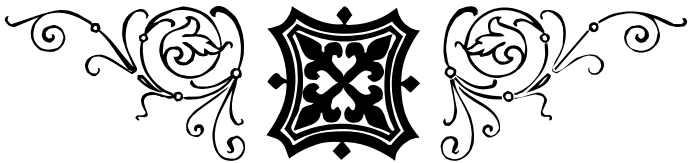




THE CONDITIONS, PILLARS AND OBLIGATIONS OF PRAYER



By:

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Translated by
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TRANSLITERATION CHART
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Isolated	From Right	Middle	From Left	Roman	Name	Number
آ	ا	-	-	ʾ / ā / * / **	ʾalif	1
ب	ب	ب	ب	b	bāʾ	2
ت	ت	ت	ت	t	tāʾ	400
ث	ث	ث	ث	th	thāʾ	500
ج	ج	ج	ج	i	jīm	3
ح	ح	ح	ح	ḥ	ḥāʾ	8
خ	خ	خ	خ	kh	khāʾ	600
د	د	-	-	d	dāl	4
ذ	ذ	-	-	dh	dhāl	700
ر	ر	-	-	r	rāʾ	200
ز	ز	-	-	z	zāy	7
س	س	س	س	s	sīn	60
ش	ش	ش	ش	sh	shīn	300
ص	ص	ص	ص	ṣ	ṣād	90
ض	ض	ض	ض	ḍ	ḍād	800
ط	ط	ط	ط	ṭ	ṭāʾ	9
ظ	ظ	ظ	ظ	ẓ	ẓāʾ	900
ع	ع	ع	ع	ʿ	ʿayn	70
غ	غ	غ	غ	gh	ghayn	1000
ف	ف	ف	ف	f	fāʾ	80
ق	ق	ق	ق	q	qāf	100
ك	ك	ك	ك	k	kāf	20
ل	ل	ل	ل	l	lām	30
م	م	م	م	m	mīm	40
ن	ن	ن	ن	n	nūn	50
هـ / ة	هـ / ة	هـ	هـ	h / t / ***	tāʾ / ḥāʾ / ta marbūṭah	5
و	و	-	-	w / ū	wāw	6
ي	ي	ي	ي	y / ī	yāʾ	10
ى	ي	-	-	á	alif maqṣūrah	-

The conditions of the prayer are nine: Islām, sanity, puberty, the removal of ritual impurity, the removal of physical impurities, the concealing of one's private parts, the entering of the prayer time, the facing the Qiblah and the intention.

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The first condition: Islām which is the opposite of disbelief. Prayer will not be accepted except from a Muslim. And the proof for this is the statement of the Exalted: **“And whoever desires other than Islām (submission to the will of Allāh) as a religion, then it will never be accepted from him and in the hereafter, he will be among the losers.”** [*Sūrah Āl-‘Imrān* 3:85] And the actions of the disbeliever are rejected regardless of what they were; and the proof for this is the statement of the Exalted: **“It is not right for the polytheistic associationists (mushrikūn) to look after the Mosques of Allāh while bearing witness to their own disbelief. The deeds of such people are in vain and they will abide eternally in the Hellfire.”** [*Sūrah at-Tawbah* 9:17]

[illegible]

[illegible]

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

The second condition: is sanity for which the opposite is insanity. And the one who is insane is not considered accountable until his sanity returns. And the proof of this is the ḥadīth: “The pen has been lifted for three [people]: the one who is asleep until he wakes, the one who lost his sanity until it returns and the young person until he/she reaches puberty.”

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The third condition: is puberty for which it's opposite is prepubescent and the limit of this stage is seven years after which [a child] is commanded to pray according to the statement of the Prophet (ﷺ): "Command your children to pray at seven and hit them because of it at ten and separate their beds."

[illegible]

[illegible]

The fourth condition: is the removal of ritual impurity which is otherwise known as ablution (wuḍūʿ) and it becomes obligatory due to the occurrence of ritual impurity (hadath).

