

LESSON 1: 9 CONDITIONS, 14 PILLARS AND 8 REQUIREMENTS OF SALAH

Importance of Salah

Obligation upon Muslims

First thing you are questioned on

Established in Al Bra, shows virtue + importance

Salah

9 Conditions

Wudu

10 Conditions (Shuroot)

6 Requirements (Furood)

8 Nullifiers (Nawaaqid)

14 Pillars

Tafsir of Suran Fatima

Explanation of Tashahud

Dua Iqfaan

8 Obligations

(Shuroot as Salah)

A condition is that which must be present before prayer is performed in order for it to be accepted.

(Arkhan)

A pillar is that which must be performed during the prayer, and if left out, intentional or unintentional, makes prayer invalid

(Wajibat as Salah)

A requirement is that which must be performed in prayer. If left out intentionally, prayer is invalid. If left out unintentionally, must do Sujood as Saann at end of prayer, and prayer is valid.

Some parts of Salah are recommended.

9 CONDITIONS (SHUROOT) OF SALAH ✨

2 Types of Shuroot:

For it to be considered obligation

For it to be considered valid

1. Islam

2. Sanity

3. Puberty

4. Lack of Impurity

5. Removal of Filth

6. Covering Aurah

7. Entrance of Prayer's Time

8. Facing Qibla

9. Intention

(+ also they know

it's obligation i.e

Hujjan + they have

ability to do the action)

1. Al Islam: One Must Be Muslim

The opposite of Al Islam is disbelief. The Shahada is prerequisite to all righteous actions

Shahada: means you have sincerity + fellow Prophet Muhammad (SAW)

9:17 ما كان للمشركين أن يعمروا مسجداً لله كأنهم يعلمون
أنهم بالله شركاء أولئك خبيثا عملهم وفي النار هم
خالدون

It is not for the polytheists to maintain the mosques of Allah while they openly profess disbelief. Their deeds are void, and they will be in the Fire forever.

25:23 وَقَوْمًا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ حَبَاطًا مَّنُورًا

Then We will turn to whatever 'good' deeds they did, reducing them to scattered dust.

2. **Sanity**: Must be sane + conscious
 The opposite is insanity/unconsciousness.
 Pen is lifted for drunk/high

3. **Age of Discernment**: Age of maturity
 (If no Puberty signs)
 Not obligatory @ 7
 Obligatory @ Puberty or @ 15

Sunan Abi Dawud 495
 Narrated Abdullah ibn Amr ibn al-'As:
 The Messenger of Allah (ﷺ) said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.

It was narrated from 'Ali (رضي الله عنه):
 I heard the Messenger of Allah (ﷺ) say: 'The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up and from the insane until he regains his sanity.'
 حَدَّثَنَا هُشَيْمٌ، أَنَّ أَبَا نُؤَيْسَ، عَنِ الْحَسَنِ، عَنِ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُعْفَى الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ الصَّغِيرِ حَتَّى يَبْلُغَ وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الْمُصَابِ حَتَّى يُشْفَى عَنْهُ.
 Grade: Sahih because of corroborating evidence [Darussalam]
 Reference : Muknad Ahmad 940
 In-book reference : Book 5, Hadith 367

4. **Must Have Wudu & Taken Ghusl if Necessary**
 Lifting ritual impurity

Volume 1, Book 4, Number 137:
 Narrated Abu Huraira:
 Allah's Apostle said, "The prayer of a person who does Hadath (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution." A person from Hadaramout asked Abu Huraira, "What is 'Hadath'?" Abu Huraira replied, "Hadath means the passing of wind from the anus."

Sunan Ibn Majah 274
 It was narrated that Abu Bakrah said:
 "The Messenger of Allah said: 'Allah does not accept any Salat (prayer) without purification, and He does not accept any charity from Ghulul.'"

Hadath: anything that exits privates, breaks wudu

Hadath Al Akbar: Major Impurity → necessitates Ghusl: Janabah, haidh, nifas (post natal bleed)
 Hadath Al Asghar: Minor Impurity → necessitates Wudu
 If you don't have water / can't use it → Tayammum
 ↳ as soon as you get water, use it

10 CONDITIONS (SHUROOT) OF WUDU

As for every action, must be Muslim, sane + of age 1, 2, 3

4. **Intention (Niyyah)**: Intention when making wudu + whilst having it i.e. to not break it
 ↳ Intention in heart to remove hadath
 If you are junub + shower but not w/ intention of ghusl, just to clean or cool down, you must shower again + perform ghusl.

5. He must intend not to step until he completes ritual purity
 ↳ you can't just leave wudu halfway through then come back + carry on

6. He must remove that which makes ritual purity mandatory
 ↳ remove whatever made you impure. There is no wudu if you do wudu whilst still doing impure action eg urinating

It was narrated that 'Umar bin Al-Khattab, may Allah be pleased with him, said that the Messenger of Allah said:
 "Actions are but by intentions, and each man will have but that which he intended. Whoever emigrated for the sake of Allah and His Messenger, his emigration was for the sake of Allah and His Messenger, and whoever emigrated for the sake of some worldly gain or to marry some woman, his emigration was for that for which he emigrated."
 Grade: Sahih (Darussalam)
 Reference : Sunan an-Nasa'i 3437
 In-book reference : Book 27, Hadith 49
 English translation : Vol. 4, Book 27, Hadith 3467

7. Istinja : His private parts must be clean

↳ clean yourself with water + tissue before wudu. Its only necessary to use water when tissue is not enough on its own. However better to use both.

