانِيَةٌ: الْحَارِجُ مِنَ السَّيْلَيْنِ، وَالْحَارِجُ الْفَاحِشُ النَّجِسُ مِنَ
الْجَسَدِ، وَزَوَالُ الْعَقْلِ، وَمَسُّ الْمَرْأَةِ بِشَهْوَةٍ، وَمَسُّ الْفَرْجِ بِالْيَدِ قُبْلًا كَانَ
أَوْ دُبْرًا، وَأَكْلُ لَحْمِ الْجُزُورِ، وَتَغْسِيلُ الْمَيْتِ، وَالرِّدَّةُ عَنِ الْإِسْلَامِ أَعَادْنَا
اللَّهُ مِنْ ذَلِكَ.

الشَّرْطُ الْخَامِسُ: إِزَالَةُ النَّجَاسَةِ مِنْ ثَلَاثٍ: مِنَ الْبَدَنِ، وَالثَّوْبِ،
وَالْبُقْعَةِ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَتِيَابِكَ فَطَهَّرْ﴾.

الشَّرْطُ السَّادِسُ: سَتْرُ الْعَوْرَةِ: أَجْمَعَ أَهْلُ الْعِلْمِ عَلَى فَسَادِ صَلَاةٍ مَنْ
صَلَّى عُرْيَانًا وَهُوَ يَقْدِرُ، وَحَدُّ عَوْرَةِ الرَّجُلِ مِنَ السُّرَّةِ إِلَى الرُّكْبَةِ، وَالْأَمَّةِ
كَذَلِكَ، وَالْحَرَّةُ كُلُّهَا عَوْرَةٌ إِلَّا وَجْهَهَا، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا بَنِي
آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾، أَي: عِنْدَ كُلِّ صَلَاةٍ.

الشَّرْطُ السَّابِعُ: دُخُولُ الْوَقْتِ، وَالِدَّلِيلُ مِنَ السُّنَّةِ حَدِيثُ جَبْرِيلَ أَنَّهُ
أَمَّ النَّبِيَّ فِي أَوَّلِ الْوَقْتِ وَفِي آخِرِهِ، فَقَالَ: «يَا مُحَمَّدُ الصَّلَاةُ بَيْنَ هَذَيْنِ
الْوَقْتَيْنِ».

وَقَوْلُهُ تَعَالَى: ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾. أَي:
مَفْرُوضًا فِي الْأَوْقَاتِ، وَدَّلِيلُ الْأَوْقَاتِ قَوْلُهُ تَعَالَى: ﴿أَقِمِ الصَّلَاةَ
لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ

مَشْهُودًا ﴿١٠﴾

الشَّرْطُ الثَّامِنُ: اسْتِقْبَالُ الْقِبْلَةِ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾.

الشَّرْطُ التَّاسِعُ: النِّيَّةُ، وَحُلُّهَا الْقَلْبُ، وَالتَّلْفُظُ بِهَا بِدَعَاءٍ، وَالذَّلِيلُ حَدِيثُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى».

وَأَرْكَانُ الصَّلَاةِ أَرْبَعَةٌ عَشْرٌ: الْقِيَامُ مَعَ الْقُدْرَةِ، وَتَكْبِيرَةُ الْإِحْرَامِ، وَقِرَاءَةُ الْفَاتِحَةِ، وَالرُّكُوعُ، وَالرَّفْعُ مِنْهُ، وَالسُّجُودُ عَلَى الْأَعْضَاءِ السَّبْعَةِ، وَالْإِعْتِدَالُ مِنْهُ، وَالْجُلُوسَةُ بَيْنَ السَّجْدَتَيْنِ، وَالطَّمَأِينَةُ فِي جَمِيعِ الْأَرْكَانِ، وَالتَّرْتِيبُ، وَالتَّشَهُدُ الْأَخِيرُ، وَالْجُلُوسُ لَهُ، وَالصَّلَاةُ عَلَى النَّبِيِّ، وَالتَّسْلِيمَتَانِ.

الرُّكْنُ الْأَوَّلُ: الْقِيَامُ مَعَ الْقُدْرَةِ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿حَافِظُوا عَلَيَّ الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾.

