

# **PRAYER'S CONDITIONS, PILLARS, AND OBLIGATORY ACTS**

**Authored by Shaykh al-Islam, the erudite  
scholar, Imam Muhammad ibn 'Abdul-Wahhāb  
(may Allah have mercy upon him)**

**1115-1206 AH**

**Verification, revision, and Hadīth reference  
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In the Name of Allah, the Most Compassionate, the Most Merciful

## **Introduction of the reviser:**

Praise be to Allah, we praise Him, seek His help, and ask Him for forgiveness. We seek refuge with Allah from the evil of our selves and from our bad deeds. Whoever Allah guides, none can lead him astray, and whoever He sends astray, none can guide him. I testify that there is no god truly worthy of worship but Allah alone, without any partner, and I testify that Muhammad is His slave and Messenger. May Allah's peace and abundant blessings be upon him, his family, and Companions.

This book entitled "Prayer's Conditions, Pillars, and Obligatory acts" by Imam Muhammad ibn 'Abdul-Wahhāb is one of the most beneficial books, especially for the beginners and common people. In fact, Allah has made it of benefit for both the knowledgeable and common people as He has made all his other writings of benefit for people all over the world. This is actually from Allah's favor upon him and upon the people.

His Eminence Shaykh 'Abdul-'Azīz ibn 'Abdullah ibn Bāz (may Allah have mercy upon him) explained this blessed book in his mosque that was located near his house in 1410 AH. Shaykh Muhammad Ilyās 'Abdul-Qādir, the Imam of the mosque, read the book upon him, and the Shaykh explained it to the worshipers in five lectures between the Adhān (call to prayer) and Iqāmah (second call to prayer) of 'Ishā' prayer throughout five days. The explanation was unique, verified, brief, and provided much benefit. The duration of those five lessons amounted to ninety minutes and they were audio-recorded on a tape, which I have had for about twenty-five years. Then, in

Muharram 1435 AH, Allah facilitated for me to have the tape transcribed.

### My work on the book went as follows:

1. I made an accurate word-to-word comparison between the audio version of the Shaykh's words and the transcribed one, that included both the text and explanation.

2. I compared the text of the book "Prayer's Conditions, Pillars, and Obligatory Acts" with four copies, making the original copy the one that was read upon the Shaykh. I compared it also with two handwritten copies: the first is a complete copy written in a clear and nice handwriting by Ibrāhim ibn Muhammad ad-Duwayyān on 6/5/1307 AH. It is kept in King Faisal Center for Research and Islamic Studies, microfilm no. 5258. The original transcript is in the library of 'Unayzah Grand Mosque in Al-Qasīm. It is part of a collection of manuscripts that includes: Thalāthat al-Usūl (The Three Fundamentals), Al-Qawā'id al-Arba' (The Four Rules) and Kashf ash-Shubuhāt (Removal of Doubts), which are all written by the author, may Allah have mercy upon him. The second one is kept in King Faisal Center, microfilm no.5265. It was originally kept in the library of 'Unayzah Grand Mosque in Al-Qasīm as part of a collection of manuscripts that includes: Thalāthat al-Usūl (The Three Fundamentals), Al-Qawā'id al-Arba' (The Four Rules), The Book of Tawhīd, and Ādāb al-Mashy ila as-Salāh (Etiquettes of Walking to Prayer), which are all written by the author, may Allah have mercy upon him, along with a manuscript of Al-'Aqīdah al-Wāsiyyah by Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him). This second copy was transcribed in 1338 AH by an anonymous scribe in a clear and nice handwriting, but there is a missing part in it starting from the author saying: "The proof is the statement of Allah Almighty: {Anyone who seeks a religion other than Islam, never will it be...}" up

to his saying: “peace and blessings be upon him in the two times...” I compared this copy with the other ones. The fourth copy is the edition issued by Imam Muhammad ibn Saud Islamic University. It was corrected and edited according to the manuscript 86/269 by Shaykh ‘Abdul-‘Azīz ibn Zayd Ar-Rūmi and Shaykh Sālih ibn Muhammad al-Hasan.

3. I highlighted the differences between the copies in the footnote.

4. I referred the verses to their Surahs.

5. I provided references for all the cited Hadīths and traditions.

6. I made an index for the verses, Hadīths, and traditions.

7. I named the explanatory book "Ash-Sharh al-Mumtāz li Samāhat Ash-Shaykh Ibn Bāz". After having completed and published the explanatory book, I found it something good to make a separate copy of the part about the prayer’s conditions, pillars, and obligatory acts, and put it along with all the efforts exerted in it, in an independent book, in the hope that Allah would benefit the people with it, and because putting it in an independent book makes it easier for memorization, especially for the beginners and others. Meanwhile, those who are interested to refer to "Ash-Sharh al-Mumtāz" may do so.

I ask Allah to make this work sincerely offered for His sake, and to render it a source of benefit to its author Imam Muhammad ibn ‘Abdul-Wahhāb (may Allah have mercy upon him), and the one who explained it Shaykh Ibn Bāz (may Allah have mercy upon him) and make it beneficial knowledge for them. I ask Him also to benefit me with it in my life and after my death, and benefit with it whoever it might reach. Indeed, He is the best of those who are asked and the most generous of those whose favor is sought. He is sufficient for us

and the Best Disposer of affairs. There is no might or strength except with Allah, the Highest, the Great. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

Written by: Abu 'Abdur-Rahmān

Sa'īd ibn 'Ali ibn Wahf al-Qahtāni

Wednesday 25/5/1435 AH

Page 6 of the first manuscript no.5258 in King Faisal Center and is kept in the library of 'Unayzah Grand Mosque in Al-Qasīm.

Page 5 of the second manuscript no.5265 in King Faisal Center,  
and is kept in the library of 'Unayzah Grand Mosque in Al-Qasīm.

[The author, Shaykh al-Islam, the erudite scholar, Imam Muhammad ibn 'Abdul-Wahhāb (may Allah have mercy upon him) said]:

# In the Name of Allah, the Most Compassionate, the Most Merciful

## The conditions of prayer are nine:

Islam, sanity, reaching the age of discernment, being in a state of ritual purity, removal of Najāsah (tangible impurity), covering the 'Awrah (parts of the body that must be covered during the prayer), commencement of the prayer time, facing the Qiblah (direction of the Ka'bah), and the intention.

First condition: Islam, and its opposite is Kufr (disbelief). The actions of a disbeliever, whatsoever, are rejected<sup>1, 2</sup>. The proof lies in the verses where Allah Almighty says: {It is not for the polytheists to maintain Allah's mosques while openly displaying their disbelief. Their deeds have become worthless, and they will abide in the Fire forever.}<sup>3</sup> and in His saying: {We will turn to whatever deeds they did and turn them into scattered dust.}<sup>4</sup>

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<sup>1</sup> The first and second handwritten copies read: «The deeds of a disbeliever are rejected. The prayer is accepted only from a Muslim. The proof of this is the saying of Allah Almighty: {Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.} The deeds of a disbeliever are rejected whatever they might be...»

