

# *The* Selected Pearls

*In understanding*  
**The Conditions  
Pillars &  
Obligations  
Of The Prayer**

الإسلام المبتدأ

معرفة الشروط والأركان والواجبات  
في الصلاة

*By the noble Shaykh*  
Abu 'Abdir-Rahmaan  
Fawzee Al-Atharee

# SELECTED PEARLS

in Understanding the Conditions, Obligations  
and Pillars of the Prayer

الإلهام المنتقاة  
معرفة الشروط والأركان والواجبات  
في الصلاة

By Abu Abdir-Rahmaan Fawzee Al-Atharee

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## A GUIDE TO THE TERMS AND REFERENCES USED IN THIS BOOK

Following the mention of Allaah's Messenger:

(ﷺ): (meaning) May Allaah make him great in this world by promoting him being mentioned and giving acceptance to his *du'aa*, and by continuing the *Sharee'ah* he brought. And may He make him great in the Hereafter by letting him intercede for his *Ummah* and by multiplying his reward. And may His Peace and Protection be upon him.

Following the mention of the Companions of the Prophet (ﷺ):

رَضِيَ اللَّهُ تَعَالَى عَنْهُ	May Allaah be pleased with him.
رَضِيَ اللَّهُ تَعَالَى عَنْهَا	May Allaah be pleased with her.
رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا	May Allaah be pleased with them both.
رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ	May Allaah be pleased with them all.

Following the mention of the angels, prophets, messengers, etc.:

عَلَيْهِ السَّلَام	May Allaah's Peace and Protection be upon him.
عَلَيْهَا السَّلَام	May Allaah's Peace and Protection be upon her.
عَلَيْهِمَا السَّلَام	May Allaah's Peace and Protection be upon them both.
عَلَيْهِمُ السَّلَام	May Allaah's Peace and Protection be upon them all.

Following the mention of [usually] a deceased scholar:

رَحِمَهُ اللَّهُ تَعَالَى	May Allaah's mercy be upon him.
رَحِمَهَا اللَّهُ تَعَالَى	May Allaah's mercy be upon her.
رَحِمَهُمَا اللَّهُ تَعَالَى	May Allaah's mercy be upon them both.
رَحِمَهُمُ اللَّهُ تَعَالَى	May Allaah's mercy be upon them all.

Following the mention of a scholar who is still alive:

*حَفِظَهُ اللهُ تَعَالَى*      May Allaah preserve him.

*حَفِظَهَا اللهُ تَعَالَى*      May Allaah preserve her.

*حَفِظَهُمَا اللهُ تَعَالَى*      May Allaah preserve them both.

*حَفِظَهُمُ اللهُ تَعَالَى*      May Allaah preserve them all.

Wherever a transliterated word appears in italics, then this is usually an Arabic or Islamic term that is explained in the Glossary. Wherever a transliterated phrase appears in italics, then this is usually the title of an Arabic book.

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## INTRODUCTION

Verily all praise is due to Allaah, we praise Him, we seek His aid and we ask His forgiveness. And we seek refuge in Allaah from the evil of our selves and from the evil of our own actions. Whosoever Allaah guides, then none can misguide him, and whosoever Allaah misguides then there is none that can guide him. I testify that none has the right to be worshipped except Allaah and that Muhammad is His slave and Messenger, may Allaah's peace and blessing be upon him. To Proceed:

It is known that the prayer is a pillar from the pillars of Islaam, and it is the most important Islaamic obligation after *Aqeedah*, and it has a great and important status with Allaah, the Sublime and Exalted. The Prayer is the link between the slave and his Lord, and it is the first thing the slave will be brought to account for on the day of Judgement, so if it is sound then the rest of the actions of the slave will be sound and if it is corrupt then the rest of the actions of the slave will be corrupt.

It is the decisive criterion between Kufr (disbelief) and Eemaan (faith), the Prophet ﷺ said, "*Between a man and disbelief is the abandonment of the prayer.*"<sup>1</sup>

So the prayer is worship in all of our circumstances, healthy or sick,

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<sup>1</sup> Reported by Muslim and other than him from the Hadeeth of Jaabir ibn Abdullaah رَضِيَ اللَّهُ تَعَالَى عَنْهُ .

night and day, travelling and residing, on land or on sea, and wherever it may be, it is obligatory upon us.

So it is upon the Muslim that he perfects the prayer and that he knows its conditions, pillars, obligations, that which is recommended and that which nullifies it, and that he implements this in order to perform his prayer in accordance to the fundamentals of the Sharee'ah. So due to this I wanted to present to my Muslim brothers this small simple booklet, so that they may take benefit from it, and I called it: 'Selected pearls to understand the conditions, obligations and pillars of the prayer' and let it be known that there are many proofs (from the Book and the Sunnah) with regards to these subjects and that I sufficed (by mentioning) some of the proofs, seeking to summarise and make the book as easy as possible to read and understand.

I ask Allaah that he benefits the whole of the *Ummah* with this book and that He accepts this humble effort and He places it along with my good deeds on a day when neither money nor children will avail.

May He aid me with His Help and support, indeed He is the best of protectors and helpers, and may the peace and blessings of Allaah be upon His slave and Messenger Muhammad, upon his family and companions.

*Abu Abdir Rabmaan Fawzee*

*ibn*

*Abdullaah bin Mubammad al-Atharee.*

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DEFINITION OF A CONDITION

A 'Condition' (*shart*) in the Arabic language:

A sign (*al-'alaamah*), the plural is *asbraat*, Allaah said:

فَقَدْ جَاءَ أَشْرَاطُهَا

**But some of its *asbraat*<sup>1</sup> have already come<sup>2</sup>**

A *shart* technically:

Is that which, if it is absent necessitates the absence of the ruling, and its existence necessitates neither the existence of the ruling nor its absence.

And it is possible to give an example using purification (*wud'oo*) for the prayer.

Purification is a condition of the prayer and the prayer is a legislated ruling, so the absence of purification necessitates the absence of the prayer, and the presence of purification does not necessitate the presence of the prayer, because it is possible that a person could be in a state of purification or *wud'oo* and he is not praying, but if he didn't perform *wud'oo* and he prayed, his prayer would not be correct.

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<sup>1</sup> Meaning 'its signs'.

<sup>2</sup> Soorah Muhammad (47:18)

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DEFINITION OF A PILLAR – RUKN

A 'pillar' (*rukn*) in the language:

The side (*al-jaanib*), and the pillar is the strong part, and the pillar of something is its strongest side and the plural is *arkaan*.

A 'pillar' (*rukn*) technically:

It is that which determines the existence of a thing, and which is also a part of its reality or its essence.