الثَّانِي: تَكْبِيرَةُ الْإِحْرَامِ، وَالذَّلِيلُ حَدِيثُ: «تَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ». وَبَعْدَهَا الْاسْتِفْتَاخُ - وَهُوَ سُنَّةٌ - قَوْلُ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ»، وَمَعْنَى سُبْحَانَكَ اللَّهُمَّ أَي: أَنْزَهَكَ التَّنْزِيهِ اللَّائِقُ بِجَلَالِكَ. وَبِحَمْدِكَ أَي: ثَنَاءٌ عَلَيْكَ. وَتَبَارَكَ اسْمُكَ أَي: الْبَرَكَةُ تَنَالُ بِذِكْرِكَ. وَتَعَالَى جَدُّكَ أَي: جَلَّتْ عِظَمَتُكَ. وَلَا إِلَهَ غَيْرُكَ أَي: لَا مَعْبُودَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ بِحَقِّ سِوَاكَ يَا اللَّهُ.

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»، مَعْنَى أَعُوذُ: الْوُدُّ، وَالْتَجَيْتُ، وَأَعْتَصِمُ بِكَ يَا اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ، الْمَطْرُودِ الْمُبْعَدِ عَنِ رَحْمَةِ اللَّهِ، لَا يَضُرُّنِي فِي دِينِي، وَلَا فِي دُنْيَايَ.

وَقِرَاءَةُ الْفَاتِحَةِ رُكْنٌ فِي كُلِّ رَكْعَةٍ، كَمَا فِي حَدِيثٍ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»، وَهِيَ أُمُّ الْقُرْآنِ.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾: بَرَكَةٌ، وَاسْتِعَانَةٌ.

﴿الْحَمْدُ لِلَّهِ﴾، الْحَمْدُ: ثَنَاءٌ، وَالْأَلْفُ وَاللَّامُ لِاسْتِعْرَاقِ جَمِيعِ الْحَامِدِ، وَأَمَّا الْجَمِيلُ الَّذِي لَا صُنْعَ لَهُ فِيهِ مِثْلُ الْجَمَالِ وَنَحْوِهِ، فَالْثَّنَاءُ بِهِ يُسَمَّى مَدْحًا لَا حَمْدًا.

﴿رَبِّ الْعَالَمِينَ﴾، الرَّبُّ: هُوَ الْمَعْبُودُ، الْخَالِقُ، الرَّازِقُ، الْمَالِكُ، الْمَتَصَرِّفُ، مُرَبِّي جَمِيعِ الْخَلْقِ بِالنِّعَمِ.

﴿الْعَالَمِينَ﴾: كُلُّ مَا سِوَى اللَّهِ عَالَمٌ، وَهُوَ رَبُّ الْجَمِيعِ.

﴿الرَّحْمَنِ﴾: رَحْمَةٌ عَامَّةٌ [لِ] جَمِيعِ الْمَخْلُوقَاتِ.

﴿الرَّحِيمِ﴾: رَحْمَةٌ خَاصَّةٌ بِالْمُؤْمِنِينَ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾.

﴿مَالِكِ يَوْمِ الدِّينِ﴾: يَوْمُ الْجَزَاءِ وَالْحِسَابِ، يَوْمَ كُلِّ يُجَازَى بِعَمَلِهِ، إِنَّ خَيْرًا فَخَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ * ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ * يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾، وَالْحَدِيثُ عَنْهُ: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَتَّى عَلَى اللَّهِ الْأَمَانِي».

﴿إِيَّاكَ نَعْبُدُ﴾ أَي: لَا نَعْبُدُ غَيْرَكَ، عَهْدُ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ أَنْ لَا يَعْْبُدُ إِلَّا إِيَّاهُ.

﴿وَإِيَّاكَ نَسْتَعِينُ﴾: عَهْدُ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ أَنْ لَا يَسْتَعِينُ بِأَحَدٍ غَيْرِ اللَّهِ.