[illegible]

[illegible]

And it's conditions are ten: Islām, sanity, puberty, intention, being mindful of its ruling, failure to intend on nullifying it until the act of purification is complete, the cessation of whatever requires ritual purification, to perform purification through istinjā' or istijmār before it, the pure nature of water and its state of being lawful, and the removal of whatever prevents water from reaching the skin and the entering of the [prayer] time for the one whose state of ritual purity is continually broken due to its obligation.

[illegible]

[illegible]

As for its obligatory elements, then they are six: The washing of the face and rinsing and washing out the nose and mouth is considered from this, and the face extends from the roots of the hairline to the chin and it continues until the tips of the ears. And the arms must be washed until the elbows. And all of the head should be wiped and from it are the ears. And the feet should be washed to the ankles. And order should be observed in this process. And the proof of this is the statement of Allāh: **“O you who have believed, when you prepare to offer prayer, wash your faces and your hands up to the elbows; and wipe [over] your heads and wash your feet up to the ankles.”** [*Sūrah al-Māʿidah* 5:6]

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And the proof for performing these acts in order is the ḥadīth “Begin with what Allāh began with.” And the proof for the acts to be performed successively is the ḥadīth of the man who left a spot unwashed in which the Prophet (ﷺ) after having seen a man who left a spot the size of a dirham on his foot that water had not reached, [he] commanded him to repeat [his ablution (wuḍū’)]. And for this it is obligatory to say bismillāh and to remember Allāh.

[illegible]

[illegible]

And its nullifiers are eight: Anything that exits the private parts, an excessive amount of ritual impurity (najas) leaving the body, the loss of sanity, the touching of a woman with desire, the touching of one's private parts with one's hand regardless of whether it is in the front or the back, consuming the meat of a camel, the washing of the dead as well as apostasy in which a person leaves the religion of Islām and may Allāh's refuge be sought from that.

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

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الشَّرْطُ الْخَامِسُ: إِزَالَةُ النَّجَاسَةِ مِنْ ثَلَاثٍ: مِنَ الْبَدَنِ، وَالثَّوْبِ، وَالبُقْعَةِ، وَالدَّلِيلِ
قَوْلُهُ تَعَالَى: ﴿وَتِيَابَكَ فَطَهَّرَ﴾ [المدر: ٤].

The fifth condition: is the removal of filth which includes the body, the garment and the place [of prayer]. And the proof for this is the statement of the Exalted: “...and **your garments; then purify them...**” [*Sūrah al-Mudathir* 74:1-7]

[illegible]

[illegible]

The sixth condition: is concealing the private parts (or more specifically the ʿawrah). The people of knowledge have reached a consensus regarding the corrupt state of the one who prays while uncovered (literally naked) while able to conceal himself/herself. And the limits of the private parts (ʿawrah) for the man extend from the naval to the knees and this is the same for the bondwoman. As for the freewoman, then all of her is considered private (ʿawrah) except for her face. And the proof for this is the statement of the Exalted: **“O children of Ādam, adorn yourself with your best garments whenever you are in a Mosque...”** [*Sūrah al-Aʿrāf* 7:31] This means for every prayer.

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The seventh condition: the entering of the time. And the proof from the Sunnah is the ḥadīth of Jibrīl (عليه السلام) when he lead the Prophet (ﷺ) [in prayer] in the beginning of the [prayer] time as well as the end of it. Then he said: “O Muḥammad, the prayer occurs between these two times.” And the statement of Allāh the Exalted: **“Certainly, the prayer is obligatory upon the believers at prescribed times.”** [*Sūrah an-Nisā’* 4:103] This means in their respective times and the proof that this means their respective times is the statement of the Exalted: **“Establish the prayer from midday until the darkness of night, and [recite] the Qur’ān in the early dawn; the recitation of dawn is ever witnessed.”** [*Sūrah al-Isrā’* 17:78]

[illegible]

[illegible]

The eighth condition: is facing the Qiblah. And the proof is the statement of the Exalted: **“We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will most certainly turn you all towards a Qiblah with which you will be pleased. So turn your face toward the inviolable Mosque (al-Masjid al-Harām). And from wherever you are, then turn your faces toward it [in prayer].”** [*Sūrah al-Baqarah* 2:144]

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The seventh condition: is the intention and its place is the heart and to utter it [out loud] is a religious innovation (bid'ah). And the proof is the ḥadīth: “Certainly, the actions are in accordance with the intentions and for everyone is whatever he has intended...”