An example of this definition:

It is possible to give an example of this using *ar-ruk'oo* (bowing in prayer) and the recitation of Soorah al-Faatihah in the prayer.

The *ruk'oo* is a pillar of the prayer because it is a part of it and likewise the recitation of Soorah al-Faatihah in the prayer because it is a part of the reality of the prayer. So the pillar is a part of something, and that thing would not exist except by the presence of the pillar.

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DEFINITION OF AN OBLIGATION – WAAJIB

An 'obligation' (*waaajib*) in the language:

That which is binding.

A *waajib* technically:

Whatever the legislator has commanded by way of a binding (requirement).

An example of this definition:

It is possible to give an example of this using the five daily prayers. For verily, they are obligatory.

'*al-waajib*' and '*al-fard*' have the same meaning.

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#### THE DIFFERENCE BETWEEN A RUKN AND A SHART

Regarding both the pillar (*rukn*) and the condition (*shart*), then the existence of something depends upon them, except that the *rukn* is that which the existence of a thing depends upon while also being a part of its reality or its essence.

Meaning that it is included in its reality (i.e. part of the actual prayer).

So *rukoo'* is a *rukn* (pillar) of the prayer because it is a part included within the prayer and likewise the recitation of Soorah al-Faatihah in the *salaah* is a pillar because it is a part of the reality of the prayer.

As for the *shart* (condition), it is that which the existence of something depends upon, and it is outside the reality of this thing.

So purification is a condition of the prayer and it is a matter outside of the reality (i.e. not part of the actual prayer) or its essence.

So therefore it is necessary to fulfil the *shart* and the *rukn*, because the existence of something actually depends on them, and if a pillar was not fulfilled it would lead to the invalidity of this thing, due to it being defective in its foundation.

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#### THE DIFFERENCE BETWEEN THE RUKN AND THE WAAJIB

The *rukn* and *waajib*, both of them are [integral] parts of a thing, except that it is binding to fulfil the *rukn* and it is restored (if missed and subsequently rectified) by (performing) the prostration of forgetfulness. And as for the obligation, it is not binding to fulfil (if neglected accidentally) and it is restored by the prostration of forgetfulness (*Sujood as Sabw*)<sup>1</sup>.

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#### NOTE

Some of the people opposed the jurists (*fuqahaa*) due to them saying, ‘*shart*’, ‘*arkaan*’, ‘*waajibaat*’, ‘*furood*’, ‘*mufsidaat*’, ‘*marwaani*’, and that which resembles this. And they say, ‘Where is the proof from the Book (Quraan) and the Sunnah for these *shuroot*? Did the Messenger ﷺ say, ‘Indeed the conditions of the prayer are this.... And the pillars are that...’

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<sup>1</sup> [TN] Refer to the excellent book, Prostration for the Forgetfulness in the Prayer (*Risaalah fi Sujood as-Sabw*) of Shaykh Muhammad ibn Saaleh al-Uthaymeen رَحِمَهُ اللهُ تَعَالَى. Translated and published by Salafi Publications 1419/1999.

If you were to say, 'yes' then show us it (the proof) and if you say, 'no' then they will say, 'why do you innovate that which the Messenger ﷺ did not do?'

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THE ANSWER

Verily the likes of this argument is a proof showing the lack of understanding of the one who posed it and that he does not differentiate between the aim and the means. So the scholars, when they brought the *Shuroot*, *Arkaan* and *Waajibaat*, they did not bring anything additional to the *sharee'ah*. The most that has occurred is that they have compiled that which the legislation (Quraan and Sunnah) has shown<sup>1</sup> to make it easier to gather and collect these sciences and then understand them.

So they wrote this not adding anything to the *Sharee'ah* but bringing clarity to the *Sharee'ah*.

So the scholars studied the texts and summarised from them these rulings, so they saw that the texts allowed this. So they wrote about this in order to make this knowledge easier for the student of knowledge.

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<sup>1</sup> [TN] Likewise the scholars have done the same when they broke a word in Arabic into three categories; *Ism* (noun), *F'il* (verb), and *Harf* (letter).

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THE PRAYER (AS-SALAAT)

Shaykh Ibn Uthaymeen رَحْمَةُ اللَّهِ تَعَالَى said (Sharh ul Mumti' 2/5):

Salaat (Prayer) in the language means supplication and the proof for this is the saying of Allaah, The Most High:

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

**And (Salli) invoke Allaah for them, Verily Your (Salaat) invocations are a source of security for them** [at-Tawbah: 103]

Which means, supplicate for them. As for its definition in the religion:

Then it is worship of Allaah (*ta'abbud lillaah*), the Most High, with sayings and actions which are known, it is opened by *Takbeer* and closed by *Tasleem*.

And the prayer was legislated for all the religions; Allaah, the Most High, said:

يَلْمِزِمُ أَفْتِي لِرَبِّكَ وَأَسْجُدِي وَأَرْكَعِي مَعَ الرَّاكِعِينَ

**O Mary! Submit yourself with obedience to your Lord and prostrate yourself, and bow down along with Ar-Raaki'oon (those who bow down).** Aal-Imraan (3):43

Shaykhul Islaam ibn Taymiyyah رَحْمَةُ اللَّهِ تَعَالَى said, 'Those who came before us used to have a prayer which is not like our *Salaat* in (terms of the) times and appearance/form (*bay'at*). (*Ikhtiyaraat* pg 30)

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## THE CONDITIONS (SHUROOT) OF PRAYER

### (1) INTENTION<sup>1</sup>

The Proof is the saying of Allaah's Messenger ﷺ, "Actions are but by intention and every man shall have that which he intended. Thus he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated."<sup>2</sup>

### (2) PURIFICATION FROM RITUAL IMPURITY

The Proof is the saying of Allaah:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا  
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ  
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا  
وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ  
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

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<sup>1</sup> [TN] Shaykh Muhammad ibn Saalih al-Uthaymeen رَحِمَهُ اللهُ تَعَالَى said in *as-Sharh al-Mumtī*, 'Know that the place of the intention is the heart and due to this the Prophet ﷺ said, "Actions are but by intention and every man shall have that which he intended..", so it is not from the actions of the limbs, and that is why we say that pronouncing the intention (on the tongue) is an innovation..' [vol 2:p285].

<sup>2</sup> Related by Bukhari (1/9) and Muslim (3/1515)

**O you who believe! When you intend to offer As-Salâh (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. If you are in a state of *Janâba* (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands.** <sup>1</sup>

And the saying of Allaah's Messenger ﷺ, "*Allah will not accept the prayer without purification and charity from money obtained unlawfully.*" <sup>2</sup>

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<sup>1</sup> Soorah al-Ma'idah (5:6)

<sup>2</sup> Muslim (1/204), at-Tirmidhee (1/5), Ibn Majah (1/100) and Imaam Ahmad in his *Musnad* (2/19)

### (3) ENTRANCE OF THE TIME <sup>1</sup>

<sup>1</sup> [TN] ‘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.’ *ash-sharh al-Mumtî*’ vol 2 p 88 of shaykh Uthaymeen رَحِمَهُ اللهُ تَعَالَى.