<sup>2</sup> The missing part in the second handwritten copy starts from here and ends in the middle of the ninth condition.

<sup>3</sup> Surat at-Tawbah: 17]

<sup>4</sup> Surat al-Furqān: 32]

Second condition <sup>5</sup>: Sanity, and its opposite is insanity. The Pen (that records the salve's deeds) is lifted from the insane until he regains his sanity. The proof of this is the following Hadīth <sup>6</sup>: "The Pen is lifted from three (people): A sleeping person until he wakes up; an insane until he regains sanity; and a child until he reaches the age of puberty." <sup>7</sup>

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<sup>5</sup> The copy of "al-Qārī" and that of the university lack the word "condition".

<sup>6</sup> The copy of "al-Qārī" and that of the university read: «the Hadīth», whereas the first manuscript reads: "until he regains sanity; based on the Hadīth..."

<sup>7</sup> Narrated by Abu Dāwūd, Book of Hudūd (prescribed corporal punishments), Chapter: An Insane Person Steals or Commits an Act Entailing a Hadd (sing. of Hudūd), no. 4405. Its wording is: 'Ali (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There are three (persons) whose actions are not recorded: a sleeping person till he awakes, a child till he reaches puberty, and an insane person till he comes to his senses." There are other versions with similar wordings yet differing in the order according to which the sleeping person, the insane, and the child are mentioned. They are all reported by 'Ali (may Allah be pleased with him) as narrated by: At-Tirmidhi, Book of Hudūd on the authority of the Messenger of Allah (May Allah's peace and blessings be upon him), Chapter: What Is Reported on Those Upon Whom Hadd Is Not Due, no. 1423; Ahmad, 2/461, no.1362; and Al-Hākim, 2/59, who judged it as Sahīh (authentic) and Adh-Dhahabi agreed with him. The Hadīth is judged as Sahīh Lighayrih (authentic due to the support of other narrations) by scholars who verified the Hadīths of "Al-Musnad", 2/461. It is judged as Sahīh (authentic) by Al-Albāni in "Irwā' al-Ghalīl", 5/2. It is also reported by 'Ā'ishah (may Allah be pleased with her) in a wording stating that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The Pen has been lifted from three: A sleeping person until he awakes, an afflicted person until he recovers, and a child until he grows up." Narrated by Abu Dāwūd, Book of Hudūd, Chapter: An Insane Person Steals or Commits an Act Entailing a Hadd, no. 4400, and by Ahmad, 42/51, no. 25114, and by others with similar wordings. Its Isnād is judged as authentic by the verifiers of "Al-Musnad", 42/51, and as authentic by Al-Albāni in "Irwā' al-Ghalīl", 2/4.



Third condition: Reaching the age of discernment, and its opposite is childhood. It is when the child becomes seven years old, then he/she is commanded <sup>8</sup> to pray, based on the statement of the Prophet (may Allah's peace and blessings be upon him): "Command your children to offer the prayer at the age of seven, and beat them for not offering it at the age of ten, and separate between them (the boys and girls) in beds." <sup>9</sup>

Fourth condition <sup>10</sup>: Being in a state of ritual purity, which means performing ablution and it is necessitated by Hadath (ritual impurity).

Its conditions are ten: Islam, sanity, reaching the age of discernment, intention and continuing to maintain it without

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<sup>8</sup> The first handwritten copy lacks the word "then".

<sup>9</sup> Narrated by Abu Dāwūd, Book of Prayer, Chapter: When a Boy is To Be Commanded to Pray, no. 495 with the following wording: "Command your children to pray when they become seven years old and beat them for it when they become ten years old and separate between them in beds." It is also narrated by Ahmad, 11/369 , no. 6756 with the following wording: "Command your children to pray when they become seven years old and beat them for it when they become ten years old; and separate between them in beds. And if one of you married off his slave or worker, he should not look at anything of his 'Awrah, for all that is below his navel down to his knees is included in his 'Awrah." Ahmad narrated it also under number 6689 on the authority of 'Amr ibn Shu'ayb from his father from his grandfather with the following wording: "Command your children to pray when they become seven years old and beat them for it (prayer) when they become ten years old; and separate between them in beds." The verifiers of "Al-Musnad" judged its Isnād as sound, 11/369. Al-Albāni judged it as authentic in "Irwā' al-Ghalīl", 1/266.

<sup>10</sup> The first handwritten copy mentions "fourth" without "condition", but it is mentioned in the copy of "al-Qārī" and the edition of the university.

interrupting it until the purification process is complete <sup>11</sup>, the cessation of the Hadath that necessitated the ablution, performing Istijmār (cleaning the private parts using stones) or Istinjā' (cleaning the privates parts using water) before it, purity and permissibility of the water used, removing any substance that hinders water from reaching the skin, and the commencement of the current prayer's time <sup>12</sup> for those whose Hadath (ritual impurity) is constant.

Its obligatory acts are six: 1. Washing the face, which includes rinsing the mouth and sniffing and blowing out of water. The boundaries of the face are vertically from the hairline down to the end of the chin, and horizontally from one ear to the other. 2. Washing the hands up to the elbows. 3. Wiping over the whole head including the ears. 4. Washing the feet including the ankles. 5. Observing the prescribed order. 6. Succession <sup>13</sup>. The proof is the saying of Allah Almighty: {O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles.} <sup>14</sup> The verse <sup>15</sup>

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<sup>11</sup> The first manuscript reads: "his purification", whereas "the purification" is mentioned in the copy of "al-Qārī" and the university edition.

<sup>12</sup> Related to Arabic

<sup>13</sup> The first handwritten copy adds the following after "Succession": "and its obligatory act is to mention the Name of Allah, for the one who remembers to do so."

<sup>14</sup> Surat al-Mā'idah: 6]

<sup>15</sup> The first and second handwritten copies lack "The verse".

The proof of observing the prescribed order is the Hadīth that reads: “Begin with what Allah has begun with.”<sup>16</sup>

The proof of succession is the Hadīth: “When the Prophet (may Allah’s peace and blessings be upon him) saw a man with a small unwashed part on his foot<sup>17</sup> equal in size to a dirham, he ordered him<sup>18</sup> to repeat (the ablution and prayer).<sup>19</sup>”

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<sup>16</sup> Narrated by An-Nasā’i, Book of The Rituals of Hajj, What Is Said After the Two Rak’ahs of Tawāf, no. 2962 on the authority of Jābir (may Allah be pleased with him). Al-Albāni judged it as Sahīh (authentic) in "Tamām al-Minnah", p.88. And narrated by Muslim in the Book of Hajj, Chapter: Hajj of the Prophet (may Allah’s peace and blessings be upon him), no.1218 with the wording: “Begin with what Allah has begun with.”