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And the pillars of the prayer are fourteen: the standing accompanied by the ability to do so, the initial takbīr (takbīrah al-ihrām), the recitation of [Sūrah] al-Fātiḥah, the bowing position and rising up from it, prostrating upon the seven extremities and straightening up from it, the sitting between the two prostrations, to observe tranquility in all of the pillars of the prayer, to perform the actions in sequence, the final tashahhud, to remain seated for the tashahhud and the prayers upon the Prophet (ﷺ) as well as the two taslīms.

[illegible]

[illegible]

الرُّكْنُ الْأَوَّلُ الْقِيَامُ مَعَ الثُّدْرَةِ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾ ﴿البقرة: ٢٣٨﴾.

The first pillar: is the standing accompanied by the ability to do so. And the proof for this is the statement of the Exalted: **“Look after your prayers and particularly the middle one. And stand devoutly for Allāh.”** [*Sūrah al-Baqarah* 2:238]

[illegible]

[illegible]

The second pillar: is the initial takbīr (takbīrah al-ihrām). And the proof is the ḥadīth: “It is made inviolable with the takbīr and made lawful with the taslīm.”

[illegible]

[illegible]

And after it is the initial supplications of the prayer (al-istiftāḥ), which is [from the] Sunnah to say: “*Subḥānaka Allāhumma wa bi ḥamdika wa tabāraka ismuka wa taʿālā jadduka wa lā ilāha ghayruka.*” And the meaning of “*Subḥānaka Allāhumma*” is I extoll You in a manner which is befitting Your Majesty. And “*wa bi ḥamdika*” means that Your greatness is magnified. And “*wa lā ilāha ghayruka*” means that nothing in the world or in the heavens is rightfully worshipped except for Allāh.

[illegible]

[illegible]

الله. « مِنْ الشَّيْطَانِ الرَّجِيمِ »: الْمَطْرُودِ الْمُبْعَدِ عَنْ رَحْمَةِ اللَّهِ، لَا يَضُرُّنِي فِي دِينِي وَلَا فِي دُنْيَايَ.

“A ‘ūdhu billāhi min al-shayṭān al-rajīmī”: “A ‘ūdhu” means I seek refuge and I rely upon and I seek strength in You O Allāh. “*min al-shayṭān al-rajīmī*” refers to the one who was outcast and castaway from the mercy of Allāh. This means he will not harm me in my religion or my worldly life.

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وَقِرَاءَةُ الْفَاتِحَةِ رُكْنٌ فِي كُلِّ رُكْعَةٍ، كَمَا فِي حَدِيثٍ: « لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ », وَهِيَ أُمُّ الْقُرْآنِ. ﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾: بَرَكَةٌ وَاسْتِعَانَةٌ. ﴿ الْحَمْدُ لِلَّهِ ﴾، الْحَمْدُ: ثَنَاءٌ، وَالْأَلِفُ وَاللَّامُ لِاسْتِعْرَاقِ جَمِيعِ الْمَحَامِدِ، وَأَمَّا الْجَمِيلُ الَّذِي لَا صُنْعَ لَهُ فِيهِ مِثْلُ الْجَمَالِ وَنَحْوِهِ، فَالثَّنَاءُ بِهِ يُسَمَّى مَدْحًا لَا حَمْدًا. ﴿ رَبِّ الْعَالَمِينَ ﴾، الرَّبُّ: هُوَ الْمَعْبُودُ، الْخَالِقُ، الرَّازِقُ، الْمَالِكُ، الْمُتَصَرِّفُ، مُرَبِّي جَمِيعِ الْخَلْقِ بِالنَّعَمِ. ﴿ الْعَالَمِينَ ﴾: كُلُّ مَا سِوَى اللَّهِ عَالَمٌ، وَهُوَ رَبُّ الْجَمِيعِ.