Istijmaar : cleaning with stones / tissues (must be at least 3x)

Istinjia : cleaning with water

also impermissible if bought w/ haram money

8. He must use clean water that is permissible

↳ you cant clean yourself with water that has najasah in it

Impermissible water : water that doesnt belong to you (stolen), Ikhtilaf but stolen water is believed to remove hadath, however person is sinful.

↳ The sin of stealing is separate to wudu, hence wudu valid but stealing sin separate

↳ similar example : If a man prays wearing silk, he is sinful for wearing silk but Salah still valid (as long as awran covered)

9. He must remove all things that prevent water reaching skin

↳ paint on skin must be removed before wudu. Menndi is water permeable so okay

10. Must be proper time. This applies to those who have extended periods of ritual impurity, such as bleeding women.

↳ applies to someone who is perpetually impure. Eg you have incontinence, must perform wudu right before performing every salah. Or for women who bleed continuously (Istinada) not to do w/ Haich.

Shuroot : prerequisite to an action, its a condition

Furud / Arkan : an obligation within the action

LESSON 2: WUDU

You must know ruling + reason for ruling in first issue

You have 2 similar matters, you know the ruling for one (mentioned in Q + S) so you apply same logic to 2nd matter

Brief Introduction on Fiqh

Mas'ala: the issues, the answer is the fatawa

daleel/adila: evidence for law


4 Agreed upon Daleel:

1. Quran 2. Sunnah 3. Ijma (scholarly consensus)



4. Al Qiyas (Analogy)

"Imam Ahmed said..." does not count as daleel

6 OBLIGATIONS (FUROOD) OF WUDU

Wudu: to purify yourself using water, in a manner prescribed by Sharia, as an act of Ibadah ie worship.  washing 4 body parts

1. Wash face

- ↳ Madmadah: rinse mouth with water 
- ↳ Istinshaq: Inhale + exhale water 

The boundaries of the face: hairline → chin
right ear → left ear

5:6

O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles. And if you are in a state of "full impurity," then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allah's Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful.

↳ body parts mentioned in order

2. Wash hands

↳ up to and including elbows (start @ fingertips)

3. Wipe entire head

↳ including ears 

4. Wash feet

↳ up to and including ankles

5. Do it in sequence - At Tarteeb

6. Muwaalat

↳ do all acts consecutively, no pause between so as to let previous parts become dry

The proof for maintaining the same sequence (when performing wudoo) is the hadeeth: "Begin with what Allaah has begun with." {An authentic hadeeth reported by Muslim and An-Nasaa'ee}

The proof for *Muwaalat* is the hadeeth of the man who left a spot unwashed. It was reported that one time the Prophet (sallAllaahu 'alayhi wa sallam) saw a man who had left a spot on his foot the size of a dirham, which water had not touched (when performing wudoo). So he (sallAllaahu 'alayhi wa sallam) ordered him to go back and repeat it. {Ibn 'Umar reported from Abu Bakr and 'Umar that they said: "A man who had made the ablution once came, and he had a spot the size of a thumb on the top of his feet that wasn't washed, so the Prophet told him: 'Go back and complete your ablution.' So he did it." [Reported by Ad-Daarqutnee]}

↳ He had to redo entire wudu, not just wash his feet, shows no break in wudu allowed

Requirement (wajib) of wudu is the tasmeeyah (mention Allah's Name) along w/ dhikr.

The sunnahs of wudu are as follows:

1. **Using siwak**, which is to be done when rinsing the mouth, so that by means of the siwak and rinsing the mouth, the mouth will be cleansed for worship and be prepared for recitation of Quran and conversing with Allah, may He be glorified and exalted.
2. **Washing the hands three times when starting wudu**, before washing the face, because of the hadiths which speak of that, and because the hands are the tools used to transport water to the other parts of the body, so washing them is prudent action before proceeding with wudu.
3. **Starting by rinsing the mouth and nose before washing the face**, because starting with them is mentioned in the hadiths; and one should do them thoroughly when not fasting.

What is meant by **washing the mouth thoroughly** is circulating water to all parts of the mouth, and when rinsing the nose it means taking up water to the deepest part of the nose.

4. In the case of a thick beard, ensuring that water reaches throughout; and making sure that water gets in between the fingers and toes.
5. **Starting on the right** in the case of the hands/arms and feet, before the left.
6. Washing more than once, up to three times, when washing the face, hands/arms and feet." (Al-Mulakhkhas al-Fiqhi, 1/44-45)
7. Another Sunnah is wiping the ears, according to the majority of scholars. Imam Ahmad was of the view that wiping them is obligatory.

] Summarised by Sheikh Saalih Al Fawzan

Wudu Al Kamil

↳ more complete, eg washing 3x

Wudu Al Mujzi

↳ valid

You can wash 1x, 2x or 3x
>3 → bidah

Mustahabb

Urbali opinion: this is fard when waking from sleep

Scenario:

you wash hands 3x
then wash face

then wash arms

— you must wash from tips of fingers to elbow. Follow the fard sequence, the first washing wasn't fard, so you still need to do the fard here.

Abu Huraira reported: The Prophet, peace and blessings be upon him, said, "When one of you awakens from sleep, do not let him dip his hands into the vessel until he washes them three times. Verily, he does not know where his hand spent the night."

Source: *Shahih al-Bukhari* 160, *Shahih Muslim* 278

Grade: *Muttafaun Alayhi* (authenticity agreed upon) according to Al-Bukhari and Muslim

Head

wipe from hairline to nape of neck then come back

Feet

wash, not wipe
includes ankles

↳ only if socks

majority do not consider *tasmiyah* fard, only sunnah.