<sup>17</sup> Related to Arabic.

<sup>18</sup> Related to Arabic.

<sup>19</sup> Narrated by Abu Dāwūd, Book of Purification, Chapter: Washing the parts Separately, no.175. It was also narrated by Ahmad 24/251, no. 15595 on the authority of some of the Companions of the Prophet (may Allah’s peace and blessings be upon him) with the following wording: “The Prophet (may Allah’s peace and blessings be upon him) saw a man offering the prayer and on the top of his foot there was a small spot equal to the size of a dirham that was not reached by water. Hence, the Prophet (may Allah’s peace and blessings be upon him) ordered him to repeat the ablution and prayer.” The verifiers of "Al- Musnad" judged this Hadīth as Sahīh Lighyrih (authentic due to the support of other narrations), 24/252. Al-Albāni judged it as Sahīh (authentic) in "Sahīh Sunan Abu Dāwūd", 1/310, no.168. Ibn Daqīq al-‘īd transmitted from Ahmad in his book "Al- Illmām", p.15, that its Isnād is good. Ibn Mājah narrated it with a similar wording in his "Sunan", Book of Prayer, Chapter: A Person Performed Ablution Leaving a Spot Unwashed by Water, no. 666 on the authority of ‘Umar ibn al-Khattāb (may Allah be pleased with him).

Its obligatory act is to mention the Name of Allah in case one remembers it.<sup>20</sup>

The nullifiers of ablution are eight: 1. What comes out of the two passages of the body. 2. Excessive impure secretions.<sup>21</sup> 3. Loss of consciousness. 4. Touching a woman lustfully.<sup>22</sup> 5. Touching the private parts (penis, vagina or anus) with the hand.<sup>23</sup> 6. Eating camel meat. 7. Washing a dead person.<sup>24</sup> 8. Apostasy from Islam, may Allah save us from that.

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<sup>20</sup> In the first handwritten copy, this statement is mentioned right after his saying: "and succession".

<sup>21</sup> "Impure" is not mentioned in the first handwritten copy.

<sup>22</sup> Shaykh Ibn Bāz (may Allah have mercy upon him) said in "Ash-Sharh al-Mumtāz", p.68: "As for touching a woman lustfully that is not associated with the emission of Madhy (pre-ejaculatory fluid) or otherwise, the correct view is that it does not invalidate ablution, since the Messenger of Allah (may Allah's peace and blessings be upon him) kissed some of his wives and did not perform ablution thereafter. [Narrated by Ahmad in "Al-Musnad", 42/499, no. 25766; Abu Dāwūd, no. 179; At-Tirmidhi, no. 86, and others. The verifiers of "Al-Musnad" judged its Isnād as sound, 42/499. Al-Albāni judged it as Sahīh (authentic) in "Sahīh Abu Dāwūd", 1/322. As for Allah Almighty's saying: {or you have contacted women} [Surat an-Nisā': 43], it refers to sexual intercourse."

<sup>23</sup> Related to Arabic.

<sup>24</sup> The correct view is that washing a dead person does not invalidate ablution unless one's hand touches the private parts of the deceased. This is the view deemed as preponderant by Shaykh Ibn Bāz in "Ash-Sharh al-Mumtāz", p.70.

Fifth condition <sup>25</sup>: Removing impurity from three: the body, the clothes, and the place where the prayer is offered. The proof of this is the saying of Allah Almighty: {And purify your garments.} <sup>26</sup>

Sixth condition: Covering the 'Awrah: Scholars unanimously agree that the prayer performed by a naked person who is capable of covering his 'Awrah is invalid. The 'Awrah of a man is from the navel to the knee, and so is that of a bondwoman. The whole body of a free woman is considered 'Awrah apart from her face. The proof of this is the saying of Allah Almighty: {O children of Adam, dress well at every place of worship} <sup>27</sup>, i.e., when offering every prayer.

Seventh condition: Commencement of the prescribed time of the prayer. The proof from the Sunnah is the Hadīth of Jibrīl (Gabriel)(peace be upon him) when he led the Prophet (may Allah's peace and blessings be upon him) at the beginning and the end of the prescribed time of the prayer <sup>28</sup> and said: "O Muhammad, the prayer is (to be performed) in between these two times." <sup>29</sup>

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<sup>25</sup> The first handwritten copy lacks the word "condition".

<sup>26</sup> Surat al-Muddaththir:4]

<sup>27</sup> Surat al-A'rāf: 31]

<sup>28</sup> Related to Arabic.

<sup>29</sup> Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Gabriel (peace be upon him) led me twice in prayer at the House (i.e., the Ka'bah). He prayed Zhuhr with me when the sun had passed the meridian to the extent of the thong of a sandal; he prayed 'Asr with me when his shadow was the same as his height; he prayed Maghrib with me at the time when one who has been fasting breaks his fast; he prayed 'Ishā' with me when the twilight disappeared; and he prayed Fajr with me at the time when food and drink become prohibited for one

Allah Almighty also says<sup>30</sup>: {Indeed, prayer is prescribed for the believers at specific times.}<sup>31</sup> This means that prayer is obligatory to be performed in its prescribed time. The proof of the prescribed times<sup>32</sup> being as mentioned is the saying of Allah Almighty: {Establish

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who intends to fast. On the next day, he prayed Zhuhr with me when his shadow was the same as his height; he prayed 'Asr with me when his shadow was twice as his height; he prayed Maghrib with me when the fasting one broke his fast; he prayed 'Ishā' with me when one third of the night had passed; and he prayed Fajr with me when there was clear daylight. Then, turning to me he said: 'O Muhammad, this is the time observed by the prophets before you, and the time is anywhere between these two times.'" Narrated by Abu Dāwūd in the Book of Prayer, Chapter: The Obligation of Prayer, no. 393; by At-Tirmidhi in the Book of Prayer, Chapter: Times of Prayer, no. 149; by Ash-Shāfi'ī in his "Musnad", 1/26; by Ahmad, 5/202, no. 3081; by Ibn Khuzaymah, 168/1, no. 325; and by Al-Hākim, 1/193. This wording is the one cited by Abu Dāwūd. It is judged as Sahīh (authentic) by Al-Hākim, and its Isnād is judged as sound by the verifiers of "Al-Musnad", 5/202. Ibn 'Abdul-Barr judged it as Sahīh (authentic) in his book "At-Tamhīd" and he refuted the claims of those who undermined its authenticity, 8/28. Al-Albāni judged it as Sahīh (authentic) in "Sahīh Abu Dāwūd", no. 377. It is established in the Hadīth that is narrated by Muslim, in the Book of Mosques and Places of Prayer, Chapter: The Prescribed Times of the Five Obligatory Prayers, no. 612, that the time of 'Ishā' prayer extends till midnight. 'Abdullah ibn 'Amr (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When you pray Fajr, its time is due until the first side of the sun appears. When you pray Zhuhr, its time is due until 'Asr comes. When you pray 'Asr, its time is due until the sun turns yellow. When you pray Maghrib, its time is due until the twilight has disappeared. When you pray 'Ishā', its time is until half of the night has passed." Thus, it is understood that the time of 'Ishā' prayer extends till midnight. This is the preponderant approved view.

