

Shurutul Ail Salah

BASIC FIQH OF SALAH

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CONDITIONS OF THE PRAYER AND ITS OBLIGATIONS

T . O . C

AND PILLARS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Shurūṭul Al Salāh (Basic Fiqh of Salah) taught by Ustadh Huzaifah – Notes by Asim Ibn Ijaz

- Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said “Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise.” [Source: Sahih Muslim 2699]
- Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, “Seeking knowledge is an obligation upon every Muslim.” [Source: Sunan Ibn Mājah 224]
- Imam Ahmad was asked which knowledge is obligatory to learn and he answered the knowledge which causes an individual’s religion to stand upright such as your fasting, your salah and your Hajj.

Introduction

- Allah (سبحانه و تعالی) mentions the establishment of prayer 82 times in the Quran.
- Allah (سبحانه و تعالی) says “And I did not create the jinn and mankind except to worship Me” (51:56) This worshiping is split into 2 knowledges:
 - Aqeedah- To learn about the one you are worshiping
 - Science of Fiqh- To know how to worship

What does Fiqh mean?

- Linguistically- It means understanding.
- Islamically – Knowing the practical Islamic rulings with its specific detailed evidences.

The books of Fiqh are split into 4 parts:

- i) Al Ibaadat (worship)- Tahaara, Salah, Zakat, fasting, Hajj
- ii) Al Mua’malat (Transactions)
- iii) An Nikaah
- iv) Al Jinayat (Criminal Law)

What does Salah mean?

- Linguistically- Supplication
- Islamically – The specific actions a Muslim conducts, which starts with the takbir and end with the Tasleem.

What is the significance of the prayer and learning the prayer?

- Ibn Qayyim RA says “anything which is obligatory to do is obligatory to learn about”. Therefore, since prayer is obligatory upon us equally it is obligatory upon us to learn about the prayer.
- Our prayer is the first action we will all be asked about on the day of judgment. Therefore, it should not be the last action on our mind in the dunya. Proof for this can be found in the following hadith:

➤ Abu Huraira reported: The Messenger of Allah, ﷺ said:

“The first action for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, he will have prospered and succeeded. If they are lacking, he will have failed and lost. If there is something defective in his obligatory prayers, then the Almighty Lord will say: See if my servant has any voluntary prayers that can complete what is insufficient in his obligatory prayers. The rest of his deeds will be judged the same way.”

[Source: Sunan al-Tirmidhī 413]

What will happen to those who do not pray?

- Neglecting your prayer can be a means of entry into the Hell fire. Proof of this is in the following Ayāt:
 - “The people of the Hell fire will be asked “what has caused you to enter hell? They will say “we were not of those who used to offer the salah” (72:42-43)
 - There is going to be destruction and punishment for those who prayed but were neglectful when it came to their prayers.
 - “Those who have lost their prayer and follow their desires they will be thrown into Al Ghayy” (A specific valley in the hell fire made out of blood and pus) [19:59]

How is one’s prayer accepted?

- To have your prayer accepted you must:
 - Pray properly with all its conditions
 - Come with Khushoo
 - Be on time.
- If these things are not present you should fear for yourself if your salah is accepted.

Shurūṭul Al Salāh (Basic Fiqh of Salah) taught by Ustadh Huzaifah – Notes by Asim Ibn Ijaz / @Sunnah_Warrior

- Allah (سبحانه و تعالی) tells us that the salah keeps us away from indecency and evil in the Quran:
 - “Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil “[29:45]
 - If your salah does not have this effect, then you should ponder upon the quality of your salah.
- The book we are going through is called Shurūṭul salāh wa wājibātuha wa arkānuha~ The conditions of the prayer and its obligations and its pillars. We will refer to it as Shurūṭul salāh for ease.
 - This is a beginner’s book in Fiqh. Books like this should be taught at a young age so when the prayer becomes obligatory the knowledge is there Insha’Allah.
 - Sheikh Abdul Muhsin Al-Qasim has placed this book in level 2 of his mutoon series (little blue book). This shows us the importance of studying this book.
- The book is written by Sheikh Muhammad Ibn Abdul Wahab Ibn Sulaymaan At Tammimi.
 - He was born in the year 1115 after hijra and he passed away in the year 1206. He was 91 years old.
- The book was written upon the madhab of the hanabila, but we will go out of the madhab if deemed necessary. InshaaAllah we will now begin the book.

There are 9 conditions for the prayer:

- A condition is Something that is needed before the prayer starts. It carries on throughout the prayer until the prayer finishes.
- The 9 conditions are:
 - i) Al-Islam
 - ii) Sanity
 - iii) Reaching age of maturity
 - iv) Removing ritual impurity
 - v) Removal of filth
 - vi) Covering the Awrah
 - vii) The entrance of the proper time
 - viii) Facing the Qibla
 - ix) The intention

i) Al-Islam

- Its opposite is Kuffar (disbelief)
- The individual has to be a Muslim. The actions of a disbeliever are not accepted by Allah. The proof for this is when Allah (سبحانه و تعالی) says:
 - “It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] them, their deeds have become worthless, and in the Fire, they will abide eternally [9:17]
- When non-Muslims do righteous actions, they will be rewarded in this life not the hereafter the proof for this is in the following hadith:
 - “Anas ibn Malik reported: The Messenger of Allah, ﷺ, said, “Verily, when the unbeliever performs a good deed, he is given a taste of its reward in the world. As for the believer, Allah will store his good deeds for him in the Hereafter and provide his sustenance in the world, due to his obedience.”