And the recitation of [*Sūrah*] *al-Fātiḥah* is a pillar in every unit of prayer: as found in the ḥadīth: “There is no prayer for the one who does not recite the opening (Fātiḥah) of the Book (the Qur’ān).” And it is the mother of the Qur’ān. “*Bismillāh al-Raḥmān al-Raḥīm*” is mentioned for blessings and to place reliance upon Allāh. “*Al-ḥamd lillāh*” is veneration; and the definite article (alif and lām in the Arabic language) is for inclusiveness in order to include every form of praise. As for the good things that are not the direct result of the servant’s actions like beauty or whatever is similar to this; then to praise a person for this characteristic is called commendation (madḥ) and not praise (ḥamd). “*Rabbi al-‘Ālamīn*” the “*Rabb*” (or Lord) is the one who is worshipped, the Creator, the Provider, the true Sovereign who is in control and the One who cares for all of creation with blessings. “*Al-‘Ālamīn*”; everything else other than Allāh is considered created and He is the Lord of everything.

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﴿الرَّحْمَنُ﴾: رَحْمَةٌ عَامَّةٌ بِجَمِيعِ الْمَخْلُوقَاتِ. ﴿الرَّحِيمُ﴾: رَحْمَةٌ خَاصَّةٌ بِالْمُؤْمِنِينَ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ [الأحزاب: ٤٣]. ﴿مَلِكِ يَوْمِ الدِّينِ﴾: يَوْمُ الْجَزَاءِ وَالْحِسَابِ، يَوْمُ كُلِّ يُجَازَى بِعَمَلِهِ، إِنَّ خَيْرًا فَخَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ﴾ ١٧ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ١٨ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ١٩ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ٢٠ [الأنفطار: ١٧-١٩]، وَالْحَدِيثُ عَنْهُ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّى عَلَى اللَّهِ الْأَمَانِي».

“*Al-Raḥmān*” refers to a general type of mercy for all of creation. “*Al-Raḥīm*” is a type of mercy which is specifically for the believers. And the proof is the statement of the Exalted: “**And He is Ever Merciful to the believers.**” [*Sūrah al-Aḥzāb* 33:43] “*Māliki Yawmi al-Dīn*” refers to the day of reward and recompense; a day when everyone will be rewarded for his deeds; rewarded with good if his deeds were good and with evil if his deeds were evil. And the proof is the statement of the Exalted: “**And just what will explain to you what the Day of Judgement is? Again, what will explain to you what the Day of Judgement is? It is the Day when no person will be able to do anything for another; on that Day, command will belong exclusively to Allāh.**” [*Sūrah al-Infīṭār* 82:17-19] And the ḥadīth of the Prophet (ﷺ): “The sensible one is the one who is mindful of his religion and acts in accordance with what will happen after death. And the ineffective one is the one who follows his own desires and relies completely upon Allāh.”

[illegible]

﴿إِيَّاكَ نَعْبُدُ﴾ أي: لَا نَعْبُدُ غَيْرَكَ، عَهْدٌ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ أَنْ لَا يَعْبُدَ إِلَّا
 إِيَّاهُ. ﴿وَإِيَّاكَ نَسْتَعِينُ﴾: عَهْدٌ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ أَنْ لَا يَسْتَعِينَ بِأَحَدٍ غَيْرِ
 اللَّهِ. ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ مَعْنَى: ﴿أَهْدِنَا﴾: دُلَّنَا وَأَرْشِدْنَا وَتَبَيَّنَّا، وَ
 الصِّرَاطُ: ﴿الإِسْلَامُ، وَقِيلَ: الرَّسُولُ، وَقِيلَ: الْقُرْآنُ، وَالْكُلُّ حَقٌّ. وَ﴾ الْمُسْتَقِيمَ
 ﴿الَّذِي لَا عِوَجَ فِيهِ.﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ: طَرِيقُ الْمُنْعَمِ عَلَيْهِمْ،
 وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
 مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾
 [النساء: ٦٩].