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ مَعْنَى: ﴿أَهْدِنَا﴾: دُلَّنَا، وَأَرْشِدْنَا، وَتَبَيَّنَّا،
وَ﴿الصِّرَاطُ﴾: الْإِسْلَامُ، وَقِيلَ: الرَّسُولُ، وَقِيلَ: الْقُرْآنُ، وَالْكُلُّ حَقٌّ.
وَ﴿الْمُسْتَقِيمَ﴾: الَّذِي لَا عِوَجَ فِيهِ.

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾: طَرِيقُ الْمُنْعَمِ عَلَيْهِمْ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى:
﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾.

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ﴾: وَهُمْ الْيَهُودُ، مَعَهُمْ عِلْمٌ وَلَمْ يَعْمَلُوا بِهِ،
تَسْأَلُ اللَّهُ أَنْ يُجِيبَكَ طَرِيقَهُمْ.

﴿وَالضَّالِّينَ﴾: وَهُمْ النَّصَارَى، يَعْبُدُونَ اللَّهَ عَلَى جَهْلٍ وَضَلَالٍ،
تَسْأَلُ اللَّهُ أَنْ يُجِيبَكَ طَرِيقَهُمْ، وَذَلِيلُ الضَّالِّينَ قَوْلُهُ تَعَالَى: ﴿قُلْ هَلْ
نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا
وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾، وَالْحَدِيثُ عَنْهُ p: «لَتَتَّبِعَنَّ

سَنَنْ مِنْ قَبْلِكُمْ حَذْوِ الْقُدَّةِ بِالْقُدَّةِ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ
لَدَخَلْتُمُوهُ؛ قَالُوا يَا رَسُولَ اللَّهِ: الْيَهُودُ وَالنَّصَارَى؟ قَالَ: «فَمَنْ»،
أُحْرَجَاهُ.

وَالْحَدِيثُ الثَّانِي: «افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً،
وَافْتَرَقَتِ النَّصَارَى عَلَى اثْنَتَيْنِ 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».

وَالرُّكُوعُ، وَالرَّفْعُ مِنْهُ، وَالسُّجُودُ عَلَى الْأَعْضَاءِ السَّبْعَةِ،
وَالاعْتِدَالُ مِنْهُ، وَالجُلُوسَةُ بَيْنَ السَّجْدَتَيْنِ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى:
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾، وَالْحَدِيثُ
عَنْهُ: «أَمَرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ»، وَالطُّمَأْنِينَةُ فِي جَمِيعِ
الْأَفْعَالِ وَالتَّرْتِيبُ بَيْنَ الْأَرْكَانِ.

وَالدَّلِيلُ حَدِيثُ الْمَسِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: «بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ إِذْ دَخَلَ رَجُلٌ فَصَلَّى، [فقام]، فَسَلَّمَ عَلَيَّ النَّبِيِّ، فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، فَعَلَهَا ثَلَاثًا ثُمَّ قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَا أَحْسَنُ غَيْرَ هَذَا، فَعَلِمَنِي، فَقَالَ لَهُ النَّبِيُّ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا».

والتَّشَهُدُ الْأَخِيرُ رُكْنٌ مَفْرُوضٌ، كَمَا فِي الْحَدِيثِ عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَقُولُ قَبْلَ أَنْ يُفْرَضَ عَلَيْنَا التَّشَهُدُ، السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، وَمِيكَائِيلَ، وَقَالَ النَّبِيُّ: «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».

وَمَعْنَى التَّحِيَّاتِ: جَمِيعُ التَّعْظِيمَاتِ لِلَّهِ، مُلْكًا وَاسْتِحْقَاقًا، مِنْهُ:
الْإِنْحِيَاءِ، وَالرُّكُوعِ وَالسُّجُودِ، وَالْبَقَاءِ، وَالذَّوَامِ، وَجَمِيعُ مَا يُعْظَمُ بِهِ رَبُّ
الْعَالَمِينَ فَهُوَ لِلَّهِ، فَمَنْ صَرَفَ مِنْهُ شَيْئًا لِعَيْرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ.