<sup>30</sup> Here is the beginning of the part missed in the second handwritten copy.

<sup>31</sup> Surat an-Nisā': 103]

<sup>32</sup> It is "time" in the first handwritten copy.

prayer at the decline of the sun until the darkness of the night, and the recitation of dawn [prayer], for the recitation of dawn is ever witnessed [by the angles].} <sup>33</sup>

Eighth condition: Facing the Qiblah. The proof is the saying of Allah Almighty: {We see <sup>34</sup> the turning of your face [O Prophet] towards the heaven; We will surely make you turn towards a prayer direction that will please you. So, turn your face towards the Sacred Mosque [in Makkah], and wherever you are, turn your faces towards it.} <sup>35</sup>

Ninth condition: Intention, which is made by the heart; pronouncing it is a religious innovation. The proof is the Hadīth that reads: “Indeed, deeds are judged based on the intentions, and every person will be rewarded according to his intention.” <sup>36,37</sup>

The pillars of the prayer are fourteen: standing when there is an ability to do so, the opening Takbīr: saying Allāhu Akbar (Allah is the Most Great), reciting Al-Fātihah, bowing, rising from bowing,

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<sup>33</sup> Surat al-Isrā’: 78]

<sup>34</sup> In the first handwritten copy, only this part of the verse is cited: {So turn your face towards the Sacred Mosque [in Makkah]} without the rest of the verse. The second handwritten copy only cites this part: {We see the turning of your face [O Prophet] towards the heaven; We will surely make you turn towards a prayer direction that will please you.}

<sup>35</sup> Surat al-Baqarah: 144]

<sup>36</sup> The first handwritten copy reads: «The Hadīth of ‘Umar where he said that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:». The second handwritten copy, however, reads: «The proof is: ‘Indeed, deeds are judged by the intentions.»

<sup>37</sup> Narrated by Al-Bukhāri, no. 1; and Muslim, no.1907, and its reference is previously provided]

prostration on seven body parts <sup>38</sup>, rising from prostration, sitting <sup>39</sup> between the two prostrations, tranquility while performing all the pillars, observing the prescribed order <sup>40</sup>, the final Tashahhud, sitting during it, invoking Allah's peace and blessings upon the Prophet (may Allah's peace and blessings be upon him), and making two Taslīms (greetings of peace ending the prayer).

First pillar: Standing for someone who is able. The proof is the saying of Allah Almighty: {Be mindful <sup>41</sup> of the prayers, especially the middle prayer; and stand before Allah in complete devotion.} <sup>42</sup>

Second <sup>43</sup>: The opening Takbīr. The proof is the Hadīth <sup>44</sup>: "Its commencement is Takbīr <sup>45</sup> and its end is Taslīm." <sup>46</sup> It is followed by

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<sup>38</sup> Related to Arabic.

<sup>39</sup> Related to Arabic.

<sup>40</sup> The second handwritten copy adds: «and succession».

<sup>41</sup> The first and second handwritten copies mention only the part of the verse that reads: «and stand before Allah, devoutly obedient» without the rest of the verse.

<sup>42</sup> Surat al-Baqarah: 238]

<sup>43</sup> Related to Arabic.

<sup>44</sup> Related to Arabic.

<sup>45</sup> «And its end is Taslīm» is not in the first handwritten copy. The second handwritten copy reads: «Takbīr commences it (the prayer) and Taslīm ends it».

<sup>46</sup> Narrated by Abu Dāwūd, Book of Prayer, Chapter: The Imam Breaks His Ablution After Raising his Head from the last Bowing, no. 618. Its wording is: 'Ali (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The key to prayer is purification, its commencement is Takbīr, and its end is Taslīm." At-Tirmidhi, Chapters on Purification as reported from the Messenger of Allah (may Allah's peace and



reciting the opening supplication, which is an act of Sunnah, by saying  
47: “Subhānak Allāhumma wa bihamdika wa tabāarak ismuka wa ta’āla  
jadduka wa lā ilāha ghayruk.” 48 Subhānak Allāhumma means I exalt  
you in a way that befits Your Glory. 49 Wa bihamdika means praise be

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blessings be upon him), Chapter: The reports that the Key to Prayer is Purification, no. 3. He said: “This Hadīth represents the most authentic report concerning this subject.” Ibn Mājah, Book of Purification and its Sunnah Acts, Chapter: The Key to Prayer is Purification, no. 275. It is also narrated by Ash-Shāfi’i in his "Musnad", 34/1; Ibn Abi Shaybah, 208/1, no. 2378; Ahmad, 2/292, no. 1006; Ad-Dāraqutni, 360/1; and Ad-Diyā’ al-Maqdisi in his "Al-Mukhtārah", 341/2. He said that its Isnād as attributed to ‘Ali (may Allah be pleased with him) is sound. The verifiers of "Al-Musnad" judged it as Sahīh Lighyrih (authentic due to the support of other narrations), 2/292. Shaykh Al-Albāni said in "Sahīh Abu Dāwūd", 1/102, no. 55: “Its Isnād is Hasan Sahīh (sound and authentic).” Al-Hākīm and Ibn as-Sakan judged it as Sahīh (authentic) and so did Al-Hāfizh. An-Nawawi judged it as Hasan (sound) and Al-Maqdisi cited it in his book "Al-Ahādīth al-Mukhtārah".

47 Related to Arabic

48 Narrated by Abu Dāwūd, Book of Prayer, Chapter: Those Adopting the View That the Opening Supplication Is by Saying: Subhānak Allāhumma wa bihamdik, no. 775; At-Tirmidhi, Book of Prayer, Chapter: What to Be Said at the Beginning of the Prayer, no. 243; and Ibn Mājah, Book of Prayer, Chapter: Opening the Prayer, no. 806 on the authority of ‘Ā’ishah (may Allah be pleased with her). Al-Albāni judged it as Sahīh (authentic) in "Sahīh Abu Dāwūd", 3/361, no. 748. Muslim also narrated it, Book of Prayer, Chapter: Justification Presented by Those Who Claim the Basmalah Should Not Be Recited Loudly, no. 399, as attributed to ‘Umar with the wording: ‘Abdah reported that ‘Umar ibn al-Khattāb used to say these words in an audible voice: “Subhānak Allāhumma wa bihamdika wa tabāarak ismuka wa ta’āla jadduka wa lā ilāha ghayruk.”