‘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 Qur’aan then verily, the Messenger ﷺ said, “Whoever sleeps past the prayer or forgets it, then let him pray when he remembers it.” Then he recited the *Aayah*:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

**And perform As-Salât (Iqâmat-as-Salât) for My Remembrance.** [Ta-Ha 20:14] [al-Bukhari (344) / Muslim (682)]

And his ﷺ reciting of the *ayah* is by way of using it as a proof.

And from the Sunnah, then (the proof is) the Hadeeth that has just been mentioned. As for the consensus then this is well known.

Is the prayer accepted if it was 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 left, 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 Allaah commanded. And the Prophet ﷺ said, “Whoever does an action which is not in accordance with this affair then it is rejected.” So therefore his prayer is rejected.’ [Muslim] *ash-sharh al-Mumtî*’ vol 2 p 89.

The proof is the saying of Allaah:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

**Verily, the prayer is enjoined on the believers at fixed hours<sup>1</sup>**

His saying [كِتَابًا] *Kitaaban* (prescribed) means that it is an obligation (*Fard*).

His saying [مَوْقُوتًا] *Mawqootan* means that they have specific times.

And the saying of the Messenger ﷺ, “The time of Dhur is when the sun passes the meridian (and it continues until) the shade of a man would be equal to his length, as long as the time of Asr does not arrive. The time of Asr is as long as the sun has not become yellow. And the time of Maghrib is as long as the twilight has not disappeared. The time of Isba is up until half way through the night. The time of the Fajr is from the appearance of the dawn as long as the sun has not risen. When the sun rises abstain from prayer, for indeed it raises between the horns of shaytaan”<sup>2</sup>

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<sup>1</sup> Soorah An-Nisa (4:103)

<sup>2</sup> Muslim (1/426), Abu Dawood (1/109), an-Nisaa’i (1/260) and Ahmad in his *Musnad* (2/210)

#### (4) AVOIDING ANY IMPURITIES <sup>1</sup>

The proof is the saying of Allaah:

وَتِبَابِكُمْ فَطَهِّرُوا

**And purify your garments** <sup>2</sup>

And His, The Most High's saying:

<sup>1</sup> [TN] Shaykh Uthaymeen رَحِمَهُ اللهُ تَعَالَى Said, 'And purification from impurities is with respect to the clothing, the place (of prayer) and the body, so these are three things. And the proof which shows that purifying the garment is a condition of the prayer is firstly: That which comes in the *Abadeeth* dealing with the menses that the Messenger ﷺ was asked about the blood from menses that came upon 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.

And the proof which shows that purifying the body is a condition: All the *Abadeeth* of *istinja'* and *istijmaar* show that it is obligatory to purify (oneself) from impurities, because *Istinja'* and *Istijmaar* purify the place which has been touched by an impurity.

And the proof which shows that purifying the place (i.e. of prayer) is a condition: Allaah, The Most High, said:

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ  
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

**And We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in prayer).** [al-Baqarah 2:125]

*ash-sharh al-Mumtî'* vol 2 p91.(summarised)

<sup>2</sup> al-Muddaththir (74:4)

وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ  
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

**And We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in prayer).<sup>1</sup>**

Also a woman asked the Prophet ﷺ, she said, “Oh Messenger of Allaah, if one of us were to see blood from their menses upon her clothing, what should she do?” The Messenger ﷺ replied, “*If blood from the menses of one of you was to come upon their clothing then she should scrape it off, then sprinkle it with water then she may pray in it*”<sup>2</sup>

And when the bedouin came and urinated in a part of the *masjid*, the people sought to stop him but the Prophet ﷺ prevented them; so when he finished the Prophet ﷺ ordered for a bucket of water to be brought and poured over it.<sup>3</sup>

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<sup>1</sup> Soorah al-Baqarah (2:125)

<sup>2</sup> al-Bukhari (1/410) and Muslim (1/240)

<sup>3</sup> al-Bukhari (1/103) and Muslim (1/236)

## (5) FACING THE QIBLAH <sup>1</sup>

The proof is the saying of Allaah:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ  
فَلَنُوَلِّينَاكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ  
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهُكُمْ شَطْرَهُ

Verily! We have seen the turning of your (Muhammad's) 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-Harâm* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.<sup>2</sup>

And the saying of the Prophet ﷺ to the one who prayed badly, “When you stand in prayer, perform ablution perfectly, then face the *Qiblah* and say, “*Allahu Akbar*”<sup>3</sup>

## 6. COVERING THE AW'RAH

The proof is the saying of Allaah:

يَبْنَئِيْ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

<sup>1</sup> [TN] Shaykh Uthaymeen رَحِمَهُ اللهُ تَعَالَى said, ‘And as for the consensus, then the Muslims have agreed that it is obligatory to face the *Qiblah* in prayer’ *Maraatibul Ijmaa’* Ibn Hazm (62). *ash-sharh al-Mumti’* vol 2 p255.

<sup>2</sup> Soorah al-Baqarah (2:144)

<sup>3</sup> al-Bukhaari (2/276) and Muslim (1/298)

**Oh children of Aadam! Take your adornment (by wearing your clean clothes), in the Masjid<sup>1</sup>**

What is intended by [ زِينَتِكُمْ ] *zeenatakum* (adornment) is that which the people adorn themselves with from the clothing and it covers the *Aw'rah*.

What is intended by [ مَسْجِدٍ ] *masjidin*<sup>2</sup> is the prayer (meaning, whilst you are praying).

And the saying of the Prophet ﷺ to Jaabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

*“If you pray in one garment, if it is spacious then wrap yourself with it, and if it is tight then wrap it around your waist.”<sup>2</sup>*

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<sup>1</sup> Soorah Al-A'raaf (7:31)

<sup>2</sup> al-Bukhaari (1/142) and Muslim (4/2301)

## THE PILLARS (ARKAAN) OF PRAYER <sup>1</sup>

### (1) STANDING <sup>2</sup>

The proof is the saying of Allaah:

<sup>1</sup> [TN] ‘Omission of Pillars (*Arkaan*): If a person omits a Pillar (*rukn*) from his prayer, then if it is the initial *Takbeer* (*Takbeeratul-Ibraam*), then there is no prayer for him whether he left it deliberately or forgetfully because his prayer has not been established. If it is something other than the initial *Takbeer*, then if it is left deliberately, his prayer is nullified. If however, he leaves it due to forgetfulness, and then he goes on and reaches its place in the next *rak'ah*, then he discards the *rak'ah* which he forgot it in, and the following one takes its place. If he has not reached its place in the next *rak'ah*, then it is obligatory upon him to return to the missed pillar and to perform it and whatever comes after it. In either of these two cases it will be obligatory upon him to perform prostration of forgetfulness after the salutation.’ Prostration for the Forgetfulness in the Prayer (*Risaalah fi Sujood as-Sabw*) of Shaykh Muhammad ibn Saaleh al-Uthaymeen, page 6.