R + L not to do w/ Torteelb, its Sunnah.

Narrated AbuHurayrah:

The Messenger of Allah (ﷺ) said: The prayer of a person who does not perform ablution is not valid, and the **ablution of a person who does not mention the name of Allah (in the beginning) is not valid.**

Grade: Sahih (Al-Albani)

Reference : Sunan Abi Dawud 101
In-book reference : Book 1, Hadith 101
English translation : Book 1, Hadith 101

LESSON 3: NAWAAQID OF WUDU & SHUROOT AS SALAH

8 NULLIFIERS (NAWAAQID) OF WUDU ❌

1. Whatever comes out of the 2 private parts

Narrated Abu Huraira:

Allah's Apostle said, "The prayer of a person who does 'Hadath' (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution." A person from Hadaramout asked Abu Huraira, "What is 'Hadath'?" Abu Huraira replied, "'Hadath' means the passing of wind from the anus."

Khurooj min kna'af :
taking safer opinion so
anyone will say your
action is valid.

2. Any foul impure substance that comes out from body

↳ najis ↳ flowing (large volume) blood
urine/stool bag does break wudu

Ijma : small amount / not flowing blood does not break wudu.
Ikhtilaf on whether large amount of blood breaks wudu.

Vomiting does
NOT nullify
wudu. 🤢

3. Loss of consciousness

↳ ie sleep or insanity, or general anaesthetic etc.

Light sleep, still aware of surroundings does NOT break wudu. PROOF:

Loss of consciousness doesn't directly break
your wudu, its the fact that whilst
you're unconscious you could've
unknowingly broken your wudu.

Anas ibn Mālik (may Allah be pleased with him) reported that during the Prophet's lifetime, the Companions used to wait for the 'Ishā' prayer so much so their heads were lowered down (by dozing). They would then pray without performing (a new) ablution. 🗳️ 🗳️

Sahih/Authentic. - [Abu Dawood]

4. Touching a woman with sexual desire

3 opinions:

* touching w/ sexual desire breaks wudu

* touching opposite gender, regardless of desire, breaks wudu

* doesn't break wudu at all - most valid

↳ There is no clear evidence that touching opposite gender breaks wudu

5. Touching one's private part with the hand

↳ front + rear

Majority opinion ↑

Minority believe it doesn't invalidate.

'Urwah (may Allah be pleased with him) reported: I once entered upon Marawān ibn al-Hakam, and we discussed the things that, if one does them, he needs to make ablution (ablution). Marawān said: "And touching the penis?" I said: "I do not know about that." Marawān said: "Busrah bint Safwān told me that she heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Whoever touches his penis should make ablution." 🚩 📖

Sahih/Authentic. - [Ibn Maajah]

6. Eating camel meat

Narrated Al-Bara' ibn Azib:

The Messenger of Allah (ﷺ) was asked about performing ablution after eating the flesh of the camel. He replied: Perform ablution, after eating it. He was asked about performing ablution after eating meat. He replied: Do not perform ablution after eating it. He was asked about saying prayer in places where the camels lie down. He replied: Do not offer prayer in places where the camels lie down. These are the places of Satan. He was asked about saying prayer in the sheepfolds. He replied: You may offer prayer in such places; these are the places of blessing.

Grade: Sahih (Al-Albani)

Reference : Sunan Abi Dawud 184
In-book reference : Book 1, Hadith 184
English translation : Book 1, Hadith 184

7. Bathing a deceased person

2 opinions:

- obligatory to do wudu after
- recommended to do wudu after

According to many scholars, performing ghusl is also preferred for one who has washed a corpse. Abu Hurairah reported that the Prophet, upon whom be peace, said, "Whoever has washed a corpse must perform ghusl, and whoever carried him must perform ablution." (Related by Ahmad, Abu Dawud, at-Tirmizhi, an-Nasa'i, Ibn Majah and others.) However, there is some criticism of this hadith. 'Ali ibn al-Madani, Ahmad, Ibn al-Munzir, ar-Rafi' and others say, "The hadith scholars did not classify anything on this topic as authentic." But Ibn Hajr quotes at-Tirmizhi and Ibn Hibban: "At-Tirmizhi called it hassan and Ibn Hibban called it sahih. And, due to its numerous chains, it is most likely hassan. An-Nawawi strongly refutes what at-Tirmizhi said." Says azh-Zhahabi, "The chains of this hadith are stronger than a number of chains of the hadith that the jurists argue by." The order in the hadith implies preference, based on what has been related by 'Umar, who said, "We used to wash the dead. Some of us would perform ghusl and some would not." (Related by al-Khateeb with a sahih chain.) When 'Asma bint Umaish washed the body of her deceased husband, Abu Bakr as-Siddiq, she asked if there were any among the emigrants present, and said, "This day is extremely cold and I am fasting. Do I have to make gh usl?" They said, "No." (Related by Malik.)

8. Apostating from Islam

↳ majority opinion: Apostating itself does not nullify wudu
↳ safer opinion, as dying upon shirk would nullify all good deeds

In other areas of religion, everything haram until proven haram. In Ibadah, everything is considered bidah UNLESS there is evidence for it.

Almost all the nawaqid have Ikhtilaf.
It is important to consider proper da'eel, not just blindly follow a madhab.
It is safer to take the opinion in which both views would view your wudu as valid.