49 The first and second handwritten copies add: «O Allah» at the end of the statement.

to You. Wa tabāarak ismuka <sup>50</sup> means blessing is attained by remembering You. Wa ta'āla jadduka means: Your greatness is majestic. <sup>51</sup> Wa lā ilāha ghayruk means there is no deity truly worthy of worship on the earth or heaven <sup>52</sup> but You, O Allah.

“A'ūdhu billāhi min ash-shaytān ar-rajīm”. <sup>53</sup> A'ūdhu: I seek refuge, shelter, and protection with You, O Allah, from the devil <sup>54</sup>. Ar-Rajīm: the one expelled from Allah's mercy <sup>55</sup>, that he may not harm me in my religious or worldly affairs <sup>56</sup>.

Reciting Al-Fātihah is a pillar to be observed in each Rak'ah (unit of prayer), based on the Hadīth <sup>57</sup> that reads: “No prayer (is valid) for the one who does not recite Al-Fātihah” <sup>58</sup>, which is the mother of the Qur'an.

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<sup>50</sup> According to the second handwritten copy: «wa tabāarak ismuka wa ta'āla jadduka: You are Sublime in status and Great in position.»

<sup>51</sup> According to the first handwritten copy: «wa ta'āla jadduka: Your status is high.»

<sup>52</sup> Related to Arabic.

<sup>53</sup> The second handwritten copy reads: «A'ūdhu billāhi min ash-shaytān ar-rajīm al-matrūd al-mub'ad min rahmtillāh».

<sup>54</sup> The first handwritten copy reads: «from this devil».

<sup>55</sup> The first handwritten copy reads: «the one expelled from Your mercy».

<sup>56</sup> The part starting from «A'ūdhu: I seek refuge» until «worldly affairs» is not in the second handwritten copy.

<sup>57</sup> The first and second handwritten copies besides the university edition read: «as in the Hadīth».

<sup>58</sup> Narrated by Al-Bukhāri, Book of Adhān, Chapter: The Obligation of reciting Al-Fātihah by the Imam and those led in prayer, no. 756; and narrated by Muslim,

{Bismillāh ar-Rahmān ar-Rahīm (In the Name of Allah, The Most Compassionate, The Most Merciful)}<sup>59</sup>: It is a blessing and seeking of help.

{Al-hamdulillāh}: It means all praise is due to Allah<sup>60</sup>.

{Rabb al-‘ālamīn}, "Rabb"<sup>61</sup> means the worshiped God, the Creator, the Provider<sup>62</sup>, the Owner, the Disposer of affairs, and the One Who sustains the creation by His blessings<sup>63</sup>.

{Al-‘ālamīn}: All that is other than Allah is a world (created), and He is the Lord of all worlds.

{Ar-Rahmān}: He is Merciful to all<sup>64</sup> the creation in general.

{Ar-Rahīm}: He is especially merciful to the believers as proved by the saying of Allah Almighty: {And He is Most Merciful to the believers.}<sup>65</sup>

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Book of Prayer, Chapter: The obligation of reciting Al-Fātihah in each Rak’ah, and if one cannot recite it properly or learn it, he may recite what is easy for him from other surahs, no. 394.

<sup>59</sup> Related to Arabic.

<sup>60</sup> Related to Arabic.

<sup>61</sup> Related to Arabic.

<sup>62</sup> «The Creator, the Provider» are not mentioned in the first or second handwritten copies.

<sup>63</sup> The first and second handwritten copies read: «the One Who sustains the worlds by His blessings.»

<sup>64</sup> Related to Arabic.

<sup>65</sup> Surat al-Ahzāb: 43]

{Māliki yawm ad-dīn}: It is the Day <sup>66</sup> of Recompense and Reckoning, the day <sup>67</sup> when everyone will get what he deserves according to his deeds, either good or bad. The proof is the saying of Allah Almighty: {How do you know what Judgment Day is? Again, how do you know what Judgment Day is? <sup>68</sup> It is the Day when no soul will be of any help to another, and all command on that Day will be with Allah.} <sup>69</sup> Another proof is the Hadīth where the Prophet (may Allah’s peace and blessings be upon him) said: “The wise person is the one who holds himself accountable and does good deeds for what comes after death <sup>70</sup>. The dull person is the one who follows his desires and expects Allah to fulfill his wishes.”

{Iyyāka na’bud}: We worship You alone. It is a covenant between the slave and his Lord that he will worship none but Him <sup>71</sup>

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<sup>66</sup> «The day» is not in the first handwritten copy.

<sup>67</sup> The verse is not cited in full in the second handwritten copy.

<sup>68</sup> Surat al-Infītār:17-19]

<sup>69</sup> The Hadīth is not cited in full in the second handwritten copy.

<sup>70</sup> Narrated by At-Tirmidhi, Book of the description of the Day of Judgment and matters related to softening the heart, Chapter 25, no. 2459; Ibn Mājah, Book of asceticism, Chapter: Remembering death and getting prepared for it, no. 4260; Ahmad in "Al-Musnad", 28/350, no. 17123; and Al-Hākim, 1/57, and he judged it as Sahīh (authentic) on the authority of Shaddād ibn Aws (may Allah be pleased with him). At-Tirmidhi judged it as Hasan (sound) and it was cited as evidence by Shaykh al-Islam Ibn Taymiyyah, who agreed with At-Tirmidhi’s judgment of it as he said in "Majmū’ al-Fatāwa", 8/285: “It is narrated by Ibn Mājah and At-Tirmidhi, who said that it is a Hasan (sound) Hadīth.”

<sup>71</sup> The first handwritten copy reads: «that he will worship none but Him», but the second handwritten copy reads: «that he will seek help from none but Him».

{Wa iyyāka nastaʿīn}: It is a covenant between the slave and <sup>72</sup> his Lord that he will ask none but Him for help.

{Ihdina as-sirāta al-mustaqīm}: {Ihdina}: guide us, direct us, and make us firm <sup>73</sup>. {As-sirāt}: Islam, or the Messenger of Allah <sup>74</sup>, or the Qurʿan, and all of them are true. {Al-mustaqīm}: that is free from crookedness.

{Sirāta al-ladhīna anʿamta ʿalayhim}: The path of those upon whom You have bestowed favor. The proof <sup>75</sup> is the saying of Allah Almighty: {Those who obey Allah, and the Messenger will be with those whom Allah has blessed: the prophets, the people of truth, the martyrs, and the righteous. What excellent companions they are!} <sup>76</sup>

{Ghayril maghdūbi ʿalayhim}: they are the Jews, for despite having knowledge, they do not act <sup>77</sup> upon it. So, you ask Allah to keep you away from following their way.

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<sup>72</sup> The first handwritten copy reads: «a covenant between the slave and his Lord» and the second handwritten copy reads: «a covenant between the slave and Allah».

<sup>73</sup> «Ihdina: guide us, direct us, and make us firm» is not mentioned in the second handwritten copy.