وَالصَّلَوَاتُ مَعْنَاهَا: جَمِيعُ الدَّعَوَاتِ. وَقِيلَ الصَّلَوَاتُ الْخَمْسُ، وَالطَّيِّبَاتُ
لِلَّهِ: اللَّهُ طَيِّبٌ، وَلَا يَقْبَلُ مِنَ الْأَقْوَالِ وَالْأَعْمَالِ إِلَّا طَيِّبَهَا، السَّلَامُ
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ: تَدْعُو لِلنَّبِيِّ بِالسَّلَامَةِ، وَالرَّحْمَةِ،
وَالْبَرَكَاتِ، وَالَّذِي يُدْعَى لَهُ، مَا يُدْعَى مَعَ اللَّهِ.

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ: تُسَلِّمُ عَلَى نَفْسِكَ وَعَلَى كُلِّ
عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، وَالسَّلَامُ دُعَاءٌ، وَالصَّالِحُونَ يُدْعَى لَهُمْ
وَلَا يُدْعَوْنَ مَعَ اللَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ: تَشْهَدُ
شَهَادَةَ الْيَقِينِ أَنْ لَا يُعْبَدُ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ بِحَقِّهِ إِلَّا اللَّهُ،
وَشَهَادَةَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، بَأَنَّهُ عَبْدٌ لَا يُعْبَدُ، وَرَسُولٌ لَا يُكذَّبُ،
بَلْ يُطَاعُ وَيَتَّبَعُ، شَرَّفَهُ اللَّهُ بِالْعُبُودِيَّةِ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿تَبَارَكَ

الَّذِي نَزَلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١٠﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، [وَعَلَى آلِ مُحَمَّدٍ] ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ [وَعَلَى آلِ إِبْرَاهِيمَ] إِنَّكَ حَمِيدٌ مَجِيدٌ. الصَّلَاةُ مِنَ اللَّهِ: ثَنَاؤُهُ عَلَى عَبْدِهِ فِي الْمَلَأِ الْأَعْلَى، كَمَا حَكَى الْبُخَارِيُّ: فِي صَحِيحِهِ عَنْ أَبِي الْعَالِيَةِ قَالَ: صَلَاةُ اللَّهِ ثَنَاؤُهُ عَلَى عَبْدِهِ فِي الْمَلَأِ الْأَعْلَى، وَقِيلَ الرَّحْمَةُ، وَالصَّوَابُ الْأَوَّلُ، وَمِنَ الْمَلَائِكَةِ: الْاسْتِغْفَارُ، وَمِنَ الْآدَمِيِّينَ: الدُّعَاءُ، وَبَارِكْ وَمَا بَعْدَهَا سُنُّنٌ أَقْوَالٍ وَأَفْعَالٍ.

وَالْوَاجِبَاتُ ثَمَانِيَةٌ: جَمِيعُ التَّكْبِيرَاتِ غَيْرَ تَكْبِيرَةِ الْإِحْرَامِ، وَقَوْلُ: سُبْحَانَ رَبِّي الْعَظِيمِ فِي الرُّكُوعِ، وَقَوْلُ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ لِلْإِمَامِ وَالْمُنْفَرِدِ، وَقَوْلُ رَبَّنَا وَلَكَ الْحَمْدُ لِلْكُلِّ، وَقَوْلُ: سُبْحَانَ رَبِّي الْأَعْلَى فِي السُّجُودِ، وَقَوْلُ: رَبِّ اغْفِرْ لِي بَيْنَ السَّجْدَتَيْنِ، وَالتَّشَهُدُ الْأَوَّلُ وَالْجُلُوسُ لَهُ .

فَالْأَرْكَانُ مَا سَقَطَ مِنْهَا سَهْوًا، أَوْ عَمْدًا بَطَلَتِ الصَّلَاةُ بِتَرْكِهِ، وَالْوَاجِبَاتُ مَا سَقَطَ مِنْهَا عَمْدًا، بَطَلَتِ الصَّلَاةُ بِتَرْكِهِ، وَسَهْوًا جَبْرَهُ

السُّجُودُ لِلسَّهْوِ. وَاللَّهُ أَعْلَمُ. [وصلى الله على سيدنا محمد، وعلى آله
وصحبه، وسلّم تسليماً كثيراً].

Glossary

A

Āyah: (pl. *āyāt*) "sign," a verse of the *Qur'ān*.

Āhād: a narration which has not reached the level of *mutawātir*.

Ahādīth: see *hadīth*.