[Source: Sahih Muslim 2808 Grade: Sahih (*authentic*) according to Muslim]

ii) Sanity

- Its opposite is insanity. The individual needs to meet the condition of being sane.
- The one who has lost his sanity has the pen that records his deeds lifted from him until he regains sanity. The proof for this is in the following hadith:
 - Ali ibn Abi Talib reported: The Messenger of Allah, peace and blessings be upon him, said, “The pen is lifted from three people: a sleeping person until he awakens, a child until he becomes an adult, and an insane person until he regains his sanity.” [Source: Sunan al-Tirmidhī 1423]

[Grade: Sahih (*authentic*) according to Al-Albani]

iii) Reaching the age of Maturity

- The age of maturity here does not refer to puberty, rather it refers to being able to differentiate between things (At Tamyeez). For example, if you give a child an apple and poison, he/she is able to distinguish between the two.
 - When a child reaches At Tamyeez then the salah is accepted from him and it becomes obligatory when they reach puberty.
 - The proof of this is the hadith where the Messenger of Allah (ﷺ) said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately. [Sunan Abi Dawood 495]

- The beating here mentioned has conditions which are: it should not be harmful, not leave a mark, not break any bones, not be on the face and it can't be more than 10 times.
- The ulema say from these conditions we say the beating cannot take place except with a miswaak.

iv) Removing Ritual impurity

- This refers to Wudhu. There are two types of ritual impurity:
 - 1) Haddath Akbar – Major impurity
 - 2) Haddathun Asgar – Minor impurity
- **Minor impurity** is when a person is in a state where he/she needs to make wudhu.
- There are 3 things which a person cannot do when in the state of minor impurity:
 - 1) Pray Salah
 - 2) Touch the Quran
 - 3) At Tawaf
- **Major impurity** is when a person is in the state where they need to perform ghusl (shower/bath)
- There are 6 matters which require a person to perform Ghusl:
 - 1) Ejaculation
 - 2) Sexual intercourse
 - 3) Mensuration cycle
 - 4) Post Natal bleeding
 - 5) When a person passes away
 - 6) When a new Muslim accepts Islam
- A proof for the first matter is found in the following hadith:
 - It was narrated by Um-Salama:(the mother of the believers) Um Sulaim, the wife of Abu Talha, came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allah's Messenger (ﷺ) replied, "Yes, if she notices a discharge. [Bhukari 282]
 - In this there is a lesson that shyness should not stop us from learning about our religion. Safiyah bint Shaybah reported: Aisha, may Allah be pleased with her, said, "How excellent are the women of the Ansar! They do not allow shyness to prevent them from asking questions about the religion and seeking to understand it." [Source: Ṣaḥīḥ Muslim 332 Grade: **Sahih** (authentic) according to Muslim]
- Urine and pre seminal fluid are impure. If they contaminate your clothing, the clothing needs to be washed as well as wudhu being made by the individual.
- If sperm comes out you have to make ghusl. However, if you have this on your clothing it is pure and you can perform salah in it. The proof for this is in the following hadith:

- Aisha RA narrated “I used to wash the traces of Janaba (semen) from the clothes of the Prophet (ﷺ) and he used to go for prayers while traces of water were still on it (water spots were still visible). [Sahih Bhukari 229]

There are 10 conditions of wudhu:

1) **Islam**

2) **Intellect**

3) **Reaching At-Tamyeez**

4) **Having the intention, you are doing wudhu.**

- The intention is said in the heart and not the tongue. It consists of two parts:
 - 1st part - Compulsory intention that you are actually doing the wudhu which takes place throughout.
 - 2nd part - Not compulsory but is sunnah and it is to remember your wudhu is act of worship and you are doing it for the sake of Allah (سبحانه و تعالی).

5) **One must not intend to stop conducting his wudhu until complete removal of his /her ritual impurity has occurred.**

- What is meant by this is an individual cannot stop wudhu midway with the intention of stopping and then returning and continuing from where they left off. Rather they must start over.

6) **Removal of what makes ritual impurity mandatory. (going to the toilet/ releasing gas).**

- These things have to completely stop before wudhu is conducted. If these matters occur whilst making wudhu the individual needs to make wudhu again.

7) **Istinja or istijmar**

- This refers to cleaning yourself properly according to the Islamic guidelines when using the toilet.
- **Istinja¹** is cleaning yourself by using water. The obligatory part to wash is the area from where the urine or faeces has been exited as well as any areas of the body it may have gone on to.
- **Istijmar** is cleaning yourself by using rocks. In this day and age this refers to tissue.

Istijmar requires the following conditions:

- The thing which you are using should not be smooth as this will result in the impurity being spread.
- There should be a minimum of three wipes or more until the area is cleaned.

¹ In some cultures, it is believed that istinja must be conducted every time an individual wishes to make wudhu. This is incorrect. Istinja is only used to clean yourself after using the toilet.

- The third is you can only use this as long as the impurity has not gone further than the area it should come out of. For example, if faeces go on the body it is no longer sufficient to just use tissue, water must now be used.
- The best procedure is to use tissue first and then water. The second best is just using water. The third best is to just use tissue.

8) Pure water that is permissible to use

- There are three types of water: Tahoor, Tahir and Najjis
 - **Tahoor**- Water that is pure in of itself and it makes other things pure. E.g. Natural water.
 - **Tahir** – Water that is pure in of itself but it does not make other things pure. E.g. Pepsi.
 - **Najjis**- Water that is impure such as urine.
- Only Tahoor can be used to make wudhu. This includes natural water such as sea water and rain.
 - For water to fall into this type, three things must not change. The smell, the taste and the colour.
- If water is not present you can make tayammum
- Permissibility to use refers to it being acquired in a halal way. For example, it cannot be stolen. The Hanafi madhab hold this view and it is the correct opinion.

9) Removing all things which prevent water from reaching the obligatory parts to wash of the skin.

- This includes substances like paint and nail varnish.

10) It must be the proper time for it.

- This condition is specific to individuals who are constantly in a state where wudhu keeps breaking.
 - For example, a woman bleeding outside of her menstrual cycle. She should make wudhu before each salah as the time comes in. The same is the case for an individual who has droplets of urine continuously coming out.