<sup>74</sup> The first and second handwritten copies read: «As-sirāt: the Messenger of Allah, or Islam, or the Qurʿan».

<sup>75</sup> The part starting from «the proof» till «ghayril maghdūbi ʿalayhim» is missing in the second handwritten copy.

<sup>76</sup> Surat an-Nisā': 69]

<sup>77</sup> Related to Arabic.

{Walā ad-dāllīn}: they are the Christians who worship Allah <sup>78</sup> with ignorance and misguidance. You ask Allah to save you from following their way. The proof is the saying of Allah Almighty: {Say, “Shall we inform you of the greatest losers in terms of their deeds? Those whose efforts in the life of this world are wasted <sup>79</sup>, while they think that they are doing good.”} <sup>80</sup> <sup>81</sup> Another proof is the Hadīth <sup>82</sup> where the Prophet (may Allah’s peace and blessings be upon him) said: “You will surely follow the ways of those nations who were before you in everything as one arrow resembles another, so much so that even if they entered a hole of a sand-lizard, you would enter it. They said: ‘O Messenger of Allah, do you mean the Jews and the Christians?’ He replied: ‘Whom else?’” [Narrated by Al-Bukhāri and Muslim] <sup>83</sup>

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<sup>78</sup> The word «Allah» is missing in the second handwritten copy.

<sup>79</sup> The verse is not cited in full in the second handwritten copy.

<sup>80</sup> Surat al-Kahf: 103-104]

<sup>81</sup> The university edition and the first copy as well as the copy recited to the Shaykh add the verse: {It is those who disbelieve in the verses of their Lord and their meeting with Him; their deeds will be nullified, and We will give no weight to them on the Day of Resurrection.} [Surat al-Kahf: 105]

<sup>82</sup> The first handwritten copy reads: «the Hadīth where the Prophet (may Allah’s peace and blessings be upon him) said», whereas the second handwritten copy reads: «the Hadīth where he (may Allah’s peace and blessings be upon him) said».

<sup>83</sup> Narrated by Al-Bukhāri, Book of Holding Fast to the Qur’an and Sunnah, Chapter: The Prophet (may Allah’s peace and blessings be upon him) Saying: «Indeed, you will follow the ways of those who were before you», no. 7320; Muslim, Book of Knowledge, Chapter: Following the Ways of the Jews and Christians, no. 2669, with the following wording: Abu Sa’īd al-Khudri reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Indeed, you will tread the same path trodden by those before you span by span and cubit by cubit so much that if they entered into the hole of a lizard, you would follow them. We

And the other Hadīth <sup>84</sup>: “The Jews were split up into seventy-one sects; and the Christians were split up into seventy-two sects; and this Ummah will be split up into seventy-three sects, all of which will be in Hell except for one sect.” It was said: “Who are they <sup>85</sup>, O Messenger of Allah?” He said: “Those who follow the same path that I <sup>86</sup> and my Companions follow.” <sup>87</sup>

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said: ‘O Messenger of Allah, do you mean the Jews and Christians?’ He said: ‘Who else?’”; Ahmad, 18/322, no. 11800. The verifiers of "Al-Musnad" judged its Isnād as authentic, 18/322 and Al-Albānī in "Silsilat al-Ahādīth as-Sahīhah", 6/999.

<sup>84</sup> The first handwritten copy reads «the other Hadīth» without «and».

<sup>85</sup> The first handwritten copy reads: «It was said: O Messenger of Allah, who are they?»

<sup>86</sup> The first and second handwritten copies read: “Those who follow the same path that I and my Companions follow now.”

<sup>87</sup> Narrated by Ibn Mājah, Book of Trials, Chapter: Nations Splitting Up, no. 3992, with the following wording: ‘Awf ibn Mālik reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “The Jews split up into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. By the One in Whose Hand the soul of Muhammad is, my Ummah will split up into seventy-three sects, one of which will be in Paradise and seventy-two in Hell.” It was said: “O Messenger of Allah, who are they?” He said: “Al-Jamā’ah (the main body of Muslims).” It has a supportive narration in At-Tirmidhi, Book of Belief, Chapter: Reports on the Split up of the Muslim Ummah, no. 2641, with the following wording: ‘Abdullah ibn ‘Amr (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “What befell the Children of Israel will surely befall my Ummah, step by step, such that if there was one of them who had intercourse with his mother in public, then there would be someone from my Ummah who would do that. Indeed, the Children of Israel split up into seventy-two sects, and my Ummah will split into seventy-three sects, all of whom will be in Hellfire except one sect.” They said: “Which one is it, O Messenger of Allah?” He said: “(The one that adheres

Bowing, rising from bowing, prostration on seven body parts, rising from it, and sitting between the two prostrations. The proof of this is the saying of Allah Almighty: {O you who believe, bow down and prostrate} <sup>88</sup> <sup>89</sup> Another proof is the Hadīth <sup>90</sup> where the Prophet (may Allah’s peace and blessings be upon him) said: “I was commanded to prostrate on seven bones.” <sup>91</sup> <sup>92</sup> Maintaining a state of tranquility <sup>93</sup> while performing all these acts <sup>94</sup> and observing a

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to) What I and my Companions are following.” Abu Dāwūd also narrated another similar wording on the authority of Abu Hurayrah, no. 4596: “The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy-one or seventy-two sects; and my Ummah will be split up into seventy-three sects.” Narrated by At-Tirmidhi, no. 2640 and by Ibn Mājah, no. 3991. Al-Albāni judged it as Hasan (sound) in "Mishkāt al-Masābīh", no. 171 (second verification edition), and in "As-Silsilah as-Sahīhah", no. 1348, and in "Sahīh Ibn Mājah", no. 3982.

<sup>88</sup> Surat al-Hajj: 77]

<sup>89</sup> The second handwritten copy adds the remaining part of the verse: {worship Your Lord and do good, so that you may succeed}.

<sup>90</sup> Related to Arabic.

<sup>91</sup> Related to Arabic.

<sup>92</sup> Narrated by Al-Bukhāri, Book of Adhān, Chapter: Prostrating on Seven Bones, no. 810; and Muslim, Book of Prayer, Chapter: Body Parts Involved in Prostration and the Prohibition to Fold Back the Hair and Clothes or Braid the Hair During Prayer, no. 490, with the following wording: Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “We are commanded to prostrate on seven bones and not to fold back clothing or hair.”

<sup>93</sup> Related to Arabic.