<sup>2</sup> [TN] Shaykh Uthaymeen رَجَمَهُ اللَّهُ تَعَالَى said, ‘If someone was to say, how can you make standing a pillar and the Prophet ﷺ already said, “*The prayer of the one sitting is half of the one who is standing*”. And this shows that there is a reward for the one who prays whilst sitting, and if standing were a pillar then there would be no reward for leaving (off standing).

The answer: From the Prayer is that which is *Fard* and that which is *Nafl*, so the *Hadeeth* of the superiority of the prayer of the one standing over the one sitting is understood to be the *Nafl* (prayer). And it is said that standing is not a pillar in the *Nafl* rather it is *Sunnah*, and the action of the Prophet ﷺ shows this as he used to pray the *Nafl* whilst on his riding beast when travelling. So if standing were a pillar in the *Nafl* then the Messenger ﷺ wouldn't have prayed it whilst on the riding beast, rather he would pray it whilst upon the ground. And due to this he never prayed the *Fareedah* prayer (i.e. whilst riding).’ *ash-sharh al-Mumti*’ vol 3 page 401.

وَقُومُوا لِلَّهِ قَانِتِينَ

**And stand before Allâh with obedience [and do not speak to others during the prayer (prayers)].<sup>1</sup>**

Which means; arise, standing before Allaah in prayer.<sup>2</sup>

And the saying of the Prophet ﷺ to Imraan ibn Husayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ, “Pray standing, if you are not able to then sitting and if you are not able then lying”<sup>3</sup>

#### (2) THE OPENING TAKBEER (TAKBEERATUL IHRAAM)<sup>4</sup>

The proof is the saying of the Messenger ﷺ, “The key to the prayer is purification, it is entered by (saying) the Takbeer and is exited by (saying) the Tasleem”<sup>5</sup>

His ﷺ saying, “it is entered by (saying) the Takbeer” means that it prohibits that which Allaah has made Harâm from the speech and actions which are not from the speech and actions of the prayer.

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<sup>1</sup> al-Baqarah (2:238)

<sup>2</sup> Refer to *Tafseer al-Qurtubi* (3/213), *Zaadul Maseer* ibnul-Jawzi (1/274), and *Tafseer Ibn Katbeer* (1/302).

<sup>3</sup> al-Bukhari (2/587)

<sup>4</sup> [TN] Shaykh Uthaymeen رَحِمَهُ اللَّهُ تَعَالَى said, ‘The one praying says, ‘*Allaabu Akbar*’ and saying (*al-Qawl*), if it is unrestricted it is a statement of the tongue, and if it was restricted, it would be said, ‘He says in his heart...’ *ash-sharh al-Mumti*’ vol 3 page 23.

<sup>5</sup> Hadeeth *Hasan*. Abu Dawood (1/16), at-Tirmidhee (1/8), Ibn Majah (1/101).

His ﷺ saying, “*and is exited by (saying) the Tasleem*” means that it allows those actions and speech which are permissible outside of the prayer.

It is also possible that ‘*at-tabreem*’ comes with the meaning of ‘*al-ibraam*’, which gives the meaning, ‘entering into the sanctity or sacredness of the prayer’, and thus the annexation (in the wording)<sup>1</sup> is necessary. Meaning, that the *takbeer* is the [verbal] instrument by which the sacredness of the prayer is entered into, and likewise with ‘*tableel*’, which has the meaning of exiting from the sacredness (of the prayer). So again, the meaning is that the *tasleem* is the [verbal] instrument by which one exits from the sacredness of the prayer.

The Hadeeth shows that entering into the sanctity of the prayer does not occur except by the *takbeer* and exiting the prayer does not occur except by the *tasleem*.

And the Prophet ﷺ ordered the one who prayed badly, “*When you stand for prayer, say the takbeer*”<sup>2</sup>

### (3) AL- FAATIHAH

The proof is the saying of the Messenger of Allaah ﷺ, “*There is no prayer for the one who does not recite the opening of the book (al-Faatihah)*”<sup>3</sup>

### (4) BOWING (RUKOO’)

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<sup>1</sup> [TN] i.e. the “*takbeer*” being annexed to the prayer, in his ﷺ saying, “*wa tabreemuhaa at-takbeer*”

<sup>2</sup> al-Bukhari (2/276) and Muslim (1/298)

<sup>3</sup> al-Bukhari (2/236) and Muslim (1/295)

The proof is the saying of Allaah:

يَتَائِبُهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا

**O you who believe! Bow down, and prostrate yourselves<sup>1</sup>**

And the saying of the Messenger ﷺ to the one who prayed badly, “*Then bow, until you feel at ease (whilst in Rukoo)*”<sup>2</sup>

#### (5) RAISING FROM RUKOO’

The proof is the saying of Allaah’s Messenger ﷺ to the one who prayed badly, “*When you stand for prayer, say the Takbeer, then recite that which is easy for you from the Quraan, then bow until you feel at ease, then rise until you are standing straight*”<sup>3</sup>

#### (6) PROSTRATION (SUJOOD)

The proof is the saying of Allaah:

يَتَائِبُهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا

**O you who believe! Bow down, and prostrate yourselves<sup>4</sup>**

The Messenger’s ﷺ saying to the one who prayed badly, “*Then prostrate until you are at ease in sujood*”<sup>5</sup>

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<sup>1</sup> al-Hajj (22:77)

<sup>2</sup> al-Bukhari (2/276) and Muslim (1/298)

<sup>3</sup> Ibid.