Wudu needed for:

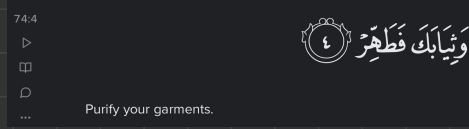
- salah
- tawaf
- touching mushaf (Ikhtilaf)

Wudu recommended: before sleep, before ghusl, before every salah, reciting Quran, dhikr

5th Condition/Sha'rat of Salah: Izooiat-un-Najasan (Removing Filth)

You must remove filth from...

1. One's body
2. One's garment
3. Musalla - area of prayer



! If you knowingly pray with filth on body, clothes or musalla, your salah is considered INVALID.

✓ If you notice after, you don't need to repeat salah.

Situation: Praying Salah + notice impurity on garment (during salah)

✓ - If you can remove that garment and your awrah won't be exposed, do that + continue w/ salah, it will be valid

✗ - If removing that garment would expose awrah, your salah is invalidated as your prayer garment is impure. Stop, change + repeat salah.

he prays in an impure garment because he forgot or was unaware of it until he had finished his prayer, then his prayer is valid, because one day the Messenger (blessings and peace of Allah be upon him) prayed wearing shoes on which there was some dirt. Jibril informed him of that, so he took them off and he did not repeat the first part of his prayer; rather he continued his prayer. This indicates that the first part of the prayer was valid. The same applies if a person does not realise that until after he has finished his prayer; his prayer is valid because of this hadith.

Anas b. Malik reported:

While we were in the mosque with Allah's Messenger (ﷺ), a desert Arab came and stood up and began to urinate in the mosque. The Companions of Allah's Messenger (ﷺ) said: Stop, stop, but the Messenger of Allah (ﷺ) said: Don't interrupt him; leave him alone. They left him alone, and when he finished urinating, Allah's Messenger (ﷺ) called him and said to him: These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur'an, or Allah's Messenger said something like that. He (the narrator) said that he (the Holy Prophet) then gave orders to one of the people who brought a bucket of water and poured it over.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَلْفِيُّ، حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَارًا، حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي ظَلْفَرَةَ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ، - وَهُوَ عَمُّ إِسْحَاقَ - قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ أَعْرَابِيٌّ فَنَقَامُ بُنُولَ فِي الْمَسْجِدِ فَقَالَ أَشْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَهْ مَهْ مَنْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا تُزْرَمُوا دَعْوَةَ . . . فَزَكَّرُوا حَتَّى بَالَ . ثُمَّ إِذْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَقَالَ لَهُ - إِنْ هَذِهِ الْمَسْجِدُ لَا تَصْلَعُ لَهُ مِنْ هَذَا الْبَوْلِ وَلَا الْعَقَرُ إِثْمَانِي لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَتِزَادُهُ الْقُرْآنَ . أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ فَأَمَرَ رَجُلًا مِنْ الْقَوْمِ فَجَاءَهُ بِدَلْوٍ مِنْ مَاءٍ فَسَقَاهُ عَلَيْهِ .

Reference : Sahih Muslim 285
In-book reference : Book 2, Hadith 127
USC-MSA web (English) reference : Book 2, Hadith 559
(deprecated numbering scheme)

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LESSON 4: SHUROOT AS SALAH & ARKHAAN AS SALAH



6th Condition: Sitr-ul-Awrah (Covering the Awrah)

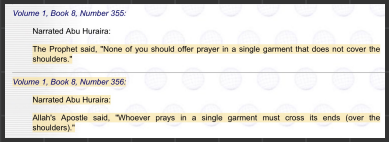
The prayer of one who prays naked while having the ability to clothe himself is invalid.

↳ **batil / fasad**

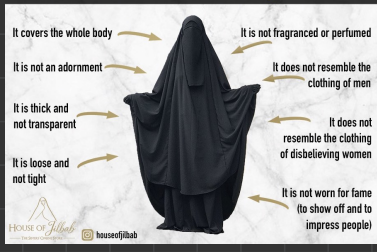
valid: **sahih**

NOT tight or see through

Man's basic awrah is navel → knee. But in prayer, the shoulders should be covered too. Same for a female slave.



CONDITIONS OF THE JILBAB



The Free Woman

Her whole body is awrah except for her face. In prayer, her hands + face should be uncovered. Her dress should be wide enough to cover upper part of feet.

The affluent Muslim should always be dressed in the best, most decent clothing. Covered in the proper way.

7:31

﴿ يَتَّبِعْ عَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾

O Children of Adam! Dress properly whenever you are at worship! Eat and drink, but do not waste. Surely He does not like the wasteful.

Jabir reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, Allah is beautiful and He loves beauty. He loves the loftiest of affairs and disapproves of pettiness."

Source: al-Mu'jam al-Awsa'q lil-Tabarani 6906

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

7th Condition: Duplehal-ul-Waqt (Entrance of Prayer Time)

The prayers have set times they must be performed at. If you pray before time, must redo when proper time.

If you pray after time, valid but...

- if overslept / forgot no sin
- if negligent - sinful but prayer is still valid

4:103

﴿ إِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ فِيهَا وَتُؤْعَدُوا وَعَلَىٰ جُنُوبِكُمْ إِذَا انطأْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْفُوتًا ﴾

When the prayers are over, remember Allah—whether you are standing, sitting, or lying down. But when you are secure, establish regular prayers. Indeed, performing prayers is a duty on the believers at the appointed times.

17:78

﴿ أَقِمِ الصَّلَاةَ لِذِكْرِكَ السَّمِيسِ إِلَىٰ عَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

Observe the prayer from the decline of the sun until the darkness of the night and the dawn prayer, for certainly the dawn prayer is witnessed by angels.