<sup>94</sup> the first and second handwritten copies read: «maintaining a state of tranquility while performing all the pillars».



sequential order between the pillars. The proof is the Hadīth of the man who did not perform his prayer properly, which is reported by Abu Hurayrah (may Allah be pleased with him) who said: “One day we were sitting with the Prophet (may Allah’s peace and blessings be upon him) when a man entered <sup>95</sup> and prayed. [Then he stood up] <sup>96</sup> and greeted the Prophet (may Allah’s peace and blessings be upon him). So, the Prophet (may Allah’s peace and blessings be upon him) said to him <sup>97</sup>: ‘Go back and pray, for you have not prayed.’ He did those three times, then <sup>98</sup> the man said: ‘By the One Who sent you with the truth, I cannot do any better than <sup>99</sup> this; so, teach me.’ The Prophet (may Allah’s peace and blessings be upon him) said <sup>100</sup>: ‘When you stand up to offer the prayer, say "Allāhu Akbar" (Allah is the Greatest). Then recite whatever you can of the Qur’an, and then bow until you feel at ease bowing. Then, rise up until you stand up straight <sup>101</sup>, then prostrate until you feel at ease prostrating. Then,

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<sup>95</sup> Related to Arabic.

<sup>96</sup> «Then he stood up» is mentioned in the first and second handwritten copies and in the university edition, however, it is not mentioned in "al-Qārī's" copy.

<sup>97</sup> The first handwritten copy reads: «So, the Prophet (may Allah’s peace and blessings be upon him) said to him: Pray for you have not prayed», but the second handwritten copy reads: «So, the Prophet (may Allah’s peace and blessings be upon him) said to him: Go back and pray for you have not prayed».

<sup>98</sup> Related to Arabic.

<sup>99</sup> Related to Arabic.

<sup>100</sup> The first handwritten copy reads: «He said: When you stand up to offer the prayer», but the second handwritten copy reads: «The Prophet (may Allah’s peace and blessings be upon him) said: When you stand up to offer the prayer...».

<sup>101</sup> The first and second handwritten copies read: «you feel at ease standing».

raise your head until you feel at ease sitting. Then, do that throughout your prayer.”<sup>102</sup> The last Tashahhud is one of the prescribed pillars of prayer<sup>103</sup>, as indicated by a Hadīth in which Ibn Mas‘ūd (may Allah be pleased with him) reported: “Before the Tashahhud was prescribed, we used to say: ‘As-Salāmu ‘ala Allāh min ‘ibādih. As-Salāmu ‘ala Jibrīl wa Mīkā’il (Peace be upon Allah from his slaves, peace be upon Gabriel and Michael)’; then the Prophet (may Allah’s peace and blessings be upon him) said<sup>104</sup>: ‘Do not say: As-Salāmu ‘ala Allāh min<sup>105</sup> ‘ibādih, for Allah is As-Salām (the Source of Peace)<sup>106</sup> but say instead: At-tahiyātu lillāhi<sup>107</sup> wa as-salawātu wa at-tayyibāt. As-salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu ‘alaynā wa ‘ala ‘ibādillāhi as-sālihīn. Ash-hadu allā ilāha illallāh wa ash-hadu anna Muhammadan ‘abduhu wa Rasūluh.”<sup>108</sup>

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<sup>102</sup> Narrated by Al-Bukhāri, no. 6251, on the authority of Abu Hurayrah (may Allah be pleased with him); and Muslim, no. 397, and its reference was provided earlier.

<sup>103</sup> «Prescribed» is not mentioned in the first or second handwritten copies.

<sup>104</sup> Related to Arabic.

<sup>105</sup> The university edition reads: «‘an ‘ibādih», which could be a typo.

<sup>106</sup> The second handwritten copy reads: «Do not say: As-salāmu ‘ala Allah min ‘ibādih but say instead: At-tahiyātu lillāh».

<sup>107</sup> In the first and second handwritten copies, the part from «wa as-salawātu wa at-tayyibāt» till «and that Muhammad is His slave and Messenger» is omitted.

<sup>108</sup> Narrated by Al-Bukhāri, Book of Adhān, Chapter: What Optional invocation One may Choose to Say after Tashahhud that Is Not Obligatory, no. 835, with the following wording: ‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported: “When we prayed with the Prophet (may Allah’s peace and blessings be upon him) we used to say: As-salāmu ‘ala Allah min ‘ibādih, as-salāmu ‘ala fulān wa fulān (Peace be upon Allah from His slaves and peace be on so-and-so and so-and-so). The Prophet (may Allah’s peace and blessings be upon him) said: ‘Do not say: As-

At-tahiyāt: All aspects of glorification are due to Allah <sup>109</sup>. He possesses and deserves them all, such as leaning down, bowing <sup>110</sup>, prostration, continuing and remaining in such positions, and all the acts <sup>111</sup> intended for glorifying the Lord of the worlds are dedicated to Allah. So, whoever dedicates any of these acts to other than Allah is a polytheistic disbeliever <sup>112</sup>. As-salawāt: All invocations, and it is said that they refer to the five obligatory prayers. At-tayyibāt lillāh

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salāmu ‘ala Allah (peace be upon Allah), for He Himself is As-Salām (the Source of Peace) but say instead: At-tahiyātu lillāhi wa as-salawātu wa at-tayyibāt. As-salāmu ‘alayka ayyuhā an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu ‘alaynā wa ‘ala ‘ibādillāhi as-sālihīn - for when you say that it reaches every slave in heaven or between the heaven and earth - Ash-hadu allā ilāha illallāh wa ash-hadu anna Muhammadan ‘abduhu wa Rasūluh. Then select the invocation you like best and recite it.” It is also narrated by Muslim, Book of Prayer, Chapter: Tashahhud in the Prayer, no. 402, with the following wording: ‘Abdullah reported: “While observing prayer behind the Messenger of Allah (may Allah’s peace and blessings be upon him) we used to recite: ‘As-salāmu ‘ala Allah, as-salāmu ‘ala fulān (peace be upon Allah and peace be upon so-and-so). One day the Messenger of Allah (may Allah’s peace and blessings be upon him) said to us: ‘Verily Allah is As-Salām (the Source of Peace). When anyone of you sits during the prayer, he should say: At-tahiyātu lillāhi wa as-salawātu wa at-tayyibāt. As-salāmu ‘alayka ayyuhā an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu ‘alaynā wa ‘ala ‘ibādillāhi as-sālihīn -If you say this then it will reach every righteous slave of Allah in heaven and earth - Ash-hadu allā ilāha illallāh wa ash-hadu anna Muhammadan ‘abduhu wa Rasūluh. Then select the invocation you like best and recite it.”

<sup>109</sup> «Are due to Allah» is not mentioned in the first or second handwritten copies.

<sup>110</sup> The first and second handwritten copies read: «submission, bowing, prostration».

<sup>111</sup> Related to Arabic.

<sup>112</sup> «Disbeliever» is not mentioned in the first or second handwritten copies.