"Iyyāka na'budu" means we do not worship other than You. This is a pact between the servant and his Lord that he will not worship anything but Allāh. *"Wa iyyāka nasta'in"* is a pact between the servant and his Lord that he will not seek the aid of anything but Allāh. *"Ihdinā širāṭ al-mustaqīm"* means guide us or show us and direct us and make us firm. And the *"širāṭ"* is Islām and it has also been said that it is the Messenger (ﷺ) and it has been said to be the Qur'ān and all of this is true. *"Al-mustaqīm"* is the thing without crookedness. *"Širāṭ alladhīna an'amta 'alayhim"* is the path of those who are blessed. The proof is the statement of the Exalted: **"And whosoever obeys Allāh and His Messenger, then they will be in the company of those on whom Allāh has bestowed His grace; from the prophets, the truthful, the martyrs, and the righteous, and how excellent these companions are."** [Sūrah al-Nisā' 4:69]

[illegible]

﴿ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ ﴾: وَهُمْ الْيَهُودُ، مَعَهُمْ عِلْمٌ وَلَمْ يَعْمَلُوا بِهِ، نَسْأَلُ اللَّهَ أَنْ يُجَنِّبَكَ طَرِيقَهُمْ، ﴿ وَلَا الضَّالِّينَ ﴾: وَهُمْ النَّصَارَى، يَعْبُدُونَ اللَّهَ عَلَى جَهْلٍ وَضَلَالٍ، نَسْأَلُ اللَّهَ أَنْ يُجَنِّبَكَ طَرِيقَهُمْ، وَدَلِيلُ الضَّالِّينَ قَوْلُهُ تَعَالَى: ﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُحْسِنُونَ صُنْعًا ﴿ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴾ [الكهف: ١٠٣-١٠٥]، وَالْحَدِيثُ عَنْهُ- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: « لَتَسْبِغَنَّ سَنَنَ مَنْ قَبْلَكُمْ حَذْوُ الْقُدَّةِ بِالْقُدَّةِ حَتَّى لَوْ دَخَلُوا جُحَرَ ضَبٍّ لَدَخَلْتُمُوهُ؛ قَالُوا يَا رَسُولَ اللَّهِ: الْيَهُودُ وَالنَّصَارَى؟ قَالَ: فَمَنْ »، أَخْرَجَاهُ.

“*Ghayri al-maghdūbi ‘alayhim*” who are the Jews who possess knowledge which they do not act upon and we ask for Allāh to keep us away from this path of theirs. “*Wa lā al-ḍāllīn*” who are the Christians who worship Allāh upon ignorance and misguidance and we ask Allāh to keep us away from this path of theirs. And the proof regarding the “*al-ḍāllīn*” is the statement of the Exalted: “Say: Shall we inform you of the greatest of the losers in terms of their deeds? It is those who disbelieve in the verses of their Lord and deny that they will meet Him. Their deeds will be lost and on the Day of Resurrection We shall give them no weight.” [Sūrah al-Kahf 18:105] And the ḥadīth: “You will most certainly follow the ways of those who preceded you step by step to the extent that even if they entered into a lizard hole, you would enter it.” They asked: “O Messenger of Allāh, the Jews and the Christians?” He replied: “Who else?” [Extracted by al-Bukhārī and Muslim]

[illegible]

And the second ḥadīth is: “The Jews have split off into seventy one sects and the Christians have split off into seventy two sects and this nation will split off into seventy three sects. All of them are in the Hellfire except for one.” We said who are they O Messenger of Allāh? He said: “They are whoever is upon what I am upon as well as my companions.”

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[illegible]

And the bowing and rising from it and the prostration upon the seven extremities and straightening up after it and the sitting between the two prostrations; the proof for this is the statement of the Exalted: **“O you who believe bow and prostrate...”** [*Sūrah al-Ḥajj* 22:77] and the ḥadīth of the Prophet (ﷺ): “I have been commanded to prostrate on seven bones.”

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وَالطَّمَأْنِينَةُ فِي جَمِيعِ الْأَفْعَالِ وَالتَّرْتِيبُ بَيْنَ الْأَرْكَانِ، وَالِدَّلِيلُ حَدِيثُ الْمَسِيِّ صَلَاتُهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: « بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-، فَقَالَ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَعَلَهَا ثَلَاثًا ثُمَّ قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَا أُحْسِنُ غَيْرَ هَذَا فَعَلَّمَنِي، فَقَالَ لَهُ النَّبِيُّ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا ».