There are 6 obligations of wudhu:

1) Washing the face

- This includes from the ear lobe to ear lobe. And in terms of height from the hair line (where it normally starts) to the chin. (Rinsing the mouth and washing the nose are part of the sunnah but not obligatory)

2) Washing the hands until and including the elbows

3) Wiping over the head

- This includes wiping the head from the front to the back and then forward again. Then putting the index finger inside the ear and the thumb around the ear.

4) Washing the feet up to and including the ankles (in between the toes).

- If an individual is wearing socks, he/ she may wipe over the sock if 5 conditions are met:
 - These socks have to be worn whilst you are in the state of wudhu
 - The socks cannot have any impurities on them.
 - You can only wipe over the socks for wudhu not ghusl.
 - This sock has to cover the whole foot including the ankle. If there are small holes this is okay.
 - It has to be in the correct time:
 - The individual who is a resident (muqem) is allowed to wipe over the socks for a period of 24 hours. After 24 hours the wudhu will break.
 - If someone is a traveller (Musaafir) he/she can wipe over the same socks for 72 hours (3 days and 3 nights).
 - The time period begins after the first wipe.

5) All the 4 body parts mentioned above have to be in order.

6) Al Muwaalah

- This is not leaving a time period between one obligatory part of the body to another so much so that the previous one dries.

Proofs for the conditions of wudhu

- The proof for the first 5 conditions is when Allah (سبحانه و تعالی) says:

- “ O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of Janaba, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favour upon you that you may be grateful” (5:06)
- The proof from this ayah supporting the 5th condition is Allah (سبحانه و تعالی) telling the believing men and women to WASH your face, WASH your arms, WIPE your head and then WASH your feet. Allah said WASH, WASH, WIPE and then WASH. It is not from the eloquence of the Arabic language to mix up the order like this, rather from its eloquence is to mention everything to wash and then everything to wipe. The fact that something to wipe was mentioned between things to wash means that there was a wisdom behind this. The wisdom is the importance of the order.
- Another proof for using the order that Allah (سبحانه و تعالی) has mentioned each of the actions in is the following hadith:
 - Jabir reported: I heard the Messenger of Allah, ﷺ, when he arrived in Mecca, circling the House seven times, and reciting the verse, “Take the station of Abraham as a place of prayer,” (2:125).

The Prophet prayed behind the station, then he came to the black stone and greeted it. Then, the Prophet said, “We begin as Allah has begun,” and he recited the verse, “Verily, Al-Safa and Al-Marwah are among the symbols of Allah.” (2:158).

Al-Tirmidhi said, “This is acted upon by the people of knowledge, that they would begin with Al-Safa before Al-Marwah.” [Source: Sunan al-Tirmidhī 2967] [Grade: *Sahih* (authentic) according to Al-Albani]
 - The principle of starting with what Allah (سبحانه و تعالی) started with is not exclusively for this event but rather it can be applied to wudhu is well.
- The third proof for the order of wudhu is our beloved prophet ﷺ never left its order. This is demonstrated in the following hadith:
 - Ata' bin Yasar narrated Ibn `Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allah's Messenger (ﷺ) performing ablution in this way. [Sahih Al-Bhukari 140]
- The proof for the 6th condition is the following hadith:
 - The Prophet ﷺ saw a man praying, but a portion of his foot, the size of a dirham was not wet. Upon this, the Prophet ordered him to repeat his wudu' and Prayer. (Abu Dawood).

- A part of this man's foot was left unwashed and the man was asked to make wudhu again and pray salah again.
- This shows proof for the 6th condition because if it was not a condition then the prophet ﷺ would just of told the man to wash his feet, but because his feet had dried the man had to redo his wudhu.

Wajib of wudhu:

- The Wajib of wudhu is saying Bismillah before you start the wudhu.
 - If you remember and you don't say it the hanabali view is your wudhu is not accepted. Hanabila hold the opinion if you leave Wajib out of wudhu or salah due to forgetfulness it is okay, whereas the fardh always needs to be carried out.
 - If you remember mid-way you can say it when you remember it.
 - If the place where the toilet and the wudhu area is the same, it is best to say it outside of the toilet or say it in your heart.

Things which nullify your wudhu:

1) Whatever comes out from the two private parts (the front and the back)

2) Anything which is impure and comes out of the body.

- This includes substances which are looked down upon by the people e.g. blood, pus. (only in a large amount according to the people).

3) Loss of consciousness

- This includes scenarios such as fainting or becoming intoxicated and specific types of sleep
 - Sleep which causes you to lose your senses breaks your wudhu, whereas light sleep does not do this.
 - The proof for this is in the following hadith:

Anas ibn Maalik reported the Sahaabah (may Allah be pleased with them) used to wait for 'Isha' at the time of the Messenger of Allah ﷺ until their heads drooped, then they prayed and they did not do wudhu'.

[Narrated by Muslim, 376. According to the report of al-Bazaar: they would lie on their sides.]

4) Touching a woman with sexual desires

- There are 3 opinions:
 - Shafii: if you touch a woman with or without desire then your wudhu breaks.
 - Hanabila: touching only with desire breaks wudhu.
 - The correct opinion, which is the opinion of everyone else, is that it does not break the wudhu. This is because the prophet ﷺ would kiss his wife before the prayer and then attend the prayer without making wudhu again.

5) Touching the private parts (skin on skin)

6) Eating the meat of camels (the opinion of Hanabila and Hanafiyyah)

- The proof for this is in the following hadith
 - Al-Bara' ibn Azib narrated The Messenger of Allah (ﷺ) was asked about performing ablution after eating the flesh of the camel. He replied: Perform ablution, after eating it. [Sunan Abi Dawud 184] [Grade Sahih by Al- Albani]

7) Bathing a deceased person

8) Leaving the religion

- Allah says “And it was already revealed to you and to those before you that if you commit shirk, your work would surely become worthless, and you would surely be among the losers.” (39:65)
 - If you commit shirk your deeds will be nullified. This includes your wudhu being nullified as well as the need to make ghusl.

v) Removal of filth

- This requires removal from 3 things. The body, the garments, and from the area one is praying in (where you are standing until the place of sujood).
- Both a dog and pig are impure animals.
- The urine of an animal which is permissible to eat is pure e.g. a cow

What happens if you doubt whether you have impurities on you or not?