Ibn Abbas narrated that :
the Prophet said: "Jabril (peace be upon him) led me (in Salat) twice at the House. So he prayed Zuhr the first time when the shadow was similar to (the length of) the strap of a sandal. Then he prayed Asr when everything was similar (to the length of) its shadow. Then he prayed Maghrib when the sun had set and the fasting person breaks fast. Then he prayed Isha when the twilight had vanished. Then he prayed Fajr when Fajr (dawn) began, and when eating is prohibited for the fasting person. The second time he prayed Zuhr when the shadow of everything was similar to (the length of) it, at the time of Asr the day before. Then he prayed Asr when the shadow of everything was about twice as long as it. Then he prayed Maghrib at the same time as he did the first time. Then he prayed Isha, the later one, when a third of the night had gone. Then he prayed Subh when the land glowed. Then Jabri turned towards me and said: "O Muhammad! These are the times of the Prophets before you, and the (best) time is what is between these two times."

Grade: **Hasan** (Daussallam)

Reference : Jam' at-Tirmidhi 149
In-book reference : Book 2, Hadith 1
English translation : Vol. 1, Book 2, Hadith 149

8th Condition: Istiqbaal - ul - Qibla (Facing the Ka'bah)

2:144
 قَدْ زَيَّنَّا لَكُمُ الْمَسْجِدَ الْمَكِّيَّ لِقَوْمٍ يَعْلَمُونَ كِبَارَهُ تَوَكَّلْ عَلَى اللَّهِ وَجْهَكَ فِي السَّمَاءِ فَلَوْلَا نَفْثُ الَّذِينَ كَفَرُوا لَأَذَيْنَاكَ الْيَدَيْنِ لَتِ إِذُنُ الْجِنَّ وَالإِنسِ وَمَا كُنْتُمْ تُحِيزُونَ عَلَيْهِمُ الْكُرْسِيُّ فَذُكِرُوا بِآيَاتِنَا فَظَلُّوا أَضَلُّوا وَجُوهَكُمْ سَطَرُوا وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ

We have been seeing you turning your face to the heavens. So, We will certainly assign to you a Qiblah that you would like. Now, turn your face in the direction of the Sacred Mosque (Al-Masjid-ul-Haram), and (O Muslims), wherever you are, turn your faces in its direction. Even those who have been given the Book know well that it is the truth from their Lord, and Allah is not unaware of what they do.

We must pray in the direction of the Qibla. (If you have the means to find out direction (ask someone, use phone etc.) then you must make effort to find correct direction + pray like that. If you have absolutely no way of finding qibla, just pray in direction you think it is. If you find out correct direction after, don't have to red

We were with the Messenger of Allah (blessings and peace of Allah be upon him) on a march or a campaign, and it became cloudy. We tried to determine the qiblah and differed concerning it, so each man prayed on his own, and one of us marked the direction he faced him so that he could check it later. The following morning we looked and found that we had prayed facing a direction other than the qiblah. We told the Prophet (blessings and peace of Allah be upon him) and he did not instruct us to repeat it, and he said: "Your prayer is valid."

Narrated by al-Daaraqutni, al-Haakim and al-Bayhaqi; classed as hasan by al-Albaani because of corroborating reports in Irwa' al-Ghaleel, 291.

9th Condition: An-Niyah (The Intention)

The intention is within the heart vocalising it is a bidah.

'Umar bin Al-Khattab (May Allah be pleased with him), reported: The Messenger of Allah (ﷺ) said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for."

[Al-Bukhari and Muslim].

Reference : Riyad as-Salihin 1
 In-book reference : Introduction, Hadith 1

Only time to verbalise is for Hajj.

All commands are based upon ability to do so.
 All punishments are based upon one having awareness of the impermissibility of an action.

ARKHAN AS SALAH: 14 PILLARS OF PRAYER

1. Standing (if able)
2. Opening takbeer : Takbiratul Ihram
3. Recite Surah Al Fatiha
4. Bowing : ruku
5. Rising from bowing
6. Prostrating on all 7 limbs : sujud
7. Erecting oneself from it
8. Sitting b/w 2 prostrations
9. Remaining tranquil, not rushing
10. Maintaining same sequence
11. Final Tashahhud
12. Sitting per it
13. Sending salaam on the Prophet
14. Final 2 Tadbeens

10 Actions
 4 sayings

Ibn 'Abbas (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said: "I have been commanded to prostrate on seven bones: the forehead (and he pointed to his nose), the hands, the knees, and the extremities of the feet, and not to tuck up the clothes and hair."

Sahih/Authentic. - [Al-Bukhari and Muslim]

When you do takbiratul ihram, a number of things which weren't haram for you before become haram **X**

The other takbir in the salah are known as takbir al Intiqal

↳ ie moving from 1 position to another, only valid when moving, not before or after the movement

Definition of Salah: Specific actions + sayings that begin w/ takbir & end w/ tasleem.

Apart from the arkan, everything else said in Salah is wajib or mustahab.

Situation

Your 1st + 2nd rakat prayed correctly. But you miss ruku on 3rd rakat, go straight to sujud. What do you do?

Get up, repeat 3rd, do 4th then do sujud as sahw.

LESSON 5: 1-3 ARKHAAN SALAH



Reference : Sahih al-Bukhari 579
In-book reference : Book 9, Hadith 55
 USC-MSA web (English) reference : Vol. 1, Book 10, Hadith 553
 (depreciated numbering scheme)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever could get one rak'a (of the Fajr prayer) before sunrise, he has got the (morning) prayer and whoever could get one rak'a of the 'Asr prayer before sunset, he has got the (Asr) prayer."

