

شُرُوطُ صِحَّةِ الصَّلَاةِ

The Conditions for the Correctness of the Prayer :

- (1) Knowledge that the time for the Prayer has begun;
- (2) Being pure from the two breaches of Purification (major and minor);
- (3) Purity of the garments, the body, and the place of Prayer;
- (4) Covering the `awrah;
- (5) Facing the Qiblah.

أَرْكَانُ الصَّلَاةِ

The Pillars of the Prayer :

- (1) The Initial Takbeer (*Takbeeratul-Ihraam*);
- (2) Standing (*al-Qiyaam*) in the Obligatory Prayer, for the one who is able to;
- (3) Reciting *Sooratul-Faatihah* in every *rak`ah*;
- (4), (5) The Bowing (*ar-Rukoo`*); and being settled in it (*al-itmi.naan*);
- (6), (7) Standing straight (*al-I'tidaal*) after the *rukoo`*; and being settled in it;
- (8), (9) The Prostration (*as-Sujood*); and being settled in it;
- (10), (11) The Sitting between the two Prostrations (*al-Juloos bainas-Sajdatayn*); and being settled in it;
- (12) The Final Tashahhud (*at-Tashahhudul-Akheer*);
- (13) The Salutation (*as-Salaam*).
- [(14) Performing the actions in the correct order (*at-Tarteeb*)]

وَاجِبَاتُ الصَّلَاةِ

The Obligations of the Prayer :

- (1) The *takbeers* for changing position (*takbeeraatul-intiqaal*);
- (2) Saying ‘*sami`Allaahu liman hamidah*’ and ‘*Rabbanaa lakal-hamd*’ (*at-tasmee`* and *at-tahmeed*) [when rising from the *rukoo`*];
- (3) The First *Tashahhud* (*at-Tashahhudul-Awwal*);
- [(4) *Salaat* upon the Prophet (صلى الله عليه وسلم) after the final *Tashahhud*¹];
- (5) Taking a *sutrah* (barrier) when standing to pray.

¹ It was counted as a pillar by ash-Shaafi`ee, and by Ahmad in one saying; and as being an obligation by Ishaaq, and by Ahmad in one saying- and this was the view of Shaikh al-Albaanee [see ‘al-Mughnee’(2/6) of Ibn Qudaamah, and ‘Sifatus-Salaat’(The Original):pp.993-997]

سُنَنُ الصَّلَاةِ

The Sunnahs of the Prayer :

(a) Statements:

- (1) The Opening Supplication (*Du`aa.ul-Istiftaah*)
- (2) Seeking refuge (*al-Isti`aad^hah*) before reciting¹;
- (3) Saying 'Aameen' (*at-ta.meen*) [at the end of *al-Faatihah*];
- (4) Recitation after *al-Faatihah*;
- (5) 'at-Tasbeeh' ('sub^haana Rabbiyal-`A^zeeem' / 'sub^haana Rabbiyal-A`^laa') in the Rukoo` and the Sujood²;
- (6) Adding one of the established additions to '*Rabbanaa lakal-^hamd*' whilst standing after the *rukoo`*;
- (7) Supplicating between the two Prostrations³;
- (8) *Salaat* upon the Prophet (صلى الله عليه وسلم) after the first *tashahhud*;
- (9) Supplicating after the first and second *tashahhud*;
- (10) The second Salutation (*at-Tasleematuth-Thaaniyah*).

¹ Shaikh al-Albaanee said in 'Talkhees Sifatis-Salaat' (p.15): "...and it is an obligation. He will be sinful if he misses it."

² Upon the saying of Ishaq, Daawood, and Ahmad- in one saying- it is from the obligatory duties of the Prayer to say these at least once in the appropriate position ['al-Mughnee'(2/6); 'Sharh Shurootīs-Salaat...'(pp.90-91) of Shaikh `Abdul-Muhsin al-`Abbaad.]

³ Upon the saying of Ishaq, Daawood, and Ahmad- in one saying- it is from the obligatory duties of the Prayer to say '*Rabbighfirlee*' between the two Prostrations ['al-Mughnee'(2/6); 'Sharh Shurootīs-Salaat...'(pp.90-91) of Shaikh `Abdul-Muhsin al-`Abbaad.]

(b) Actions:

- (1) Raising the hands (*raf`ul-yadain*) along with the initial *Takbeer*, and when bowing, and when rising from the *rukoo`*, and when getting up from the first *tashahhud*; and doing so with every change of position sometimes;
- (2) Placing the right hand upon the left hand, upon the chest;
- (3) Looking towards the place of Prostration;
- (4) Making the back and head straight and level in the *rukoo`*, and spreading the fingers, and making the arms straight and away from the body;
- (5) Placing the hands upon the ground before the knees when prostrating;
- (6) Keeping the fingers together, and placing the heels together during the Prostration; and pointing the fingers and toes towards the *qiblah*. Also keeping the elbows away from the ground, and keeping the arms away from the sides. Also prostrating such that the hands are level with the shoulders or the ears;
- (7) Whilst sitting between the two Prostrations sitting upon the left foot, laying it flat; and having the right foot upright, with the toes facing the *qiblah*; and sometimes sitting upon the heels with both feet upright;
- (8) Not standing after the second Prostration until you have sat straight;
- (9) Supporting oneself upon the ground when getting up from the *rak`ah*;
- (10) When sitting for the first *tashahhud* upon the left foot, laying it flat; and in the second *tashahhud* sitting with the left hip resting upon the ground, and with both feet on the right side- with the left foot beneath the right shin. In both *tashahhuds* placing the left hand upon the left thigh; and the right hand upon the right thigh, with the fingers of the right hand clenched, pointing with the forefinger towards the *qiblah*, indicating with it.

[Adapted from al-Wajeez and translated by Abu Talhah Dawud Burbank rahimahullaah]