- Take this principle “**certainty is not taken away by doubt.**” If you are sure there is no impurities and then a doubt comes you should ignore it.

vi) Covering of the Awrah (private parts)

- Anyone who has the ability to cover their private parts is obligated to do so.

Men

- The awrah for men is from their navel to their knees (including the knee cap).
- Whilst praying men should also cover their shoulders. The proof for this is in the following hadith:
 - The Prophet (ﷺ) said, "None of you should offer prayer in a single garment that does not cover the shoulders." (sahih Bhukari 359)

Women

- The awrah for a woman is her whole body except the face.
- During salah everything must be covered except for the hands and the face, however if she covers her hands it is better.
- If women need to perform Salah around non mahrams, then the scholars who say it is obligatory to wear the niqab say that the face should also be covered.
- The evidence for covering the awrah comes in the following ayah:
 - “O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”(7:31).
 - This ayah when talking about adornment is referring to covering that which is obligatory to cover as well as wearing nice clothes which are known to the people.

The conditions for the Hijab:

- 1) The hijab has to cover the whole of the body. (except for the face and hands)
- 2) The material cannot be seen through.
- 3) It needs to be loose and cannot be tightly fitted.
- 4) It cannot be something which is attractive.
- 5) The hijab must not be perfumed.
- 6) It should not be a dress of fame. This refers to clothing that looks strange in the community. (This condition applies to both men and women).
- 7) It should not resemble the dress of a man.
- 8) She cannot wear something that is specific to the non-Muslim women. An example of this is the dress of the nuns. (This condition applies to both men and women)
- 9) There should be no pictures or religious symbols.

vii) The entrance of the proper time

- By consensus the prayer cannot be prayed before its set time. The proof for this is when Allah (سبحانه و تعالی) says:
 - “Verily, the prayer is enjoined on the believers at fixed hours. [4:103]
- In addition to this we have the hadith of Jibreel when he came to the prophet ﷺ at every salah and led the prophet. At the end he told him the prayer is between these two times for each prayer showing us that each prayer has its specific time. [Sunan an-Nasa'i Book 6 hadith 51]
- Another proof for the times of the prayer is when Allah (سبحانه و تعالی) says:
 - “Perform AsSalat (Iqamat-as-Salat) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Isha' prayers), and recite the Quran in the early dawn (i.e. the morning prayer). Verily, the recitation of the Quran in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night). [17:78]
- If an individual begins their prayer late due to a legitimate excuse such as sleeping, then this prayer runs into the timing of the next prayer will it be accepted? Yes, it will be accepted InshaaAllah.

viii) Facing the Qibla

- Your chest area must be facing the qibla. The proof for this is Allah (سبحانه و تعالی) saying:
 - “We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qibla with which you will be pleased. So, turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do. [2:144]
- The reason for using the term face the qibla as opposed to face the kabah is because:
 - If the person is in Makkah and can see the kabah it is obligatory for them to face the kabah.
 - As for someone who is far away and they cannot see the kabah then he/she should face the direction of the kabah. The prophet ﷺ said what is between the east and west is the qibla.

ix) The intention

- You have to have the intention for praying.
- The intention is in the heart and is not vocal.
- It is an innovation to say the intention vocally and is not from the sunnah.

There are 14 pillars of the prayer

- i) Qiyam ma'il Qudrah fil fard (Standing, if one has the ability to do so)
- ii) Takbeerat ul-ihram (Opening Takbir)
- iii) Qir`aat al-Fatihah (Recitation of Surat al-Fatihah)
- iv) Ruku` (Bowing)
- v) Rafi' min ar-ruku' (Rising from Ruku)
- vi) Sujud 'alal a'dha a-sab'a (Prostrating on seven body parts)
- vii) Al-i'tidhan min a sujud (Rising from sujud)
- viii) Al-jalsa bayna as-sajdatain (The sitting between the two sajdahs)
- ix) Abta ma anina fi jami' arkani salat (Tranquility in all the pillars of the salat)
- x) At-tartib baynal arkana salat (The proper order of the pillars of the salat)
- xi) At-tashahud al-akheer (The final tashahud)
- xii) A-julus li tashahud al-akheer (The sitting of the final tashahud)
- xiii) A salatu 'ala nabiyān, salallaahu 'alaihi wa sallam (Sending salam upon the Prophet ﷺ)
- xiv) Taslimatan (The final 2 tasleems)

i) Qiyam ma'il Qudrah fil fard (Standing, if one has the ability)

- Your salah will not be accepted if you have the ability to stand during the obligatory prayer but you sit down.
 - Not having the ability to do so refers to an individual who may be extremely ill or injured and the individual cannot physically stand.

- If the individual cannot stand, he should sit down. If he cannot sit-down, he should lay down.
- The proof for this is in the following hadith narrated by Imran bin Husain:
 - I asked the Prophet (ﷺ) about the prayer of a man whilst sitting. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray Lying on your side." [Bhukari 1117]
- It is permissible for an individual to sit down during nawafil prayers, however he/she only gets only half the reward of the person standing up. The proof for this is in the following hadith:
 - I asked Allah's Messenger (ﷺ) about the praying of a man while sitting. He said, "If he prays while standing it is better and he who prays while sitting gets half the reward of that who prays standing; and whoever prays while Lying gets half the reward of that who prays while sitting.[Sahih Al-Bhukari 1115]

ii) Takbeerat ul-ihram (Opening Takbir)

- This is saying Allah hu Akbar as you begin the prayer. It needs to be said correctly or it can nullify the prayer.
 - The proof for this is in the following hadith:

It was Narrated by Abdullah bin `Umar: "I saw Allah's Messenger (ﷺ) opening the prayer with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir"
[Sahih Al Bhukari 738].
- The prophet ﷺ said the thing which makes the salah haram is saying Allah hu Akbar.
 - What is meant is that by you saying Allah hu Akbar, certain actions become haram for you such as talking, eating and drinking.
 - That which makes the salah halal (being able to eat, drink and talk) is saying the tasleem.