1st Arkhan: Standing if able

Permissible to sit in nafil prayers but you get 1/2 reward.

2:238
 >
 □
 ○
 ...

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
 الْاَوْسَطِ وَقَوْمُوا لِلَّهِ قَلْبَيْنِ ﴿٢٣٨﴾

Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion.
 — MoorFud Quran

2nd Arkhan: Opening Takbir - Takbiratul Ithram

It was narrated from Muhammed bin Ali-Hanafiyah that his father said:

"The Messenger of Allah said: 'The key to prayer is purification, its opening is to say 'Allahu Akbar' and its closing is to say 'As-salamu 'alaikum.'"

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْمٌ، عَنْ سُهَيْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "مِفْتَاحُ الصَّلَاةِ التَّحْمِيرُ وَخَاتَمُهَا التَّكْبِيرُ وَغَلِيظُهَا التَّسْلِيمُ".

Takbiratul Ithram Tahmeel Tahleem Tanreem

Grade: Hasan (Darussalam)

Reference : Sunan Ibn Majah 275
In-book reference : Book 1, Hadith 9
English translation : Vol. 1, Book 1, Hadith 275

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'Tanreem' = translated as opening, more specifically means to make something forbidden. This is because with takbiratul Ithram, many common actions become haram, such as conversing or eating

'Tahleel' = translated as closing, more specifically means to make something permissible. This is because with the closing tahleem, common actions become halal again as one is out of salah.

After Takbiratul Ithram

I absolve You from all imperfections in a manner that befits Your majesty. While praising You, blessing can be attained by mentioning You. Glorified be Your Greatness. There is nothing that has the right to be worshipped on the earth or in the heaven except You, on Allah.

This is Sunnah - recommended. If you miss it, your salah is still valid. Not sinful for leaving it off. These 3 only for Allah.

Dua at the opening of Salah

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subhanaka Allahumma Wa Bihamdika
 Watabarakasmuka wa ta'alaala jadduka,
 wa laa 'ilaaha ghayruka.

Glory is to You, O Allah, and with Your praise. Blessed is Your Name and Exalted is Your Majesty. There is none worthy of worship but You

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported: The Prophet (ﷺ) said: "The similitude of one who remembers his Rabb and one who does not remember Him, is like that of the living and the dead."

[Al-Bukhari and Muslim].

Reference : Riyad as-Salihin 1434
In-book reference : Book 15, Hadith 27

وعن أبي موسى الأشعري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "مثل الذي يذكر ربه والذي لا يذكره مثل الحي والميت" ((رواه البخاري)).

ورواه مسلم فقال: "مثل البيت الذي يذكر الله فيه والبيت الذي لا يذكر الله فيه مثل الحي والميت".

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On mentioning Allah. Dhikr ie remembrance of Allah is essential.

After Opening Dua

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge and recourse in You and rely on You, oh Allah.

The outcast, the one who is far removed from Allah's mercy. He cannot harm me in my religion

I seek refuge in Allah from the rejected devil. or in my worldly affairs. This is Sunnah - recommended. Without it, your salah will still be valid. Command of recommendation not of obligation. Asking Allah for protection from anything that may hurt them in the world (worldly affairs) as fitnah in the Dunya can cause Iman to suffer.

Ahkam Recap

- | | |
|------------------------------|---------------------|
| 1. Fard / wajib : Obligatory | binding command |
| 2. Sunnah : Recommended | Non binding Command |
| 3. Mubah : Permissible | No command |
| 4. Makruh : Disliked | Non binding Command |
| 5. Haram : Prohibited | binding command |

also known as mustannah

3rd Pillar : Recite Surah Al-Fatiha

'Ubadah ibn al-Samat reported: The Messenger of Allah, peace and blessings be upon him, said, "There is no prayer for one who does not recite the opening of the Book, Surat al-Fatihah."

Source: Şaḥīḥ al-Bukhārī 723, Şaḥīḥ Muslim 394

Grade: *Muttafaqun Alayhi* (authenticity agreed upon) according to Al-Bukhari and Muslim

عن عبادة بن الصامت قال قال رسول الله صلى الله عليه وسلم لا صلاة لمن لم يقرأ بفاتحة الكتاب

صحيح البخاري أبواب صفة الصلاة باب وجوب القراءة للإمام والمأموم في الصلوات كلها في الحضر 723 والسفر وما يجهر فيها وما يخافت

صحيح مسلم كتاب الصلاة باب وجوب قراءة الفاتحة في كل ركعة وقراءة غيرها إن لم يحسبها 394

Surah Al-Fatiha must be recited every rakat. It is Umm Al-Quran.

↳ Foundation of Quran.

An obligation on everyone, in every rakat of every salah. The Imam + the follower of the Imam (ma'moon) must recite Surah Al-Fatiha. As well as the individual who prays.

Imam reciting Surah Al Fatiha loudly, ma'moon shouldn't recite.

7:204

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

When the Quran is recited, listen to it attentively and be silent, so you may be shown mercy.

عن عبد الله يعني ابن مسعود قال: " من لم يدرك الإمام راعيا لم يدرك تلك الركعة " (السنن الكبرى للبيهقي، باب إدراك الإمام في الركوع)

Narrated by 'Abullah bin Mas'ood, he said, "Whoever does not catch the Imam in Ruku' has not caught the Rak'ah"

عن نافع، عن ابن عمر أنه كان يقول: " من أدرك الإمام راعيا، فركع قبل أن يرفع الإمام رأسه، فقد أدرك تلك الركعة " (السنن الكبرى للبيهقي، باب إدراك الإمام في الركوع)

Narrated by Nafi' from Ibn 'Umar that he (Ibn 'Umar) use to say, "Whoever catches the Imam in Ruku' before the Imam raises his head, he has indeed caught that Rak'ah."