<sup>4</sup> al-Hajj (22:77)

<sup>5</sup> al-Bukhari (2/276) and Muslim (1/298)

### (7) RISING FROM SUJOOD

The proof is the saying of the Prophet ﷺ to the one who prayed badly, *“Then rise (from Sujood) until you are at ease whilst sitting.”*<sup>1</sup>

### (8) SITTING BETWEEN THE TWO SAJDAHs

The proof is the saying of the Prophet ﷺ to the one who prayed badly, *“Then rise (from Sujood) until you are at ease whilst sitting.”*<sup>2</sup>

### (9) FINAL TASHAHHUD

The proof is the saying of the Messenger ﷺ, *“When one of you sits in the prayer then let him say, “All glorification, prayers and pure words due to Allaah, peace be on you O Prophet, and the mercy of Allaah and His blessings upon you. Peace be upon us, and upon the righteous slaves of Allaah.” For when one says that, it includes every righteous slave in the heavens and earth. [Then he continues saying], “I bear witness that Muhammad is the slave and Messenger of Allaah”, then let him choose those supplications which he desires”*<sup>3</sup>

And there is a narration on ibn Mas’oud رَضِيَ اللَّهُ تَعَالَى عَنْهُ where the wording clearly shows that the *tashahhud* is *fard*, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, *“We used to say, before the tashahhud was made obligatory upon us; “As-salaam upon Allaah, As-Salaam Jibra’eel and Meeka’eel. So the Prophet ﷺ said “Do not say it like this, for verily Allaah is As-Salaam,*

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<sup>1</sup> al-Bukhari (2/276) and Muslim (1/298)

<sup>2</sup> Ibid.

<sup>3</sup> al-Bukhari (2/3110) and Muslim (1/301)

rather you should say, "All Glorification is due to Allaah..."<sup>1</sup>

#### (10) SITTING FOR THE LAST TASHAHHUD

The proof is the saying of ibn Mas'oud رَضِيَ اللَّهُ تَعَالَى عَنْهُ, which has proceeded.

#### (11) PERFORMING THE PILLARS IN ORDER

The order of the pillars (*arkaan*) of the prayer, and this is the hadeeth which the Prophet ﷺ taught the one who prayed badly by saying, "Thumma" (then)... "Thumma" shows that there is a fixed order. And also the Prophet ﷺ continued upon this order until he died and he never broke it in any given day.

#### (12) TRANQUILITY

The proof that tranquillity is a pillar is the hadeeth when the Messenger ﷺ taught the one who prayed badly, he ﷺ said to him at every pillar, "Until you are at ease." So it is a necessity that (one must be) settled and in a state of tranquillity.

#### (13) SALUTATION (AT-TASLEEM)

The proof is his ﷺ saying, "The key to the prayer is purification, it is entered by (saying) the Takbeer and is exited by (saying) the Tasleem."<sup>2</sup>

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<sup>1</sup> Hadeeth *Sabeeh*, an-Nisa'i (3/40), al-Bayhaqi; *Sunan al-Kubra* (2/138), ad-Daraqutni *as-sunnan* (1/350)

<sup>2</sup> Hadeeth *Hasan*. Abu Dawood (1/16), at-Tirmidhee (1/8), Ibn Majah (1/101).

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THE OBLIGATIONS (WAJIBAAT) OF THE PRAYER<sup>1</sup>

(1) THE TAKBEERAAT (BESIDES THE OPENING TAKBEER OF IHRAAM)

The proof is the saying of the Messenger of Allaah ﷺ, *“The Imaam has been appointed so that he is followed, so when he says the Takbeer, then say the Takbeer, and when he makes Rukoo then make Rukoo”*<sup>2</sup>

And the saying of the Messenger ﷺ, *“When you pray establish your rows, then let one of you lead (the prayer) when he pronounces the takbeer, then pronounce the takbeer, and when he says, “Ghayr al maghdoobi alayhim walad-daaleen” (not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians))<sup>3</sup>, say “Ameen” and Allaah will answer you. And when he (the Imaam) pronounces the takbeer and bows then pronounce takbeer and bow, for indeed the Imaam*

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<sup>1</sup> [TN] ‘If the person praying leaves an obligation (*waajib*) from the obligations of the prayer deliberately, then his prayer is nullified. If however, he does so due to forgetfulness, and he remembers it before moving on from its place in the prayer, then he should perform it, and there is nothing upon him. If he remembers it after moving, having moved on from its place in the prayer, but before reaching the pillar that follows it, then he returns to it and performs it. Then he completes his prayer and gives Salutation, prostrates for forgetfulness, and gives salutation. If however, he remembers it after reaching the pillar that follows it, then it is cancelled, so he should not go back to it but should continue his prayer and then prostrate for forgetfulness before giving the salutation.’ Prostration for the Forgetfulness in the Prayer (*Sujood as-Sabw*) of Shaykh Muhammad ibn Saaleh al-Uthaymeen page 7.

<sup>2</sup> Al-Bukhari (1/487) and Muslim (1/308)

<sup>3</sup> al-Faatihah (1:7)

*bows before you and rises before you... and if he pronounces the takbeer and makes sujood then pronounce the takbeer and make sujood”*<sup>1</sup>

And the Prophet ﷺ continued upon this action.

(2) TASM’EE (SAYING, ‘SAMI’ ALLAHU LIMAN HAMIDAH’)

The proof is the saying of the Messenger ﷺ, “*And when he says saying “sami’ Allaabu liman hamidah” (Allaah listens to the one who praises Him), then say “Rabbana wa lakal hamd” (Our Lord, to You belongs all praise).*”<sup>2</sup>

(3) TAHMEED (SAYING, ‘RABANA WA LAKAL HAMD’)

The proof is the saying of the Messenger ﷺ, “*And when he says saying “sami’ Allaabu liman hamidah” (Allaah listens to the one who praises Him), then say “Rabbana wa lakal hamd” (Our Lord, to You belongs all praise).*”<sup>3</sup>

(4) TASBEEHUR RUKOO (SAYING ‘SUBHAANA RABBIYAL ‘ADTHEEM’)

(5) TASBEEHUS SUJOOD (SAYING ‘SUBHAANA RABBIYAL A’LA’)

The proof is that the Messenger ﷺ used to say in rukoo, “*Subhaana Rabbiyal ‘Adtheem*” and in Sujood, “*Subhaana Rabbiyal A’la.*”<sup>4</sup>

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<sup>1</sup> Muslim (1/303)

<sup>2</sup> Ibid

<sup>3</sup> Ibid

<sup>4</sup> Muslim (1/536)

And the continuation of the Prophet ﷺ upon this action (making supplication in *rukoo'* and *sujood*) and he ﷺ said, "Pray as you have seen me pray."<sup>1</sup>

#### (6) ASKING FOR MAGFIRAH

(SAYING "RABBIGH'FIRLEE" BETWEEN THE TWO PROSTRATIONS)

The proof is the saying of the Messenger of Allaah ﷺ between the two prostrations, "*Rabbigh'firlee, Rabbigh'firlee*"<sup>2</sup>

And the continuation of the Prophet ﷺ upon this and he said, "*Pray as you have seen me pray.*"<sup>3</sup>

#### (7) THE FIRST TASHAHHUD<sup>4</sup>

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<sup>1</sup> Muslim (1/465) and al-Bukhari (2/110)

<sup>2</sup> Muslim (1/576)

<sup>3</sup> Muslim (1/465) and al-Bukhari (2/110)

**Note:** The Hadeeth which states that the Prophet ﷺ used to say (between the two prostrations), "*Allabuma Ighfirli war hamni wajburni warzuqni*" is weak (*Da'eef*), since it contains the ' *an' anab* ' of Habeeb ibn Abee Thaabit who was a *mudallis*.