The Opening Duaa

- After saying the opening takbir you say the opening duaa
 - This a sunnah supplication. If it is missed out the prayer is still accepted.
- The duaa mentioned in the book is

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

- My lord you are free from all imperfections and all praise is yours. Blessed is your name and there is no deity worth of worship besides you.

- This dua is authentic however there are more authentic duas. Imam Ahmad however preferred this dua over the others due to the fact that this whole dua is just praising Allah (سبحانه و تعالی).²
- After saying the opening takbir you can also say the following dua mentioned in the hadith Narrated Abu Huraira
 - Allah's Apostle used to keep silent between the Takbir and the recitation of Qur'an and that interval of silence used to be a short one. I said to the Prophet "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?"
 - The Prophet said, "I say, 'Allahumma, ba'id baini wa baina khatayaya kama ba'adta baina-l-mashriqi wa-l-maghrib. Allahumma, naqqim min khatayaya kama yunaqqa-ththawbu-l-abyadu mina-ddanas. Allahumma, ighsil khatayaya bil-ma'i wa-th-thalji wal-barad
 - اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ تَقْنِي مِنْ خَطَايَايَ كَالثَّوْبِ الْأَبْيَضِ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ

(O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.) [Bhukari 744]

What do we say after this opening dua?

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ:

- I seek refuge and protection in Allah from the cursed Shaytaan.
 - By cursed it is referring to being far from the mercy of Allah.
- This is not from the pillars of salah and should only occur in the first rakah.

iii) Qir`aat al-Fatihah (Recitation of Surat al-Fatihah)

- This is a pillar in every rakah the proof for this is found in the following hadith:
 - Abu Huraira reported: The Messenger of Allah (ﷺ) said: He who said his prayer, but did not recite the opening chapter of al-Kitab, his prayer is incomplete. He repeated it thrice [Sahih Muslim 410]
- In some narrations it is reported as the mother of the Quran. Some ulema say that the whole Quran can be summarised in surah fatiah and the Quran is a tafsir for this surah. This shows us the significance of this surah.
- Ibn Taymiyyah RA said every time a person reads surah fatiah and ponders about he learns something new every time.

² The sequence of salaah follows the etiquettes of how we should make dua. In the beginning we start by praising Allah. We then recite the words of Allah and further praise him (سبحانه و تعالی). This then continues before and after the ruku until we reach sujood. During sujood is when the prophet ﷺ told us to make dua. So, this dua is followed by praise of our lord the highest

Surah Fatiah

Starting with the basmallah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

- In the name of Allah, the most merciful the bestower of mercy.
 - This is a request for blessing and assistance.
- The Shafee believe that the basmallah is the first ayah of surah fatiah, however the correct opinion is that this is a separate ayah. The proof for this is in the following hadith:
 - The Apostle of Allah (ﷺ) said: If anyone observes prayer in which he does not recite Umm al-Qur'an, It is deficient [he said this three times] and not complete. It was said to Abu Huraira: At times we are behind the Imam. He said: Recite it inwardly, for he had heard the Messenger of Allah (ﷺ) declare that Allah the Exalted had said:

I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks.

When the servant says: Praise be to Allah, the Lord of the universe, Allah the Most High says: My servant has praised Me. And when he (the servant) says: The Most Compassionate, the Merciful, Allah the Most High says: My servant has lauded Me. And when he (the servant) says: Master of the Day of judgment, He remarks: My servant has glorified Me. and sometimes He would say: My servant entrusted (his affairs) to Me. And when he (the worshipper) says: Thee do we worship and of Thee do we ask help, He (Allah) says: This is between Me and My servant, and My servant will receive what he asks for. Then, when he (the worshipper) says: Guide us to the straight path, the path of those to whom Thou hast been Gracious not of those who have incurred Thy displeasure, nor of those who have gone astray, He (Allah) says: This is for My servant, and My servant will receive what he asks for. Sufyan said: 'Ala b. 'Abd al-Rahman b. Ya'qub narrated it to me when I went to him and he was confined to his home on account of illness, and I asked him about it.

- The fact Allah started with “Alhamdulillah hi rabb-il aalameen” shows us that the basmallah is not part of Surah Fatiah.

الْحَمْدُ لِلَّهِ

- Alhamdulillah = All praise is for Allah.
- **Al-Hamd** = Praising the one who is being praised with beautiful characteristics out of love, veneration and respect.
- We praise Allah (سبحانه و تعالی) with his beautiful and perfect names and attributes.
 - This includes all the commendable acts that Allah (سبحانه و تعالی) does.
 - Shukr is thanking Allah for the things that you have.
 - When we praise Allah using Alhamdulillah, it is different than giving thanks when you get given something.
 - You do not praise Allah because he has given us things. Rather, we praise him because He deserves it. He is the most perfect. The fact we have been given things on top means He is even more deserving of that praise.

- The scholars say that Al-Hamd means that all types of praise are only for Allah (سبحانه و تعالی).
- Al-Hamd is only done with the tongue, but when you thank Allah it is from the limbs, heart and the tongue.
 - Heart- To ascribe the blessing to Allah acknowledging it is from him.
 - Limbs- Using your limbs in a manner which is pleasing to Allah e.g. Using your ears to listen to that which is pleasing to Allah and not listen to that which is displeasing to him. and likewise, the same for your eyes ect.
 - Tongue- describing the blessings of Allah and attributing them to him alone.
- **Lillah**- This means only for Allah.