The one who is late to join jamaat, Imam is in ruku or reciting 2nd Surah. Although ma'moon did not recite surah Al Fatiha, surah is still valid.

Surah Al Fatiha: Tawhid

Tawhid Uluniyah = Alhamdulillah

Tawhid Rububiyah = Rabil aala meen

Tawhid Asma wassifat = Ar-Rahman nir-Raneem

Allan is Ar-Rahman

This is Allah's Mercy to all of creation. Allan is Merciful even to the disbelievers - giving them water etc.

Asking Allan to guide us to the straight path

1. To be shown the right way - *hidayan tul irshod*
2. To be successful in following it - *hidayan tawfiq*

Tafsir of Surah Al-Fatihah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the Most Merciful, the Most Rewarding



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise and thanks to Allah, the Master of the universe



الرَّحْمَنِ الرَّحِيمِ

The Most Merciful, Most Rewarding



مَلِكِ يَوْمِ الدِّينِ

The Owner of the day of religion (day of consequences)



إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Only You we worship and serve and only You we ask for help



أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ



عليهم ولا الضالين

The path of the ones who You blessed (on them), not the people of anger (on them), and not the ones completely lost

Request for blessing + assistance. 'Hamd' means praise. 'Al' includes all commendable Acts he does. Praising others for that which they had no role bringing about would be madah. 'Rabb' = The Lord, The Creator, The Sustains. 'Alamin', everything that is apart from Allah is considered 'Alamin. Ar Rahman = general mercy for all creation Ar Raheem = specified mercy just for the believers.

"And He is ever an All-Bestower of mercy to the believers." [Surah Al Ahzaab: 43]

If one is good in life, there will be good for them on this Day (of Judgement).

"And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) The Day when no person shall have power (to do anything) for another, and the decision that Day will be wholly with Allaah." [Surah Al-Infitaar: 17-19]

There is also the hadeeth of the Prophet (sallAllaahu 'alayhi wa sallam): "The shrewd person is the one who subjects himself and works for what comes after death. And the feeble person is the one who allows his soul to follow its vain desires, while aspiring for Allaah to grant his ambitions." (Reported by Ahmad, At-Tirmidhee, Ibn Maajah and Al-Haakim)

We don't worship anyone except Allah.

We don't seek assistance from anyone except Allah. The straight path is Islam, the way of the Prophet + Quran.

"And whoever obeys Allaah and the Messenger, then they will be in the company of those on whom Allaah has bestowed His Favor, such as the prophets, the first to believe (in the prophets), the martyrs and the righteous. And how excellent these companions are!" [Surah An-Nisaa: 69]

Jews have angered Allah as they have knowledge but don't act upon it. The Christians have gone astray. They worship Allah based on misguidance + ignorance.

And there is also the hadeeth of the Prophet (sallAllaahu 'alayhi wa sallam): "You will indeed follow the ways of those who came before you, in exactly the same manner, to the point that if they were to enter the hole of a lizard, you would also enter it." They said: "O Messenger of Allaah, do you mean the Jews and the Christians?" He (sallAllaahu 'alayhi wa sallam) said: "Who else?" Al-Bukhaaree and Muslim reported it.

And the second hadeeth is: "The Jews split up into seventy-one sects and the Christians split up into seventy-two sects. And this ummah (of Muslims) will split up into seventy-three sects. All of them will be in the Hellfire except for one." They said: "Who are they O Messenger of Allaah?" He (sallAllaahu 'alayhi wa sallam) said: "Those who are upon the same way that I and my Companions are upon."

"Say: Shall we inform you of the greatest losers with respect to their deeds? Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds." [Surah Al-Kahf: 103-105]

LESSON 6: ARKHAAN AS SALAH CONT.



4th - 8th Pillars:

4. Bowing
5. Rising from bowing position
6. Prostrating on one's 7 limbs
7. Erecting oneself from that
8. Sitting between the 2 prostrations

Narrated Ibn 'Abbas:
The Prophet said, "I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair."

22:77

بَيَّأَيْهَا الَّذِينَ ءَامَنُوا اَرْكَعُوْا
وَأَسْجُدُوا وَعْبُدُوا رَبَّكُمْ
وَأَقْعَلُوا الْخَيْرَ لَعَلَّكُمْ
تَفْلِحُوْنَ

O believers! Bow down, prostrate yourselves, worship your Lord, and do 'what is' good so that you may be successful.

PROOFS

don't rush

Pillar 4-10 are an act of...