<sup>4</sup> Note: If someone was to say, you already used the hadeeth of Abdullah ibn Mas'oud رَضِيَ اللَّهُ تَعَالَى عَنْهُ as a proof to establish that the last *tashabbud* is a pillar, so how is it that you are using it here as a proof to establish that the first *tashabbud* is an obligation (*Waajib*)?

The Answer: We say, indeed the Messenger ﷺ when he forgot the first *Tashabbud* he never returned (to perform it) and he restored it by the prostration of forgetfulness and if it was a pillar then it would not be restored by the prostration for forgetfulness (as the pillars need to be >>>

The proof is the saying of the Messenger of Allaah ﷺ to the one who prayed badly, “When you stand for prayer, say, “Allaahu Akbar” and then recite from the Qur’aan that which is easy for you, and when you sit in the middle of the prayer be at ease and spread your left thigh and make *tashabbud*.”<sup>1</sup>

And the *tashabbud* of ibn Mas’oud رَضِيَ اللهُ تَعَالَى عَنْهُ.<sup>2</sup>

#### (8) SITTING FOR THE FIRST TASHAHHUD

The proof is the saying of the Messenger of Allaah ﷺ to the one who prayed badly, “When you stand for prayer, say, “Allaahu Akbar” and then recite from the Qur’aan that which is easy for you, and when you sit in the middle of the prayer be at ease and spread your left thigh and make *tashabbud*.”<sup>3</sup>

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>>> fulfilled). The proof to establish that the *arkaan* are not restored by the prostration of forgetfulness is that when the Prophet ﷺ made *tasleem* after praying only two units of prayer for *Dhubr* or *Asr*, he completed the prayer and he performed that which he had missed and then prayed the prostration of forgetfulness.

So this shows that the *arkaan* (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 *tashabbud* 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. But the prayer will not be correct if this was done deliberately. Refer to *ash-Sharh al-Mumti'* vol 3 pages 323 of Ibn al-Uthaymeen.

<sup>1</sup> al-Bukhari (2/276) and Muslim (1/298)

<sup>2</sup> Hadeeth *Sabeeh*, an-Nisa'i (3/40), al-Bayhaqi; *Sunan al-Kubra* (2/138), ad-Daraqutni *as-sunnan* (1/350)

<sup>3</sup> al-Bukhari (2/276) and Muslim (1/298)

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## APPENDIX 1

### CONDITIONS OF THE PRAYER

- 1      Islaam
- 2      Sanity
- 3      Having reached the age of discernment
- 4      Performing the ablution (*Wudoo*)
- 5      Cleanliness from impurities  
          (on the body, clothes and place of prayer)
- 6      Covering the *'Awarah* (dressing properly)
- 7      Prayer at the proper time
- 8      Facing the right direction of *Qiblah*  
          (direction of Ka'bah in Mecca)
- 9      Having the intention of prayers

### PILLARS OF THE PRAYER

- 1      Standing (if one is able)
- 2      Saying the Takbeer (*Allaahu Akbar*)
- 3      Reading the opening Soorah al-Faatihah
- 4      Bowing (*Rukoo'*)
- 5      Resuming the initial standing position
- 6      Prostrating with the toes of both feet, both knees,  
          both hands and the forehead touching the ground (*Sujood*)
- 7      Sitting posture between the two prostrations
- 8      A short rest and tranquillity in all actions
- 9      Performing the basic elements of prayer in order
- 10     The last *Tashahhud*
- 11     Sending *Salaam* upon the Prophet Muhammad ﷺ
- 12     Giving *Tasleem*

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OBLIGATIONS OF THE PRAYER

- 1      Saying, “*Allaabu Akbar*” other than *Takbeeraat al-Ibraam*.
- 2      Saying, “*Sami Allaabu liman hamidah*” (Allaah listens to the one who praises Him) by the Imaam as well as the one who is praying alone.
- 3      Saying, “*Rabbana wa lakal hamd*” (Our Lord, Praise be to You) for both the Imaam and the individual.
- 4      Saying, “*Subhana Rabbi Al-Adtheem*” (Glory to my Lord, the Most Great) in rukoo’.
- 5      Saying “*Subhana Rabbiyal A’la*” (Glory to my Lord, the Most High” in prostration (*Sujood*).
- 6      Saying, “*Rab ighfir li*” (O my Lord, grant forgiveness to me) between the two prostrations.
- 7      The first part of the *tashabbud*.
- 8      And sitting for it.

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## APPENDIX 2

### HADEETH OF THE ONE WHO PRAYED BADLY

On the authority of Abu Hurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ, a man entered the mosque and started praying while Allaah's Messenger ﷺ was sitting somewhere in the mosque. Then (after finishing the prayer) the man came to the Prophet ﷺ and greeted him. The Prophet ﷺ said to him, *"Go back and pray, for indeed you have not prayed."* The man went back and prayed, and having prayed, he came back and greeted the Prophet ﷺ. The Prophet ﷺ (after returning his greeting) said, *"Go back and pray, for indeed you did not pray."* On the third time the man said, *"(O Messenger of Allaah!) Teach me (how to pray)"* The Prophet ﷺ said, *"When you get up for prayer, perform ablution properly and then face the Qiblah and say Takbeer (Allaahu Akbar), and then recite of what you know of the Qur'aan, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your prayers."*<sup>1</sup>

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<sup>1</sup> al-Bukhaari (2/276)

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## GLOSSARY

**Ahlu-s-Sunnah wal-Jamaa'ah:** the people who follow the *Sunnah* and the way of the *Salaf*, hence being the saved sect of the Muslims.

**'Aalim:** a scholar of Islaam, a person of knowledge.

**Aayaat:** plural of *aayah*.

**Aayah:** a line or small collection of letters from the Qur'aan; a sign; something marvellous.<sup>1</sup>

**'Aqeedah:** the firm belief of a person, usually in the context of the correct belief concerning Allaah and His *Deen*.

**Arkaan:** pillars (pl of *rukn*), an internal factor essential for correctness.

**'Awrah:** the area of the body that must be covered.

**Bid'ah:** an innovation - any new worship added to Islaam; something that leads astray to the Hellfire;<sup>2</sup> a heresy; something new.