رَبِّ الْعَالَمِينَ

- Lord of All that is created.
 - Sheikh-ul-Islām Ibn Taymiyyah (may Allah have mercy on him) said in regards to the word Rabb:
 - "The Rabb is: The Nurturer, The Creator (Al Khaliq), The Provider (Ar Raziq), The One who grants victory(An Nasi), The Guider(Al Hadee), and this name has the most right (to be used) in asking Allah (سبحانه و تعالی) for help or a need".
 - The word _Rabb_ is also the supplication of the Prophets as can be found in many places in the Qur'an. A loose translation for _Rabb_ is Lord.
- [Majmū' al-Fatawah 14/13 -Shaykh ul-Islam ibn Taymiyyah [may Allah have mercy on him] [Translation: Muhammad Huzaifah, Final year student at the Islamic University of Al-Madinah]
- 3a-la-meen = Everything other than Allah (سبحانه و تعالی) is an 3alam
 - Everything in 3alam is a sign to prove Allah (سبحانه و تعالی).

الرَّحْمَنِ الرَّحِيمِ

- The entirely merciful the especially merciful
- Ar Rahman and Ar Raheem both come from the word 'Rahma'.
- **Ar Rahman**- This is Allah (سبحانه و تعالی) being merciful to all of his creation. Allah (سبحانه و تعالی) says in the Quran:
 - **وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ** "my mercy encompasses all things" (7:156)
 - Allah (سبحانه و تعالی) has blessed both the believers and non-believers with food, clothing, shelter and other countless blessings. This is all through his mercy.

- **Ar Raheem**- This word refers to Allah (سبحانه و تعالی) being merciful specifically to the believers. Allah (سبحانه و تعالی) says in the Quran:

➤ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

➤ “And He (Allah) is ever Raheem(merciful) to the believers” (Surah Al-Ahzab verse 43) (33:43)

- When we say in the name of Allah. We refer to the one who is merciful to the believers and non-believers.

مَالِكِ يَوْمِ الدِّينِ

- Master of the day of judgment. This refers to the day of reward or punishment where everyone will be held accountable.
- Everyone will be either rewarded with good or bad. The proof for this is in the following Ayāt:
- “And what can make you know what is the Day of Recompense? Then, what can make you know what is the Day of Recompense? It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah” [82:17-19].
- Proof can also be found in the hadith of the prophet ﷺ
 - The shroud person is the one who supplicates himself and works for what comes after death and the feeble person is the one who allows his soul to follow its vain desires whilst aspiring for Allah to grant his ambitions [Tirmidhi].

إِيَّاكَ نَعْبُدُ

- You alone do we worship.
- This is a covenant between the servant and his/her lord that he/she will not worship anyone besides Allah.

وَإِيَّاكَ نَسْتَعِينُ

- And in you alone do we seek assistance.
- This is a covenant between the servant and his/her lord that he/she will not seek assistance from anyone besides Allah.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

- Guide us to the straight path. (To Islam, The path of Quran and the prophet (ﷺ))

In regards to asking for guidance to the straight path it refers to three things:

- i) Asking Allah to show us to see what is right and what is wrong. What is accepted and what is not.
- ii) Asking Allah after he (سبحانه و تعالی) had shown us the path to then take us upon that path.
- iii) It also includes asking Allah (سبحانه و تعالی) to keep us steadfast and firm upon that path.
 - This duaa has great significance. You find many people they are believers today and become disbelievers tomorrow.
 - This is illustrated in the hadith of the prophet (ﷺ) which was narrated by Abdullah bin Masud he narrated

The Messenger of Allah, (ﷺ), said " one of you may perform the deeds of the people of Paradise till there is naught but an arm's length between him and it, when that which has been written will outstrip him so that he performs the deeds of the people of the Hell Fire; one of you may perform the deeds of the people of the Hell Fire, till there is naught but an arm's length between him and it, when that which has been written will overtake him so that he performs the deeds of the people of Paradise and enters therein."

[Al-Bukhari and Muslim]

- In addition to this the Prophet (ﷺ) would also frequently make the duaa O Allah, turner of the hearts, keep our hearts firm upon your religion. This further demonstrates it's significance. The proof for this is found in the following hadith:

Abdullah b. Amr b. al-'As reported that he heard Allah's Messenger (ﷺ) as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allah's Messenger (ﷺ) said: O Allah, the Turner of the hearts, turn our hearts firm upon your religion

[Sahih Muslim 2655]

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

- The path of those upon whom You have bestowed your blessings upon.
 - This means the path of those who have received Allah's generosity and kindness.
 - The proof of this is Allah saying "And whoever obeys Allah and the Messenger, then those are with the ones whom Allah has blessed of the Prophets, and the ones constantly sincere the martyrs and the righteous; and how excellent these companions are" [4:69]

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

- Not of those who have earned [Your] anger or of those who are astray.
 - This refers to the Jews since they have knowledge but do not act on it. The Jews knew that the prophet ﷺ was the final messenger, but they did not act on that knowledge.

وَلَا الضَّالِّينَ

- Not of those who have gone astray.
 - This refers to the Christians as they worshiped Allah based on ignorance and misguidance. The Christians had actions but no knowledge.
- The proof of those who have gone astray is in the Quran can be found in the following hadith:
 - You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words) "those before you"? He said: Who else (than those two religious' groups)? [Muslim 2669].
- صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
 - The Ulema say that this duaa is not specific to just the Christians and the Jews, rather it applies to anybody who fits the characteristics. So, if an individual studies the religion, but does not act upon it then they will fall under this duaa that is made by the Muslims.

iv) Bowing (Ruku)

- To perform this to an acceptable level your hands must be on your knee caps firmly locked. Your back should be straight at a 90-degree angle, however if it is slightly off this is okay.

v) Rafi' min ar-ruku' (Rising from Ruku)

- When you rise you must stand up **straight** for a short period and then proceed to transition into sujood.