<sup>113</sup>: Allah is Good and accepts only good words and deeds <sup>114</sup>. As-salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh: An invocation of safety, mercy <sup>115</sup> and blessings <sup>116</sup> to be upon the Prophet (may Allah’s peace and blessings be upon him), and the one in whose favor invocation is made should never be invoked with Allah. As-salāmu <sup>117</sup> ‘alaynā wa ‘ala ‘ibādillāhi as-sālihīn: A greeting of peace for oneself and for all the righteous slaves <sup>118</sup> in the heaven and earth, and "salām" is invocation, and invocation should be made in favor of the righteous, but they should never be invoked along with Allah. Ash-hadu allā ilāha illallāh wahdahu <sup>119</sup> lā sharīka lah <sup>120</sup>: A testimony of certitude that none is truly worthy of worship on the earth <sup>121</sup> or heaven but Allah, and that Muhammad, the Messenger

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<sup>113</sup> «Lillāh» is not mentioned in the first or second handwritten copies.

<sup>114</sup> The first handwritten copy reads: «only the good deeds and words», while the second handwritten copy reads: «only the good deeds, words, and acts».

<sup>115</sup> «Mercy» is not mentioned in the first handwritten copy.

<sup>116</sup> The first handwritten copy reads: «and the elevation of ranks», while the second copy reads: «and the elevation of rank» in addition to blessing.

<sup>117</sup> Related to Arabic.

<sup>118</sup> The first and second handwritten copies read: «from the inhabitants of the heaven and earth».

<sup>119</sup> «Wahdahu lā sharīka lah» is not mentioned in the first or second handwritten copies.

<sup>120</sup> The first and second handwritten copies along with the university edition add the following: «wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh».

<sup>121</sup> Related to Arabic.

of Allah, is <sup>122</sup> a slave who is not to be worshiped, and a messenger who should not be belied, rather, he should be obeyed and followed. Allah has honored him by being His slave. The proof is the saying of Allah Almighty: {Blessed is the One Who has sent down the Criterion to His slave <sup>123</sup>, so that he may be a warner to the worlds.} <sup>124</sup> Allāhumma salli ‘ala Muhammad [wa ‘ala āli Muhammad] <sup>125</sup> kamā sallayta ‘ala Ibrāhīm [wa ‘ala āli Ibrāhīm] <sup>126</sup> innaka Hamīdun Majīd

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<sup>122</sup> Related to Arabic.

<sup>123</sup> The verse is cited partially in the second handwritten copy.

<sup>124</sup> Surat al-Furqān: 10]

<sup>125</sup> «Wa ‘ala āl Muhammad» is not mentioned in "al-Qāri's" copy, but it is mentioned in the university edition and in the first and second manuscripts.

<sup>126</sup> The first handwritten copy reads: «kamā sallayta ‘ala āli Ibrāhīm», but the second copy reads: «kamā sallayta ‘ala Ibrāhīm wa ‘ala āli Ibrāhīm», and the university edition along with "al-Qāri's" copy read: «kamā sallayta ‘ala Ibrāhīm».

<sup>127</sup>. Salāh from Allah means His praise <sup>128</sup> for His slave in the Highest Assembly as narrated by Al-Bukhāri (may Allah have mercy upon him) in his Sahīh on the authority of Abu al-‘Āliyah who said: The Salāh of Allah means His praise for His slave in the Highest Assembly <sup>129</sup> <sup>130</sup>. It is also said that Salāh of Allah means mercy, but the first opinion is the correct one. As for the Salāh of the angels, it means asking for

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<sup>127</sup> Narrated by Al-Bukhāri, Book of The Reports of Prophets, Chapter 10, no. 3370; and Muslim, Book of Prayer, Chapter: Invoking Allah’s Peace and Blessings upon the Prophet After Tashahhud, no. 406, with the following wording: Ka’b ibn ‘Ujrah (may Allah be pleased with him) reported: “We said: ‘O Messenger of Allah, how should one (ask Allah to) send blessings on you and your household, for Allah has taught us how to greet you (in the prayer)?’ He said: ‘Say: Allāhumma salli ‘ala Muhammad wa ‘ala āli Muhammad kamā sallayta ‘ala Ibrāhīm wa ‘ala āli Ibrāhīm innaka Hamīdun Majīd. Allāhumma bārik ‘ala Muhammad wa ‘ala āli Muhammad kamā bārakta ‘ala Ibrāhīm wa ‘ala āli Ibrāhīm innaka Hamīdun Majīd (O Allah, send Your peace on Muhammad and on the family of Muhammad as You have sent Your peace on Abraham and on the family of Abraham. Indeed, you are the Praiseworthy, the Most Glorious. O Allah, send Your blessings on Muhammad and the family of Muhammad as You have sent Your blessings on Abraham and on the family of Abraham. Indeed, you are the Praiseworthy, the Most Glorious).”

<sup>128</sup> The first handwritten copy reads: «praise for His slave in the Highest Assembly», but the second copy and the university edition read: «His praise for His slave».

<sup>129</sup> The first and second handwritten copies read: «on the authority of Abu al-‘Āliyah: The praise of Allah for His slave in the Highest Assembly».

<sup>130</sup> Narrated by Al-Bukhāri, Book of Tafsīr, Chapter: The Saying of Allah Almighty: {Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah’s blessings upon him, and send him greetings of peace}, with a number prior to 4797, with the following wording: Abu al-‘Āliyah said: “The Salāh of Allah is His praise of him before the angels, and the Salāh of the angels is supplication (in his favor).”

forgiveness, and the Salāh of humans means supplication. Bārik and all that comes thereafter <sup>131</sup> are Sunnah statements and acts.

The obligatory acts of prayer are eight: (1) All the Takbīr apart from the opening Takbīr, (2) Saying: subhāna Rabbi Al-‘Azhīm (Exalted is my Great Lord) during bowing, (3) Saying: sami‘allāhu liman hamidah (Allah hears whoever praises Him) by the Imam and the one who prays individually, (4) Saying: rabbanā wa laka al-hamd (our Lord, praise be to You) by every worshiper, (5) Saying: subhāna Rabbi Al-A‘la (Exalted is my Lord, the Most High) during prostration, (6) Saying: rabbi ighfirli (O Lord, forgive me) between the two prostrations, (7) (8) Reciting the first Tashahhud and sitting while doing so.

When any of the pillars of prayer <sup>132</sup> is left out forgetfully or deliberately, the prayer is invalidated. As for the obligatory acts, if any of them is left out deliberately, the prayer is invalidated thereby, but in case of forgetfulness, the left-out act can be made up for by offering the prostration of forgetfulness <sup>133</sup>. And Allah knows best. May Allah’s peace and abundant blessings be upon our Prophet Muhammad, his family, and his Companions. <sup>134</sup>

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<sup>131</sup> The first handwritten copy reads: «and the supplication that comes thereafter».

<sup>132</sup> Related to Arabic

<sup>133</sup> Related to Arabic.

<sup>134</sup> What is written between the two square brackets is an addition mentioned in the second handwritten copy.

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