**Da'wah:** call; invitation; preaching [Islaam].

**Dhikr:** remembering, mentioning and praising Allaah; remembering, mentioning; any act that is pleasing to Allaah.

**Du'aa:** supplication [to Allaah]; informal prayer; call.

**Eemaan:** the correct Islamic belief, and the correct action of the heart, tongue and limbs;<sup>3</sup> faith; firm belief.

**Fiqh:** the science of Islaam that deals with deriving rulings from the Revelation; understanding.

**Furood:** plural of *fard*, an obligatory act.

**Hadeeth:** a narration detailing what the Prophet ﷺ said and/or did; speech.

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<sup>1</sup> See Ibn Katheer's *Tafseer al-Qur'aan al-'Adheem* with Shaykh Muqbil's footnotes (1/18).

<sup>2</sup> See *Sabeeh al-Jaami' as-Sagheer wa Ziyaadatib* (vol. 1, no. 2549), *sabeeh*, related by Ahmad, Aboo Daawood and others

<sup>3</sup> See Muslim (Eng. Trans., vol. 1, No. 1, 55, 56 etc.).

**Haraam:** an action that puts one under the threat of being punished by Allaah; forbidden; sacred.

**Iblees:** the Devil.

**Ihsaan:** to worship Allaah with the knowledge that He is watching you; goodness; excellence.<sup>1</sup>

**Ikhlâas:** sincerity; worshipping Allaah with the intention being to please Him alone.

**Imaam:** an eminent scholar; a leader; a ruler.

**Islaam:** the *Deen* chosen by Allaah for all of mankind, being the only one acceptable to Him.<sup>2</sup>

**Istinjaa:** cleaning with water after relieving oneself.

**Istijmaar:** cleaning with stones after relieving oneself.

**I'tikaaf:** confining oneself for a certain period of days to the mosque, as worship.

**Jannah:** one of the names of Paradise; Heaven; garden.

**Manhaj:** the correct methodology in understanding and applying the *Deen*. (One simple example of this is that we look at all the Islamic proofs in determining a ruling, and we do not look at some proofs out of context); methodology; programme.

**Masjid:** the place of congregational prayer.

**Maghfirah:** 'forgiveness'; that Allaah conceals your sins and does not punish you for them.

**Mawaani':** plural of *maani*: an impediment; a factor preventing application of a ruling.

**Muhaajiroon:** the Muslims who migrated from Makkah to the Islamic State of Madeenah. Allaah promised them a huge reward.<sup>3</sup>

**Munaafiq:** a hypocrite; someone who outwardly holds to Islaam, but inwardly rejects and denies it.

**Nafil:** extra, optional (i.e. that which is not obligatory).

**Nafilah:** an optional act.

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<sup>1</sup> See Muslim (Eng. Trans., vol. 1, No. 1).

<sup>2</sup> See Soorah Aali-'Imraan (3):19 and 85, and Soorah al-Maa'idah (5):3.

<sup>3</sup> See Soorah at-Tawbah (9):100 and 117 and Soorah al-Hashr (59):8.

**Qiyaas:** making analogies between two similar matters, in order to give them the same ruling and status.

**Rabbaanee:** upright; learned; teaches the people correctly and with wisdom. Refer to the Advice of 'Alee رَضِيَ اللهُ تَعَالَى عَنْهُ.

**Rak'ah:** a single unit of prayer.

**Rukoo':** the bowing posture performed during the *Salaah*.

**Sahaabah:** plural of *Sahaabee*.

**Sahaabee:** any person who met or saw the Prophet ﷺ and died as a Muslim.<sup>1</sup>

**Saheeh:** an authentic *hadeeth*; correct.

**Sajdah:** the prostration posture performed during the *salaah*.

**Salaat:** the formal prayer that is obligatory five times a day.

**Fajr:** the dawn prayer

**Dhuhr:** the early afternoon prayer.

**'Asr:** the mid-afternoon prayer.

**Maghrib:** the sunset prayer.

**'Ishaa:** the prayer of night-fall.

**Salaam:** peace; a short form of the Islamic greeting, "May Allaah's Peace and Security be upon you."

**Salaf:** the *Sahaabah*, then those who followed after them and then those who followed after them.

**Sharee'ah:** Allaah's Law.

**Shayaateen:** evil men or *Jinn*.

**Shaykh:** a scholar; a term of respect for an elderly man.

**Shaykh ul-Islam:** a title for the leading scholar of Islaam in a particular time; either unrestrictedly, or restricted to a certain branch of knowledge.

**Shaytaan:** the Devil; an evil man or *Jinn*.

**Shuroot:** plural of *shart* an external factor essential for correctness, e.g. *wudoo* for the prayer.

**Soorah:** a formal collection of *ayaat* in the Qur'aan, grouping these, like the walls of a city would group together and bind the

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<sup>1</sup> See al-Bukhaaree (Eng. Trans. beginning of vol. 5).

buildings that are within it.<sup>1</sup>

**Sunan:** plural of *Sunnah*.

**Sunnah:** the way of the Prophet ﷺ; Islaam; that which is a correct aspect of Islaam [as opposed to *bid'ah*]; recommended acts of worship; way of behaviour.

**Taabi'ee:** one of the *Salaf* who studied under or met the *Sabaabah*.

**Taabi'oon:** plural of *Taabi'ee*.

**Tafseer:** explanation.

**Takbeer:** the statement, '*Allaahu Akbar*' (Allaah is Greater than everything).

**Takbeeraat:** plural of *takbeer*.

**Takbeeratul-Ihraam:** the initial *takbeer* with which a person enters the prayer.

**Taqwaa:** fear, awareness and consciousness of Allaah, and keeping one's duty to Him; fear.

**Tashahhud:** the testification of faith and *adbkaar* said in the sitting after each two rak'ahs of prayer.

**Tayyib:** good; pure; clean.

**Thawb:** a garment of clothing that resembles robes.

**Thiqah:** trustworthy, reliable.

**'Ulamaa:** plural of *'aalim*.

**Ummah:** nation; the Muslim nation.

**Yaqeen:** certainty; being certain about the truth of Islaam and *the Sunnah*.

**Zakaah:** one of the fundamental acts of worship that a Muslim must perform, which involves giving one-fortieth of one's maintained wealth to specific categories of poor and needy people.

**Zuhd:** abstinence; abstaining from the world and being moderate in taking from it.

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<sup>1</sup> See Ibn Katheer's *Tafseer al-Qur'aan al-Adheem* with Shaykh Muqbil's footnotes (1/18).