vi) Sujud 'alal a'dha a-sab'a (Prostrating on seven body parts)

- The following 7 limbs should be touching the floor during prostration:
 - The forehead to the nose
 - 2 hands
 - 2 knees
 - 2 feet
- During Sujood you should try and make your toes face the Qibla

vii) Al-i'tidhan min a sujud (Rising from sujud)

viii) Al-jalsa bayna as-sajdatain (The sitting between the two prostrations)

Proof for the 4th, 5th, 6th, 7th, 8th Pillar

- Allah commands us to carry out these pillars in the following ayah:
 - “O you who believe bow and prostrate and worship your lord and do good so that you may succeed” [22:77]
- Another proof is found in the hadith reported by Ibn Abbas where of the prophet ﷺ said:
 - I have been commanded to prostrate myself on seven bones:" forehead," and then pointed with his hand towards his nose, hands, feet, and the extremities of the feet; and we were forbidden to fold back clothing and hair. [Sahih Muslim 490]

ix) Abta ma anina fi jami' arkani salat (Tranquility in all the pillars of the salat)

- This is where you stop at each position for at least the minimum amount of time.
 - The minimum amount of time is a period where you can easily and clearly say that which is obligatory for you to say.

- If you rush your prayer there is no tranquillity and it will not be accepted.
- x) **At-tartib baynal arkana salat (the proper order of the pillars of the salat)**
- The correct order of actions must be adhered to or the salah will not be accepted.

Proof for the 9th and 10th pillar

- The proof is found in the following hadith Narrated by Abu Huraira. This hadith is known as the hadith of the one who prayed in a bad manner.
 - Allah's Messenger (ﷺ) entered the mosque and a person followed him. The man prayed and went to the Prophet and greeted him. The Prophet (ﷺ) returned the greeting and said to him, "Go back and pray, for you have not prayed." The man went back prayed in the same way as before, returned and greeted the Prophet who said, "Go back and pray, for you have not prayed." This happened thrice. The man said, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet (ﷺ) said, "When you stand for Prayer say Takbir and then recite from the Holy Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers.

[Sahih Bhukari 757] [Muslim 397]

- Everything mentioned in the above hadith is a pillar of Salah.
- From this hadith we can extract the following The Prophet (ﷺ) said:
 - "When you stand for Prayer say Takbir"
 - "Then recite from the Holy Qur'an (of what you know by heart)"
 - "and then bow till you feel at ease."
 - Then raise your head and stand up straight
 - "Then prostrate till you feel at ease during your prostration"
 - "Then sit with calmness till you feel at ease (do not hurry)"
 - "And do the same in all your prayers."
- The prophet ﷺ used the wording "then do this then do this". This shows the order has significance.

- In addition to this the prophet ﷺ used “until you feel at ease for more than one action this shows that you have to be tranquil throughout the prayer. Further proof of this can be found in the following hadith:
 - The Messenger of Allah ﷺ, said, “The worst of thieves is the one who steals his prayer.” They said, “How does he steal his prayer, Messenger of Allah?” He replied, “He does not do ruku or sajda properly.”
[Muwatta Malik]

xi) At-tashahud al-akheer (The final tashahud)

- This is an obligatory pillar³ and is mentioned in the following narrated by Ibn Mas'ud:
 - "Before the tashahud was enjoined, when we prayed, we used to say:
'Peace (As-Salam) be upon Allah (سبحانه و تعالی), peace be upon Jibril, peace be upon Mika'il.' The Messenger of Allah (ﷺ) said: 'Do not say this, for indeed Allah SWT, the Mighty and Sublime, is As-Salam. Rather say: "At-tahiyyatu lillahi wasalawatu wat-tayibaat, as-salamu 'alaika ayah-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina a 'ala ibad illahis-salihin, ashadu an la ilaha ill Allah, wa ashadu anna Muhammadan 'abduhu wa rasuluhu."

(All compliments, prayers and pure words are due to Allah. Peace be upon you O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger.)"

[Sunan an – Nasa'i 1277] [Grade: Sahih (Darussalam)]
- “Peace be upon us and upon the righteous slaves of Allah”
 - You are making duaa for yourself and for the other pious people.
 - The sheikh mentions in the book that you are making duaa for them you shouldn't make duaa to them or ask them for help if they have passed away.
- “I bear witness that that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger”
 - You testify with a certain testimony that none in the heavens and the earth have the right to be worshiped except Allah.

• ³ If the salah is 3/4 rakat then it is the second Tashahud which is the obligatory pillar.

- You testify that Muhammad ﷺ is the messenger of Allah is that he is a slave who was not to be worshiped and a messenger who is not to be rejected. Rather he is to be obeyed and followed. Allah honoured him by granting him a station of servitude i.e. That he worships Allah. The proof for this is in the statement of Allah:
- “Blessed is He who has revealed the criteria (for discerning truth from falsehood) to His servant so that He could warn mankind” [25:01]

xii) A-julus li tashahud al-akheer (The sitting of the final tashahud)

- The pillar involves the actual sitting down during the recitation of the tashahhud.

xiii) A salatu 'ala nabiyān, salallaahu 'alaihi wa sallam (Sending salam upon the Prophet ﷺ)

- The translation of this dua is “Allaahumma salli ‘ala Muhammad wa ‘ala aali Muhammad kama sallayta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innaka hameedun majeed. Allaahumma baarik ‘ala Muhammad wa ‘ala aali Muhammad kama baarakta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innaka hameedun majeed

(O Allaah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Ibraaheem and upon the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory. O Allaah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibraaheem and upon the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory).”