And tranquility in all of the actions of the prayer as well as performing the pillars in order; the proof for this is the ḥadīth of the one who performed his prayer poorly which is narrated by Abū Hurayrah who said: “We were sitting with the Prophet (ﷺ) when a man entered and prayed and then greeted the Prophet (ﷺ).” The Prophet (ﷺ) said: “Go back and pray since you certainly haven’t prayed.” This occurred three times. Then the man said by the One who has sent you as a prophet with the truth, I do not know how to pray in any other way so teach me. Then the Prophet (ﷺ) said to him: “Whenever you stand for prayer, then perform the takbīr. Then recite from the Qur’ān whatever is easy for you. Then bow until you are at rest in the bowing position. Then rise up from the bowing position until you become upright in the standing position. Then prostrate until you have become tranquil in your prostration. Then rise until you reach a state of rest in a seated position. Then repeat this in the remainder of your prayer.”

[illegible]

And the final tashahhud is an obligatory pillar as mentioned in the ḥadīth of Ibn Masʿūd (رضي الله عنه) said that we used to say before the tashahhud was legislated: *“al-salāmu ʿalā Allāhi min ʿibādihī, al-salāmu ʿalā Jibrīl wa Mikāʾīl.”* And the Prophet (ﷺ) said: *“Do not say: ‘al-salāmu ʿalā Allāhi min ʿibādihī’ since Allāh is al-salām. Instead, you should say: ‘al-taḥiyātu lillāhi wa al-ṣalawātu wa al-ṭayyibāt; al-salāmu ʿalayka ayyuhā al-nabī wa raḥmatullāhi wa barakātuhu. Al-salāmu ʿalaynā wa ʿalā ʿibādi llāh al-ṣāliḥīn. Ashhadu an lā ilāha illa Allāh. Wa ashadu anna Muḥammadan ʿabduhu wa rasūluhu’”*

[illegible]

[illegible]

وَمَعْنَى «التَّحِيَّاتِ»: جَمِيعُ التَّعْظِيمَاتِ لِلَّهِ، مُلْكًا وَاسْتِحْقَاقًا، مِثْلُ الْإِنْخَاءِ وَالرُّكُوعِ وَالسُّجُودِ وَالْبَقَاءِ وَالِدَّوَامِ، وَجَمِيعُ مَا يُعَظَّمُ بِهِ رَبُّ الْعَالَمِينَ فَهُوَ اللَّهُ، فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ، وَ«الصَّلَوَاتُ» مَعْنَاهَا: جَمِيعُ الدَّعَوَاتِ. وَقِيلَ الصَّلَوَاتُ الْخَمْسُ، وَ«الطَّيِّبَاتُ لِلَّهِ»: اللَّهُ طَيِّبٌ، وَلَا يَقْبَلُ مِنَ الْأَقْوَالِ وَالْأَعْمَالِ إِلَّا طَيِّبَهَا، «السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ» تَدْعُو لِلنَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- 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.

And the meaning of “*al-Taḥiyāt*” is every form of magnification is for Allāh; who possesses it and deserves it all like the bending over and bowing and prostrating and longevity and permanence; and everything that might be used to magnify the Lord of creation then it is for Allāh. So whoever redirects something from this from Allāh to other than Him, then this individual is a polytheistic associationist (mushrik) who has disbelieved. And “*al-ṣalawāt*” means every supplication. And it is also said that it means the five daily prayers. And “*al-ṭayyibāt*” refers to how Allāh is good and how He doesn’t accept speech and actions that are not good. “*al-salāmu ‘alayka ayyuhā al-nabī wa raḥmatullāhi wa barakātuh*” is a supplication for the Prophet (ﷺ) for goodness, mercy and blessings. And the one being supplicated for is not being supplicated to along with Allāh. “*Al-salāmu ‘alaynā wa ‘alā ‘ibādillāh al-ṣāliḥīn*” is a greeting of peace for one’s self and every righteous servant in the heavens and the earth. And these greetings constitute supplication. And the righteous are to be supplicated for but they should not be supplicated to along with Allāh.