## OUR CALL

1 Judging according to the Noble Qur'aan and the Authentic and Purified *Sunnab* in every affair of life.

2 Every issue of *'aqeedab* (creed), *'ibaadab* (worship) or manhaj (methodology) which the Book of Allaah and the *Sunnab* has not provided a text for and upon which the Companions never agreed is falsehood, vain and innovated.

3 Affirming what is established in the Book and the authentic *Sunnab* in every issue of the issues of *'aqeedab* and not resorting to ta'*'weel* (figurative interpolation) with respect to any of it and not delving into argumentation regarding it in that for which there is no place for the intellect.

4 Not arguing with the People of Innovations and Desires, or sitting with them, listening to their words or presenting any of their doubts (to others).

5 The Prophetic manhaj which is found in the Qur'aan, the *Sabeeb* of Bukhaaree and Muslim and the remaining books of the *Sunnab* and the sayings and actions of the *Salafus-Saalih*, not the various new and pretentious methodologies.

6 Acquainting the Muslims with their true religion and calling them to act in accordance with its teachings and rulings and to adorn themselves with its excellencies and its noble manners, which will guarantee for them the pleasure of Allaah and which will bring into reality both happiness and glory.

7 Warning the Muslims from shirk in all its different manifestations, and warning them from innovations, all strange and false thoughts and rejected and fabricated hadeeth, all of which have mutilated the beauty of Islaam and have prevented the advancement and progress of the Muslims.

8 Eagerness for bringing about the *Jamaa'ab* of the Muslims and uniting their word upon the truth and in the truth. And the multiplicity of contemporary groups and parties have divided the Muslims and have mutilated the beauty of Islaam.

9 It is a duty upon every Muslim, *Murwabbid* to restore and offer the

rights that the *Sharee'ah* has upon him with respect to the Scholars, the Senior Shaikhs—torespect them, honour them, give them their due recognition and estimation, taking knowledge from them, refraining from attacking them and their intentions. So do not be a helper to the criminals by abandoning the Scholars of the *Sunnab*, and (so) by this action of yours, make people flee from them, from their lectures and gatherings and forsake them, leaving them as booty for the *Du'aat* (callers) of political agitation and incitement or leave them neglected as prey for the various parties and groups.

10 Getting closer to Allaah, the Mighty and Majestic, by giving obedience to whomever Allaah has placed over our affair and not to rebel against him.

11 Following the truth, absolutely and unconditionally in both narration (*riwaayah*) and opinion (*ra'i*) without specifying a specific person or group besides the Messenger ﷺ as someone to be followed in all circumstances.

12 We love every Muslim to the extent of what he possesses of obedience, following (of the *Sunnab*) and we hate him to the extent of what he possesses of disobedience and opposition (to the *Sunnab*). And we love the one who aids the *Sunnab* and its people and we hate the one who helps Innovation and its people.

13 We love the Companions of the Messenger of Allaah ﷺ and we detest everyone who speaks ill about them. And when you see a man speaking bad about a single one of the Companions of Allaah's Messenger ﷺ, then know that he is a *Zindeeq* (heretic).

14 We believe that the Qur'aan is the Speech of Allaah, it is not created and we do not declare anyone from the people of the qiblah to be a disbeliever on account of a sin that he committed, so long as he does not declare it to be permissible.

15 We reject those who divide the religion into two categories (i.e.) trivial and important matters, and we know that this is a destructive call. We reject those who desert the knowledge of the *Sunnab*, acting by it and separating what is authentic from what is inauthentic.

16 *Tasfiyyah* (purification of the religion in terms of *'aqeedah* and *'ibaadah*) and *Tarbiyyah* (nurturing and cultivation upon the pure religion) upon the Straight Prophetic Methodology and the guiding understanding of the *Salaf*.

17 Refuting every opposer [to the *Sunnab*] regardless of the methodology he

ascribes to, his status or the level of his error. Using the principles of Islaam [and taking into consideration the one being refuted] to explain the error regardless of whether it occurred deliberately or by mistake, so that this noble religion retains its purity and innocence and so that the people can drink from it, certain of its sweet taste.

18 Speaking the truth, not fearing the censure of those who blame and rebuke, holding onto the *Sunnah* with the molar teeth amidst all the controversies and differences—until the affair of Allaah is established.

And a number of Projects are underway

***Al-Athariyyah Book Shop***

An Islamic bookshop where authentic books and tapes can be purchased and the clear *Salafee Da'wah* is available to the people.

***Madrassatul-Athariyyah***

al-Athariyyah School, providing primary education in an Islamic environment for the children in our community.

***Markaz al-Athariyyah***

An Islamic Centre where Salah can be established and lessons can be conducted, where Tele-links with the scholars have be held and the students of knowledge invited to come and teach.

Financial donations are much needed complete these noble projects.

**And whatsoever you spend of anything (in the cause of Allaah), He will replace it. He is the Best of those who grants sustenance.**

[Soorah Saba' 34:39]

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# The Selected Pearls

In understanding  
**The Conditions  
The Pillars &  
The Obligations  
Of The Prayer**

الإسلام المنقاة  
معرفة الشروط والأركان والصلوات  
في الصلاة

It is known that the prayer is a pillar from the pillars of Islaam, and it is the most important Islaamic obligation after Aqeedah, and it has a great and important status with Allaah, the Sublime and Exalted. The Prayer is the link between the slave and his Lord, and it is the first thing the slave will be brought to account for on the day of Judgement, so if it is sound then the rest of the actions of the slave will be sound and if it is corrupt then the rest of the actions of the slave will be corrupt.

It is the decisive criterion between *Kufr* (disbelief) and *Eemaan* (faith), the Prophet (*Sallallahu alaihi wa sallam*) said, "Between a man and disbelief is the abandonment of the prayer."

So the prayer is worship in all of our circumstances, healthy or sick, night and day, travelling and residing, on land or on sea, and wherever it may be, it is obligatory upon us.

So it is upon the Muslim that he perfects the prayer and that he knows its conditions, pillars, obligations, that which is recommended and that which nullifies it, and that he implements this in order to perform his prayer in accordance to the fundamentals of the *Sharee'ah*. So due to this I wanted to present to my Muslim brothers this small simple booklet, so that they may take benefit from it, and I called it: 'Selected pearls to understand the conditions, obligations and pillars of the prayer' and let it be known that there are many proofs (from the Book and the Sunnah) with regards to these subjects and that I sufficed (by mentioning) some of the proofs, seeking to summarise and make the book as easy as possible to read and understand.

I ask Allaah that he benefits the whole of the *Ummah* with this book and that He accepts this humble effort and He places it along with my good deeds on a day when neither money nor children will avail.

Abu Abdir Rabmaan Fawzee al-Atharee

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