'Alayhis-salām: "may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him." It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: "helpers;" the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

'Arsh: Throne of Allāh (جَلَّ جَلَالُهُ).

'Aṣr: the afternoon Prayer.

Awliyā': see *Walī*.

B

Bid'ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went for the *Mi'rāj*.

D

Dā'i: one engaged in *da'wah*, caller.

Da'aef: "weak," unauthentic narration.

Da'wah: invitation, call to Allāh (عُرْوَةٌ).

Dīn: a completed way of life prescribed by Allāh (تِبَارِكُ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ وَعَلَا) with the heart, sayings of the tongue and actions of our limbs.

E

Īmān: faith, to affirm all that was revealed to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

F

Fāhish: one who uses foul language.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. *fatāwā*) religious verdicts.

Faqīh: A scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes.

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah*.

H

Hadīth: (pl. *ahādīh*) the saying, actions and approvals narrated from the Prophet (صلى الله عليه وعلى آله وسلم).

Halāl: lawful.

Hanīf: pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

Harām: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.

Harj: killing.

Al-Harūriyyah: an especially un-orthodox religious sect that branched off from the *Khawārij*.

Hijrah: migration from the land of *Shirk* to the land of Islām.

Hukm: a judgment of legal decision (especially of Allāh).

I

'Ibādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jum'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijī: (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khatīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: position or opinion of a Scholar; school of Islāmic Jurisprudence.

Makrūh: not approved of, undesirable from the point of view of Religion, although not pun'ishāble.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet (صلى الله عليه وسلم).

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muhaddith: scholar of the science of *hadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: one who is qualified to pass judgment using *ijtihād*.

Munkar: “rejected;” a narration which is un-authentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlid*.

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Mustahabb: recommended; an action if left it is not punishable and if done it is rewardable.

Muttaqūn: those who are pious.

Mutawātir: a *hadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawdū’: fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion (not going back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

Mawsūl: “connected;” a continuous *isnād* (can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صلى الله عليه وسلم) belonged to this tribe.

R

Rāfiḍī: the correct title for the extreme *Shi'ah*. Those who bear malice and grudges against the noble Companions (رضي الله عنهم) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: Muslims who met the Prophet (صلى الله عليه وسلم) believing in him and died believing in him.

Sahīh: authentic, the highest rank of classification of authentic *ahādīth*.

Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafi: one who ascribes oneself to the *salaf* and follows their way.

Sīrah: the life story of the Prophet (صلى الله عليه وسلم).

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān*.

Shaytān: Satan

Shi'ah: (see *Rāfiḍī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

Sūrah: a chapter of the *Qur'ān*

Sunnah : "example, practice;" the way of life of the Prophet (صلى الله عليه وسلم), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (صلى الله عليه وسلم).

Tafsīr: explanation of the *Qur'ān*.

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of '*Ishā'*' and *Fajr*.

Takhrīj: to reference a *hadīth* to its sources and analyze its *isnads*.

Taqīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *hadīth*.

Tawwāf: the circumambulation of the *Ka'bah*.

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: mother of, used as an identification.

Ummah [nation]: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

Usūl: the fundamentals.

W

Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfīs*.

Wakīl: disposer of affairs.

Witr: “odd;” the last Prayer at the night, which consists of odd number of *raka’āt* (units).

Walīmah: the wedding feast.

Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudū’: an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īdul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: atheists, heretics.

Our Call to the Ummah

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'īl* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (صلى الله عليه وسلم), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صلى الله عليه وسلم) with love that is permitted by the *Shari'ah*.

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, “The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'īn* and their successors knew the *Qur'ān*, its sciences and its meanings the best.”

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah*

(biography) of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*.

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَكَ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience,

and to advise all of the groups that oppose this.’ ‘So cooperating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not cooperating with the wicked.’

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present-day parties is a reason for the division of the Muslims and their weakness. So therefore we set about ‘freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.’

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start -

without any influence from the disbelieving western education.'

[I3]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[I4]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم).

[I5]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *Da'wah*.

[I6]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم).

[I7]: Our *Da'wah* and our *Aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *Da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، “The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from.”

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *‘Aqīdah* and our *Da‘wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.