[Narrated by al-Bukhaari (3370)]

- The meaning of salah from Allah is praising of his servant before the angels in the greatest of gatherings as Al-Bukhari recorded from Abu Al-`Aliyah.
- Salah from the angels means their supplication and seeking forgiveness for people.
- Salah from the people means supplication

- The proof for this is found in the following ayah:
 - “Allah sends His Salat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad ﷺ and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad ﷺ)” [33:56]
 - In this verse Allah directly send a message to all his believers to make dua for the Prophet ﷺ
- After “Allah huma baarik” **the rest of what is recited in the tashahhud is sunnah.**

xiv) Taslimatan (The final 2 tasleems)

- If you miss out any of these 14 pillars during a rakah, whether it is intentionally or unintentionally, then that rakah is invalid and needs to be made up.
- If you consistently miss a pillar throughout the prayer intentionally or unintentionally, then the whole prayer is invalid and needs to be repeated correctly.

The Wajibat of the Salat are Eight

- The Wajibat matters are similar to the pillars in that they cannot be left off on purpose. However, if left off unintentionally out of forgetfulness then sujood as sahuw should be done at the end to make up for it. On the other hand, any neglected pillars must be repeated even if unintentionally left off.
 - i) Jami'ut takbirat 'ada takbirut il-ihram (All the takbirs except the opening takbir)⁴
 - ii) An ya Qulla al musali fi ruku'a, "Subhāna Rabbi al-'Adheem". (saying "Subhāna Rabbi al-'Adheem" in ruku')
- My lord is free from all imperfections.

⁴ When you say Allah hu Akbar between actions you should say it whilst transitioning into the next action. For example, when going from the standing upright into ruku you should say it as you transition into ruku. This is the correct place to say it. Also, it prevents people from over taking the Imam in salah, which the prophet ﷺ advised us to stay clear from

iii) An ya Qulla min raf'ihī min ruku'a, "Sami' Allaahu liman Hamidah" (to say, after standing from ruku', "Sami' Allaahu liman Hamidah")

- This translates to “Allah hears the one who praises him”
- This is for the imam to say and the individual praying by himself.

iv) Thumma Qawl "Rabbana wa lakal Hamd" (Then to say "Rabbana wa lakal Hamd")

- This translates to “Our lord to you be the praise”.
- This applies to everyone: the imam, the one being led and the one praying alone.

v) Qawl "Subhāna Rabbi al-A'la" fi sujud (The statement "Subhāna Rabbi al-A'la" in prostration)

- This translates to perfect is my lord the highest.
- You can say this anywhere from 1-11 times.

vi) Qawl al Musali bayn as-sajdatain "Rabb ighfirli, Rabb ighfirli" (The statement between the two sajdahs: "Rabb ighfirli, Rabb ighfirli")

vii) At-Tashahhud al-awal (the first tashahhud)

- If you forgetfully miss this out there are 3 situations for a person:
 - The first situation is an individual who has forgotten the first tashahhud and **remembers as he/she is getting up**. In this situation the individual has either gotten up slightly or has gotten up a lot but **has not fully stood up straight**. This individual should **sit back down**.
 - The second situation is an individual who has forgotten the first tashahhud and **remembers after transitioning into a standing up straight position**. This individual has **not started to recite yet**. For this individual it is **makrooh (disliked)** to go back to the tashahhud. The reason for this is because the standing is part of the next pillar, but because recitation has not taken place yet they it has not properly begun.

- The third situation is of an individual who has forgotten the first tashahhud and has **continued to stand up straight** and has then **begun the recitation** of surah Fatiah. For this individual it is **haram** to return to the tashahhud because he has completely moved on and started the next pillar. This individual needs to perform sujud as sahuw.

viii) Al-Julus li Tashahhud al-awal (sitting for the first tashahhud)

Sujood As Sahuw

- Sujood As Sahuw is done for 3 reasons:

- The individual has added something extra into the salah.
- The individual has missed out something in the salah.
- The individual has 50/50 doubt in regard to a matter pertaining to the salah e.g. If he/she is on the 3rd or 4th rakah.

- .When do we do the Sujood As Sahuw?

- If you add something extra to the salah then you perform the sujud as sahuw after the salaam.
- If you have missed out something, then it is better for you to do it before the salaam.
- However, it is permissible to do Sujood As Sahuw before or after.

- **How does this apply when praying in congregation?**
 - If the imam makes a mistake and performs Sujood As Sahuw then you follow him in performing it.
 - If you make a mistake in salah due to forgetfulness then you follow the Imam. You do not have to do Sujood As Sahuw.
 - If you join the prayer late then you only need to sujood as sahuw if the mistake you made falls into the rakat that are not led with the imam.
- This is the end of the book.⁵. We ask Allah (سبحانه و تعالی) to make us of those who take in this beneficial knowledge and be amongst those who implement it and have it accepted ameen.

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- ⁵ The sheikh ends the book by saying Allah (سبحانه و تعالی) knows best. In this there is a lesson. The sheikh says if there is a mistake in the book then his knowledge is nothing compared to the knowledge of Allah (سبحانه و تعالی). The sheikh is attributing all knowledge to Allah and accepts any mistakes from his part.
 - This book we have studied is just a beginner's book in the fiqh of salah it does not mean we know everything.
 - It is important for the student of knowledge to know their level and to say I do not know when he/she does not. The knowledge you attain is only a fraction of what the teacher knows. By spending some time studying a topic with a teacher it does not mean we now know this topic inside out. The teacher may have read numerous books and has explained the topic with a summary of all these books. You will not attain the same knowledge of the teacher just by partaking in lessons that broke down multiple books into easy digestible explanations. If you wish to reap the same fruits, then the same seeds must be planted.
 - Therefore, if someone asks you a question that you can answer, then answer it Insha'Allah. However, if you do not know then you should say you do not know. The believers should not speak without knowledge.
 - Shaykh al-Haytham ibn Jamil {May Allah have Mercy upon them} said:
"I heard Imam Malik {May Allah have Mercy upon him} being asked about 48 questions and he replied to 32 of them by saying, 'I don't know.'"

[al-Jami' al-Bayan il-'Ilm wa-Fadlihi, Volume 2 pg. 25].