[illegible]

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، تَشْهَدُ شَهَادَةَ الْيَقِينِ أَنْ لَا يُعْبَدُ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ بِحَقِّ إِلَّا اللَّهُ، وَشَهَادَةُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، بِأَنَّهُ عَبْدٌ لَا يُعْبَدُ، وَرَسُولٌ لَا يُكَذَّبُ، بَلْ يُطَاعُ وَيُتَّبَعُ، شَرَّفَهُ اللَّهُ بِالْعُبُودِيَّةِ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ [الفرقان: ١]. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، الصَّلَاةُ مِنَ اللَّهِ: ثَنَائُهُ عَلَى عَبْدِهِ فِي الْمَلَأِ الْأَعْلَى، كَمَا حَكَى الْبُخَارِيُّ فِي صَحِيحِهِ عَنْ أَبِي الْعَالِيَةِ قَالَ: صَلَاةُ اللَّهِ ثَنَائُهُ عَلَى عَبْدِهِ فِي الْمَلَأِ الْأَعْلَى، وَقِيلَ الرَّحْمَةُ، وَالصَّوَابُ الْأَوَّلُ، وَمِنْ الْمَلَائِكَةِ: الْاسْتِغْفَارُ، وَمِنْ الْآدَمِيِّينَ: الدُّعَاءُ، وَبَارِكْ وَمَا بَعْدَهَا سُنُّنُ أَقْوَالٍ وَأَفْعَالٍ.

“*Ashhadu an lā ilāha illa Allāh waḥdahū lā sharīka lahu*” bears witness with certainty that nothing in the heavens or on the earth is rightfully worshipped except for Allāh. And the testification that Muḥammad is the Messenger of Allāh and that he is a servant who should not be worshipped and a messenger who should not be belied. Instead, he should be obeyed and followed. Allāh honored him through his servitude and the proof is the statement of the Exalted: “**Blessed is He who sent down the criterion upon His servant so that he may be a warner to the creation.**” [*Sūrah al-Furqān* 25:1] “*Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā Āli Muḥammadin kamā ṣallayta ‘alā Ibrāhīm wa ‘alā Āli Ibrāhīm innaka ḥanīd majīd*” *Ṣalāh* from Allāh involves His praise for Muḥammad in the highest gathering just as al-Bukhārī has transmitted in his *Ṣaḥīḥ* from Abū ‘Āliyyah who said: “*Ṣalāh* from Allāh is His praise for His servant in the highest gathering.” And it is also said to mean mercy and what is correct is what was mentioned first. And [*Ṣalāh*] from the angels it is seeking forgiveness and from the descendants of Ādam, it is supplication. And “*bārik*” and whatever follows it is from the sunan of statements and actions.

[illegible]

And the obligations are eight: All of the other utterances of takbīr besides the initial takbīr, the statement: “*subḥāna rabbi al-‘aẓīm*” in the bowing position, and the statement: “*sami‘a Allāhu liman ḥamidahu*” for the Imām [leading a congregation] or the one praying alone, and the statement: “*Rabbanā wa laka al-ḥamd*” for everyone as well as the statement: “*subḥāna rabbi al-‘alī*” while prostrating and the statement: “*Rabbi ighfir lī*” between the two prostrations and then the final tashahhud and remaining seated for it.

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فَالْأَرْكَانُ: مَا سَقَطَ مِنْهَا سَهْوًا أَوْ عَمْدًا بَطَلَتِ الصَّلَاةُ بِتَرْكِهِ، وَالْوَاجِبَاتُ مَا سَقَطَ مِنْهَا عَمْدًا بَطَلَتِ الصَّلَاةُ بِتَرْكِهِ، وَسَهْوًا جَبَرَهُ الشُّجُودُ لِلْسَّهْوِ. وَاللَّهُ أَعْلَمُ.

تَمَّتْ شُرُطُ الصَّلَاةِ وَوَجِبَتْهَا وَأَرْكَانُهَا

Then the pillars: are whatever if omitted due to negligence or with intent, will nullify the prayer because of their abandonment. And the obligations are whatever if omitted from the prayer intentionally will nullify the prayer due to its abandonment. But if this occurs due to inattentiveness or error it can be made up for with the prostration of inattentiveness and Allāh knows best.

The end of the conditions, obligations and pillars of the prayer

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