Sahih 757

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

sequence }
Tranquility }

9th - 10th Pillars:

9. Being in a state of tranquility during all the acts
10. Following a sequential order between these pillars

11th - 12th Pillars

11. Final Tashahud
12. Sitting for it

Ibn Mas'ood (radyAllaahu 'anhu) said: "Before the tashahud was made obligatory on us, we would say: 'As-Salaamu 'alaa Allaahi min 'Ibaadihi. As-Salaamu 'alaa Jibreel wa Mikaa'eel.' [Peace be on Allaah from His servants. Peace be on Jibreel and Mikaa'eel]. So the Prophet (sallAllaahu 'alayhi wa sallam) said: 'Do not say: Peace (Salaam) be on Allaah, for indeed Allaah, He is As-Salaam. Instead say: At-Tahyyaatu Lillaahi wa-Salawaatu wat-Tayyibaat, As- Salaamu 'alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuhu. As-Salaamu 'alaynaa wa 'alaa 'Ibaadillaahis-Saaliheen. Ash-hadu an Laa Ilaaha IllaaAllaah wa Ash-hadu anna Muhammadan 'abduhu wa Rasooluh.' ["All acts of praise, supplications, and good are for Allaah. Peace be on you O Prophet, and also the mercy and blessings of Allah. Peace be on us, and on the righteous slaves of Allah. I bear witness that no one has the right to be worshipped except Allah and that Muhammad is His slave and Messenger.]" Bukhari

Tashahudd Explanation

At Taniyatt: all glorifications are for Allah, eg inclining, bowing, prostrating etc. Anyone who glorifies anything other than Allah is a polytheist / disbeliever.

AS SALAWAT: all of the supplications, also refers to 5 daily salah.

Wat Tayyibat: Allah is Tayyib (good). He only accepts tayyib sayings + actions.

As-Salaamu alayka ayyuhan nabee wa

Rahmatullahi wa Barakaatuhu: supplicating for Prophet to have safety, mercy + blessing. The one who is supplicated for is not being supplicated to along with Allah.

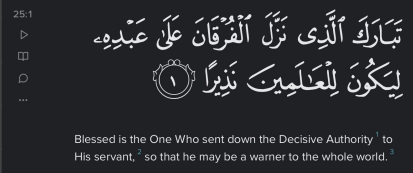
As Salamun Alayna wa alaa Ibaadilahi Saliheen: You are sending Salam (peace) upon yourself and to every righteous servant in heaven + on Earth.

'Salam' = supplication

'Saliheen' = for those who are being supplicated for, and they are not supplicated to alongside Allah.

Ash hadu an Laa ilaha illa Allah wandaahu laa Shareeka Lahu:

Only Allah deserves to be worshipped. The messenger of Allah is a slave of Allah, not to be worshipped nor rejected. He should be obeyed + followed.



} Allah honoured the Prophet by granting him the status of servitude.

13th - 14th Pillars:

13. Sending Salaat on Prophet

14. Final two tawakeens

"Allaahumma Salli 'alaa Muhammadin wa 'alaa Aali Muhammadin kamaa Salayta 'alaa Ibraaheema wa 'alaa Aali Ibraaheema Innaka Hameedun Majeed."

"The Salaat of Allah means His praise of His servant in the highest of gatherings ie angels." Sahih

Salaat from Allah is His praising of His servant in the greatest of gatherings.

Salaat can also mean mercy, but above definition is more correct.

Salaat from Angels: Asking for forgiveness.

Middle tashanudd is not obligatory, only the final tashanudd is obligatory.

Salaat from humans: supplication

♡♡ Loving the Prophet is not just a claim, it is an action - following the Sunnah.♡♡

LESSON 7: WAJIBAT AS SALAH

I DIDN'T PERFORM
PART OF MY SALAH!

Was it an arkhan
or wajibat?

ARKHAN

WAJIBAT

Did you miss it intentionally
or out of forgetfulness?

Intentional

Forgetful

Intentional



PRAYER
INVALID

Forgetful

obligated to perform
sujud as sahw at
end of prayer



PRAYER
INVALID

If you leave off
something that is
Sunnah, salah
still valid.

WAJIBAT AS SALAH: 8

There is Ikhtlaf on whether these are sunnan or wajib. Hanbali opinion = all these are wajib.

1. All of the takbirs except for the opening takbir

2. Saying 'Subhana Rabbi Al Adheem' while bowing
↳ Perfect is my Lord, the Most Great

3. Saying 'samiallanu liman hamidah' (Tasmee)
↳ Allah hears the one who praises Him

This applies to the one leading prayer & the one praying alone
ie the Imam + munfaliq, only

4. Saying 'Rabbana wa laka'l hamd' (Tahmeed)
↳ Our Lord to you belongs the Praise

This applies to everyone - Imam, mamnoon + munfaliq (praying alone)

These sayings are wajib once, anymore than once is recommended.

Imam = Leader of Salah

Mamnoon = Follower of salah

Munfaliq = Lone prayer

The majority of scholars, Hanafi, Maliki and Hanbali, are of the view that the person praying behind the imam should limit himself to the tahmeed only, and he should not say Sami'a Allaahu liman hamidah.

The Shaafa'is and Zaahiris (literalists) disagreed with them and said that it is mustahabb for the person praying behind the imam to say both the tasmee' and the tahmeed. This is the view favoured by al-Albaani in Sifat al-Salaah (135). For more information on their evidence please see the essay by al-Suyooti in al-Haawi lil-Fataawa (1/35).

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) said in Liqa' al-Baab il-Maftooh (1/320):

When the imam says Sami'a Allaahu liman hamidah, the one who is praying behind him should not say Sami'a Allaahu liman hamidah, because the Prophet (peace and blessings of Allaah be upon him) said: "The imam is appointed to be followed, so when he says takbeer, then say takbeer, when he bows, then bow, when he prostrates, then prostrate, and when he says Sami'a Allaahu liman hamidah, then say Rabbana wa laka'l-hamd."

5. Saying 'Subhana Rabbi al-A'ala' while prostrating
↳ Perfect is my Lord, the Most High

6. Saying 'Rabb Ighfir Lee' while in between the two prostrations
↳ My Lord, forgive me

6. Saying 'Rabb Ighfir Lee' while in between the two prostrations

7. The first Tashahudd

8. Sitting for it